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UNION SIGNAL

AND WORLD'S WHITE RIBBON.

FOR GOD AND HOME — WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION FOUNDED 1883 — AND EVERY LAND

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

Volume XX.—No. 52.] CHICAGO, January 4, 1894. [Price $1.00 per Year in Advance.

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SINCE OUR LAST ISSUE.

No recent advance on either side has been made in the Brazilian insurrection.

Dr. Louis Pasteur's seventy-first birthday was celebrated at Paris, December 28.

A review of the trade of Great Britain for 1893 shows a discouraging decrease in every class of imports and exports.

The total bonded debt of American railroads now in receivers' hands, according to the New York *Post*, is $1,301,000,000.

News from Capetown, South Africa, states that the British force under Captain Wilson has been massacred by the Matabeles.

The president of the Hecker Milling Company of New York has given twenty-five thousand bags of flour as a New Year's gift to the poor.

Mr. Gladstone celebrated his eighty-fourth birthday last Friday, receiving a large number of gifts, letters and telegrams of congratulation.

Reports of the British grain crop issued last week show a total falling off in the barley, oat and wheat yield of twenty-five million bushels for the year.

The Very Rev. Charles Merivale, Dean of Ely, a noted English preacher and author, died in London, December 28, at the advanced age of eighty-five years.

The final order for the beautiful Columbian stamps, amounting to three million dollars, was filled by the United States post-office department, December 27, after which the issue will go out of circulation.

The Institute of France has been left 100,000 francs by a lady who designates the bequest as a prize for the first person who, within ten years, communicates with a celestial body and receives an answer.

The French abolitionist, Senator Victor Schoelscher, aged ninety years, well known as a writer and traveler, is dead. During his early life he visited the United States, and afterward wrote several works demanding the abolition of slavery.

Lansing, Mich., was the scene of the forty-third meeting of the state teachers' association last week; that of Wisconsin held its forty-first annual gathering at Madison. Illinois teachers met at Springfield; Iowa at Des Moines, and Nebraska's teacher's association convened at Lincoln.

After a twenty days' trial and an hour's deliberation on the part of the jury, Patrick Prendergast has been found guilty of the murder of Carter Harrison, Chicago's late mayor, the general impression being in favor of the verdict, and that the murderer was a "responsible crank," actuated by malice.

WE are expectantly awaiting the first issue of the *Woman's Signal*, the new organ of the British Women's Temperance Association, which appeared in London, January 1. It will be edited by Lady Henry Somerset, and one of the contributing editors is our own Miss Willard. The *Woman's Signal* is a union of the *Woman's Herald* and the *Journal*, and will be to our British sisters what THE UNION SIGNAL is to our American constituency.

A RECENT first page item concerning Mother Thompson's history stated that she was a member of the Presbyterian church. Let her own words correct it: "Since I was twelve years of age I have been a member of the Methodist church. I love the Presbyterians and because the Crusade was cradled in the Presbyterian church of Hillsboro, and Dr. McSurely from the first has been the staunch friend of the cause, you might easily make the mistake. Stability in the faith of the Wesleys is my record, however."

"YOUR most sensible treatment of the great lack of courtesy in public speakers," writes a brother friend, "discussed in a recent editorial, closes with the request that the brethren offer a remedy. Do as those brethren would do if a woman should show the same impertinence,—call them to order. By all means rap them down, by mild means if they heed, but bring them down." This is sound sense, doubtless, but would not be condoned in a woman's meeting.

A SUBSTITUTE (?) for the present prohibitory law of Iowa is to be offered to the new Legislature, which convenes this week in the state capitol. It is for each town to own its own saloons, under a governing board of twenty-five citizens, appointed by the town council. After specifying numerous restrictions, the bill proceeds to name the fortunate (?) almoners of its bounty, which are the city government, the school district and the local Young Men's Christian Association! We mistrust the makeup of the Young Men's Christian Association if it does not issue a decided protest against such coalition with Satan's agency, and we know, too, that there are loyal citizens on the school boards of Iowa who will not tolerate such a division of the nefarious spoils as this bill contemplates. Christian citizens of the great Commonwealth of Iowa, see to it that this bill meets its deserved Waterloo!

THE members of the Women's Home Missionary Societies of the various Protestant denominations are strongly opposed to the admission of Utah as a state. They claim that polygamy is only awaiting an opportunity to spring into full activity again, and this opportunity will be afforded by the privileges of statehood. When the subject of admission was first broached, THE UNION SIGNAL called attention to it as a dangerous project. It is beyond belief that polygamy as a principle is yet dead. People are not so quickly and easily converted from the error of their ways. Polygamy had become firmly established, and had a powerful organization back of it. That the leaders of that organization are waiting, watching and hoping for an opportunity to reëstablish the old iniquitous system does not admit of doubt. We pointed out before that the political power of these people will be multiplied ten thousand times when Utah becomes a state. Corrupt politicians will bid for their votes, and consider that success is cheaply bought at the price of winking at the practical if not the open reëstablishment of polygamy in the name of religion. We sincerely hope that the bill for admission will be lost in the Senate.

WE learn from the daily papers that the philanthropic saloonkeepers of Milwaukee propose to do away with their free lunches and pay 25 per cent of the cost of these lunches into a fund for establishing a bureau of employment for the starving unemployed of that city. Another "public-spirited" saloonkeeper has given $2,000 toward the relief of the poor and says he will give $1,000 more if necessary. All this would be laughable if it were not so infinitely pitiful. Aside from the fact that only 25 per cent of the cost of the lunches is to be thus devoted to the poor and the further fact that said lunches are now so much patronized by hungry people from whom the saloonkeepers receive nothing in trade that they have ceased to be profitable, we cannot imagine a more pitiful travesty upon charity than gifts from the saloonkeeper's ill gotten gains. Every dollar that comes from his business represents desolated homes, beggared wives, and worse than orphaned children. Whatever man may do, God accepts no gifts from such a source. If the saloonkeepers really desire to relieve the poor, they have it in their power to do more for them than all of the millionaires of the nation. Let them just close up their business and enter into some legitimate pursuit and the starving, freezing multitudes will have cause to bless them forever.

MRS. YUNG JU, wife of the Chinese minister, and her three daughters were introduced into Washington society at the New Year's reception at the White House. These are the first Chinese women who have ever appeared in the society of the notables at Washington. It is entirely contrary to Chinese customs and traditions, but the Chinese minister is a man of advanced ideas and proposes to place the women of his household on the same standing socially with the women of the Western nations. This minister is said to be a "seven-button mandarin." Just what that is we confess we do not know; but it is doubtless something very imposing and we are properly impressed. In proportion to the number of his "buttons" we infer he carries influence, so this act of his not only indicates an advance already attained, but prophesies greater things for the future.

AN insult which is scarcely worth attention, considering the nature and source, was offered the Rev. O. E. Murray, of Morgan Park, Ill., last week. Morgan Park is a prohibition suburb of Chicago and Mr. Murray is the well-known prohibition pastor of its Methodist church. At the request of the local W. C. T. U. Mr. Murray preached the Crusade sermon, December 23, and spoke of the saloon business which the drug stores of the town are carrying on. Exceptions were taken to this by the so-called druggists and an effigy of Mr. Murray was prepared and hung on a public corner. Stories are afloat that the church is not well pleased with its pastor. To disprove this we have only to refer to the action of the quarterly conference the day after the insult was offered, which raised the minister's salary and passed the most unqualified endorsement of his action, also sympathy and support of his attitude towards the liquor traffic. Mr. Murray has often contributed to our columns and is known all over the West as an able and fearless advocate of prohibition. We trust he will be successful in the prosecution of the perpetrators of this outrage.

IT has long been a source of wonder to us that the farming communities of our country submit so silently to the assessments of the nefarious liquor traffic. The city licenses the saloon and receives all the fees. The county erects the jails and almshouses and pays the bills. Occasionally we notice an expression of righteous objection on the part of some agricultural organization, but it is not often that we have seen resolutions as strong and clear as those passed by the annual meeting of the Illinois State Grange recently in session at Springfield. We give these resolutions in full, and recommend them not only to other Grange societies but to every lover of fair play. If the saloon must be, let the "spoils" be divided!

"WHEREAS, The legalized liquor traffic has assumed gigantic proportions in this land, and seeks by every device known, to control this free government in all its departments, thereby preventing much needed legislation and reform, and

"WHEREAS, It is the chief source of crime, insanity, pauperism and corruption, and

"WHEREAS, The farmers are made to pay seven-eighths of all the taxes that go to support our courts, jails, asylums and all other benevolent and penal institutions, and

"WHEREAS, These taxes are collected from the farmers without their consent, they having no voice in saying whether the saloon shall exist or not, therefore

"*Resolved*, by the Illinois State Grange, that the licensing of any place for the sale of liquors in any town, village or city, is contrary to the principles and Constitution of these United States, being 'taxation without representation.'

"*Resolved*, That we pledge ourselves to use all honorable means to secure the passage of such laws as will permit all legal voters in any and every county of this state to express their wishes at the ballot-box whether the saloon shall exist or not."

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"WHAT TIME I AM AFRAID."

BY D. HUBBARD CARLOCK.

Crying, dear? Well, we are children, and the tears are quick to start;
But the dear Lord knows this language of a sore and sorrowing heart.
In the dark? Afraid and lonely? Blessed Saviour, Thou art here;
Hold this weak hand in Thy strong one, keep Thy child from dread and fear.
"There's no place where earthly sorrows are more felt than up in Heaven.
There's no place where earthly failings have such tender judgment given."

Homesick? Yes, we are but strangers, and where'er our feet shall roam,
To our Father's house we journey, we are always going Home.
Weary, child? The world's wild tossings have your life too rudely pressed?
Hear His voice, the Master speaketh: "Come to me, I'll give you rest."
"There's a wideness in His mercy like the wideness of the sea;
There's a kindness in His justice which is more than liberty."

Chicago, Ill.

THE DEACON'S WIFE'S PROPHECY.

BY JESSIE HARRIET MUNRO.

Deacon Dudley, who figures conspicuously herein, is drawn from real life. He was born in a beautiful valley in Central New York, and was brought up on the same farm on which his father was born, and which was in possession of the family for two generations. He was considered a good man in the town where he lived and had few enemies. His neighbors that knew him best regarded him as a man of integrity, and placed unbounded confidence in him. As a business man in the management of a large farm he had few equals, whether in his dealings at home or transactions with the merchants of Syracuse.

Mr. Dudley was moderately intelligent on the great questions of the day, but was apt to be set in his opinions and one-sided, and often rushed to conclusions before he had heard all the evidence. When he had reached an opinion he became as immovable as a stone wall. Argument had no effect upon him. Occasionally he would apologize when expressing an opinion on some of the great questions of the day by calling himself an old-fashioned whig or conservative, but instead of being either a whig or conservative his opinions showed that he was narrow and intolerant.

And this was especially true of him in regard to the temperance question. As none of his own family had ever given him any trouble along this line, he seemed never to have felt for others who were afflicted directly or indirectly by the dramshops. He would not even let his wife mingle with the women folks of the W. C. T. U. who made so many noble efforts to save the young men of the town, and he characterized the few Prohibitionists of the place as fanatics; not only that, but he assumed to know all that was worth knowing and thought everybody should regard his opinions as correct whether they believed them or not.

Of course, we must not be understood here as saying that this deacon lived only for himself and his family and his produce that he raised from his farm; he took a deep interest in whatever affected his neighbors. He was also a member of the Church at The Corners, and when old Deacon Starrs died he was made his successor in office. With all his partisan and egotistical qualities, little could be said against him, as he kept aloof to his own family and attended strictly to his own business. He took a deep interest in the county fair, and had a voice in its management, but outside of this organization and the church, he manifested no particular enthusiasm, except during a presidential campaign, when he made a personal canvass of the town in the interest of his own party.

But the deacon was no politician. That is, no scheming politician, such as the term denotes to-day, and did not care a fig how things were managed, as long as his own party succeeded in getting the spoils of victory. Even when votes had to be purchased and deals made so as to secure the election of certain persons he remained silent when he should have protested. It is true he *belonged* to the "Grand Old Party" that was organized in 1856, with General Fremont as standard-bearer, and the deacon's father, Moses Dudley, gave one hundred dollars for campaign expenses that year. For this generous contribution the county politicians never forgot him. A few years afterward he was made judge, and for several terms sat as one of the honored ones in the county court.

Nor was this distinction confined to the father. At the time we write his son, the deacon, was a side judge also, and had nearly finished his first term. To a man of the deacon's calibre, possessing a good deal of egotism, all this honor was not only pleasing, but it fed his vanity, and his neighbors looked up to him as a man of influence. Whenever he went to the village to do any trading the storekeeper and those who congregated thither, like the Athenians of old "to tell or hear something new," it always pleased him to be addressed as "Judge."

The deacon's family consisted of his wife, Miranda, a very intelligent and far-seeing woman, a married daughter living in the far west, and his only son George, a lad about fifteen years old. George was the pride of the family, and was intended for a professional life. His father was blind to his many boyish faults. It grieved his mother when she knew that George frequented the cellar, and drank old cider with his father. She protested, but it was of no use. Mr. Dudley claimed that a little cider would not harm anybody; his father drank it before him, and had kept a barrel in the cellar all his life. Many hot words were sometimes passed on both sides on this subject. When one of these conversations had subsided, Mrs. Dudley turned to her husband, and, looking him straight in the eyes, said: "Phelps Dudley, mark my words, your example toward this boy in offering him cider, and your continual enmity to every kind of temperance reform will some day bring sorrow to your own soul. I can see now what it will come to. 'God is not mocked; whatsoever a man soweth that shall he also reap."

The deacon had nothing more to say. As he passed out of the side door toward the barn, he turned to his boy and muttered: "We'll see if Miranda's prophecy comes true or not."

Next morning the deacon and his son George went to the village to do some trading. Dick Perry drove the colts, and attended to some other errands around the village. Many persons considered Dick below mediocrity, but Dick was no fool. He had well defined views on some things. The villagers would sometimes tease Dick to express himself on public topics, and, when he did so, everybody knew what he meant. Once in awhile he would speak out his mind to the deacon on what he was pleased to call the great increase of "*drunk making*" in the county, and the apathy of the church and county officials in regard to it; but the replies of the deacon on such occasions were always evasive and unsatisfactory.

Some months before this Dick met the deacon in the lot soon after his return from the spring term of the county court. His mind had been full of the subject for several days. He had heard the deacon pray that morning for the heathen in far-off lands, who were in the gall of bitterness and bond of iniquity. It occurred to him then that there were people in his own town who were in worse bondage, married to an appetite from which they could not easily break away. He had seen with his own eyes many persons, old and young, stagger home drunk from the village at night and what grieved him most was, the church of God, like Gallio of old, "cared for none of these things."

"Judge," said Dick Perry, "why don't you churchfolks and all you politicians who have been elected to enforce the law, vote down this liquor curse? I tell you it's doing heaps of harm all over town. You know 'Squire Monson's boys and many others like 'em are going to the devil as fast as they can go. They commenced on cider but now they drink rum like a fish. It's true, Judge! Something should be done or else we'll lose all the boys in town."

After a brief pause the deacon replied: "Dick, you have asked me a hard question; but bless you, I cannot answer you just now. I don't know what we may do about it in the future, but we shall not tackle it just yet. It's too big for us to handle, Dick." Then he continued, warming up, "I belong to the only party that has ever done anything for the temperance cause—in fact, given us all our temperance laws. I think they will give us high license, Dick. This has worked like a charm in the West. Maybe we shall have it in York state. I believe we shall have to tax it, so as to make it pay some of the town expenses. Our county papers seem to think this is the best thing to do, and I guess they ought to know. Dick, you know the Prohibitionists are around these days trying to kill our party, but the people are not ready for their newfangled notions just yet. The best thing that preachers can do these days is to preach temperance and moral suasion till public opinion is roused up on the subject. We must keep this question out of politics. Dick, 'taint right to mix up politics and religion. I am as good a temperance man as any of these cranks, but I ain't a fool. Every vote you give the Prohibs you help the rumsellers into power, and don't you forget it."

"That's strange," muttered Dick. "The rumsellers all over the state who belong to the old parties hate these temperance people whom you are pleased to call fanatics; in fact all the politicians, on both sides, are down upon them, and the papers, too, are down upon them; but it's a wonder to me the churches don't get up on their side and help them. The churches ain't right in what they do."

After a moment's pause the deacon responded, apologetically, "I know, Dick, the churches ain't in their right place on the liquor traffic; but what are you going to do about it?"

The conversation stopped here, and as the deacon went toward the house Dick muttered silently to himself, "Deacon Dudley may pray a lifetime for the heathen, but as long as he lets his own son, George, go to the cider barrel at will, and sit around the village tavern with other boys he is going to go to ruin, see if he don't."

After Deacon Dudley had finished his trading in the store, he waited for Dick Perry to come with the team. Dick had gone to the dress-maker's at Mrs. Dudley's request for some patterns. After he had paid his bills the deacon sat upon a chair feeling somewhat tired. Indeed, he felt worn out, for he had not yet fully recovered from the fatigue of the past three weeks which he had spent as a side judge in the county of Syracuse. Many cases had come up during those days which set him thinking. One case in particular had affected him very much. Perhaps this was because it was from his own town and he had been familiar with all its details for months before. He was on the most friendly terms with Job Matteson and his family whom it had affected most—in fact he was distantly related to them. Job's son had been killed in a drunken melée some months previous, and strenuous efforts had been made while the county court was in session, to have the tavern-keeper indicted. But Martin, the rumseller, seems to have had a strong "pull" among the politicians of the county and they rallied to his rescue, so that all efforts failed. The deacon knew all about this and the efforts put forth to shield the criminals who had murdered young Matteson, and he could have expressed himself and exposed the villainy had he so desired, but his moral vertebra was weak, so he preferred to straddle the fence rather than make enemies. Job Matteson sat in a corner of the store for half an hour while the deacon was doing his trading. And while the deacon was speaking in low tones to store-keeper Hudson defending his course, Job's lips were quivering with rage. As members of the same church with those two men to him it seemed they had both played the hypocrite, and their inconsistencies were so conspicuous that they looked to be as ignorant of the teachings of Jesus of Nazareth, which He had left for His people to follow, as they were of Buddha.

Job walked over near the counter where the two men were standing, his eyes filled with tears. He was much affected when he remembered the tragic death of his boy whose grave was still fresh in the village cemetery. It was a sad ending of a brilliant young life, and everybody knew, even the outsiders, that had the Christian people of the town stood for the principles of the gospel, by protesting with their voice and votes at the town meeting against rum selling, Job Matteson's boy never would have died as he did.

Some years before these two men had been elected excise commissioners at the town meeting. Then they gave Martin, the tavern-keeper, a license to sell rum. Since then several young men of the town had died in drunken brawls and two were serving short terms in the county jail. But aside from all that many homes in the community had been made desolate by intoxicating liquor and were then suffering keenly the disgrace which the saloon had brought upon them. But the climax to all was the murder of young Matteson. When the people thought the matter over, they laid the responsibility where it belonged, not with the hotel keeper, but at the door of the Christian voters of the town. By their unchristian example they put a stumbling block in the way of their brothers. Nay, they even caused to perish those for whom Christ died.

As soon as Job Matteson had found his tongue he stammered out in broken accents pointing a finger of the right hand at the two men on each side of the counter: "Say, if you two church-members had only done a Christ-like act and refused the tavern keeper a license when he asked it—and you had the power in your hands at that time, my boy Tommy would have been living to-day! You gave Martin the privilege of ruining my boy and then sending him to perdition for the sum of twenty-five dollars. You know you did it, and you are accountable for all the disgrace that has fallen upon us. When we tried to prosecute the villains that had helped to do th deed you both stood in the background, too cowardly le you should have made enemies. But remember, as sure a God is in heaven all who have had a share in it will have to bear the burden in the Lord's time. He does not settle all his accounts on the first of October."

N. Troy, N. Y.

(*To be continued.*)

THE PRESENT STATUS.

BY FRANCES E. WILLARD.

Concerning the temperance movement in our land and throughout the world to-day, the pessimist says—and says truly—"There was never so much liquor manufactured in any one year since time began as in the year 1893,* and as a consequence never did so much liquor flow down the people's throats as in this same year of grace." "But," says the optimist, "there is each year a larger acreage from which the brewer and distiller may gather the golden grain and luscious fruits, there are more people to imbibe the exhilarating poison; but, *per contra*, there was never so much intelligent thinking in any one year as to the drink delusion, there never were so many children studying in the schools the laws written in their members, there were never such gatherings together of temperance people to consult on the two great questions what to do and what not to do as in this year; there was never such a volume of experience and expert testimony and knowledge so varied, so complete, as we have had this year at the International Congress; there were never so many total abstainers in proportion to the population, never so many intelligent people who could render a reason scientific, ethical, æsthetic, for their total abstinence faith as now; there were never so many pulpits from which to bombard the liquor traffic and the drink habit; there were never so many journalists who had a friendly word to say for the temperance reform; there was never such a stirring up of temperance politics; for the foremost historic nation of the world, Great Britain, has this year for the first time adopted as a plank in the platform of the dominant party, the principle that the people shall themselves decide whether or not they want the public house; and as a natural consequence of this political action there was never a public sentiment so respectful toward the temperance reform. The great world-brain is becoming saturated with the idea that it is reasonable and kind to let strong drink alone. The vastness of these changes can only be measured by the remembrance that a few generations ago these same drinks were the accredited emblems, in cot and palace alike, of hospitality, kindness and good-will.

So far as the white-ribbon movement is concerned, this has been its best and brightest year from the outlook of the World's W. C. T. U., and that is the only point of view that is adequate. How little did they dream, those devoted women of the praying bands, who with their patient footsteps bridged the distance between home and saloon, and in their little despised groups poured out their souls to God, and their pitiful plea into the ears of men, that the "movement" would be systematized twenty years later into an organization known and loved by the best men and women in every civilized nation on the earth; and that its heroic missionaries would be obliged to circumnavigate the globe in order to visit the outposts of the society. How little did they dream that in the year of the World's Columbian Exposition well nigh half a million of children would send their autographs on the triple pledge cards of our Loyal Temperance Legions, and Sunday-school department; that we should have a publishing house, owned and conducted by the society itself, from which more than a hundred million pages of the literature of light and leading should go forth this year; how little could they have conceived of the significance that is wrapt up in the lengthening folds of the Polyglot Petition, signed and circulated in fifty languages, and containing the signatures and attestations of between three and four million of the best people that live, praying for the abolition of the alcohol traffic, the opium traffic and the licensed traffic in degraded women. How little they dreamed of that great movement by which the study of physiology and hygiene were to bring the arrest of thought to millions of young minds concerning the true inwardness of all narcotic poisons in their effects on the body and the brain. How "far beyond their thought" the enfranchisement of women in New Zealand and Wyoming, Kansas and "Michigan, my Michigan!" How inconceivable to them the vision of our House Beautiful reared in the heart of the world's most electric city, and sending forth its influence to the furthest corner of the globe. How little did they dream that the echo of their hymns should yet be heard and heeded by a woman whose lineage and the prowess of whose historic name may be traced through centuries—and that not alone from the cottage and the homestead, but from the emblazoned walls of splendid castles, should be driven the cup that seems to cheer, but at the last inebriates.

The momentum of the centuries is in the widening, deepening current of nineteenth century reform; the twentieth century's dawn shall witness our compensations and reprisals, and as these increase humanity shall pay back into the mother-heart of woman its unmeasured penitence and unfathomed regret for all that she has missed (and through her every son and daughter that she has brought into the world) by reason of the awful mistake by which, in the age of force, man substituted *his* "thus far and no farther" in place of the "thus far and no farther" of God, one founded in a selfish and ignorant view of woman's powers, the other giving her what every sentient being ought to have—a fair field and a free course to run and be glorified.

The prohibition agitation in America has not been as great in the past year as formerly, and the reasons are not far to seek. A presidential campaign always lowers the moral atmosphere for a year before it begins and a year after it is over. Legislators become timid, politicians proceed to "hedge," journalists, with an eye to the loaves and fishes, furl their sails concerning issues that have at best only a fighting chance; the world, the flesh and the devil get their innings, and the time is not yet. In the past year the attention of the nation has been focused on the World's Fair and the endless difficulties to which that has given birth. There has been an incalculable amount of ill-will set in motion as the result of personal financial interest and ignoble ambition. All this savors not the things of God or of humanity. The re-adjustment of political parties is still inchoate; men's hearts are failing them for fear; leaders in the traditional party of moral ideas have thrown off all disguises and grounded any weapons of rebellion they may once have lifted against the liquor traffic. The financial panic has riveted the attention of the public on their own dangers and disasters, and the spirit of money-making has lamentably invaded the ranks of the temperance army itself; but prohibition is as lively an issue to-day as emancipation was in 1856; an issue that stirs such deadly hatred is by no means dead. It is still quick with fighting blood, and its enemies know this even better than its friends.

The temperance cause started out well nigh alone, but mighty forces have joined us in the long march. We are now in the midst of the Waterloo battle, and in the providence of God the temperance army will not have to fight that out all by itself, for science has come up with its glittering contingent, political economy deploys its legions, the woman question brings an Amazonian army upon the field, and the stout ranks of labor stretch away far as the eye can reach. As in the old Waterloo against Napoleon, so now against the Napoleon of the liquor traffic, no force is adequate except the "*allied* forces."

Reigate, Eng.

*One hundred and fifty millions of dollars is the sum of money which the Hon. David A. Wells sets down as the total received by the United States from the liquor traffic this year.

SARAH GRAND, THE LATEST BRITISH WOMAN AUTHOR.

BY H. D.

Sarah Grand is of English parentage. Through her father's family she has a trace of French blood. On her mother's side she is altogether of north-country stock. She is of Quaker descent on both sides. Her maternal grandfather was turned out of the Society of Friends because he would hunt. She was born in Ireland where her father happened to be quartered in command of a naval station. He died when she was seven years old; and from that time she lived amongst her mother's people in Yorkshire until well into her teens. Her brothers followed the family tradition and went into the Royal Navy.

Sarah Grand inherits her literary and artistic tastes from both parents. Her mother was a highly cultivated woman, and Sarah Grand's own early taste for books was undoubtedly due to her mother's influence. During her childhood Sarah Grand seems to have had no very regular instruction; but was allowed to run pretty wild, living an outdoor, breezy life in the sea-coast town or poring over books in her mother's library. Her reading was entirely unrestricted. She says herself that she was brought up principally on *Punch* and *The Saturday Review*.

Not only had she this early love of literature, but when quite a child she felt the impulse to express her own ideas. The probability is that her early efforts met with scant encouragement, or even more probably the tendency was looked on with small favor, or at most with amused contempt by those about her; for the writing child is as often as not driven back upon herself for lack of other outlet to record her ideas. Or it may be that her natural shyness in speech drove her to write down her thoughts. At any rate we find the child falling back upon herself at an early period and noting her impressions. According to family tradition there was no time, once she had learned to write, when she did not keep a notebook, in which she scribbled down her observations on men and women and passed judgments upon the sentiments and ideas she heard and the books she read.

At sixteen she left school and almost immediately afterwards she married. Her husband was an officer in the army, and soon after their marriage she accompanied him to the East, through Malta, Egypt and Ceylon to China and Japan. In those days of travel she wrote much verse; for to write verse was always a delight to her, lifting, as no other form of expression could lift it, the sense of dumbness from her soul. Amongst whatever people she went she discovered for herself the same human nature only clad in a different manner.

It is often asserted that an artist has had no particular "schooling" in his craft. But generally this very artist has had the severest schooling—the training which leads to what the French call "making school"—the long and tedious toil of self-instruction. This was Sarah Grand's case. No sooner was she married than she set to work alone to repair the defects of her education. Her notebooks testify to the extent of her reading and the thoroughness of her apprenticeship to letters.

Almost before she was out of her teens she had written novels on customary lines, which she wisely never attempted to publish, and most of which she destroyed. She first endeavored to publish articles and short stories, but everything was rejected, until at last, thoroughly disheartened, she appealed to Annie Keary, who read some of her efforts and strongly advised her to persevere and to try *Aunt Judy's Magazine* with one of her stories; but before doing so, doubtless impelled by the mystic strain which is a perceptible trait in her nature, Sarah Grand put the matter to the ordeal. She took down a Bible and opening it at hazard she read: "The stone which the builders refused is become the headstone of the corner." She accepted the token. In due time the story appeared anonymously. It was a modest start for one destined to hold a distinguished place among the writers of her day. She felt that life had said so much to her that would interest other women; she felt she had a message to deliver, and putting aside, as I have said, her early attempts along the beaten paths of fiction, she set to work to give form to a series of books to be treated on lines of her own planning. And thus it was that she came to create the first of her studies from life, "Ideala."

"Ideala" was finished in 1883. It was sent the round of the publishers, by all of whom it was rejected. The tone of superiority affected by some of them, as I flip through those grim letters of refusal, read in the light of to-day like the lines of a farce. Sarah Grand finally sent it to Mr. George Allen, of Orpington, Mr. Ruskin's publisher, and asked him if he would kindly give her his opinion of the book and tell her if he thought it worth publishing at all. He replied that he not only thought it worth publishing, but was ready to publish it himself if Mr. Ruskin approved. He explained, however, that his agreement with Mr. Ruskin was such that he could bring out no book of which the latter disapproved. I can well remember Sarah Grand's delight on receipt of that appreciative letter, but it was not destined to live long. Ruskin did not approve, and shortly afterward the manuscript was returned, with expressions of regret from Mr. Allen. Mr. Ruskin, it is to be presumed, in practicing that chivalry toward women which he, together with the old school of believers in the subordination of women, held to be the proper practice of man to woman, used his giant strength after reading only a few pages of the manuscript which has since borne its writer to fame, and pettishly scribbling on it that he "didn't like the title" and "couldn't bear queer people, however nice," he returned it to the publisher. But Sarah Grand was unconvinced. She locked the book up for five years, however. But in the summer of 1888 she took it out again, read it carefully through, and, finding her confidence in it unshaken, she determined to publish it at her own risk. It appeared in a yellow paper back, was an instant success, was taken up by Bentley at his own request after it became famous—he having before refused it—and was published by him in a more ambitious form. The original yellow-back edition is now sought after keenly by the collectors. A pretty strange and rare career for a first novel.

In "Ideala," as one of her critics has truly said: "Sarah Grand struck the keynote of her genius." It is the life story of a deeply sensitive, highly bred, delicately nurtured woman, married to a man of loose morals. Born with a light-hearted nature, she, a pure-souled woman, governed by a mistaken sense of duty, tries to live cheerfully beside the noisome being to whom she is tied; and from whom our revolting man-made social laws give her no means of escape except in disgrace. The anguish and degradation of the position are poignantly and powerfully suggested, yet suggested with rare delicacy of touch. It requires a highly disciplined nature to live through such a partnership unsullied. "Ideala" is much more than a novel, it is the voice of a great-hearted woman speaking to her fellow women out of the innermost depths of her soul. The author herself calls it a study from life; it might well have been called "The Tragedy of Womanhood."

This book should be given to every girl out of her teens, as a text-book for her enlightenment. Sarah Grand is ambitious for her sex. She cries to women to arise from the apathy which the slothful attitude of surrender has bred in them. But she is intensely feminine in her point of view, and in the methods which she advocates. She wishes to see every woman making herself a power in the land; but always, when possible, a quiet power and never a blatant one. Women should work together to create a

new spiritual atmosphere, the vitalizing force of which nothing could resist. Once women are agreed amongst themselves what evil they wish to put down, whether in their homes, in society, in their intimate friendship, and "they will use their influence unvaryingly in that direction, the thing will be done."

After the publication of "Ideala" Sarah Grand set to work on "The Heavenly Twins." During the two years that she was engaged in writing this book, and the subsequent three years that she spent in finding a publisher for it, she produced some short stories in the same series of "Studies from Life," which are perfect little works of art. "Kane," the disreputable, lovable old soldier-servant; "Nancy," the Lancashire cripple girl; "Boomellen" the ineffectual; "Ah Man," the Chinaman; "The Yellow Leaf," and "Eugenia." These short studies are chiseled with cameo-like sharpness. Besides these she also published one of her early efforts in ordinary fiction called "Singularly Deluded," written when scarcely out of her teens. In each of the shorter "studies" we find heroism shown in the outwardly sordid or weak—it is never the cheap heroism of the sentimental young man or the yearning female, but the real heroism of human endurance.

The spring of this year, 1893, saw the publication of her largest work, "The Heavenly Twins," which has carried Sarah Grand into the foremost rank amongst the writers of her time. It took her two years to write it, as we have seen, and another three years to find a publisher. Again she had to print at her own risk; but fortunately for the reputation of the publishers' calling, there was one among them, Mr. Heinemann, who, when it was shown to him, had the literary acumen to take the whole risk upon himself and publish it at the eleventh hour.

In "The Heavenly Twins" the vital question of the license allowed to men before marriage is treated boldly and fearlessly, and yet with a suppressed strength that makes it all the more powerful. Sarah Grand shows that men must and can be made to bring to the marriage altar as unspotted a record as they demand from the bride. She has struck a crushing blow at the hypocrisy that had woven itself about the man's view of the subject, and will probably be found to have killed it as effectually as "Don Quixote" killed the follies of feudalism, of knight-errantry and of so-called chivalry; as brilliantly as Mark Twain's "Yankee at the Court of King Arthur," exposed the cant and humbug of the "good old times."

I cannot do better than conclude with the words of one of her most capable critics: "An immense sympathy with the weak is the dominant note of Sarah Grand's work. She is like a woman haunted with the idea of the world's pain. The passionate sincerity of her nature makes her as interesting a figure in herself as any of the figures she has drawn. She is her own most striking creation."

London, Eng.

THE EFFECT OF THE OPIUM TRAFFIC ON MISSIONARY WORK.

BY REV. S. L. BALDWIN, D. D.

The Bishop of Victoria testifies that again and again, while preaching, he has been stopped with the question, "Are you an Englishman? Is not that the country the opium comes from? Go back and stop it, and then we will talk about Christianity."

The native Christians of Canton, in their address to the Anti-opium Society, speak in emphatic terms of the opium traffic as a hindrance to the propagation of truth. They testify that they constantly hear the heathen Chinese saying:

"The foreigners who preach the doctrine of Jesus affirm that He taught men to love others as themselves, and always to bear in mind the Golden Rule, but every year they import opium into China and injure thereby millions of their fellow-creatures. Lately the quantity imported has increased, and the injury it produces has increased in proportion, as if they meant to carry off all the wealth of China and to drain away the life-blood of the people before they stop. When men only think of what profits themselves, and are regardless of the injury done to others to such an extent as this, how can they be said to love others as themselves? How can we believe their doctrine and follow their religion?"

The heathen Anti-opium Society of Canton says to the Anti-opium Society of England:

"Suppose the case reversed, and that some other nation had a poisonous article which was injurious to Great Britain. We know well Great Britain would not suffer it to be brought to her own detriment. And if you would object to its being brought, you ought equally object to its being sent to hurt others. The New Testament says again: 'Whatsoever ye would that men should do unto you, do ye even so unto them.' Is it possible that the instruction of the Saviour has never yet reached the ear of your honored country?"

There can be no question that there is a very deep and genuine feeling among the Chinese people that this awful traffic is a great wrong, utterly indefensible on any moral ground. The above extracts indicate how this feeling constantly arises up in objection to a religion which is brought to them by the same people who bring the opium. It is not easy for them to make the distinction between nominal and real Christians, and when missionaries endeavor to teach such distinction, in answer to the objections to Christianity growing out of this traffic, the ever-recurring reply is, "Why don't you get your own people to be real Christians then?" The calm judgment of the men best fitted to formulate an opinion was expressed by the General Conference at Shanghai when it said of the opium trade, that "both from its past history and its present enormous extent, producing suspicion and dislike in the minds of the Chinese, it is a most formidable obstacle to the cause of Christianity."

It may be well just here to have the opinion of leading Chinese on the subject. One of the most remarkable expressions of Chinese opinion is the letter of the Commissioner Lin, who destroyed the opium in Canton harbor, to Queen Victoria. A few extracts will give an idea of its style and of its reasoning:

"But there is a tribe of depraved and barbarous people who, having manufactured opium for smoking, bring it hither for sale and seduce and lead astray the simple folk to the destruction of their persons and the draining of their resources. Formerly the smokers thereof were few, but of late from each to other the practice has spread its contagion, and daily do its baneful effects more deeply pervade the central source, its rich, fruitful and flourishing population. . . . How can it be borne that the living souls that dwell within these seas should be left wilfully to take a deadly poison! Hence it is that those who deal in opium, or who inhale its fumes within this land, are all now to be subjected to severest punishment, and that a perpetual interdict is to be placed on the practice so extensively prevailing. We have reflected that this poisonous article is the clandestine manufacture of artful schemers and of depraved people of various tribes under the dominion of your honorable nation. Doubtless you, the honorable sovereign of that nation, have not commanded the manufacture and sale of it. . . . Though not making use of it one's self, to venture, nevertheless, on the manufacture and sale of it, and with it to seduce the simple folk of this land, is to seek one's own livelihood by the exposure of others to death, to seek one's own advantage by other men's injury. And such acts are bitterly abhorrent to the nature of man, are utterly opposed to the ways of heaven. . . . We would now, then, concert with your honorable sovereignty means to bring to a perpetual end this opium, so hurtful to mankind; we in this land forbidding the use of it, and you in the nations under your dominion forbidding its manufacture. As regards what has been already made, we would have your honorable nation issue mandates for the collection thereof, that the whole may be cast into the depths of the sea. We would thus prevent the longer existence between these heavens and this earth of any portion of the hurtful thing."

One of the most recent and most emphatic expressions of high Chinese opinion is to be found in the letter of Li Hung Chang, the leading statesman of China, to the Anglo-Oriental Society for the suppression of the opium trade. It is dated at Tien-Tsin, May 24, 1881. He says:

"Opium is a subject in the discussion of which England and China can never meet on common ground. China views the whole question from a moral standpoint; England from a fiscal. England would sustain a source of revenue in India, while China contends for the lives and prosperity of her people. The ruling motive with China is to repress opium by heavy taxation everywhere, whereas with England the manifest object is to make opium cheaper, and thus increase and stimulate the demand in China. . . . If it be thought that China countenances the import for the revenue it brings, it should be known that my government will gladly cut off all such revenue in order to stop the import of opium. My sovereign has never desired his empire to thrive upon the lives or infirmities of his subjects. . . . The present import duty on opium was established, not from choice, but because China submitted to the adverse decision of arms. *The war must be considered as China's standing protest against legalizing such a revenue.*"

New York City.

CONQUER thyself. Till thou hast done that, thou art a slave; for it is almost as well for thee to be in subjection to another's appetite as thy own.—*Burton.*

IT IS no more wonderful that we should live again than that we should live at all. It is less wonderful, and even the most superficial skeptic knows that we have begun to live. I see that on the faces of this great polyglot audience are written the hundred names of God. I care not what name you give to God if you mean a perfect spiritual being. A religion of delight in God is known scientifically to be necessary to the peace of the soul.—*Joseph Cook in Parliament of Religions.*

AN ANTEDILUVIAN ACTUAL LETTER.

DEAR UNION SIGNAL:—An elderly correspondent has sent us a letter from another elderly gentleman, a person of wealth, education, talent and good health, who has spent his life without a single altruistic pursuit, aimlessly indulging in many lands his aesthetic and literary tastes.

November 14, 1893. H— says that you seem to be rather lonely. Of course with such very, such extremely energetic women folks (and all women folks are tending toward excessive energy nowadays) a man does feel rather "left." Give me the old-fashioned woman who knows how to love, how to rule a house, how to make her children sweet and true, without the latest "agonies" of culture, temperance, voting and other female fads of the present day. I have no use for the feminine politician. Let her go her ways in peace—such peace as her restless energy may leave her. What I want in woman is a Ruth, a Rebecca, the old type. Remove from me, oh, Lord, the lady senator, the lady hustings-orator, *et hoc omne genus.* If men can't do the politics and the soldiering without bringing the ladies into the field, they had better remove bodily to some other and happier planet. . . . Miss Conybeare has been lecturing on woman's rights and woman's wrongs. She puts a very fair case, but I say the women "boss" us now so much as they like. Man and wife are one and the wife is that one. Such is the case in nine-tenths of the couples. In the remaining tenth the man is either a brute or the woman a fool. Alas, how few fools are left among women, and how few grand men among the men! Gynecocracy (woman's rule) is the coming condition—'tis the men's fault—can we be comfortable under it?" and so on—and on.

Those who have read this manly cry of despair may be amused to see the reply to it which was sent.

MY DEAR WRETCHED RICHARD:—Yours of the 14th inst. causes me much anxiety. I fear that your health is very poor as you are so worried about things past, present, and to come—such as these "agonies of female culture"—"all women tending to excessive energy"—while you and I are in a condition of contentment or laziness—which do you call it? Can you draw the line between them? Where is this invisible line at which contentment merges into indolence? Is contentment near to sloth allied? Do sloth and criticism of the activities of others belong together, like say, salad and vinegar? You are so alarmed that you long for a home on another planet because the women are (by contrast with us) too useful and will cause "retrogression," and you think that your fellow countrymen are becoming demoralized. You find that man and wife being "one," in nine-tenths of the cases the wife is that "one." You seem to think that it was not a rib but his backbone which Adam lost to make the woman, and she has got it all—the backbone of Paradise. It is sad that your experience should lead you to the exclamation as to the few women fools and the now extinct grand men.

Now, my friend, you evidently need medical advice. It is a case of what old-time doctors called "humors" in your body. Your liver doesn't work well—it "biles" over. And the terror of coming under woman's rule appalls you. Well, well, it will be better to fall into their hands—or arms,—than into the clutches of such old lazy fellows as myself and yourself, so don't be anxious. Better things are in store for you, and you will find that you "can be comfortable in the new queendom. The British nation congratulates itself on being under the rule of a queen, and not a few are hoping to have another (Miss Fife) rather than the Prince of Wales, or his son bearing the name of the four Georges of unhappy memory, of which quartette the nation cannot be said to be proud.

But seriously, my dear fellow, for myself I rejoice that, since I am laid aside by age and ill-health, the women of my family are earnestly fighting the demons of our civilization; and since you permit yourself so slashing a criticism of "such very, such extremely energetic women folks," causing "a man to feel rather 'left,'" you must not get mad if I "would God" that you and H— and myself equalled them in useful work instead of "holding back" (as we say when one of a team of horses won't pull) and sulking and growling that we've got "left." So, my good cousin, take my criticism of the men of our family as sweetly as I take your tirade on the women of my household, and be good ever after, singing contentedly with Lowell:

"She sings to the wide world
He sings to the nest!"

You must really be ill in your specially favored lot of pecuniary ease, leisure, unusual abilities, and large intellectual resources, when you take such an atra-bilious view of your blessings. It is not essential, as you intimate,

that men should "be comfortable under" the progressive emancipation of their mothers, wives and daughters—more than half the race—after cycles of a systematic oppression of them of a sort not defended even by yourself. The question is whether "t'other half of us" are to be relieved of a despotism which whether cruel, or more kindly administered, is after all a despotism which has made them either rebels or slaves. You may gibe at the woman who offered the resolution, "that men be deprived of their votes and that women alone should have the ballot"; or at that other "emancipated" woman who complained to her friend: "the trouble with you is that *you don't hate men as a class*"; but quite as big fools are to be found among men who laugh at them, and who have not the excuse that they have been made desperate by tyranny. Even advanced women are imperfect. The only perfect thing in nature is a perfect fool.

If in closing I might venture a prescription, it would be for you to go to work yourself and rival the objectionable women of my family in promoting Temperance, Charity, Reform, the elevation of the poor, the relief of the overwhelming disabilities of women. If you cannot do this take some liver pills—I recommend Carter's.

London, Eng. SYDNEY.

THE "SOCIAL EVIL" IN CLEVELAND.

DEAR UNION SIGNAL:—The question of the "social evil" is at present engaging the attention of more people in this city than ever before. A series of murders under criminal medical practice has recently brought to light some of the mass of corruption which is seething beneath the surface. The daily journals published and illustrated shocking details. The public conscience woke to the fact that some features of the worn-out European scheme of registration of vice have recently been put in practical operation in our midst. The practice of debauchery seems to be limited by hard times and by little else. Street solicitation has been practically unchecked. Laws concerning houses of ill-fame have been nullified through the delay and uncertainty of police jury trials. Former city administrations contented themselves by raiding these houses at intervals, for revenue, their fines resulting in profitable advertisement.

The present director of police, Mr. William C. Pollner, is unquestionably desirous of doing something practical to limit this monstrous iniquity. Neither his birthplace, Germany, nor his business, brewing, has led him to adopt current conclusions held by American temperance and social reformers. He is, however, in sympathy with purity, and is not desirous of playing into the hands of debauchees. Nor is he venial, as have been some of his predecessors. His close friends say that he is more concerned to be right than to be consistent. He is not a hide-bound politician. These facts should be borne in mind by those who are inclined to anathematize the man while criticising his methods. It would seem wiser to work with him while the ways are parallel and to endeavor to win him over where they diverge.

There are physicians in this city, some of them even reputable, who so far degrade their profession as to give health certificates for the promotion of vicious callings. These documents, costing from fifty cents to one dollar per week, are no longer required to be brought to police headquarters, but are kept by the women themselves, and exhibited to their clients. The system is nominally non-compulsory, but the moral—or rather immoral—effect is the same.

A test case was recently made by the Rev. William Knight, associate pastor of the First Presbyterian church, which is situated near many vicious places. Two women were arrested for street-walking, having accosted that gentleman on his way to prayer-meeting. Much comment, favorable and unfavorable, ensued. The prisoners are entitled to a jury trial, and this they demand. His design is best expressed in his own words to a *Leader* reporter. In an interview he says:

"As to the women under arrest, let us be just in dealing with them. The one point to be kept in mind is just this, Are they guilty as charged? The verdict must determine. No man's heart aches more than mine for them and such as they. . . It may seem a matter of small importance that two guilty women should be convicted. It is a great matter that the community should know whether its officials are enabled by law to cope with this terrible factor in feeding our monster vice. Is there a way in law by which they can proceed, or shall we have to make one?"

I have found a statute under the head of "Sanitary-Regulations" which we had altogether overlooked, and which gives our Board of Health and its successor, the Director of Police, the power to cause examination and registration of common prostitutes, thus officially recognizing the evil. This law ought to be repealed. The system of inspection is probably insensibly fading, there being no penalty attached to non-compliance.

The situation is interesting and by no means hopeless, and further developments are sure to follow, perhaps soon. OBSERVER.

Cleveland, O.

HOW IT LOOKS IN COLORADO.

DEAR UNION SIGNAL:—The final act to emancipate Colorado women is over. Governor Waite, whatever his deficiencies in other directions, performed his duty in sending out his proclamation declaring women citizens as soon as the official canvass was completed.

Already women are registering through the state, giving residence, occupation, age, every provision being identical with our fellow citizens—the men. The first woman to do this was Mrs. Routt, of Denver, president of one of the suffrage leagues and a white-ribboner. It was her husband, then governor of our commonwealth, who gave the unique welcome for the state to the Denver National Convention, adding to Miss Willard *sotto voce* that he was ready to vote for her for president.

Much credit is due Judge Bromley, of the constitutional convention of 1877 (who lives to see his desires fulfilled), for the simple provisions made at the adoption of the constitution whereby a *simple majority* of any succeeding legislature might submit the question to the electors of the state, a *simple majority* of whom might decide it.

A very general interest is shown as to the exact text of the measure which has become law. This is its first act: "That every female person shall be entitled to vote at all elections, in the same manner in all respects as male persons are or shall be entitled to vote by the constitution and laws of this state, and the same qualifications as to age, citizenship and time of residence in the state, county, city, ward and precinct—and all other qualifications required by law to entitle male persons to vote, shall be required to entitle female persons to vote."

It will be seen that women may vote for all elective federal offices which men have voted for or may vote for, as well as municipal, county and state offices.

"How many women will exercise their prerogative?" A majority, at least, there is reason to believe. All through the state there is a busy preparation of study, and city, town, mining-camp and lonely ranche home are active with the questions opened up through practical and theoretical politics, political economy, parliamentary usages, mock trials, national and state constitutions, Colorado laws concerning women, children and schools, etc.

Politicians are already suggesting certain women for certain offices; but the desire of the women themselves seems to be first to be fitted for them. The universal feeling is one of calm happiness. Our national emblem has managed to stay off the ground sometimes by the use of one wing; hereafter the "bird o' freedom soarin'" in Wyoming and Colorado will have two equal wings to sustain itself in even, well-balanced flight.

In a personal talk with our president, Miss Willard, in her "den" three years ago, I was struck with her judgment as to the wisest thing to do next. It was to push the equal suffrage question with all the force and "gumption" at our command. In her enforced quiet across the sea she is giving thanks for Colorado women's opportunities, not more for us than in the confident hope that it is the beginning of the end.

Most earnestly, anxiously, hopefully, we look down into neighboring Kansas and across to New York. Will they suffer a word of advice from victorious Colorado? Carry the campaign purely upon the merits of the question itself. What women do with the ballot after getting it is not germane to the real issue—the justice of political equality. By a private letter I learn that less than half of the W. C. T. U. women of Rochester, N. Y. (Miss Anthony's home and Miss Willard's native county), last month voted for school commissioner. Stir up women! Few of their male friends will then vote "no."

In grateful recognition of the handsome majority the men of this state gave for our emancipation, let me close with these prophetic words from Miss Anthony: "Never under the sun was there given by the superior class a popular vote for the ballot to go to an inferior class. If the majority does thus vote, Colorado will be the first state that has had so many noble and just men."

MARY JEWETT TELFORD.

Grand Junction, Col.

TOTAL ABSTINENCE IN THE CHURCH.

DEAR UNION SIGNAL:—The Fifteenth Congress of the Protestant Episcopal Church held in New York City not long ago was most successful in full attendance and in good and able "papers and talks." It covered a wide field of thought and the "pros and cons" were well put. This congress has many advantages. It gives an opportunity for presenting both sides of a question, and can but leave one broader in thought—even if still adhering to individual views—more charitable towards each other in the struggle to accomplish certain results.

But when the discussion on "What shall be done with the saloon?" was ended, to many came a great disappointment that one very important phase of the subject was not more definitely argued—the attitude of the church itself—this term is used in its universal sense—on the liquor question. If it is possible to get at the saloon and either prohibit or curtail it, why cannot the church purge itself of this evil? If legally the selling can be controlled, why cannot the drinking within the church be prohibited?

The liquor-seller's position is a more honest one, because he makes no claim to righteousness, than that of the church dignitaries and members who use liquors socially, as a beverage or as a stimulant.

If the church were to assert its authority, as it claims the law can, we should not be pained, as we often are, by the use of wines within its pale. If all church-members accepted the teaching, "Deny thyself that thy brother may not offend," what a step forward there would be in the good work of temperance—total abstinence. Instead of talking it would be doing, and the church could look the saloon "squarely in the face" and denounce it. As it is, the present position of a church which does not prohibit social drinking is absurd. For it is only the man or woman who does not use it that has the right to censure a saloon or advise control over it. For a church-member to use wines socially, even in moderation, and then tell some other man that he shall not use it, even immoderately, is, to say the least, shockingly inconsistent. He perhaps, craves "the little," the other "the more," but if within it lurks the germ of evil, has he, under his church vows, the right to use it?

It seems to me that the church's work and duty is, first to set itself right. The immense influence and results from a united total abstinence church would be far beyond any possible legal control over the saloon. With the assumed authority that belongs to the Roman church, and the continual protesting of the Protestant church, what might not be accomplished? M. G. L.

New York City.

BY MATILDA B. CARSE.

And the apostles said unto the Lord, Increase our faith. And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.—Luke 17: 5, 6.

A Happy New Year to all the readers of the Temple Item column. We must go forth, dear friends, and leave our past behind us with its mistakes and shortcomings. Let us not waste our time in vain regrets, but nobly enter the untried days of the new year with a determination to make them grander, better, more unselfish than any that the past year has known. Above all, let this be a year of increased faith, walking as seeing Him who is invisible. Who knows but before its close our feet may press the streets of the new Jerusalem, and we may see the glory of the shining of His face? My text for 1894 is: "Lord, increase our faith." It would be a joy to me to know that all friends of the Temple had adopted this text for the coming year. We would then march as a great and triumphant army from victory to victory. Entrenched behind such a faith we need fear no assault of the enemy; every such attempt will but sweep us farther on to success. All the attacks the Temple enterprise has had but pave the way to secure the needed money within the next two years, with which to pay every dollar of indebtedness that rests on the enterprise. Give no credence to any report or document circulated to the contrary, for all such are false. Only hold fast to your faith, nothing wavering. And add to your faith works. Do all you can for the Temple in the next two years, even if it seems to you but a trifle. Fifty cents or fifty thousand dollars, according to ability, will be judged in God's sight equally worthy.

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The history of "the littles" that come to the Temple is one that touches the deep places in our hearts. Mrs. G. M. Adams, Sechlerville, Wis., writes: "I send twenty-five cents, the amount found in a poor woman's mite-box after her death. When taking the box she said: 'I want an interest in the Temple, but it is very little I can do'; soon after she went to her reward." This in the Master's eyes may count a priceless sum. An aged veteran, Mrs. M. E. Dubridge, Morrison, Ill., sends a dollar and writes: "Does this entitle me to the Columbian souvenir? If so, all right, but you should have it all the same if it did not. I wish I could give a hundred, but I am a poor woman; it took a great many steps to earn this dollar." Among those who have lately sent their dollar to the Temple in answer to the appeal sent out is that venerable saint who has done so much for humanity, Mrs. Laura S. Haviland, now over eighty years old. It was accompanied by a beautiful letter in her own handwriting. She termed the dollar "the widow's mite." Think of a union in a frontier town in Kansas that for the past year, with but few exceptions, has had but two members present, "although," writes Mrs. S. P. Buck (one of the two) "as an organization we do not count much in numbers, yet as a moral force we are mighty in all this region." The president, Mrs. T. Ganett, Hill City, earned at an ice cream social $5 which she has sent to the Temple. Here is the story of how a good Quaker sister, Mary Jane Nichols, Presque Isle, Me., earned some money for the Temple. She says: "As I had read in THE UNION SIGNAL of the Temple built by the women, I so longed to do something, but being a poor woman could see no way. While knitting mittens by moonlight for the Christmas tree, the thought occurred to me that I might knit and sell a pair or two and send the proceeds to the Temple. Oh, the satisfaction of knowing that I had an interest in that wonderful Temple, Perhaps my little story may encourage some one else to go and do likewise."

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A dear white-ribboner from Iola, Wis., stricken with a lingering disease and very poor, sends twenty-five cents. She says: "If you knew what a sacrifice it is to send this you would appreciate it, but I feel that I must have one brick in the Temple if no more." Another dear shut-in one, very poor, unable to walk, and deaf, sends for a mite-box. She says: "I thought through faith I might get $2.50, and I would love to own one of those Columbian souvenirs." A little girl, Jane Ordell, Orkland, Minn., sends five cents; she saved it by going without shoe strings. She says: "I hope it will buy a brick in our grand Temple." Mrs. Phebe Clark, Toledo, O., sends nine cents, a penny collection taken up in a mothers' meeting at one of their missions. This sum was the voluntary gift for the Temple of the poor women present.

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There is such a great demand for the beautiful Columbian souvenir that we have decided until the entire cast is disposed of to offer them this year as a prize to all who send a gift of one dollar to the Temple. All who receive them are delighted with their beauty. Mrs. Sarah E. Steele, Lockport, N. Y., writes: "The souvenir has arrived, and it is perfectly exquisite. I shall send for two more just as soon as I can spare the money, as they are something to be greatly desired by those who favor the glorious Temple."

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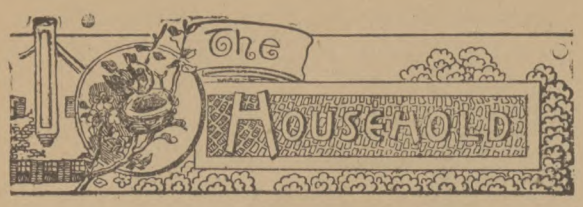
We are going to make a most tempting offer to all who fill a mite-box from January, 1894, until January 1, 1895, viz., collecting in it $3.65—a penny a day—during the year we will give a solid silver Temple souvenir spoon. Persons who desire to help the Temple and secure the spoon must send their names to be entered on our books with a two cent stamp for a mite-box. All money orders should be made out in the name of the treasurer, William D. Preston, and sent to our financial secretary, Miss Sara G. Johnson, The Temple, Chicago, Ill. All other matters pertaining to the Temple should be addressed to Mrs. Carse.



JOB'S SYMPATHY.

BY WARNER WILLIS FRIES.

Now what's th' use uv scowlin'
Et things ez can't be cured?
Er etarnally a-growlin',
When they must be indured?
Dew set down an' rest a minute,
An' don't be in sech a whew;
Arter we air dead an' buried
Thar'll be work enough tur dew.

Here ye go an' tell th' neighburs
Thet ye git no time tur read,
Though we hev more books an' papers
Then a pa'cel like us need,
Till ye seem tur folks a martyr;
An' I don't know but ye air,
With yur everlastin' clatter
Over what ye eat an' wear.

Oh, ov course ye'll go tur workin'
On some pesky crazy-quilt;
Er a-sewin' rags fur carpits
Ontil yur like tur wilt;
Er crochetin' some new rinktum,
Thet hain't worth a cud o' gum,
But ye git no time fur readin',—
An' ye won't till kingdom come!

Waitsfield, Vt.

BIG BOYS

BY MARY C. GLASS.

Some one has wisely said: "Most boys go through a period when they have great need of patient love at home. They are awkward and clumsy, sometimes strongly wilful and perverse, and they are desperately conscious of themselves, and very sensitive to the least word of censure, or effort at restraint. Authority frets them. They are leaving childhood, but have not yet reached the sober, good sense of manhood. They are an easy prey to the tempter and the sophist."

Now is the mother's opportunity, for at this time, strange as it may seem, the boy's father generally seems to be unusually impatient with him, probably because the same stage of his own development recurs a little too vividly. The boy needs his mother now more than when he wore long dresses. Well for him if she is a wise, tactful, patient, clear-headed mother, for she will need to be all this, and besides to have a serene trust in God to be able to help him over this most restless period of his life.

Let him have a cheerful home, no matter how poor it may be, and let him depend on a kind, pleasant word whenever he comes into it, and he will come in earlier and spend more of his spare time there. Make his own room pleasant and pretty as possible. Don't say before him that anything is good enough for a boy.

If he is of a mechanical turn let him try to "invent" something without being ridiculed; it will not hurt him and will keep him at home on rainy days. Don't disturb his bolts and screws and files and pieces of steel. How can he ever get the wonderful "flying machine" to work right if you keep clearing up his tools and materials? Did you like to have your mother go in and "rid up" your bed when you were trying to make one new dress out of three old ones, and the bed was full of patterns and linings and facings and "contrivances"?

If your boy's taste is for music encourage him to learn to play on some instrument, for possibly he may get as far as the boy whose little sister said: "Johnnie is a-gettin' on fine; we can tell *now* when he is a-tunin' up and when he is a-playin.'" I verily believe that a violin played by a beginner is easier on a nervous woman than a ruined boy would be. When some lecturer comes whom you are particularly anxious for your boy to hear, tell him that you want to go badly, but have no one to take you, and manage in some way to get him to invite you to go with him. Thank him and tell him you are so glad he thought to ask you. When the evening comes give him a good supper and dress yourself as prettily as possible and be as nice and polite to him as you used to be to his father in his young days. Let him buy the tickets even if you furnish the money. See that he carries an extra wrap for you.

Arouse his manliness by calling on him for favors at home; politely always and invariably thank him for them, and above all things *don't laugh at him.* No matter if he does appear to be all hands and feet and stumbles over himself a dozen times a day; it is likely his father did just so at his age. In short, if you want him to be a gentleman you must treat him as one. Don't do as an English gentleman did who ordered his son to "take his meals in the kitchen with the servants until he learned to behave properly at his father's table."

Speak to visitors of your boy as "my son," introduce him as though you were proud of him—that is, if you can get him into the room where they are. Ask his advice occasionally and try to follow it if it is good. Make a fine cake for his birthday. If he has arrived at the stage where "he must and he will have a gun," don't buy one for him, but help him to earn the money for it, and by the time he has earned and saved twenty-five or thirty dollars the "gun craze" period may have passed and he will be wanting a "safety"—or an "unsafety" as it seems to be when my boy comes in asking for "warm water, arnica and ointment."

My sisters, let me tell you a secret. Some time when you are baking, make your great overgrown boy a little cake in the top of a baking powder can, and give it to him privately and he will be as pleased as he was at three years of age. I know it is possible to so win your boy's confidence at this most trying age that he will ask some day, "What kind of a girl do you like, anyway." Don't laugh, but *tell* him. If his father is a Christian gentleman, thank God and take courage, for some one has said: "The father's kindness finds its echo in the nobility and courtesy of his sons."

I beg of you, do not on any account, except sickness, get up and build the fires and call your big boy to breakfast, for by so doing you are ruining your future daughter-in-law's husband. During this time of his life you must be kind and patient with him even if he tries to make you think he is *very wild.* So enwrap him in your mother-love that it will be almost impossible for him to go very far astray, and you can always pray for him. Remember, in order to lead your boy to Christ you must not only seem to be good, you must *be good,* for our children read us through and through. Margaret Bottome says: "To rob a child of the memory of a mother that loved God, that cared more for principle than for pleasure, is to rob the child of the greatest wealth."

Post yourself fully about what is going on in the world, and when your husband and guests are discussing the living questions of the day, be prepared to express your opinions as well, and be sure that you always champion the cause of *right* no matter how unpopular it may be, and in time it will have its effect on your son. Tell him privately of the traps and pitfalls which are waiting for him on every side. Don't imagine that you will put "thoughts" into his head; remember that what you have been too cowardly or too modest to tell him, he has learned long ago from others. Tell him you want him to be as pure and good and wholesome as the girl he will some day want to marry. Teach him that a "fallen man" is as bad in the sight of a just God as a "fallen woman." If you have not the courage to talk to him, get some of the good books which have been so carefully prepared on these subjects, and leave them in his room; *he will read them.*

Some bright day he will refuse to attend church, and will deliberately make up his mind to be a "skeptic." He does not know just what that means; no matter, he will risk it, and be one. If you are particularly anxious for him to be a Prohibitionist he will calmly decide to be a Democrat. Never mind, keep sweet, and go on preaching and *living* prohibition doctrine. Gain and keep your boy's confidence at all hazards, and remember that it is more than probable your husband's mother had just such an experience with him in his young, awkward, overgrown, foolish days.

Remember that you are moulding a soul for life and eternity, and to have the right influence your own life must be true to the center. Children seem to see through all shams by intuition. To lead your boy upward you must be filled with the spirit of Christ yourself. You cannot lead your boy into a pure, true, upright life if your mind and heart are full of selfishness, unkindness and low aims. You cannot possibly raise your boy higher spiritually than you are yourself. I do not say that a boy cannot be better than his mother, but I do say that if he rises higher than your true level that it is from some other influence than your own.

Pasadena, Cal.

A MAN'S OPINION.

BY ZENAS DANE.

Even in the days of my ignorance and selfishness I believed in the rights of the wife and mother regarding the family income and it is of this that I am minded to write at this time because it is such a common and prolific source of unhappiness in so many homes. Indeed, I believe that it is often the beginning of a gradual deadening of respect and affection between husbands and wives, and that it often ends in the divorce courts. It is surprising to know how unjust and ungenerous men of otherwise kindly traits can be in this respect. They will concede anything and everything to their wives excepting an equal right to the family income.

I saw a case of this ungenerous spirit in a city dry goods store one day very recently. A small, tired-looking woman with a big, fretful baby in her arms, was looking at cheap dress goods. Her husband, a tall, robust man with an irritable manner, was by her side, on guard as it seemed to me, lest his wife fall into some feminine extravagance.

"I think I'd like this piece," said the woman, laying her hand on a bolt of goods of a pretty brown shade.

"How much is it a yard?" asked the man.

"Sixty cents," replied his wife.

"Ain't this fifty cent piece just as good?" asked the husband pointing out a roll of dark ugly brown.

"It may be as good, but I hardly think so, and I don't like the shade."

"Nonsense! one color is as good as another. I'm sure *I* like this color as well as the other, you'd better take this piece."

"Well, if you think so I guess it will do," she replied meekly.

"How many yards will you need?" he asked.

"I ought to have nine yards, anyhow."

"Of this wide goods?" he asked in marked surprise.

"Well, I suppose I could get along with eight and a half yards, but —"

"Then there's no use wasting money for the other half yard," he interrupted, and promptly ordered the clerk to cut off eight and a half yards.

When she looked at some velvet ribbon for trimming he said something about women's minds "running to frippery," but he ungraciously permitted her to buy a single yard of the ribbon. He chose the buttons for the dress himself, rejecting those she preferred. And you may be very sure that she did not have the privilege of paying for her purchases out of her own purse. I doubt if she had one. He paid for the things and the change from the twenty dollar bill went back into his own pocket.

It is pretty certain that there was no "allowance" to the wife and mother in that home, and that she had nothing to say about her husband's income. She was not supposed to have any discretion or intelligence regarding the expenditure of money, and her husband would doubtless have scoffed at any claim she might have made of being a wage-earner herself by attending faithfully to the duties of her household. A man must put a high estimate on his wife's intelligence and common sense if he dare not trust her with a few dollars of her own.

I remember hearing a half-comical, half-pathetic story of an old lady who was praising the noble and generous qualities of her son-in-law. "He's always been a real good husband to Araminty," she said. "Once he give her *five dollars* to do *just exactly* as she'd a mind to with."

"And what did she do with her five dollars?" some one asked.

"Well, there was so many things she wanted she couldn't never make up her mind what *to* git; and then she was so afeerd she'd git something her husband wouldn't be pleased with that she finally give him back the money and told him to git her something himself and he got her a churn. But it was real good of him to give her the money in the first place with the privilege of doing jest as she'd a mind to with it."

It would be sorrowful to know how many wives there are who never have any money to do "jest as they've a mind to with," how many wives there are who are mere pensioners on the uncertain bounty of their husbands; how many wives there are to whom money is doled out grudgingly and complainingly, how many wives there are who degrade and humiliate themselves by having to resort almost to trickery or must beg to get money enough for their actual needs.

I believe that the economic instinct is stronger in most women than in men, and that the average wife and mother will disburse money as wisely and frugally as it is possible for her husband to disburse it. This being true the wife should have the right to make her own expenditures without any interference on the part of her husband. She should not be limited to any fixed allowance because household expenses vary, but her wisdom and common-sense should be honored by trusting her to be her own judge of what her needs are. To deny her this privilege is sure to dwarf instead of develop her character.

Dorchester, Mass.

TYPICAL LESSONS FOR LOYAL TEMPERANCE LEGION TEACHERS.

IV.

Water Fowls.

BY MARY E. RUDD.

Opening Exercises, 15 minutes:—Quiet music and prayer followed by hymn, then by temperance songs. Finger plays; another song. Repeat the two Scripture texts with a few words of application or give children an opportunity to tell their meaning. Question as to the whatsoever of the past week, thus carrying out the thought of the previous lesson. Rhythmical Exercises. Vary by adding other motions with feet or head.

Lesson, 25 minutes:—Recall the incident of the bird coming down to bathe. How many have watched to see the canary in the cage bathe since then? Let children tell their experiences. Tell how Dot and Trot went out every morning to feed the chickens. Let children make motions to represent throwing out corn. How they put the white chicken into the brook one morning thinking it ought to have a bath. Result. Explanation by the mother that chickens are not made to like to go into the water and they will get out as soon as they can, or, if the water is deep, they drown.

That night when their father came he had a basket, and they heard something inside say, "Squawk, squawk." When the cover was taken off the two little creatures inside were very still and the boys thought at first they were chickens; but they saw that the beaks were broad and flat instead of sharp, like a chicken's. The next morning their papa went to the brook and set the little creatures on the bank, while Dot and Trot said: "Oh, don't, papa, they'll surely fall in and be drowned." But just in a minute the ducks had waddled into the brook and were swimming about as happy as could be. You may be sure the little boys laughed and clapped their hands and danced about; and what do you suppose the little creatures were? (Of course, you have just told them, but let them guess. It will help you to detect the observing child.) This will serve as an introduction to a very interesting talk about ducks, geese and swans, showing pictures of each, speaking of the skin between the toes which enables them to swim, telling of the geese feathers which make our soft pillows, the down which is softer still, and the duck's eggs which are so large and rich. Incidentally bring in the thought of the cruelty involved in keeping such creatures where they have only mud to wade in, and no sweet, clean water to swim about in.

Games, 10 minutes:—Imitate chickens and ducks both in walk and the sound they produce.

Occupation, 25 minutes:—Sew duck outlined on cardboard. Try to have work finished if possible.

Chicago, Ill.

A LITTLE BROWN PENNY.

A little brown penny, worn and old,
Dropped in the box by a dimpled hand,
A little brown penny, a childish prayer,
Sent far away to a heathen land.

A little brown penny, a generous thought,
A little less candy just for one day,
A young heart awakened for life, mayhap,
To the needs of the heathen far away.

The penny flew off with the prayer's swift wings;
It carried the message by Jesus sent,
And the gloom was pierced by a radiant light
Wherever the prayer and the message went.

And who can tell of the joy it brought
To the souls of the heathen far away,
When the darkness fled like wavering mists
From the beautiful dawn of the Gospel day?

And who can tell of the blessings that came
To the little child when Christ looked down;
Or how the penny, worn and old,
In heaven will change to a golden crown.

—*Selected.*

A CHILD'S CRY FROM CHINA.

The following letter to the happy boys and girls of America in the *Northwestern Christian Advocate* tells its own touching story:

TSUNHUA, CHINA.

My Honorable Friends:—I give you my best bow. I am a stupid little Chinese girl. Some days I am so naughty my grandma says I shall probably be a monkey after I die! This scares me and gives me a big pain in my heart. They tell me my mother cried a great many tears because I was a girl, and my grandma and father were very cross and angry. They named me Ling Te, which means "Lead along a brother," but when another baby came she was a girl, too. I heard my father say, "We are too poor to keep another girl." Mother said, "I have had such a hard time I wish I had died when I was a baby; the poor little thing had better die." She cried a great many tears. Father took the baby away, and I never saw her.

After a few years a little brother did come, and that was indeed a joyful day! I stood by and watched them tie the clothes around his little arms and legs. Day after day he laid upon the brick bed, looking toward heaven, making the back of his head so flat and nice. I brushed away the flies, and thought how proud we should all be to have him grow up and be a mandarin and wear a button on his hat, and ride a big, black, shiny mule! Of course, we shall find a wife for him, and then we shall have a slave, at last, of our own. I say, however, in my heart's center, "I will be real good to her."

When he was a month old we gave a big feast, and a barber shaved off every bit of his hair. Oh, how pretty his little white head was! His black eyes looked as bright as buttons. They untied his body, and it was so funny to see his little hands and feet fly around! Our guests brought money in big red envelopes, and gave him many presents, too. Grandma gave him a red cap all covered with brass images and looking-glasses, because the devils get scared and run away when they see themselves in a glass. They put a chain around his neck and bracelets on his arms to keep the bad spirits away.

When I said, "Grandma, why do you put a cat's head on his shoes?" she said, "Why, don't you know cats walk safely and never stumble or fall, and I wish the boy may go safely through life and always have a smooth road."

Soon after this grandma bought bandages nine feet long, and she began to turn my toes under and wind the long bandages around my feet. Tighter and tighter she drew them, and when I could not bear it and began to struggle and scream and kick, she called my father and mother to hold me. I could not sleep that night for the pain. I can never tell how my feet ached; after a few days they were so sore and lame I could not walk. Once my mother said, real soft and sweet, "poor child," and that seemed to make me feel a little better.

Now my feet are dead and do not ache so bad, and I can walk on my heels pretty well. During the sixth moon, Wen Shan, one of our neighbor's girls, came back from the Peking school. She looked so queer to us! They had taken the bandages from her feet and she walked like a boy, and her feet were nearly as big as a boy's. At first we all made sport of Wen Shan because she had been off to the mission school, but she was so gentle and kind we got ashamed to make her feel bad. One day I said, "Why don't you get angry and revile, like you used to do?"

"Because Jesus said, 'Love your enemies.'"

"Jesus? Who is Jesus? Is He your teacher?"

Then she told me a beautiful story about her Jesus. I did not believe it, but I liked to hear it all the same. We all liked to look at her doll and the pretty things that came from America, in a box, for the school. No one in our village ever saw such pretty things. Everybody went to see her home after she trimmed it up with the bright picture cards. She called them "Christmas cards." She says Christmas is Jesus' birthday, and the nicest day in all the year. We girls wish we could have Christmas in our village! She says the verses on the cards are Bible verses, and the Bible, she says, is the book the true God has given us to help us to be good and please him, so we can go to heaven when we die.

When I told grandma, she said, "Ask Wen Shan to bring her Bible book over here and read to me, and I want to hear about her Jesus God, too."

When Wen Shan came I could see that grandma loved to hear her talk about Jesus. Wen Shan seems to love her Jesus, but we are afraid of our gods, and sometimes I think her God must be nicer than ours.

No woman in our village can read. It is a wonderful thing to hear her read as well as the mandarins! One day she read where Jesus said he was going away to prepare a great many mansions, and He promised to come again.

Grandma said: "That's very nice for the foreigners."

But Wen Shan said: "He is heaven's Lord—our heavenly Father; we are all His children. He loves Chinese just as well as He does Americans."

"Do you think there is a heaven for me, too?" said grandma, and her voice shook so it made me feel very queer in my heart.

"Yes, surely there is."

After this I noticed that grandma did not burn any more incense to the gods, and sometimes it seemed to me she was talking with some one I could not see.

When the cold weather came she began to cough and grow weak, and one day I heard them say: "She cannot live long." My mother bathed her and put on her fine clothes, and the priests came from the temple and beat their drums and gongs to scare away the devils that watch for the dying. Poor old grandma opened her eyes and looked so scared I could not look at her!

All at once she said: "Send Ling Te to that Jesus school." Then she went off to sleep. About midnight she opened her eyes and smiled so glad! But she did not see us.

After the funeral mother talked a great deal to me about going to the Jesus school. One day, when my father could not hear, she said: "I want to know more about Jesus. I can never read His Bible book, but you can go, my daughter, and learn, and then you can tell me."

I was very anxious to go, for the cold weather made my feet sore, and I cried every time I changed the bandages. At last my father said: "Oh, well; she is nothing but a girl—let her go. I shall save rice by it." So one day I started out on the little white donkey for the Jesus school. My heart felt big and shaky, but I was glad to go.

It was a long ride to Tsunhua. When we reached there the gate-keeper led us to Miss Hale. She took us into her beautiful room and let us see the iron tailor sew, and we heard the organ make its beautiful noise, and then she showed us the girls' school.

I began to see that I had reached heaven and looked around for grandma. The girls looked very happy, skipping around on their big feet, and I was so glad to be there, too. But when my father talked to Miss Hale about leaving me her face grew very sad and she said, "I cannot take her; my school is full! I have already turned away seven girls to-day."

"Why," said I, "you must be mistaken. Grandma said there was room for all of us."

She put her arms around me and said, "Poor child, I am so sorry, but there is truly no room for you. I have asked the kind friends in America to send money to put up more rooms, for it costs one hundred dollars to build a room and thirty dollars a year to support a girl. If they will send it, then I can take you."

My happy heart was turned to iron, and my words and tears were all frozen up together. My father led me away out through the gate. I did not think the keeper would really shut it in my face, but he did.

Now I am thinking all the time about those happy girls inside, while I am shut outside. I often see a hungry look on my mother's face, and she says to me, "Oh, my daughter, I did hope I was going to know about Jesus."

I don't know how to pray to Jesus—I wish I did—but every night I say, "Please, Jesus, ask your friends in America that have money to send some over here to China—enough to make a place for this stupid child, for, oh, dear Jesus, it makes me feel so bad to be shut out."

From the small, stupid child,

WANG LING TE.

DEAR BOYS AND GIRLS:—A little temperance cousin in Jamaica, N. Y., wants to join the Cozy Corner and sends this little story as her membership fee.

ELSIE'S GOLDEN RULE.

Elsie is only a little girl but she has learned to love Jesus, and what is much harder, to serve Him.

One day, as she was walking near her home she saw a young boy staggering toward her. She was just turning to go in another direction, when a thought struck her: "Do unto others as you would that they should do unto you."

At the sight of her the boy gave a low cry, saying: "Elsie, Elsie, oh, Elsie!"

Elsie, surprised, asked: "How did you know my name?"

"Oh, Elsie, don't you know me? No, you don't, you were so small when I went away. I am your brother Howard, who ran away."

Elsie was so glad to hear him say this that she forgot his poor clothes, the smell of liquor about him and everything else except that he was her lost brother.

She looked more closely at him and saw that, although he had been drinking, his pallor was caused more by sickness or lack of sleep than by liquor.

He told what a hard time he had had to get enough to eat and wear, and how he had at last decided to come home.

He had stayed in a hotel in a neighboring town the night before. In the night he had fallen sick, and the landlord, in spite of all he could say, had given him a large dose of brandy and another the next morning.

When he had finished his story the two went home.

I will not try to describe the meeting between the parents and son. It is enough to say that all was forgiven.

Thus, Elsie, by a humble effort to keep the Golden Rule, helped her own brother. DAISY DIMPLETON.

Shall we accept this fee? Yes?

Have you written an account of your favorite game for Cozy Corner? Please do so at once.

Affectionately,

Aunt Jane

NEPHEWS AND NIECES.

I have an Aunt Jennie. Whenever I get her UNION SIGNAL I look for the Cozy Corner and love to read it. I belong to the L. T. L. We had a state convention last July. They had a nice time. We sent a delegate. If the L. T. L's would all write you would be like "The old woman that lived in the shoe." LULA MITCHELL.

Indiana, Pa.

That's exactly Aunt Jane's desire, Lula; send the letters flying this way, dear L. T. L's and temperance children, Aunt Jane welcomes you.

As we do not know that you have heard from our Loyal Temperance Legion, Company G, of Harlem Avenue Christian Church, I will write you a letter of introduction. Our Legion was organized in January, 1892, and we will celebrate our anniversary next month. We are studying books number 4, subject, "Alcohol and the Nation." After completing the study of each book, we have an examination. Altogether we are progressing.

ELLA WELFORD TALIAFERRO, *Cor. Sec. L. T. L.*

Baltimore, Md.

Congratulations for the anniversary of Baltimore's Company G! We shall look for your account of the celebration, dear corresponding secretary.

SOFT-SHELLED NUTS.

258.

BEHEADMENT.

An honest, upright man was he,
Far-famed for love and charity;
He went down town one wintry night,
By a saloon where all was bright.
But sad to tell they saw him pass,
And cried, "Come in and take a glass."
He thought to himself, "I'll just go in,
For a glass of *whole* can be no sin."
He took one glass nor stopped at two,
And so was drunk ere he got through.
On his way home he dropped my *two*,
So lie in the street was all he could do.
If that was all that he had lost,
He ne'er would need to count the cost;
But, oh, dear children, that glass of *whole*,
Took *second* to heaven from his soul.

SOLON.

259.

TEMPERANCE PI.

Couht tno, sttea nto, dnlhae ton.

JOSEPH Q. GANNON.

Send all replies and *original* puzzles to Puzzle Editor, THE UNION SIGNAL, the Temple, Chicago, Ill.

ANSWERS TO PUZZLES PUBLISHED DECEMBER 14.

251. Crusade.

252. 1, Lady Henry Somerset. Frances Willard. 2, Woe unto him that putteth the bottle to his neighbor's lips. 3, Dare to be a Daniel.

Correct answers: H. R. Hanson; Abby M. Collester.

THE UNION SIGNAL AND WORLD'S WHITE RIBBON.

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God is my strength and power; and me maketh my way perfect.—II Sam. 22:33.

OPPORTUNITIES IN COLORADO.

Now that women have been fitted out with the weapon of power in Colorado, the world will wait to see what they are going to do with it for the protection of their homes,

The saloon, the gambling house, the haunt of infamy are a leagued trio against the purity of woman, the perpetuity of home's material interests, the safety of children. and the keeping of the social compact. If at the end of five years there are as many of these abominations (in proportion to the number of inhabitants) in the centennial state, as there are now, the men and women who believe in equal suffrage will do well to hide their diminished heads, and declare that they have "reckoned without their host." But we have no fears of that kind. We do not know the exact ratio of women to men in Colorado, but as it is a mining state we judge that the latter hold a large majority, and one not favorable to the outlawing of the three institutions that are considered especially essential to the happiness of mining towns in general! But other things being equal we have no misgivings as to the outcome of this act of justice on the part of the men who have opened a door of opportunity for women. However, it is now and always true that disembodied spirits and disembodied principles fare about equally well in this work-a-day world; we must embody the love and loyalty of womankind in Colorado into the W. C. T. U. with its orderly, steady-going efforts to inform and convince and convict the whole community, both men and women, if we are to reform so as to witness a success commensurate with the expectations of reformers.

It seems to us that in Colorado is the crucial test of woman's ballot, and if this is true that state isthe strategic point toward which the plans of our National officers should be directed in the effort to coöperate with the energetic and capable leaders of the W. C. T. U. among the Rockies. We urge upon our National superintendents, organizers, evangelists and lecturers that they have a patriotic duty just now in connection with the work of the white ribbon women in Colorado; and we ask each one of those good and true leaders to lift up her heart in prayer to know what is her individual duty and opportunity. The vigorous working of our departments will wonderfully strengthen the movement for women's active participation in all the beneficent public work of the state; the efforts of our organizers will increase the number of local societies and "strengthen the things that remain," while a gospel temperance revival in any town or village will bring to white heat the aroused perceptions and convictions of all good people that the kingdom of God must come, in the customs of society and the laws of the land, as truly as we desire its coming in the individual heart and life.

We send affectionate and enthusiastic greetings to Mrs. Higgins, the faithful leader of our forces in Colorado; and to every one of the state and local officiary, and to loyal white-ribboners of the rank and file. Remember, beloved comrades, that success never "happens," but is organized, preëmpted, captured, by consecrated common sense; and that to get ahead of the liquor traffic you must get up early and stay up late.

INDIVIDUAL RIGHTS AND DUTIES.

"Among the reasons why there are so few great men among us, why national morality is so low, I believe the greatest to be the existing inequality in the rights of men and women. Therefore the first thing to impress upon the minds of the young girls in our classes is the fact that they have individual rights and duties, that we may thus enlist their interest in the cause of religion. I have seen many girls who, after four or five years of study at the expense of much money and sacrifice on the part of their parents, enter married life to conduct themselves as if they had had no education. They do nothing for society. They are under the rule of their husbands. They have no opportunity to show their ability, but are condemned to things in which they have had no schooling,—the kitchen and the care of children. This is deplorable. It is sad that their husbands, in the treadmill of petty conveniences, do not realize it. It may be the result of custom, but it is a hindrance to the progress of civilization. In matters of social reform woman's influence is greater than man's. Her power is indeed great. But in our country we still find conservative and obstinate-minded men who cling to the old order of things."

The above contains many points that might serve as texts to as many articles. At the start, to allay the sensitiveness of those who have taken up with the new fad—extreme disgust for "women's excitement over woman," as Helen Watterson terms it, let us say that the foregoing quotation is not from a woman but from a man whose history is worthy of more space than we can give it. The author was Joseph Hardy Neesima, a Japanese who, at the risk of his life, ran away from his native land to America in order that he might learn English and read the Bible, some portions of which in the Chinese language had fallen into his hands. He arrived in this country in 1865 when he was twenty-two years of age. Through the benevolence of Mr. Alpheus Hardy, he took his preparatory course at Phillips Academy, his college course at Amherst and his theological at Andover. Returning to his own country in 1874, he refused the most flattering offers for high official position made to him by the leaders of the revolution in Japan, established a Christian university and after a life full of the miracles of faith died in 1890, the greatest private citizen of Japan.

People of every rank and of all faiths united in doing honor to his memory, and his death was regarded a national sorrow. That such a man should have seen in the inequality in the rights of man and woman the greatest cause for the low moral tone of his nation, and for the scarcity of great men, is a very significant fact. It confirms the judgment of those who have anywhere in the world sought to solve some of the problems of human ills by reinstating woman in her rightful position, and it vindicates the motives of those who all the time have claimed that "women's excitement over woman" was never a tithe so much for the sake of "woman" as for the sake of the interests which every true woman holds dearer than any personal rights—the interests of home and children.

The inequality in the rights of man and woman in Japan are, doubtless, much greater than in America; nevertheless, the picture which Mr. Neesima draws of the wedded life of the educated Japanese girls finds many a counterpart in our own land. It is too often true here that the educated girl lays her attainments a needless sacrifice upon the altar of matrimony. We do not forget that no culture of heart or brain is wasted that makes a woman a more competent mother, a better companion to her husband. But we do consider it a fatal mistake when a girl drops at the threshold of matrimony the pursuits of literature or art which are her delight, and for which she has been specially fitted by natural endowment and education.

Many cases of the kind come under the notice of every one. We will mention two only of those which have come to our own personal notice. One is of a girl who stood in the front rank of her classes in one of the leading universities of this country; whatever the department, languages, literature, mathematics, science, she stood second to none. She was several times elected to represent her class in literary contests, and along all lines was recognized as one of the leading spirits of her class. She married immediately after graduation and, though many years have elapsed, is still "doing her own work," sewing, mending and caring for children. We do not say that this woman's life is wasted, we do say that much of her power is wasted, that it is an infinite pity that, doing so much well, she should be forced to spend her time in the endless, thankless routine of fighting dust and cobwebs, sewing on buttons, etc., while her intellect is starving and the faculties which in her girlhood promised so much have lost their cunning through long disuse.

The other case is similar, of a young woman of remarkable natural ability as an artist, who dropped her brush when she entered the matrimonial estate, and long exclusive wielding of the broom and dishcloth have rendered clumsy the once skillful fingers.

It is idle to say that such cases argue simply lack of force in the women themselves. Men as well as women are victims to the customs and prejudices of society. It is over man that Carlyle mourns as "drowning in the despicablest of puddles; the priceless gift of life slowly strangled out of him by the innumerable packthreads of social forms." The thousands of women of whom the two given above are representative, are simply being strangled by these "packthreads" or, to use Mrs. Mary A. Livermore's striking figure, "they are lying in the trough of the sea."

True, it would not be a difficult thing to seize the rudder strongly and steer straight out into the calm depths beyond the chopped up seas of the shore. The difficulty lies in seeing the possibility. The despicable "packthreads" which bind them to their doom are the spider webs of custom. To "do her own work" and do it so that it shall be beyond criticism is the generally conceded duty of the young wife in moderate circumstances. But in the due course of nature this soon makes it utterly impossible for her to do anything else. However kind, generous and well intentioned her husband may be, nine times out of ten she does not feel at liberty to so much as suggest that she desires anything different. He may give her freely, without question, whatever money she asks for but she must always ask for it and she feels that it is his, not hers. She accepts unquestioningly the old status and, though she never explicitly states the case to herself (its mere statement would show its absurdity) tacitly assumes that as wife, mother, cook, housekeeper, etc., she is barely earning her board and clothes.

Nine times out of ten the husband is unconscious of all this. He accepts her sacrifices without so much as knowing that she is making sacrifices; he never dreams of the galling sense of dependence in which she constantly lives. Other women do the same thing; it is the usual way; it simply never occurs to him that there is a better way. He does not know that his wife is ruthlessly sacrificing the best interests not only of herself but of him and of their children, and of society around her for which she, too, in this nineteenth century is responsible. A little consultation, a little coöperation, a wiser expenditure of time and money, which in the majority of cases would come if the wife were to mention the matter, would settle the problem. The packthreads of social forms and customs are not so hard to cut when one really sets out to do it; invariably he finds more help than he had dreamed would be given; the difficulty lies in realizing the true character of our bonds and in seeing that they may be broken.

The solution of the difficulty is given by the far-seeing Japanese—"impress upon the minds of the young girls the fact that they have individual rights and duties." When women are thoroughly aroused to this fact the end is reached. True men are ready to give to women every opportunity for the development and free use of their powers. They are not to be blamed when they do not perceive the bondage under which women are living, if the women themselves do not complain. It is women chiefly who need to learn the lesson that

> "Every creature—female as the male
> Stands single in responsible act and thought,
> As also in birth and death."

That rights are important, because bound up with every right is a duty, and duty to the world around us demands that we have every facility to do our work for humanity

Self-immolation has been supposed to be the chief duty of woman, but the expanding spirit of Christianity has shown that self-immolation in the convent or the home contradicts the purpose of God for His responsible creatures. The buried talent will bring to woman as to man the loss of even that which she hath.

PARLIAMENTARY USAGES: THEIR USE AND THEIR ABUSE.

Wendell Phillips once said that if you set an American baby six months old on its feet, it would immediately say, "Mr. President," and call the next cradle to order.

The familiarity of our people with parliamentary usages which Mr. Phillips thus emphasized in this characteristic witticism is one of the traits which has attracted the most attention from foreigners. Does a company of Americans, called together under any circumstances whatever, wish to pass a resolution or ascertain the prevailing sentiment upon any subject, instantly, almost mechanically, the company resolves itself into a deliberative assembly, adopts by tacit consent recognized parliamentary rules, and transacts the business of the hour. Be the matter small or great, one requiring only a loose organization with a self-constituted chairman who merely calls the meeting to order and puts the question to vote, or a more complete organization which elects a president and secretary, and appoints a committee to draw up resolutions, it is done with the unconscious ease of life-long, habitual practice. All this is very astonishing to foreigners. In us it excites no surprise, for we do not know how to do differently.

An officer in the late war was conducting a small force of veterans across a pontoon bridge which, as our readers may know, consists simply of rafts tied together. Immediately on stepping upon such a bridge the command is given to break step, as half a dozen persons keeping step together would set the bridge to swaying with constantly increasing force. The advance line had reached the center of the bridge when suddenly the enemy opened fire. Instantly the men closed ranks and caught step, and in a moment the bridge was swaying so violently that the officer was obliged to call a halt and give the command to break step.

Those veterans knew better than to keep step on a pontoon bridge, but so strong was the force of habit and discipline that under the fire of the enemy, it was next to impossible for them to do other than they did. So our people, trained from boyhood and girlhood in the debating societies of the public schools and colleges in the parliamentary usages of their Anglo-Saxon ancestors, when a question comes before them which requires discussion and settlement by vote, like the veterans on the bridge, close ranks and catch step, and present themselves not as a straggling, disorderly mob, but as an organized, deliberative assembly.

The convenience of these rules is recognized at a glance, but few, even of those to whom their use has become almost second nature, appreciate the importance of parliamentary usages or dream of the vital part they have played in the growth of the civil liberty which as a race we have developed. Yet it is a historical fact that these same usages have made Parliament, and hence Anglican liberty possible, and that the chief cause of the failure of other nations to achieve the freedom for which they have striven has been their failure to develop a system of parliamentary usages. Further, in so far as representative legislative bodies are a success to-day, they have adopted Anglo-Saxon parliamentary usages.

Parliamentary usages are to the deliberative assembly precisely what military tactics are to an army. Without these, their respective systems of discipline, the deliberative assembly and the army alike degenerate into mere mobs, with the characteristics of mobs; now carrying terror to every heart by their lawless violence, again exciting profound contempt by their weakness and inefficiency. On the streets of our cities a mob is a thing of horror; on the battlefield—the chaff of a summer threshing floor. No mob ever held sway in the legislative halls of any Anglo-Saxon nation, but in those of other nations they have proved themselves there as everywhere, in the moment of power, an object of direst dread, but in the hour of need, in the presence of danger, the weakest, most cowardly thing on earth.

The parliamentary usages of the English Parliament made all the difference between that majestic body, which conducted the nation through one of the greatest revolutions of history and, without shedding one drop of blood, won a signal triumph for the principles of freedom, and the French legislative assembly, which urged the nation on in the mad excesses of the French revolution, and for the fearful carnival of fire and blood had nothing to show but—ashes.

The delay caused by little details and preliminaries which resulted in the fatal inaction of the French assembly, was averted in the English Parliament by the methods of procedure which secure the rapid transaction of business. On the other hand the mad legislation carried by acclamation after inflammatory speeches which rushed the French nation into anarchy, was absolutely impossible in the English Parliament, where the checks, designed for this very purpose, insured free debate and careful consideration of every measure before it could become law. The facts fully sustain Jeremy Bentham's strong statement concerning parliamentary usages: "In this bye-corner, an observing eye may trace the original seed-plot of English liberty. It is in this hitherto neglected spot where the seeds of that invaluable production have germinated and grown up to their present maturity, scarce noticed by the husbandman and unsuspected by the destroyer."

But the very instruments and safeguards of liberty may become the tools of oppression, and parliamentary usages are no exception. The perversion of these rules is one of the inventions of modern times and one of the most rapidly growing evils. "Filibustering" has taken its place in modern legislative assemblies as an accredited department of parliamentary tactics. Under this false and pernicious system, the checks designed to give the minority opportunity to present their views to prevent hasty, ill-considered legislation are wrested from their legitimate purpose to the wholly illegitimate and mischievous one of blocking legislation and delaying action even after the subject under consideration has had full and free discussion.

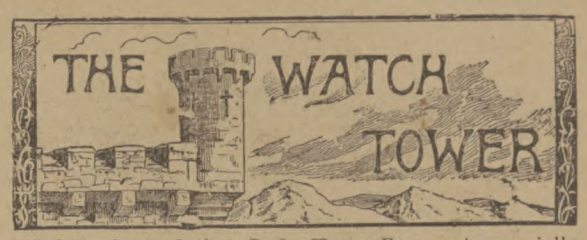
Indeed, the influence of a member and his ability as a parliamentarian are frequently gauged by his ability to filibuster and thus outwit and defeat his opponents, even though those opponents are clearly in the majority. Such blocking of legislation in a more or less serious form plays a conspicuous part in the proceedings of legislative bodies in both this country and England. The most recent and striking instance of it in this country is the action of the Senate minority in "talking against time," with the avowed purpose of defeating the acknowledged will of the majority.

Whenever any organization of men thus abuses the prerogatives bestowed to protect it against the encroachments of some other co-related power it, by so much, works to destroy itself. The excesses of anarchy lead by a straight path back to despotism, and this unwarrantable abuse of power by the minority must result in the end in corresponding undue assumption of power by the majority. As in the early development of parliamentary free government neither friend nor foe suspected the significance of the system of tactics by which alone a deliberative assembly can be a thing of power, and parliamentary usages were allowed to develop unmolested, "scarce noticed by the husbandman and unsuspected by the destroyer," so every one seems blind to the true character of this modern growth. Under the guise of a development of parliamentary usages filibustering has been accepted as a legitimate method of combat in deliberative bodies, but it is a parasite upon the incomparable system of laws which have made all deliberative assemblies possible, and, like all parasites, its growth is at the cost of the lifeblood of that upon which it feeds.

Such resorts are, as we have said, utterly subversive of the purposes for which parliamentary usages exist, and are, therefore, dishonorable. It makes the case no better that honorable and even Christian men employ them. On the contrary, that is the gravest feature of the situation, for when moral laxness invades the very best element of society it is proof positive of a vitiated moral atmosphere, and society is in danger of moral asphyxiation. We believe that the peculiar sin of this age consists in a blunted moral sense, which fails to recognize that a moral obligation is binding upon a conscientious man whether or not it is binding in the eye of the law. "It is not so nominated in the bond" is the catch-word of the times.

To evade any obligation by a legal quibble or technicality is too generally considered a perfectly legitimate proceeding. This spirit manifests itself along all lines of life and in various ways. Once the intent of the law was honestly accepted; more and more it has become the main business of an ever-increasing host of lawyers to ferret out some insignificant defect which renders the law void. Once the wish of a testator was faithfully carried out; now, not even an expert lawyer who has studied the matter for years, can be sure of drawing up his own will so that it may not be successfully contested. Once the main object of a written contract was to preserve for the benefit of both parties the terms of a mutual agreement. Now it seems to be considered that the purpose of the instrument is to bind the parties to duties which each will break if he can, and consequently if either can discover a legal loop-hole through which he can crawl and evade his part of the agreement, it is generally conceded that he is honorably discharged therefrom even though the other party has faithfully performed his part of the contract.

We do not of course mean to say that nothing of all this was ever known before; but we do mean that this obtuseness to the moral force of an obligation which is not sustained by the strict letter of the law has assumed proportions unknown before and is the distinctive sin of this age.



I have learned that Lady Henry Somerset especially requests that Mrs. Katharine Lente Stevenson's white ribbon hymn, "We all belong," be sung either just before or just after all her public addresses, and that the effort be made to secure new members then and there. The "Chieftain" calls it "our membership hymn."

***

"There's never a rose in all the world
But makes some green spray sweeter;
There's never a wind in all the sky
But makes some bird's wing fleeter;
There's never a star but brings to heaven
Some silver radiance tender,
And never a rosy cloud but helps
To crown the sunset splendor;
No robin but may thrill some heart,
His dawn-like gladness voicing.
God gives us all some small sweet way
To set the world rejoicing."

***

On Duty has fallen heir to parts of several unprinted manuscripts, which she will bestow upon her readers from time to time. Here is a delightfully pictured scene, as it fell from the lips of Mrs. Andrew, at the recent World's Convention: "There are a few scenes that come before my mind particularly, and one is a South African, after a meeting that we held with a great company of Kaffirs, the native Kaffir men and women in a church. I shall never forget the singing of those people, how glorious it was and how it lifted our very hearts to heaven as they sang. We talked with them—that was my first experience of talking through an interpreter and I remember my nervousness, but the pastor who interpreted for us did it with such sympathy and quickness of comprehension that we were very much set at rest in a little while and talked freely. Toward the close of the meeting we asked that the women linger to be formed into a W. C. T. U., if they should be so disposed, and I can now see that little company of women, after the great audience had dispersed, gathered on the front seats all around us. They were dressed in calico gowns, they had old shabby shawls around them, their heads were bare except for the small turbans. Several of the women had their babies strapped at their backs in this blanket or shawl that was about their shoulders, but, oh, their serious faces! It didn't matter that this was an entirely new scene to them, their whole souls were in what was being done and they had a native dignity that would put to shame the affectations of polite society. Then after we had talked to them and had obtained their names, for they said they were desirous to join our great band and the Fort Elizabeth W. C. T. U. was willing to take them under its maternal wing, the pastor took their names—such strange sounding ones, and at the close he said one of these women wished to say something. Now this was an unheard of thing among these people, because even among the Christian people it was thought by the men that the women should have nothing to say at all and the pastor was evidently embarrassed but we said we were delighted to have her speak. So she rose with much natural dignity and with a sweet voice said to us: 'We women have been greatly troubled for we have seen that our race was dying off the face of the earth because of drink, and we have been saying to ourselves, what can we do, what are we women to do, and so we gathered ourselves into a little woman's temperance prayer-meeting and we have been crying to God and asking what we can do. Now we are sure He sent you and Dr. Bushnell to tell us what we can do.' Then a woman on the other side wanted to say a word and she said: 'I wish to ask that whenever Dr. Bushnell addresses our native people, when she has an opportunity to talk to the native men, that she will ask them not to sell our daughters for cattle, that she will ask them to remember that we are not our own as she has been teaching us to-night, that we are bought with a price, and that it is a shame that since Christ has bought us, that a price should be put upon our heads.' That woman spoke from the standard of a Kaffir woman; she did not know this great world, she did not know of such a company as this, of women who had every opportunity for education, she could not possibly have conceived of the advance that women were making in various parts of the world, but she did know the needs of her people and her heart rang true to the needs of the womanhood of her race. So we bade them good-bye, but our hearts have gone back and our prayers have ascended for that band of ignorant women who could scarcely any one of them read or write, but agreed to belong to this great world sisterhood."

ON DUTY.

World's W. C. T. U.

MOTTO: "For God and Home and Every Land."

OBJECT: To unify the methods of woman's temperance work the world over.

BADGE: A knot of white ribbon.

HOUR OF PRAYER: Noon.

METHODS: Agitate, educate, organize.

DEPARTMENTS: Preventive, educa tional, evangelistic, social and legal.

THE POLYGLOT PETITION has been circulated throughout the world and signed by representatives of over forty countries. It asks for the outlawing of the alcohol and opium trade and the system of legalized vice. The chief auxiliaries of the W. W. C. T. U. are the United States, Canada, Great Britain, Australia, South Africa, India, Japan and the Sandwich Islands.

TORONTO'S LOSS.

Knowing the interest that our white-ribbon sisters on your side of the line take in our welfare, I write to inform you of our great bereavement. Flags have been floating at half-mast over the Queen City. One of the noblest of Toronto's citizens has passed away. This afternoon he was laid in his last resting place; the funeral procession, one of the largest that Toronto ever witnessed, was headed by the city council. No man in Canada had more friends, nor was any one more worthy of such friendship than the deceased ex-mayor.

For two successive years he was our chief magistrate. During that time he was the means of instituting many important civic reforms. Among these was a large reduction of liquor licenses. He caused the sideboard to be removed from the mayor's office, and the motto to be suspended, "Except the Lord keep the city the watchman watcheth in vain." His chief delight was visiting the poor and needy and collecting them together for religious instruction and administering to their wants, temporal and spiritual. His charity knew no sectarian boundaries. He was frequently found in the pulpits of different denominations, and always drew large audiences. The call came suddenly; he was ready, and surrounded by mourning relatives, passed away to the skies.

We are now engaged in a vigorous contest. The plebiscite is to be taken January 1, and all who desire prohibition for the Province of Ontario have the privilege of voting at the municipal election, women as well as men who are entitled to vote at that time. This is the first time that the women of Canada have been allowed to enter their protest against the liquor traffic at the ballot-box. The privilege is altogether too limited, as only unmarried women with certain property qualifications have the franchise, but we are thankful for small favors, and trust that this is but the entering wedge to woman's full emancipation.

Lord and Lady Aberdeen are winning all hearts by the reforms they are inaugurating.

LETITIA YOUMANS.

MISS ACKERMANN IN ENGLAND.

Miss Jessie Ackermann who left England for Australia in November, received a hearty and enthusiastic welcome at a public reception in Memorial Hall, London, given in her honor by the president and members of the British Women's Temperance Association. She was supported on the platform by the president, Lady Henry Somerset, Mrs. Massingberd, of Gunby, Dr. Kate Bushnell and Mrs. Elizabeth Andrew, the Hon. and Rev. Canon Leigh, Walter McLaren, Esq., M. P., and others. Before Miss Ackermann addressed the meeting a large bouquet of chrysanthemums in the shape of a world encircled by streamers of white ribbon symbolical of the tour of the world Miss Ackermann has just completed, was presented to her by Lady Henry Somerset with a copy of Tennyson's poems; she also received a beautiful white bouquet from a young girl who represented the Somerset Club of Somers Town, which Miss Alys Pearsall Smith so ably superintends.

Miss Ackermann charmed her audience by the cheering hope and faith she expressed at the outset of her address, that what had surprised her most in the world was the amount of good in it. During her arduous and varied travels she had come to the conclusion that there was more good in humanity than most people think. As president of the Australasia W. C. T. U. she represented thousands of women across the water in that great continent all pledged to the white-ribbon cause. Frequent laughter greeted Miss Ackermann's words as she narrated her experiences in conservative colonies where a woman had never spoken before; now and then she would be told that in certain localities she was not wanted; to those places she said, amid the merriment of her audience, she always made a point of going. Her apt remark that her work was to help federate the moral forces of the colonies was heartily cheered. She described her work in the East where opium has crushed out the lives of thousands of victims in China.

Among those who regretted inability to be present were the Rev. Mark Guy Pearse, Mrs. Bramwell Booth, Madam Antoinette Stirling, Dr. Norman Kerr, and W. S. Caine, Esq., M. P., who said in his letter of regret, referring to Miss Ackermann: "Her work in India has been beyond all praise, and I have had letter after letter from the secretaries of the various branches of the Anglo-Indian Temperance Association, speaking in the warmest terms of her eloquence and devotion to the cause. It is a great disappointment to me that I am not able to come and say all this and much more to the meeting. Our cause in India and throughout the world is greatly stimulated by the visits of such ladies as those who represent the World's Woman's Christian Temperance Union." The meeting terminated with a vote of thanks to Miss Ackermann proposed by Walter McLaren, Esq., M. P., and carried by acclamation.

MRS. WARD POOLE,
London, Eng. *Supt. Press Work, B. W. T. A.*

MISS JESSIE ACKERMANN sailed from Brindisi for her distant field of labor in Australia going directly to Sydney to hold the second convention of the W. C. T. U., after which she will work in South Africa, Sierra Leone, Madagascar and other oriental stations that she may choose.

WORLD'S WAVE CRESTS.

A GREAT children's temperance demonstration is to form part of the W. C. T. U. triennial conclave at Sydney, Australia, in March.

MRS. EDGAR B. HARRIS, Sherwood Road, Toowong, Brisbane, has been appointed UNION SIGNAL correspondent for Queensland W. C. T. U.

MISS MARY GORHAM, superintendent of evangelistic work in the British Women's Temperance Association, is holding missions in various parts of England, and is most successful and beloved wherever her ministry is known. She has a large corps of assistants. Miss Gorham is a member of the Church of England, and for years has been engaged in missions under its auspices.

AT the annual convention of the Christian Mission, Bilaspur, C. P., India, on November 2, 1893, a resolution of sympathy with the social purity, anti-opium and temperance work in India was passed, expressing "gratitude to the World's W. C. T. U. for having sent Mrs. Andrew and Dr. Bushnell to advance the cause of social purity in India and in praise to the God of Righteousness for the victory gained."

THE "Willing Y" of Halifax, N. S., is enjoying a series of intensely interesting "talks" based on the "Hillsboro Crusade" papers by "Mother" Thompson, lately published in THE UNION SIGNAL. The anniversary of "Crusade Day" will be intelligently celebrated by the members of this union as copious notes, taken during these talks, will probably develop into "papers" more interesting than the pages of fiction.

WESTERN AUSTRALIA'S second annual convention, a program of which has reached THE UNION SIGNAL office, comprised a well planned series of day meetings at Perth, from October 24–26, 1893, with a public meeting each evening. A union evangelistic service on Sunday evening was followed by the welcome meeting. The temperance meeting was held on Tuesday, a suffrage gathering on Wednesday, and the closing assembly considered the topic, "What has been gained by this convention?"

ONE of the white ribbon workers recently had the following experience while on an organizing trip in India. She writes: "I had a compartment to myself for some distance but on reaching the Ganges, a great crowd of pilgrims was waiting to take the train. One door of the compartment was opened and in poured the women all shouting and screaming to one another at the top of their shrill voices. At last I was obliged to tell the guard he must shut the door and not admit another. I then counted forty women and children in that compartment of eight by ten feet, and still the women put up their hands and begged me to let in some more." This lady, Mrs. Hauser, president of the W. C. T. U. of India, organized in Aligarh a Christian Temperance Union of forty-five members auxiliary to the W. C. T. U., composed of men and women. Pundita Ramabai has a similar society in Poona.

THE National W. C. T. U. gathering of Norway, recently held in Trondhjem, was a great success, so writes an eyewitness. "Everything went on nicely; the hall was crowded with men and women who followed the discussions with the greatest interest. It was the first annual meeting ever held by women, only, in Norway, and it has made total abstinence more popular, and also advanced the woman's cause." Previous to holding this convention the Countess Wedel-Jarlsberg, president, and Miss Esmark, secretary, traveled for five weeks to the towns on the Norwegian coast and held meetings almost every night. They found a kind response everywhere, from both men and women. Many men were looking forward with great expectancy to the work of women, and with this nucleus there is everything to hope for the future of organized and systematic efforts among the women of that brave, progressive land.

"JUST a word in regard to the bravery of the New Zealand president who dared to stand in a gap, and she may stand as an example of what I believe most any other of that brave band of New Zealand presidents would do under similar circumstances. This New Zealand president, Mrs. Schnackenburg, was a missionary for twenty years among the native people and her heart is closely knit to them. About three years ago it came to her knowledge that in a small island of the Polynesian group the prohibitory law was about to be broken because the queen had had it urged so strongly upon her that commerce would be greatly quickened and trade in many directions would be much helped if she would allow the liquor traffic to be brought into the island. So when she finally yielded, Mrs. Schnackenburg lost no time in forwarding a letter to her, claiming the glory that has rested on that island in having protected the people from drink, and also brought to her the knowledge of various native peoples that were dwindling off the face of the earth because of this terrible curse, and appealed to her to not permit the traffic to be brought into the island. She also addressed a letter to the British High Commissioner and pleaded with him to stand by the queen in resisting this terrible innovation. She had the great pleasure a few months afterwards in receiving a letter from the queen in which she thanked her for her sisterliness and for the W. C. T. U., in whose name Mrs. Schnackenburg had written, and said she had realized the danger her people were in and had prohibited the coming of the drink. She also received a letter from the high commissioner of the island signed with his seal and thanking Mrs. Schnackenburg also for her efforts in behalf of the people and stating to her that the traffic had been prohibited and was not allowed to be brought in, although it had been already loaded on vessels which the traders were just about to take out to that island. These things read like romances, but they are true." The foregoing is an extract from the address of Mrs. E. W. Andrew, delivered at the World's W. C. T. U. Convention in Chicago last fall.

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IT has been said that Miss Jessie Ackermann should not have agreed to raise the money to support one hundred or more poor little Hindu women in missionary schools on the occasion of her visit to that country. To that criticism it is but just to make this answer: When Miss Ackermann raised the money she was in America on furlough and had a perfect right to employ her time as she thought best; she could hardly be better employed, perhaps, than in helping the most helpless of human beings. It should also be remembered that she has never received a penny from the treasury of the white ribbon army, but has made her own way in every sense of the word since she was sent out in 1888. It is expected that Miss Ackermann will return to America in one year, after having visited South Africa, Madagascar and Sierra Leone. Her work in her own country will be of priceless value in spreading information and stirring up new recruits for the W. C. T. U. work in foreign nations.

A HINDOO gentleman has written his opinion of W. C. T. U. work in India to Miss Willard. After expressing his desire to be of service in the great cause, he makes the following wise suggestion:

"If you want to do good in India you should strengthen the educational part of your noble scheme. Just consider for a moment what it is to be able to appreciate Tennyson or Shakespeare, Wordsworth or Scott, Emerson or Carlyle. Your sisters in India—daughters of the same Heavenly Father—are shut out from all these intellectual pleasures. Their mental horizon is extremely limited—their ideals are extremely poor. All the wealth of imagination and reason which you possess is unknown to them, they have not even a conception of its existence. It was different in the old days—for we read of Maitreyi and Gaiyi and other learned ladies joining in philosophical debates and we can boast of women who have written good poetry and even good law books. Providence has brought the English here to join closer together the bonds between the East and the West and to enable us all to share one another's heritage. India has a great deal to teach but she has also a great deal to learn, and in order to learn she must have the means of mastering the great medium of ownership in these days—the English language. The government is doing something for our young men, but very little is being done for the women, and yet, unless the women are enlightened, there is no hope for India. . . . . I feel convinced it is in the power of noble English and American ladies to be privileged to do what no government has yet been able to do—to influence our homes—and to alter the whole domestic atmosphere of India, and *therefore* its whole political and natural atmosphere. You will be able to reach the very springs of life and while conserving all that is best in our women, you will be able to impart your own virtues—virtues of which at present they have hardly an idea. I do trust that you will do your best to give shape and consistency to this noble scheme and earn the everlasting blessings of millions of women by restoring to them the light which through disuse and through varying circumstances they have lost the light not merely of knowledge, but of wisdom and true holiness."

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40 YEARS THE STANDARD.

News from the Field.

MISSOURI'S MOVEMENTS.

"All idlers clog the world
There is no place before its wheels for sloth;
And they alone who work with might and will
To roll it Godward, they alone fulfill
The highest law of growth."

Only three times within the last ten years has it been my lot to sit in our National Conventions; and at the last one, as the faces and voices that stirred me at Minneapolis for the first time asserted their old power, I wondered if the average woman had any conception of the growth that is possible to the soul that faces God and says, "Here am I, Lord, send me."

Yet the thoughtful observer must have noted even in the briefest speeches of our leaders not only what the women have done for the work in the last decade, but what the work has done for the women.

Like Holmes' "Chambered Nautilus" that,

"Still as the spiral grew
But left the last year's dwelling for the new,
Stole with soft step the shining archway through,
Built up its idle door
Stretched in its last found home
And knew the old no more,"

so these brave spirits, building continually upward and outward have indeed made "Each new temple nobler than the last."

To me it is an inspiration to think that what is true of them is true, in large measure, of the rank and file behind them, and that thought gives to the "News from the Field" deeper meaning and fresher interest.

Away down in the southeast corner of Missouri lies the district of which the new National organizer for the Y's, Miss Carrie Lee Carter, is president. No one ever did anything in that region till she undertook it, and yet here is the record of its first convention at Dexter.

Work is reported in eight departments, and though, in some parts of the district there is a large French element difficult to reach with temperance truth, yet such was the earnestness and enthusiasm of the little convention that the five counties of the thirtieth district pledged one hundred dollars to state work and the same amount to the district for the ensuing year.

With more years and more unions to boast of, the fourth district, from its nook in the northwest, sends out a cheery account of its convention at Gallatin, bright with banners and flowers and helpful as only the presence of dear Mrs. Hoffman could make it.

Mrs. De Haven, a "chalk-talker" of our own, filled one of the evenings and was highly appreciated by young and old, while a gold medal contest satisfactorily rounded up the list of entertainments, the medal being awarded to Miss Gower.

Mrs. Maud Allen, the president, writes that "considering the inroads the World's Fair has made on the time and pocket-books of the members, the attendance was good," but they wisely decided to spread the convention out by publishing the minutes for distribution, and they can be procured from the secretary, Mrs. Lura H. Boleyon, Stanberry.

Warrensburg in the thirteenth district has just received a pretty thorough shaking up on the temperance question, through a series of gospel meetings held by Colonel C. J. Holt, and it is hoped much permanent good has been accomplished. Eight hundred and six have signed the pledge and thirty-six have joined the union there, many having at once paid dues.

If every union in the state could inaugurate that kind of a campaign Missouri would take the banner for increase of membership at the next National Convention. The trouble is, little groups of women sit down here and there under their respective juniper trees, and "request for themselves that they may die," and presently they do. Whereas, as John McNeill said in Willard Hall not long ago, "Faith will turn to courage if you will only let it," and that is precisely what happened to a small union of five women in Thayer, recently.

They had reached the juniper tree stage, and were about to disband when one of them resolved to call a meeting and remonstrate. Straightway they began to look on the bright side; became enthused; found out that the reason they were weak was because they were not nourishing themselves with state and national papers, and so knew but little of the work, and the methods that conduce to growth. Taking new courage (and THE DAILY UNION SIGNAL) they speedily doubled their membership, took up five departments, visitors were attracted to their meetings, and they send out this note of cheer to stimulate others to do likewise.

Humansville union is bestirring itself to secure the adoption of temperance text-books by the school board, and though not yet successful it is aiming through its column in the local paper to create such strong sentiment in its favor as will lead to final victory.

The *Voice of Stanberry* is the suggestive title of a prohibition paper published by the wide-awake union of that place, but it must be the female *Voice* or it would not deplore the existence of a saloon that gleefully pays a license of two thousand dollars for its awful monopoly of infamy. This protesting *Voice* goes, however, into every home in the city and adjacent country, and is backed up by a gospel temperance mass-meeting and a mothers' meeting every month.

The franchise superintendent has created sentiment for equal suffrage by forcible speeches at political picnics and other places. Frequent parlor meetings and medal contests are held which are successful financially as well as socially.

Effective work is done for scientific temperance through the normal school of the place, and yet, in such an atmosphere the voters are willing for two thousand dollars to sell one man the right to ruin their boys, body and soul! Is it not almost incredible? and yet it shows plainly that as temperance women, the gift we ought to covet most earnestly is the ballot.

I cannot forbear quoting the last sentence of my Stanberry correspondent, because I believe it holds the key to their efficient work.

"With the increase of membership," she says, "we find material for superintendents, and have just secured one for our L. T. L." Moral: *Get* new members.

The Coleman union, of Kansas City, has recently made a praiseworthy effort in that direction by holding an evening session, to which husbands and friends were invited. They prepared an attractive program, including music, a review of the year's work, recitations, etc., closing with remarks by the district president and an appeal for members, followed by cake and coffee. It proved a very pleasant affair.

Under the auspices of the Central W. C. T. U., of Kansas City, Prof. A. C. Moss and S. C. Bennett have presented for six consecutive nights, in one of the largest halls in the city, a charming temperance opera, entitled, "The Old Oaken Bucket."

It was not only a bold move, but one that required courage and conviction to attempt to focus the attention of the amusement-going public upon a great reform, but as the story was wrought out before the deeply interested audiences, no one could doubt that it had been successfully done.

Beautiful music, strong dramatic situations, humor, pathos—all these were effectively combined to reveal the infamous character of the liquor traffic in contrast with the refinements of a home, whose foundation stones were Christian charity and total abstinence. Outspoken for prohibition, chaste and consistent from beginning to end, I believe that only good can result from the presentation of this delightful opera anywhere, and recommend it, therefore, to our unions as a means of educating public sentiment and filling their treasuries. It is a new departure, but it is in the right direction.

ANTOINETTE A. HAWLEY,
State Reporter, Kansas City.

MICHIGAN ETCHINGS.

The honest worker in this organization must be often reminded of the wonderful picture in the art gallery at Chicago, "Between Doubt and Faith" and yet we come up to the New Year in Michigan with a hallelujah that we have kept in line and helped in all branches of our work.

First District has held its annual meeting at Northville. Sixteen unions were represented by thirty-six voting delegates. Reports from twenty-two superintendents were heard. Among the telling things Mrs. La Tour, of the press, gave a drink exhibit. A strip of paper fifty-two feet long, five columns wide—one year's clippings for crime and casualty caused by strong drink. The evenings were well filled by addresses from our state president and Mrs. Mc Clurkin. Thirty children of the L. T. L. gave a very pleasing half hour entertainment of song, recitation and dumb bell exercise. Mrs. Voorheis was reëlected president and presented with an elegant writing desk.

Third District held its convention at Union City. Wednesday evening Mrs. Lathrap gave a powerful address. There were several fine papers, an evening address by Mrs. Hoffman and a gold medal contest in which Miss Viola Smith, of Eaton Rapids, was the successful contestant.

At Diamondale in this district was held a very good county convention. Six papers were presented, four on franchise, one on woman's work, and one on social purity. A gold medal contest was also held. Albion W. C. T. U. secured thirty-four new members by house-to-house visiting. They then gave a harvest home reunion in honor of new members, at which Mrs. Prof. Dickie gave a bird's-eye view of the World's W. C. T. U. Convention.

Fifth District.—Kent county convention was held at Byron Center, and reports were full and interesting. Papers were heard upon Y work, "The Knot of White Ribbon," "Woman's Work," "What can Local Unions Do?" The treasurer's report showed good financial standing. The annual picnic is to be held at North Park, Grand Rapids, August, 1894.

In the same district, Allegan county, a convention was held at Plainwell, and reports were received from ten unions. The highest number of members reported was sixty-five, lowest, twelve, yet in this last, the amount of work done is marvelous, with "no saloons in the midst," as an incentive. Subjects of papers: "The Age of Deeds Rather than Creeds or Words"; "The Relation of Women in the Rural Districts to the Temperance Question." A very interesting discussion followed this last paper in which Mrs. Waldo, Mrs. Harwood and Mrs. Benjamin took part.

In the address of welcome, Mrs. Harwood, of Plainwell, gave this as her closing thought: "Comrades, if we will hold fast this threefold bond of earnest thought, of kind but open speech, of true-hearted devotion to the right, the outcome of our work will be some *worthy* contribution to the redemption movements of the time." Mrs. Benjamin gave one of her earnest, logical addresses, also a daily parliamentary drill. Conversation on mothers' meetings, and a profitable discussion of the paper on scientific temperance instruction, were additional features of this good convention.

Sixth District.—Lansing is indeed wide awake though working in the midst of the "powers that be" *that did* and *then didn't* give us municipal suffrage. They have recently had a grand lecture from Mrs. Clara Holbrook, "The Home Side of Progress." Their Sunday afternoon gospel temperance meetings are still held, and the superintendent of literature gives out at the door carefully selected reading matter. The two unions in Flint have had a report of the World's and National Conventions from Mrs. Johnson who was a delegate to both.

Flint North Side made it a "tea meeting"; They also held a Lucy Stone meeting which was instructive, and an incentive to "keep the faith."

The Genesee county convention was held at Clio, and the report given by the secretary, Mrs. Jennings, is so good I wish I could give you all of it. There are nine unions doing aggressive work. The largest number of members in any is forty-two; smallest, fifteen. This being the home of our state treasurer, Mrs. May, she was helpful all through. The new county president, Mrs. Aldrich, emphasized her thought of more system in all our work. They had for the evening address the district president, Mrs. Shephard, whose address was both interesting and instructive. The question-box was conducted by Mrs. Patton and general discussion followed upon county fairs, political economy and franchise.

Seventh District.—The annual meeting at Lapeer was held at the home of its president. Three new unions reported and the treasurer's books show an increase in dues and membership. Romeo union has raised $100 for a memorial tablet in Willard Hall. The kindergarten teacher, Mrs. Du Bois, came with twenty of her pupils and gave illustrations of kindergarten teaching. A pleasing event was the introduction of three honorary members, aged five and one years, on whom with fitting words our state secretary, Mrs. Parish, tied the white ribbon. The first evening was filled with a fine illustrated lecture by Rev. Dr. Barlow, the second by Mrs. Parish who spoke on municipal suffrage, and Miss Minnie Warren gave the recitation which won her the diamond medal at Cincinnati. A very telling paper, subject, industrial training as a moral factor, by the corresponding secretary, Mrs. King, and a fine exhibition of club swinging by Mrs. Hathaway, of Lapeer, closed the services of the evening.

Eighth District convention was held at Chesaning, also the home of the president, Mrs. Adams, thirty delegates being in attendance. Twelve of the departments are taken up. Among the successful novelties reported was a temperance Fourth of July celebration in this same place. Mrs. Parish gave a very fine address on second evening, subject "The Limit of National Life."

Miss Shannafelt read a forcible paper, Y hour, upon "Entertainment, a Help." God has so planned it that we should be helps, not hindrances to each other. The student, the clerk, the day laborer, all need something that will recreate them. The mind is to be engaged, the heart warmed, the social nature satisfied and the whole man from sense to soul revived, cheered, strengthened. It is only that which will help ourselves and others that will truly satisfy.

In the ninth district for October alone, one union, Luther, distributed eight hun-

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The only Gelatine positively free from odor or taste. Our new package has Rose Gelatine in top of each package to make fancy desserts. Your grocer has it if he keeps the best.

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dred pages of literature. Mrs. Hopkins, on whose shoulders Mrs. Morehouse's mantle has fallen, brings to the work much ability and great loyalty.

Tenth District has also held annual meeting at West Bay City with thirty-two voting delegates present. Two papers were read. An instructive talk upon franchise and the present outlook in Michigan was given by Mrs. Knaggs. The report in department work showed earnest effort on the part of those who have this in charge.

The Y hour, in charge of Miss Bradley, who presided with grace and dignity, *proved* that the daughters are following on in the path of the W. C. T. U. Mrs. Jennie Mc Clurkin gave a fine address the last evening, "Links in the Temperance Chain," which are moderation, total abstinence, prohibition, work of the W. C. T. U., prohibition by woman's ballot. Two new unions added this month.

Eleventh district.—The tenth annual meeting was held at Traverse City. This president is an artist, so among the decorations was the handsome banner she gave her district last year. Wednesday's sessions were taken up with encouraging reports from all parts of the district. Fifty-four delegates were in attendance representing twenty-six unions with a membership of three hundred and forty-nine. Mrs. R. A. Campbell, the former president, was present, and we all said "glad" when we heard she was back for good among us, a worker valiant and true. The speaker of the evening was Rev. F. L. Thompson, Petoskey, who spoke on the subject, "Who Killed Them?" Mrs. E. F. Empey, superintendent of franchise, gave a very lucid explanation of the Australian ballot system. Mrs. Howard was reëlected and presented with an elegant silver water set, from the loyal women of her district. Our state superintendent of L. T. L., Mrs. Greene, should be christened "alert." She reports a Legion in Stambaugh, in twelfth district, which has just had graduating exercises, when twenty diplomas were awarded, many having seals upon them. A very fine program was given. In the state within the month, seven new L. T. L's were formed. In our state paper, *Michigan Union*, she has the plan of Miss Gordon for L. T. L. room in hospital all outlined and Michigan's duty mapped out. So let us come up to our New Year with Mrs. Harris' refrain ringing in our ears, and *believed* in our hearts:

"It's coming! It's coming,
We'll take the world for Christ's own kingdom
Some glad day."

MRS. C. H. JOHNSON,
State Reporter, Flint.

NEWS IN A NUTSHELL.

MR. JOHN G. WOOLLEY'S Chicago address is 5748 Kimbark avenue, where all communications may be addressed to him.

MRS. JOSEPHINE R. NICHOLS, president of the Indianapolis Council of Women, will address the newly formed local council at Portland, Me., at its annual meeting this month.

ON Thanksgiving day, the president of Muskogee, I. T., W. C. T. U. laid to rest the earthly remains of her beloved daughter who was taken from her just in the bloom of young womanhood. Mrs. Harsha, who has been so aggressive and fearless a worker in the untried territorial field, has the warm sympathy of sister workers everywhere in her bereavement.

THROUGH the personal efforts of Mrs. H. E. Williams, a white-ribboner of Boulder, Colorado, the law of that state concerning the age of consent has become definite and operative, the age being sixteen. A man was recently sent to the penitentiary from her own town for violation of it, his victim being only fourteen years old. Heretofore such rascals have found the statutes simply a blind to the unprotected, and have escaped.

MRS. FRANCES H. BENTLEY, for the past seven years president of Fulton county, N. Y., W C. T. U., passed away at her home in Gloversville, November 11. Hers was the true spirit of the temperance worker. Her energy and faith were boundless and she will be greatly missed in the Christian temperance circles where she shed a radiant light. Mrs. Mary J. Weaver, state evangelist, officiated at the funeral, and the regular memorial service of the W. C. T. U. was followed.

OWING to the stringency of the times the appropriation committee of the National W. C. T. U. found it impossible to continue the work at Ellis Island. This is greatly to the regret of the superintendent and all who know the value of the work done there by our missionary, Miss Lindahl. Mrs. Grubb is making a great effort to continue the work by private contributions until the National can again assume it. Many will be glad to aid in this. Mrs. Grubb has secured sufficient to continue the salary of the missionary for two months.

MRS. SARAH A. MCCLEES, National superintendent of work among soldiers and sailors, will make her headquarters this winter at the home of her son, E. D. McClees, 225 S. Grand Ave., Los Angeles, Cal., at which place she may be addressed in the interests of her department work.

Cor. Secy's Notes.

CRUSADE THOUGHTS.

The Crusade anniversary has passed. Reports of large and small meetings held, some on Saturday, mostly on Sunday, are already coming in. Original Crusaders were tender of heart and moist of eye as memories of the holy season were aroused. Some years ago a friend teaching among the Freedmen told me of an old colored woman whom she noticed sometimes laughing and sometimes weeping as she held her Bible to her heart. Asking her reason for this, she replied, pointing to the name of Christ which some friend had underscored for her, "That's my Jesus, He makes me happy and I laugh, then I look again and think I made Him die, and I cry." Remembering the goodness of the Lord in calling His handmaidens into His service, with all it meant then, and has since meant to them, brought joy; but the thought that it has not been possible for Him to overcome the liquor traffic through their twenty years of labor, brought questioning and sorrow. Yet not these alone! There are precious words telling of a renewal of spiritual strength, of a re-consecration to His service, a harmony of will with His, of love quickened, which betokens better days to come, and thus we may continue co-laborers with God. The Captain of our host was never defeated and our victory in Him is assured.

There came to me this morning from Miss Willard the following, among other words of Christina Rossetti:

"Lord, make us all love all; that when we meet
Even myriads of earth's myriads at Thy Bar,
We may be glad as all true lovers are,
Who, having gathered, count reunion sweet."

So let us love on, work on, and wait on before our Lord, that He may lay His hand upon us in His hour of need, and at length gather us, his daughters, to the home where our Elder Brother waiteth our coming. And the number constantly increases.

Our Jennie Smith has been for several weeks at Chicago Junction, O., where a revival has been steadily in progress. It is hoped that two hundred have entered a new life. Leading men in the community, and some whole families have confessed Christ. Saloonkeepers said: "If Miss Smith does not go soon, we shall be all broken up," and the citizens replied, "If she goes, we shall stay, and will show them we are on duty." The churches are aroused and ministers are heartily engaged in the work. A railroad temperance society has been organized and a reading room is to be established. The B. & O. R. R. Co. has issued orders, if when a train is to be manned, an employé is found to be in a saloon, he is not to be called, but another shall fill his place. Miss Smith is now at South Chicago where much interest is manifested.

We feel it necessary to state that the minutes of the World's and of the National W. C. T. U. Conventions will not be found in one volume. Either is as large as can be bound in paper cover and safely mailed. The minutes of either Convention will be fifteen cents, which merely covers postage and handling. Each will contain Miss Willard's address, which sells singly at ten cents. Thus it will be seen that by the addition of five cents the purchaser will not only have the address, but the entire proceedings of either Convention desired. As we have read the proof of these we have wondered if our women realize how many meetings of the local union might be made instructive and interesting by their use. Suppose each union should send for a copy; put it into the hands of a member with request that she read the proceedings of the Convention and give a synopsis at the next meeting. In the meantime let *each* member invite all whom she may meet to attend the meeting and learn of the Convention doings. The next week let another woman take Miss Willard's address, study her recommendations, follow her thoughts and see to what they will lead. After that take up one, two or three of the reports of superintendents, organizers and evangelists and the various features of the corresponding secretary's report, which comes direct from the secretaries of states and territories. I seem to hear the comments: "I did not know they did so much work in Texas and Washington, and on and on. Isn't it wonderful? I always thought the reports dry, but I'm delighted. We'd better be up and doing if our more favored state shall keep pace." I will assure any union that will do this thoroughly that their meetings will soon be well attended, their membership increased and the work of the union will be effective, because it will be intelligent and will command the respect of the people. Mrs. Woody, president North Carolina W. C. T. U., with Mrs. Tomlinson, corresponding secretary, are on the alert. The two will share the latter's work, and Mrs. Tomlinson will spend her time in the field organizing and strengthening stakes. What other states will do likewise?

MARY A. WOODBRIDGE.

Treasurer's Corner.

CRUSADE DIMES.

Still they come, and yet there is room for dimes and dollars. We are hoping the collections from the Crusade meetings will swell the aggregate until the first of February will find us ready to pay all bills.

A friend from Auburndale writes, "I think the idea was out of Happy Thought Hall."

From far-away Washington comes this precious bit, "Two devoted white ribbon sisters live near me who are deprived of sight, so Monday afternoons I read THE UNION SIGNAL to them from cover to cover. Daughters of the ladies were with us when I read Miss Willard's call for dimes. Our five dimes were quickly gathered which I enclose. Our hearts, our sympathies, our prayers and our labors are for our blessed W. C. T. U." What a lesson in this incident for us all.

From Rochester, N. Y., comes, "As Miss Willard's dear letter was perused by me, it not only drew tears from my eyes, but also drew from its hiding place a gold dollar given me many years since by my only brother as a keepsake. I could never make a better use of it, so enclose it." A cause that brings out such treasures is surely entrenched in the affections of its followers.

Two dimes come from Pueblo with "Godspeed 'our sober second thought.' He is with it, who inspired the 'first thought,' may the 200,000 say amen."

One from Illinois says, "Accept my mite. If a loving, sympathetic heart could pay the debt how soon it would be wiped out." Many ready hands will do it yet.

One good servant of the Master writes: "My ten cents has been out at interest, I enclose it so you can get it by Crusade Day." And it had gathered unto itself four other dimes. We trust other dimes are out at interest and will bring as good a return as did the one of this Minnesota sister.

From Maryland comes a contribution from four generations, from a baby ten months old to "great-grandma eighty-eight and an active worker in the ranks."

So many say, "I wish it were an hundred instead of one dime."

Another writes with her dime: "We all have cause for unbounded thankfulness that Miss Willard is in a fair way to recovery. God bless her."

A Syracuse sister says, "In response to the call of our 'Right Grand Worthy, whom not having seen we love,' and remembering the Scripture that says, 'Whosoever will compel thee to go one mile with him go twain,' I gladly send the twain."

Rev. H. F. Shupe, editor of *Young People's Watchword*, sends his dime and says, "God bless the W. C. T. U."

From Chenoa, Ill., note this, "Enclosed find one dollar for Crusade Day. One dime for myself and nine for women who ought to pay but do not."

Our Esther Housh sends this gem with her two dimes:

"A silver dime, wrapped in a golden prayer and sent out on the white wings of love, can help do the will of God upon earth."

Two tiny silver bits came with a dime, and the mother writes: "The two small pieces belonged to my dear daughter when she died eleven years ago. I have kept them as treasures, but I want to give them as a thankoffering as I know it would be her wish." Who dares to say our women do not love our work?

We are expecting great things from the Crusade meetings, not only in increased membership, but in goodly collections for local and National work.

May I urge all that in sending money they will give the state as well as the town, for every contribution will be credited to the state from which it comes, if we can find out where it belongs. Be patient a little until we can catch up with our receipts, but send on the money.

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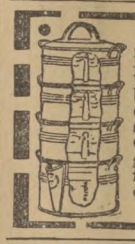
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Organizers' Corner.

STATUS OF ORGANIZERS.

The mistaken idea prevails in many portions of the country that a National organizer is fitted only to organize new unions, whereas she must be a public speaker as well, especially prepared to enthuse and instruct the masses in regard to the distinctive features of the Woman's Christian Temperance Union. She must be a woman of tact, consecration and knowledge of our many departments, willing to enter difficult fields, enlist new workers, strengthen and enlarge unions already formed as well as organize new ones, and instruct in regard to our special methods. Our National organizers are carefully selected by our National executive committee, and elected by the Convention.

By the coöperation and concerted action of the state and county officers, the stronger unions may help the weaker, and greatly benefit their own work by employing the National organizers while going to and from their distant fields of labor, thereby reducing their traveling expenses, which will enable them to give lower rates at each point.

The following is the list of National organizers for the present year, and whether W's or Y's they are *all* accredited public speakers and fully prepared to organize W's, Y's, L. T. L's, or speak to the general public and add to the membership of unions, having been long in the work.

For terms and dates address as below:

Mrs. Helen L. Bullock, Elmira, N. Y.

Mrs. L. H. Washington, Port Jervis, N. Y.

Miss Frances E. Griffin, Montgomery, Ala.

Mrs. Mary Bynon Reese, Chautauqua, Wash.

Mrs. Emily Pitt Stevens, 1907 Bush street, San Francisco, Cal.

Mrs. E. A. Blair, 936 Cottage Place, Los Angeles, Cal.

Mrs. Maude L. Green, Manitou Springs, Col.

Mrs. E. Norinne Law, Baraga, Mich.

Miss Belle Kearney, Flora, Miss.

Mrs. Delle H. Cox, Newberg, Ore.

Miss Ida Clothier, Manitou Springs, Col.

Mrs. Henrietta Skelton, 132 McAlister street, San Francisco, Cal.

Miss S. C. Harris, Franklin, Va.

Mrs. F. E. W. Harper, Bainbridge street, Philadelphia, Pa.

Miss Clara Parrish, Paris, Ill.

Miss Carrie Lee Carter, Dexter, Mo.

Miss Frances Ensign, Madison, O.

Mrs. E. A. Kenyon, Townshend, Vt.

This "Corner" may be obliged to try several positions before it finds just the niche it can best fill, but it is the desire of the editors of THE UNION SIGNAL, and of the chairman of the board of organizers, that the list of names be kept standing in the paper, and that each organizer feel free to insert an itineracy of her engagements.

I have just spent ten days at work in New Madrid and Pemiscot counties, Mo., lecturing and organizing. These are the southern river counties of the state, and with the exception of my visits have been entirely unmolested by "temperance tramps" for twenty-five years. Am planning a tour of Arkansas and Louisiana to begin with the new year.

CARRIE LEE CARTER.

Official Communications.

CO-OPERATION IN THE PURITY DEPARTMENT.

When the last report blanks of the purity department were sent out they included a request that the state superintendents would make suggestions to the National superintendent in regard to ways and means of increasing the efficiency of the department. One suggestion made in response to this request was that there should be a more thorough coöperation between the state officers and the National. This is most certainly what the head of the department most desires. The query now arises, how can it be brought about? When I took the department a year ago I wrote an open letter to the state superintendents which was published in THE UNION SIGNAL. In this letter I asked the superintendents to write me, giving their addresses and adding questions or suggestions. I received not more than six replies. How, then, was I to obtain a list of the names and addresses of my aids in purity work? That I did not succeed in getting an absolutely correct list is proven by the fact that some report blanks sent out were returned to me from the dead-letter office, the persons to whom they were addressed having made a removal, and given the department no notification. Therefore some states were unreported, and it may be the state superintendent thinks the National to blame.

Since the last National Convention two state presidents have notified me of the name and address of the purity superintendent for the coming year, a courtesy I most thoroughly appreciate, and wish other states would do the same.

I hope soon to send out a plan of work for the coming year, but to whom shall I send it? I know of no way but to send to those with whom I had communication last year, and where I have no address of a state superintendent, to send to the state president, asking her to forward to the right person.

Lord Dundreary said the line, "Birds of a feather flock together," was nonsense, for any sensible bird would know that he couldn't flock by himself, and in like manner we may say that the National superintendent can't coöperate by herself. Some one must help her. Who will it be? I stretch out my hands to you, whoever you may be, that have this department work on your heart, and ask your coöperation. If a state superintendent, send me your address and any word of counsel, cheer, or inquiry that is in your heart.

If a local superintendent, or an unofficial worker, or one who in any degree is interested in this branch of our work, let me hear from you. You can hold up my hands, you can give me aid, perhaps I may be able to aid you, but at any rate we shall know whether the bonds that unite us are loosely fluttering, and therefore incapable of conducting the electric thrill of sympathy, or whether they are tightly drawn so that the good word spoken by one can flash along the line bringing cheer to every heart, and the wise deed done by one can stimulate us each and all to a renewed effort. Let us coöperate.

MARY WOOD ALLEN, M. D.,
Toledo, O. *Nat. Supt.*

Our Library Table.

NEW BOOKS.

POEMS OF THE INNER LIFE, by Mary J. Birdsall, author of "Easter Thoughts." The chaste cover is hand painted by Miss Minnie L. Childs—a cluster of violets.

For sale at A. C. McClurg & Co's and at Brentano's, Chicago.

Among the choicest English classics none are more highly prized than Sir Walter Scott's novels. Their descriptions of "Merrie England" are fairly contagious and the mixture of fact and fiction is after such a judicious proportion that even the most critical are satisfied. A new volume of IVANHOE, an acknowledged favorite, has reached our TABLE. It is the standard library edition of T. Y. Crowell, whose publication house is 46 E. 14th St., New York City.

THE NORSK GOPHER, by Charles N. Sinnet, is an unusually entertaining and suggestive story embodying the contrasting nationalities in its characters of Scotch and Norwegian. Nils, the "Norsk Gopher," as his friends humorously call him, is the helper of a "back East" brother and sister, who are trying life on the Dakota prairies, and Agnes is a little Scotch lassie who loves the Guid Shepherd as well as Nils loves the good Christus. Bound by this tie they are the best of friends, and the girl's bright, winsome ways are a beautiful foil for the quiet, loyal-hearted Nils, whose Christian faith has made an enemy of some evil-hearted young men in the neighborhood. Mr. Sinnet has the true story-weaver's art, and his plot is well carried to a fitting climax, making the story thoroughly wholesome and enjoyable.

Hunt & Eaton, New York; Cranston & Curts, Cincinnati.

MARGARET DAVIS, TUTOR, by Anna C. Ray, author of "Half a Dozen Boys," "Half a Dozen Girls," etc. T. Y. Crowell & Co., New York and Boston.

In this story Miss Ray takes a wider outlook than she has hitherto done. Her forte lies in the depicting of healthy boys and girls, and she has certainly allowed herself ample scope; but the story is bound together by a wholesome thread of romance which greatly deepens its interest. A young lady who is weary of the quiet life at home accepts the position of tutor to two boys in a Connecticut river town. She quietly comes into sympathy with them, and while she is in the best sense their comrade, riding horseback, walking and entering into all their sports, she manages to lead them into sensible methods of study. During her residence at their beautiful home she unconsciously wins the affection of their uncle, but her own heart is given to a young engineer whom by an unlucky accident she had offended. In the pursuit of his calling he comes to the same place and ultimately their engagement is renewed. Sprightly conversations, effective incidents and adventures give much spice to the story which is by all odds the best work that Miss Ray has as yet produced.

POLLY OLIVER'S PROBLEM, from the pen of Kate Douglas Wiggin follows well after A CATHEDRAL COURTSHIP and PENELOPE'S ENGLISH EXPERIENCES, by the same gifted author. It is a story for girls, brimful of girlish caprice, yet never swerving from its high standard of truth, purity and nobility of purpose. Would that the country were flooded with such books, and that *our girls would read them!*

Houghton, Mifflin & Company, Boston and New York.

BRAVE LADS AND BONNIE LASSIES. Stories of Young Folks Who Have Helped to Make History. The title is a taking one, and betokens a real treasure for the story-loving lads and lassies who love to read about other "braves" who have made history. The stories are all about "olden times," and Young America only figures once in its pages, but it is hoped that the author, Frederick Myron Colby, will give the American boys and girls who have been valiant the benefit of his bright pen. The heroes and heroines in the book in question date back as far as the fourth generation from Rameses, and it is very amusing to read of children who actually ate hippopotamus pie and gazelle soup. This was more than two thousand six hundred years ago. There are thirty-one well-written short stories, a boon for every boy and girl who "wants something to read."

Cranston & Curts, Cincinnati; Hunt & Eaton, New York City.

THE LORD'S PRAYER, by F. W. Farrar, D. D., F. R. S., Archdeacon of Westminster. This prayer, so simple that a child makes it his own and a penitent sinner comes back to God breathing its utterances, was the basis of eighteen sermons preached by Archdeacon Farrar in Westminster Abbey. The sermons are bound together in a book that ought to find a place of use and honor in every home. There is need of a more regular habit of prayer. "Ah, my friends," says the author, "Satan trembles when he sees not only 'the weakest saint,' but even the vilest sinner, 'on his knees.' He knows that the sinner is escaping him, if it can be said of him 'Behold, he prayeth.' Prayer is God's own antidote for sin. It is God's means of our gaining that gift of the Holy Spirit which can sanctify us from sin. It is God's means of applying to our souls individually that forgiveness of sins which Christ lived and died to gain for all our race."

Thomas Whittaker, 2 and 3 Bible House, New York City.

GUERT TEN EYCK, a Hero Story, by W. O. Stoddard, author of "Chuck Purdy," "Gid Granger," and "The Battle of New York."

A story of the stirring times that marked the beginnings of the republic. It is well named "a hero story," for Guert is a live Yankee boy hero, his self-sacrifice mingled with the strong common sense that made the foundations of the new government both deep and broad. It is a book for every boy and girl in the country to read, entirely free from morbid sensationalism, and as wholesome and bracing as a north wind. The Indian, Up-na-tan, has the real aboriginal flavor, and the negro, Co-co, with his marked race-characteristics, serves as a fine foil to the Indian. The book is full of stirring incident; there is not a dull page from cover to cover. The times of which Mr. Stoddard writes were not dull times for the Yankee boys, and the disclosure of the cave with its treasures is, with all its realism, as fascinating as a bit from the "Arabian Nights."

"WHEN THE KING COMES TO HIS OWN!" by E. S. Elliott. This author's booklets need no word of description to those who know his beautiful way of writing beautiful things. Familiarly as he would write to a friend, easily as he would converse in a quiet home circle, reverently as he would speak within church doors, he sets forth strong thoughts for the soul life.

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From the couplet he makes his sermonette, and no one can read it without a heart-yearning toward the King of whom he writes.

Bound in the same style—in appropriate covers of white and gold, is another booklet by the same author—STILLNESS AND SERVICE. He says "these short chapters contain little more than *headings for thought.*" It is written for those who are—

"'Laid aside by illness,' thus we say on earth;
'Set apart for stillness,' thus they sing in heaven;
Here they speak of suffering, pain, and vanished mirth,
There of God's promotions to His chosen given."

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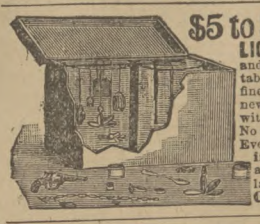

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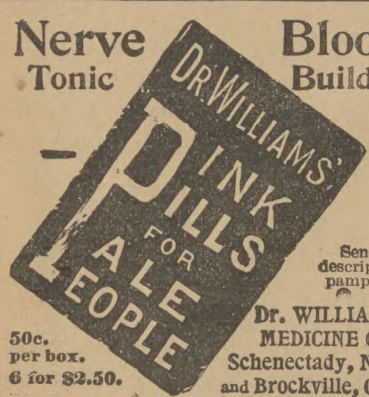

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Publisher's Notes.

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The JANUARY issue has many new features the children will want to see. One page state superintendents will especially welcome.

The FEBRUARY number will not forget George Washington and St. Valentine's Day.

The MARCH issue will contain a supplement with the Quarterly Temperance Lesson. This will also be sold separately to Sunday schools.

Every white-ribbon mother should be familiar with this brave little temperance journal, and every L. T. L. worker, Sunday-school teacher and "big sister" should see that the young folks have it. As for the children, having once seen it, they "cry for it."

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Publisher's Notes.

THE UNION SIGNAL

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TO OUR SUBSCRIBERS.

DEAR FRIENDS:—As the year 1893 draws to a close, we are zealously watching the subscription lists of THE UNION SIGNAL, and with gratitude we record that the renewals for November exceed those of any month since the opening of the Columbian Exposition.

It seems needless to allude to the paralyzing of business by the financial distress of the past season, so apparent are its effects throughout the entire land, yet we desire to emphasize the fact that in these days of enforced retrenchment the lists of THE UNION SIGNAL prove that our National organ is believed to be one of the *necessities* of every interested worker for God and Home and Humanity.

It has been said that financial depression is invariably followed by religious zeal; why not by an awakening in the cause to which we are pledged: The closing of the saloon, the reforming of the drunkard, the prohibition of the liquor traffic?

Why not arouse the community in which *you* live by placing in every family THE UNION SIGNAL for 1894?

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With thanks for your support and coöperation in the past, pledging ourselves to renewed efforts on your behalf, we are

Yours very sincerely,

CAROLINE F. GROW,
Business Manager.

OUR DAY FOR 1894.

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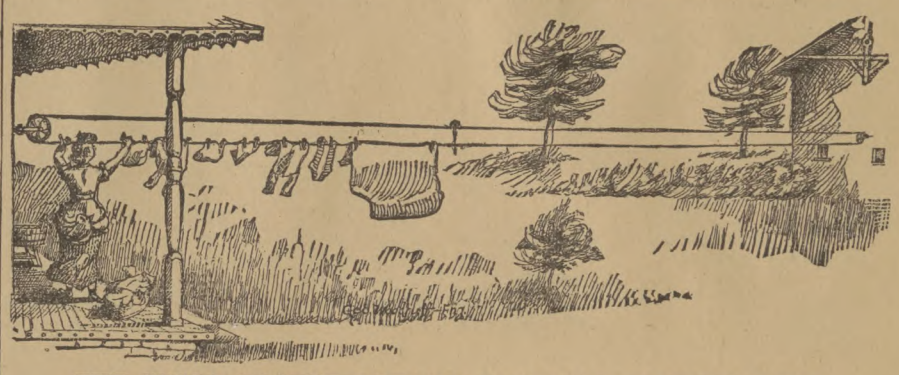

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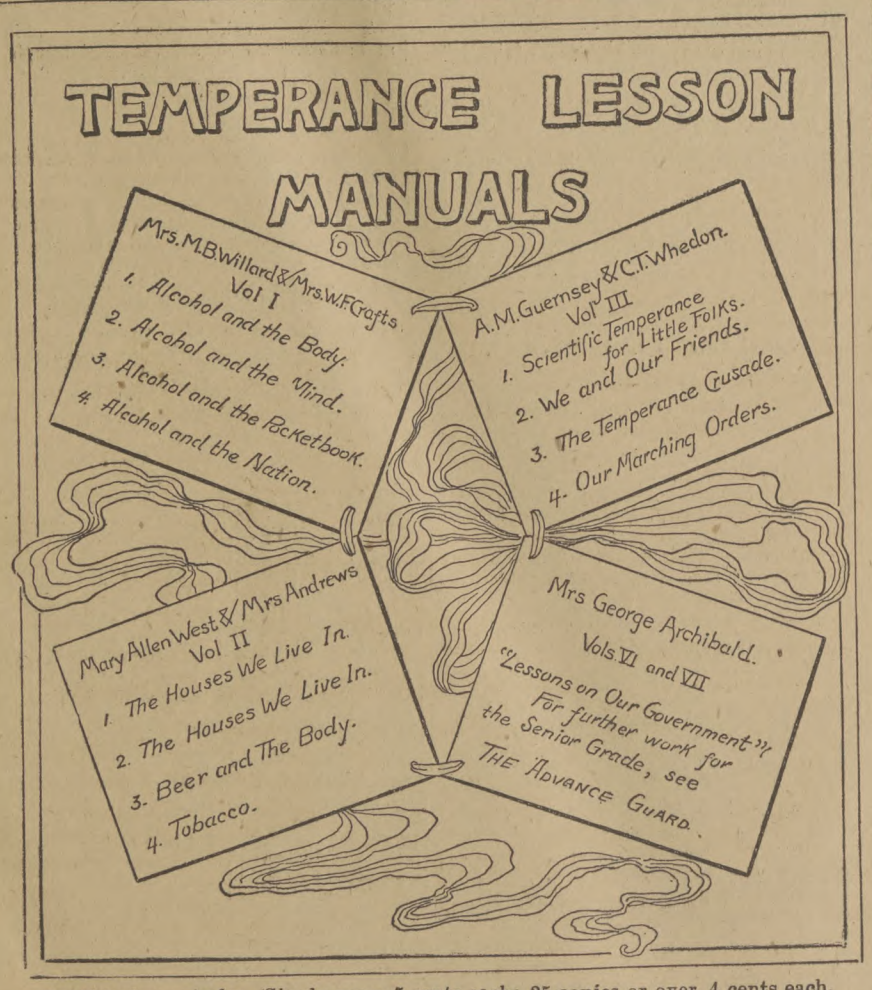

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Publisher's Notes.

CONTENTS OF OUR DAY FOR DECEMBER.

Photogravure of the Rev. Ex-Pres. Cyrus Hamlin, D. D. Frontispiece.

1. Constitutional Rights of Colored Citizens. Rev. F. A. Noble, D. D.
2. God in the Constitution. Rev. Will C. Wood.
3. Boston Hymn—Sealed Orders. Joseph Cook.
4. Boston Monday Lectures—Eighteenth Year. Promises and Perils of the World's Fair—What is Sunday Worth to Religion? Joseph Cook.
5. Book Notices:—Ex-Pres. Hamlin's Life and Times—Gen. Wallace's Prince of India—James Russell Lowell's Letters—Martyn's Life of John B. Gough—Baedeker's Hand Book of the United States.
6. Vital Points of Expert Opinion:—Bishop Coxe's Letter to Mgr. Satolli on Public Schools—Mr. Stead's Chicago Proposals on Civic Reform.
7. Questions to Specialists:—Miss Willard on Woman's Progress in 1892–3.
8. Editorial Notes:—The National League's Defense of American Schools—Afro-American Convention at Cincinnati—Five First-class Prizes for Mrs. Hunt's Exhibit at the World's Fair—Dr. Barrows' Record of the Parliament of Religions—Prospectus of *Our Day* for 1894—Photogravure of Ex-Pres. Hamlin.

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Publisher's Notes.

BOOKS.

Around the World With Jesus.

By CHARLES A. CRITTENTON. This charming booklet describes the Holy Land and contains a sketch of Florence Crittenton Missions by Charlton Edholm, superintendent of press of World's W. C. T. U. Price 35 cents.

As is well known by white-ribboners, Mr. Crittenton, the famous evangelist, already largely supports eight Florence Crittenton Missions for the rescue of erring girls, and at the Denver convention pledged $5,000 to the W. C. T. U. for founding five more missions under their auspices. These are now being established, and every cent realized from the sale of "AROUND THE WORLD WITH JESUS" will be given to the Florence Crittenton Missions, and every one whose heart throbs for our erring girls may aid the grand work for their redemption by circulating this little souvenir. It contains beautiful pictures of Mr. Crittenton, Miss Willard, Lady Henry Somerset, and Mother Prindle, Matron of New York Mission, all white-ribboners, and it cannot fail to interest all.

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Signal Notes.

THE Salvation Army songs are being translated into Italian.

Two hundred and two million pounds of tea are consumed in one year in the United Kingdom.

THE American Federation of Labor voted to hold a conference early in 1894 with the Knights of Labor, the railroad workers and the farmers, looking to an amalgamation in some form of their common interests.

A NEW YORK philanthropist furnishes coal to the poor at cost, selling it by the scuttle full just as cheap as by a larger quantity. In the summer the same gentleman sells milk and ice at the same stations.

LICENSE and no-license presents the following contrast in Pittsfield, Mass. Under license there were five hundred and two arrests for drunkenness and assault in six months. During the same length of time under no-license there were one hundred and ninety arrests.

A CONGREGATIONAL church at Standing Rock, N. Dakota, composed entirely of Indians, contributed $317 last year for benevolent purposes. Over four hundred children have been gathered into the Sunday-school. Can any "white man's church" give a better record?

IT is estimated that there are over three millions of wage earners in the United States out of employment. This statement is based on official figures taken from the accurate reports of labor unions for the past year. In some of the trades, eighty per cent are out of work.

THE government of Saxony has introduced a novel way to secure payment of taxes. The names of persons who do not pay are posted up in saloons and restaurants; the proprietors of which dare not serve the men who are thus mentioned under penalty of losing their licenses.

THE first federal convention of the Brotherhood of Andrew and Philip, held November second and third in New York, was wonderfully encouraging not only in the large number of clergymen present, but also for the attendance of strong, active, young business men. The federal council is made up of equal representation from the denominations, having brotherhood chapters, meeting biennally and is for inspiration, not legislation. It has made a numerical gain of sixty per cent the past year. More than a hundred of the young men are now studying for the ministry. Thirty-three reading rooms have been opened and many missions started.

THE great temperance demonstration held in London, December 6, was the most impressive of its kind known to the annals of the reform. Some of the American correspondents thought that its sessions should have been opened with prayer (the morning session had silent prayer at the beginning), and they felt that the absence of singing was a distinct loss. They also noticed that two-thirds of these great audiences were men, and inveighed against the fact that there was no woman on the committee of arrangements, and no woman's name on the memorial that was carried to the prime minister. Also that neither Mr. Gladstone nor Sir William Harcourt seemed at all aware of the presence of women, although the delegation of sixty had in it seven of the gentler sex. There is nothing but praise for the perfectly frank and honest words in which the prime minister and the chancellor of the exchequer promised to stand by the temperance people and push the bill.

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UNION SIGNAL

AND WORLD'S WHITE RIBBON.

FOR GOD AND HOME. WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION FOUNDED 1883 AND EVERY LAND.

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

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Lysia D Hertick
1029 15th st
SW

SINCE OUR LAST ISSUE.

California's Midwinter Fair opened last week.

England has been suffering from an extreme cold wave.

Important arrests of leading anarchists have been made in Spain and France.

President and Mrs. Cleveland gave their first state dinner at the White House, January 5.

Preparations are being made on both sides for a big naval conflict on the coast of Brazil between the warships of the republic and the naval fleet of the rebels.

Rumors of fighting at Honolulu have been prevalent at San Francisco since the arrival there of the U. S. revenue cutter Corwin. The officers of the steamer refused to impart information.

Great enthusiasm was manifested at the opening of the Manchester ship canal in England last week. The canal gives the town of Manchester, which is forty miles inland, a direct waterway to the sea.

The Chicago Central Relief Association has issued an appeal to the public, urgently requesting each able-bodied person receiving a stated income to contribute one day's earnings for the aid of the destitute.

The Columbian Liberty Bell started on its travels round the world, January 3, the manager of the tour planning to ring the bell on the occasion of certain great anniversaries in the various countries visited.

According to the public debt statement issued last week, the total debt of the United States is nine hundred and sixty-three million six hundred and five thousand nine hundred and seventeen dollars, an increase of over six millions during December.

THE last report of the London Young Women's Christian Association gives in detail the valuable work carried on by that society. In London it has forty institutes, homes and restaurants, one hundred other branches, and two gymnasiums. Besides the religious, social and educational departments, there are others designed to meet the special need of girls, like employment agencies, sick and convalescent aids, traveler's aid, etc. The membership numbers fourteen thousand.

A VARIETY of opinions are prevalent among our brethren of the Methodist persuasion as to what action would be taken by their bishops upon the resubmission to the conferences of the question of woman's admission thereto. Opponents to this movement have ventured to say that the method of voting on this important matter is unconstitutional, and that upon this ground, if they choose, the bishops can evade the question. A number of the bishops have been questioned, however, and (according to the daily press) say that such action on their part would be revolutionary. The statement was also made that a time for the vote to be taken would not be set until conference meets in the spring.

IN the death of Miss Elizabeth P. Peabody, all reformatory and educational interests have lost a friend. Miss Peabody passed away at her home in Jamaica Plain, Mass., January 3, nearly ninety years of age. Although enlisted in all departments of education, that of the kindergarten has occupied her attention most largely during the past thirty years. It is said that Miss Peabody's interest in the kindergarten system was aroused by the intelligence of a little six-year old daughter of Mr. and Mrs. Carl Schurz, and when informed that it was largely due to the Fröbel instruction that the child had received in Germany, she decided to make it a study. After reading all the literature on the subject she could obtain, she made two extensive sojourns abroad in order to study the system at its fountain-head. It is doubtful if any woman has ever lived a more useful, beautiful life than Miss Peabody, and he world seems the poorer since she has left it.

NORTH WALES has been experiencing a genuine temperance crusade under the leadership of Lady Henry Somerset. The government veto bill has been greatly strengthened as a result of this crusade. Lady Henry has engagements that will occupy her time almost exclusively for the entire winter and we earnestly pray that her health may not be impaired by such continuous platform work.

WILLARD HALL noon meetings this week are with special reference to the week of prayer observed by the churches. It is hoped that they will result in a revival season of great power. This is doubtless just what the churches are hoping for, too, and it is not an unreasonable hope, as restriction of business and scarcity of money have always been followed by spiritual awakenings. In times of prosperity the human heart is not so apt to turn to Christ as in times of privation and grief. May we learn precious soul lessons because of the financial depression.

NEW YEAR'S day brought rejoicing to the hearts of temperance people throughout Ontario, Canada. The expression of the voters of the Province was taken that day on the total prohibition of the manufacture and sale of intoxicating liquors. A majority of over ten thousand votes was in favor of prohibition, over two thousand alone being in the city of Toronto. In accordance with the conditions of the vote, it is now mandatory upon the government to pass an act, making the sale and manufacture of liquors illegal, and Ontario will soon feel the beneficial effects of prohibition.

THE British Medical Association, together with the Society for the Study of Inebriety and Homes for Inebriates Association have appealed to the clergy of all denominations to petition the House of Commons in favor of a legislation which proposes to give, 1. Power to compulsorily seclude habitual drunkards in curative institutions. 2. Curative seclusion for poor inebriates at public charge. 3. A removal of existing hindrances to the immediate reception of an inebriate into a retreat. Such legislation is sorely needed to protect helpless wives and children from the maddened victims of strong drink.

FOR fear the many friends of Col. and Mrs. George Bain have not yet been apprised of the death of their beloved daughter, Mrs. Laura Bain Morrison, we reannounce that sad event, which occurred in Lexington, Ky., November 29. She was a gifted young woman, the mother of three children, and it is no wonder that her husband and parents are in great grief because of her untimely departure from them. Her closing hours were spent in expressions of gratitude for the bountiful love and care of her heavenly Father and earthly parents, and are precious legacies to her mourning friends. Colonel Bain writes: "Pray God to help me build a monument to her memory, not of marble, but of redeemed souls."

WE are informed by private correspondence as well as the newspaper press of New Zealand, that the result of woman's suffrage, first tested in the general elections of last November, is highly satisfactory to the friends of the measure. Our informant writes on the day of election: "The time has been so short between the granting of the suffrage, the dissolution of parliament and the new election, that the women are not organized as well as they should be, nor have they been able to exercise their proper influence on the nomination of candidates so that the full significance of their enfranchisement will not, in my opinion, be seen in the present election. That the women appreciate the new talent committed to their keeping and do not intend to wrap it in a napkin or bury it in the earth is evident enough from the way they voted in Dunedin to-day. The proceedings have been very quiet."

A CONSERVATIVE member of the English Parliament was making the point to a Liberal woman suffragist that women, if enfranchised, would all vote the Conservative ticket, and he instanced the fact that they had done so in a recent election for the chief municipal officer of a city in which there was an unusually large proportion of women voters, and in which the Liberal party had been accustomed to win. "What do you think is the reason that the Liberal men voters were not able to persuade the women to accept their candidate?" asked the suffragist. This was the answer which, unconsciously to the Conservative gentleman who made it, cut the ground from under his hypothesis. "Oh, we were obliged on account of the women to put up a man of such high character that the women were attracted by his superior habits and record, so that it was of no use to talk to them about the Liberal candidate, who was morally a very much lower grade of man." So then it seems that even on the admission of an opponent, women will make morality the highest test.

THE ways and means committee of Congress has finally reached a conclusion on whisky tax, which is to increase it from ninety cents to one dollar a gallon, and extend the bonded period from three to eight years. This will amount to ten million dollars in revenue. The whisky men are endeavoring to so manipulate the final report that the increased tax will not affect the liquor already in bond, so that the government will not receive any additional revenue for eight years. The whisky ring has evidently been as crafty as it is cruel and secured its desires by the detestable lobbying known to politicians of the baser sort. It proposes for one thing that the government shall be recouped in its losses from this favorable legislation to liquor interests, by levying an income tax upon savings banks, corporations and private individuals. There is still time for voters to protest against the acceptance of this report on the part of Congress. Let each constituent who objects to liquor legislation write to his congressman and demand a resistance to the encroachments of this crafty enemy.

SELDOM have the enemy's efforts been more directly traced and exposed than in the case of the proposed increased whisky tax. About four weeks ago, the associated press declared in bold headlines that the W. C. T. U. and Y. M. C. A. were indorsing the increased tax. Mrs. Mary A. Woodbridge, our alert National corresponding secretary, immediately took the matter in hand and wrote to the W. C. T. U. president of the District of Columbia, Mrs. Mary E. Griffith, who, with the superintendent of legislation of the District, was permitted through the courtesy of the chairman of the congressional ways and means committee to examine the petitions received. She found on record just *four* such requests, two purporting to come from the W. C. T. U., and two from the Y. M. C. A. Upon receiving this information Mrs. Woodbridge wrote to the two women who claimed to represent W. C. T. U. sentiments on this subject. After due delay, one of her letters was returned, marked, "No such person in town named." The other letter has received no reply. And this is the sum and substance of the "W. C. T. U. petitioning for high whisky tax"! We do not believe in tax, high or low, nor in the whisky itself. Total abstinence for the individual, and prohibition for the state and nation is our motto, and no degree of taxation is consistent with that. To put our organization officially in its true light, Mrs. Woodbridge has sent to each state W. C. T. U. the following document: "The undersigned, general officers of the Woman's Christian Temperance Union of the state of ———, PROTEST against the increase of the federal tax upon whisky." These formal protests are being signed by the four general officers of each state, and as soon as they are all returned to Chicago, will be sent to Washington for file in the congressional records.

NEW YEAR GREETING FOR MY AMERICAN FRIENDS.

BY WARNER SNOAD.

Far across the broad Atlantic I can hear the tramp of feet,
And thousands upon thousands, women's voices low and sweet,
Low and sweet as women's should be, with a purpose firm and true,
As they chant the slow transition of the old things to the new.

And here at home in England, women's voices catch the strain,
And with no uncertain purpose, echo back the glad refrain,
"For God and Home and Every Land," for homesteads pure and blest,
For the pleasures that are sinless, and the work deserving rest.

And I, a prisoner ever, with my strength but weakness now,
Pray God send each earnest worker, faithful heart and lifted brow,
Till each barrier to progress burst with bloom like Aaron's rod,
For we know that Christ is with us, and our leader's leader —God.

Lee, England.

THE DEACON'S WIFE'S PROPHECY.

BY JESSIE HARRIET MUNRO.

(*Concluded.*)

Everybody in the village soon knew that Job Matteson had expressed himself in the store regarding his boy's death, and had laid the responsibility on the right ones. The licensed saloon—licensed by Christian votes—had murdered Thomas Matteson, and was murdering more like him, and the rank and file of the church looked on while the saloon was doing its deadly work.

They took refuge under the portals of expediency, cherishing the delusion that their position was all right as long as they themselves were temperate, and did not frequent barrooms. They did not see that a man cannot consistently pray for God's blessing on the temperance cause, and vote to perpetuate this rum curse in the land. Jesus says, "He that is not for me (that is, out and out for me) is against me."

When Deacon Dudley reached home that day, one could see at a glance that something was wrong. The fact is, he took to heart very much what Job Matteson had said in the store, and he was thinking deeply over it. He ate sparingly at dinner but was in no mood to talk. When the meal was over he laid himself on the lounge in the sitting room. He took a paper in his hand and laid it down with a sigh; he could not read. His wife sat beside her table sewing. She was as pleasant as usual and would have entered into a conversation, but he was not communicative. Finally, however, he said: "Mirandy, Job Matteson hurt my feelings in the store this morning, and I felt it keenly."

"That is strange," said his wife; "Job is not a man to hurt anybody's feelings intentionally."

"Well," replied the deacon, "he laid the blame of his son's death on Matt Hudson and me. Of course we were excise commissioners and did the best we could to help the town when we granted a license to Martin to sell rum, but foolish man, we did not *kill* his boy. I'm sorry for this, Mirandy, but it's past and gone now and that is all there is to it."

"Phelps," said his wife, hurrying to get a word in, "it's not all gone or all over yet. There is more to follow, as I told you the other day."

Then the deacon responded: "Personally I am opposed to intemperance, but if my party is in favor of licensing rum I have got to follow or be left out in the cold. Perhaps I made a mistake when I voted to license Tim Martin, but I did not mean any harm by it. You know, Mirandy, I did not want to make enemies in fighting the liquor trade. I have got enough on my hands already!"

After this the deacon remained silent thinking that his position was unanswerable, but his wife thought differently.

"Look here, Phelps," said she, warming up, "you must see now that my warning is coming true. When you became an excise commissioner I told you of the consequences of granting licenses. The death of Tommy Matteson and the eternal ruin of a half a dozen other boys is the legitimate result of it. I told you, Phelps, more than two years ago that not only you and Matt Hudson but the Christian voters of the town who voted for the rum traffic, would be held responsible for the crimes of the saloon at the bar of God. Take care that your own boy, George, does not end up like some of the others. You cannot tell about it to-day. The future lies before us unknown. George has been a burden on my heart night and day since he has gone to the Hollow Academy. I wake up in the night and think and pray over it. The awful thought has come to me more than once: What if George should become a drunkard, or what if he should make a shipwreck of himself like Mr. Matteson's boy? I tell you, Phelps, it pays to do right every time."

The deacon listened very attentively, but made no reply. His wife's rejoinder almost paralyzed his power of speech. Indeed, he could make no reply; he felt convicted at the bar of an honest conscience, because he was not man enough years ago to fight this wicked business, even though it cost him his very life. After attending to some of his usual chores he retired early for the night.

Next morning he showed himself to be deeply affected by what his wife had said to him the night before. A new conviction had rolled over his soul, and he promised on his knees that in future he would take a fearless stand for the right. The politicians had flattered his pride, and gave him an office on condition that he should do whatever they asked. This was the way the neighbors criticised his conduct.

Some weeks after he concluded to leave the town and move into another state. After a few months spent in negotiations he succeeded in selling his farm on good terms. About the first of January he moved to a mountain village in New Jersey, where he had a brother engaged in the hotel business. Sam Dudley had been there for some years, and had greatly prospered. The Dudleys boarded at the Mountain House till spring, then they built a comfortable home for themselves.

In moving to New Jersey the great object of Deacon and Mrs. Dudley was that their only son, George, should be well educated and away from temptations, and when the proper time came they had means to give him a good start in life.

George spent two years at an academy in an adjoining town and did remarkably well till within six months of his graduation. In the month of June, only three weeks prior to this prospective event, the principal wrote Mr. and Mrs. Dudley that he thought George had about sown all his wild oats, and he had no doubt with proper care he would be able to enter Princeton in the fall. But the Dudleys were not quite as sanguine as the schoolmaster. They saw things in George's life that gave them great uneasiness.

On the 21st of June George finished his studies and received a diploma. His fond parents were present during the graduating services; he returned home with them on the following day. On the way across the country he promised to bend his mind to the work of entering the freshman class in the fall.

On the first Sunday he was at home after his return from school, George and his mother had a long interview. Mrs. Dudley was solicitous concerning him and she told him so. On this occasion his apologies and promises were profuse. He did not feel well enough to go to church that day and begged to be excused. After the team had left the house George was around making investigations in the cellar where he found to his delight a small keg of old cider. When his parents returned about one o'clock, George was in bed helplessly drunk. He pretended to his father that he was sick, but his mother knew better. The deacon's mind flashed back to his example while he was an excise commissioner, how he preferred to do wrong rather than "go back" on his party; but since he had come to New Jersey he had abandoned that party at the risk of being called a "crank," and intended to both *vote* and pray for the overthrow of the liquor traffic. They thought it best also to pour out the cider in the cellar and go without vinegar rather than again leave a temptation in George's way.

"God forgive me for the past," said the deacon, as his wife recited to him some of the experiences of former years. "I ought to have taken this bold stand for God and His cause thirty years ago."

"Look here, Phelps," said Mrs. Dudley, raising her voice somewhat, "I tell you the great curse of to-day is the complicity of the church with the saloon. Take my word for it, you will never see any permanent temperance work —such as will save our boys—till the Christians of the land vote down the saloon business."

On the evening of July 3, George, who had been working around the house all day, and had energetically helped his father in the garden, hitched up the new buggy and drove off toward the village. He did not tell his parents anything of what he was going to do or where he was going, but that afternoon he remarked to a neighbor's boy that he intended to have a good time that night. He met some companions near the adjoining village and went with them to a saloon, then to a dance in a house kept by a man of bad repute. Toward midnight George had drunk enough liquor to make him noisy. About two o'clock on the morning of July 4, he was sitting near the banister on the fourth floor; he must have gone to sleep, for he was picked up at the foot of the stairs insensible. Before medical attendance could be furnished he was dead; his neck was broken.

There was great excitement all over the town. Many persons had expressed themselves in strong language, and wished that the whole business might be annihilated. The coroner's jury viewed the body about noon and gave the usual stereotyped verdict, viz.: Accidental death. This was in every respect false. The verdict should have been: "*We hereby affirm, under oath, that George Dudley was murdered by rum which the Christian voters of the town voted should be sold by Tim O'Reilly for twenty-five dollars (blood money). We believe that the Christian voters are particeps criminis, and will be held accountable at the bar of God for this murder.*"

Now the deacon could feel for Job Matteson; for the same sword had pierced his own soul.

"Am I my brother's keeper?" henceforth had a new and awful meaning to him; and he *was* his brother's keeper, as well as well as he could be with his broken, bleeding heart.

North Troy, Vt.

HOMES FOR THE HOMELESS.

BY FRANCES E. WILLARD.

For several hours each day while I was the guest of my old friends, Mr. and Mrs. Pearsall Smith, I went out driving. On one of these excursions through delicious shady lanes and picturesque hamlets, we visited Hindhead, a panorama of country places in one of which George Eliot is said to have written "Middlemarch," in another Mrs. Humphrey Ward concocted "David Grieve," in a third the great scientist, Professor Tyndall, had his residence, and so on; but we were in pursuit of Mrs. Rogerson and her home for boys and girls.

Her butler stood at the door as we drove up, and among all of these functionaries that I have seen he bears away the palm. Thackeray would have immortalized this refined, soft-voiced, considerate personage, dressed in costume so subdued and well adapted to his gently furrowed face and carefully kept hair that had it not been that his claw-hammer coat was worn in the early part of the day, one would have voted him a ministerial guest.

Mrs. Rogerson is a widow with an income of about five thousand dollars a year, and formerly belonged to what is technically known as "London society." She is one of the most remarkable talkers among the many exceptional characters that I, who am so fond of them, have enjoyed meeting. One is perfectly at home with her from the first minute; she takes both the hands of her guests, seats them around a cozy grate in the large fire-place in her drawing-room, where comfort and rare good taste combine to produce a charming home effect. She is a lady of medium height, slight figure, and a face on which the intricate life of humanity's capital has left its moulding impress, so that you feel at once that you are in the presence of a cosmopolitan, keenly alive to every passing influence, but sending forth more waves of power than she is likely to have returned from any ordinary group of which she is the centre. Her dark and abundant hair is worn minus the regulation rolled up queue, and she frequently runs her delicate hand—a most perfect emblem of her culture—through its soft locks. She has an alto voice almost too heavy to keep company with a hand so delicate; she is pronounced in attitude and manner, and at once gathers into those small but skillful fingers the reins of conversation; one has but to be a good listener and all goes well,—not that Mrs. Rogerson is an egotist, but she is exceedingly bright, piquant, picturesque, and can hardly fail to be aware of this, while her auditors are only too glad to "let her go on," giving them the benefit of her incisive utterance and remarkably wide observation of the world. Pointing her finger at Mrs. Hannah Whitall Smith, she said: "You know, my dear friend, that we must all be either examples or warnings. I chose the latter as my rôle in life, and you will admit I have carried it to perfection. I am not merely a warning, I am an awful warning; but you must remember that a light-house is just like me in that particular—the farther the ships keep away the better for them, and yet the light-house is their only hope." She gave us several silhouettes of famous men and women at court, in politics and in literature, with a drollery of delineation that would have made her fortune as a journalist had she chosen that career.

We found one common term at least in her downright teetotal principles. She invited us to five o'clock tea in an attractive dining-room with a large bay-window, the cozy divans of whose embrasure struck me as a feature worthy of imitation. We had toothsome tomato sandwiches, hot muffins with cake and tea such as one hardly

gets outside of England. I am not a connoisseur concerning this or any other table delicacy, but one cannot fail to note the milder and more attractive flavor of tea in this country. There is a superstition here that the longer ocean voyage injures this beverage in its passage to us in America, and also that this heavy atmosphere makes the use of tea less harmful than with us.

Sociability and hospitality having had their charming little hour, we wended our way to the children's home. As I have said, Mrs. Rogerson has a heart so kind and motherly that instead of absorbing her income she chooses to share it with about thirty homeless boys and girls; on the pleasant hillside she has built several large and inexpensive houses of pine logs without any "up-stairs," each room showing the pointed roof. In the one where she lives and entertains her friends is the nursery for the youngest and those who take care of them, and in adjoining houses built on the same plan and prettily furnished with every comfort and many æsthetic features, she keeps her boys and girls: here is their playhouse, school-house and all that goes to make life happy for children; there are ponies, donkeys, Jersey cows, calves, lambs, chickens, rabbits, little birds, indeed, pets of all kinds; flower gardens (in which each child has a part) and throughout the year so far as the weather will permit (and the mild climate with the children's hardy habits enables them to do so most of the days) they live in the open air. I have seen many friends and care-takers of children but never such a complete "major general" of little folks as Mrs. Rogerson.

We went first to the nursery and playroom of the smallest. "Here are some ladies that want to see my babies," was her first remark as the little ones clustered round her and she smoothed their heads, rubbed them on the back, patted their little hands, told us their names, chucked them under the chin, "praised them up" and passed on rapidly, leaving them in the most delighted state of mind. Going out on the lawn, she put a silver whistle to her lips and blew several musical notes, when behold, like chickens to the mother hen her brood flocked around her—boys and girls from five to ten and twelve years old. One dear little fellow came toward us on crutches. "Dear lad," she said, softly, "gangrene did it in a wretched slum at two years old, but I am going to train him up for an avocation where it will not block his way in life."

"Here are the kids," she said as they came trooping in from the playroom and the dormitories, many of them leaving their tea-tables to come to us, and all hopping about in high glee, except one little fellow who pulled a face and seemed a little averse until she went to him, rubbed him down the back, patted his cheek, and he came out of his dumps like the sun from behind a cloud. "We have good times, don't we, chickens?" said Mrs. Rogerson, and they all smiled up at her like a posy-bed under a water-pot. Then they trailed after us as she took us from one point to another to see their pets, telling how kind the children were to them and little histories of child and pet intermingled.

Then Mrs. Rogerson grouped her brood under a big tree where, led by her, they gave us a sweet song about 'Scatter sunshine as you go," the motion of her hands guiding them to modulate their little voices. "Would you like a hymn?" she said, and then stood with her hands clasped and head slightly inclined and eyes closed, every single child doing the same, even the gainsaying boys taking it as seriously as if they were so many deacons, and singing of

"Gentle Jesus, meek and mild,
Look upon a little child!"

The sight was so touching, the little voices so tender and pleading, the thought of this woman—with her whole soul given over to the hapless little ones who but for her would have been in misery and sin that day, was so inspiring, the sheltering tree bending over our heads, the wide, beautiful prospect from the hill, the clustering homes that she who was the mother of them all, had built the thought that but for Christianity we should not have been there, all these impressions brought tears to every eye and a deep melting of the heart in every breast. We felt as if the children were our own little people, and the woman they loved and who had bestowed upon them all she had, was a sister indeed to us as to them. No scene that I have ever witnessed has more deeply printed on my spirit the truth that we do not really give until we give ourselves. This lady lives with and for the children; feeds, clothes, teaches, mothers them, and their devotion to her in that happy hillside home is such that when they go away, their talk turns to her, their love is focused on her heart, and they come back whenever opportunity affords. They know not only what it is to be sheltered from the "cauld, cauld blast," but to be loved, cherished and warmed in their inmost spirits by the outgoing of a great, warm nature toward their own. We were told that not a child will go to sleep till Mrs. Rogerson has passed along by its bed and bidden it good-night. She makes common cause with them. Those boys are, even if possible, more fond of her than the little girls; they evidently do not think about obedience, but they wish to do just what she would like to have them. We learned that she has no rules, and no punishments except that, when they fail as now and then everybody will, she shows them her grief, takes it all upon herself, and says, "I am afraid I am not doing well for you, I must be mistaken somehow; if I had talked to you wisely, and if I had lived as I ought in this home, and been as truthful and kind as I wanted to be, I am sure this little boy of mine would never have disappointed me. I am sure that he would have been true and good and would have tried his best to make all of us happy." Such a spirit as that on the part of the guiding genius of the place had wrought the marvels that we saw—the perfect at-homeness and at-oneness between the woman who had their destiny in the hollow of her hand and the helpless little waifs for whom her loving kindness had transformed the world.

As we turned to go away I wished to say something to this great-hearted woman that should convey the feelings of my heart, but the words that came unbidden to my lips were these: "What a good thing you've done for yourself!" As soon as uttered I was ready to apologize, but Mrs. Rogerson said: "You have spoken the exact truth; there is no other plan of life I could have followed that would have brought me half so much true happiness."

"I wish more women would follow where you lead," I said, and was rejoiced to learn that a young lady, accomplished, beautiful and rich, who had made a name by reason of her researches in archeology, had been led, on seeing this "home, sweet home," to determine that she, with a dear friend like-minded, would start another oasis for the forlorn on just the plan of this. I also learned that the first name on the list of ladies who agree to help nurse cholera patients, should London be visited by the scourge, is that of the mother-heart that founded this home—a glimpse of which seemed like a peep into the kingdom of heaven.

Reigate, Eng.

WHAT PROHIBITION HAS DONE FOR MAINE.

BY NEAL DOW.

1. We had many distilleries, seven of which and two breweries were in this city. Now we have not one in the state, nor has there been for many years.

2. At the same time a great quantity of West India rum was imported; it came to us by the cargoes, many of them every year. Now not even one puncheon is imported, nor has there been for many years.

3. Before prohibition rum shops were everywhere in in the state, wholesale and retail, no hamlet so small or retired but the rumseller found it and established a grog-shop there. Now, in more than three-fourths of the state, having three-fourths of our population, the grog-shop is unknown. An entire generation has grown up there, never having seen a saloon or the effects of one.

4. The quantity of liquor now sold in the state is not one-twentieth so great as it was before prohibition. In Portland, the largest city, the quantity sold is not one-hundredth part so much as it was, the city being twice larger than it was at the time the law was made.

5. Our people used to spend in strong drink the entire valuation of the state in every period of twenty years, as the nation is now doing in every period of thirty-five years. But now one million dollars will far more than pay for all the liquor smuggled into the state and sold in violation of law.

6. Our state saves annually, directly and indirectly, more than twenty millions of dollars, which but for prohibition would be spent, lost and wasted in drink.

7. Maine is now one of the most prosperous states in the Union; but before the adoption of prohibition it was undoubtedly the poorest.

8. The whole face of the state has been changed for the better. Before the law there were conspicuous indications everywhere of dilapidation, unthrift and decay in shabby churches, shabby school-houses, shabby dwellings, neglected and shabby barns. Now there is nothing of all that, but everywhere are seen conclusive proofs of industry, activity, enterprise and thrift, no dilapidated or neglected buildings anywhere, either public or private, but everywhere unmistakable proofs of an industrious and thrifty people.

9. In 1884, after an experience of the benefits of prohibition for thirty-three years, that policy was put into our constitution by a popular vote, the majority being 47,075, the affirmative vote being three times larger than the negative. There can be no more convincing proof than this, that prohibition in Maine has not been "a failure" as the distillers and brewers declare it to be, but on the contrary a great success.

Portland, Me.

[The above is the contents of the autograph letter of Gen. Neal Dow, sent to the Maine Building at the Columbian Exposition by request of Mrs. L. M. N. Stevens, president of the W. C. T. U. of that state. It is said that the "grand old man" of prohibition rises at five o'clock every morning according to a life-time habit, walks three miles daily, and drives fifteen or twenty when the weather permits. Prohibition seems to prohibit disease and death as well as poverty.—EDS.]

RESULT OF INVESTIGATIONS IN INDIA'S CANTONMENTS.

BY DR. KATE BUSHNELL.

We visited in India the hospitals that are maintained not to take care of people, not to take care of women after they fell ill, except to a very small number; but these hospitals, called lock hospitals, which we visited, were hospitals established that the women can be kept at the mercy of the British soldiers as actual slaves in the most literal sense of the word slavery. These lock hospitals were established for their particular benefit that they might go back and forth periodically and be constantly under the surveillance of the military surgeons, that they might attend to their health so that the British soldier need not suffer physically; no matter how utterly licentious he cares to be he is promised security from the results of his own excesses. Then, as Mrs. Andrew has told you, from the time the British soldier reaches India there is the whole paraphernalia of vice provided for him at such trivial cost that it would not equal what he spends for his cigarettes.

Every avenue has been thrown wide open, every encouragement to vice, so that one young man of whom I know, when his mother heard some of our stories (he had been in the army in India and gone home), she said: "This is surely not so, is it?" he burst out crying and said: "Mother, I used to go to those places and pretend I was wicked, because I could not endure the persecution that resulted from my staying away."

This system prevailed for the downward progress of these young men, provided by the representatives of a Christian country, and it is one of the worst reproaches to Christianity that could possibly be conceived.

In view of this fact perhaps some of you who attend can better realize how the hearts of Christian people of the world mourned when the missionaries at the decennial conference in Bombay had nothing to say against the breaking of the seventh commandment in this way.

We visited these hospitals for the constant surveillance and care of these Indian girls, and there we read the records of the hospitals. We have said this was a secret system, and sure enough it was secret as far as the point of allowing England to know what the military officials in India were doing as far back as 1888. This system of things was absolutely prohibited by unanimous resolution in the House of Commons in England. It was secret, then, as far as the British officials in India could make it secret, but there was a point of difficulty there, and it was a point that the Lord showed us, and it was the point upon which the success of our mission turned ultimately.

As we were praying and trying to see some opening through which we could enter and gather the evidence we wanted, it occurred to us that this system of things was greatly to the injury of the natives and if there was any so-called benefit (of course there was no real benefit not even in the protection of the health of the soldiers,) but if there was a supposed benefit, that supposed benefit was not in favor of the natives but in favor of the British, so we felt sure that it would only be a secret system as far as the British are concerned, and they keep the natives entirely in ignorance of the fact that all this that they are doing was in defiance of the government that they were pretending to represent. We went to the natives and we found they were plain and candid and open in telling us all about this system of things, which we could not possibly learn from the standpoint of the English officers.

We visited the lock hospitals, and the native physician of the lock hospital, without any thought that there was any secrecy in the matter, simply spread the hospital books before us and we read the records there, and we took careful note of all that we read, a careful description of the books and their titles. When we returned to England and described what we had learned, not simply from the mouths of the women, though we did tell this, but described what we had seen in the records of the hospitals themselves, an order went out to India immediately that these books be sent home to England. Had they refused to send home these books that would have condemned them; they sent them home and the books condemned them, and we had an opportunity to open these books, forty or fifty of them, more or less, from ten different cantonments in India, and spread them out before the committee of investigation and point out the records made by the British officials condemning themselves, and we had an enormous amount of private evidence upon which we proved our case.

So strong was the evidence that though the commander-in-chief—he was then the commander-in-chief, but since he has been succeeded by Gen. White—although the com-

mander-in-chief had denied that this system of things prevailed in India, when he came to realize what evidence we had found and that there was absolutely nothing to be gained by his denial any longer, he wrote a public apology to us for having ever denied our statement. The matter as you understand will shortly be brought before the British parliament again. The committee that took our evidence has reported, and in a short time the matter will be acted upon. Our latest word from England is that the result of the investigations that were made in India and the way God enabled us to prove the case has created such a sentiment in England as to make the law in India as severe against licentiousness as it is against stealing or murder at the present time, and this is what we want to accomplish.

We have a strangely complacent way of looking upon these awful crimes. I knew a woman named Noble, who lived in one of our cities, and she told me this story of her own accord—it happened to herself. Some of you may remember when they tried to introduce this infamous system of laws into a certain state. The W. C. T. U. started out with a protest against this system of laws and they circulated it throughout that state. My friend, Mrs. Noble, was the one who circulated the protest in her own town.

About this time she was invited to a reception, I think in an adjoining town. It was a grand occasion and when she entered the reception room she found that the lion of the evening was a certain senator and they all seemed interested in him. She was led right up to be introduced, and just after the form of introduction had been uttered, it suddenly dawned upon her that this senator's name was the name of the very man who had introduced this very bill into the legislature and who stood father to it. What did she do? She had walked into the trap, she had said she wanted to be introduced to him, she had been led up to him to be introduced.

I told you her name is Noble. What did she do? She put her hands behind her and she said, "You have made me acquainted with a man who has introduced a bill into the legislature which means degradation to women. I never was so humiliated in all my life." She said it right out before the whole company and they said that this man who had been accustomed to all the delightful, flattering things that could be said to him, visibly weakened under the rebuke, as the people stared in amazement at her quiet, gentle and yet perfectly fearless denunciation of his sin against God and woman, and they said: "Why, he was so weak you could have knocked him down with a feather." And when they told me that I said: "It was a pity there wasn't another W. C. T. U. woman there with a feather to finish him."

I think we have our wonderful way of being extremely merciful to those who have no mercy for womanhood or for childhood and there is something wrong in that which we call mercy, for it does not deserve the name when it opens every door wide for those who go on their infamous errands in society. That is not charity which opens the door wide for the wicked men who walk in only to dupe and deceive innocent girls. It is like having charity for wolves and having none for lambs.

I say to you to-day the greatest fault I have to find with people the world over is that what they are so ready to excuse in man they think is such an awful sin in woman. I say to you plainly that the sin in many women who call themselves virtuous is that they are not too virtuous at all to leave a little sister at the mercy of a wicked man, and consider that it is impossible to interfere in the evil that goes on about them. That is a weakness on the part of so called virtuous women which was sufficient to cause the Lord himself to turn upon these Philistines and hypocrites and speak His condemnation in the words, "The publican and the harlot will go into Heaven ahead of you."

MRS. WARNER SNOAD.

BY HARRIET B. KELLS.

The readers of The Union Signal have long been delightedly familiar with the above name through many unusually inspiring poems, so strongly progressive and singularly tender in their tone that many persons wonder: "Who is Mrs. Warner Snoad?" Fulfilling a long intention, here she is to speak for herself as to looks, and I am sure no one who sees this face will feel less interest in the sweet woman who from her invalid room (since 1882) sends out so many inspired streams from her pen-point for human refreshment and healing.

Mrs. Snoad is of Quaker ancestry; her widowed mother had the good sense to early develop in her only child the qualities of self-government and self-reliance. She tells of herself, that left alone, while yet a girl, by her mother's death, she said pleadingly to a male cousin, a well-known M. P.: "But you will still look after my affairs, won't you?" "Look after them yourself," he answered; "your brains are as good as mine." And this brusque "tossing her up to light on her own feet," if she could, made a capable, wise business woman out of the clinging girl,—as would be the case nine times out of ten if the masculine relative did not live upon the principle that his "women folks have no business sense," at the same time often, alas, proving it by living himself upon the principal of their property!

In a suburb of London, Lee, is "The Lilies," the home which this brave-hearted "woman's woman" makes ideal for her daughter, an only child, and for the husband of whom she says, "to me the best and truest friend that woman could desire." Here from her invalid's couch, like our own Jennie Casseday, this sweet spirit, "finely touched," touches others "to fine issues." Though still a young woman, a life-time's work mounts up splendidly behind her. Her poems make several volumes, the chief being "Echoes of Life"; but these she looks upon as her lighter recreations and not the grave service she owes to the world. Her first efforts were for the London working girls, many of them country bred, without protection, and subsisting on starvation wages, liable to cease whenever business grows "slack." In their interest she wrote "Our Working Girls," which proved a most successful revelator and stimulus to the public conscience. Her work for this class brought her into contact with those who had fallen beneath the double agony of hunger and temptation, and Mrs. Snoad has long been a fearless and relentless worker for social purity. "Knowing," she says, "that many lives and constitutions are ruined by wrong thinking and wrong training in girlhood, I wrote 'Our Daughters,'" which article has been copied wherever the English language is spoken; her letters on "Wholesome Food for the Poor" have resulted in the establishment of several public kitchens.

A work at the other end of the social scale greatly enlisted Mrs. Snoad's sympathetic efforts. This was "the poor lady" question which has been somewhere defined as "governesses, who have toiled all the best years of their life, frequently to support others dependent upon them, and have thus found it impossible to save; companions who are too old to be companionable; and worse than all, women who have been accustomed to comfort and luxury, but who have been forbidden to work, forbidden to learn anything useful, forbidden to stir one step out of the conventional groove, and who find themselves, at their father's death or bankruptcy, middle-aged women unable to do anything of a marketable value; and whom no one will employ." For this pathetic class Mrs. Snoad, jointly with Miss Keene, in 1881, founded the Belmont Home, the associate directorship of which she still retains.

WARNER SNOAD.

Whatever touches woman grapples Mrs. Snoad's heart inevitably as Satan does unredeemed territory. So it is not a surprise to find her the president of the Woman's Progressive Society whose object is the advancement of women politically and socially—to help women to help themselves by education concerning the laws under which they live, the management of money, and the need of women in public life. It has no sex or class, or race distinctions, and has vice-presidents in all the leading countries of the globe. This work has brought its president into communication with many of the world's great spirits, and among others she proudly shows letters from the late Lord Beaconsfield (Disraeli), Robert Browning and the Queen of Roumania. She says in a personal letter, "I value very greatly the kind letters I frequently receive from my American readers. They are too numerous to keep account of, but I should like them to know how much I appreciate them, and how greatly I admire your glorious people."

During the Columbian Exposition, in her official capacity, Mrs. Snoad sent an address to the Woman's Congress. This resulted in the organization of the International Women's Union, of which Mrs. Snoad is president, and an account of which is in another column.

Beside all these great things this versatile woman has been the head of an association for the relief of the Jews in Palestine, driven thither by persecution in other lands; was one of the staff of *Work and Leisure*, and keeps her pen busy for over thirty English and foreign papers, rather dictates matter for them, not being strong enough to write.

It is unnecessary to state that such a woman believes the ballot for women to be the great liberator not only of woman but of man, the white wing of the angel which shall brush away the webs of the old myths of sex and their monster injustice and brutality toward the human race. Mrs. Snoad stands for peace, for justice, for the human brotherhood Christ lived to win, for the triumph of spirit over body—of which she is a daily example—and does it all with such tact that it is said, "Nobody says of her, 'save us from our friends'!" A contemporary, otherwise says: "Every woman who has the real interests of humanity at heart should pray for the restoration of this bright and radiant spirit."

Chicago, Ill.

THE INTERNATIONAL WOMEN'S UNION.

Dear Union Signal:—To an address sent by Mrs. Warner Snoad to the Congress of Women in Chicago we can trace the real commencement of the International Women's Union, although it had been "in the air" for some months previous. Many people, doubtless, recognized that much strength was wasted through want of more concerted work, knowledge of other movements and organized information upon international efforts, but it was not until the paper of Mrs. Snoad had publicly drawn attention to it, that steps were taken to make communication between workers all over the world as simple as ordinary communication between friends.

In the short time since then the union has become firmly rooted in twelve countries, a success which more than justifies its formation and which is due in large degree to the energy of Mrs. Snoad, its gifted president. Although other international societies exist, none work by the unique methods adopted by the International Women's Union.

The aim of the union is not to start a new society, but to bring together workers of all nationalities for exchange of ideas and a center of information. Its object is not to call big international meetings, but to give assistance in daily work.

It is proposed to form branches in every country, which may be either distinct from or part of existing societies, as the respective vice-presidents and members of the Foreign Council may deem advisable. Each branch is free as to its methods, and makes its own by-laws.

The officers of the International Women's Union are: Mrs. Warner Snoad, president. *Vice-Presidents.*—Belgium: M. Louis Frank,* Mlle. Marie Popelin.* Germany: Frau Dina Morgenstern,* Dr. Max Schmid, Frau J. Kettler.* Denmark: M. Frederik Bajer, M. P.,* Mrs. Bajer.* England: Lady Henry Somerset, Viscountess Harberton, Lady Bowyer, Mrs. Massingberd. Finland: Dr. E. Westermarck. France: Mde. Maria Martin,* M. Leon Richer, Mde. V. Griess-Traut, Mlle. Deraismes.* United States: Mrs. Clara B. Colby,* Col. T. W. Higginson, Mrs. Livermore,* Miss Frances Willard. Holland: Mde. Drucker.* Switzerland: Dr. Emilie Kempin.* India: Hon. D. Naaraji, M. P.* Italy: Signorina Rosettina Amadori,* Signora Schiff. Norway: Mrs. Ragna Neilson.*

Foreign Council and Corresponding members.—Finland: Miss Helena Westermarck. New South Wales: Mrs. K. Gent. New Zealand: Mrs. Janet Plimmer. United States: Georgia: Mrs. Claudia H. Howard; Colorado: Mrs. Lucy N. McIntyre; Kansas: Miss G. L. Hawley, Mrs. Sarah C. Hall, M. D.; Ohio: Mrs. Eliz. Cherry Haire, Mrs. Claudia Q. Murphy; South Carolina: Mrs. Virginia D. Young; Connecticut: Prof. Howard Young; Louisiana: Mrs. Oberchain; Kentucky: Mrs. Lyle Saxon; New York: Mrs. Lillie D. Blake.

Home Council.—Miss E. H. Ashwin, Mrs. Hedley-Duncan,† Miss Hole, Miss Fraser,† Mrs. Grey, Mrs. Stevens.

Hon. secretary, Mrs. Worrall, 55 Manor Park, Lee, S. E. Hon. Vice-secretaries, Miss Helen New, Mlle. De Montpeusier. Hon. treasurer, Mrs. De Rheims, 46 Charleville Road, West Kensington, W.

Many of these are names of world-wide fame and are not mere ornamental figure-heads, but for the most part active and enthusiastic workers. The members of the

The names marked * are also members of the Foreign or Home Councils.

The names marked † are members of the Executive Committee.

foreign council send twice yearly to the president a brief report of the progress made in their country, and find some paper willing to publish an occasional report of the work in all countries; already many papers are placed at the service of the union.

Provision is also made for the affiliation of clubs or societies on payment of a small yearly fee, entitling them to the official organ of the union, etc. The English executive committee consists, in addition to president, treasurer and secretaries, of three members drawn from the Home Council, and has power to choose officers and add to the Council or its own number. The subscription has been fixed at a minimum of 2*s.* 6*d.*, but it must be evident that this amount alone will not be sufficient to carry on the work efficiently.

The objects of the union, which has in a few months received such wide-spread and illustrious support, are 1. The enfranchisement of women in every country. 2. The preservation of peace. 3. The promotion of friendly intercourse and united effort between workers of all nationalities.

How practical the aid of the union can be is shown by the vast amount of information it has already afforded to its many members. It is, in fact, a bureau of universal information, supplying members of all nationalities with particulars of any institution or society, introducing them to others interested in their special line of work, etc., etc. Earnest workers are particularly desired, more especially to take the position of corresponding members, to assist in removing some of the excess of work at present resting on a few, and which is a severe strain upon the delicate health of our president. Names sent to the secretary will be brought before the committee at once.

London, Eng. W. R. ORMANDY.

'RAH FOR JERSEY!

DEAR UNION SIGNAL:—The Philadelphia *Press* says: "The (New Jersey) Prohibitionists polled 8,520 votes, which was more than last year, when they polled 7,918. The heavy prohibition vote was a surprise to many."

Notwithstanding it was an "off year," the tremendous provocation to Prohibitionists to fuse with anything and everything to down the race-track and gambling legislative candidates, and no stronger and more potent appeals were ever made, yet, not only did the Prohibitionists "stand four square to every wind that blew," but they actually gained 601 votes over 1892. Well done, Jersey! "True blue',' indeed.

How was such a splendid gain against such a combination of adverse circumstances made? Consummate leadership and powerful editorials in *The Temperance Gazette*, and other prohibition organs had, no doubt, much to do in bringing about such a victory. Other means contributed to the same end, if we are not greatly mistaken.

The broad-gauge plank, the Jonah, was thrown overboard. Bearing in mind how William Lloyd Garrison, Wendell Phillips, Beecher, Lovejoy, the immortal Whittier, with scores of others, trained their guns on slavery only, so in this '93 campaign in Jersey, prohibition of the liquor traffic was the one fort assaulted, not even listening to a public discussion of the tariff or silver question. Neither was there a *quasi* indorsement of Populist, Republican, or Democratic views, as some of them might possibly accord with those of Prohibitionists who cannot forget past party predilections or lingering streaks of sympathy.

The stock in trade of an occasional orator for getting a party "into a hole" because of meanness received no encouragement whatever, as being neither logical nor forceful, and about as reasonable as for an evangelist during a religious revival to contend that a person ought to become a Christian just because some one denomination ignores its creed or doctrine. Hewing straight to the line of prohibition, keeping steadily in view "this one thing I do," the glad, welcome news—an actual gain of 601 votes in '93 over '92.

We believe it will be so generally when we duly consider the drink traffic as it affects capital and labor, the drink habit as it concerns the individual, the home, the church socially, morally, intellectually and financially.

En route. E. T. SCOTT.

MEMORIAL IN JAPAN FOR MISS WEST.

DEAR WHITE RIBBON SISTERS:—I think some of you who attended the last World's convention remember me as delegate of the Japanese temperance union. I made Miss West's memorial address at the convention. It was published in THE DAILY UNION SIGNAL, of the 17th of October.

I suppose most of THE UNION SIGNAL'S readers were acquainted with Miss West or heard of her. I am sure those who knew her loved her and felt very sad when they learned of her death in Japan.

Most of you have read of her hard work while she was in our country and how we loved her. We wish to have a fine building for her memory. We know it would have an unspeakable influence over the Japanese Islands. Most of our buildings are built with wood, but we intend to build this with bricks or stone so that this will last for a long, long time.

We need ten thousand dollars for building it. Our Japanese sisters had already raised about five hundred dollars when I left home. We have about two hundred and fifty white ribbon sisters in our union, but there are many who are not able to give any money, although they wish to.

This five hundred dollars came from seventy-five sisters. As you know, our country is not as rich as America, and most of our women do not have their own properties. It is not easy work to raise five hundred dollars among them. I will tell you how they made so much money. Some of them sold their nice dresses, and some of them decided not to make any new dress for a certain period, so that they can save money for this purpose.

They are trying to raise more money from all the people who knew Miss West. I have not heard, yet, how much they raised since I left home, but I know there are many who loved her and are willing to do something for her. So I am sure we can raise some from them, but not enough for our purpose.

I wish to ask each of you who knew her or heard of her to give one dollar for Miss West Memorial Hall. If you cannot give that amount we will gladly receive whatever sum you can. If you are able to give more than one dollar we would be very glad. Please send the money before the first of May to Mrs. Chika Sakurai, Moody Bible Institute, 230 La Salle Ave., Chicago, Ill.

If I were going to use this money for myself I would feel quite timid, but if I could have so much help from you how much good we can do for the temperance work in Japan, so I feel quite bold in asking your help. We intend to build in the central part of Tokio, which is the capital, and make it the headquarters of the Japanese Temperance Union, and rent some rooms in it, so that we can have some income for the temperance work. Please take the trouble of showing this letter to those who do not take THE UNION SIGNAL. CHIKA SAKURAI.

Chicago, Ill.

WASHINGTON TEMPERANCE NEWS.

DEAR UNION SIGNAL:—The District of Columbia has an "Anti-Saloon League," composed of delegates from the different churches, religious and temperance societies in the District. Each society is entitled to two delegates, and there is a vice-president from each organization and church. Various denominations, including the Roman Catholic, are represented on the executive committee. This League was organized during the early months of summer, and has occasioned the liquor men a great deal of trouble and anxiety. A clerk at the District building keeps a record of all applications for license, with all the signatures appended thereto. The temperance paper of the District, *No Compromise*, publishes each month a list of license applications, with the signatures of property owners and residents. Sometimes the names of church members and others who pose as friends of temperance are found upon these papers. In one case it was discovered that a Lutheran clergyman had written a letter, saying he had no objection to the excise board granting a license to a certain saloon within the prescribed "four hundred foot limit" laid down by the new liquor law, which was prepared by the liquor men themselves, passed last March at their behest and which they are already dissatisfied with, and are using every means to have amended, so that it will be in all respects perfectly satisfactory to themselves.

In another case a Catholic priest sent a letter testifying to the "respectability" of a bar-room in the immediate vicinity of his church. The conduct of this priest, however, was in marked contrast to the action of Rev. Father Gillespie, of St. Aloysius church, who personally secured protests against granting a license to one Callagahan who wished to open a bar-room within four hundred feet of the church and the parish schools. The Rev. Father also employed counsel, and in company with several Methodist ministers, and women of the W. C. T. U. appeared before the excise board, and defeated the application. This was a great victory for the temperance element in this locality.

One result of the work of the "Anti-Saloon League" is exhibited in the friendly relations existing between Catholic and Protestant temperance workers, which is illustrated by the fact that Mr. Edward J. Redmond, president of the Father Mathew Total Abstinence Society, lately addressed a temperance meeting in Fifteenth Street M. E. church, and has accepted an invitation to speak in another Methodist church in the near future, while Mr. S. H. Walker, a prominent Methodist, addresses temperance meetings of the Catholic societies.

Among other facts unearthed by the League is the signing of a license application by a prominent member of Congress from a prohibition state. It was impossible for the applicant to obtain a license until the signature of this congressman was secured. This saloon is also near a church and vigorous protests were made by pastor and people, but the name of the congressman was sufficient to defeat the moral element. If temperance voters in the states would devote their attention to sending men of prohibition principles to Congress a practical good would be accomplished. Prohibitionists are needed in the National Legislature.

While the League does not expect to close all the saloons at once, it is laying the foundations for a persistent, practical, aggressive warfare. Through its clerk it watches all applications for license and takes care that none slip through without complying strictly with the law. Through its executive committee it watches legislation and will prevent the hasty railroading of bills through Congress for the saloon-keeper's benefit. It arranges frequent public meetings in various sections of the city, and aims to keep up a continual agitation which of itself must prove educational and therefore helpful.

Much literature is distributed personally and by mail, fraudulent signatures to license applications exposed, churches reached and interested through their delegates, a feeling of cordial fellowship and union promoted among the workers from all churches and societies, and altogether an impetus given to the temperance cause which the liquor men are quick to see and appreciate and equally quick to marshal their forces to overcome.

Washington, D. C. M. B. P.

BY MATILDA B. CARSE.

Finally, my brethren, be strong in the Lord, and the power of his might. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.—Eph. 6: 10, 16.

What wonderful things might transpire during the year 1894 if all white-ribboners would use the shield of faith. When about to undertake some work for the Master Satan is sure to whisper: "Don't attempt such a foolish thing; you will not be able to succeed—besides, you will become a laughing-stock to others." Or when moved to do a generous deed for another, he whispers that odious and well-worn saw (which has dealt a death-blow to so many generous deeds), "Charity begins at home." If we could realize what it means to be "strong in the Lord and in the power of His might," there would be no end of accomplishment in His name. Do you know what I believe would come to pass if we were properly grounded in the faith, even at this time of the greatest financial crisis that has been known in this country for fifty years? In spite of it we would be able to raise the entire indebtedness of the Temple and present to the National W. C. T. U. our "House Beautiful," free of debt upon the society attaining its majority next December. What a grand climax! On account of our lack of faith this consummation, so devoutly to be hoped, is not likely to happen.

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The year has opened most auspiciously, and brought to the Temple a royal new year's gift of $1,800. It is a bequest from an aged man of God, Samuel Simpson, Garfield, Wash. He writes he is seventy-six years old, is feeble, and anxious to arrange his earthly affairs that he may be ready for the call of his Master. He says he is desirous to see the kingdom of Christ prosper, "and that includes temperance and woman suffrage." Hence he sends the bequest to help pay for the Temple. The gift is in the form of notes which mature in 1896 and 1898, bearing ten per cent interest—secured by real estate mortgages. In consideration of this gift we give a written guarantee to pay to Mr. Simpson during the residue of his life, six per cent interest on the amount bequeathed us. He says he has given other religious bodies money with a like proviso. We enter into the details of the manner in which this legacy has been made, hoping that others may be inspired by it. This wise and noble Christian man, in becoming his own executor, has arranged his financial affairs in such a way that he has an assured income while he lives, and at his death he knows the money is doing good in the channel in which he desired it to go. Are there not more of our good temperance men and women who are making preparations for their heavenly journey, that would like to aid our great and holy cause by bequests of a like character, which would bring them a stated income while they lived, and would be doing the highest good after their departure?

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How we honor the brave unions at a time of such financial disaster as the present, who with faith and courage undaunted send in their hundred dollar pledges, to be paid within one or two years. The following unions have thus pledged: Buckeystown, Md.: Norfolk, Va.; Y. W. C. T. U., Duluth, Minn.; Ware, Mass.; Barton, Fla.; Westerly, R. I.; Marissa, Ills.; Central W. C. T. U., Springfield, Mass.; Mexia, Tex.; Kennet Square, Pa.; Lisbon, N. D. In the letter inclosing the pledge of the Lisbon W. C. T. U., its president, Mrs. M. M. Saunders, sends the following brave and prophetic message: "The Temple shall be paid for; it is God's work, and in the strength of the Lord shall our hosts press on to victory. Be of good cheer; the Lord is with thee." Mrs. Abbie M. Brooks, president of the South Boston W. C. T. U., in sending a pledge for the union, has the following kind words: "The South Boston union has heretofore thought the demand from its own vicinity quite equal to the length of its purse, but we are rejoiced at your recent complete vindication, and to give expression to the substantial character of our joy pledge $100 for the House Beautiful." From the tone of the following letter, written by the secretary of the Lockland, O., W. C. T. U., Mrs. Stewart, we judge the members of the union have on the shield of faith. "It is with pleasure," writes Mrs. Stewart, "we send you our pledge; we have agreed to raise $100 for the Temple, and have sent $22.90. *We are blest at everything we undertake.*" Miss Mamie M. Miller, president of the Y's of Pittsfield, Mass., sends a $100 pledge. She writes: "We are very glad to do this. At first it seemed a great undertaking, but when we came to think it over and divide it among our members, we found it was not very much, after all, as 'many hands make light work.' "

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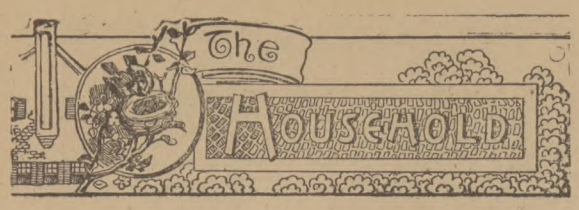
We hope our friends will continue their dollar gifts until the entire cast of the Columbian souvenirs is disposed of. Every white-ribboner who loves our great leader and our House Beautiful should possess one. It is something that the generation following us will greatly value. We expect to send out more mite-boxes this year than ever before, since making such a liberal offer for the year 1894. *Remember*, a solid silver Temple souvenir spoon to all persons who secure $3.65 in their mite-box during the year. All persons who desire to secure the gift must send to Mrs. Matilda B. Carse, The Temple, Chicago, for a mite-box and enter their name for prize. All drafts and money orders should be made out in the name of William D. Preston, treasurer, and sent to our financial secretary, Miss Sara G. Johnson, The Temple, Chicago, Ill.



"AM I MY BROTHER'S KEEPER?"

Thou art thy brother's keeper and he is thine;
Each to the other owes a certain due;
Should he, less stanch, to lower planes decline,
The greater need that thou be doubly true.

"The flesh is weak." Thou knowest Frailty well,
And thou hast suffered Indecision's surge;
Then wilt thou halt to turn his feet from hell
When thine have stood upon the dangerous verge?

Fayette, Mo.

SALVATIONISTS IN FRANCE.

BY "LA MARECHALE."

This Sunday evening Paris is all alive. The Boulevards are brilliantly lighted; at the theatre doors a crowd of people are waiting their turn to enter. Outside the opera and at the entrance of their Hall, the Salvationists are pushing their notices and inviting the people into the meeting. As half-past eight approaches, the hall is filled and the side doors are opened to make more room. At the opening hymn we are aware that we have a difficult audience to deal with, but moral force and patience win the day.

Who is this tall lady who rises to speak? Every eye is fixed on her and she has evidently succeeded in gaining the attention of that audience in a remarkable manner. One can see it costs her a desperate effort to speak, and the deep earnestness portrayed in her voice carries conviction to her hearers. Eight months ago we find her a perfect infidel, worse than that, being really hostile to all religion, having seen so much glaring inconsistency and hypocrisy. She had occasion at this time to enter our little flat for a few days, but she had not been with me five minutes before she declared that it was altogether useless for me to try to convert her to religion. "For," she said, "I have seen too much, and the professors of religion are either *infidel*, *imbecile* or *hypocrites*. Now there was a time when I was sincere and sought the truth, but I was cruelly deceived. If I had not had something which held me back I might have fallen very low, for the last germ of faith in religion was destroyed in my soul. I gave myself up then to study to become a doctor, and my various experiences in the hospitals with students, and also entering into the houses of the rich where my profession called me, all have confirmed me in my infidelity, for those who profess religion are no better for it. They are just as selfish, as vain, as worldly, as those who make no profession whatever!"

I quietly listened to her as she continued some time in this strain. Then I ventured to ask her one thing: "Has your infidelity brought you happiness and peace?" She looked at me with an indescribable sadness in her eyes. "What, me happy! Never! My life is not worth four half-pennies. I have intended several times to commit suicide. I wish I were dead; I wish I had never been born."

Then I spoke to her of the cause of all her unhappiness, *sin*. The Holy Ghost helped me wonderfully to convey light to that dark mind. I did not say much the three following days, but we privately prayed that God would deal with her. Our servant told me that she had said to her: "I do not know what is the matter with me, I feel so troubled; there is such an atmosphere of peace and love in this house. I never found it anywhere else." Another day she said: "I am so happy here I want nothing to eat but bread and water!" One night, after hearing the commissioner pray with me in my room, she knocked at the door and came sobbing to the bedside asking me to teach *her* how to pray! Then followed a confession of one of the saddest lives I have ever heard.

Jesus listened, pardoned, soothed and comforted. What a transformation from the very first day, even in her face. No more novel reading and no more money wasted in luxurious toilet; on the contrary, every shilling she can spare is put by to help us in saving shipwrecked souls like hers.

At the time of her conversion there was a quarrel of eight years standing between her and her husband. I showed her that her pride must yield and she must forgive him. This was the hardest cross of all, as she was very proud; but Jesus' love eventually conquered and she received him back and lives with him now. This is eight months ago; now she is a soldier enrolled in our *Rue Auber* corps and she takes our literature, and testifies not only in public, but in the rich houses where her profession calls her, and many an opportunity she has of speaking to souls dead in sin. Her husband, although an infidel, has been to thank us for the wonderful change *he* says we have wrought in his wife; but divine power alone can work such miracles as these!

The day she left our house she wrote: "All is dark and dismal in the weather of the outside world, but all is sunshine in my soul." Testifying upon *Salle Auber* platform last week, she said: "When I used to hear of the Salvationists, or meet them in their strange bonnets, I thought them half mad; but when I first came in personal contact with them I soon saw that it was I who was mad, quite mad, for I was losing my soul. During the last months I have endured more mockery and scorn than in all my previous life, but I have also had more happiness and peace crowded into these eight months than in all the years of my life put together."

Such is the work of the Holy Ghost which we appeal to you to help us to carry on. Upon our friends and subscribers who share with us in the work by just that kind of help we are unable to give—financial help—upon them and upon their response must largely depend whether we are to be crippled in our efforts, or strengthened and sustained. This year opens to us as one of very great financial embarrassment.

Last year I crossed the Atlantic and visited sixty American cities in quest of help. This year I cannot go. All my time and strength have been claimed by the work itself. I have just traveled right round France and Switzerland holding meetings. My husband's hands are more than full, with the heavy responsibilities which ever weigh upon him in the management of the business side of our work, and his journeys, councils and literary efforts.

Look across in thought at the forty millions of France. Think of the history of this nation. Think of the legacy of darkness, infidelity and indifference left by all the moral earthquakes which have shaken the country,—its St. Bartholomew—its revolutions—its Voltaire. And coming down in thought to more recent times, picture to yourself the insidious effect in thinking circles of the degraded, enfeebled, "Jesus" of Renan, whose publisher is our very next door neighbor! Think of the gay and godless capital, the queen of this world's fashion, whose breezy laugh of mockery sounds daily in the ears of Christ's Parisian disciples.

Think of this beautiful infidel France and the millions who go laughing down to hell! Remember the Christ who died for every soul within its far-reaching frontiers. Then think of us. . . And help us. . . Help us for His dear sake!

THE WIFE'S CHECK-BOOK.

BY MARGARET E. SANGSTER.

Some time ago a very suggestive and practical article in the *Congregationalist* gave a wife's experience in managing the finances of the family as partner in business with her husband. Both husband and wife in that charming little essay drew upon the same bank account. A more excellent way, I think, is one which has been adopted by a friend of mine, who gives his wife on the first of every month a fixed sum, which she deposits, and from which she draws for the payment of all household expenses, for the children's clothing and her own, and for certain purposes which belong to both husband and wife in common. The only stipulation made by the husband is that the wife shall never allow her balance to fall below a definite sum, which he wishes her to leave as a margin. If she has on occasion greater than usual demands upon her exchequer, he cheerfully supplements the sum in bank, so that she suffers no anxiety about ways and means. The separate bank account and independent financial management of the income, in this case, work admirably to the content of all concerned.

That the wife should be a mendicant, even a petted and indulged mendicant, is not to the conserving of her proper place in the household. When she took her husband's name and merged her own life in his she became entitled to her full share in their common interests, as truly, by virtue of her position, responsible for the right spending and right administering of the family funds as her husband for the earning of them. This is generally understood among artisans, mechanics and people belonging to the class of wage earners whose labor is repaid by a salary. The weekly wages are apportioned to a penny between the cost of rent, fuel, food and clothing, and the wife is nearly always the treasurer and frequently the sole manager of the money her husband earns. There is seldom cause for irritation and complaint in the families of men whose income is an established one, however limited, and paid over to them in weekly or monthly sums.

It is the fluctuating income of the merchant or the professional man, the man who desires his wife to make a good appearance and convey to society an impression of his prosperity, which often causes heart-burning and sometimes wrecks domestic happiness. A man naturally generous may have a very mistaken idea of the amount necessary to carry on a family in easy comfort, to dress wife and children, to pay the wages of servants and to provision the garrison against all contingencies. Most married women dislike to ask their husbands for money, just as most grown daughters prefer not to put in such a claim upon their fathers, and a delicate care for the wife's sensitive feeling on the subject will lead a truly loving husband never to allow in her that distress. A business-like review of probable income and outgo, an apportionment of expenses, with something left over for those extras on which one never can count beforehand, would make the difference in many homes between irritating friction and tranquil, mutual understanding.

While speaking of domestic finances we should not overlook the fact that the children in the family are reasonable beings, and as early as possible should possess the father's and mother's confidence with regard to this very important matter—the right spending or saving of money. An allowance to each child and the teaching each child to keep accounts is one of the best ways to induce in children responsibility about money. This allowance should be very small at first and should be gradually increased with the child's increasing years. Beyond this, however, as the young people grow up they ought to know something of the family affairs, so that they may intelligently sympathize with their parents in *their* aims and endeavors and that they may be armed against the temptation to a selfish extravagance.—*Selected.*

TYPICAL LESSONS FOR LOYAL TEMPERANCE LEGION TEACHERS.

V.

Water in the Household.

BY MARY E. RUDD.

Opening Exercises:—New song for to-day, "Raise your Hands," page 48, Marching Songs. Prayer, followed by hymn, and song chosen by children. Repeat the texts reverently, and let the children tell more of the "whatsoevers." Practice new song with motions.

Rhythmical exercise, 15 minutes, followed by thirty minute lesson. One morning when Dot and Trot were playing as busy as could be they heard their mamma call them, and she said: "Dot and Trot, I wish you would go down to the spring and bring me a pail of water." So they trotted along, saying the little rhyme they had known a long time, "Jack and Jill." They thought perhaps the reason why Jack fell down was because he didn't look to see where he stepped. So they were very careful, and brought the pail safely to their mamma. And what do you suppose she was going to do with that pail of water? (The answers will be various, expressing the children's ideas as to the use of water, and may be supplemented by suggestions of your own until you are astonished at the necessity of water in the household.) Use the ideas brought out as the basis of a little talk on cooking and cleanliness. The children will be interested. They always are in telling how their mamma makes the cake and bread, especially if they are allowed to show how the cake is stirred or the bread moulded. Some little one may tell of the wine-sauce her mamma makes, and you may have a chance to set the young ideas right on the subject of liquor in food. It is a great subject. You cannot dispose of it in one lesson. Save a great many things you would like to say for future use.

Then as to cleanliness. You can only touch upon the subject to-day. Go back to the little song, "Raise your Hands." Notice whether the hands are clean. Give kind praise to those who have clean hands, and advice to those who have not, but be careful not to humiliate. Express the hope that another time all the hands will be clean. Speak of the pleasure it gives to have clean hands and face, how comfortable we feel when we have been washed, and how nice we look.

But not only must we have clean hands, but clean feet as well. Do not be afraid to tell the children that the feet ought to be bathed every day, especially before going to bed. Who would want to get into a nice, clean bed with dirty feet? The suggestion may prove a hint to some mother, for in too many homes, otherwise orderly, the children's bed is the neglected part of the housework. If you have time tell them about the wonderful skin that covers the body. Show the pores with a magnifying glass, and speak of the necessity of keeping these little openings free from dirt.

Games, 10 minutes:—After five minutes marching for rest, let the children, one at a time, walk about, carrying a small pail on the head. Explain to them that some people carry burdens on the head instead of in the hands. If the pail is too light to balance put a little sand in it, but do not make it heavy. Rightly used, there is no better exercise for the child.

Occupation:—Cut from some catalogue, such as may be obtained at any large hardware store, cooking utensils of various kinds, also articles pertaining to cleanliness, such as bath-tubs, wash-basins, etc. These may be mounted on cardboard. If any child has several, carefully distinguish between the two kinds by pasting one on the right hand side of the card, the other on the left. Close as usual.

Chicago, Ill.

JOHNNY LEA.

BY M. ALICE BROWN.

I'm Johnny Lea, just ten years old,
A sturdy L. T. L.,
My badge is blue, to this I'm true,
And 'tend my chapter well.

I'll never smoke nor chew, indeed
'Tis just a fearful waste
Of needed cash, for poisonous trash
Repulsive to my taste.

In apples ripe with rosy cheeks,
I'll take, whene'er I may,
My cider sweet as food to eat
It's just the safest way.

Instead of beer, the nice sweet milk
That Brindle gives I'll take;
'Tis better far, nor will it mar,
The path I strive to make.

When I'm a man I'll vote for right
Till each saloon is gone,
And all our land curse free shall stand,—
My name will then be John!

Lombard, Md.

THE ROBIN'S STORY.

BY AGNES E. VOLENTINE. (AGED ELEVEN.)

I am a little robin. Some people call me "Robin Redbreast" because I have a red breast. I wish it was blue, gray, or some other color, though.

I have one fault. I like to eat strawberries and such things. The boys say I do a great deal of harm in this way and they try to kill me. But how can I let such tempting food alone, when it is right before me? Like other birds, I would starve if I had nothing to eat.

Though I have never been killed yet, I have just got over a wound caused by one of the boy's stones. This is the way it happened: One cold day last winter I was cuddled up on a fence rail trying to keep warm, when some boys in the pasture saw me, and one of them said:

"Say, Jim, there's one of those nasty robins on that fence. Come on, let's kill it."

I was too benumbed with cold to move quickly, and suddenly a sharp pang came in my side and I fell from the fence and behind a pile of snow. The boys hunted me a long time but could not find me, and at last they went away.

It was a good deal colder on the snow than on the fence and my side hurt me so that I could hardly breathe. I thought that likely I was going to die.

Pretty soon a little girl came along pulling a sled behind her. She stopped and looked in my direction, and said: "Poor little robin! some bad boys must have hurt you. You shall go right home with me."

She held me gently in one hand, and pulled the sled with the other. After awhile we came in sight of a small, white house. The little girl left her sled, and went in at the door.

"Why, Jennie, where did you get that robin?" said a kind lady, looking up from her sewing.

"I found it on the other side of the fence in the snow. See how badly it is hurt!"

I was immediately put on a newspaper near the fire, and my wounds were wrapped in some old cloth. Day after day I grew better, and I began to think that perhaps I should not die, after all. I felt very, very thankful to the little girl and her mother for being so kind to me, and wished I could talk—as people do—and tell them my gratitude. One day the little girl (Jennie) took me out of the house and set me on the ground, saying, "Now, Robin, you can go anywhere you want to." And I did; and here I am, sitting on a barn roof writing to you.

Now, boys—and girls, too—I want to tell you one thing before I stop: Never! never! throw stones at robins, or any other kind of a bird. Good-by,

ROBIN REDBREAST.

New Douglas, Ill.

TO FIND out your own age or that of any other person, multiply the number of the month of your birth by 2, add 5, multiply by 50, add your age (or the other boy's or girl's), subtract 365, add 115, and the last two numbers of the result will indicate the exact age.

UNCLE JOHN'S TALKS.

XVII.

SOLDERING.

Eh? So this is your first visit since the holidays. Well, I hope you found as much pleasure if you were away from home as I did at home. Wherever Aunt Mary is, that is my home. And I guess you'll find us together in the next life, just the same. We must be ourselves, over there, if we are anybody; and I could not be myself without her.

She wants me to tell you a dozen things which we shall not have time for. Just now she is rejoicing over this dust-pan. Said she should have a long, perpendicular handle, when she got rich. She learned that expression in her young days, before she had so many nice things. And she learned something else, too. She learned to do everything herself, because she had no big brother; and even yet she forgets to call on me, sometimes. So I brought her dust-pan out to the shop. Then I cut off the handle, set it up toward the sky, soldered it on, and unsoldered the end piece so as to make a tube. Then I put in a stick a yard long. You ought to see her use it. She takes Bessie's little broom with a handle like a yard stick, and goes around just looking for dust, she is so glad to get it up without breaking her back.

Can't solder? Well, I might have told you about soldering long ago, only I could not say everything at once. Yes, you must all learn, girls the same as boys. You can save the cost every year, besides having the satisfaction of whole utensils. And you may want to make tin toys, or do work for less ambitious neighbors and earn a few dimes. You will need a fifty cent soldering-"iron," which is copper, a twenty-five cent stick of ½ and ½ solder, a spoonful of muriatic acid and some powdered rosin. Put scraps of zinc into acid as long as they make it boil; or you can buy five cents worth of "soldering acid" from any tinner. Keep it in a bottle, and apply it with a stick. Mine, you see, is pushed into the cork, so the cork forms a handle, and saves the fingers. Keep it away from children. The copper must be filed to a nice point, and then "tinned." Have a narrow box about an inch deep to keep these things in. Put in some rosin and acid, heat the iron—for they never call it copper—and melt off some drops of solder. Now rub the iron back and forth in the mixture, until the point is covered with solder so as to look like new silver. That is called tinning, and is necessary in order to make it attract other solder when at work. I always give it a few rubs when I put it away, as it is hot, then, and sure to be ready for use next time.

Now that the iron is tinned, you must be careful about heating it. If reddened in a coal fire, you lose the "tin." And here is where the little kerosene stove comes in so nicely. Lay the iron across the top, and it will get hot enough without being overheated—which cannot be said of ordinary fires. When you come to actual work, you will learn many things which we have not time to take up. I can only give you a few general points. First, do not try to use the iron as a mason uses his trowel, to spread the solder. Have it hot enough to melt it, and then let it flow to its place. This is the only way to get a smooth surface. Never forget this point. For bright tin, use rosin. For greasy surfaces, or wherever rosin fails, and you do not wish to scrape them bright, use the acid. No harm in putting them together. You cannot bridge very large chasms; so you must be careful to bring the pieces close together. For pin holes, a mere touch is enough. In angles where a large quantity of solder is required, do not try to lift it on the iron, but put in some of the drops that are lying around the tinning-field. As in all mechanical things, you must practice. Go to a tin-shop, and make life a burden to the workmen. Mend every old pail you can find; and some day when other things fail, you can make a living as a traveling tinker.

Vineland, N. J.

A HAPPY COUPLE.

once knew a couple
Who lived in the wood;
Up in the tree-top
Their dwelling it stood.

The summer it came,
And the summer it went;
And they still lived on,
Though they paid no rent.

Their parlor was lined
With the softest of wool;
Their kitchen was warm,
And their pantry full.

And four little babies
Peeped out at the sky;
You never saw darlings
So pretty and shy!

—*Open Eyes.*

DEAR BOYS AND GIRLS:—In a recent Chicago daily a startling item appeared, which was headed

ONE MAY DIE.

THREE SMALL BOYS FOUND HELPLESSLY DRUNK.

The sad paragraph then went on to tell how three boys aged eleven, twelve and thirteen years were found in a vacant lot on Cottage Grove avenue lying unconscious on the ground with several empty liquor bottles around them. They were removed to a hospital near and, when able to speak, said that they had taken the liquor from a wagon on the street. One of them is in a very serious condition and the doctor is not sure that he will recover from the effects of the alcohol poison. These boys who, perhaps, did not know any better, committed two great wrongs. One against the law of God and their country in stealing property, and the other against God and the law of their own bodies. Which do you think was the greater evil? Let us remember these boys in our prayers to God, asking Him to strengthen them against temptation and to make them good.

A number have sent accounts of their favorite games and I hope more will do so. Send also descriptions of original games—those which you have invented your selves.

Ever affectionately,

Aunt Jane

NEPHEWS AND NIECES.

Homer Leonard, Newton Leonard,	California.	Edna Austin, Fannie Cook,	Nebraska.
Emma Pomeroy,	Kansas.	Johnnie Shafer,	Illinois.
Norma Evans, R. Stella Paxton,	Ohio.	Daisy E. Martin. Gertrudo Johnson	Illinois.
Grace Marsh,	Washington.	Julia G. Slayton,	Michigan.
E. Myrtle Dingle,	North Dakota,	Eva Frarey.	Michigan.
Magdelon Cameron,	N. Carolina.	H. R. Hanson,	Mass
Della Hermann, Belle Hermann,	Minnesota.	Lillian C. Austin, Ruby M. Austin,	Mass
Mary Thomas,	Indiana.	Lendall R. Austin	Mass

In 1891 I helped to collect money to build the Temple. Last June I attended the Exposition and saw the Temple, and thought it a very nice building. Please allow me to become your niece. JESSIE KELLY.

Knob Noster, Mo.

The Temple still needs your services, little niece; won't you again lend a hand?

Ours is a prohibition school. Nearly all the boys say they are going to vote the Prohibition ticket when they get old enough. It will not be long.

LENNIE EMERY.

Stoughton, Wis.

Ready, children, salute the Prohibition school! May the boys and the *girls*, too, vote for home protection when the time comes.

May I come into your Cozy Corner? I can crack nearly all the "Soft-Shelled Nuts," and find it very pleasant pastime. I am nearly thirteen years old. Our pet cat, Blondie, is temperance and has written a letter to Miss Willard's "Toots." ROSA GREEN.

Rocky Ford, Col.

We'd like to see that letter, Rosa. Blondie, too, may come in Cozy Corner.

Last night we all went to Mrs. M. L. Green's chalk-talk; all the school children were there, and as they went away all went marching and singing, "Saloons, Saloons, Saloons must go." MARY WRIGHT.

Greensburg, Ind.

May the stirring refrain never cease till the saloons are really gone.

SOFT-SHELLED NUTS.

261.

SYNCOPATIONS.

[To syncopate is to remove a middle letter. Example: Rapid—raid.]

1. Syncopate to bend over and leave to cease.
2. Syncopate a part of the face and leave a tiny destroyer.
3. Syncopate little wagons and leave domestic animals.
4. Syncopate actual events and leave quantities of grease.
5. Syncopate pains and leave small particles.
6. Syncopate to lift and leave an army.
7. Syncopate a healing substance and leave to preserve.
8. Syncopate streams and leave fastenings.
9. Syncopate winged animals and leave proposals.
10. Syncopate a knot of yarn and leave an outer covering.
11. Syncopate a spear and leave a dainty trimming.

The syncopated letters spell my *whole*, —— those for whom this page is intended.

Send all replies and *original* puzzles to Puzzle Editor, THE UNION SIGNAL, the Temple, Chicago, Ill.

ANSWERS TO PUZZLES PUBLISHED DECEMBER 21.

253. Glory to God in the highest.—Luke 2: 14.
254. Christ.
255. Behold I bring you good tidings of great joy which shall be to all people.—Luke 2: 10.

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We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts. —II. Peter 1:19.

TO "ELEVATE" THE SALOON.

The liquor dealers of Ohio—those who carry on what Mr. Stead would call a "respectable" saloon business—have decided that the "groggeries" must go. To this end they have formed a combination, which is said to be the biggest trust ever organized in the country. It is to be known as the Ohio Saloon-keepers' Trust Association, and will represent a cash capital of twenty-five million dollars. Its avowed object is to "elevate" the business by abolishing the lower class of saloons, to secure absolute control of the liquor traffic, and to "run" the politics of the state.

The plan of the association is to buy out two-thirds of the retail dealers, and if some of the larger saloon-keepers refuse to sell, to allow them a percentage, provided they keep out of the business and do not interfere with the plans of the trust. By this combination they expect to bring the wholesale dealers to time and to purchase all liquors at the lowest manufacturer's prices. Whether or not they propose to furnish the public with liquor of a better quality or at reduced prices they omit to state. It is the intention, however, that hereafter no one shall engage in the saloon business in Ohio without the permission of the syndicate. The permission of the state is to count for nothing, and the government is to become more than ever the tool of the rum power.

The main object of this new "deal"—the point in the combination which we beg that our London friend will "make a note on"—is to so raise the standard of the saloon in public estimation as to place it upon a securer social and political footing. These Ohio saloon-keepers declare that unless something is done to check the growing opposition to the liquor business it will soon be "run into the ground," that "if steps are not taken at once to elevate the standing of the saloon and shut off the groggeries the whole thing will go to the dogs in a very short time." The wealthy and "respectable" saloon-keepers whose children receive all the advantages of an elaborate education find that their "daughters are handicapped because they are the daughters of saloon-keepers," and in order to remove this social stigma they have determined to get rid of the "low-down" saloon and cater to vice and depravity only in a high-toned and eminently respectable manner. We hope the poorer and less aristocratic saloon-keepers of Ohio who can afford to give their daughters but a meager education will not submit tamely to such high-handed monopoly.

The formation of this powerful trust shows that the "better class" of liquor-sellers agree with the Prohibitionists as to the proper course to be pursued in order to "run the business into the ground." They perceive with the women of the W. C. T. U. that the more "respectable" the saloon the longer-lived will it be, while the more obnoxious and disreputable it is the sooner will it "go to the dogs." They realize, as it seems Mr. Stead does not, that the high-toned, "respectable" saloon lulls the public conscience and tends to strengthen and perpetuate the business, while the groggery by its very vileness draws attention to the evils of the traffic and hastens the day of extermination.

This move on the part of the liquor interest in Ohio discloses the weak points in Mr. Stead's plan for minimizing the evils of the drink traffic. It goes to prove that his method would defeat the very object he is striving to attain. His assertion that one devil is better than three *sounds* reasonable enough. But when practical results show that one devil may pursue his work of death and destruction unmolested while a trinity of devils arouses an active antagonism which must result ere long, if not in their annihilation, at least in their being bound with chains, the sophistry of such reasoning is apparent.

Even if we believed that complete success could not crown our efforts until "the day before Gabriel blows his trump"—the time Mr. Stead has set for victory to perch upon our banners if we adhere to our present policy—we should still decline to "coöperate" with saloon-keepers however "respectable," still reject any compromise with our London friend's "triple-barreled devil" (drink, gambling and prostitution), still refuse to lend our aid to any movement which would, even temporarily, "justify the wicked for reward."

INDIANA'S TEST LIQUOR CASE.

The case of Haggart *vs.* Stehlin has been one of engrossing interest to the temperance people, not of Indiana alone, but of the entire nation. The supreme court of Indiana has just brought in a decision in favor of the plaintiffs, and so important is this decision that we take occasion to emphasize it by a brief review of the case itself.

Mary E. Haggart, one of our own white-ribboners, and Sarah C. Rathwell own real estate with a dwelling house thereon on a good street in the city of Indianapolis. George Heidt owns a dwelling and lot adjoining theirs, which he leased to John H. Stehlin. June 16, 1890, said Stehlin, "with full consent and knowledge" of Heidt, opened a saloon and began the sale of intoxicating liquors; whereupon suit was brought by Mrs. Haggart and Mrs. Rathwell on the ground that their real estate had been "so injuriously affected that, though it would have readily sold, prior to the acts complained of, for five thousand five hundred dollars, it would not now sell for more than three thousand dollars; and would have rented for thirty-five dollars, but not now for more than twenty dollars per month." The plaintiffs asked judgment of two thousand dollars, and that the acts complained of be enjoined.

Mrs. Haggart was "defeated in the court where her suit was brought, and appealed the case to the supreme court. There, also, she met an adverse decision. But on a motion for a rehearing the case was opened again, a new argument was had, and the court reversed its first decision. The case was sent back to the lower court for retrial, probably for the reason that the facts as to the damages and the amount should be determined by the verdict of a jury."

The plea for the plaintiffs at the trial before the supreme court was by Eli F. Ritter, and has passed into a prohibition classic under the title, "Is License Constitutional?" The argument is masterly. Starting with the proposition that the defendants based their right to sell liquor upon a license granted by an act of the Indiana legislature, he proves not only that no citizen has an inherent right to keep a saloon, but that the saloon business being what he shows it to be, "an act of a state legislature cannot provide for the maintenance and continuance of such a business." The brief is bristling with fact and argument, and should be in the hands of each opponent of the saloon.

Now that the case is on retrial before the lower court it will be watched with breathless interest, as its importance to our cause cannot be overestimated. Commenting upon it, editorially, the Chicago *Record* says:

The argument of the Indiana court, in ruling that it was a case where damages might be assessed, goes into the entire question affecting the right of property-owners to resist the establishment of a saloon in their neighborhoods, whether there is any law or ordinance on the subject or not. The judges say that the fact that a license is required for the sale of liquor and that the seller must give a bond to keep an orderly house shows that the law regards the traffic, if unrestrained, as "dangerous to public and private morals." From this it is argued that the business must be considered in the light of the license laws, as liable to injure property in the vicinity where it is conducted. If, on the retrial of the case, there shall be a verdict for damages, and judgment shall follow, sustained by the supreme court, a new point of departure will have been taken for the adjudication of the legal rights possessed by owners of property adjacent to saloons. This question of law will go to the highest courts in each state and to the federal supreme court, where it will be settled at last.

That the case is regarded with interest by the liquor men, the following quotation from the *Journal of Freedom and Right* (liquor organ) will prove:

The effect of his decision is one that will be felt in every town and city in the state. It means a saloon can be declared a nuisance, and damages collected not only from the saloon-man himself, but the property owner as well. It is a decision which will open up the avenue for scheming blackmailers and unscrupulous people. It means almost local option—local option of the worst and most damaging form. It means that saloons can only be located in certain districts. It's a most damnable decision.

There are curses which are in themselves blessings, and that decision which calls forth curses from a liquor organ must be in the very nature of the case a blessing to humanity.

God grant that this wise decision of the supreme court may be followed by one equally wise in the lower court, and that this flaunting saloon power may have a much needed lesson that there are limits even to the long-suffering endurance of the American people.

THE POETRY OF REFORM.

Upon this subject more fully than upon most others, it is true that to him alone who "hath ears" can hearing be given.

To speak to the vast majority of mankind upon the poetry of reform would be to speak an unknown tongue, or to use a paradox of paradoxes, as incomprehensible as, to that same majority, would be a eulogy upon the joy of sorrow, or a dissertation upon the rest of toil.

The commonly accepted theory seems to be that the life of a reformer is, of all lives, most prosaic, most baldly practical, most glaringly disillusionized.

And yet, as there is a charmed inner circle who know the joy of sorrow, and rejoice in the rest of toil, so there are many to whom the life of a reformer is of all lives the most poetic; most divinely flooded with "the light that never was on sea or land."

How to widen that circle is the constant query of those whose hearts God hath thus touched; because they realize that only as the number of true reformers grows, can the world swing round to that eternal poem, in the rhythm of which it was created.

The very definition of the word reform is its first claim to poetic usage. "To form again; to create or shape anew; to put into a new and improved form or condition; to restore to a former good state, or bring from bad to good."

The reformer is not, then, one who wantonly destroys for the mere sake of destroying. He is rather one who has constantly before his mind's eye the ideal of a possible *best*, and his every effort is put forth to make actual conditions yield before and rise to the level of that best. It may be necessary for him to destroy before he can create, but he destroys only that he *may* create.

He is allied to the Infinite God in the very nature of his work, for as the Divine mind and Omnipotent hand are constantly *re-forming*—remoulding the lower forms of life into forms ever higher and better, so the *re-former* accepts actual conditions only as the basis of his operations, the plastic clay out of which he is to mould the higher, better forms.

He sees himself and his work, if he be the *true* reformer, always in the God-light. The earth, in its higher unfoldings, is still "without form and void," and a darkness, dense and palpable, is upon the face of the deep. The spirit of God is breathing through him, crying "let there be light," and he realizes, with a glad heart-gush of consenting love, that the light must be given a place to shine, that the darkness must itself be re-formed into light, and that through him, God is to do this work.

Poetry? It is the quintessence of all the poetry of the ages. It was the heart of David's song, and the keynote of Isaiah's ecstasy. They saw the crooked being made straight and the rough places plain; they saw the fir tree and the myrtle springing up where the thorns and briars had been. They rejoiced that "the mouth of the Lord had spoken it" through them. Each human being is a poet so far as he is able to see the ideal in the midst of the actual. Each human being is a reformer who strives by every possible means to bring the actual up to the height of the ideal; and from the days of Isaiah to the days of Browning, the truest poets have been the most fearless of reformers; while the true reformer, though his theory of rhythm be faulty, and his "feet" prone to hopeless entanglement, is, nevertheless, a poet by just so much as he strives to bring the world back to its highest ideals, back to its God-conditions.

Prosaic? No life could be less so. Those whose days slip by on butterfly wings, whose lives are given to ease, may well spare their pity for those to whom each heart-throb means a new impulse from the Infinite; each day comes redolent with the wealth of opportunities for uplift and outlook; for remoulding that bit of the universe nearest themselves a little more fully into the Divine likeness.

It is gladness an angel might envy were it not that it is the very secret of angelic gladness, for they, too, "do His commandments, hearkening unto the voice of His word"; and that "word" in all spheres must be evermore to build a higher better out of all past bests.

There are many side-lights of poetry upon the reformer's path; the touch of heart to heart which comes with an especial nearness to those who toil for the same end; while the light of the ludicrous is never far absent from the pathos of our work.

There is full room for the play of humor and the glint of the imagination; there is scope for the deepest of human loves and the most intense of human joys; but the central note of harmony must evermore lie in the fact that we are "workers together with God"; that we are hastening the full swell of that final anthem of the universe, when we shall hear "as it were, the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings saying, Alleluia, for the Lord God omnipotent reigneth. Let us be glad and rejoice and give honor to him; for the marriage of the Lamb is come, and his wife [humanity] hath made herself ready."

A CLEVER NEW BOOK.

Bright in its gay dress of blue and silver and gold binding, rich in its setting of large, clear type on heavy paper, wide-margined pages and unexpectedly funny illustrations by Baron C. DeGrimm, comes SAMANTHA AT THE WORLD'S FAIR, by Josiah Allen's Wife (Marietta Holley), published by Funk & Wagnalls Company, New York City. "To Columbia—who has jest sailed out and discovered woman, and to the sect discovered—this book is dedicated."

The most felicitous pen hesitates before attempting to describe in any wise Marietta Holley's incomparable style of narrative, or her unique, "side-splitting," but nevertheless acutely discriminating characterizations. A less richly endowed pen would have ere this worn threadbare the ambitions and sarcasms, the whims, the "eppisodin'" and "metafors" of Josiah Allen's wife, but she has within her the life of a true personality, and her consecutive appearances before her beloved "Public" are marked by nothing that is not fresh and captivating. She takes a long time reaching the gates of the White City, and from the hour when "it wuz a beautiful evenin' in Jonesville, and the world," (at which time she thinks over the matter of recording the experiences of herself and partner, and decides it in the brief announcement, "Josiah, we will write the book"), to the intense moment when "we wuz right in front of the Gole, and I don't believe there wuz a better lookin' Gole sence the world begun," the dear old lady covers no less than nine chapters. But this feature is well in keeping with her deliberative tendencies, and hardly to be criticised. Once within this "gole" her admiration and enthusiasm for all the wonders of the White City are restrained by no check rein, and every one will enjoy revisiting with her the scenes never to be reproduced again in their entirety.

What comfort she takes in the advancement of her "sect," and how exhaustive she is in her relation of the exhibits in the Woman's Building. Even Josiah comes down from his elevation of scorn as touching women. "He sez: 'By Jocks! I hadn't no idee that wimmen had ever done so much work that is useful as well as ornamental. . . . I hadn't no idee that they wuz a-goin' to swing out and make such a show as this.' Them remarks of hisen wuz wrung out of him by the glory of the display, as the sweet sap is brung out of the maple trees by the all-powerful influence and glory of the spring sun, and they show more plain than song or poem of the wonders about us."

Her visit to the Art Gallery is an extended one, and here she reveals the tenderer side of her nature, her descriptions of pictures and statuary are full of eloquent power.

Nothing eludes her sharp eyes where the causes of temperance and purity are concerned. Charmed as she was over the "Venuses as beautiful as dreams" she took note that "over all, and through all, wuz a-trailin' the rich clusters of the vine. The figgers seemed at first sight to kind o' encourage wine-makin' and wine drinkin'. But look clost, and you'd see on one side, workin' his stiddy way up through the fairy landscape, up through the gay revelers, a venemous serpent wuz a-creepin'. He wuz bound to be there, and Venus or Nymph, or any of 'em that touched that foamin' wine, had to be stung by his deadly venoms. Mr. Dore made that plain."

In the course of her wanderings about Jackson Park she meets Governor Markham, of California, and takes occasion to put in a plea for some improvements in the administration of state affairs. "Jonesville wuz proud of his (Senator Stanford's) doin's, and she thinks a sight of California. But in one thing she feels bad: she don't want California to make so much wine; she wishes you'd stop it. . . . . Jonesville wouldn't care if you'd made a couple of quarts for sickness or jell, but she feels as if she couldn't bear to see you swing out and make so much. . . . . It hain't a-settin' a good example to the school children in Palo Alto and the United States." Evidently Mistress Allen has not joined herself to the W. C. T. U. of Jonesville (if the illustrious village possess one), or she would have made her restrictions of wine-making exclude even the quart or two for "sickness and jell." But we surmise that the conscientious old lady's visit to the W. C. T. U. exhibit in the Woman's Building has so touched her heart and electrified her fertile brain, that already she is at work organizing the "females" of her native village into an army with the most rigid principles against alcoholics in every shape.

Marietta Holley's readers sometimes wonder if Josiah Allen is not a near relation (second cousin or thereabouts) to "Uncle Sam" himself. Certainly there is a resemblance in the portraits of these two eminents, and Josiah Allen's wife has many an experience that well compares with those which Uncle Sam's friends of the gentler sex can duplicate. However that may be, Josiah's wife is abreast of the times, and a grand woman, for all her strange vocabulary and other idiosyncracies, and her visit to the Fair simply gives her an unprecedented opportunity to prove her theories concerning her "sect" and confirm her beliefs for and against certain customs and habits in this land of the free. There is no brighter literary outgrowth of the great event of 1893 than this volume from the pen of one of America's happiest humorists.

ANOTHER FALSE CHARGE.

Miss Willard has sent the following letter to *Harper's Weekly* which, although so far as we can remember, it has never had a good word to say for our society, was quick to publish a criticism not founded in fact. We do not accuse *Harper's Weekly* nor Mr. Walter Besant of intending to do us an injury, but we cannot help feeling that if they had been friendly to our aims and purposes they would have taken more pains to verify their statements against us, and would sometimes have a word to say in our favor:

To the Editor of Harper's Weekly:

DEAR SIR:—You will, I am sure, be glad to give me room to correct in your columns a misapprehension caused by Mr. Walter Besant's article in which the impression is given that a local W. C. T. U. in Nebraska was guilty of imitating the Indiana "white caps" in the mal-administration of punishment upon some young women of questionable character. The state officers of that society, and the local officers also, have sent out an official declaration that the W. C. T. U., as a society, had nothing whatever to do with these riotous proceedings, and but one of its members was in anywise implicated therein. Will you be kind enough to state that among our ten thousand auxiliaries in the United States nothing has ever occurred that should cause the public to feel that our members are other than "law abiding" and most trustworthy and helpful citizens?

Believe me yours sincerely,

FRANCES E. WILLARD.

We give this letter entire, so that it may be presented to such papers and persons as are still reiterating this false story.

THE South Georgia Conference of the M. E. Church South at its recent session voted down about fifty to one a resolution condemning the use of tobacco and seeking to make the use of it a bar to admission to the conference. The Atlanta *Constitution* in commenting upon this action says, "The conference is liberal, broad and sensible. It is not composed of fanatics." A year ago, the North Georgia conference voted down resolutions condemning members of the church who, by renting their property or in any other way directly or indirectly were in complicity with the liquor traffic, also a resolution endorsing the W. C. T. U. These "straws" are very sad and startling indications of the status of temperance reform in Georgia.

This is a brief description of a drunkard's career: The man takes a drink; the drink takes a drink; the drink takes the man.

***

An excellent plan is under contemplation by the Brooklyn board of education, and that is the reservation of one per cent of the salaries of the public school-teachers for a pension fund for retired and disabled teachers, who shall have taught twenty years in the Brooklyn schools. Men teachers must have taught twenty-five years to be entitled to the pension. For once, On Duty is able to rejoice that the salary tables are turned.

***

Lord Derby, meeting a collier walking on his ground one day, said, "Are you aware that this is my property and you have no right to be here?" "What is your name?" said the collier; "I must walk on somebody's ground, and so I am walking on yours." "My name is Lord Derby," he replied. "How did you get this land?" asked the collier. "I inherited it from my father," he replied. "How did your father get it?" said the collier. "He inherited it." "But how did his father get it in the first place?" "He fought for it," said Lord Derby, with some asperity. "Come," said the collier, beginning to take off his coat, "I'll do the same."

***

The farewell letter of one of our round-the-world missionaries to a friend reads like that of an early Christian pilgrim: "I am off. It seems like starting for the great unknown, but I go with my Bible in hand, God in my heart, an abiding faith in my fellow creatures and a widening love for them all, an eternal belief that the world will yet be won for Christ and that I must do my small part. This is where I stand, and whatever may befall me, through evil and through good report, through shadow and sunshine, through life and in death, that is where you can count on me." Let us remember the noon-tide hour of prayer especially for our brave white ribbon missionaries.

***

Joseph Cook, having been called on for an opinion on card-playing and dancing, wrote recently the following letter which has never before been published:

"There is a famous French proverb which says, '*Où la vertu finit, la commence le vice*,' 'Where virtue ends, vice begins.' I see no virtue in what is known to-day as the round dance, nor in social card-playing. These are ante-chambers of mischief, even if they are not themselves the worst forms of mischief. It is safest to keep out of such ante-chambers. I am assured by those whose work has given them opportunity to know the facts at first hand that hundreds of gamblers have found fashionable card-playing the beginning of their road to ruin, and also that the commencement of the unreportable degradation of thousands of abandoned women has been in the modern ball and round dance. For one, I always maintain that card-playing and dancing, learned by respectable young people, may easily become *a bond of union between them and other people who are not so respectable*, and so be a snare to those who are yet in their largely inexperienced years."

***

The river Thames has yielded up many a body from its mystic depths, but seldom has a more pathetic letter than that found in the coat-pocket of a young man, only twenty-nine years of age, who recently drowned himself in the famous London river. The letter is from the girl he loves, and runs as follows:

My Dear Bob:—I shall never forget you broke your promise to me, the only one I asked of you. If you are merry or if you are sad, it is the same ending—to the public house; I do not think you can help it. A girl may love a man, still she need not be his wife; it is not for a day, but for a whole lifetime. If I had been a careless girl and leading an idle life and was fond of drink, would you like to rush into matrimony and be tied for life to any one so shiftless? I, myself, prefer my liberty. I can earn enough to keep myself, but I cannot earn enough to keep a man, who, perhaps, through his own fault lost his living. You are not the only one who has disgraced himself and the girl he loves through drink. I do not mean that you have disgraced yourself, but it generally ends in a wretched existence. Anyhow you have seen enough of the past to know its results. Are you now any happier for it all? No, I am sure you are not. I should not have written this letter only you ask me a question and I hope I have not wounded your feelings. Our future lies in your own hands, but I am not won by promises. I must see an improvement, or when I return home I shall give you back your ring. Good-bye. V——.

The coroner truly remarked: "I think it was a question whether he would have her or the drink."

ON DUTY.

NATIONAL WOMAN'S CHRISTIAN TEMPERANCE UNION DIRECTORY.

PLEDGE.

I hereby solemnly promise, God helping me, to abstain from all distilled, fermented and malt Liquors, including Wine and Cider, and to employ all proper means to discourage the use of and traffic in the same.

FORM OF BEQUEST.

I give and bequeath to the National Woman's Christian Temperance Union the sum of ———; and the receipt of the treasurer thereof shall be a sufficient discharge of my executors for the same.

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Work Among Colored People—Mrs. Lucy Thurman, Jackson, Mich.

II. PREVENTIVE.

Health and Heredity—Annette Shaw, M. D., Eau Claire, Wis. *Lecturer*—Mary Wood Allen, M. D., 1412 Adams St., Toledo, Ohio.

Sanitary and Economic Cookery—Mrs. Sara C. Bull, 168 Brattle St., Cambridge, Mass.

III. EDUCATIONAL.

Scientific Temperance Instruction—Mrs. Mary H. Hunt, 23 Trull St., Boston, Mass.; *Associates*, Mrs. Mary F. Lovell, Bryn Mawr, Pa.; Miss Emma L. Benedict, Hyde Park, Mass.; *Advisory Board*—Rev. Albert H. Plumb, D. D.; Rev. Joseph Cook; Hon. W. T. Harris, LL.D., Daniel Dorchester, D. D.; William E. Sheldon, President National Teachers' Association, 1887; Wm. A. Mowry, Ph.D.

Physical Culture—Mrs. Frances W. Leiter, Mansfield, Ohio; *Secretary*, Miss E. M. Hecker, Mansfield, O.

Sunday School Work—Mrs. Julia A. Bidwell, Deposit, N. Y.

Temperance Literature—Mrs. Katharine L. Stevenson, The Temple, Chicago.

The Press—Miss L. E. Reed, Indianapolis, Ind.; *Associate*—Miss Irene Fockler, The Temple, Chicago.

Presenting our Cause to Influential Bodies—General Officers of the National W. C. T. U.

Relation of Temperance to Labor—Mrs. S. E. V. Emery, Lansing, Mich.

School of Methods and Parliamentary Usage—Mrs. Anna S. Benjamin, Portland, Mich.

Narcotics—Mrs. E. B. Ingalls, 4119 Westminster Pl., St. Louis, Mo. *Lecturers*—Mrs. Helen L. Bullock, 348 W. 4th St., Elmira, N. Y.; Mrs. M. E. A. Gleason, Roslindale, Mass.

IV. EVANGELISTIC.

Evangelistic—Miss Elizabeth W. Greenwood, 151 Remsen St., Brooklyn, N. Y.; National Evangelists—Mrs. J. K. Barney, Providence, R. I.; Mrs. S. M. I. Henry, Evanston, Ill.; Mrs. Annie M. Palmer, Boone, Iowa; Mrs. Mary Sparkes Wheeler, Phœnixville, Pa.; Mrs. Harriet D. Walker, Providence, R. I.; Mrs. Mary McGee Snell, Columbus, Miss.; Mrs. R. J. Trego, Delaware, Ohio; Mrs. Mary J. Weaver, Batavia, N. Y.; Mrs. E. M. Haughton, Midland, Tex.

Unfermented Sacramental Wine—Mrs. E. G. Hibben, Peoria, Ill.

Systematic Giving—Mrs. Esther Tuttle Pritchard, Kokomo, Ind.

Work in Penal Institutions.—Mrs. Jane M. Kinney, North St., P. O. St. Clair Co., Mich.; *Prison Evangelist*—Mrs. J. K. Barney, Providence, R. I.

Work in Charitable Institutions.—Mrs. S. A. Morrison, Wayne, Mich.

Work among Railroad Employes—Mrs. Caroline M. Woodward, Seward, Neb.; *Evangelist*—Miss Jennie Smith, Mountain Lake Park, Md.; *Secretary*—Miss Mattie Woodward, Seward, Neb.

Work among Soldiers and Sailors—Mrs. S. A. McClees, 22 State St., New York, *Associates*—Mrs. Mary Grant Cramer, East Orange, N. J.; Mrs. Cornelia Chauvet, 22 State St., New York City.

Work among Lumbermen—Mrs. Mary C. Upham, Marshfield, Wis.

Sabbath Observance—Mrs. J. C. Bateham, Williamsburg, Ky.

Department of Mercy—Mrs. Mary F. Lovell, Bryn Mawr, Pa.; Lecturer and Organizer, Mrs. Lydia A. Irons, Lima, O.

Purity—Dr. Mary Wood Allen, 1412 Adams St., Toledo, Ohio; *Mothers' Meetings.*—Mrs. Dr. J. H. Kellogg, Battle Creek, Mich.; *Lecturers.*—Mrs. Louise S. Rounds, The Temple, Chicago, Ill.; Mrs. Alice Williams, Cameron, Mo.

Purity in Literature and Art.—Mrs Emilie D. Martin, Room 85, Times Building, New York City. *Associate*, Mrs. Eliza T. Hauk, Dayton, Ohio; *Counselors*—Anthony Comstock, Secretary of New York Society for the Suppression of Vice, Room 85, Times Building, New York City. R. W. McAfee, Agent for the Western Society for the Suppression of Vice, St. Louis, Mo.; *Lecturer*—Yates Hickey, Supt. American Railway Literary Union, Pure Literature Bureau, 1512 Chestnut St., Philadelphia, Pa.

Work Among Miners.—Mrs. W. F. English, Quincy, Ill.

Securing Homes for Homeless Children.—Mrs. Margaret T. W. Merrill, 99 Winter St., Portland, Me.; *Lecturer*—Miss Lucia E. F. Kimball, Woodfords, Me.

V. SOCIAL.

Parlor Meetings—Mrs. Mary D. Tomlinson, Plainfield, N. J.; *Associate.*—Maria W. Vaughn, Moscow, Pa.

Flower Mission—Miss Gertrude Ferguson, 2633 Bank St., Louisville, Ky.

State and County Fairs.—Mrs. Clara V. Weaver, Des Moines, Ia.

VI. LEGAL.

Legislation and Petitions—Mrs. Judge Belford, 2336 Evans St., Denver, Colo.

Franchise—Dr. Louise C. Purington, 3 Park Street, Boston, Mass.; *Associate.*—Miss Alice Stone Blackwell, 3 Park St., Boston, Mass. *Lecturers.*—Miss Frances E. Willard, Lady Henry Somerset, Mrs. S. S. Fessenden, 171 Tremont St., Boston; Mrs. Clara C. Hoffman, 510 Rialto Building, Kansas City, Mo.; Miss E. U. Yates, Round Pord, Me.; Mrs. Mary E. Haggart, California, Penn.

Peace and International Arbitration.—Mrs. Hannah J. Bailey, Winthrop Center, Maine. *Associate and Lecturer.*—Mrs. Emilie U. Burgess, Highlands, N. Y.

VII. AFFILIATED INTERESTS.

Woman's Temp. Pub. Association—The Temple, Chicago. *Pres.*—Mrs. Matilda B. Carse. *Directors*—Mrs. H. M. Barker, Mrs. L. H. Plumb, Mrs. Mary A. Woodbridge, Mrs. L. A. Hagans, Mrs. H. J. Bailey, Mrs. Mary T. Lathrap, Mrs. E. B. Ingalls, Miss F. E. Willard, Lady Henry Somerset, Mme. Louise Demorest; *Business Manager*—Mrs. C. F. Grow, The Temple, Chicago.

Editors The Union Signal—Miss Frances E. Willard, Miss Margaret A. Sudduth, Mrs. H. B. Kells; *Associate Editor*—Miss Jennie A. Stewart; *Contributing Editors*—Lady Henry Somerset, Mrs. Katharine Lente Stevenson.

Editor Oak and Ivy Leaf—Miss Jennie A. Stewart, The Temple, Chicago.

Editor The Young Crusader—Miss Ada M. Melville, The Temple, Chicago.

Editor Dept. Books and Leaflets—Mrs. Katharine Lente Stevenson, The Temple, Chicago.

National Temperance Hospital and Training School for Nurses—1619 Diversey St., Chicago, Ill. *President of Board*—Mrs. M. E. Kline, 62 43d St., Chicago. *Treas.*—Mrs. Calista E. Bigelow, 539 W. Adams St., Chicago, Ill.

The Temple—Mrs. Matilda B. Carse, President Building Association.

VIII. STANDING COMMITTEES.

Railroad Rates—Miss Mary G. Hay, 66½ N. Penn St., Indianapolis Ind.; Mrs. Ellen M. Everett, 171 Tremont St., Boston, Mass.

On Appropriations.—Mrs. Louise S. Rounds, The Temple, Chicago, Ill.; Mrs. Vie H. Campbell, Evansville, Wis.; Mrs. Clara C. Hoffman, Kansas City, Mo.; Mrs. Helen M. Barker, Nat'l Treasurer, Advisory Member, The Temple, Chicago.

Sabbath Meetings—Mrs. Louise Downs Quigley, Orange, N. J.

Overflow Meetings—Dr. Anna H. Shaw, Somerton, Pa.

Convention Seating—Miss Anna A. Gordon, Miss Carrie Buzby.

Musical Director—Mrs. Alice J. Harris, Parker House, Boston, Mass.

Canadian Field.

A BIRD'S-EYE VIEW.

The whole Dominion of Canada is deeply stirred at present on the prohibition question. Ontario is on the eve of an important crisis in temperance work. The plebiscite on prohibition has accomplished far more than its warmest advocates dared hope for, not only in the mere showing of numbers, but incidentally in the spirit of unity which has prevailed. The rallying cry brought together men and women of every religious opinion and of all shades of politics. Young people's societies were drawn in and the W. C. T. U. was always found where most needed.

The result of the plebiscite in Prince Edward Island is most encouraging. The total vote polled was about 14,000, 10,616 in favor of prohibition and 3,390 against. It is cheering to note the stanch temperance feeling which pervades the Eastern Maritime Provinces. A most harmonious and enthusiastic W. C. T. U. convention was held recently in Truro, Nova Scotia, the good things of which can only be hinted at for want of space.

Mrs. Todd, in a clear and forcible way, discussed "The Ballot for Women," and Mrs. Phillips drew special attention to the use in schools of the new temperance textbooks. In this connection it may be mentioned that the educational department of Ontario has just issued a book on "Physiology and Temperance," for use in the public schools. The book is compiled by William Naltress, M. D., M. R. C. S., Eng., who has done his work with so much care, skill and efficiency that it is interesting to all classes and ages, and would be most useful to workers among young people.

It may not be out of place to refer here to the loss which the cause of temperance had sustained in the death of Mr. W. H. Howland, ex-mayor of Toronto. Such men, who strive to live up to high ideals, and whose influence with others is great, can be ill-spared.

Chatham was the scene of the very inspiring and helpful convention of the Province of Ontario this year. A plan of work was outlined which shows that Ontario is well abreast with the latest thought of the day. Mrs. Ella F. M. Williams, of Montreal, was present and conducted a parliamentary drill in her own bright and efficient manner. Mrs. Williams has worked indefatigably this year in her capacity of Dominion president, and with her talent for organization and happy faculty of rallying good workers around her has succeeded in putting flesh on dry bones and infusing new spirit into many flagging unions.

Carleton county, Ontario, after a sleep of some years, has roused itself and taken the necessary steps for a convention in September, 1894, by electing the following officers: President, Mrs. Donaldson, Ottawa; vice-president, Miss Dickinson, Manotick; corresponding secretary, Miss F. A. Stephenson, Diamond; recording secretary, Mrs. R. H. McElroy, Richmond; treasurer, Mrs. Carruthers, Carp.

Mrs. Williams had also the gratification of assisting at the annual meeting of the Ottawa Y's, whose record for the last year proves that they at least have been very wide awake. The secretary reported a membership of two hundred and twenty-five, and Mrs. Donaldson, the president, is to be congratulated on the reports read, which show evidence of active and steady work.

A new Y has been organized in Saint Stephen, New Brunswick, and shows promise of future usefulness by the formation of two departments already; flower mission and work among lumbermen.

Manitoba has also been active in Y work. The superintendent of that department, Miss Cora Hind, reports that the Winnipeg Y has arranged for a course of lectures embracing "Nursing," "Canadian Laws Relating to Women," "Life Insurance for Women," "Adulteration of Food," "Social Purity," "Mental Culture," etc. The union has also started a building fund in the hope that some day they may erect a "home for working women."

Manitoba, through the medium of a plebiscite, has already sounded the prohibition trumpet, and before the echoes had quite died away, its energetic president, Mrs. E. A. Blakely, organized a tour through the province for the purpose of educating public sentiment in favor of temperance and extending the borders of the W. C. T. U. Special attention was called to woman suffrage and Loyal Temperance Legion work as effective means of furthering the purposes in view.

Mrs. Blakely was accompanied by Mrs. Norinne Law, who drew large audiences and large collections, the latter a noteworthy fact, as the expense of securing a good lecturer often stands in the way of those who are afraid of incurring loss. Unions already formed were quickened into fresh life and new ones added to the rôle. Fifty-two public meetings were held, and a large number of names secured.

Dr. Amelia Youmans, of Winnipeg, Provincial superintendent of heredity and hygiene, has issued a leaflet in the interests of the social purity department, called "Warning Words," which deserves more than a casual mention. It points out the insidious temptations to which girls are exposed whose daily work brings them into contact with all classes, and deals with a delicate subject in an earnest, practical way which cannot fail to arouse thought in all who read it.

The annual convention of the Province of British Columbia met late in the fall this year to admit of the president, Mrs. Cunningham, visiting and giving a report of the World's W. C. T. U. Convention in Chicago. There has been a change in some of the offices. Mrs. Spofford, of Victoria, has replaced Mrs. Cunningham as president, the latter kindly accepting the position of treasurer, which was vacant. Further particulars will probably come in time for the next UNION SIGNAL report.

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40 YEARS THE STANDARD.

News from the Field.

NEW JERSEY.

WORK FOR THE NEW YEAR.

To some, "the morning dawneth!" New duties make new responsibilities, therefore I beg pardon for so long neglecting to represent the interests of the Jersey Blue constituency in THE UNION SIGNAL, and also, that at this late date I cannot refer to the rounding up of their year's work which they so kindly furnished me, but must hasten to tell of the year's beginnings.

At our last state convention it was decided to present three objects to the incoming legislature for their consideration, and we hoped, approval. First, the appointment of police matrons in cities. Second, the amendment of the cigarette law, and third, that of impure literature; but not to present our educational bill, as heretofore, for fear it would defeat the others.

"But the best laid schemes of mice and men
Gang aft aglee!"

Instead of those we deemed wisest to present, the evolution in politics has changed our base, and now in conjunction with various ecclesiastical bodies and Mrs. Mary H. Hunt, of Boston, we have formed

A SOCIETY FOR THE PROMOTION OF TEMPERANCE LEGISLATION,

and the foremost bill is scientific temperance instruction in all our public schools.

Rev. W. E. Honeymen, chairman of the temperance committee of the Presbyterian Synod, set the ball in motion, and after several conferences with our president, corresponding secretary and superintendent of temperance instruction in public schools, Mrs. Swan Brown, and Mrs. Hunt, a representative committee was appointed, with Rev. B. F. Everett, D. D., of Jamesburg, chairman, and Rev. Madison Hare, of Burlington, secretary, plans were formulated, discussed and adopted, and Mrs. Hunt will spend January, at least, in our state in the interest of her special department.

If the legislature is anywhere near as perfect as our Republican editors now declare it to be, we shall get all the temperance legislation we want, and my advice is, "Try them." "The proof of the pudding is in the eating," and may apply just as well to politics as to the home.

However it does seem strange to me—but then I'm only a woman—that these very same editors and their allies were so very positive *before* election that the liquor question must not be made the issue with the "race tracks," are now putting it in the same category, declaring "this is the issue they were elected upon, as well as the repeal of the race track laws!" and "of course they must give us *all* the reform laws we ask for, for *we* of the moral force put them where they are," losing sight of the fact that a number of good Democrats, who last year voted every time against those infamous laws, were sadly defeated this—but here again my sex is against me, and I can't understand, but the future will explain to you as well as to me.

The supreme court has declared

THE COUNTY EXCISE COMMISSION UNCONSTITUTIONAL,

and the cities of Bridgeton, Millville, Camden and Lambertville were for a time relieved, for which we give thanks. Of course this very same good legislature is going to repeal the law, notwithstanding it is not a law now, constitutionally—still they must do some things to please the good people, and this is one of them, and then the praise they'll get, "for their broad statesmanship," etc. When will the *good* people learn to have their own kite, and no longer be the tail to somebody's else? When?

DOINGS.

But to leave the "sphere of man" and chronicle that of our own, I begin with Dr. Anna Shaw's new lecture on "America undiscovered by America." She keeps all her old friends and wins many new ones in this lecture. At Trenton the opera house was literally packed. The morning papers spoke in highest praise of her eloquence, wit and logic, bespeaking for her whenever she comes a large audience. She also spoke at other points in the state, the series being arranged for by Mrs. Quigley, who herself has been giving her paper on "The public meeting—why?" with much success at a number of points.

Mrs. Sullivan, of Moorestown, made a most successful itinerary of twenty-five lectures for Miss Moore, of Ohio, in Burlington county. One of the county officers writes that "Miss Moore's clear, forcible, pleasing manner has made an influence, which cannot fail to do good, and we regard her as one of the best platform lecturers we have, and wish her 'God-speed' wherever she goes!"

Rev. G. W. Bryant, M. D., the colored orator of Philadelphia, has been delighting the immense crowds which each time he comes to Trenton, never fail to hear him. His eloquence is something marvelous. One of his lectures—"The Gray, the Black, and the Blue," is a masterful affair, abounding in metaphors, similes, etc., that one never wearies, though he talk for hours. This rare "jewel in an ebony casket" was once a slave, but is now devoting his educated talent to breaking the bondage of the drink habit from his people, which he regards as far more harmful than the old bondage of slavery.

Mrs. Ellis, through our state paper, gave our women the privilege of reading Miss Willard's letter to them, and they thoroughly appreciated its kindly words of love, for none are more "loyal to she, than we!" Her call for ten cents per member on Crusade Day was willingly responded to, but as the funds were ordered sent to the National treasurer direct, I fear our state will not know how well she has done. By our state constitution all funds shall pass through the state treasurer to the National.

About two weeks previous to this call of Miss Willard's, the state officers sent out a call for Crusade Day collection and new members, as our work was pressing and no funds to carry it on, and no wealthy friends to make us a donation. It did not serve to stir a dissension as to distribution of funds but one call before them seemed to stimulate the other, and thus brought about a condition there should ever be in all work for the uplifting of humanity.

We have issued recently a little booklet called the "Prayer Record," compiled by Mother Penfield, suggestive of the "noontide prayer" which originated in New Jersey. Our friends would do well to obtain a copy for themselves or friends and also help bring in a little revenue to the state.

The "Y's" held a very successful conference for two days at Ocean Grove in December. Two new unions have been recently organized by the General Secretary.

The L. T. L's are progressing finely, and the superintendent, Mrs. Sparks, has invited them to contribute to the Temperance Hospital in the shape of a table. Lakewood, Island Heights, Point Pleasant have each had a medal contest with good results. Merchantville and Midland Park have recently become united to our "band of ribbon white."

Bloomfield is planning for a new building, while on the other hand Orange has suffered loss by fire of their fine building, but nothing daunted they will arise and rebuild.

The colored work in several of our cities is receiving a goodly share of attention especially among the children in the L. T. L. This is as it should be, for the colored child, if it be male, counts just as much at the ballot box, when he becomes twenty-one years of age, as if his skin were alabaster.

Plainfield has taken up special work with the L. T. L. and Christian Endeavorers. Roseville, with unions near by, also the mother union at Newark, as well as the Camden Central, have been holding most successful all-day meetings, so ought more of the unions to do—for the devil, or devils, "goeth not out but by prayer and fasting."

Mrs. Ellis, our corresponding secretary, is gaining from her illness of last spring. She has held several parlor meetings, but is not yet sufficiently strong to bear the exposure incident to evening platform speaking. She has in charge the petitions for our educational bill, and thus is working.

Mrs. Bourne, ever since her return from the National, has been flitting up and down the state in labors abundant. She has organized several new unions, speaking in churches, visiting unions that are weak and putting new life in them, planning wisely, yet carefully for the advancement of the work in our borders.

We have lost a sincere friend, and the temperance cause a life-long worker in the death of Hon. Stephen B. Ransom, of Jersey City. One by one they pass over to the boundless shore and we pause and wonder *who* will take the vacant place?

God give us added strength to leave no broken links that the enemy can creep in; but with our dependence upon the Almighty who is strong to deliver, victory some day *will* be ours!

N. L. CAMINADE,
State Reporter, Trenton.

TENNESSEE.

WORK FOR THE COMING YEAR.

I cut the blooms from my last chrysanthemums yesterday, and all my house is filled with the nodding glories of the queenly blossoms. These and many more things remind us that the year is drawing rapidly to a close. How well would it be with all of us were our work well rounded up and we ready to begin the new year with a bright, unspotted page, with no unfinished or neglected duties staring us in the face or haunting us like grim ghosts of a dead past that refuse to be buried.

In spite of approaching holidays some of our unions send in good reports of work done. East Nashville reports their meetings regular and well attended. They were making elaborate preparations to observe Crusade Day, and I am almost ready to pronounce the meeting a grand success, even though no report of the occasion has yet reached me, because that union never does things by halves.

That their union has influence in the city is proven by the following circumstance: A prominent grocery merchant largely patronized by the W. C. T. U. took out a license to sell liquor by the quart, saying he did this to accommodate his customers, who often sent with their orders for supplies orders for brandy, whisky or wine for cooking purposes to procure which he had to send to a saloon. He was at once notified of a discontinuance of W. C. T. U. patronage. The effect of this was that he at once discontinued the sale of intoxicating liquors, and notified them of the fact.

The Nashville papers were loud in their condemnation of the Osceola outrage and the part borne in the matter by the W. C. T. U. The union at once demanded a correction, and was met with a prompt response and apology.

A committee from this union visited Springfield recently, and organized there a union with forty members. The pastors and prominent officials of the various churches gave hearty coöperation, and a number of honorary members were secured. The first of these to pay his dues was the mayor of the city. The new pastor of the East Nashville Christian church, Elder Lloyd, is a hearty sympathizer with W. C. T. U. work, is an honorary member, a warm suffragist and wears the white ribbon in the pulpit.

From Harriman I have two reports, one of which came just too late for insertion in my last letter. They report distributing a good amount of literature at their county fair; also the holding of a Demorest medal contest in which the L. T. L. acquitted themselves creditably, and several entertainments by the L. T. L. for the purpose of raising funds to make the monthly payment on their piano.

Their superintendents of departments are doing faithful work, special mention being made of Mrs. Manly and Mrs. Karr, of the juvenile work, Mrs. McKinney, of health and narcotics, and Mrs. Kellar, of the colored work. This latter lady has just organized an enthusiastic colored union. She is also superintendent of social purity work, and has sent me, as state superintendent of that work, one of the best reports received from any union in the state. She is certainly doing a grand work for God and home and humanity.

Mention is also made of Mrs. Bridewell, superintendent of mothers' meetings, who is doing a good work.

They edit a column in the *Harriman Advance*, weekly, and could have one in the *Magic City Star* if they could get any one to take charge of it. They have interesting Bible readings every month, and were planning a Crusade meeting which will be an accomplished success, I am sure, before this reaches the eyes of UNION SIGNAL readers.

Luther Benson, well known to temperance people everywhere, lectured in Fayetteville, Sunday and Monday nights to large audiences. All were delighted with the magic of his eloquence, so full of the pathos and wit and life that go to make a good lecture and insure attentive audiences.

Our state executive committee has adopted the *Obion Outlook*, a paper published at Obion, Tenn., as their state official organ. The W. C. T. U. department will be edited by Mrs. Margaret J. Gardner, of Nashville, whose trenchant pen and fearless articles are so well and favorably known to W. C. T. U. women in our state, and whose brave heart knows no abatement of interest in any work for the betterment of humanity. The price is one dollar a year. All official communications will appear in it in the future.

MRS. T. P. HOLMAN,
State Reporter, Fayetteville.

NEWS IN A NUTSHELL.

CHEMUNG COUNTY W. C. T. U. issues an excellent directory in leaflet form, of its county and local officers and superintendents, which must greatly facilitate the county labors.

COLORADO women are saying that in nothing has their president, Mrs. Higgins, shown more wisdom than in nominating for the position of National legislative and petition work, Mrs. Frances Belford, of Denver. Miss Willard's quotation from Mrs. Belford's plans in her annual address is significant and practical.

THE union of Hampden county, Mass., has just sustained a severe loss in the death of its superintendent of franchise, Mrs. L. C. Field, of Westfield. She was a woman of rare personality, sweet and gracious in her bearing and full of contagious zeal for the cause. It is not strange that the county president writes: "It seems as though we could not toil on without her."

Letters from Mothers

speak in warm terms of what Scott's Emulsion has done for their delicate, sickly children. It's use has brought thousands back to rosy health.

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of cod-liver oil with Hypophosphites is employed with great success in all ailments that reduce flesh and strength. Little ones take it with relish.

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Busy Men.
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Never buy Clam Bouillon for the sick, except in Glass Bottles.
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Six ½ pint bottles expressed for $1.50. Send stamps for book, "Household Hints."
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The only Gelatine positively free from odor or taste. Our new package has Rose Gelatine in top of each package to make fancy desserts. Your grocer has it if he keeps the best.
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Send a 2-cent stamp for little book. "DAINTY DESSERTS FOR DAINTY PEOPLE."

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Purify the blood and, thus, go to the root of many maladies."
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Official Communications.

WORK AMONG RAILWAY EMPLOYES.

To Railway Workers:

Through your faithfulness, efficiency, sacrifice and spirituality, and by the blessing of God, work among railway employés has gained greatly in influence and power, with a corresponding gain in opportunity for the coming year. To meet this increasing responsibility and to give you aid and suggestion, I have the honor to present the subjoined plan of work for 1894:

Motto: "Nothing is inexorable but love."

PLAN OF WORK FOR 1894.

I.—ORGANIZATION.

1. National department: Superintendent, evangelists and secretary. These officers to constitute a department board.

2. In each state and territory, upon each railroad division, in each county and local union, the same line of organization is recommended. State and territorial department boards are advised to hold meetings bi-monthly, at which time the exact status of work shall be learned, its needs and future advancement provided for.

3. State superintendents shall direct carefully the work of division superintendents, who, in turn, shall advise and instruct county and local superintendents upon their respective railroad divisions as to methods, causing the same to *conform strictly*, in spirit as well as in letter, to the rules, as relating thereto given by officials—general managers, superintendents or other competent railroad authority—upon whose lines work is sought to be done, in no case inaugurating work for railroad men upon railroad grounds, depots or trains without official sanction.

II.—LITERATURE.

1. Distribute, by permission, in stations and offices, to trainmasters for way-cars, to section-men, shop-men and yard-men, in construction camps and trains, boarding places, conductors, engineers' and firemen's rooms, baggage and express cars or rooms, cabooses, flagmen's houses, bridge men, barbers' shops, engine houses, including, always, papers and pretty cards for children.

Recommended Literature: "Timely Talks," Nos. 7, 24, 32 (per 100, 30c); "Signal Lights," Nos. 7 to 13 inclusive, Nos. 18, 21, 22, 25, 27, 30 (per 100, 15c.); "Gospel Lights," entire series (per 100, 15c.); "National Leaflets," Nos. 10, 12, 14, 23, 32, 34, 36, 39, 40 (per 100, 90c.); "White Cross" series, 1 to 10 (each 3c.); "Railroad Department Leaflets, THE UNION SIGNAL, *Oak and Ivy Leaf, The Young Crusader* and "Temperance Bonds."

The above published by the Woman's Temperance Publishing Association, The Temple, Chicago.

2. Publications of Miss Julia Colman, New York City.

3. Leaflets of department of narcotics.

4. Leaflets of department of Sabbath observance.

5. Leaflets published by Mrs. E. D. C. Mair, superintendent Pennsylvania W. C. T. U. railway department, Home Hotel, Pittsburg, Pa.

6. *The Royal Railroad*, Silas Farmer & Co., 31 Monroe Avenue, Detroit, Mich., three cents each; $2.50 per 100, $9 per 500.

7. *The Christian Railroader*, a most excellent paper published by J. W. Vickerman, Allegheny, Pa. Leaflets by same publisher.

8. For Way Cars, lithographed card and "Family Card," send to Miss Jennie Smith, Mountain Lake Park, Md.; scrap and pledge books, framed Scripture mottoes; calendars and pictures.

9. This department recognizes the justice and sound policy of recommending the excellent literature now issued by The Temperance Publication Bureau of the Catholic Total Abstinence Union; and "Manifestoes," addressing respectively, Rev. A. P. Doyle, 415 West 59th street, New York City, and Rev. Martin Mahoney, St. Paul, Minn.

10. Address superintendent of department for information as to leaflets soon to be issued, and note publisher's column of THE UNION SIGNAL.

11. The way-car, cabin-car or caboose is the home of many employés, and their equipment is urged as a specialty in work for local unions. Let individuals as well as societies push this needed work and furnish at least one way-car outfit, consisting of a rack for literature, to be replenished weekly; a rack for gospel hymns and Bible. Upon the fly leaves of the Bible inscribe the pledge and Scripture texts, and mark throughout comforting passages to be quickly found in case of accident. Place name of any trainman who may have died or been killed belonging to the crew, upon the outside of Bible in gilt letters, thereby making it a memorial.

Equip engine-cabs in the same manner when permitted. Suitable copies of the Bible to be obtained of American Bible Society, free or half price; the regular price of those recommended, 55 cents. Testaments for vest pockets, 3 cents each in quantity. Write name of employé and name of W. C. T. U. superintendent on fly-leaf.

12. Place silent comforters in rooms of the sick and injured, and in railroad wards of hospitals.

III.—SOCIETIES.

1. Railroad Temperance Associations. (Constitutions and bonds to be ordered of the W. T. P. A., the Temple, Chicago.)

2. White Cross Leagues in connection with societies of railroad men, or separately.

IV.—PLEDGES AND BADGES.

1. Total Abstainer's Bond.

2. Triple pledge against drink, gambling and profanity.

3. White Cross Pledge.

4. Badges. The white button (R. R. T. A.) or blue ribbon; White Cross pin.

V.—MEETINGS.

1. Permission given, hold meetings in shops, depots, transfer buildings and in construction camps, mass-meetings and cottage-meetings, with *song services everywhere.*

2. Public meetings should be regularly held, addressed, if possible, by a department specialist:

(*a*) For the explanation of purpose and plans of department.

(*b*) That the sacrifices, exposure and risks of railway men may be realized; their responsible and difficult duties better understood, and their ability and faithfulness more appreciated.

(*c*) To impress upon Christian men and women their obligation toward railway, motor and cable men, all who are deprived of Sabbath rest and worship.

3. Invite the pastors of the several churches to hold special services, alternately, for railway men. Issue for the same neat cards of invitation which should be mailed or handed to the men. A formal invitation to the several societies of railway men having headquarters in the city, or town, should also be extended.

4. The first Sabbath in March shall be observed as railway men's day.

5. Request pastors of churches to offer at least one sentence of definite prayer for railway men, at each Sabbath service.

6. Ask that good seats be reserved for railway men, in churches, which they shall be cordially invited to occupy.

7. Endeavor to enlist in lines of special service for this department, societies of Christian Endeavor, Epworth Leagues, Young People's Unions, and lay members of churches.

8. Present plans, as relating thereto, before ecclesiastical bodies, ministers' meetings, conferences, synods, associations, etc. Lines of effort suggested will usually secure the friendship and sympathy of railway men and their families, and gain more general attendance at regular and special church services.

9. Avoid the mistake of selecting as a location for meetings, small, obscure churches or halls for the reason that these may be located near railroad shops or stations. The best and most centrally located churches and halls will be more convenient, and will much better accord with the views and tastes of railway men and their families.

(Other suggestions will follow in a later issue.)

Yours prayerfully,
CAROLINE M. WOODWARD,
Seward, Neb. *Nat. Supt.*

WORK AMONG MINERS.

DEAR FRIENDS OF THE MINER: GREETINGS: Sickness in my home has prevented me from coming to you through these columns earlier than this. I am more than ever before, deeply impressed with the fact that we must be in sympathy with the miner, and more earnest in the work of educating him in sound temperance principles. My heart aches when I think that winter is on, with hundreds of these men idle while the octopus saloon, with its open mouth of hell and slimy arms of treachery and deceit, reach out after them to drag them into the ways of death. So many of the hovels they call home are bare and cheerless, while the saloon, always planted in their way, offers warmth and light.

If you have not already done so, I wish you would read the official communication of Mrs. S. F. Grubb in THE UNION SIGNAL of Nov. 23, the first paragraph of which is applicable also to work among miners.

We need to take this work on our hearts and then to God and He will open the way for us to work. To my request that state superintendents be appointed, several state presidents have replied: "We have no need of the work, no mines in this state," while the official report of "mineral resources" authorized and sent out by the United States government say there are mines being worked in every state and territory except Oklahoma. Louisiana has only gypsum and haliti mines.

I would suggest that in the states where the mines are remote from the W. C. T. Unions, that state superintendents write to the pastors of the churches in the mining towns enlisting them in the work of reaching the more distant and isolated mines with gospel and temperance literature.

Quite a number of unions in eastern states have written me for the address of mines to which they may send literature. Dear state superintendent, this is your opportunity to get help in the way of literature. Send the addresses to me and I will forward to unions who will help us.

Some unions who have no mines near are willing to contribute small sums of money for literature. Let us gather up these fragments and apply them where the need seems greatest. Our apportionment from the National treasurer has been cut down this year so we must make up the deficiency as best we can.

Miners' votes count, and no doubt many votes from among the fifty-seven thousand miners of Colorado were counted on the side of the one hundred and sixty thousand newly enfranchised women citizens of that noble state.

Let me emphasize the necessity of gathering these miners and their families into religious and temperance meetings. Get the ministers and lay workers to assist. Write to Miss Jennie Smith, Mountain Lake Park, Md.,—railroad evangelist—for her dates in your state, ask her to hold meetings with your miners and she will do it. She said to me at the late National meeting she would be *glad* to go among the mining classes, but no state superintendent had asked her thus far.

Whenever you meet a miner speak to him, make him feel that you are interested in his and his family's good.

Order quantities of our "department leaflets" for distribution. We have a new leaflet just published, "Answer this Question," by our round-the-world missionary, Miss Jessie Ackermann. Get it at once. What more can I say to "stir you up unto good works." I desire *every* state superintendent of this department to write to me as soon as possible. I have not the address of all. Some are new and need instructions for the work, but I cannot send them without your name and address.

Our department leaflets are only fifteen cents per hundred.

Bishop Fowler says, "Every great man has a great purpose." So has every great woman and so should every superintendent of work among miners. The work is great and the women must be great with a holy purpose to help Our Father save these souls. Will you do it?

Yours,
WINNIE F. ENGLISH,
Nat. Supt.

Quincy, Ill.

Cor. Secy's Notes.

DEPARTMENT WORK.

Owing to the financial stress of the times it was found necessary at our late Convention to lessen the salaries of officers and the appropriations annually made for the work of departments. Of the latter, some having received the larger amounts were cut down one-half; this was the case with the department of Work Among Foreign Speaking People, of which Mrs. Sophia F. Grubb is superintendent.

The reduction of appropriations does not indicate less need of work in our various departments, but *obligation to curtail*, greater responsibility is thereby thrown upon each union to carry on in its own locality the work there needed. That special diligence is required in this department is clear, as there are foreign speaking people in almost every township in the United States. Mrs. Grubb, under the former financial regime, has kept a missionary at Ellis Island who has met immigrants as they have landed, furnished them literature in their own language, taught them the fundamental principles of Christianity and civilization, and done all in her power to fortify them against temptation and rum; and we have magnificent indorsements of the missionary's (Miss Lindahl) faithfulness and ability. Shall our future citizens from foreign lands be neglected and forgotten because of financial depression?

Should not unions in cities and localities where foreign speaking people abound, inaugurate some form of work among them that will continue the education and Christian influence so well begun, and (as long as possible) faithfully prosecuted?

Mrs. Grubb has carefully prepared suitable literature which has been published in many languages, her long experience having taught her exactly the need of these people.

Will not the unions write her at Kirkwood, Mo., and secure supplies for distribution? She will also be glad to give information *how* the work may be most effect-

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ively carried on; concerning speakers for meetings among German, Chinese, Hollanders and other nationalities, and no one can so well present the work to American audiences as Mrs. Grubb herself, who has been the faithful superintendent of the department from its organization.

Learning that the American Sabbath union would hold its anniversary in New York City, too late to arrange for our greetings to be presented in person by one of our women, a letter was addressed them expressing our interest and sympathy in their effort to which the following kind reply has been made:

SECRETARY NATIONAL W. C. T. U.:—Your kind note of December 9, bearing the greetings of the union you represent to the American Sabbath union at its fifth anniversary, held in New York City, December 10-12, was duly received. Our union has requested me to respond to your kind words in the same spirit that is evident in your communication. We are engaged in the same warfare, against the foes of the Lord's Day, that your union is engaged in, and we wish in every way to co-operate with you in this important struggle.

Wishing your union all success in its great work, believe me, sincerely yours,

J. H. KNOWLES, *Gen. Sec.*

Mrs. Stephen Matthews, of London, England, a National organizer of the British Women's Temperance Association, and who was sent by that body as delegate to the World's and National W. C. T. U. Conventions, has remained in this country, and is going from place to place, from union to union, in the interest of our work. She will soon be in Canada and New York, and would be glad to speak afternoon or evening to those desiring her services, at the low charge of five dollars and expenses. Address her for the present at Headquarters.

A friend writes: "The report comes that liquors were sold in the café of the Woman's Building at the World's Fair. I have denied it. Am I right?" Mrs. Helen M. Barker, National W. C. T. U. treasurer, who was one of the Lady Managers of the Fair, authorizes me to say that there was no liquor in the Woman's Building at any time, hence the inquirer is correct.

MARY A. WOODBRIDGE.

Treasurer's Corner.

If the corner is not as full as usual this week, please remember that the treasury is fuller, and it is because the dimes have come in at such a brisk rate that the treasurer and assistant have scarcely been able to keep up with the work; and yet they are glad. Evidence reaches us every day that the observance of Crusade anniversary was very generally and very heartily observed, and the National treasury remembered in the collections.

From Bellefonte, Pa., six dollars was sent, five from the union, and the letter said: "The one dollar is worth ten times the amount of ours, as it was raised in the small country union of Port Matilda, by a woman poor and sick, but devoted to our work, and ambitious to do all requested by THE UNION SIGNAL."

Meriden, Conn., sends a New Year's gift of $10, with the following: "Organized April 12, 1874. Loyal to the National and World's Unions, including *all* 'affiliated interests.'"

"A bag of paper-rags furnished this dime," says another.

From Dexter, Mo., $2. One from W's and one from Y's, and under the inspiration of the giving a bright Y sends this little gem:

"Thus, young and old unite,
In bonds of ribbon white,
To aid the cause of right,
At our loved chieftain's call.
With hope and courage strong,
What though the way be long?
This thought, 'We all belong,'
Brings blessing to us all."

A good brother sends $5 and says, "One dime is for myself and the forty-nine for that number of poor women who have been so cruelly robbed."

A Maryland woman considerately sends, "One dime for myself and nine for shrinkage," and then she adds: "My prayer is for God's blessings upon all our officials and workers in the ranks."

One brother writes: "I saw in the 'Corner Stone,' Miss Willard's appeal for ten cents from the W. C. T. U. Although not of that crowd, I am traveling the same way, and quite as anxious to get there, and if I can have the privilege am very much disposed to put my ten cents on the pile and have faith that another will come to me in its place." His faith seemed to increase and he gave two dimes and promised more if the occasion required it.

Ohio and Massachusetts have sent in dues that will help us in bringing in the New Year in better shape than we hoped. Truly the "Lord is better to us than our fears."

HELEN M. BARKER.

Organizers' Corner.

[It is the desire of the editors of THE UNION SIGNAL that this Corner should serve the National Organizers as a sort of Lecture Bureau, and to that end they are invited to send their calendar of appointments long enough ahead to secure engagements in the territory to which they are called.]

The following is the list of National organizers for the present year, and whether W's or Y's they are *all* accredited public speakers and fully prepared to organize W's, Y's, L. T. L's, or speak to the general public and add to the membership of unions.

For terms and dates address as below:

Mrs. Helen L. Bullock, Elmira, N. Y.
Mrs. L. H. Washington, Port Jervis, N. Y.
Miss Frances E. Griffin, 69 Maple street, Chicago.
Mrs. Mary Bynon Reese, Chautauqua, Wash.
Mrs. Emily Pitt Stevens, 1907 Bush street, San Francisco, Cal.
Mrs. E. A. Blair, 936 Cottage Place, Los Angeles, Cal.
Mrs. Maude L. Green, Manitou Springs, Col.
Mrs. E. Norinne Law, Baraga, Mich.
Miss Belle Kearney, Flora, Miss.
Mrs. Delle H. Cox, Newberg, Ore.
Miss Ida Clothier, Manitou Springs, Col.
Mrs. Henrietta Skelton, 132 McAllister street, San Francisco, Cal.
Miss S. C. Harris, Franklin, Va.
Mrs. F. E. W. Harper, Bainbridge street, Philadelphia, Pa.
Miss Clara Parrish, Paris, Ill.
Miss Carrie Lee Carter, Dexter, Mo.
Miss Frances Ensign, Madison, O.
Mrs. E. A. Kenyon, Townshend, Vt.

NATIONAL TEMPERANCE HOSPITAL.

I can scarcely leave this place without giving a word of hearty thanks to all who are interested in this branch of our W. C. T. U. work. After six weeks' stay, I know whereof I speak. Every day I have been made grateful by enjoying some bounty at the hands of those who have it at heart. I have slept under your handiwork, I have tasted of your jellies and delicious grape juice and fruits and many other articles so generously sent by our sisters all over the land. Almost anything you can send will be used. In a family of forty or more daily scarcely anything can go to waste. Blankets are especially needed, being lighter and more available for the sick than quilts or comfortables, of which we have a surplus. Donations of oranges and fruits from our Southern California sisters would be especially appreciated by invalids. All this is well and of great help to the hospital, but that which answereth all things is of course most desirable and greatly needed.

Cannot we all give a long pull, a strong pull and a pull all together, and ere long pull these faithful, hard workers out of their present inconvenient building into one under their own vine and fig tree, independent of unwilling landlords, large rentals, expensive repairs?

The National Temperance Hospital is no longer an experiment, but tried and tested, until it has won a victory over all alcoholic stimulants, and is most successful in all cases, both medical and surgical. With a corps of physicians among the best in the city who work most earnestly and harmoniously with the faithful house physician and head nurse, also the matron and nurses, the hospital cannot fail to grow to be a success if we do our part in the work.

We are pained when we see how much the work is hindered and how much good that might be done is not for lack of proper quarters. We cannot fail to cry aloud and spare not to all our women to come up to our help to enlarge the building fund which is now distressingly small. I fear many of our sisters are as ignorant as I was of this great work that is being done.

I have great reason to thank God for all who cared for me so kindly when too sick to know their kindness. I shall not soon forget when after a two weeks or more fight with my strength and determination to keep at my work, a friend saw dear Mrs. Hobbs, who is and has been head and heart in this work, and she said, "Telephone Mrs. Hornby at once and have Mrs. Russell taken into my room."

Have we not some others among our white-ribboners who can endow a room in the hospital? It means much to one obliged to be laid aside for awhile to find such a home. Are there not some of our women in the lecture field who will bring it before their audiences, the great need of funds for this branch of work?

E. A. RUSSELL.

Our Library Table.

JANUARY MAGAZINES.

OUR LITTLE ONES AND THE NURSERY, published by the Russell Publishing Company, 196 Summer St., Boston, is a thirty-two page monthly magazine for little children, beautifully illustrated, and containing just the short, amusing healthy stories and bright jingles that children revel in. The January number is a good promise for the ensuing year.

OUR LITTLE MEN AND WOMEN is suggestive throughout of Christmas good cheer and a "Happy New Year" greeting. The author of Lady Gay begins to tell about "A Dozen Good Times," and Gretta Bryar in "Nurse Powell's Giant" suggests something interesting and altogether unique on that wonderful subject, electricity. "My Pussy's Adventures," by C. P. L., is a charming story. Poems and shorter stories by Mrs. M. F. Butts, Lavinia S. Goodwin, Lilla Barnard and Helen A. Hawley, need only their authors' names to tell of their worth. The new feature begins in this number, "Our Kindergarten," under the charge of Miss Sara E. Wiltse. "The Light Bird" is a song which not only the Kindergartners, but our little men and women everywhere, will play and sing with delight. The music is by Eleanor Smith and the song is one of Froebel's.

D. Lothrop Company, Boston, Publishers.

THE PANSY FOR JANUARY opens with an excellent chapter of "Vira's Motto," its leading story, written by that leading story-writer, Pansy, followed by a poem, "New Year," by R. M. A., delicate in touch and sympathetic in thought. There are shorter stories and other poems, all up to the standard of this leading young folks' magazine, while "The Christian Endeavor Bulletin," "The Mission Bulletin," "Our Picture Gallery," "Best Things," and "Games Round the Family Lamp," as well as its "Baby's Corner," are progressive and the best of their kind. Margaret Sidney's Golden Discovery paper this month treats of John B. Gough, his life and work. The Greek Literature Papers take up "The Odyssey," and a clever paper it is, helpful and scholarly.

D. Lothrop Company, Boston, Publishers.

THE ATLANTIC MONTHLY begins the New Year with a most inviting array of material for consideration by its host of good friends. Margaret Deland, whose name is the sole recommendation her stories need, leads off in a serial entitled "Philip and His Wife." In the first chapter her picture of a self-immolated, self-righteous invalid is most life-like. Sarah Orne Jewett's story, "The Only Rose," is full of humor and sympathy. Mrs. Mary Hartwell Catherwood's story of "Wolfe's Cove," has historical color of Canadian setting. Miss Edith M. Thomas, delights lovers of nature by her exquisite pen-picturing in "From Winter Solstice to Vernal Equinox." "Lowell, Brooks and Gray in their Letters," is an extended book of review of positive, present value. Such is a portion of the first-class reading matter in this well-established friend of the literary world.

Houghton, Mifflin & Co., Boston and New York.

A quiet morning over the CENTURY is time charmingly and profitably spent. 1894 ushers in an imposing array of fine magazines and it behooves the critic to exert a fine discrimination that he may unhesitatingly pronounce which one takes the lead. And tastes differ; therefore, it is safe to say, given any one of the list as "leader" the CENTURY is fully abreast. The January issue gives chapters four to eight, inclusive, of Mark Twain's "Pudd'nhead Wilson" which gives great promise of being his masterpiece in style and plot. His humor ever outdoes itself. "Garfield and Conkling" is a study of political situations by Henry L. Dawes. "The Vanishing Moose" is a fine contribution by Madison Grant, containing valuable bits of natural history, hunters' lore, and a severe rebuke to the vandal-like destruction of America's forests and the denizens of those noble retreats. "Sir James Simpson's Introduction of Chloroform" is written by the scientist's daughter, a paper made more valuable by the date of its appearance "before those who can remember when there was no blessed anodyne to annul suffering, and before those who assisted at the introduction of chloroform, are gone from us." "A sketch of Robert Schumann," by Edward Grieg, and one of "George Sand" by Th. Bentzon (Mme. Blanc) will hold the attention of students in literature and music. These with other features fully as fine make up in themselves a library of history, fiction, science, poetry.

The Century Co., 33 East 17th St., New York City.

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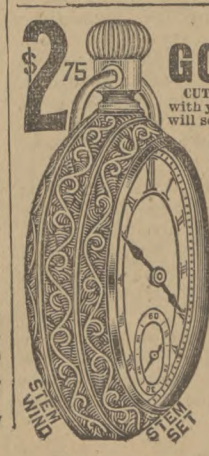

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Publisher's Notes.

THE UNION SIGNAL

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Petit	" "	.15	"	.08

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Send for it that you may know what a rich feast is in store.

Miss Willard and Lady Henry Somerset are among those who furnish Bible readings. The Responsive Reading for January is on purity, by the gifted National superintendent of that department, Dr. Mary Wood Allen. The Bible Reading is by Mrs. J. H. McMinn, who has furnished several in other years.

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Publisher's Department.

ADVANCE GUARD FOR DECEMBER.

The subscribers to *The Advance Guard* have been compelled to exercise a little patience, but the December number is now ready for mailing, and orders for single copies will be promptly filled.

Contents.

Christ is King. Alice M. Guernsey.
Here and There.
A Case of Nerve.
Godliness is Ease. Millie Andrews Bell.
Four Centuries. L. A. Ruble.
Tobacco and the Body. Florence W. Hoes.
The Tables Turned. Mattie E. Fay.
At the Vanishing City. Alice M. Guernsey.

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Our Day still remains without a rival. Mr. Stead, of the English *Review of Reviews*, says that he obtains more of value from it than any other American magazine.

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On the reverse side are the World's Floral Emblem, the water lily, as also are the initials of the great Official Publishing House, which secured the production of the spoon.

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Publisher's Notes.

BOOKS.

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By CHARLES A. CRITTENTON. This charming booklet describes the Holy Land and contains a sketch of Florence Crittenton Missions by Charlton Edholm, superintendent of press of World's W. C. T. U. Price 35 cents.

As is well known by white-ribboners, Mr. Crittenton, the famous evangelist, already largely supports eight Florence Crittenton Missions for the rescue of erring girls, and at the Denver convention pledged $5,000 to the W. C. T. U. for founding five more missions under their auspices. These are now being established, and every cent realized from the sale of "AROUND THE WORLD WITH JESUS" will be given to the Florence Crittenton Missions, and every one whose heart throbs for our erring girls may aid the grand work for their redemption by circulating this little souvenir. It contains beautiful pictures of Mr. Crittenton, Miss Willard, Lady Henry Somerset, and Mother Prindle, Matron of New York Mission, all white-ribboners, and it cannot fail to interest all.

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is the title of a dainty volume in which are compiled the choicest thoughts of that gifted woman. The book contains twenty engravings, which make it attractive as well as helpful. Board covers in white and gold and gray cloth, 60 cents.

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By MRS. MARY H. HULL. Price $1.

This is a wonder-tale filled with all the romance and truth of the great event of America's discovery, and told for young readers in a pure yet thrilling manner. There is already a large demand for this unique child's history among parents and teachers who desire to answer authentically all questions and controversies which come to the ears of children. Columbus will be always with us as much a feature in the future as Washington, being the step beyond Washington and the home-nation into the great mother, Europe, and the beginnings of the child Columbia. This book is filled with patriotic enthusiasm.

Child's Christ Tales.

By ANDREA HOFER. Price $1.

In teaching little folks the Christ example by story, no book will help so much as this. It is written from the kindergarten standpoint, and full of deep, sweet truths simply told.

Publisher's Notes.

CONTENTS OF OUR DAY FOR DECEMBER.

Photogravure of the Rev. Ex-Pres. Cyrus Hamlin, D. D. Frontispiece.

1. Constitutional Rights of Colored Citizens. Rev. F. A. Noble, D. D.
2. God in the Constitution. Rev. Will C. Wood.
3. Boston Hymn—Sealed Orders. Joseph Cook.
4. Boston Monday Lectures—Eighteenth Year. Promises and Perils of the World's Fair—What is Sunday Worth to Religion? Joseph Cook.
5. Book Notices:—Ex-Pres. Hamlin's Life and Times—Gen. Wallace's Prince of India—James Russell Lowell's Letters—Martyn's Life of John B. Gough—Baedeker's Hand Book of the United States.
6. Vital Points of Expert Opinion:—Bishop Coxe's Letter to Mgr. Satolli on Public Schools—Mr. Stead's Chicago Proposals on Civic Reform.
7. Questions to Specialists:—Miss Willard on Woman's Progress in 1892-3.
8. Editorial Notes:-The National League's Defense of American Schools—Afro-American Convention at Cincinnati—Five First-class Prizes for Mrs. Hunt's Exhibit at the World's Fair—Dr. Barrows' Record of the Parliament of Religions—Prospectus of *Our Day* for 1894—Photogravure of Ex-Pres. Hamlin.

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AFTER TWENTY YEARS.

Mrs. Lathrap's bugle note in the Crusade number of THE UNION SIGNAL is taking form as a National Leaflet, and will soon be ready.

Nothing has yet appeared which so fully carries the Crusade fire into the advanced lines of to-day's work.

You cannot afford to be without it.

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BIBLE AND RESPONSIVE READINGS FOR 1894.

The prospectus for the New Year will be issued early in January, and a rich feast is promised. Names well known in W. C. T. U. lines the world over, are to be found among the contributors to both these monthly readings.

Our list of subscribers should double in the year to come. Send in subscriptions at once.

THE NEW Y MANUAL

by Mrs. Frances J. Barnes, Nat. Supt.

This manual is an encyclopedia of Y work. You need it. Price 25c.

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THE TEMPLE, CHICAGO.

Signal Notes.

"WHISKY is the dynamite of civilization."

DENMARK has one hundred and forty-nine Young Women Christian Associations.

AN International Christian Endeavor convention to be held in London, in 1900, is being talked about.

THE workingmen of Great Britain and Ireland earn £600,000,000 a year, sixty per cent of which goes for drink.

THE earl of Carlisle has given a practical illustration of his belief in the drink evil, by destroying the contents of his famous wine cellar.

THE authorities of Plainfield, N. J., have forbidden the display of indecent posters on the city bill-boards, an action worthy of imitation by every city.

OF the three hundred and thirteen brewing companies in Germany only two-thirds could pay any dividend last year, the others had but losses to record.

"THERE are two things needed in these days—first, for rich men to find out how poor men live, and, second, for poor men to know how rich men work."—*Edward Atkinson.*

AUSTRIA numbers one hundred and thirty-one suicides in her army to every one hundred thousand men; Germany, sixty-seven; Italy, forty; France, twenty-nine and England, twenty-three.

EXCELLENT work in the direction of education is being done by the New York Kindergarten Association which has now fourteen kindergartens with six hundred and fifty children in attendance.

T. V. POWDERLY, ex-president of the Knights of Labor, believes that the cause of temperance is gaining ground, and all because men and women who believe in it cannot be browbeaten or frightened.

A CONFERENCE for good city government has been called by the Municipal League of Philadelphia for January 23 and 24. Persons throughout the country who are interested in city reform have been invited.

MULTIPLY fifteen dollars per day by two hundred and fifty thousand, the number of saloons, that result by three hundred and sixty-five days and the final result represents the drink bill for the United States.

A YEAR ago, no less than forty-three total abstinence mayors were elected in England. Twenty of these were entertained recently by the lord mayor of London and gave their testimony to the benefits of total abstinence.

THE Boston man, who induced business men to contribute food, beds and clothing, coal and groceries with which to run a home for a thousand seamstresses who are out of work, has commendable energy and philanthropy.

THE Society of Decorative Art, New York, was formed fifteen years ago for the purpose of teaching gentlewomen how to help themselves. The society has now about five thousand contributors, many of whom are the principal home-supporters. None of the managers receive any salary.

THE Louisville Wine and Spirit Bulletin declares that what the whisky trade needs most is some sort of legislation at Washington which will throw aside unnecessary obstacles which now hamper the largest contributor to the revenues of the country. The temperance people ought also to see the wisdom of legislature at the fountain-head.

THE TRUE SOUTHERN ROUTE

To California is via St. Louis and El Paso, Tex. Pullman Tourist Cars leave Chicago daily at 11:00, running through without change. No high altitudes or snow blockades to cause detention. Special low rates for the Midwinter Exposition. For all information address John E. Ennis, No. 199 Clark St., Chicago, Ill.

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Ill Tempered Babies

are not desirable in any home. Insufficient nourishment naturally produces ill temper. Guard against the annoyance of fretful children by feeding nutritious and digestible food. The Gail Borden Eagle Brand Condensed Milk is the most perfect and successful of all infant foods.

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TEN CHANCES TO ONE!

If you are feeling nervous, low spirited, have a headache, sour stomach, growing thin, feeling weak, can't sleep, catch cold easily, you will be scared by reading some frightful tale into believing that you have consumption, la grippe, or are threatened with nervous prostration; don't you believe it. A disordered stomach will cause all of those difficulties, and more too. Burnham's Clam Bouillon is a delicious food, that is better than drugging. Diet on it for three days, and if your case is chronic use it longer. You will discover its wonderful curative properties and enjoy the process.

What "Smith" Did He Mean?

A bright New Yorker won a bet that he could get exactly the same answer to the same question from fifty people. He asked them if they had heard of Smith's failure, and every one of the fifty inquired, "What Smith?"

In like manner when people are told they can get roses by mail, if they are bright they will ask, "what roses?"

If they have not learned that there are roses and roses, they should get the Dingee & Conard Co's New Guide to Rose Culture and become posted. This Company makes a specialty of sending the famous D. & C. roses everywhere by mail. They are "on their own roots," which is another peculiarity, and how good they are may be inferred from the fact that they have made the Company the largest rose growers in the world. The book will be sent to any flower-lover on request, and early applicants will get beside a sample copy of the Company's magazine, "Success with Flowers." The address is West Grove, Pa.

UNION SIGNAL

AND WORLD'S WHITE RIBBON.

FOR GOD AND HOME — WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION FOUNDED 1883 — AND EVERY LAND

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

Volume XX.—No. 3.] CHICAGO, January 18, 1894. [Price $1.00 per Year in Advance

Mrs. Ursula D. Hetrick 1029 13th St. N.W.

SINCE OUR LAST ISSUE.

Abbé Le Grande, Vicar General of Paris, France, has passed away.

Messrs. Moody and Sankey are holding a series of revival meetings in Providence.

The French Chamber of Deputies reassembled last week and elected M. Dupuy president.

The debate on the tariff bill continues in the United States House of Representatives.

The new tobacco tax bill received its first reading in the German Reichstag, January 11.

Vaillant, the French anarchist, who threw a dynamite bomb in Paris, has been sentenced to death.

A committee of European delegates having in view the formation of an international colonial institute, has met at Brussels.

The United States Potters' Association met at Washington, D. C., last week, discussing the proposed tariff changes and protesting against them.

A dispatch from Massowah states that in the battle recently fought between the Italians and the Dervishes four thousand of the latter were killed, including their leader.

Nearly seven million dollars have been realized from the sale of the Cherokee bonds, a sum which will be distributed pro rata among the twenty-five thousand Cherokees.

For the purpose of enforcing the statute which declares such places a nuisance, indictments have been returned by the grand jury at Cleveland, O., against four houses of ill repute.

The Brazilian warfare still continues in a desultory manner, the rebels having no adequate land force, and the government's naval equipment being insufficient, no advance is made on either side.

The German commercial congress convened at Berlin, January 12; the president in his opening address congratulated the country on the splendid exhibit of German industries at the World's Columbian Exposition.

Another set of law-makers have conducted themselves like prize-fighters. This time it is the New Jersey legislature where scenes have been enacted similar to those in the Kansas difficulty, not quite so violent but equally as blameworthy.

Woolen manufacturers, representing five hundred million dollars capital, in session at New York last week, presented a protest to Congress against what they considered the damaging provisions of the proposed new tariff schedule.

The widow of the celebrated novelist, William M. Thackeray, died at her home in a private asylum near London, Friday. Mrs. Thackeray suffered from a mental affection, brought on by a serious illness a few years after her marriage, which was the great sorrow of the renowned author's life.

It was with universally expressed regret that news was received of the disastrous fire at Jackson Park last week, which left in ruins the Casino and Music Hall, the noble Peristyle and the gold statue of the Republic, threatening also the magnificent Manufactures Building with its many packed exhibits still awaiting removal.

There has been no fighting at Honolulu. The report of the week is that the proposed plan of President Cleveland to restore the deposed Hawaiian queen will be opposed by the provisional government, with force if necessary. The President submitted his Hawaiian correspondence, some of which has been withheld, to Congress, January 13, where much adverse criticism of his policy has been voiced by members of both parties.

THE new commander-in-chief in India, Sir George White, has warmly indorsed the Army Temperance Association and spoken strong words to it in favor of total abstinence, reminding it that nearly all crime in the service may be traced to drink.

A NATIONAL anti-gambling league has just been organized in New York City. Many well-known names are given as promoters of the league, which proposes, not only to prosecute every form of gambling and betting, but to provide and distribute among young men such information of the dangers of the evil as will warn them in time against this insidious foe. It is proposed to organize in the churches.

SO MANY complaints have reached us of one Mrs. A. D. Bellah, who claims to be a W. C. T. U. woman, and who formerly resided in Wilmington, Del., that we feel obliged, for the protection of our white-ribboners, to warn our readers against her. Her usual form of robbery is requesting the cashing of a check for fifty or one hundred dollars, or asking identification at some bank. Her check is invariably returned as worthless, but by that time she has left for some other city to work her dishonest scheme. The name is peculiar enough to attract attention, and after this announcement we trust our readers will be forewarned and consequently forearmed.

IT is not often that we refer to business matters on this page, but when we have a bit of good news we are not inclined to be selfish with it. Despite the prevailing reduction of reading matter, one day's mail last week brought us nearly five hundred new subscriptions, the majority being renewals. The same mail brought a notice to discontinue, the cause assigned being, not "hard times," but that "THE UNION SIGNAL had lost its prohibition backbone and gone over to namby-pamby gospel temperance." We will leave our readers to judge of that, at the same time assuring this discontinued friend that the liquor organs and Republican and Democratic papers do not seem to coincide with her view, much to our satisfaction.

THE sporting element is trying to take possession of Jacksonville, Fla., and defying the authority of the state by planning to hold a prize fight within its borders despite the law. Governor Mitchell has expressed his determination to prevent its consummation; but has received warning from a company of militia, residents of Jacksonville, and sympathizers with the sporting fraternity, that they will not obey his orders to that effect. Surely there is a sufficient number of law-abiding citizens in the Peninsular state to enforce the statute and prevent the occupation of its territory by disorderly factions. We trust that the governor will be supported in his efforts to keep Florida a desirable place of residence for an orderly and well regulated class of citizens.

ANOTHER evidence of the power of organized effort among women comes from the recently settled Cherokee strip. Our readers will remember distinctly the wild scenes enacted at the opening of this so-called promised land and the ensuing disappointments and suffering. A certain settlement of one square mile, however, is said to be a refreshing exception to this experience, the most comfortable one in the strip, and it is occupied entirely by single women and widows. Previous to entering the land, they formed an organization, by which they agreed to take individual claims and hold them in common. The settlement is christened "The Woman's Home," and when one marries she forfeits all rights to the property, which reverts to the colony. The boomers dub it "The Adamless Eden," but at the same time are very glad to patronize it for the butter, eggs and knit socks which are supplied in abundance and good quality.

FROM a private letter from Miss Willard we extract these sentences of general interest: "I remember George P. Rogers, of New London, Conn., who has so generously given five thousand dollars to the National and Connecticut unions, as a handsome man with a dark, bright face and most gentlemanly and agreeable bearing, whom the Prohibition party nominated, I think, for governor of Connecticut some years ago. He was just the man to have thought of the women's cause and to have rejoiced in helping us. What a waft of cheer was Mrs. Barker's letter in which she gave me the good news. The Crusade number was excellent and breathed the genuine Crusade spirit from the first to the last page. Mary T. Lathrap's article, 'After Twenty Years,' was worth twenty years' subscription to the paper." Apropos to this our readers will be glad to know that the article has been leafleted and can be had of the W. T. P. A.

ONE of the social abominations of Alaska has just been abolished by the action of United States Marshal Orville T. Porter, whose name should hereafter be gratefully remembered by all womankind. The evil in question is the purchase of native women for wives on the part of the white men, for some trifling barter. Although this is said to be the almost universal custom, such unions have frequently been declared unlawful, and nearly every grand jury which has convened in Alaska has been instructed from the bench to inquire into the matter and indict all violators of the law. "This charge is, however," says the associated press, "generally a dead letter, as the average Alaska grand juryman is naturally averse to bringing in a true bill against himself." Seeing the total disregard to the execution of the law on this subject, Marshal Porter concluded to take the matter into his own hands and has instituted a genuine crusade against the offenders, who are said to be legion. Scores are already in jail, and it is stated that if all who are living in such an illegal union are brought to justice, the jails will not suffice in number. We are glad to see crusades becoming popular, and can think of no worthier object than that for which brave Marshal Porter is now working. All honor to him and his deputies!

BOTH retiring Governor Boies and Governor-elect Jackson, of Iowa, were kind enough to touch upon the prohibition issue of that state in their valedictory and inaugural addresses. Although cautious and reserved in their statements, it is plain to be seen that they both advocate a substitution of local option for state prohibition. Here are Governor Jackson's words: "A trial of ten years has demonstrated that in many counties it has fully met the expectation of its friends, having successfully driven the saloon system out of existence in those counties. While this is true, there are other localities where open saloons have existed during this period of time in spite of the law and in spite of the most determined efforts to close them. In such localities the open saloon exists without restraint or control, a constant menace to the peace and safety of the public. From these localities there is an earnest demand for relief—a demand, not from the law-defying saloon sympathizer, but from the best business element,—from the best moral sentiment of such communities,—from the churches, and from the pulpit. While the present prohibitive principle, which is so satisfactory to many counties and communities of our state, should remain in force, right, justice, and the interests of temperance and morals demand that a modification of this law should be made applicable to those communities where the saloon exists, to the end of reducing the evils of the liquor traffic to the minimum." "The demand for relief" in the governor's eyes seems to be an avowal that law cannot be enforced, hence the "relief" must come through license and an increased revenue! How are the mighty (in Iowa) fallen!

MAKE THE WORLD BETTER.

BY MRS. M. P. A. CROZIER.

"Make the world better," said sweet Lucy Stone,—
And her work for the cause she had loved was all done;
They have laid her away, but her life will still speak,
For the cause that she loved was the cause of the weak.

'Twas a womanly heart, 'twas a sisterly soul
That had lived for all womanhood, seeking a goal
For her feet that should lie in the beautiful light
Of the star-shine of freedom, the sunshine of right.

Ann Arbor, Mich.

REED MASON'S RIDE.

BY ALBERT E. LAWRENCE.

It was nine o'clock and Reed Mason was busy setting things to rights before closing up for the night. Mr. Stevens had gone home and Reed was the only person left about the store. He was on the point of turning out the last light when a belated customer came running in.

"Ain't too late to get a gallon of m'lasses, be I, Reed?" he asked.

"Mighty nigh it, Mr. Parker," said Reed. "But a miss is as good as a mile. Let me take your jug."

Reed needed no light for he was familiar with every foot of the premises. He passed out at the rear door and on to the large shed in which was kept much of their stock.

The molasses was slow in running for the night was cool and frosty. While waiting Reed leaned his shoulder against the side of the shed. As he did so his ear came opposite a knot-hole and he was surprised to hear the low rasping whispers of persons on the outside. Reed recognized a voice as that of Jake Starke, who had formerly run a saloon in the village, and who was still the proprietor of a billiard hall and a bar over which he sold "soft" drinks.

"You see the no-license people are too confident," Jake was saying in a noisy whisper. "They won't come out and vote. They didn't last year—or only 'bout a hundurd an' fifty of 'em. An' if we git out our full vote we'll beat 'em. There is two hundurd in this town that'll vote for whisky ever' time there's a chance to win."

"There wa'n't fifty that voted for whisky last year," interrupted the other.

"Of course not, 'cause they thought there wa'n't no chance to win. But ye see there is. These other fellers won't vote any stronger this year 'an they did last, if so strong. An' all we've got to do is to keep mum an' see that ever' man what's on our side *votes*, don't ye see? I've got men all over the township workin' for it, makin' a still hunt, ye know. An' if Fairfield don't go 'wet' to-morrow, Jake Starke will eat his head!"

It was only since Fairfield had been a Prohibition town that Reed Mason heard it all and a great fear came over him. now if his father had been able to live a sober life. And would soon the town was to go back to the saloon his father

He saw his father come reeling home; he heard the harsh, unnatural words spoken to his mother and sisters; and felt the cruel abuse which only a drunken man can heap upon his family. Again there were hard and pinching times. All the misery of those days which he hoped had gone forever came sweeping through his mind in that moment while he waited.

Reed Mason had gone to work in his thirteenth year to help support a neglected family. About this time the state enacted the local option law which allowed the towns to vote on the question of license. Fairfield had been one of the first towns to banish the saloon under this act. Then, the temptation being removed, Reed's father had left off his drinking ways and there had come brighter times at the Mason's. Reed was now in his sixteenth year. By careful savings he had lately been able to buy a handsome bicycle.

The persons whom Reed had overheard had by this time moved on; but he had caught enough to understand their scheme and to be thoroughly alarmed. Hastening back to his customer, he put out the light and locked the store.

Out in the cool, starlit night he had to think what he should do. The temperance people must be roused and notified of the danger. There was no time to lose: in ten hours the polls would open and the voting begin. Springing upon his wheel he sped silently and swiftly down the south road in the direction of Hayes. There was no need of stopping at any house in the village, for there would be plenty of time to tell them of the danger in the morning.

Farmer Weston's was the first place at which he halted. They had all gone to bed, but Reed knocked loud and long, determined to waste no more time than was absolutely necessary. An upper window was thrown open, and a projected head demanded: "Who's there, and what's wanted?"

"It's Reed Mason, and I came to tell you the whisky people are goin' to try and carry the election to-morrow. They reckon on taking the temperance people off their guard." His voice trembled with excitement as he continued, and this added to the pathos of his concluding words: "Won't you, Mr. Weston, come out and vote against them?"

"Why, bless you, yes. But I didn't know's there was any danger but what the temperance people would beat, anyway."

"There is; lots of it," he added, springing upon his machine. "I've got to hurry, because I've got to rouse ever'body in the township."

On Reed flew to the next house, and then to the next and the next. Waking the people at each place, he told them of the danger that threatened, and received from them a promise to turn out and vote on the morrow. On and on he sped, up hills and down hills; woods were now on his right, now on his left, and now on both sides, dark, lonesome and silent. Now he shot into the open country, the blue-black sky, with its ever-changing, starry patterns spread above him and the rolling farm lands stretching before him. At Brownson's he was sharply attacked by the farmer's dog. But Tige soon recognized a friend in the reproachful voice which addressed him, and in the most dog-like manner begged pardon for the mistake.

The roads were much better than spring roads are apt to be, and for this Reed was very thankful. But he was continually worried lest he should run upon some sharp bit in the dark and puncture his tire. If this were to happen he knew he should despair.

It was twelve o'clock when he turned north upon the road which formed the western boundary of the township. He knew now that he would not be able to rouse every one; but he determined to reach the most distant neighborhoods and call upon one or two persons in each and get them to spread the alarm the first thing in the morning.

When he turned east on the road which led back to Fairfield his heart leaped into his throat. Was that a fire in the village? Through the thin line of wood before him he saw a deep red glare which every minute grew brighter and brighter. He darted forward with increased speed. All sorts of fears flashed through his mind; he had come away from the store in such a hurry that he hardly knew what he done with that last lamp. Puffing and panting he forced his wheel up Long Hill where he felt sure he could locate the fire. Stretching his neck as he reached the brow he peered anxiously forward. Then he had a laugh for all his pains; for the fire was nothing more than the moon in its third quarter, slowly rising over the roofs of the sleeping town.

At Herrmann's his knockings awoke the whole family, and the children in their night clothes came trooping to the door in the rear of their father. Reed stopped long enough to get a drink of water; it was three o'clock when he rode out of the yard. Mrs. Herrmann, who had kept out of sight, now peeped from behind the door-casing.

"Vhere is he, Yackob?" she asked.

"Dere he coes. Shust see his vheels flash in the moonpeams."

"Oh!" said his wife in slow wonder. "Looks like he vas riding of two puzz-saws."

The children crowded around and they all stood watching until the rider disappeared over a hill in the road.

Reed kept this road west for six miles, stopping at most of the houses on the left. Then he turned south for three miles where he again reached the road which led over Long Hill to the village.

For the second time that night he forced his wheel up the long, weary ascent. From the summit he saw the first signs of the coming day; and felt that his night's work was done. He had ridden over thirty miles and stopped at nearly a hundred houses; only one corner of the township remained unvisited. But that would have to go; he was too tired to do more.

He stole quietly into the house and up to his room where he threw himself upon his bed determined to secure what little rest he might before his day's work should begin.

The voting began promptly at seven o'clock and proceeded slowly; but as the day advanced the interest steadily increased. The weather was balmy and spring-like, and the men formed in groups in sunny places. Every one knew pretty well how every one else would vote, and no electioneering was attempted; but this was made up by any amount of whittling and neighborly gossip.

When a new-comer arrived everything was dropped, and all gathered about and watched the proceedings while he cast his vote. Then they broke into little knots and awaited the coming of the next voter.

On either side two or three who were most interested kept count as well as they could of the way the vote went. This added greatly to the excitement, for the license, or whisky people, or "wets," as they were variously called, led from the first.

At noon it was generally agreed that the "wets" were about fifty ahead. Reed heard this on his way to dinner and his heart sank within him. Was his night's work to be of no avail? Was the saloon to come back to town again?

The "wets" had polled their full strength at noon, and there were no more to come. On the other hand the no-license people continued to come, now two and sometimes three, from the more distant parts of the township. The vote was steadily growing closer and closer. By and by it was agreed that the temperance people led, and a great shout went up from those gathered about the polling place. Every new arrival now helped to increase this lead, and the crowd greeted the voters as they came with cheer after cheer.

Reed, at work in the store, heard the noise and wondered what it could mean. As the whisky people had led at noon he naturally thought that they were the ones who were rejoicing, and felt very gloomy.

About the polls the excitement increased every moment. The scheme of the whisky people had been frustrated and they were sullen and silent. But the temperance people grew noisier and more jubilant with the arrival of each new-comer who swelled the excited crowd. The story of Reed Mason's midnight ride was told from mouth to mouth and lost nothing in the telling. At five o'clock the polls closed and the counting of the votes began amid breathless interest; although it was now only a question of how large was the temperance majority.

Reed, on his way to supper, stopped on the outskirts of the crowd, and learning that the vote would soon be announced waited to hear the result. Every one told him that the temperance people had won but he could not feel sure until he had heard the exact vote.

The sun had gone down back of Long Hill; everywhere was that soft evening glow which lights up all things and still casts no shadows. Suddenly from the window where the voting had been done, a voice which reached every ear, cried: "For license, 201; against license, 325."

There was a second's silence as if for comprehension, and then a great shout went into the air followed by hats and caps and coats and the wild waving of hands.

Mr. Wilson, the mayor of the village, caught sight of Reed, and stepping upon the spout of the town-pump, he steadied himself with one hand, while with the other he waved his hat above his head, and, as soon as he could be heard, shouted: "Gentlemen, I propose three cheers for Reed Mason. Except for him our town would have lost its fair name."

The cheers were given, and that, too, with lungs accustomed to outdoor shouting. Hardly had they ended when two stout fellows picked Reed up, and placing him on their shoulders, started down the street. The crowd fell in line, shouting and yelling, but this noise was soon changed for the clatter of tin cans and tin pans, and in a surprisingly short time any number of tin horns, each with its own discordant blare, was added to the din. A little later an immense bon-fire was started at the crossing of the principal streets, and the rejoicing was continued until late in the evening.

Altogether it was a glorious day, as the Fairfield *Flower* stated in its issue that week. In the glowing account which it published the editor capped his climax by comparing Reed Mason's ride to the ride of Paul Revere, and paraphrased Longfellow's famous lines:

"Through the gloom and the light,
The fate of our Fairfield was riding that night."

Lansing, Mich.

TAINTED LITERATURE.

BY JOHN L. WRIGHT.

Novels and short stories of certain current writers are working a widespread social evil. We refer to suggestive books. They who make them are neither hunters, hermits nor city vagabonds, but men, and to their lasting shame, women of ability. They are of those who figure in society. Nearly all are writers who would have reared enduring reputations had they used their talents properly. The books they write are always most elegantly printed and illustrated, for those who turn them out know that evil is a thousand fold more attractive if well attired. A full dress suit and a diamond stud or a *decolleté* costume cut to the extreme, will make conquests "where seraphs might despair."

Public attention is soonest drawn through the sensational. To create a literary reputation of any real worth requires, usually, years of abject toil. Thousands are possessed with the desire to have the public discussing

their names. Their ambition goes no farther. The wish to make this great, toiling world better and happier has never entered their hearts. Therefore, the literary market is flooded with the suggestive. Passion's path is portrayed as enchanting and full of romance. The snares found in it are never heard of in these stories. It would not do to tell the young men and women that the deviation from virtue's narrow ways, according to practical experience, generally brings regrets that are life-long. Sales would be curtailed. What volumes these are! In them the very last stair above obscenity is reached.

There is a certain limit at which these bidders for notoriety stop, for the good reason that they are compelled to. A little more letting down, a few bolder words, pictures a trifle more disgusting, would bring the writers under the pale of the law. So far as the publicity of a trial is concerned they would welcome it most gladly. It would bring the newspapers to commenting upon them, and then there would be a general demand for their books. To this extent these people would fairly rejoice in being brought before a court. A trial at law would, however, bring up two liabilities that they wisely know overweigh all other considerations. These are the danger of heavy personal expense and of conviction as a felon.

Mothers and fathers unwittingly buy books and periodicals in which vile sentences are scattered all the way through. The whole fabric is overdrawn and sensational, to say the least. They place these upon the home reading table, that the daughter who is hoping to soon enter society may become well informed through the medium of current literature. The father buys the book because it is extensively advertised. He has no time to glance through its pages. The mother buys it because it is being talked about. They are completely mystified when they discover that their daughter, reared in a refined home, doesn't see much in her French but "French novels," not much in the theatre but the style of a recent play wherein, during the leading act, the heroine jerks her lover's head from under the hammer of a pile-driver just as the weight begins its descent. They wonder that their daughter receives the attentions of the *blasé* youth and quietly ignores the young man of high aims. They cannot understand their child. Had a little time been taken to find out what she was reading things would have been revealed as by an electric flash.

A popular young actress, some time since, came to the offices of a metropolitan detective and tried to get his pledge to keep quiet if she published a "spicy" book. She begged the officer not to arrest her but wanted him to "persecute just a little." Why did she talk so? She knew that if she could be assured of a threatened prosecution the newspapers would "write her up."

This craze for the sensational is our great American excrescence. It has developed from our fast age. A day witnesses the making and breaking of fortunes and reputations. Regard for patient labor is blotted out. Fortune must come in a day and fame in a month or the flame is not worth the candle. The blame for the production of pernicious books cannot be laid wholly at one door, for just as the member of the bar says: "If there were no rascally clients there would be no rascally lawyers," so the literary-minded will declare: "If there were no cravers of the immodest there would be no purveyors."

We were at a news-stand the other day. On the pine table were two stories by standard authors, surrounded by forty-three of the kind the young lady would not like to hear mentioned if her mother were near. We asked the dealer why he kept this class of books. Said he: "People won't buy the high-toned style. The two you have in your hand have been on this table six months. They want the kind that has the 'snap' in 'em." Go to the public library and see how its frequenters pass by the great daily newspapers and eagerly direct their steps toward the weekly that contains only the salacious. The other papers are crisp and clean but this is always finger-marked and torn.

Years ago the claiming of homes from woods and prairie gave a practical tinge to the national character. In the new regions sprang up towns and cities peopled by those hoping to quickly become rich by developing the country. The only knights then recognized were those of the axe, the plow or the yard-stick. Wealth flowed in and with it, to a certain extent, an aristocracy. Simple tastes gave way to the extravagant, the plain to the pretentious, the real to the artificial. Hence it is that so often the sons and daughters of the rich, retired farmer see nothing in common with the plodding fellow ahold of the plow handles on the next section. The family of the prosperous merchant discovers no relation with the stripling behind the counter on the corner. All forget from whence they came. The daughter of the landed farmer too frequently wants no one if not a duke for a husband, and her brother the daughter of a palace car director for a wife.

But after all, what is the necessity or excuse for the suggestive story? What a wondrous land we have in its varied resources! What boundless and unworked fields it presents for the writers who are capable of tilling them. The great trouble with us all is that we cannot see what lies around us. No other nation exhibits the diversified industries that are to be found in America. Among the sixty-two million inhabitants of the United States are to be found those of every race. All types of men are here! Writers often think they must tour Europe to find material for plots and themes. Go down the streets of any representative American town and there will be found sights that should call forth dozens of novels. Step up and talk with those begrimed miners about the mouth of that shaft. Many of them can unfold tales as thrilling as ever inspired the hearers of a cowboy's campfire yarn. Visit the Swedish workmen in a great zinc works, or the patient girls tending the machine in that manufactory. They will tell of a life hundreds know nothing of. What a legend might be wrought from the few words scratched on a tin bottle and found in a mine. It was the last message a miner, hemmed in by an explosion, left to his wife and little son.

Is it necessary to study biographies or hunt through army records to find a more sublime type of devotion than his? Here was earth's holiest spirit and not in the reign of intellect, but down in the heart of a miner. What a story of heroism those few words tell. Think of that man delving in the dust, darkness and danger day after day. Contented was he if his wife and children were well and happy. His home was his empire. Yet this man was but one of scores of unknown heroes who toil each day in our great commercial industries.

The probe of the surgeon is not for the public gaze. Let the exhibition be something that shall unconsciously lead us to a nobler mode of life and therefore a happier one. We want "genuine American" stamped on our people as well as on our tin and zinc plate. Our people must be American in their ideals. We are surfeited with bankrupt earls and marquises. We ought to sweep from our libraries books that tend to inspire a society that will accept men at its balls and banquets solely through their self-assertion—a society that frequently finds its titled princes to be foreign forgers.

Give us books that place America on a par with any nation of the globe, books that will show our young people that a high standard of manhood and womanhood is the only condition that will make them happy and the world better. Let us have characters portrayed that will bring them irresistibly to see that noble, queenly virtue in woman is the only power that will lead man to stand before the world in his truest grandeur. Create types of life in the novel which convince them that brave, fearless, honest manhood is the sole, earthly inspiration that will cause womanhood to reach the highest ideals of love and reverence.

Chicago, Ill.

THE ONWARD TENDENCY.

BY LADY HENRY SOMERSET.

There is nothing in life so full of encouragement as its constant tendency to sublimate. No one can watch the process of his own evolution or that of those about him and not perceive that a well-ordered life, entered upon generations back and unbrokenly pursued by the descendants of those who started in that way, results in better health, stronger mental powers, a more genial disposition, and more regnant will than we are likely to find in ancestors and descendants who pursued the opposite way of living.

But we shall be asked, "What do you mean by a well-ordered life?" I answer in the famous phrase of Bishop Butler: "One that is conformable to the constitution and course of nature." But another question will now follow, "How do you know what is conformable?" and I answer: "We know by comparing different courses of conduct for long periods of time which one of those courses gives the best results in physical vigor, mental acumen and moral power."

No one will deny that the consensus of opinion from the dawn of history up to this day declares that a temperate life conduces most to man's development, in the best sense, throughout all the ranges of his complex nature. Concerning this proposition no sane person will raise an argument. We know, too, that as mankind emerges from savagery into civilization the process of sublimation steadily goes on. A Hottentot can carry an enormous quantity of gin, so travelers tell us, and still make a straight line as he walks. This is because his nervous system is but slightly developed, and the brain which is the culmination of that system is comparatively inactive. But the white man, toned and tempered by ages of intellectual activity, has acquired nerves so much finer and more sensitive that a small amount of gin will set his steps upon a zigzag. It has well-nigh passed into a proverb that the man who has most brain grows dizzy first from the use of alcohol; and the same is true of all brain stimulants and narcotics, for the very patent reason that the finer-fibred nervous system is more easily deranged, even as a watch of the most delicate mechanism would be injured by a blow that would not in the least affect what is called in common parlance "an old turnip." For this reason as the processes of refining, sublimating, and specializing go steadily on with the general development of the great world-life, it is reasonable to expect that man will turn with distaste from foods and drinks that were attractive to the less highly sensitized appetites of his ancestors. We have reason to think that in early ages the food was eaten uncooked, even as it is now by many savage tribes, and blood was not unfrequently the drink of warriors, while now such a regimen would be unspeakably nauseating to civilized men. In former times the hog was well-nigh the central figure in the menagerie of the shambles, but now he is not much eaten by the most refined, while beef and mutton are less favored than the finer flesh of fowl and bird. I know a literary character, who, on being asked to choose, has always said: "Oh, give me anything that flies." Perhaps we of this age have had a winged vision to replace that of Peter on the Jaffa housetop. At any rate it is apparent that the blood of humanity is cooler (even as the earth itself has cooled) and a milder diet seems better suited to our need.

It will be generally admitted that the proportion of farinaceous and vegetable food is gaining in each generation and that fruit was never used in such large quantities as now. This, as a matter of course, results largely from the incalculably increased facilities of inter-communication which now exist between different zones so that the best products of each can be placed at the service of all. But a change is slowly coming over us by the usual noiseless, subtle but unceasing processes of evolution, and through it we are rising from the purely animal to an almost ethereal type of being. The great American inventor, Edison (whose disregard of food, and whose total abstinence from alcoholic drinks are among his best known peculiarities), has said that he expects the time will come when, with all his other "witty inventions," man will invent a food that will contain and combine all that is desirable for nourishment, and all that is attractive in flavor. This he will carry in his jacket pocket, putting a pinch of it upon his tongue from time to time in a fashion analogous to that of snuff-takers in other days. Perhaps this may be going a little farther than most of us can follow, but there is reason to believe that changes as great will yet be seen in the food and clothing of mankind and in their modes of heat and shelter as have already taken place in their methods of transporting material and transmitting thought.

For myself I am not a vegetarian but I clearly recognize that the society which has honored me with its leadership is laying strong foundations for those symmetrical and exquisite towers and temples of humanity that shall yet rise in the crystalline air of a purer and better reasoned civilization. It is pleasant to remember that every sincere effort made to advance the interest of humanity helps every other method in a downright practical way. I should like to enforce upon my own mind, and the minds of any who may do me the honor to read this, the stirring words of the great American poet, James Russell Lowell:

"New occasions teach new duties,
Time makes ancient good uncouth,
They must upward still and onward,
Who would keep abreast of truth."

Eastnor Castle, Eng.

THE TEMPERANCE DEMONSTRATION—FROM AN OPERA BOX.

BY FRANCES E. WILLARD.

On December 6, 7 p. m., out of sight and out of mind a group of American white-ribboners watched the culmination of England's "Temperance Demonstrations" at Covent Garden Theatre. We had seen the Metropolitan Opera House, New York, which holds five thousand, packed like a sardine-box at eleven o'clock a. m., when the National W. C. T. U. convened there in 1887, and similar audiences had rallied when our chief speakers were announced at great conventions; but legislators were scarce as hen's teeth in those gatherings, while among the one hundred who have addressed meetings here and in the overflow at Exeter Hall, thirty are Members of Parliament, and, instead of one, there are thirty-eight temperance societies represented by well-nigh two thousand delegates. "John Bull's tight little island" has its advantages; he claps his hands, and presto! the clans gather and mass their forces for weal or woe. This time it is for weal; a searchlight glance around the splendid auditorium proves it.

SPEAKERS AND HEARERS.

These people belong to the "happy mediocrity," the comfortably well-to-do, who have invested rather than spent their time; have sown clean wheat instead of wild oats; have "looked up and not down, forward and not back, and lent a hand." On the platform are gathered the accredited officers of these reputable people, from the

eighty-four out of one hundred and seventeen counties in Great Britain and Ireland in which the temperance vote predominates. An opera-glass seldom focuses so many leaders. That fine head and hale figure of a man sixty years old or thereabouts in the center of the group is Sir Wilfrid Lawson, president of the United Kingdom Alliance, which is far and away the greatest temperance society in England. He has been the Parliamentary leader, too, for thirty years. When he entered the House of Commons the temperance people said: "Will you move to put the power of license or no-license in the people's hands?" "Yes," was his sturdy answer, "if I can find one man to second the motion we will begin to hold temperance meetings at public expense for the education of Parliament." On the first vote he had thirty-seven out of two hundred and ninety-seven; including pairs, they counted forty, and were called "the forty thieves." He has now a majority of thirty-six. The savor of wit has made Sir Wilfrid's wisdom attractive to those even who do not admit his logic.

A POLITICAL JOLLIFICATION.

To-night, when he rises to congratulate the friends of temperance on their greatest gathering, the house rises with cheers and handclapping, closing with "Kentish fire," a sort of punctuated clap that increases to an effective climax. Somebody tried to start "He's a jolly good fellow," but the sober minded "temperancers" (as Germans call us) will not give their time to a mere political jollification. Perhaps Sir Wilfrid is more than usually impressed on this most impressive occasion with a sense of the supreme dignity of the leadership he has so honestly won; at any rate he heeds the dictum of Dr. O. W. Holmes, who thought it is not always well to be "funny as you can." His speech is clear-cut and cogent as ever, but mostly minus humor. He said the temperance party could not understand "why a handful of magistrates should be allowed to protect their own families from the incursions of the liquor traffic into their neighborhood when the poor man had no such power." This was the essence of the bill and of the speech. He hoped that before another twelvemonth passed the people would have in their hands a powerful instrument with which to raise the level of their national life and clear the way for a brighter, better and happier future for a great and noble country.

A LEADER OF WOMEN.

Sir Wilfrid, then, without a word of comment, pronounced the name of Lady Henry Somerset. (It was refreshing, by the way, to attend a temperance meeting where no introductions were indulged in.) This leader of temperance women was "loudly cheered" (so the morning papers said) as she came forward from her seat at Sir Wilfrid Lawson's right hand, and her statesmanlike arguments were worthy of the House of Commons at its best. (Lady Henry is now making addresses in Wales, and does not know a word about this opera-box voice of her comrade from over the sea.)

OBITER DICTA.

Augustine Birrell, M. P., was the next speaker. He is the well-known author of "Obiter Dicta," and a "Life of Charlotte Bronté," and married the widow of Hon. Lionel Tennyson, the Laureate's eldest son. Mr. Birrell is himself the son of a clergyman, and worthy of his antecedents. His admirable speech was based on rendered reasons spiced with humor.

Next came the wiry and fiery young Welsh orator, D. Lloyd George, M. P. He said the drink was England's most dangerous dynamite. Some men were like weather-vanes; they showed which way the wind blew. But other men were like the mountains, that determine which way the wind should blow. The temperance people were a mountain range, and the direct veto bill the loftiest of its peaks. In Wales they placed the temperance question at the front, and in thirty-four Parliamentary contests only two were won by their opponents.

A HISTORICAL GROUP.

Mr. T. B. Whittaker, M. P., (son of the veteran temperance lecturer) did credit to his bringing up in the incisive speech that declared: "Behind this audience is the Liberal party and the flower of the English democracy." He might well say this, as one hundred and forty-two chief (official) labor leaders have recently called upon the government to pass the bill.

Canon Murnane represented the Catholic church. From my opera-box he looked one of the largest figures in that crowded historic group, for behind him I saw looming St. Peter's cathedral and the wise old Pope, whose "modern spirit" means so much for the old church.

The weighty figure and well weighed words of Samuel Pope, Q. C., were a notable feature of the evening, and the dapper little working-man, introduced by Joseph Malins (the Good Templar chief) as "Sam Woods, the collier," was most welcome, as was his vigorous speech. He said alcoholic liquors bewildered the working-man to his ruin, he could never rise while this temptation stood across his path.

IN BROTHERLY PROPINQUITY.

Rev. Hugh Price Hughes, chief reformer of the great Wesleyan Cummunion, rose to the occasion as he always does, and the audience rose with him to cheer and indorse. He defied the House of Lords to cheat the people out of this bill, and showed that, while in legitimate industries labor receives the lion's share, its proportion of profits in the liquor trade is ridiculously small. Great speaker that he is, Mr. Hughes said he had never before faced a meeting so significant and so great. But to my mind nothing in the whole evening was more prophetic than to see this Methodist seated beside the Catholic Canon in brotherly propinquity.

And now came Canon Wilberforce, whose name is "a spell to conjure by"—not more in England than throughout Christendom. But this beloved leader has been seriously ill for some months back, and the resolution that he was to second had to be read by the secretary. It called upon Her Majesty's government to place the direct veto bill at the front on next year's program, and the eloquent and witty Canon—who will never forget the affectionate enthusiasm with which that audience received him—said little more than that "our century plant of temperance is about to bloom,—woe to the hand that hinders the opening of that perfect flower."

A FOREST OF ARMS.

Mr. W. S. Caine now stood forward (he had been making one of his telling speeches at the Exeter Hall overflow, where Lady Henry and other leading speakers also went after addressing our audience). The usual vote of thanks to Sir Wilfrid as chairman, having been proposed by Mr. Caine, was seconded by Canon Barker in his mellow tones, and the snapper was put on this whip-lash of a meeting when the people loudly called for that Nestor of the temperance movement, Mr. J. H. Raper, who handles an audience as a skilful mother does a restless child, only he never puts it to sleep. No one scored a more signal success than he did by delighting a crowd that had already listened that day to scores, and that evening to sixteen speakers *bien entendu!* But so far were they from being tired, that when Sir Wilfrid, in his hearty way said, (on the resolution of urgency): "Those in favor vote with both hands," up went a forest of strong British arms, like the spars along the Thames.

Well, in his day Garrick wrought his wizard spell in Covent Garden (not in this building, but in some one of its predecessors) and so did Kemble, Matthews, and Macready. Here Grisi and Mario, Patti and Albani charmed unnumbered thousands; here Richard Cobden and John Bright were the central figures of the Anti-Corn law agitation; but never, in my way of thinking, has the great, bright scene been fairer to behold by men and angels than on this happy night when home folk met to plead the sacred cause of a clear brain, an untrembling hand, a steady-beating heart.

Reigate, Eng.

"FALLEN" WORDS.

BY ELIZABETH CUMINGS.

Unlike men, words do not seek bad company, but once in it, their position is even more surely lost for all good and dignified uses. Witness the word saloon, twin to the French salon, and coming straight to us from the German "*saal*" a hall. Born and reared in a village of about five thousand inhabitants I know not what a grog-shop was called thirty years ago. I remember certain places never entered by the better sort, known as "canal groceries," and certain forbidden quarters said to be infested, my old-fashioned liquor-hating father said, with "Hell Holes." But if they set above their doors the word "saloon," I do not know.

But fancy the amazement of the Marquise de Rambouillet, and her charming train of ladies, and later of Mme. de Stael, Mme. Roland; and the sprightly women of the French restoration, could they know that a salon has come to mean, not an elegant apartment set apart for the exhibition of pictures, or the meeting of intelligent and cultured men and women, but a groggery, more or less expensively appointed, but still—a groggery. Fancy, too, an American poet of this year of 1894 saying of his hero as did Wordsworth: "He had descended from the proud saloon!" The finest cabin of a steamer is still called a "saloon," but I know of no other appearance of the word in respectable society in our own land, and that no respectable woman is expected to enter what currently passes by that name, I know by personal experience. Not long ago while shopping in my own city of Chicago, suffering intensely from nervous headache, I asked a policeman to tell me where to find the nearest drug-store, for I was in a locality seemingly bereft of these ministers of comfort. He indicated a corner, and I set out, giving heed to my steps because of orange peel, mud, and general slipperiness, besetting and upsetting. Arrived, as I supposed, I mounted several steps and entered a door without looking at the windows, much less the sign. I have a confused recollection of a babel of voices, then a sudden silence, a stretch of polished mahogany, and gleaming glass, and men standing about looking toward me. But I remember vividly the young man in a white linen jacket nearest me and the entrance. He held a napkin in his hand, and with parted lips, and wide open eyes he advanced upon me very much as if I were an intrusive hen, which he must circumspectly "shoo" out of the place. He shook the napkin, and essayed to speak. Of course I relieved him instantly.

Last summer, en route eastward, we stopped over night at Detroit, and in the morning I rose with the weariness of several weeks of overwork throbbing in my temples. Eight hours of railway travel were before us, and knowing something must be done to quiet the pain, I told Timotheus I would meet him at breakfast, and slipped out while he was doing his last prinking. I was gone, perhaps, ten minutes, and on my return joined him without a word, sure that if I did not volunteer to tell where I had been I would be asked. He waited perhaps three seconds. Then came the expected question. I replied quietly, that I had gone a bit down the street for a drink, and that I believed I was going to feel better.

"A drink!" he echoed in astonishment. "If you feel so bad you needed brandy or something, why didn't you have it brought up to our room, instead of going to a drug-store?"

"No one knows better than you I don't drink 'brandy or something,'" I replied.

"But you said you went for—a drink," he protested.

"I did. What I bought was an effervescing beverage charged with gas, and made out of *aqua pura* and *bromo seltzer*."

A few weeks ago while driving with an old school acquaintance I was again in the clutch of my arch enemy, and as we neared a drug-store I begged him to stop. He offered to do my errand, when I explained that I had best do it myself, "for," said I, "I want a drink."

"Don't stop here for it," he said nervously, and giving me an odd, apprehensive glance, "I am sure we have a little whisky at home, and if we haven't, I'll go and get you some."

Again I had to explain, though this man knew me very well, that my "drink" was a very innocent compound guiltless of any sort of spirits. Alas, once upon a time all my little world would understand my entreaty for "a drink," to mean a wish for water. Two dear old people who always understand me, understand that phrase when I use it now. But so identified has it become with something the antipodes of my favorite tipple, old friends, and even Timotheus can be misled when, reverting, for fun, to my childhood phrase, I, who count myself a temperance woman, say, "I want a drink." To such depths have words "fallen" in evil company.

South Evanston, Ill.

CAPE NEWS.

DEAR UNION SIGNAL:—On September 4, I left the fair city of Durban, Port Natal, for a steamer trip of twenty-four hours. It was the plan to land at East London, reconnoitre for volunteers, form a union, and then go on to Burghersdorp, one of the villages of the interior, where the temperance army possesses a fine contingent in the shape of a Good Templars lodge, which was asking us to organize a local W. C. T. U.

Mrs. Leavitt and the "third and fourth round-the-world missionaries" had been to East London, and the result of their visits yet remained, though they had not been able to effect a "branch." It is a work requiring time, as it is necessary to have a long, plain talk with each lady named for office about her "duties," and hear, in return, the needs and possibilities of the community. I find that foundations laid in this way are almost sure to stand, and the work is much better done than when the organizer goes on without having left a sort of individual impression We were surprised and pleased with the interest manifested in the meetings at East London, and predict for the new union warm sympathy and active help from the "Ministers' Association" and the leading church workers.

Miss Campbell, stopping at Burghersdorp a few months since for a little rest, while returning from the "Teachers' Association," had left an impress there favorable to the W. C. T. U.; so we wended our way to Grahamstown for the fourth annual convention of Cape Colony, with two new unions to report. The convention was a success from commencement to finish, there being sixty-five delegates present, all the local unions and Y unions represented but four, and every superintendent save three in her place. When I tell you that the eighteen "Western Province delegates," including four of the general officers and three superintendents, left their homes before midnight Wednesday, carried their own bedding and a greater

part of their food with them, and traveled continuously until Saturday at six o'clock p. m., you will get some idea of the difficulties that have to be surmounted in holding our Colonial conventions.

Railway officials are very courteous to the white-ribboners in this country, as I think they are everywhere, and a special carriage was granted the ladies, much to their convenience, both going and returning.

We left Grahamstown at nine o'clock Wednesday evening, the convention having closed with a reception to the delegates at four o'clock at the "young ladies' high school" kindly given by the principal, Miss Lowe. Thursday afternoon at the highest point on the Karoo we ran into a snowstorm. It was the first experience for some of our Colonial girls. The Americans, of whom there were six, enjoyed getting out at a "siding" and snow-balling for a few minutes. By nine o'clock the next morning we seemed to have reached the region of perpetual spring, and having to stop at a junction for about an hour and a half, after we had breakfasted some of the more active members of our party "walked on," the "guard" stopping for them a mile or two further on. It was quite a novel journey, like keeping house on wheels, and certainly a most restful and enjoyable holiday for hard working white-ribboners.

The following week I went to Cape Town to a purity meeting, which department is to receive special attention this year, for every effort is being put forth to get a repeal of the dreadful C. D. Acts. Other meetings were also held at Cape Town, and the third Demorest medal contest for the Colony at Wellington occurred about this time. It takes quiet courage to hold these contests in the midst of a wine farming population, and it is not surprising that they stir up much criticism. They also stir minds and consciences, and many converts to total abstinence and prohibition are being made now.

As Miss Pride and Miss Cummings are going home this year for a much needed rest, Miss Campbell was elected president, and Mrs. Helm, of Grahamstown, took her place as general vice-president, which are the only changes made in the officers. Miss Dudley, of Wellington, was appointed Miss Cummings' associate, and will look after the interests of the Y Branch in South Africa this year, while Miss Cummings will engineer the interests of the South African Y Branch in England, America and wherever she goes.

One of the most enjoyable weeks of my life was spent in Wellington at the close of October. It was the occasion of what is called the South African Keswick convention. Ministers and missionaries from every part were present, and the recital of experience and self-denial were sometimes thrilling. At the beginning of this month I made a journey of two days and nights to Queenstown, there organizing a local union. Thence to King Williamstown on a similar mission, and then to visit East London, where I find the work fully established and growing in interest. I hope next week to reach the "Transkie," for a visit to Mrs. Sprigg, who is president of that district, and of whose faith and labors I might have much to say to you.

The latest venture of the Colonial W. C. T. U. is a little monthly paper, a very much alive little paper, with Miss Campbell and Miss Sears as editors. This paper is sent forth without a penny or a postage stamp appropriated, but it goes out with a spirit of prayer and faith and sacrifice, and I have no doubt but that the edition will appear promptly and regularly from month to month. This paper is the organ of the South African W. C. T. U., and is called *The White Ribbon for South Africa.*

We are not yet in possession of news from the World's and National Conventions, but though we have to wait for a monthly mail we enjoy the DAILY UNION SIGNAL from year to year as only strangers in a strange land can.

Yours in the Master's service,

ALICE R. PALMER,

Fifth Round-the-World Missionary.

Wellington, Cape Colony, S. Africa.

AN ANSWERING CRY FROM THE ORIENT.

DEAR UNION SIGNAL:—By the last mail I received a copy of a Chicago daily paper. In a column headed, "A Cry From the Orient," occur these words: "Christianity was widely spread in Japan when in 1837 the Christian missionaries, combined with their converts, caused a tragic and bloody rebellion against the country. It was understood at the time that these missionaries intended to subjugate Japan to their own country. It was this which caused the prohibition of Christianity in Japan. Christianity has brought riot, bloodshed and rebellion in its train. Verily it has brought a sword instead of peace. The government was forced to drive out the Christian missionaries in self-defense. . . . . It was then that the audience of four thousand men and women—most of them Christians, rose to their feet and cried, 'Shame, shame,' upon the missionaries they themselves had sent out."

Is this an actual fact? Did such a disgraceful scene really occur in an American city in the year of grace, 1893? If the reporter for this paper manufactured the account, then to what depths has journalism fallen, and what can be said of an American public that will tolerate such falsehoods! But if such an occurrence actually took place, I have no words to adequately express my indignation and astonishment at the ignorance and anti-Christian sentiment of that American audience. Was there no one present sufficiently well-read in history to contradict such an utter subversion of facts?

Three hundred years ago the Portuguese Jesuits were accused of plotting to overthrow the government. Whether this be true or not we have no means of knowing; many students of Japanese history doubt it knowing the extreme suspicion with which foreigners were regarded by the government at that time, and its readiness to take alarm at most trifling causes; but the fact is that instead of a rebellion on the part of the Christians, the government waged a most cruel and bloody persecution against them.

But what have Protestant missionaries of to-day to do with the intrigues of Jesuits centuries ago, admitting the very worst to be true? Yet the enlightened Chicago reporter puts the date *1837*. It was not until 18*54* that Commodore Perry opened the country to foreign commerce.

What is to be said about the anti-Christian sentiment of an American audience that would so readily accept the unsupported testimony of one man, a heathen priest, who to be consistent with his own faith and practice, *must* oppose Christianity, and which in doing so rejects the repeated assertions of Christian brothers and sisters who have been working in Japan for forty years? Do they think that after having lived blameless lives at home, and being accepted by mission boards after most careful inquiry into life and character, a few years in Asia have turned them all into base hypocrites? Do they doubt the statements of scores of Christian travelers, who often spend months among us, investigating mission work for themselves? One of these after going about independently for many months, not as a sightseer, but as one who had come to make a careful study of missions for himself, said in my presence, "I heard many severe criticisms of missionaries from so-called Christian people before leaving home, and from tourists and officers on steamships. On my return it will afford me exquisite pleasure to say to them, '*You lie.*'"

Who are the people that have been pleading for treaty revision for Japan and justice for China? Missionaries. Who are the people that during floods and earthquakes leave homes of safety and go to earthquake centers and flooded districts to succor the injured and needy? Missionaries. Do Shinto and Buddhist priests go upon such errands and at such times? Never. Who are working for the very poor, extremely ignorant and morally degraded, as a large proportion of the people of this land are? *Not* the priests. By translations from Shinto and Buddhist periodicals, which we read every week and which state repeatedly: "It is not the encroachments of Christianity we bewail, but the depths of immorality to which the priesthood has sunk," by the testimony of their own people and by what we are constantly seeing and hearing for ourselves every day, we must denounce these "blind leaders of the blind." Yet when one of their number states to an American audience falsehoods against American citizens, "four thousand men and women"—most of them Christians—rise to their feet and cry, "'Shame, shame,' on the missionaries they themselves have sent out."

Who "marched through the streets bearing banners inscribed, 'The Japs must go'?" Just such people and of the nationality that constituted that enlightened audience. We are accustomed to being maligned by dissipated, irreligious foreigners in the ports, the worst heathen around us, and of having just such statements made publicly by priests, but almost always there is some Christian Japanese present who rises and denies the false charges; but to have our own brothers and sisters in America show such antipathy and injustice is more than we can bear, and we hang our heads in shame when we hear other nationalities here scornfully criticise the excitability and ignorance of American audiences.

What other weapons do such priests as those who were now your guests use against us besides falsehoods? Stones. Outbreaks are constantly occurring that must be suppresed by the government. We have just been suffering from one. In addition to breaking the church and stoning Christians, they threatened to burn our houses, making it necessary to have them guarded night and day.

Why is it that treaty revision does not take place? Other nations have signified their willingness, the United States leading the way. The fault now lies entirely with the Japanese. The delay is caused by the people of the nation not being able to agree as to what they want. They say treaty revision must rest on a basis of perfect equality, yet very inconsistently say: "We deny to foreigners the right of residence in the country." Therefore, for the present treaty revision is held in abeyance.

We must confess that the dense superstition and ignorance, the injustice to womanhood and the moral degradation of the people around us so blind our eyes that we cannot appreciate "the truth and beauty which lie embodied in religions practically unknown to Christendom, and which were laid bare to the wondering and almost reverential eyes" of that Chicago audience. "By their fruits ye shall know them."

For eleven years a resident in Japan.

ADELAIDE DAUGHADAY.

Tottori, Japan.

BY MATILDA B. CARSE.

By faith they passed through the Red sea as by dry land: which the Egyptians essaying to do were drowned. By faith the walls of Jericho fell down, after they were compassed about seven days.—Heb. 11:29, 30.

Who were these that accomplished such great things through faith? Men and women of like endowments with ourselves. They had their shortcomings just as we have, and they had recourse to the same mighty God for help "who is the same yesterday, to-day and forever."

Will the Temple be all paid for in two years? Without a doubt if we exercise the same faith which animated the children of Israel when they crossed the Red sea. No doubt among them were to be found those who murmured against Moses and said: "This is a foolhardy undertaking, we shall all be drowned before we get across this terrible water." These were among those who fell in the desert; failed to reach the promised land because of their unbelief. It was only the faithful whose eyes beheld the wondrous sight of Jericho's massive walls crumbling to pieces after a peaceful army with prayer and song had marched around them for seven days.

The white ribbon army will see wondrous things done in the next two years if they continue in faith nothing wavering, giving all they can themselves to the Temple and inspiring others to do the same. That there are those in our midst who are trying to sow the seeds of mistrust is painfully evident; they are bound to make paying for the Temple as difficult as possible, but they might as well try to turn Niagara's current. This work is of God and no opposition will prevail against it.

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The following letter which was addressed to Miss Johnson from Mrs. S. M. Bowerman, president of the W. C. T. U. of Ingham county, Mich., will, in a measure, show what kind of opposition is at work to undermine confidence in the Temple enterprise. Mrs. Bowerman enclosed a check for $100, and desires her name placed on the Michigan tablet. None more deserving will be found there, we are sure. She says: "This money has been consecrated to the Temple for over a year. I visited it in the summer intending to give the money then. I called on Mrs. Carse but she was not in the city at the time, and one good woman in the Temple advised me to wait until after the National Convention; that I, perhaps, then would change my mind about giving it. Amid opposition in many ways I was persuaded to wait, but was not persuaded to change my mind.

"I attended the National Convention and I am of the same opinion still that I was on reading that outrageous attack on the Temple and its founder. The Temple is all right, and Mrs. Carse is too. I wish to assure her of my sympathy in all she has had to bear, and my disgust for the one who so unmanfully has worked against her and her project. When papers containing the attack were put into my hands through the postoffice by the half-dozen, they went into the fire, save one I keep. May the Lord bless and prosper the work, and may it prove a greater blessing to this and future generations than we can ever ask or think. My county has raised $70 on its pledge; we will soon complete the $100 and send it."

The W. C. T. U. president of Hancock county, Ill., in sending her dollar gift to the Temple says: "'It is only at the tree loaded with fruit that people throw stones,' is an old Persian proverb. Judging from the amount of pelting the Temple and its builder have received of late, there must be some fruit, and good fruit at that, on that tree."

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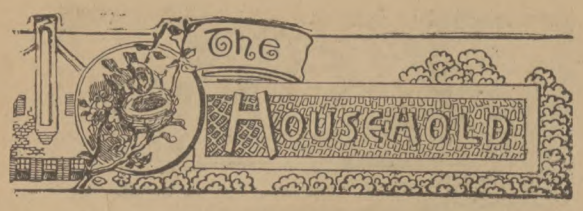
Nine cents have been received from Rochester, Ind. The following lines without signature were found enclosed with it: "Little Marion Ross died and the enclosed was found in her mite-box. Mrs. Ross called and left it." Some friends in San Jacinto, Cal., who do not wish their names published, send $2 to the Elizabeth Comstock tablet; $2 for the Julia Ames memorial, and $1 for the Madam Willard window. One dollar has been received from Mattie Dickson, Marshalltown, Ia., for the Whittier clock. The contents of dear Rosie E. Bennett's mite-box continue to be sent quarterly; $2 has just been received from it through her faithful mother. And yet dear Rosie has been in heaven over two years. "Though dead she yet speaketh."

***

The Winfield W. C. T. U. of Kansas sends $32.13 on its pledge, making $88 paid. Cedar county, Iowa, W. C. T. U. sends $28 on its pledge. From Courtland, N. Y., W. C. T. U. $15 comes on its pledge. Mrs. H. R. Osborn sends $31.35 for the North Johnstown, Wis., W. C. T. U. She writes: "We will be very proud to have the name of our union inscribed on the Wisconsin tablet in Willard Hall. I had the pleasure of visiting the Temple during the summer, and was delighted with it. I do hope and pray the Lord will incline the hearts of the people to respond to your call, and that our 'House Beautiful' may be paid for in two years."

***

The offer of a solid silver Temple souvenir spoon to all who fill a mite-box during 1894 is causing great activity in our mite-box department, as very many are sending for them; $3.65 must be placed in the box, and the boxes filled, but cannot be counted on the hundred dollar pledge of any union, as we cannot afford it. It must be an individual gift. Send to Mrs. Matilda B. Carse, The Temple, for mite-boxes and all things pertaining to the Temple. All drafts and money orders should be made out in the name of William D. Preston, and sent to Miss Sara G. Johnson, The Temple, Chicago, Ill.



A LITTLE LETTER IN RHYME.

Dear Friend:—

The world is wide
In time and tide
And—*God is guide;*
Then do not hurry.

That man is blest;
Who does his best,
And—*leaves the rest;*
Then do not worry.

Yours faithfully,
—*Charles F. Deems.*

"ONE SOLUTION."

BY G. E.

I looked out of my window on Christmas eve, my heart heavy within me, for the realities of life faced me with sad, gloomy and mocking eyes, and the gay, good-humored crowds, with their holiday cheer seemed only the stage setting for a few hours of the endless drama of sin and sorrow played nightly in our streets.

Bitter voices spoke in my ears and said: "We are the great realities; it is we who are always here! In a few days the good will, and the joy, and the mirth will have vanished from the streets; they will not be here as long as the holly decorates the shop windows. But we, who are sin and want and wickedness will be here all the year; the Christmas spirit is very beautiful, but it only lasts for a day or two; *we* are the realities; it is we who live!"

And my heart knew that the bitter voices spoke *some* truth, and I questioned in myself why it should be so! Why, after eighteen hundred years the essence of life should still be so untouched by the spirit of the One in whose honor the church bells would ring their most triumphant peals that very night, and whose followers almost all in that great city claimed to be.

And as I pondered, I fell asleep and dreamt. I found myself in the court yard of an Eastern temple. The early sunshine stole through the white marble pillars and fell on a little group gathered around a central figure seated on one of the great stone steps, talking to the people. He was a man with a face so careworn that not one sorrow in the world seemed to have passed him by, and yet with such a strong, kindly and serene aspect as I have never seen before. As I joined the group and bent forward to listen to the Teacher's words, we were interrupted by a small company of men who hurried across the court-yard, pushed the listeners imperiously aside, and placed themselves in front of the Teacher. Their dress and bearing denoted them to be chief men and rulers. Their faces were of many different types, intellectual, cynical, scholarly and sensual; all of them looked defiantly at the man who faced them, and contemptuously at a woman who stood with them, her shoulders bent, her face hidden in her robe.

"Master," said the eldest man, with a sneer in his voice, and pointing to the woman, "this woman was taken in adultery! Now, Moses commanded that such should be stoned, but what sayest thou?"

All the people stood silent; the Master answering nothing, turned from them and wrote upon the ground.

Again they ask.

And He stood up and said unto them: "He that is without sin among you let him cast the first stone at her."

And one by one each man went out. And Jesus was left alone with the woman. And He said: "Hath no man condemned thee?"

And she said: "No man, Lord."

And He said: "Neither do I condemn thee; go and sin no more." . . . .

And the vision faded, and I slept, and dreamt I stood in the park of a great modern city, and I saw again the figure of the Teacher standing under the shadow of a great tree. And up the asphalt pavement came a band of women toward Him. They were women of to-day, and I knew in my dream that the name "Master" was breathed by their lips with awe and reverence and love. Where the men had mocked and sneered they bowed down and worshiped. With the women came a girl who laughed and shrugged her shoulders disdainfully till she stood before the Man they called "Lord," and then she bent her face and covered it with her hands.

And the women told the same story that had been told in the Eastern temple, and asked the same question; and they received the same answer: "Let her that is without sin cast the first stone at her!"

And as these words were spoken, immediately with one impulse the women all pressed forward: "Dear Lord," each said, "I never sinned as this woman has done." "My faults have been great, O Lord, but not like hers!"

And I awoke, and looked out on the stars in the sky and the lights in the city. My heart burned within me, and I longed for the morning when I might go out into the world and find some one to whom I could say: "We have both sinned; will we not both tell the Master and 'go and sin' no more?" And in the night watch these words, which I had read somewhere, made a new vision, and a new light came into my deep longing:

"Country primroses! fresh and sweet!
Violets! only a penny a bunch!"
A young girl cries whose weary feet
Tread many a muddy city street,
While rich folk idly dine or lunch.

Repletion theirs! starvation hers!
How long will those pale flowers keep fresh,
If no heart-yearning pity stirs?
How long, ere she no more demurs
To sink the spirit in the flesh?

Ay; sneer and pass the other side!
But when Christ comes, of this be sure,
'Tis not her shame He will deride,
The shame is yours who have not tried
To keep His blossoms fresh and pure.

Toronto, Can.

A TEACHER OF MOTHERS.

BY J. FOWLER WILLING.

There can be no higher work than teaching those to whom God intrusts His best service, the care of little children. According to the old Scotch proverb, "An ounce of mother is worth a pound of clergy." The millennium will come when mothers do their work well.

Elizabeth Harrison has written a book, "A Study of Child Nature," to help Christian women in this most lovely and difficult task. I want to say a word about it, not only for the pleasure that it gives one woman to speak of another's beautiful work, nor alone from the hope that young mothers who are at their wits' end, may be led by this woman of genius to sow aright the divine seed from which they may reap richly and help gloriously the coming of Christ's kingdom, but to acknowledge a personal debt.

When I met Miss Harrison a few years ago, she gave me three principles that I have done my best to pass to those who are working to help people to be good. She told me how she teaches children: 1. *Absolute human equality.* That is the soil in which our Declaration of Independence strikes root; neglected, it turns out rank crops of tyranny, anarchy, communism and all manner of noxious weeds. 2. Every soul must be given an opportunity to express its good sentiment in self-sacrifice. Violation of that principle is at the bottom of all sentimentality and fanaticism, 3. *We must give our best.*

Miss Harrison taught this lesson once to a kindergarten of the petted children of the rich by a Christmas object lesson. She had them fill a tree with presents for some very poor children, requiring them to bring only the things that they thought most of. There were some bits of pathos in the partings with the dearest dollies and the loveliest picture books. When they were all seated for the "giveaway," the hungry-eyed little waifs on one side and the happy donors on the other, she told them of our Father's great gift to us when we were bad—His only Son. A little hand went up timidly from among the givers, a reverent, half tearful face was lifted to hers. "Oh, Miss Harrison, God is just like us, isn't He?" Years could never efface that sweet lesson in the divine joy of service.

This book gives the philosophy of teaching the little ones, of whom Christ said it would be better for us to be drowned in the depths of the sea than to offend one of them. It is as beautiful and tender as the shining of stars, the glow of dawn, the morning songs of birds, the dewy opening of flowers.

It does not set aside the work of the Holy Spirit. It shows simply how to prepare the soil for His seed, and weed out the rough, coarse, wicked things that would choke and hinder its growth. As if one should teach the "tonic sol-fa" as an easy way of learning music, but with no thought of making ready musical rendering the main thing in public worship. He believes that this is the best way to "sing with the understanding," which is as certainly commanded as singing "with the Spirit," though far less important. The table of contents must make any young mother or teacher want the book. "Training the muscles, the senses, the emotions, the affections, the reason, the instinct of justice, the will, the worship, the faith."

The motive of the book is given in a word of Froebel: "We must cultivate women who are the educators of the human race, else the new generation cannot accomplish its task." The author shows how the training of children can be learned as a system of vital, practical principles. Note this:

The following facts place this study of child culture upon the broad basis of a science. First: The child bears within himself instincts which can be trained upward or downward. Second: These instincts give early manifestation of their existence. Third: The mother's loving guidance can be changed from uncertain instinct into unhesitating insight.

Let me illustrate this change of instinct into insight. A young mother who had been studying Froebel for some months, placed her four-year-old boy in my kindergarten. I soon saw that he was suffering from self-consciousness. In a conversation with the mother I told her that I had discovered in her child a serious obstacle to mental growth —self-consciousness. "What is the cause of it?" said she. "If the child had not such a sensible mother," I replied, "I should say that he had been 'shown off' to visitors until the habit of thinking that every one is looking at him has become fixed in his mind." Instantly the blood mounted to her face, and she said: "That is what has been done. You know that he sings very well. Last winter my young sister frequently had him stand on a chair beside the piano and sing for guests. I *felt* at the time that it was not right, but if I had *known* then what I now do, I would have died rather than allowed it."

Instinct is often overruled by others; *insight* makes the mother stand invincible for her child's right to be properly brought up.

Take another paragraph. Such teachings would put up lightning-rods to conduct off the terrible things that James wrote about the tongue. It would kill out the gossip that destroys the peace of communities and churches:

More than this, a negative method trains a child inevitably into a critical, pessimistic character very depressing to us all. For instance: A mother came to me in utter discouragement, saying: "What shall I do with my five-year-old boy? He is simply the personification of the word *won't.*" After the lesson was over I walked home with her. A beautiful child, with golden curls and great dancing black eyes, came running out to meet us, and with all the impulsive joy of childhood threw his arms around her. What were her first words? "Don't do that, James, you will muss mamma's dress." I had already suspected where the trouble lay; now I knew that I was right.

In a moment it was: "Don't twist so, my son." "Don't make that noise." In the four or five minutes we stood at her steps she had said *don't* five times. Can you wonder that when she said, "Run in the house, now; mamma is coming in a minute," he replied: "No, I don't want to." Such training develops unduly the critical faculty, and criticism leads to separation from our fellow-beings. Therefore, care must be taken, not only that the child himself be not over-criticised, but also that other people shall not be criticised in his presence; he is injured far more than they are helped. Unless some principle is involved, let the people about him pass for heroes and heroines.

Miss Harrison is a close student. She knows Homer, Dante, Michael Angelo, Goethe, Carlyle, and the rest. She does not use borrowed quotations as rhetorical ornaments. She has walked and talked with those calm, old philosophers till they have let her into the secret of their thinking, as He also has done who spoke as "never man spake." She shows how sympathy with the weak, and tender helpfulness may be taught by the kindergarten play of the butterfly. She says:

A morning or two after the introduction of this game into my kindergarten, a child, full of life and animal spirits, came running to meet me with a face which proclaimed some good news that he was eager to tell. He began: "I saw a truly little worm this morning." "Did you? Did you watch him crawl?" "Yes, I picked him up and put him over into a yard, so he wouldn't get stepped on, 'cause I knowed what a nice butterfly he would be some day!" All the glow of intense and tender sympathy was in his face and voice: he was indeed at one with God's creation; the worm and he had become brothers through his having imitated its form of activity. As I looked down into his soul-lit eyes, I wondered if this childish sympathy would not some day help him to save, for the sake of the glorious possibilities which lie in each of them, the little worms of humanity, which crawl about the streets and gutters of our large cities.

She shows how mothers may teach genuine religion, and be greatly ennobled thereby. "They can make their lives such that religion is to them not the mere going to church, the reading of the Bible, the performance of any religious duty, but that nearness to God which renders all these things a joy. Not until the mother has reached this state is she ready to lead her child beyond the petty temporal things of life into a realization of the great and everlasting things. Truly her office is priestly, and great is the reward—the greatest on earth."

I bought this beautiful book at our Temple in Chicago. Why may not every union have a copy to lend to the young mothers of its town? It would be a lovely thing for one of the Lord's stewards to use $100 in sending it to every young mother who could not afford to buy it, and who would send her name as needing its help.

New York City.

ALSO I think that good must come of good,
And ill of evil—surely unto all—
In every place and time.
—*Edwin Arnold.*

FACT shall be fact for me, and the truth the truth forever.—*A. H. Clough.*

IF a man is his brother's keeper, still more is he his sister's.—*George Macdonald.*

THANK GOD FOR LITTLE TROUBLES.

BY ALICE MAY DOUGLAS.

Thank God for little troubles
We meet with day by day;
The scoffs of those about us,
The piercing words they say,
The slights of those once friendly,
Their looks of scorn and pride,
For these but drive us closer
To our dear Saviour's side.

Thank God for tears of sorrow,
That our eyes so often dim,
For every tear we're shedding
But brings us nearer Him.
And He will wipe all tears away
With His own pierced hand,
And comfort us and lead us
Unto the tearless land.

Bath, Me.

BUYING GOSPEL WATER.*

BY MABEL GIFFORD.

Little Katrina Kipley, with her face pressed against the chilly window-pane, was squinting at a very blurred vision of "wet sky, wet bricks and wet mud" outside the window. She could hardly make out the two elm trees opposite, protesting against the wind and rain in a melancholy fashion only to yield up their yellow, brown-speckled leaves after each struggle. Then before the wind could toss them the rain beat them down to the ground and pressed them into a brown mosaic.

All this Katrina saw through the watery perspective. It was very melancholy, indeed, yet she continued to kneel in the big black haircloth chair and pressed her face closer to the cold glass.

And why, do you think? Because inside the window-pane it was sadder than the outside. Mother was crying. She had been crying ever since noon when father came home and went to bed without speaking to anybody, and without eating any dinner.

By and by, mother said in a very choking voice, "It is time for you to take a nap, Katrina."

Then Katrina left the dizzy, brown-speckled leaves to fall down into the mud without any one to pity them, slid out of the big chair and went over to the sofa where she took her afternoon naps. As she was about to climb up she half turned, not daring to look into mother's face:

"Could I go in still an' kiss farzzer jes' once?"

"Oh, no! he is sick, he must not be disturbed."

Then Katrina, with a very mournful little face, curled up on the sofa and mother came and covered her with her red plaid shawl, and a big tear dropped on Katrina's cheek. She shed a few tears to keep that one company, and then went to sleep. It seemed but a little minute when she woke up and heard some one saying:

"Yes, he's in a very bad way; there's only one thing that will ever cure him."

"What's that?" cried Katrina, sitting up very straight, and looking hard at a pale, kind-faced man who stood at the door with his hat in his hand. It was Minister Records; Katrina knew him and loved him, because he was always so kind to mother.

They both started when Katrina spoke, and looked at each other and then at her.

"Gospel-water," said Minister Records, smiling a little; "Gospel-water is what will cure him, and that is the only thing that will put out this cursed fire-water."

"What's gos—" that's all Katrina had a chance to say, for mother hurried to talk about the weather, and the minister went home. Katrina's face was all alight. "Now, muzzer, we will go straight and get some Gospel-water and make farzzer all well, won't we?" She leaned against mother's shoulder, but saw no answering light in the tear-dimmed face she looked up to.

"It's no use, no use," said mother, covering her face with her hands. "They let the wicked folks sell him the curse, and follow him if he tries to keep away from it, and urge him to take it, put it into his hands and hold it to his lips. Why don't they stop them? They could if they would; there are millions of them, ministers and Christians. No; they let it all go on just to please the heartless people who prefer to make money by poisoning and killing other people instead of working. Then after the harm is all done they go about preaching salvation." Mother laid her head down on the table and cried harder than her little daughter ever had seen her before.

Katrina stood looking on in great consternation, her eyes getting rounder and rounder, and her alarmed little nose getting higher and higher, and I don't know when the corners of her mouth would have stopped going down if mother had not stopped crying a bit to say:

"Katrina, go down stairs and play with the Kilpatricks until I call you."

"Does it cost very much?" she asked, going backwards toward the door,—"the Gospel-water?"

"A great deal," said mother.

"Then I'll have to take the *whole* of it," said Katrina, very decidedly to herself, and she went across the narrow entry to her own room on the opposite side, climbed up to the shelf and shook a little red house that stood there, upside down, until there was no more "jingle" left in it. She went down stairs with a hat and cloak on, and never stopped at the Kilpatrick's door. She went right out into the street where the mud was muddier and the wet wetter than ever. Little crooked rills of water straggled in and out of the brick pavement in every direction, and little pools of water filled every hollow. The people walking over the pavement were very wet and solemn, even the boys forgot to shout "Pickaninny," as Katrina passed them.

The little brown-cloaked figure pattered and slipped and splashed bravely up the street, and the rain ran down its face so fast you could not have told whether it was the weather, or Katrina, or both that were crying, Katrina could hardly have told herself.

She was frightened to find herself alone, out in the dismal, dripping streets. It was early, but so dark that lights already began to glow in the windows.

"I guess Mr. Sun forgot to come around this way to-day," mused Katrina, and then she turned another corner and came into the full blaze of a great window that displayed plates of tempting food, pretty glass bottles, bouquets of beautiful flowers, and evergreens all about.

"This must be the place," she cried in a rapture, and after one timid look at the great glass doors she went in.

There were many people, all men, in there, eating and drinking, chatting and laughing, and having the pleasantest time. The light and the pleasantness seemed to warm her poor chilled little body through, and she walked up to the counter with rising courage.

"Please, mister, I want ten cents' worth of Gospel-water."

"*What?*" cried the clerk in such a queer voice that Katrina began to wilt, and wonder if little girls never bought that kind of water.

"Gospel-water," she repeated in a louder voice; the man might only be deaf. "Ten cents' worth of *Gospel-water*."

"We don't keep that kind of water here," grinned the clerk, reminding Katrina of the organ-grinder's monkey.

"Who sent you here?" demanded a big voice over the clerk's head. Katrina looked up and saw a tall, black-whiskered, stern looking man with cross looking eyes. "Some trick of that temperance crew, I'll wager," he muttered, looking crosser every instant.

"I sent myself," answered Katrina with dignity, growing brave as difficulties thickened.

"Very well, then; what do you want of Gospel-water?"

"For farzzer; he's sick. Fire-water's got him. Fire-water's awful; when it gets farzzers, muzzers cry all the time, an' there isn't much to eat, and it gets shady 'fore the lamps is lighted, an' big scissors have to go to work in a big, big house where there's lots of wheels that go 'whiz-z-z' all day, and little scissors don't have any good times or any nice cloze. An' the meetin' man said Gospel-water would put out the fire-water. Couldn't you fix a little, don't you s'pose?"

By this time every one in the room was listening. A man in a russet coat near the door got up and went out. Then two more men started as if they had just remembered an engagement.

The clerk stopped grinning, leaning over the counter and rolling horrible eyes at the little mite on the other side, he hissed loudly, "*S-s-s-s-scat!*"

Katrina fled in terror, and she heard the men laughing as she rushed from the bright room out into the dark street.

Abington, Mass.

(*Concluded next week.*)

*Republished by request.

SPEAK a shade more kindly
Than the year before;
Pray a little oftener,
Love a little more:
Cling a little closer
To the Father's love;
Life below shall liker grow
To the life above.

—*Selected.*

DEAR BOYS AND GIRLS:—Such a breezy, nice letter from our Scottish cousin this week! I wish our Corner would permit of publishing it in full, for she tells of many interesting events in the Young Abstainers' Union, which is the Scottish L. T. L., as well as sending the following special message to Cozy Cornerers who have written to her:

I wish to thank all the dear girls who have written to me. I have received so many letters that I have found it quite impossible to reply to every one. Indeed, I have done my best to fulfill my promise; but if those whose letters I have not answered could see the drawerful of correspondence which has been sent to me, I am sure they would forgive me, and say that this is certainly a case when a promise may be broken.

It has been a very great pleasure to me to answer the majority of the letters. It has been an excellent exercise in composition and I can assure you I have become quite an expert in describing the beauties of Edinburgh!

EDINA WILSON.

29 Hartington Place, Viewforth, Edinburgh, Scotland.

I trust that other Cozy Corner correspondents have had equally as happy an experience.

Here's a budget of New Year letters, bright and crisp.

The descriptions of games are coming in but not so many as I expected. On reading this just sit down, write an account of your favorite game, and send it right away to Your

Aunt Jane

NEPHEWS AND NIECES.

I wish you a happy New Year! When you receive this letter I shall be thirteen years old. I hope I shall grow up to be as good a woman as dear Miss Willard is, and I have just sent away for a picture of her cat.

Waldoboro, Me. GRACE F. SPRONE.

Our greetings to you, dear temperance girl.

I like this text about as well as any for this new year: "Bear ye one another's burdens, and so fulfill the law of Christ." RUBY M. AUSTIN.

My motto for the new year is, "Bless the Lord, O my soul, and forget not all his benefits."

LENDALL RUSSELL AUSTIN.

167 Tremont St., Taunton, Mass.

These are both excellent mottoes for the New Year.

My papa voted the prohibition ticket the first time it was in the field. He died six years ago. I mean to grow up to help drive King Alcohol out of our land. I am nine years old. This is New Year's day, so I will wish you and little cousins a happy New Year.

Ottawa, Ill. GERTRUDE JOHNSON.

May God help and strengthen you in that resolve, little niece. A Happy New Year to you.

We have four saloons here but that is just four too many, I think. JUNA NAFE.

Fremont, Mich.

We all say "Amen" to that.

SOFT-SHELLED NUTS.

261.

NUMERICAL ENIGMA.

I am composed of nineteen letters and represent a place which temperance children love.

My 17, 2, 4, grows on hickory trees.
My 1, 14, 11, 16, 3, grows on oak trees.
My 7, 15 is what a young man should say to wrong.
My 13, 8, 9, means I will.
My 18, 19 is added to the positive to make the comparative.
My 5, 10, 12, are consonants.

LENNIE EMERY.

262.

CROSSWORD ENIGMA.

My first is in laugh but not in cry.
My second is in cook but not in fry.
My third is in Velma but not in Selma.
My fourth is in pitcher but not in bowl.
"The greatest thing in the world" is *whole*.

BEULAH L. FIELD.

263.

ENIGMA.

A mixture made of hops and malt,
Drink me I beg you never.
For borne away on me by friends
Your life line thus you'll sever.

Send all replies and *original* puzzles to Puzzle Editor, THE UNION SIGNAL, the Temple, Chicago, Ill.

ANSWERS TO PUZZLES PUBLISHED DECEMBER 28.

256. A Happy New Year.
257. Cigars done 't.

Correct answers: E. Myrtle Dingle.

THE UNION SIGNAL AND WORLD'S WHITE RIBBON.

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Righteousness exalteth a nation, but sin is a reproach to any people.—Prov. 14:34.

THE POLYGLOT PETITION.

Some of our friends will begin to think that the phases of the Polyglot Petition are not unlike the farewells and reappearances of Madame Adelina Patti and other personages of world-wide note, but the fact is we have been obliged to "sound the tocsin, beat the drum" in fifty different countries, and as our round-the-world missionaries have gone out each one has made fresh requisitions for signatures to this protest of women against the foes of home. Besides all this the World's W. C. T. U. has not been sufficiently systematized until within the last two years for us to accomplish the gathering up of names to any such extent as the greatness of the enterprise requires, but notwithstanding all these disadvantages we have something solid to show for the seven years' canvass now well-nigh completed. We are assured by those good and true women who have managed the detail of counting, classifying, and pasting the names (under the supervision of Miss Alice E. Briggs, our efficient office secretary) that the signatures number not less than one and one-half millions, while the attestations of good men who desire to see the prayer of the Petition carried out, and who have signed either as individuals or as representatives of the general sentiment of great associations, will have swelled the total to between three and four millions.

So far as we can learn, there has never been a petition to which so large a number have given their influence and names. The nearest approach was at the time of the anti-corn law agitation, when from two to three million names are said to have been gathered and presented to the British Parliament, but they were from a single country, while the Polyglot Petition is so named because it represents "all peoples, kindreds and languages of civilized mankind." As is well known it asks for the outlawing of the alcohol traffic, the opium trade, and the slavery of women in the cities of Christendom and camps of Christian nations in the countries of the Orient.

Within one year from the time that the eyes of our friendly and helpful readers mirror these lines the Polyglot Petition is likely to be, if heaven so wills, on its way around the world in charge of a commission of white-ribbon women appointed for that purpose. It is contemplated to present the Petition to the United States Government at Washington, D. C., just before or immediately after the next National W. C. T. U. Convention to be held in Cleveland, O. It is most fitting that this commission should be connected with our convention in the city where the National W. C. T. U. was organized in 1874, one year after the Crusade, which is the real date of the beginning of the women's temperance movement, so that we shall have "come of age" when we start out to see the world. The next government to which the Petition should be presented is, as a matter of course, the Dominion of Canada, then that of Great Britain; India will probably come next, then China, Japan, South Africa, Australia, the Hawaiian Islands, and so on, the commission, we hope, returning to San Francisco, Cal., when its labors are over.

Now let us urge each local union to gather up names for us without delay as a part of its regular work for 1894. We are sorry to confess that in proportion to the number of our local unions our own country makes the poorest showing of any, but we suppose that is on the principle that a petition "is not without honor save in its own country" and among its own kindred; nay, rather, it is because we have said to ourselves: "Oh, we can send in our names any time," while the countries at a distance have said: "Now is the accepted time," and so have outdone us to an extent that we should not like to exhibit in cold figures at the present writing.

But it is not too late to redeem our record. If, as the French say, "It is the first step that costs," it is often the last step that wins. People who know about regattas tell us that the "final spurt" often determines who shall be the winner. It is that last ounce of power which so often proves decisive. Therefore, we turn to the local unions in the United States, North, South, East and West, and ask if they cannot each one secure from fifty to five hundred names. Surely the large ones can secure five hundred with more ease than the little ones can gather up fifty. It will be a strong thing for the cause that America, the foremost country in temperance reform, led the world in the Polyglot Petition. We are sure no woman who wears the white ribbon is willing that we shall be obliged to confess that "God's Country" brought up the rear of the procession, and please take notice that the procession is about to start!

Think what it will mean as an object lesson to a world that is taught more by object lessons than by all other means, to see passing from government to government the accredited representatives of the women's temperance movement, born of the Holy Crusade inspiration, with the united prayer, plea and protest of such an army, good and true, asking that the guarantees and safeguards of law shall be stripped away from the saloon, the opium den and the haunt of nameless infamies. It will be the most representative errand that has ever carried men and women around the globe, for it will represent the universal empire of the home, the kingdom of the heart, the republic of childhood, the united states of those united hearts pledged to God and Home and Every Land.

Here follows the Polyglot Petition, pray cut it out, paste it on a long strip of paper, take it to the next meeting of the local union and let us hear from you.

PETITION OF THE
WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION
FOR THE
PROTECTION OF THE HOME.
ADDRESSED TO THE GOVERNMENTS OF THE WORLD.

Honored Rulers, Representatives and Brothers:

We, your petitioners, although belonging to the physically weaker sex, are strong of heart to love our homes, our native land, and the world's family of nations.

We know that clear brains and pure hearts make honest lives and happy homes, and that by these the nations prosper, and the time is brought nearer when the world shall be at peace.

We know that indulgence in alcohol and opium, and in other vices which disgrace our social life, makes misery for all the world, and most of all for us and for our children.

We know that stimulants and opiates are sold under legal guarantees which make the governments partners in the traffic, by accepting as revenue a portion of the profits, and we know with shame that they are often forced by treaty upon populations, either ignorant or unwilling.

We know that the law might do much, now left undone, to raise the moral tone of society, and render vice difficult.

We have no power to prevent these great iniquities beneath which the whole world groans, but you have power to redeem the honor of the nations from an indefensible complicity.

We therefore come to you with the united voices of representative women of every land, beseeching you to raise the standard of the law to that of Christian morals, to strip away the safeguards and sanctions of the state from the drink traffic and the opium trade, and to protect our homes by the total prohibition of these curses of civilization throughout all the territory over which your government extends.

NAMES.	RESIDENCE.

N. B.—Send for copies. Return, after having canvassed, to Miss Briggs, The Temple, Chicago.

To see the Petition succeed has been our dream for seven years. Honest hard work on its behalf has occupied us for unnumbered hours of happy toil. Its early home was in Rest Cottage, and "St. Courageous'" patient hands, now folded in eternal quietness, have worked for it with tenderness and zeal. On her first visit to America, Lady Henry Somerset brought us 250,000 names. Mrs. Leavitt carried its healing leaves to every nation in her long and lonely pilgrimage. Miss Ackermann, our lamented Mary Allen West, Mrs. Andrew, Dr. Bushnell, Miss Palmer, of South Africa, Mrs. Hauser, of India, the Misses Leitch, of Ceylon, and ten thousand coadjutors, have wrought valiantly in this cause. The Dominion of Canada has made common cause with us; Catholic and Protestant, Gentile and Jew, Christian, Hindoo and Mohammedan have found in the Polyglot Petition a common ground of faith and works. Sisters of the white ribbon in America, let us now, at the last, put the capstone on this strong pillar of God.

"WE SHALL MARCH ONWARD."

The mental blur that leads some good people to keep on saying: "You will never stop the liquor trade as long as you live," and then to go on declaring that "half a loaf is better than no bread" is one of the strongest illustrations that our age affords of the power of the human mind to resist knowledge. These people seem to have a kind of "Now you see it; now you don't see it" way of looking at the saloon. In one breath they say (after they have stated their solemn aphorism, that "you will never overthrow the liquor trade") that "there is no harm in taking a glass of wine," and they seem to think this last platitude clinches the first. But these same talkers would not so stultify themselves before the public as to convene meetings for the purpose of declaring, "You will never overthrow the gambler's den," and "There is no harm in a game of cards."

Furthermore, these people would not expect the gambler and the keeper of a house of infamy to become their allies in reforming both of these rendezvous of shame and sin, but by some hocus-pocus they seem able to make themselves believe that to license evil is to restrict it, and that they have said something when they put forth their two cardinal propositions: "You can never stop the liquor traffic," and "there is no harm in a glass of wine."

To speak in this way in the face of the foulest abomination the world has ever known, viz.: the legalized and permitted traffic in drinks that deprive men of the use of their reasoning powers and nerve their sinews for the destruction of those they love the best, is to speak without thought. The time will come when people who talk at random concerning reforms that are the breath of life to the nation, will be regarded as men who in their insane folly would carry a lighted candle into a powder-house. The amount of fog, smoke, dust and distemper that such talk infuses into the minds of the unthinking is the greatest harm of which we know. When people who mean to be good, speak or write thus they unconsciously overthrow the patient, painstaking, wearying work of those whom they profess to esteem and whose coadjutors they claim to be. "Deliver me from my friends" has been the deepest prayer of many a stalwart reformer; "wounded in the house of his friends" would be the most frequent epitaph of the reformer if truth were wont to be engraved on headstones; but in all this seething cauldron of controversy and contradiction—this witches' broth of modern thought—there is one fresh and fragrant sprig of healing and of hope. Nobody *can* crucify the truth beyond the power of resurrection: in the long run it will come out ahead, for it is woven of the warp and woof of God's thought and emblazoned with the golden threads of His all-transforming love. Well may temperance reformers say in times like these:

"Right forever on the scaffold;
Wrong forever on the throne,
But that scaffold sways the future,
And behind the dim unknown,
Standeth God within the shadow,
Keeping watch above His own."

But the signs of promise are greater than at any previous epoch. As our National president said in her recent annual address:

"There was never so much intelligent thinking in any one year as to the drink delusion; there were never so many

children studying in the schools the laws written in their members; there was never such a gathering of temperance people together to consult on the temperance question, what to do and what not to do, as in this year; there was never such a volume of experience with expert testimony and knowledge so varied and complete as we had this year at our International Congress; there were never so many total abstainers in proportion to the population, never so many intelligent people who could render a reason scientific, ethical, æsthetic, for total abstinence as now; there were never so many pulpits from which to bombard the liquor traffic and the drink habit, and there were never so many journalists who had a friendly word to say for the temperance reform; there was never such a stirring up of temperance politics, for the foremost historic nation of the world—Great Britain—has this year for the first time adopted as a plank in the platform of its dominant party the principle that the people shall themselves decide whether or not they want the public-house, and as a natural consequence of this political action there was never a public sentiment so respectful towards the temperance reform. The great 'world-brain' has become saturated with the idea that it is reasonable and kind to let strong drink alone. The vastness of these changes can only be measured by the remembrance that a few generations ago the same drinks were the accredited emblems in cottage and palace alike of hospitality and kindness and good-will."

The Prohibition party—that pointed plowshare breaking the way for the ballasted track of the future's dominant party—has held its own "amid the wreck of matter and the crash of worlds," in a year when the turbulence of conflicting interests has stirred our country up like "a California earthquake" and "a South Carolina" inundation combined. "Our flag is still there," not dimmed by the loss of a single bright and penetrating ray. And best and hopefulest of all, in this same year women have been marshaled into line as the enlisted peaceful soldiers of our ballot war in the great state of Colorado and in the progressive British colony of New Zealand, while the recent action of the British Parliament on the Parish Councils Bill promises to equip them for the defence of their homes in every hamlet of Great Britain.

Prohibition by the people's will is not only "in the air" but in the thought and conscience of the world. It is what men on the street would call "the winning card." It is what white-ribboners describe as "the most winsome of key-notes." With woman's vote behind it, combined with that of the best men, the liquor traffic will speedily find itself the wandering Jew of every clime, cast out as evil, smitten with the righteous malediction of those forces that mean health, healing and happiness for the homes of the people in this and every clime.

"Grant me where to stand and I will move the world," said Archimedes. Give us the ballot, We, Us and Company—the people—and every poison that blights the brain, and every institution based on human appetite and passion, shall be put under the ban of law, in the name and for the sake of home protection, humanity's salvation, and God's glory.

A NEW MISSIONARY (?) MOVEMENT.

"The God above us faileth,
The God *within* is strong."

The above lines close a production it were flattery to call a poem, entitled, "Why Don't He Lend a Hand?" which, with two or three like samples of a most remarkable literature, has found its way to our desk.

The whole purports to be issued by the board of directors of the American Secular Union (whatever that may be), and is a strange blending of blasphemy, ignorance and credulity.

The exciting cause of this inundation of "secularism" (?) is stated in the largest leaflet of the series, entitled "To the Clergy and their Supporters in this City and Vicinity," to be the plan on the part of the ministers to district the city in order to find out the number of non-church goers. They propose, if this plan is "persisted in," to follow such visitation in each instance with copies of the literature sent us; but they magnanimously add: "As long as you rely on your boasted power of supplication to a pretended myth no action will be taken, as we have no particular wish to show up such a sickening system of immorality."

We, also, "have no particular wish to show up" the weaknesses and fallacies of these arguments. They are of the true Ingersollian stamp, minus the power of rhetoric, and have been met again and again. The texts cited to prove the immorality of Bible teachings are chosen at random with total disregard to context or logical sequence; the assertion that the existence and support of the Christian church in a community increase the poverty and suffering there, is made with the usual disregard to the facts of history, while the theory that the taxation of church property would largely put an end to poverty and suffering, is as Utopian as anything that was ever evolved in the brain of a "Christian visionary."

Personally, we have no objection to the taxation of church property, though we can see great force in the argument which regards the church as the conservator of public morality, and therefore at one with the public buildings belonging to state or city; but we should really like to understand the process of reasoning through which any rational mind must pass in order to persuade itself that the taxation of church property or the abolition of churches would lessen poverty. Would the money received from this taxation be employed for the relief of the poor? What guarantee have we of this? The fact that the individual property tax might, thereby, be decreased, proves nothing; for the poor are not taxpayers, and could not be benefited thereby. The *abolition* of churches would, undoubtedly, decrease taxes, since it is an indisputable fact that real estate appreciates or depreciates in value according to the existence or non-existence of churches in the community; but we question whether our friends would care for a lessening of taxes which would mean a corresponding lessening of property valuation!

We think the ministers of Chicago have nothing to fear from this proposed scattering of blasphemous literature. Certainly the threat should in no sense deter them from more forceful and systematic efforts at evangelization. Such efforts always overreach themselves, and the proposed evil result, in actual good. That Bible which has stood the assaults of a Voltaire and a Hume need hardly fear the American Secular Union; surely not if the literature sent out be a proper exponent of the ability of its propaganda. That church which, despite its defects and its failures, has still stood as the central power in all true work for humanity through the ages, will stand when the American Secular Union has long passed out of memory. That Christianity, whose very essence is "good will to men," will go on making that good will more and more practical and beneficent when the works of its opponents of this generation shall have passed into the "innocuous desuetude" which belongs to its opponents of the past. The good sense of humanity to-day, as ever, will cling to that which means its ultimate uplift, however its workings may be deterred through misconception or inefficiency.

"The God *within* is strong" our enemies themselves being judges—and it is because Christianity makes possible this "God within" humanity, this power of an indwelling Christ to supplement and supplant human weakness, that it *must* survive all attacks made upon it, and must finally conquer to itself the universe.

"The God above us faileth"; indeed, so long as He be only a God *above*, but when He becomes God *within*, working through humanity for the uplift and redemption of humanity, He is strong to the overthrowing of strongholds and the subduing of all things unto Himself.

It is the failure of the church to apprehend this ideal in the past, which has made such organizations as the American Secular Union possible. It must be by the fuller acceptance and more perfect conforming to this ideal on the part of the church of the future that such organization shall be made forever impossible. When "I can do all things through Christ which strengtheneth me" is rightly construed on the part of the Christian church, we shall have mastered the social problems of the age.

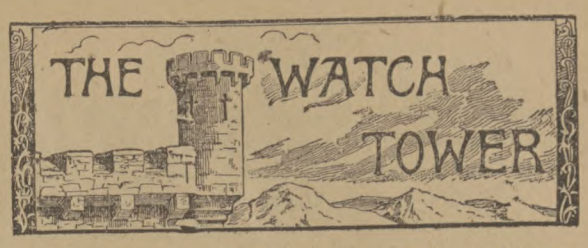
PLEDGE.—*"I hereby solemnly promise, God helping me, to abstain from all distilled, fermented and malt liquor, including Wine and Cider, and to employ all proper means to discourage the use of and traffic in the same."*

QUERY.—If a district president attends a county convention in her own district without official invitation other than that of the local president in whose town the convention is held, who is responsible for her expenses incurred, (railroad fare, etc.,) the district, county, or the local union whose president extended the invitation?

ANSWER.—The district president in such case does not attend the convention upon official invitation, the president of the local union not being invested with such power, and she would therefore be the responsible person for payment of expenses. MARY A. WOODBRIDGE.

Q.—Is boiled cider admissible in mince pies?

A.—*If* the cider is taken fresh from the press, when it is only the expressed juice of apple, and is boiled to the rich syrup consistency, we do not see how its use in mince pie can be in the least degree objectionable. We have known it to keep in that form for twenty years, without the slightest fermentation, which proves the entire absence of alcohol. But we know that good mince pies may be made *without* boiled cider, and in order to refrain from even the appearance of evil, we advise white-ribboners to substitute the delicious juices from preserved and pickled fruit and tart jellies diluted with hot water. There is no loss but great gain to the palate in these substitutions.



Lady Henry Somerset tells an effective story of a poor woman in her own town who was a great drinker and who, in a fit of the drink distemper, had thrown her own child into the fire. Meeting her sometime after this hideous transaction, both being on their way to the polls, and temperance being the issue in the election, Lady Henry asked the poor creature how she was going to vote, and she answered with vehemence, "I shall vote against the men who make devils of us women."

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To show the difference between the social status of brewers in England and America, I quote a letter from a good temperance woman in the mother country, who says: "The gentleman whose article in the paper I send you I wish you would answer, is quite a young man, but he is one of a large family of Christian brewers for three generations back and they are really nice and good people if it were not for their trade. They are very active workers in our Methodist church here."

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While it is not always true that nothing in life becomes us like the leaving of it, it is undoubtedly true that the last words of illuminated and inspired souls are eagerly sought for by those to whom the great trial is sure to come. A young friend, a little over twenty years of age, and full of the brightest promise of American womanhood along the lines of intellectual and moral power, said with a glowing countenance and her last breath, as she seemed to behold what others could not see, "The mountain tops are gleaming from peak to peak." Another who had been a teacher in college in early years, and who became a missionary of great usefulness, said in her final moments, "I bless God that I was ever born that I might know the bliss of dying."

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What is the temperance cause doing for women? It is leading us outside the hedges of a narrow sectarianism. Going into the streets to pray meant going beyond denominational walls and clasping hands with all who love our Lord Jesus Christ in such sincerity as leads them to "rescue the perishing." This temperance work is also revealing to us the absurdity of always standing below the cataract to grasp, often vainly, for those who have made the fearful plunge, instead of stationing guards above it to keep the ignorant and unwary from falling in. It has taught us also that, as God has given us eyes which can look up and around, but not within ourselves, the most healthful Christian life is one that gazes lovingly into the face of Christ and helpfully around upon humanity, instead of tiring itself out with morbid introspection. Slowly we are discovering, with happiness that mocketh speech, that this fight against home's bitterest enemy is God's highway of the exodus for half the race.

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Apropos to the prevailing hard times, it is well to state the "discovery" of one of our readers to the effect that if coal be drenched with a saturated solution of chloride of sodium (salt) it will kindle quicker, burn freer, last longer, and emit less gas. This friend insists that if the plan were generally adopted, millions of tons of coal would be saved each year. Three or four quarts of salt is sufficient for one ton of coal. As this method is guaranteed to save twenty-five per cent of the amount of coal required to produce a given result, On Duty recommends its trial, and as she has no means to test it herself, requests that the results of the experiment be made known.

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We are but children of a larger growth and the following incident illustrates the foolish way in which we conduct ourselves: I awoke in the night and fell to thinking after this fashion. "Here I am the third day without a stenographer; Sydney Smith said barbarism consisted in being fifty miles distant from a lemon; my definition would be that beyond earshot of a stenographer is crass heathenism." A telegram had missed its mark, and I was left lamenting minus my faithful helper; so in the darkness I fumed and fretted about my disappointment, when behold, in the morning I learned that she had arrived the night previous and slept but just across the hall from me. Reflecting on my folly I said to myself, "Here in the body pent, with but five narrow and often choked up avenues from the material world into our spirits, how little can we know. If one whose help I wished so much was yet so near and I had not the faintest notion of it, how easy it ought to be to think that mother is close by and yet I cannot know, so heavily am I encased in earthly ligaments."

ON DUTY.

Crusade Day Echoes.

[So many reports of the Twentieth Crusade celebrations have reached us that we have been obliged to condense each one in order to make room for all. This list includes all that were received prior to January 10; others will be mentioned in the regular Nutshell columns, from time to time, and doubtless many more will be faithfully recorded by the state reporters. These are enough to show how universally and successfully the day was observed.]

FROM MANY STATES.

Newberg, Ore., takes the lead in new members, forty-one being added. They held a grand all-day meeting, opening with a prayer and praise session—praise for the way in which God has led us on from a little praying band of women to a great organization 200,000 strong; for the white ribbon chain around the world, and the uplift to women.

"We held a mass-meeting on the 24th, and had grand addresses on the Crusade and outlook by two of our ministers, and by one of our sisters on membership," writes an earnest member of Elizabeth City, N. C.

Miss Willard's "Woman and Temperance" furnished the readings and the National reports the selections for the Crusade anniversary at Thomasville, Ga. Dr. Rodgers, from Louisville, Ky., introduced and closed the services with most appropriate remarks, as well as words of encouragement to all engaged in the "peaceful war."

Earnest prayers, songs of praise, readings from THE UNION SIGNAL, a history of the Crusade and an address by the local minister, followed by refreshments and "camp-fire," completed the program of Elliott, N. D., a union of farmers' wives and daughters. No new members were secured, for they "*all* belong."

The three churches of Colton, Cal., united in the Crusade service, December 31, all the pastors assisting. Mrs. Cameron, who organized the union and was the first president, was there after an absence of six years, and gave a very interesting sketch of the Crusade. A collection of four dollars was taken and six new members gained.

The day was observed in the W. C. T. U. rooms at Union, Me., by an interesting order of exercises and with many fervent prayers for national prohibition and the final overthrow of the liquor traffic. Fifteen new subscribers were received for THE UNION SIGNAL. Two new members were added to the union.

The ministers of Corinth, Miss., assisted at the Crusade mass-meeting, and the congregation was composed of members of the five churches, there being no other service at that hour. Six new members were enrolled.

"No, we did not have a regular jubilee on Crusade Day, but we did have an earnest, soulful meeting," writes Mrs. Mary M. Pugh, president of Buckingham union, Omaha, Neb. "Two of the band of original Crusaders were present. We had a letter of greeting from 'Mother Stewart' that was like a benediction. Renewed consecration and arrangements for a temperance mass-meeting in January were the results of *our* day."

Coming so near the busy holidays, Mannington, W. Va., almost feared to undertake a Crusade anniversary, but it proved a great success. They spent a pleasant, as well as profitable afternoon, receiving six active and three honorary members, and one subscriber to THE UNION SIGNAL.

Miss Willard's "Our Sober Second Thought," was read at Arend, Wis. The old Crusade hymns, dear to every white-ribboner, were sung with spirit. Rev. Pinkerton gave a timely address, eulogizing the efforts of the W. C. T. U. to crush out the saloon. A collection of $2.50 was taken for the Temple.

"Rise and Progress of the W. C. T. U.," was the fertile topic discussed at the Lead, S. D., Crusade anniversary. Three members were added to the union.

From Dallas, Texas, comes most encouraging news. On December 23 the union made visiting tours securing pledge signatures. Public meetings were held January 4, afternoon and evening, which were full of power and inspiration. Thirty-three pledges, five dollars in membership dues, and a collection were taken.

The only union in Arkansas to report to date is that at Little Rock, where a prayer and praise meeting was held in the W. C. T. U. parlors on Saturday, and a Sabbath mass-meeting incited them to strive for double membership the coming year.

The Pennington, N. J., union held its celebration at headquarters on the 24th, where an interesting order of exercises was enjoyed.

More men than women were present at the small but deeply interested gathering at Yakima, Wash. Four honorary members were added to the list and temperance sentiment was increased.

Although it was a stormy night there was a good audience and deep interest manifested during the rendition of the appropriate program at Valparaiso, Neb.

THE HAWKEYE STATE.

Notwithstanding the unfavorable weather the attendance was good at Cedar Rapids, and interest taken creditable. The program was listened to by an appreciative audience. Manuscripts were requested by reporters, and the whole proceedings came out in the papers.

Temple and Loyal W. C. T. U., of Des Moines, united in the observance of Crusade Day with Mrs. Anna M. Palmer, state evangelistic superintendent, in charge of the day program, every topic assigned as in THE UNION SIGNAL. Three mothers' meetings in different localities of the city were the outgrowth of the day, in which social purity and the studies of that department were explained and urged by Mrs. Palmer.

NEW HAMPSHIRE.

Hampton Falls held a grand rally and mass-meeting at Dearborn Hall, uniting with the Seabrook W. C. T. U. All the clergymen in the two towns were invited. Rev. Joseph Kimball spoke on the Crusade, its meaning and spirit, Rev. Mr. Rand upon the outlook. Spirited songs were sung and select readings given, interspersed by remarks from the order of the Sons of Temperance. Five new members have been added recently.

Words of cheer and encouragement were heard at Littleton's Crusade meeting, where a good program was rendered. One new member and a collection of two dollars are reported.

KANSAS.

Emporia had a stirring program, commencing with the call to Crusade celebration, with readings from noted women temperance workers, discussion, paper and address by the pastor.

The day was observed with good results at Phillipsburg, where a thankoffering of $1.50 was taken. One new member and one new subscriber to THE UNION SIGNAL were received.

HOOSIER STATE REPORTS.

The Crusade spirit burned again in the hearts of the loyal white-ribboners of Knightstown, as one after another spoke of the lessons learned from the Crusade and the world-wide work that had sprung from it.

In spite of the pessimistic views, with which it has to contend among some of its Christian workers, the little union at Monon faithfully celebrated Crusade Day and will labor on until the victory is won.

A full house, encouraging speeches by gentlemen who assisted in the Crusade, seven new members, a collection of almost $5, literature distributed and expressions of good will and sympathy, are the outcome of the Crusade meeting at Worthington.

MISSOURI.

A carefully prepared program was that of Appleton City, embracing an original poem, recitations, papers on W. C. T. U. topics, with remarks by three pastors. One hundred copies of the Crusade-Christmas UNION SIGNAL were distributed, and two hundred and fifty pages of leaflets. One dollar and thirty cents was sent to National treasurer for thankoffering.

A Sabbath mass-meeting was held in Carthage, in which four ministers participated, two of whom declared in favor of woman suffrage. An inspiring all-day service was held December 27. Five members were added, and three subscriptions were received to THE UNION SIGNAL.

Kansas City observed the day by holding an all-day union meeting. The program outlined by the National evangelistic superintendent was carried out, and a deeply spiritual atmosphere pervaded the meeting. There was a social hour, with refreshments. Mrs. Hoffman, state president, led the meeting in its closing hours, and her tender, helpful words will long be remembered. Several pastors found time to step in and give words of cheer and encouragement. On Sunday afternoon a mass-meeting was held, at which Mrs. Hoffman gave one of her stirring addresses. Excellent music was rendered, and a good collection was sent to state and National union.

THE EMPIRE STATE.

Reminiscences of the Crusade were given at the meeting of the Clara Seekreg W. C. T. U., Ithaca. The address was given by Miss Barbara Buchanan, of Sage College, Cornell, who is a native of South Africa, the daughter of missionary parents. She dwelt principally upon the results of the drink traffic in that country, not forgetting the work of Mary Clement Leavitt and others. The pastor of the church endorses the work of the W. C. T. U.

Junius had a good attendance and a blessed time.

Excellent meetings were held at Bradford, where one active and three honorary members were secured, and two new subscribers to THE UNION SIGNAL. The pastor, in his earnest address, said: "I expect to see the day wherein the Holy Bible, the influence of the blessed Christ and His gracious spirit shall become void, and of no effect, just as much as I expect ever to realize the time wherein the W. C. T. U. will subside from its godly mission."

At Sidney, the Crusade program was followed, and the pastor gave a most convincing temperance sermon on Sunday evening.

MICHIGAN.

Our Chieftain's letter was read at Marshall, and also the letter from the state president, Mrs. Lathrap. Reminiscences of the Crusade days were enjoyed, and many other letters which were written for the occasion. Four members were received and a thankoffering given.

A consecration meeting marked the anniversary in Stambaugh, where the Crusade public service was blessed by a fine audience. The Loyal Temperance Legion participated.

A large and attentive audience greeted the Crusade memories as given at Charlevoix, and the public was brought to a better understanding of W. C. T. U. work than ever before. One hundred copies of the Crusade-Christmas UNION SIGNAL were distributed, and words of appreciation were spoken for it.

Flint North Side W. C. T. U. adhered to the good program suggested by our National evangelistic superintendent, and they go forth "on another decade, if necessary, believing, trusting."

PENNSYLVANIA.

A splendid report comes from Butler, where public services were held on December 22, with a suitable program. The 23d was passed in all-day prayer and praise meetings. Contributions to the amount of eight dollars were received and forwarded to the National treasurer in response to Miss Willard's appeal. The members were asked by postal to attend these meetings and each to bring a new one, resulting in nine new members.

The Y's assisted the Williamsport union by furnishing the music for their well attended mass-meeting. Eighteen new members were added here.

Royal Baking Powder
Absolutely Pure
A cream of tartar baking powder. Highest of all in leavening strength.—*Latest United States Government Food Report.*
Royal Baking Powder Co.,
106 Wall St., N. Y.

At the meeting in Florence, the Presbyterian pastor spoke in high terms of Mother Thompson and our World's and National leader, and, best of all, said that prohibition was "written on every page of the Word of God." He particularly addressed the voters, telling them that the time has come to act.

Six unions at New Castle held a united service, each different session being conducted by a president of a union. The presence of the Spirit was manifest, and many new members were secured.

The only report from a Y union comes from the earnest first Philadelphia Y, which held a "lift up and help on" meeting, the young women re-consecrating themselves to double diligence, and imbibing much of the Crusade spirit through this commemoration.

Carlisle union met in faith and hope and found it good to be there. Miss Ruth Schaffner of the Indian Training School gave an inspiring address and the Crusade was reviewed.

THE CRUSADE STATE.

Twenty original Crusaders were present at Millersburg's gathering, which was in the form of a largely attended parlor meeting. Recollections of the never-to-be-forgotten event were received with great interest. An orchestra was in attendance which rendered sweet music. The refreshments, spiritual and temporal, were greatly enjoyed and the meeting proved a memorable one. Five new members were added.

The day at Berea was well termed a great success. Five new members were received, and one new subscriber to THE UNION SIGNAL.

Akron's "veteran volunteers" aim to become recruited, so as to respond *ready, ready*, the result of sitting in the bright glow of the Twentieth Crusade camp-fire.

That the old Crusade spirit has not died out was attested at Lafayette, where original Crusaders participated in the program.

There was great interest manifested at Van Wert, and the encouraging words spoken by the sympathetic ministers were much appreciated. Five new members were secured.

A voice was heard at the Crusade celebration of the union of unions in Toledo, declaring it impossible for any one to keep informed concerning the immense strides taken in the great cause by our women without familiarity with the pages of the World's and National organ.

The eventful date did not pass unnoticed at West Alexandria, whose observance was conducted in the spirit of the day, and most appropriately

ILLINOIS.

Seventeen new members were added to the roll as a result of the Crusade rally in Belvidere. The evening meeting was placed in charge of the young women and was full of interest.

A parlor meeting was held by the faithful little union at Anna. Two of the ministers made appropriate remarks, and the members present pledged themselves to greater effort for the cause this year than ever before.

A stirring speech on the recent anti-saloon decision in Indiana by a lawyer, was a novel feature at Mason City. Three ministers also took part. A collection of three dollars and thirty cents was taken.

"Our meeting was attended with unusual interest," writes

Awarded
Highest Honors—World's Fair.
DR. PRICE'S CREAM BAKING POWDER
MOST PERFECT MADE.
A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

the press superintendent of Marissa. "Distinctive reminiscences in the history of the Crusade were read, followed by appropriate remarks on the origin, growth, and development of the W. C. T. U. in the past twenty years. Three new subscriptions for THE UNION SIGNAL were taken."

Freeport held its Crusade celebration on Sunday afternoon, December 31. Good music and an address by Miss M. Lena Morrow, district president, comprised the exercises. A few additions for membership were obtained.

Mary Allen West union, Chicago, reports much interest in its work from the celebration of Crusade Day, a large attendance and interesting program. Several new members were secured and an offering of $1.30 was sent to the National W. C. T. U.

The district and county presidents each gave an excellent address at Sterling. A consecration meeting was a fitting close.

Reading from Mother Thompson's "Hillsboro Crusade Sketches" in THE UNION SIGNAL, a praise and prayer meeting with remarks by three ministers, made the day a profitable one at Alton, where three new members were received.

News from the Field

OHIO.

IN THE "OLD CRUSADE CHURCH."

In the old Crusade Church, at Hillsboro, a memorable meeting was held December 23. The morning was warm, and so calm that Mother Thompson was allowed to venture out for the first time since her attack of La Grippe. The program of Miss Greenwood was carried out, but the personal experiences of overflowing hearts made the occasion truly a "Crusade anniversary."

Seventeen of the "Original Band" were present, and toward the many who had removed to other earthly localities, and the blessed number who have "obtained the prize," Mother Thompson feelingly writes, "It was natural that our hearts should 'On the eagle wings of love,' aspire to sweet fellowship." She adds, "New impulses were given for future work and the prospect is that some important additions will be made to our working force. The impoverished condition of our union and of our citizens, generally, because of the times, and the explosion of our Citizens' National Bank, gave us cause for humiliation, because our offerings must needs be so sadly minus, but God will make up our lack of service.

"We were greatly rejoiced by the presence of one dear old gentleman, who said he was induced to join us in our services that he might offer upon the altar earnest thanksgiving, for the Crusade had startled him from a life of indulgence that if continued would have ruined him soul and body. Now at the age of eighty-one he was clear-headed, sound in body, and full of gratitude to God, and the noble, brave Crusaders. He said also many other good things, which I have not time to write, but which are treasured in my heart, for that speaker was no other than Judge Thompson."

CRUSADE DAY IN ATHENS AND NELSONVILLE.

Athens celebrated the anniversary on the 24th. Rev. Wm. A. Powell gave an excellent address, and several short talks were given by old Crusaders. It was an inspiring meeting.

On the 28th the Nelsonville union held an all-day meeting in commemoration. Mrs. Helen S. Burns, now their district president, who twenty years ago had the honor of offering the first prayer, when the Crusaders of that place began their visits to the saloons, was with them for the occasion and assisted in the meeting. Eight new members were secured. One can imagine Mrs. Burns' enjoyment of that day and of the large prosperity that has attended that union. Twelve Crusaders were present.

CLEVELAND'S COMMEMORATION.

The anniversary was duly celebrated in Cleveland. The Wade Park avenue union held a meeting at two p. m. Sabbath, the 24th, and the West Side union held a large meeting in the evening, in the M. E. church. Mrs. S. M. Perkins gave addresses at each meeting, and also assisted Mrs. T. K. Doty in the jail services in the morning. Mrs. Mary Ingham, Mrs. J. T. Foote, Mrs. Geo. Presley, original Crusaders, also gave addresses at the West Side meeting. Rev. Dr. Buxton, pastor of the church, is in accord with the work, and his wife is a valiant leader. Greetings from Mother Thompson were read.

Franklin union held an interesting meeting on the 23d, in the M. E. church. Twenty-one members were present, thirteen of whom were original Crusaders. The meeting was opened by reading the Crusade Psalm followed by prayer. An address was given by Rev. Mr. Haynes. Readings from Mother Stewart's Memories were an interesting feature, and were followed by personal reminiscences from old Crusaders.

ANTOINETTE H. CLEVENGER,
State Reporter, Wilmington.

NEW JERSEY.

TWENTIETH CRUSADE ANNIVERSARIES.

West Side avenue, Jersey City, observed the Crusade in place of the regular prayer service, December 22. The room was artistically decorated by the Sunday-school artist—flowers and music lent beauty and harmony to the exercises. The pastor, Sunday-school superintendent, also one who was present at the Chautauqua Crusade day in 1874, gave the literary treat to the audience of L. T. L's, running on up to seventy-four years. Practical thoughts were sown which must bear abundant fruit. Literature was circulated and collection taken.

Westfield used the prepared program, and the Crusade Christmas number of THE UNION SIGNAL was distributed. Two new members, collection good, and they were gratified to learn that those who hitherto knew nothing of our work, became interested.

Haddonfield, too, observed the day with special services, but owing to storm, the attendance was small.

Elizabeth, No. 1 and No. 2, each held interesting exercises. Mrs. Frances was chief speaker for No. 1, while Mrs. Tomlinson, National superintendent of parlor meetings, conducted the services in No 2. One of our first honorary members, Mr. B. E. Bowne, was present and spoke. He used to conduct platform meetings at the Union depot, when our work was in its beginning in the state.

Madison, organized by Mrs. D. P. Kidder, of Evanston, Ill., the year of the Crusade, held a most delightful service in the very same parlor, that of Mrs. H. M. Brittin, press superintendent. The scene from daylight to the fairy-like appearance with its *twenty lights* for the twenty years of their existence, was a beautiful idea to help commemorate its beginning, as well as that of the Crusade, and Mrs. Earl C. Greenman, president of Morris county, added pleasure as well as profit with her most able bird's-eye view of "all the way the Lord hath led us!" Thus good seed was sown.

Elmer held a mass-meeting Sunday evening. A history of the Crusade was given and an address on the outlook, also an address on scientific instruction. A vote was taken in the congregation and forty voters pledged themselves to sustain the scientific temperance instruction bill which is to be presented to the legislature. Good music, good collection and two new members were the results.

Atlantic Highlands was favored with the presence of the state president, and observed on Sunday afternoon. A class of boys gave good cheer with music, and the pastor of the Methodist church gave hearty indorsement to the exercises.

At Dunellen, Mrs. Tomlinson was the speaker in the rooms of the union on Thursday, 21st. Four new members were gained. Mrs. Cox presented the cause on the Sabbath following to a union service from the four churches, and the many who were present were pleased and profited.

Camden Central observed on Sabbath afternoon in First Baptist church. The president gave an excellent pen picture of the Crusade, and Mrs. J. S. Baer on the "Outlook for the Nation and the World." The Rev. A. B. Richardson, D. D., as well as the pastor of the church, each gave most encouraging addresses.

Keyport held a two hour service in Seabrook Hall on Sunday, December 24, with much success, because the voters helped, and declared themselves religiously and politically with us.

Woodstown celebrated in the new Methodist Episcopal church on the evening of December 24, with appropriate exercises. New members were gained, and results were gratifying.

At East Orange, Mrs. L. D. Quigley gave a most appropriate address, and the program was full of inspiration and profit.

Trenton No. 1 had a varied program conducted by members of the union upon the Sabbath previous to the Crusade Day, and much food for thought and action is the outcome.

These bits I send you only slightly convey the helpfulness of the keeping of our birthday; its influence will continue all through the year, calling us to renewed consecration, aroused activity, that cannot but help show blessed results.

N. L. CAMINADE,
State Reporter, Trenton.

TEXAS TIDINGS.

Mrs. S. J. Sweeney, our state evangelist, has been "in labors abundant." It would be interesting to give the details of her various meetings did space permit. Commencing with a school of methods at Waco where new names were added to the W. C. T. U. and an L. T. L. reorganized, she proceeded to Granger where the union and L. T. L. were reorganized and many new names secured.

At the Georgetown Chautauqua, Mrs. Sweeney addressed large audiences. Miss Angus, our new superintendent of juvenile work, organized an L. T. L. and Mrs. Sweeney, a union. At Tyler, two lectures were delivered and names added to both W. C. T. U. and L. T. L. At Hutto, another promising union was added to our list. The camp-meetings at Macedonia and Willis Creek were attended by Mrs. Sweeney, where her work was wonderfully blest.

Afterwards she went to Dublin and addressed the people so effectually that with the efforts already put forth they voted the town "dry." A telegram called her to Will's Point to arouse a protracted meeting which was at a standstill. A union of twenty-three members was one result of that visit.

At Lancaster and Waxahachie small unions of earnest women were started. At Hillsboro, where Mrs. Sweeney was beautifully entertained, a union of fifty-six, six of whom were gentlemen, was organized. A short rest at Taylor, where a lecture and meeting the ladies in session added six to their number, then she went on to San Antonio.

The women had made elaborate preparation for Mrs. Sweeney, hiring the gospel tent and having it erected within a stone's throw of the post-office and center of the city. The meeting was a success, if we may judge by the number of names signed to the pledge cards. There were one hundred and thirty. One hundred were gentlemen between the ages of twenty-one and forty. After securing so many names Mrs. Sweeney felt alarmed, she didn't know what to do with them. Spending a night in prayer, next day she organized them into a Y auxiliary to the W. C. T. U. Mrs. Sweeney pronounces that the most unique and prosperous W. C. T. U. meeting ever held in Texas.

Our state superintendent of scientific temperance instruction has not been idle. Mrs. Calhoun prepared an address on her department of work and had it read by Mrs. Winn before the synod of the Cumberland Presbyterian church which met at Tyler. The body pledged itself and its presbyteries to coöperate with the W. C. T. U. in teaching the young the evil effects of stimulants.

Miss Fannie L. Armstrong, superintendent of unfermented wine, spent a month traveling in the cause so dear to her heart. While on her trip two flourishing L. T. L's were organized and named themselves for her. She was largely instrumental in calling together the authors of Texas at the Georgetown Chautauqua. Twenty-five names were sent in for membership in the association.

The Tyler L. T. L. recently gave "The Congress of Nations," and added something to their finances.

The medal contest of the Baird L. T. L. was quite a success, all the speakers acquitted themselves well. Miss May Belle Summers was awarded the medal.

While in Corpus Christi, Mrs. F. B. Davis, president of the Jones Stuart union, of San Antonio, made several addresses to L. T. L., Sunday-schools and W. C. T. U.

Galveston mourns the loss of a valuable corresponding secretary, Mrs. Lulu Sherrard. Her last request was, "place the white ribbon on my breast."

San Antonio sympathizes with them as so recently from the West End union has passed the gentle, lovely Rosa Bates, the model treasurer.

After a summer's rest Mrs. Stoddard, state president, returned to the work quite well and resolved to *shirk* all she can. We all know how much that will be.

Your reporter is at home again after an absence of five months and begs that you will send her whatever you may think worth publishing in THE UNION SIGNAL!

CORNELIA KEITH CARTER,
State Reporter, San Antonio.

NEWS IN A NUTSHELL.

MRS. EMMA CRANMER, president of South Dakota, will give the month of February to Missouri. Unions desiring her services should write at once to Miss Ellen D. Morris, Kansas City.

PANA and Greenfield, Ill., were assisted in observing Crusade Day by Mrs. S. A. Stout, evangelistic superintendent for thirteenth district, who was the guest of Rounds W. C. T. U. at the former place for a week, holding a number of meetings and organizing a W. C. T. U. of eleven members at Oconee.

A Weak Digestion

strange as it may seem, is caused from a lack of that which is never exactly digested—*fat.* The greatest fact in connection with

Scott's Emulsion

appears at this point—it is *partly digested fat*—and the most weakened digestion is quickly strengthened by it.

The only possible help in Consumption is the arrest of waste and renewal of new, healthy tissue. Scott's Emulsion has done wonders in Consumption just this way.

Prepared by Scott & Bowne, N. Y. All druggists.

For Children

recovering from measles, mumps, whooping cough, fevers, or in cases of cholera infantum or summer complaint, feed them on

BURNHAM'S CLAM BOUILLON.

Their recovery will be accomplished with a quickness that is surprising. Many lives have been saved by its use. Mothers, make a note of this. Some day you will need it.

Never buy Clam Bouillon for the sick, except in Glass Bottles.

Grocers and Druggists.
Six ½ pint bottles expressed for $1.50. Send stamps for book, "Household Hints."
E. S. Burnham Co., 120 Ganesvoort St., N. Y.

No local dealer can compete with us

WALL PAPER

in variety or price. Our new designs and colorings are handsomer this year than ever before.

Our "Guide How to Paper and Economy in Home Decoration," mailed free with samples

Beautiful Gold Paper, 5c. per Roll.

We carry the largest stock in the country, and can save you 50 per cent. on every roll of paper you buy. No matter where you live, if you have any use for wall paper, send 10c. to nearest address to pay postage on a large package of samples. One good agent or paper hanger wanted in each town to sell from sample books, price $1.00.

ALFRED PEATS,
80-82 W. 13th St., NEW YORK. 136-138 W. Madison St., CHICAGO.

Worth a Guinea a Box.

Stubborn tendencies to digestive troubles in *children* will always yield to a *mild* dose of

Beecham's Pills

(Tasteless)
25 cents a box.

SENSIBLE MOTHERS } BUY { GOOD SENSE
CORSET WAISTS for themselves and daughters

COMPLEXION PRESERVED.
DR. HEBRA'S
VIOLA CREAM
G. C. BITTNER & CO., TOLEDO, O.

BAKER'S COCOA.
ABSOLUTELY PURE. Unlike the Dutch Process, no Alkalies or Dyes used.

Official Communications.

DEPARTMENT OF EVANGELISTIC WORK.

RECOMMENDATIONS FOR 1894.

DEAR SISTERS:—In addition to the usual evangelistic work outlined in my previous circulars, I recommend for our winter campaign the following special lines of effort.

I.—THE CHURCHES.

Let the movement to arouse the churches, so happily commenced last winter, be continued. This movement succeeded beyond our most sanguine expectations.

Hundreds of sermons were preached under the auspices of the W. C. T. U.; many of these in most conservative churches. New interest has thus been aroused, and new light thrown upon the traffic in strong drink. In one town nearly every woman in the churches united with the W. C. T. U. after these special sermons.

II.—THE MASSES.

Let us inaugurate this year a system of coöperative evangelistic work, similar to that proposed by Dr. Strong in his "Coming Era." Let each union take the district in its own vicinity, and send its evangelistic workers from house to house with wisely selected gospel and temperance literature, invitations to the temperance meetings, and that personal contact which the church has so sadly lost, and which alone can bridge the chasm between the church and the masses. Let our W. C. T. U. women systematically and repeatedly visit these homes, studying spiritual and temporal needs, and carrying an atmosphere of health and hope, for spirit, mind and body. No effort is as practical as that which carries *Christ* to the sinful, sad or discouraged. This two-fold effort in the churches on the one hand, and by house-to-house visitation on the other, will give a mighty impulse to our work, and result in the saving of many lives and souls. The W. C. T. U., like the Salvation Army, is called to this hand-to-hand contact.

III.—GOSPEL MISSIONS.

We also recommend the admirable plan of the evangelistic superintendent of the British Women's Christian Temperance Association. Over seventy gospel missions are to be conducted, in as many different centers, east, west, north and south, each of eight or ten days' duration. Most careful arrangements are made for these missions. Undenominational halls are secured when possible. Weekly prayer-meetings are held for two months previous, to ask God's blessing upon the work. A well-led choir is organized. All the ministers and leading Christian workers are visited and interested in the proposed mission. Large handbills are posted for three weeks before the mission, and small bills are carried from house to house, with personal invitations. Toward the end of the services, temperance meetings are held, pledges presented, and women invited to join the B. W. T. A. The evangelistic department pays the expenses of the missioner, and a collection is taken on the last day of each mission and sent to headquarters. Boxes are often placed in the halls, headed, "For Expenses of the Mission." At close of the week a full report of the mission is sent to the National evangelistic superintendent. Over seventy lady missioners are now ready for the work.

IV.—KANSAS CRUSADE BANDS.

We also recommend the plan so successfully inaugurated by the evangelistic superintendent of Kansas, by which Crusade bands of four or more members, including a player and singer, go throughout the state holding gospel and temperance services. Full particulars of these bands can be gained from Mrs. Alice M. Henderson, state superintendent of evangelistic work, Mankato, Kan.

V.—RECOMMENDATION.

By request of Mrs. Annie Palmer, evangelistic superintendent of Iowa, we present, with cordial endorsement, the following recommendation, to be presented by our evangelistic superintendents to pastors and evangelists holding special religious services. "As Christian temperance workers, realizing the need of a stronger and more united effort on the part of the church and the W. C. T. U., in the prosecution of evangelistic temperance work, we appeal to all pastors and churches to devote one or more days of their revival services, wherever practicable, to gospel temperance meetings; the churches and the W. C. T. U. coöperating in such services, for the salvation of the intemperate, and the awakening of the latent consciences of men and women of the churches, who still fail to understand their obligations to the temperance reform."

VI.—OUR DEVOTIONAL HOUR.

Let there be special vigilance on the part of each superintendent, to guard our devotional hour from eleven to twelve a. m., in each state and county convention. The unusual help and inspiration received by the delegates and the city or town in which they gather, prove the wisdom and the power of this plan. At the close of the recent National Convention in Chicago, during which this devotional hour was crowded out, the following resolution was passed unanimously: *Resolved*, "That it is the sense of this National Convention, that in the future, nothing should be allowed to interfere with the hour set apart for worship." As we rekindle our altar fires during this twentieth anniversary of the Crusade, let us recall our sources of power.

VII.—THE NOONTIDE PRAYER.

We especially emphasize the importance of our daily practice of noontide prayer. This is the golden chain which binds us as workers, to each other and to God. Let us strengthen the tie, and daily meet, "around one common mercy seat."

This circular can be secured from the National superintendent for 60 cents per 100 copies. Will each state evangelistic superintendent order at once, copies sufficient to send one to each county and local superintendent in her state? Thus our efforts will be in harmony, and she will save the labor and expense of printing her own circular.

ELIZABETH W. GREENWOOD,
World's and National Supt.
Brooklyn, N. Y.

NOTICE.

The address of the president of the board of National superintendents is Mrs. Mary F. Lovell, Bryn Mawr, Pa.; that of the secretary of board, Mrs. W. F. English, Quincy, Ill. All communications relating to the board of superintendents should be addressed to either of the above.

M. F. LOVELL, *Pres.*
W. F. ENGLISH, *Sec.*

Cor. Secy's Notes.

Mrs. Eva Higgins, president Colorado W. C. T. U., writes: "We are planning and organizing for a prohibition campaign. I believe we shall do a good year's work regardless of the money panic. Our women are studying political economy that they may be better equipped for the work before them. We held a prohibition conference last Tuesday. We had about two hundred present in the afternoon and in the evening ex-Governor John P. St. John addressed an audience of over two thousand on 'Hard Times, the Cause and Remedy.' It was a masterly effort and did much good. Our proposed work of the year will be truly Gospel politics."

The annual address of Mrs. Henrietta H. Forrest, president of the West Philadelphia W. C. T. U. is received and is a model of neatness and beauty in typography and binding, and an honor to the writer and the union to whom her words were spoken. I speak of this particularly, because I am impressed with the benefit that would come to our organization, were such thought and care taken by all local presidents. A thorough *resumé* of the work of the year, wise deductions therefrom, with helpful suggestions for the coming year, from the president, would give to a union an arrest of thought which would be life, and light, and blessing on their future pathway, and for which they would ever be grateful. The annual meetings of the spring are not far away. What local president will gather and collate and present such a message to her constituency on that occasion? "A word to the wise is sufficient"? By the by, the Y's are just the ones to "do it," and to send report.

Another admirable document is the directory of the Chemung county, N. Y., W. C. T. U., giving the address of general officers and superintendents of departments, with a directory of each local union and all local superintendents. We congratulate the women who have so planned that no one can plead the excuse of ignorance of any name, when her report is not received—and more, that such supply will certainly insure increasingly good work.

Mrs. W. H. Upham, National superintendent of work among lumber-*men*, remembering that men *were* boys and boys *will* soon be men, and in common parlance that some will always be "boys," has addressed "A Letter to 'the Boys' in Lumber Camps," showing the mother heart, and leading them to "think of home and Sunday and heaven."

The question is asked, "What must we do to become a member of the Somerset W. C. T. U.?" The Somerset W. C. T. U. has not been fully organized in the United States and a membership has not been established. Miss Willard's annual address found in the Minutes of the Denver Convention of 1892, contains the plan of the union.

Mrs. Vie H. Campbell, president Wisconsin W. C. T. U. has but lately returned from a tour through her state of several weeks' length, and writes of her increased interest in W. C. T. U. work as she has witnessed the devastations wrought by drink in Wisconsin alone.

Mrs. Caroline M. Woodward, during a trip of seventeen days, held seventeen meetings, distributed two hundred white buttons to railroad men, and in association with Mrs. Smith and Mrs. McIntyre, of Nebraska, equipped twenty-four way cars with literature, which included many choice magazines, and writes: "Railway officials are becoming more and more interested. The General Superintendent of our great system has promised to furnish magazines for such equipment. During the trip several Crusade meetings were attended and a railroad temperance association formed at Edgemont, S. Dakota, and one teachers' institute addressed at Newcastle, Wyoming, which was inspiring, as the speakers knew that each woman might help to frame the government under which she lived and her vote be cast for those who would execute law.

MARY A. WOODBRIDGE.

Treasurer's Corner.

The holidays with all their joyous associations and delightful obligations that sometimes draw so heavily upon our pocket-books, are gone into the oblivious past, and we are here to meet the duties of the present, and plan for our future work that lies so near our hearts and sometimes seems so burdensome. I have often wished we could always think of the moral, the religious, the sentimental phases of the work and not be compelled to think and talk and work for money. But whatever we undertake in this earth-life sooner or later calls for money, either for the materials for the work, or the support of the worker.

To-day I was down in Willard Hall at an all-day missionary meeting and the noon hour was given to the W. C. T. U's to tell of our missionary work. Ladies from the various denominations of the city interested in home and foreign mission work of the churches, were there in large numbers and we were glad to have them hear something of the evangelistic phases of our work. Toward the close of the meeting four splendid looking men arose and told of their conversion in Willard Hall and that at the feet of Christ they had found freedom from the bondage of strong drink and from all sin. I came back to count the dimes with new interest as every one helps to make it possible to spread our work to save these poor victims.

I must give the readers of the Corner a part of a letter just received from our good Mother Thompson:

HILLSBORO, O., Jan. 8, 1894.

Mrs. Barker:

MY DEAR FRIEND AND SISTER:—The words of the Apostle Peter at the "beautiful gate of the Temple," seem to have become the approved response to all efforts in the line of temperance and other solicitations at this "old fort"(of late) "Silver and gold have I none!" So many of our most liberal citizens have suffered the "loss of all things" by the failure of banks and business, that "begging" has become almost iniquitous in this locality, and our Christian temperance women have not yet recovered from the holiday draw upon their exchequers, which you know is the inevitable. Therefore having given you the Crusade, and renewing the spirit thereof at our meeting (in the old church) on the 23d, we concluded to ask at your hands the grace of patience for the present.

As soon as we read your suggestion and the appeal of our beloved chieftain our hearts responded most cordially—but we have been "withstood,"—as was the angel commissioned with the answer to Daniel's prayer.

Perhaps ere the "one and twenty days" pass by *our dimes* may be forthcoming. We all rejoice in your success, and are praying for the Temple.

Most sincerely yours,
E. J. THOMPSON.

Now such a letter as that did me more good than the money it might have contained, for it showed me that the needs of the National are recognized, and that the love for its aims and its principles would prompt the dimes were they to be had.

One mother in Tennessee writes, "My son, just ready to vote, reads THE UNION SIGNAL faithfully, and oh, lift your heart to God for him, praying that he may vote right."

One good woman from York State sends ten dimes and says, "If I gave a dime for every blessing I would have to pay the whole debt."

A Perfect Liquid Dentifrice.
RUBIFOAM
Harmless as Pure Water.
Fragrant as Sweet Flowers.
Sample Vial Free. Price, 25c.
E. W. HOYT & CO., LOWELL, MASS.

New Suits for 10 Cents

"There are Mrs. Brown's boys all out in new suits again. I never saw such a woman! They are the best dressed family in town, and anybody would think her extravagant if they didn't know that she did it all with Diamond Dyes

The boys' clothes are made from her husband's old ones, dyed over, while her own and the girls' dresses are dyed over, and many of the suits and gowns do not cost her over a dime, the price of a package of Diamond Dyes."

No experience is needed to do good work with Diamond Dyes. They make beautiful colors that are non-fading, and are prepared for all kinds of goods. Their three special Black dyes for different goods, make the blackest and fastest color known.

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A Nebraska sister says in sending ten dimes, "I heartily approve the plan. It will not be felt to pay such a pittance, yet in the aggregate it will accomplish much."

Philadelphia Y's send three dollars as a thankoffering and sign, "Yours for Prohibition." The Y's and the children are our hope.

A worker from Colorado writes that on account of revival meetings they could not hold services on Crusade Day, "but I have spoken to our sisters as I have had opportunity, and I send one dollar and twenty cents as a thankoffering." If all would improve the opportunities how much we could do.

I have a hundred letters before me from which I would like to quote, but my corner is full. Read Miss Willard's letter in every union and give all a chance to help in the good work. HELEN M. BARKER.

Organizers' Corner.

[It is the desire of the editors of THE UNION SIGNAL that this Corner should serve the National Organizers as a sort of Lecture Bureau, and to that end they are invited to send their calendar of appointments long enough ahead to secure engagements in the territory to which they are called.]

The following is the list of National organizers for the present year, and whether W's or Y's they are *all* accredited public speakers and fully prepared to organize W's, Y's, L. T. L's, or speak to the general public and add to the membership of unions.

For terms and dates address as below:

Mrs. Helen L. Bullock, Elmira, N. Y.
Mrs. L. H. Washington, Port Jervis, N. Y.
Miss Frances E. Griffin, 69 Maple street, Chicago.
Mrs. Mary Bynon Reese, Chautauqua, Wash.
Mrs. Emily Pitt Stevens, 1907 Bush street, San Francisco, Cal.
Mrs. E. A. Blair, 936 Cottage Place, Los Angeles, Cal.
Mrs. Maude L. Green, Manitou Springs, Col.
Mrs. E. Norinne Law, Baraga, Mich.
Miss Belle Kearney, Flora, Miss.
Mrs. Delle H. Cox, Newberg, Ore.
Miss Ida Clothier, Manitou Springs, Col.
Mrs. Henrietta Skelton, 132 McAllister street, San Francisco, Cal.
Miss S. C. Harris, Franklin, Va.
Mrs. F. E. W. Harper, Bainbridge street, Philadelphia, Pa.
Miss Clara Parrish, Paris, Ill.
Miss Carrie Lee Carter, Dexter, Mo.
Miss Frances Ensign, Madison, O.
Mrs. E. A. Kenyon, Townshend, Vt.

We organizers have not all "spoken at once," nor have we made any unbecoming scramble to see how many of us could get into this corner. Indeed, I do not know whether our backwardness is the result of our over-modesty, or a pardonable neglect of the high privileges granted us. I have waited for the others to "speak out," until we seem too long silent. Especially when the whole organization waits "*arrectis auribas*" to know what we are daily doing.

It is in consideration of this fact that I am impelled from my life-long habit of depending on the spoken word more than the written one, to rise and explain. I have just finished a trip in Kentucky of several weeks. The meetings were always well attended. In no town were we without the sympathy and encouragement of a minister, sometimes of several. If there were in the town a preacher who did not believe in "the thing," and staid at home, he was very lonesome, for most of the town would go out to the meeting. Kentucky, celebrated for its whisky, has many a distillery in its borders, and many men who have made fortunes from the sale of its liquors, but it has many men and women who are brave and strong to combat the evil. In one of the towns my attention was called to the fact that one of the largest distillers in the place was also the largest stockholders in the Keeley Cure. Like the darkey's trap, he caught them "both a-comin' and a-gwine." Perfect harmony exists among the unions as to the Temple, faith in Mrs. Carse, and devoted loyalty to Miss Willard. The women testify to the change of public sentiment in their favor that is increasing each year. I bade farewell to that most hospitable region, with tender hopes and earnest prayers.

I have a few engagements for January, and with February I turn southward to work in Louisiana some weeks, and to be present at Defuniak to conduct there the school of methods during the latter part of the month.

Where is that other organizer? Her report is now in order.

FRANCES E. GRIFFIN.

Our Library Table.

JANUARY MAGAZINES.

THE MAGAZINE OF POETRY, published by Charles Wells Moulton, Buffalo, N. Y., celebrates the opening of its sixth volume by devoting its pages to poets native to or dwellers in the city of Buffalo. The list is surely a goodly one. The magazine is to be issued monthly, hereafter, instead of quarterly, a change to be commended.

THE CHAUTAUQUAN for January opens with a masterly article by Bishop John H. Vincent, entitled "In Italy," accompanied by attractive illustrations. The frontispiece of this issue is a fine view of the Leaning Tower of Pisa. In the department, "Woman's Council Table," Leon Mead gives a history of "Women as Inventors." Margaret W. Noble tells of the workings of a woman's prison where only women keepers have charge, and Hester M. Poole preaches a bright little sermon on "Social Shams."

Dr. T. L. Flood, Editor, Meadville, Pa.

BABYLAND for this month opens with a bright frontispiece entitled, "The Christ Child." The first page reveals the dainty touch of Margaret Johnson, in the exquisite setting she has given Helen A. Steinhauer's pretty finger play, and which will afford baby and mamma no end of good times. "Santa Claus and His Helpers," "The Magic Chest," "A Merry Crew," and "Go Take a Romp With the Baby," are true nursery gems.

D. Lothrop Company, Boston.

LIPPINCOTT'S novelette for January deserves high comment. Harry Willard French, beloved by young people through his "Lance of Kanana," has excelled himself in a love story for older readers. The true heart of the story, however, though it culminates in a love climax, is in a friendship between three men. Their affection for one another reveals a glimpse into the life of the sterner sex not often given in the literature of the day. The plot of the story is admirable, the character sketches unique and the style at once vigorous and pleasing.

J. B. Lippincott Co., Philadelphia, Penn.

For the present state of the flying machine the public is referred to McCLURE'S MAGAZINE for January. Hiram S. Maxim, maker of the Maxim gun, and one of the few inventors of real ability and authority who have been attracted to the subject of aerial navigation, has now nearly completed an air ship that gives great promise of sailing the skies successfully. Some hitherto unpublished letters of Whittier's, written to an intimate friend, Charlotte Fiske Bates, appear in this issue. They are especially important as being the direct expression of that sweet, serene faith in an overruling Providence and the soul's immortality, of which there are such delightful glimpses in Whittier's poems.

S. S. McClure, Ltd., 743 and 745 Broadway, New York City.

SCRIBNER'S MAGAZINE for January marks the beginning of the fifteenth volume. The first great fiction feature for the year is the serial, "John March, Southerner," by George W. Cable, the author of "Old Creole Days." This is the first long novel that Mr. Cable has published in many years, and is a most dramatic story of the new South. The opening chapters reveal Mr. Cable's sympathetic style and clear character-drawing at their very best. Serial stories by J. M. Barrie and George Meredith are announced to begin later. Frederick Keppel, the widely-known print collector, an authority on the subject, has written an entertaining article about Sir Joshua Reynolds, which is illustrated with reproductions of some of the most famous portraits painted by that artist.

Charles Scribner's Sons, New York City.

The familiar face of DEMOREST'S FAMILY MAGAZINE is as friendly and inviting as formerly in the first issue of 1894. Its exquisitely finished illustrations are alone an education in themselves. "A Ceylon Tea-Farm," by Leslie Kane, is a picturesque word depiction of this far-off country from whence comes provision for our cheering cup that "not inebriates." No less than fourteen cuts make the descriptions very real. "Among the Nurses," by Eva Stanton, will be of interest to all—since none escape the common woe of humanity,—illness and consequent need of care. "The Road to Fame or Fortune" is a serial by Margaret Bisland, now in its second chapter, which tells in easy vein the experiences of a young woman on whom fortune has frowned, in trying to gain fame and wealth in a newspaper office. But DEMOREST'S list is too long to mention here. Its household department, fashion notes and hints, views of the world's progress, and other practical departments are well calculated to meet the varying tastes of the home circles.

W. Jennings Demorest, 15 East Fourteenth street, New York City.

THE QUARTERLY ILLUSTRATOR begins the New Year with a rich array of things beautiful in art. The current number contains articles by W. Lewis Fraser, the art manager of the *Century Magazine*, who chooses for his theme Albert Edward Sterner, the popular illustrator. A new and interesting feature is introduced. A number of famous paintings are reproduced, and side by side with them are duplicates in which celebrated actresses have posed in the costumes, and with all the accessories of the original pictures, affording a unique comparison. The work of posing and photographing these pictures was done in the studios of THE ILLUSTRATOR, and the results have been copyrighted. The descriptive article accompanying these illustrations is by Will H. Low, whose "Contrasts of Life and Art" is a fitting close to a most charming and delightful number.

Harry C. Jones, 92-96 Fifth Ave., New York City.

AMONG THE BOOKS.

MOTHER GOOSE IN THE KINDERGARTEN is the title of the best Mother Goose book yet published. The rhymes are altered enough to take out, without in anywise spoiling their charm, expressions that have been objected to in these ancient nursery jingles. Each poem (?) is printed in large type and illustrated by the simple outline sketches children love. The author, Fannie S. Bolton, drew the original of these to please her own little ones and found them a decided success. The paper on which the rhymes are printed is a heavy parchment paper that baby cannot tear and the binding is too strong for ruthless fingers easily to harm.

Published by the Kindergarten Literature Co., Woman's Temple, Chicago.

A rare combination of artist work in poetry and decorative illustration lies before us. It is THE OLD GARDEN, by Margaret Deland, whose flowers of song are superbly wreathed in quaint chromo-lithoetchings, by Walter Crane. Each charming song has its special illustration, every one of which is a work of art, conveying the writer's thoughts through the eye to the pleased intelligence. The popular artist has a rich garden for his facile pencil, reveling in æsthetic tints and unique outlines to his heart's content. The reader passing through THE OLD GARDEN, to "Songs of Nature," "Love Songs," "Poems of Life," and "Verses for Children," reads with an enduring delight the rare, sweet verses of the well-known poet-author. A wonderful gift this for the holiday season, sent out by the Riverside Press, Houghton, Mifflin & Co., Cambridge, Mass.

ELEMENTS OF LIFE INSURANCE, by Miles M. Dawson. This compact volume gives the reader a comprehensive analysis of life insurance without burdening the mind with needless technical terms. While upon a scientific subject, it is so written as to be intelligible to the general public and will be most useful to beginners, corresponding to Blackstone's Commentaries in law. Its study will prepare the solicitor for more effective work and aid the expert to distinguish and hold fast first principles while struggling with the difficult mathematical problems of his profession. Its style is simple, thought-inducing. Its scope is not confined to the analysis of rates and reserves only, but covers as well the hitherto neglected territory of contracts, their construction, application, nature and legal effect.

Published by the Independent Printing and Publishing Co., Chicago.

ALICE'S ADVENTURES IN WONDERLAND, by Lewis Carroll. Published by Thomas Y. Crowell & Co., Boston and New York.

As long as the world stands there will be children and as long as there are children there will be a demand for the stories that turn flowers into fairy-folk and invest the dumb things of the natural world with charming personalities. Here and there is found a child who scorns to "make believe," and an occasional parent who does not countenance anything in her children's play or reading that is not strictly "true." Who does not have the profoundest pity for such children—debarred as they are from the loveliest portion of childhood's play-time, the world of healthful imagination. Many a white-haired father and mother looks back with joy to the days when Bean-Stalk Jack, Cinderella and dear old Mother Goose were friends and companions who did them good and never harm. And who that has made her acquaintance does not love gentle little ALICE and revel in her strange ADVENTURES in the WONDERLAND of talking animals? Fresh, bright, pure, not a word or suggestion to sully the white page of a child's mind, it can be recommended with as much safety as mother will place in her little one's hands the light, sweet, wholesome cake from her own oven.

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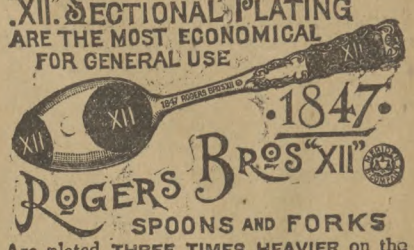

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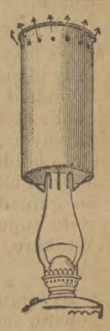

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Publisher's Notes.

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TO SHORTHAND STUDENTS.

THE UNION SIGNAL is always seeking to promote the interests and improve the condition of all who come within the radius of its influence.

One of the many ways in which the young of both sexes are to-day benefited is by a knowledge of some business or profession by which they are lifted out of the ordinary rut of life and placed in a position of independence. To thousands a thorough knowledge of shorthand is the short road to success. With this in view we have made arrangements with the National School of Shorthand, at Washington, D. C., whereby any one sending us five new subscribers at $1 per year will receive a receipt for one month's instruction, the price of which is $5. The system taught in this school is the Pitman, the same as used by reporters in both Houses of Congress, the supreme court and all the government departments.

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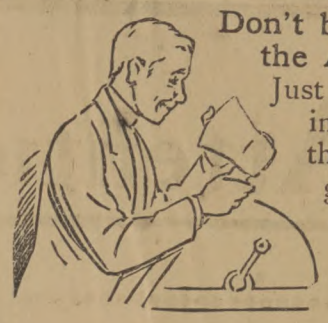

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But how is it with you? What reason can you have for wanting to take the risk? Certainly not economy—Pearline leads to the greatest economy in every direction—saves the most money, time, clothes and health. If your grocer sends you an imitation, be honest—send it back. 336

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FREE TRIAL in your own home for 30 days without paying one cent in advance; machine to be returned at our expense if unsatisfactory. We take all risks, pay freight, ship anywhere, to anyone, in any quantity at wholesale prices. $65 Kenwood machine, $24.50; $55 Arlington, $20.50; $45 Arlington, $17.50; $35 High Arm Gem, $12. We sell all makes and styles, from cheapest $7.95 to best "Kenwood," $24.50. All attachments free. THREE HIGHEST WORLD'S FAIR MEDALS AWARDED. Over 100,000 now in use. Buy direct from factory. Save agents large profits. Catalogue and testimonials free. Write at once. Address (in full) CASH BUYERS' UNION, 158-164 W. VanBuren St., Dept. A 151, Chicago, Ill.

$25 to $50 per week, to Agents, Ladies or Gentlemen, using or selling "Old Reliable Plater." Only practical way to replate rusty and worn knives, forks, spoons, etc.; quickly done by dipping in melted metal. No experience, polishing, or machinery. Thick plate at one operation; lasts 5 to 10 years; fine finish when taken from the plater. Every family has plating to do. Plater sells readily. Profits large. W. P. Harrison & Co. Columbus, O.

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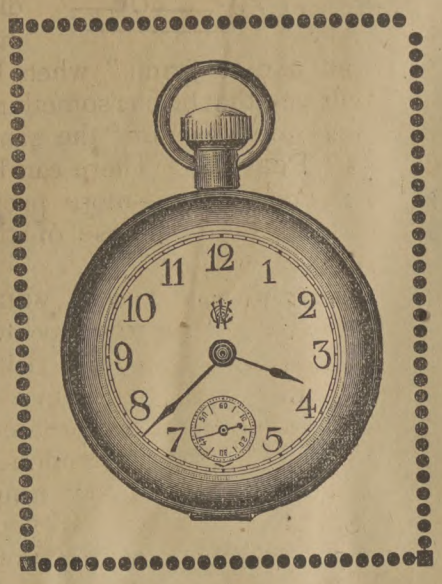
FREE A fine 14k gold plated watch to every reader of this paper. Cut this out and send it to us with your full name and address, and we will send you one of these elegant, richly jeweled, gold finished watches by express for examination, and if you think it is equal in appearance to any $25.00 gold watch pay our sample price, $3.50, and it is yours. We send with the watch our guarantee that you can return it at any time within one year if not satisfactory, and if you sell or cause the sale of six we will give you One Free. Write at once, as we shall send out samples for 60 days only. Address THE NATIONAL M'F'G & IMPORTING CO., 334 Dearborn St., Chicago, Ill.

Attention Boys



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This Offer is for Boys only

Boys who will thank us for this generous offer to own the best pocket time-piece yet made by any Clock Company. Extreme diameter of case 2¼ in.

We believe in an honest thing and so offer Nickel Watches, but if you prefer gilt, which resembles gold in appearance but is likely to wear off, we offer it on the same terms.....As soon as **your mind is made up to secure one of these Watches, write to us.** This will insure prompt delivery when your order reaches us....Address

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Publisher's Notes.

OUR PHILANTHROPY FUND.

We shall have to ask our friends to cease sending any more names for THE UNION SIGNAL to be provided for from our Philanthropy Fund, for, alas! it is already exhausted, so numerous have been the applications.

TWO NEW Y LEAFLETS.

WHAT IS YOUR VALUE? By Mrs. O. W. Scott, and

INASMUCH. By Miss Ida C. Clothier.

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AFTER TWENTY YEARS.

Mrs. Lathrap's bugle note in the Crusade number of THE UNION SIGNAL is taking form as a National Leaflet, and will soon be ready.

Nothing has yet appeared which so fully carries the Crusade fire into the advanced lines of to-day's work.

You cannot afford to be without it.

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BIBLE AND RESPONSIVE READINGS FOR 1894.

The prospectus for the New Year will be issued early in January, and a rich feast is promised. Names well known in W. C. T. U. lines the world over, are to be found among the contributors to both these monthly readings.

Our list of subscribers should double in the year to come. Send in subscriptions at once.

THE NEW Y MANUAL

by Mrs. Frances J. Barnes, Nat. Supt.

This manual is an encyclopedia of Y work. You need it. Price 25c.

We would call your attention to our CALENDAR OFFER on another page. If you or your friends desire something that will be a pleasure all the year through, send for one of these calendars.

Publisher's Notes.

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When you send an order please sign your name and give your post-office address. If you do not have your orders promptly filled it may be you have forgotten to give your post-office address.

Daily we receive letters containing money and orders without signature to the letter or post-office address. Please read your letters carefully before sending, and see if the name and address is plainly written.

DOES YOUR MINISTER TAKE THE SIGNAL?

At the request of our correspondents we repeat the offer to send THE UNION SIGNAL to all clergymen at fifty cents per annum, being half the regular subscription price. Will not the unions see to it that at this low price THE UNION SIGNAL is in the home of every minister in the land?

WHITE SHIELD MANUAL AND PLEDGE CARDS.

These most valuable adjuncts to our Purity department may once more be obtained from the W. T. P. A.

The manual, prepared by our National and Associate National superintendents is clear, terse, and comprehensive. It contains statement of purpose, plan of organization, constitution, methods of work and general suggestions, in White Shield lines. It need only be seen to be appreciated.

The pledge is issued upon a neat, attractive card, and is the usual five-fold pledge of the White Shield society. It is hoped that the workers in the purity department will push this line of work, and these publications. Order at once.

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A TEMPERANCE EIGHT PAGE MONTHLY. What the Children Need.

LOW RATES.

Send for samples of the JANUARY number. Sunday-schools are ordering in large packages. L. T. L. superintendents say they cannot do without it. The children express themselves as delighted with it. We are making special terms to agents, and the boys and girls can earn pocket money in this way. Urge them to write to us for information.

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Signal Notes.

An Afro-American League has been organized in the South with three hundred members, all pledged to use every legitimate means to put an end to the crimes which incite lynching. They resolved to petition the legislature to help them to secure trials for all suspected criminals.

An educational work in New York City has attained large dimensions. A course of free lectures to the people is given by the Board of Education in a large number of school buildings scattered over the city. Nearly three hundred lectures on different subjects are given by some of the most prominent men in the city.

The Royal National Lifeboat Association shows that notwithstanding the march of nautical science, there were five thousand wrecks in one year on the shores of Great Britain and Ireland. These wrecks are increasing in number every year. In thirty years there has been a loss of twenty-two thousand five hundred and fourteen lives.

The chief representative of the empress of India in the Southern presidency, as well as the viceroy of India, is not willing to desist from attending any social gatherings where the nautch dance appears, for he does not find anything objectionable to it or the nautch-girls. He was petitioned to do this by a Hindu Social Reform Association.

The New York Wayfarers' Lodge has accomplished a reform which ought to be followed by the establishing of similar lodges in all cities where the problem of the unemployed or of the tramp is attracting attention. The decent, willing men are cared for and given a chance, while the tramp proper is quickly sifted out. The homeless out of work, upon admission, receives a bath, a clean shirt and is put to bed while his clothes are fumigated, for which *luxuries* as well as for his meals he is expected to work in the woodyard, and is also given time and opportunity to seek work.

Excluding the upper and middle classes, it has been roughly estimated that there are in London two hundred and fifty thousand youths between the ages of fifteen and twenty-one. As many as twelve thousand young men go to London annually in search of work. These young men are surrounded by every temptation to ruin, and it is one of the problems of the day to meet the wants of this class. Institutions of various kinds have multiplied rapidly in this decade but it still remains true, "we have provided for the working classes, churches and schools, but have left it to the devil to find their recreation." The Regent Street Polytechnic and Young Men's Christian Institute is one of the first, largest and most flourishing institutions to provide recreation, education and religious training to the youth of London. Mr. Quinton Hogg, a merchant prince, started a mission for boys in 1864. In two years, he opened his first home for working boys as an adjunct to the ragged school to which he devoted at first every Sunday evening and finally his whole time. The school was so absolutely ragged that the boys often came with a shawl pinned around them to hide their nakedness. The school grew and became a free night school. During that period he sent one thousand five hundred boys to Canada. In ten years he found himself unable to keep the older boys, so they organized an institute which now has an actual paying membership of three thousand five hundred. The object is to provide social, recreative, athletic, intellectual and religious opportunity for them, and to this end classes, the gymnasium, clubs for all sorts of games, for cooking, are well patronized. One great reason for success is that the directly religious teaching is never forgotten. Large Bible classes of one thousand two hundred members testify to the interest of London boys in Bible study. The temperance work is not neglected. Mr. Hogg states as one of the principal reasons for the failure of many other institutions, the endeavor to pander to questionable tastes and amusements, referring particularly to drinking, smoking and billiards.

DO YOU HAVE ASTHMA?

If you do, you will be glad to hear that the Kola plant, found on the Congo river, West Africa, is reported a positive cure for the disease. The Kola Importing Co., 1164 Broadway, New York, have such faith in this new discovery, that they are sending out free by mail, large trial cases of Kola Compound to all sufferers from Asthma, who send their name and address on a postal card. Write to them.

A Good Child

is usually healthy, and both conditions are developed by use of proper food. ▫ The Gail Borden Eagle Brand Condensed Milk is best infant's food; so easily prepared that improper feeding is inexcusable.

IVORY SOAP

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DON'T ACCEPT IMITATIONS.

THE PROCTER & GAMBLE CO., CIN'TI.

Good Wives grow fair in the light of their works, especially if they use SAPOLIO: It is a solid cake of scouring soap used for all cleaning purposes. All grocers keep it.

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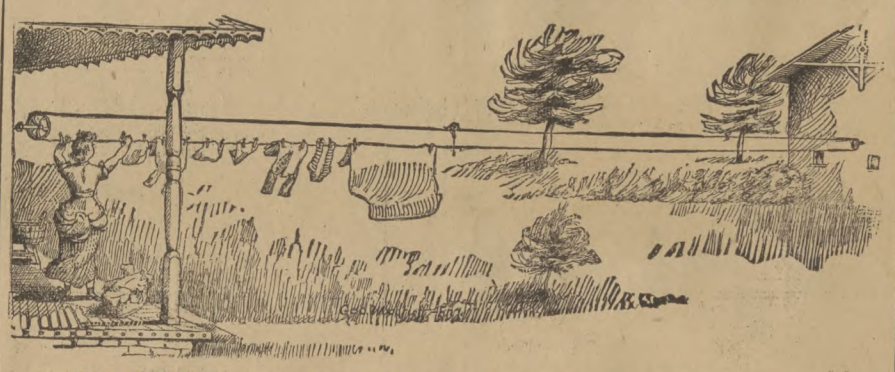
LOVE'S LABOR'S LOST by many a woman who strives to please her household and works herself to death in the effort. If the house does not look as bright as a pin, she gets the blame—if things are upturned while house-cleaning goes on—why blame her again. One remedy is within her reach. If she uses SAPOLIO everything will look clean, and the reign of house-cleaning disorder will be quickly over.

PREVENTS LA GRIPPE!



...THE SMITH PATENT ROTARY METALLIC CLOTHES LINE...

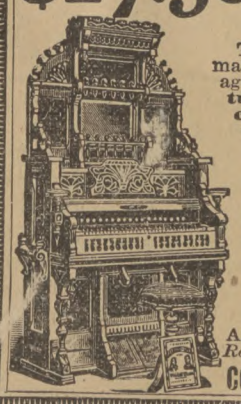
Prevents *la grippe* by enabling you to hang out your entire washing from the covered porch, or door step, thus avoiding wet feet and exposure when overheated. A single trial convinces any one that it is a necessity.

A good income can be made by handling this line. Write at once for territory.

GEORGE B. WOODBRIDGE, Ravenna, Ohio.

SOLE MANUFACTURER.

$27.50 BUYS A Good Organ.



This is one of the grandest and most liberal offers ever made. You could not buy the same instrument from an agent or a dealer *at twice the price.* **We sell at manufacturer's price**—direct from the factory to the home. **We can sell lower than any other manufacturer,** because we do the **largest direct business in the world. You can save from $50 to $200 by buying from us.** There is an **actual purchaser** of a **Cornish instrument** in every county in the U. S. **Write at once for our new Catalogue—FREE** to any address. It contains *beautiful colored illustrations,* accurate descriptions and lowest prices of the latest and finest styles of **Organs and Pianos.** It will save you many times its weight in gold.

Organs from $27.50 up. Pianos from $175 up.

FOR CASH, OR ON EASY CREDIT.

All Instruments shipped on trial. No satisfaction no pay. *References*—Any Bank or Commercial Agency in the U.S.

CORNISH & CO., (*Estab. 27 Years.*) **WASHINGTON, N. J.**

AGENTS WANTED for Mother Stewart's new book, "THE CRUSADER IN GREAT BRITAIN." Is creating great interest on both sides of the water. Crowded full of humor, fun, pathos and valuable history. Just the book that agents like to handle. Price $1. Address M. CAMPBELL, Springfield, Ohio.

AGENTS WANTED to sell the "Wells Passage Indicator" for giving *Bible Readings*, of which John G. Woolley says: "'The Wells Passage Indicator' enables any one to string together a number of texts, and give them to an audience almost as though they had been printed for the occasion." Address WELLS PASSAGE INDICATOR CO., 1102 The Temple, Chicago.

At ¼ Price Watches, Guns, Buggies, Harness, Sewing Machines, Organs, Bicycles, Farm Tools, Safes, etc, List FREE. CHICAGO SCALE CO., Chicago, Ill.

FREE MUSIC 44 pieces, latest Sheet Music and charming illustrated Magazine 3 months; all for 10 cents; send silver dime. American Nation, Box 1729, Boston, Mass.

WE WANT YOU to distribute circulars, samples, etc., in your locality for our syndicate of big advertisers. $3 to $5 per thousand. CASH PAID. No canvassing. Enclose stamp. DISTRIBUTING BUREAU, P.O. Box 1925. New York City.

SALESMEN WANTED to sell our goods by samples to the wholesale and retail trade, sell on sight to every business man or firm; liberal salary, money advanced for advertising and expenses. Permanent position. Address with stamp, KING MFG. CO., A 55 Chicago, Ill.

If out of order, use Beecham's Pills.

CONVENIENT FOR WEST-SIDE RESIDENTS

The new Pennsylvania Lines' Station, at West Madison and Rockwell Streets. Tickets to all points East—to Indianapolis, Louisville, Cincinnati and the South at lowest rates. Baggage checked to destination. All trains stop to take on and discharge passengers. For particular information call upon D. J. Shine, Agent, Penna. Lines' Passenger Station, West Madison Street, or H. R. Dering, Ass't Gen'l Passenger Agent, 248 South Clark Street, Chicago.

Kernels.

Age imprints more wrinkles in the mind than it does in the face.

There is but one failure, and that is, not to be true to the best one knows. To us and to our race there is but one failure, and that is sin.

The darkest hour in the history of any young man is when he sits down to study how to get money without honestly earning it.—*Horace Greeley.*

We ought not to acquiesce in the shadows which are only around us because we do not hear, or hearing, do not heed, God's call into the sunshine.

When God's vail of adversity is upon us, we should not be like the chaff which flies into the face of the thresher, but like the precious grain which lies at his feet.

There is nothing more pleasing to me than to see young men in the bloom of life break the ranks of the enemy and enlist in the service of Christ.—*Matthias Ambrose.*

Friend: "Is it not remarkable that, with the thousands of authors in the country, the price of writing paper does not go up?"

Struggling Author (gazing at returned packages): "N-o, but I should think stamps would go up."

Sunday-school Teacher—Yes, Johnny, and I hope that one day you will have a mansion in the skies. Johnny—And I hope I shan't, I've had all that kind of mansion I want. Guess you didn't know we'd lived in the upper flat of an apartment house.—*Boston Transcript.*

School Examiner:—(Who notices a backwardness in history): Who signed Magna Charta? (No answer). *Examiner*—(more urgently): Who signed Magna Charta? (No answer). *Examiner*—(angrily): Who signed Magna Charta? *Scapegrace*—(thinking matters are beginning to look serious): Please, sir, 'twasn't me, sir!

A loud, rasping and impatient voice rang out from the kitchen. It was the voice of the new cook.

"Mrs. Billus!"

"Well, Mary?"

"You told me to bile the warter, mem, and I've been bilin' it an hour and a half. I want to know if you think it's done yet?"

"What have you named your baby, Rastus?"

"Sam Pro Tem Johnson, sah."

"What is the Pro Tem for?"

"To show that the name is only temporary, sah. We kind o' thought Sam might like to choose his own name when he growed up, sah, so we put Pro Tem in as a warning to de public."

It was a South Boston schoolboy whose bad behavior had led the master to depart from his accustomed rule and resort to a flogging. The next day the boy "brought a note." The master read it as follows: "Licking don't do this boy no good—talk to him." Peculiarities about the epistle led to inquiries; it turned out to have been written by the boy.—*Boston Traveller.*

The Burman Bible, printed in Rangoon, costs four rupees, or $1.44 a copy. The Missionary Union, availing itself of modern processes of photo-engraving, has had each page of this Burman Bible photographed on a reduced scale, and plates made from these by means of which a Burman Bible can now be printed in Boston, so as to be sold for one rupee, and the New Testament for about eighteen cents. This is a triumph of modern science which will be a great blessing to Burma.—*Helping Hand.*

She: "Do you believe one's fate can be read in the hand, as people say?" He: "To a certain extent. Give me your hand, for instance, and I can tell you that my fate will be sure to be a happy one."—*Chicago News Record.*

Miss Oldun: "Yes, indeed, children are a great trial. You love your little Mamie here and think you couldn't do without her. But if you had never had her you wouldn't know the difference."

Little Mamie (with startling emphasis): "Well, I guess I'd know the difference!"

A good general calls into active service every part of his military force, and uses each for the accomplishment of the work for which it is best adapted. So also should every pastor utilize all the church forces at his command. There is not one soldier of Christ to whom appropriate work should not be assigned. There is no ungifted or unarmed one in the ranks of his army, and He teaches the hands of each to war and their fingers to fight. Each, therefore, should hear the bugle call, and go forth to the help of the Lord against the mighty.—*The Treasury.*

UNION SIGNAL

AND WORLD'S WHITE RIBBON.

FOR GOD AND HOME — WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION — FOUNDED 1883 — AND EVERY LAND

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

Volume XX.—No. 4.] CHICAGO, January 25, 1894. [Price $1.00 per Year in Advance.

Ursula D. Henrick
1029 16th St.
NW

SINCE OUR LAST ISSUE.

The opium commission is in session in Umballa, India.

Miss Helen A. Shafer, president of Wellesley College for four years, died of pneumonia last Saturday.

Authoritative dispatches from Rio Janeiro, Saturday, state that the backbone of the rebellion is broken.

News from India indicates that financial matters are in a strained and depressed condition in that empire.

Nickel-in-the-slot machines have been placed in the same class as lotteries by a grand jury at Winona, Minn.

The tariff bill is still under discussion in the House, and employers are reducing wages, taking it for granted that the bill will pass.

Emperor William opened the Prussian Diet at Berlin, last week, by a speech which promised help for agricultural and financial interests.

The Chinese government has agreed to pay an indemnity of forty thousand dollars to the families of two murdered Swedish missionaries.

The Dresden Diet, by an overwhelming vote, has rejected the motion of the socialists for universal and equal suffrage at the Diet elections.

The world's committee of the Y. M. C. A. has just issued a call for the thirteenth international conference to be held in London, May 31 to June 9.

Paris was the point of meeting for the International Sanitary Congress, January 24. The United States was represented by three physicians appointed by the President.

Stockholders of the Nicaragua Canal Company have agreed to a plan of reorganization, by which a new company will be formed, with a capital stock of twelve million dollars, to push the work.

By the bill introduced in Congress last week, the Columbian Museum of Chicago will have added treasures in the shape of the exhibits of the department of state from La Rabida and the Government Building.

Ten thousand dollars is recommended as an appropriation by the House committee on labor, to enable the commissioner of that department to report in detail concerning the effect of the use of machinery upon labor.

The gold reserve in the United States Treasury is now at the lowest point ever reached. In view of this Secretary Carlisle has announced his intention to issue fifty million dollars, five per cent, ten year government bonds.

The Senate sub-committee is still investigating Hawaiian matters, to ascertain the real connection of the United States marines with the ex-Queen's deposition, and the steps taken by President Cleveland and his advisers to restore the Hawaiian monarchy.

Governor Mitchell's order to the Second Battalion state militia to occupy Jacksonville, Fla., January 23, for the purpose of preventing the proposed prize fight, caused the sporting club managers to change their plans and seek another location which was not made public.

A horde of cruel and murderous slave dealers numbering 4,000, who have terrorized the West Coast of Africa, has been finally dispersed by a troop of British frontier police, who captured all the guns and ammunition, rescuing two hundred abused slaves, most of whom were women and children.

A happy incident in connection with the one hundred and eighty-eighth anniversary of the birth of Benjamin Franklin last week was the payment by the treasurer of the "Franklin fund," of $329,300.48 to Boston's city treasurer for the purpose of erecting and equipping the "Franklin Trades School."

ADDITIONAL and valuable Nutshell items will be found on page 14.

HON. JOHN R. MULVANE, president of the Bank of Topeka, Kansas, speaks in unqualified praise of the effect of prohibition on the financial condition of his state. One great evidence of its prosperity he gives is, that forty-four counties possessing poor-houses and farms are without a pauper, and in thirty-seven counties at the last term of the district court there were no criminals for trial.

FRANCE has fallen into line, and the beginning of woman's suffrage has been heralded from within its borders. The French Senate, by a vote of one hundred and thirty-two to eighty-four, on January 20, bestowed the right on women engaged in business to vote for tribunals of commerce. This is simple justice, and will prove the entering wedge for the granting of larger and more generous privileges in the future.

THE associated press last week circulated an item from Washington, Iowa, which received very obscure positions in the daily papers, but which rejoiced the hearts of all temperance workers. Being brief and pointed, we give it entire: "At a recent revival at Wellman a notorious saloon-keeper was converted. To impress the public with his sincerity he extended a general invitation to a salvation bonfire in the public park at three o'clock. When the hour arrived nearly one thousand persons were gathered around a pile composed of billiard and gaming tables, four counters and sideboards, and other fixtures of the ex-saloon-keeper's saloon. Prayers were offered by local clergymen and the pile was fired by the owner. While it blazed he made a temperance talk to the crowd. The public schools had been closed so that the children might witness the object lesson."

FOR the first time since the civil war the United States proposes to issue new bonds for meeting the current expenses of government. Secretary Carlisle has issued an official circular offering fifty million dollars of bonds running ten years and drawing five per cent interest. That means an annual interest of two million five hundred thousand dollars. This is rather disheartening to those who have watched so joyfully the rapid decrease of our national debt and who expected to see it all or nearly wiped out by the end of this century. It is questioned by many legal minds whether the Secretary of the Treasury has the authority to issue government bonds for the purpose of running the government, as the law of 1875 calls such a proceeding, "an act to provide for the resumption of specie payment." There has been a lively bidding for the bonds, one New York man having offered to take up the entire amount. Western bankers look upon the issue as of ephemeral relief only.

JUST as we go to press comes the first copy of the long-expected *Woman's Signal*, the new organ of the British Women's Temperance Association. A cursory glance displays many interesting and valuable contributions, aside from the editorials and New Year's message by Lady Henry Somerset and Annie E. Holdsworth. We have room for one paragraph from the able editorial which outlines the policy of the new paper: "*The Woman's Signal*, flashing its light from 'humanity's capital,' the highest point of observation that the world affords, hopes to help forward the concerted action of good women, not only in our own land, but in other lands. Its signal will be that of the World's W. C. T. U.: 'Agitate, educate, organize.' Its shining will, by God's blessing, help to dispel the coldness of inaction and the darkness of despair. We would put 'a light in the window' for the forgotten and forlorn, and among the brilliant luminaries and broad search-lights of London's journalism, we hope that some day grateful hearts that we have helped may say, when they think about *The Woman's Signal*, 'How far that little candle throws its beams.'"

THE internal revenue bill has not been presented to Congress up to the time of our going to press, but it seems to have been agreed upon by at least the Democratic members of the ways and means committee. So far as these members are concerned, the income and corporation tax is a finality. All incomes above three thousand five hundred dollars are to be recorded by the internal revenue collector and all above four thousand dollars are to be taxed two per cent. The tax on salaries is to be paid by the employer. The penalties for failing to make correct returns are a double tax, fine and imprisonment. It is estimated that there are only eighty-five thousand persons in the United States thus taxable. Corporations are to pay two per cent tax on all income, however large or small, and this amount is to be deducted from the dividends of stockholders. It is not probable that Congress will adopt the report of the committee, at least not without modifications, for it is clearly against the spirit of our institutions and no act of a Democratic Congress could make its party more unpopular in the people's eyes.

AT the fourteenth annual convention of the National Farmers' Alliance, held in Chicago last week, the most remarkable feature was the adoption of a plan for the union of five most important agricultural associations, under the name of the Farmers' Union. It is reasonable to expect that this new union will receive the indorsement of every farmer in the country, as it looks to the amelioration of the loneliness and isolation of the farmer's domestic life, as well as assigning him more prominent positions in our social and political structure. It is to be a non-secret union, and recognizes the principles of equality in the sexes, as women will be admitted to membership under the same conditions as men. While the union is to be strictly non-partisan, it will, through calm and thorough discussion and through the Australian system of balloting, obtain an expression of the sentiments of its members on the leading questions of the day, such as the manufacture and sale of intoxicating liquors, the tariff, food adulterations and the monetary system. We hail the advent of this union of the agricultural interests of our great country. We believe in the farmer, and desire his more effective contact with our public affairs. Too long has he been a silent factor in our body politic.

MASSACHUSETTS papers, within the past weeks, have been calling attention to the case of a little Italian girl, at the north end of Boston, whose father had consented to have her marry a middle-aged Italian man in consideration for a sum of money. The child was in the public school, and was herself obliged to make out the application for the marriage license, as neither her father nor the prospective bridegroom could write. She looked about nine years of age, and the officers refused to issue the license. The Italian priest also refused to perform the marriage ceremony, and the child herself said she would rather stay with her mother than be married. This circumstance has opened the eyes of the Massachusetts citizens to the fact that, in accordance with the common law of England, a girl of twelve and a boy of fourteen can contract marriage in Massachusetts, provided the consent of the parents be given. It is easy to see that that consent might often be falsely sworn to, as indeed it has been—but even if that were not possible, it is terrible to think that vicious and irresponsible parents have such power to wreck the lives of their children, and perpetuate a system of criminal marriage. Unfortunately Massachusetts is not the only state where this condition of affairs obtains. In many if not most states of the Union the legal age of marriage is as above stated. Is it strange we cannot raise the "age of protection" when the age of marriage is so scandalously low? Is it not time the ballot was placed in the hands of women, that these wrongs may be righted?

IN EXTREMIS.

BY JOSEPH COOK.

Better to go than stay,—
I would not live alway;
If pardon through heaven's grace is won,
Be heaven this hour begun.

Almighty God, give peace,
In swift or slow release;
My empty, frail, poor hand in Thine,
Thy sight and strength are mine.

The glory of Thy deeds,
The highest heaven exceeds:
Thyself, Thyself more glorious still,—
My bliss to do Thy will!

The world is out of joint;
Swift messengers appoint
To set it wholly right, and I
In serving them will die.

And after death my soul,
As the vexed ages roll,
Do Thou as ransomed spirit send
Man's miseries to mend.

Great mansions in the sky
Hast Thou for loyalty:
Life, Hope, Peace, Strength, Atonement now,
My all in all art Thou!

Boston, Mass.

THE MEMBER-AT-LARGE.

I.

BY HELEN CAMPBELL.

The club was conservative. There was no doubt about that. Until women's clubs became so distinctly the fashion that it would have seemed a breach of propriety not to form one, the town, meaning by the town its social leaders, had rather frowned upon them. There was something in the nature of a guild formed by a busy woman who wanted the working women to know each other better, and who had brought in a dressmaker or two, and various girls and women who entered it with deep suspicion but had grown to believe heartily in its mission. But this was on a back street, and socially, a thing of absolutely no importance. What was wanted was something that could be reported in the society column of the papers, and be another testimony to the active interest felt by the fashionable people in what women everywhere seemed bent upon doing.

To this end then the club was organized, with dues so high that only the well-off inhabitants could even think of joining, and with committees for each of the nine months it would meet. Art and literature, science, music and all the usual list were appointed, and the chairman of each found her hands full in apportioning subjects and making as creditable a show as her resources permitted. And it was surprising how really creditable it proved. A bright woman who thinks at all is certain to make an entertaining paper, and these papers were all entertaining, so that the club swelled with gentle pride. To write about a Wagner opera, the Russian school of painting, or French literature of the eighteenth century, gave charming intellectual employments with no risk of offending anybody. But when it came to the philanthropic committee, that was another matter, and the chairman sat up nights wondering what they had better talk about.

Associated charities they had not, for the town was not only too small but too comfortably well off for more than an occasional poverty-stricken family to show itself. Each church had its own, and each church was a trifle jealous of the interference of any other, insisting that old-fashioned ways were best, and that poverty, except in case of long sickness or sudden disaster, was, on the whole, totally unnecessary. With these views it was difficult to discuss the latest methods in work of this nature without giving offense to somebody, and yet the chairman could not consent to let her committee compromise on a musicale or some other pleasing evasion of the plain call to action. One enthusiastic member suggested a paper on soup houses, as this could be made very entertaining by descriptions of the people who came. But as the town needed no soup house, having nobody in its limits who required feeding in this particular fashion, it was decided at once that something more practical ought to be taken, though what its nature should be grew more and more impossible to settle.

It was at this point that they all adjourned to the regular fortnightly meeting, postponing any conclusion as to their own action, and happily so, as at this meeting the matter settled itself. For the appointing committee moved that a new arrival in town, a guest who would spend the winter, and it might be longer, should be made a member-at-large with all the privileges of the club, and requested at once to prepare a paper on what they had been told was her specialty—work among the poor of a great city. The chairman of the philanthropic committee beamed on her associates, for here was the way out of all difficulty, and folded her hands with the air of a woman who has done her utmost, and of whom nothing more is to be expected. She had lost this look when, a fortnight later, the new member-at-large, a stout and comfortable looking woman of middle age, took her place on the platform and looked about interestedly on the hundred faces before her. And this is what she read, with no idea that she represented the solution of a problem or that she was filling a breach more troublesome than any before encountered in the history of the club. Others came which later she filled with equal unconsciousness, and this is what she read, as she smiled upon them all:

"I trust the members of the woman's club will not regard it as taking a light-minded advantage of the situation if they find me giving my share in the subject for to-day after a theory of my own. Far back in the days of my youth, I remember searching out the meaning of the phrases, a 'congressman-at-large,' which I had at first conceived as something in the nature of a lunatic-at-large. With full explanation came the conviction that not the president himself was half so much to be envied. Elected by the state as a whole, bound by no petty district, but free as air, happy the congressman who could speak his full mind, with no shadow of frowning constituents in the background, no apprehension as to whether Jonesville or Tinkumville would vote or not vote for his reëlection.

"There can be in a republic only one other distinction in the same line as this most fascinating position, and in conferring that upon me you give me the opportunity of a lifetime. To be member-at-large of a woman's club releases one forever from all responsibility as to course of conduct or thought. In fact, the very title 'at-large,' is an instant demand for revolt against fixed lines, and a fluid treatment of the most solid subject. That I have then been asked, as my share of your topic to-day, to say something on work in cities naturally, you will see, compels me, if true to the title I bear, to deviate as far as possible from what may be expected of me, and to give, if not the opposite pole, whatever may chance to lie between, certain that you will accept this course not only as the result of your own action, but as a necessary demonstration of the obligations of the position.

"In full earnest, now, let me say that after long experience of all that is implied in work in cities, with the perplexing and often baffling problems it includes, it is perfectly plain that far more than our old definition of charity is involved. There were centuries in which the mere fact of giving was held to save the soul of man or woman whose purse-strings were open. That the slightest personal responsibility for the conditions to be relieved could exist, never entered the mind of giver or receiver. It has remained for our own day and the gospel of evolution, with all its bearings and compulsions, to reorganize absolutely our idea of charity, and prove that lopping off the branches of this upas tree of poverty, with its misery and want and crime, will be useless so long as the roots remain untouched. To extirpate causes we know now to be the first and chiefest need. To this end the great congress of charities and corrections meets yearly, and has taken its place as a matter of national importance. In every city, large or small, there are certain problems practically identical. The great seaport faces a hundred, where the quiet inland one may have but ten, but at the bottom for each and all is the same need.

"It is prevention we want, and every earnest worker in the associated charities, every student of social problems, every lover of progress, faces, sooner or later, the question, How shall this be brought about? Till this frame of mind is reached, there is no real progress. A great institution, nobly endowed, nobly administered, whether it be orphan asylum or hospital for lunatic, idiot or the sick, is so solid a testimony to the helpful spirit of the century that to ask why it is in existence seems an impertinence. Yet the day is coming when not the few alone, but the many will know that its existence is not our honor, but our shame, and that, save in most limited degree, it has absolutely no right to a place in the social scheme.

"If every child born into the community had found provided for it from the beginning a training that developed every power in the fullest, most harmonious fashion, there would be small need of prison or reformatory, asylum or home, save for that small proportion of hopelessly diseased, imbecile or homeless children, who must be our charge till a few more generations have educated the parents of those to come, and heredity does better for our future than our present. In giving to each child of men the work for which their faculties best fit them, we are giving them the surety of the happiness which is the natural right of every soul. From the baby who wants to 'help mamma,' and whose best growth is in being allowed to help, to the little gutter-snipe or street Arab who, because no one has ever wanted his help or given the restless hands any reasonable task, is presently a candidate for the reform school, each and all have the same need. But it is something more than being given an occupation or a trade. It is the being taught what happiness and satisfaction may lie in the perfect doing of an appointed task. Untrained hands, undisciplined minds, starved and undeveloped souls—these make up the problem of poverty; and to render escape from it even less possible, our present system adds that curse of modern civilization, the tenement house, and with it the sweating system, a working day for its victims stretching often far into the night, and a starvation wage.

"All this the cities know. For the untrained worker it is the normal condition. The trained, save in some great financial disaster, escape, but even for them it becomes a question if existence is to mean unending toil for mere subsistence.

"Life, liberty, and the pursuit of happiness—this was our ideal in the beginning and the meaning at the heart of each word is the lesson the philanthropic worker is first to learn, and having learned, to teach in such fashion that a new day may dawn—a day in which joy may have its place at last, and the sorrow born of ignorance and man's blunders flee away into that darkness that gave it birth."

Madison, Wis.

(To be continued.)

VICTORY FOR THE VETO.

BY LADY HENRY SOMERSET.

"What came ye out for to see?" was the question that Sir Wilfrid Lawson asked the immense audience on the platform of Covent Garden theatre, and the answer seemed not far to seek, for the immense concourse of people of one heart and of one mind had come to witness the triumph of a cause for which they had worked well and loyally for many a past year. It was not difficult to understand why the temperance party had triumphed when we looked into the faces of that multitude, and saw the sturdy stuff of which they were made; for earnest eagerness and steady purpose were the trade-marks that stamped the majority. There was a pathetic side to that scene that probably only came home to the hearts of those who had toiled long in a cause that seemed well-nigh hopeless a few years back. The silver heads of the veterans who but a short time since had stood well-nigh alone,—the tones of those who had cried in the wilderness, "Make straight the way of the Lord,"—spoke of the long and weary battle, the days of conflict and of disappointment in which they had grown gray, and emphasized the fact that ere their eyes were dim they had seen the dawning that told of the coming day.

That the principle of the veto bill is in harmony with every progressive movement that has marked this age must remain an undisputed fact. It stands not alone as a temperance measure, but as a necessary outcome of that recognition of the people's will that has brought the extended suffrage in the parish councils bill; and we venture to assert that the very crudeness of the measure has its advantage in that it places it in the ranks not alone of a bill for temperance reformation but as a distinct liberation from unfair oppression.

But however much we understand the importance of great gatherings, enthusiastic receptions and eloquent speeches, the significance of the manner in which the Chancellor of the Exchequer and the Premier received the deputation that waited on them from the temperance party on the following day, was of far deeper import. It would be impossible to doubt the sincerity of the words spoken at that meeting, and it was evident that the demands of the temperance people were no longer ignored, but were considered of primary importance. Possibly no more weighty words were spoken than those uttered by Mr. Gladstone when he said:

I am far from supposing that the introduction of the popular principle of local option and the veto of the population is all that you desire in regard to legislation on the subject of the liquor traffic. On the contrary, it seems to me that there is much that requires to be done, and without the doing of which your work—for it is your work—will not have been fully and satisfactorily accomplished, but I am persuaded that in respect to this bill it would be a grave, and, perhaps, a vital mistake to give to it that universality which some of its advocates may at first sight be tempted to desire, or even to hamper the main proposition of the bill by adding to it other propositions which might in themselves be most valuable, but which would be out of place in this measure.

The temperance reform in this country has an assured future that cannot be marred by the money of millionaires, the influence of those in high places, or the power of social customs.

In the proposals made by Her Majesty's government for placing the control of the liquor traffic in the people's hands, three principles are involved, which in the nature of the case must characterize every progressive movement. The first is that the good of society, as a whole, is of incalculably more importance than the personal advantages of any member of society,—that individual demands must always make way for the immeasurably higher consideration of the benefit of the community. On the principle that every member of the social compact must be protected from possible injury by any member is based the *rationale* of every law on any statute book. The man who steals a watch is not imprisoned for that act alone, but to make safer all the watches owned by all the people of this realm; and it is not for the benefit of a single life, or of a single home that we would give the people power to banish, at their will, the licensed houses, but that all lives and homes in the United Kingdom may be made more safe by such protective power.

Men and women are not temperance reformers simply because they cease to drink intoxicating liquors, but because they have gauged the evil, have seen the misery, heard the cry of captive millions, and have determined to see enacted laws that shall put rich and poor upon one level, and shall consider the welfare of the people before the pocket of the publican. Hence, by as much as the whole is larger than a part, we urge the government to seek the greatest number's greatest good by relegating the most momentous problem now before the public to the people's own decision.

In the second place, we contend that the spirit of this legislation is in harmony with every progressive measure that stands on our parliamentary records since the beginning of the century. The spirit that has framed the liquor traffic control bill is the same that inspired Clarkson and Wilberforce to consider the sacredness of human liberty before the commercial interests of the slaveholders; that sustained Cobden and Bright in their great struggle for the repeal of the corn laws, in which they recognized that the right of all to live was greater than the privilege of the few to gain; that pressed the claims of the extended franchise in the reform bill upon Lord J. Russell and Sir Robert Peel; that led Lord Shaftesbury into the battle for the freedom of the enslaved operatives, and the release of the children of England from a bondage that was then upheld as a necessary part of "freedom of contract" and "individual right"; the spirit that gave the agricultural laborer the vote; that enacted free education for all; that has recognized the ability of the people to elect their representatives to govern the largest city in the world, and will soon extend this principle to the rural districts through the parish council's bill. Is it wonderful that the whole trend of such legislation should have led on, by a sequence at once natural and inevitable, to a measure for dealing with the greatest evil this country knows on the principle of granting to those districts which it affects the power to banish it if such should be their will? We remember that it is ever true that while "the letter killeth, the spirit giveth life."

To the argument based upon the solidarity of society and the evolution in legislation, I would add the third—which is if possible of paramount importance—that the word "people" means all the people. It is perhaps difficult to grasp the exact definition of the word "people"—it has so long been used to designate man only whenever the power to enact laws is concerned; although the women have had no reason to complain so far as having accorded to them their full share in the penalties. I do not here raise the question as to the limits that are to be placed on women's power, but I do here maintain that the strength of the demand for local control lies in the fact that it is essentially a measure for home protection and that the vote of women will be the enacting clause of the direct veto bill.

Proofs of this statement are not far to seek. The *Licensed Victuallers' Gazette*, when first it poured forth the vials of its wrath upon the proposals of the government, said they would not object so much if the votes were taken among men only, but women would vote from "sentimental reasons." The recent convention of liquor dealers in the state of Michigan declared that the municipal vote which the last legislature conferred on women was intended as a direct blow to their trade; the same class in Colorado have declared that the full suffrage granted there to women within the last few months is infinitely more harmful to them than the passing of a prohibition law; and the same declaration comes to us from New Zealand. The women will vote not from sentimental reasons, but reasons of sentiment;—the love of home and children, the faithfulness of the wife, the tenderness of the sister, will be the canvassers that will secure votes against the everlasting foe of home, comfort and peace, this legalized temptation that is set along our streets.

Shall woman have no voice in the framing of the law because she does not endanger her life on battle-fields? Those who advance this threadbare argument forget that woman faces death with deliberation and a fortitude that equals, if not excels, the loftiest heroism each time that she descends into the valley of anguish to give the world its sons and daughters. And thus we support this measure because we believe it is based on justice, and that this power given to women is the recognition of their right to share in the protection of their children, not only within but beyond the boundary of the garden gate.

I have been told that when the yellow fever was raging in Memphis, Tenn., some years ago, and there was one dead behind almost every door in that beautiful city of the South, the cry of the people in prayer-meetings, that were held alike within the walls of church and home, was, "Oh, God, send us the white gift of Thy frost." For they knew that when the cold, clear frost swept down from the North it would kill the fever germs. But winter set in late that year, so they watched long, and hope had well-nigh died, when, as the city looked out one morning from its awful vigils, behold, like a cool and soothing hand, the crisp, white frost lay over the earth, which, when they saw it, made the people weep as they fell upon their knees with thankful prayers. What need is there, my brothers, that any should tell us of the fever fires that burn in the veins of England's body politic? What need to say more about the piteous vigils kept by the weak, the wretched and oppressed who listen for the steps so welcome once, so dreaded now? The epidemic widens with every passing hour, the fever reports itself in crimes that are the necessary outcome of the alcohol delirium; it lights the incendiary's torch, deals the random knife stroke, fires the promiscuous bullet, causes the destruction of the defenceless and wreaks its most relentless cruelty on those it loves the best—and the voices of the people, hardly knowing what they ask for, cry out to heaven, "Grant us the white gift of the frost."

I thank God, I believe, that the shower shall soon descend like snowflakes from the sky, noiseless and steady, from the gentle hands of women, and shall bring healing to the nation's fevered heart. The corn law rhymer, Ebenezer Elliott, sang in those days when hunger held the people in a grasp not more cruel than the vice which enslaves them now:

"When wilt Thou save the people?
  Oh, God of mercy, when?
The people, Lord, the people,
  Not thrones nor crowns, but men!
God save the people: Thine they are,
  Thy children, as Thine angels fair.
From vice, oppression and despair,
  God, save the people!"

How does God save the people? The miracle of history teaches us that He does this by giving them the power, through the machinery of government, to save themselves. On the magnificent triumphal arch that opens the center of the exquisite peristyle that girds the Court of Honor to the great Lake Michigan in that fair White City—the most matchless dream of this century, a vision of all the glories of Greek art and the splendor of the Renaissance—are inscribed these words: "To the bold men, their names remembered or forgotten, who first explored, through perils manifold, the shores, lakes, rivers, mountains, valleys and plains of this new world. A few dared, toiled and suffered; myriads enjoy the fruits." It shall be written in the pages of history, in the golden characters of a people's gratitude, that a few dared, toiled, suffered, in this as in all reforms, and over the triumphal arch that leads ever to the wider outlook of a nation's weal, shall be inscribed the names of all great statesmen, loyal to the people's cause and to the eternal principles that govern the welfare of humanity.

Eastnor Castle, Eng.

ANOTHER LITTLE SERMON.

Macaulay, Penn and Whittier.

BY SAMUEL JAMES CAPPER.

During the night watches I have been reading a file of the *Echo*, and my eye and heart were arrested by the lovely passage from Macaulay about his mother. It may not be known to all your readers that she was a Quaker lady whom his father, Zachary Macaulay—the veteran enemy of the slave trade and slavery—married when he was somewhat late in life.

A whole generation of men has passed away since the versatile statesman and brilliant historian was a central figure on the stage. Though he was only born in 1800, nine years before Mr. Gladstone, he was a leading Whig statesman when Mr. Gladstone was still only the "rising hope of the Tory party," and was making his first speech in Parliament. As is well known Macaulay's wonderfully brilliant history is disgraced by virulent personal attacks against several distinguished men, notably against the reformer and statesman and saint, the founder of the commonwealth of Pennsylvania—William Penn. The absolute baselessness of those charges was first pointed out in a modest *brochure* by a young man then unknown to fame, who lived to become the Rt. Hon. William Edward Forster.

They were subsequently dealt with, with legal acumen, and proved to be absolute lies by T. E. Paget, who, if I mistake not, married one of the Rathbones and is still a metropolitan magistrate.

Soon after the appearance of the famous history, alas! some of us are old enough to remember the enormous sensation it occasioned throughout the nation—a young man came over from Philadelphia with a letter of introduction to the historian. Macaulay with ready hospitality invited him to breakfast, and the two sat and chatted long together in the library. In the course of the conversation the visitor said: "*En passant*, Mr. Macaulay, you deal out hard measure to the founder of our state."

"Do I?" replied the historian; "well, there is my authority," reaching down from one of the shelves a volume of political tracts of the period of the reign of William III.

The visitor opened the volume, and his eye was at once arrested by a prefatory notice by the editor that although interesting as throwing a sidelight upon the history of the period, these tracts were so defaced by party spirit as to be utterly *untrustworthy*.

When confronted with this very startling evidence from his own witness, Macaulay said laughingly: "Ah, well, you know Penn was a Quaker and I hate the Quakers."

The full authentication of this story with the name of the Pennsylvanian and the date is to be found in an early work by Mr. William Tallack, the well-known and distinguished secretary to the Howard Association.

My beloved friend, John Greenleaf Whittier, my friend of thirty years, who has so recently gone from us, in his "Quaker Alumni," which appeared within a twelvemonth of the death of Macaulay, combines a magnificent tribute with a tender reproach:

"He who lies where the minster's groined arches curve
  down
To the tomb-crowded transept of England's renown,
The glorious essayist by genius enthroned,
Whose pen as a scepter the muses all owned,
Who through the world's Pantheon walked in his pride,
Getting new statues up, thrusting old ones aside,—
And in fancy the pencil of history dipped
To gild o'er or blacken each saint in his crypt,—
How vainly he labored to sully with blame
The white bust of Penn in the niche of his fame.
Self-will is self-wounding, perversity blind,—
On himself fell the stain for the Quaker designed.
For the sake of his true-hearted father before him,
For the sake of the dear Quaker mother who bore him,
For the sake of his gifts and his works that outlive him,
And his brave words for freedom—we freely forgive him."

For the sake of the facts so little known and for these noble lines, which ought to be a monument more durable than brass, I hope you will find room for this little sermon.

Strasbourg, Germany.

"MOTHER'S DAY."

BY H. A. DELANO.

We celebrate many days and events now, and what could we with another?

Special days! In common with thousands of people I have prayed for exemption from others, and would fain let go one-half of those we have. But if another *calendar* day could be added to the saints' memorial, I would like it to be a *mother's* day.

First, I can think of none in which humanity might so universally, so heartily and consistently unite. Every good mother has been to her child the most tangible saint, the most heroic martyr, and the highest, dearest embodiment of living virtue. No memory is so precious, no posthumous influence so vital, no history so interesting as those of a good mother.

The anniversaries of the saints, the days which commemorate the daring and bravery of military leaders, the sacrifices of philanthropists, the birth of poets, artists, statesmen and inventors, are all sacred and impressive. We need to remember the Washingtons, the Lincolns and even the "Saint Patricks," if the latter would only keep off the snakes. But we cannot all agree about these, nor find equal interest in any one of them. A mother's day however, would—might—unite us all.

Secondly, *a mother's day* would be in itself a tribute to the forces which are so often found to *be the forces* of motherhood back of great men. Does the world desire to pay a tribute to its Napoleons, its Cromwells, Luthers, Goethes, Cowpers, Augustines, Jacksons, Newtons, Wesleys, Moodys, and hundreds of others, it might veritably do this in keeping mother's day.

Thirdly, think of its influence upon the school, upon homeless boys and girls, upon the wayward, wandering and wicked daughter, upon the outcast and tramp; indeed, upon all classes and conditions of people. What a day for home-going or home letters, letters to and from

mothers. More sacred than any other anniversary, because more personal and real to the millions.

How celebrate? Celebrate in the home. Sometimes by public service, of an evening, in the church. Sometimes by an old-fashioned gathering in the old home or in the home of one of the surviving children—all in memory of *mother.*

Would it not tend to exalt motherhood, keep its sanctity and preserve its obligations?

Who shall start it? Who launch the new craft, and beautiful upon the sea where already so large a fleet of extra days demands special attention? "Those who have most to do can do the most," goes the proverb, and, of course, that means Frances Willard. I saw her photo the other day, on a news-stand, lying near a picture of Robert G. Ingersoll. "Who maketh us to differ?" Who struck the mighty difference between these two great intellects and wills? Unquestionably a *Madam Willard. Her* mother! How I wish the ever-enlarging and earth-encompassing W. C. T. U. could and would afford to be hospitable to an idea that has thrilled my heart ever since I thought of it, and my own *mother's memory* has burned anew.

Evanston, Ill.

MEMORIES OF THE WHITE CITY.

III.

BY ELIZABETH CUMINGS.

At first glance it is wonderful that men with erratic ideas gain a following. We are prone to ascribe a selfish, and even an evil motive to their followers, when after all there may be deep down in human kind a following instinct, a something which impels us to tag, without reason. We fancied the day after Chicago day would be thin, and set out for the Fair in the belief that we were to have it very much to ourselves. A great throng of people set out with the same idea and we crowded one another, swayed and jostled each other, all good-naturedly, but it wore upon the nerves. Toward nightfall being caught in an eddy of sightseers upstairs in the Liberal Arts Building I had a glimpse of the peaks of the Japanese pavilions, and hastily going to a bit of secluded gallery looked over hoping to pull my scattered wits together. In an instant a tramp of following feet told me I had been noted. Moved by mischievous curiosity I bent far forward over the rail and looked down absorbedly. In far less time than it can be told as many men as could stand beside me stretched their necks far out and gazed anxiously at the quaint gables below. The press behind put their chins on the shoulders of the more fortunate ones in front. There was an audible sound of breathing, when some one in the rear demanded: "What's there, Uncle Billy?"

"Well, I dunno's I know," admitted Uncle Billy as I slipped away.

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I had been gloating over the airy elegance of the Brazilian building till my eyes ached. In its quiet coffee-perfumed interior, so cool, so delicately shaded, I had tried to fancy what it would be like to visit what I heard an old gentleman call, "Braz-ill." Timotheus had not explored the Turkish building, so I went out doors and choosing a sunny stump I composed myself to wait while he enjoyed the twinkling embroideries, the leather, the impossible slippers and boots, the beautifully made arms, and the portfolios of views in Constantinople. A friendly tree behind the stump afforded me a back. I closed my eyes, and continued to dream about "Braz-ill." I heard approaching footsteps. They paused. I opened my eyes. Three dear old ladies, so evidently from the country they seemed to bring the smell of clover in their garments, were before me.

"You're all beat out, poor thing, ain't you?" said one.

I admitted I was tired.

"Don't you want some lunch?" asked another, "or,—some cold tea?" and she produced a bottle and shook it at me in the most friendly way, the leaves floating in the liquid proclaiming it was cold tea in fact, and not Mrs. Gamp's substitute for that fluid.

"No," I said, and thanked them all, but it was not till I said, "I do not like tea," that the good soul would put up her bottle.

"You do hear the strangest things," she said, as the three trotted away. "Not like tea! Well, there's all sorts of folks in the world. I wish we could a-done something for her."

Again I closed my eyes. In a breath feet again approached, paused and went slowly on. When I opened my eyes I saw a lad of twenty twisting his head about to look at me. Again I devoted my mind to Braz-ill. But not for long. Four men, two old, two middle-aged were going by. I tried to assume an expression of supreme comfort, and kept my eyes shut, but one old man paused, while the others halted a short distance off.

"You hain't lost your folks, have ye?" he said, with much sympathy.

Timotheus was coming out of the brown octagon, or polygon, of the land of the crescent. "No," I said cheerfully.

"Well, I'm glad of it," he replied, as he moved on. "You looked kind of tired and lonesome. I lost mother, that's my wife, yesterday, and I was dreadful sort of flustered."

One day a quickly gathered shower made me a prisoner at the India building. After a time the carved ivory, the hammered brass and exquisite silver, the soft and lovely combinations of color everywhere, and even the placid gods, failed to divert me from an all-absorbing sensation of hunger and chill. Attar of rose, sandal wood and tea each smell deliciously. I fancied tea served by a Hindoo person wearing a white turban and white linen draperies, would taste better than it usually does to my palate, so I tried tea, and imagined that by giving strict attention to the perfume and the heat I would be refreshed. But my stomach was not to be deceived. Feeling quite as in my youth after a dose administered by the family doctor, I went out on the bit of porch and sat down on one of the boxes with which the place was yet littered. Two ladies were there partaking of luncheon. Very neat and nice it was, too. I closed my eyes, and endeavored to try the mind cure on my tea feelings. I wondered if the models who sit to the god manufacturer in India do not weary of having their knees flexed at the peculiar angle convention has decreed shall be correct for gods. I tried to recall the pattern of some of the draperies and rugs, but only succeeded in seeing with my mind's vision stretches of bits of overlapping, exquisite color. But I was not left to my reflections long. A gentle voice offered me biscuit, cake, fruit, all sorts of things, and it was not till I showed my own box that she would take no for an answer. Among all the memories of the Fair none are dearer than the clouds of bright, intent, intelligent faces that float before me as I think of it, none more treasured than the countless little acts of courtesy received and kindnesses offered. With all the rest one saw *one's kind* at the White City.

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There was a peculiar originality about the Venetian glass, as if the craftsmen who make it had studied the tints and forms of clouds and of water, and with a quickness of eye and delicacy of touch and sense of artistic beauty inherited from generations of artisans who were also artists, had reproduced what they saw in glass. The Austrian glass suggested frost and flame, but not the etherial quality of sky and wave. More than one vase, tazza or chalice suggested the very ripples that tremble up the sands of the seashore when the day is sunny. I forgot about the tenth commandment. To be sure it does not mention glass, but that comprehensive clause, "anything that is thy neighbor's," is an omnibus. I was consoled by the recollection that glass will break, and that what one does not own one will not have to pack up to move.

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They could not cackle, or crow, or pick up corn, but for the rest they were alive, those painted chickens in the Japanese exhibit in the Art Building. I wished I could read Japanese as I gazed upon them and the hieroglyph that, perhaps, gave the artist's name. "Ever since the age of six I have had a mania for drawing the forms of objects; toward the age of fifty I published a very large number of drawings, but I am dissatisfied with everything I produced before the age of seventy. At the age of seventy-three I had nearly mastered the forms of birds, fish, plants, etc. Consequently, at the age of eighty I shall have got to the bottom of things, at a hundred I shall have attained a decidedly higher level, which I cannot define, and at the age of one hundred and ten every dot and every line of my brush will be alive. I call upon those who may live as long as I to see if I keep my word. Written at the age of seventy-five by me, formerly Hokusai, now Gwakio Rojin." (Gwakio Rojin means "man mad about drawing.") I find this copied into a notebook from some quarter unknown, only that it must have been a sketch of the artist whose name it bears, and who is one of Japan's great names. I was sure as I looked at the chickens that either the renowned Hokusai had painted them at the age of eighty, or some one his equal in seeing "to the bottom of things," and whose name I did not know, had done the work. In that little section one felt as if peeping over a high-board fence, beyond which lay delightful objects.

There were fascinating suggestions about the art and artists of the Cherry Tree Kingdom, and nowhere was ntuare pictured with more reverence, or quite such tireless patience. The mystery of spring, the sweetness of opening leaves and blossoms, the secret charm of winter, the cold, opalescent lights of her mists, and the very movement of the snow were there with absolute fidelity, recalling the words of Bastian Lepage: "There is only one thing to be admired, and that is nature. There is only one art, and that is to reproduce nature." Close at hand the Japanese and Chinese finds his inspiration. A gourd, the twin of the sort converted into dippers in our own South, furnishes him with an exquisite form for a vase. On another vase he reproduces the panels of his screens, and in still another, it seems as if he suggested one of his own country women, her plump, short person enveloped in the national costume.

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Each art has its limitations. As told by Tennyson, the story of the Lily Maid of Astolat is tenderly beautiful, and a great tone poet like Schumann, might, perhaps, tell it far better. But the painter who pictures the black "barge decked with blackest samite," and her "who did not seem as dead, but fast asleep," has at the best but the picture of a corpse. A sight-seer of the common type stood for some moments before the large canvas portraying the dead Elaine in the Woman's Building, as I came near. "I can't make it out," he said to his companion, "but I guess it's a corpse. I don't see any sense in painting a corpse." But "Left Alone in the World," by Josef Israels, though it held death, left no one in doubt as to its intent. Perhaps it is the secret of great art that it speaks directly to the heart and mind, that it belongs, not to one land or time, but to the world, and every time. I was most absorbed by the hands. How wonderful was the contrast between the once busy, but now helpless, hands of the dead wife, lying still upon the poor bed, and the anguished, living hands of the husband turned away to his strange, bereaved solitude and loneliness! The hands, too, were eloquent in Herkomer's "Last Muster." The old soldiers are at Sunday service. It is morning light that streams in through the quaint windows. But to one in swift silence has come the "last call." Unnoted he has been "mustered out," and the hand upon his sleeve of his kindly comrade who fancies this last sleep the sleep of weariness, is in strange contrast to the hand from which life's cunning has fled. Aged hands both, but how subtile is the difference. "Breaking Home Ties," the American picture of which every one spoke who saw it, and before which so many eyes dimmed, was quite as wonderful for the mother's hands as for the expression of her face. Capable, work-worn hands they were, and unutterable love and boding were in their grasp. "You must see it," I heard one young man say to the older man with him. "It—well it got away with me. Somehow the hand on the boy's arm made me think so of mother's hands."

South Evanston, Ill.

PENELOPE TAKES EXCEPTIONS.

DEAR UNION SIGNAL:—Miss Lilian Whiting is one of the writers whom I most admire, and I have much appreciated her clear and philosophic thought; but I cannot go with her in the position she takes in the recent article in which she joins with sundry women who have never done a stroke of work to help our cause, but who in these days, when that cause is becoming a success, are moved to call a halt. This they do by taking the high and mighty position that nothing should be said about the work of women as women. They affect to believe that every bit of work done in the world is to be judged solely upon its merits without at all taking into the account the disadvantages under which it was wrought; but to do this would be not only untrue but unjust and unphilosophical.

In the first place it would be untrue. The absolute is something quite unattainable in this life; relativity is about all there is in the world as we know it. Not to study a subject in its relations is to betray one's ignorance. There is nothing concerning which the public is so steadily interested as the personality of those who do remarkable things, and this is because, among other reasons, the mind loves to know the relationship between the doer, his gifts, opportunities and environment and the work that he has wrought. Doubtless we are glad to study the achievements of those about us partly that we may ourselves gain an inspiration to go and do likewise, and in order to have any proper idea of what they have done, we must be informed as to the conditions under which they have done it. There is not a boy in America who is not inspired by the fact that General Grant was born and bred on a country farm in Ohio; nor is there one who does not take heart of hope because Abraham Lincoln fought his way out of adversity and ignorance to the highest place in the nation's gift. Nor is there a girl of intelligence who is not helped by knowing that Mary Lyon, the founder of Mount Holyoke College, educated herself while teaching a district school at a few dollars a month wages. There is not a blind man who has not been helped by the knowledge of the heroic career of Professor Fawcett, late Postmaster General of Great Britain, nor a negro who does not take a more hopeful view of life when he contemplates the success of Frederick Douglass, who was born a slave.

By parity of reasoning, I hold that it is a help to women, everywhere, to know what women are accomplishing as women; they need the incentive of example, and numerous object lessons in their effort to overcome the obstacles that sex-subjection, during thousands of years, has built up around them on every side. The time may come—I devoutly hope and believe it will within the next century—when we can speak of what our sex has done without emphasizing the fact that success was wrought in spite of severe odds; for as a matter of fact these odds will not then be so heavy; indeed, as they were largely artificial, they will largely have disappeared. But it is a little early yet, in view of the fact that as a class we have no voice in making the laws by which we are governed, or the creeds and ecclesiastical system under which we are to work out our soul's salvation, to climb a pinnacle of pride and from thence to assert a law whose fiat is: Say nothing about what women have thought or done; have no more women's papers, women's societies, women's guilds of help, women's expositions, women's clubs, women's anything, but fling your banner to the breeze inscribed: "We compete with men on equal terms."

The whole crux of the situation is that the terms are not equal, and until they become so we must encourage, educate and inspire by special efforts and associations that half of the human race which has so recently come on the stage of public action, and is working rather with the left hand than the right owing to its lack of hereditary endowment, favorable environment, and the mighty impetus of public opinion that says that to succeed is as natural to your kind as is the breath in your nostrils.

Yours for the development and perfection of womankind. PENELOPE.

Blackheath, Eng.

[Anybody who feels a "concern" may send twenty lines *pro* or *con* to THE UNION SIGNAL on this subject.—EDS.]

THE SUFFRAGE QUESTION IN COLORADO.

DEAR UNION SIGNAL:—Your editorial of January 4, "Opportunities in Colorado," has suggested some thoughts that may be of interest to your readers and throw some light upon the situation here. We, the women of Colorado, are deeply conscious of the fact, so frequently iterated in the press, that the eyes of the world are upon us to see how we use the ballot. This consciousness of almost overwhelming responsibility has tempered the exuberant expression of our joy, and has sent earnest white-ribboners all over the state into the silence of their closets, where, upon bended knees, they are asking: "Lord, what wilt thou have *me* to do?"

The words of cheer and "God-speed" which come to us from every branch of the white-ribbon army are grateful and inspiring. The fact that Colorado has a local option law increases the magnitude of our opportunity, and hence, the weight of our responsibility. Encouraging, too, is the news that already comes to us from some of the towns where our unions are most active, that the saloonkeepers are openly expressing their fears as to the overturning which may take place at the spring elections. But forewarned is forearmed, and we may be sure that they are already in league with the prince of evil who is calling forth,

"Out of deepe darkenesse dredde
Legions of sprites, the which like little flies
Fluttering about his ever damned hed,
Awaite whereto their service he applyes
To aide his frendes or fray his enemies."

And these "legions of sprites" will assume legions of forms, many of them arrayed in the enticing garb of angels of light. There will be the "policy" sprites, who, by the way, are already fluttering about the heads of some of our intelligent women, whispering in their ears: "Do not be too radical;" "Remember, reforms must come slowly," etc. There will be the "old party" sprites, the sprites of indifference, and so on.

Perhaps, however, the darkest side of the picture to us just now is the financial side. The W. C. T. U. did loyal work in the campaign, not only in the centers, but in the outposts, and this work cost much, both in personal effort and money. The financial crisis has affected the state W. C. T. U. work in two serious ways. The small reserve fund which was in our treasury to meet the always heavy expenses of the first half of the year is "tied up" in a bank, which is in the hands of a receiver, and is unavailable to us for an indefinite period; also, the crisis has so affected our local unions that they find it impossible to collect dues promptly, and equally difficult to secure outside pledges for either state or local work. We ought to have good lecturers and organizers in the field all over the state until the spring election, who should pierce the hearts of indifferent or thoughtless women with sharp arrows of conviction concerning their political responsibility. Gladly would we say to our National speakers, "Come over and help us," but alas! we cannot follow the invitation with the *cash*.

We do not give up the struggle or sit in idleness bewailing the situation. We are carrying on a hand-to-hand fight against that arch enemy of progress—a "state debt." We have been obliged to surrender our state organ, *The Bulletin*, and the enemy threatens our beloved Cottage Home. But we are working "each one over against his own house," and the Lord of Hosts is on our side.

Our Mrs. Telford, who sacrificed so much for us and did such efficient work for suffrage last fall, and who is now our strongest state lecturer, stands by us loyally, having refused flattering calls from New York, which would be remunerative as well as pleasant for her. We honor her for this and pray that her strength fail not.

We believe that "The earth is the Lord's and the fullness thereof," and that He will show us a way out of our present straits. ELLA BEECHER GITTINGS,

Cor. Sec'y Colorado W. C. T. U.

Colorado Springs, Col.

A LOVING, PRAYERFUL REQUEST.

DEAR UNION SIGNAL:—Send out on your white wings of truth and helpfulness this request to every reader in the United States. Will each brother copy the following estimate from one of the most accurate and conservative papers in the country, and with suitable words of address, request and interest, send it to each of his two United States senators and to *his* representatives from his own congressional district; and will each sister see that one or two *voters* do the same for her at once; except in the states of Wyoming and Colorado, where every W. C. T. U. woman will please write for herself?

And dear comrades in God's great army of reform, enforce your request—after copying this estimate of the awful statistics of the drink traffic in our country—by asking that your senator and representative use his influence and vote for the enactment of a law prohibiting the sale of arms and intoxicants to natives in the Independent states of the Congo and adjacent zone of Central Africa; and add your prayer to each one that after passing that law, that law also be enacted prohibiting the manufacture and sale of intoxicating liquors in the United States, after the close of the year 1894.

The following is the estimate to be copied and mailed:

"ESTIMATE OF THE DRINK TRAFFIC.

"God's goodness gives natural blessings. Man's corruption converts some of them into artificial curses. About five hundred thousand makers and sellers of fermented and distilled liquors in 1892, and not less in 1893, manufactured and sold 31,856,620 barrels, or 987,496,223 gallons of beer—nearly sixteen gallons for every one of our population. They also produced and sold 118,436,506 gallons of distilled spirits, or one and one-half gallons to every citizen. Add to these averages of individual consumption 44-100 gallon of wine for each, and the appalling total *per capita* consumption of intoxicants is at least 17.04 gallons. In this estimate no account is made of imported liquors. We cannot add the incalculable cost of the nation's drink bill, or of the poisons indicated by its contents, to the people's income. It is an exhausting, maddening, destructive drain. Vast quantities of cereals are worse than wasted in brewing and distillation. Misery, pauperism, vice, crime, ruin, and hell are waiters upon use and sale, and rob and murder drunkards, drunkard-makers, and their friends with equal greed and cruelty."

And may the mighty God who has had mercy upon our country and delivered us from other enemies in the days of our distress, when we cried unto Him, hear us now and help us, and deliver us, by His own right arm, from the most diabolical foe that has yet menaced us as a people.

As Congress is now in session at Washington, District of Columbia, let all your letters be addressed to your senators and representatives there.

If you find that our brothers, the voters, are not inclined to take the time or trouble to write to their senators and representatives, write yourselves, and get a voter to sign the letter. H. A. HOBART,

Red Wing, Minn. *Pres. Minn. W. C. T. U.*

NO DOUBLE STANDARD.

DEAR UNION SIGNAL:—Miss Willard's paper, read in the World's Congress, entitled "A White Life for Two," contains truths that every man and woman in America should know and appreciate. I am glad to hear her sound the trumpet on this subject, and I hope that her and your efforts will never cease until men and women are placed on precisely the same plane in this world. A Christian mother gave me, when a mere boy, the right thought on this question, and I have lived by it, and by the grace of God, I will die by it because it is the best thing for man in this world and in the next.

It lies in the power of the womanhood of America to make its manhood just as good, just as true, just as upright, and just as holy in thought and words, as the men require the women to be, and if it is done, all other reforms will be accomplished. Make a man pure in heart and soul, and reform is not necessary. In fact, there is nothing in him to reform. What the Christian religion has done for woman, woman may, by the same religion, do for man; and the Lord in Heaven only knows how he needs it. The highest ideal of purity and holiness should be the foundation of every Christian home, and it is just as necessary, in order for that home to be what God would have it be, to have a good man in it as to have a good woman in it. This is the law of pure morality and we will never be able to have the highest form of society or the most permanent form of statehood until we have all law and personal action founded upon a pure home.

A great deal has been said recently on this subject, and any movement in this direction has my most heartfelt sympathy, because I believe it the very best thing that can be done for the woman, for the man, for the state, for the nation. In the name of Jesus of Nazareth, let the work go forward. ONE OF THE MEN.

Chicago, Ill.

BY MATILDA B. CARSE.

Cast not away, therefore, your confidence, which hath great recompense of reward. . . . Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him.—Heb. 10: 35, 38.

"Every loyal temperance woman and child in Iowa to the front! The clouds of debt still hang above the beautiful turrets of our Temple. What are you going to do this year to disperse them? You are to share the glory and benefits it will bring to the cause when those clouds are lifted." The above extract is taken from a circular lately sent out through Iowa by Mrs. M. Andres, state superintendent of Temple work for Iowa. The above pertinent question should be asked in every state through a like circular issued by a Temple superintendent appointed by the state executive.

Suppose all states should issue such a manifesto and send to the unions within their borders, giving instruction, as Mrs. Andres does further along in her letter, how the money might be raised without it necessarily coming out of the pockets of W. C. T. U. women. What an impetus it would give to the work; not only would the Temple be greatly benefited, but the entire temperance work. To have one great central object of equal interest for which all could plan and work is an untold blessing to any organization and cannot but build it up in strength and power.

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If all our leaders would cultivate confidence in the Temple enterprise there would be no necessity to go outside our ranks to raise money to pay for it. Surely, my sisters, when you see what God hath wrought it should stimulate your faith—the building completed, paying a fair income over current expenses, every obstacle swept away which might hinder our coming into entire possession of it. These facts should entirely obliterate all doubt. I would say to you: "*Cast not away, therefore, your confidence, which hath great recompense of reward.*"

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Mrs. A. E. Bolles, president of the Hartford, Conn., W. C. T. U., sends a check for $70, which completes a $100 gift from this union. Mrs. Bolles writes: "I wish every union in Connecticut could have its name in the Temple." $100 comes from the Moline, Ill., W. C. T. U. This makes the second hundred this generous union has sent. In its president, Mrs. M. E. Metzgar, the Temple has a firm friend. The last hundred received is to place in Willard Hall *in memoriam* the name of Mrs. Sara Richards. The money is part of a bequest which Mrs. Richards left the union. The Morrison, Ill., W. C. T. U. sends through its able superintendent of Temple work, Mrs. S. A. Whitcomb, $50, which completes its pledge.

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Mrs. Jane M. Swift, Warren, Pa., is one among hundreds who responded to the call of a dollar for the Temple, and received in return the beautiful Columbian souvenir. She writes Miss Johnson: "I was delighted when I opened my box and saw the souvenir—Miss Willard and Mrs. Carse on one side, and on the other the Temple. How natural it looks! I am very proud of my souvenir, and would not part with it unless I could obtain another." Mrs. A. M. Bond, Denver, Col., is another recipient of a souvenir. She writes: "This is the first moment I have had to acknowledge the little gem's arrival. It is so pretty. I wish I could purchase others for friends whom I know would highly appreciate them, as I do mine." Mrs. John Blackmer, Springfield, Mass., writes: "In response to your one dollar appeal for the Temple, I inclose $2, one for my husband and one for myself." If all our white-ribboners' husbands would only join their wives in sending a dollar, what a sum in the aggregate it would make, and most of them would never feel it. We promise all who send $1 or more to the Temple, to present them one of our exquisite Columbian souvenirs. This offer holds good until the supply is exhausted. We do not intend to have any more cast after those we have on hand are disposed of. This offer holds good to the members of all unions. Their dollar will be counted on the union's pledge, and they personally will receive the souvenir.

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The Winchester, Va., W. C. T. U. sends $15, a second installment on $100. Mrs. Hattie R. Tomlinson, treasurer of the W. C. T. U., of Perry, N. Y., sends $8. She writes "This leaves us only seven dollars more to make the entire $100 paid. I cannot tell you how glad I am that we made the pledge." From the W. C. T. U. of Montoursville, Pa., comes $30, making $50 this union has paid on its pledge. The union's able superintendent of Temple work, Mrs. Grace C. Hutson, promises to send more money soon. New Alexandria, Pa., W. C. T. U. sends $5 toward the pledge of the W. C. T. U. of Westmoreland county. From Mrs. Tibbetts, for the W. C. T. U. of Ellendale, North Dakota, $70.50 has come to be applied on the Mrs. White tablet; $10 of the above was secured by a noble woman in getting up a full Baby Band, of one hundred names. The superintendent of Temple work, Mrs. C. E. Bently, for the W. C. T. U. of East Lincoln, Neb., sends $21.50 to be applied on the Mrs. Stoner tablet.

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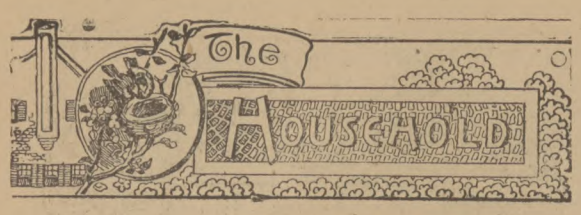
All who desire to secure a solid silver Temple souvenir tea spoon should enter their name at once and send to Mrs. Matilda B. Carse, The Temple, Chicago, for a mite-box. Persons placing in the box $3.65 during the year 1894 will receive the beautiful Temple souvenir spoon. All drafts and money orders should be made out in the name of William D. Preston, and sent to our financial secretary, Miss Sara G. Johnson, The Temple, Chicago.



A PICTURE.

BY ELIZABETH F. MERRILL.

Yes, she was old, if age be counted by
How many times the flying years had told
Their rosary of months above her head,
For more than seventy times her eyes beheld
Hoar winter swathe the shivering earth with snow,
Blithe summer lead the pageant of the flowers,
And from her withered cheeks all furrowed o'er
With many a line of pain and care, so long,
So long, the rose had fled, and silvery white
The smooth locks lay upon her brow, Dear-Heart!
We never deemed her old, for age is poor,
Meager and querulous, like a fretting child,
And she was love itself, and love informed
Her very soul and shone from every line
And furrow of her faded cheek, and kept
The light of youth perennial in eyes
That years dimmed not. Men, looking in her face,
Forgot to doubt, repressed the cynic sneer,
And thought of God and heaven and holy things;
And little children nestled at her feet,
And crept within the shelter of her arms.
The pain that others suffered, that was hers,
And that she sought to comfort and to soothe;
Her own she told not, bearing all the load
In silence, giving not a sign, except
The tell-tale lines about the patient mouth,
That never murmured, though the gnawing pain,
Remorseless, racked her poor, worn frame,
Which, wasting, like an alabaster vase,
Polished and wrought, yet more revealed
The spirit's lambent light contained within.
She sleeps, may we not think, like him,
Who climbed the height of Pisgah, then lay down—
So say the rabbis—*dying by the kiss of God.*

Dorchester, Mass.

BABY SWEETHEARTS.

BY MARY WOOD ALLEN, M. D.

"Well, Floyd, have you seen your sweetheart to-day?" asked Mr. Germaine of his four-year-old son as they sat at the supper table.

"Yes, sir," answered the little fellow gravely.

"Did you take her out riding?" queried Mr. Germaine with a quizzical glance at his wife.

"No, sir, we just played I was her beau like Aunt Vi and Mr. Miller."

Mr. Germaine gave a knowing look at his young sister and asked, still with gravity, of the child: "Well, was Nellie as coy as Aunt Vi is?"

"Oh, Nellie isn't my sweetheart now. We had a quarrel. It is Bessie Brooks now that is my sweetheart."

"But. Floyd," said his mother, "you don't know what a sweetheart is."

"Oh, yes, I do," asserted the young gentleman stoutly. "You hug 'em and kiss 'em."

Mr. Germaine threw back his head in a peal of laughter that implied an enjoyment of his wife's discomfiture, of Aunt Vi's embarrassment, and of his son's precocity. But Mrs. Germaine, with no answering smile, turned the topic of conversation and it was not again alluded to until the husband and wife sat alone in the quiet of their own room."

"Will," said Mrs. Germaine, "it seems to me it is not right to tease Floyd so about his sweethearts."

"Oh, it doesn't tease him, the little rascal, but it seems to tease some people older than he is," was Mr. Germaine's jesting reply.

"But, Will, I am really in earnest. I think it is teaching him wrong things."

Mr. Germaine looked at his wife in evident astonishment.

"Well, now, Tender Conscience, what is wrong in laughing at him and calling Bessie his sweetheart, I'd like to know? I don't see anything wrong in the children's being fond of each other."

"Neither do I. That is not my point. It is quite natural and right that they should be fond of one another if we only let them be so in their own childlike way, the same way that Floyd is fond of Harry and Percy. You don't tease him about their being his sweethearts."

"Of course not, they are boys."

"You mean they will be boys by-and-by. At present they are only children."

"Don't you think, little wife, that you are straining at a gnat?"

"No, Will, I do not. It seems to me a very serious matter."

Mr. Germaine looked at his wife inquiringly for a moment and then asked, apparently *apropos* of nothing: "Where have you been this afternoon?"

"I have been at a W. C. T. U. meeting."

"I thought so. There is where you get most of your cranky notions."

"It is true, Will, that I received much enlightenment there. Yesterday I would have laughed with you at the foolishness of what now looks to me of such great importance."

"Well, I knew the W. C. T. U. was capable of a good deal of nonsense, but I really would like to know what great sin they can find in the sweethearting of two babies."

"It is the fact that babies cannot be sweethearts, Will, that constitutes the evil. It is the placing of the association of babies on the level of men and women, and teaching them to do the very things for which we will want to punish them after awhile. There is no harm in Floyd kissing Nellie and Bessie now, but how will it be in a dozen years if he grows up with the idea that girls are to be thus treated?"

"Why, it will be right for him to kiss them then, if they will let him."

A pained look passed over Mrs. Germaine's face, and for a time she was silent while her husband again became absorbed in his paper. By and by she asked softly, "Will, do you love our little Helen?"

"That is rather an idiotic question, Kate; what is the hidden meaning?"

"When Helen is grown up to young womanhood how will you feel if you learn that the young men of her acquaintance are treating her with undue familiarity?"

Mr. Germaine threw down his paper and began to walk up and down the room.

"The young man that treats my daughter with indignity will have to settle with me," he exclaimed at length.

"But, supposing they claim that it is all right because she permits it?"

"But she won't permit it. She will be too well taught."

"How? By teaching her at three and ten that the boys are her lovers and may caress her as they please, and then at fourteen teaching her that all young men must be kept at a distance? Can you do it? And, Will, if it is right for Floyd to kiss any girl that will permit it, why will it not be right for Helen to permit any young man to kiss her? You see it is not altogether a question of our son and some one else's daughter, but also of our daughter and some one else's son. Don't you see that it is just here that we lay the foundation of that double standard of morals which works so much mischief? If we teach our own boys that they may treat girls with familiarity if the girls permit it, we must accept the consequences not only to our boys but to our girls as well."

Mr. Germaine seated himself with a thoughtful mien, and his wife continued: "This subject was discussed at the meeting this afternoon, and it placed matters in a new light before me, though even while I listened I was not fully convinced. But when Floyd gave so clear an idea of his understanding of what a sweetheart is, it came upon me like a revelation, and I seemed to catch a glimpse of the future of our children that startled me. One of our members had a scrap cut from a newspaper which said that cards were out announcing the engagement of Master Willie Scott, aged four, and Miss Mabel Perry, aged six, and she said that no doubt the friends thought that it was only 'cute'; and the children would be taught to call each other husband and wife; and she asked, what idea could those little ones have of the sacredness of love and the dignity of marriage when they had played with them as toys in their babyhood. One member read from an article in *Babyhood* which said: 'If we would have a pure maturity we must have a sexless childhood.' That is, the child must be allowed to develop according to nature which does not develop sex until the individual approaches maturity. By putting into the minds of the children the thought of sentimental relations with each other, relations which have their foundation in sex, we awaken feelings, thoughts and emotions which would have no place in the consciousness of a natural child, and this precocity of development along this line is one source of the social evil which gives us so much anxiety. As I was walking home from the meeting, thinking over what I had heard, and not quite ready to accept it all, I chanced to pass two girls, one about ten, the other, perhaps, sixteen. Said the ten-year-old, 'Who is your beau?' 'Oh, I have none,' answered the older girl. 'Haven't any beau?' exclaimed the little girl in surprise, 'why, how do you get along without one? I have always had beaux, and it's awful fun.' I thought the dear child did not know how near she came to the truth in saying it was '*awful* fun.'"

"Do you suppose there is very much of such nonsense going on?"

"A schoolteacher who was at our meeting told us we would be surprised to know how this foolish sentimentality pervades the school. The boys and girls are engaged, are writing love letters, are quarreling and making up, are holding clandestine meetings, and all to such an extent that study is interfered with, the children being in such a state of emotional excitement that they cannot do good, hard work at study."

"Well, wife, is not that an argument against co-education?"

"That matter was discussed too, and the members generally thought that if boys and girls were permitted to grow up in good, frank comradeship there would be less of the evil of which we have been speaking, and they seemed to think that co-education was one of the means to create this very comradeship. It is the girl, who in convent or girls' school, has no opportunity to judge of young men as they are, who invests them with ideal virtues, while the girl who sees young men every day and competes with them in study, learns to judge of them much more correctly."

"Doesn't your argument prove too much? It asserts that love is natural and you cannot annihilate it, however hard you may try."

"We have no wish to annihilate love. We only desire to dignify it and no longer make it a plaything for babies, who using it as a toy can never have a true appreciation of its worth. We believe that marriage will be placed upon a surer basis if it is founded on a thorough acquaintance. One of the ladies read a quotation from Malthus which I borrowed. Shall I read it to you?"

Mr. Germaine signifying acquiescence his wife read: "If violations of chastity were equally dishonorable in both sexes, a more familiar and friendly intercourse might take place between them without danger. Two young people might converse together intimately without its being supposed that they either intended marriage or intrigue, and a much better opportunity would thus be given to both sexes of finding out kindred dispositions and of forming strong and lasting attachments, without which the married life is more productive of misery than happiness."

After some moments of quiet thought Mr. Germaine asked: "Would you, then, have boys treat girls just as they do other boys?"

"I asked that question this afternoon, and the answer was that a boy should be taught to be polite to both boys and girls, and also to manifest a courteous chivalry toward women, because his mother is a woman. As the speaker enlarged on this idea she said that the child would not see all that this implies, but it means courtesy to all women and girls, because of the womanhood of the mother, and also because of the potential motherhood of the woman. The thought of motherhood should sanctify every girl and woman in the mind of man. Since we have been talking it has come to me that this foolish jesting about love and marriage degrades it in thought, and one reason why we have so much unhappiness in married life may be the fact that we began to undermine the foundations of morality in our teaching of our babies to play with the thought of the God-ordained relations of the sexes as with some trivial toy."

"I believe you are right, wife. At any rate, the boy that has been taught to honor womanhood and motherhood in this way will certainly be a worthy knight of the twentieth century and worthy of the hand and heart of the twentieth century woman."

Toledo, O.

TYPICAL LESSONS FOR LOYAL TEMPERANCE LEGION TEACHERS.

VI.

The Party.

BY MARY E. RUDD.

Opening Exercises. 15 minutes:—New song for to-day "Kindergarten Song," page 49, Marching Songs. Have it played softly while the children are getting quiet.

Prayer followed by hymn. Practice new song. Repeat Scripture texts and give time to any comments that may be brought out. Sing such song as the children may choose. Finger play "Piggie Wig and Piggie Wee." Rhythmical Exercises. Running and jumping over an imaginary brook, being careful not to fall in. The brook may be represented by a crack in the floor, a seam in the carpet, or a string laid down loosely, not fastened at the ends. If the floor is covered with matting substitute something else, as there would be danger of slipping.

Physiology, 5 minutes:—Sing "Raise Your Hands." Notice again with praise the clean hands, and disapproval for dirty ones. Review facts given last time, and give any child who wishes a chance to tell how much cleaner he has kept his hands and face this last week than before. Make suggestions for cleansing the little brown knuckles by scouring with corn-meal or a brush, using plenty of water. If the hands are chapped suggest the simple remedies, such as you have found of use yourself; and if the children are of a class who need it, stay after the lesson and apply the soap and water and the remedy yourself. It will pay you in the end. Caution against washing the hands and running out of doors before they are dry. Be sure to wipe the skin perfectly dry.

Lesson, 20 minutes:—Make it short to-day, for many things may be said during the play that follows as well as in the lesson proper. Going back to our story, tell of the party given by the twins. Make it a great pleasure to yourself and it will be so to the children. Almost all of them will be glad to tell of some party they have attended or given, and usually the eatables seem to have made the deepest impression on their minds. This being the case you will have an opportunity to review many things said in the last lesson, and also to make suggestions as to the best drinks for little folks, water and milk, never wine or beer. Then games, such as might be played at a children's party. For occupation play party. The children may use sticks and outline tables, chairs, etc., or they may use the small cubes and lay them to form the top of a table. This might be covered with a sheet of folding paper, and if there could be some cardboard discs for plates the table would be complete. A pile of balls in the center of the table might represent apples, while the cylinders could stand for bottles of water brought from the spring. Pleasant conversation may go on while the party is in progress, and some hints about greediness, founded on the "Piggie Wig" finger play will not be out of place. If you choose to pass around some animal crackers and water I am sure your party will be long remembered.

Closing.—Good-by and thank you for the pleasant time.

Chicago, Ill.

YOU CAN'T VOTE, AND I CAN'T VOTE.

BY MRS. EVALINA M. SMITH.

Boys, I'm feeling sad to-night—
For you can't vote, and I can't vote.
There's so much wrong, so little right,
And you can't vote, and I can't vote.
Our state is ruled by whisky rings,
The bloats and dirty kegs are kings.
And the voters bow to him that stings,
For you can't vote and I can't vote.

Did you see that vagabond staggering along,
Well, he can vote; yes, he can vote;
He was trying to sing a ribald song,
For he can vote, yes, he can vote.
He cannot read, nor write, nor think,
But he takes straight whisky without a wink,
And sells his vote for beer to drink,
For he can vote, yes, he can vote.

But cheer up, boys, we soon shall be,
Where we can vote, and we *will* vote
To send all demagogues out to sea,
When you can vote and I can vote.
We'll seek for honest men and true,
Who'll do as they have sworn to do,
And who know their duty through and through,
When you can vote and I can vote.

We'll take our lassies with us too,
When you can vote and I can vote,
To show what woman folks can do,
When they can vote and we can vote.
Our mothers like to have things clean,
So the nicest place that ever was seen
Will be the polling place, I ween,
When our mothers and girls and we can vote.

We mean to turn on all the light,
When they can vote, and we can vote,
To see what's just and pure and right
When they can vote and we can vote.
And on that morning we will pray,
"Lord, give us wisdom for this day
To put all evil things away,
With an honest vote, a Christian vote."

North Greenfield, Wis.

BUYING GOSPEL WATER.

BY MABEL GIFFORD.

(*Concluded.*)

She did not stop running until she was out of sight of the "shine" of the great glass doors. Leaning against the wet brick wall nearest her she sobbed and shuddered and could think of nothing but the terrible face that had leaned toward her so spitefully, until she heard a kind voice say, "Don't cry, little girl."

Looking through her fingers she beheld a kind, big-whiskered face, red and smiling. She was so glad they were not black whiskers.

"I saw you in the saloon, and followed you, because you were alone. Are you lost?"

"Yes'm; no'm; no, sir;—I guess I don't know. I haven't thought so far yet." Katrina smiled up at the red whiskers, making an April sky of her face in the dreary autumn twilight.

"It is late for a little girl to be out alone. I want to take you home."

Then Katrina remembered her errand. "I can't go home yet, I want to find some more stores. P'raps you can tell me where they keep it, the Gospel-water, you know."

The big man looked at the little mite a moment, rather puzzled, then he brightened up—he was so cheerful to look at out in the lonesome street. "They don't keep Gospel-water at the stores, my dear, but I know just the place where you can get all you want. Come right along with me."

They soon stopped at one of the doors that opened into the endless wall of bricks, and after climbing two flights of stairs in the dark, they came to a dim landing and found another door that had big gilt letters on it.

"What does it say?" asked Katrina.

"Welcome," replied her companion, pushing open the door and leading his little charge into a dimly lighted room, where Katrina made out a few tables and a good many chairs. There were papers on the tables and a bookcase against the wall. It was a dingy, bare, lonesome looking place.

Katrina looked up to ask another question; but the big man was not there. She was going to be frightened, when a tired-looking woman stepped out from somewhere and looked in amazement at the drenched and dripping little brown figure standing still as a statue in the middle of the room.

"Look here; do look here, quick!" she called; and some one else began to come out from somewhere; this one was a man, and after a sudden look of recognition, and a sharp squint through the uncertain light, to make sure, Katrina sprang into his arms.

"My min'ster, my min'ster!" she cried; "I never fought how you might keep it."

"Why, my dear—my dear—*my dear*," stammered Minister Records in bewilderment.

Katrina hurriedly told her story, and out of her damp little fist dropped the precious pennies. "Will this be enough?" she asked anxiously.

Minister Records blinked and rubbed his eyes and put on his glasses, took them off, rubbed them, held them up to the dim light swinging in the center of the ceiling, and put them carefully on again before he said with considerable "a-hemming":

"My dear, my dear! keep your pennies; it don't cost anything, it's free." Then, as if thinking to himself, he muttered, "If I did not have so many engagements for this evening." Then to Katrina, "My dear, I am going to send you home immediately with a friend of mine, and I will send the directions to your father, so that he can get all the Gospel-water he wants. I hope you haven't caught your death, my dear."

A slip of paper was put into Katrina's hand, and she was put into a hack, and, fifteen minutes later, a little, limp, brown heap was taken out of the hack and carried up a flight of dark stairs by the Kilpatrick's door, up another flight, right into Mother Kipley's neat little sitting-room.

Mother Kipley gave one look, and, throwing up her arms, shrieked such a heart-broken shriek that Father Kipley, who had been sleeping himself sober all the afternoon rushed out very pale and frightened, and Katrina aroused, and, sitting up very straight, cried out joyfully: "I've got the d'rections, farzzer."

The hackman hurriedly dumped the little brown passenger on the black haircloth sofa and disappeared. Mother gave another shriek, of joy this time, and seizing the spongy heap on the sofa proceeded to disrobe and bathe and rub until the chilled little body was all in a glow, and a very sleepy, comfortable voice murmured,

"I've got the d'rections, farzzer."

"She's wandering," said mother, and her tears fell thick on the crumpled bit of paper as she smoothed it out, and with father looking over her shoulder, read:

"Ask, and ye shall receive. Seek, and ye shall find."

The heavy eyelids lifted once more. "It's how to get the Gospel-water, you know. Now, farzzer'll be all well."

All that night they sat by Katrina's bedside and listened to her mutterings, and with fear and trembling thanked God for bringing their darling safely back to them. And before the gray light of dawn lifted the black pall that smothered the huddled brick walls, Katrina's father went to the curtained shelf where mother always kept the Bible, and carrying it to Katrina's little bed held one of the restless, hot hands over it and said solemnly:

"God give me strength never again to touch the cursed stuff."

Katrina fell into a sweet sleep. In the morning her first words were,

"Did you find some, farzzer?"

"Yes, Katrina."

A beatific little face shone from the white pillow for a moment, then another thought came.

"Farzzer, what made the wicked man's parlor so beautiful and bright, and the dear minister's so lonesome?"

Father hesitated; "The children of darkness are wiser in their generation than the children of light."

"I don't hear that well," said Katrina in a troubled voice, "and I'm 'fraid they'd never find the 'welcome' 'way up there in the dark."

"It means, Katrina, that the wicked folks take more trouble to shine out bright than the good folks do."

"Can't we 'splain things so the good folks will shine more?"

"We'll try, Katrina, you and mother and I."

And they did; and the "welcome" has come out to the street door where every one can see it, and it's very bright inside and pretty and pleasant. The wicked clerk and the black-whiskered man cry "S-s-s-s-scat!" hard as ever they can, but it doesn't scare any one now, and the "Welcome parlor" grows bigger and brighter all the time.

"If you want your farzzer to be like my farzzer," says Katrina, "you must get him some d'rections for Gospel-water."

Abington, Mass.

DEAR BOYS AND GIRLS:—I had been reading in one of the big Chicago papers of the great need all over our country; of how many find themselves poor who never knew what the word meant before, because the father has been out of work so long and cannot find employment; and my eye fell upon an article which told of the efforts being made to help these worthy and suffering ones by each person contributing a day's salary to the relief fund. At this point the following little letter was laid on my desk:

I am a little New Jersey girl, seven years old. I want to tell you something about our L. T. L. A week before Christmas our superintendent asked us if we would like to give something to the poor this Christmas, instead of having our treat of oranges and candy we always have. We were very glad to do it, and gave the money it would cost (ten dollars) to buy things for the poor, hungry little children, whose papas haven't any work to do. The superintendent told us we could have a magic lantern entertainment the next Friday. She asked us to bring potatoes, or something to eat, and give at the door instead of money. Seven baskets of potatoes and a lot of rice and sugar and oatmeal, etc., were given, and taken to the poor. It made us feel very happy to do something for others.

MABEL CRETH SULLIVAN.

Moorestown, N. J.

As I read it, the words of the last sentence lingered in my thoughts most pleasantly. Don't you think so, too, dear boys and girls? If *each one* of us will give a little help in these times of need the burden will be lifted for others, and we will be made happy ourselves. Help? Of course we will, every one!

Your

Aunt Jane

NEPHEWS AND NIECES.

We are going to carry out the program the 23d that was on our Children's page. I will be thirteen next Sunday.

EDNA D. AUSTIN.

Zimmer, Neb.

Won't you write us an account of your entertainment little niece?

I do not belong to the L. T. L. for there is none anywhere round here. I would like to, though. I would like the Cozy Corner boys or girls to write to me. Will you?

EMMA POMEROY.

Northcott, Anderson Co., Kan.

Here, L. T. L's, is a little correspondent who will be glad to hear from some of you.

I am a temperance boy, nine years old. I go to school every day, and love to study my books.

Pocahontas, Ill. JOHNNIE T. G. SHAFER.

Those statements mean that you want to be a good and intelligent man, don't they, John?

SOFT-SHELLED NUTS.

264.

ACROSTIC RECTANGLE.

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  1 3
1 * * * *
2 * * * *
3 * * * *
4 * * * *
5 * * * *
6 * * * *
7 * * * *
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Down: 1, A noted woman who is often called "America's queen of homes." 3, A state and National leader in our noble cause.

Across: 1, A well-known W. C. T. U. worker who passed away in a distant land about a year ago. 2, Within. 3, Willingly. 4, To exist. 5, A loved young white-ribboner recently promoted. 6, Station. 7, What our bodies will become.

J. A. S.

265.

WORD SQUARES.

1.

1, Within. 2, Not far. 3, A story. 4, Metals.

GEORGIA CHRISTIAN.

2.

1, A city. 2, David's grandfather. 3, Only. 4, Paradise.

3.

1, The sign of an idea. 2, A preposition. 3, To trust in. 4, Loses moisture.

ROYAL J. DAVIS.

Send all replies and *original* puzzles to Puzzle Editor, THE UNION SIGNAL, the Temple, Chicago, Ill.

ANSWERS TO PUZZLES PUBLISHED JANUARY 4.

258. W-his key.

259. Touch not, taste not, handle not.

Correct answers: Daisy E. Martin.

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Bear ye one another's burdens, and so fulfill the law of Christ. —Eph. 6:2.

OUR FINANCIAL AND SOCIAL SYSTEMS.

The financial depression and consequent want and suffering continue unabated throughout the world. Our own country is not the severest sufferer, yet here the distress is unprecedented.

We have gone through periods of financial disturbance before, but the present situation is without a parallel in our history. Never before did business remain so long paralyzed, never was the army of unemployed so great. As the result of a careful inquiry, *Bradstreet's* gives the number of unemployed in 119 cities as 801,055, with nearly two millions of persons dependent upon them. It reports that the failures of the last year exceed in numbers and in the amount of property represented anything known in our previous commercial history. In all our cities charity has become the business of the winter. The wealthy are giving into the hundreds of thousands, Andrew Carnegie alone pledging to double all gifts of the city of Pittsburg for two months, the total of his gifts not to exceed a quarter of a million. Gigantic eating houses feed thousands of persons daily, and multitudes who never before engaged actively in charitable work are organized into societies for relieving the widespread distress.

Scenes from which we had fondly dreamed ourselves forever exempted by virtue of our institutions are reported throughout the length and breadth of the land. Around the Armour packing-houses in Chicago is daily enacted the scene represented in the plaster group at the World's Fair, entitled "The Struggle for Work." Most of the large packing-houses are closed altogether. Many of the departments of Armour's are closed, but it still employs a limited number of workmen steadily, while for a few hours every day extra help is called in. Large numbers of men begin to gather at five o'clock in the morning, the number rapidly increasing until seven o'clock, watching for a chance to obtain the coveted employment. The moment the foreman appears, a rush is made towards him, the men push the others aside, knock one another down and trample over each other in their frenzy. Those who fail to get work sometimes attack the successful ones and rob them of their dinner and money if they have any. At night men and children stand around and beg for the remains of the workmen's lunch.

In Cleveland, O., the mob marched with their wives and children demanding bread or work, and so, throughout this entire land, which so long has afforded an asylum from the bitter poverty of the old world, the fearful scenes of that old world are being enacted.

Taken in connection with past experience, with similar financial disasters, with the evils which exist in the most prosperous times, the present appalling situation arouses in the minds of thoughtful people at least a suspicion that we are dwelling on the verge of a volcano, whose periodic eruptions shake our society to its very foundations and threaten us with ultimate ruin. Surely, intelligent people can be induced now to examine candidly the foundations of the social structure in which we live with a view to finding the cause of our present troubles, and therefore something more than mere temporary relief from them.

To do this, it is necessary to inquire, What is our present system, what its evils? Are those evils inherent in the system or merely incidental? If the latter is the case local treatment will solve the problem, and we may hope that "tariff reform" or an improved monetary system will lead us out of our troubles. But if the former, then a radical change in our social system itself alone affords any prospect of permanent relief.

The evils attending the present conditions are patent to all. Rainbow-hued pictures of the prosperity of the laboring classes, such as excessive admirers of the nineteenth century civilization delight to paint become ghastly mockery in the light of Booth's "Darkest England," whose scenes of misery are reproduced in every city of our own land. Even in times of the greatest prosperity, sweaters' dens flourish, women support (?) themselves and their children by making men's drawers at fifty cents per dozen; others go out to work by the day, leaving two or three or more young children alone from early morning until late at night; shop girls work at starvation wages, and are often compelled to keep their poor position by the sacrifice of their virtue; strong men, industrious, temperate, frugal, are unable to provide for their families, and walk the streets at night that they may not hear their little ones cry for bread; worse still, children ten years of age are kept at work in coal mines, and those of four sent to factories to pull out basting threads under the eye of an overseer.

These are not exceptional cases, they are simply examples which show with what excessive toil, at what utter sacrifice of the mental and spiritual faculties a large mass of our population, even in the most prosperous times and in this exceptionally favored land, sustain mere physical existence. At the opposite extreme are a few enormously wealthy capitalists who spend more daily in their luxurious living than many families of worn and fainting toilers can command in a year. And there seems no tendency to a more equitable distribution of riches. On the contrary, the wealth of the wealthy increases at a rate that puts to blush the tales of the Arabian Nights, while the rapidly growing trusts and monopolies are crowding more and more of the comfortable, middle class of tradesmen and merchants into the ranks of the starving laborers.

One of the most anomalous yet constant features of our present system is that of thousands of human beings suffering for want of the necessities of life—food, clothing, fuel, while on the other hand, agriculturists are forced to the hardest toil, mines and manufactories are compelled to suspend work, and merchants fail because of the *overproduction* of the very commodities, for lack of which, their fellow men are dying.

Another incident of the system is its wastefulness. Business enterprise, which consists very largely in getting ahead of one's competitors, has resulted in methods incredibly wasteful. Expensive advertisements, commercial travelers and the like, increase enormously the price of every commodity used. It costs half the price of a sewing machine to sell it, and the same holds true of agricultural and other machinery, as well as of many other articles. Surely, a system thus ruinously wasteful cannot be the best financial product of the highest civilization.

The great evil, however, with which we have to deal, is the abnormal and unjust inequality in the distribution of riches and labor. Is it an inseparable feature of our social organism?

Our social system is known as the "competitive." Its ideal workings are presented by the political economies substantially thus: Laborer competing with laborer keeps wages down to a reasonable point, while on the other hand, capitalist competing with capitalist prevents wages being forced below the point where the wage-fund ceases to be a fair proportion of the profits. Such, in brief, is an outline of the way in which the competitive system theoretically maintains an equitable distribution of the wealth of the world and competition becomes "the life of trade." The theory seems reasonable, why is it that in actual practice the competitive system, measured by its actual results in accomplishing the very things claimed for it, has never at the best been more than an indifferent success, and during the last quarter of a century, has been rapidly lapsing into utter failure?

The fact that strikes us at once upon investigation is that competition does not operate freely. If it did, it is hard to see why the actual results might not correspond to the theories of political economy. As it is, however, laborers compete with laborers until wages are reduced to the starvation point, while the counter competition on the part of capitalists which should prevent this unfair reduction of the wage-fund, is practically wanting. Of course, say the political economists, where competition is thwarted for any reason, we cannot have the results of competition. The difficulty is, however, that a farther examination reveals the startling fact that the free operation of competition cannot be secured. In other words, centuries of experiment prove to us that *the competitive system is impracticable.* As soon as competition becomes the basis of business, all classes attempt to thwart it. Each trade limits its members as to the number of apprentices each may take in order that prices may be kept up in that trade. By various devices, combinations of laborers seek to push wages up to the highest possible point, and combinations of employers to lower them.

At just this point the theory of the political economists breaks down. They have utterly failed to take into account one factor upon which the fate of the competitive system rests, and that is the unavoidable inequality in the opposing forces. Forces absolutely equal acting in opposite directions will produce equilibrium whether those forces be physical, financial or moral, but the slightest excess of power in one destroys inevitably the equilibrium. Capitalists and laborers have not and can never be equal. The laborers are the weaker vessel and are inevitably pushed to the wall. Wealth, greater intelligence, and smaller numbers give the capitalist class enormous advantage. A strike or lockout, however prolonged, to them does not mean so much as the curtailment of personal expenditure; to their antagonists it often means destitution. Even when victors, the victory is too dearly bought by the laborers to be of more than doubtful advantage. As our competitive civilization has developed, the contest has but grown more and more unequal. The rapidly increasing wealth and mechanical inventions have acted as both cause and effect of trusts and monopolies which have become such a feature of our civilization. For the immense resources of the earth can be developed and mechanical inventions can be applied on a grand scale only by the concentration of enormous wealth.

Lieber says that ours is a costly civilization and great wealth is an absolute necessity. It is further true that concentration of wealth is necessary. The difficulty is that under our present system, all the sources of power gravitate inevitably into the hands of a single class and a class which becomes smaller and hence more powerful as the trusts and monopolies steadily crowd the smaller capitalists into the ranks of labor. Not less wealth nor less concentration of wealth is the demand of the times, but a system by which all men are unitedly the guardians and direct the use of the world's resources.

The present unfortunate condition of things is not a mere accident. Necessarily, by the law of its development, the competitive system tends toward a state of universal serfdom. An examination of its foundation principle serves only to strengthen the conclusion reached by investigation into the facts of history, and the necessary tendency of the system. Selfishness, pure and unadulterated, is the foundation upon which our social structure is built, and of thorns men do not gather figs. Under the law of competition, classes and individuals can succeed only in proportion as others fail. Every yard of calico that A sells is a loss to his fellow merchant, B; necessarily one's own success is always accompanied with the failure of others. Some one has said that competition is war, and war to the death. Whether he will or not, the successful business man rises to success over "the wrecked lives and fortunes of other men." Competition logically results in a society of Ishmaelites. That it does not actually bring about this state in its fullest degree is due not to any unrecognized factor in the system itself, but to counteracting influences entirely foreign to the system.

But God reigns, and the divine can never be wholly eradicated from the nature which was created in His likeness. Hence, Christianity has introduced into our system the two principles of faith in one another, and brotherly coöperation with one another, which have both modified the workings of competition and preserved our social structure, Competition is disintegrating in its nature, and could never have held society together without the

and of Christian principles which have neutralized its effects. But its days are numbered. Not more unmistakably did the signs of death manifest themselves in the effete civilizations of the past than they manifest themselves in the competitive system of the present.

Whatever may be the form which society is to take, by whatever road we reach it, one thing is certain, the civilization which is to survive must be built upon the rock of Christ's teaching. We have His word for it that any other will go down when the storm beats upon it. Selfish competition, every one for himself, must give place to Christian coöperation, all for all. In the new civilization each one's loss must become in actual fact every one's loss, and the gain of each must be the gain of all.

The earth is abundantly able to support in comfort the entire population now existing. Were society so organized that each member were working in coöperation with all the others, there could be no such contradictory state of things as produce wanting consumers while starving, freezing laborers seek in vain for work. It is very easy to scoff at such a consummation as impracticable. But nothing can be more impracticable than the competitive system has shown itself to be, and we need not fear to make experiments lest we fly to direr evils than we already experience. It is easy to cry out against "calamity howlers," but he is not wise who shuts his eyes to the signs of the times, however threatening they may be. Disorders so serious, so deep-seated and long-continued portend either death or the bringing forth of a new life. We have no doubt as to what the outcome will be. Society is in the throes of birth, not of death; in its ceaseless evolution it has reached the verge of a revolution. The unrest and disorders of the present are but the expanding Christ life within bursting its outgrown shell. The result will be a reorganized social system, animated by the spirit of Christian brotherhood.

A TEMPERANCE ISLAND.

We are indebted to the *Japan Mail* of Yokohama for a very interesting and valuable editorial on "A temperance island in the Pacific," and confident that our readers will be glad of the information, we give herewith a *resumé* of the article.

In the little Sea of Japan lies a tiny island, named Okushiri. It is only thirty-five miles in circumference and contains less than one thousand people, who are in no wise remarkable except for a determination to rid themselves of the drink evil. Fishing is the chief occupation of the island, and so profitable is it and so simple the wants of the people that it suffices for all needs. Their comparative prosperity and the introduction of *saké* onto the island soon led them into the vice of drunkenness, and in 1884 the people awoke to the fact that they had consumed their year's products and had none of the usual provision of rice for the approaching winter. Their love of strong drink had led them to neglect necessary repairs on their houses and to replace their worn-out fishing nets with new ones. They who had formerly enjoyed plenty saw starvation facing them and finally agreed to the proposition of one or two leaders to give up the use of *saké*, *chochu* and other strong drinks and appropriate the money thus spent for the necessaries of life. After prolonged and wavering discussion the inhabitants were induced to enter into an agreement, which, because of its novelty and directness we give entire:

COVENANT MADE BY THE PEOPLE OF OKUSHIRI ISLAND CONCERNING THE SALE AND PURCHASE OF ALCOHOLIC BEVERAGES AND THE USE OF THE SAME IN THE ISLAND OF OKUSHIRI.

This land which we inhabit is a lonely island in the Pacific Ocean. Its inhabitants, numbering ninety families, find almost their only means of amusement in drinking alcohol. Nine out of every ten are addicted to *saké*, the sums annually spent upon which aggregate a heavy amount. In 1884 we imported about eight hundred and eighty tubs of *saké*, costing $3.50 each, in addition to other alcoholic liquors, yet a scarcity of such beverages was felt in winter, as is often the case. Our governor, when last he visited the island, urged upon us the importance of coöperating to make provision against a famine, signs of the advent of such a calamity being more or less apparent. Impressed by what he said, we did and are doing everything in our power to induce others to join us in this work of making provision against impending calamities. But the take of herrings having been unusually bad this year, the people have little or nothing to devote to such a purpose. Debtors are unable to meet their engagements, and some are even compelled to depend on official aid for supplies of food. We are threatened with misery and some extraordinary measure is necessary to save us. Frugality must be the rule of our conduct, and every kind of excess must be avoided. We, therefore, hereby resolve to abstain from the luxury which we relish above all others, namely, *saké*, so as to terminate the importation of the liquor into the Island. The money hitherto devoted to the purchase of *saké* shall be applied to lay in stocks of rice and other grain as a provision against future want, on the one hand, and to increase the capital available for fishery purposes on the other. No other method offers for solving the difficulty without increased physical labor. We have therefore drawn up this covenant, so that the prosperity of the Island may be secured and its interests furthered by mutual encouragement. Those who desire to share in this effort of abstemiousness for the sake of future benefits, are invited to sign this covenant with all speed.

SIGNATURES OF THE PROMOTERS.

Dated, July, 1884.

ART. I.—We, the inhabitants of Okushiri Island, jointly and severally, in accordance with the Covenant hereby signed, do pledge ourselves to abandon wholly the sale, purchase and use of alcoholic beverages.

ART. II.—Any islander refusing to sign this Covenant, and engaging in the sale, purchase or use of alcohol, shall not receive sympathy or aid from his fellow-islanders as a whole no matter what circumstances he may be placed in.

ART. III.—Any islander, whether a permanent or a temporary resident, who, having signed this Covenant, shall nevertheless violate its provisions by engaging in the liquor business, shall be fined as follows:

	Yen.
For every tub of Osaka *saké* sold.....	30
For every tub of Echigo *saké* sold.....	15
For every measure of *saké* sold.....	10

[A *yen* is nearly equal to an American dollar.—ED.]

ART. IV.—The alcoholic stock in trade of any one violating this Covenant shall be confiscated.

ART. V.—The proceeds of all fines collected under this Covenant, and of all confiscated liquors, shall be devoted to the purchase of rice for storing in the common granary. The liquors thus sold must be exported at once to other provinces under the inspection of the proper authorities.

ART. VI.—Any islander, who in violation of this Covenant, shall be detected purchasing *saké* from a seller whose business is conducted either in violation of, or without reference to, this Covenant shall be fined one-half of the sums mentioned in Article III.

ART. VII.—Any person giving information of the above offences to the committee of supervision, and furnishing full evidence, shall receive one-third of the fine.

ART. VIII.—Any person immigrating from another province shall be fully instructed in the terms of this Covenant, and only upon his thorough understanding of them, as certified by the examiners, shall he be allowed to settle in the Island.

ART. IX.—Should a ship or junk anchored in the waters adjacent to the Island, sell alcoholic liquors to an islander, the purchaser should be regarded as an importer and fined according to Article III.

ART. X.—This Covenant shall remain in force for five years, and when provision against times of scarcity shall have been fully made, and when all the islanders are in a position to lead independent lives, suitable changes may be made in its provisions after due deliberation.

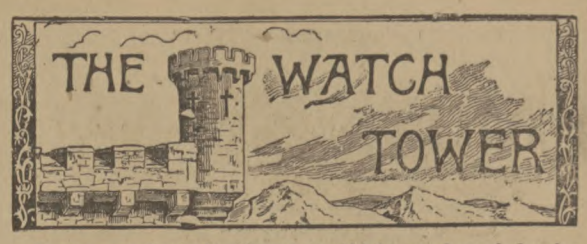
(Signed) 117 OKUSHIRI ISLANDERS.

The results are so tersely told by the *Japan Mail* that we quote its closing paragraph as follows:

"The consequences of this covenant were very marked. It was rigorously observed. Even government officials, whatever their rank, had to give up *saké* drinking when they visited the Island, and as a matter of course, every dramster who could not reform was compelled to take his departure. Order thenceforth reigned completely and prosperity came with rapid strides. The population increased five-fold in five years and the capital invested in the fishing industry, ten-fold. Reed-thatches were replaced by shingles. Four large granaries were kept full of rice, and in addition, each house had a store of its own. It is stated that there is now stored in the Island rice sufficient to support the people for three or four years, even though the herring fishery should fail entirely. Roads have been constructed in places where nothing of the kind existed before. The principal school has been greatly improved, and several branch schools have been established. New lands have been brought into cultivation, and hemp to the value of two thousand dollars is grown annually for the manufacture of fishing nets, which, before the signing of the covenant, had to be imported entirely from the main land. Statistics also show a marked decrease of crime and so famous did the success of the experiment become, that a large community of settlers in the neighboring island of Ezo pledged themselves to a covenant similar to that of Okushiri and with similarly happy results. Finally, we may add that when the five years originally contemplated by the covenant expired, it was renewed for another term of five years, despite the opposition of an influential local official."

We recommend one sentence as particularly applicable to our own hard times, and that is: "Frugality must be the rule of our conduct, and every kind of excess must be avoided." Never was there a more opportune time for abstaining from alcoholic beverages than now, and to continue to abstain as these sensible islanders have done.

A NATIONAL mutual aid and benefit association to meet the needs of a certain class of American citizens who find themselves "discriminated against" by other fraternal and protective orders was formed in Indiana last week. This peculiar class are termed "brewers and saloon-keepers," who, concluding not to wait longer for relief from those on whom they are so constantly imposing burdens of taxation, and other concomitants of their craft, have formed for themselves an insurance organization. We are interested to learn that, though "not deeming their risks more hazardous than those engaged in many other occupations not classed as hazardous," this association will use the extra hazardous table of rates!



It was a pathetic incident brought to our knowledge by a relative that as Henry Blackwell and his only child, Alice Stone Blackwell, left the room in which their wife and mother, Mrs. Lucy Stone, had just expired, and went down stairs together, Mr. Blackwell said to Alice, "We must try and keep mamma's flag flying," and went on to say that he meant to work more earnestly in woman's cause than he had ever done before. That is what I call real chivalry, as distinct from the mawkish, mediæval, regulation sort now happily passing off the stage to give place to something infinitely nobler and more worthy of man and woman both.

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Too late for our Crusade number came this tribute from Joseph Cook, which On Duty is glad to place in her column: "The straightforward Christian aggressiveness which lighted the fires of the woman's temperance Crusade a score of years ago ought to burn in all the forty departments of the work of the Woman's Christian Temperance Union, national and international. I rejoice in all that these departments are doing, but I take occasion to congratulate you especially on the success of Mrs. Hunt's department of scientific temperance instruction. Within fifteen years some thirty-six of our states and all our territories have been brought under laws making such instruction in the common schools mandatory. This is a great step in advance, and a good omen for the temperance cause in the twentieth century. No American political party can be permanently preserved in whisky."

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It is delightful to see the ribbon white unfolding round the world. Knowledge of this comes to us in many ways. Sometimes it is by the study of our World's W. C. T. U. directory, with its forty odd stations, sometimes by the reports of our World missionaries, with their thrilling experiences, but this time it has come to On Duty through the medium of a private letter from the far-off West Indies. It is written by a French woman, Miss Alice Titi, of Martinique, and encloses a signed pledge card. A few of the quaint sentences I will share with my readers: "I have read with delight the addresses of the great World's W. C. T. U. Convention, especially those of Mrs. Andrew, Dr. Bushnell and Miss Ackermann. What a difference between the French women and your countrywomen! While we are educated in the cage like the parrots, you travel in the world, accomplishing some wonders of activity and energy in behalf of mankind. My American sisters, I understand you! I admire you. Perhaps one day I shall have the happiness to view Chicago and visit the temperance palace built by a woman." I hope some day to have the pleasure of showing this new ally through our beautiful Temple, which she appropriately calls a palace.

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Here is a rich fragment, hitherto unpublished, from the Bible reading which Mrs. Andrew gave at the opening of our last World's Convention. The lesson was upon Jacob's wrestling with the angels. Mrs. Andrew continued: "Mr. Moody said years ago, 'God cannot make use of a man until he gets to the end of himself, and the sooner he comes to it the better, where he can say, I know my helplessness, for that is the time when the divine power works in man.' I remember hearing Josephine Butler say in England, 'The hour of our utter helplessness and the consciousness of that utter helplessness is the very hour of God's power in the soul.' I remember such an hour in India, when Dr. Bushnell and I had closed our doors and shut ourselves up with God, and, oh, the realization of utter helplessness. We had had a month in which we had accomplished nothing; the great secret system seemed impregnable. We realized that no human power would ever open those closed gates, but we waited upon God, and as the time wore on, I remember how that sense of utter helplessness increased upon me, my soul bowed itself more and more deeply at the feet of divine Omnipotence, and then there came light, God could make himself heard in the utter silence of our souls before Him. And so I ask you this morning, has the angel touched you and have you realized that your strength is gone before God? Then that is the hour that brings power. Don't be troubled if you have a deep sense of your helplessness, but wait upon God until you hear the heavenly voice, and then there will be no mistakes and no difficulty about your future actions. It was after this that the angel said to him, 'Thou hast prevailed with man and with God, and henceforth he should bear a new name; he should be called Israel, a prince among the princes of the earth.' And then Jacob said: 'I have seen God face to face, and my life is preserved.' The sun rose upon him."

ON DUTY.

NEWS FROM THE FIELD

STATE REPORTERS.

Alabama—Mrs. Julia H. McBryde, 308 St. Louis St., Mobile.
Arizona—Mrs. L. C. Hughes, Tucson.
Arkansas—Mrs. H. P. Edmonson, Little Rock.
California—Mrs. Dorcas J. Spencer, 826 Waller St., San Francisco.
California (S.)—Miss G. T. Stickney, Temperance Temple, Los Angeles.
Carolina (N.)—Mrs. S. V. Tomlinson, Greensboro.
Carolina (S.)—Miss Nettie P. Farrow, Spartanburg.
Colorado—Mrs. S. L. Teetor, Denver.
Connecticut—Miss M. Belle Smith, Rockfall.
Dakota (North)—
Dakota (South)—Miss Clare Williams, Watertown.
Delaware—
District of Columbia—Miss Lizzie Kessler, 802 North I Street, Washington.
Florida—Sallie J. Glenn, Tampa.
Georgia—
Idaho—Mrs. Mary E. McGee, Nampa.
Illinois—Mrs. G. H. Read, 412 E. North street, Bloomington.
Indiana—Mrs. Cornelia Meadows, 114 Line St., Evansville.
Indian Territory—Mrs. Sarah Ford Crosby, Muscogee.
Iowa—Mrs. Clara P. White, Volga.
Kansas—Mrs. S. S. Weatherby, Le Roy
Kentucky—Miss Nellie Sloy, Lebanon.
Louisiana—Mrs. S. A. Knapp.
Maine—Miss Mary French, Auburn.
Maryland—Mrs. Margaret A. Lake, 2231 St. Paul St., Baltimore.
Massachusetts—Dr. Louise Purington, 23 Allston St., Dorchester,
Michigan—Mrs. C. H. Johnson, Flint.
Minnesota—Mrs. Amy A. Green, 2208 Oakland avenue, Minneapolis.
Mississippi—Mrs. Annie E. Harper, Fayette.
Missouri—Miss Eva Jones, Clinton.
Montana—Maggie E. Templeton, Helena.
Nebraska—Mrs. Dora V. Wheelock, Beatrice.
Nevada—Mrs. Lena M. Westlake, Reno.
New Hampshire—Mrs. F. H. Bailey, Hopkinton.
New Jersey—Mrs. N. L. Caminade, Trenton.
New Mexico—Mrs. Ada Morley Jarrett, Socorro.
New York—Mrs. Frances Graham, Lockport.
Ohio—Mrs. Antoinette Clevenger, Wilmington.
Oklahoma—Mrs. Sue Brown, Oklahoma City.
Oregon—Mrs. L. A. Nash, Corvallis.
Pennsylvania—Miss Adda Burch, Greenville, Box 194,
Rhode Island—Miss Miriam Earle, Valley Falls.
Tennessee—Mrs. T. P. Holman, Fayetteville.
Texas—Mrs. Cornelia Keith Carter, West End, San Antonio.
Utah—Mrs. Caroline H. Reid, 218 S. 9th East St., Salt Lake City.
Vermont—Mrs. E. S. Farr, Bristol.
Virginia—Mrs. Thos. Whitehead, Ashland.
Virginia (W.)—Mrs. Mary Cartwright, 1007 Main St., Wheeling.
Washington (East)—Mrs. Lucy A. Switzer, Cheney.
Washington (West)—Mrs. Etta Jones, Kent.
Wisconsin—Mrs. Maria F. Hanchette, 322 W. Washington Ave., Madison.
Wyoming—Mrs. F. A. Jones, Green River.

Canadian Reporter—Mrs. Margaret G. Ure, 772 Palace St., Montreal.

MASSACHUSETTS.

LATEST FROM THE OLD BAY STATE.

People say in the west sometimes, "Yes, Massachusetts is a good place—a good place to emigrate from." This sounds like slander about the "state of the beautiful Blue Hills"; or it would if it did not so often come true. Our corresponding secretaries emigrate; ditto our state reporters and much other valuable W. C. T. U. material, so that many have to be duplicated. From Cape Ann to Cape Cod, from the ocean to the Berkshire Hills, each W. C. T. U. woman must count at least for two. Even then, Boston goes for "license" by a considerably increased majority at the recent municipal election, and the record for temperance is not flattering in the cities of the commonwealth.

It all seems to have been said when our Massachusetts governor rounds out his Thanksgiving proclamation with the sonorous words, "God save the commonwealth of Massachusetts!" The ministers reiterate the cry, and the pews respond, "Amen!" Yes, it is all said, but how few realize that it remains to be *done*.

"Why not get new workers?" you say. We do, but they are not all labeled *W. C. T. U.* For instance, 10,300 women registered in Boston to vote in the matter of school suffrage, their modest prerogative in the election. The women held the balance of power and their candidates were elected. Much more is involved, however, than electing the candidates, as our scientific temperance instruction workers well know. Better men and women (not politicians) are secured, and this means better enforcement of law, better text-books, and a higher regard for vital questions pertaining to our public schools.

Not all the independent women voters, neither the committee of one hundred, neither the equal suffragists who celebrated the 120th anniversary of the Boston Tea Party in Faneuil Hall the other evening, are W. C. T. U. workers. All these and many more, however, are allied in the sense of cleanness, pureness, reform. And then, praise the Lord! the church is coming to be more of an ally. The ministers, not a few, took hold with a will in the no-license campaign, so that in one community the work of the W. C. T. U. was practically done by the church. Notably in Chelsea, also, they were specially active.

The press cannot be said to be on our side. Note the following from one of the cleanest dailies of Boston:

"It is impossible to avoid noting, by the way, that notwithstanding the large gains made by the Republicans in both branches of the legislature and in face of the prominence that was given to temperance in the speech of the presiding officer, and in the platform adopted at the state convention of the party, the trend of public sentiment is apparently opposed to radical temperance measures, or perhaps it were nearer correct to say that the people think the liquor laws now in force are sufficiently restrictive. Possibly the people think that the constant stirring up of the liquor cauldron only poisons the atmosphere with an effluvium that whets the appetite for the very thing from which it is sought to wean it."

The Massachusetts union sends in, as usual, its plea for municipal suffrage; but there are many who feel like the Colorado man who wrote, "Will not Massachusetts, with Governor Greenhalge as chief executive, follow Colorado? Wyoming and Colorado lead, and from these lofty mountains ask their sister states to come up to their lofty height in matters of common justice and political right." The same writer promised that Mrs. Fessenden, who helped in Colorado, should be sent to Congress if she would settle there; but of course we prefer to send her from Massachusetts. When Lucy Stone was dying, a member of the legislature said to one of our workers, "I wish we could go up to the state house and enact a law for municipal suffrage for women before she passes away." Lucy Stone "being dead, yet speaketh"; and better than a statue, a bust, or a monument, would be the establishment of woman suffrage in Massachusetts as a memorial to her consecrated life.

Crusade day, December 23, was quite generally observed by the Massachusetts unions. We have a few of the original Crusaders in our midst, and these give an historic flavor to these anniversaries. They realize, as well as the moderns, that women could not stay on their knees on the sidewalks and in the saloons. Crusades to the Holy City were not kept up, and no wonder those to the saloon came to an end. This sepulchre is too vast and deep to stay in and neglect their homes! Besides, prayers do not seem to avail against votes. The Crusade was a voice crying in the wilderness, ushering in the calm afterthought of persistent, Christian endeavor. The lessons are not being lost in home and church, in school and state.

Massachusetts has probably not been behind in the ten cent collection. We are wonderfully loyal to that brave will—over the sea, knowing that it is foreordained, and for her to say it is for us to do it.

The Crusade meetings were the principal meetings of December. There is a lull in county conventions and public meetings the last of the year,—a hush of work and a renewing of one's self in the Divine Worker, and His advent and mission. What next? we say. What new life and spirit for 1894? On New Year's morning our head official walked into one of our homes and said: "No life shall be the heavier, or more sorrowful, for any word I shall say this year." Whereupon one of our poets, W. C. T. U. and otherwise, added the following verses to her New Year's hymn, and I abstract them for you, dear women of the New Crusade:

"No earthly morn,
No day unborn
Shall clouded be by act of mine;
No gloomy lot,
No darkest spot
In all God's earth shall fail to shine.

"Yet pause, my soul!
The lofty goal
Of fruitage is beyond thy power;
Oh, rather dare
To breathe a prayer
That God will make thy purpose flower."

LOUISE C. PURINGTON,
State Reporter, Boston.

KANSAS JOTTINGS.

Crusade Day in Kansas was warm and pleasant, hardly the counterpart of that day so long ago, whose deeds of moral heroism we were called upon to commemorate.

Burlington union held a public meeting with an appropriate program, on Friday, December 29. Several clergymen were present and took part in the exercises, and recommended the unions to make "a new crusade" against the drug stores. Mrs. Woodworth, a member of the local union, gave her experience in the Crusade in Burlington twenty years ago. The meeting was held in the Methodist church, with a good attendance, and must have been productive of good results.

Waverly union held a special service on Sabbath afternoon, December 31, with a good congregation present, and felt that much good was done, though no new names were added to their membership roll. They have lately lost two most excellent members by death, and they feel a sadness that is difficult to overcome, even though they "mourn not as those without hope." The union holds gospel temperance meetings on the last Sabbath of every month, thus reaching many who would not come out to the regular meetings of the W. C. T. U.

Morse union, in Johnson county, observed Crusade Day in an appropriate manner. The president, Mrs. Terrell, read the Crusade Psalm; prayer was offered by a number of the members, and suitable music rendered. The president having been a "Crusader" gave her experiences of the Crusade at Shawnee town, which was full of interest. Sketches were read from the Crusade number of THE UNION SIGNAL, and a thankoffering of ten cents was given, with appropriate Scripture texts recited by many of the members, and a neat sum was in this way added to their treasury.

The three unions of Coffey county each held Crusade services. Rastall union, composed of county members, gave its regular meeting, December 14, to the Crusade work. They read Crusade selections and sang the old Crusade hymns. There were but three members and three visitors present, but before the close of the meeting the visitors had each put on the white ribbon of the W. C. T. U., and we felt we had a right to sing the doxology. Previous to these new additions the union numbered but seven paying members. On December 23, Crusade Day proper, the members of this union, assisted by other friends, gave your "reporter" and her husband a genuine surprise, it being their twenty-fifth wedding anniversary. They brought well-filled baskets for the "wedding feast," one basket being filled with good wishes only, was left as a souvenir of the day. It was of silver lined with gold, "a thing of beauty and a joy forever," and was fully appreciated by the recipients.

The Topeka W. C. T. U. held Crusade anniversary, January 1. Mrs. M. E. Perine, press superintendent for the fourth district, writes concerning it: "We were honored by the presence of Mrs. Drusilla Wilson, the first state president of the W. C. T. U. of Kansas, and several other Crusaders, whose reminiscences were very interesting. We met in the first Presbyterian church, whose pastor, Dr. Alderson, was pastor of the church at Washington Court House previous to his coming here, and he gave a graphic review of the Crusade, from the traditions he had learned while there. One thing we heard with regret, that there are now liquor saloons open at Washington Court House.

Royal Baking Powder
Absolutely Pure
A cream of tartar baking powder. Highest of all in leavening strength.—*Latest United States Government Food Report.*
Royal Baking Powder Co.,
106 Wall St., N. Y.

"Mrs. Drusilla Wilson said she was also a Crusader, but when she learned that the liquor dealers (in Lawrence) had paid their money and held licenses from the city to carry on their business she concluded that the first thing that ought to be done was for the women to go home and '*crusade' their husbands* until the licenses were revoked and a prohibitory law enacted. To this end she worked, and she never crusaded the liquor saloons again. Judging by results, it was a very good move to make, and one we would like to see tried by the sisters of Ohio, and all other states where a prohibitory law is not in existence.

"Topeka held a special election for city mayor last month. Over four thousand women registered, but only one thousand four hundred voted. The man elected was so universally approved that many felt there was no use in their taking the trouble to vote. He is a Christian, and a temperance man. A pledge-signing Crusade is being inaugurated. The W. C. T. U. has done all the pledge work here for a long time. We secured a great many pledges in Sunday-schools in the county last year. One woman took fifteen hundred pledges of Sunday-school scholars. I presume we secured not less than three or four thousand signatures in Shawnee county.

"Albert Griffin's idea of moral suasion and pledging is good as far as it goes, but one of our papers aptly headed a notice of one of his meetings, 'Dropping the club, prohibition, and taking up the switch, moral suasion.'

"Jailer Disbrow paid the W. C. T. U. the following deserved tribute: 'The real kind of Christian work in the jail that bears good fruit is the Thursday afternoon gospel meetings held in the cells by the women. All of the prisoners are treated alike at these meetings, and I can see the good results of them.' The W. C. T. U., under the supervision of Mrs. Jenkins, has kept up these meetings continuously for fifteen years. We have had a police matron about three months. The W. C. T. U. and the Equal Suffrage Association worked long for her appointment, and now she is so indispensable that they would not be without her on any account. She is a sensible, Christian woman."

The W. C. T. U. women of Wichita, sixteen in number, went on a real crusade and visited places where liquor is sold in violation of the prohibitory law, singing and praying as was done in the Crusade they commemorated. They were treated civilly in each case. Their visits were wholly unexpected, and attracted large crowds of men, and caused no little comment. One paper said of them, "The sixteen Wichita women, who marched into the saloons at Wichita, and prayed, ought to have more courage. The days of praying with insolent violators of the law are past. The sixteen women could have accomplished more by having the keepers of the joints arrested, tried and convicted. Of course the plea is made that this is impossible in Wichita, but with *sixteen* determined women pushing it, we believe the law could be enforced in this instance."

To which I would emphatically say, Amen! We have the law on our side, and armed with no more moral courage than it would take to hold prayer service in a saloon, we can answer our own prayers, and surely God is not going to do for us what we can do for ourselves. We need not expect it, and should not ask it of Him.

At the recent convention of the second district, held in Ottawa, Mrs. Fannie Holsinger, of Rosedale, was elected president to succeed Mrs. L. B. Smith, who had been elected state president, and Mrs. J. C. Reed, of Garnett, was elected treasurer, to succeed Mrs. Holsinger, the

Awarded
Highest Honors—World's Fair.
DR. PRICE'S CREAM BAKING POWDER
MOST PERFECT MADE.
A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

former treasurer. The election seems to have given general satisfaction.

It is said that there are now seven hundred and ninety-seven prisoners in our state prison, and that of that number there are *only fourteen women.* And yet women are such a dangerous class they cannot be trusted with the ballot.

Quenemo, Osage county, has lately held a medal contest. The contestants were all young men and young men furnished the music for the occasion.

With the exception of a few flakes of snow about Thanksgiving time we have been living under Italian skies, with mercury well up to seventy degrees day after day. This has given the W. C. T. U. a fine opportunity to do a good winter's work, and I feel sure it has been improved, though but little of the precious time has been taken in reporting the results to me.

MRS. S. S. WEATHERBY,
State Reporter, Le Roy.

WYOMING

IN STATE CONVENTION.

The eleventh annual convention of Wyoming W. C. T. U. met at Cheyenne, with an attendance larger than usual, but with fewer delegates. None of the northern unions were represented although several of them sent interesting letters of greeting. In the absence of the president and corresponding secretary, and by request of the executive, Mrs. S. A. Bristol, the local president, presided during the entire session. Mrs. Jennie Nevins Day, in the absence of Miss Ege (who has removed from the state) was elected recording secretary *pro tem.*

The state officers elected and reëlected for the following year were: For president, Mrs. Wilhelmina Brown, of Laramie; recording secretary, Mrs. J. N. Day, of Cheyenne; corresponding secretary, Mrs. F. A. Jones, of Green River, and treasurer, Mrs. Mary M. Lights, of Evanston.

The corresponding secretary reported an increase in membership of about fifty. There were very few lectures given during the year. Mrs. Bailey, of Iowa, gave several talks in the northern part of the state, which helped the cause very much. Several new members were added to the unions that she visited, and the temperance people were much encouraged. Mrs. Bailey was sent into the state by the Prohibitionists of New York, if I remember correctly, and our state is truly grateful to them and her for her good work.

Mrs. Unruh spoke a few times in the state and was in attendance at the convention. The Loyal Temperance Legion of Cheyenne came in during the evening session and sang some very pretty songs. Our superintendent of railroad work, Mrs. Mary Lee, sent a pretty gavel, which was presented to the president by Mrs. Day, who made a neat and witty speech expressing our absent sister's good will, and regrets at not being able to be with us longer. She, Mrs. Lee, has left the state to make her home in Nebraska. An hour was devoted to memorial services.

Many tender words were spoken of our promoted president, Miss Northup, and several letters were read, in which absent members expressed their love for her and sorrow for our loss.

Mrs. Therese A. Jenkins, at the last session, delivered a very interesting lecture on "Two Gifted Women" (Miss Willard and Lady Henry Somerset). The convention closed by singing, "God be with you till we meet again."

F. A. JONES,
State Reporter, Green River.

CRUSADF NEWS IN A NUTSHELL.

AN afternoon praise meeting and Crusade campfire were held by Ashland, Ore., W. C. T. U.

FOR the first time in its history, Greenville, Miss., W. C. T. U. enjoyed the inspiration of a Crusade celebration.

A GOODLY number were present at Cameron, N. Y., Crusade anniversary, and two interesting addresses were made by pastors.

AN all-day Crusade gathering and mass-meeting at night were held by Ridge Farm, Ill., white-ribboners. Ten new members were received.

A VERY profitable Crusade meeting was held at Wellsville, O., where for the first time the churches granted the W. C. T. U. the privilege of conducting a public gathering.

BERKELEY, Va., met in beautifully decorated church parlors, December 28, and listened to talks on practical temperance work by two pastors, and by the district president. Ten new members were secured.

THE local clergy at Montgomery, N. Y., attended the Crusade meeting on December 23, and added their evidence to the side of temperance in words of cheer and encouragement. Three new names were added to the union.

NEW WHATSOM, Wash., W. C. T. U. was greatly encouraged by the presence and helpful words of the pastors at its Crusade Day exercises. One new member was received, with promise of more to follow.

A DELIGHTFUL Crusade Day was observed at Bucoda, Wash., in the headquarters of the W. C. T. U. by an afternoon social and evening public meeting. All were inspired for new work.

A HELPFUL observance of Crusade Day occurred at Deer Lodge, Tenn., a physician gave facts from his knowledge of the famous Crusade, and his relations to it as a former county inspector of liquors. The program in THE UNION SIGNAL was followed.

SPECIAL and personal invitations were given by the members of Belleville, Ill., union for their Crusade gathering, at which a very instructive program was rendered. Although the audience was not as large as they hoped, good seed was sown.

HOLDEN W. C. T. U. observed Crusade Day by a prayer and praise service characterized by spiritual power and great interest. At a temperance mass-meeting held on Sunday, December 24, special prominence was given to the Crusade in temperance work. Short addresses and papers, earnest and able, made it one of the very best of temperance meetings.

THE old W. C. T. U. organization in Steubenville, O., now known as the Steubenville Central, observed Crusade Day in the church where twenty years ago their first Crusade meeting was held and their organization was effected. Two interesting papers were read, both prepared by Mrs. Dohrman—the one a history of their first ten years' work read at the anniversary of '83, the other a history of the second ten years' work, written for the anniversary of '93. Crusade camp-fire was engaged in by about twenty Crusaders.

THE program given for Crusade Day was carried out on December 22, by the Idaho Falls, Idaho, union. Every home in town was visited on December 20, papers distributed and the people invited out to the meetings. On Sunday evening the state president, Mrs. Mitchell, delivered an able address. Pastors of the churches assisted in the meetings. Fifty copies of the Crusade number of THE UNION SIGNAL were distributed. Six regular and ten honorary members were secured and two subscriptions for THE UNION SIGNAL.

UNION of unions, comprising the local unions of the city, observed Crusade Day by an all-day meeting at Toledo, O. Portions of THE UNION SIGNAL program, with topics of local interest, furnished a rich feast. The attendance was even larger than was anticipated and a good interest was maintained throughout. There was a sprinkling of "Crusade brethren," and their words were helpful. The spirit of Crusade days seemed to be upon many who prayed and spoke, and the old hymns were as inspiring as twenty years ago. Old workers were revived, some new ones enlisted, and prospects for future work are brightened.

Official Communications.

PROMOTION OF PURITY IN LITERATURE AND ART.

IN THE HOME.

Every W. C. T. U. member should be a vigilance committee, to see that nothing that defiles enters the home—either by thought, deed or act. Intemperance, evil reading, and bad pictures form a combination more to be dreaded than small-pox, scarlet fever, or Asiatic cholera.

THE CHURCH.

The most powerful agency for converting the world to our King and Saviour is the church of Jesus Christ; we coöperate with it in every branch of our work.

Influence pastors to preach, teach and educate their congregations as to the good and pure in literature and art, and to denounce and condemn all that is bad and soul-destroying. Warnings, restraints, guidance and sympathy can save the young and help older persons, and what agency or organization can compare with the church to do this work of reform; let each individual member do his duty.

THE SUNDAY SCHOOL.

Try and secure in every school a committee whose duty it shall be to examine the books in the library, and purge them of everything that gives a wrong impression.

SCHOOLS AND COLLEGES.

Principals and teachers should be informed that the names of their pupils are procured through catalogues and otherwise, to whom are sent through the United States mails all kinds of vile reading and obscene pictures.

Advise that those who have in charge the young should speak with no uncertain sound as to the dangers that surround them. Endeavor to have the coöperation of teachers, parents and friends to ferret out those cancer planters and have them driven out of their vile business.

THE PRESS.

We most earnestly and respectfully petition the press at this time to make a concerted effort to elevate the moral tone of their columns, and to give us newspapers free from the evils we deplore, feeling confident that the majority of the public will encourage such an effort.

NEWS AGENTS AND BARBER SHOPS.

Give attention to the kind of reading matter handled by the train news agents. If newsboys are selling books, papers, or anything that is obscene or objectionable, and the facts are made known to the heads of the news agencies, they will remove boys and blacklist them for offering such things for sale on trains. It will be well to notify the officers of the road when news agents do not give prompt response to appeals.

Hotels, barber shops and reading rooms can be cleaned from vile and filthy publications if the husbands, sons and friends who patronize these places will call attention to the proprietors or managers that such papers are objectionable.

NEWSPAPER ADVERTISEMENT.

For decency's sake there should not be sent into the homes of our land advertisements of matters which cannot be discussed at the family table, and which are not admitted into polite society. Why should an editor send into the home matters which we would not be permitted to personally discuss in the presence of the family assembled about the table at a meal?

Suspicious advertisements need to be investigated. Such advertisements should be sent to either Anthony Comstock or Mr. McAfee. If they are not within their individual jurisdiction they can get them before the post-office department and through the post-office into the right hands for investigation.

NON-MAILABLE MATTER.

In a recent interview with the first assistant postmaster general, I was assured that all "obscene, lewd and lascivious books, pamphlets, pictures, papers, letters, writings, prints, or other publications of an indecent character," etc., etc., would be declared non-mailable matter and excluded from the United States mails, whenever the same was brought to his notice. This is a proper construction of Section No. 3893 of the Revised Statutes governing the Postal Laws of the United States, and your superintendent has been trying to have this section strictly constructed and enforced. I urge every W. C. T. U. and all who are interested in the great work of purging the United States mail service, to send information and complaints to Hon. Frank H. Jones, First Assistant Postmaster-General, Washington, D. C.

POSTING OF IMMORAL SHOW BILLS.

In the absence of a specific law in any state, county, city or borough upon this subject, or if the laws enacted are defective, the common law would be applicable. It is held that "An indictment at common law may be maintained for any offence which is against public morals or decency," also "what *tends to corrupt society* is indictable at common law."

The district or state's attorney is the law officer or prosecuting attorney for the city or county and he should be consulted freely upon all matters of a questionable character. He will direct what steps to take to bring the offenders to justice.

If any prosecuting attorney has not the authorities upon the question at hand, if he will write to Mr. Comstock, a brief will be prepared upon any subject that may be desired. This, you will notice, removes the objections that law offices frequently make, "that there are no laws on the subject, etc." There is common law enough to punish the vilest offenders.

PROSECUTIONS.

I do not suggest that W. C. T. U. women should institute criminal prosecutions; but if they are vigilant they will find many cases brought to their attention that ought to be prosecuted. The thing then to do, instead of being shocked or overwhelmed, is to bear in mind that there is a moral ulcer that has to be removed from the community. And then take steps to remove it by due process of law. This can be done by securing some good, earnest man to purchase the thing that is an offense under the law for any one to sell; then have that matter marked and a detailed report written out, with the conversation that occurred between the seller and the purchaser, then whenever this transaction comes up the witness is qualified to give his testimony.

I would add that there should be no prosecution instituted until they first secure the

Increased Appetite
is one of the first good effects felt by users of Scott's Emulsion of cod-liver oil with Hypophosphites. Good appetite begets good health.

Scott's Emulsion
is a fat-food that provides its own tonic. Instead of a tax upon appetite and digestion it is a wonderful help to both.

Scott's Emulsion arrests the progress of Consumption, Bronchitis, Scrofula, and other wasting diseases by raising a barrier of healthy flesh, strength and nerve.

Prepared by Scott & Bowne, N. Y. All druggists.

A Thinking Machine
Is what the brain is. It needs the nourishment of a stimulating and natural food. There is no product that contains more phosphorus, lime and sodium—food for the brain and nerves—than

BURNHAM'S CLAM BOUILLON.

This claim is based on physiological facts. Thinking men and women should use it at least twice a day.
Never buy Bouillon for the sick, except in Glass Bottles.
Grocers and Druggists.
Six ½ pint bottles expressed for $1.50. Send stamps for book, "Household Hints."
E. S. Burnham Co., 120 Ganesvoort St., N.Y.

Knox's Sparkling Calves' Foot Gelatine
THE PUREST MADE

Received the only Medal and Diploma at the World's Fair, Chicago, on Package Gelatine for table use, for **STRENGTH, PURITY** and **GOOD FLAVOR.**
The only Gelatine positively free from odor or taste. Our new package has Rose Gelatine in top of each package to make fancy desserts. Your grocer has it if he keeps the best.
CHARLES B. KNOX, Johnstown, N. Y.
Send a 2-cent stamp for little book. "DAINTY DESSERTS FOR DAINTY PEOPLE."

Patient suffering is no virtue if there be a remedy.
Beecham's Pills
WORTH A GUINEA A BOX.
(Tasteless)
positively cure Indigestion, Biliousness, Sick Headache. Why endure continued Martyrdom?
25 cents a box.

DON'T WEAR STIFF CORSETS.
FERRIS' GOOD SENSE WAISTS
Fit all ages and shapes—infants to adults.

WE HAVE NO AGENTS,
But save you money on everything you eat, wear or use. Send 8 cts. for full catalogue.
H. R. EAGLE & Co., 68 Wabash Ave., Chicago.

SEND TO GOOD & REESE, SPRINGFIELD, OHIO for their beautiful catalogue of roses and shrubs

coöperation of the prosecuting attorney of the county. Bear in mind that it is easy to make a complaint before a magistrate but you must have the evidence to convict. If the prosecuting officer will not do his duty because of sympathy or complicity with offenders, then any reliable attorney will advise you how to act.

SEIZURE CLAUSE.

I would recommend that all state laws should have the seizure clause added if it is possible. It is as imperatively necessary as the law itself. It is the utmost folly to attempt to punish a man for having matter in his possession and leave the matter still in his possession to be used as he may see fit when he returns to his business.

In framing laws care should be taken not to call them "articles" or "things," but to give the names of the articles or things that it is desired to legislate against.

PROMOTION OF PURITY.

The great aim of this department is to stimulate and encourage work for the promotion of purity in literature and art, and to this end I most heartily recommend as among the many good helps, the C. L. S. C. (Chautauqua Literary and Scientific Circle). It aims to promote habits of reading and study in history, literature, science and art. For information address, John H. Vincent. Buffalo, N. Y. Copies of this plan of work will be furnished free to state presidents and superintendents by application to

EMILIE D. MARTIN, *Nat. Supt.*
85 Times Building, New York.

WORK AMONG RAILROAD EMPLOYES.

(*Continued from former issue.*)

VI.—EVANGELISTS.

An open, needy, and constantly enlarging field, calls imperatively for a force of railway evangelists, to be recruited, accredited and sent out under the auspices of the state and National departments.

1. It is recommended that women of mature years and established Christian character, who may realize the divine call to the work of railway evangelist, and who give evidence of the same by ability and faithfulness in local work, and who shall receive endorsement for the position of the general officers of the local union in which membership is held, and where the applicant resides, and of the general officers of the state union, shall be appointed division or state railway evangelists by, and with the concurrence of the state superintendent of railway work, as she may consider the needs of the work demand, and who with the department board shall assign the field of evangelists, direct and carefully overlook their work.

2. A state evangelist having given proof of her gifts and adaptability in state work, whom it may be desirable and for the interest of the general work to promote, credentials as before stated may be forwarded to the National superintendent by the superintendent of state, accompanied by request of such state superintendent and of the general officers of the state that the candidate be appointed an evangelist of the National railway department, which appointment shall be made by, and according to the judgment of the National superintendent, as relating to the welfare and development of the work, who with the department board shall direct such effort.

3. The term of office of any evangelist shall not exceed one year.

4. Any worker not receiving unanimous endorsement of local and state officers may have the privilege of referring her case to the National department, through her state superintendent, for examination and final action.

VII.—RAILROAD READING-ROOMS.

Where not already maintained, establish these in depot or division headquarters buildings—if adequate, and consent can be gained from the corporation; otherwise, conveniently near, remembering that a well located, well regulated reading room will command approval, and gain substantial aid from railroad companies, their employés and the public generally.

VIII.—RESTAURANTS AND LODGINGS.

1. Workers will note carefully but quietly, surroundings of men. Good meals and lunches often prevent recourse to intoxicants. Clean, comfortable rooms and good beds have direct moral influence. If these are lacking call attention of the proper corporation representatives to the fact and courteously urge provision for the physical needs of employés. Also suggest to local unions the establishment of restaurants with lodgings as an adjunct to the reading-room, which well managed, will be amply remunerative, and whose pure and homelike atmosphere will be appreciated.

2. Saloons and houses of gambling and of ill-fame are too often found in dangerous proximity to railway shops, yards and stations. Call attention of officials to the demoralization of business, and of the employés, as the result of such deadly influences, and urge removal of the same.

IX.—FLOWER MISSION.

1. Visit with flower mission service, the sick and disabled in hospitals and in homes. Appoint regular visitors for railroad wards in hospitals.

2. Show sympathy and respect by presence at funerals and in care for bereaved families.

3. Floral emblems at funerals, tied with white ribbon.

X.—CO-OPERATION.

Superintendents and workers are recommended:

1. To form the acquaintance and invite the coöperation of the Order of Railway Conductors, Brotherhood of Locomotive Engineers, Brakemen's and Firemen's organizations, etc., through their officials and leading men.

2. To form the acquaintance of railroad employés, recognize and address them by name; to aid those away from home, when possible, in finding boarding places where influences are homelike and pure; to have especial thought for men when "laid off" duty, knowing that to be a time of loneliness and discouragement, and therefore of increased temptations; and if a "discharge" come—a thing often not to be avoided by either the corporation or the employé—endeavor to ameliorate the conditions ensuing, with tact and delicacy. Wisely refrain from commenting upon any transaction between the corporation and the employé. *Such is not the mission of this department.*

3. To cultivate acquaintance, socially, with families of railroad men; to hold, when invited, parlor and "mothers'" meetings in their homes, inviting the women to meetings of the local union, and the children to meetings of the Loyal Temperance Legion.

XI.—WORK AMONG YOUNG WOMEN EMPLOYES.

1. Appoint a refined, motherly woman, who shall gain permission to visit such employés, and who shall endeavor to learn as to antecedents, associates, environments and church relationship or preference.

2. Introduce them to helpful social and religious surroundings, care for them in sickness, and wisely encourage their aspirations and efforts to improve their conditions.

XII.

Work among traveling men, street-car men, policemen, firemen, express and hack men is, at present, placed in this department, and should include lines of effort already recommended.

XIII.—HOUR OF PRAYER.

Each day at noontide.

XIV.—FINANCE.

In each state a fund should be gathered, local and division superintendents coöperating, especially at division stations, one-half of the same to be returned to such railway divisions in work by some accredited and acceptable worker, and in literature, the remaining one-half to be divided equally between the state and National departments, for development of work in new and needy fields, and for necessary expenses. All accounts shall be in book form, which shall be carefully itemized and audited and incorporated with each annual report.

XV.—REPORTS.

1. All superintendents are instructed to keep accurately a book account of all work done, classifying the same, and from which annual reports shall be drawn, no report to be considered authentic and official unless taken from such daily or weekly record.

2. Local, county and division superintendents will gather reports of meetings and work, with incidents worthy of preservation, and forward frequently to the state superintendent, who will send items of work to state reporter of THE UNION SIGNAL, and to the press, and other matter, deemed suitable, to National superintendent to enlarge and enrich literature of the department.

CAROLINE M. WOODWARD, *Nat. Supt.*
Seward, Neb.

STATE SUPERINTENDENTS OF LITERATURE.

DEAR SISTERS:—More than a month ago I appealed through THE UNION SIGNAL for names of state superintendents of the literature department. The responses have been few. My circular letter and list of questions are now ready for mailing, and I know the addresses of just ten state superintendents:—North and South Dakota, District of Columbia, Illinois, Iowa, Massachusetts, New Hampshire, Pennsylvania, Rhode Island and Texas. Will the remaining thirty-nine states and territories please take note and let me hear from them *at once?*

Yours very sincerely,
KATHARINE LENTE STEVENSON,
Nat. Supt. Literature.
The Temple, Chicago.

Cor. Secy's Notes.

The Walla Walla union gave a delightful reception a little time ago to Mrs. Julia B. Cole, the honored president of the W. C. T. U. of that state, and wisely, while extending greeting to their leader, made the evening memorable to all through a most pleasing program, the opening hymn of which was "The Crusade Psalm," and the closing, "For God and Home and Native Land." Mrs. Cole responded to the greeting extended her with echoes from the late annual Conventions of the World's and National W. C. T. U.

A pardonable pride possesses us when we read words like the following from the *Iowa Prohibitionist*, of our National evangelist: "Mrs. Annie M. Palmer, our National and state evangelist, has been doing excellent service in the seventh district, leaving a blessing and hopeful activity wherever an invitation has been extended and appointments made for her. It is our opinion that she ought to be kept busy in Iowa the entire year of 1894." We have no doubt great good would result from such stay in her own state, but such women are needed all over the land.

I presume all who attended the National Conventions remember Madame Hanna Korany, a Syrian, whose silver tones and persuasive words charmed our ear and heart. She came to our country to attend the Exposition, and take her part in its Congresses. And we find it stated, that "she is the first Syrian woman to speak in public." We welcome Madame Korany most heartily, but cannot fail to remember that for several years, Americans, especially in temperance and mission circles, have listened to the rare logic and charming eloquence of Layah Barakat (from the same land) to whom our Saviour has spoken as clearly as long ages ago to the woman at the well, and who a few weeks since at Willard Hall made her arguments for prohibition mighty through the gospel.

Many have pleasant memories of Mrs. Letitia Youmans, the first president of the W. C. T. U. of Canada. Though a long time invalid she sent her greeting to the late National Convention which was mislaid during its session, and in honor to her and because of the response which her letter will meet in the hearts of our membership, we publish it at this time:

DEAR SISTERS:—Canada sympathizes deeply with you in the illness of your beloved leader, and prays for her speedy restoration to health. Yours for God and Home and every Land,

LETITIA YOUMANS.

Mrs. M. A. McGonegal, president of the seventh district W. C. T. U. of Iowa, has sent out a most helpful circular, some features being so unique we can but present them. She exhorts unions to make their meetings attractive, and suggests the presentation of two departments of work at each meeting, but that which particularly impresses us and we believe would be admirably adapted to unions in country places, is as follows:

"To overcome the frequent excuse, 'cannot afford the time,' urge the women to bring work, sewing, mending, darning, knitting, the very same work that they would sit down to at home. We can listen and work and talk and work if we try. And that every one may contribute to the profit of the meeting, have the roll called, each one to respond by giving a fact or item connected with the subjects of the day or bearing upon some phase of temperance.

"To insure against failure make out program at the beginning of the year, and appoint those who are to present departmental work months in advance, giving time for ample preparation. To keep in touch and get the inspiration of current events, let it be the duty of some one to briefly give the most important happenings since the last meeting that have not been given at roll-call.

"Above all, for good cheer have some bright music. Every union should own a few copies of 'The White-Ribbon Hymnal.' The monthly readings and Bible readings of the W. T. P. A. are very profitable and inexpensive, and should be read regularly. Buy a few of our valuable W. T. P. A publications, and charge each member ten cents for a book to take home, read and return at the next meeting, thus establishing a circulating library, and permeating the neighborhood with good, wholesome temperance truth, and creating a fund to pay for books purchased. These hints embodied in a bimonthly program, put through on the minute, would make *live* unions that would be able to have a state or National superintendent visit them occasionally, and they would be able to reach out into surrounding territory and become the leaven that would result in an active county organization."

HARTSHORN'S SELF-ACTING SHADE ROLLERS
Beware of Imitations.
NOTICE AUTOGRAPH OF Stewart Hartshorn ON LABEL AND GET THE GENUINE HARTSHORN

Complexion Preserved.
DR. HEBRA'S VIOLA CREAM

Removes Freckles, Pimples Liver-Moles, Blackheads, Sunburn and Tan, and restores the skin to its original freshness, producing a clear and healthy complexion. Superior to all face preparations and perfectly harmless. At all druggists or mailed for 50 cts. Send for circular.
G. C. BITTNER & CO., TOLEDO, O.

THE SIGNAL DID IT!

WHAT? Made hundreds of homes of its readers happy with our "Modern Bath." The thousands who saw them at the World's Fair indorse their merit, for which HIGHEST PRIZE was awarded.
Send 2c. for catalogue illustrating 18 styles.
THE MOSELY FOLDING BATH TUB CO., 181 K. S. Canal St., CHICAGO.

DRINKING FOUNTAINS

FOR MAN AND BEAST.
Manufactured by
THE J. L. Mott Iron Works
84 to 90 Beekman Street, NEW YORK.
311 & 313 Wabash Ave. CHICAGO.
Catalogue on Application.

THE WONDERFUL MECHANICAL SPELLER.
PIANO MOVEMENT
BEAUTIFULLY FINISHED.

The Child's Best Teacher. Have you seen it? Older folks will find it very amusing. Would you like one? For $1.00 we will send it to your address, charges paid.
KINDERGARTEN MFG. CO. 925 Sansom Street, Philadelphia, Pa.

GLOBE SAVINGS BANK
Corner Dearborn and Jackson Sts., CHICAGO, ILL.
UNDER STATE CONTROL.
INDIVIDUAL AND SAVINGS ACCOUNTS SOLICITED.
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Mrs. Helen M. Barker, the National treasurer, has been closely confined to office work for two years, and feels the need of change. She is planning a vacation trip to her old home in northern New York about the middle of February, and would make a few appointments *en route* if desired. Any unions wishing to arrange for a lecture will please write at once to her secretary, Mrs. Minnie B. Horning, 1115 The Temple, Chicago, Ill.

MARY A. WOODBRIDGE.

Treasurer's Corner.

Believing that the rank and file of any great organization are interested in the exact status of its finances, and of all other features of its work, and also that they have a right to know all about its affairs, it gives me pleasure to present to our white-ribboners a report by states of the receipts from the appeal of Miss Willard for a ten cent thankoffering fund up to January 15. There was a little doubt as to where the $100 sent us by a good friend should go. Her home is in Massachusetts but her check was sent from New York where she is sojourning for a time, yet it seemed that to her home should be given the credit for her generous gift, and I have placed it with the Massachusetts contributions.

Ala.	$ 2.85	Minn.	$41.55
Ariz	2.00	Mo.	78.39
Ark.	8.95	Miss	2.40
Cal.	40.95	Mon	5.05
Car. N.	2.81	Neb.	33.64
Car. S.	3.05	Nev.	.30
Col.	24.11	N. H.	27.80
Conn.	61.20	N. J.	48.74
Dak. N.	17.67	N. Mex.	2.30
Dak. S.	23.60	N. Y.	212.44
Del.	11.10	Ohio	108.02
D. C.	6.95	Okla.	1.75
Fla.	17.48	Ore.	10.60
Ga.	2.40	Pa.	119.61
Idaho	1.40	R. I.	55.75
Ill.	190.92	Tenn.	10.50
Ind.	36.15	Tex.	15.35
Ind. Ter.	1.60	Utah	1.20
Iowa	23.95	Va.	4.50
Kan.	41.23	Vt.	22.75
Ky.	14.30	W. Va.	2.60
La.	14.40	Wash.	4.77
Mass	219.77	Wis.	52.85
Md.	17.65	Wyo.	1.58
Me.	40.70	Foreign.	13.88
Mich.	60.95		

Please note that every state and territory, save Alaska, has contributed. We will itemize the foreign gifts later.

I desire again to call attention to the necessity of giving the state. I have $1.20 from Penfield W. C. T. U., no state given. Post-office directory gives five states with a Penfield, and I am utterly at a loss where to send the receipt. Again may I call attention to the fact that the appeal of Miss Willard for the ten cent offering had *no reference to the Temple debt*, but to the National W. C. T. U. treasury. When I get a letter that reads, "In response to Miss Willard's appeal in THE UNION SIGNAL of November 30, I send you one dollar for the Temple debt," I am in doubt whether that money is meant for National debt or for Temple debt, as the two objects are both referred to. In sending money you cannot be too explicit in details.

I wish all our young women would emulate the example of a district president in Illinois who says: "Please find $1 toward paying the National debt. Ten cents for me, ten cents for my other half (that I have never found) and eighty cents which I have collected from Casey union." A generous contribution came from the Columbian Y of San Sebastian, Spain, as the result of their Crusade meeting of which the Gordon trio (Anna, Bessie and Mrs. Gulick) was the inspiration. I wish I could give the letter that accompanied it.

I am sure all friends of our great work will rejoice at the continued flow of helpful dimes into the treasury.

HELEN M. BARKER.

A CARD.

To the many friends who have written me since the late National Convention, I wish to say, that pressing business called me away from Chicago sooner than I anticipated, and since arriving in the East I have been so engrossed with important business matters that it has been impossible for me to reply to the numerous kind letters I have received from all parts of the land.

I appreciate the kind thought of me which prompted them and all the expressions of confidence and trust they contain and each will receive reply in a short time.

My permanent address is East Hampton, Connecticut. I do not expect to spend all my time there, but letters thus addressed will be promptly forwarded.

For nearly twenty years I have been a member of the W. C. T. U., and for all that time have been officially identified with its interests, both state and National.

In these years, and especially the last thirteen, many of the tenderest attachments of my life have been formed, and in some instances the past has been linked with the present in a way that only those who were a part of that past can at all understand. These attachments will remain, notwithstanding the storms of brief official service and change, as nothing else in this life can.

I have been welcomed into many of your homes and made to feel that I had a place, not only in the home, but in the heart also.

When the spring-time comes, God willing, there will be a home on the Connecticut hills where the latchstring will always be out for those who have been so kind in the past and who are now so appreciative.

I resume some of the old, and take up some new lines of work, with a consciousness that the interests of the W. C. T. U. and the temperance reform rather than personal desires or ambitions have always been uppermost in my thought.

With the season's best wishes and with tenderest affection, I am

Faithfully yours,
CAROLINE B. BUELL.

New York City, Dec. 29, 1893.

Our Library Table.

NEW BOOKS.

LA POLD AND EURIDICE. A poem in twenty-two cantos. By Washington A. Engle, M. D., Hartford, Mich. Published by the author.

GOLDEN MEMORIES OF OLD WORLD LANDS, by Maria Ballard Holyoke, is an interesting volume of travels in Europe, Egypt, Palestine and Greece, covering a lengthy period of time and elaborate as to details in description. Mrs. Holyoke evidently traveled with her eyes open and her judgment clear, as the results are so interesting and instructive.

Published by Charles H. Kerr & Co., Chicago, Ill.

THE NEW MODEL FIRST READER, published by Geo. Sherwood & Company, Chicago, is indeed a "model" book. Every word is illustrated by representations of the articles named that the child cannot fail to recognize (a feature not always preserved in readers). The teaching is all by words and sentences, associated with pictures, color being introduced and taught in the same way, an improvement on many ancient methods.

IN PARADISE. By Charles H. Strong, A. M., rector of St. John's church, Savannah. This interesting volume considers "things spiritual," or "The State of the Faithful Dead: a Study from Scripture on Death and After-death." There is a "sweet reasonableness" about the author's statements and reasoning that the reader can hardly resist, and though it conflicts with many firmly-planted theories on the future state, its teaching is more wholesome than that of many creeds and it is full of comfort and cheer to those who so shrink from the last scene of this life and the unknown beyond.

Thomas Whittaker, 2 and 3 Bible House, New York City.

A weighty volume of more than common value lies upon OUR LIBRARY TABLE. It bears the magic name of THE WHITE CITY, significant of its connection with one of the most stupendous events of the world's history—the lately closed Columbian Exposition. Illinois, the home state of "The White City," is the theme of the book. In its nearly two hundred pages it comprehends the history of the state, its resources and industries, statistics, politics, important societies and charities. The book in hand is one of a series of thirty volumes "in which the states and territories find representation—the larger and older commonwealths occupying a volume each." Of these, the preface says:

"A chapter is devoted to its connection with the World's Fair, the authors being well-known writers, and capable of presenting the subject in a most comprehensive and attractive manner. Then follows a brief sketch of the District of Columbia, with which each state and territory is connected through its representatives in Congress; this is in turn, succeeded by the biographies of the Presidents of the United States, setting forth in addition to the life, the most important events of each administration."

But space forbids further description. With their mass of valuable information made attractive by the thirty full page illustrations that appear in each state history, the books form a most valuable reference library. Prepared by John Moses and Paul Selby.

Published by the Chicago World Book Company, Chicago.

WOMEN WAGE-EARNERS. By Helen Campbell, author of "Prisoners of Poverty," "The Problem of the Poor," etc. Published by Roberts Brothers, Boston.

This book should have a careful reading by every man and woman interested in "the woman question," and especially by girls and women who wrestle seven days in the week with the problem of scant incoming wages, incessant labor and relentless expense. With dispassionate deliberation, Mrs. Campbell has turned the matter this way and that, studied statistics, investigated for herself, gathered facts from reports, and gives in this pithy volume the results of her painstaking. The proper study of womankind is—woman. When she understands her own relation to and position in the intricacies of social science, then, and then alone can she help to better her condition. Helen Campbell ranks among the first as authority on this question and her information is reliable.

PHILANTHROPY AND SOCIAL PROGRESS. Seven essays by Miss Jane Addams, Robert A. Woods, Father J. O. S. Huntington, Professor Franklin H. Giddings and Bernard Bosanquet, with introduction by Professor Henry C. Adams.

It was a significant move on the part of the directors of the school of Applied Ethics at Plymouth, in the summer of 1892, when they devoted a number of their sessions to a discussion of these important subjects. The various essays there read, and presented to the public through the medium of more or less complete reports in the press, created a widespread interest. The necessity for coöperation in dealing with the needs of great communities in our cities, the carefully-elaborated details of experiments which have proved so successful as to be no longer regarded as experiments, such, for example, as Hull House in Chicago, Andover House in Boston, the new methods of charity organizations in London and elsewhere, the frank and outspoken criticisms on the common apathy in regard to wise charity, and the immense amount of valuable suggestion certainly make these essays worthy of preservation in permanent form. The titles of the seven essays are as follows: "The Subjective Necessity for Social Settlements," and "The Objective Value of a Social Settlement," by Miss Jane Addams. "The University Settlement Idea," by Robert A. Woods. "Philanthropy—Its Success and Failure," by Father James O. S. Huntington. "Philanthropy and Morality," by Father James O. S. Huntington. "The Ethics of Social Progress," by Professor Franklin H. Giddings. "The Principles and Chief Dangers of the Administration of Charity," by Bernard Bosanquet, M. A., LL.D.

T. Y. Crowell & Co., New York and Boston.

PAMPHLETS RECEIVED.

BURPEE'S FARM ANNUAL, 1894. A carefully prepared friend of farmers and gardeners. W. Atlee Burpee & Co., Philadelphia, Pa.

THE HARMONY OF THE CIII. PSALM. By Eloise E. Laquer. Thomas Whittaker, 2 and 3 Bible House, New York City. A nutshell full of joy and comfort.

VICK'S FLORAL GUIDE, 1894. Contains practical gardening instructions and advantageous offers for plants and seeds. James Vick's Sons, Rochester, N. Y.

Two temperance tales: A FRAGMENT OF ONTARIO'S SCOTT ACT, and LAWYER ROBERT STREIGHTON'S DISCOVERY AT A MINERAL SPRING. Published at 148 High St., Boston.

WORKING TOGETHER FOR GOOD. By Rev. Llewellyn Caley. Published by Thomas Whittaker, 2 and 3 Bible House, New York City. Forty-two pages of excellent reading matter.

THE LEGEND OF ST. CHRISTOPHER AND THE CHRIST CHILD. By Andrea Hofer. Published by the Kindergarten Literature Company, Woman's Temple, Chicago. LEGEND OF ST. ANTHONY. By same author. Dainty booklets in covers of white and gold.

AUTOBIOGRAPHICAL SKETCHES AND PERSONAL RECOLLECTIONS. By Geo. T. Angell. This volume of thirty-five pages will find many interested readers, as the good friend of the animal creation has himself many friends. Published at 19 Milk St., Boston.

SELECTION IN SEED GROWING, comprising papers read before the seedsmen's session of the World's Auxiliary Horticultural Congress, Chicago. Bound with same, "The Seedsman's Trial Grounds," by W. Atlee Burpee. Published by W. Atlee Burpee & Co., Philadelphia, Pa.

THE SUNDAY SCHOOL CALENDAR. Not a pamphlet, though included in this column. This neat publication contains the list of the subjects of the International Sunday School Lessons, with daily Bible readings, golden texts, and the authorized Y. P. S. C. E. topics. Prepared by Rev. E. S. Lorenz, Dayton, Ohio.

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Publisher's Notes.

THE UNION SIGNAL

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" " " " 1 month	.10
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NEWS IN A NUTSHELL.

MRS. C. E. SMITH, of Dexter, is appointed president of thirtieth district of Missouri.

MISS E. D. MORRIS, Kansas City, is appointed president of Missouri twelfth district.

DAINTY white ribbon almanacs are those of the Y's with a Bible verse for each day of the year.

MISS EVA JONES, Clinton, Mo., is state reporter for THE UNION SIGNAL. Local unions are requested to send all items of news to her promptly.

THE body of Miss Mary Yeargin, of South Carolina, whose young life reached so tragic a close by drowning in Cayuga Lake, New York, two months ago, was recently recovered.

"THE Flag Festival" helps unions to raise money and can be procured by sending twenty-five cents and a postage stamp to Mrs. W. A. Ingham, 203 Franklin avenue, Cleveland, O.

THE annual Y. W. C. T. U. report is issued and the Y almanacs are ready. These can be procured of assistant Y secretary, Mrs. F. S. Evans, 161 West Eighty-fourth street, New York City, enclosing five cents for each.

MAJOR and Mrs. E. T. Scott occupied the pulpits of the M. E. and Congregational churches in Ridgway, Pa., during December. During the last decade, Major Scott has given forty-two full addresses in Ridgway, and continues to draw as large audiences as ever.

GENERAL JOHN BIDWELL, who was prohibition candidate for president last year, and Mrs. Bidwell, a prominent W. C. T. U. worker and former National superintendent, called at THE UNION SIGNAL office on their return from a recent eastern trip. They spent the holidays at their home in Chico, Cal.

A NEW oratorical bureau has been recently inaugurated and put into active operation by Rev. M. M. Cooper, Jerseyville, Ill., in behalf of woman's suffrage. The plan is similar to that of the Demorest medal contest, aiming to instruct and interest the public in political equality by means of the popular oratorical contests, and will no doubt meet with a cordial reception.

THE Amboy W. C. T. U. duly observed Crusade day, January 6, by carrying out the program given in THE UNION SIGNAL. A very interesting meeting was held, four new members added. Sunday evening following they held a union meeting of all churches. A very able paper and address on the Crusade by two members of the union were features of the occasion.

BROADALBIN W. C. T. U. of Fulton county, N. Y., observed Crusade Day by carrying out the program arranged by our National superintendent as far as possible. The meeting was well advertised and a good attendance the result. A paper by Miss Annie Robertson upon the "Outlook for the Nation and the World," was a fine feature of the program. The editorial in the Crusade number of THE UNION SIGNAL, "Our Sober Second Thought," was read, and two new subscribers were secured.

MISS WILLARD'S picture never looked down upon a stranger scene than that at New Town, N. Y., an Indian settlement near Lawton station, at its Christmas celebration. Two hundred or more Indians were present and received bountiful gifts sent by friends in Buffalo. Through the efforts of Erie county's president, an L. T. L. of thirty-five Indian boys and girls is taught to beware of the alcoholic drinks which so debase the Indian and which he seems unable to resist. On this occasion an Indian shed tears as he earnestly beseeched the audience in his native tongue, to refrain from the drink and urged the W. C. T. U. workers to continue their efforts for his people and to stop the selling of liquor to them.

HARVEY, Ill., boasts a new Y union, which started with thirty active charter members. An enthusiastic and popular leader is at its head and the success of the new organization is assured from the beginning. Among its members are two devoted workers who have, besides their interests in social purity work and the department of the press, a plan for making "Hope Cottage," as they call their home, a place to which motherless children may be sent for home care and instruction. One of the young women, Miss Clara Fleharty, is an accomplished kindergartner. As their home is not yet paid for, a reasonable charge is made to cover necessary expense, but in time they hope to do a charitable work. With such practical workers as these in the midst, the Harvey Y bids fair to become the banner union in the state.

WEST Side Y, Chicago, has taken new life since the National Convention, and is holding fortnightly meetings under the leadership of Miss Grace Greenlee. It is planning to coöperate with efforts to aid unemployed young women and girls in Chicago. A pleasant reception was given recently at the home of a member.

AT New Haven, Conn., a plan to give a free turkey dinner to the poor, New Year's day, was started, and tickets were sent to the pastors of various churches for distribution among the needy of their respective parishes. One peculiarity about the effort was that the dinner was to be served in a saloon café. Much open criticism has been aroused by the refusal of one stanch temperance pastor to distribute the tickets, declining in the following words: "The standing committee of the Humphrey street Congregational church returns herewith the tickets handed its pastor, with the following explanation. While they appreciate the generous motive prompting you to give a free dinner to the needy of our community on New Year's Day, they do not approve of such a dinner given in connection with an open bar, where intoxicating liquors are sold. They believe that were that open bar everywhere abolished there would be no need for free turkey dinners." Prohibitionists heartily endorse this action of the pastor—the only one—believing the free dinner plan nothing more than a scheme to advertise the saloon. The liquor problem would receive a vast amount of light if more pastors would view it from the prohibition standpoint and show their colors on all occasions.

JANE E. WEEDEN, the well-known Temple helper, was in the vicinity of Chicago during December, and attended some interesting meetings, concerning which she writes, in part, as follows: "I attended the convention of the fourth district at Evanston on the 7th. Two interesting day sessions were held, and a most edifying and delightful lecture was delivered in the evening by Mrs. Mathews, of London. The plans proposed by Mrs. Carse, in her circular letter and leaflets, lately sent out to the unions of this country, were favorably considered and mite-boxes distributed. One woman said she would keep filling her mite-box till the Temple was owned by the National W. C. T. U. A sleighride was enjoyed at the noon hour and we passed by Rest Cottage, where a pause was made and silent prayer offered for Miss Willard's recovery and speedy and safe return to her native land. On the 12th I attended, by invitation, a parlor meeting in Austin. There was a large attendance and a number of interesting papers, including 'A review of the year.' Several appropriate pieces were rendered, vocal and instrumental. The Temperance Temple was favorably spoken of. The W. C. T. U. has a headquarters where there are rooms to rent and an employment bureau and reading room, and from which just now clothing is being dispensed."

Weak Stomach strengthened by BEECHAM'S PILLS.

A WORLD'S FAIR CALENDAR.

Any one who has ever seen one of the "Keeping Everlastingly At It" Calendars issued by N. W. Ayer & Son, Newspaper Advertising Agents, Philadelphia, is ever afterward very hard to please.

That for 1894 is a rare combination of beauty and utility—large enough to be seen, handsome enough to be admired and sensible enough to be respected. He would, indeed, be a queer person who would be unwilling to "keep steady company" with it for a year.

We would call this "a World's Fair edition" because of its numerous references to that wonderful event. Its ingenious suggestions on this subject will doubtless be helpful to many who visited "The White City."

It is easy to credit the statement that an increasing number of these calendars is sold each year. The price delivered (and well delivered), postpaid to any address is 25 cents—evidently a tariff for protection only, as at this figure there can be no profit in it for the publishers.

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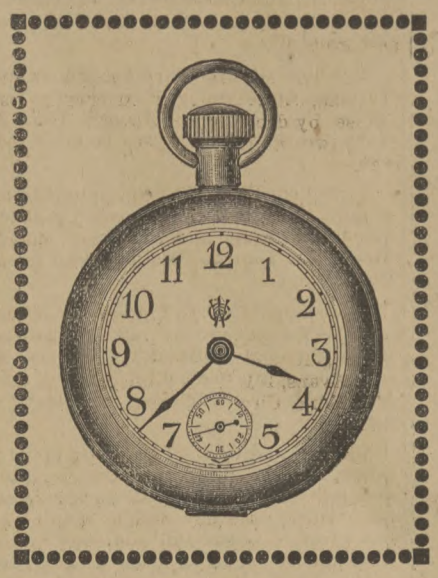

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OUR DAY FOR 1894

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...The Temple, Chicago...

Signal Notes.

DR. BODE, of Heldesheim, declares that the manufacture of intoxicating liquors in Germany robs the country yearly of four and one-half millions of acres; it plunges thirty-two thousand into such poverty that they must be supported by the state or by friends; it sends four thousand two hundred and fifty into compulsory confinement in labor colonies; it has robbed thirty thousand of their reason and it has raised an army of criminals, one hundred and fifty-nine thousand strong.

AN English missionary on furlough from China was recently asked some questions by a bright Chinese convert of Dr. A. J. Gordon's church in Boston. No. 1 was, What for you English make opium? No. 2. What for your Queen not stop? No. 3. Queen no can, what for citizens not stop? No. 4. Why think England belong great Christian nation? No. 5. Then why not stop? The gentleman said there seems to be but the one brutal reply to make, "It pays."

THE New York City Mission Tract Society is doing a larger work among the poor and neglected classes of that city than almost any other religious organization. It supports three English, two German, one Italian and one Hebrew church, besides four Sunday-schools with three thousand five hundred pupils. Beside the regular ministers, forty-five women are employed in the woman's branch of the society. Some are trained nurses. Three day nurseries and a home for nurses and missionaries are supported.

THE revised contest rules and constitution of the Inter-Collegiate Prohibition Association are ready for distribution, and clubs are requested to send for them at once. According to the report of ex-Secretary Augir at the Harvey convention, the association had at the close of the college year over four thousand members. To furnish a means of advancing our cause the National association began, December 1, publishing a small paper, called *The Collegiate Prohibition Bulletin.* It will be issued monthly, at 25 cents per year. Address Charles A. Cale, Secretary, 211 N. Fifth, Terre Haute, Ind.

PROF. CLIFFORD ALBUTT, of Cambridge University, England, in testifying before a British commission to investigate drunkenness and its treatment, said: "The curious thing about drunkenness is that it is generally hereditary in that particular form—as drunkenness. . . . Drunkenness generally comes in the same form and manifestations; it appears not merely as a general tendency to insanity, but as a special form of it." He also adds that public opinion, education, physiology, and so on, are having such a strong effect that the thing will die out of itself in large measure. Would this were true!

ONE of the most valuable of American charities is the Children's Aid Society of New York. Over one hundred thousand children have been taken from homes of vice and been given good homes in various parts of the country. It maintains twenty-one industrial schools, thirteen night schools and six lodging houses in New York. A new school to reach Polish, Russian and Bohemian immigrants has just been opened, and already three hundred and fifty names are enrolled. In addition to the schools are the evening classes. A farm school has been established, which is helping to assist in the problem of vagrant boys. Six cents for lodging and six cents for a meal are the charges and thousands of children have been sheltered.

THE Boston Seaman's Friend society has removed its headquarters from Woods Hall to Vineyard Haven, Mass. For its various departments of work, among which are cruising with mission launch, visitations on shipboard and to marine hospital, services on shipboard and on shore, care of shipwrecked crews and destitute and convalescent sailors, it solicits the bounty of those friendly to its cause. Aside from money, room furnishings, books, comfort bags, clothing, standard, religious and secular papers and magazines are acceptable. A similar work with similar needs is being carried on for the men-of-war's men from the Mare Island Navy Yard, who frequent Vallejo, Cal., being in charge of a young man who has left the navy for Christian work.

Advance in Price of Coal

need not increase the cost of other necessaries. Housekeepers and mothers can still obtain the Gail Borden Eagle Brand Condensed Milk at a reasonable price. Its quality has been maintained for over thirty years without an equal.

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Kernels.

A CHANCE to rise.—Butcher: "I need a boy about your size, and will give you $3 a week." Applicant: "Will I have a chance to rise?" "Yes. I want you to be here at 4 o'clock every morning."—*Life.*

KIND words produce their own image in men's souls, and a beautiful image it is. They soothe and comfort the hearer. They shame him out of his unkind feelings. We have not yet begun to use them in such abundance as they ought to be used.

FAIR Visitor: "So you have really decided not to sell your house?"

Fair Host: "Yes. You see we placed the matter in the hands of a real estate agent. After reading his lovely advertisement of our property, neither John nor myself could think of parting with such a wonderful and perfect home."

WIFE: "I'm tired to death. Been having the baby's picture taken by the instantaneous process."

Husband: "How long did it take?"

Wife: "About four hours."

DENTIST: "With or without gas? With gas fifty cents extra."

Mr. Hardacre: "Ef you can't see in this glaring sunlight, I ain't goin' to pay you extry for gas, that's sartain."

"Do you preach extempore, or do you take notes?" "Well, sah, thar was once a time I took notes, but I've found it safest down in this deestrick to insist on habin' de cash down!"

NERVOUS PASSENGER (on Southern Railroad)—Conductor, why are we running at such a frightful rate of speed? Conductor (reassuringly)—There's a rotten bridge, madam, half a mile ahead, and we want to get over it with as little strain as possible. —*Brooklyn Life.*

A LITTLE girl, visiting a neighbor with her mother, was gazing curiously at the hostess' new bonnet, when the owner queried, "Do you like it, Laura?" The innocent replied: "Why, mother said it was a perfect fright; but it don't scare me!"—*Exchange.*

MARGIE.—The scales are fastened on fish just like the shingles on a house, aren't they?

Mamma.—Yes, Margie, dear.

Margie—I suppose they are put on that way, mamma, to keep the fish from leaking, aren't they?—*Harper's Young People.*

A REPORTER, who once "pulled a hand-press" on a country weekly, tells this story: One day while the paper was being worked off, a man from the country came in and walked all around the room, finally stopping near the press and watching the work very earnestly. "Anything I can do for you?" asked the man at the lever, pausing between impressions. "Naw," was the reply: "I don't want nothin'; I jis come in to see ye edit."

EDITOR: "I think I write better than I used to."

Editor's wife: "You write less. That's better."

LADY (to her legal friend): "You won't charge for a question, I hope?" Lawyer: "Oh, no; only for the answer."

WE have noticed that when a woman asks to be taken to the silk counter she speaks in a much louder voice than when she asks to look at the calico remnants.

HAVE YOU ASTHMA?

Dr. R. Schiffmann, St. Paul, Minn., will mail a trial package of SCHIFFMANN'S ASTHMA CURE free to any sufferer. He advertises by giving it away. Never fails to give instant relief in worst cases and cures where others fail. Name this paper and give your name and address for free trial package.

GOOD NEWS FOR ASTHMATICS.

We observe that the Kola plant, found on the Congo river, West Africa, is now in reach of sufferers from Asthma. As before announced, this new discovery is a positive cure for Asthma. You can make trial of the Kola Compound free, by addressing a postal card to the Kola Importing Co., 1164 Broadway, New York, who are sending out large trial cases free by mail, to sufferers.

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper. W. A. NOYES, 820 *Powers' Block, Rochester, N. Y.*

UNION SIGNAL

AND WORLD'S WHITE RIBBON.

FOR GOD AND HOME — WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION FOUNDED 1883 — AND EVERY LAND

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

Volume XX.—No. 5.] CHICAGO, February 1, 1894. [Price $1.00 per Year in Advance

Mrs. Ursula Henrick 1029 15th st. Feb 9

OUR COMING SPECIAL.

Look out for the Neal Dow Prohibition number, which will be issued February 22. It will contain strong prohibition doctrine, as well as sketches of Neal Dow and the Maine law, also a program for the celebration of the birthday of the "father of prohibition."

SINCE OUR LAST ISSUE.

Ex-governor William Gilpin, a noted western pioneer, is dead.

The Parish Councils bill passed its second reading in the House of Lords, January 25.

January 25 was college day of prayer, and was generally observed by higher institutions of learning in this country.

The cigar and fortune telling nickel-in-the-slot machine has been declared an illegal, gambling device, at Everett, Mass.

One thousand four hundred New York policemen are engaged in taking a census of the unemployed poor in that city.

The apparent reconciliation between Bismarck and Emperor William is a cause of rejoicing among the German people.

Mercury ranged from twenty to thirty degrees below zero in the northwest last Thursday, causing much suffering among the poor.

A monthly deficit of 100,000 francs in the papal revenue, due from decrease of donations from France, is being met by increasing gifts from America.

President Diaz, of Mexico, and Governor Northen, of Georgia, have declared that prize fighting should not take place in their respective territories.

At the National conference for good government in Philadelphia, January 26, a resolution was passed, proposing a National Municipal League of associations in different cities.

A citizens' meeting was held Sabbath evening, in the M. E. church at Evanston, Ill., at which a fund was raised to prosecute the violators of the prohibitory law, which is looked upon as a test case.

The formal opening of the California Midwinter Fair took place in Golden Gate Park, San Francisco, January 27. The grounds and buildings are declared to be in perfect readiness for inspection.

Judge Emory Speer, of Savannah, a native Georgian and ex-confederate soldier and Congressman, caused a sensation before the United States district court last week by delivering an address in which he felicitated upon the advantages of our government and the harmony between North and South.

Jacksonville, Fla., gave itself over to gambling, prize fighting and law-breaking last Thursday, the governor having been foiled in his attempts to enforce the law by the surprising act of Judge Call of the circuit court, who issued an injunction restraining the governor from interfering. The principals and everybody connected with the fight were arrested.

Among the bills introduced in the Iowa House of Representatives were a local option liquor bill, one to discourage saloon-keepers and impose a tax on the sale of intoxicants, and another to establish the Gottenburg system, granting franchises to incorporated companies for the sale of liquors. Other provisions for restriction prohibit screens, gambling devices, etc. All of these were presented Friday for the consideration of Iowa legislators, who will have a tortuous task to avoid inconsistency by the adoption of any of these propositions.

OUR Prohibition number, the preparation of which is progressing nicely, will be issued February 22. It will contain much matter not to be found elsewhere, although many of the prohibition journals will celebrate Neal Dow's birthday with extra good numbers. The "Father of Prohibition" will himself contribute a fresh and valuable article, his son furnishes a biographical sketch and such well-known writers as Mrs. Lathrap, Miss Lathbury and Mrs. Stevenson are sharpening their pencils for the benefit of our readers. There will be a reproduction of the original Maine Law and a symposium by thirty prohibition leaders.

IN order to insure our readers their copy of THE UNION SIGNAL of the current week for Sunday reading, we have decided to close the forms on Saturday instead of Monday or Tuesday, as heretofore. Our list is so large that in no other way can we reach our extreme Western subscribers by Saturday of each week. This may at times slightly decrease the news in Since Our Last Issue, but in no other respect will the best interests of the paper suffer, and we are confident that our readers will count the comfort of having the paper for Sunday reading far greater than the addition of a few news notes. The copies of distant subscribers are mailed Monday evening, and if in any case they fail to reach their destination by Saturday evening we would consider it a great favor to be notified of the fact that we may ascertain the cause.

THE liquor dealers in Chicago are growing uneasy because of the Wilson tariff bill, which proposes to raise the government tax on whisky from ninety cents to one dollar a gallon. They have organized a protective association and propose to send a delegation to Washington to "influence the legislation." The president says, "As it is, we are being imposed upon on all sides. We are told that we are disreputable and have no standing in society, while the landlord, the city, the state, and the general government all feel it to be a duty to levy tribute on us. We will organize to fight all these tendencies individually and collectively." Never have the liquor men been so outspoken in their defiance of law and taxation. In this we rejoice, for so long as their plans and threats are confined to secret societies or liquor organs (which good people seldom read, alas!) so long will the public generally be indifferent. Hence we call all such moves fortunate for Prohibitionists.

"WE will not license but we will tax," seems to be the burden of the new liquor bill which is now before the Iowa legislature. The bill is a long one, with eighteen separate sections, seventeen of which specify minutely the amount of "tax" (not fine) to be levied, the officers and the manner of collecting the tax, the disposition of it and the penalty for non-payment. But the eighteenth section is supposed to redeem the whole by declaring: "Nothing contained in this act shall be in any way construed to mean that the business of the sale of intoxicating liquors is in any way legalized, nor is this act to be construed in any manner or form as a license, nor shall the assessment or payment of any tax for illegal sale of liquors, as aforesaid, protect the wrong-doer from any penalty now provided by law. The meaning and intent of this act is that the taxes to be assessed and paid shall be an additional penalty to those now provided by law for the illegal sale of intoxicating liquors." The long and short of it means that the Iowa Republicans fear to come out boldly for high license, so long as there exists the faintest memory of the people's vote for prohibition in 1884, which has never been annulled. By what right has a governor in his message, or a legislature in its acts, to ignore the sovereign vote of a great commonwealth, even if there be a quibble over a technicality in the law? We can see in this proposed "regulation bill" only a sugar-coated high license Republican pill.

MRS. SAKURAI, our "little Japanese sister," reports four dollars received for the Mary Allen West memorial building in Tokyo. Although the contributions so far are small, doubtless owing to the prevailing hard times, she is much encouraged with the little she has received, and asks that hereafter all such contributions be sent to Miss Alice Briggs, The Temple, Chicago, as she expects to travel most of the time until she returns to Japan. The little woman stepped into our office a few days ago with a Japanese paper in her hand, and with the tender look upon her face which is always there when thoughts of our promoted editor are in her mind. "Would you like to know how much we Japanese spent in Tokyo for Miss West?" On replying in the affirmative, she opened the little pamphlet, for Japanese papers are small, and proceeded to read the figures, which she had carefully translated from Japanese to American values. After enumerating the several items (advertising, carriage, postage, funeral expenses, etc.), she said: "That makes only one hundred and ten dollars, but that is much money with us, and it was given by poor individuals and poor societies, so you can see how much we loved Miss West." Again was all the wonderful kindness shown our brave comrade by these Japanese friends brought forcibly to mind, and our gratitude was further quickened. We feel sure there are many more who will help to build the Mary Allen West Temperance Temple in Tokyo as a memorial to as unselfish and heroic a woman as ever wore the white ribbon.

THE University of Minnesota is to be credited with the first systematic and energetic canvass for signatures to our Polyglot Petition. Dr. W. X. Sudduth, Dean of the dental college, has the matter under his personal supervision. President Northrop was the first to sign and was quickly followed by almost every member of the faculty. The students are taking an enthusiastic interest, for, "Minnesota to the front," is their watchword in every forward movement. It is expected that fully one thousand names will be secured, as the canvass is only just begun and the signatures already number in the hundreds. Which will be the next college to fall in line? Now is the time. The eighty thousand young people in the colleges and universities of this land would gladly give their names to this Petition to the governments of the world for the abolition of the traffic in strong drink if they were asked for it. There is no more fertile ground for agitation of the temperance question than our schools, and this is the opportune time, for before another winter, in all probability, a commission will be on its way around the world with the great Petition to the governments of the nations, to whom it will be personally presented. When our friends read of this unique and momentous journey, how many will be obliged to say regretfully, "I do wish my name were on that great roll, so that my signature might see the light of those distant lands and help, in its small way, the holy cause of temperance." Now is the accepted time. If you have not time to send for the regular blank forms (to Miss Alice Briggs, The Temple, Chicago) cut out the Petition as found on page 14, paste it on large foolscap paper, with plenty of margin for long names, and start it on its rounds at once. Be sure to carry two petition blanks, one for women and one for men. This is very important, as men sign as indorsers only, it being a woman's petition. It makes no difference where it is circulated, in college, shop, home, public meeting, Sunday-schools or among your friends privately. What we want are honest names, each one standing for an individual, and representing collectively the sentiments of the *people*. Few, almost none, will refuse. It is not asking for a pledge, ten cents, or valuable time. It is simply the writing of a name to a petition that has already the largest number of names ever collected for one purpose, and which will soon start upon a phenomenal, and we trust, a successful journey.

MY NEW NAME.

BY ADALINE HOHF BEERY.

In vision I part the curtain
  Star-spangled and spun with mist,
Whose drapery blue and crimson
  Earth's last loyal sun has kissed;
I catch from the upper convex
  A shaft of a far sweet light;
And up on the milky ladder
  I climb to its centered height.

The splendor is falling o'er me,
  As pausing with timid feet
I gaze through the jasper doorway,
  And up the long, burnished street.
I wonder if He will know me?
  And whether He'll ask me in?
I tremble, and wait, and listen,
  And doubts in my faint soul spin!

"My servant that overcometh"—
  The promise I've often read—
"I give as a friendship token
  A precious white stone," it said;
"And deep on its face engraven
  A beautiful name and new,
And sweet with a secret meaning,
  Spelled out with affection true."

Oh, what will He write on *my* stone?
  "Faith," "Charity," "Joy," or "Trust"?
Or "Patience," or "Loving-Kindness,"
  Or "Peacemaker," or "The Just"?
I wait still—how long one minute!—
  Perhaps I am not enrolled!
And nameless I'll haunt the portal,
  And sit in its shadows cold!

In terror to earth I'm falling;
  I wake, and I'm sitting here,
But after me calls my Master
  With comforting voice and clear:
"The name I shall keep for you, dear,
  When here at the throne you bow,
Will be but the fitting sequel
  To that you are bearing now."

Huntingdon, Pa.

THE MEMBER-AT-LARGE.

II.

BY HELEN CAMPBELL.

It was the social committee this time who waited upon the member-at-large, in the person of the chairman, an anxious little lady with a nervous manner and the gentlest of eyes, which seemed an appeal to the world to deal as tenderly as possible with feelings that had always been too susceptible.

"We have made the subject, 'Hospitality in the Olden Time,'" she said, "for if we had taken any phase of to-day it certainly would have made trouble."

"Trouble," repeated the member-at-large, "how could it possibly make trouble?"

The chairman smiled half pityingly.

"You would not ask that if you had been here a trifle longer," she said. "But I'm glad you do not know. That is the rock on which we split. There are very few rich people here, as must be quite evident. And between you and me I am glad of it. But those few have ruined all our old-fashioned ways. We used to have the most informal sort of lunches and teas. One house was famous for its scalloped oysters, you know, even in the days when we had to depend entirely on cans, and most of the old housekeepers had special dishes, which made the chief feature of the entertainment. But now, what with pink and blue and yellow lunches, and the house topsy-turvy with preparations, nobody dares try to entertain, or if they do, they have to go to bed directly afterward worn out with the strain of trying to do things in the same way; which you simply can't, you know, with only one girl, and she perhaps on the rampage, and threatening to leave. It is silly, of course, but it seems to have affected everybody, and I thought if we had this paper on old-fashioned ways of doing things, it would bring about a discussion. We need it, for nobody says a word but just keeps up the most terrible thinking, and of course something will happen if there isn't an outlet somehow. And what we want of you, you know, is just a general opinion about things in general—I mean in the way of hospitality."

"Having dammed up the stream that you know ought to flow freely you are all waiting for the break and whatever damage is to come," said the member-at-large, after a pause for consideration. "Well, I may as well do the deed as anybody, though I should really like to understand why you have not long ago talked it out and settled what ought to be done."

"We were waiting for you," said the chairman, and hastened away as if fearful that she would reveal family secrets. And the member-at-large first laughed and then shook her head, for it was impossible to understand why a community should be bowled over by a pink tea or any other color. She laughed again as she seated herself at the pretty desk in the corner, and jotted down a hasty note or two, on a narrow slip of paper.

"It is as preposterous as a good many other bugbears in daily life," she said half aloud. "Altogether too preposterous to make a paper worth while. This time we will talk it over."

"Why the old methods have passed," the speaker for the day ended, "it is not difficult to say. Times have changed. Society is far more exacting. The meal that satisfied our forefathers, or even a generation ago, no matter how elegantly served by the standards of that time, would seem to-day a makeshift, when compared with the daintiness and perfection of modern methods. In short, till we have attained trained servants, and the other necessities of modern hospitality, we are likely to renounce entertainment of any but the nearest and most familiar friends, and even they wax critical. Hospitality in the old sense is dead, nor is there likely to be resurrection."

A little wave as of applause went through the assembly, and here and there one nodded approval. It was good to have the reasons clear at last, and to settle definitely that the old ways were pleasant enough perhaps, but by no means to be perpetuated. But from the background uprose an old lady, with a frame of white curls about her energetic old face, and her black eyes sparkling with indignation.

"Be not forgetful to entertain strangers," she began. "If the words are not too old-fashioned to meet the views that it seems we are to be made to adopt, I would like to suggest that hospitality in my day counted as one of the most necessary virtues, and that I have always felt that if I had nothing but a cold potato and anybody cared enough for my society to share that potato with me, I should offer it to them."

"That certainly is the true principle," said the chairman feebly, but at this point the member-at-large rose in her place, with a bow to the old lady, whose cheeks were pink and whose eyes still a little fiery.

"The potato theory is a true one," she said. "The title I hold in my hand is the secret, or part at least of the secret of the decay of hospitality. That it has decayed, we who remember how the stranger was welcomed in our youth must admit, though in justice to the present generation we ought to add that where our grandfathers saw one stranger we face a hundred, the invention of the steam-engine having complicated entertaining as it has complicated everything else. This spirit of invention as well as of complication is in the air, and so it is perfectly in order that the latest cookery book should bear the title, 'One Hundred Ways with Potatoes.'

"Now Heaven forbid one hundred or half a hundred ways with potatoes! It is simplification that we want, not further complication. The chief trouble in this most transitional of times, is that with the growth of riches, and the fact that many who come into them have no real cultivation or social training, entertaining becomes simply a question of the amount of flowers and the sum paid the caterer per head. Half the people whose names figure in the papers have not really entertained and could not if they would. In the crush of a fashionable reception or afternoon tea who talks? Nobody; and then we wail that conversation is a lost art, and, as in a club or so of which I know, have conversation classes to teach bright women how to put themselves. We all go on the general basis that we all have as much money as our neighbors, and that all must entertain on the same scale. In the town where I spent some weeks before coming here I watched the results of the change in ideals with the same conviction that we have got to have a fair and square understanding with one another, we who are neither rich nor poor, but who certainly have neither time nor money for 'one hundred ways with potatoes.'

"A cultivated foreigner looks with actual horror at the methods of dining in an American hotel, even of the best. The American considers that he is not getting his money's worth unless he sees before him as many of the dishes on the bill of fare as his share of the table will hold. Whether they have any natural affinity or not he does not stop to think. A teaspoonful of each may be all he takes, but he likes them before him, and carries the same liking into his theory of housekeeping. The best housekeeper is she who has the greatest variety on her table, and from the babies, up and down, this principle rules.

"Now the fact is that the genuine epicure is never one who demands quantity, but who has so cultivated the palate that the flavor of each article of food at its best is what is sought. A potato to the epicure is at its highest point of perfection when boiled and served at the instant when done, a white, mealy, neutral accompaniment to the more pronounced flavors of fish or meat whose business it is to accent. To mash it is well at times, and there are other methods in frying and stewing that have their own place and right. But simple baked and boiled, perfection accomplished, are the standard ways of which one never tires, and all the ninety other ways set down in this pernicious little book are simply ways of consuming the housekeeper's time and making her feel still more the stress that is in the air, the feeling that unless she serves her potatoes in one hundred ways her guest will be unhappy and her husband know that he has made a mistake in his choice of a helpmate.

"Do you think I want to underrate dainty serving, and all that goes with the higher aspects of this necessity of eating? Not I! But I do insist that we think far too much about it; that health is ruined and temper with it; that we leave undone myriads of pleasant things because 'one hundred ways with potatoes' consumes all spare time, and that if the rich people who have trained servants don't mind taking their time for this sort of thing, the great mass who are not rich nor very likely to be, must arrange life on another basis, and decide as to the relative value of things. Why should Mrs. B. with only fifteen hundred a year be wretched because Mrs. C., with perhaps as many thousands, gives a pink lunch or a solid gold and silver lunch, in which nobody really sees or talks with anybody but is entirely occupied in taking in 'one hundred ways with potatoes'? What is wanted in entertaining is entertainment; not bewilderment and confusion and the sense that things are all in a mix and going as wrong as possible. It is true that a simple feast must be eked out with brains, but if people would only be natural and themselves there are brains enough. One of the most brilliant and successful clubs in the country made a rule in the beginning that no entertainment given by it should exceed twenty-five cents a head. It owns its club house to-day and is the heart and soul of the best life in the city, while a sister city not three hours away, that has chosen to pay always two dollars a head for lunches, and three for dinners, has neither club house nor large activities nor anything but name to show. That is never likely to be the case here. I look into your faces and see sensible, considerate eyes, eyes that hold sympathy and understanding, and that know the difference between the sham and the real. And so you are certain to understand, far better than any words can make you, all that is involved, and to try again the simple ways of our mothers and grandmothers, adding to them all the beauty that is our right, and that we may well claim in full; but remembering that the one thing we are to leave out once for all is, 'one hundred ways with potatoes.'"

Madison, Wis.

THE SOUTH CAROLINA DISPENSARY.

BY B. ODELL DUNCAN.

There is little doubt but that eventually our federal if not our state courts will rid us of the entire abomination of the dispensary as something quite outside the legitimate sphere of state legislation. The result depends upon the litigations pending now in federal and state courts; but the delays of law are long, especially in constitutional issues, so the final decision may wait afar off.

Already there has been a vast amount of litigation on side-issues growing out of the dispensary law, and South Carolina's ablest state circuit judge—Hudson—has in two cases decided the entire law unconstitutional. But appeal has been taken against his decisions to the state supreme court. That court, unfortunately, has been tampered with and is so much under the influence of "Tillmanism" that there is little confidence in its independence, or in its making other than a political decision of the question.

In the federal courts the decisions on the various side-issues brought before them have been in every instance adverse to the law, and this, too, even when appealed to the United States supreme court, as has been done in two or three cases. There is, therefore, little doubt concerning the ultimate decision of these courts, if once the question be placed before them on its merits.

Six months operation of the law as a prohibition measure (as some of our well-meaning temperance friends tried to regard it) has pretty effectually destroyed any delusions they may have entertained on this point. They had been cajoled and coaxed into accepting the plan under the impression that it would be executed in a way to restrain and restrict the traffic in intoxicants. The passage of the law at the hands of a subservient legislature was not for the purpose of restricting the evils of the whisky traffic, but for two principal reasons, which have become clearly manifest: First, the enormous profit which was expected in this state monopoly of the sale of intox-

icants, including wines and beers; second, the immense political patronage and power such a law would place in the hands of the chief executive. There has been sad disappointment thus far. In the first, instead of the half million dollars profit per annum that glittered bewilderingly before eyes and judgment, the dispensary seems to be hardly more than paying expenses, if indeed it is doing that much. As to whether or not the promoters of the scheme will have occasion to be better satisfied with this as a political machine next autumn's elections must determine.

It is not to be denied that the original law of December, 1892, had certain commendable features, such as closing the dispensaries or whisky saloons at night, forbidding the sale of intoxicants to minors and habitual drunkards, etc. These were concessions made to the Prohibitionists, and would no doubt tend to diminish the evils of the traffic, were the law executed in the interest of Prohibition. But once the law was enacted and the almost absolute power for its execution in the hand of the governor of the state, very soon the prohibition mask was entirely thrown off and the law has since been operated with an eye single to making money out of it and for the purpose of building up an elaborate political machine all over the state.

But so disappointing has the original law of December, 1892, been to its advocates in every respect, that at the opening of the recent session of the legislature in December, the Tillmanites demanded, not modifications of the old law, but an entirely new and still more ironclad one, endowing the governor of the state with plenary powers for evasion of even the decisions of the courts. The new law was promptly enacted, for David B. Hill and Tammany never had a more servile and obedient legislature in New York than was the recent one in South Carolina to the present dynasty. Prior to December, 1892, when the first dispensary law was enacted, this state had absolute prohibition everywhere outside the incorporated towns and cities. In quite a number of the counties prohibition included the towns, by special acts of the legislature. For the other towns and cities local option prevailed. The result was a great diversity of licenses in the different towns, varying from $200 to $1,200. In Charleston and Columbia the license was only $200. One result of this was that Charleston had about two hundred little doggeries while the larger neighboring city of Atlanta, in Georgia, with $1,000 license, had only fifty-nine.

The dispensary law has in the brief space of six months entirely changed all this, and very much for the worse, as any unprejudiced observer must admit. Prohibition outside the incorporate towns no longer exists. Local option in the towns is no longer respected, but has to yield everywhere to Tillman bar-rooms. Even the rights of the dry counties to remain dry has been trampled under foot. The governor has it in his power under the recent act of December to establish a state saloon in every nook and corner of the commonwealth, including the dry counties, and he is making haste to do so. One of his very first acts under the new law, which went into effect immediately, was to establish two saloons in a county that has had prohibition for ten years; and it will be a surprise if we do not have them in every one of these counties before a month elapses. And yet there are those who would accept this dispensary law as a step in the direction of prohibition.

Besides these state saloons, dispensing chiefly to the negroes and poor whites what is said to be the poorest kind of whisky at one hundred per cent profit to the state, the "blind tigers" flourish everywhere. Unquestionably one of the worst results produced by this law is the demoralizing effect it has had upon the people. Those who formerly would never have thought of either selling or buying liquors in violation of law, now do so without hesitation. They reason, that if it is all right and proper for the state to engage in the whisky traffic for the sake of profit, it cannot be so very wrong for the individual to do so. Besides, the enormous profit of the state on its "wet" goods leaves an immense margin for profit to the "blind tiger," and the purchaser yields to the temptation of better goods at lower figures than furnished by the state.

Another indication of the demoralizing effect this law has had upon some of the people may be seen in the fact that even some ministers of the gospel, who once could not find language strong enough in which to express their holy abhorrence of the whisky traffic when carried on by individuals, now find a "state institution" above the criticism of gospel temperance. Even one or two of the good women prominent in the W. C. T. U. have been misled into advocating this law, and have even insisted that women might with propriety accept positions in the dispensaries as a sort of barmaid. Verily, as has been well said this dispensary law "is the prince of conscience stupefiers." Thank God, however, that no considerable number either of preachers or good women have been morally paralyzed by it. On the contrary such instances have been few.

The experience of the first two or three months after the closing of the bar-rooms seemed to indicate less drunkenness and less sale of intoxicants. But this has not continued. Drunkards had not then learned to evade the law, and the "blind tigers" had not gone into operation. But the latter are now in full swing, and the habitual drunkard has learned to buy by proxy when he cannot do so directly. Our dispensary keepers are said, however, not to be over scrupulous in enforcing the law as regards this class. There is about as much drunkenness now as under the old system. It is not possible to estimate the amount of whisky sold now compared with formerly, because so much is bought clandestinely or ordered from outside the state. Of one thing, however, there can be no doubt, and that is that those in control of the dispensary are doing all in their power to increase the consumption.

Another most objectionable feature of the dispensary law is the unequal and consequently unjust tax it imposes on the poorer class of our people. Experience shows that the dispensary is patronized chiefly by the negroes and the poor white people who bear the burden of one hundred per cent tax on all the whisky they consume, while the better classes and more intelligent whites who use it buy elsewhere. The dispensary, then, is but another instance of a most unjust system of raising revenue, by discriminating against the poor and ignorant, and in favor of the rich and intelligent, just as does a high tariff on prime necessities of the poor, and a low tariff on the luxuries of the rich.

Still another very serious objection to the law is that it requires an army of state constables, popularly known as "whisky spies," to enforce it. These are of course a very low order of men, receiving only two dollars *per diem* as remuneration, for no man of any character or self-respect would accept such a position. These constables have already caused much litigation by their arbitrary and lawless methods of proceeding. Four of them, including the chief constable, are now under indictment for violently entering and searching the bedroom of an ill woman, causing her serious bodily harm. During Christmas just past, they invaded the premises and killed one man, and one of them was nearly shot to death in turn. The popular feeling is very much aroused against them, and serious trouble is greatly to be apprehended. Yet, such men as these are given extraordinary powers, even to the extent of entering and searching the premises of any private citizen without the formality of a warrant. It has been the proud boast of the Anglo-Saxon race that a man's house was his castle. It is safe to say that no more arbitrary, unjust and despotic law is in force in any country, not even in Russia, than is this dispensary law in South Carolina.

Our law was modeled after a municipal law in force in the little town of Athens, over in Georgia, where the state university is located. There it was a compromise between Prohibitionists and the whisky element for the good of the students attending the university. It was only an experiment; according to the latest information the citizens are tryingto get rid of it. Certainly the law in South Carolina has proved a veritable Pandora's box of evils.

Newberry, S. C.

HOW ELIZABETH CADY STANTON GAINED PROTECTION FOR WOMEN.

BY SYDNEY DILLWYN.

Little Mistress Elizabeth Cady, of New York state, was the daughter of Judge Cady, who having retired from the bench, had resumed the practice of law. His office was attached to his home and his motherless daughter often found her way into her father's law office, where she gradually began to take an interest in his cases. Many of these concerned the wrongs of women, and she would entreat her father to protect the women. In reply he would explain to her that he could not, because of the law. She made him show her the laws in the books, and their injustice greatly stirred her feelings.

At length one day her former nurse, who had married, told the child a long story of her sufferings from a drunken husband who appropriated her earnings. Much excited the little girl ran after her when she had left, and told her not to trouble for she would "fix it all up." She would pretend a headache next Sunday, and, when all had gone to church, she would, with the scissors, cut out of the law books all those wicked laws. The nurse seeing that she was in earnest told the Judge, but with the caution not to let it be known that she had repeated to him what the child had said. Taking his daughter on his lap Judge Cady drew from her the plan, and then explained that if she did cut the laws out, or even burned the books, it would not help matters.

In reply to her question as to how then women's wrongs could be righted, he explained that it was only by changing the laws, and that the state legislature alone could do this. Little understanding it all, but with the injustice burned into her soul, she vowed that, when she grew up, she would have this wicked law changed. For this purpose, at about twenty, she went to the New York legislature, sitting at Albany. It happened that at this time—in the thirties—there were many thrifty Dutch farmers who had grown rich, and who were grieving that the dowries given to their daughters were wholly subject to their dissipated husbands. To see their hardly earned money thus spent in free living was an insupportable grievance to the thrifty old Dutchmen. Miss Cady easily obtained their assistance, and, after long effort, she secured the passage of a law giving married women separate and uncontrolled ownership of their own property.

From that time Elizabeth Cady Stanton has labored untiringly through fifty years, with her voice and her pen in the cause of the rights of women. She has lived down the reproach of an unpopular cause, and seen the realization of just protection to women, and this is largely attributable to her efforts. The women of this decade have entered into the labors of these early advocates of the enfranchisement of their sex. Through an amount of abuse, attack and ridicule, now inconceivable, they labored in season and out of season, sometimes wisely, sometimes unwisely, but always with the eloquence of profound feeling.

It has been remarked that eloquence is cheap among reformers. It is not strange that, all aglow with the sense of wrong, abolitionists, advocates of the rights of women, temperance lecturers speak with the burning eloquence of deep conviction. AGITATE! AGITATE! AGITATE! is the lesson to be learned from the accomplishment of reforms. Good people are often conservative and slow. They need but an awakening, an arrest of thought, for their purposes are right. Half waked up, even saints are cross, but get them fully awake to an overlooked injustice, and they will thank you and join in opposing it. The world is ruled by words. *Talk* of reform till you are hoarse. Get well, and talk again.

We build the tombs of the prophets, those who brought to us the deliverances which we now are enjoying; but are any casting stones to-day at the reformers, whose honored tombs shall be built by the next generation, and by those who, after opposing them, shall have then entered into their labors? Dead fish swim with the current. We all go with reforms already accomplished—the abolition of slavery, the property rights of women. But do any good people among us sneer and say hard things of those a little in advance of them who are struggling against the current of injustices to women, the survival of dying feudalisms and ancient social laws? Do we overlook the small unwisdoms of earnest reformers and delight in the greatness of their aims? Or do some look with a magnifying glass at their failings and with reducing glass at their greatness? Let each reader honestly read his own heart and life, and make the application personally. We make none.

An aureole, even if unseen by some, is upon the heads of the reformers who sacrifice popularity, time and means, with no hope of personal advantage. To them we can say: Blessed are the eyes which see the things that ye see; and those who hear that which ye hear; who see plainly the future good through all the clouds of prejudice and opposition; who, by faith, hear the thanksgiving of the future for things that as yet are not. Such are, in a true application of the words, "saved by faith," and will save multitudes by their faith—"the substance of things hoped for."

London, Eng.

MEMORIES OF THE WHITE CITY.
IV.

BY ELIZABETH CUMINGS.

What did the polyglot tribes of the Midway think of Chicago? What a revelation it would be if one could look at his own people through the eyes of an alien! Possibly it might not be altogether satisfactory to race prejudice. A persistent, ear-torturing drumming and a certain unmitigated shade of red are always associated with that thoroughfare we called "The Plaisance" in my recollection. As some of the strange people with ochre and umber complexions have exquisite feeling for color, the withering suspicion has sometimes come to me that the eye-biting red color and noise were intended to be delicate concessions to supposed Western tastes.

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It was an old, old spinet, dating back to the early days of the sixteenth century. It had three and a half octaves, and upon its sounding-board, as if scattered by a careless hand, were painted tulips, red and yellow, still very bright to see, and bunches of ripe, red cherries. Carved into the board, and gilded, was a very amusing and long-necked representation of King David playing upon a harp. The spinet had no legs of its own, and lay upon a table. The cover was fastened by simple brass hooks, like a monster ambrotype case, and across it in rude black letters was the legend: "*Sic transit gloria mundi!*" I softly touched one of the much-worn keys, and heard a faint, sweet sound. Then a terrific, soul-shaking voice shouted: "Let that alone, will you!"

Another spinet, also of three and a half octaves, had black naturals with white sharps. Another had naturals

of mahogany A double spinet with two keyboards, each of three and a half octaves had upon the inside of its lid a carefully painted scene portraying the musical contest between Apollo and Marsyas. The principal figures were attended by a suite of interested friends. The tones were dark; crimson lake, Indian yellow and vague, shadowy green and sienna tints predominated, and the pigments were laid on in such a manner they seemed to have sunken into the fibre of the wood. At either side of the keyboards were dainty, dancing figures, extremely vivacious in pose and pretty to see. Still another spinet was square and had above its sounding board a tray fitted to hold a complete outfit of haberdashery for sewing, as buttons, tapes, thread and silk. It was, of course, the invention of a more recent genius, one of the type that now contrives pocket knives which hold a manicure set and tooth brush. This instrument had its own legs and was in general effect not unlike the card tables that date back early in the present century. An upright spinet had a back like a truncated cone, curiously touched off in gold and black. On top of it gazing down at the keys, regardless of the twist he was giving his neck, was what a placard said was a swan. Unaided, I should have taken it to be a more domestic bird. It had a black neck and a gold head, so perhaps it was a swan. The hammer does not always hit the tack in this imperfect world. The owner of the soul-shaking voice had been called away and unrebuked, vandal fingers thumped the ancient instruments without sense or sympathy, while I had touched the spinet lovingly and gently, thinking of the mighty master who loved its kind, the immortal John Sebastian Bach.

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A great many stories were back of what one saw at the Fair, some of them impossible for the mind to dwell upon. I see a wee laddie scampering down the street, and beneath his cap float golden curls. I saw a tress of just such golden hair woven upon the handle of some sort of an Indian war club in an angle of the Woman's Building, where the Navajo blankets made a room all burning bright, and a majestic bust of a great war chief stood guard. There was a second club from which hung a long brown tress thickly strewn with gray. I know not what else there was, for my heart failed me, and I hurried from the place and sought diversion in the United States Government Hospital. There I found rows of glass cases full of what surgeons would call "beautiful preparations," sections of bone delicately cleaned and dried, and other sections in alcohol to show the processes of disease set up by gun-shot wounds. But what riveted my attention was a miniature ambulance train, on which, bent up in seeming anguish, puppets lay on puppet beds. It was October, and a stream of visitors was pouring in and out in endless, hurried procession. I went with them, scarcely looking at the trim, soldierly young fellows in the dispensary, and took refuge with the Krupp guns. May the guns grow bigger and bigger, till for very terror men shall arrive at peace, by reason and by courts of arbitration.

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"If he can do great things, why does he do such things?" demanded a young girl before one of the Zorn pictures. It was the one in which the middle foreground was occupied by a man in utter collapse from drink. Beside him sat a young woman, presumably his wife. It was consummately done, that limp, overcome figure so wonderfully foreshortened. I heard the same young person declare that the light on the cheek of the most prominent lady in "The Passengers in an Omnibus," looked like the mark of a flatiron. Until then I had been occupied in admiring the art which so cunningly painted the dazzle of light on the windows, and its reflection upon the human faces. The ball-room with its dancing figures and glancing lights, so perfectly done, was like a photograph in color, but after all if Zorn can do great things, and he is a master in the technique of his art, why has he given us pictures which simply exhibit his immense cleverness, or about which there is question as to his aim? There was a picture of a young girl combing her hair, a dazzling, auburn-haired blonde, with shining hazel eyes, that did one good to look at, for the face was sweet and pure, the coloring charming. When I think of Zorn I like best to remember that lovely portrait and his wood carving of an old woman, an exquisite little work, before which I saw a boy bending entranced. First and last I saw many boys at the Fair, marching about quietly and taking in, I fancied, no end of mental treasure. Perhaps their presence made me more impatient with Zorn's picture of drunkenness. Only a supreme artist could imagine the depths of abasement in which lay the soul of that sprawling figure. But that last unspeakable touch could have been given, and we would have seen in it something as true and sorrowful as Vedder's "Lost Mind." Artists of pen or pencil, keep your hands off drunkenness, I beg unless you can show it for what it is.

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The acute Samantha Allen declares that for telling you your faults there's no one like relations, so it is, perhaps, natural that I saw some flaws in the arrangements in our Uncle Samuel's exhibit. I trudged up-stairs, past the supercilious looking llamas, to look at the South American photographs and the goods imported by the various parts of that continent from Europe, and I wondered, and wonder still, if those goods were shown to incite our manufacturers to compete in this great market, why they were not made more readily accessible. Unluckily, the patient wooden Indians, and the distinguished looking *élite* whose photographs adorned the walls had no word to say for themselves. I trust the manufacturers who visited the Fair knew where to look. If ever I have occasion to advertise a good thing, I shall not put the exhibit up attic.

. . . . . .

Each state sent of her best. Little Rhode Island sent portraits of her early governors. Virginia sent *facsimiles* of the precious relics of Washington. Illinois had the martyr, Lincoln; Ohio had her group of heroes and jurists, among them Grant; and Pennsylvania had the liberty bell, before which men stood bare-headed, and women grew dim-eyed. Utah, so anxious just now to prove that to be a Mormon is as harmless as to be, say, a Methodist, or Baptist, or Presbyterian, had an heroic statue of Brigham Young, all of bronze, made by Dallin. The statue and pedestal cost fifty thousand dollars, and the two have gone their way to adorn the beautiful stretch of Mt. Zion, at Salt Lake City, and perhaps now stand among the shaking aspens between the Tabernacle and that expansion, and, so to speak, apotheosis of the New England orthodox meeting-house, the Temple. I doubt if a state distinctively Methodist, or Baptist, or Presbyterian—or Mormon—is desirable.

In the Utah Building was a very perfectly preserved Cave-dweller mummy, with what was once precious to her about her. She was perhaps remote, but after all I understand her better than a modern Vermont Yankee, like Mr. Young, or a Connecticut man like President Woodruff, who claims to receive daily revelations from heaven. I like better to recall the true feeling for the beautiful shown by the Utah women in the frieze they put about the part of the room in the Woman's Building in which they set up their silk loom in which, under their fingers, a beautiful web grew as the days ran by. The frieze was of sage brush pressed, and was so arranged it always brought before my eyes a vision of the rocky wastes on which it shivers, blown by the never-ceasing winds. It was true feeling, too, that wrought the scarlet-painted cups that glow about the gray-green waters of the Great Salt Lake, and the flame-colored cacti of the desert upon the sage-green curtains in the parlor of the Utah Building. True love for one's land finds rootlets among its common things. Looking far afield how easy it is to miss the treasure at one's feet. I saw a fireplace set with hand-painted tiles among the work of women in the Illinois Building, and on each one glowed some flower we know, the columbine, the bird's foot violet, the exquisite shooting star, the gentian and the cardinal flower, but nowhere else did I come across the simple, homely appreciation of our lovely land manifested by the women dwelling in the mountain valleys of Utah.

South Evanston, Ill.

"WIVES, SUBMIT YOURSELVES."

Protests Against Dr. Lyman Abbott's Interpretations.

Dr. Lyman Abbott, in my humble opinion, mistakes wifely submission to the laws of God and nature for obedience to a husband's authority. He says a woman should "look up to and reverence her husband." Why not look up to and reverence God, and say of our husband, in the language of the Psalmist, "A man, mine equal, my guide and mine acquaintance. We took sweet counsel together, and walked to the house of God in company." Why will our brethren twist and distort the apostolic teaching into a command of "Wives, obey your husbands," when there is no such command? We recommend all such brethren to spend more time and give more thought to an elaborate and exhaustive explanation of "Husbands, love your wives," especially when we remember, and all fathers know, that "submission" means going down, as Mrs. Lathrap, says, "into the very jaws of death" to give birth to the children who are God's own pledges of faithful and honorable marriage.

Higbee, Pa. MARY SAMMONS PARRY.

In regard to Dr. Lyman Abbott's position respecting the submission of women, it may be said that a woman could obey her husband without humiliation, if that husband were the man Paul contemplated when he gave that advice in Ephesians 5. Interpretation of anything said in the past requires careful consideration of the party addressing and the party addressed, and of the circumstances surrounding both at the time of the act. Paul, from Rome, was sending back a familiar letter to the Ephesian church, having heard of shameful excesses within it. Among many other charges for a more Christian walk he urges: "Submitting yourselves one to another in the fear of God." Who shall submit themselves one to another? The members of the church—men and women. To the women he said: "Wives, submit yourselves unto your own husbands as unto the Lord. . . . . As the church is subject unto Christ, so the wives to their *own husbands* in everything." Under the charge that the members of the church should submit themselves one to another, Paul said: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it. . . . He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: For we are members of his body, of his flesh and of his bones."

How did Christ love the church and give himself for it as its "head"? Even unto death—in self-sacrifice. Of this great mystery of the union and submission of husband and wife one to another, Paul says: "But I speak concerning Christ and the church."

No one will deny that many times Christ invites the church to co-heirship with himself in the rulership of the church, and this authority is reaffirmed more than once in Paul's epistles. The direct inference from Paul's illustration of the relations of men and women by the relationship of Christ and the church is their co-heirship in the rulership of the world. ZERELDA WALLACE.

Chicago, Ill.

Whether there can be given "an exegesis of this subject" of the gospel of marriage which will be "more in harmony with the practice of the nineteenth century" may be a question, but that one might be outlined "more in harmony with the spirit of the gospel" can be indicated, I think, to such as are not prejudiced by or for power.

First, then, wherein does this one fail? "The wife will submit," says Dr. Abbott, "because the man is the head of the household according to divine law." There are two large divisions of divine law, those which make for the best things possible under the circumstances, and those which make for the absolute best. The commands that the ancient Israelites said the Lord so often gave to them when they went out against the former possessors of Canaan, namely, that they should "leave not a soul alive," could come into the first mentioned division of divine laws; certainly not into the second. Into that same category would fall the laws allowing polygamy and divorce. Also the command of Paul to the Corinthian women about "covering the head" and "keeping silence."

If Dr. Abbott wishes to class Paul's command of "submission" for the wife in the same list, then I have no dispute with him. But if he wishes it classed as one of the everlasting laws of God along with "Thou shalt not steal," "Thou shalt not commit adultery," etc., then I protest against his statement, for I claim that this submission, though it is more or less essential under the present conditions, is based upon the fact that the muscular supremacy of the man is used to silence the will and the judgment of the one who is bodily the "weaker vessel"; and I deny the truth of his statement that such submission is of love and not a subservience to power, legal or social.

A woman may be ruled by a father, or a brother, or it may be only by the "legal or social" conditions upon which man has set the mark of his material mastery; but in the last analysis it is by muscular force. I do not forget that a woman may submit to her husband because of her sense of his superior wisdom and fitness, but such submission is given by man to man, by woman to woman, and by man to woman. When the woman submits because the man is her husband, or because being her husband he is a man, then she yields to muscular might, for in that only, opportunities being equal, has nature and nature's God made man superior. This superiority makes him the king in material matters, therefore the more material standards rule the more the woman submits, as can be plainly seen by looking over the nations of the world to-day.

"Thy desire shall be to thy husband and he shall rule over thee." Why? It was not so in Eden. But the man and woman had eaten that which tasted sweet to the flesh; had followed the bodily desires against reason and conscience, and this brings not only the "thorns and the thistles" of material providing (man's curse) but "submission" and "sorrow in childbearing" (her curse) to the woman. Shall the curse of living ever be taken away? "As in Adam all die so in Christ shall all be made alive." This is the resurrection that Jesus brought to a world dead in materialism, the resurrection of the spiritual life, the new Eden.

But Dr. Abbott says: "In every organization there must be some final authority." True, but why should that final authority rest on muscles? Does not the spirit of the gospel call rather for a headship of character? Will not such headship naturally come, is it not all the time coming, as the power of muscle is relegated to its proper place in the dispensation of righteousness, and used not as the master but as the mighty servant of the soul?

AURILLA FURBER.

St. Paul, Minn.

"No woman should marry unless she can reverence as well as love her husband; *look up to him* in a true sense, and rejoice in accepting his will as the law of the household." This is the opinion of Dr. Lyman Abbott. Every woman should be "wide awake" as to the virtues of her husband, but—it *sometimes* happens that wives grow intellectually, while the husband does not. In regard to the dictum "no woman should marry," etc., we fear the population of the world would decrease very much, if this were accepted. It is possible that the Rev. Dr. can recall some marriages at which he has officiated when he should have "forbidden the bans," if the position he takes had been heeded. Especially, as girls marry early and having been taught from birth the superiority of the male intellectually, she is not aware of his inferiority at the time.

Now, husband and wife being one, it follows that the half who possesses the best judgment will be leader. There *may* have been a time when the male represented the wisdom and the female the affection or love of this dual man, but the world has gotten so 'topsy-turvy,' that it is no longer so. We are assured that in a higher state the reverse is true, the woman being the wisdom of the perfect man, and it may be, that we are nearing the superior elevation of humanity. T. W. S.

ADULT SUFFRAGE IN SOUTH AUSTRALIA.

DEAR UNION SIGNAL:—As I feared when I last wrote you, the whole measure is for the time stranded and lost, thrown out on the third reading of the bill. That this result has been brought about by the unwisdom of those who are supposed to represent our South Australian womanhood, does not make it any easier to bear. The suffrage party that led the sortie which has resulted in this disastrous repulse, had first, by not very honorable, methods succeeded in thrusting out those who from the start had been by virtue of large intelligence, broad views, recognized, lasting and ceaseless effort, the natural leaders of the reform from the start,—Rev. I. A. Kirby, to whom South Australian womanhood owes a larger debt than it has yet recognized, the woman of whom the Bombay *Guardian* rightly speaks as "apostolic" Hannah Chewings, Mrs. Robin, a sweet, large-minded woman, honored by this whole community, Mrs. Roberts, colonial superintendent of Sunday-school work, whose name is fragrant with good deeds and a synonym for all that is brave and noble, Mr. Caldwell, M. P., our early, valorous and consistent knight in the House of Assembly, with others equally worthy.

The counsels of this older party were treated with contempt, and the new party elbowed its way to the helm of the movement, hoping to accomplish in a few months what many of us felt sure could only be won fully by years of toil and discretion. The result is that by their lack of wisdom and ridiculous effort at lobbying, they have disgusted and alienated many friends, both in the Houses and the country, and the government says it will not touch the thing again until another Parliament.

Perhaps the saddest aspect of the position is, that the marplots seem too blind to comprehend the mischief they have done to woman and the suffrage reform. It is a great pity that at this critical juncture our clever and wise townswoman, Miss Spence, is away on your great continent in the interests of the "effective voting" campaign.

The party made the great blunder of a reliance on the present Premier, Mr. Kingston. He is a clever tactician, and, as I told you in my last, made the wreckage of the bill secure by a proviso that it be submitted to two illegal tribunals, that of the referendum—we have no referendum—and that of the woman's vote. We have, as you know, no woman's vote. Mr. Kingston likes his little joke when it is a practical one and takes the form of mystifying denser minds, and no doubt has had recompense for his work on this bill by seeing the cause of woman made a shuttlecock between two great parties, while the representatives of her cause have danced like puppets to his string. It was in response to his advice that their foolish committee met in the committee room belonging to members, and brought down on their heads an order for ejectment from the speaker's chair.

To brave any obloquy, opposition or derision, when one fights a true fight, is noble; but to place a great reform and a nation's womanhood in an utterly foolish and ridiculous position, by self-conceited and blundering assurance, is the antithesis of that.

One of the saddest results of this ill-considered movement is that men who have fought for us in and out of Parliament for many years begin to be in doubt whether we are yet wise enough for full enfranchisement, with all it involves. The truest and bravest friends of full suffrage in South Australia have sorrowfully to come to the conclusion of its bitterest enemies, *i. e.*, that the only wise course, and indeed the only practicable one, is to let it alone for the present. MRS. O. LAKE.

Adelaide, S. Australia.

PLEBISCITE ON PROHIBITION IN THE PROVINCE OF ONTARIO IN CANADA.

DEAR UNION SIGNAL:—The returns of the prohibition plebiscite in the Province of Ontario are coming in slowly and it will probably be March before an accurate statement can be made. Returns from the cities have all been received except one, as well as some of the towns and a few of the counties. Of the eleven cities returned, ten gave majorities in favor of prohibition.

The figures given in the papers differ greatly according as they are based on calculations made from a prohibition or anti-prohibition point of view. For instance, in the six counties from which returns have been received, out of the 25,732 who voted, 17,565 declared in favor of prohibition, a proportion of over two-thirds. But when the total number of votes on the municipal lists is counted, 46,609, the proportion of those declaring in favor of prohibition is reduced to something over one-third. So that while there is actually in favor of prohibition a majority of nearly one hundred thousand of the votes polled, the proportion is materially lessened when calculations are based on the numbers on the municipal lists, but who did not vote at all.

In this way it can be seen that each party can justify to itself great discrepancies in figures; but nothing can nullify the fact that a grand victory has been won.

This is the prevailing feeling, and a call has been issued for a prohibition convention to be held in Toronto on February 6, the object being to take energetic action to secure the best outcome of the victory already won.

MARGARET G. URE.

772 Palace St., Montreal, Can.

THE W. C. T. U. OF TO-DAY.

DEAR UNION SIGNAL:—Sometimes my heart is so full of our great work that I want to tell it out to anybody who will listen,—and this is the little word I would speak to-day to any who falter, to any who are ignorant of our aims, and to those great-souled workers who always see more ahead of them than the past has piled up.

The novelty of the Crusade and its methods, the enthusiasm generated by the resulting gospel temperance meetings and the active work for prohibition attracted general attention, and brought to the organization of the Woman's Christian Temperance Union not only those who were genuinely interested in the reform, but many others whose interest and enthusiasm was of varying degrees of intensity. As the work settled down to a regular routine, as it began to pall upon public curiosity, as it began to prove its right to exist by lessening the saloon customers through its reform and preventive departments, and made energetic and successful attacks upon the system itself, and so excited bitter opposition, and especially as in its development it came in contact with their own prejudices and predilections, these indifferent classes have one by one dropped out, until to-day, with the froth and foam of a temporary enthusiasm all blown away, none remain in our ranks save those who, calmly counting the cost and the consequences, have given hand and heart to the great reforms for which it stands.

With such a membership, with the good of humanity for its object, it is naturally in the van of the reform forces. It believes that the declarations of the churches regarding the liquor traffic, which are so generally ignored by the church membership, should be the rule for church action; it insists on the single standard for social purity, which a greater organization, composed of Christian men, refused to champion; it recognizes no sex, race or color line, and it gladly joins hands with all, who, having the same aims, are marching on parallel roads. While desirous that its ideas be favorably received, it will not modify them to court popularity, and as yet stands in no danger of the "woe" that is to come when all speak well of it.

Its demands are so just, its methods so reasonable, that the coming years can give them but greater recognition and success; and in the final regeneration of humanity it will be recognized that no society has been of greater worth and force than this whose scope embraces the individual, the home and the nations of the earth.

MARION H. DUNHAM.

Burlington, Ia.

"IT IS a dangerous thing for ignorance when a thinker is let loose in the world."

THAT we have but little faith is not sad, but that we have but little faithfulness. By faithfulness faith is earned.—*Thoreau.*

BY MATILDA B. CARSE.

By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by which he condemned the world and became heir of the righteousness which is by faith.—Heb. 11:7.

The new year seemed to dawn most auspiciously on the Temple, and with it also came a new baptism of faith. Our daily prayer has been, "Lord, increase our faith." In the face of such a financial crisis as the country is passing through, faith would waver if we did not lean hard on the Almighty arm; and oh, how He has comforted, upheld and made good His blessed promises. How delighted we all were at the Temple when in opening the mail on January 2, we found a letter from Mr. Samuel Simpson, Garfield, Wash., containing the good news of a bequest from him of $1,800 to the Temple. This was followed a few days later with a check for $100, which was bequeathed to the Temple by Frederick Baumgordus, La Porte, Ind., who died in December, 1893; and now comes the best news of all. One of the noblest Prohibitionists in the land, whose name we are not at liberty at present to divulge, has just made his will, and bequeathed $10,000 to the Temple. It is said he means, like a wise man, if spared, to carry out the provisions of his own will. If he can sell a certain piece of property which he now expects to dispose of the money will be paid over to the Temple at no distant day. Surely these are crumbs of comfort sent to sustain our faith, for which the faithful should rejoice and praise God.

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Since writing the above paragraph the news comes of the death of our aged benefactor, Samuel Simpson. He has stepped from decrepit age to immortal youth. Now in the presence of the King whom he loved and served, no doubt he is rejoicing that before his departure he set in motion agencies that will bless humanity and hasten the coming of the Kingdom of our Lord and his Christ. It is especially comforting to have our brothers aid us and show a deep interest in the Temple. They seem with one accord to denounce in no stinted terms the cruel attacks made to destroy the Temple enterprise. We give below, leaving out the personalities, an extract from a letter sent by Mr. C. C. Spooner, Sand Creek, Mich., which contained $6. "I am getting more and more interested," he writes, "in seeing the Temple debt paid in full. . . . . The meanness of certain parties will hasten the payment rather than retard it. As soon as we get somewhat out of the tight fit the country is in I think the debt will be raised in a short time. I hope to have a hand in it myself." A kind letter comes from our brother, Mr. Robert Davis, Racine, Wis., president of the state L. T. L. of Wisconsin, enclosing one dollar in answer to our call. A letter has been received from an aged brother, Mr. Samuel Stover, Clyde, O., enclosing $5. He is eighty-seven years old and joined the first temperance society sixty-five years ago.

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The dawn of this bright new year brought a new year's gift of $25 from Miss Anna Williams, Chicago. Another beautiful new year's gift of $100 has been received from Mrs. Hattie Root Tomlinson, Perry, N. Y. Its greatest merit lies in the fact that it is a self-denial fund, saved from a stipend that would have gone to clothe the generous donor. Instead, she has purchased with it raiment that will never grow old. A warm friend of the Temple, Mrs. J. B. Thorn, Philadelphia, Pa., sends $5. Our staunch and true friend, Mrs. Eliza J. Thomas, Tracy, Minn., the wife of a Welsh minister, whose salary is a mere pittance, sends $1, which makes $23 she has paid on a pledge of $100. Mrs. E. A. Babbit, North Adams, Mass., writes: "I am happy to enclose $1 for the 'House Beautiful.' I do hope that every white-ribboner who can, will do that much to help pay for that wonderful building." *So say we all.* Mrs. E. A. Ransom, Olcott, N. Y., writes a letter full of cheer and sympathy. She closes by saying: "I am sorry to acknowledge I am an *outsider*, but an old subscriber and great admirer of THE UNION SIGNAL; being nearly seventy-nine years old it is too late to change, but if my life is spared I will send you five dollars for the Temple within a year, one of which I now enclose." This "outsider" has certainly set a noble example, which if followed by all the insiders would roll almost a million dollars into the Temple treasury by the dawn of another year.

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We are receiving very heavy mails just now. Orders for mite-boxes are coming in by the hundreds. The offer of a prize of such value and beauty as the Temple spoon is setting everybody to work. Think of it, a beautiful solid silver Temple souvenir teaspoon, weighing eight ounces, for filling a mite-box during 1894! Only one cent a day ($3.65) for the year. Those who enter for the prize must send their name and two cents for a mite-box to Mrs. Matilda B. Carse, The Temple, Chicago. Those who are filling boxes to be credited on pledges for unions will be given instead one of our beautiful Columbian souvenirs, but may fill a second mite-box for the spoon. Mrs. Lydia B. Chase, Newport, R. I., received one of the souvenirs and says the following kind words in regard to it: "Let me again assure you of my great appreciation of it. I am so much gratified with it, that I feel like saying I wish every white-ribboner in the land was the owner of one, to keep ever in memory of the Temple, its noble founder, our beloved president, and to serve as a memento of the responsibility and duty resting upon each member to make the House Beautiful our own within two years."

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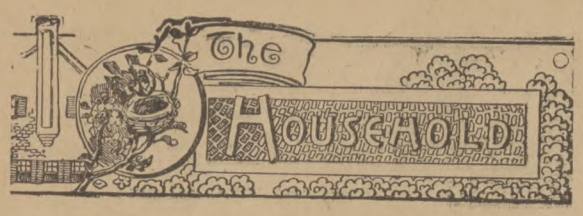
All money orders and checks should be made out in the name of William D. Preston and sent to our financial secretary, Miss Sara G. Johnson, The Temple, Chicago, Ill.



MARY AT THE CROSS.

Jews were wrought to cruel madness;
Christians fled in fear and sadness;
Mary stood the cross beside.

At its foot her foot she planted,
By the dreadful scene undaunted,
Till the gentle Suff'rer died.

Poets oft have sung her story,
Painters decked her brow with glory,
Priests her name have deified:

But no worship, song or glory,
Touches like that simple story—
Mary stood the cross beside.

And when, under fierce oppression,
Goodness suffers like transgression,
Christ again is crucified.

But if love be there, true-hearted,
By no grief or terror parted,
Mary stands the cross beside.

—*W. J. Fox.*

HOW ENGLISH WOMEN "TOOK THE CUE."

An American Tea Party and What Came Of It.

BY MRS. KING, OF PENRITH.

Some of the members of our Branch coveted the privilege of sharing the burden of the exchequer in London, but none of us being "rich" women, we didn't know how to come at it, till one lady recollected reading in THE UNION SIGNAL, "long time ago," how the American ladies had a tea party, to which they all brought a sum earned or saved, with explanation as to how they acquired it. Thinking this would be a novelty here, and that it is well to follow a good example when one cannot originate, circulars were sent to all our members, explaining the need of funds, and inviting all those who really *wished* to help in this matter to bring not less than two shillings to an *American Tea Party* (fortnight hence), and state how the sum was obtained—(it must be either "earned or saved or got by honorable means"). The day came, and over forty of us were *en évidence* with our silver and "accounts" in time for the six o'clock tea; this over, we were initiated into the art and mystery of corn-popping, and then, as the chairman took her seat, all were on the *qui vive* for the revelations about to be made.

Do you "want to know" what the report said? I will give you a few:

Three ladies had gone into partnership for a parlor concert, with dainty refreshments, and tickets sixpence each. Net profit, nine shillings cash, besides spreading the interest beyond our membership (one gentleman even inquired how he could get to the next party—could it be done by paying?)

One lady picked an old hood to pieces and made a cap for her baby, saving two shillings.

Another gave four shillings by selling old newspapers.

One sold flowers for one shilling and threepence and gave the rest.

Another wanted to go to Carlisle, but the children were poorly and the cash came here instead of to the railway company.

One lady had done her own "wash" when her woman had hired herself out to service, and thought the money so well earned that she ought to have threepence out.

One young lady bought an article at the bazar and cleared two shillings by re-selling it.

Another asked her mother for it, and another took it out of her pocket money.

And yet another sold something she did not want.

One didn't take the children to an entertainment for fear of fever, and saved it.

Another "took it in the shop," adding, "I don't know whether you would approve, for it was after closing time."

One did fancy work.

One, embroidery.

One sold vegetables and did some sewing.

One said, "My garden sadly wanted weeding, and I had a visitor who was willing to help, so we set to and did it, and I felt two shillings the richer."

One made toffee, and sold it and some new-laid eggs.

And one said, so quietly, "I didn't know any new ways of making money, my wits are mostly at work to make it every day. I thought I should have to give it; but just at the last minute a lodger said: 'There will be a subscription, won't there? I will give sixpence;' then the servant added threepence, and the others in the house gave the rest."

One took it out of the "Lord's store," rightly concluding that this i His cause.

One was wondering what she should do to turn two shillings, when an inquiry came by post as to where certain plants could be procured. "Here is my chance," she said, and replied: "They may be had here, if you will send a donation for British Women's Temperance Association." And fifteen shillings came.

One member advised another to sell flowers, and some carefully dried everlastings brought in a nice little sum, beside helping to beautify our homes and remind us that there are "British women."

Time fails me to tell of all the kind messages and contributions from absentees, and now we add up the cash to £7 17s. 6d., with a thankful heart that cash is not the only result of this effort,—five different religious bodies were represented in our gathering, and brought together in this social way everybody seemed to be at their kindest and their best; those who sing readily added to our enjoyment, and our host and hostess found willing and efficient helpers at every turn.

In making all as "American" as possible we had the invaluable aid of one of our members recently returned from a visit to the states, brimful of American enthusiasm and new ideas. We can't "begin to tell" all that she brought us, but the doughnuts were made from her cookbook, and there were lovely heads of maize and sweet corn, and the wonder and delight of "corn-popping" was new to nearly all of us, and quite an event in the program.

I believe we all enjoyed our A. T. P., and if any other Branch inclines to try it for the same object we will gladly give them a wrinkle; and we cannot do better than wish them as much fun and pleasure over it as we have had over ours.

[Why may not American unions go round the World's W. C. T. U. for a *menu* for entertainments? There would be "lots o' fun" in it—and cash, too.—EDS.]

A RULE OF GROWTH.

For a Woman as well as a Man.

One of the most difficult problems in life is to adjust the burden of one's immediate work to the conditions of one's largest development. Earnest young men and women are constantly tempted to pour their vitality so copiously in the channels of immediate duty that they frequently deny themselves the conditions of the highest growth. No young man can put all his force into the work of the day, if it be along intellectual lines, without dwarfing his ultimate development. There ought to be behind every specific force a general force, and in the long run the value of the specific force will depend upon the volume of general force; but it is this general force which is suffered to diminish by reason of the pressure of daily work.

A young minister goes into a new parish. If he happens to be a brilliant man, he is immediately assailed by calls to take part in every kind of enterprise, to speak on all occasions, and to become a leader in every movement in the community. In the enthusiasm of his strength and devotion to his profession, he gives himself body and soul to the solicitations of all these enterprises, every one of which involves a certain tax upon his strength, time and thought. His congregation, meanwhile, anticipates from him freshness, force and growth in his pulpit work, and for a time gets it; but no man can grow into full stature, develop strong lines of thought, and mature himself on the highest possible plane who does not reserve a good part of his time for study, investigation and meditation. In the course of ten years the man who gives himself to every demand begins to show a decline of freshness, a decay of force; and very soon the congregation that has been drawing on him relentlessly, and the community that has called him at every turn with imperative voice, begin to comment on his failure to fulfill the promise of his earlier years. Disappointment is followed by dissatisfaction, and the man, often embittered by a sense of ingratitude, finds his influence waning, his force declining, and steps down in order that some other and fresher man may step up into his place.

Every man must protect himself against the demands of his position, of the community in which he lives, and of the causes which solicit his support, if he is to secure his highest growth and do his best work. He must heed not only the imperative demand of the duty of to-day, but the equally imperative demand of the duty of the next ten years. The young minister must defend himself against the not unkindly, but often too exhausting demands of his congregation and the community. This is true of the teacher, of the writer, of every man who, by position or talent, addresses the public or is engaged in any kind of public work. The world does not, and, in the nature of things, cannot stop to think of a man's future. It leaves that to him. If it is denied its requests it may sometimes grumble, but ten years afterward, instead of discarding a spent force, it is cherishing and following a growing leadership. There is a duty which every man owes to himself which is quite as great as that which he owes to the community. Indeed, it is in the widest sense a duty to the community; for the greatest thing which any man can do for the world is to make the utmost of the power, the force and the character which are given him, and he can do this only by taking constant thought of the conditions which elicit what is deepest and greatest in his nature.—*The Outlook.*

TYPICAL LESSONS FOR LOYAL TEMPERANCE LEGION TEACHERS.

VII.

Pebbles.

BY MARY E. RUDD.

Opening Exercises, 15 minutes:—New song, "Our Wonderful House," Page 11, "Marching Songs," "Listen to the Melody." Prayer, followed by hymn and repeating of Scripture texts. Song. Finger play, "The Merry Men."

Games, 15 minutes:—A walk along the side of an imaginary brook. Let two children take a walk and come back and report what they saw. Something they *have* seen at some other time, something they would be apt to see on such a walk is not a violation of the truth. If some child can see the pebbles in the bed of the brook it will help to open the lesson naturally.

Physiology, 5 minutes:—Sing "Raise your Hands," noticing as before the clean hands. Then repeat the words of the first verse of "Our Wonderful House," trying to have the children understand what the house is and what the windows and keepers are. Review the facts already given about the care of the hands, and add the care of the finger nails, not fastidious care, but the ordinary care that each one should know how to bestow.

Lesson, 25 minutes.—Go right on without any break to the lesson, telling how the boys were washing their hands in the brook one day and they found something very pretty. What do you suppose it was? If no child can guess the thing you mean hold up a pebble. Let them guess how it came to be in the stream. Then tell them in the form of a story the history of a pebble. Prepare yourself for this lesson by reading Kingsley's "Town Geology," and such other books as you may have access to which give the facts you want. The time will be none too long if you are full of the subject yourself, and it is one which shows the powerful action of water better than any we shall study.

Marching, 10 minutes.—Occupation, sort pebbles. Give every child a little pile of pebbles to see if he can find two alike. It will afford an opportunity for observing the variety of form. When they have all been looked over mix them together and give each child a fresh supply. Then let the prettiest ones be picked out, and finally give each child one to carry home.

Closing Exercises.—If possible to-day have a little box of sand. Make it quite wet and set it away where it will be undisturbed. Also fill a cup or saucer half full of water and put away. Let the children see you do this. It will stimulate their curiosity. They will want to come next time to see what has happened to the sand and the cup.

Good-by as usual.

Chicago, Ill.

THE HOLY SPIRIT IN THE CRUSADE.

BY EMMA SELLEN ROBERTS.

The Crusade was preëminently a movement of the Holy Spirit. This was evidenced in many ways. First: by its suddenness. It was not a well-planned scheme. It was not the result of combined ability and wisdom, of wide experience and great forethought, but, better and mightier than each and all of these, it was an inspiration, a thought God-given and put, as it were, suddenly and directly into the minds of these women of faith.

It will be remembered that when the Pentecost came upon the believers it is said "*Suddenly* there came a sound from heaven." This suddenness is characteristic of the operations of the Holy Spirit in all ages and in every period of the history of the church.

Second: by its effects on the Crusaders themselves. Think of the boldness and courage imparted to those quiet women who, until this outpouring of the Spirit came upon them, were too timid even to speak in a quiet, social meeting. These women, of refinement and culture, who had presided only over their own homes, whose voices had been heard only in soft accents, by the ears of little children and the loved members of their own household found courage given them to march through crowded streets, to face a mob of curious and often wicked men, to enter the very haunts of vice and to kneel on foul floors or on muddy streets, in inclement weather.

Third: by the effects on those against whom the movement was directed, for the signal victory that attended the efforts of the Crusaders was not less marked than their own courage and zeal.

Success perched on their banner in every instance. These saloon-keepers, who feared neither God nor men, shook and trembled before this onslaught of faith. Never before had they listened to such prayers nor such exhortations. They felt, as Pharaoh and the Egyptians of old had long years ago, that God was looking at them, this time through the faces of saintly women, instead of the ranks of the Israelites.

There is no power like the power of the Holy Ghost. The Spirit of God does accompany its own words and work with unseen power, and results follow.

North Chili, N. Y.

A FELLOW'S MOTHER.

"A fellow's mother," said Fred the wise,
With his rosy cheeks and his merry eyes,
"Knows what to do if a fellow gets hurt
By a thump, or a bruise, or a fall in the dirt.

"A fellow's mother has bags and strings,
Rags and buttons and lots of things;
No matter how busy she is, she'll stop
To see how well you can spin your top.

"She does not care—not much, I mean,
If a fellow's face is not always clean;
And if your trousers are torn at the knee
She can put in a patch that you'd never see.

"A fellow's mother is never mad,
But only sorry if you are bad;
And I tell you this, if you're only true,
She'll always forgive you, whate'er you do.

"I'm sure of this," said Fred the wise,
With a manly look in his laughing eyes,
"I'll mind my mother, quick, every day;
A fellow's a baby that don't obey."

—*Selected.*

WHAT WAS SAID AT THE L. T. L. MEETING.

LEADER (*touching forehead*).—What we want to talk about lies behind this bone. What is it? Any one, please.

JAMES.—The brain.

LEADER.—What lies in the brain?

CARRIE.—The mind.

LEADER.—What do we do with the mind?

HARRY.—We think with it.

LEADER.—What may the mind tell us to do?

EDWIN.—It may tell us how to read, write, work in the garden, go to Sunday-school, etc.

LEADER.—Yes, the well mind tells us how to do all these things. Could a sick mind tell how to do them, Helen?

HELEN.—No, it could not.

LEADER.—Why?

HELEN.—Because it is stupid and cannot think.

LEADER.—Tell me something that always makes the brain sick, John.

JOHN.—Alcohol.

LEADER.—What drinks contain alcohol? Winifred may answer this question.

WINIFRED.—Beer, wine, brandy and whisky.

JOHN.—Cider and gin and rum, too.

LEADER.—Many drinks contain alcohol, and cider has a good deal, even when fresh made. If people drink these, what effect will it have on the brain? A good many seem to know. Well, what is it, Everett?

EVERETT.—It will make the brain sick and the mind stupid.

LEADER.—If people go out of doors when the mind is sick what may happen, Evelyn?

EVELYN.—They can't walk straight and they may get run over.

PAUL.—They might get lost.

WALTER.—Or take the wrong car.

LEADER.—Many dangerous things are apt to happen, we all know. Fred, can that which makes the brain sick be good for us?

FRED.—Oh, no, it's very bad.

LEADER.—What should we do if it is offered to us?

MARGARET.—Say, no, thank you, I don't think it is right to drink what will make my mind sick.

LEADER.—Very good, Margaret. If it is wrong to drink it, is it not wrong to sell it or give it away, Ada?

ADA.—I think it is.

LEADER.—And you are right, for it does the same harm to all. Did you ever see people who had used so much alcohol that the brain was sick nearly all the time?

ALFRED.—I have. Our neighbor, Mr. Smith, was very bad all the time before the saloons were voted out of our neighborhood. Now he doesn't drink any more, because he doesn't have to pass saloons every day and get invited to drink.

CLARA.—Anna James' brother lost his place in the bank because he drank so much he couldn't be trusted to do his work.

LEADER.—Mr. Smith's brain was so sick that he couldn't resist the temptation to drink, and poor Albert James' mind became so stupid from the effects of drink that he could not attend to his duties. How does drink affect the actions of some men?

HARRY.—They stagger and fall down.

ELLA.—A man walked off our wharf and was drowned.

CAROLINE.—A man beat his wife and little boy dreadfully, and was arrested for it.

GEORGE.—I read an account in the papers of a murder in a saloon, where two drunken men got into a fight, and one killed the other.

LEADER.—Did these people know what they were doing, Paul?

PAUL.—No, they were crazy with drink.

LEADER.—Yes, their minds were sick. Then how should they be treated?

FRANCES.—They have to be locked up until they get over the effects of drinking. Then, I think, we ought to treat them kindly and try to get them to stop drinking.

LEADER.—What is the best way to get them to stop.

EDWIN.—Shut up the saloons forever.

LEADER.—Is there danger that we may become like these people?

JOHN.—Not if we never touch alcohol.

LEADER.—Where is the greatest danger, then?

CLARA.—In the *first* drink, for alcohol always makes us thirsty for more, and it is hard to stop when we begin.

LEADER.—Give a good reason for signing the pledge, suggested by our talk to-day. James may answer.

JAMES.—In order that every one may have a sound, clear mind for work and play.

LEADER.—Good. Now we will sing, and the meeting is adjourned.

—*Adapted by J. A. S.*

A CAT CORRESPONDENCE.

Our children will remember the interesting letter from "Toots," Miss Willard's cat at Rest Cottage, which was published on this page some weeks ago. And now Toots is delighted to find himself in the midst of a lively correspondence with temperance cats who are kindred spirits and want to help the temperance cause just as much as do their little masters and mistresses. Who knows but a cat confederation may be the result with Toots for president? Here are samples of the cute letters:

A LETTER TO MISS WILLARD'S "TOOTS."

ROCKY FORD, COL.

DEAR TOOTSY, WOOTSY, TEMPERANCE FRIEND:—This afternoon as I lay curled up among papers, magazines, etc., on my mistress' reading table, I heard her reading your letter to L. T. L's, and being a temperance cat myself, thought I would write you a letter, and send you a quarter, and after the approved method, propose an exchange of photos, as I am very anxious to see so beautiful and good a creature of my own species. I enclose the required "needful" with this, "an it plaze ye," will send my picture and a leaf of my history later on. My mistress is corresponding secretary of Rocky Ford W. C. T. U. My master is an honorary member of same; my young mistress and master, Rosa and George, are earnest L. T. L's, and I'm no common cat—I have traveled and can produce good credentials. Meowingly your friend,

BLONDIE GREEN.

ANSWER FROM TOOTS.

DEAR BLONDIE GREEN:—I was delighted with your letter, and hasten to send you a photograph of my elegant self. Of course it goes without saying that I am very much admired in Miss Willard's home, and if I am somewhat proud of my aristocratic appearance, I am sure you will forgive me, dear Blondie Green.

I shall be more than pleased to receive your photograph—and I am sure we shall be great friends—being both temperance cats, we have many ideas in common as a matter of course.

Pray give my best feline love to your mistress and her family. Yours purringly,

"TOOTS" WILLARD.

ANOTHER LETTER.

CAMARGO, ILL.

Mr. Toots Willard, Evanston, Ill:

DEAR SIR:—Though I am just a common, every-day cat, and can't trace my parentage back to Asia, nor claim any blood royal, nor to be a descendant from Angora, still I am a W. C. T. U. cat; a Prohibition cat; an L. T. L. cat. My coat is not as white as yours, nor my hair so long, but my claws are as sharp and it occurred to me when I read your letter that you and I would quit me-owing and arching our backs at each other, and go to work unitedly to scratch out the eyes of the legalized rum power.

I enclose you a quarter which please present to Miss Gordon with my compliments and tell her my name is Tiger, and my little seven-year-old mistress, who will sign this letter for me thinks I am just as cute as any Angora cat that ever wagged a tail—but wants your picture to compare us. Yours fraternally,

TIGER WISEMAN.

By Meda Alberta Wiseman.

P. S.—You may publish this if you think it will cause other cats to write and pay. TIGE.

DEAR BOYS AND GIRLS:—A couple of live Cozy Corner cousins, ten and eight years old, have written such a good, stirring letter to "Aunt Jane and comrades of the Cozy Corner" that I think we ought to have it in full. So here it is:

We live in the coast range mountains of California, where there are lots of vineyards, where wine is made and drank as well. We have a vineyard, but there is not a drop of wine made from it. We have two grandpas, one grandma, a papa and mamma that are total abstainers and white-ribboners, and we all read THE UNION SIGNAL. We boys are temperance through and through. We took the triple pledge when we were little boys, and told old King Alcohol to tremble then, and tell him so now. We tell the other boys we don't bet, we don't profane, we don't drink, nor touch the vile tobacco. We are the American boys that

"Are coming from the mountain,
Are coming from the plain,
And when we get a vote,
Some Cains will sure be slain!"

Our papa publishes a paper in Hollister, and when he puts W. C. T. U. in its columns, he don't apologize for doing so. HOMER LEONARD,
NEWTON LEONARD.

Paraisa Springs, Cal.

We are sure there will be a stirring movement by the temperance army when thousands of such boys as these enter the voter's ranks. May they never flinch nor falter.

Yours, to overcome evil with good,

Aunt Jane

NEPHEWS AND NIECES.

Question for Aunt Jane's little folks: When will the twentieth century begin? PHILIP H. DAVIS.

Trubury, Me.

How many can answer correctly, I wonder?

Please may I join your Cozy Corner? I have read so much about it. ADA GREENE.

Gardner, Ill.

Then you know our principles and are ready to adopt them. Come right in, little friend.

My papa and mamma are Prohibitionists, and if women are voting when I get big I will vote for temperance.

Mossy Creek, Tenn. FLOY MCNEILL.

They surely will be, Floy; so prepare to vote out old King Alcohol.

We have seven saloons, and seven churches! I liked the story of Miss Willard's cat. LU BONWELL.

Blue Earth City, Minn.

That's a more encouraging proportion than in most places, Lu. Suppose each church undertook to clear away one saloon, what then?

I am a temperance boy. I hope by the time I am twenty-one there will be no saloons left to vote out.

Buffalo, N. Y. EARL WAYLAND MYERS.

They'll be voted out, then, I'm sure.

SOFT-SHELLED NUTS.

266.

CONVERTED DRINKS.

[Example. Change from gin to tea in three moves. Answer. Gin, tin, ten, tea. One letter only can be changed at each move.]

1. Change wine to milk in three moves.
2. Change cider to water in three moves.
3. Change rum to pop in four moves.
4. Change beer to soda in nine moves. J. A. S.

267.

PI.

Cterid ym ftoospest yb yth rodw,
Dna ekma ym haret erecins;
Elt ins aevh on nionmido, Lord,
Tub eekp ym cseiecnnoc realc.

ETHEL PEIRCE.

Send all replies and *original* puzzles to Puzzle Editor THE UNION SIGNAL, the Temple, Chicago, Ill.

ANSWERS TO PUZZLES PUBLISHED JANUARY 11.

260.

s t O o p
m o U t h
c a R t s
f a C t s
a c H e s
h o I s t
s a L v e
t i D e s
b i R d s
s k E i n
l a N c e

OUR CHILDREN.

Correct answers: Warren L. Babcock; Jennie S. Wallace; Wilbur Hall.

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But be not unequally yoked with unbelievers; for what fellowship hath righteousness with unrighteousness? And what communication hath light with darkness?—II Cor. 6:14.

A NEW "ARGUMENT" FOR LIQUOR.

So far as we know, not the most unprincipled dealer in intoxicating liquor, not the most rabid supporter of the traffic, has presumed heretofore to place the responsibility of this "necessary evil" upon the Creator of the universe. It remains for a Christian minister, from a Christian pulpit, to make the startling statement that "God made liquor and designed it for the use of man!"

In a recent sermon on the "Social Vices," which drew to his church an overflowing audience, a New York clergyman, according to the associated press, stood forth as a public defender of the drink habit, declaring his belief that a moderate use of liquor was "proper, legitimate and right." The trinity of evils which, he says, are dragging men down to hell are the "abuse of liquor, gambling and lust," and, with the sophistry characteristic of "temperate" liquor advocates, he essays to draw the line between the rightness of drinking and the sin of drunkenness.

In view of the fact, abundantly proven, that use is inseparable from abuse (and the few exceptions only prove the rule) it is evident to all who are not already caught in the toils of the enslaver that the first in the trinity of vices is, not the *abuse*, but the *use* of liquor. From the standpoint of that gospel, which the reverend gentleman in question professes to preach, the drink business is no more legitimate or right than the business of gambling or prostitution. And yet he would defend the one, and pronounce as utterly undefendable the other two.

"As a minister of God," he declares, "I do solemnly aver that if I could, with my knowledge of human nature, I would not close the saloons of this city and deprive the honest and industrious working man of his pot of beer." Now, given the saloon, and the evils of gambling and prostitution, with all the concomitants of this hell-born trinity, inevitably follow. This is not merely a prohibition "calamity howl." The municipal officers of New York, or of any other large city, will testify to the truth of the statement.

Even if there were a "proper use" of intoxicating beverages, it is the business of the saloon-keeper to turn use into abuse. He pays for the privilege of turning drinkers into drunkards. He has a legal right to make of the "honest, industrious working man," a sot and a criminal. Like other tradesmen, he offers all kinds of inducements to people to spend their money in buying the commodity he has to sell, and, by fair means and foul, he endeavors to create a demand for his particular line of goods.

No man, whether he be minister or laymen, is loyal to the church of God when he upholds, by voice or by vote, that "organized expression of Satan's kingdom on earth" —the licensed saloon.

This New York clergyman deplores the "destruction of thousands of virtuous women every year, by fiendish men," yet "he would not if he could" abolish that which breeds more lust and produces more fiendish men than any other one agency. He arraigns the city officials for not closing the gambling dens and prohibiting the second evil in the trinity, yet he would continue to extend legal protection to an institution which makes the first evil—the "abuse of liquor"—a foregone conclusion. If prohibition of the liquor traffic is, as he affirms, "mere moonshine," what reason has he for thinking that prohibition of the other two evils is anything more practical and substantial?

By his own confession this reverend apologist of the saloon is not a total abstainer, and his utterances upon this occasion simply go to prove that even a moderate use of intoxicants is apt to be productive of queer fancies and dangerous fallacies in the mind of even a minister of God. It is a well-known fact that the brain is one of the first organs to be attacked by alcohol. The perceptive faculty is beclouded, the reason dethroned and the moderate drinker never knows the exact moment when the sceptre passes into the hand of the arch-deceiver. In fact such is the deceptive nature of strong drink that he often imagines the intellect to be stimulated and sharpened by a "proper and legitimate" use of the wine when it is red, when it moveth itself aright. Surely no man, especially no teacher of men, would in a normal condition of mind dare accuse the Almighty of manufacturing intoxicating liquor! The most charitable construction, therefore, to be placed upon this glaringly false interpretation of the divine intelligence is that it was inspired by the evil, mocking spirit which resides in the wine-bottle itself. If it is possible that any one on sober second thought is ready to maintain that God made liquor and designed it for the use of man, we should be glad to know what they have to offer in proof of such statement. Even the liquor papers call the reverend gentleman's statements "bold."

HELPFUL HINTS FOR PUBLIC SPEAKING.

Lady Henry Somerset gave an off-hand talk to the school of methods, held in Memorial Hall, London, November 15 and 16, 1893, on the subject of public speaking. A large number of women desirous to know more of the methods of the white ribbon movement gathered during these two days. A model local union was held which caused much amusement as well as afforded much instruction. All the details of a local meeting were worked out in a sort of dramatic form or object lesson. The speech by Lady Henry to which we have referred was, however, the best feature of the meeting.

It would be impossible to reproduce the address because Lady Henry has a remarkable gift of mimiery, and her inimitable fashion of "suiting the action to the word" lent to her words their final charm; but the points she made were first, public speaking—what it is, what it is not. For instance, it is not a dilly-dally sort of talking, it is not a hash of anecdotes warmed over, it is not an appeal to the sympathies alone, but every speech must have as its nucleus good, hard-headed common sense principles and arguments; there must be no haphazard preparation. There is no royal road to success with the public; they know very well when a speaker has given them beaten instead of crude oil, polished instead of rough diamonds. They are bound to respect the speaker who has carefully considered what she has to say and who has respected them enough to make conscientious preparation. The embroidery of rhetoric and the illumination of picturesque style and illustrative examples are not only desirable but essential in a speech; although it is to be remembered that the whole gospel of public speaking has long ago been stated in the pungent phrase, "have something to say and say it." Begin at once, and when you have finished, do not stand upon the order of your going, but go at once; that is, to use the old-fashioned phrase, "take a seat and sit down." In telling an anecdote get about it directly and go through it in clear-cut but concise language.

Here Lady Henry illustrated the manner in which she had recently heard an account given of a poor woman who had reformed,—the point of the narration being what sort of medicine she had taken to bring about this result; but the good woman who was giving the account had so much to say about "we took a carriage, and we went here; we took an omnibus and we went there; we sat down, we rose up, the woman cried—I comforted her, etc.," that the gavel fell and the speaker had to stop before she had given any intimation of what the medicine was or where it could be obtained, and to this day the audience knows nothing whatever except a sort of inventory of the cabs taken and the streets traversed by the good woman and her patient.

A few well authenticated, recent and telling statistics are always helpful in any speech that refers to the social problems of our time. These figures can be obtained by writing to the most trustworthy specialist in the different lines the speaker wishes to take up. Lady Henry insisted that although her hearers might consider that she had laid out a good deal of work for them as speakers, there was no need for discouragement; women had a remarkable fluency, as everybody knew; and in proportion to their education much wider and more vivid vocabularies than men. The vehicle of speech—if one might use the term —was with them at once attractive and available. What they must look to was to put passengers worthy the carrying within those vehicles, *i. e.*, as words are called the "chariots of ideas," they must be well freighted by knowledge and research. She believed the platform of the future would show fully as many successful women advocates and pleaders as men. It was an old and faithful saying that practice alone makes perfect. The courage that we have in speaking is the same they had at Waterloo—to use the phrase of a great soldier there, "It was the courage of having done the thing,"—that is of discipline, hardihood, success. The only way to begin is just to begin. Perhaps there is no stronger analogy than that between speaking and learning to swim; you must speak and speak a great deal if you would be a speaker, and if you speak a great deal and speak to the purpose, nothing can prevent you from becoming a speaker of whom the public will speak well.

Now as to manner,—first of all let there be complete composure; this is restful to the audience. If you are not first of all "at home" with them, they can never be at home with you. When you have carefully meditated your line of argument, determined where you will put in your illustrations and have prepared your peroration with especial care, come forward gently, modestly, but with the air of one who does not know the name of trepidation, stand firmly on both feet, do not indulge in gesture at the first, and do not overdo your gestures at the last; let them be unstudied; the natural outgrowth of your thought. Rehearse your speech before good friends or that good friend, a mirror, and see if you are awkward in attitude or motion, or redundant in gesticulation. Nervousness is apt to lead one to throw out the arms wildly, and this is ruinous to the effect. Pitch your voice on a key well down the octave; make sure that it comes from your chest and not your throat. Practice in private with your hand on your chest so as to be sure and drill yourself into the habit of deep and pleasant tones. Choose the person farthest from you and make sure he has heard you. His expression and attitude will soon reveal this. It is desirable that you should "point out," as journalists never tire of saying, the lines that you desire to impress upon your audience; but do not point with the index finger. I know a celebrated lady speaker who not only points squarely in the face of her audience with the right hand, but takes hold of the wrist with the left hand, thus symbolizing an actual effort at trepanning an idea into their heads. To my mind, gestures should be rather suggestive than pointed. Avoid the handkerchief habit; some of our best speakers seem obliged to take up their handkerchiefs—(this was illustrated in a variety of ways)—about every other minute. Both men and women fall into this wearisome habit. I do not say that one should never use the handkerchief, but on this subject try to "reduce to an irreducible minimum," to say the least.

Miss Ackermann tells a droll story of a chairman who, not having prepared his peroration with sufficient care, was left with lifted hands before his audience repeating over and over again, with brandishing gesture toward the sky, "the milky way—behold the milky way." Moral: let there be no half-way work about the memorizing of your climaxes, but do not memorize other parts of your address.

The speaker strongly urged upon her co-workers the importance of not wearing headgear when on the platform. She said that when she spoke recently in Wales a note was sent her by some, no doubt, excellent woman, requesting her to "consider what the Bible says about

women with uncovered heads." "I know," she admitted, "that it says women must keep their heads covered, 'because of the angels' (which I learn on high ecclesiastical authority means the deacons), and probably in the early days of the Christian church, when among the surrounding heathen, women participated with men in the temple in exercises that cannot here be named, it was doubtless necessary for the apostle to make a rule that should save Christian women from the implication of uncovering their heads in the presence of men, a proceeding so unexampled that it might prove to be a most harmful temptation to their brethren; but no such rule has weight with women in the church to-day, when the gospel has brought about conditions in the world around us so vastly exalted above any that existed in the first century. Hence I am convinced that the rule relating to the covering of their heads by women in the public audience has no more application than that other rule laid down by St. Paul, which forbade the use of 'meats offered to idols.' The laws of health are as sacred as any other laws of God. Why do men uncover their heads when in the house and on the platform? Because it is more natural. Who knows but that the freer circulation of the blood throughout the heads of men in all these centuries, when women's heads have been burdened and constricted, has had much to do with the greater intellectual growth of men as a class? For my part, I think that every woman who modestly comes forward on a platform with her bonnet off has helped forward the total of human happiness and well-being, and I am glad to believe that she has also made fully as pleasant an impression on her audience, and that is an item not to be despised either by men or women in their relations with the public. It was once thought hardly modest for a woman to show her ear, and the dressing of the hair was arranged so that this beautiful member was completely concealed; but that was a false view and wholly unæsthetic. In like manner we shall yet speak of hooded, bonneted and hatted women in public audiences—church, hall and theatre, as links with the subjection and barbarism of the harem."

Lady Henry was requested to furnish her address for publication, but she said she must admit that she had not bestowed upon it the study that she had advocated in it, and that it was simply an off-hand talk to her comrades; but we have thought that some outline of it might be helpful to men as well as women, especially since it comes from one who in a very few years has reached a foremost place among the speakers of Great Britain.

"NO SEX IN CRIME" ENFORCED.

Lincoln, Neb., is thrown into an unwonted agitation by the official letter of its mayor bearing date of January 15. It is in every respect a remarkable production, and we wish there were space in our columns to quote it entire. The following are extracts:

Chief of Police, City of Lincoln:

DEAR SIR:—The agitation of the "social evil" question in this city for the last few months has, in my judgment, developed a condition of public sentiment that will sustain and endorse more vigorous and positive action than has ever been attempted in connection with this question heretofore.

I am in no wise in sympathy with the methods commonly used in dealing with this evil. The monthly fine system, usually applied to women alone, is to all intents and purposes a license system, and I do not believe in municipal co-partnership in crime. The prohibition people claim that this is the case with the liquor business, but that is a law of the state, over which I have no control.

I will, under no circumstances, concur in the custom of fining the women alone, believing that all prostitutes, male and female, should be dealt with exactly alike.

There follow five distinct orders which are to be enforced on and after the first day of March.

1. To notify all persons responsible for the management and control of houses of ill-fame within the city limits, that they must be closed at that time.

2. To notify all known prostitutes that they must leave the city by that date, and that if they refuse to comply they will be arrested and fined each day until they consent to go, or remain in custody.

3. That all male visitors found in such places after the date given will have their names entered on the records of the police office, and free access given to this record to all who may care to see it.

4. That complaints will be filed against all property holders who rent their buildings for such purposes.

5. That, if necessary, an officer shall be stationed at the door of each one of such houses to see that the orders are strictly enforced.

There has been no such vigorous handling of the social evil in our country as the past year has seen, and Mayor Weir deserves the thanks of all lovers of purity for his brave action.

Especially would we call attention to that sentence:

"*I will under no circumstances concur in the custom of fining the women alone, believing that all prostitutes, male and female, should be dealt with exactly alike.*"

Does it not seem as if we were nearing the millennial glory when such words are penned by a man? It is the echo of the title of that wonderful sermon preached in Chicago by Rev. Jenkin Lloyd Jones—"No Sex in Crime"—from which we quote: "Who has ever heard of their finding men in those houses, or, finding them, have they ever given their names to the public? Talk of 'fallen women'! Let it be known before high heaven that for every such a one there stalks somewhere a '*fallen man*.' In the name of justice he should at least be held as equal partner in the transaction."

And when "all the people say 'Amen'" then shall be ushered in the new reign of righteousness—the "white life for two." God bless the Nebraska mayor and give him power commensurate with his courage!

On one ground only do we find cause for fear, and that is that no adequate provision will be made to prevent suffering on the part of these women. The scenes of Pittsburg must not be reënacted. These poor creatures must not be left without a place of shelter or a certainty of food.

If side by side with these five orders there be placed a sixth—that temporary shelter be provided for those who have not been able to leave the city, and a permanent home opened for those who wish to reform, there would be left nothing to desire. We shall have solved the social problem and all our problems as well, when we shall recognize the two-fold truth that there is "no sex in crime," and "no sex in citizenship."

PATRONIZE PROHIBITIONISTS.

We take it for granted that Prohibitionists everywhere are desirous of utilizing all means in their power to promote the interests of the cause which lie so near their hearts, but there seems to be one line of effort which temperance workers have not sufficiently emphasized. A prohibition merchant, writing to the *New York Witness*, calls attention to the fact that Prohibitionists do not "patronize Prohibitionists."

It is his own experience and the experience of temperance business men generally, that "Christian temperance workers do not seem to consider that it might be their duty, reasonably, to patronize the business man who is making sacrifices (from a business point of view) for the cause of prohibition." Now, we doubt not that the most ardent Prohibitionists among us will confess to having been more or less remiss in this respect, but we feel sure that, as has been suggested, it is from want of thought and not from want of heart.

Tradesmen who are avowed Prohibitionists expect to lose the patronage of the liquor element, but the unkindest cut of all comes from those who profess to "support such tradesmen in sentiment, but who give their business support to opposers of the very good they are endeavoring to foster." Business men who have antagonized the anti-temperance people by their attitude on the prohibition question certainly have a right to look for business support to all who are identified with the cause of temperance and prohibition. The "patronage" of the saloon-keeper and his friends goes to the merchant who is "friendly" to the liquor business, never, if they know it, to one who votes and works for its abolishment. We believe that if Prohibitionists were as clannish in business matters as their opponents, if they would, wherever practicable, withdraw their patronage from liquor men—that is, from all merchants who vote with liquor parties—and bestow it upon prohibition tradesmen, our cause would be strengthened, morally and politically, more, perhaps, than we now imagine. THE UNION SIGNAL does not, as a rule, advocate the boycott system, but there are cases in which boycotting is not only excusable but proper, and this is one of them.

It is also clearly a matter in which woman may exert a direct and very practical influence, for in most families the wife and mother does the family shopping and marketing. Outside the active ranks of temperance workers there are thousands of women whose sympathies are with the Prohibitionists, and while, as a class, they are unable to furnish financial support to the movement, they *can* help the cause along very materially by "trading" with the prohibition merchant instead of with the firm whose money helps periodically to provide the wherewith to carry on political campaigns in the interest of the liquor traffic.

One of the resolutions passed at our last annual convention pledges the "moral support" of the W. C. T. U. to the Prohibition party. But we find that after all there is a way by which we may extend not only moral but financial support to the party which is the best embodiment of home protection principles, and that is by supporting the prohibition business man. Let every woman, and especially every housekeeper, who is in her heart a foe to the saloon, do this much toward carrying on this holy war. If she can get an article of good quality and reasonable price at the store of a prohibition merchant, she should show her loyalty to the cause by purchasing it there even if it involve a little inconvenience.

"To let men alone while they suffer no sad pangs, careless whether they have any good joys, is but a meagre leanness of heart which will sing no carols of praise."—*James Vila Blake.*

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The beautiful verse quoted in these columns a few week. ago, beginning,

"There's never a rose in all the world
But makes some green spray sweeter,"

was written by Mrs. Alice Eddy Curtiss, of Detroit, Mich. Five years ago her spirit went to its Maker, but her sweet verses live on and on.

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Monday evening, January 15, was a jubilant date for the Nebraska white-ribboners, who at that time observed the lifting of the debt from the state Temple at Fremont. It was a reception to the members of the union and their friends who had contributed to the building fund. One of the novel decorations was a graceful festoon of the subscription cards, over a thousand in number, which were the veritable silver lining to the cloud of debt which has so long hung over the enterprise. A very happy surprise was the presentation of a fine piano by the traveling men's association which appreciated the value of such a building and the work it 'orwards. Congratulations to the Nebraska workers.

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"For it is the best sweetness of a kindness to be the fruit of thought, of consideration. If it be only a word well considered, it is rich. A small kindness, if it be thought of well and invented cunningly, is a great offering be like a rich benefit."

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Miss Susan B. Anthony has repeatedly expostulated with our "Chieftain" in the years when she insisted on reading and writing all day on the cars and speaking at night. She said it was her custom to have a pillow and throw herself into a state as comatose as possible when on the cars, neither reading nor writing, but sleeping or day-dreaming, and taking the most restful attitude she could. She also said that when she found on arriving at the home in which she was to be entertained that company was invited, she was wont to say to her hostess, "I will do my best to entertain those who have kindly come to see me and give you a poor speech to-night, or I will go now to my room, conserve my forces to the utmost and give you a good speech to-night." Naturally the verdict was always in favor of the speech. By carefully observing these two rules, Miss Anthony has preserved her health and vigor until at seventy-three years of age—if I remember correctly—she is in first-rate condition in every respect and has been this year the central figure among women at the World's Fair, full of her wonted happy hits and arguments, quips and turns, good sense and good will.

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"On my visit to the World's Fair, in the Midway, I think it was," writes a friend, "I saw a cider press in shape like the old-fashioned round wooden pump, and, in some unaccountable way to me the apples were thrown up high above the pump, and then coming down, without one exception, disappeared inside to emerge an instant later from the spout in rich, foaming juice. A tub was conveniently near to receive it. The press itself was fenced around, but just outside was a table upon which was placed glasses of the cider for the passer-by. A little girl attended the same. I was tired and very thirsty, and never in all my 'grown-up life' have I wanted a drink of cider (or apple juice, for it could hardly be called cider), as I did at that time. I opened my mouth to say to my brother a few steps in advance of me, 'Let us have some cider,' when, lo! on my coat I caught a glimpse of the knot of ribbon white, the cost of which was only a fraction of a cent, but its value priceless to me at least, and it 'all my powers engage,' to keep that same ribbon uncontaminated. Conscience said, 'Surely you would not drink cider with that ribbon on?' The tempter said, 'Pull it off and throw it on the ground.' Policy said, 'Yes, and a hundred eyes will see you do it.' The tempter retorted, 'The hundred eyes are looking at something of more importance.' Conscience again said, 'What would your brother and his wife think of your temperance principles if you do this?' And, my dear sisters in the white-ribbon army, conscience won the day, the temptation was removed, and I found I did not want their 'old cider' after all. Stick to your principles whatever the cost, dear co-workers, whatever the discomfort, and we shall surely conquer."

ON DUTY.

NEWS FROM THE FIELD

SOUTHERN CALIFORNIA.

PRIZE BANNER STATE NEWS.

That the Southern California W. C. T. U. has been able to secure one National prize banner and our Y's another, might be considered an additional proof of the wonderful influence of this climate upon growth; at least, we are as yet ignorant of the cause of our acceptable honors.

"Our folks" have waited in vain for some positive advance as a result of the strong temperance resolutions passed by the conventional bodies which met in this city. The M. E. church of Southern California conference, after a lengthy preamble which closed with the words: "If the Christian voters of America cannot find such a party (one which the legalized liquor traffic cannot control) it is high time to make one," made this closing resolve: "That we look with suspicion upon every professor of Christianity who refuses to use his political power for the suppression and prohibition of the liquor power."

Scarcely had the ring of those strong words ceased when the county convention of the Y. P. S. C. E. gathered. With a practical temperance man for president, Dr. J. T. Price, naturally the program gave prominence to the subject of temperance. In the presinent's address were these thoughts: "The times are here in which humanity demands that our patriotism rise above partisanship and inspire us to cast our ballots for none but clean, pure, honest men." "We are paying dearly to-day as a nation, both in money and lives, for our thoughtlessness and selfishness at the ballot box." He recommended a union of all young people's church societies, temperance organizations, the Y. M. C. A. and the Salvation Army to "close the open saloon," the distribution of temperance literature once a month in every home in the county, and the holding of Demorest and Cooper medal contests. These recommendations, as also that of systematic giving, were adopted.

The Woman's Parliament passed a resolution to use their influence and endeavors to have only good men put into office, and if that body of bright, brainy women, more than two hundred in number, will so do, the way of the politician will be hard. Few gatherings in this future capital have contained so large a representation of America's highest womanhood as that of the Parliament. The papers read during the session covered a wide range of subjects, and a wider one of thought and research, yet both from the platform and floor the voice of the white-ribbon fanatic (!) was heard.

At our last state convention Mrs. Emma Cash was elected state organizer, and owing to the summer's heat and consequent necessary rest, was not expected to begin her labors until fall. During September she visited in Los Angeles county, and formed a new union at Burbank, which now has a flourishing Loyal Temperance Legion. Riverside county was then entered. This county was formed last summer from portions of San Bernardino and San Diego counties, because of a strife among the politicians. Our hosts deemed it best to divide also, and thus a ninth county was added to our Southern California union. Ever on the alert, our comrades improved the opportunity to capture the new territory for prohibition, and were successful.

Accompanied by the county president, Mrs. E. J. Davis, Mrs. Cash made a thorough tour of the county, every town being visited, and the results were large, attentive audiences everywhere, one hundred and ten active and ninety-one honorary members secured, and four new unions—at Banning, Murrietta, Moreno and Perris—besides arousing much interest in juvenile work. To the local workers much praise is due for their preparations for the meetings, which with the wise plans laid and executed by the county president, effected so desirable a result.

The trip culminated in holding at Riverside the first county convention which represented twelve unions "all working to hold and enforce the prohibition ordinance." A paper on "Franchise" and another on the "Prohibition Ordinance" were especially good. A year's work was planned and the state union invited to hold its next annual convention for the first time in a prohibition county—at Riverside.

From thence Mrs. Cash went to Santa Barbara county, where long distances between appointments, travel over rough, mountainous roads, and sometimes with drunken stage drivers, gave variety as also much weariness to the trip. At one town of six houses she found only one woman who expected to be a permanent resident, and when urged to form herself into a W. C. T. U. she promised to try to keep out the saloons, anyway. Addresses were given at Garey, Lompoc, Los Alamos, Los Olivos, Ballard, Santa Ynez and Santa Maria, and forty-five active and twenty-nine honorary members added to the ranks.

Most of December was spent by Mrs. Cash in San Luis Obispo county, where a few women with undaunted courage hold up the temperance banner. In one city of three thousand inhabitants there are eighty places where liquor is sold, sixty of them being saloons, and but one grocery and one dry-goods store where it is not sold. Yet our comrades are bravely holding on.

Our state superintendent of evangelistic work, Mrs. Anna Breese Southwick, has been in active work for two months, conducting successful services under the auspices of the local unions at Azusa, Glendora and West Los Angeles—usually spending two weeks in a place. Pastors of many denominations have given their presence and assistance in the meetings and both pastors and people have been led into the light of the higher Christian life.

Under the evangelistic department the railroad work in Los Angeles is conducted; meetings being held in the shops every Tuesday noon, and our members often assisted by others interested in mission work.

A renewed interest is shown in Y and juvenile work and our young people are proving themselves practical workers. One fact is to be deplored, and I suppose our experience is not an exceptional one—and that is that the Loyal Temperance Legions seldom continue to exist after the first year without reorganization, and that means a different company of children and a recommencement of the work. One L. T. L. has successfully solved this problem by offering silver and gold badges as prizes for regular attendance—the silver for one year and the gold for two—and this year I believe they have two silver and four gold badges to award.

Mrs. Ellen A. Blair, National chalk talker, is now a resident of Los Angeles, and has addressed unions, Legions and Sunday-school conventions in this part of the state.

Mrs. Abbie L. Button, of Colton, formerly president of San Bernardino county W. C. T. U., has returned after a year's absence in Illinois, and the music of Marching Songs is again heard in Colton. We are glad we did not lose that Button, as we feared we would when she left us.

Some months ago the union at San Fernando discontinued its gospel temperance meetings as a series of temperance meetings were begun by the Law and Order League, and one Sabbath each month has since been given wholly to temperance. Union services are held in the morning in one of the churches with sermon by a pastor; afternoon service in a church with a number of speakers, and in the evening a mass-meeting is held in a hall with addresses by one or more prominent speakers from other cities. The object is to rid the town of saloons by increasing the sentiment against them. So successful and comparatively inexpensive have the series been that the leaders are encouraged to operate the plan in other towns, hoping soon to spread the work throughout the entire county.

It is pleasant to notice the change of sentiment regarding woman suffrage as demonstrated by the hearty applause given the speakers at the celebration of Colorado's victory by the suffrage society of Los Angeles. With one exception the gentlemen appeared before the audience with manuscript in hand; the ladies without. By invitation, our state president, Mrs. Mary E. Garbutt, replied to the question, "Shall California fall into line?" She not only gave a decided affirmative answer, but urged that our efforts be expended in securing a constitutional amendment in favor of equal suffrage.

If our mothers had only chosen some other date than December 23 for Crusade day it would have been much easier to have made the anniversary celebration a success. More than usual interest has been shown this year by most of our unions, even the new ones. The Central at Los Angeles had the pleasure of hearing from five original Crusaders at their meetings, and the reminiscences were most interesting.

GABRELLA T. STICKNEY,
State Reporter, Temperance Temple, Los Angeles.

FLORIDA.

WINTER DAYS

here are not the "saddest," but the gladdest, of all the year; for golden sunshine floods the land, and our wandering white-ribboners have come home. They have been away to the great Fair—to the wonderful World's and National W. C. T. U. Conventions, and we few who stayed at home only "held the fort" until their return.

Our local president, Mrs. Lillian S. Wells, came back full of the idea of opening the winter's campaign with parlor meetings as a possible means of reviving waning interest in members and awakening the same in others. Accordingly, invitations were quietly given for a meeting in the parlors of a member, to hear and talk about woman's work as seen at the Fair, and woman's part in the great reforms of this wonderful age.

About thirty of Tampa's best women were there. Miss Mary Taylor, who is always wide awake, and had spent months at the Fair, treated the company to a feast of riches garnered there. Mrs. Wells also told us of noted women she had seen and heard, and very deftly wove in W. C. T. U. teachings and modes of work. Questions were asked and intelligently answered. Light refreshments were served. The interested ladies enthusiastically voted for another meeting the following week, since which eight meetings have been held in as many homes. At one or two busy fingers hemmed towels or darned socks for use in hospital or children's home, while appropriate selections were read and freely discussed. Finding the children's home in need of help, in a meeting previous to Christmas week a plan was proposed to solicit donations of the citizens, and hold an all day fair for the Home. One hundred and thirty-six dollars and sixty cents was placed as the result at the disposal of the grateful matron of the Home. This was accomplished on Crusade Day.

A few blocks away a little band of earnest women were holding a prayer and praise meeting, carrying out as nearly as possible the order of the day as given in Crusade number of THE UNION SIGNAL. We were aided by a number of friends—ministers who spoke for an half hour and offered prayer in behalf of work and workers. Miss Lawrence, superintendent of work among colored people, spoke pathetically of the need of temperance teaching among those people, and their eagerness to be taught. Mrs. Wells presided and with her usual tact, spoke the right word in the right place, gracefully and effectively filling in the "gaps."

The rarest treat of all was the talk of a genuine Crusader, Mrs. Louisa Thomas, who has but lately become a resident of our fair city. She gave her experience in leading a band of Crusaders in Dayton, Ohio, where the movement was almost simultaneous with that at Hillsboro. Supplementing Mrs. Thomas' story, the writer gave some personal reminiscences of Mother Thompson and of the old Crusade town, her girlhood home. Each hour of the day the church bell rang and silent prayer on faith's white wings was borne to heaven. The good that came of that meeting, we realized in the stronger purpose of heart; the greater courage to go forth and battle for God and humanity. Three new members were added.

A lengthy account of the spirited annual convention of Volusia county W. C. T. U. has just reached me. It was held in Ormond and welcomed by large and deeply interested audiences. Mrs. E. A. Hill, president of both state and county unions, presided. Addresses of welcome were given by local union, city and church. The response was hearty and eloquent. The convention was visited by a delegation of some forty young colored people, representing a gathering of Loyal Temperance Legions, the first convention of the kind ever held, it is said. The president's annual address was warmly received and heartily applauded.

Reports were read from various committees. Mrs. Clark, on temperance in the Sunday-school, showed that there was much improvement for the "better" within the past year. Mrs. Hamilton reported the organization of many L. T. L's among the colored people, showing a large and increasing membership. The president commended the work done by this faithful superintendent, adding "that these men are voters, and as they help make laws for all of us, they must be assisted and educated by the white people for their own defense. But the question of how best to do it must be very carefully considered."

Mrs. Hill hoped that each union would carefully and prayerfully consider the question as to whether the W. C. T. U. societies among colored women, several of which have been organized by white workers, shall be admitted as auxiliaries to the state union or remain independent. The matter will be brought up in convention next month. Mrs. Palmer read a report on social purity. Mrs. Arnold, of Daytona, read an able paper, in which she considered many evils existing in society and politics, and sharply analyzed some of the causes producing laxity and inefficiency.

Mr. Scammell expressed it as his opinion that the only way to reach the actual enforcement of any prohibitory enactments in any town under municipal government was the election of good mayors and sheriffs. The influence and backing of such officials as standing behind the laws would avail much.

A free debate upon the resolution that "the temperance cause in this country is in more danger from the indifference of good men than from the aggressive action of bad men," resulted in a vote in favor of the resolution. Among the good resolutions was one protesting against the prize fight, proposed to be held in our state, and another pledging aid to our superintendent of work among colored people. The convention was marked throughout by a spirit of sweetness and unity. "God be with you" closed the meeting, while the women clasped hands and vowed renewed consecration to the work.

SALLIE J. GLENN,
State Reporter, Tampa.

IOWA ITEMS.

No doubt Crusade Day was observed by many unions in the state, but only five have reported to me.

Burlington union held its meeting on January 7; there was a full house and a fine program, the audience manifesting their enjoyment of the exercises by a generous collection.

Creston, Middletown, Toledo and Fayette had profitable meetings on this day.

Fayette is favored in the advent of a brave worker, Miss Urch, the new preceptress of Upper Iowa University, who is making her influence felt by securing more temperance works for the college library, and by organizing a society of Y's.

A beautiful paper called *The White Ribbon Banner* has been sent me. This is ably edited and managed by the executive committee of Creston union. This enterprising union has a blessed way of visiting outlying districts,

Royal Baking Powder
Absolutely Pure
A cream of tartar baking powder. Highest of all in leavening strength.—*Latest United States Government Food Report.*
Royal Baking Powder Co.,
106 Wall St., N. Y.

Awarded
Highest Honors—World's Fair.
DR. PRICE'S CREAM BAKING POWDER
MOST PERFECT MADE.
A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

explaining our God-given work and organizing willing women into local unions. Here is a shining example worthy of imitation all over the world. This union has sent its third box of clothing to Mother Benedict at Decorah, to aid her in rescuing unfortunate girls and their little ones from lives of shame.

Des Moines county union held its semi-annual convention in Danville. This was the best and the most largely attended of any held within the past five years. Mrs. McMakin, of Middletown, spoke on "The Needs of our Work," the greatest of which she declared to be the votes of Christian men. There are a good many "Brudder Barkises" in Iowa just now, who in view of their past manly record, would be compelled to hang their heads in shame if confronted with the question: "Which way is your musket a-pintin' *to-day?*"

Mrs. J. W. Seymour spoke strongly for social purity, denouncing the vile talk indulged in many country stores and barber shops. Mrs. Dunham has modestly written me that she spoke on "The Economics of Prohibition," while another correspondent enthusiastically declares that she gave a "magnificent address." Miss Belle Mix, state corresponding secretary, talked cheerily on "Our Encouragements."

The county pledged another $100 for the Temple, to be raised by January 1, 1894.

Oelwein union, under the inspiring influence of Col. C. J. Holt, of Illinois, has commenced a raid upon thirteen saloons in that place. The W. C. T. U. visited the saloons and invited the proprietors out to Col. Holt's meetings. They petitioned the mayor and city council to close these places, and their petition was laid on the table; they then proceeded to serve upon each of the saloon-keepers an informal notice to give up their law-defying business. These "knights of the white apron" were loud in their threats against Col. Holt if he continued his meetings, but he, nothing daunted, calmly announced that the subject at his next meeting would be, "Why Holt didn't ride on a rail." The women declare that the saloons shall now go, if they have to carry the matter up to the Supreme Court of the United States, and it costs the county a million of dollars.

The beloved editor of our *Iowa Signal*, having suffered long weeks of serious illness because of over work, many unions and individual friends took it upon themselves to surprise her with a Christmas present amounting to over two hundred dollars in cash, which she says was "a 'tonic' so strong that it completely deprived her of words."

Three petitions to our general assembly now in session at Des Moines are being circulated by the W. C. T. U., one is for franchise for women, one for better protection of women, and one forbidding the use of tobacco in any of its forms by minors.

Petitions against the modification, or repeal, of our prohibitory law are also being circulated, and are readily signed by the very men who voted for the present governor of this state who, as is well known, is a license man. The odious Gatch bill which was presented to the assembly two years ago has again been presented, and according to all appearances it will be adopted. Still, I positively affirm and will steadfastly maintain that a majority of the people of Iowa are opposed to the return of the legalized saloon. But the politicians stand pledged to bring it back, and have deluded many into believing that the thirteenth plank in the Republican platform was a temperance measure, but they "can't fool all the people all the time."

Mrs. Anna M. Palmer has been doing good work in the state for the past three months. She gives the month of February to Nebraska.

CLARA P. WHITE,
State Reporter, Volga,

NEW YORK STATE NEWS.

ANOTHER YEAR.

Having entered upon another year, our state is "girding on the armor" again and preparing for the fray. We look back upon our recent state convention as having been one of the best ever held, and we look *forward* to the accomplishment of good work during the coming year.

In reporting the state meeting I failed to mention one very important fact. On the day preceding our convention, the Loyal Temperance Legion was made

A STATE ORGANIZATION

with officers, constitution and all that is necessary for a permanent organization, its membership fee to be twenty-five cents. Of this, five cents shall go to the state W. C. T. U. and five cents to the National. Plans of work were discussed and mottoes adopted, the motto for 1893 being "No compromise for the Empire state." The Loyal Temperance Legion was represented in the state convention for the first time, by "a very own delegate," having paid dues on one thousand members. A class of graduates was presented to us on Tuesday, and Chautauqua county received a banner for having the largest number of graduates during the year. Our L. T. L., under the efficient leadership of the state superintendent, Mrs. H. A. Metcalf, has been making history and we can hear these youthful soldiers saying:

"True and faithful we will be
Until our land from rum is free."

Just a week previous to our state convention,

CAYUGA COUNTY

held its annual meeting at Union Springs. It was my good fortune to be present for both days and the reports given proved that this county is very much alive to the needs of the work. Several visitors were there from other counties, each one adding to the interest of the occasion. Mrs. Nellie Hutchinson, president of Tioga county, gave an interesting address in the evening. Several clergymen were at the evening session, and each one spoke briefly on some phase of the temperance question. The officers were all reëlected on the informal ballot, and everything worked most harmoniously for good.

The annual meeting of

SCHUYLER COUNTY

was held at Reading Centre, with every union represented. A new union has been organized at Catherine, making seven in the county with a membership of one hundred and twenty-two.

The union at Reading Centre has held three medal contests, and distributed much literature.

The president of Havana union has been elected a member of the board of education of that town.

Tyrone union has aided materially in the election of a no-license commissioner and is very active in many ways. Entertainments have been held and means raised to carry on their local work, and temperance sermons secured occasionally through their efforts. The superintendents of departments gave excellent reports, and all felt encouraged by the success of the past year, and eager for the future.

LIVINGSTONE COUNTY

met at Livonia for its annual gathering. Mrs. Mary J. Weaver, of Batavia, was present and was most helpful during the day, beside giving the evening address. Encouraging reports were given and an exceptionally fine program was well carried out. Each paper read showed a thorough knowledge of the subject presented. Livingstone county, with Mrs. H. M. Freeman at the head, has reason to rejoice over the good work done by the Woman's Christian Temperance Union.

GENESEE COUNTY CONVENTION

was held at Oakfield, and was well attended. The first day, "Forty minutes with the Y's," proved to be not only pleasant but profitable. Miss Ida Clothier, National organizer, was present and gave a very earnest talk. In the evening Rev. Anna Shaw gave one of her best lectures, which was most thoroughly enjoyed.

Several papers enlivened the convention, and a discussion, or rather a debate, was one of the best things on the program. The subject under debate was:

"*Resolved*, That by taking up the various departments of work the W. C. T. U. has accomplished more good than it could have done by adhering to a direct crusade against the saloon."

Mrs. Daniels, of Stafford, took the affirmative and Mrs. Stevens, of Bergen, the negative. The latter, though arguing contrary to her belief, almost convinced her hearers that she was right. The law on voting for school commissioner was read, and nearly every woman signified her intention of voting.

WARREN COUNTY W. C. T. U.

held its annual meeting at Bolton. Seven unions were represented and excellent reports of all were given. There is but one Y in the county, but it is a busy one. In relief work, over six hundred garments have been given out by them during the past year. The L. T. L. has increased in membership, and has had an awakening in interest as well.

The evening session consisted of a program prepared by the Bolton union which included two fine selections by Mrs. Long, of Glens Falls.

CATTARAUGUS COUNTY

met at Salamanca. Sixty-two delegates answered to roll-call and a lively interest was manifested throughout. Mrs. Mary T. Lathrap gave the address of the first evening to a "packed" house. The second evening was devoted to a gold medal contest, and a fee of ten cents was charged at the door. The receipts were thirty-two dollars.

Miss Van Rensselaer, candidate for school commissioner, was present and spoke on the school question. Fair work and franchise are the departments which are taking the lead in the county.

Portville union has completed its temperance temple and Col. George W. Bain was present at the dedication, giving an address and at the close raising two hundred and fifty dollars. Mr. Bain lectured in the temple the following evening, and as usual to a crowded house. Miss Claire L. Darte, of Delevan, and Miss Torrey, of Eldred, sang solos very acceptably.

The

ANNUAL MEETING OF COLUMBIA COUNTY

was held at Canaan Four Corners, and most of the time was given to reports and routine work. As in many other counties, so in this, the department of franchise seems most important, and a discussion on the subject was made very interesting, and was full of suggestions and timely bits of advice.

The officers were all reëlected and after the election the county president, Mrs. Marcia C. Powell, was surprised by a gift of a set of W. C. T. U. souvenir spoons from the county union. Mrs. Powell is now filling the ninth year as president.

In the evening, Rev. V. E. Tomlinson gave a most forcible and telling address, his subject being, "An enemy hath done this." The convention was a success in every way and at the close all felt more ready than ever before to do all possible to aid the work.

Schenectady county held

ITS FIFTH ANNUAL MEETING

at Duanesburg, and met with a most cordial reception from the people of that vicinity. Each union sent its full number of delegates and the reports from all departments showed an advance since last year. Medal contests have been given by every union, and they find them profitable, both financially and educationally. The Y's are energetic and growing. A fine paper on suffrage was read by Mrs. Hallenbeck, of Glenville. The county officers were all reëlected. A parliamentary drill was one of the best things on the program. Miss Cheney, of Jamestown, gave an excellent address in the evening.

The

QUARTERLY MEETING OF KINGS COUNTY,

called to consider the best methods of conducting the winter's campaign, was held in the Fleet Street M. E. church, Brooklyn. Plans were discussed and admirable papers were read, bearing upon the department work. These were followed by discussions and the outcome of this gathering no doubt will be a good, systematic winter's work. A new union has been formed with fifteen members, with Mrs. Harriet S. Pritchard as president, and with such a president, we feel assured of a successful union.

THE EIGHTH ANNUAL GATHERING

of Chemung county was held in Lake Street Presbyterian church, Elmira, and was opened promptly on time by the president, Mrs. Stoddard. After the devotional exercises the president spoke briefly concerning the work. Among the many good things on the program was an address on "Wines of the Bible" and a paper on total abstinence.

The executive meeting was characteristic of Chemung county workers—earnest, hopeful, progressive. Eighteen departments of work are taken up for the coming year. The pastor of the church, Rev. A. F. De Camp, gave the evening address, which was most acceptable. He laid great stress upon training the children.

Steuben county reports

A VERY ENTHUSIASTIC MEETING

at Campbell. The roll-call showed all officers in their places, and a goodly representation from the local unions. Two minute reports of locals brought to the surface much of interest in the variety of work accomplished and methods used in carrying out the lines of such work. The annual address of the president was full of loving cheer and counsel, and contained many valuable recommendations.

Two most excellent papers were read—one by Mrs. C. M. Case, of Bath, on "The Effects of the Saloon upon the Soldiers' Life," the other by Mrs. Smith, of Hornellsville, "Will it Pay?"

One evening was given to the Y's, and was well filled. The second evening all listened with pleasure to an address by Miss Lotta Cheney, of Jamestown.

The county voted a contribution toward state headquarters, and also made its president a life member of the state.

ITEMS.

Long Eddy W. C. T. U. in Sullivan county gave a supper to its members, their husbands, and the honorary members, at the home of the president, Mrs. M. M. McKoon, who is also county president. Several toasts were given and responded to by members or honoraries. The toasts were, "Total Abstinence," "The Ballot for Women—why I Believe in it," "Our Honorary Members," "Our Duty to the Children," "The W. C. T. U., the Society to which *all* Women should Belong," the last named being responded to

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Are made in A VARIETY OF SHAPES—to fit SHORT, MEDIUM, and LONG Waists.

by Mrs. McKoon. Music and conversation filled up the remainder of the evening. This little feast revived the union wonderfully, and brought the members all out to the next regular meeting. Five new members were gained.

Brant W. C. T. U., of Erie county, reports having done much good work in the line of department work, gospel temperance meetings, sermons by the pastors, free temperance lectures, and assisting in work among the Cattaraugus Indians. They sent a man to the drink cure, and he has returned to his home and business cured. This was the means of another man going. The union also gave a white ribbon tea, inviting the husbands. A subject was given out for discussion in which all took part, and this was found to be an excellent way of interesting the "brethren."

Kings county W. C. T. U. rejoices in having sent 12,000 signatures to the great World's Petition.

On Sunday, October 15, the W. C. T. U. of Sodus, Wayne county, conducted the only religious service held in the village on that day, all the ministers being out of town.

Several new unions have been organized since our state convention.

FRANCES W. GRAHAM,
State Reporter, Lockport.

VERMONT.

WORK IN THE GREEN MOUNTAIN STATE.

"If with readier ear thou heedest,
What the Inward Teacher saith,
Listening with a willing spirit
And a childlike faith —

"Thou may'st live to bless the giver,
Who, himself but frail and weak,
Would at least the highest welfare
Of another seek;

"And his gift, though poor and lonely
It may seem to other eyes,
Yet may prove an angel holy
In a pilgrim's guise."

The home for friendless women in Burlington is a good home, and the inmates appreciate it, and are becoming industrious, cheerful and happy, and some of them have been hopefully converted. The matron is a woman well fitted to hold this position, both by natural ability, and a tried experience. She possesses dignity of manner, tact in management and fervent piety. She told me of the hundreds of girls that had come to the different homes in which she had held the position of matron, not one of them had had a loving, Christian mother. Oh! mothers, those of you who have pure and lovely daughters, think of this. Surrounded as your loved ones are, by all the safeguards and restraints of home-life, and with your love encircling them, how wretched they might have been if placed in different circumstances. Let your hearts go out in sympathy to them, and stretch out your hands for these poor, erring ones, that they may seek and find a purer life.

Windham county is honored in the recent appointment of Mrs. E. A. Kenyon, of Townshend, as National organizer. Mrs. Kenyon has served efficiently in local work. She has been a trusted and faithful worker in the county, both in juvenile work and in the W. C. T. U. Our state, as well as Windham county, rejoices in the ability and consecration which so well qualifies Mrs. Kenyon for her new position.

Orleans county reports good work. Derby Line union is interested in paying for a drinking fountain, which they have placed upon Stanstead Plain and Derby Line. The women of this union are always engaged in some good work. Derby union is interested in working for the Home for Friendless Women in Burlington.

Parlor meetings are held by many of the unions in Orleans county, also gospel temperance meetings.

At the Sabbath-school convention held in Rutland some weeks ago, a paper, entitled, "Sunday-school and Temperance," was prepared and read by Miss Irene Hubbard, of Berlin. The paper was highly commended, not only by individuals, but by the public press.

I will reserve the rest of our work in Vermont for my next letter. We are doing with a will and with united force whatsoever our hands find to do, and in His name we expect to conquer.

MRS. E. S. FARR,
State Reporter, Bristol.

ALABAMA.

A WINTER CONVENTION.

The tenth annual convention of the W. C. T. U. of Alabama was held in Selma, December 1, 2 and 3. The changing of our season for meeting from spring to fall made a space of eighteen months since our last convention; and many of the workers had not seen each other in that time. The state officers and about twenty-five other delegates were present, and many others were with us in spirit who were detained at home on account of the World's Fair and other reasons. Mrs. Mattie L. Spencer presided.

The reports from the officers and superintendents of departments contained words of encouragement and promise, for though the waves of temperance were at high tide in some places and at very low ebb in others, the sea of temperance sentiment covers our state by unions in nearly every county that is not already prohibition.

The treasurer's report showed that more money had been raised for temperance work than in any previous year. The Mercy Home, established in Birmingham is a monument to the indomitable energy and self-sacrificing spirit of the W. C. T. U. women of that city, and we hope in time to adopt the institution as a work of the state union.

The president's annual address was received with marked attention. It began by reviewing briefly the work of the ten years since the state union was organized, glanced at the failures and success of the work, giving plain, practical reasons therefor, and marked out plans and methods for future work, which, if carried out, would place Alabama W. C. T. U. in the front ranks.

Part of the time Mrs. Lide Meriwether, of Tennessee, was our guest, and aided us by her words of experience in our business meetings, besides giving a fine address. We had also with us Miss Clara Baer, of the Sophie Newcomb College, New Orleans, who gave a talk on physical education. Later on the program she gave specimens of her elocutionary abilities in a style out of the ordinary and peculiar to herself.

One of our best services was on Sunday afternoon in a gospel temperance meeting, when we listened to a powerful exposition of the story of Uzzah, by Mrs. A. L. Billheimer, of Birmingham. After this, short talks from "friends of the cause" were requested by the president, and several pastors responded in a way that cheered us wonderfully.

The convention was held in the Y. M. C. A. building, which was tastefully decorated and had such an air of welcome that we felt at home from the first. We were kindly cared for in the lovely homes of Selma, and the entertainment committee treated us royally. One day the whole convention was dined at the new hotel which is the 'pride of Selma, and would be an acquisition to any city.

The officers were reëlected except the recording secretary and treasurer, who were released from faithful service at their own request.

JULIA H. MC BRYDE,
State Cor. Sec'y.

Mobile, Ala.

NEWS IN A NUTSHELL.

FIVE new members have joined the Griffin, Que., W. C T. U., which enjoyed a helpful observance of Crusade Day.

AT La Porte, Ind., the program for Crusade day exercises was followed as nearly as possible and enthusiasm was engendered for future work.

THE New York W. C. T. U. workers heartily commend Rev. H. E. Gurney and Mrs. Ella Gurney, of Clayton, N. Y., who are devoting themselves to active temperance work. Their services are helpful and terms most reasonable.

A GRAND Crusade rally was held at Corvallis, Ore., Sunday afternoon, January 21. Each of the ministers made five minute speeches. The Y's and the Junior Y's followed the "Home Annals" of the W. C. T. U. with annals of their own.

A TRIP to New Jersey was taken not long ago by Mrs. Frances J. Barnes, the Y's General Secretary. She attended the state Y conference at Ocean Grove, organized a new Y of sixteen members at Rahway, spoke for the W. C. T. U. and on the Y. W. C. T. U. anniversary at Florence.

MRS. MARY CLEMENT LEAVITT celebrated her last birthday at Ashland, Ore., where a union of seventeen paying members was formed, and her addresses were highly appreciated. A tea party in her honor was given in the church lecture-room, and among the many decorations were the words, "Red-Letter Day," in red letters upon the wall.

THE W. C. T. U., of Jennings, La., observed Crusade Day in prayer in their several homes, as many were out of health. On Sabbath morning following, temperance services were held in the Congregational and M. E. Churches, and in the evening they had a grand mass-meeting, uniting all denominations. Addresses were very interesting, mostly delivered by ladies. Much credit is due to the Christian Endeavor young people who superintended the singing. The meeting occurred at an opportune time, just previous to the local election, when a stirring of temperance sentiment was needed to keep the saloon from this growing town.

THE free reading room for working boys, under the auspices of the Loyal Legion Temperance society of New York City, is still doing a splendid work, as attested by its annual report just issued. Mrs. Frances J. Barnes remains its president, the young men's and young women's divisions are well officered and efficient, and the record of the year shows that there is no let up in the good work of the organization begun twelve years ago.

KANSAS has been called to part with one of her most faithful and efficient workers. After months of suffering, much of the time of the most acute nature, death came to the relief of Mrs. M. L. Berry, the state W. C. T. U. treasurer, on Saturday, January 13. In her, the sixth district has been called to part with a president beloved. They mourn the loss of an earnest, Christian worker—one whose death will leave a large place to be filled.

Official Communications.

"IMPORTANT REQUESTS."

The few lines published in THE UNION SIGNAL of December 7 have deluged me with names and inquiries; literally from the Atlantic to the Pacific, and from Maine to Florida they have rained in, with quite a few from other countries. Let no one charge white-ribboners with careless reading or lack of interest, neither confine such interest to superintendents alone. I am more gratified than I can express but the impatience is a little harassing, due mostly, I suppose, to "the fear that my name has not been received." My friend, your name came duly to hand but I begin to despair of saying so, on a postal, to each inquirer. You will certainly receive the "suggestions" as soon as they materialize. So many desire them, it would be quite impossible to send them out in written form; they must be printed and this, with divers and sundry other reasons entirely beyond my control, has delayed the "document" and I am not able to say even now just when it will be ready. This I much regret. I begin, too, to suspect that the "helps" will not be so helpful as some seem to desire and expect. No one can teach what she herself does not know, nor can any simple "plan" or "suggestions" impart the coveted knowledge. While we wait, let every superintendent of parliamentary usage familiarize herself with card and manual.

The "plan" will pertain more especially to schools of methods, though special hints will be given to the parliamentary usage department.

The chief trouble is to embrace in two or three columns, what might properly fill a good-sized volume, and this scribe predicts that such a book will yet appear—a department book—with so much of each department helpfully arranged as will enable any white-ribboner who is "apt to teach" to present our departments in or out of schools of methods, so as to interest, instruct and enthuse those who listen. If with this intimation some one does not speedily come to the front, I may possibly "declare my intentions" to try a hand at it myself!

Let me once more call to your remembrance the school of methods manual prepared by our lamented Mary Allen West, and published in 1890 (price twenty-five cents, W. T. P. A.) Aside from individuals, each union should own at least one copy.

A. S. BENJAMIN,
Supt. School of Methods and Parliamentary Usage.

Cor. Secy's Notes.

HERE AND THERE.

Washington being the capitol city of our nation, we rejoice in every successful work of the W. C. T. U., and late news is so cheering we are glad to communicate it to co-laborers everywhere. The exercises of Crusade Day were a delight to all, being of rarely spiritual character. The pastors of the city conducted the services, changing each half hour, and Sabbath evening a meeting was held under the auspices of the union at Garfield Memorial Church, Mrs. Anna Rice, of New York, and Mrs. Griffith, the district president, being the speakers. A reception was held at W. C. T. U. headquarters from two p. m. to ten o'clock on New Year's day, when one thousand friends called, among whom were ministers, congressmen and society generally, all of whom partook of delicious refreshments without wine. From 12 m. to 9:30 gospel services were continuously held in the auditorium seating four hundred, which was packed, and during which more than one hundred professed conversion. Good report of the work of the Y's is also received.

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AGENTS WANTED for MOTHER STEWART'S new book, "THE CRUSADER IN GREAT BRITAIN." Is creating great interest on both sides of the water. Crowded full of humor, fun, pathos and valuable history. Just the book that agents like to handle. Price $1. Address
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H. R. EAGLE & Co., 68 Wabash Ave., Chicago.

Mrs. J. B. Shesler, of Iowa, writes: "My district is looking up. New unions are being organized and old ones revived."

The spirit of a letter just received from Mrs. Julia A. Bidwell, our new superintendent of Sunday-school department, assures of successful prosecution of the work. She inclosed Miss Kimball's weekly calendar of prayer for the same department in the World's W. C. T. U., of which she is superintendent, being a topic and text for each day of the week.

Our sympathy is extended to Mrs. R. J. Trego, National evangelist, who, in the midst of her labors in Colorado, was called to her home in Ohio by the very sudden death of her mother. After laying away her beloved she immediately returned to her work, where, at Fort Collins, blessings still attend her, as souls are born into the kingdom of Christ.

May not the following be suggestive to many unions? In the "Church Calendar" of the Walnut Street Presbyterian church, Philadelphia, we find "Monthly Meeting of Woman's Temperance Committee," and on the card giving the program for four months of the "Woman's Missionary Society" of the same church, we find as a topic, "The Liquor Traffic in Africa," to be given by Mrs. Wm. G. Moorhead, who through faithful, diligent labor, has introduced these innovations.

Thanks to Mrs. E. J. Gray, of Medina, O., who writes: "The new feature of THE UNION SIGNAL, 'Corresponding Secretary's Notes' and 'Treasurer's Corner,' are to me very interesting, and, indeed, meet a long-felt want. It brings us into direct personal relation with our workers at Headquarters, and makes us feel more than ever that 'we belong' to the great fraternity and that our interests are mutual and closely allied."

How wonderfully kin we find ourselves when laboring with the same spirit for the same cause. After reading our last week's column the W. C. T. U. of Taunton, Mass., sent us the "annual report of their union, containing the president's address, who recommends to her constituency" the adoption as a local motto for the year the words of Lowell, "Not failure, but *low aim is crime.*" It is an admirable document throughout, and is followed by the secretary's report, which shows intelligent, systematic prosecution of their work, while the treasurer's report proclaims the generosity of the union, its wise expenditure of funds and a good balance in the treasury.

We are receiving frequent orders for the free literature advertised a few weeks since. We are striving to secure a larger variety that still broader, deeper results may be insured by distribution. Mr. Sho Nemoto, our valued Japanese friend, has translated into English the telegrams and letters exchanged between the friends of Miss Mary Allen West at the time of her death—with many interesting facts—and an account of her funeral services; also a lecture upon citizenship delivered by her in Japan. Through the kindness of Mr. Nemoto, we are able to furnish these at five (5) cents each, which is not a quarter of their cost, the postage alone being three cents.

MARY A. WOODBRIDGE.

Treasurer's Corner.

WHAT THE DIMES ARE DOING.

The question is asked, "Why did our leaders allow the National to get into debt?" One year ago last November no one could have foreseen the coming financial storm. The executive committee planned its work and made its appropriations as usual. Early in the year the confidence of the people in the financial policy of the government began to waver, the papers began to talk of hard times and prophesy worse times coming. The panic was worked up and people began to save their money and hide it away for the rainy day foretold. Gifts and contributions to all philanthropic work fell off. Dues were cut down in almost every state, and the money that the National had the right to expect did not flow into its coffers. But each superintendent had been promised a certain sum, and it must be paid. The salary of the workers, postage and printing bills, rents, etc., all must be met, for they were promises made and could not be broken without dishonor. Believing that these hard times were only temporary and that the clouds would soon lift, money was borrowed, and as far as possible these obligations were met, so that the work should not suffer.

In spite of this many bills of last year ran over into this, and really made the deficit much greater than the eleven hundred dollars reported. There are always large bills for convention expenses that cannot be avoided. Then come the minutes, which are furnished to all applicants for the bare postage, while to all state officials they are sent free of that even. Our postage bill for minutes thus far is $60, and the bill for printing $690. They have a great quantity of matter, and could not be furnished at less expense. I state these facts, my sisters, because this is your work, and because it will show you that generous as your responses have been, there is still great need. I trust those unions that have not yet sent in their dimes will do so, for, believe me, there is still a place for them. Each superintendent should have a remittance this month.

The treasurer was greatly cheered by a donation from Dorchester W. C. T. U. of $8.43, and the writer says: "These donations are a habit of ours—have been for several years, owing to the fact that we were able sometime ago to place the W. C. T. U. on the weekly offering list of one of our churches, the Second Congregational. Do you not wish others had such good habits?" Indeed, we do. Why should not the W. C. T. U. be remembered regularly by the churches as well as educational and missionary societies, for it is both. Let others do likewise.

A letter containing two dimes said: "These are not only dimes but treasures, for they were found in the pocket-book of my dear son, who was taken from us a few weeks since. I could not use any of his money for anything but sacred purposes, but the W. C. T. U. stands for the grandest and best work that is being done to-day for humanity, so these may go."

Mt. Vernon, Ind., union sends $1 and says: "At our last meeting one of our ladies brought a UNION SIGNAL, containing Miss Willard's letter to us all. We had it read and it resulted in a gift of ten cents from every one."

Colorado sends a dime: "The enclosed is a keepsake that has lain contentedly idle for more than twenty years. Miss Willard's appeal was too much for it and now it goes forth to be of some little use in the world. The only regret is that it has no companion to accompany it." This reminds me of Martin Luther who once listened to an urgent appeal for help, when he was absolutely penniless and in his anxiety to give he remembered that he had a beautiful medal of Joachim, elector of Brandenburg, which he highly prized. He went to the drawer where this treasure was kept and said: "What art thou doing here, Joachim? Dost thou not see how idle thou art? Come out and make thyself useful." How many idle Joachims are there hidden away in temperance homes that should be called forth and set to work?

HELEN M. BARKER.

Organizers' Corner.

[It is the desire of the editors of THE UNION SIGNAL that this Corner should serve the National Organizers as a sort of Lecture Bureau, and to that end they are invited to send their calendar of appointments long enough ahead to secure engagements in the territory to which they are called.]

The following is the list of National organizers for the present year, and whether W's or Y's they are *all* accredited public speakers and fully prepared to organize W's, Y's, L. T. L's, or speak to the general public and add to the membership of unions.

For terms and dates address as below:

Mrs. Helen L. Bullock, Elmira, N. Y.
Mrs. L. H. Washington, Port Jervis, N. Y.
Miss Frances E. Griffin, 69 Maple street, Chicago.
Mrs. Mary Bynon Reese, Chautauqua, Wash.
Mrs. Emily Pitt Stevens, 1907 Bush street, San Francisco, Cal.
Mrs. E. A. Blair, 936 Cottage Place, Los Angeles, Cal.
Mrs. Maude L. Green, Manitou Springs, Col.
Mrs. E. Norinne Law, Baraga, Mich.
Miss Belle Kearney, Flora, Miss.
Mrs. Delle H. Cox, Newberg, Ore.
Miss Ida Clothier, Manitou Springs, Col.
Mrs. Henrietta Skelton, 132 McAllister street, San Francisco, Cal.
Miss S. C. Harris, Franklin, Va.
Mrs. F. E. W. Harper, Bainbridge street, Philadelphia, Pa.
Miss Clara Parrish, Paris, Ill.
Miss Carrie Lee Carter, Dexter, Mo.
Miss Frances Ensign, Madison, O.
Mrs. E. A. Kenyon, Townshend, Vt.

I am *en route* in the Upper Peninsula of Michigan. Last Sunday I visited Hancock, lectured in the afternoon at the Y. M. C. A. meeting, and addressed a union temperance meeting in the evening. The union received many new members and started on another year's work.

My appointments for the present are as follows: Escanaba, January 20-24; Ford River, 25-26; Gladstone, 27-29; Rapid River, 30-31; Houghton, February 10-14.

I find this a good time to cause an arrest of thought. A good time to show up the financial side of the liquor traffic. Many have declared to me at recent meetings, "I never saw it in that light before; hereafter I am for prohibition." Yours for victory,

E. NORINNE LAW,

Oak Park, Ill.

NATIONAL TEMPERANCE HOSPITAL AND SANITARIUM.

Conditions of membership in the Hospital Association: Signing of the temperance pledge, payment of $5 membership fee and $1 annually thereafter.

Needs of the Hospital: Members in its Association; Endowment of beds, contributions of money, blankets, towels, etc. (As quilts cannot be used to good advantage on hospital beds, it is better to sell them at home and to send the money thus received.) Acquaintance with its principles and purposes. Urgent invitation is extended to all interested, and especially to all physicians, to visit the institution and make full inquiries in regard to its workings.

A good friend from Minnesota, who gives no clue to her identity save that she is a white-ribboner, writes: "Inclosed please find $20 with which to buy needful things for the sick. May God's blessing be upon the inmates of the hospital."

That such prayers, ascending from many hearts all over the land are being answered is being proven daily. In spite of the hard times the hospital has held its own and paid its bills. Now and then the outlook is threatening, and the treasurer wonders where the next month's rent is coming from; but the money has never failed when most needed, and letters like this strengthen the faith of those who are bearing the responsibilities of this line of our work.

But there is pressing need of more money, that there may be fuller demonstration of our principles. Until more charity patients can be taken it is not possible to reach as full a line of diseases as is desired. That alcohol, as an active medicinal agent is utterly unnecessary, or worse, in cases of surgery, typhoid fever and the like, has been abundantly proved. Its general uselessness or positive injuriousness can be as clearly shown when it is possible to treat a wider range of diseases—such a range as can be secured only by treating those who are unable to pay even the low hospital rates. The furnishing and the endowment of a ward for free patients is the "next thing" on the hospital calendar. Who will help to do it?

The children are taking hold with a will in the furnishing of the Loyal Temperance Legion room. It will contain two beds with full equipment for two child patients. The several items of furnishing have been assigned to the several states, that all may have a definite share in the result. Pennsylvania furnishes the rug for the floor; Massachusetts and New York each a bedstead with mattress; Michigan has already sent the money for her assignment—a pair of blankets—and holds some surplus toward the endowment fund, the next step after the furnishing. Pillow cases are in hand from Delaware and others are promised. Arkansas has sent more than enough for its assignment of towels, and the balance will be held for the endowment fund; other states have nearly enough for their special parts.

Will all those who have money in hand for this purpose, whether state superintendents or not, please send it as soon as possible to the address given below. It is earnestly desired to proceed at once with the furnishing, that the room may be ready by April 1. Send what you have and the rest can come later. In accordance with the rule of the hospital, we do not propose to go in debt, but with what you now have we can probably begin the work. The room is now empty and we wish to claim it at once for the Legion.

The L. T. L. school of industries at Milwaukee will make the panel for the door which shall tell to all that it is the Loyal Temperance Legion room.

ALICE M. GUERNSEY,
Ass't Secretary.

PROF. MANLEY.

FREE.

The late Prof. Basil Manley, of the South, Bap. Theo. Seminary, Louisville, Ky., says of the Aerial Medication after his wife had thoroughly tested it: "*I can cordially recommend its use.*" Write for a facsimile of his letter.

The Author of Harvest Bells.

Rev. W. E. Penn, the noted evangelist of Eureka Springs, Ark., says: "I was cured of Catarrhal Deafness in 1886, by the use of the Aerial Medication, and it has proved to be a permanent cure, and I know of many cases of catarrh that have been cured by its use. Rev. J. H. Cason, of Russellville, Ark., was compelled to abandon preaching several years ago on account of lung trouble. I advised this treatment, and after three months of its use he was cured, and has been preaching ever since."

REV. W. E. PENN.

MEDICINES FOR THREE MONTHS' TREATMENT FREE.

To introduce this treatment, and prove beyond doubt that it is a positive cure for Deafness, Catarrh, Throat and Lung Diseases, I will, for a short time, send (by express) **Medicines** for three months' treatment free. Address,

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AGENTS $10 a day at home selling LIGHTNING PLATER and plating Jewelry, Watches, Tableware, Bicycles, etc. Plates finest jewelry good as new, and on all kinds of metal with gold, silver or nickel. No experience. Anyone can plate the first effort. Goods need plating at every house. Outfits complete. Different sizes, all warranted. Wholesale to agents $5 up. Big profits, good seller. Circulars free.

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Publisher's Notes.

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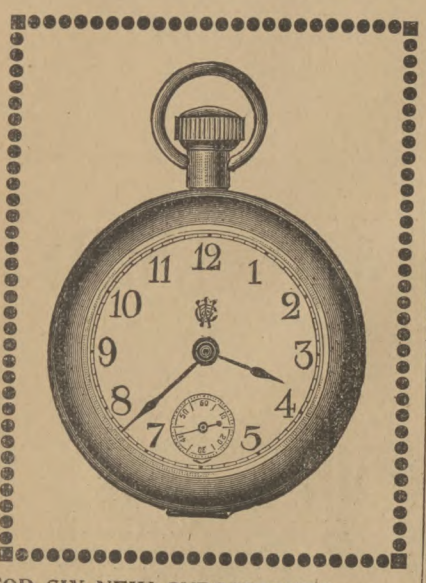

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Send order in time to distribute in your schools on the Sunday preceding the date of the lesson.

WOMAN'S TEMP. PUB. ASS'N,
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Chicago, Ill.

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If you *are* a Prohibitionist, if you are *not* a Prohibitionist, if you have a friend you wish to become a Prohibitionist, send for our Neal Dow Prohibition Number, to be issued February 22.

See prices elsewhere.

PETITION OF THE WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION FOR THE PROTECTION OF THE HOME.

Addressed to the Governments of the World.

Honored Rulers, Representatives and Brothers:

We, your Petitioners, although belonging to the physically weaker sex, are strong of heart to love our homes, our native land, and the world's family of nations.

We know that clear brains and pure hearts make honest lives and happy homes, and that by these the nations prosper, and the time is brought nearer when the world shall be at peace.

We know that indulgence in Alcohol and Opium, and in other vices which disgrace our social life, makes misery for all the world, and most of all for us and for our children.

We know that stimulants and opiates are sold under legal guarantees which make the Governments partners in the traffic, by accepting as revenue a portion of the profits, and we know with shame that they are often forced by treaty upon populations, either ignorant or unwilling.

We know that the law might do much, now left undone, to raise the moral tone of society and render vice difficult.

We have no power to prevent these great iniquities beneath which the whole world groans, but you have power to redeem the honor of the nations from an indefensible complicity.

We therefore come to you with the united voices of representative women of every land, beseeching you to raise the standard of the law to that of Christian morals, to strip away the safeguards and sanctions of the state from the drink traffic and the opium trade, and to protect our homes by the total prohibition of these curses of civilization throughout all the territory over which your Government extends.

NAMES. | RESIDENCES.

Will not everybody who loves the great cause of home protection, send to Miss Alice E. Briggs, Evanston, Ill., for the regular form, and circulate it to the best of her ability, mailing the names to Miss Briggs. Use separate blanks for men and women.

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Minnesota—Lake Crystal: W. C. T. U., $32.35; Clinton Falls: W. C. T. U., $1; Dresbach: W. C. T. U., $1.50; Minneapolis: Central W. C. T. U. Coffee House employés, $5; Hobart: W. C. T. U., $1; Alexandria: W. C. T. U., $3.20.

Missouri—Jackson: Miss Annie Hutchinson, $2.28; St. Louis: Carondelet W. C. T. U., $10; Brookfield: W. C. T. U., $20.18; Shelbina: Mrs. Kittie King, $7.25; Hannibal: W. C. T. U., $10.

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Rhode Island—Apponang: W. C. T. U., $2. Urquepaugh: W. C. T. U., $5.

Wisconsin—Chippewa Falls: Geo. R. Shaw, $1; Marshfield: W. C. T. U., $22; Almond: S. J. Hill, $2.50.

Vermont—Westminster: Mrs. Mary L. Garmon, $2.50; Woodstock: Sarah B. Atwood, $5; Orange County: W. C. T. U., $5.

Virginia—Lincoln, L. T. L., $1; W. C. T. U., $4.50; Newport News: W. C. T. U., $25.

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October 1, 1893.

SARA G. JOHNSON,
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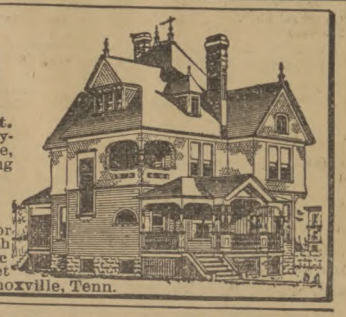

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DIVIDEND.

In response to many inquiries, we desire to say that owing to financial conditions throughout the business world, the Board of Directors did not declare a dividend at the annual meeting. At the quarterly meeting of the Board held January 17, it was decided to send out a detailed statement to all stockholders at an early date.

Respectfully, C. F. GROW,
Business Mgr.

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See list of prices.

DO YOU WISH IT?

If you do wish the Neal Dow Prohibition Number, to be issued February 22, send in your order at once.

See terms in another column.

When you're Rubbing over your washboard, in that painful, old-fashioned way, these are some of your positions. Just try these motions, up and down, without the tub. That will prove how hard they are. Then try **Pearline's** way of washing.

That will prove how needless and absurd they are. Without the washboard and the rubbing on it, and without bending over the wash-tub or bobbing up and down over it —you save the wear to your clothes and the work for your back. That's **Pearline's** way. Directions on every package.

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is that made on page 16 of this issue of our paper by the great seed house of Peter Henderson & Co. of New York, who will send sixteen varieties of Sweet Peas (including the famous Emily Henderson), together with their illustrated catalogue, at about half the regular price. This offer is well worth reading and accepting.

Publisher's Notes.

THE YOUNG CRUSADER.

If you have seen the January and February number of the children's own paper, *The Young Crusader*, you will want the March issue. This is more emphatically a temperance number than common, containing the Quarterly Temperance Lesson as a Supplement, and other temperance truths in various bright and attractive presentations. This little eight-page monthly has hosts of friends. Are you one of them? If not, why not?

Address
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THE TEMPLE,
Chicago, Ill.

ATTENTION! BOYS!

See our display advertisement which cannot fail to interest you. This opportunity is not for your mother or sister, but for you only. We do not offer many premiums but we are confident this nickel watch is just what you need, just what it claims to be, and for the effort it will cost, you can not obtain a better time-keeper. It is really a clock movement in a nickel case, manufactured by the Waterbury Clock Company, small enough to fit in your vest pocket. The smallest boy can wind it and tell accurate time by it. It is not a toy watch nor as small and delicate as your father's, yet will keep perhaps better time than his. Read our offer and notify us at once that you wish to work for one of these watches and we will be ready to fill your order as soon as it reaches us.

WOMAN'S TEMP. PUB. ASS'N,
THE TEMPLE,
Chicago, Ill.

AFTER TWENTY YEARS.

Mrs. Lathrap's bugle note in the Crusade number of THE UNION SIGNAL is taking form as a National Leaflet, and will soon be ready.

Nothing has yet appeared which so fully carries the Crusade fire into the advanced lines of to-day's work.

You cannot afford to be without it.

WOMAN'S TEMP. PUB. ASS'N,
THE TEMPLE,
Chicago, Ill.

Publisher's Notes.

NEAL DOW'S BIRTHDAY.

Special Prohibition Number of THE UNION SIGNAL Feb. 22, 1894.

Our Crusade issue of THE UNION SIGNAL is entirely exhausted. So will be the Neal Dow Prohibition Number unless you

Order Promptly.

This will enable us so to judge of the demands of our *clientele* that none shall be disappointed.

A Prohibition number *per se* could not fail to be of interest, but a *Neal Dow* Prohibition Number, with the handsome face of this grand man is one you will wish to keep, and one you will be glad to send to your friend, who may not be a Prohibitionist, but will enjoy reading of the Maine law and its results and of the

Life Work of Neal Dow.

This number will contain a sketch of his life, his portraits at different periods, a short history of the prohibition movement, statistical from its beginning, a symposium of opinions of leaders from everywhere on the prohibition question, and a symposium of the opinions of prominent Maine people as to how it has worked in Maine. It will also contain a rallying song and two other fitting poems. The editorials and other leading articles will be devoted to various phases of the prohibition question, and taken in its entirety the paper will be one of the finest yet issued from our press.

PRICE:

Single copies	.....	$ .10
5	"	.25
10	"	.40
15	"	.60
20	"	.75
25	"	.90
100	"	3.00

Orders must invariably be accompanied with **CASH.**

We give no credit or special discounts on extra issues.

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OUR LATEST AND GREATEST ENTERPRISE.

By an arrangement we have made with the publishers of a collection of photographic views we are enabled to put them into the hands of our readers, practically as a gift, our only recompense being the fact that we incidentally interest the people in our publication. The one grand idea is that we have the opportunity to give our readers a great pleasure, put in their hands a work which will not only prove entertaining, but be instructive to both young and old.

Our portfolio of photographs consists of a collection of views which have been selected by John L. Stoddard, the most noted traveler and lecturer of the day. They represent scenes and places he has visited, and each view is accompanied by an interesting and graphic description. As works of art these photographs have never been equalled by any results of the camera. They are each 11x13 inches in size, and would cost any purchaser $1.50. We offer them in portfolios, containing sixteen views, and the cost of each portfolio is but five two cent postage stamps with coupon found on this page.

WOMAN'S TEMP. PUB. ASS'N,
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CALENDARS! CALENDARS! Half Price!

We have a line of calendars for 1894, unique and attractive, which we are ready to offer at just half their former price:

Poet's	Calendar, formerly	.50	now	.25
Little People's	" "	.40	"	.20
Christmas	" "	.40	"	.20
Onward and Upward	"	.25	"	.12
Play Day Calendar,	"	.15	"	.08
Petit "	"	.15	"	.08

Special Attention

is called to the Poet's Calendar as being best value for the price, also to the Onward and Upward Calendar, which has Scripture texts for each month. We have but a limited number of each, and in order to avail yourself of this opportunity to secure a lovely gift for a friend you must order *at once.* Address

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THE FIRST SERIES CONTAINS:

Portrait of John L. Stoddard; Panorama of Paris; Ann Hathaway's Cottage at Stratford-on-Avon, England; Ellen's Isle in Loch Katrine, Scotland; Blarney Castle, Ireland; Panorama of Stockholm, Sweden; A Group of Lapps, Norway; Heidelberg Castle, Germany; "The Dying Gaul," statue in the Capitol, Rome; Statue of Columbus, Genoa, Italy; The Milan Cathedral, Italy; The Garden of Gethsemane; Botanical Gardens and Mt. Corcovado, Rio de Janeiro, Brazil; Straw Cottages, Salamanca, Mexico; Lucerne, Switzerland; The Graben, a wonderful street in Vienna, and a scene on the Indian River, Florida.

Signal Notes.

THE highest death-rates per thousand inhabitants are found in Dublin, New Orleans, Rheims and New York City.

THERE are six hundred and sixty women writers in England as against five thousand one hundred and eleven men.

POOR womankind in France cannot even have a rational cycling costume, for a wise Prefect of Police in Paris has decided that it infringes the law against women wearing men's clothes.

OVER eleven thousand immigrants were landed at Ellis Island, N. Y., during December, three thousand of them being unable to read or write, and more than half without trade or profession!

THE same legislature in Georgia that passed a bill admitting women teachers to the normal branch of the State University, also voted down a bill for a reformatory for young criminals. "Consistency, thou art a jewel!"

THE noted Hindoo, Chunder Mozoomdar, leader of the Brahmo-Somaj, proposes to do all in his power to bring about a practical result to the World's Parliament of Religions. He favors the starting of a journal to represent the views of all the denominations in the world.

AN evangelical and prohibition church will be organized in Chicago, at 1086 Lake street, Good Templars' Hall, on Sunday, February 4, at 2:30 p. m., with a preliminary meeting on the 3d. The object is to be as its name indicates, and the membership to be active, and associate, local and non-resident.

THAT England is very generous with regard to the pensions to her civil servants is shown again in the announcement that her women typewriters are to be incorporated in the regular civil service and will then be entitled to a pension amounting to two-thirds their salary at the conclusion of the regular period of civil service.

THE long-cherished plan to publish a daily in France which would be the organ for the Protestant interests of that country is about accomplished. A call for subscriptions has been issued, and the first number was dated January 25, 1894. Many distinguished Frenchmen and foreigners have promised their coöperation.

THE passage of a law in the New York legislature is being urged by the Waiters' Union, the object of which is to forbid persons engaged in the sale of liquors acting as employment agents. The man who spends the most for liquor naturally gets the best position, and the man who spends nothing practically gets no position.

DURING the year 1894, Dr. G. D. Bailey, of Spiceland, Ind., a well-known Prohibitionist, will attempt to compile the statistics of crime and casualties due to liquor drinking, and the liquor traffic in general. Clippings from papers with the place and date distinctly given or original accounts of such calamities will be carefully preserved and at the end of the year collated in a valuable document. Dr. Bailey is a painstaking, intelligent man who will make excellent use of such material, and our readers can render a real service to the temperance cause by giving him this assistance.

A NEW labor movement has lately begun in Great Britain and promises to work a revolution in the industrial world. It is a coöperative revolt between workingman and employer, against the tyranny of tradesunionism on the one hand and the professional labor leader and agitator on the other. It bears the title of the National Free Labor Association and embraces every branch of labor. By means of local registry bureaus, of benefit funds, of boards of arbitration in each district composed of an equal number of employers and employés, all the good effects of coöperation will be attained, the evil of interference by labor agitators will be done away with, and it will bring about a better harmony between masters and men than now exists.

A NEW CURE FOR ASTHMA.

Medical science at last reports a positive cure for Asthma in the Kola plant, found on the Congo river, West Africa. So great is their faith in its wonderful curative powers, the Kola Importing Co., 1164 Broadway, New York, are sending out large trial cases of the Kola Compound free to all sufferers from Asthma. Send your name and address on postal card, and they will send you a trial case by mail free.

A Novelty

to some people who are not at present familiar with its value, but our friends have been using it for 30 years, and regard the Gail Borden Eagle Brand Condensed Milk as a household necessity, and indispensable to good cooking.

IVORY SOAP

99 44/100 % PURE

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THE PROCTER & GAMBLE CO., CIN'TI.

SWEET SIXTEEN SWEET PEAS

Comprising all of the Really Distinct Varieties of these charming garden flowers, selected by careful comparison from our trials of nearly one hundred varieties—

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"Emily Henderson"

THE QUEEN OF WHITE SWEET PEAS.

A gloriously beautiful acquisition of American origin. **Absolutely pure white,** as clear as alabaster and as lustrous as satin. The flowers, of **remarkable substance,** are borne on long stiff stems, are **extra large,** with broad round standards that stand up boldly without reflex or curl.

The plants are robust, compact and branching, producing such a prodigal abundance of flowers that the plants appear as if covered with snow. From one plant, specially cultivated, we have cut in one season the seemingly incredible number of 1,035 **sprays** of bloom! **In earliness** it outrivals all competitors by nearly two weeks, and continues a veritable "cut-and-come-again" to the end of Autumn.

Pkt., 15c.

Butterfly. White, suffused lavender; edged with blue, *Pkt.* 10
Orange Prince. Orange and pink..... 10
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Countess of Radnor. Delicate lavender... 10
Indigo King. Maroon purple and indigo... 10
Senator. Striped brown, purple, cream and white..... 10
Princess Victoria. Pink and cherry rose 10
Blanche Ferry. Crimson pink and blush white..... 10
Her Majesty. Deep rosy crimson..... 10
Emily Henderson. (see cut)..... 15
Catalogue for 1894..... 20
$1.85

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PETER HENDERSON & Co. 35 & 37 CORTLANDT ST. NEW YORK

RARE PANSIES FREE

LAST YEAR We gave away over 250,000 packets of Pansy Seed and found it the best advertisement we ever had. This season we shall do the same. To every reader of this paper sending us 10c. the actual cost of postage and packing, we will mail our famous Gem Collection of Pansies, precisely the same as we are selling for $1.00. This collection consists of four regular size packets as follows:

King Rufus, rich red, new and scarce.
Alpine Belle, light lavender, shaded blue.
Bronze Queen, beautiful bronze, edged with mahogany. Very handsome.
Royal Mixed, mammoth flowers, often measuring 3 inches in diameter, all colors.

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Our Handsome Illustrated Bargain Catalogue of Seeds, Plants and Fruits, containing colored plates and thousands of illustrations free with every collection.

MAY & CO. SEEDSMEN AND FLORISTS ST. PAUL, MINN.

May & Co. are perfectly reliable.—Ed.

The sower has no second chance. If you would at first succeed, be sure and start with

FERRY'S SEEDS.

Ferry's Seed Annual for 1894 contains the sum and substance of the latest farming knowledge. Every planter should have it. Sent free.

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SEEDS GIVEN AWAY

FOR TRIAL. I have found that the best way to advertise good Seeds is to give away a sample for trial. If you will send me a 2-cent stamp to pay postage, I will mail **free** one package, your selection, of either Cabbage, Carrot, Celery, Cucumber, Lettuce, Musk or Water Melon, Onion, Parsnip, Pepper, Pumpkin, Radish, Spinach, Squash, Tomato, Turnip, or of Flower Seeds—Aster, Balsam, Celosia, Carnation, Mignonette, Pansy, Phlox, Poppy, Sweet Peas, Zinnia, or Verbena, and one of my 1894 Catalogues. Under any circumstances do not buy your Seeds until you see it, for I can save you money. Over 200,000 people say my seeds are the cheapest and best. I have earliest vegetables on record. Discount and large prizes to agents. 50c. worth of Seeds free with $1.00 order. Write to-day. F. B. MILLS, Box 50 Rose Hill, N. Y.

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Publisher's Notes.

THE CHICAGO MAGAZINE OF

CURRENT TOPICS

The Popular Magazine.

RESPLENDENT WITH INTERESTING ARTICLES UPON SUBJECTS OF IMMEDIATE INTEREST TO EVERY THINKING READER BY WRITERS OF WORLD WIDE REPUTATION.

Contents of the February Number:

ILLUSTRATIONS:

Photogravures of William T. Stead and others.

CHICAGO'S WICKEDNESS — A Discussion of Remedies.

Mr. Stead's defense of the saloon and immorality, and his startling criticism of the leading ladies in movements of reform attacked..... *Mrs. Helen M. Gougar.*
In defense of his position.... *Wm. T. Stead*

THE PRESIDENT'S MESSAGE ON HAWAII.

An able and sensational review of President Cleveland's message.... *Charles Robinson.*

IS PRENDERGAST CRAZY?

An interesting illustrated reply to A. S. Trude's article in December *Current Topics,* by the celebrated specialist, *Dr. Daniel Brower.*

PINERO'S PLAY—"The Second Mrs. Tanquary."

Does it teach immorality?.... *Emil Friend*

ANTHROPOLOGY AT THE WORLD'S COLUMBIAN EXPOSITION.

A neglected feature of the great Fair. *Warren K. Moorehead.*

PRECINCT ORGANIZATION.

Vitally essential to political success. *W. C. Amos.*

POLITICAL PROGRESS IN JAPAN IN 1894.

Its Interesting Features..... *E. W. Clement.*

STUDENT TRAMPS IN SWITZERLAND. *Ira M. Price*

A Continued Story.
A Short Story.
Poems.

These with other interesting, instructive articles make up

Eighty Solid Reading Pages.

$1.50 Per Year. - Single Copy 15cts.

Of the magazines for February, none will find more favor with the people generally than The Chicago Magazine of *Current Topics.* In existence but little more than a year, by its strong and fearless articles upon topics of vital and present interest, it has forced its way upon the thinking public. And not upon the *thinking* public only, for it aims to entertain as well as instruct. Its stories have been of an unusually brilliant character, and its poems have included many veritable gems. In the matter of illustration it is quite abreast with its competitors, and growing steadily. $1.50 a year, 15c. a copy. During the month of February we offer 1 year subscription to THE UNION SIGNAL and 1 year subscription to *Current Topics* for $1.50, *cash invariably to accompany order.*

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WHO WILL SWELL OUR PHILANTHROPY FUND?

Our philanthropy fund is nearly exhausted, yet we continue to receive appeals like the following:

"I see a home, a poor log house, where dwell four orphans who are struggling for a subsistence and an education. The three girls and their brother would read THE UNION SIGNAL with eagerness, and would thank you with tearful eyes if you would send a copy from the philanthropy fund. 'Twas drink that made them poor."

JUST ISSUED.

Department Leaflets.

No. 18 (*For Miners*).—ANSWER THIS QUESTION.
No. 43 (*Narcotics*).—DOES IT PAY TO USE TOBACCO?
No. 44.—EXPERT EVIDENCE CONCERNING TOBACCO.
No. 52 (*Y. W. C. T. U.*).—WHEREFORE A Y?
No. 72.—A MODERN DEVIL'S MISSION.
No. 73.—THE CUP OF BLESSING.
No. 91.—A WOMAN'S LOGIC.

Others in Preparation.

Price 15 cents per 100.
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UNION SIGNAL

AND WORLD'S WHITE RIBBON.

FOR GOD AND HOME — WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION FOUNDED 1883 — AND EVERY LAND

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

Volume XX.—No. 6.] CHICAGO, February 8, 1894. [Price $1.00 per Year in Advance

Mrs Ursula D Hetrick
1029 15th st
Rock Island Ill

OUR COMING SPECIAL.

Neal Dow Prohibition number, February 22!

SINCE OUR LAST ISSUE.

The discussion of the Hawaiian resolutions began in the House, Friday.

The Duke and Duchess of Saxe-Coburg-Gotha made their state entry into the capital of their little kingdom last week.

Steps have been taken in the New York legislature looking toward the investigation of the corrupt New York city police.

A number of manufacturing establishments in the United States have resumed operations during the week, but at reduced wages.

Sixteen million dollars are required to meet the municipal government expenses of Chicago in 1894 according to the estimate of the city comptroller.

An heir has been born to Prince Ferdinand of Bulgaria. The conspirators against the life of the latter have been sentenced to fifteen years' imprisonment.

The Pennsylvania riots have been ended by the arrest of the striking miners. Pitiable scenes and a terrible state of destitution are reported from that region.

Judge Cox of the District supreme court has decided that the Knights of Labor cannot enjoin the issuing of United States government bonds. The case has been appealed to a higher court.

The Iowa house committee on the suppression of intemperance has reported favorably on the bill prohibiting the sale of cigarettes or tobacco to minors under sixteen years of age. A bill to suppress prize fighting in the state has been passed.

A dispatch from Honolulu, Friday, says that January 17, the first anniversary of the establishment of the Hawaiian provisional government, was celebrated with great enthusiasm. The United States minister, Willis, refused to recognize the national holiday, and declined an invitation to participate.

Another has been added to the grist of Iowa's proposed liquor laws, in the form of a bill giving city councils the power to inflict a penalty on liquor selling in towns of two thousand or more inhabitants. This act is said not to nullify the present prohibitory law, but to strengthen it and forward its enforcement.

The Wilson bill as amended, passed in the United States House of Representatives, February 1, by a vote of 204 to 140. A great crush of people assembled in the galleries during the closing hours of the debate when memorable speeches were made by Thomas B. Reed, for protection, and Speaker Crisp and Mr. Wilson for free trade.

The American fleet in the harbor of Rio de Janeiro was fired upon by the warships of the Brazilian insurgents last week, while protecting American commercial interests at that port. The action was one of piracy in international courtesy, and the shots were returned. The Brazilian civil war, which has continued for so many months, may be brought to a much desired end by the action of other nations in protecting their commercial interests.

JUST as we go to press comes word of the serious illness of New York's honored president, Mrs. Mary T. Burt. For days her life was despaired of, but we rejoice to announce that hope for entire recovery is now entertained.

ONE of the pleasant features of a recent Willard Hall noon meeting was the singing of the Moody quartette. Although they usually receive ten dollars for their services, they freely gave them to us. We can cordially recommend this quartette to all desiring devotional music of a high order.

THE headquarters of the Illinois W. C. T. U. were removed February 1 to Bloomington, as per vote of last state convention. Mrs. L. S. Rounds, the state president, will remain in Chicago and her address will be Room 1101, the Temple, the same as heretofore.

THE *Oak and Ivy Leaf*, our young woman's paper, will complete its seventh volume very soon. Beginning with the eighth year (July, 1894), this dainty sheet, which is World's and National organ of our Young Woman's Branch, will enlarge its borders, while continuing its useful career as a young people's Christian temperance paper. The hitherto low subscription price has not met the expenses of the publication, which has, in fact, been a missionary effort on the part of the W. T. P. A. For particulars, see publisher's notice on page 14. May success attend this and every forward movement of our active and alert young auxiliaries, the Y's.

"UNWEPT, unhonored and unsung" will never be applied to the noble life which departed from Philadelphia last Saturday, February 3. George W. Childs was the friend of humanity, and as such his mourners will include thousands, yes, millions. Entering business as a mere boy, and a poor one, too, his industry and far-sightedness soon amassed a large fortune, which he has discriminately distributed among worthy people and benevolent objects. His life was full of generous deeds, and so unselfish was he of *himself* that his sixty-five years may well be compared to a span of fourscore and ten in point of usefulness. Nothing ignoble rests with the memory of George W. Childs.

THROUGH the efforts of the legislative committee (or more properly the committee on legislation) of the Anti-Saloon League, the Babcock amendment to the District liquor bill which the liquor men were so anxious to have rushed through Congress early in the fall, is still delayed in the committee, and its promoters hope, if they cannot muster strength enough in Congress to defeat it, to keep it from reaching a vote, which will amount to the same thing. This bill provides that liquor stores and saloons which were within four hundred feet of schools or churches at the time of the passage of the present law (March, 1893) may still remain there, by complying with the provisions of the law. The law as it now stands cuts out all within four hundred feet, unless they were established prior to the church or school; the amendment would allow all to remain which were established March, 1893. The League has given the liquor men a good deal of annoyance, for which let us thank God and take courage.

WE rejoice with the Christian Endeavorers over the celebration of their thirteenth anniversary, February 2. While a rather odd number to celebrate, the remarkable growth of the society during the past twelve months warranted a special observance of this birthday. The official statement of the president, Dr. Francis E. Clark, shows that more new societies have been formed than in any other single year, and that they number now in all the world about 30,000, with a total membership of 1,700,000. The extension of the societies has been most marked in England, Australia, China, Japan and other Oriental lands which Dr. Clark visited last year. One of the prominent lines of work has been for temperance, particularly in Illinois, where the campaign has been most rigorously pushed through the local auxiliaries. The current issue of the *Golden Rule*, the excellent organ of the Christian Endeavor societies, is devoted almost exclusively to the interdenominational features of the organizations, and contains a remarkable and invaluable symposium from scores of eminent clergymen and educators, as to the value of the society in promoting Christian unity. We recommend these terse and spirited opinions to every doubter of the growth of Christian fellowship.

THE colleges seem to be uppermost these days in temperance endeavor. Last week we noticed the active work of the University of Minnesota in circulating the Great Petition, and now word comes from Nebraska that *all* of the students of Bellevue college signed the temperance pledge on College Day, January 25. It seems to have come about through the efforts of Mrs. Mary L. Lawrence, of Missouri. This enforces the truth that personal efforts are always effective. The college is so delighted with its stand on this important question that it wishes to issue a challenge to any other co-educational institution to furnish such a record—or one hundred per cent total abstainers.

A LATE item of much interest is a temperance society in St. Petersburg, Russia, which includes a brother of the reigning Czar, a high dignitary of the Greek church, and the ministers of all the departments of government. The leading Russian newspaper, in commenting upon this new alliance of government with temperance, says: "Only the coöperation of the government departments with the efforts of the society can deliver the people from the thralldom of drunkenness. To *abolish* such is the province and the power of the government." The Russian temperance society has experimented in tea-houses, etc., as remedial agents; but while giving them hearty approval as needful social institutions, declares them ineffectual for reducing drunkenness, and has enlisted the government for the abolition of the *kabac*. The interesting and astonishing fact is that so early in their history the Russian temperance people should have come to a knowledge of the necessity for political prohibition and should have linked the heads of government with their plans. One cannot help wondering if a nation is to be born in a day to prohibition, and if this bewildered old world may not be nearer than we dream to a day when right, health, and other beatitudes, as somebody suggests, shall be as contagious as wrong and disease now are.

"Now that the Fair is over," are words that, doubtless, times without number, have, in the past few months, announced the return of the person or community in question to the paths of a seldom-interrupted method of procedure, for the Fair of 1893 may be said to have been the widest "disturber of the peace," *i. e.*, the peace of routine work and consecutive plans, that the world in general has ever known. From pole to pole its influence has gone, and "now that the Fair is over" is but a surface expression with a surface interpretation. It is not over, and though the legend "1893" shall never again appear in Time's annals, no other year can boast such a recording in such an "indelible ink" as coming decades will one after another prove the story of the last year to have had. The making of history is by deeds which have their day; history itself, once made, endures. The best of all the unprecedented pageant was that daily exhibit in Memorial Art Palace of the artificer man, his ideas, his creeds, his accomplishments, his ideals, ambitions, purposes; the crowning glory of the Congresses shall be in their crystallization into history—a history whose pages shall answer to the searching eyes of hungry youth, critical maturity and sagacious old age for decades, if not centuries to come. The official report of Secretary Young says that it will require fifty volumes of six hundred pages each to contain the published proceedings of the congresses, papers and addresses. What a library! There is no organization large enough, powerful enough, hoary enough in wisdom and experience, to father the preservation and distribution of this invaluable work, save one, and that is the government which has so proudly carried off the palm of having had successfully carried on within its borders the greatest celebration the world has ever seen. It is safe to prophesy that "Uncle Sam" will measure up to what is expected of his large-eyed sense of the "fitness of things," and end well, by this public benefaction, an event that has had so shining a career.

TO MY MINT-GERANIUM.

BY N. W. HODGE.

Stern winter chills the darkened sky
And petrifies with Gorgon eye
The solid ground; the stream, the sea
Has felt his potent alchemy;
Touched by his breath, each leaf and flower
Has drooped; each bird of summer hour
Has fled to summer skies, to cheer
The day-spring of the southern sphere.

Protected from his blighting snows
By the bland warmth my fire bestows,
Thou joyest still in life and bloom,
Thou cheerest my solitary room.
And oft from heartless books I turn,
And from thy silent presence learn
Lessons that sink upon the soul,
And win it to my God's control.

I press thy leaf, and for the wrong
Thou yieldest a perfume sweet and strong.
Thus should the spirit, when 'tis wrung
By sadness or a wanton tongue,
Return but love, forgiveness still,
And breathe a blessing for the ill.
I watch thy growth and see thee turn
Where'er the fires of heaven burn.

Aye, thou dost seek and drink the ray
Of the pure sun and golden day;—
Yes, let the soul as cheerful too,
The radiant track of truth pursue;
Its influence own, and bask the while
In God's all-deep, unvarying smile;
And should I seek a friend to win,
Close to my heart a brother-twin,

Thou showest all the tender care,
The deep affection he must share;
No coldness nor neglect allow,
To chill his heart or cloud his brow.
And should I constant, faithful be,
To cherish him as I have thee.
Thou readest him a lesson too—
To bloom as fresh and be as true.

Ripon, Wis.

A SOCIAL STUDY.

BY MARIE J. HESSE.

"Oh, come, Prudence," said Mrs. Fordham, impatiently tapping the floor with her well shod foot, "one mustn't draw the line too rigidly. Young men will be young men; they must see the world, and to do it I suppose they *must* sow their wild oats."

"Ah! Maria, I am thinking of the harvest," and Prudence Rockwell's strong, honest face clouded.

They were sitting in Mrs. Rockwell's little parlor, with its long windows letting in a flood of light, its dainty but substantial belongings, its books and pictures. There was such an air of refinement and rest about it that even the fashionable Mrs. Fitz-Fordham loved to drop in for a little chat with her plain, old-time friend and school-mate. It was true Maria Fordham rather pitied her friend. It must be so stupid to live in such a small house and have only one maid and no carriage. She could not resist drawing comparison between Prudence's husband and her own. Plain James Rockwell who came in from his work often covered with soot and dust, and Dudley Fitz-Fordham, resplendent in a suit of the latest cut, adorned with neat-fitting gloves and a judicious use of diamonds.

Of course James Rockwell could make every part of a great engine, and put it together, and run it, too, but that was such dirty work, while Dudley Fitz-Fordham drove to the bank, remained a few hours and devoted the rest of time to the demands of a fashionable life. In troublous times hundreds turned to plain James Rockwell for counsel, and in the worth of his judgment forgot the soot and grime, but his bow was stiff, and he couldn't tip his hat at just the correct angle, nor could he hand a lady her handkerchief with any grace.

Maria reasoned, "It was so comfortable to have a husband with a style. One never needs be ashamed."

Then those great strapping sons of Prudence. Of course they were good to their mother, and treated her as though she were a queen, but they were *so unfashionable.* They didn't play cards or billiards, they didn't dance or go out with "the boys." Maria wondered how Prudence could be so satisfied!

When Mrs. Rockwell was sandwiched between her loyal sons and her great-hearted husband she looked nothing short of glorified, and if her bonnet was plain and her clothes were somewhat unfashionable, she lacked nothing in their eyes, for to them no other woman could be so good and beautiful!

Maria Fordham looked on her friend compassionately as she smiled at the troubled face: "Yes, yes, you moralists take such a pessimistic view of life," she continued. "I'll admit Russell Norton *is* a little gay, but that doesn't signify anything. He will settle down comfortably enough when he and Ethel are married."

"Maria, do you call it *only* a little gaiety to have deserted that poor, young creature, who escaped a worse fate through death? Oh, Maria, if you could have seen her—how she trusted him, how she believed till her last breath that Russell Norton was true to her, and died believing it because we couldn't bear to undeceive her!"

"Oh, pray don't preach, Prudence," blurted Mrs. Fordham. "What can I do about it? You wouldn't have me tell that dreadful tale to Ethel? The young woman was foolish enough to be ensnared, and besides she may have been an impostor!"

"No, Maria, she was not an impostor, she was only a simple, ignorant girl. Why be so hard on her and let the real criminal go unblamed? I only wish for Ethel's sake Russell Norton were free from sin. Oh, why does the world condemn the woman and open its arms to the man?"

"You are too severe, Prudence. Why, many a man who was wild in his youth has become a model in after years."

"But, Maria, think of the risk!"

"No greater than hundreds have run before me," responded Mrs. Fordham.

Mrs. Rockwell laid her hand over the well-gloved one in her friend's lap, as she said earnestly: "Maria, think of your lovely daughter, pure as a snowdrop, given into the keeping of a man who knows no honor or chastity. Think of her happiness!"

"Certainly, Prudence," haughtily said Mrs. Fordham, "I'm her mother, why shouldn't I think of it? It would break her heart—"

"Wait," interrupted Mrs. Rockwell. "You yourself told me Ethel did not love Russell Norton as you wish she did. How could it break her heart to know the truth? Tell her, Maria; do not let her be deceived—"

"You talk wildly, Prudence Rockwell!" flashed Mrs. Fordham. "The engagement is already announced. It's all over town. She *can't* refuse to marry him. Why, we would be the town talk, and Dudley could never bear to create such a scandal!"

"Do you mean, Maria, you would rather Ethel would marry that man with all his sins than to stand the criticism of society!"

Mrs. Fordham winced.

"Oh, Maria, *do stand* for what is *true.* It alone will bring you happiness."

Mrs. Fordham's face flushed angrily: "It's out of the question, wholly so; beside, you won't find another woman in the city to agree with you. Only this morning I received congratulations on all sides. Every one thinks it's a fine chance for my daughter. It would be the height of folly to allow Ethel to be governed by such stuff. Her husband will be the wealthiest man in town. His summer home at Newport cost hundreds of thousands of dollars. Think what it will be for her to be mistress of such an establishment!"

"But, Maria," persisted Prudence, "I saw him helped into a carriage so drunk he couldn't stand, only last week."

"Why, he has such a kind heart and is so generous," replied Mrs. Fordham. "Only last week our guild called on him for aid for unprotected females, and without a word he subscribed an even hundred dollars! And, then, you ought to see how he indulges Ethel."

Prudence looked so troubled that Mrs. Fordham relented a little as she said: "Come, come, Prudence, you take too serious views of life; you always did when we were girls. You will see when they are married how this will blow over, and even you will say you were mistaken. You see," this fashionable woman complacently continued, as she drew her rich wraps about her and rose to go, "you are morbid. We cannot make men as we would like them; we must take them as they are."

Prudence rose also, and as she held her hand, said very earnestly:

"Maria, I mean, with God's help, to *make* such men of my boys as I wish them to be. If I fail, God forgive me!" She followed Mrs. Fordham to the door. "Promise me, Maria, you will tell this story to Ethel, and let her act on her own judgment?"

"Oh, certainly, Prudence. I'm no ogre, but Ethel has too much sense to allow such tales to stand in the way of her making the greatest match of the season." Mrs. Fitz-Fordham swept haughtily to her carriage and slammed the door. "Home, James," were her orders. She sank back into the cushions to avoid showing a face which spoke of a stronger agitation than she cared to admit. "I'll never go to Prudence Rockwell's house again; she is so persistently puritanic, and becomes more so each year."

Before she reached home the proud woman had resolved her daughter should know only what she chose to tell her. She told the story off glibly enough, and laughed lightly as she said: "You can hold it over his head when you want anything. It's a good joke on Russell!" Seeing the troubled look come into her daughter's beautiful face, she changed the subject quickly. But Ethel sat so silent during the recital of the story that her mother knew it had made more of an impression than she expected.

Mrs. Fordham quickly determined on a whirl of theatre parties, balls, receptions, teas and other fashionable pastimes. "She'll have no time to think about it and brood over it foolishly. When she is married she will see what sacrifices I've made for her, and she will rise to the occasion like her mother's own daughter. Children never know how much their mothers do for them, but I won't mind if my darling only marries well."

Sure enough, Ethel was kept so busy in social duties that she had no time to think. Only at night when she laid her tired body down would the great cloud settle over her.

The wedding came off with great *eclat.* The solemn words, "love, honor and cherish" died on Ethel's pale lips. Then came a burst of music, congratulations and a trip to Europe. Ethel forgot all in the new power, almost regal, that was vested in her as mistress of the Norton mansion and millions.

. . . . . .

A year had gone. The Nortons then returned and were established in their city home. Society had been greatly elated that such hospitable doors were thrown open, but soon society admitted, rather gingerly, to be sure, that Mrs. Fitz-Fordham Norton was ailing and later that she was ill.

One bright morning the crape fluttered from the door and the papers spoke of the untimely death of the young and beautiful wife of Russell Norton.

Prudence Rockwell hastened to her old friend in her distress. At the gate she met grumpy old Dr. Whitpil, who was muttering to himself and seemed relieved to speak his mind out to some one.

"She is dead, murdered, Prudence Rockwell! I tell you that beautiful, young creature and her baby were murdered! I know what I'm talking about. I told her mother what that man was—for I have been friend as well as a physician to that family; but no; she wouldn't listen to *me.* I am only an old fogy; my years of experience counted for nothing. She planted her lily in a dung heap and of course it died! Now they will say the 'Lord saw fit to remove her'! The Lord forgive me and them! but He didn't have anything to do with it! He wanted that lovely girl to live! I tell you, Prudence Rockwell, I have no patience with such things! They are blasphemous! Pride and ambition are the crying sins of our nation!"

Mrs. Rockwell found her friend in a frenzy of grief, sobbing, wringing her hands and crying, "Oh, my beautiful darling, why did the Lord take her away! Why was He so cruel to me!"

"Hush, dear," whispered Prudence. Only one who is brave and true can be a strong tower at such a time.

The funeral of the late Mrs. Fitz-Fordham Norton was attended with much pomp and ceremony. Again the great church was thrown open to the fashionable throng. The grand organ breathed again deep, solemn tones. The air was again heavy with the scent of flowers, while sweet Ethel Fordham was placed for the last time before the altar.

In the hush that followed the minister rose and said: "The Lord hath given and the Lord hath taken away, blessed be the name of the Lord."

The audience solemnly responded, "Amen."

Chicago, Ill.

TEMPERANCE IN RUSSIA.

TRANSLATED BY WM. ROBERT EBELL.

It may not be without interest to the workers in the cause of temperance that this movement is gaining a strong foothold in Russia. From the *Novoe Vremija*, the leading Russian newspaper, the following is gleaned:

At the recent annual meeting of the Society of Temperance, among the many prominent persons present were Adjutant-General K. N. Possijet, the St. Petersburg governor, Count S. A. Toll and many other high officials. The meeting was opened by an address from the president of the society, Senator A. B. Bjelostolzky. He referred to the important event in the life of the society when their imperial highnesses, the emperor and empress, visited the tea house conducted by the society. The committee in charge on that occasion set aside several articles which attracted the attention of the imperial patrons.

The sympathy extended to the object of the society is growing to large dimensions, as evidenced by the recent additions to the list of its members, among whom appear such names as the Grand Duke Michael Nicolajeritch, the brother of the Czar; the St. Petersburg Metropolitan

(ecclesiastical head of the church) Palladi, who donated to the society two thousand books of a religious-moral tendency. The rector of the St. Petersburg Theological Academy, Archimandrite Boris, has organized a circle of students to hold debating meetings in the tea houses, conducted by the society. In addition to this, the following persons in high authority joined the ranks as members of the society: The Ministers of Interior, Public Education, Finance, Ways and Means of Communication, the General Manager of the Marine Ministry, Chief Attorney of the Holy Synod, Imperial Controller and other persons in high official life. Thus the society to promote temperance can count on the moral assistance of people with influence.

At first the government kept up frequent warfare with drunkenness by adopting measures forbidding the sale of liquors but it proved ineffectual. The society also could not reduce the vice by measures of distraction; only co-operation of governmental departments with the efforts of the society can deliver the people from the thralldom of drunkenness. Thus it was in Denmark, Norway and Sweden. All kinds of counteracting measures, such as tea houses, hospitals, to cure from alcoholism, debating clubs, have but little effect as long as there are in existence various methods to entice people to drink. To abolish such is in the province and power of the government.

Taking advantage of the coöperation of the government the society can petition the government to close up the drinking places known under the name *kabac* (low dram-shop), to be closed up as soon as pointed out in the vicinity of factories; also the closing of places where immorality is practiced in conjunction with the sale of intoxicants.

Toward the end of his address Senator Bjelostolzky requested those present to coöperate with the society in forming separate circles, each one formulating plans and means looking toward the establishment of tea houses, public reading rooms, debating clubs. This address was loudly applauded. The members of the society, with a special committee, will look over the question of teaching in public schools the principles of health and the evil effects of the use of alcoholic beverages.

A paper by E. P. Koralevsky was read, treating about the education of the young generation in the spirit of temperance and abstinence; also D. H. Borodine read "The Part Taken by the School in the Battle with Drunkenness."

The condition of the finances of the society is as follows: Donations by the Rev. Father Ivan Sergief, of Cromstadt, 1,000 rubles; Botkin, 200 rubles; Father Slepianoff, 100 rubles; the latter donation, conditional—to establish a library in the rooms of the society for promotion of temperance.

Some sixty-four provincial societies were reported, some of which have received aid.

By the denunciation of a member of the society a tea house selling liquor was closed with the assistance of the Chief of Police, V. V. von Wahl.

Chicago, Ill.

WHY WE WENT TO ARRETON.

BY SARAH K. BOLTON.

Thousands visit various places in the Isle of Wight each year for pleasure or health. At Freshwater we look upon the home of Tennyson; at Osborne House, with its five thousand acres, we see one of the favorite homes of Queen Victoria, and the little church where she worships. In the churchyard are several graves of her servants, to which she has brought wreaths with her own hands and laid them there. Here lies a groom to the Queen. Here are the graves of two who died near each other in time: Thomas Warner, December 27, 1881, and his wife, September 19, 1881, who for twenty-seven years lived at a Swiss cottage near by and taught the royal children how to work.

Here are the pretty, one-story, red brick cottages, built for the old servants. Mrs. Guttridge lives in a quaint, low, thatched roof cottage, with a little window. Here Victoria in her walks used to come for a cup of tea. No wonder the lowly idolize their Queen.

At Ventnor people enjoy the balmy air, if consumptive, and look out upon the beautiful ocean. But why do thousands go to the quiet little parish of Arreton, where everything seems asleep?

They go to look upon the simple grave of a servant, the story of whose Christian life by Rev. Leigh Richmond, has been translated, it is believed "into most of the Continental languages."

How many thousands, yes, tens of thousands have read and cried over "The Dairyman's Daughter." We drove up to the old Arreton church, and gave some children a penny to call the sexton.

"Do you know where 'The Dairyman's Daughter' is buried?" we asked.

"Yes," six repeated in succession, "she lie by her sister," and hastened to show us. A plain slab bears this inscription:

To
the Memory of
Elizabeth Wollbridge,
The Dairyman's Daughter,
Who died May 30, 1801,
Aged 31 years.
She being dead yet speaketh.

Beside it is a smaller stone, to the memory of a younger sister, Hannah.

Not a flower adorns the grave, but it has immortalized Leigh Richmond and Arreton, and made many a traveler a better Christian from resolutions made beside that unadorned mound.

The sexton, a quaint old man, Henry Blake, by name, showed us about the church with its high back pews, one thousand years old. His family have held the sextonship for four hundred years. Here are the graves of men buried nearly five hundred years ago. The old book of martyrs, illustrated, date 1684, is preserved in a board box. Here is the grave of William Serle, with this epitaph:

"For that unto the people poore
Of Arreton he gave
An hundred powndes in redie coyne
He willed that they should have.
Thus did this man a batcheler
Of yeares full fiftey-nyne,
And doeing goode to many a one
Soe did he spend his tyme,
Untill the day he did decease
The first of February
And the yeare of one thousand
Five hundred nyntie-five."

After seeing the old chancel in which the bats delight to live, and the place where holy water was once kept, before the Protestants came into possession of the church, we went again to stand beside the grave of "The Dairyman's Daughter," and then drove a mile to the long, one-story, thatched roof cottage where this saintly girl lived and died. Ivy and roses were clambering over it. The room in which she died is a small, low one, with a little window in the roof.

Elizabeth Wollbridge has been dead over ninety years, yet her home and her grave are precious to every Christian. Rev. Leigh Richmond, a young minister of fine family and many talents, ordained in 1798, was sent to the Isle of Wight to preach. He was only twenty-six, musical, scholarly, and devoted especially to work among the poor. Two years later he received a letter from a young woman, brought by her aged father, a dairyman, asking that he take charge of the funeral of her sister, Hannah, who had died while at service, and she, Elizabeth, was filling her place in the wealthy home.

From the father he learned that Elizabeth had been fond of dress and pleasure, but becoming converted, her whole life had been changed. She gave her wages to her poor father and mother, and soon was the means of the conversion of both parents and of the sister Hannah.

Mr. Richmond conducted the service, and saw from the pale face of Elizabeth that she, too, would not be long spared to the aged couple. She was refined in her tastes and gentle, and she became, through her letters, the spiritual helper and teacher of the young pastor. These letters, which he printed after her death, will always stand as rich examples of the closest walk with God, and the joy of a complete trust.

She thanks him "for leaving those that are of high rank and birth in the world, to converse with me, who am but a servant here below." When she grows weaker she writes him: "I walk out a little on these fine days, but seem to myself to walk very near the borders of eternity. Glory be to God, it is a very pleasing prospect before me! My desire is to live every moment to God, that I may, through His grace, be kept in that heavenly, happy frame of mind that I shall wish for at the hour of death. We cannot live or die happy without this; and to keep it we must be continually watching and praying."

Again she writes: "Pray, sir, do all you can for the glory of God. The time will soon pass by, and then we shall enter that glorious rest that He hath prepared for them that love Him. I pray God to fill you with that zeal and love which He only can inspire, that you may daily win souls to Christ."

The aged father walks seven miles to hear Mr. Richmond preach, and to bring a letter from his idolized daughter, Elizabeth, with his heart breaking that he must give her up.

"What nearness of access might we have," she writes, "if we lived more near to God! What sweet communion might we have with a God of love! . . . Unworthy as I am, I have found it by experience, that the more I see of the greatness and goodness of God, and the nearer union I hope I have had with Him through the spirit of His love, the more humble and self-abased I have been."

Now and then Mr. Richmond visited the plain cottage, talked with the invalid, and strove to comfort the heart-broken father and mother.

"Oh, my Betsy!" said the father, "what shall I do without her? I thought I should have gone first to the grave; but—"

"But the Lord sees good that before you die yourself, you should behold your child safe home to glory. Is there no mercy in this?" said Mr. Richmond.

"Oh, dear, sir," was the reply, "I am very old and very weak; and she is a dear child, the staff and prop of a poor old creature, as I am. . . I think, sir, we shan't have her here long."

"Leave that to the Lord," said Elizabeth. "All our times are in His hand, and happy it is that they are. I am willing to go; are you not willing, my father, to part with me into *His* hands, who gave me to you at first?"

"Ask me any question in the world but that," said the disconsolate father.

"I know," said she, "you wish me to be happy."

"I do, I do," answered he; "let the Lord do with you and us as best pleases Him."

One day a soldier came to Mr. Richmond's house to say that Elizabeth was dying. "She is going *home*, sir, very fast indeed," said the man.

"Have you known her long?" asked the minister.

"About a month, sir. I love to visit the sick, and hearing of her case from a person who lives close by our camp, I went to see her. I bless God that ever I did go. Her conversation has been very profitable to me. . . She is a bright diamond, sir, and will soon shine brighter than any diamond upon earth."

They started together for the dairyman's cottage. When they reached it "No living object appeared," says Mr. Richmond, "except the dairyman's dog, keeping a kind of mute watch at the door; for he did not, as formerly, bark at my approach. . . . He came forward to the little wicket gate, then looked back at the house door, as if conscious there was sorrow within. It was as if he wanted to say: 'Tread softly over the threshold, as you enter the house of mourning, for my master's heart is full of grief."

Soon after Mr. Richmond entered the room; the dying girl did not seem to notice his coming; he read from I. Corinthians, 15: 55-57, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." At the sound of these words, Elizabeth's eyes opened, and beamed with a more than earthly light, as she said: "Victory! victory! through our Lord Jesus Christ."

She seemed to revive, and talked faintly for some time with the young minister. She thanked him for all his kindness, and asked that he would bury her as he had her sister. "I have another favor to ask," she said; "when I am gone, remember my father and mother. They are old, but I hope the good work is begun in their souls; my prayers are heard. Pray come and see them. I cannot speak much, but I want to speak for their sakes."

Mr. Richmond promised, and then asked: "What are your views of the dark valley of death, now that you are passing through it?"

"It is *not* dark. My Lord is *there* and He is my light and my salvation."

After a time of pain she said: "The Lord deals very gently with me. Lord, I am thine; save me, Blessed Jesus, precious Saviour! His blood cleanseth from all sin. Who shall separate? His name is Wonderful. Lord, receive my spirit. Dear sir—dear father, mother, friends, I am going—but all is well, well, well—"

She did not speak again. As the minister left the house he pressed her hand as he said: "Christ is the resurrection and the life." She returned the pressure but could neither open her eyes nor speak. Death came soon.

Mr. Richmond conducted the funeral services as he had promised. The little company of friends in humble life followed the coffin on foot from the home to the church a mile away, the aged and bent father and mother weeping for their precious dead, borne just in front of them. As the procession passed along the country road and up the hill to the old church, while the bell was tolling, they all sang a funeral hymn. At the grave a hymn which Elizabeth had selected was sung, and then the stricken household went back to the desolate little cottage. The mother died soon after and the father in 1816. No stones mark their graves.

Elizabeth Wollbridge filled a humble place in the world, but she did her duties well as a servant. Better than all else she was a devoted servant of her God, and her lovely life and triumphant death have been the means of the conversion of very many persons. Truly, "God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world and things which are despised hath God chosen, and things which are not, to bring to naught things that are, that no flesh should glory in His presence! "In 1827, universally beloved and honored, Mr. Richmond died twenty-six years after Elizabeth. He always thanked God for the letters and friendship of this 'humble disciple and faithful monitor."

Cleveland, Ohio.

HILLSBORO CRUSADE SKETCHES.

XXI.

BY ELIZA J. THOMPSON.

From the time of the Dow law victory, March 14, 1887, little occurred of special interest in the Crusade work of Hillsboro. Everything tended to a well defined battle between good laws and bad execution, on the part of the community of voters and their officers,—a battle in which women were powerless. But gospel temperance meetings were continued, the children were not forgotten. Temperance literature was distributed, the prisoners were visited, and the weekly W. C. T. U. prayer-meetings were never omitted.

At one of these services, about the 12th of September, 1887, it was intimated that a carriage was at the door awaiting me for a service that required my attention quite out of town; the meeting would continue in my absence—so a "secret service" was then and there undertaken in which "the blessed tie that binds" the hearts of "these crusaders," was beautifully developed. Let our first secretary, Mrs. Mary B. Fenner, tell the story as appointed by the Hillsboro W. C. T. U. for THE UNION SIGNAL, September 28, 1887, and Rev. D. W. Clark, pastor of the M. E. church, for the *Western Christian Advocate.*

Some friendly little bird having whispered that the golden wedding was at hand, the idea suggested itself to the members of the W. C. T. U., that here was a fitting and delightful opportunity of testifying their affectionate appreciation of Mrs. Thompson's unflinching devotion to the cause, typified in all its ramifications by the white ribbon, as also their personal esteem and respect; the outgrowth of thirteen years' intercourse and companionship in the work of putting down intemperance, during all of which time she has been the honored president of the local union.

Ideas soon take form when hands and hearts work together, and in a few days little white-winged messengers were flying over the length and breadth of the land, bidding guests to the golden wedding.

The list of invitations included the Crusaders, signers of the Guarantee Fund, members of the Hillsboro bar, mayor and city officials, officers of the churches, the Y. W. C. T. U., state presidents and National officers of the W. C. T. U., in all about four hundred and fifty.

The reception was given in the Methodist Episcopal church, and on the appointed evening, September 21, a large and elegant assemblage gathered in the audience room. Brave men and fair women were there, but the admiration and interest of all the goodly company were centered on the little bride and her tall, and still handsome husband.

Seated on the platform with Judge and Mrs. Thompson, were Rev. D. W. Clark, pastor of the church; Rev. Dr. Kitchum, late pastor of the same; Rev. W. J. McSurely, of the Presbyterian church; Mrs. Monroe, president of the state union; Mrs. Clevenger, corresponding secretary of the same; Mrs. Hart, vice-president of the local union, and several of the older members of the union.

Rev. W. J. McSurely, who presided at the first Crusade meeting, occupied the chair on this occasion. His cordial congratulations were responded to by Judge Thompson in a most characteristic speech, genial, poetical and touching.

Mrs. Hart's address on behalf of the local union was short, but gem-like in its perfect finish, pure color, and chaste setting.

Mrs. Henrietta L. Monroe, of Xenia, president of the state union, followed in an address of rare elegance, strength, and beauty. She gave a brief outline of the origin of the Crusade, the organization of the Woman's Christian Temperance Union, and its present widespread influence and working power. No one who heard her could fail to be impressed with the importance and influence of the white ribbon organization, and of the immensity of the work it is doing.

Mrs. Monroe closed with a touching and eloquent tribute to Mrs. Thompson, and then presented to her, on behalf of the National W. C. T. U., a testimonial, engrossed in gold on vellum, and framed in gold and antique oak. The reader will at once recognize Miss Willard's facile pen.

"1837—1887. Headquarters W. C. T. U., Chicago, Ill., to Mrs. Eliza Trimble Thompson, of Hillsboro, Ohio, leader of the first praying band in the Woman's Temperance Crusade, on the occasion of her golden wedding, September 21, 1887."

"To have been the first woman who ever attended a National Temperance Convention, to have led the pioneer band in that heroic movement of which the N. W. C. T. U. is the organic form; to have made Hillsboro known to the world as the cradle of the Crusade; to have impressed your name upon the history of your country—all this is much; but to have worn so loyally the crown of daughter, sister, wife and mother; to have won friends, wherever the sacred cause of temperance is loved, and to have exhibited in public life and home's sweet ministries a faith

"That when in darkness knows no fear,
In danger feels no doubt,

is more. You stand upon the heights of answered prayer, and we, your comrades, whom your unwavering cheerfulness has many times animated, wave to you from the plain and thickest of the fight our

"'God bless you and yours on this auspicious day.'

"IN BEHALF OF THE W. C. T. U.," ETC.

After the reading of this testimonial, Mrs. Monroe unveiled Ohio's offering; at the sight of which a murmur of delighted surprise ran through the house. It was a tall urn, Etruscan in shape, of gold bronze, exquisitely chased and hammered. Suspended by a gold chain from the handle is a twenty dollar gold piece, bearing on the obverse side the inscription, "1837—1887, Mrs. Eliza J. Thompson, leader of the Crusade, from the Ohio W. C. T. U." On the reverse, an engraved representation of the Crusade Church with the date "December 23, 1873."

Mrs. Thompson's response to these tributes of loving congratulation was made in her usual quiet, conversational manner, and showed her appreciation of the ovation given her, but she confessed herself dazed and bewildered with surprise, and said: "The bride should not be expected to do too much at the wedding."

The pastor of the church, Rev. D. W. Clark, read the congratulatory, telegrams, they had come from nearly every state and territory in the Union, and all bore most kindly greetings.

At the close of these formal exercises the invited guests repaired to the lecture room, where they were seated and served with refreshments, in number about one hundred. At the close of the banquet, Rev. D. W. Clark, on behalf of Mrs. Marie Thompson Rives, presented to the Hillsboro bar a full length, life-size portrait of her father. It was unveiled by Mrs. Sarah Thompson Collins, the granddaughter of Judge Thompson, and accepted on behalf of the bar by Hon. Alphonso Hart, in a pleasant, cordial and appropriate speech.

Then followed the reading of a beautiful poem by J. L. Boardman, Esq., an address and reading of letters by Mrs. Antoinette H. Clevenger, the reading of letters from former pastors and presiding elders, and more telegrams. Among the gifts were noticeable several little satin purses of blue and white, on which, in letters of gold were the words: "Our testimonial, Maryland W. C. T. U.;" "Our testimonial, New Hampshire, W. C. T. U.;" "Our testimonial, New Jersey, W. C. T. U.;" "Our testimonial, Pastors and Elders, Hillsboro, M. E. Church;" "Our testimonial, W. C. T. U." These contained (in various amounts—gold pieces,) the cash value of checks sent by the several state unions whose names they bear, and for whom the time was too short to allow of sending a testimonial in any other form.

At the close of the evening many old friends, one of whom, Judge William Meek, had been a guest at the first wedding, fifty years before, pressed forward to express personally to Judge and Mrs. Thompson their congratulations, and wishes for both a long, happy and useful future.

Rev. Davis W. Clark, A, M.. in the *Western Christian Advocate*, among many charming incidents of the occasion rendered the following testimony, which however gratifying, has only the effect to make one strive to be worthy of it:

It certainly admits of question whether there has ever occurred in this country a social event which has awakened wider interest or stirred more tender and thrilling memories than the golden wedding of Judge J. H. and Mrs. Thompson, celebrated in Hillsboro, O., on the 21st inst. For over fifty years Judge Thompson has occupied a brilliant position at the bar of Southern Ohio, commanding respect for his legal lore and his uniform urbanity of manner, and of late years rendering distinguished services to the cause of temperance in its local option phase. Mrs. Thompson's *petit* figure will be cut in high relief upon the memorials of our times as the providential originator of the Woman's Crusade, and the World's Woman's Christian Temperance Union looked up to her on her golden wedding day, and addressed her lovingly as "the little mother of us all."

After the banquet, some impromptu exercises occurred, including the reading of an exquisite poem by J. L. Boardman, Esq., the Nestor of the press in Highland county; an apt address by Mrs. Antoinette H. Clevinger, of Wilmington, corresponding secretary of Ohio state union; the presentation by Mrs. Dr. Rives of a portrait of her father, Judge Thompson, to the bar of Highland county, and its acceptance by Governor Hart, who had been appointed by the bar to receive it, the reading of letters from former pastors of the Methodist Episcopal church and presiding elders of the district, and the presentation to Mrs. Thompson of a sack of gold dollars from them, and another sack filled with gold dollars, the offerings of many state unions. This inadequate account of a unique celebration can perhaps be best ended with a letter from Dr. Marlay, a former pastor. It is addressed to the writer:

"My acquaintance with them covers a period of over forty years. Mr. Thompson, when I first knew him in 1843, was a young, rising, and brilliant lawyer, giving abundant promise of the high position he has since held in his profession; his young wife, with the advantage of the highest intellectual training, added to the social culture which her position in society would naturally impart, was admirably fitted to adorn any position to which Providence might call her.

"As Mrs. Thompson's pastor for three years, I had every opportunity to study her religious character and understand it. I esteemed her as one of the most efficient helpers, and as one of the noblest and most devoted Christian women I had ever known. How much and in how many ways she has helped her pastors and her church, eternity alone can reveal. Others doubtless will speak more fully of her connection with the ever-memorable Crusade. That work, it seems to me, must forever stand as the crowning glory of her life, for, undoubtedly, it was a divine inspiration, and it was, moreover, as I believe, the most effective and far-reaching temperance movement the world has ever seen."

The members of the Hillsboro bar had most kindly given a banquet in honor of Mr. Thompson's fiftieth legal anniversary in 1883, and it had been the cherished purpose of "the twain" and their family to celebrate the "golden mile-stone" (should they reach it) by entertaining the lawyers, their wives and sweethearts. But family affliction had cast its shadow over their plans, and when the dear sisterhood undertook the occasion it was felt that some demonstration on the part of the "honored pair" was only a "need be," hence the oil painting of her father presented to the Hillsboro bar by Mrs. Marie Thompson Rives.

The following precious telegram and letter were a part of the joys of this day:

AUBURNDALE, MASS., Sept. 21, 1887.

To Mrs. Eliza J. Thompson, Hillsboro, O.:

"The year of jubilee has come," etc. "Praise ye the Lord, praise the Lord, O, my soul,"

"For far above thy thought
His counsel hath appeared."

FRANCES E. WILLARD.

EDITORIAL OFFICE, UNION SIGNAL,
CHICAGO, ILL., Sept. 10, 1887.

DEAR "MOTHER" THOMPSON:—For the daughter of a "mother passed into the skies" begs the privilege of so calling you, accept from all in this office not congratulations only, but devoted love. You can never know what an inspiration you are to all of us; how, looking at your life, we are encouraged to strive more and more in God's strength to make our own lives to tell for humanity and God. May He long spare you and your husband to each other and to us, and may you have patience to forego heaven's joys for yet a little while that earth may still be blessed by your presence. Lovingly,

MARY ALLEN WEST.

SHALL WE HAVE SCHOOL BOYS TRAINED FOR SOLDIERS?

BY LUCINDA B. CHANDLER.

Women of the American Republic, listen!

"The present Secretary of War has *consented* (?) to give national military instructors to all the high schools in our great cities whenever the request is made!" Thus writes a prominent and philanthropic editor in a late personal letter. *Has consented!* Who, or what class of persons has appealed to the Secretary of War for military instruction and instructors in our high schools? What occasion exists for introducing our youth to the military instructor, and rousing the martial spirit in immature boys? Of what use our efforts to promote "peace" and international arbitration if we have the coming man trained in the halls of learning as a part of his education, to respect and depend upon military training as a part of his equipment for manhood and citizenship?

Will not every woman protest. and vigorously, against this proposition to put military instructors into our schools? In the name of all that is humane and sacred let us protest. For the preservation of the republic, let us protest. For the sake of human progress, let us protest. To save youth from the degrading tendencies of a respect for warfare, let us protest.

Who, or what class of persons are apprehensive that fighting will be necessary? Who, or what class of persons propose to resort to fighting?—and for what?

If we wish to promote the fraternal spirit, the spirit of peace, surely we should have youth trained to the idea that thought, reason, and right, and principle, and love are the forces that should rule individuals and communities. Military training is superfluous if men are to be governed by these nobler qualities and powers. Ought not American boys to be taught to use the ballot intelligently instead of a resort to the bullet?

The aforesaid editor wrote further: "The outlook is very dark, and everywhere plutocracy is massing its forces. Arsenals and armories are being built everywhere. and a friend writes that ironclads are being built at Pittsburg for inland use to protect plutocracy from the people."

Is it come to this in our boasted republic that the possessors of wealth are ready to resort to arms? Let us ask the Secretary of War to whom he "consented" to send military instructors into the high schools.

Have we come to this, that the protection of a class of persons very largely in the minority from a possible enemy in the field of labor, is to subvert our institutions, put us on the footing of the despotic governments of Europe, make our institutions of learning training schools for fighters? And why should this class of persons apprehend that there will appear any use for trained fighters?

The wretched army of unemployed surely are not trained soldiers. They cannot build arsenals or furnish themselves with arms. The workingmen who are striving to keep up a standard of decent living and of just remuneration for labor, are not building arsenals and armories. It is not probable they have appealed to the Secretary of War for military instructors to be placed in high schools. It is not probable the Secretary would have "consented" to place them there had they done so. Is there any other class of persons except those who have immense possessions who are afraid of "the people"? Let us do our utmost to prevent the accomplishment of this barbarous project to prepare our youth to become fighters by the use of deadly implements of warrare.

Write personally to the Secretary of War, and the President, and congressman and to teachers in high schools. Will not THE UNION SIGNAL print a protest to be sent to the Secretary of War, against the introduction of military instructors in schools? Then let every reader in this country procure as many signatures as possible and forward to the National W. C. T. U. to be duly presented.

We shall have quite enough of suffering and conflict of ideas and words before we have placed our systems of finance and industry on a right basis, without having complicated the situation by resorting to military training and bullet warfare. Let every woman rise in her might to prevent this disastrous project from becoming a fact, and "LET US HAVE PEACE."

Dansville, N. Y.

W. C. T. U. IN SOCIAL PURITY WORK IN CLEVELAND.

DEAR UNION SIGNAL:—Seeing that you have noted in your columns that "indictments have been returned by the grand jury of Cleveland, O., against four houses of ill repute," it occurs to me your readers may like to know just how the difficult work was so far accomplished; the knowledge may be helpful to others in similar work.

In the summer of 1892, Mrs. Dora Webb, at that time a member of the Cleveland W. C. T. U., and superintendent of purity work in that union, together with the writer of this article, secured a copy of the Cleveland city ordinances pertaining to houses of ill repute. We found the ordinances were very good, and set about seeing if they were enforced.

Very soon after this, Mrs. Webb, who is the wife of a Methodist pastor, removed to St. Clairsville, O., and was subsequently made state superintendent of purity work. In our city government, the head of each principal department, such as police, public works, charities, etc., is called a director. The directors are appointed by the mayor. In this case the director of police is a German, with a German's ideas of womanhood. Almost immediately upon his appointment to office he undertook to foist upon the people of Cleveland the "scheme" of registration and medical examination of women found in houses of ill-fame which has been condemned both at home and abroad as unworthy and hurtful to men and scandalously unjust to women. Our director calls this his own "plan," as he has not the active support of either the board of health or the city council.

Mrs. Webb, hearing of this, wrote to the union in October last, saying she would come to Cleveland and hold a series of meetings if we could arrange for her. We accepted her offer and prepared for two meetings, one at North Dover W. C. T. U., whose president, Mrs. Clarence Oviatt, is an active and worthy leader of the white ribbon women of that place, and one at the Jennings avenue M. E. church, whose pastor, Rev. F. A. Gould, gave us most hearty welcome, he and Mrs. Gould assisting in the service, and taking a generous collection in money. The county convention, being held here at the time, asked that Mrs. Webb should speak for them, which she gladly did, giving the evening address at the Disciple church, East End. She also spoke on the afternoon of that day before the woman's council, by arrangement of Mrs. Perkins. At the close of this last meeting arrangements were made for a mass-meeting at the Old Stone church. This meeting was small and not encouraging, but Mrs. Webb did not on this account "give up the ship," but offered to remain without one cent of pay beyond her expenses. At this juncture Mrs. Louisa Southworth, president of the Ohio Suffrage Association, and now also of the Ohio W. C. T. U. suffrage work, came to the rescue with money and influence. A mass-meeting for women was called at the Sorosis parlors, kindly donated for the purpose, with definite topics for discussion. Much enthusiasm was manifested and most indignant protests made against Director Polner's registration scheme. A society was formed with Mrs. Southworth president; Mrs. C. E. Wyman, secretary, and Mrs. G. P. Oviatt, treasurer. This meeting was followed by another in the evening at the Y. M. C. A. hall, where ringing resolutions were passed, and speeches by both men and women, Revs. Reager and Buxton, Mrs. W. G. Rose, president of Sorosis, Mrs. N. Coe Stewart, and others assisting.

In the meantime Mrs. Webb and the writer were working night and day along the legal aspect of this work. Mrs. Webb came to Cleveland November 7. The very next day she and the writer visited a prohibition brother and laid before him their method of procedure. He fell into line and assisted with money also. We next secured a detective, a man of high rank in his profession, and one who, besides being personally desirous for a clean city, has a beautiful daughter, and says that not one young man in fifty is fit to be the husband of a pure girl. Let me say that this kind of a detective is the only right one to engage. A man of mediocre standing, or one whose heart is not in the work, will not help but will harm your cause. The detective work should be kept strictly in the hands of one or two trusted women, as, if the detective's name is known and bandied about he will be fettered in his service. We stipulated perfect and complete evidence—such as certificates of registration and of medical examination—against as many of the keepers of the "high-toned" palaces of sin as could be secured before the session of the grand jury. Judge Ingersoll was engaged for counsel, a lawyer second to none, and who gave us hearty approval from the first. We also visited Judge Lamson, before whom the grand jury would sit, and he promised that if the cases came to trial before him and were convicted, he should help the cause by giving them sentence of imprisonment instead of a simple fine for which they do not care. At the last moment of that sitting of the jury, indictments were found against four of the cases, all, in fact, that were presented on account of the crowded criminal docket.

In the course of court events the trial of these cases has been taken to the probate court, the plea being as before, "too many criminal cases." We suggested that if more reform work was done there would be less criminal work to crowd the courts, which they admitted to be true. However, Judge White, before whom the cases will come for trial, is one of the best of men, and we hope for justice and square dealing.

In the meantime the Social Purity Association has called Mrs. Webb again to the city in February. The superintendent of this work in our union, Mrs. Fall, held a meeting at the Bethel, Mrs. Perkins giving the address, and at the close fifty persons signed the purity pledge.

The W. C. T. U's must not take the credit of all this work, although they have done the planning and the pushing. The Woman's Council, the Dorcas Society and the Sorosis have given their influence, and, as individuals, their money.

At a meeting in the parlors of the East End union last week, a strong appeal was made to have each union in the city appoint a purity superintendent. We all think Mrs. Webb is the woman for the place, having proved it by presenting this difficult subject in a way which strengthened the weak and aroused the fearful to action. Pray for us, that not only the abuse of registration but the evil of impurity may be driven from our fair city.

MRS. G. P. OVIATT,
Cleveland, O. *Pres. Cleveland W. C. T. U.*

PENELOPE'S "EXCEPTIONS."

DEAR UNION SIGNAL:—The very able letter over the signature of "Penelope," which appears in THE UNION SIGNAL of January 25, is brought to my attention, and a friend asks what I have to say to the "Exceptions" which the writer takes to an article of mine.

The question at issue is simply as to whether the work of women should be exhibited by itself, or otherwise differentiated from the work of men. My own argument was that any work should be judged according to the ideal standard of that special phase of art or industry, without reference to the personality of its creator or producer; while "Penelope" says "that the absolute is something quite unattainable in this life," and that "relatively is about all there is in this world as we know it."

Controversy on this point is out of the question because "Penelope's" assertion is deeply true. But are there not two sides to the matter? Two ways of judging—from the artistic and the human point of view?

I was judging by the former, "Penelope" by the latter, and one would surely but illy comprehend the importance of life who did not concede that the human point of view far transcends the merely artistic one. Still, for the former must we not possess the philosopher's scales? Take a statue, or a painting in any art gallery. Its perfection must, perforce, be judged by its fidelity to an abstract ideal of art. That it was done by a man or a woman, by an artist old or young, ill or well, rich or poor—all these are matters that do not, after all, in the faintest degree affect its artistic perfection or imperfection. But if we judge it by the standard of a human achievement, then the purely artistic aspect vanishes, and the condition of the worker becomes a factor in our judgment.

In short, "Penelope" is applying more the divine standard—the way that the Lord "who remembereth we are dust" may look upon our efforts or achievements and judge them—not absolutely, but relatively. And we must thank her for recalling us to that finer and higher and diviner point of view. Faithfully yours,

LILIAN WHITING.
The Brunswick, Boston, Mass.

TEMPERANCE GROWING IN JAPAN.

DEAR UNION SIGNAL:—Last few months I was in Mexico and found the great needs of temperance. Almost every town I saw men lying on ground by the effect of alcohol drinks. In Mexico it seems very hard to work for the people to be temperate, as they are entirely ignorant of the glorious power of temperance. The work must begin by the true Christian missionary in Mexico.

I am glad to say that Japan has been peculiarly blessed in this respect, which will, I believe, bring everything good and successful. You will see the truth by the letter dated the 20th of November I have just received from Mr. Taro Ando, the president of Tokio temperance society, Japan:

"The result of your prayers is richly blessed. In all provinces the temperance work is growing very much, and invitations come to us for temperance lectures and meetings. I cannot refuse the invitations now, so I took Mr. Soyeshima with me and began the work in Gifu, thence we went to Tsuruga. On the way of return we have visited Nagoya, Toyohashi, Shidzuoka and Mishima. Everywhere I was greatly surprised by the young people who began to take the temperance work so earnestly as I can possibly state here.

"The fruits are ripening wonderfully. Hoping your return home." SHO NEMOTO.
Acapulco, Mexico.

BY MATILDA B. CARSE.

When I call to remembrance the unfeigned faith that is in thee. . . . . For God hath not given us the spirit of fear, but of power and of love, and of a sound mind.—II Tim. 1:5, 7.

Miss Frances E. Willard, under date of January 1, writes: "Why would it not be well for you to improve the opportunity of the general effort that is being made to 'work up' Gen. Neal Dow's birthday, and secure the necessary amount to have a window in the Temple, or some record of that great man and leader?" Why not, indeed! It has long ago been planned that Gen. Neal Dow is to have one of the memorial windows in Willard Hall set apart to his memory. It was felt that the faces of heroines and heroes of the great reform that are to adorn the thirteen windows in Willard Hall would lack completeness unless the head of the great Nestor of Prohibition, Gen. Neal Dow, should find a place among them. How much better it would be for the friends of prohibition to honor "the grand old man" on his ninety-first birthday, rather than to wait until his ear is deaf to all earthly honors. By all means let us heed the hint thrown out by our beloved leader, and have a part of the collection, taken up at the meetings held on March 20, go toward a memorial window in Willard Hall, for the man whom the temperance people of the nation will honor on that day. The window will cost $500. Shall we have such a memorial? What say our white-ribboners? Five dollars each from a hundred unions holding meetings on March 20 will pay for it.

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Rev. Theodore L. Cuyler, D. D., in an excellent article in *The Independent*, "Some Lessons of the Hard Times," among other good things says: "Another hint for the hard times is that, in our schemes for retrenchment, let us not begin by cheating God. Some people commence their curtailment of expenses by cutting down their gifts to wise charities; these ought to be the last to come down. The benevolent Henry Thornton, of London, subscribed ten pounds to a religious object, but afterward, having met with a great loss, he sent fifty pounds to the treasurer, with the remark: 'I don't want to lose this, also.' The safest loans are loans to the Lord; He repays with compound interest. Would you be rich toward God? Then give freely. He that saves for self, loses; he that gives for Christ is sure to save."

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In spite of the hard times, many of our unions, with undaunted faith are sending signed pledges for hundred dollar gifts to the Temple, to be paid within two years. We trust all unions who have thus pledged will send their money as rapidly as they secure it; no matter how small the sum may be, it will not gain anything by lying in the hands of your treasurer waiting for more, but it will save much if sent to us to be used at once. A great many unions are writing to know if they pledge a hundred dollars, will the small amounts sent to the Temple fund in the past by them be credited on their hundred dollar pledge? Most assuredly, every cent that unions have given in the past stands to their credit on our books, and will be counted on the pledges they now make. The following are the names of unions which have pledged a hundred dollars and have not been reported: The W. C. T. U. of Summit, N. J., with its pledge sent a first installment of $20. La Porte, Ind., union sent pledge and $5. The other unions are Walkill, N. Y.; Mexia, Texas; Foeberg, Pa.; Vineyard Haven, Mass.; West Hoboken, N. J.; Pancatuck, Conn.; Butler, Pa.; Osceola, Pa.; Des Moines county, Ia.; Abingdon, Ill.; El Modena, Cal.; Altoona, Pa.; Lowell, Mass.; Chelsea, Mass., Hyde Park, Mass.; (this union has sent $50); Johnstown, Wis., W. C. T. U. sent $31.35 cents; Hygiene, Col. union sent $11.44. This makes $85 paid on its pledge. Sixteen dollars and ninety-one cents are sent by the Perth Amboy, N. J., W. C. T. U. White Sulphur Springs, N. Y., union sends pledge and has paid $30. Austin, Mo., union sends $5. The Scandinavian W. C. T. U., Chicago, Ill., sends $25 which finishes paying up its pledge of $100. The Y. W. C. T. U., of Adrian, Mich., sends $42.25.

The South Africa Y's are at work to secure their name on a tablet in Willard Hall. Under their noble leader, Miss Anna Cummings, who can doubt their success? The deft fingers of these young women painted lovely silver leaves, which were sold at our late World's Fair, netting $27, to be credited toward the South Africa Y tablet. If these brave young women of another continent can do so much for the "House Beautiful," what should we not expect from our own Y's?

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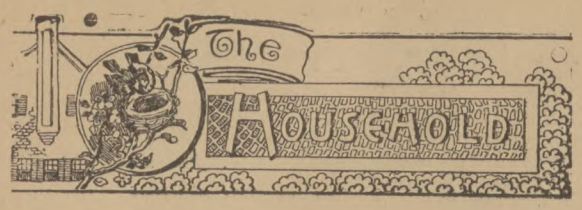
Let all our white-ribboners remember that if they fill a mite-box, which is to be credited on the pledge of their union, they will receive one of our beautiful Columbian souvenirs. Mrs. J. H. Clark, Winchester, Ohio, writes in regard to the souvenir: "It is a thing of beauty, therefore a joy. It is greatly admired by all. I am more than glad to be the recipient of it. I trust many, very many, white-ribboners will become the happy possessor of the treasure. You have placed it so cheaply that it is within the reach of all." "I have just returned from a few days' visit," writes Mrs. M. Bertrand, Olequa, Wash., "and you cannot imagine my happiness to find awaiting me the beautiful Columbian souvenir. I assure you I will prize it very highly. Every white-ribboner should have one." That is just what we thought when we offered to give one to all persons who send $1 to the Temple. This offer holds good as long as the supply lasts. Never before have we sent out such quantities of mite-boxes. The unprecedented offer of a solid silver, eight ounce, souvenir tea-spoon, which combines in its decoration not only a fine cut of the Temple but the face of our great leader, Miss Willard, has moved our women as never before to send a two-cent stamp for a mite-box, and either fill it themselves or get others to help, and thus secure the beautiful spoon.



AN HONEST VALENTINE.

Thank ye for your kindness, lady, fair and wise,
Though love's famed for blindness, lovers—hem! for lies,
Courtship's mighty pretty, wedlock a sweet sight;
Should I (from the city, a plain man, Miss ——) write,
Ere we spouse-and-wife it, just one honest line,
Could you e'er forgive it, pretty Valentine?

Honeymoon quite over, if I less should scan
You with eye of lover than of mortal man?
Seeing my fair charmer curl hair spire on spire,
All in paper armor, by the parlor fire;
Gown that wants a stitch on hid by apron fine,
Scolding in the kitchen,—oh, fie, Valentine!

Should I come home surly, vexed with fortune's frown,
Find a hurly-burly house turned upside down,
Servants all a-snarl, or cleaning steps or stair;
Breakfast still in parlor, dinner—anywhere.
Shall I to cold bacon meekly fall and dine?
No,—or I'm mistaken much, my Valentine.

What if we should quarrel? Bless you, all folks do—
Will you take the war ill, yet half like it, too?
When I storm and jangle, obstinate, absurd,
Will you sit and wrangle just for the last word,—
Or, while poor Love, crying, upon tiptoe stands,
Ready plumed for flying,—will you smile, shake hands,
And the truth beholding, with a kiss divine,
Stop my rough mouth's scolding? Bless you, Valentine!

If, should times grow harder, we have lack of pelf,
Little in the larder, less upon the shelf;
Will you, never tearful, make your old gowns do?
Mend my stockings, cheerful, and pay visits few?
Crave nor gift nor donor, old days ne'er regret,
Seek no friend save Honor, fear no foe but Debt;
Meet ill-fortune steady, hand to hand with mine,
Like a gallant lady,—will you, Valentine?

Then whatever weather come, or shine or shade,
We'll set out together, not a whit afraid.
Age is ne'er alarming, I shall find, I ween,
You at sixty charming as at sweet sixteen;
Let's pray, nothing loath, dear, that our funeral may
Make one date serve both, dear,—as our marriage day.
Then, come joy or sorrow, thou art mine,—I thine,
So we'll wed to-morrow, dearest Valentine.

—*Dinah Mulock.*

ST. VALENTINE'S ROSES.

BY MABEL GIFFORD.

It looked so pleasant in pa's and ma's room of a morning. The sunshine came in at the window, and a bright fire burned on the hearth, and if it was just after breakfast, pa—who was quite stout, with a gray beard and a bald head—would be sitting in his big, broad arm-chair, in his comfortable dressing gown and slippers, close by one of the front windows. Ma would be sitting at the other front window in her easy chair. A handsome little old lady she was, in her pretty, old-fashioned flowered gown, white cap and kerchief. And remarkably fair she was even now, with few wrinkles, and the winter roses still blooming in her cheeks.

There they sit and nod at each other, while the fire crackles. Patrick, the cat, purrs, and the icy fingers of a rose vine melting in the morning sunlight, tap softly at ma's window. How still it is in pa's and ma's room!

"They are coming!" cries ma, suddenly awake and leaning nearer the window.

Pa wakes too, and leans nearer his window. A troop of noisy school children are coming up the road, with their book-bags and lunch-baskets, sleds and skates. They nod, and wave their hands as they pass by the windows, and pa and ma nod back, their dear old faces wreathed in smiles.

"Now what," said pa, "do you think they had in their hands? Square white envelopes it looked like."

Ma readjusted her glasses and peered after the vanishing figures. "Why," she said with a bright smile, "valentines. It's the 14th of February, pa."

After the children came the teacher, a pretty young woman, who tripped along briskly, and did not forget pa and ma at the windows.

"It doesn't seem such a long while ago that we were sending valentines, does it, pa?" said ma.

"There are later times that seem farther off," said pa. Then he started for his morning walk to the post-office, and left ma to nod by her window and dream of happy, maiden days, and valentines.

Pa soon returned with the paper, which he read, while ma knit.

"There's something in the hall for you," said pa, when the paper was read. "I'll bring it in."

He looked innocent as a lamb, as he brought in a square box and handed it to ma.

"Why, what can it be?" cried ma, in a tremor of pleasure. She looked at the name on the box, "Mary A. Smiles. Yes, it is for me."

"You don't suppose now, that it could be a valentine, do you?" asked pa.

Ma looked at him quickly with her little bright eyes. "It's his doings," she said to herself, "sure's I'm alive!"

The box on being opened, revealed a bunch of beautiful red "Jacks" as pa called them. There was a tiny note; "Wear the roses to-day, Valentine."

"Now pa never wrote that, it is not his handwriting. He is too cunning for that." She looked at pa. "Ah! he can look so serene, but I see a little smile, I know, under his beard. I'll let him think he has puzzled me for awhile, it will please him so."

"Seems almost like spring, doesn't it, pa?" said ma, after the roses had been duly admired and wondered over, two pinned on her gown, and the rest arranged in a vase and placed in a window.

"Yes," said pa, "it's quite springish."

Ma pushed her chair over to pa's window, pushed it so close to pa that she could reach his hand. "It was just such a day as this when you sent me that valentine,—that valentine that I thought Augustus Spence sent. And I wouldn't wear the lover's knot pinned on the corner because I liked you better than I did Augustus."

"It's wonderful, ma, how you hold your age," said pa.

The roses in ma's cheeks deepened, and she could not have looked happier in her maiden days.

While this dear old couple made love to each other the sunny February day waned, and the children trooped by the windows again on their way home from school, and after them came the teacher. She looked tired and her step was slow, but she brightened wonderfully when she looked up at the windows where pa and ma sat, nodding out at her.

"It's the roses," said ma. "Posies do cheer a body up a sight."

Preston Marshall looked out of Marshall & Pratt's office window just in time to see the school teacher crossing the street to the post-office. He left his desk and looked at her sharply. He turned away with a disappointed face: "She doesn't care a pin for me," he said to himself. "I wonder now if there is some other fellow? And I wonder why so many things go by contraries in this world. Ho, hum!"

Just before tea was called, pa said to ma: "Do you think it was Vesta, ma, who sent you the valentine?"

Ma looked up with a twinkle in her eyes. "Just as if I didn't know," she said.

Pa looked mildly surprised. It never would do to begin to be jealous of ma at this late day, but if Vesta did not send the valentine, who did?

Ma got up and put her arms around pa's neck. "Just as if I didn't know," she said.

Pa looked so queer. "But I didn't, ma; it wasn't me, ma," he stammered; "I've been wishing all day that it was me. Now don't you feel bad about it," for I would have done it if I had thought of it. I'll buy you a valentine to-morrow that will beat this one all to pieces."

Ma couldn't feel very bad about it, sitting there with pa looking at her in such a loverlike way.

"I wish it had been me, ma, truly I do," said pa.

"Now who could it be, if it wasn't you," said ma, jumping up as nimble as a girl, and skipping to the closet where the box had been put.

"It isn't Vesta's writing," she said, holding the box under the light, and examining it sharply.

"Yes, it's 'Mary A,'" she said, as if she had a suspicion that it might have been meant for some one else. "No, I am sure it is not Vesta's handrwiting, nor, nor—pa!" she cried out in a sudden excitement, "it's *Miss!*"

Ma dropped the box and sank into her chair, with such consternation in her face that pa leaned back in his chair and laughed heartily.

Ma had to laugh when pa did, so they laughed until they couldn't laugh any longer.

Ma got her breath first. "Miss Mary Smiles, that's the school teacher. And she was to wear the flowers. How cut up the young man will be when he sees her without them."

"And supposing," said ma, "that he is some one that she favors; what a shame it would be! We must—"

Just then there came a ring at the door. A man's voice inquired, "Was a package delivered to Mr. Smiles by mistake this morning?"

Ma opened the door into the hall. "I should think there was," she said. "Come right in here, young man."

"Why, it's Preston Marshall!" said ma. "You don't mean to say—" then she stopped.

But Preston Marshall was not listening; he was looking at the roses on ma's gown.

"Mr. Blake's son was at the office this morning," said the young man, "and when I inquired about my package he said he had given it to you."

Such a merry time as they had over it, pa and ma and Preston Marshall. And he would not take the roses back, for he said they were so becoming to ma.

That night Miss Mary Smiles said to her mother: "Preston Marshall is the kindest-hearted and most thoughtful young man I know. When I was on my way to school to-day, I saw him at Clark's buying roses. I thought, of course, they were for some young lady. When I came home to-night, I saw those very roses in Ma Smiles' window. Wasn't it a beautiful thing for him to do?"

Just to be sure that they were Preston Marshall's roses in ma's window, Miss Smiles stepped over after tea, and who should she find there but the young man himself, having a game of chess with pa.

The game came to an end abruptly. Pa smiled his broadest smile, and ma immediately presented the roses in the vase to Miss Smiles, and told her their story.

When she had finished she pinned the roses on Miss Smiles' gown, and that blushing young lady did not object. But she was in great haste to get home, and as she could not be persuaded to remain, ma said to Preston Marshall with a twinkle in her eyes: "If you will be so kind, Mr. Marshall, as to see Miss Smiles home? Pa isn't very sure on his feet in the evening."

Cunning little Cupid ran out after them, shaking his sides with laughter to think his mischief had given ma and pa such a happy day. "Now who would think of the old folks if it were not for me?" he said.

Abington, Mass.

TYPICAL LESSONS FOR LOYAL TEMPERANCE LEGION TEACHERS.

VIII.

Evaporation of Water.

BY MARY E. RUDD.

Opening Exercises:—New song for to-day, "Exercise Song," page 32, "Marching Songs." Prayer, hymn, repeating of texts with comments; song and finger play chosen by children.

Rhythmical Exercises:—Take this time for practicing new song together with the motions, omitting the third verse for the present unless the conversations of the fifth and sixth lessons have made the thought familiar to the children.

Physiology, 10 minutes:—Look for clean hands and faces. Tell what the finger nails say to you. How Harry is careful to cut and clean his nails, or to ask mamma to do it for him. You didn't know finger nails could speak, did you? Sing "Our Wonderful House," learning the words of the second verse. Speak of the mill and impress upon the children the care of the teeth. Show them that brushing the teeth is one of the whatsoevers that God has said the keepers should do.

Lesson and games, 45 minutes:—Talk a little about the sunbeams or sunbeam fairies, you may call them. Speak of how they dance about everywhere stealing into every nook and corner. A piece of looking-glass held in the sunlight will show the fairies dancing about on the opposite wall. Do not use a prism, for to-day we want to see the sunbeams in their white dresses. The children will be glad to imitate. They may skip about with arms extended, but they must do it very lightly if they would be like sunbeams. Then talk about the sunbeams waking up the children, the flowers and the birds in the morning. Let some of the children be birds asleep, some flowers asleep and some children asleep. One or two may be sunbeam fairies, and skip about touching the others lightly on the head. Then the children may awaken and sing, the birds may fly about and the flowers may lift up their heads to the sky.

When all have become quiet speak of the sand and the cup of water that were put away the previous week. Bring them and find out what has happened. Let all have a chance to see, and if no one knows how the water has disappeared, tell as a great secret that the sunbeam fairies are very fond of water drops, and are always coaxing them to go and play with them.

There is something else that likes the water drops very much. Who know what it is? Try several little experiments to show the presence of air in the room, such a fanning, passing the hand quickly before the face to create a current of air, looking out of the window to see bushes or leaves stirred by the wind. Tell the children that the air fairies that are all around us are almost as fond of the water drops as the sunbeams and they, too, like to coax them to go and play with them.

If possible show the water drops going out to play by means of boiling water. Boil a small amount of water so that you may be able to see that it is actually all gone. If it is not possible talk about the steam they may have seen issuing from the tea-kettle spout. At this point let all have a gay frolic, some being water drops, some sunbeam fairies and some air fairies. The fairies are to coax the water drops to play with them and all are to have a merry time skipping about.

Go back to the story of the brook. Tell what happened to it when the hot summer days come, and how badly the twins felt to see the water going away, a little more every day. And then their mother told them the same things I have been telling you and she said besides, that some day the water drops would come back. So they were happy, for they knew they should see their own dear little brook again.

Closing: March out two by two, a fairy leading away a water drop.

Chicago, Ill.

INDOOR FUN AND FROLIC.

DEAR BOYS AND GIRLS:—A jolly or instructive game on a winter evening will make the hours fly happily for both young and old. Here are games which require only a few players; others which will engage a room full. Let us enter into them with a real desire for pleasure or profit. We'll win if possible and accept defeat gracefully, won't we? There'll be no quarreling in the Cozy Corner over this question or that, for each one of us will desire harmony first of all. Otherwise where would be the pleasure we hoped to enjoy?

Just to start out on the right road, we'll take first

A TRIP TO TEMPERANCE TOWN.

In this game the leader begins by saying, "I went to Temperance Town with Mrs. Elizabeth Andrew." Then each person in the room is allowed to add the name of some temperance leader or philanthropist whose name commences with A. Thus, the next will say, and "Miss Jessie Ackermann," and so on until no others can be thought of. Then the letter B is taken and the leader will say, "As soon as we arrived in Temperance Town we met Dr. Kate Bushnell;" the next one can add, Rev. Dawson Burns, Mrs. Helen Barker, Mrs. Frances Barnes, and so on. Then taking the C's the leader will continue, "and we were introduced to General Lewis Cass" which is followed by other names with C. Another remark is started by the leader which is followed by the D's, and so on through the alphabet. Historical names may be taken, instead, or those of persons living at the present time, or the names of boys and girls you know. The players who can add names after the others have failed are the winners.

While we are sitting in this pleasant circle let us try

BUZZ.

Each player gives a number in turn counting up from one; but whenever the number *seven*, or any of its multiples is reached, the word *buzz* must be substituted or the player is counted out. The one last remaining wins.

To make the game more complicated we can substitute the word *quack* for three or its multiple, and the word *fizz* for five or its multiple, the word "cock-a-doodle-doo" for eleven or its multiple. Thus one, two, *quack*, four, *fizz*, *quack*, *buzz*, eight, *quack*, *fizz*, *cock-a-doodle-doo*, etc. The count should be kept up at a rapid rate.

I wonder how many have ever played

HUNT THE FEATHER.

The children sit in a circle on the floor, and a large sheet is taken into the middle of the circle, which each one holds under his own chin, stretched out broad and flat. A feather is placed on the sheet, and one of the party remains outside, who is to try to catch the feather as it is blown from one to another. No one in the circle must use his hands. That wouldn't be fair.

PROVERBS,

as the children all know, is also played as a circle game. One member is sent out of the room, while the others choose a proverb, one word of which is assigned to each. When the player is recalled he asks three questions of each one in the circle, to which they must answer and include the word given to them. The one whose word he guesses, thus enabling him to guess the proverb, is the next to go out of the room. A game played in a similar way is

TEAKETTLE.

For this choose a word of several meanings, but the same in sound, such as rain, bow, sea, do, etc., while a player is out of the room. Then call him back, and answer his questions (one to each), by bringing in the word in some one of its meanings. Do not say the right word, however, but substitute the word *teakettle* for it. For instance, when the word *do* is chosen; to the question, "Can you play tennis?" the answer may be, "I *teakettle* (do) a little," or "Not when the *teakettle* (dew) is falling." This is a very interesting and amusing game. For

A MEMORY GAME

the players are seated close together. The first person begins by saying, "There's alcohol poison in cider"; the next one, "There's alcohol poison in cider and beer"; the next, "There's alcohol poison in cider, beer and wine." Each person adds one more alcoholic drink until no more can be thought of. If any are omitted, the player drops out. The player naming the last one wins.

Another way of playing this game I will call

THE EFFECT OF DRINK.

The game begins by the leader's saying, "John drank"; the next says, "John drank a glass of beer"; the next adds, "John drank a glass of beer yesterday"; the next "John drank a glass of beer yesterday in the saloon;" the next adds, "John drank a glass of beer yesterday in the saloon and it made him drunk," each adding a little more to it to show the effect of the drink on John, his business, his family, his neighbors, and what finally became of him. Those persons failing to include everything that has been put into the sentence previously are dropped out of the row. The last one to repeat the whole sentence correctly wins.

MUSICAL MARCH.

Have ready a number of toy whistles, flutes, kazoos, rattles, etc., in a bag. We'll set a number of chairs in a straight row, side by side, alternately facing in opposite directions, one less in number than the players. Some one at the piano plays a lively march during which the players march around the collection of chairs with a quick step, keeping time to the music. Suddenly, and unexpectedly the music ceases and each one then drops into a chair. One player will be left out. He draws a musical favor from the bag and standing by the piano assists (as well as he can) in the music. A chair is then removed from the end of the row, the march is again played, and the music ceases only to leave another player to join the orchestra. Thus the game continues, a chair being taken away each time, the orchestra increasing in numbers until only two players and one chair are left when the fun is at its height. This is a somewhat noisy game, but boys and girls will agree that it is a very jolly one, and the older "young folks" will be willing to hold their ears when they see the merriment it infuses.

After so many romping and circle games, we are all glad to settle down with paper and pencil for a little rest. Perhaps the best known of this sort of games is

CONSEQUENCES.

which is so familiar to you all that I do not need to describe it. A nice way to vary this game is to have each one in the circle write the name of an animal at the head of the slip of paper, turn it down and pass it to the next. Then write beneath a sentence which describes the animal whose name you have just written. Pass to the next; then open and read. The result is often very funny.

Another way is to draw

PICTURES

of some event in history, some animal or person, at the head of a strip of paper. Commencing at the foot of the paper each one in turn writes his guess as to whom or what the picture is meant to be, turning up the paper so as to conceal what he has written before passing to the next. When the pictures have been passed all round the circle each one takes his own, gives the right name and then reads the guesses.

CRITICISMS

is very much like the above games. Ask each one to write the name of a book at the top of a slip of paper. Fold it down so as to conceal the writing, and pass it to the left-hand neighbor, who will write the name of an author. The next writes a motto, and the papers are folded and passed twice for remarks about the book. The papers are then read by each one in turn.

FLING THE TOWEL.

is another merry circle game. The player in the center tries to catch a large towel as it is flung from one to another in the circle. When he catches it, he changes places with the one who flung the towel.

In

BABEL

the players stand in a line or circle, the leader holding a pack of author cards. When all are ready, the leader takes the pack in his hand, reads the top name on the cards fast as possible, passing them on to the next person, who does the same. Each player must keep repeating the name of the author until the next card reaches him. This game usually ends in *Babel*.

VERBARIUM

is a test game and one which everybody likes. A word is chosen which each one of the company writes at the head of a sheet of paper. The game consists in making as many other words as possible in a given time out of the letters which form the foundation word. Suppose this word to be

T E M P E R A N C E.

The time allowed for each letter should be three minutes. Take the first letter T, and make as many and as large words as possible with it and the nine other letters. Abbreviations and proper names are not allowed. Each additional syllable counts one.

I have given you such a variety of merry games that the Cozy Corner has swelled out into the whole of Our Children's page, but I feel already well repaid for the pleasant task of writing them out for you when I think of the bright and happy faces which will join in these good times. If there is any point or direction which you do not understand, do not hesitate to write, and be sure to tell me what you think of our Cozy Corner games. If you are pleased with these, we will have another budget very soon.

Yours for a bright and happy time,

Aunt Jane

NEPHEWS AND NIECES

Blaine Spray Smith, Marjory Main, Cora Keplinger, Clara Keplinger — Illinois.
Mabel Creth Sullivan, Grace Senses — New Jersey.
Carl A. Burrows, M. Etta B. P. Gibb, Jennie S. Wallace, Adelaide Breckenridge — Penn.
Robert W. McClure, Florence Phoebus Butler — Del.
Ruth Florence Lyon, Helen Mauck, Hannah Hockje — Michigan.
Lena Alta Whitmore, Conn.
Lenora Emery, Wisconsin.
Minnie Stella Graves, Maryland.
Jennie E. Lowe, Washington.
Lillian Norton, W. Alfred Read — Mass.
Grace Jenkins, Beth George, Marv M. Freeman — Missouri.
Vina Elrod, Nebraska.
Wm. H. Coye, May C. Bidwell, Florence H. Penrie, Maude S. Ainslie — New York.
Clara C. Statler, Frank G. Statler, Vinnie R. Statler, Belle M. Jordan — Ohio.
Edith Zeran, Winifred Clift — Iowa.
Newman E. Austin, Nebraska.
Hal. Thompson, Minnesota.

PEANUTS.

This is a game we played at our last Loyal Temperance Legion meeting. We hung a bag of peanuts on a nail. Then we blindfolded some of the boys and turned them around three times; then with a stick they tried to hit the bag. Of course, it caused a laugh when they struck in another direction. At last one boy hit the bag and in less time than it takes to tell the story, there were twenty children on the floor after those peanuts.

Shutesbury, Mass. W. ALFRED READ.

WHAT IS IT LIKE AND WHY?

One of my favorite parlor games is, What is it like and why? One person goes out while the others decide on some object in the room. Then the person is called in and asks the others in turn, What is it like and why? The one whose answer shows him what the object is must go out next time. LILLIAN NORTON.

60 Hancock St., Everett, Mass.

SLICED ANIMALS AND TIGER.

I do not know what kind of a game you mean. If an indoor game I like sliced animals. It is great fun to play. If you mean an outdoor game I like t'ger best. I like to run. N. MARION IRWIN.

Suplee, Penn.

THE HOUSE THAT JACK BUILT.

I will tell you about a game which I received Christmas which I like very much. It is called The House that Jack Built, and consists of 12 long sticks, 12 short sticks, 2 indicators, 1 book, 1 chimney and Jack. Each player in turn spins the indicators and so on around the board until the house is built. The player who holds Jack after all the other parts of the house have been played according to the rules is the winner of the game.

BLAINE SPRAY SMITH.

Utica, Ill.

BIBLE QUESTIONS AND ANSWERS.

Papa gave me a new game for a Christmas present of Bible questions and answers. It is called Seek and Find. The directions are as follows: Distribute both the large and small cards among the players. The one holding card A asks the first question of the player on his left. If he gives the correct answer he receives the card containing the answer from the one holding it. If not, the questioner reads the number of the answer card and the one holding it reads it aloud. It is then laid on the table the property of no one.

When all the questions on card A are asked, the holder of card B reads the questions and so on.

When all the questions are asked, the one holding the greatest number of answer cards wins the game. Any number can play the game. It is both interesting and instructive.

FLORENCE PHOEBUS BUTLER.

Newark, Del.

AUTHORS.

I will try and give a description of the game I like best. It is Authors, the Queens of Literature. The way we play it is this: We shuffle them so as not to get any books together. Then give one card to each one that is going to play, and keep giving around until we get them all distributed. They must not let each other see the cards. Then the player, left of the one that shuffled, begins; he may call from any one and continues calling till he fails to get his card. They go clear around that way. Then the one that gets the most books beats. From three to six can play. This is the game I like best.

R. STELLA PAXTON.

Savannah, O.

SOFT-SHELLED NUTS.

268.

BEHEADED RHYMES.

How we enjoy the feath'ry ——
So glad that it is winter ——
Though Jack Frost's sting makes us cry ——!

But when the biting blizzards ——,
And winter's coal is getting ——,
The hungry child may well cry ——!

Can we keep still while others ——?
Not long as there's such a good ——
On for relinguishing our ——!

So out into the snow and ——
With bread and meat (perhaps a ——!)
We'll give the poor some food to ——.

J. A. S.

Send all replies and *original* puzzles to Puzzle Editor, THE UNION SIGNAL, the Temple, Chicago, Ill.

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261. Aunt Jane's Cozy Corner.
262. Love.
263. Beer, bier.

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Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind live in peace; and the God of love and peace shall be with you.—II Cor. 13:11.

THE MESSAGE OF THE NEW TESTAMENT TO WOMEN.

A correspondent writing us concerning a recent editorial upon "Individual Rights and Duties," says sorrowfully that it has seemed to her that while the New Testament brought help along all other lines, its message to women was either not for us of to-day, or it contained no good cheer.

Of all the unfortunate results of the method of interpretation, which insists upon making the Bible teach the hopeless, everlasting subordination of woman, we think that indicated by the words of our correspondent is the saddest. That any one, but especially women, should turn from those pages, which are so full of cheer for all mankind and which have proved to be the very Magna Charta of woman's liberty, heavy-hearted and despairing is pitiful beyond words. Yet it is true that other Christian women have felt that either the longings of their hearts and their God-given aspirations and gifts were delusions or the Bible was out of sympathy with the teachings of God in their own natures. It has driven more than one woman into skepticism; it has embittered the lives of many others. As firmly as we believe that the Bible is the infallible word of God, so firmly do we believe that the blame for this rests neither with the Bible message for "humanity's gentler half" nor with the awakening aspirations of women, but with a false and pernicious interpretation which "teaches as doctrines the commandments of men."

The passages upon which woman's subordination is based are the curse pronounced upon woman after the fall and certain well-known statements of the apostle Paul. An exhaustive discussion of all of these passages is neither possible nor necessary here. In Genesis 3:16, we have the curse, "Thy desire shall be to thy husband, and he shall rule over thee." In I Timothy 2:12-14, are these words of Paul: "But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness. For Adam was first formed, then Eve; and Adam was not beguiled, but the woman being beguiled, hath fallen into trangression."

We have selected this passage from Paul, because it is the strongest one. If we disregard this, we have easy work with the others. The arguments which clear Paul of the charge of teaching that slavery is divinely ordained as a permanent feature of human society, or which renders it possible for the more advanced medical science of to-day to substitute other and better remedies for the wine which Paul enjoined Timothy to take "for his stomach's sake," without throwing discredit upon Paul's inspiration, also sweep away from every other one of Paul's injunctions against women speaking in public, etc. This passage, however, undertakes to give a reason for the subordination of woman, and grounds it upon a fact of creation; therefore, say our opponents, it grows out of the nature of the case, and, as the cause can never change, the command can never change.

Before entering upon a discussion of these passages, it is necessary briefly to summarize what has been supposed to be involved in this subordination. Until very recently, woman's mental inferiority was, logically enough, thought to be presupposed by her subjection. While she has had neither time nor opportunity fully to demonstrate the contrary, her achievements within recent years along all lines of intellectual activity have dissipated this view from unprejudiced minds. There are some persons left, however, who are devoting their superior brain power to the noble task of proving from very insufficient data concerning the relative weight of brain, that woman is and forever must remain the mental inferior of man. Others write labored treatises to establish the perfect equality but *essential difference* of the masculine and feminine brain. To say nothing of the absolute impossibility of the task which these latter persons have set themselves, if their hypothesis is correct (that of comparing things fundamentally different), it is noticeable that these same people when off their guard are given to speaking slightingly, not to say contemptuously, of woman's capabilities and work and are the ones to urge that women's admission to any conclave formerly composed of men alone will lower the character of the body.

Growing out of this belief in mental inferiority comes naturally the view that woman "unsexes" herself when she attempts to enter any literary pursuits formerly monopolized by men. It was a scandalous breach of propriety fifty years ago when the first woman had the moral courage to enter the Boston public library to read. When women entered the colleges and universities the foundations of society were threatened, but happily withstood the shock. Women public speakers were treated with every insult, nor is the prejudice all dead yet. The women who have entered the professions or public life of any kind are supposed to be undermining our civilization, and the bomb beneath our social structure will be certainly exploded when women get the ballot, say the croakers.

The only place where woman in the near past had any right to be was in a home and there she was little better than a slave. She could own no property and served as housekeeper, laundress, cook, seamstress, nurse, etc., etc., for her board and clothes. Less than a hundred years ago the laws of this "land of the free and home of the brave" permitted a man to whip his wife if she refused to obey him or if for any other reason he judged that she needed the discipline. None of these things are entirely unknown to-day. In the majority of homes where the wife is not the actual breadwinner, she is a mere pensioner upon her husband's bounty. Men still whip their wives, though happily it is not supported by law, and many Christian men can see no other possible way for a Christian man and a Christian woman who profess to love each other, to live together in peace than for the man to have absolute authority to settle any matter of dispute between them by his mere arbitrary dictum.

We confess that from this standpoint we think that the man who whips his wife has the argument all on his side, since if she *won't* obey him what is he to do? Happily, however, there are countless homes in this land where the "impossible" is being constantly accomplished and with no use of authority, without any "obedience," there is nevertheless—nay, *therefore*—most perfect harmony. The doctrine of woman's subordination actually carried out in practice always has made and always will make of woman simply the complement of man's sex.

For many centuries men rested content in the assumption that the Bible taught that the world was created in six literal days of twenty-four hours each, that the earth was flat and at rest while sun, moon and stars revolved around it. After a time, however, "God's facts," as revealed by geology and astronomy were found to be in direct contradiction with these views of the earth and solar system. Examination showed that not the Bible but man's interpretation of the Bible was at fault. "God's facts" revealed by the development of the race under Christianity, force us to the conclusion that the teachings of the Bible concerning women have been as grievously misunderstood as have its teachings on science.

It has been work for Christ's kingdom above everything else that has called women out of their homes into fields forbidden them before and His blessing has rested upon them unmistakably in it. The cause of missions was forced to call for woman's aid, and is largely responsible for her training as a parliamentarian, financier and preacher, and has thus disproved many of the conclusions built upon Paul's commands. From one cause and another women have gone out into all fields. Everywhere they have proved themselves good workmen and yet remained "womanly" women. But it has been in their work as Christians, impelled by their instincts as mothers, that women have been driven to rebel against the sex discriminations supposed to be ordained by the word of God.

"It is a singular fact," said one of the oldest advocates of woman's rights, "that we have never been able to enlist women in any considerable numbers to labor for their own emancipation." True, not until women saw that pitfalls of the devil were spread for their sons on every street corner, and that their little girls of ten years of age were left helpless victims to vile men by the abominable laws regarding the age of consent, did they demand with ever growing determination that they be given the ballot with which to protect their homes.

It is useless to argue that such reasoning from the logic of events overthrows all theories of inspiration, etc. If God's blessing clearly rests upon the work of Christian women who are flatly disobeying the supposed teachings of His word, the presumption becomes very strong that those teachings have been misunderstood. Reasoning on this line, multitudes of good men as well as women have come to the deliberate conclusion that it is nothing short of libel upon Paul to suppose that he meant to enforce upon nineteenth century women the subordination actually preached on his authority; but that on the contrary when he enjoins women to be in subjection to their husbands, he means nothing more than he does when he bids, not servants in our use of the word, but according to the original Greek, *slaves* to "obey their masters in all things." In both cases he instructs Christians meekly to endure the injustice of the times in which they live and win their freedom by a Christlike spirit rather than assert it and cause tumults and commotions disastrous to the infant church.

But on this view, what explanation can we give of Paul's reference to the creation in the passage quoted? If woman's subordination is temporary, this reference to the cause of it back to the creation seems unnecessary. In the first place it is clear that he cannot mean that *independently of the fall* the creation vested Adam with authority; for subjection to her husband is the curse explicitly pronounced upon woman after the fall. Before this, dominion over all created things was given to them jointly, without a hint of superiority on either side. That this superiority is explicitly stated after the fall is proof positive that none existed before. It is clear, then, that the inequality was brought about as the result of the fall, and the connection with the creation cannot mean more than that the conditions imposed by the creation, taken in connection with the fall, were the cause of woman's position relatively to man.

To our mind the connection between the three facts mentioned by Paul, the creation, the fall and woman's subordination, is clear as sunlight, for no punishment which God inflicts is ever arbitrary; the results of sin are as necessary and inevitable as are the results of broken physical law. The curse upon Eve is no exception. Given the first two elements, and the third is bound to follow. Woman was created physically weaker than man; so long as love ruled on the earth this fact placed her at no disadvantage, and she stood on an absolute, unquestioned equality with her stronger partner; but when sin entered, dethroning love and making force the ruling power, woman, as the weaker vessel, went to the wall. This is Paul's statement of the case, and centuries of history, the condition of the heathen world to-day exemplifies its truth. The more complete the dominion of sin, the more utter and hopeless the degradation and slavery of woman. Does it therefore follow that woman's subjection shall last so long as the world stands? The question seems imbecile. Christ came to remove the curse, and Paul plainly and expressly declares that woman's share in the curse is not excepted.

Evade it as our opponents may, taken in its connection, the words of Paul, "in Christ Jesus there can be neither male nor female," are capable of but one meaning, and that is, that as Christ's coming sounded freedom for the slave, so it proclaimed the emancipation of woman. To argue, as some have, that because divine omniscience foretold

that the fate of Ham should be that of a slave to his brethren, it is therefore the duty of those brethren to hold him in bondage, or that because God told woman that the necessary result of sin was her own subjection, it is therefore the duty of her husband to keep her in subjection, is little short of blasphemy. Christ came to remove the curse, and we are called to be co-laborers with him. It is hence not only the privilege but the duty of women to fit themselves through faith in Him for their normal, rightful place in the world, and by every right means seek to regain it. It is equally the duty of man to help restore the reign of love, and welcome woman back again to her throne as equal sovereign of the earth.

MILITARY INSTRUCTION.

The daily press is just now teeming with articles upon the above topic. *The Century*, *The Arena* and other magazines of first rank are advocating, as of paramount importance, the plan outlined in the resolutions adopted by the Grand Army of the Republic in its twenty-seventh annual encampment.

These resolutions may be summed up as follows:

1. *Resolved*, That the Grand Army cordially indorse the words of ex-President Harrison, that "the strength and defense of our institutions, not only in peace but in war, is to be found in the young of the land who have received from the lips of patriotic teachers the story of the sacrifice which our fathers made to establish our civil institutions, and which their sons have repeated on hundreds of battle fields. The organized army of the United States, even if we include the militia of the states, is of insignificant proportions when put in contrast with the armies of the other great powers of the world. Our strength is not in these; it is in the great reserve to be found in the instructed young of our land, who come to its defense in time of peril."

2. That the Grand Army recommends an organized effort to impress upon the various municipal, state and national authorities "the advisability of the adoption of a system by which scholars attending the public and private schools, as well as the high schools and colleges, shall receive instruction in military matters, and to impress upon the rising generation of the country the fact that, as American citizens, it is their duty to bring to the defense of their country, in its need, the education which they may have received in this particular in their youthful days."

3. "That the department commanders give especial attention to this work through a staff officer, and that the various posts give their earnest coöperation and support in securing necessary legislative, municipal and school-board action, as well as to obtain, where required, national aid by provision of arms, equipments and instructors."

This movement, stripped of all the glowing rhetoric of its whereases, means nothing less than that our whole country is to be put under a system of compulsory military education; that our schools are to be turned into recruiting halls for the army of the future; that our boys are to be taught ideas of patriotism after the old standard of military glory. It means that, while the whole world is more and more looking to arbitration as the only rational way of settling disputes between nations, this nation, which should be by virtue of its very existence, in the forefront of all reforms, is turning its face towards the barbaric past rather than towards the true enlightenment of the future.

It is well to face the facts, and briefly stated they are these: For some reason or other, best known to the astute politician, it seems best that there shall be a reserve military force in this country, which can be drawn upon in days to come if occasion for war should arise. At first sight this seems feasible, but let us examine more closely. Does not the very existence of such a force make war more probable? Germany's petty wars throughout the ages would have been vastly fewer had not Germany's huge standing army been always at hand, always ready to take part in knocking the imaginary chip off from some protruding foreign shoulder.

President Harrison, in a letter sent to the *Century* concerning this plan, argues for it strongly, using for an analogy the late Civil War:

"If all the schoolboys of the North had, from 1830 on, been instructed in the schools of the soldier and of the company, and in the manual of arms, how much precious time would have been saved in organizing the Union army in 1861. We were in a low state as a people in military knowledge and training when the great Civil War broke out; volunteers in plenty, but few soldiers."

The analogy is a most unfortunate one. If there be anything from which we, as a nation, should pray to be delivered it is a repetition of anything like that most unnatural struggle. Its blight is still upon our country, and each year the fact is becoming more apparent that what was needed in those dark days was not more knowledge of military tactics, but more of the spirit of mutual love and good-will, which would have made a peaceful arbitration possible.

We quote President Harrison's closing words: "Nothing will so much aid to enlarge our state militia and to give it efficiency and character as the plan proposed. The military taste and training acquired in the school will carry our best young men into the military organizations and make those organizations reliable conservators of public order, and ready and competent defenders of the national honor." God forbid that the day will ever come when our "best young men" will crowd into the army, when that will come to be regarded as the only "reliable conservator of public order."

There is a nobler training for the boys of our land than the drill of drums and muskets. The principles of true patriotism are the principles of eternal justice, of universal peace and good-will. Let the public schools by all means teach statesmanship; but by no means a narrow partisanship, or even a narrow *national-ship*, if we may coin the word. Our boys and girls will not love America less by accepting the fact that there are other nations upon earth, and that those other nations have an equal claim upon God's love, and therefore upon human justice. We should by this time have reached a state of evolution in which foreign war would be well-nigh impossible and domestic war absolutely *unthinkable*.

We hope our local unions will do everything in their power to defeat this measure through the department of peace and arbitration. It is high time that we lift up our voice when we are threatened with such a wholesale inundation of the military spirit and military tactics.

All the benefit, physically, which is claimed for the military drill can be better gained through a system of gymnastics, and our nation, in days to come, will find its true defenders in men who know how to avert rather than to fight a war.

BUSINESS AND PHILANTHROPY.

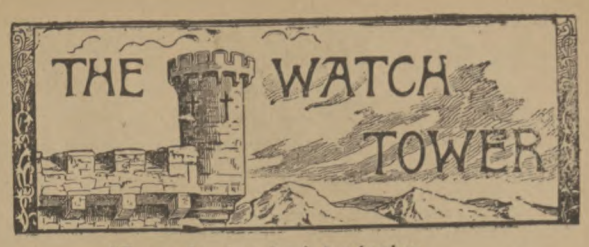
During the past twenty months these columns have twice spoken with no uncertain sound on the subject of "Real Estate *versus* Philanthropy." As long ago as July 28, 1892, Miss Willard wrote an editorial under the above head, in which she discountenanced the use of the name W. C. T. U. and official titles of its officers in connection with enterprises of a money making and personal nature. At the same time she disclaimed the idea that the W. C. T. U. or THE UNION SIGNAL had any connection whatever with certain enterprises which were using our name, and quoting our paper as an indorser, and advised would-be investors to inquire for themselves into any business advertisement which they might see in THE UNION SIGNAL or any other paper.

This editorial stated what we have always affirmed, that while we take pains to sift our advertisements and throw out a large per cent of those which are offered, we do not stand as "backers" to the propositions found in our advertising columns. We do not ask a reader to accept any statement in our editorials unless it appeals to his reason and judgment, neither do we expect him to patronize the business department unless its offers appeal to his business sagacity and experience. We *aim* to be a medium for legitimate enterprises only, but it is impossible to know the end from the beginning, or the subsequent method or management of any business. Many enterprises have failed this past year, which were as "sound as a nut" when the "financial panic" began. Others, doubtless, were built upon sand, and found it a convenient time to be absorbed in the vortex of failures.

Many letters have reached our office asking why we are "so strangely silent" concerning the recent exposure of two woman's companies in Chicago. In reply we can but say that inasmuch as we have never, editorially, indorsed these concerns, and have not advertised them since October, 1892, and all that we did previous to that time was done in good faith, we do not hold ourselves responsible in any sense for the loss realized. But we do feel a profound regret and chagrin because of those failures, and are willing to express it, if it will be any satisfaction to our readers. Furthermore, we desire to protest against these enterprises being spoken of as "W. C. T. U. schemes." They were not that in any true sense. To be sure, the public has some excuse for thinking so, as prominent officers of our society and publishing association permitted the use of their names and official titles, but this was not for the benefit of the W. C. T. U., so far as we have ever heard. THE UNION SIGNAL was the first to condemn this, through its Board of Directors, this step being taken July 13, 1892, and published a week later in our columns.

We have been accused of sharing in the profits and receiving enormous sums for advertising these companies. As a sample of the exaggerated statements which prevail, we offer the following, taken from a Chicago daily: "We learn that the Woman's Baking Company paid THE UNION SIGNAL $5,000 for advertising." As a matter of fact the amount paid was but $420.28. We are glad to record that the person who made the statement was good enough to correct it, but such errors are difficult of retraction.

It is to be hoped that some wholesome lessons have been learned by all concerned in these unsuccessful ventures ("for women only" and "by women only," in which men of supposed ability did the active managing and pocketed, apparently, the bulk of the profits), not least of which is the fact that philanthropy does not necessarily furnish business experience.



"Every day is a fresh beginning,
Every morn is the world made new;
You who are weary of sorrow and sinning,
Here is a beautiful hope for you—
A hope for me and a hope for you."
—*Susan Coolidge.*

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"The prodigal had to travel a long way from his father's house before he could be made willing to feed swine. Men have to get far away from God before they can be induced to sell rum."

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With fourteen millions of dollars invested in the liquor traffic, three thousand hands are employed, but with that same amount of investment in the legitimate industries one hundred thousand hands are employed on an average.

***

When Jesus Christ came into this world, He found it a grave, dreadful, dark and hopeless, but He made it a tunnel by passing through on the other side, and by faith we follow Him and find beyond the tunnel, "in the land that is fairer than day," a light that exceeds the glory of the sun and passeth not away.—*Prayer in Willard Hall.*

***

A French evangelist has been visiting the towns and villages of Normandy on his tricycle, carrying with him a stock of Bibles and New Testaments, which he exhibits open on the desk of his box. He has disposed of over two thousand New Testaments in this way, his sales averaging one to every twenty houses. Why cannot temperance literature and pamphlets be distributed the same way by ardent temperance wheelmen?

***

The *New Zealand Times* contains a very interesting account of the first elections held under the new *régime* of woman's suffrage. It notes some very amusing blunders made by a few of the women to whom the right had evidently come unsought and been accepted without thought, but it generously concedes that there were very few such blunders and that the women conducted themselves "in the main better than the men." Sentences like the following, plentifully besprinkled through the sketch, delight our hearts: "There was not the slightest sign of rowdyism or disorder of any character." "The women received every courtesy at their approaches to the polling booth, and their presence seemed to have an excellent effect." "It was the best conducted and most orderly general election we have had." Altogether it looks as if the new star of woman's larger hope and power were again to rise in the East. All hail, Australia!

***

He was a man whose like the world again
Shall never see, to vex with blame or praise;
The landmarks that attest his bright, brief reign
Are battles, not the pomps of gala days!
—*Abraham Lincoln, by Alice Cary.*

***

A young man anxious for success wrote Oliver Wendell Holmes, propounding three questions and the distinguished poet's reply was concise and interesting:

1. The best three books? The Bible, Shakespeare's plays and a good dictionary.

2. To obtain real success? Real work, concentration on some useful calling adapted to his abilities.

3. Shall he smoke? Certainly not. It is liable to injure the sight, to render the nerves unsteady, to enfeeble the will and enslave the nature to an imperious habit likely to stand in the way of duty to be performed.

***

"DEAR ON DUTY:—I am so pleased with what I have found out about using a solution of salt on coal that I cannot forbear complying with your request to your readers to advise you of results of the trial. Last Saturday all the coarse salt I could find in the house was some rock salt my wife had used in the summer of 1892 in freezing ice cream. We had about a gallon jar full. This took about four gallons of water to dissolve it, which I sprinkled from a common garden sprinkler over both my furnace and kitchen stove coal in their respective bins. The coal now burns up brighter and much more quickly in both furnace and stove, and the flame is a beautiful yellow instead of the former blue flame. I believe the heat is more intense also. We are obliged to you for publishing the item, as we find it practically the same as and much cheaper than the patent preparation we formerly used, but which we have been unable to find lately in the market."

J. W. H.

ON DUTY.

World's W. C. T. U.

MOTTO: "For God and Home and Every Land."

OBJECT: To unify the methods of woman's temperance work the world over.

BADGE: A knot of white ribbon.

HOUR OF PRAYER: Noon.

METHODS: Agitate, educate, organize.

DEPARTMENTS: Preventive, educational, evangelistic, social and legal.

THE POLYGLOT PETITION has been circulated throughout the world and signed by representatives of over forty countries. It asks for the outlawing of the alcohol and opium trade and the system of legalized vice. The chief auxiliaries of the W. W. C. T. U. are the United States, Canada, Great Britain, Australia, South Africa, India, Japan and the Sandwich Islands.

PROGRESS IN INDIA.

I wish to speak of one note in Miss Willard's last annual address. On page 32 the three lines in reference to the Salvation Army is rather, I may say, quite unfair to the other missions. Every American mission is total abstinence, both among missionaries and converts. Total abstinence is taught by all other missions from England, Scotland or Germany, and practiced with very rare exceptions by all their missionaries. Dr. J. L. Phillips, of the India Sunday-school Union, who has traveled the length and breadth of India for a year and a half, and been entertained at the homes of missionaries of all denominations, states that he has yet to sit at the second missionary's table where wine is served.

During the month I spent in Lucknow after my last trip, I wrote numbers of letters to arrange for a series of temperance meetings between Lucknow and Calcutta, particularly at towns where numbers of European and Eurasian railway employés live. Some meetings in Allahabad had been for some time talked of. These were to begin November 15. Only two replies were received from letters sent to eight or nine other towns. One from Benares saying a meeting could be held there, and one from an English Baptist missionary who is working specially among the railway people, saying that he thought meetings at most of the places would be impossible, as, owing to the indiscretion of some speakers who had been traveling about, the Railway Institutes were closed to all but himself and the Church of England chaplain. Nevertheless I felt that I should start out and see what could be done, and up to leaving Lucknow looked confidently for replies from other letters. I had taken pains to send to each, copies of the India *White Ribbon*.

A public meeting was arranged at Allahabad in the Anglo Indian Association Hall, the Bishop of Lucknow to preside. I spoke first and tried to do my best to suit the audience which the Bishop later designated as "too respectable." Then the Bishop followed with, as a friend remarked, "a whole bucket of ice water." The Bishop could not agree with most temperance agitators that alcoholic drinks were wholly bad. He had been a total abstainer for several years, his wife for many more, and yet he remembered that his father and mother, as noble, pious, God-fearing people as ever lived to good old age, had their wine and beer on the table every day, and that he had always been taught to use it with strictest moderation! His experience taught him that many men might take a glass daily and not sin, so rather than an absolute evil, he considered wine *a good creature of God!* The reason he had become a total abstainer was for the sake of his influence on those who were weak, and could not withstand the temptation which even moderation brought to many, still he often did "long for this good, invigorating glass of beer," and it was only in consideration of others that he refrained. Whatever we deemed best for ourselves as Christians, whether at certain times to have a glass, or to totally abstain, still he must teach these native Christians to use only cold water. This is but a hint of all he said in the same strain. Surely, I thought, there will not be a signer to the pledge this evening. Dennis Osborn followed and without contradicting the Bishop showed our duty to ourselves to abstain, and also for the sake of others.

Pledges and members of the W. C. T. U. were called for and for some time no one moved. One of the most active W. C. T. U. women left the hall, saying that after the Bishop's speech not a person would sign, but at the close of the meeting eight persons joined the union.

The next day I called on the Bishop and his wife, for notwithstanding the "ice water" of the previous evening the Bishop would like to see more vigorous temperance work among his people. He could not promise at present to really support the W. C. T. U. movement, and would consult with his clergy who are to meet in conference in January. One of the topics is temperance and he would present the W. C. T. U., but reminded me that they already have a temperance association in the church. The Bishop does heartily and sincerely hope that when Miss Willard and Lady Henry Somerset visit India "a great wave of public feeling on temperance may be started," when there will be more chance of W. C. T. U.'s being organized among his people.

A drawing-room meeting for ladies was well attended and much interest shown. Three Bands of Hope from different churches also met, and were addressed.

At Benares I addressed a meeting in the Wesleyan chapel. Mrs. Leavitt organized a union there, but it long ago died, and though I made many calls on ladies in Benares, the only result was the conclusion that it would not be best to try to organize again, as it would certainly die out in a very short time. So I obtained a few members for the India union.

On the next evening I addressed an audience of English speaking natives, mostly members of a native men's temperance society, organized with our constitution and pledge by Mrs. Leavitt, and one of the most noble, far-reaching results of her work.

After Benares came the wilderness, great and wide, and I will try to tell you a little of it in my next.

Lucknow. JEANNETTE G. HAUSER.

DURING her nine days' trip in Wales Lady Henry Somerset received twenty-seven official addresses, and addressed 22,000 people.

RESPONSES TO "BUTLER APPEAL."

The following sums have been received in answer to Miss Willard's appeal for Mrs. Josephine Butler, who has gone to Italy to introduce the white-ribbon work in its social purity phases by endeavoring to secure from the Italian legislature a law for the better protection of women.

Miss Willard undertook to raise $250 of the necessary $500, of which $135 yet remained to be secured, and for which she is responsible. Mrs. Hannah Whitall Smith is treasurer of the fund. Money sent to Miss Alice Briggs, The Temple, Chicago, will be forwarded to Mrs. Smith.

Mrs. E. W. Blatchford, Chicago	$ 5 00
Miss Abby Turner, Randolph, Mass	25 00
Mrs. A. P. Kelley, Chicago	5 00
Mrs. J. S. Baldwin, Baltimore, Md	5 00
Mrs. Ole Bull, Cambridge, Mass	10 00
Mr. Ferd Schumacher, Akron, O	5 00
Prof. C. C. Bragdon, Auburndale, Mass	5 00
Mrs. Mary M. Durbin, Texas, O	1 00
Mrs. Belle H. Mix, Danville, Iowa	5 00
Miss M. L. Browne, Philadelphia, Penn	1 00
Mrs. F. K. Taylor, Oneonta, N. Y	2 00
Mrs. M. T. W. Merrill, Portland, Me	5 00
W. C. T. U., Marseilles, Ill	1 00
" Wellsville, N. Y	1 00
" Casadaga, N. Y	1 00
Mrs. Susan M. Clark, Syracuse, N. Y	5 00
Eleanor Compton, Millstone, N. J	2 00
Sue T. Smith, Rockland, Mass	1 00
W. C. T. U., Burlington, Vt	5 00
Mrs. Virginia D. Young, South Carolina	5 00
Mr. William Deering, Evanston, Ill	10 00
Capt. Chas. Goodall	5 00
Mrs. J. B. Hobbs, Chicago	5 00
Total	$115 00

WORLD'S WAVE CRESTS.

AN installment of Petition signatures, ninety-four names in seven languages, was sent by Mrs. Jeannette G. Hauser, president of the India W. C. T. U., while on a tour in the work of that union.

LADY HENRY SOMERSET has been holding meetings in North Wales, where the British Women's Temperance Association has been practically unknown until the recent meeting of its executive committee in Cardiff.

THE president of the W. C. T. U. in Melbourne, Australia, writes that the white-ribboners have just had one of the most successful anniversaries ever held in that city, with great processions through the streets, and an altogether unique and striking demonstration.

A SEMI-MONTHLY paper is now published by the Bulgarian temperance union, organized last spring, and composed of both men and women. Rev. M. N. Popoff, who is pastor of the Bulgarian Evangelical church, is an active leader in this union and in the promotion of the new publication, which is opposed to gambling and prostitution as well as intemperance.

A DISTINGUISHED Japanese literary man, Mr. M. S. Nakada, Jogakn Darshi Office, Tokyo, has requested permission to translate "Glimpses of Fifty Years," into that language, and expects to publish the book this spring. This is in anticipation of the trip to Japan that will be made by the Commission appointed to present the Polyglot Petition to the governments of the world.

THE Columbian Y of Spain celebrated the Crusade anniversary on December 23. The young Spanish president presided, the familiar words were read responsively in English, the young Spaniards following each verse in their own melodious tongue. Never was an echo of the Crusade more musical or more significant. Miss Anna Gordon gave an address on the origin, history and development of the Woman's Crusade.

MISS ANNA and Bessie Gordon went with Miss Willard on a visit to Eastnor Castle, after which they left December 15 for Paris and San Sebastian, Spain, to visit their missionary sister, Mrs. Alice Gordon Gulick, vice-president of the W. W. C. T. U. for Spain, where they spent the holidays, returning to England soon after the first of January. They are in excellent health and as constantly absorbed in temperance work as usual.

IT will be a pleasure to the friends in America and England who have so kindly sent papers to Mrs. Helen Macintosh at Port Elizabeth, South Africa, for the railway mission, to know that Mrs. Macintosh writes that, "souls have been won, drunkards have been reformed, and lives completely changed by reading the books we have sent, and that our mission could not be sustained without such help as these kind unknown friends have been giving us. 'Blessed are they that sow beside all waters.'"

THE death of Dr. H. Selmer, of Copenhagen, is a great loss to the Danish temperance workers. He was one of the comparatively few champions of the good cause among the physicians in that country, and he gave his example and influence to the temperance cause when it was yet in its infancy. In those days when the temperance movement was despised and often looked upon as a foolish experiment that would soon come to naught, it took men and women of courage to stand up in its defense, but Dr. Selmer ever showed himself a faithful friend and able advocate. Mrs. Selmer is World's W. C. T. U. vice-president for Denmark, and has the sympathy of the great white ribbon circle in her bereavement.

WHEN Lady Battersea spoke before the W. C. T. U. of Brecon, Wales, women acted as stewards for the first time in history. They attended to all the details of the meeting, which were remarkably well carried out. Miss Gwenllian Morgan, president of the union, presided and made the opening speech. They had upon the wall the motto, "We wage our peaceful war," and they sang the song recently written for the W. C. T. U. by Rev. D. J. Thomas, a Wesleyan minister of Brecon, and dedicated to our National president. It is entitled, "In the Nineties we shall Win," and is characterized by musical experts as "a splendid war song." Copies can be had by writing to Mr. Thomas, at Brecon, South Wales.

AS A result of the municipal agitation in Liverpool in 1892, the temperance and purity party carefully canvassed the women municipal voters with such success that nearly seventy per cent of them were polled, by which means the Reform party carried the day. In Glasgow, the women voters were not only organized so that they might influence men voters to support the cause of temperance, but a large number of women who had never before realized their responsibility and therefore had not voted, were induced to go to the ballot box, in consequence of which five temperance candidates succeeded in obtaining places on the council from one ward alone. The Women's Liberal Federation and the British Women's Temperance Association are combining forces to bring out the full strength of the women's municipal vote in the interest of home protection. This is the most hopeful feature of reform movements in England at this day.

MME. M. W. DE RANITZ, of Groningen, recently made vice-president of the World's W. C. T. U. for the Netherlands, writes in a private letter the following which will prove of general interest:

"It is thirty years ago that I read the book of Mrs. Wightman, 'Haste to the Rescue,' and from that time I was a teetotaler and began the work of temperance, and you know that work takes all our powers, our time and our heart, because we not only wish to save the drunkard from ruin, but to bring him to God. The evangelistic work with grown up people and with children takes a great deal of my time, but then we have also a home for young girls and for children. First it was a small beginning, but the Lord has blessed this work; we have now three houses, one for children, most girls, one for girls of fourteen to eighteen years, and one for those girls who have been on bad ways. These houses are separated and yet quite near to one another, and there I am daily many hours. . . . . I love those girls and children, and am very glad that the Lord will use me for them. Mr. Adam van Scheltama has many years done all he could to bring people to total abstinence without much success, but now a better time begins. The women made this summer a Woman's Christian Temperance Union. I did not wish to be president, as I have so very little time, and I cannot write easily in English, but as I was the oldest teetotaler in our land, nobody else would take this place."

WORLD'S W. C. T. U. DIRECTORY.

Honorary President—Mrs. Mary Clement Leavitt, care of L. H. Clement, U. S. Mint, San Francisco, Cal., U. S. A.
President—Miss Frances E. Willard, Evanston, Ill.
Miss Alice E. Briggs, Office Secretary, The Temple, Chicago, Ill.
Vice-President-at-Large—Lady Henry Somerset, 25, Memorial Hall, Farringdon St., London, E. C., England.
Secretary—Mrs. Mary A. Woodbridge, 1115, The Temple, Chicago, Ill.
Assistant Secretary—Miss Anna A. Gordon, Evanston, Illinois, U. S. A.
Treasurer—Mrs. Ella F. M. Williams, 26 Chomedy St., Montreal, Can.

AUXILIARIES.

Date of Organizat'n.	
1874	*United States*—Miss Frances E. Willard.
1876	*Great Britain*—Lady Henry Somerset.
1882	*New South Wales*—Mrs. Euphemia Bowes, Middleton St., Stanmore, Sydney.
1883	*Canada*—Mrs. Ella F. M. Williams, 26 Chomedy St., Montreal.
1884	*Hawaiian Is.*—Mrs. Mary S. Whitney, Honolulu.
1885	*New Zealand*—Mrs. A. J. Schnackenberg, Auckland.
"	*Queensland*—Mrs. Elizabeth Brentnall, Coorparoo, Brisbane.
"	*Victoria*—Mrs. William McLean, 28 Russell St., Melbourne.
"	*South Australia*—Mrs. E. W. Nichols, Prospect, Adelaide.
"	*Tasmania*—Mrs. Grace Soltan, Mildmay Cottage, Launceston.
1886	*Bulgaria*—Mrs. Eleuka Nicoloff, Philippopolis.
"	*Japan*—Mrs. Kaji Yajima, Tokio.
"	*China*—Mrs. M. J. Farnham, 18 Peking Road, Shanghai.
1887	*Straits Settlements*—Mrs. Rev. C. C. Kelso, Anglo-Chinese School, Singapore.
"	*Burma*—Mrs. Julius Smith, 33 Fraser St., Rangoon.
"	*India*—Mrs. Jeannette G. Hauser, Deaconess' Home, Lal Bagh, Lucknow. □ *Lecturer*, Pundita Ramabai, Poona.
"	*Cape Colony*—Miss Campbell, Wellington.
1888	*Madagascar*—Mrs. Edith M. Clark, Antananarivo.
"	*France*—Miss de Broen, 205 Rue Honore, Paris.
"	*Denmark*—Mrs. Elisabet Selmer, Nyhavn 63, Copenhagen.
1889	*Chile*—Mrs. Ida A. T. Arms, Colejio Americano, Concepcion
"	*Natal*—Mrs. Fernie, Sydenham.
"	*Sierra Leone*—Mrs. Bishop Ingham, Bishop Court, Free Town.
"	*Asia Minor*—Mrs. J. E. Pierce, Bardezag.
1890	*Corea*—Mrs. B. S. Ohlinger, Seoul.
"	*Bahamas*—Mrs. Annie W. Dillet, Nassau, New Providence.
"	*Newfoundland*—Mrs. J. E. P. Peters, St. John's.
1891	*Egypt*—Miss A. G. Thompson, American Mission, Cairo.
"	*Madeira Islands*—Mrs. Smart, Funchal, Madeira.
"	*Spain*—Mrs. Alice Gordon Gulick, San Sebastian.
"	*Italy*—Mrs. Menricoffre, Naples.
"	*Greece*—Mrs. Rev. Kalopothakes, Athens.
"	*South African Republic*—Mrs. Mary F. Gray, Pretoria.
"	*Australasia*—Miss Jessie A. Ackermann, 2 Frances St., Sydney, New South Wales.
1892	*Argentina*—Miss Mary L. Swaney, 949 Calle Commercio, Rosario.
"	*Uruguay*—Mrs. Marinda Greenman, 242 Calle Tacuaramba, Montevideo.
"	*Brazil*—Mrs. Francisca B. Nelson, Caixa N 449, Para.
"	*Norway*—Ida, Countess Wedel-Jarlsberg, Christiania.
"	*Jamaica*—Miss Constantia Maddix, 17 Laws St., Kingston.
"	*West Australia*—Mrs. Charlotte Taylor, Albany.
1893	*Iceland*—Mrs. Sigrid Magnusson, 31 Bateham St., Cambridge, England.
"	*The Netherlands*—Mme. M. W. de Ranitz, Groningen.

SUPERINTENDENTS OF DEPARTMENTS.

Bible Readings—Mrs. Hannah Whitall Smith, 44 Grosvenor Road Westminster, London, S. W., England.
Press Reporter—Mrs. M. G. C. Edholm, East Oakland, Cal., U. S. A.
Scientific Temperance Instruction—Mrs. Mary H. Hunt, 23 Trull St., Boston, Massachusetts, U. S. A.
Sunday-school Work—Miss Lucia E. F. Kimball, 644 W. Monroe St., Chicago, U. S. A.
Penal, Charitable, and Reformatory Work—Mrs. J. K. Barney, Providence, R. I., U. S. A.
Fairs and Expositions—Mrs. Josephine R. Nichols, 519 N. Penn St., Indianapolis, Ind., U. S. A.
Peace and International Arbitration—Mrs. Hannah J. Bailey, Winthrop Centre, Me., U. S. A.
Juvenile Work—Miss Anna A. Gordon, Evanston, Ill., U. S. A.
Young Women's Branch—Mrs. Frances J. Barnes, 146 W. 103 St., New York City., U. S. A.
Promotion Social Purity—Mrs. Josephine E. Butler, Winchester, England.
Work Among Sailors—Miss Agnes Weston, Sailors' Rest, Portsmouth, England.
Work Among Policemen—Miss Catherine Gurney, Christian Policemen's Association, Strand, London, W. C., England.
Savings Banks—Mrs. S. H. Oberholtzer, Norristown, Pa., U. S. A.
Petitions and Treaties—Miss Gwenllian Morgan, Brecon, South Wales, Great Britain.
World's Archives—Mrs. Matilda B. Carse, The Temple, Chicago, Ill., U. S. A.
Evangelistic—Miss Elizabeth W. Greenwood, 151 Remsen St., Brooklyn, New York, U. S. A.
Associate—Miss Mary E. Green, Honolulu, Hawaiian Islands.

News from the Field.

INDIANA ITEMS.

"The old order changeth, yielding place to new,
And God fulfills Himself in many ways
Lest one good custom should corrupt the world."

Each reform has its enthusiastic advocates, which is necessary to "make the wheels go round." We of the W. C. T. U. think we have most of the reforms within our own organization; consequently we have "wheels within *our* wheel." It is encouraging to know that many of the wheels are moving nicely in this state.

Our lecturers and evangelists are kept as busy as in more prosperous times. Mrs. Calkins, our new vice-president, in one month, visited twenty towns, organizing and strengthening unions. She wins the hearts of her co-workers, and awakens enthusiasm as a lecturer.

By their

PUBLIC ENTERTAINMENTS

our local unions keep our cause before the public. An oratorical contest in Columbus, Bartholomew county, drew a crowded house. The entertainment was called "The Sear and Yellow Leaf." Married ladies were the contestants. A medal contest was held in December, in Vevay, Switzerland county. Four silver and one gold medal contest are reported by Green county. Grant, at the county convention, reported three Demorest, two Cooper and two Old Folks' contests. Mrs. Balch, our state superintendent of medal contests, says our state has one Dobson and two Cooper diamond medals, twelve grand gold medals in the Demorest system, about 2,000 silver and 200 small gold medals. Mr. Cooper has a suffrage system which Mrs. Balch will introduce into our state this year.

Indiana is the

BANNER STATE FOR L. T. L. WORK

and Wabash and Grant are our banner counties. Grant reports ten L. T. L's, with a membership of five hundred. The L. T. L. of Kokomo gave a thanksgiving dinner to four hundred hungry children from among the poor. Twelve baskets of provisions were sent to poor families.

Our local unions are largely engaged in

WORKS OF CHARITY.

Reports of visits to almshouses and to the sick and poor are given. In one county the flower mission department has taken up the work of furnishing bed linen and delicacies for the sick. This union has converted its parlor meetings into sewing bees, repairing clothing for the poor.

The jail and prison work is also well conducted by this busy Kokomo union, visits being made three Sundays in every month. The most consecrated women in the Evansville union are engaged in the jail and prison work. In some cases permanent good seems to have been effected. Some were brought to Christ, as proved by their daily life since released from prison.

PRESS SUPERINTENDENTS

give encouraging reports. The president of Dubois county filled a column weekly for four years without omission, when illness caused an interruption. Such faithfulness should be emulated by others. Many others report faithfulness and success. One relieves the editor of the responsibility of her column by announcing at the head of the column, "Edited by county press superintendent."

OUR Y. W. C. T. U.

is in good hands. Morgan county Y reports 220 visits, and 70 helped during the year. They also distributed 3,304 pages of literature. Grant county and others give good reports. The young lady who is president of the Evansville Y has been admitted to the practice of law at the Evansville bar. Grant county leads an active work, there being thirteen unions, with an aggregate membership of three hundred and sixty-two, and twenty-one departments of work well conducted. They distributed thirty thousand pages of literature during the year.

CRUSADE DAY

will, no doubt, be reported to THE UNION SIGNAL by many local unions. Evansville unions united on the 23d in celebrating the day. The Crusade sermon was delivered by Rev. W. J. Coulston, of the Baptist church. It was a most eloquent, patriotic address. We think good results will follow.

Let us work on, remembering that,

"Work is worship. God, my sisters,
Takes our toil for homage sweet
And accepts as signs of worship
Well-worn hands and feet."

MRS. N. CORNELIA MEADOWS,
State Reporter, Evansville.

DURING hard times consumers cannot afford to experiment with inferior, cheap brands of baking powder. It is **NOW** that the great strength and purity of the **ROYAL** stand out as a friend in need to those who desire to practise Economy in the Kitchen. Each spoonful does its perfect work. Its increasing sale bears witness that it is a necessity to the prudent—it goes further.

N. B. Grocers say that every dollar invested in **Royal Baking Powder** is worth a dollar the world over, that it does not consume their capital in dead stock, because it is the great favorite, and sells through all times and seasons.

ROYAL BAKING POWDER CO., 106 WALL ST., NEW-YORK.

NEW HAMPSHIRE.

WORK AMONG LUMBERMEN.

A want that has long been felt is supplied, and the lumberman's work will be pushed even farther than our energetic superintendent, Mrs. Loyne, has been able to do. Mr. Arthur Drury has been engaged to do the work of distribution of reading for the coming winter. Mr. Drury has had several years experience in connection with the Young Men's Christian Association at Wildwood, N. H. One month's wages have been paid (for his missionary work) by Samuel D. Davis, Esq., of New York. Other funds will aid in defraying the expenses, and we look for further aid from any one, anywhere, who has the interest of these lumbermen at heart. Mr. Drury moved his family to headquarters, and began work with the New Year. All boxes and barrels of reading will be sent as heretofore to our superintendent, Mrs. W. A. Loyne, Jefferson, N. H. It is Mrs. Loyne's intention, with the aid of friends, to publish a letter each month giving a full account of the work done in this department, and what is received for the support of the camp and from whom. There is a broad field for work here.

The Penacook W. C. T. U. has ten honorary members instead of sixty, as printed in my last letter.

THE NASHUA W. C. T. U.,

as ever before, is up and doing. Never were seen more devoted workers. They maintain a reading-room; hold Sunday and Thursday meetings in their room, often going to the city farm and other places to hold meetings. The first Sunday of every month they hold a meeting and have a lecture in the City Hall. The two reform clubs are holding meetings every week. The Royal Templar evangelist, William Moull, spoke there not long since. The city is aroused upon the temperance question.

A general movement is being set on foot to drive the saloons from our cities and establish a prohibitory law throughout the state. As a result of this agitation two papers have been started. Manchester has *The Times*, the leading purpose of which is to "represent and promote prohibition sentiment, and generally to summarize the situation throughout the country." Its editors are J. M. Fletcher and Sol Cutter.

An Italian restaurant was opened in Nashua not long since to which was invited the city officials, members of the churches, the police commissioners and many of Nashua's first business men. Wine was freely drank. The public are greatly aroused that the laws are so ignored and *The Times* asks this question: "Can the church members who sat by and not only countenanced this wine sipping—but partook—expect the Lord to hear their public prayer, 'Lead us not into temptation, but deliver us from evil' when they have helped to open in their midst one of the devil's strongest temptations and snares to degrade the young men whose souls they are pretending to save?" It is not consistent for those who should enforce a prohibitory law to become the guests who open such a house. No wonder the W. C. T. U. of Nashua feels the need of constant work.

The Weekly Citizen has just been established in Concord with a publishing committee of five gentlemen. It is their intention to have a W. C. T. U. page as soon as arrangements can be made for suitable correspondents from the various unions throughout the state. It is a sixteen page newspaper with the latest intelligence both local and general and has a temperance sentiment, divorced from politics, pervading every issue. Three pages are devoted exclusively to temperance matter.

There was a public mass-meeting in Concord early in January at which the best ways and means for securing temperance were discussed.

Miss C. R. Wendell, our state president, is actively engaged in pushing

SCIENTIFIC TEMPERANCE INSTRUCTION

in our schools. She believes that we must depend upon our coming generations for a better moral and temperance standard; she believes that we must look to the coming man to raise the standard of public, private and social life. Teach the child the injurious effects of tobacco and liquors with the same earnestness that arithmetic is taught and he will reach manhood armed with an intelligent weapon with which to defend himself against temptation. Teach well our boys and girls that they may be clean men and women.

The Mercy Home received Christmas gifts from the following unions: Wilton, Lancaster, Hillsborough, Bridge and Nashua. North Ware W. C. T. U. sent an album quilt and twenty dollars to defray current expenses at the Home. We have just passed the

TWENTIETH ANNIVERSARY OF THE WOMAN'S CRUSADE

in response to the call. Many unions held a service on that day.

We report a successful meeting on Crusade day at Bow Mills, and hope to tell of more next time.

Rev. D. H. Howard lectured in Nashua City Hall the last Sunday in December under the auspices of the W. C. T. U.

COUNTY CONVENTIONS.

Dover entertained the *Strafford county* convention at their last meeting. The following officers were chosen: President, Mrs. H. B. L. Perkins, of Somersworth; secretary, Mrs. E. A. Dorr, Somersworth; treasurer, Mrs. C. M. Abbott, of Rochester. Mrs. J. A. Winn gave a paper on "Heredity" which was followed by a discussion. Dr. Wallace gave a most excellent paper on "Hygiene." She thinks it is the duty of the W. C. T. U. to inform the people on this subject, and open their eyes to the causes which injure the health of the community. She emphasized the necessity of good sanitary conditions and proper food in all our homes. A paper on the "Relation of the Church to the Temperance Cause" was read by Rev. Mr. Chapin, of Durham.

Grafton county W. C. T. U. met at Lisbon. The meeting was opened by devotional exercises by Mrs. S. Eaton. The president, Mrs. G. W. Richardson, then called for reports from the unions. Littleton was credited the banner union, having raised $527 during the year for various purposes. Mrs. Richardson read an interesting letter from Mrs. Knox, of North Dakota. Mr. A. B. Crawford spoke of the drink cure work, and Mrs. C. Gould presented the work and needs of the Mercy Home. There were papers upon physical culture and "From Contest to Conquest." The Lisbon ladies formed themselves into a union. The convention closed with a gold medal contest, held in the town hall, Miss Danforth winning the medal.

The *Rockingham county* W. C. T. U. con-

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DR. PRICE'S CREAM BAKING POWDER

MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.

40 YEARS THE STANDARD.

vention was held in Epping; eleven unions were represented by a goodly number. The report of the unions show that there has been a steady increase in the work done throughout the county. A mothers' meeting, conducted by Mrs. Hill, was very helpful. Prayer is the mother's and the child's safeguard. Supply the home with useful and entertaining reading. It is the mothers' duty to know with whom their children associate and by what influences they are surrounded. Rev. Mr. Copp and Mr. C. A. Pollard spoke to the convention.

Before closing this letter I wish to quote a few ideas from a Concord minister, which appear in the minister's column of the *Weekly Citizen:* "Intemperance is a stubborn vice, wrought into the very structures of society by centuries of habit. To cure such a disease is a very slow and difficult work. In such a chronic case as intemperance no one panacea is likely to prove all-sufficient. Whatever really helps toward a cure, that should be used. If internal medicines are best, give them. If external medicines are best, apply them, but let no one insist that his remedy is the only one. No sentiment, custom or law can be sustained or enforced without the support of the public brain and the public conscience. Men equally wise and good differ as to what political and moral methods society should use to check and conquer intemperance. Without passing judgment upon the convictions of other men, I will express my own conviction that the moral education and elevation of the individual is the chief source to which we must look for hope and help. I do not say it is the only source."

MRS. F. H. BAILEY,
State Reporter, Hopkinton.

CRUSADE NEWS IN A NUTSHELL.

UTICA, Ill., observed Crusade day by a special meeting in the afternoon. Union church services were held on Christmas eve. Both meetings were well attended.

CRUSADE Day in Chester, Neb., was observed by a consecration meeting, and a mass-meeting later. The young people helped to make the latter meeting a success.

THE Olive Branch W. C. T. U. of Newport, Ky., is a new union full of vigor, which has chosen for its text the coming year, "Lord, increase our faith." Their observance of Crusade day was well attended, and three new members were added.

ANOTHER report of a Crusade celebration comes from Prescott, Ark., where a little band of temperance women had a very entertaining program. The house was full of the best women in the town, and many words of praise were uttered.

MANY heard the story of the Crusade for the first time at the meeting of the Demorest, Ga., union, where twelve women, one of whom was an original Crusader, took part in the exercises. "Many of the present generation were children in those stirring times and it is well for the U's to tell on these 'red letter' days the 'why's' and 'wherefores,'" adds our correspondent.

DELANO, Cal., union did not hold its Crusade meeting until January. The union is small, the day was dismal and rainy, but a few met and enjoyed the service of reading, songs, papers and personal reminiscences by a Crusader member. The president's paper, "Forward not Backward," was highly spoken of. Three new members were obtained and more are expected.

CRUSADE day was observed by the Delaware, O., union, by a meeting on Saturday afternoon and evening and Sabbath afternoon, December 23 and 24,—a fine program all the way through. Among the number taking part in the exercises was Ohio's first president, Mrs. H. C. McCabe, Mrs. Dr. Bashford, Mrs. S. A. Keen, Mrs. M. E. Bing, Mrs. Clerom and several of the pastors also assisted, closing with the Outlook, by Mrs. Morgan.

THREE years ago last November, the Ocala, Fla., union was organized by Mrs. Mary Hunt. At first the struggle for existence was so great that it was very disheartening, but three faithful members "held the fort," were finally reinforced and have worked steadily on increasing slowly but surely. Their L. T. L., after a similar experience, is now in a flourishing condition, and has held two Demorest medal contests this winter, which have awakened considerable interest.

EDUCATIVE work is being done in Colorado, participated in by women. A parliamentary drill led by Mrs. Telford, vice-president of the Colorado W. C. T. U., was held at the reading room recently. The subject of discussion was, "*Resolved*, that we will religiously stay away from the polls on all election days." Officers and members of the Y's, the Equal Suffrage League, the Woman's Relief Corps, literary clubs composed of women, and missionary and aid societies of the various churches were invited.

"'BETTER is the end of a thing than the beginning,' said the wisest of men. This is true of the W. C. T. U. God grant we of to-day may, with spirits as reverent as they who began this work, lift up our heads with hope and joy, and with freshly girded loins and new faith in God, set out in this new year of work, to do and dare, as the Christ may lead the way," writes an earnest white-ribboner of Greece, N. Y., anent our twentieth Crusade celebration.

AT Bolivar, N. Y., the W. C. T. U. gave a public meeting in honor of the twentieth Crusade anniversary. Rev. Potter gave a history of the Crusade, paying a tribute of honor to Mother Thompson. Mrs. Van Vradenburg, formerly superintendent of the Deaconess Home of Pittsburg, Pa., touched upon the Christian character of the W. C. T. U. work, and Rev. Stone spoke of intemperance, license, and urged "absolute prohibition for county, state and nation." Two new members were received and three new subscribers to THE UNION SIGNAL.

A MASS-MEETING preparatory to the Crusade services was held at Sedalia, Mo., presided over by Mrs. Lucy M. Wisker, editor of *Missouri Home Guard.* Ministers and members of many congregations took part. Earnest addresses were made by Rev. Mr. Marquis, Mrs. Heaton, an original Crusader, and Mrs. Brown, president of the Catholic W. T. U. The Crusade services were held December 23, at the First M. E. Church. Each hour, from ten to four, had special leaders. Delegates from the R. R. T. A. and Miss Sherman, railroad evangelist, were present. A grand temperance revival is resulting.

AN evening session with campfire from 6:30 to 7:30 was the way in which Pendleton, Ore., celebrated Crusade Day. It was made a union service, and all the ministers in the town were invited. It was difficult to tell which was the most pleasing feature, whether the addresses by two of our young ministers, which were filled with encouragement and good cheer, or the singing of the two old songs, "Some Glad Day," and "'Twas Rum that Spoiled My Boy." It was an uplifting service, and they felt truly that "one can chase a thousand and two put ten thousand to flight." Three new members were the outcome of the "tarrying."

Official Communications.

SABBATH OBSERVANCE.

A NATIONAL SUNDAY REST LAW

for which our organization worked so hard a few yesrs since, is of more importance than ever, and we are making petition work, therefore, this year's specialty, and thousands of petitions are now being circulated, but it is a mistake to suppose we plan to push the matter before Congress this winter. Tariff, silver and Hawaii are all engrossing, and exclude moral questions like ours. We hope the way will be open a year hence, and H. W. Blair, author of "Blair's bill," and who is now in the House of Representatives, promises to re-introduce his bill at the opportune time.

We must prepare the way with a petition of millions, and hence it is given as part of the year's work, that good weather may be chosen and the work be done thoroughly in every street and byway, and every school district in the land. Do not neglect or postpone work till a future time; order headings and "Blair's bill" of which each canvasser should have a copy, from the undersigned, at ten cents a hundred, get all endorsements possible, and names of both men and women. Do not be afraid of repeating unless names have been gathered within a year, which is not likely. Further directions are on the headings.

THE FIRST WEEK OF APRIL

is the central focus of our year's work. The call for a "Union of Prayer for the Lord's Day," leaflet No. 62, is now out, signed by all the leading Sabbath associations of the country, and can be ordered for distribution from the undersigned, ten cents a hundred. It is high time every union was laying its plans to set apart that week for work for the Sabbath cause. Get the promise of one or more sermons from each pastor, of special instruction in the Sabbath school; let this be the subject of all church and W. C. T. U. prayer-meetings that week, and if possible, let every local union put aside at least a dollar for Sabbath literature to be that week distributed at church doors and from house to house as the petition or pledge is circulated.

We cannot afford to let the awakened Sabbath interest die away, but must this year intensify it if we would have a sentiment that shall demand a national Sunday rest law. Forty leaflets are offered by the undersigned for this purpose.

The main work of this year is to be local under the direction of the state superintendent; do not leave her to work alone; let every union make its influence felt against Sunday travel, the Sunday newspaper, Sunday visiting, excursions, base ball, and all the varied forms of Sabbath desecration. Talk about these things, write about them for the papers, ask the pastors to speak of them specifically in their sermons and above all, dear sisters, see that your own example is a safe one to follow.

MRS. J. C. BATEHAM, *Nat. Supt.*
Williamsburg, Ky.

Treasurer's Corner.

DIMES AND DOLLARS.

We are still cheered by the silver chimes of the tinkling dimes on the office table, and the equally cheering though softer rustle of the money orders and currency. Glad we are, too, for this help. A little from each is not burdensome, and yet the donors can hardly realize how it has helped to tide us over the awful stringency that has so affected all enterprises.

A letter from our chieftain says: "I am much pleased that the money has come in so promptly in response to my 'poor' wail." She then urges me to give all an opportunity as, "It is not fair that some women should give ten cents and the others should not." I think she feels like Paul who wrote to the Corinthians, "I mean not that others be *eased* and ye burdened; but by an equality your abundance may be a supply for their want and their abundance also may be a supply for your want; that there may be equality." This is the gospel rule.

A good Christian, temperance man in Washington (state) has recently finished his life work and gone over to the better side, and only a few days before his death he sent two notes, secured by real estate mortgage, each for $1,800, one to the Temple and one to the National, the first maturing in 1896 and the other in 1898, each bearing ten per cent interest, so the outlook for the future of our National W. C. T. U. is hopeful, but the present emergency is still upon us.

We have learned that it will probably be a year at least before Mr. Rogers' gift will be available and may be much longer. I greatly hope we may entirely clear the treasury so that the three thousand dollars may be laid aside as a fund upon which we may fall back in a similar emergency, should one occur. It is encouraging that good men are beginning to remember us in their bequests. It shows that the National has passed the experimental period and is recognized as an institution that has come to stay.

From New Castle, Penn., comes the result of a collection that was taken among a few congenial spirits at a W. C. T. U. reception on New Year's Day. It was dropped into a mite-box, suspended by a white ribbon to Miss Willard's picture, with a card attached, bearing the words, "Help me 'make the wheels go 'round.'"

A friend from Melbourne, Wash., sends three dimes from a treasury nearly collapsed from a trip to the World's Fair and World's and National Conventions, and assures us that she is not "done with it," but hopes to "pay in proportion as she has received."

Again I must call attention to the need of giving the state. I have one dollar from *Arcadia*, and thirteen states have a post-office by that name. I shall be glad to send a receipt if the sender will tell me which Arcadia it is.

A dear old lady from Astoria, Ill., sends $1 and says, "I should have responded to Miss Willard's appeal sooner, but wanted to send a little more. I am in my eighty-seventh year and have earned this dollar by knitting pin cushion covers. One dime is for me and the nine for delinquents." Was not that a sweet spirit? Willing to work for nine poor women that could not or would not give. May richest blessings of peace and joy rest upon this faithful pilgrim, and may we all have some of her unselfish spirit.

From District of Columbia comes a letter telling of the translation of our aged sister, Rachel Jewell Baker, and enclosing a dime for her and one for the writer, for the National debt.

A white-ribboner from Pennsylvania sends $1 and says: "Please accept a few dimes gathered from friends where I am stopping. They are not members, but are friends of the cause. I hope to send more soon." How many others would be glad to give this trifle if given an opportunity.

A gift of $1.50 from West union, Ohio, says, "The prayer of each sister goes with the gift, knowing that with the Lord's blessing upon them they may accomplish wonders."

A family from San Juan sends five dimes, one for each member and says. "We read THE UNION SIGNAL with great interest."

Thin Children Grow Fat

on Scott's Emulsion, because fat foods make fat children. They are thin, and remain thin just in proportion to their inability to assimilate food rich in fat.

Scott's Emulsion

of Cod Liver Oil is especially adaptable to those of weak digestion—*it is partly digested already.* Astonishing how quickly a thin person gains solid flesh by its use!

Almost as palatable as milk.

Prepared by Scott & Bowne, N. Y. All druggists.

Happy As a Clam

is the person who for years has been suffering from indigestion, dyspepsia and general debility, when he discovers the curative properties of

BURNHAM'S CLAM BOUILLON.

In all gastric troubles it effects a permanent cure. It is a natural food, easily digested. Stop taking drugs and try it.

Never buy Clam Bouillon for the sick, except in Glass Bottles.

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Six ½ pint bottles expressed for $1.50. Send stamps for book, "Household Hints."

E. S. Burnham Co., 120 Ganesvoort St., N. Y.

Health! Can you buy it? Yes, when it is possible with a single box of

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to cure Indigestion Biliousness and Sick-headache.

25 cents a box.

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Beautiful Gold Paper, 5c. per Roll.

We carry the largest stock in the country, and can save you 50 per cent. on every roll of paper you buy. No matter where you live, if you have any use for wall paper, send 10c. to nearest address to pay postage on a large package of samples. One good agent or paper hanger wanted in each town to sell from sample books, price $1.00.

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BAKER'S COCOA

ABSOLUTELY PURE. Unlike th Dutch Process, no Alkalies or Dyes used

YOUNG LADIES SHOULD WEAR **GOOD SENSE** CORSET WAISTS. Permit full breathing.

The giving of dimes seems to inspire poetic effusions. Here is one:

At the call of our Chieftain from over the sea,
"We'll do it and be done with it," right cheerfully,
Though late in the day to respond to the call,
Better late, says the adage, than not come at all.
Here are seven little dimes, all in a row,
Which seven white-ribboners did freely bestow.
The "small drops of water make the ocean," you know,
And "from little acorns the tall oaks grow,"
And also our boundless and beauteous land
Is composed of the tiniest atoms of sand.
So as dimes by *themselves*, so small do appear,
If numbered by *thousands* you've nothing to fear.
And soon I will hope the glad news will resound,
We've money in plenty and even abound.

Demorest, Ga., sends $4 expressing "loyalty to our cause and to our Chieftain." Listen to their heroic words: "Although most of our members need their dimes in these trying times, every member has cheerfully responded. I believe all that is necessary is for one or more members with faith and zeal to start out resolved to call on every member. They will be surprised to see how cheerfully they respond." Faith and zeal coupled with love for our cause will not only replenish our treasury but will keep it full. HELEN M. BARKER.

Cor. Secy's Notes.

THE WORK AND WORKERS.

The president of Wisconsin W. C. T. U. writes: "Wisconsin is looking up, and a good many unions have been formed, which betokens that interest is wisely conserved." We acknowledge our obligation to Mrs. Campbell for her appreciative words: "I like THE UNION SIGNAL very much better this year, because it is more helpful; it seems more like an official organ. It is a good deal for our corresponding secretary and treasurer to prepare something for each week's issue, but readers turn eagerly to their columns."

A most earnest appeal comes from our Jennie Smith, who has been in the midst of a continuous revival among railroad men since the late Convention, that these men be remembered by reading matter, scrap books and bright cards sent to her at Mountain Lake Park, Md., as good fruit has been the result of such remembrance in the past. She has been at St. Louis and De Soto, Mo., where, by request of the chiefs, meetings have been held among the police and with firemen, as well as railroad men; and was cheered at Springfield, when she found the Railroad Temperance Association, organized a year ago, has not failed to hold a meeting each Tuesday noon, while organized quartettes and glee clubs have given added interest to the work.

Miss Frances E. Griffin, after good work in Kentucky, has left for a month's service in Louisiana, from which she will go to De Funiak, Fla., by invitation of Dr. Davidson, superintendent of the Chautauqua Assembly, which will then be in session, and returning, will take Georgia *en route*.

Though Mrs. S. L. Oberholtzer, superintendent of the department of school savings banks of the World's W. C. T. U., is in Frieburg, Germany, she reaches out to the world, her territory, and writes, "There is much demand for the literature of the department, though we are sorry that there is frequent failure to send postage when ordering leaflets." It reminds us of the man who, when given a sack of flour, notwithstanding the great need of his family, manifested no pleasure, and at length said pleadingly, "Couldn't you carry it home for me?" We extend heartful gratitude to Mrs. Oberholtzer for her expressed wish "that she could gather Headquarters workers into her home where they might rest awhile," and we would delight to be *taken in*.

Mary Wood Allen, M. D., National superintendent of the department of purity, has issued her plan of work for the year which, as she says, "is directed along three lines, Legislation, Reformation and Education." As everything from her pen is able and educatory, we most heartily commend it to our unions. It not only covers the whole field, but embraces a list of books suitable for young people and for mothers and teachers, and advises all to read "Traffic in Girls and Florence Crittenton Missions," of which, through the kindness of Mr. Crittenton, the W. C. T. U. is conducting five. Address Dr. Allen, 1412 Adams street, Toledo, Ohio.

Surely there are "footprints of great" women, as of "great men" who have made life sublime. We hear from Annie W. Dillet, of Nassau, Bahamas, of the loss of two presidents of the W. C. T. U. of the Bahama Islands, and a third fitted and ready for work has been completely laid aside, yet the union falters not, but presses on with trust and hope. MARY A. WOODBRIDGE.

Organizers' Corner.

[It is the desire of the editors of THE UNION SIGNAL that this Corner should serve the National Organizers as a sort of Lecture Bureau, and to that end they are invited to send their calendar of appointments long enough ahead to secure engagements in the territory to which they are called.]

The following is the list of National organizers for the present year, and whether W's or Y's they are *all* accredited public speakers and fully prepared to organize W's, Y's, L. T. L's, or speak to the general public and add to the membership of unions.

For terms and dates address as below:

Mrs. Helen L. Bullock, Elmira, N. Y.
Mrs. L. H. Washington, Port Jervis, N. Y.
Miss Frances E. Griffin, 69 Maple street, Chicago.
Mrs. Mary Bynon Reese, Chautauqua, Wash.
Mrs. Emily Pitt Stevens, 1907 Bush street, San Francisco, Cal.
Mrs. E. A. Blair, 936 Cottage Place, Los Angeles, Cal.
Mrs. Maude L. Green, Manitou Springs, Col.
Mrs. E. Norinne Law, Baraga, Mich.
Miss Belle Kearney, Flora, Miss.
Mrs. Delle H. Cox, Newberg, Ore.
Miss Ida Clothier, Manitou Springs, Col.
Mrs. Henrietta Skelton, 132 McAllister street, San Francisco, Cal.
Miss S. C. Harris, Franklin, Va.
Mrs. F. E. W. Harper, Bainbridge street, Philadelphia, Pa.
Miss Clara Parrish, Paris, Ill.
Miss Carrie Lee Carter, Dexter, Mo.
Miss Frances Ensign, Madison, O.
Mrs. E. A. Kenyon, Townshend, Vt.

Mrs. Mary McGee Snell has just closed a series of evangelistic meetings in Tennessee, under the special direction of Mr. W. L. Noell, president of the Christian Endeavor Society. She spoke last week before the Mississippi legislature, in the interest of a prohibition amendment to the state constitution. Mrs. Snell is now in Louisiana, holding evangelistic protracted meetings a week at a time in the larger towns in the southwest part of the state.

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We know that clear brains and pure hearts make honest lives and happy homes, and that by these the nations prosper, and the time is brought nearer when the world shall be at peace.

We know that indulgence in Alcohol and Opium, and in other vices which disgrace our social life, makes misery for all the world, and most of all for us and for our children.

We know that stimulants and opiates are sold under legal guarantees which make the Governments partners in the traffic, by accepting as revenue a portion of the profits, and we know with shame that they are often forced by treaty upon populations, either ignorant or unwilling.

We know that the law might do much, now left undone, to raise the moral tone of society and render vice difficult.

We have no power to prevent these great iniquities beneath which the whole world groans, but you have power to redeem the honor of the nations from an indefensible complicity.

We therefore come to you with the united voices of representative women of every land, beseeching you to raise the standard of the law to that of Christian morals, to strip away the safeguards and sanctions of the state from the drink traffic and the opium trade, and to protect our homes by the total prohibition of these curses of civilization throughout all the territory over which your Government extends.

NAMES. | RESIDENCES.

Will not everybody who loves the great cause of home protection, send to Miss Alice E. Briggs, Evanston, Ill., for the regular form, and circulate it to the best of her ability, mailing the names to Miss Briggs. Use separate blanks for men and women

Our Library Table.

APPLIED CHRISTIANITY. Under this title there is published a series of sermons by Rev. Jenkin Lloyd Jones, entitled "A New Help for the Drunkard;" "Tobacco the Second Intoxicant;" "Not Institutions but Homes," and "No Sex in Crime." The latter stands without a peer in its fearless handling of the question of purity, and should be read by all who believe in the "White Life for Two." "Not Institutions but Homes," deals with the question of providing homes for homeless children from the individual rather than institutional standpoint. "The Woman's Uprising," by the same author, is a magnificent tribute to woman's powers, as shown in the Columbian Exposition with an earnest note of warning as well.

RELIGIONS OF THE WORLD, by the same author, is a series of seven sermons, bound in attractive booklets and put up in a neat manilla case. Together they may be said to constitute a prelude to the parliament of religions, and treat in fresh, terse thought of Moses, Confucius, Zoroaster, Buddha, Socrates, Jesus and Mohammed. Whether or not one agrees with Mr. Jones, theologically, or sees from his standpoint, his words have always the twofold charm of originality, and courage of conviction. The present series cannot fail of more clearly interpreting these great teachers to the religious world.

A CHORUS OF FAITH. If "Religions of the World" constitutes the prelude to the Parliament, then A CHORUS OF FAITH, by the same author, is its postlude. In it Mr. Jones has chosen carefully and discriminatingly the choicest sayings of the Parliament, and blended them together in a genuine harmony, under the headings of "Greeting," "Harmony of the Prophets," "Holy Bibles," "Unity of Ethics," "Brotherhood," "The Soul," "The Thought of God," "The Crowning Day that's Coming" and "Farewell." The book will prove invaluable to those who have neither time nor money for more elaborate histories of that most notable gathering, which is destined so largely to influence the future in its religious development.

Unity Publishing Company, 175 Dearborn St., Chicago, Ill.

SUSTAINED HONOR; A STORY OF THE WAR OF 1812, by John R. Musick. Funk & Wagnalls Company, New York.

The historical matter in this volume pertains to the period embraced in the administration of Presidents Jefferson, Madison and Monroe. The novel which is interwoven with the history adds the charm of romance, and renders the book fascinating as well as educational. The book deals with some of the remote and direct causes of the war of 1812, our second war with England. It derives its title, "Sustained Honor," from the victory of the patriotic war party over the partisan peace party. It gives a view of the incidents which clustered around, and helped form the events of that time. From Fernando Stevens, the hero of the romance in this novel, some idea may be derived of the sturdy pioneer life of seventy-five years ago. The book is finely illustrated.

HUMBLED PRIDE: A STORY OF THE MEXICAN WAR. Vol. XI., the Columbian Historical Novels. By John R. Musick. Funk & Wagnalls Company, New York, London and Toronto.

This volume supplies a readable and interesting account of historical events pertaining to the administration of Presidents John Quincy Adams, Andrew Jackson, Martin Van Buren, William H. Harrison, John Tyler, Jas. K. Polk, Zachary Taylor, Millard Fillmore and Franklin Pierce.

In this book the slavery question almost rises to a climax. The romance of the volume is, perhaps, better conceived than in any of the preceding numbers of the series. Dr. Trunnel's underground railroad, the inveigling of slaves into belief that they were escaping their masters, and selling them into slavery in the West Indies, is all told in the story of Major Stevens' yellow boy, John; a tender and pathetic story, which begins in Kentucky and ends in Cuba, with the close of the Cuban insurrection.

The uniting of the family of Stevens with the Estevan family after a separation of nearly three hundred years adds a charm to the story, and further unites the series, both in romance and in history. There are pen pictures of the hard-cider campaign of "Tippecanoe and Tyler too." The means which young Stevens took to proselyte Pat from a Democrat to a Whig is a humorous illustration of the peculiar workings of American politics. Old political terms, almost forgotten, are resurrected and incarnated with new life. One of the most amusing chapters is "Arthur's Mishaps," in which there are many humorous episodes.

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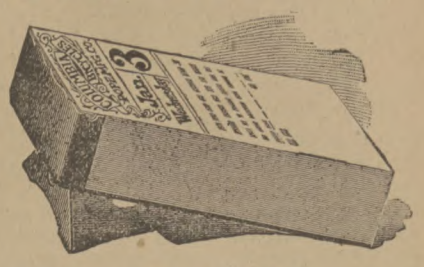

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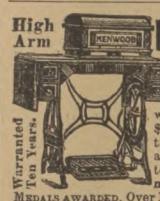

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At 1/4 Price Watches, Guns, Buggies, Harness, Sewing Machines, Organs, Bicycles, Farm Tools, Safes, etc, List FREE. CHICAGO SCALE CO., Chicago, Ill.

AGENTS clear $100 monthly. 100 New Ladies' Specialties for Old and Young. 64 page Illust'd Catalogue FREE. G. L. Erwin & Co., Chicago, Ill. LADY

CARDS Send 2c. stamp for Sample Book of all the FINEST and Latest Style Cards for 1894. We sell GENUINE CARDS NOT TRASH. UNION CARD CO., COLUMBUS, OHIO.

SALESMEN WANTED to sell our goods by samples to the wholesale and retail trade, sell on sight to every business man or firm; liberal salary, money advanced for advertising and expenses. Permanent position. Address with stamp, KING MFG. CO., A 55 Chicago, Ill.

$3.50 HUNTING CASE GENTS OR LADIES SIZE FREE A fine 14k gold plated watch to every reader of this paper. Cut this out and send it to us with your full name and address, and we will send you one of these elegant, richly jeweled, gold finished watches by express for examination, and if you think it is equal in appearance to any $25.00 gold watch pay our sample price, $3.50 and express charges, and it is yours. Guarantee for 5 Years sent with every watch, and if you sell or cause the sale of six we will give you One Free. Write at once, as we shall send out samples for 60 days only. Address THE NATIONAL M'F'G & IMPORTING CO., 334 Dearborn St., Chicago, Ill.

THE YOUNG CRUSADER.

If you have seen the January and February number of the children's own paper, *The Young Crusader*, you will want the March issue. This is more emphatically a temperance number than common, containing the Quarterly Temperance Lesson as a Supplement, and other temperance truths in various bright and attractive presentations. This little eight-page monthly has hosts of friends. Are you one of them? If not, why not?

Address

WOMAN'S TEMP. PUB. ASS'N,
THE TEMPLE,
Chicago, Ill.

ARE YOU A POLITICIAN?

If so, can you not use effectively our Neal Dow Prohibition Number?

Weak Stomach strengthened by BEECHAM'S PILLS.

A BEAUTIFUL AND COMPLETE CATALOGUE.

The Catalogue for 1894 issued by Mr. John Lewis Childs, Seedsman and Florist, of Floral Park, N. Y., is really a marvel and a masterpiece in the art of catalogue making. It consists of about 200 pages, and is in the form of three distinct catalogues bound together, one representing Seeds, another Bulbs and Plants, and the third Nursery Stock. Its stipple lithograph cover and numerous colored plates are radiantly handsome. Each one of the thousand or more cuts are new and of a unique design. All the reading matter has also been rewritten, so that the entire contents of this large Book-Catalogue, cuts, reading matter, designs and make-up is entirely new. The paper used is of a fine finish, and the presswork is done in exquisite bronze, violet and brown colors. It is the most charming Horticultural work ever issued.

Publisher's Notes.

ATTENTION! BOYS!

See our display advertisement which cannot fail to interest you. This opportunity is not for your mother or sister, but for you only. We do not offer many premiums but we are confident this nickel watch is just what you need, just what it claims to be, and for the effort it will cost, you can not obtain a better time-keeper. It is really a clock movement in a nickel case, manufactured by the Waterbury Clock Company, small enough to fit in your vest pocket. The smallest boy can wind it and tell accurate time by it. It is not a toy watch nor as small and delicate as your father's, yet will keep perhaps better time than his. Read our offer and notify us at once that you wish to work for one of these watches and we will be ready to fill your order as soon as it reaches us.

WOMAN'S TEMP. PUB. ASS'N,
THE TEMPLE,
Chicago, Ill.

JUST ISSUED.

Four New National Leaflets.
Two New Y National Leaflets.

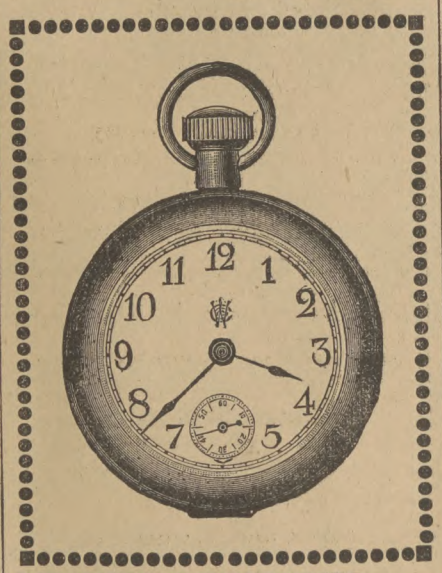
THE STORY OF THE CRUSADE.
THE SPIRIT OF THE CRUSADE.
THE CHILD OF THE CRUSADE.
AFTER TWENTY YEARS.
INASMUCH, and
WHAT IS YOUR VALUE?

Each Invaluable.
Try Them.

WOMAN'S TEMP. PUB. ASS'N,
THE TEMPLE,
Chicago, Ill.

One of the best large group photographs we have ever seen is from the 18x22 negative made by Mr. S. E. Norton at our last W. C. T. U. National Convention. It is far superior to any previously taken, as *so many* of the faces are clearly shown. Among them are Lady Henry Somerset, Mother Thompson, Susan B. Anthony, and more than one hundred others named in the accompanying Key. Readers of THE UNION SIGNAL who send us $2.50 for the picture will receive a copy by mail.

ATTENTION BOYS!



FOR SIX NEW SUBSCRIBERS
to THE UNION SIGNAL we will send this watch to your address, postpaid.

FOR FOUR NEW SUBSCRIBERS
and Fifty Cents we will send it to your address, postpaid.

FOR TWO NEW SUBSCRIBERS
and Seventy-five Cents we will send it to your address, postpaid.

THIS OFFER IS

FOR BOYS ONLY

Boys who will thank us for this generous offer to own the best pocket time-piece yet made by any Clock Company. Extreme diameter of case 2¼ inches.

As soon as your mind is made up to secure one of these Watches, write to us. Address

Woman's Temperance Publishing Ass'n
THE TEMPLE, CHICAGO...

Beauty without neatness is a hook without a bait.
FAIR WOMEN should make their houses look fair with SAPOLIO
Try a cake in your next house-cleaning
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A SENSE OF DECENCY

Constrains many people to hide the dirt of their kitchens. They make the kitchen a secret chamber, into which it is forbidden to enter; but half the trouble which they take to hide the dirt and the disgrace which it entails, would keep the kitchen clean, and all its pots and pans bright as a dollar, that is, if they use

SAPOLIO

This pleasant looking group are happy now in the anticipation of great enjoyment from the trip they are just starting on. They are going abroad to see foreign lands, and all the sights and scenes commented on and praised by travelers.

They May Enjoy the Trip

from the fact that it involves change, but they will surely encounter much discomfort and danger. We are now making a suggestion to those who

CONTEMPLATE GOING ABROAD

which, while it may not deter them from the undertaking, will be well worth a little attention. What we have to offer will **HELP THEM UNDERSTAND** to much better advantage all they find interesting. **THEY WILL BETTER APPRECIATE** all the sights and scenes, all the cities and places of interest they may visit on their tour. What we have to offer is a

GRAND ART COLLECTION

by John L. Stoddard and descriptions of them from his graceful pen. The photographs are contained in portfolios, 11x13 inches in size, each portfolio having sixteen views, worth at least $1.50 apiece. The demand for No. 1 is something enormous, and we are ready now with Series No. 2, in which will be found:

Boulevard de la Madeleine, Paris; Westminster Abbey, London; Sackville Street, Dublin; Casino, Monte Carlo, Italy; Edinburgh and Scott's Monument; North Cape, Norway; Frankfort, Germany; St. Gotthard Pass and Bridge, Switzerland; The Vatican Library, Rome; View of the Alhambra, Granada, Spain; The Kremlin, Moscow; The Ezbekiyeh and Street Scene, Cairo, Egypt; Camp of a Caravan on the Sahara Desert; Houses of Parliament, Ottawa, Canada; "The Thousand Islands," St. Lawrence River; Boston ommon, Boston, Mass.

TRIP AROUND THE WORLD.
ART SERIES NO. 2.
COUPON.

Send Coupon, together with five 2-cent postage stamps, or 10 cents in silver, to our office, and you will receive our Portfolio of Photographs, No. 2.

WOMAN'S TEMPERANCE PUBLISHING ASSOCIATION,
THE TEMPLE, CHICAGO...

If you failed to save Coupon No. 1, send TWENTY CENTS ADDITIONAL for Part 1.

Signal Notes.

EIGHTY per cent of the Welsh members of Parliament are teetotalers.

EGYPT is at length prosperous, the year's revenue showing a large surplus.

THE English nation spends over fifty-two millions on its navy and army annually.

IN Sicily the women Socialists give more trouble than the men. They suffer the most, probably, from starvation.

THREE hundred and fifty thousand men and women in Sicily have joined the Socialists and the destitution is something terrible to read of.

FOUR million four hundred and twenty-eight thousand have been convicted of drunkenness and disorderliness in London in a quarter of a century.

FROKEN ELSA ESCHELSEN has obtained permission from King Oscar to plead at the University of Upsala for the degree of doctor of laws. She will be the first LL.D. in Sweden.

THE Russian peasants are hopelessly in debt to the government. For the first time in three years there was an abundant harvest this year, but they were compelled to sell at half the ordinary rates.

RUSSIA is "progressing backwards." It is stated that all women clerks and telegraphers employed on Russian railways are to be dismissed and their places supplied by men. No reason is assigned.

"THAT which is morally wrong can never be artistically right," is well applied in the discussion on the nude in art. John Ruskin believes that it is an artistic mistake as well as a moral wrong to expose the human form in art.

ONE coöperative society started among the poorer districts of New York four years ago announced at its annual meeting a very prosperous year and a large dividend, even in these hard times. Beer and brewers describe the business and the men.

FOR the first time since its foundation in 1868 a woman read a paper before the Royal Colonial Institute of London, January 9. Miss Shaw traveled through South Africa and Australia as special correspondent of the *Times*, of which journal she is now colonial editor.

RACE-TRACK gambling is under a heavy cloud at present, and it is hoped there will be a total eclipse of it and its attendant evils. It is hoped a bill will pass Congress which will prevent winter racing in the District of Columbia. Why not include summer as well? is a natural query.

THE Young Women's Christian Association of New York City has had remarkable success the past year in its industrial education branch, instructing 1,930 young women in trades and professions. Twenty-five followed photo-engraving, something never attempted by women before.

IT is almost incredible to read that the Amsterdam court of appeals has decided that a young man who kissed a strange young woman in the street against her will committed no offense against the law, inasmuch "as to kiss a person cannot be an offense, because it is the nature of a warm mark of sympathy."

IT is encouraging to read how rapidly the movement to do away with check reins is gaining in England. Railway, coal, brewery and other companies which use draft horses have abandoned the use of the cruel "bearing rein" on all horses under their control. Fashionable women need an arrest of thought on the subject of the cruelty they unintentionally exercise upon their horses.

THE Female Aid Society of London is described as woman's mission to women, for the missionaries are all women and their special work is visiting the streets at night seeking out the lost. It was established in 1858. Figures do not give an idea of the real work done, still they are sometimes of interest. Twenty-five thousand one hundred and twenty-one women have received help since 1858, 7,951 have been placed in homes and 7,198 have been given situations.

AN ASTHMA CURE AT LAST.

European physicians and medical journals report a positive cure for Asthma, in the Kola plant, found on the Congo river, West Africa. The Kola Importing Co., 1164 Broadway, New York, are sending free trial cases of the Kola Compound by mail to all sufferers from Asthma, who send name and address on a postal card. A trial costs you nothing.

Valuable but not Costly.

It may save you a great deal of trouble in cooking. Try it. We refer to the Gail Borden Eagle Brand Condensed Milk, regarded by most housekeepers as absolutely essential in culinary uses, and unsurpassed in coffee. All Grocers and Druggists sell the Eagle brand.

IVORY SOAP

IT FLOATS

IS NOT LOST IN THE TUB.

THE PROCTER & GAMBLE CO., CIN'TI.

Our Great Catalogue for 1894

Is an elegantly illustrated book of 200 pages, composed of three distinct Catalogues bound together—one each of

SEEDS,—BULBS AND PLANTS,—NURSERY STOCK.

A work of unexcelled beauty and merit, rewritten and reconstructed in every particular. Every cut new, every line fresh. Printed on fine paper and in lovely bronze violet and brown colors. Many charming colored plates. Nothing like it ever before seen. We offer new and special strains of Flower and Vegetable seeds, all the standard new and rare Plants and Bulbs of every kind. Millions of Gladiolus, choicest Shrubs, Trees, Vines; also new and rare Fruits—some wonderful introductions from Japan. The greatest collection of rare things for the garden ever presented, and all at moderate prices. Do not fail to see this wonderful book catalogue. Sent, post-paid, for 25 cents, with check for valuable new Pansy seed gratis; or sent FREE to those who order the Jewel Rose.

CHILDS' JEWEL, the ROSE of Many Colors.

The greatest sensation among novelties. A perfect ever-blooming Rose, which bears at the same time flowers of several different colors—pink, yellow, buff, crimson—also variegated, mottled, striped and blotched. Flowers large and perfect and exceedingly fragrant. Petals large and silky. Buds exquisite. A free and constant bloomer. It is the most charming and wonderful Rose in cultivation; and a plant bearing 10 to 20 flowers, each of a different color or variegation, is a most exquisite sight and creates wild enthusiasm wherever seen. Strong plants for immediate blooming, by mail, post-paid, **30 cents each, 2 for 50 cents, 5 for $1.00, 12 for $2.00.**

SPECIAL OFFER.—For only **40 cents** we will send by mail, post-paid, our great Book Catalogue, one Jewel Rose and five lovely named Gladiolus, five different colors—white, yellow, scarlet, pink and blotched. Order at once; this offer may not appear again. Address

JOHN LEWIS CHILDS, Floral Park, N. Y.

EVERY WOMAN SHOULD KNOW

About ZOA-PHORA—

A True Nerve Tonic.
Not a Stimulant or Narcotic.
Expressly for Weakly Women.
Full information and testimonials sent sealed.
Address ZOA-PHORA MEDICINE CO., H. G. COLMAN, SEC'Y, KALAMAZOO, MICH.

D. and C. ROSES

Will grow anywhere, with a little sunshine, water, and care. You can learn how to grow them, and every other flower of import, from our **New Guide to Rose Culture** for 1894. If you so request, we will send free, this book and a copy of our Floral Magazine, **'Success with Flowers.'**

The Dingee & Conard Company, West Grove, Pa.

What a wonderful thing is a **live seed.** Immature, old or dead it may *look* the same. How to know? Old gardeners say that

Burpee's seeds grow.

This is the proof of life. When grown we give our word you will be satisfied—your success is ours. **BURPEE'S FARM ANNUAL** for **1894**, 172 *pages*, tells all about *the Best Seeds that Grow.* The newspapers call it *the Leading American Seed Catalogue.* Yours *free* for the asking if you plant seeds.

W. ATLEE BURPEE & CO., Philadelphia.

HATCH CHICKENS BY STEAM

With the Improved **Excelsior Incubator.**

Simple, Perfect, Self-Regulating. Thousands in successful operation. Guaranteed to hatch a larger percentage of fertile eggs at less cost than any other Hatcher. Lowest priced first-class Hatcher made.

Circulars free. Send 6c. for Illus. Catalogue.

GEO. H. STAHL, Quincy, Ill.

The History of Prohibition in Maine. With Historical Sketch and fine engraving of Neal Dow. Octavo, 8 pp., only **5** cts; **$4** per 100.

Neal Dow Prohibition Song Leaflet. Octavo, 8 pp. Seven first-class Prohibition Songs with Music. Price **3** cts.; **$2** per 100.

Trade and the Liquor Traffic. A four-page 12mo tract by Hon. Neal Dow. **$3** per 1,000. Send to

J. N. STEARNS, Pub. Agent, 58 Reade St., New York.

LADIES if you have superfluous

HAIR ON THE FACE

send for new information how to remove it easily and effectually without chemicals or instruments. Correspondence confidential in plain, sealed envelope.
Mrs. M. N. PERRY, Box 93, Oak Park, Ill.

SEEDS

WARRANTED. Best in the World.

By mail, postage paid, **1 cent** a package and up. Grand lot of EXTRAS given with every order. Prettiest and only FREE Catalogue in the world with pictures of all varieties. Send yours and neighbors' address.

R. H. SHUMWAY, ROCKFORD, - ILLINOIS.

Publisher's Notes.

NEAL DOW'S BIRTHDAY.

Special Prohibition Number of THE UNION SIGNAL Feb. 22, 1894.

Our Crusade issue of THE UNION SIGNAL is entirely exhausted. So will be the Neal Dow Prohibition Number unless you

Order Promptly.

This will enable us so to judge of the demands of our *clientele* that none shall be disappointed.

A Prohibition number *per se* could not fail to be of interest, but a *Neal Dow* Prohibition Number, with the handsome face of this grand man is one you will wish to keep, and one you will be glad to send to your friend, who may not be a Prohibitionist, but will enjoy reading of the Maine law and its results and of the

Life Work of Neal Dow.

This number will contain a sketch of his life, his portraits at different periods, a short history of the prohibition movement, statistical from its beginning, a symposium of opinions of leaders from everywhere on the prohibition question, and a symposium of the opinions of prominent Maine people as to how it has worked in Maine. It will also contain a rallying song and two other fitting poems. The editorials and other leading articles will be devoted to various phases of the prohibition question, and taken in its entirety the paper will be one of the finest yet issued from our press.

PRICE:

Single copies	.....	$ .10
5 "	.....	.25
10 "	.....	.40
15 "	.....	.60
20 "	.....	.75
25 "	.....	.90
100 "	.....	3.00

Orders must invariably be accompanied with **CASH.**

We give no credit or special discounts or extra issues.

Address

WOMAN'S TEMP. PUB. ASS'N,
THE TEMPLE,
Chicago, Ill.

OUR LATEST AND GREATEST ENTERPRISE.

By an arrangement we have made with the publishers of a collection of photographic views we are enabled to put them into the hands of our readers, practically as a gift, our only recompense being the fact that we incidentally interest the people in our publication. The one grand idea is that we have the opportunity to give our readers a great pleasure, put in their hands a work which will not only prove entertaining, but be instructive to both young and old.

Our portfolio of photographs consists of a collection of views which have been selected by John L. Stoddard, the most noted traveler and lecturer of the day. They represent scenes and places he has visited, and each view is accompanied by an interesting and graphic description. As works of art these photographs have never been equalled by any results of the camera. They are each 11x13 inches in size, and would cost any purchaser $1.50. We offer them in portfolios, containing sixteen views, and the cost of each portfolio is but five two cent postage stamps with coupon found on page 15.

WOMAN'S TEMP. PUB. ASS'N,
THE TEMPLE,
Chicago, Ill.

JUST A HUNDRED.

We have just a hundred left of our UNION SIGNAL binders. Do you wish them at 75c. each?

UNION SIGNAL

AND WORLD'S WHITE RIBBON.

FOR GOD AND HOME. WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION FOUNDED 1883. AND EVERY LAND.

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

Volume XX.—No. 7.] CHICAGO, February 15, 1894. [Price $1.00 per Year in Advance

Mrs Ursula Hetrick 1029 15th st

OUR COMING SPECIAL.

Our next issue will be the Neal Dow Prohibition number.

SINCE OUR LAST ISSUE.

The birth of Abraham Lincoln was celebrated Monday.

The Federal Election laws passed in 1870 were repealed by the House last week.

Messrs. Moody and Sankey have commenced a series of revival services in Washington, D. C.

A French troop has been overcome by the Arabs in the Soudan, West Africa, who are threatening Timbuctoo.

A bill for coining the seigniorage silver in the United States treasury was brought before the Senate February 8.

Many changes are being made by the Senate Committee on Finance which has under consideration the Wilson tariff bill.

Fire, set by tramps, destroyed the southwest corner of the beautiful Agricultural Building at Jackson Park, Chicago, last week.

The time of holding the California Midwinter Fair has been extended a month—to July 31, on account of the lateness of opening.

England's premier has denied the report that he is to resign, and signifies his intention of fighting the House of Lords to the end.

Chicago's new civic federation has received a charter from the state, and is now ready to conduct a non-sectarian, non-political reform in municipal interests.

One evening of the Farmers' Alliance National convention at Topeka, Kan., last week was given up entirely to the women members with an immense audience in attendance.

No suffrage for women is the decree of the House Committee on Judiciary which rejected the bill by Representative Bell, of Colorado, for a constitutional amendment granting woman suffrage.

President Peixoto has issued a decree that martial law shall cease February 26 and a general election follow. This, it is hoped, will remove the *casus belli* and restore peace to the Brazilian Republic.

Sixty-seven thousand two hundred and eighty unemployed persons is the report of the police census in the tenement house districts of New York City, this being about one-third of the population in those localities.

Voters in a number of places adjacent to New York City, by virtue of the act passed by the state assembly, Thursday, will have the opportunity to say by ballot next fall whether or no they will become part of that great metropolis.

A district temperance mass-meeting was held at Mason City, Ia., February 9, protesting against the action of Senator Brower, who has given his support to the Gatch bill in violation of his pledges to his constituency to uphold the present law.

Reports of the United States war department show nine thousand two hundred and seventy commissioned officers, one hundred and two thousand nine hundred and twelve members of the National Guard, and about nine thousand men in the unorganized militia.

The House of Representatives has indorsed the much criticised actions of the President and Secretary of State in the Hawaiian matter, by adopting the majority report of the committee which had the subject under investigation. The minority report of that committee condemned the administration.

THE *Woman's Tribune* will issue a daily edition during the sessions of the Woman's Suffrage Association in Washington, D. C., February 15-20.

THE national council of the Farmers' Alliance, in session at Topeka, Kan., last week, adopted a resolution favoring the restriction of the liquor traffic through state agents, "so as to eliminate from the business the corrupting element of profit." Alas, the "corrupting element of profit," although great, is not as dangerous as the drinker's appetite, when once aroused and the opportunity for satisfying it is at hand. Then what about the temptation to the state to indulge in the "profit" element?

THROUGH some unfortunate blunder, the cause of which it is difficult to understand, we were made last week, editorially, to class *The Arena* among the periodicals favoring military instruction in the public schools. The exact reverse is true. Its columns are speaking fearlessly against the proposed measure, while the March issue is to contain a paper by the distinguished editor, on "Christ or Cæsar," which will doubtless be a classic for all future peace work. We beg *The Arena's* pardon for the mistake and hasten to make all possible amends.

A LARGE number of colored people in Arkansas have expressed their desire to emigrate to Liberia, and have proposed to deed over to the governor of the state their lands, cattle, horses, etc., for the necessary means to take them to New York. The American Colonization Society of Washington, D. C., proposes to provide their transportation to Liberia. While the governor is not willing to neglect his official business to become a real estate broker, he has promised the negroes such assistance as he can render. It is not improbable that such a migration will become general among the colored people. Apropos to this, we may add that recent data furnish the gratifying information that there are twenty-five thousand schools in the Southern states for negroes, and that at least two million of them have learned to read and write. It is also estimated that real and personal property to the amount of two hundred and fifty million dollars is held by colored people in the United States.

THE wresting of parliamentary usages to defeat the very ends they were intended to promote, is one of the sins of the age, and one that is fraught with danger to our institutions. To the best of our knowledge, bodies of women are not guilty of this sin against parliamentary usages. White ribbon women, at least, do not filibuster. We are not, therefore, inclined to boast. We do not believe it is because women are inherently and of necessity better than men. We never took the slightest stock either in the fulsome flattery which represents women as too heavenly to participate in mundane affairs, or in the opposite falsehood, into which the first easily and imperceptibly glides, that women are so weak, morally, mentally and physically that they cannot be trusted outside of a very limited sphere. We sincerely hope that our white-ribboners are so clear of intellect that they will discern at once the true character of these dishonorable tricks of the filibusterer and so right of purpose that they will forever repudiate them. But "there is a great deal of human nature in folks," and we are well aware of the contagion of prevailing example and of the subtle, deceptive influence of general public opinion. It is possible that we have simply not got quite so far along yet in the use of these laws with which, until the present generation, women have been unfamiliar. It is, therefore, with the purpose of guarding our constituency against this prevalent evil that we call attention to it. With all our getting of parliamentary usages (and some of us need to get a great deal more than we have), may we never get this perversion of them. As we value the honor of our great woman's organization, let us strive to keep ourselves clear of the filibustering tendencies which in many organizations have developed into a distinctive art.

THE British Women's Temperance Association has created a new department, that of an Industrial Home for Inebriate Women. Dr. Sarah Anderson Brown is the superintendent, and has outlined a large number of proposed employments, twenty-six in all, under the three heads of the home, garden and manufactures. The funds for this commendable enterprise are to be raised through drawing-room meetings of the local branches, which are to be made commemorative of the twentieth anniversary of the Ohio Crusade. As the Crusade anniversary comes so near Christmas as to make its celebration practically impossible in England, our English white-ribboners decided to set apart the months of January and February for that purpose, each local branch selecting its own special day. If this industrial home succeeds, as there is every reason to believe it will, others will be established in different parts of the country, and it is hoped that government aid will eventually be secured to render the enterprise general and effective. It is believed that arrangements can be made by which local magistrates will have authority to send women to such a home, rather than to jail, consigning them for sentences sufficiently long to give reasonable expectation of their reformation.

OUR National president has sent out the following letter to state presidents, and in order to give it wider circulation we present it here:

"The Neal Dow Commemoration meeting, in honor of his ninetieth birthday, March 20, 1894, will be a success in each state if the white-ribbon leader sets the keynote, and I beg you in the midst of your many cares to turn to account this date to the very best of your ability.

"This birthday celebrates a character which is the temperance century plant, and we must invite our friends and neighbors to see its fully opened blossom. It has taken well-nigh a hundred years to develop such a personality as that of Gen. Neal Dow, a man for whom we need make no apologies and whose record from childhood to white hairs is an honor to humanity and a cause for thankfulness to God. Born in a Christian home, he has lived out the principles wrought into his nature by heredity, environment, and—best of all—the work of the spirit in his heart. He is the 'Father of Prohibitory Law,' and his name will grow brighter as humanity learns better to defend itself from its most subtle enemies.

"Mrs. L. M. N. Stevens, of Portland, president of the W. C. T. U. of Maine, has prepared a pamphlet with the history of Gen. Neal Dow and his best sayings. She has also photographs of him as he now appears, and as he was when mayor of Portland at the time when through his influence the famous Maine law was enacted. Mrs. Stevens has also phonographic cylinders into which, by my earnest request, General Dow has been induced to speak some of the suggestions to which his helpful, upright and noble life will give immeasurable authority. Please write her for any of these hints and helps.

"I have hoped that many ministers would take this man and his work for a text; if they do not agree to prohibition in politics they can at least applaud General Dow's total abstinence principles, and his lifelong devotion to what he believes to be to the best interests of humanity. I have hoped that a collection would be taken at the memorial meetings held throughout the world, and that in many instances it would be so large as to leave a helpful margin after all expenses had been paid. In this case no better use could be made of the money than to expend one half in the local work of the societies represented, and send the other half to Mrs. Ella Williams, treasurer of the World's Woman's Christian Temperance Union, 26 Chomedy street, Montreal, Canada, for our treasury is practically empty at this time, and yet the World's W. C. T. U. is to-day one of the most encouraging features of the temperance reform in the minds of all thoughtful men and woman."

THE DOOMED CITY.

BY EMMA PLAYTER SEABURY.

Is there no one to save the White City?
  Must this dream of Elysium flee?
Is there no one to rescue and pity
The doomed and the beautiful city—
  The pride of the worshipful sea?

He brings her his milky foam lilies,
  Caresses, advances and swirls,
He reaches out arms for her glory,
He sobs out love's pitying story,
  And tangles her feet in his pearls.

She hears in the halls of her palace,
  The din of the vandals who wait
Despoiling, and pillage, and plunder.
She listens with terror and wonder
  The thundering ring at her gate.

And the fame of her grace and her beauty
  Has girdled the world with its zone.
Each blow the assiegers are clashing,
The hordes through her vestibules dashing,
  Strike millions of hearts through her own.

The dream of a century blossomed
  In this miracle bloom of the West,
And her memory's scintillant gleaming
Pleads with us like flashes of dreaming
  For her infinite power possessed.

But there's no one to save the White City—
  The poems in stone have no plea
With the sordid, the ugly, the witty;
The artist and poet may pity,
No room for his dream or his ditty!
She is doomed, the immaculate city;
  And love sobs with her sorrowing sea.

Pittsburg, Kan.

THE MEMBER-AT-LARGE.

III.

BY HELEN CAMPBELL.

"The wittiest woman in town," said the chairman of the entertainment committee. "If she could be persuaded to to give us as a club just one or two of the impersonations with which she amuses her friends, one meeting would be provided for. But she won't."

"Why not?" asked the member-at-large, who was rapidly acquiring a knowledge of what might be called the underside life of the town—the phases of people known to their friends, but not to the public at large.

"Oh, I suppose it comes from the clothes question," said the chairman, reflectively. "She is very poor since the failure of the bank that had all her money, and this invalid mother, to whom she is devoted, prevents her trying to earn in any way save by writing a little now and then. That does not pay, because everybody is writing, and she says the only really distinguished people are those who do not contribute to anything, not even to their own support. But she dresses in the simplest way, and she says we are such a flock of gay-feathered birds she should feel lost among us."

"But that is nonsense."

"Of course it is nonsense, but all the same, it seems to stand in the way just as it does with one or two others I know who ought to be with us, but hold aloof for the same reason. I wish one could get at them, for they would be invaluable additions to our force. We want more workers."

"The same old story," said the member-at-large. "The very people who would mean the most to all of us often are shut out, or shut themselves out, because they feel themselves judged by a standard that has no right to exist a moment, yet does exist and so powerfully that it determines more than we know. Is there nothing to be done about it?"

"That is what I cannot decide," was the slow response. "You can't ask people to adopt a uniform in order that dress may not interfere with the social life of the club. But something must be done now that so many are feeling the sort of wall that this excessive dressing puts between them and these walking fashion-plates. It is getting to be a sort of disease. And it is certainly most extraordinary that just now when Delsarte and Greek costumes are being preached to us, we have the most hideous and deforming fashions the generation has known, fat and thin alike, bristling with these huge sleeves, and capes and ruffles hiding every natural line. Perhaps the Delsarte speaker for the next meeting will give some hints. There is to be a discussion afterward and I came round to ask that you would be sure to be there and"—

"Say something," ended the member-at-large tranquilly. "Thank you; I think I will improve the opportunity unless, indeed, you all begin to think me a didactic terror. It is so easy to be didactic, and it is such a bore to always come under that head, that sometimes I think I will keep still for a year."

"Not this year. Next, if you must," said the chairman and went her way.

The member-at-large tucked an envelope into her pocket as she made ready for the next meeting, and looked, first with curiosity and then satisfaction at the delicate and refined yet slightly quizzical face of the speaker for the day, the advocate of the Delsarte theories, who expounded her view of it with the enthusiasm that seems to infect all who follow that cult.

"The point is," she ended, "that the adoption of this system brings about the simplicity of which we talk but of which we practically know next to nothing. It is impossible for the woman who has once studied the beauty of lines and comprehended what they mean, to distort and deform them by following any reigning mode. It would not mean the adoption of a uniform but it would enable every woman to invent her own costume, and to wear what suited her best without reference to mere fashion. I put it to all of you if this would not mean inexpressible relief for many of us—a simplification of one of the most troublesome phases of our everyday life. I pray you think of it."

The member-at-large waited for a moment but no one rose to reply, and she took the envelope from her pocket.

"I want to read the club a letter from an old friend of mine," she said. "A friend who has thought out the methods for her own life, which is as widely helpful as any I have ever known, but who ponders over one small problem in the line of that we have been listening to to-day. This is what she says:

"'I wonder if the same wail comes to you that constantly reaches me, not only from the city but from the country as well, the village seeming to be no less burdened than the town. "Our social life is gone," it cries. "Hospitality is dying out; and conversation is a lost art. What are we to do about it?"'

"Now if this were one form of the mild pessimism fashionable in some circles, one could let it go with the comfortable certainty that the evil complained of had either righted itself before its existence had been positively formulated, or had been taken in hand on the instant of its discovery by the energetic reformer always lying in wait for budding evils, whether in morals or manners. That something more and deeper is involved is soon found to be the fact, and Goodwin Sands are responsible for Tenterden Steeple more nearly in this case than in the original difficulty on that point.

"Clothes and conversation then must be bracketed together, though to the casual observer they seem by no means necessarily related, unless it be through the reflex action referred to by Emerson—the peace of mind enjoyed by the wearer of perfect garments, 'only second in its nature to the consolations of religion,'—and thus admitting that entire serenity and poise essential to the unbiased consideration of any topic. In reality, I have come to the firm conclusion that clothes are at the bottom of half our social difficulties, most of all the present one. In every circle we all have knowledge of at least one woman whose gifts and tastes fit her in the highest degree for a broad social life, yet who avoids carefully any chance which may draw her into such life. 'Perfectly charming when you know her, but she won't allow anybody that satisfaction,' is the puzzled comment; and there it ends."

At this point a faint stir made itself evident at one point in the club-room and two or three members looked at each other significantly, a fact not lost upon the member-at-large though she did not glance in that direction, but went on:

"There are others without all these gifts, perhaps, but with strong social longings and admirable for many social purposes; excellent administrators where management is required, and filling essential places in their own way, who still remain in the background and allow affairs, whether of church or everyday life, to remain in hands often far less fitted to carry them. Each village, shut in and remote as it may be, holds one or more who could mould the daily life and thought if they would, but whose influence remains unfelt and unknown save to one or two. And from all comes the same answer: 'Yes, we know it. We want to do this and we ought to do that, but don't you know this dreadful clothes question is always in the way? We have not money enough to compete with the people who lead in town. Indeed, we do not want to compete; but, say what you will, there is a certain mental depression when alpaca encounters velvet and diamonds which is not conducive to the best relations. It is easier to stay at home and let those who care to do so come to us.'

"'Come to our club,' I wrote once to a woman whose busy brain has worked for others year after year, and whose purse answers to every need but her own.

"'Never till trimming has ceased to be its corner-stone,' was her reply. 'You began beautifully, I know, but you are swamped in fine clothes, and I won't disgrace you by my one unchanging black silk.'

"Here comes the point upon which this matter hinges. Why not one unchanging black silk? Black, while open to some objections, being the one color admitting the wearing of any shade with it, and always capable of simple elegance. Why not, if made in a style which may be always picturesque, no matter what the mode of the moment may be? Worth has reproduced in some of his latest dresses exact copies of pictures of Catherine de Medicis and her contemporary, Queen Elizabeth, and this is more and more the custom. They serve as texts for a general departure. The dress-coat remains much the same from one year to another, the points of variation being discernible only to the eye of the tailor, or the professional dude. Why not, then, the lady's state dress? and why should not some woman of sufficient wealth and assured position inaugurate a fashion which only needs such indorsement to become an established thing? Elaborate toilets have their own place and right and may be beautiful and legitimate in that place, but for all of moderate means and busy lives, a permanent fashion is a necessity. A moderately trimmed dress cut with square or V neck, filled in with soft lace, and a half open or close sleeve, according to age and taste, is becoming to all alike, and once accepted as the standard for all small gatherings, would simplify life and give us the many who now shrink from the demands of trimming."

"Do you suppose," said an excitable member, rising suddenly to her feet, "that any self-respecting woman is going to adopt what would practically be a uniform testifying to her inability to have as good as the rest?"

"Why not? if she is really self-respecting," said the member-at-large, as the gavel sounded lightly for this breach of order, and slipped into her place at the back and out as the motion for adjournment was made.

"No, thank you," she laughed, as a friend strove to detain her. "There are times when facts argue best for themselves and I have said all I ever shall say about this vexed question of clothes."

Madison, Wis.

A REASONABLE BASIS FOR TOTAL ABSTINENCE.

BY LADY HENRY SOMERSET.

Alcohol is thus described in the "Elements of Chemistry," edited by Liebig, than whom a higher authority could not be cited. He says: "Alcohol is a clear, colorless, mobile liquid; it is a non-conductor of electricity; the odor of alcohol is agreeable and penetrating; the drug intoxicates powerfully. Alcohol greedily absorbs water from the atmosphere, and deprives animal substances of the water they contain, causing them to shrivel up, hence its use in preserving anatomical preparations. These properties render alcohol an agent most hostile at once to digestion and to circulation."

But we are confronted by a situation that contradicts this scientific statement. A variety of beverages, in which the attractive and determinative ingredient is alcohol, are in common use among the best as well as the worst classes of our population, and the greatest monopoly of our country is that which makes and sells intoxicating liquors as a drink. In the presence of such a contradiction between the facts of science and the facts of civilization stands the temperance reform, seeking to solve the problem as to the right relation of this drug to the conduct of individual, social and national life; but it would be difficult to mention any other branch of research in which the laws of evidence, elsewhere strictly regarded, are so completely ignored as in the study of the temperance question. The testimony of observation and experience is valued in other lines of study in proportion to the length of time that has been expended in investigation, but the scientific student of the temperance reform—the specialist who has spent years in the investigation of its origin, chemistry, physiology, hygiene, statistics and political economy, is discounted for the sole reason that he *is* a specialist; and the structure of argument that he has reared with patient care is swept away to the satisfaction of the public mind by a few unwarranted assumptions and time-honored declarations, in which epithet seems largely to take the place of argument. Nor does the public stop to inquire to what extent those who oppose the temperance movement are actuated by such motives as a great monopoly can readily inspire, through promise of gain, either in money or political preferment: all this is a part of the delusion, which word in this connection one is inclined to begin with a capital D, since it denotes the universal effect of alcoholics not only upon individuals, but nations.

But the fact must not be ignored that a large section of people, well-intentioned and intelligent, is to-day indifferent if not hostile to the temperance propaganda, and the reason for this attitude of mind is not difficult of explanation, for the drug known as alcohol is the chief ingredient in beverages immemorially associated with thoughts of hospitality, kindness, and good-will; it has also been invested with a reverence not its due and not its own, from the relation it has been supposed to hold to occurrences and institutions sacred to all Christian hearts; and thirdly, the traditional value attached to it as an adjunct of our physical well-being is still adhered to by good people who are unfamiliar with the investigations of modern chemistry, physiology, and hygiene.

The most casual examination of ancient customs shows us the origin of the association of strong drink with hospitality. The earliest forms of intoxicating liquor were furnished to the warriors of tribes or nations in order to excite in them those passions that were to send them out to the deeds of bloodshed and cruelty that stood for valor in more barbarous times; indeed, the use of fermented liquor was almost entirely confined, in those days, to this class of men. But as the thing which we call "civilization" unfolded its capacities of adaptation, the honors won in warfare were paid to those who, by their genius in administration of the arts, had risen above their fellows, and the wine-cup became the emblem of this wider recognition, until not only in the camp, but in the court and at the civic banquet, alcoholic drinks asserted their supremacy as the chosen tokens of good fellowship and honor.

It is believed, by accredited exponents of the temperance reform, that those are under a delusion who defend the use of alcoholic drinks on Scriptural grounds and in relation to ceremonies of sacred origin. It is not, however, my purpose to enter upon that difficult discussion, but I do ask all thinking men and women who have not yet examined the best that can be said on the temperance side of the question by such eminent specialists as Dr. F. R. Lees and Dr. Norman Kerr, to do themselves the justice to read the books of these honest and scholarly men whose views are the result of a lifetime's observation and research.

Fortunately for us all, we have come to a time when we look upon it as a token of healthful spiritual life, to be willing to probe for the soundness of that which we have long accepted; we seek, so far as may be, to translate "articles of faith" into articles of fact, and we hold that the human mind cannot have a nobler motto than "truth for authority and not authority for truth."

I am aware that the favorite theory of men who make and use intoxicants is that they are a food, but this view is now wholly exploded among scientific men, as could be proved by the ablest and most recent utterance of authorities acknowledged as a standard by all persons of intelligence. For instance, Baron Liebig shows that the whole purpose of brewing is to get rid of the nitrogenous blood-forming elements of the grain, to transmute the useful sugar into alcohol. "We can prove," says he, "with mathematical certainty that as much flour as can lie on the point of a table-knife is more nutritious than nine quarts of the best Bavarian beer; that a person who is able daily to consume that amount of beer, obtains from it in a whole year, in the most favorable cases, exactly the amount of nutritive constituents as that which is contained in a five pound loaf of bread, or in three pounds of flesh."

It was my intention to quote from several other learned authorities, but the limits of this paper do not permit, and I must content myself with giving names of leading lights in the scientific and medical world, to whose statements I beg leave earnestly to refer those reading here who would know the teaching of science and of medical experts concerning the relation of alcohol to health: Baron von Liebig; Professors Bunge and Forel, of the Swiss Universities; Sir Andrew Clark; Dr. W. Boyd Carpenter, F. R. S.; Sir Henry Thompson; Sir William Gull; Sir James Paget, F. R. S.; Sir Benjamin Ward Richardson: Sir John Forbes, F. R. S.; Sir Henry Holland, F. R. S.; Sir Anthony Carlisle; Sir B. C. Brodie, F. R. S.; Dr. F. R. Lees, F. S. A.; Dr. Norman Kerr, president of the Society for the Study of Inebriety; and Dr. N. S. Davis, ex-President of the American Medical Association.

Sir James Sawyer, of Birmingham, a leading English physician, said recently in my hearing, that whatever may be disputed, in one thing modern physicians are practically agreed, namely, the germ theory of disease, which holds that the earth, the air and the water are full of microbes, each disease having its own; but the human body has a set of microbes called macrophays, which may be called sentries always on duty, and ready to destroy the invading enemy. But *alcohol*, in exact proportion to the amount taken, kills out the sentry microbes from the system, leaving it a prey to the microbes of disease, and this explains why those who use alcoholic liquors cannot resist epidemics as can the total abstainer.

Sir Andrew Clark, a medical authority not only revered but beloved throughout this nation (and alas! to-day mourned) says: "Health is a state of body which cannot be benefited by alcohol in any degree; indeed, I will go further and say, that this state is also *in some way or other injured by alcohol*—a state in which a sort of discord is produced by the use of alcoholic drinks, for alcohol, *even in small doses, will take off both the mental and moral bloom. . . . I will say more; it is not only no helper of work, it is a certain hinderer of work*, and every man who comes to the front of a profession in London is marked by this one characteristic, that the more busy he gets the less alcohol he takes. . . . Now let me say that I am speaking solemnly and carefully when I tell you that I am considerably within the mark in declaring that in the round of my hospital wards *seven out of every ten* owe their ill health to alcohol. . . . I also say one thing further—certainly *more than three-fourths of the disorders in what we call fashionable life* arise from the use of this very drug that we call alcohol. . . . Can I use stronger words than these? When I think of all this I am disposed to give up my profession—to give up everything and to go forth upon a holy crusade to preach to all men: 'Beware of this enemy of the race!'"

In face of such statements from such sources as these, it is futile to attempt to revive the outworn argument that alcohol is in any wise essential to the physical well-being of man.

It should be noted that temperance experts do not say that under no circumstances should the drug alcohol be administered. Opium, morphia, chloroform and cocaine have all their places in the medical pharmacopœia, but they are dangerous drugs, and we should no more think of trifling with these powerful agents by placing them in the people's hands than we should think of presenting our children with fire-arms or dynamite. Nor do I propose to repeat the well-worn aphorism—so often asserted to be the cardinal doctrine of the total abstainer—that "the moderate drinker is worse than the drunkard"; for I am perfectly aware that there are thousands who do use this drug in such moderation that it does not perceptibly affect their personal well-being, although no student of heredity will deny that the tendency of such a habit is harmful in its results on their descendants. But we, as Christian workers, have recognized the principle that individual happiness, ease, comfort and prosperity cannot be legitimately considered except in relation to the *general* welfare, and that what *I* may be or do is slowly giving place to the question: What may *we* do and what is best for *us?*

As has been well said: "It will always be true that a certain number of the people must, for their own sake, let intoxicants entirely alone, and that there is a certain amount of danger to any one who uses them. If, then, any one elects to be an abstainer in order that those who *must* follow that practice shall not be a class by themselves, marked as weaklings and of singular ways in life, and also for the reason that it is more absolutely safe to let liquors alone than to use them, he is in a position wholly scientific, ethical, and in accordance with the Golden Rule. Whoever then laughs at a total abstainer shows himself lacking in a clear mind as well as a good heart, for to take such a precaution on one's own account, as a matter of prudence, is surely conformable to reason, and to take it in order to make it easier for others to do the same, is conformable to the Golden Rule and the highest dictates of brotherhood."

Total abstainers are by no means fanatics; they do not say that in some future age when the race-blood has cooled to temperate heat and the race-brain is balanced by a body more athletic, the moderate use of wine will be harmful to humanity. They do not say because they do not know, and they leave that distant future to solve its own problems; but what is to-day the situation? The authority of specialists and the common consent of the public admit that fifty per cent of the disease, seventy-five per cent of the crime, and ninety per cent of the pauperism are the outcome of using intoxicating liquors as a drink. It is admitted that the misery caused by war, pestilence, and famine all in one are not to-day as great as the misery caused by alcoholic beverages; it is admitted that nothing has imbued the barbarous tribes and Oriental countries with a distrust of Christianity so deep as the fact that Christian nations have fastened upon them the curse of drink. In short, we are in a time of crisis—we are under a military exigency, and the voice of science, public spirit, and the Golden Rule combine to urge upon every patriot and every Christian to pledge himself against the use of that which not only causeth his brother to offend to-day, but, by the inevitable sequences of heredity and habit, may cause even the Christian and the patriot themselves to be offenders to-morrow. How does a nation meet an epidemic of disease? We judge its intelligence by the rigor of the regulations to which it subjects itself, that the infected area may be reduced to the smallest possible dimensions and stamped out altogether with the least practicable delay.

There is no surer indication of the degree of enlightenment that prevails in any individual, any home, any guild, corporation, or state, than the rapidity, skill and devotion with which sanitary measures are applied to the special danger of the hour. But here we have the drink plague raging among us like a strong disease; it spares neither youth nor age; it wreaks its vengeance alike on rich and poor, the cultured and the gross. Loaded down by hereditary tendency, tempted by the dram-shop's open door, our people crowd onward to their doom as sheep to the shambles.

What ought I to do about it? This is the stern center of the whole discussion.

In answer to this query, which every sane mind and honest heart must ask itself a thousand and a thousand times, men and women, who by long observation and experience have become experts in the temperance movement, unite to make this declaration; as one pair of lips we will stop the tawny, seething, nauseous tide; we will so act that if our action were taken as a guide, this curse would be banished from our land ere another sun should rise. The products of the vineyard, the brewery, the still, shall find no place on our tables; the wine glass, the beer mug and the decanter shall never be lifted by our hands. In taking this position, warranted by every law of reason and of conscience, under a military exigency, total abstainers offer no palliative but an absolute remedy for the disease, the germs of which they would destroy.

Would to God that each of us might say in this time of the nation's calamity and woe: "I am but one, but I *am* one; I cannot do everything, but I can do something; what I can do I ought to do, and what I ought to do, by the grace of God, I will do."

Reigate, Eng.

WOMEN AS REPORTERS.

BY MAUDE WOOD-HENRY.

When I entered the local room of a daily newspaper with my first half column of suburban news, and encountered the bold stare of the city editors' staff, I was embarrassed. Since then I have sat every day among men, plying my pencil undisturbed. There are those who look upon me with pity, and others who shrug their shoulders because of my "unwomanly" occupation, while a few exclaim: "How very nice, for you get free tickets to everything."

Women in the reportorial field are insignificant in point of number. Few are employed outside of the large cities, and they may be counted on one's fingers even there. The writers of art, music, society and fashion columns, or editors of household and children's departments may be classed with reportorial workers, but they do not properly belong there. She who takes the name of reporter must cover whatever is assigned her, from a political convention to a church social, and must enter as willingly a prison cell as a ball room. She becomes a part of the newspaper, is absorbed and loses her identity. But the fascination is so great, that once installed in the work, the woman with true newspaper instinct is satisfied to enjoy the personal contact with all manner of humankind, and to behold her thoughts each day without signature.

The reportorial field is wide open for the right kind of women. It may be that it will some day be invaded. Women are yet too much afraid of what the world will say to fearlessly enter the ranks. In the majority of the sex the essential qualifications for newspaper work are wanting. It is not necessary to unsex one's self, but the knowledge of femininity must not be carried as a burden. Next after that come seriousness of purpose and pleasant address, and a woman may venture into reportorial work, to acquire as she may the other qualifications, or to acknowledge herself a failure.

My first and best advice from the editor of a daily newspaper, concerned a method of news gathering.

"Never approach a man with the question, 'What is new?'" he said. "When I was a reporter I used to take a chair after greeting, and discuss the weather. After that it was an easy matter to lead up to his business."

I soon learned that it was not policy to ask point blank for the information I desired. Better waste a little time in skirmishing and walk away triumphant. Strategy must be resorted to by a reporter. Few men can withstand a well planned and executed attack. When they are astute enough to penetrate the interviewer at the outset, they usually declare that they have nothing to say for publication. This may be met in a variety of ways; by a bit of patience and change of subject; a quiet sting which will arouse a man to conversation; or a convincing argument which will show him that publicity is good for him.

Judgment should temper all that is written after the information is gained. If this is lacking, a reporter is not a success. Men will say hastily and unthinkingly that which will injure themselves or their projects. A reporter's sense of honor should guard her from taking a mean advantage.

Diligence in news gathering is both necessary and commendable, but no matter how much one wishes to use a

delicious morsel, there are times when it is wiser to let it wait, with the prospect of being "scooped" by a competing paper. One is required to consider whether that particular article is of more value than all future news from that source.

Men easily contract the habit of saying: "Nothing new to-day." A woman will often find that her sex is taken advantage of. She will be considered gullible, and those looking for free advertising will endeavor to palm it off in the guise of news. She must speedily stop such proceedings in the way she thinks best, though she must often be careful not to hurt her prospects for getting actual news afterward.

One cannot expect to keep the run of every individual, professional or otherwise, outside of her territory, or to be posted upon all subjects. When assigned to write what is a total blank in her mind, the best way out of it is to accept the work cheerfully, and then frankly confide her ignorance to the interviewed. Nine times out of ten he will feel flattered at the admission of his superiority and will take unusual pains to enlighten her. In this way she gains the reputation for remarkable resources in the office. An all-around knowledge may be procured by continual study of newspapers and current literature, or at least a large quantity of information on miscellaneous subjects. The perusal of daily papers is an absolute necessity. A reporter may be sent out at any moment to interview a person with whom she has none but a newspaper acquaintance. That she should read her local paper thoroughly is imperative, for another's assignment may be given her when least expected.

After news is secured, the next thing is to get it ready for publication. The editor cares nothing about how delicately or cleverly a man has been worked, or how difficult was the task. Copy is wanted, clean, legible, accurate, breezy copy, and it is wanted at once. If news of a business failure or absconder is turned in, the legitimate paper wishes it reliable in every detail, so that injustice may not be done, or a libel suit feared.

Eternal vigilance is the price of a reporter's position. She cannot sit long in admiration of her prowess, but must hasten away for more happenings, and cover them in the same painstaking manner. An edition of a daily newspaper dies each night or morning, and the memory of past work is forgotten.

There are mean men and kindly men, valuable and conservative men. The reporter of brains studies each type, and learns how to deal with all. Men as a rule admire women reporters, and will frequently impart news to one that a man could not get. There are a few—and these keep woman from the reportorial field—who are too vulgar and shallow to understand her position. They are sometimes more than rude. But these may be dealt with. What woman does not know how? If the man is necessary for the paper, another from the staff may be sent to interview him. Courage is apt to fail a woman after an experience of this kind. She will rebound so soon as she thinks philosophically on human nature. She cannot afford to treat all alike because of the few. An ease of manner is a necessary qualification; one that will invite immediate confidence. Stiffness and conservatism delay it.

Newspaper work, I believe, should be the first done by a literary aspirant. It is not a difficult matter to reach higher up after a foothold is secured. Magazines and syndicates that handle special matter, or outside papers, offer financial assistance even in connection with the routine of a daily newspaper.

Cleveland, O.

MILITARY INSTRUCTION FOR AMERICAN BOYS.

BY B. O. FLOWER.

A recent news item published in the daily papers is, as nearly as I can remember it, about as follows: "Omaha has requested the war department to furnish military instructors for the children in the high school. Secretary Lamont expressed himself as favorable to the proposition." If this concession is made, the high schools in Boston, Philadelphia and other cities will at once make the same request.

In the *Century Magazine* for January ex-President Harrison comes out in a letter, which to say the least, is greatly to be deplored. He strongly urges the instruction of children throughout the land in military tactics, for the express purpose, he says, of defending our flag. The arguments he uses are, it seems to me, exceedingly puerile, and show that he is thinking more of the man than the soul of the man. As I see life, "the body is more than the raiment," and the soul is more than the body. Ex-President Harrison argues that military training will develop the physical body of the youths. Even if this were true, there is no force in the argument that they should receive military training, because there are other methods of physical training which are much better calculated to develop the physical body, if that is the end sought to be accomplished. While military drill fills the mind of the youth with dreams of glory, through the slaughter of human lives, the ideal of the youth becomes a military hero and not the moral or spiritual hero, and civilization is thus turned backward.

The Grand Army of the Republic has recently urged the drilling of the children, not only in high schools but in other schools, and the governor of Massachusetts in an interview published in one of the daily papers is reported as favoring the military drill in schools other than the high schools. Boston, not satisfied with her immense armories, is now building a massive granite structure on Columbus avenue for the use of the Boston cadets. Indeed, there seems to be a general fostering of the military spirit. Ex-President Harrison in his article in the *Century* says that, if the boys of the North had been trained in military tactics from 1830 we would have been in a much better condition to engage in the civil war when it broke out. This appears to me the climax of puerility. Does not President Harrison know that if the boys of the North had been trained the boys of the South would also have been trained?

If we fill the minds of the rising generation with dreams of military glory, we will have turned the dial of civilization back, and will have prepared a nation which will thirst for war. If, on the other hand, we discourage war in all forms and demand, firmly and persistently, that all questions of international dispute shall be settled by arbitration, we will have nothing to fear from war. No European nation would dare to enter upon a struggle with the United States, provided our country had anything like a just cause, as the European nations are all busy watching each other, and it would prove disastrous to any of them to engage in war.

To me it appears the height of criminality to foster the military spirit in the minds of our youth. "Ground arms!" should be the watchword of the republic, and it is humiliating to find an ex-president of the United States, and a man who professes to be a follower of the Prince of Peace, advocating in a republic the fostering of the military spirit. I have discussed this subject somewhat at length in an article which will appear in the March *Arena*, entitled "Jesus or Cæsar."

Boston, Mass.

DEACON HOMELOVE AND ART.

BY O. B. B.

Yes, Mrs. — and I saw the World's Fair at last. Got the money from somewhere, left Tootsy Wootsy with her grandmother, along with great chunks of our hearts, traveled a thousand miles and back, and saw—well!—the things we did *not* see would form a shorter list, but we saw some high "art."

Now, I am no artist, that is, in the use of brush and chisel, whatever I may be in thought; and you, dear reader, may not be able to draw a picture that could be identified, but I think we can agree that a picture or a statue, like a house, must first be planned, then made,—conception the real work, and execution the result of training. By which do we judge an artist? By both, of course, and we generally bestow awards according to the execution; but in God's sight the artist gets credit for the conception; just as you judge your child for what it wants to do, and tries to do for you, whether it succeeds or not.

What I have to say then, refers exclusively to conception. But first, I must refer very briefly to execution. There are some pictures that hold my eye like a magnet, and draw me through the densest crowd. They are the ones where execution approaches conception, where the work is truest to nature. In a small frame I saw a face looking out, and a curtain held to one side by the fingers as if one looked through a window at the level of the face. I thought it was cut in relief and actually projected from the frame. But as there was nothing but paintings in the room, I went near, saw its real nature, viewed it from all points, and fixed it in the gallery of my mind.

In another case the ample folds of a dark robe were so perfectly natural, that I was obliged to almost touch the canvas for assurance.

Again, in a life-size group reaching the floor, a man sat in the foreground, while his dog was still in front of him, and with his head away from the spectator at that. At first glance it was almost impossible to believe that the dog was painted, and not a statue on the floor. In these, and perhaps a score of others among the thousands, we found great pleasure in studying execution without having it marred by conception.

What fields are open to an artist's thought? *Love:* God's to us, ours to Him, parental, fraternal, conjugal—this field is varied and inexhaustible. *Life:* God's eternal life, human, animal, shading down to vegetable, and, possibly, who knows, to mineral. *Beauty:* Of face, form, foliage, flower, color, landscape. *Goodness:*—but I need not go on. These, and a few other fields, cover the universe. Here let the artist roam at will, and we follow him with pleasure. But if he perverts these themes, or introduces unworthy ones, the pleasure does not appear.

Now, when an artist wishes to show a definite idea in the above or similar lines, give him absolute liberty. If nude figures are required, use them. If only certain positions will express the desired thought, place them so. Generally speaking, subordinate everything to the artist's soul-thought. Next, assume that a majority of spectators catch glimpses of the artist's soul-thought, and to that extent follow him in subordinating the details of the work to it.

What next? Simply that when the artist has no lofty theme, the spectator cannot catch glimpses of what does not exist, and is left face to face with the bald details. This is oftenest the case when the human body is under treatment. Admitting that it possesses all the beauty and symmetry that the most ardent claim for it, there can be no necessity, in any of the fields mentioned, for nudity that is quite absolute. If this is true—and I know it is—then absolute nudity is outside of those fields, outside of an artist's proper sphere. And if he is not in his proper sphere we all know where he is.

But I hold that God Himself has set the seal of His disapproval upon absolute nudity. Those who read the Bible for its literal meaning, know that Adam and Eve became painfully conscious in this direction only after they had sinned. Artists like those last mentioned, begin and end with this idea, and claim that they are representing man before the fall. But it must be remembered that "in Adam's fall we sinned all," that is, were born in the condition in which they found themselves after the fall. Against this ocean of inborn tendency, therefore, the teaspoons of a few artists can never make headway.

Those who read the Bible for its spiritual meaning, know that a soul is created dark and void, a natural mind and a spiritual mind, the false separated from the true, the mental (plant) field filled with beautiful things, the faculties (animals) set in order, and the great lights created, and that this soul becomes a man, who, after he has developed a consciousness of self, wishes to conceal his nude form from the world. Thus we reach the same conclusion on literal and spiritual ground.

No, no, friends. Our natural "instincts" are true and right, God-given, and to be followed.

Visitors to the Fair know that these principles have been grossly violated, and without a shadow of excuse. To those who think along the lines indicated, the effect of such work is absolute disgust, with a sense of pity for the artist. That beautiful, but distortable sentence, "To the pure all things are pure" is as much out of place in this discussion as "a jewel in a swine's snout." Because we like good food it does not follow that we wish to eat or gaze upon things that are not food, or that even nauseate us. The question of "purity" is not involved.

I heard a woman say a reasonable thing: "It is not so much the bare nudity I'm thinking about, but the impossible positions and acts in which women are pictured. Everybody that knows a woman knows she is never under any circumstances seen as represented on a thousand canvases here, and my soul resents it for every woman in the world."

If boys are to be "brothers of girls," if men are to be brothers of women, if husbands are to be comrades of wives, if the sexes are to live together on earth as they expect to in heaven, then neither will wish to see or do anything that cannot be enjoyed by both. And may the dear Lord help us to hasten the time when it shall be so!

Vineland, N. J.

FROM A CASTLE IN ENGLAND TO A "CASTLE IN SPAIN."

I.

My Dear Comrades:—"Christmas" is in the air as our dear Miss Willard leaves her rocking-chair in the delightful den at Reigate, transfers her "ideas" to "Old Faithful," and, accompanied by sister Anna and your correspondent, starts for Ledbury. Arriving at that quaint old town, we take a coach for Eastnor Castle, three miles away.

Entering a long beautiful avenue, we look with eager expectancy for the round towers of the castle, which at last rise above the forest of oak trees, but no pennant waves from the flag-staff, as Lady Henry is not arriving with us.

Soon the stately structure, combining beauty and strength, the ancient and modern, the fortress and the home, comes into full view. We speak of castles visited in former years, when, in the midst of our enjoyment, the patriotic, homesick heart has sung, "Mid pleasures and palaces, there's no place like home."

Surely, only a great reform that is "organized mother love," could have made the palatial pile that we are approaching seem so homelike, or could have linked to-

gether for humanity's sake, for Christ's sake, a child of the prairies and the daughter of an hundred earls!

We enjoy the rare specimens of trees and shrubs on either side, pass through the castellated gateway into the courtyard, and are welcomed at the door by the small retinue of servants now retained at the castle. Good Mrs. Ellis, the housekeeper, who assists Lady Henry in her philanthropic enterprises in the village, conducts us into the grand hall, sixty feet long by thirty wide and sixty-five feet high. Immense fireplaces are filled with glowing, crackling logs, which cheer the hearts of the New England Puritans, who might otherwise have some wholesome fear of the lifelike specimens of armor around the hall, which once encased the tall, vigorous figures of the bodyguard of the Emperor, Charles V. We rejoice that they do not belong to this age of arbitration, and that the white-ribbon stands for "peace," as well as "purity."

An added sense of serenity steals over one of the party as Miss Willard tells her that the inscription on the walls in letters of ancient Arabic, means, "A perpetual benediction." Then she spies the handsome rocking-chair presented to Lady Henry in Tremont Temple, Boston, and takes pride in observing that it "holds its own" in the midst of grand and stately surroundings. In warmer weather it would be delightful to linger, for there are inviting tables with writing materials, and others covered with books; also carved chairs, Italian chests, Persian incense burners formed as figures of peacocks and set with turquoise; indeed, so many attractions that we decide to return another time, and we follow Mrs. Ellis who leads us to Lady Henry's boudoir, a small room, which speaks of our friend's personality and exquisite taste. Here we are glad to rest, while served with "afternoon tea," by a dignified butler, who has been with the Somers family about twenty years.

The contents of our temperance bags are at once much at home on the writing tables. "The Chieftain" establishes herself in a rocking chair and one falls into a reverie over the fact that our president has a most adjustable and movable den!

Mrs. Ellis coming in, bemoans the fact that Lady Henry has still three days more to lecture in Wales. She is cheered by the news that it is quite a triumphal tour Lady Henry is making. There is nothing this able and devoted housekeeper enjoys so much as a talk about "Her ladyship." It was pathetic to hear her tell of the loneliness since Lady Henry had ceased to make the castle her home. "Think of the change," she said, "for five years she was here all the time, being absent only once for about three months. Now it seems as if the light had all gone out! She used to let me help her in the good work she was always planning. It was then she started the 'mothers' meetings' for the poor women which I keep up every week now. They have learned to earn and to save money; they dress better and can have occasionally a bit of an excursion. They are happier and so are their children. We talk of all these practical matters in the meetings, and close with Scripture lesson and prayer. I tell you, Miss Willard, a better woman than Lady Henry never lived."

We retire early and are escorted through long and lofty corridors lined with paintings, to spacious apartments furnished luxuriously in the finest taste.

Imagination revels in scenes of the past when Queen Victoria, then heir apparent, was a welcome guest. We remember that Princess May and the Duchess of Teck were Lady Henry's visitors the year before her first journey to America. We think of the gracious lady who has a life lease of the vast estate, out on the "war-path" this cold night, and do not pity her one bit, when we compare her glorious investment of time, talent and fortune, with that of my Lord of the chase, and my Lady of the drawing-room! Do we, however, sufficiently realize what it means for her to steadfastly set her face toward a new *régime;* to act the part of a Christian socialist in a nation whose church hierarchy has "eyes so blind" and "ears so deaf" that it refused to see the misery or hear the cries of distress of the starving wives and children of two hundred thousand miners, who were out of work, solely for the sake of securing a living wage!

Your correspondent in vain endeavors to sleep. She is thinking of the white-ribboners across the great Atlantic, and of those who are carrying the gospel to other lands. She thanks God, too, for the elder sister, who, because she represents a great, white ribbon host, *honors* this ancestral home by her presence; for she and her comrades the world over bear the titles belonging to a heavenly inheritance, and shine with the light that comes from Him who "for the love wherewith He loved us" "made Himself of no reputation and took on Him the form of a servant."

The next morning we are especially thankful to see our old friend, the sun, rising in splendor, for does he not reveal the beauties of hill and dale about which we have heard so much? During a charming drive behind "Brown Bread and Butter," these are all pointed out to us. We pass through one avenue lined with fir trees, and another that has the sycamore on either side. Here, farther on are oaks, and clinging to the higher branches of one of these monarchs of the forest, is the sacred mistletoe so rarely seen, except on the apple tree.

We drive through parks where the graceful deer browse all the year around, and in the distance are the Malvern Hills whose beauty inspired Elizabeth Barrett Browning in her childhood days.

As we reach a point commanding one of the finest views the last earthly home of Jenny Lind is seen. Of her it is said, that she never seemed elated because of her gifts. "I sing to God," was her answer to any who would have chosen for this rare woman a more worldly career.

On our drive home, we receive our best impressions of the castle in its picturesque position above the lake. Its walls surround forty acres including the gardens and hothouses, which are renowned. The grape vine is seventy-two feet long and is of great age. The estate extends many miles, and the richly wooded forests were once a part of the Royal Chase. The Herefordshire Beacon is over one thousand feet high. It is a British camp that has been used for ages for beacon fires.

An obelisk crowns a hill near the castle, and was erected by John, Earl Somers, in memory of his son, who fell before Burgos, Spain, in 1812.

After her drive it does not take our leader long to attack the work which is "making history," while the writer goes "the round" of the castle under the guidance of the housekeeper, whose unlimited knowledge of its treasures is at the service of the public on Mondays and Fridays between the hours of eleven and four. A small fee is paid which aids a charitable institution.

In this rambling letter the writer's chief desire is to have her comrades see the castle from a white-ribboner's point of view. Were there space, and had she the skill and artistic lore possessed by many who read THE UNION SIGNAL, some detailed description might be given of the valuable paintings, busts, Italian and Gobelin tapestries, carvings, cabinets, inlaid tables, beside many other treasures all of which are of historic interest.

It was Lady Henry's father, Charles, last Earl Somers, whose love of art and the antique made the castle such a splendid museum. One of his personal friends was the famous Watts, and some of his finest paintings are to be seen in the principal rooms. Allusion has been made in THE UNION SIGNAL to the portrait, by Watts, of the Countess Somers when she was a young lady. This, being much admired by Earl Somers, led to the friendship which resulted in marriage, and gave to the British W. C. T. U. its leader.

No one could fail to linger on the grand staircase, in the great hall, the libraries, the state dining-room and the chapel, but of still greater interest is the private suite of rooms so long occupied by Lady Henry.

Passing into the little turret writing-room is like a leap from the mediæval ages into the tense, throbbing life of the nineteenth century.

Not that it is not quiet and artistic, but the pictures of leaders in a great reform, the mottoes and Scripture texts, all tell in eloquent language of convictions that were slowly deepening for years in the heart of the Christian woman, who recognized as a new birthright her incomparable opportunities and responsibilities. One thinks of the family motto, "*Spes nescia vinci,*" and then reads the interpretation of "hope" in the words that meet the eye on either side: "Not I but Christ."

"Only be steadfast, never waver,
Nor seek earth's favor—
But rest;
Thou knowest what God's will must be
For all His creatures, so for thee—
The best."

How familiar is the sound of Miss Willard's voice, as the writer passes from the turret-room into the boudoir, and hears her dictate to the stenographer the words: "You alone, my sisters, can make this true"! It must have been a sentence in some bugle blast blown from this height that has reached the clans ere this!

Lady Henry arrives the next day in time to welcome her son returning from Oxford, and it is thus made possible for the two sisters to leave for awhile and visit the "castle in Spain," which is a verity, and will be described in the next letter. ELIZABETH GORDON.

San Sebastian, Spain, Jan. 5, 1894.

(*To be continued.*)

WOMAN SUFFRAGE IN MASSACHUSETTS LEGISLATURE.

DEAR UNION SIGNAL:—There is nothing much to tell as yet about our bill in the Massachusetts legislature. There were any number of petitions for it, both from the suffrage associations and other organizations, the W. C. T. U. in particular. Every local union in the state sent in a petition for municipal suffrage, except two weak little unions in Berkshire.

Three hearings were given before the legislative committee, the joint special committee on woman suffrage, January 30; the committee reported leave to withdraw, five members dissenting, who brought in a minority report in our favor.

At the first hearing no remonstrants appeared, but one of the legislators, Mr. Wardwell, of Haverhill, said he had received that morning a letter from a lady who had been president or secretary of the anti-woman suffrage association, Mrs. C. D. Homans, of Marlborough street. She requested him to state that the remonstrants would not take up the time of the committee with addresses, but would send them documents containing the objections they had advanced at previous hearings.

At the second hearing no remonstrants appeared. At the third, which took place on Monday, January 29, the only remonstrant was a Mr. Jeremiah Donovan, who made a number of speeches in opposition, in very bad grammar and with a strong brogue. His principal objection was the assertion that the women who vote for school committee and who desire full suffrage, have no children. "They don't want to have 'em; they hate 'em," he said over and over. He also said nobody ought to vote who could not carry a musket, and then contradicted that by declaring that he thought widows ought to be allowed to vote. He said if woman suffrage were granted, the ward room would be "packed with disreputable women," who would outvote the good ones, and, in short, he made an insulting and offensive speech, or rather a series of such speeches. The committee called for the suffragists and the remonstrants alternately, and as there was no other remonstrant, Mr. Donovan had repeated innings. Mrs. Trask Hill afterwards valiantly criticised him, and with some severity.

On February 1, the main question of substituting the minority report for the suffrage bill came up and was adopted by a vote of 86 to 72, with about 20 pairs. Mr. Wood, of Boston, moved a reconsideration to be heard the next day, and there the question hangs at this writing.

ALICE STONE BLACKWELL.

Boston, Mass.

BY MATILDA B. CARSE.

Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again and the heaven gave rain, and the earth brought forth her fruit.—James 5: 17, 18.

Attacks and misrepresentations in regard to the Temple enterprise have been frequent of late in some quarters. Most of them, however, are unworthy of an answer. The latest of these comes from a source where a different spirit might have been expected. We are sorry that the woman whom the white-ribboners of Wisconsin have chosen as their leader for the last year or two, should allow herself to be so prejudiced—from whatever cause, to make such unjust statements as we find in the February issue of *The Motor*, the state organ of the W. C. T. U. of Wisconsin. The article is addressed by the state president to her co-workers throughout Wisconsin. The first charge made is in regard to the recent letter sent out by the Temple trustees to the presidents of all local unions in the United States, stating that before commencing the campaign for raising money to pay off the indebtedness on the Temple from outsiders, it was necessary to find out how much the unions would pledge themselves to raise during the next two years. The lady says: "I found in my recent tour through a portion of the state that Wisconsin is being flooded with appeals for the Temple." In answer to this charge we would say: Wisconsin is credited with two hundred and forty unions; we sent one letter of the purport above given to the president of each union. Is this flooding the state with our documents? She complains that we sent to towns where no unions exist. We addressed the letters according to the Wisconsin W. C. T. U. roster. If the unions died in the meantime and the letters got into the hands of women who were no longer in office, surely we were not to blame. An impartial judge might hint that the state president was remiss in her duty to have allowed unions that once existed to die out.

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The next charge our sister makes is that we sent these letters without her permission. She says: "A ruling was made by the National that no one could appeal to unions for financial aid unless given permission to do so by their state president." This statement no doubt is correct as far as it goes, but the intent of this decision was in regard to state, and not National concerns. The National granted the Temple trustees the privilege to ask aid of the local unions for the National building; the same is true of the National Temperance Hospital and the Woman's Temperance Publishing Association. Consequently the "ruling" is inoperative when a National measure is in question. The following is the reason given by the Wisconsin president for her opposition to the Temple enterprise: "The principal reason is because it is impracticable to try to raise $1,200,000 to pay for a building that stands on ground for which a rental of $40,000 must be paid annually in gold, and it is not in accordance with W. C. T. U. principles of work. . . . . The whole scheme is too visionary for the practical women of which our ranks are composed, and too costly for an organization of women who lay claim to so little money."

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Impracticable, indeed! No doubt to the narrow vision of our Wisconsin sister, unilluminated, as it evidently is, with one grain of faith, the undertaking of raising a million dollars seems like moving a mountain. Her greatest objection, however, seems to lie in the fact that we pay $40,000 a year ground rent. What of that, when we get it paid back over and over again in the rentals from the building? And as the lease runs for two hundred years, there will be ample opportunity for somebody to donate the ground to us. Who knows but the great merchant prince, Marshall Field, who owns it, may be moved to do so?

"It is not in accordance with W. C. T. U. principles of work." Our sister evidently is new in the work, or she would not promulgate such sentiments. The fact is, as Miss Willard has so often stated, "The W. C. T. U. policy is a do-everything policy." "The whole scheme is too visionary," says our critic. It is a wonderfully substantial vision that greets the eye on the corner of La Salle and Monroe streets, Chicago, when a glance upward reveals the magnificent Woman's Temple, which looks substantial enough to last the storms of centuries. Oh, my sister, how little you understand what you are talking about when you make such statements.

Think you it is as great a matter to raise the money to pay for the building now that it is up and in successful operation as it was to get people to have sufficient faith in the undertaking and subscribe money for the enterprise which they were willing to transfer to the W. C. T. U. in five years, if it were ready to accept? That was the test of faith. To raise the money now is a small achievement in comparison. "The building," she says, "is too costly for women that can lay claim to so little money." An investment that pays is never too costly. White-ribboners are only asked to give their mite toward it. The intention has always been to secure money from outside the ranks to pay for whatever might be lacking. There are many other charges made by our sister, which we will reply to in our next week's issue.

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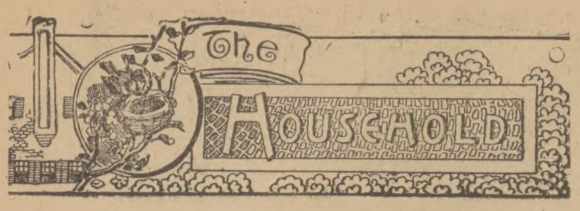
The offer of a solid silver Temple souvenir teaspoon for filling a mite-box during 1894 is proving a wonderful incentive to our temperance friends, young and old, to enter their names for the contest. We have just let the contract for the first gross of the spoons. We will describe the emblems on the spoon in our next issue. We are also sending out large numbers of mite-boxes to unions which will raise money on their pledges. All who fill a mite-box for this purpose, or send us a dollar will receive one of the beautiful Columbian souvenirs that have so delighted all who have received them.



WAITING.

BY JOHN BURROUGHS.

Serene, I fold my hands and wait,
Nor care for wind, or tide, or sea,
I rave no more 'gainst time or fate,
For, lo! my own shall come to me.

I stay my haste, I make delays,
For what avails this eager pace?
I stand amid the eternal ways,
And what is mine shall know my face.

Asleep, awake, by night or day,
The friends I seek are seeking me;
No wind can drive my bark astray,
Nor change the tide of destiny.

What matters if I stand alone?
I wait with joy the coming years;
My heart shall reap where it has sown,
And garner up its fruit of tears.

The waters know their own, and draw
The brook that springs in yonder height;
So flows the good with equal law
Unto the soul of pure delight.

The stars come nightly to the sky;
The tidal wave unto the sea;
Nor time, nor space, nor deep, nor high,
Can keep my own away from me.

—*Sunshine in the Soul.*

THE SUCCESS OF RADCLIFFE.

BY EVA JONES.

The two ladies sat busily mending stockings in Mrs. Dickson's sunny sitting room, and eagerly talking one bright morning.

"You see, I could not wait for afternoon," said Mrs. Grant. "I knew you would have that basketful to mend as usual, and I have more than usual, for the children have made lively work with their toes and heels while I have been gone. Only two weeks, and such a mess of holes!" And she poured from her shopping bag a lapful of dilapidated hose, and threaded her needle. "I knew you would be as impatient to hear as I am to tell. And I've found it out, the reason why the Radcliffe union is so much more aggressive and successful than ours. It has puzzled me, for Radcliffe is no larger, and has no better class of inhabitants than Bentonville, yet the showing of their union is far better than ours. But I attended their meetings both weeks I was there, and soon saw how it was. It is a matter of money."

"How?" said Mrs. Dickson. "A larger union and more dues and more wealthy members in their union?"

"Yes, they have a hundred members to our forty-five, though either number is pitifully small for a town of five thousand souls. But they have gained two-thirds of them this year, remember, and the increase in dues is less than twenty dollars added to the local treasury. Yet they have this year gathered and used five hundred dollars, beside a hundred and twenty dollars sent outside to various W. C. T. U. funds. They show some financial courage and keenness, as well as consecration and devotion to our lines of work, and that is the cause of their greater success. All departments feel the benefit of the life blood they draw from a full treasury. Each has a full outfit of its own literature. Good headquarters are rented. A column is paid for and faithfully used in each of their weekly papers. An immense amount of literature is distributed, which is the heaviest item of expense they have. Every member is a committee for distributing literature, and the children of the Loyal Temperance Legion help in the same work. Their literature boxes, too, in depots and a dozen other public places are kept always filled with supplies purchased for that very purpose. They have short term subscriptions to temperance papers for a good many persons who are too poor or too indifferent to be induced to subscribe for themselves and besides,—

"Yes, but wait a minute! Don't crush me with an account of what a union *might* do if it could. But just tell me, please, where they got the money. It is easy enough to invest it if you once get it. That is what our National W. C. T. U. is rich in—forty plans for spending money, every one of them grand, and every union can think of other needs beside. But I've sometimes thought the National executive ought to create a department, with a superintendent to tell how to raise the money to use in our work. My! How I should like cash in hand this minute to establish a lecture course here for the winter. How *do* they raise the money? I know they have evolved some way beyond the oyster supper and festival. What is it?"

Little Tom Grant's stockings were finished and rolled up, and some holes in Robbie's were being fast filled as she thoughtfully answered: "They use the same means as for other lines of work. Every sister that led in prayer in those meetings directly besought the Lord to help them to get money to use in their work. 'The gold and the silver are thine, and the treasures of this world, O Lord. Help us to get some to carry on this work for Thee.' That was the petition always ascending, and I wondered that so few of us realize that in our work we need the money which the Lord can send as well as the grace, and strength, and wisdom, and patience which He alone can supply. I've gone to praying for money for our work, and that the Lord would make us fit to trust as stewards for Him."

"And then how are the prayers answered?" softly asked Mrs. Dickson. "Strange how easily we forget that we are King's daughters."

"In various ways," was the answer. "The treasurer keeps a special account of the different funds. One is the economy fund. It consists of money contributed by the members saved through practicing some personal economy for the purpose of getting money for temperance work. You would be interested to hear the items they told me of—the plainer dress, simpler furnishing and less expensive pleasure that those sisters indulged in, and brought the amounts so saved to this fund, and God helping me, I am going to do a little bit for Him in that way. I have to get new lace curtains in the spring, you know, but I shall not get the kind I told you I admired so much. Some very pretty ones for two-thirds the money will make us all just as happy, and the difference shall go right into our union treasury, and I shall *love* to have it go there. Well, then some of the women are able to make special contributions, which go into the membership gift fund. And don't you see how this earnestness of the sisters must stir up the honorary membership to helpfulness? One of their best women makes 'honorary membership' her special department of work, and she has a long list enrolled, most of whom, beside paying dues regularly, pledge a generous sum yearly to the treasury, and some well-wishers, who are not members, do the same. There is a special subscription for the literature fund, and at the public meetings, which are held every month, generous collections are always taken.

"Another thing that has a most important bearing on the treasury is this: They take the Radcliffe public, the friendly public, at least, from whom most of their money is obtained, into their confidence. At the last public meeting of each quarter the treasurer, or some other woman, makes a statement of the money the union has had to use, how obtained and the purposes to which the union has applied it. Then she outlines future needs of the work, and you would think by her talk that it belonged quite as much to the sympathetic public who invest their money in it as to the W. C. T. U., who plan it. And the money is always so well used, and the account of the work done is so interesting that their receipts from the public are constantly increasing, and the W. C. T. U. is gaining in popularity every day.

"Demorest contests are frequent and popular entertainment, and an admission fee is usually charged. Self-denial week is not only observed, but each one tries, besides, to get some able friend of the cause to share in sacrificing for this good work. Both active members and honoraries joined in an 'Experience Social,' and it would have amused you the ways some of them had invented to earn money. For special outside purposes—as the Temple—they have special meetings with special program. They sent for mite-boxes, and at a Temple fund meeting sold them at auction, registering each buyer, and in six months had another meeting to gather and open the boxes. I did not hear of an oyster supper or a strawberry social, but they did have a W. C. T. U. bazaar for two weeks preceding Christmas, to which old and young had contributed pretty, salable things of every imaginable small sort, and which brought a handsome return. W. C. T. U. members took turns in presiding over it, and you may be sure they made the most of the opportunity for distributing literature and extending W. C. T. U. influence as well as for making money."

"I see!" said Mrs. Dickson. "They believe in having money for this work, and they get it. And what a world of good it must do in their hands."

"Yes, indeed," replied Mrs. Grant. "All good people there are delighted at every dollar the W. C. T. U. has to invest. No woman in that town, now-a-days, is saying, 'I would join the W. C. T. U., perhaps, if I could see that it was doing anything.' The idle and indifferent have to hunt up some other excuse."

Clinton, Mo.

FOR GIRLS.

Rev. Dr. Parkhurst, of New York City, in speaking before the students in a young ladies' college, recently made the following stern arraignment of the purposeless lives of many of their class: "If it happens," he said, "that I am speaking to any young woman whose property, actual or prospective, renders work unnecessary as a livelihood, and who, on that score, excuses herself from actual service of some kind in others' behalf, I am going to say to you, in kindly candor, three things: You are a dishonor to your sex; you are a traitor to your kind; you are a renegade from the cause of the Divine Master. Let me add, for your sake and that of your father and mother, that an aimless life is property upon which the devil regularly holds the first mortgage. Aimlessness is certain to drift, and the drift is never up stream. What begins with aimlessness easily hardens into selfishness, and selfishness, with means to gratify it, is the prolific mother of a large and bad brood." This is a terrible picture of waste and failure. Surely we do not need to keep it before us to make us respect profoundly our girls' longing for work. "'Shall a child ask bread and we give him a stone?'" . . Would a father say to his son, "My boy, your mother and I are lonely without you, you must stay at home, go out to afternoon teas and parties with us, and keep us company in the big, empty house. I have enough for us all so there is no need of your bothering your head about supporting yourself'?" Would he expect his son to be happy under such circumstances? Why then his daughter? "It would distress you," says the writer of a powerful article on "The waste of women's intellectual force," "to have a group of idle sons, thirty or forty years of age, hanging around your home; you would not expect them to be contented, and you would probably blame yourself for having somehow erred in their training. But you like to have a group of idle daughters about you. You think it very strange if they are discontented, and you rarely feel that to them, as well as to their brothers, the real opportunities of life should have been widely opened." . . .

On this high vantage-ground, how clearly marked out is the path before us. Our daughters must bring their womanhood, as our sons their manhood, to help the world, *because* there is a "difference between them," and their work, "though parallel, is not identical." Many things the one can do that the other cannot possibly do. And for the rest, the only question of "right" is, which can do it better?—*The Outlook.*

TYPICAL LESSONS FOR LOYAL TEMPERANCE LEGION TEACHERS.

IX.

The Well.

BY MARY E. RUDD.

Opening Exercises, 15 minutes:—New Song, "Only a Drop in the Bucket," Page 26, Marching Songs, No. 2. Prayer, hymn, songs. Repeat Scripture texts; choose from finger plays.

Rhythmical Exercises:—Take this time again for practicing the "Exercise Song" with the idea of using it as the opening prayer when it is well learned.

Physiology, 5 minutes:—Sing "Raise Your Hands," and "Our Wonderful House," adding third verse. Tell what is meant by fountain and pitcher. Listen to the beating of the heart. Breathing exercises to feel the action of the lungs.

Lesson, 20 minutes:—Review briefly the evaporation of water and find out if the children have noticed boiling water or any other evidences of evaporation such as the drying of clothes, etc. Speak of the brook and help the children to understand that what happened to that brook is happening to all other brooks, to the great lake, to the ocean, wherever there is water. Only there is so much water in the lake it would take many, many years for all of it to go away. But how fortunate it is that all the water is not on top of the ground. Tell about the great rivers and lakes hidden away in the earth where the sunbeam fairies cannot find them.

But how do we get the water that is stored away for our use? Tell about the digging of wells, the bucket that draws the water up. Weave around the well some of the sentiment of the "Old Oaken Bucket," if possible. Tell how the water was always cold because it came from such a depth. Try to give the children some of the feeling of what the well is to the people of hot countries. Tell the story of Hagar, also of Moses smiting the rock as told in Exodus 18.

Repeat words of new song, and sing. March five minutes.

Occupation:—Use small cubes and brick up a well. Cylinders may be buckets, and may be lowered by a thread.

Closing, sing "Only a Drop in the Bucket," while pennies are being taken up. Goodbys as usual.

Chicago, Ill.

A LITTLE CHILD'S VALENTINE.

'Twas only a child who spoke to me
Only a child on her father's knee;
With rosy arms around my body pressed,
And chubby cheeks upon my face at rest.
Only the words of a little child,
But they filled my soul with emotion wild.

"To-day, papa, is Saint Valentine's Day,
And the shops are crowded with presents gay,
But I've no money, so I cannot buy,
A golden pin, or a silken tie,
And yet, dear papa, my heart is thine,
I wish you would be my valentine."

"I need no gift from my darling child,
But a loving heart, and obedience mild;
The choicest gifts that money have bought
Without true love are only naught.
But pure affection, so divine,
Can claim me as thy valentine."

"You love me, pa, I'm sure you do,
And now I'll prove if your love be true:
'Tis only a trifle that I will ask,
No costly gift, but a simple task,
If only you your name will sign,
Then you shall be my valentine."

Then from her pocket forth she drew,
A pretty card, and some ribbon too,
My heart it quaked, my face was flushed,
And for a time my voice was hushed,
I knew that the serpent men call wine,
Had round my soul begun to twine.

I looked at the card and the ribbon band
Through the golden curls I drew my hand,
And I kissed the cheeks so rosy red,
As together we nestled, head to head,
Which should I choose, the sparkling wine
Or my darling child for my valentine?

My heart was moved, I made my choice,
I know that I spoke in a trembling voice.
"Yes, give me the pen, I'll break drink's chain,"
My hand it shook as I wrote my name.
Did a halo around her bright head float
As in triumph she pinned the badge on my coat?

Halo or not, there is no need to say,
An angel spoke on St. Valentine's Day;
That kindly thought of a little child,
Had drawn me back from the lonesome wild,
And placed my feet on the holy road,
That led to peace, and joy, and God.

Ye little ones, then, who read this rhyme,
Think of the feast of Saint Valentine;
There's somebody's love that you can claim,
There's somebody you can save from pain,
There's somebody on drink's slippery ledge,
You can save from woe by the temperance pledge.

—*Alfred J. Glasspool.*

A HIDDEN ENEMY.

BY S. JENNIE SMITH.

The boys were gathered around a cheerful log fire in Aunt Dora's sitting-room, relating stories of wonderful adventures, in which the narrator always figured conspicuously. Now and then it would seem that he took to himself too much credit, for Uncle Charlie, who sat over by the window, occasionally heard such remarks.

Then one of them said, "Old Carlos was drunk that day. I don't think that a man who attempts to take charge of a boat ought to touch a drop of liquor of any kind."

"I don't think that a man ought to touch a drop of liquor, anyhow," argued one of the others.

"Well, that depends," was the reply. "If a man can take a glass of wine at the proper time and it doesn't hurt him, I don't see any harm in it."

Uncle Charlie had listened with an amused smile until he heard these opinions expressed. Then, drawing his chair nearer the blazing logs, he interrupted the boys by saying, "Speaking of adventures, when I was an urchin I had one that you would never dream of meeting within the city of New York.

"We are all attention," cried Seth, eagerly, while his companions proved by their actions that they, too, were anxious to hear Uncle Charlie's story.

"Well," began that gentleman, thoughtfully, "you have all heard of my Uncle John, who lived at Cutting Place, in East Forty-second street, and you know how fond Brother Rob and I were of visiting there. Now this uncle had a great fondness for boys (being favored with none of his own), and he disliked to see them exhibit girlish propensities of any kind. He taught us how to row and swim, and continually talked to us about the necessity of being brave under all circumstances. 'No matter what happens, show yourself a man,' he used to say, and my brother and I believed we would be able to face a tribe of hostile Indians without trembling. On one occasion when we were visiting at the house, uncle and aunt found it necessary to leave us for a few hours, so Rob and I played around outside during their absence. We found in the front garden a large, wooden box, and we imagined that to be a school bench, store counter, rostrum, or anything else that we required.

"'This didn't used to be here,' said Rob, 'where do you think it came from, Charlie?'

"'Oh! I don't know,' I answered carelessly; 'I suppose uncle has been buying some piece of furniture, and it came in here.'

"'Yes, and was packed in straw,' added Rob, putting his hand into the hole where the lid was partly broken away, and taking out some of the straw that the box contained. If we could have known at that moment what a perilous thing he had done, I believe our hair would have stood on ends, in spite of our bravery, but we were unhappily ignorant of the truth, and so remained for hours in close proximity to a terrible danger.

"After a while I took a seat on the box and became engrossed in a story book while Rob played with the dog in another part of the yard. Suddenly I saw a passing policeman look sharply at me; then with a cry, 'Sit perfectly still, child; don't move!' he sprang over the fence, with his revolver in his hand. At that moment I saw that a large snake was emerging from the box and preparing to crawl across my lap. My blood ran cold as I saw that I could not stir without disturbing it, but remembering Uncle John's instructions, I kept my self-possession and looked to the policeman for assistance. He had his revolver all ready, and just as soon as he found that the creature's head was hanging over one side of the box, he fired. The shot seemed to kill the snake instantly, and it rolled down on the ground, but the man was not satisfied until he had sent several bullets into the enemy. It seemed like an age that I sat there with my heart in my mouth, as the saying is, but the whole thing did not take more than three seconds at the least. When the firing was over, I drew a long breath, jumped from my seat, and as the color returned to my face, said triumphantly, 'You fixed him, didn't you?'

When Uncle John heard the story, he first thanked the policeman, and then said to me, 'Why, I am proud of you, Charlie, you've done credit to my teachings.'

"After that he told us that the snake was a boa-constrictor. The owner had supposed it to be dead, and knowing that Uncle John was a taxidermist he had sent it on to him to be stuffed. Of course, it had only been in a state of torpidity, and the warm weather had wakened it. It was twenty feet long, and about four inches in diameter. These creatures are said to be exceedingly voracious when they waken from a lengthy sleep, so this one must have been in a partially lethargic state when it crawled out, or the consequence would probably have been more serious.

"A few days later some unwise person urged me to take a small glass of wine. I was holding it hesitatingly in my hand—for I had been taught to avoid it—when Uncle John appeared on the scene. 'My dear boy,' he cried, warningly, 'there is a hidden enemy in that glass just as surely as there was one in that box the other day. You can't see this one any more than you could see that at first, but unless you flee from it now it will gradually come to view, and before you are aware of it, you will be completely in its power. You did your part in conquering that; make quick work of this one as well.'

"With a shudder I laid down the glass. My late experience had prepared me to receive the lesson that Uncle John was trying to impress on my mind, and since that time I have seen a serpent in every glass or bottle of intoxicating drink that comes within my sight. I have watched the viper emerging from the glass and taking the victims in its cruel embrace; I have known men to sneer when they were warned of its coming, and have seen them close their eyes to the fact that it was already upon them, dragging them down to destruction. I have seen happy homes broken up, just because men deceived themselves with the idea that they could dally with the tempter and yet keep it under subjection. Then beware, my dear boys, lest any of you start on the road that leads to the hidden enemy, Intemperance."

And Uncle Charlie walked out of the room, leaving behind him five very thoughtful-looking lads.

Syosset, Long Island, N. Y.

DEAR BOYS AND GIRLS:—I have a valentine on my desk, a splendid one. Can you imagine what it is like? Let me describe it to you. Imagine a pretty folded card, pale blue in color. On it is the picture of a child beside a cross, grasping a flagstaff from which our country's flag is floating. There are words in pretty letters on the card, and opening it, I read:

PLEDGE.

Trusting in God's help, I solemnly promise to abstain from the use of alcoholic drinks, including wine, beer and cider; from the use of tobacco in any form and from profanity.

Then there's a dotted line for the signature and more words in fancy lettering which I read:

May God help you to keep this pledge which makes you a member of the Loyal Temperance Legion of the United States of America.

There are more lines and decorations on the back of this attractive card which is to my mind more beautiful and expressive than any gold or silver, lace trimmed valentine that was ever sent by a loving child to father, mother or teacher.

What do you think of my Cozy Corner valentine?

Affectionately,

Aunt Jane

NEPHEWS AND NIECES.

I have two sisters and a baby brother. Mamma wears the white ribbon and we are all temperance children.
Stoughton, Wis. HELEN MAUCK.

We are going to do all we can for temperance now and when we get big we want to work together for it.
DELLA AND BELLE HERMANN.
New Duluth, Minn.

I have two brothers older than I and a sister younger. We are all temperance children. BELLE M. JORDAN.
Rockport, O.

My mother and sister attended the National Prohibition Convention in Cincinnati, O., and took me with them. We had a pleasant time. CARL A. BURROWS.
Sharpsburg, Pa.

I would like to belong to your Corner. I read the letters and pick out the puzzles every week.
FLORENCE H. PENRIE.
Oak Dale Farm, Binghamton, N. Y.

My grandpa takes THE UNION SIGNAL. My grandma and aunt belong to the W. C. T. U.
JENNIE S. WALLACE.
2133 Vine Street, Philadelphia, Pa.

I am a little temperance girl eight years old, and wear the L. T. L. badge. VINA ELROD.
Juniata, Neb.

We live right next door to the church. I am president of the L. T. L. and secretary also.
Grandin, N. D. E. MYRTLE DINGLE.

I have a little brother and sister. Both are temperance. There isn't any L. T. L. in this neighborhood or I would like to be a member. JULIA G. SLAYTON.
Grant, Mich.

SOFT-SHELLED NUTS.

269.

A RIDDLE.

Of *valor*, three-fifths we may take,
Then adding one-third of *enamor*,
Two-thirds of a *tie* that will make
To separate (two-fifths of) *never!*

My *whole* with great pleasure we greet
And celebrate gaily each year;
To the children who send missives sweet
This holiday ever is dear.

J. A. S.

270.

DROPPED LETTER PUZZLE.

T–u–t–n– i– G– d'– h–l–, I s–l–m–l– p–o–i–e t– a–s–a–n f–o– t–e u–e o– a–c–h–l–c d–i–k–, i–c–u–i–g w–n–, b–e–a–d c–d–r; f–o– t–e u–e –f t–b–c–o i– a–y f–r– a–d f–o–p–o–a–i–y.

J. A. S.

Send all replies and *original* puzzles to Puzzle Editor, THE UNION SIGNAL, the Temple, Chicago, Ill.

ANSWERS TO PUZZLES PUBLISHED JANUARY 25.

264.

WEST
InTo
LiEf
LiVe
AMES
RaNK
DuST

265.

INTO	ROME	WORD
NEAR	OBED	OVER
TALE	MERE	RELY
ORES	EDEN	DRYS

Correct answers: Ruby M. Cross.

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PLEDGE.—"*I hereby solemnly promise, God helping me, to abstain from all distilled, fermented and malt liquor, as a beverage, including Wine, Beer and Cider, and to employ all proper means to discourage the use of and traffic in the same.*"

He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake.—Ps. 23:3.

THE NATIONAL DISGRACE.

The Independent, of Feb. 1, contains a very interesting symposium upon "Lynching:—Its Cause and Cure." The subject is treated by Southern men and women, prominent in church and state; and is, in itself, a hopeful evidence that the barbarous custom is doomed to speedy overthrow, since the writers are unanimous in its condemnation, though one or two find palliating circumstances.

It is not, however, of lynching *per se* that we would treat in this editorial, but rather, of the glaringly capitalized headlines which mark the symposium in question: "THE GREAT NATIONAL DISGRACE." With that statement we take issue. A great national disgrace lynching undoubtedly is, a disgrace which should and does bring the blush of shame to the cheeks of all thoughtful men and women who live under its possible shadow. It is a disgrace that the laws of our country can ever be set aside by mob violence, whatever the nature of the crime or however great the provocation. It is a disgrace that in these latter years of the nineteenth century, it should be possible for even the smallest number of the citizens in the "most enlightened country upon earth" to so poorly apprehend the principles of justice and of decency. All this is a disgrace, but it stands side by side with many other things equally disgraceful, which cannot be said to constitute a peculiarly "national" disgrace. For a thing to be "national" it must have, to some degree at least, the support and sanction of the entire nation. This, lynching has never had.

Indeed, there is but one crime which can stand to-day as *the* national disgrace, and that is the legalized saloon. From that the country derives a revenue, thus making itself partner in its crime. From the saloon doors go forth the forces which make havoc in society. Who doubts that the men who take part in the lynchings, North or South, derive much of their courage and lawlessness from the products of the saloon? Who doubts that, if the saloon were put out of existence, in nine cases out of ten the crime which made the lynching possible would likewise have no existence? Who doubts that the crime, the poverty, the lawlessness, the misery, the well-nigh everything, in short, which mars this fair world, spring very largely from the saloon? No one doubts this. Both the friends and the foes of total abstinence admit it; and yet the saloon exists. It exists to pour out upon the entire nation its flood of corruption; it exists to be the great power before which our lawmakers bow, the autocrat of our national life. Disgrace! In the matter of a national disgrace we know no North nor South, no East nor West; but from the Capitol at Washington to the shores of Alaska, we are all included in the one comprehensive national disgrace of complicity with this power which everywhere works for unrighteonsness. Drive out the saloon and we shall then have leisure to attend to the disgraces which may linger in its wake, but whose days will quickly be numbered.

THOSE UNSENTIMENTAL W. C. T. U. WOMEN.

Temperance forces in Hopkinsville, Ky., are considerably stirred up over a passage at arms between the W. C. T. U. of that place and the Hopkinsville Hotel company. Having learned that the plan of the new hotel now in process of erection, and owned by a syndicate, provides for a bar-room attachment, the white-ribboners sent in a petition begging that the space thus assigned be used for some other purpose. The secretary of the company forwarded the document to its president in New York—one Mr. Latham—and his reply is given by the local paper as "a letter well worth reading." Coming as it does from one who doubtless considers himself an intelligent and observant person, it certainly is a curiosity in its way.

He says it may be "ungallant to differ with these high-minded moralists," who are "contending for what they believe to be the best interests of municipal welfare and domestic happiness." Yet, notwithstanding it is done in the interests of home and of society at large, these women, he declares, by "invading the realm of unsentimental business relinquish their inborn right to knightly deference!"

Now the thinking woman has long ago discovered that he who is theoretically her "gallant" protector is too often responsible for her own unhappiness and for the invasion of her supposed kingdom by its worst enemy. Modern chivalry takes the form of justice, and if in contending for domestic happiness woman is compelled to "quit the fireside"; if man-made laws have forced her to invade other realms than that to which "knightly deference" would confine her, she is entitled to and *has* the increased respect of all truly chivalrous men.

"There is no sentimental side to this question." No need to tell W. C. T. U. women that! "Neither is it a question of Christian faith; nor does it involve the fundamental principles of temperance." Mr. Latham is very ignorant of the teachings of the Christianity of Christ and the apostles if he believes that the liquor question cannot be decided upon gospel principles. In our duty to God and to our neighbor as set forth in the New Testament we can find if we will, explicit teachings concerning the modern drink traffic. Christian faith is proved by works, and what of the works of the saloon?

"Christ turned water into wine." This threadbare excuse again! We venture to say that if the Hopkinsville Hotel company will agree to furnish to their customers *only* the kind of wine provided by Jesus at the marriage feast, the W. C. T. U. will offer no further remonstrance. "He (Christ) taught moderation in all things, and He never hinted at the idea of total abstinence as enforced by prohibition." Neither did He ever hint at many other ideas which the spirit of Christianity as manifested in human progress has since evolved. He never hinted, for instance, at the superior righteousness of a republican form of government. He paid tribute to Cæsar and thus set the example of Jewish subjection to a heathen conqueror. Are we therefore to conclude that republican principles are contrary to the spirit of Christ's teachings?

Mr. Latham does not believe that the proposed bar in his hotel will make a particle of difference in the amount of liquor drank by Hopkinsville fathers and husbands. He does not believe it will add one victim to the list of slaves to alcohol. This line of defense is a common one among liquor dealers. "Somebody will sell it, why not I?" We can't make men moral by law, says the state, therefore let us obtain "revenue" by legalizing immorality. Men will drink and get drunk, agree the state and the saloon-keeper; let us make of their weaknesses and of their vices stepping-stones to wealth.

But the most remarkable feature of this "reply" is the sweeping assertion concerning other hotels. "There is only one hotel in the United States of which I have ever heard where liquor of no kind is sold!" And it is argued from this astonishing statement that the "popular demand of the traveling public and resident boarders is for the bar-room attachment," and that in arranging for saloon privileges in the new hotel the company is actuated by "purely business principles." What have the great mass of hotel-keepers in this country, and especially those in prohibition states, to say to this? Hundreds of hotel men, who are not personally Prohibitionists, will tell Mr. Latham that so far from the bar being a universal demand, they find it expedient on "purely business principles" to dispense with this attachment.

Mr. Latham does not understand the W. C. T. U. aright if he imagines its highest aim and holiest purpose is "to suppress intemperance." If by "intemperance" he means "drunkenness," we do not wonder that he regards our organization as dealing with the "sentimental" rather than the practical. We hope some one will inform him (and others who think as he does) that the aim and purpose of the Woman's Christian Temperance Union is to abolish the traffic in intoxicating liquors from the face of the entire earth, and that it intends to "do everything" which in its judgment contributes to that end.

Mr. Latham endeavors to keep the language of his letter within the bounds of courtesy, but between the lines may be plainly deciphered the wrath which consumes him because these petitioners, who are "mostly women," thus interfere with the unsentimental business plans of the company and force its president to the unpleasant task of "antagonizing" such a "goodly company" of Hopkinsville citizens. The absurd misstatements and weak analogies of this "reply" only go to show the need of a widespread education concerning the "fundamental principles of temperance" and especially the plans and methods of the W. C. T. U. It is such rebuffs as these which spur our women to redoubled effort in the endeavor to become something more than mere petitioners in the interests of municipal welfare and domestic happiness. It makes them more than ever anxious to be voters.

We hope that the W. C. T. U. of Hopkinsville will not let the matter rest here, but will act upon the suggestion of Mr. Latham himself and petition the landlord who is to "run" the hotel when completed. He graciously assures them that the "company will not oppose him (the lessee) if he is disposed to answer their prayer."

EMPIRE STATE LEGISLATIVE WORK.

The Constitutional Convention of the state of New York, held in 1821, adopted a section requiring the call of future conventions for the amendment of the constitution on the expiration of each period of twenty years. Such a period of time has elapsed since the last convention was held, and the next constitutional convention will be held at Albany, in May, 1894.

At this convention measures of the highest importance to the state will be considered, but the questions of paramount importance to the state itself and to the Woman's Christian Temperance Union are that the traffic in intoxicating liquors as a beverage shall be prohibited, and that women shall be fully enfranchised. Should the convention adopt such amendments we should be very near the goal of all our labors, and victory would seem to be within our grasp. In order to bring about these results it will be necessary to show to the convention that the people want such amendments, and to this end the strength and influence of our organization should be directed during the coming four months.

An earnest appeal has been sent to all New York white-ribboners to circulate the following petitions at every public meeting and county convention held between now and April 1, and cities, towns and villages have been districted and committees are at work.

FOR THE PROHIBITION OF THE LIQUOR TRAFFIC.

Gentlemen:—The undersigned, twenty-one years of age, citizens of the State of New York and the County of .... earnestly and respectfully pray your honorable body to embody in the revised Constitution the following article:

No person shall manufacture for sale, or sell, or keep for sale, as a beverage, any intoxicating liquors, whether brewed, fermented or distilled. The Legislature shall by law prescribe regulations for the enforcement of this article, and shall provide suitable penalties for the same.

FOR THE FULL ENFRANCHISEMENT OF WOMEN.

Gentlemen:—The undersigned, twenty-one years of age, citizens of the state of New York and the County of .... earnestly and respectfully pray your honorable body to so amend the Constitution that the women of the state shall have the right to vote on equal terms with men.

Mrs. Burt, the state president, was the first one to secure signers to these petitions. All blanks, when filled out, will be returned to the state corresponding secretary, Mrs. Frances W. Graham, Lockport, N. Y., who will get them all in shape to be presented in bulk to the constitutional convention in May. Other legislative work will be taken up as soon as Mrs. Burt's health will permit.

TEMPERANCE FOUNDATION WORK—FREE KINDERGARTENS IN SAN FRANCISCO.

We are just in receipt of the fourteenth annual report of Mrs. Sarah B. Cooper, the president of the Golden Gate Kindergarten Association. It is a beautiful pamphlet of 200 pages, bound in red and gold, and is brimful of interest, from the first page to the last. The Association has 37 schools under its charge; fourteen years ago the work began with two schools, an enrollment of 109 children; total receipts, $1,805.70. The past year the enrollment was 3,318; total receipts, $43,196.81. Mrs. Leland Stanford has contributed $174,000 to the work, $100,000 of this being an endowment fund for the perpetual support of the Stanford Memorial kindergartens. These were the first memorial kindergartens in the world, and were the thought of Mrs. Cooper, who, on the receipt of a gift of $5,000 from Mrs. Stanford, at once organized a Stanford Memorial Kindergarten, in memory of Leland Stanford, Jr. The bereaved mother at once requested Mrs. Cooper to organize six other schools. This thought of memorializing little children has taken wide hold upon bereaved mothers, and these schools are now established all over the country.

Over 70,000 reports of the Golden Gate Association have been scattered broadcast, and, as a result, 167 kindergartens have been organized in 103 different cities in this and in foreign countries. A free normal training school is connected with the work, Miss Anna M. Stovall, a noted kindergartner, having it in charge. Professors from the Stanford and state universities lecture before the teachers and normal pupils. The graduates from the Golden Gate Free Normal Training School are in great demand, and are doing good work all over the Pacific Coast.

Mothers' meetings are carried on which are rapidly increasing in numbers and in influence. The report says: It is the misfortune of ignorance that it does not know how to be wise. Our mothers need teaching. It is the aim to group these mothers, that we may thus come into closer relationship with them and learn their needs, their cares, their aspirations, and their disappointments; and as far as possible, bring something of new hope and comfort into their hard and cheerless lives. . . . . When we see from whence many of our children come, the home environments and the hereditary influences, the wonder is not that they are so wretched, but that they are as well-conditioned, physically and morally, as they are. Bodily ailments and soul-maladies in the children are easily accounted for, after visiting some of these homes. The babe is often cursed before it sees the light. More and more, we feel the truth of the old adage: "If you would thoroughly reform a man, you must begin with his grandfather."

The "Willard Kindergarten," named in honor of our great leader, is still doing noble work under this association. Mrs. Cooper has been the warm friend of Miss Willard and her work for many years. The people of San Francisco have given over $450,000 to this work among the little needy children of that city.

HELPED OR HINDERED?

A recent racy symposium in *Zion's Herald* consists of answers to the question, "Has the Third party helped or hindered the cause of temperance?" Both sides are represented in the answers, and both the men of the Third party and those who honestly believe that separate party action is a hindrance rather than a help, are singularly clear and fair in their statements. To those of us who view the matter from the vantage ground of years in which we have been emancipated from the thralldom of party bonds, who are seeking only to secure the prohibition of the saloon by any lawful measure, but who always make its prohibition the paramount issue, it seems strange that any one can really hope to attain this end through any other medium than that of political action; and that a political action outside of the ranks of either of the existing old parties. We look over the field for any indication that we have more to hope for from them in the future than we have had in the past, and as we look we find nothing which causes us to believe that the future temperance reform can come about in any other way than by rising, Phœnix-like, out of the ashes of past parties, past methods, past ideals.

Whether or not the existing Third party is the one to whom shall be given the honor of bringing in the victory we cannot tell; there may be, nay, must be, mighty turnings and overturnings before the final day of triumph; nevertheless we are sure that, in this thought of independent political action; nay, in this small and despised party itself, there lies the seed from which are to be reaped the glorious harvests of the future. The signs of the times all point to the fact that we are upon the eve of such a crisis as has not come before in the history of reform. The very fact that a conservative religious paper is opening its columns for such a symposium is, in itself, a hopeful indication. The "Thou shalt not" of divine prohibition shall yet be written upon all that can hurt and destroy in our national life. When that day dawns we shall then, for the first time, be ready to prepare for the ushering in of the still brighter dawning, when "the earth shall be filled with the knowledge of the Lord," and when men shall do right, because, with the Master they shall "delight to do God's will."

MEMORIAL WINDOWS.

A short time ago we made mention of a W. C. T. U. window in a Methodist church at Sullivan, Ill., at the same time commending the idea, and asking if other similar windows existed. To this query a number of responses have come, and they are so brief and encouraging that we give them entire. According to the dates given, the memorial window in the Seward, Neb., M. E. church is the oldest so far reported. If there are still others, let us hear from them.

EDITORS UNION SIGNAL:—In the elegant new First Presbyterian church of this place, dedicated one year ago last June, there is a handsome stained glass window bearing the significant letters, "W. C. T. U." We are at work now earning the same amount to place its duplicate in the new M. E. church which is in process of erection, two blocks away. I think it is a good way to keep our work before the people, and is money well invested.

West Unity, O. HATTIE T. HUGHES.

EDITORS OF THE UNION SIGNAL:—I see by a recent UNION SIGNAL an account of a church recently dedicated at Sullivan, Ill., having a window bearing letters "W. C. T. U." and "For God and Home and Native Land," as though it might be the first church window thus appropriated. I would say that the M. E. church in De Pere, Wis., dedicated November 6, 1892, has one very much admired by all who see it. The designs on the window were suggested by Miss Frances E. Willard, who also contributed one dollar toward the expense. Therefore, *we* claim to have the first W. C. T. U. window. Respectfully yours,

MRS. S. N. WIGHT,
Pres. Local Union.

De Pere, Wis.

EDITORS OF THE UNION SIGNAL:—In response to your request for information regarding W. C. T. U. memorial windows in churches, I have the pleasure to send you the following: Two years ago, the St. James M. E. church, of Manchester, N. H., of which my husband was pastor, built a new edifice. They were pleased to put in a memorial window for him as the pastor when the church was built. They honored me, also, by putting in a memorial window for me as "president of the New Hampshire W. C. T. U." That was the first one so far as I know. I have always considered it the highest title that could be conferred upon me. Yours sincerely,

JANETTE H. KNOX.

Red River Valley University, Wahpeton, N. D.

DEAR UNION SIGNAL:—In THE UNION SIGNAL of December 28 is an item regarding a stained glass window, commemorative of the W. C. T. U. in the Methodist church at Sullivan, Ill. You add, "We should be glad to know if others exist."

The Woman's Christian Temperance Union of Seward, Neb., placed at its own expense a beautiful stained glass window in the M. E. church of that city, dedicated June 1, 1890. It is a front window, to the right of the pulpit, in fine view of the spacious and elegant auditorium. It was made to order, the upper part bearing the initials, "W. C. T. U.," wrought in glass, and below, "For God, Home and Native Land." Two smaller ornamental windows, above, bearing the words "Peace" and "Purity," with appropriate emblems, very fitly complete the beautiful picture that cannot but have an educating influence, and is a joy to all lovers of our cause.

At the laying of the corner-stone of this church, "The Woman's Christian Temperance Union and the Church" was printed as a topic on the officially prepared program, and was assigned your correspondent.

At the time the appropriation for this window was authorized it was also voted that as other churches should be erected the union would provide a window, irrespective of denomination, if permitted to do so.

The pastor of this church at that time, was, and is still devoted and deeply loyal to the white-ribbon cause, his conversion resulting, I believe, from reading Miss Willard's annual addresses and THE UNION SIGNAL, an annual subscription to the latter being furnished as a "complimentary" by a member of the union.

Yours, with loyalty,

CAROLINE M. WOODWARD.

Seward, Neb.

DEAR EDITORS:—Grace Memorial Church (M. E.), of Oil City, Pa., built the past year, has a window for which the South Side W. C. T. U. paid, and which has the bow of white ribbon as a symbol, and the letters "W. C. T. U.," large enough to be read across the room. It was copied from the title page of *Pennsylvania Bulletin*, our state paper, and is so white it looks like an illuminated badge. In this church is another window contributed by the Loyal Temperance Legion, bearing as a symbol their badge, with the letters "L. T. L." across it, in a large, readable type. This church has opened its doors to the Legion ever since its organization, six years ago. In addition, the white banner of temperance decorates another window, and five capital letters explain that this is the Y. W. C. T. U. window. Grace Church is always open to our speakers, having already given Rev. Anna Shaw and Miss Ida Clothier immense audiences, though only opened a few months ago. The Woman's Christian Temperance Union of the South Side has held its regular meetings here ever since its organization, and we claim a goodly percentage of the brethren as prohibition voters. MRS. H. C. MAITLAND,

So. Oil City, Pa.

If the saloons must go, *I* must "*go for*" the saloons!—*Geo. Milton Hammell.*

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And now the New Hampshire white-ribboners are claiming a local crusade that antedates the Hillsboro Crusade nearly ten years. In the spring of 1864, the little village of Franklin, N. H., owned a restaurant in which the sale of liquor was suspected. One day the village mothers saw a drunken woman leaving the restaurant. The sight was so uncommon and horrible that the good women decided upon immediate action. Dressing up in their best clothes and "velvet bonnets," and taking with them as leader, the foremost lady of the town, a Judge's wife, they marched to the restaurant door and walked in. There were fifty-three in all. A protest which had been carefully drawn up was read to the proprietor, who refused to make any concessions to the ladies, so a suit was brought in the town hall and the Crusaders won the day, the man being obliged to leave the place inside of twenty-four hours. That's the way women do things!

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Just as the little "rift within the lute makes the music mute," so the "straws" as effectually show "which way the wind blows." One of these indicators fell upon my desk this morning with a drop of balm, and such a new assurance that "all good is eternally reproductive" that it must be enjoyed by the workers in general. The other day, in a far-off chief city of Mississippi two gentlemen waited their turn in a barber shop. One of them, an intelligent and leading citizen, but unfortunately still "in the bonds of iniquity" on the liquor question, said to the barber: "Give me that prohibition paper to read while you are busy; it is the best edited paper I know, and I do enjoy reading it." The barber handed him THE UNION SIGNAL (kept there by the faithful local W. C. T. U.), and the speaker advised his companion to read it, concluding with, "Anybody with brains would enjoy that paper." This is but another indirect assurance to the Prohibitionist

"That time, nor space, nor deep, nor high,
Can keep my own away from me."

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It appears that Indianapolis has a fine new jail in which it takes great pride. One of the local papers has been publishing a series of reminiscences concerning the old jail which seemed to have sheltered an unusually large number of wrong-doers, and some of the "old-timers" have reveled in the by-gone history of its many famous criminals. But among the pioneers of this enterprising city is a gentleman who was unwilling that the narration should close without a reference to the most remarkable history of all the period, and that was a stretch of nearly six weeks without a prisoner. This was from June 12, 1855, to the end of the following month, and was during a brief sway of temperance law—the only time such a paradox as an empty jail is possible.

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Every fresh item from Hawaii these days is tinged with peculiar interest. From a personal letter to one of our leaders, I am permitted to make the following extract: "The past year has been one of much excitement, so that it has been difficult to get people together for a temperance meeting, but now there seems to be a more settled feeling in the community, as there is no prospect of 'restoration,' which has been threatened for some time, and no danger of war, for we do not think the United States will declare war against a little country composed so largely of Americans. Annexation is the wish of the Christian people, and the better class generally of foreigners as well as Hawaiians. Those opposed are a few interested foreigners who hope to gain power if the ex-Queen should be restored to the throne, and of natives and half-castes, who have been corrupted by the last two sovereigns. At the beginning of Liliuokalani's reign the Christian people thought she was inclined to be a good Queen, and determined to stand by and encourage her. She sought their society, asked for their prayers, and altogether was as hypocritical as possible. Of course, these Christian families went to the palace when invited, and the Queen was, in turn, entertained by them. A great deal has been made of this by the opposition, but it was only because she pretended to want to do what was right that she received the support of good people. When at last she showed her true colors, was it not natural that there should be a revulsion of feeling? We never want to see her in power again. We have a good government now, but of course it is only provisional, and we hope at some time in the not distant future to be annexed to the home land."

ON DUTY.

CALIFORNIA.

CRISP CULLINGS.

My last letter did not satisfy my constituency, as it failed to give a point they desired to see brought out. At the National Convention, our representative, Mrs. L. P. Williams, told of some things in which we have great pride, and spoke in deep humiliation of some other things. One was the wine exhibit of California at the World's Fair. Referring to the bronze figure of Kate Field in the Viticultural exhibit, a woman said that the viticulturists had to go beyond this state to find a woman who would lend herself to advertise their trade. The wine was produced in California. We are sorry and ashamed of it, but we are glad the woman was not a Californian. Please make a note of it.

The growing length of my last letter shut out several things which it should have included, notably, some account of the work of organization in the year just past. Since the National corresponding secretary gives this state credit for one of the best reports of last year on organization, it is but fair that those who have done the work should see it publicly acknowledged.

Our organizers for last year were Mrs. Henrietta Skelton and Mrs. Emma Pow Smith. Both begun the year most vigorously, as neither of them had any conception of rest, except the promised "rest that remaineth" and their capacity for work was supposed to be unlimited. This land of midwinter flowers and sunshine is too redundant to be smoothly disposed; it rises in mountain ranges, where it may not be so sunny or flowery and throws itself up in innumerable hills, where railroads are yet unknown, and the road overseer is only an annual visitor.

Yet there are people living in these remote and inaccessible localities to whom the gospel of temperance must be preached. And so these dauntless women went on, always at it, and always finding more to do, until early in the year, Mrs. Smith succumbed to physical exhaustion, and was obliged to retire to her cottage by the sea at Pacific Grove, where she passed the weary summer months, cheered by the loving sympathy of friends, and was perhaps tempted by the first idleness she had ever known, to the perpetration of an act, of which, more anon. This left the field entirely to the indomitable and tireless Mrs. Skelton. She has been here, there and everywhere; unceasing and unselfish in her labors, for which California makes grateful acknowledgment. Her report has been published in THE UNION SIGNAL and speaks for itself.

With returning health, Mrs. Smith resigned the office of organizer, retaining the department of capital and labor, of which she has long been the enthusiastic superintendent, and intimated that she had been called to a new field of labor. The nature of this call was soon explained by the appearance of wedding cards.

Now the California W. C. T. U. never had a wedding before so this was not an occasion to be slighted. The affectionate solicitude of the sisterhood during Mrs. Smith's long illness culminated in the cordial and all pervasive tenderness of the good wishes called out by her marriage. The fortunate man is the Rev. T. J. Bauder, presiding elder of the Church of United Brethren. The bride was given away by the state president, Mrs. Peet, Mrs. Skelton being the "bride's best woman," a graceful and unique service having been specially arranged. A reception was given to Mr. and Mrs. Bauder at the state headquarters, and a handsome silver tea set presented to the bride by her comrades in service. The bishop recognizing her gifts and experience in evangelistic work, authorized her to preach, and she immediately took up her new duties by engaging in a revival which Mr. Bauder had already begun, manifesting a rare facility and felicity in supplementing his efforts.

This state has not escaped prevalent financial stringency, and as usual the temperance cause is the first to be restricted for funds. Our women show no disposition to relax their efforts on that account, but realize that more and yet more of sacrifice will be required to make our work an acceptable offering to the Master. Crusade Day was generally observed, but did not bring as many accessions of members as it should.

Temperance sentiment is plainly growing, and crops out, as the miners say, strong enough to indicate that there is more out of sight. Several counties have passed local ordinances closing the saloon on Sundays, but so far they are mostly confined to the rural communities. The larger towns are too much under the political bondage of the saloon power.

In Fresno county the newspapers proudly claimed that their ordinance was secured without the help or interference of the W. C. T. U. Bless their dear souls, there are none so glad as the W. C. T. U. to know that. All honor to the men who do not wait for the W. C. T. U. to go ahead, but if they would keep the lead they must move on.

The prohibitory ordinance of Lake county has but lately gone into effect, and is being hotly contested. Four trials by jury have convicted and fined the respective culprits twenty-five dollars each for selling liquor, but it has taken two or three days to secure a jury. Those mountain men of Lake will stand by their colors; they are making a valiant fight, and will go on fighting as long as a saloon can be found.

The San Francisco society for the prevention of vice has made a raid on druggists for selling opium unlawfully. There is probably no other American city so cursed as this with the opium vice. Forty druggists have been arrested and await trial. Directly in line with this is the cigarette evil. The working of the scientific temperance education law has wrought for good on this line. The city board of education has at last taken notice of it, a prominent physician introducing a resolution calling attention to it, as his last official act, before retiring from the board. *The Morning Call*, which two years ago did excellent service in defense of our anti-tobacco law for minors, has taken it up, and by personal letters from distinguished educators has brought out valuable testimony against the cigarette. It has also sent an agent through a large number of the city schools pledging the boys against the use of cigarettes.

Speaking of newspapers, the agitation by the women of the city in regard to a purer press has had some curious and some amusing tributes paid to its demand. Reporters have been instructed to be less sensational in the matter of foul murders and indelicate law cases, while the same papers bristle with paid advertising unfit to appear in respectable journals. One of the leading women of the press association sent a story to one of the most reprehensible of the city dailies, the story itself being intended to convey a high purposed moral, but the article was rejected, the editor saying that he had to be careful now or those women would be after him.

The W. C. T. U. have memorialized the grand jury in regard to the violation of the penal code by every daily newspaper in the city, in advertising lotteries. We cannot see the use of a grand jury if it does not indict the guilty parties, so flagrant has their defiance of law become.

The congresses of the approaching Midwinter Fair are now being arranged. The temperance congress will be held late in May. May 18th will be W. C. T. U. day at the Fair. The congresses will be held in the city. The Fair will undoubtedly be very fine, when it is ready, some time hence. California winters are always fine, though they have intervals of moisture suggesting the memory of Mr. Mantilini. Just now the grounds may more appropriately be called the *Mudwinter* Fair, for work has been retarded by a tremendous fall of rain.

The unemployed and suffering men have been set to work on the parks, to be paid by public subscriptions; but it seems never to have occurred to the men who are giving so generously of their means to alleviate distress, that some of this attention would be better directed to the traffic which produced so much of it.

DORCAS J. SPENCER,
State Reporter, San Francisco.

MARYLAND.

WORKERS FOR THE GREAT CAUSE.

Two interesting celebrations of the Crusade anniversary were held in Baltimore, one by the Baltimore, the second by St. Paul union. Other unions undoubtedly observed the day, but reports have not been sent me. Both of the unions mentioned waited until after the holidays for these meetings, as it has been found almost impossible here to secure a large attendance on the 23d.

Forcible and telling addresses by Edward Higgins, chairman of the executive committee of the Prohibition party, and Dr. F. M. Ellis, of Eutaw Place Baptist church, were on the program of the first meeting, as were also remarks and music, and devotional exercises by various members of the union. A lunch served to all present, between the exercises of the morning and afternoon, added much to the interest and sociability of the occasion.

The celebration by St. Paul union, January 22, was held during the afternoon and evening. The program of the afternoon consisted of devotional services, led by Mrs. Stevens, secretary of the Woman's Foreign Missionary Society; and Mrs. Baldwin, state president; an historical sketch of the Crusade, by Mrs. Lake, state corresponding secretary; a few words in the same line by Mrs. Haviland, one of the original Crusaders of New York; the story of the birth of the union in Maryland, by that veteran in good works, Mrs. Murdoch, first recording secretary of the union; a paper on juvenile work, by Miss Mory, state superintendent of this work, and an address by Dr. Townsend, pastor of Mount Vernon M. E. church.

Dr. Townsend emphasized the importance of workers in this cause, bringing facts and figures to public notice, whenever and wherever pertinent and possible, in regard to the part alcohol bears in the production of poverty, misery, insanity, disease and sin of every sort and in the expenditure of money entailed through these. The financial aspects of the matter the speaker considered particularly powerful when brought to minds that cannot be reached apparently by any other method.

The evening was given over almost entirely to Mrs. Layah Barakat, a Syrian evangelist, who was converted at twelve years of age at a Christian mission in her native country. Mrs. Barakat's home is now in Philadelphia, where she is active in work for the Woman's Christian Temperance Union. Her address, the subject of which was "Mohammedanism and the Koran," was one of the most powerful arguments possible for the abandonment of the liquor traffic by this Christian (?) nation.

I have heard many powerful and stirring arguments on this subject, but never one that brought home to me so forcibly as this, the weakness, the absurdity, the shame and the sin of our position. The request that followed the address, for those present to sign a bill for local option laws, to be presented to the state legislature, seemed puerile, farcical, but for its gravity.

"We bear the name of Christians,
His name and sign we bear:
Oh, shame, thrice shame upon us
To keep"

such a traffic in our midst. Small wonder that the Mohammedans have sent missionaries to us!

Rev. Mr. Fulton, pastor of the church in which this meeting was held, is a Christian of the Christians in this matter, and the union is indebted to him for much valuable assistance. His admirable wife is president of St. Paul union.

Evangelistic services at the Memorial Building on the two days preceding this crusade celebration were addressed by Mrs. Barakat, subjects, "The Message from Mount Lebanon," and "The Three Sacred Covenants." Mrs. Barakat gave also a Bible reading at the home of the Young Woman's Christian Association, Baltimore, on "The Good Shepherd," and her powerful and realistic treatment of these various subjects won universal favor.

Another anniversary celebration of an entirely different character from the above, illustrating the "all things to all men" policy of the union, was that of the United Y of Kent county, held at Fairlee recently, at the close of the union's third year of work. Press notices of this event—one of which consisted of more than a long column—characterize this as "one of the most successful and well-managed fetes that have taken place in that section of the county for many years." Fully two hundred and twenty-five persons attended, representing every section of old Kent. A varied literary and musical program was rendered, and numerous witty replies to toasts relative to the Y work were given by members of the union. The felicitous introduction of each speaker by Miss Crew, the indefatigable president of the union, added greatly to the enjoyments of the evening. A fact of much significance, considering the occasion, was the presentation of a paper by one of these bright young women—a "pointed and interesting paper" we are told—on "Why Whisky is Sold in Kent," the traffic having been outlawed there some years since.

A reception given by the East Baltimore Y, at the Memorial Building, or state headquarters, must also be noted as one of the recent interesting occurrences in the work.

Numerous meetings in Baltimore and in various places in the state have been held during the winter, and addressed by Mrs. Marian B. Baxter, of Michigan, whose first work in the state was in connection with the annual meeting of the state union in September at Annapolis. Among the churches addressed in Baltimore were eight Methodist Episcopal, two Baptist, and two Presbyterian. Mrs. Baxter spoke also at the Friends' meeting house (orthodox) and at the state convention of the society of Christian Endeavor.

Another notable visitor to Baltimore, somewhat recently, was Mrs. Maud Booth, wife of General Ballington Booth, who, with Ensign Edith Marshall, came to arouse interest in the auxiliary league of the Salvation Army, which has been formed among friends of the army who cannot enter its ranks, but believe in its work and are willing to help it along. Mrs. Booth and Miss Marshall, who is also an admirable speaker, were the guests of Mrs. J. F. Dix, one of the most prominent W. C. T. U. workers in the city, and a member with others of her family, of the Salvation Army League.

Other movements of interest here are the protest of the Prohibition party in an "Address to the People of Baltimore," against the appointment as members of the school board, of persons who are engaged in the liquor traffic, and a request to the city council for the passage of an ordinance forbidding such appointments, also a request to the mayor from the same body, to refrain from appointing to office any one who is addicted to the use of intoxicating liquors; and the declaration by the party, in this same "Address to the People," that "women should have representation on the school board."

The executive committee of the Maryland State Temperance Alliance has adopted a resolution "requesting the churches throughout the state to observe the second Sunday in February as a day of prayer that the Alliance bill for local option shall be passed by the legislature."

The executive committee of the W. C. T. U. has decided that every possible effort must be made for the reëstablishment of the state paper, that the interests of the work demand it, as without it, it is impossible for members to keep in touch with one another and with the work in the state.

M. A. L.

DISTRICT OF COLUMBIA.

THE QUARTERLY MEETING

was held January 17, at Ryland M. E. church; Rev. S. M. Hartsock, pastor, gave us a most cordial welcome; Rev. Mr. Gotwald, a Lutheran minister in the same vicinity, spoke words of cheer. The wives of these brethren are earnest white-ribboners. Mrs. M. B. Platt, Mrs. Baldwin and Miss Weightman responded to the kindly words spoken.

The devotional exercises of the opening session were conducted by Mrs. S. L. Beiler, after which the superintendents reported

Sabbath observance: Mrs. Catlin stated that she had visited two unions and given talks, and distributed some literature; already requests are being received for petition blanks to be filled, and Congress will again be besieged by petitions from the various states to give us a National Sunday rest law.

Prison and jail work, Mrs. H. H. Hendrickson: Jail and almshouse each visited three times, distributed 782 papers, 192 leaflets, 44 magazines, paper, envelopes; letters stamped and mailed. Cards were given to the colored people in the almshouse who cannot read. An inmate of almshouse whom we are trying to suit with a pair of glasses, on our last visit, desired that we pray with him; he also prayed, which did us much good. A local superintendent reports much interest manifested by the prisoners in the salvation of their souls, they raise their hands for prayer and insist that they are in earnest; visits from time to time have been very encouraging; forty-two signed the pledge, two have professed conversion. There is good work being done among the girls also.

At eleven o'clock, Mrs. Rice, of Batavia, N. Y., gave an excellent address on "Mothers' Work"; my regret was that all the mothers of our city were not present, they could have learned many lessons. Mrs. Rice also gave a Bible reading, followed by Miss Delaven, of the Deaconess Home, in prayer, it being the noon-tide hour.

Miss Weightman, superintendent Y. W. C. T. U., reported: Membership, 209; meetings held, 20; dues to district, $8.06; donations to district, $5; raised for local work, $10.85; evangelistic meetings, 4; adults signed the pledge, 71; visits of flower mission department, 43; bouquets given, 74; 2,000 papers and 100 good books distributed; 11 copies taken of *Oak and Ivy Leaf*. She has held two conferences, visited Y's six times, and paid one visit to an Epworth League, at which she spoke to them. Vermont Avenue Y have a very efficient superintendent of evangelistic work (Miss Noud). The work begun in a colored church in the eastern section of the city is growing. A meeting at a colored church at Bennings was held in November; some good speakers addressed the meetings; 16 signed the pledge. During December a similar meeting

was held in a colored church in the central part of the city; 22 signed the pledge. This Y presented a teachers' Bible to a young man who is studying under his pastor for the ministry, also collected a number of religious books for his use.

The following persons were introduced to the convention: Miss Delaven, of the Deaconess Home and Bible Training School; Mrs. S. H. Martin, of Maryland, and Mrs. Marian Baxter, of Michigan.

A recess was taken for lunch; coffee and tea were provided by the South Washington union; each lady brought her own lunch, and sufficient for one or two others, so that visitors were provided for.

The afternoon session was opened with devotional exercises, conducted by Mrs. S. D. La Fetra, after which the treasurer's report was read, showing receipts, $348.71; disbursements, $289.67.

Corresponding secretary reported: Fourteen unions; departments of work, twenty; mass-meetings held, November 19, speakers, Miss De Broen, of Paris, Mrs. La Fetra and Mrs. Clinton Smith. On December 24 a meeting was held at Vermont Ave. church, addressed by Mrs. M. E. Griffith, Mrs. Rice, of New York, and Rev. Dr. Power. Mrs. Clara Holbrook Smith gave a course of lectures to ladies the first week in December.

A New Year's reception was given at headquarters by the executive board from two until ten in the afternoon. The Y's assisted; it was estimated that a thousand called, among whom were some who sadly needed our sympathy and the helping hand; a gospel service was held in the building by the Central Union Mission the better part of the day. A constant stream of poor humanity, made so largely by rum, frequented this service, after having been given all the sandwiches, coffee and cake they could eat. One of our women had charge of a part of this service, and was rewarded by one man coming to Christ.

The superintendent of *scientific temperance instruction* has visited some of the schools. Superintendent of *temperance literature* has distributed 27,872 pages. Distribution of papers in barber shops is a specialty. Much no-license literature was used during the fall.

Legislative and petition: This district is now under high license, the present law was enacted March 3, 1893; it "regulates" the traffic by imposing upon liquor-sellers a license fee of four hundred dollars a year; there are more drinking places here now than ever before, so high license works well for the traffic. The excise board openly favors the liquor dealers and ignores the protests of churches and temperance people. In both houses of Congress bills have been repeatedly introduced praying for total prohibition for this District; we are still petitioning that such a bill may become a law. This year we will petition through our general officers to see if this will not prove more effective than the long list of names which elicit only a passing glance.

We are protesting against statehood for Utah.

The files of the ways and means committee were examined for the petitions which the associated press declared the W. C. T. U. were pouring in to that committee, asking for an increase of tax on whisky. We found only two that pretended to come from the W. C. T. U., and they both looked like spurious documents. Inquiries have failed to elicit any replies from the names and addresses signed and we believe both documents frauds.

Evangelistic department: Have communicated with the local presidents; have had responses from ten; have written ten postals and four letters; have visited several presidents and superintendents in reference to some special work; conducted two Bible readings and prayer services, and have endeavored to impress upon the women the need of more earnest and definite evangelistic work. Local superintendents have distributed literature, 100 papers to woman's department of the jail; held meetings, many calls on the sick, also alley mission work; expended, $61.90; Bible readings, 10, 2 of which were given in the home of an invalid; $5 were raised for the poor, also clothing collected.

Flower Mission department: Amount expended $39.98; bouquets, 200; literature, 584 pages; flowers to sick, 28; oranges, 6½ dozens; crackers, 2 pounds; pulpits supplied with flowers; 16 pieces of clothing given to the poor; 54 visits to the sick; ten to hospitals; 31 visits to the poor; sugar, tea, jelly and provisions given; conference held with local superintendents; in November and December accompanied jail superintendent distributing literature in the prison and flowers in the hospital; almshouse visited by a committee of ladies on Christmas, who held a devotional service and distributed a quantity of edibles.

Purity in literature and art: Have visited tobacco stores and kindly requested them to remove any picture displaying the nude form of woman; am glad to report that there is not nearly so much disrespect shown me as on former occasions. The justice and requirements of our union are no longer a subject of jest. These men begin to see that our cause is just and right and must be respected. Succeeded recently in getting the proprietor of a picture store to remove from his window an entirely nude painting of a young girl.

Juvenile and Sunday-school: Have visited and addressed three Legions, one mission school and Christian Endeavor society.

L. C. Kessler,
District Reporter.

DURING hard times consumers cannot afford to experiment with inferior, cheap brands of baking powder. It is **NOW** that the great strength and purity of the **ROYAL** stand out as a friend in need to those who desire to practise Economy in the Kitchen. Each spoonful does its perfect work. Its increasing sale bears witness that it is a necessity to the prudent—it goes further.

N. B. Grocers say that every dollar invested in **Royal Baking Powder** is worth a dollar the world over, that it does not consume their capital in dead stock, because it is the great favorite, and sells through all times and seasons.

ROYAL BAKING POWDER CO., 106 WALL ST., NEW-YORK.

PENNSYLVANIA.

"Work on, work on, for temperance,
Nor let your courage fail,
The Lord is just and mighty,
The right shall yet prevail."

These stirring, beautiful words came on a dainty Christmas card sent me from a cheery Pennsylvania white-ribboner, and seemed so like a prophecy of the good time coming that I decided that as they had helped me so much they might help others who may be discouraged.

As I sat down to write this letter I wished—but wished in vain—for a magician's wand that might penetrate to the remotest recesses of the great Keystone state, and find out for myself just what each county is doing; then I wondered what had become of all the good resolutions and promises with which I was overwhelmed at convention. Maybe this little prelude may "stir up" to remembrance the minds of the various county press reporters.

Mercer county held an important executive committee meeting at Greenville, December 22. This county published a paper, *The W. C. T. U. Expositor*, containing the names of all applicants for license and their boudsmen. Appropriate Scripture texts were interspersed throughout the columns. It is expected that it will go into every town in the county. We rejoice to state that in one town in Mercer county public sentiment was so much against license that the applicant was obliged to give up obtaining license and *burnt* his petition instead of filing it. This was at Grove City.

New Lebanon, Mercer county, celebrated Crusade anniversary and had a large audience. An address was made by Miss Crawford, state Y organizer. Mrs. Mina Black, of Grove City, has been appointed superintendent of the department of railroad work in Mercer county instead of Miss Pew who resigned.

Mercer union expects to have Major Hilton with them soon.

The Milton Woman's Christian Temperance union observed Crusade anniversary very pleasantly. Some fine music was furnished by the Glee Singers. Misses Nellie Dildine and Charity Heim recited very beautifully, "The Deacon's Match," and "The Drink Wolf." Misses Bailey, Falls and Miller read papers explaining the various lines of work of the union. Speeches from visitors followed, and then all were treated to coffee and crullers. Several new members were obtained.

Mrs. Anna Belle Morris Holvey gave a delightful lecture recently before the Lancaster Young Woman's Christian Temperance Union.

The Newtown, Bucks county W. C. T. U., held their annual supper at which the total receipts were one hundred and seventy-five dollars. Can any other union beat that record?

Dollington union, same county, held a most delightful parlor meeting at which the subject of scientific temperance was the theme under discussion.

Bucks county with its indefatigable president who never wearies in well-doing is hard at work to give our House Beautiful, the Temple, a good substantial "lift." Other counties in this state may well emulate this county's noble example and go and do likewise.

Smethport, McKean county, union meets semi-monthly; they sent a contribution to the treasury, and two new subscribers to *Oak and Ivy Leaf* were obtained.

Mrs. Anna M. Hammer, state president, was expected in Clarion county to do some organizing and lecturing, so the county president, Mrs. Beck, informs me.

Philadelphia union welcomes back to office their former leader, Mrs. Mary H. Jones. The parlors in Logan building, Arch street, will now be open daily from ten to two in the afternoon.

Cupid has been busy among our Y girls. Miss Aggie Huston, of Pardoe, Mercer county, was united in marriage to R. D. Vance, of Allegheny. They will spend the winter in Florida. Miss Emma Smith, corresponding secretary of Mercer Y, was married to Mr. Harry Aspen, of Pittsburg; both these marriages took place December 21.

Miss Jessie Hockley, a charter member of the Harrisburg Y, was recently appointed notary public. She is the second woman in the state to receive such appointment, so you see woman's cause is marching on. Since our last report there have been twenty-two new unions organized throughout the state.

Bucks county pledged itself to raise one hundred dollars for the Temple at the county convention, and two unions in the county, the Newtown and Churchville, pledged each $100 to the Temple. A strong resolution was also passed at convention, "Condemning those who are placing obstructions and otherwise retarding the work of paying for the Temple." We hope all those who have kindly remembered us by sending items from their counties, and all others, will take note of change of address. I have gone back to my first love (school teaching) and am pleasantly located at Smethport, Pa. I have by no means lost my interest in temperance affairs; on the contrary am on the *qui vive* to catch the latest bit of news in that line.

The W. C. T. U. of Williamsport held a most interesting and very successful "Crusade" meeting in Pine Street M. E. church, December 28. The morning session consisted of praise meeting, led by Mrs. McMinn, from ten to eleven; from eleven to twelve Mrs. J. C. Everett and No. 2 union took charge; noon-day prayer was offered by Mrs. Blynn. Afternoon session was participated in by Mrs. Olmstead, Mrs. Rhoads and Mrs. Crawford. At the evening session very interesting papers were read by a number of workers, the Y's assisting in the music. A generous collection was received, also a number of new members. The temperance cause received fresh impetus from this meeting.

The Sharpsville unions held a most successful "Crusade" meeting; seventeen new members were added to the list of the Young Woman's union and eleven to the woman's union.

Sharon and Middlesex unions both held very successful Crusade anniversaries.

Adda Burch,
State Reporter, Smethport.

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Highest Honors—World's Fair.

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MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.

40 YEARS THE STANDARD.

NEWS IN A NUTSHELL.

DEMOREST union, Utica, N. Y., was organized September 11 and has thirty-three active and twelve honorary members.

A VETERAN and staunch worker in the W. C. T. U., Mrs. Caroline C. Warren, of Three Oaks, Mich., has received promotion at the ripe age of eighty years.

A REQUEST comes from a correspondent for names of eminent physicians who do not use alcohol in their practice. THE UNION SIGNAL would be glad to publish such names.

A CHRISTIAN temperance worker was Mrs. M. A. Gerard, who reached the end of a helpful life, December 10, at Evansville, Ga. She was city missionary at New Orleans for a number of years and found her chief delight in ministering to others.

THE friends of Mrs. M. L. T. Hidden, of Vancouver, Wash., sympathize with her in the recent death of her eldest son, a noble young man of twenty-five years of age. Her work as state organizer of the W. C. T. U. has been necessarily suspended during the service demanded in her afflicted and saddened home.

THE daughter of Mrs. J. T. Ellis, corresponding secretary of New Jersey W. C. T. U., was married January 17, to Dr. F. H. Munroe, of Meriden, Conn., and has gone there to reside. She has been her mother's associate secretary for six years, so New Jersey loses one of its bright girls, and Connecticut gains one.

PLEASANTON, Kan., has a woman mayor, Annie S. Austin, who was formerly president of Linn Y. W. C. T. U. She is a state officer of the I. O. G. T., a radical Prohibitionist, and the only woman mayor in the United States or ever elected by an incorporated city. This election is a great victory for temperance and suffrage.

MRS. MARY E. JONES, so long the impartial reporter of Missouri for THE UNION SIGNAL, is doing her initial work for Colorado. Already the climate has so far restored her health, that the union at Canon City has just held an unusually fine Demorest medal contest, in which she was leader. The new Baptist church was crowded to its doors.

THE attention of superintendents of jail and prison work is called to the following: "I have back numbers of *Harper's* and *Century* magazines, which I am desirous of giving in sets of five to ten volumes, to needy prisons that are destitute of reading matter, on condition that they will be bound by the recipients. Please address, Mrs. C. F. Palmer, 782 6th Avenue, New York City."

A CORRESPONDENT writes: "Our ranks are broadening, for a Roman Catholic lady has just joined us according to her mother's dying wish. When they came, strangers to the place, and her mother in her last illness, it was from her W. C. T. U. neighbors that she received visits of comfort and of help. We have long found Father Doyle's tracts that are issued monthly very useful for circulation among Catholics."

THE National City union and the First union of San Diego joined with the San Diego Central union in the observation of Crusade Day on December 21. The program from THE UNION SIGNAL was adapted to an afternoon meeting. The time was most pleasantly and profitably spent. The need of greater spiritual consecration was manifest to those present, and they were inspired to new zeal in the work. Two new members were secured.

AFTER three years of practical prohibition, Tuckerton, N. J., citizens were ordered to hold an election January 8, that the saloon might again reign in their midst. A determined resistance was made, all forces joining hands, the W. C. T. U., Y's and L. T. L. being especially active in distributing literature and holding public meetings previous to election. A largely attended noontide prayer-meeting was held on election day, and a call was sent out to all the W. C. T. Unions in the county to unite simultaneously in prayer. The school children, under the leadership of their principal, paraded the streets with flags flying and drums beating. When the victory, a majority of twenty-two votes only, was announced, a service of thanksgiving was held, and at its close a joyful procession was formed with transparencies and drums, and hundreds of people of all ages marched through the streets. The work of the children of the L. T. L., educated in temperance principles, is especially commended. They were early on hand, bearing on their breasts placards with the words, "For my sake, vote 'No,'" and assisting in many ways. With such sustained and earnest effort everywhere, the banner of temperance can be lifted above reach of partisan ends.

(*Continued on pape 14.*

Official Communications.

THE RELATION OF TEMPERANCE TO LABOR AND CAPITAL—OBJECT, PLAN, AND METHODS OF THE DEPARTMENT.

There are but few, if any, departments of W. C. T. U. work more difficult to put in successful operation than this one. What is the object of the department? What are the plans and methods of work? Can it be made practical? These are questions often asked.

The *object* of this department is to awaken among the classes of labor and capital an interest in the cause of temperance and as far as possible, effect a better understanding of their mutual rights and interests.

The *plan* of the work is not unlike that of the other departments, but as state superintendents are not selected until the annual state convention and as many locals have expressed a desire to acquaint themselves with the work, we recommend that such unions make a study of its various phases and thus be enabled to present its claims at their annual conventions. Other departments have met with more general public favor because they have been better understood and consequently have been readily brought to the front, while this department, the chief corner-stone upon which the final triumph of the temperance movement must rest—has been unconsciously rejected, even by many of our most devoted builders.

It is the duty of state superintendents to introduce the work in districts or counties, and wherever practicable secure the appointment of superintendents. In some states the district system has been omitted, and the state superintendent works directly with counties. This plan seems more effective.

It is also the duty of superintendents to send fraternal greetings—when not practicable to send fraternal delegates—to labor conventions; to address trades and labor unions whenever opportunity is offered; to visit builders, contractors, manufacturers and the employers of labor in the various avocations, interest them in the cause and seek permission to visit the shops, where interest in the workmen, as well as in the work should be manifested. On all these occasions go armed with a plentiful supply of literature; a timely opportunity for its distribution is always open as the employés file out from their places of business, especially on pay day, when, with a week's earnings in their pocket, there is an unusual inducement to dissipation. Instances have occurred where the attention of an employé has been arrested by a single sentence, his purpose changed, and he has instinctively turned to his home instead of the saloon.

Another important duty devolving upon the superintendent is that of presenting the temperance cause to our legislators—not regarding temperance enactments, as that work belongs exclusively to the department of legislation and petition—but to present the cause to legislators as laborers, servants of the people, holding responsible positions and engaged in the most sacred labor that ever devolves upon man. They are workmen—builders of law—*our servants* and the interest of the people demands that they keep themselves in the best possible condition physically, intellectually and morally to perform the duties allotted them. A drunken senator should be subject to dismissal on the same ground as a drunken engineer; he endangers public safety.

In answer to the many inquiries for literature in this department we would refer all such to the Woman's Temperance Publishing Association, The Temple, Chicago. Perhaps the most available among these publications are the Signal Lights issued in a series of four-page leaflets, price per 1,000, $1.30 postpaid. The "National Leaflets," by some of our most distinguished writers are also issued by this firm. They contain from sixteen to twenty-four pages. Price per 100, 90 cents; per 1,000, $7.50. In addition to these we would call attention to "Wasted Resources," published by National Temperance Society. "Economics of Prohibition," "Prohibition Facts," "The Duties of Man," published by Funk & Wagnalls, New York City; "The Social Aspects of Christianity," Thomas Y. Crowell, Boston, Mass., and especially "The New Era," by Rev. Josiah Strong.

There are three phases of the work to which we wish to call especial attention.

First.—The relation of temperance to labor and capital from an economic standpoint. Temperance as a good investment both individually and collectively. The drink traffic being the chief source of crime, it increases taxation, and thereby adds to the burdens of capital.

Second.—The relation of temperance to the laborer and capitalist from a physical, mental and moral standpoint. Alcohol degrades the physical man, weakens the intellect and perverts the moral nature. The capitalist, under its influence, becomes conscienceless and tyrannical, oppresses labor and robs it of its rights. Labor, on the other hand, becomes servile and cringing, or sullen, rebellious and desperate.

Third.—The relation of temperance to the government and the governed. The saloon is a dangerous but powerful factor in politics. It controls elections and exerts a baleful influence on legislation. It dupes the voter and defrauds and outwits the honest legislator. It enthrones the classes and enslaves the masses. It pauperizes its victim directly through drink, and indirectly through pernicious laws enacted by legislators in a state of semi-intoxication.

Is this department practicable? is a question not unfrequently propounded. Why not? The object of the temperance movement is to overthrow the drink traffic. Its citadel is in the drink habit; the drink habit is confined almost entirely to social and industrial life. Nearly all classes of labor, from the hod carrier to the President of the United States are, more or less, addicted to its use. True, the accusation and condemnation rests chiefly upon those engaged in manual labor under direction of employers; but the evil effects of drink from which we suffer most is from that class who hold responsible positions, and to whose guidance the public welfare has been entrusted. The latter are tenfold more dangerous than the former, not only because of the responsible positions they hold, but because of the pernicious example of those high in authority. Now, while the object of this department is to induce right thinking and right living among those engaged in industrial pursuits, it also aims to impress upon those occupying high official positions the necessity of temperate habits and pure lives.

MRS. S. E. V. EMERY.
Lansing, Mich. *Nat. Supt.*

Cor. Secy's Notes.

Are state presidents, corresponding secretaries and superintendents of petitions and legislation watching carefully the action of legislative bodies now in session? Nothing more infamous can have been presented to any legislature than Mr. Dye's bill in the Ohio house of representatives, "to repeal the Phillips law, prohibiting the sale of liquors in brothels," which was reported *favorably* by the *committee on temperance.* "This bill," it is stated, "is introduced because such prohibition causes the state a loss of one hundred thousand dollars annually in revenue." Is anything of this character being enacted in your state, dear colaborer?

We learn from the report of the corresponding secretary of the state of New York (found in National minutes, 1893), that "an effort was made in the New York legislature last winter to secure the opening of saloons on Sunday, and at a hearing given by the assembly committee on excise, president Mary T. Burt was present and protested against the bill. Later other ladies appeared, and spoke against it, and as the bill was never reported by the committee, it is believed that the influence of these women was instrumental in securing this result."

In Missouri's report we read, "Hundreds of letters were showered on the legislature against licensing the social evil, and our prayers were heard and answered." May not others do likewise under similar conditions with like results?

Miss Willard made the following recommendation in her annual address:

I wish that every white-ribbon paper might have in each issue a PRAYER COLUMN with the most helpful selections that can be gathered from the Bible and true-hearted writers, and with contributions from our own workers. At the head of this column I would keep standing the picture of a clock with hands pointing to twelve, and under it the words, "Remember our trysting time before the mercy seat." This prayer for our work and workers everywhere ought to become so general that as the earth swings on its axis there should not be an instant of time in which some heart, with a white ribbon above it, was not lifted up for "God and Home and Every Land."

Miss G. T. Stickney, corresponding secretary Southern California, writes: "Fortunately for our cause our young people are showing more interest than usual this year. Mrs. McClees, National superintendent of work among soldiers and sailors, is now in our city and has joined the Los Angeles central union." Mrs. McClees has looked well to her work on the eastern coast and in the states, and having left it in care of well-trained associates is on the alert for the work in the Southwest. Mrs. Blair, organizer and chalk-talker for Loyal Temperance Legions, is also there and "pushing" her department at every opportunity. California with these workers, and *their* and *our* Emily Pitt Stevens and Henrietta Skelton, and others who will visit the Fair now in progress, has rare opportunity, through

"Almost as Palatable as Milk"

This is a fact with regard to Scott's Emulsion of Cod Liver Oil. The difference between the oil, in its plain state, is very apparent. In

Scott's Emulsion

you detect no fish-oil taste. As it is a help to digestion there is *no after effect except good effect.* Keep in mind that Scott's Emulsion is the best promoter of flesh and strength known to science.

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is what you must have. It is an acknowledged fact that no other food contains so large a percentage of nerve and brain stimulant as this.

Never buy Clam Bouillon for the sick, except in Glass Bottles.

Grocers and Druggists.

Six ½ pint bottles expressed for $1.50. Send stamps for book, "Household Hints."

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A world of misery is implied in the words "Sick Headache." A world of relief is wrapped up in a twenty-five cent box of

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in variety or price. Our new designs and colorings are handsomer this year than ever before.

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ABSOLUTELY PURE. Unlike the Dutch Process, no Alkalies or Dyes used

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ALL GOOD SENSE CORSET WAISTS

Have Clamp Buckle at hip for Hose Supporters

which we anticipate great growth. By the by, suppose we all set about a systematic counting of our blessings! Would it not bring each to realize that they far outnumber our discouragements and hindrances, and help us to remember Mrs. Lide Meriwether's words of wisdom?

"There comes no reaping save by patient sowing,
So, 'trust in God, and keep the plows a-going.'"

A much smaller number of copies of the National Minutes of the late Convention have been published than usual, as very many of last year's remained unsold, and their expense is so great that we can publish no more than are *wanted*. We do not say more than are *needed*, as a copy is positively needed by every woman who would do effective service in our ranks. But fifteen cents per copy is charged, only enough to cover postage and handling for the mail, while each copy costs many times that sum. Pennsylvania furnishes them free to all her superintendents and county presidents, knowing how indispensable they are to these officers.

The minutes of the World's W. C. T. U. Convention will be ready next week and will contain much of intense interest from the whole civilized world. Fifteen cents per copy.

Mrs. Sophia F. Grubb, superintendent of the department of work among foreign speaking people, is to be congratulated in her live associate, Mrs. M. S. Carey, whose work is among the Chinese, and who is evidently possessed with the very essence of Christianity, the recognition of the brotherhood of humanity on the one hand and the acceptance of individual responsibility on the other. She sends the following reminder of opportunity to all who are in the region of Chinamen. "Thou shalt love thy neighbor as thyself." Temperance and gospel literature for sale in the Chinese language, by Mrs. M. S. Carey, South Second street, San Jose, Cal. Price list sent free. Send for one. MARY A. WOODBRIDGE.

Treasurer's Corner.

JOACHIMS COMING FORTH.

If Martin Luther should look over the battlements of Heaven and see how his calling forth of his beautiful medal, and sending it out on its mission of mercy was, even to-day, bringing forth fruit for the Master by stimulating others to do likewise, his joy would, I am sure, be enhanced. I received a beautiful letter from a good sister a few days since, containing a generous gift, saying, "This Joachim has long been hidden away idle," but she forbade my giving you her inspiring letter reciting the pathetic history of the sacred keepsake. The Master knows all about it.

But, sisters, let me whisper that there are other Joachims more valuable even than those of gold and silver. I mean the talents hidden away in napkins. How many of us are being called upon to-day to bring forth our idle faith, our unspoken prayers, our good resolutions, our ability to speak and act, as well as give, that have so long lain dormant. Let us search diligently for these hidden treasures, and bring them to the Master, whose blessing will abundantly multiply their power for good in the cause we love.

One good sister sends a collection of old coins, and says: "As I sat in the meeting at Willard Hall last Monday and heard men telling what reason they had to bless the Temple I was more anxious than ever before to help." Then she tells how she had some time ago sent some paper money, and then felt like Ananias and Sapphira, that she was keeping back a part of the price, and the most valuable for herself, and she adds: "Now I will send all, and it is my mite to the beautiful Temple." I find this is meant for the Temple, and not probably for the National W. C. T. U. This good sister wishes me to urge all white-ribboners to wear the little white ribbon badge in every spot and place. I wish our sisters would all be thoughtful of this, for it is not a slight matter. An Ohio white-ribboner writes in the following cheery way: "Our union responded to Miss Willard's call some weeks ago, but I wanted to send a dime myself, and kept putting it off. This morning, reading my SIGNAL at the breakfast table, I came to the conclusion that I would not put it off another day. So while I am writing this my work is waiting to be done later, but the dimes will be on their way. I enclose one for myself, one for mother and one for the dear little niece who wears a Y bow on every garment 'cause auntie does."

Bryantsville, Mass., sends $2.20 and says: "Our union is small but courageous and full of love for the work, and we cheerfully send this little to help 'make the wheels go round' in the white ribbon ship, with the fervent prayer that it may safely weather the gale and sail into port on its twenty-first birthday, free from debt and with a large surplus with which to begin the new year. May God inspire the heart of every white-ribboner to send in the dimes and fill up the treasury."

A reverend brother from Georgia, where the good brethren are somewhat divided as to "woman's sphere," writes: "I enclose ten dimes for myself, wife, daughter and five sons and one grandson and one granddaughter—*all Prohibitionists*, in response to the appeal of the distant chieftain. We long to have her home, strong in body and mind, to stand again among her increasing host on her native heath. Heaven bless the English chieftain who is caring for her. What two men in all the world are as good, as useful and as much beloved, as our chieftains." HELEN M. BARKER.

Organizers' Corner.

[It is the desire of the editors of THE UNION SIGNAL that this Corner should serve the National Organizers as a sort of Lecture Bureau, and to that end they are invited to send their calendar of appointments long enough ahead to secure engagements in the territory to which they are called.]

The following is the list of National organizers for the present year, and whether W's or Y's they are *all* accredited public speakers and fully prepared to organize W's, Y's, L. T. L's, or speak to the general public and add to the membership of unions.

For terms and dates address as below:

Mrs. Helen L. Bullock, Elmira, N. Y.
Mrs. L. H. Washington, Port Jervis, N. Y.
Miss Frances E. Griffin, 69 Maple street, Chicago.
Mrs. Mary Bynon Reese, Chautauqua, Wash.
Mrs. Emily Pitt Stevens, 1907 Bush street, San Francisco, Cal.
Mrs. E. A. Blair, 936 Cottage Place, Los Angeles, Cal.
Mrs. Maude L. Green, Manitou Springs, Col.
Mrs. E. Norinne Law, Baraga, Mich.
Miss Belle Kearney, Flora, Miss.
Mrs. Delle H. Cox, Newberg, Ore.
Miss Ida Clothier, Manitou Springs, Col.
Mrs. Henrietta Skelton, 132 McAllister street, San Francisco, Cal.
Miss S. C. Harris, Franklin, Va.
Mrs. F. E. W. Harper, Bainbridge street, Philadelphia, Pa.
Miss Clara Parrish, Paris, Ill.
Miss Carrie Lee Carter, Dexter, Mo.
Miss Frances Ensign, Madison, O.
Mrs. E. A. Kenyon, Townshend, Vt.

I look anxiously every week for the "Organizers' Corner" that I may learn where in the field my co-workers are reaping. I have been needed at home this winter and am now engaged in the most interesting work of moving into a little corner of my own, where all white-ribboners will be welcome when I am there. Hereafter my home address will be 1105 Davis street, Elmira, N. Y. Will correspondents please note the change? I hope next week to be able to report one new union organized, and next month considerable aggressive work in New York and Pennsylvania. We are preparing for a Neal Dow meeting in our city, and throughout our state we are working to secure at our constitutional convention in May an amendment to our state constitution, for the full enfranchisement of women, and the prohibition of the liquor traffic. The politicians in our legislature are discussing a new excise bill which will raise the license a little, and limit the number of saloons, but our good women have no interest in such child's play, life is too short and souls too precious. We are hoping to secure a law to "raise the age of consent" to eighteen years. Pray for us. And now let us hear from others. The glow-worm said, "You shine in your little corner and I in mine." Will not some organizer send forth her encouraging light from this corner every week? HELEN L. BULLOCK.

With a light heart and joyous anticipations, I began my journey southward in January, but after nearly three weeks of successful labor in Arkansas was called home by the death of my father, January 24. A sad home coming—to look for the last time at his face, and to place the white ribbon upon the quiet heart, that was so faithful to every interest it represents. As soon as I feel that I can, will return and fill my appointments in Louisiana, for I know that is what he would desire, and the best tribute of love I can pay will be faithful labor for the cause he loved so well.

CARRIE LEE CARTER.

Dexter, Mo.

Our Library Table.

FEBRUARY MAGAZINES.

All lovers of poetry of Robert Browning will be interested in Rev. M. J. Savage's paper on "The Religious Thought in Browning's Poetry," in the February issue of the ARENA. A fine portrait of the poet forms the frontispiece of this number. Another attractive feature is a symposium on "Rational Dress for Women," by a number of well-known American women.

Arena Pub. Co., Copley Sq., Boston.

WORTHINGTON'S MAGAZINE loses none of its freshness and brightness in the present issue. Among its taking short stories are, "A Bolt from a Clear Sky," by Anne Page; "Threads of Fate," by Martha McCulloch Williams; "Disenchanted," by A. H. Holden, and "Auntie Jo's Communion," by Francis Lynde. The departments are ably conducted and full of practical information.

A. D. Worthington & Co., Publisher, Hartford, Conn.

THE AMERICAN JOURNAL OF POLITICS, now well on in its second volume, is gaining a foothold for itself among the magazines. Among the articles of interest in the current number is "Bread for the Hungry," by Mrs. A. L. Cornwall, a lively discussion of the causes of such widely spread need for the necessities of life, and a plea for the overworked, underpaid and barely fed "industrial slaves" whose labor is valuable but brings them no profit.

Andrew J. Palen & Co., 114 Nassau street, New York City.

In the February number of the POPULAR SCIENCE MONTHLY, edited by William Jay Youmans, there is an intensely interesting article treating of the "Physical Conditions of the Deep Sea," written by S. J. Hickson. It investigates matters of light and temperature in the great ocean depths, and the peculiar conditions of life found there existing. "Heredity in Relation to Education," is the subject of a paper by Prof. Wesley Mills, M. D. The idea made most prominent in it is that teachers could learn much as to the proper treatment of each of their pupils from observing the characteristics of the parents.

D. Appleton & Company, 1, 3 and 5 Bond street, New York City.

The QUARTERLY JOURNAL OF INEBRIETY, under the keen-sighted editorship of Dr. T. D. Crothers, is doing an inestimable work in presenting from the calm standpoint of facts the many-sided question of intemperance. A simple list of articles published in the first issue of the year will speak for itself: "Legal Recognition of Diseased Inebriate Conditions as a Valid Plea," Dr. Norman Kerr; "The Alcoholic Question from a Medical Point of View," Prof. A. Strumpell; "Nitrate of Strychnine in Alcoholism," Dr. J. Bradford McConnell; "Some Legal Relations of Inebriety and Errors of Treatment," Dr. John C. Reed; "Inebriety From a Medical Standpoint," Dr. E. F. Arnold; "Sketch of the late Dr. Thomas Lee Wright," Dr. T. D. Crothers; "Promised Effectual British Legislation for Inebriates," Dr. Norman Kerr; "Alcohol as a Cause of Unchastity," Dr. M. L. Holbrook; following this well supplied table of good things are the carefully called "Abstracts and Reviews," and the outlook from an editorial standpoint.

T. D. Crothers, M. D., Editor, Hartford, Conn.

ST. NICHOLAS, for Young Folks, conducted by Mary Mapes Dodge, has a large constituency of readers who are "children of a larger growth," for only warped and blighted hearts have ceased to derive pleasure from such pure and sparkling contributions as find their way to the pages of this unexcelled periodical. Here are poetry and prose, fact and fiction, sense and nonsence, history and science, biography—a dainty dish fit to set before king or queen. The February issue contains Rudyard Kipling's laughable "Tiger! Tiger!" telling the strange experiences of Mowgli, the jungle-child, who, when he was a boy of ten knew more about the inhabitants of the jungle than he did of the village. "A Skater's Strategem," by Kate W. Hamilton, is a spicy narration of a young man's tilt with Indian warriors. Brander Matthews furnishes a fine sketch of Benjamin Franklin, with portrait and other illustrations. "Good Neighbors" is an amusing giant story, by Tudor Jenks. "The Monkey of North America," by W. T. Hornaday, is valuable in information and richly illustrated. Such are about one-third the contents of this charming periodical.

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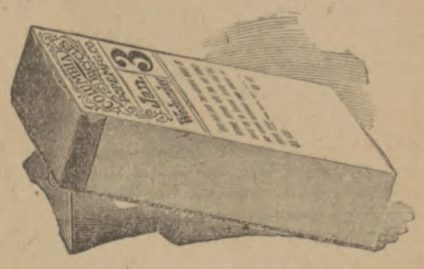

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(*Continued from page 12.*)

NEWS IN A NUTSHELL.

THE union of unions at Detroit, Mich., passed resolutions of appreciation and regret at the resignation of Mrs. Lillian M. Hollister, their president, and her entrance into another field of labor.

A MOST interesting *resumé* of the W. C. T. U. work was given by Mrs. C. M. Woodward at Chadron, Neb.; fine music was rendered and prayer offered by the pastor. Four new members were the result.

EIGHTEEN hundred and ninety-three was the best year in the history of the Littleton, N. H., union with its sixty-two active and twenty honorary members. The county, too, Grafton, is active and progressive, three conventions having been held during the year, the latest on December 20, at Littleton, with Mrs. J. R. Nichols as speaker, and a goodly attendance.

A HAPPY new year has been inaugurated for the good residents of Summerville, Ga. During its municipal election, January 4, the women of the W. C. T. U. held an all-day prayer-meeting, that the men might be led to vote for right. The church bells were kept ringing all day. At its close, steam whistles blew and the bells rang joyfully for the victory which was won by faith and prayer. The L. T. L. boys worked all day and the little girls, too, helped to keep "wet" tickets from the ballot box.

A TWENTY years' engagement upon the *Boston Traveller* has just been closed by Mrs. Margaret J. Magennis, who is a woman of marked ability, and may justly be counted one of the pioneers among women journalists. She is not only well known through her profession, but as an active worker in all religious and reform circles. She has served for many years as Suffolk county superintendent of prison and almshouse work in the W. C. T. U., and for seven years she conducted Sunday services in Rainsford and Deer Islands. This necessitated her leaving her home in Dorchester at six o'clock on the only day in the week on which she could rest, but in summer's heat and winter's cold she was always at her post, and her coming was eagerly watched for by those to whom she so lovingly ministered. She is also well known as the author of a series of temperance sketches, "The Foe of the Household."

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Honored Rulers, Representatives and Brothers:

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We know that clear brains and pure hearts make honest lives and happy homes, and that by these the nations prosper, and the time is brought nearer when the world shall be at peace.

We know that indulgence in Alcohol and Opium, and in other vices which disgrace our social life, makes misery for all the world, and most of all for us and for our children.

We know that stimulants and opiates are sold under legal guarantees which make the Governments partners in the traffic, by accepting as revenue a portion of the profits, and we know with shame that they are often forced by treaty upon populations, either ignorant or unwilling.

We know that the law might do much, now left undone, to raise the moral tone of society and render vice difficult.

We have no power to prevent these great iniquities beneath which the whole world groans, but you have power to redeem the honor of the nations from an indefensible complicity.

We therefore come to you with the united voices of representative women of every land, beseeching you to raise the standard of the law to that of Christian morals, to strip away the safeguards and sanctions of the state from the drink traffic and the opium trade, and to protect our homes by the total prohibition of these curses of civilization throughout all the territory over which your Government extends.

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Publisher's Notes.

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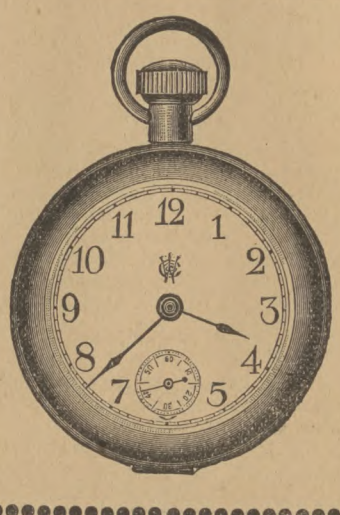

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Publisher's Notes.

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Signal Notes.

ONTARIO, Canada, has sixty-two public kindergartens, twenty-seven of which are in Toronto.

THERE are thirty rescue missions in New York modeled after the Jerry McAuley Rescue Mission.

A HOME farm for poor street boys has recently been opened near Melbourne, by the Salvation Army.

THE Post-office Temperance Society has thirty-six branches and two thousand, three hundred and ninety members.

THE Divorce Reform League is doing good work, for it has persuaded ten states to appoint commissions with a view to uniformity of marriage and divorce laws and to greater restriction. The headquarters are at Auburndale, Mass.

MISS TAYLOR, niece of Bishop Taylor, of Africa fame, has just sailed for Africa as a missionary dentist, and is the first proficient dentist that has ever gone on a missionary tour. Her work will be among the missionaries and families principally.

AS A result of the College Y. M. C. A. movement, over twenty thousand students are reported to have become Christians in America during the sixteen years of existence; three thousand have entered the ministry and over six hundred have gone into foreign mission work.

THE City Vigilance League, of New York, has taken up a practical philanthropic service, by establishing a class of institutions intended to take the place of saloons. They are to be as near like the saloons as possible, leaving out the disreputable features. They will be run on business basis, providing lodgings, smoking-rooms, lunch counters, etc.

FIFTEEN years ago all the alcohol consumed in the Argentine Republic was imported; to-day the output of alcohol from maize alone averages fifteen million dollars per annum. This in addition to the sugar cane alcohol, wine and malt industry induces an Argentine paper to say: "*A profitable (!) and rapidly increasing liquor industry has sprung up.*"

THE new organizer and chairman of the N. Dakota Prohibition central committee, Mr. M. H. Kiff, of Tower City, writes of his desire to coöperate with the W. C. T. U. of the state in more completely organizing the prohibition forces, and there is no doubt that much assistance will be rendered by the white-ribboners. Mr. Kiff is organizing Men's Christian Temperance Unions in connection with his state work.

A PRACTICAL plan to meet the abuses of the pawnbrokers is about to take effect in New York. It is called the Greer Loan Association and is started by Dr. Greer of the St. Bartholomew's Episcopal church. His mission work has revealed the miseries of the poor man or woman in the clutches of the pawnbroker. A chattel mortgage bureau will be operated in connection with the pawnshop. The law that allows the pawnbroker to charge thirty per cent is manifestly unjust and abuses naturally follow.

TEMPERANCE young people in South Haven, Michigan, have invented a novel means of helping to create public sentiment. A "Post-Office Social" is advertised, and each one attending, on payment of ten cents, is given a circular letter in a common stamped envelope and two "golden flakes." These flakes, in shape and size, resemble a postage stamp, each gold surface having printed upon it in blue letters, "Let us pay our money to men who don't drink." The plan is that every one at the social shall send the circular letter to some friend in another town, affixing a "flake" to the foot of the letter and also somewhere on the envelope. The letter describes the social and its object and makes an eloquent appeal to temperance people to keep their funds in temperance channels. The publisher of *The Avalanche*, South Haven, Mich., will furnish the flakes and letters, in quantities, at low rates.

DO YOU HAVE ASTHMA?

If you do, you will be glad to hear that the Kola plant, found on the Congo river, West Africa, is reported a positive cure for the disease. The Kola Importing Co., 1164 Broadway, New York, have such faith in this new discovery, that they are sending out free by mail, large trial cases of Kola Compound to all sufferers from Asthma, who send their name and address on a postal card. Write to them.

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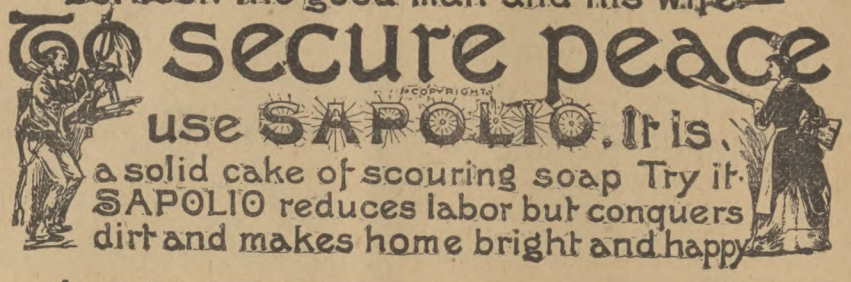

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A complete wreck of domestic happiness has often resulted from badly washed dishes, from an unclean kitchen, or from trifles which seemed light as air. But by these things a man often judges of his wife's devotion to her family, and charges her with general neglect when he finds her careless in these particulars. Many a home owes a large part of its thrifty neatness and its consequent happiness to SAPOLIO.

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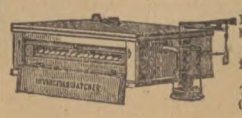

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Publisher's Notes.

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Special Prohibition Number of THE UNION SIGNAL Feb. 22, 1894.

Our Crusade issue of THE UNION SIGNAL is entirely exhausted. So will be the Neal Dow Prohibition Number unless you

Order Promptly.

This will enable us so to judge of the demands of our *clientele* that none shall be disappointed.

A Prohibition number *per se* could not fail to be of interest, but a *Neal Dow* Prohibition Number, with the handsome face of this grand man is one you will wish to keep, and one you will be glad to send to your friend, who may not be a Prohibitionist, but will enjoy reading of the Maine law and its results and of the

Life Work of Neal Dow.

This number will contain a sketch of his life, his portraits at different periods, a short history of the prohibition movement, statistical from its beginning, a symposium of opinions of leaders from everywhere on the prohibition question, and a symposium of the opinions of prominent Maine people as to how it has worked in Maine. It will also contain a rallying song and two other fitting poems. The editorials and other leading articles will be devoted to various phases of the prohibition question, and taken in its entirety the paper will be one of the finest yet issued from our press.

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No. 52 (*Y. W. C. T. U.*).—WHEREFORE A Y?

No. 72.—A MODERN DEVIL'S MISSION.

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If you have seen the January and February number of the children's own paper, *The Young Crusader*, you will want the March issue. This is more emphatically a temperance number than common, containing the Quarterly Temperance Lesson as a Supplement, and other temperance truths in various bright and attractive presentations. This little eight-page monthly has hosts of friends. Are you one of them? If not, why not?

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If you do wish the Neal Dow Prohibition Number, to be issued February 22, send in your order at once.

See terms in another column.

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AND WORLD'S WHITE RIBBON.

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"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

Volume XX.—No. 8.] CHICAGO, February 22, 1894. [Price $1.00 per Year in Advance.

OUR BILL OF FARE.

We are proud of our cover and we are proud of our contents. To Gen. Neal Dow we owe special gratitude, not only for preparing, solely for THE UNION SIGNAL, such an excellent account of the Maine Law, but for furnishing such a fine specimen of a ninety year manhood with which to embellish our cover. To Mary Lathbury with her exquisite poem, to John Woolley and his unique Railroad Ties, and to every one of the forty-six well-known contributors to the Prohibition Symposium we express our sincere thanks. The editorial pages pretty well cover the ground of the faith that is in us concerning prohibition, which we have discussed as a principle *per se*, as an economic measure and as opposed to high license and local option. Some valuable special matter and the regular departments which were crowded out this time will appear in larger measure in our next issue.

SINCE OUR LAST ISSUE.

The New Jersey Senate passed the police and anti-race track bills Friday.

A dispatch from Cape Town verifies the report that King Lo Bengula is dead.

A German silver commission numbering sixteen has been appointed to inquire into that important question.

Representatives of nearly every leading daily newspaper in America, one hundred and one in number, met for the first time in Chicago last week.

Fire was again set by some mischievous persons in Jackson Park, destroying a portion of the stately Colonnade, and the Illinois state building.

Twenty-five Parisians were injured by the throwing of a bomb in a Paris café last week. The miscreant, who is an anarchist of the notoriety-seeking sort, was captured.

The twenty-sixth annual convention of the Woman's Suffrage Association convened in Washington, D. C., February 15–20. A full report will appear in our columns next week.

Sir William Vernon Harcourt, chancellor of the exchequer, aroused great enthusiasm by his arraignment of the British House of Lords in a speech at Portsmouth, England, last week.

Hans Guido Von Bulow, a musical composer and pianist of world-wide fame, died at Cairo, Egypt, last week in his sixty-fifth year. During his visit to the United States in 1875, he was received with marked honors.

The United States Senate passed a resolution Friday requesting the complete and additional correspondence, orders, etc., from the President regarding Hawaii. President Dole's reply to United States Minister Willis has been made public.

Senator Hoar has introduced a bill into the United States Senate for the suppression of lotteries, the penalty to be a fine of one thousand dollars, or two years' imprisonment, or both, for conducting a "lottery," which includes raffles and gift enterprises.

James B. Scott, a philanthropist who came to the rescue of the ill-fated town of Johnstown, Pa., in 1889, and was made "dictator" in the revival of its industries and interests, during which seven thousand men were employed and thirty thousand people cared for, died at Pittsburg last week from the effects of the exposure five years ago.

By the will of Charles B. Beck, of New York, just admitted to probate, the Society for the Prevention of Crime, of which Rev. Dr. Charles Parkhurst is president, will receive one million dollars for its noble work. A similar amount was left each, to Columbia College, the Board of Home Missions and the New York Presbyterian Hospital.

UP to the time of going to press, the proposed woman's suffrage amendment to the Iowa constitution is still under discussion. It is interesting to note that its chief supporters are men, and that they argue on the ground of right rather than of expediency. Senator Lewis declared that the strongest argument for woman suffrage was the fact that no good reason existed against it, and the fact that women would be better lawmakers than men because they are better law-minders, as shown by the fifty-four thousand men against the five thousand women in the penitentiaries of the United States.

AMONG the many liquor bills introduced into the Iowa legislature is one providing that druggists shall pay five hundred dollars for permits to sell liquor and that the same shall be sold in the main room, with an entrance upon a public street and unprotected by screens. It looks as though the Iowa solons were determined to force the liquor traffic upon the state whether it will or no, for the sake of the almighty dollar. Instead of making a shadow of a pretence to enforce the prohibitory law, they are utilizing every previous defiance of the law as a vantage ground for hoisting their high-license flag. We have never known a more shameful array than the present roster of "regulating" liquor measures now on file in that so-called prohibition commonwealth.

WHAT shall we do with the liquor traffic? If men's eyes were not blinded by lust of gain, they would just as quickly ask, What shall we do with highway robbery? for the two occupations are merely species of the same class. When the advanced sentiment of Christendom outlawed lottery, it decided that only that is a legitimate business which gives fair equivalent for what it receives. This the liquor trade does not do. It is far worse than highway robbery, for that simply takes and gives no return; at the worst it takes a man's material possessions and inflicts bodily injuries. The liquor trade, however, always inflicts physical, mental and moral injury, and in the great majority of cases, physical, mental and spiritual death. It is an unmitigated curse to society, and reasonable human beings have decided on general principles that the only way to treat such a curse is to prohibit it.

WHILE the horrors of the liquor traffic, like the poor, are "always with us," it is yet true that there are times when a conception of its enormity comes over us with the force of a new revelation. Times when we see the whole universe under the blight of this curse, and cry out in soul anguish, "How long, oh, Lord, how long!" Here is a case in point. A man known and beloved throughout the whole nation, a man, the fire of whose wit and the gleam of whose rare humor are only equaled by the depth of his pathos and the breadth of his thought; a man gifted in tongue and pen, set apart, too, to highest, holiest ministration; one whom the nation delights to honor, was to return not long since to his native township to address the county teachers' convention assembled there. An immense audience filled the large hall when a telegram was received stating he had missed the train. A special was sent for him, and till half-past nine the audience waited. Then a cab drove up to the door and he was hurried out upon the platform, amidst deafening rounds of applause. He began his address. "Oh, God! the pity of it!" It was the wild drivel of an idiot; and that man looked out upon the sea of people, many of whom were kinsfolk and old friends, *drunk, hopelessly drunk*. A storm of hisses well-nigh sobered him for an instant, and the white, dazed, piteous face he turned upon his audience was enough to melt a heart of stone. But the awful fact remained. Curses upon the liquor traffic! Curses upon that which thus turns man's strength into an idiot's weakness! Curses upon that which wrecks hopes and hearts and homes together! But does not the curse strike deeper yet and fall upon those who either consciously protect or supinely permit this evil in our land? There is a question in God's Word we would all do well to ponder: "Shall the throne of iniquity *have fellowship* with thee, which frameth mischief by a law?" Shall it? In so far as we fail, by every power to oppose it, we are answering "yes"—and in just so far the blood of its victims is upon us as a nation.

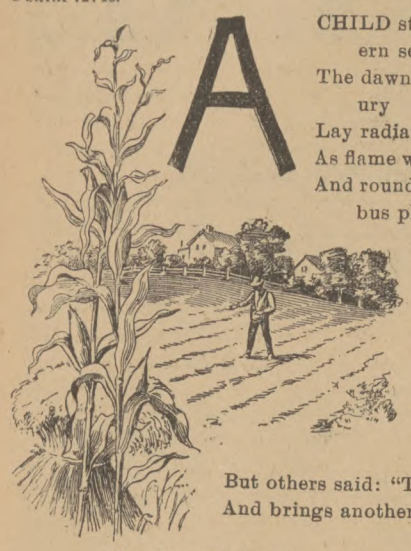
ONE very important item in the Neal Dow celebration March 20, is the collection. As the idea for the birthday observance originated in the World's W. C. T. U., it seems but just that that organization should share in the benefits. So it is proposed by the World's officers that the collections should be equally divided between the treasury of the World's W. C. T. U. and that of the local union. In her official statement our World's treasurer, Mrs. Williams, says: "The World's W. C. T. U. is, so far as we know, the only temperance organization having a world-wide constituency and engaging in foreign mission work. The salaries of the secretaries, with that of the missionary in India (to say nothing of the necessarily enormous postage and stationery bills), are regular expenditures for which funds are greatly needed. A small grant just at this time would greatly help the work of our missionary in Africa, and the doors of China and Japan are open to us could we but raise the money to send out workers." All contributions should be sent to Ella F. M. Williams, 26 Chomedy street, Montreal, Canada.

IN the beginning of the high license movement, liquor dealers strongly opposed it, but, with the proverbial wisdom of the children of darkness, they speedily recognized their mistake. It was in 1885 that temperance leaders became thoroughly convinced "that high license was a whisky devil in temperance garb." They found that the liquor men had anticipated them in the discovery, and were, as they have ever since remained, a unit for high license. Alas, there are temperance people still to be found who advocate high license as a *temperance measure!* In addition to their well-known attitude on the question, we have the written statement of many of the leading liquor dealers concerning high license. In confidential letters written to supposed liquor men who wrote them for advice during temperance campaigns in different states, they have thus expressed themselves: "The two most effective weapons with which to fight prohibition are high license and local option." "As to the trade repealing the high license law, if the question were left to it, I do not think, so far as my acquaintance is concerned, that it would do so. I have an extensive acquaintance through the state, and I believe if it were put to a vote of the liquor dealers and saloon men whether it should be high license, low license, or no license, that they would almost unanimously be for high license." "I would be in favor of high license rather than trust to the non-enforcement of the law under prohibition. If you undertake to do your business without protection you are blackmailed by one-horse attorneys, which in the end amounts to many times the cost of a license every year, even if the license be very high." "We have had a great deal of business in the state of Iowa, both before it was prohibition and since, and we can say positively that there is very little satisfaction in doing business in that state now. Ever so often the goods are seized, and it causes a great deal of delay and trouble to get the goods released. . . . . It is like running a railroad under ground. You don't know where you are going or what is ahead. In all my experience of ten years in Ohio before the temperance movement and twenty years' experience here previous to high license, and since, I believe that high license is one of the grandest laws for the liquor traffic." Do these unanimous sentiments of liquor dealers indicate that high license is a "temperance measure"?

"AFTER MANY DAYS."

BY MARY A. LATHBURY.

There shall be an handful of corn in the earth upon the top of the mountains: the fruit thereof shall shake like Lebanon.—Psalm 72:16.



A CHILD stood by the Eastern sea;
The dawn-light of the century
Lay radiant within his eyes
As flame within an opal lies.
And round his brows a nimbus played
That the ascending morning made.
A woman saw the light, and smiled,
And mused upon the prophet child;
But others said: "The dawn is gray,
And brings another sunless day."

The day unfolded like a flower
Above the boy, and brought the hour
In which an angel passing by
Dropped some strange seed, all brown and dry,
Into his small, unconscious hand,
Saying, "Go, sow it through the land."

He sowed it in the city streets,
Where wrong in deadly conflict meets
With righteousness. It sprung to life,
And in the pauses of the strife
Uplifted first the blade, the leaf,
And then the promise of the sheaf
That, ripening slowly through the years,
And harvested with toil and tears,
And half destroyed by craft and hate,
Was yet the seed that sowed the state.

These were the "years of the right hand
Of the Most High," and this the land—
The alpha of the states—that threw
A second banner to the blue;
And on its white folds, fair and plain,
Men read the righteous Law of Maine.

Along the line of rugged rock
That crowds to meet the breaker's shock;
Across the hills of singing pine;
Across the silent lakes that shine
Like sapphires on a silver thread;
Where great Katahdin lifts his head
To kiss the clouds: where men have wrought
The fortunes of the state from naught:
Where in a net of highways stand
The homes and cities of the land;
O'er inland fields and sunny isles,
The seed of God in fruitage smiles.

The seed was borne to other sod
By wings and winds prepared of God.
It sowed our battlefields; it fell
Where men had reared the gates of hell.
And women watched, through heat and cold,
Each heaven-planted seed unfold
And lift its little leaf and blade
In the spring warmth their love had made.
They fed and fostered it through years
With breath of prayer, and rain of tears,
Until the plains and mountains passed
It touched the circling seas at last.

And now? The breath of God has blown
The holy seed through every zone;
And royal men who breathe the breath,
And do the deeds that conquer death,
Are sowers going forth to sow
The seed of seventy years ago.

What of the child? Though he was born
At daybreak in the century's morn,
He lives to see its wheeling sun
Descend upon a victory won
For the round world. The golden light
About his head has changed to white,
And, like a "crown of glory," now
Rests on the Grand Old Man—Neal Dow.

New York.

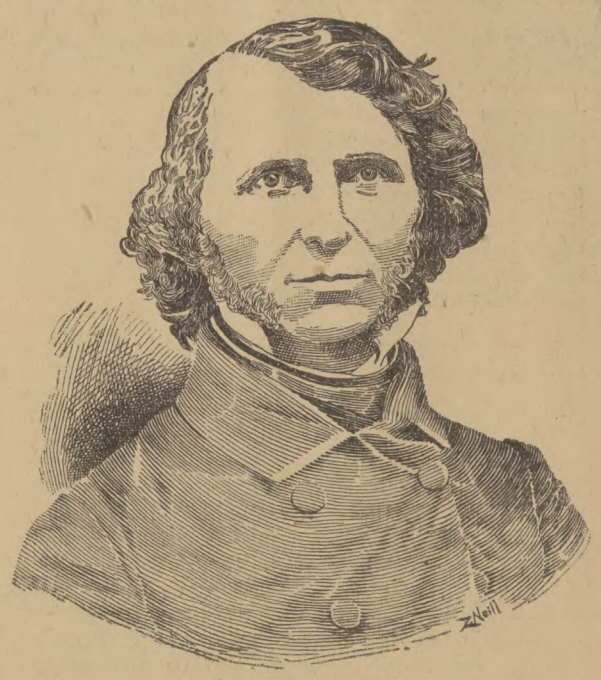
NEAL DOW.

BY A FELLOW TOWNSMAN.

1804—1894.

Neal Dow was born March 20, 1804, in Portland, Me. He is a lineal descendant of John Dow, who died in Tyler, Norfolk county, England, in 1561, a grandson of whom, Henry, was the first of the family to come to America, settling in Hampton Falls, N. H., in 1637, where Neal's father was born in 1766. His parents were Josiah and Dorcas (Allen) Dow; the latter died in 1851 at seventy-five and the former in 1861 at ninety-five years of age. His father, as a young man, was a school teacher; entering the tanning business he accumulated a competency and was a highly esteemed and influential citizen of Portland. His longevity is hereditary, two of his ancestors having lived over a hundred, and several over eighty years. His family on both sides were Friends, which society he left before he was of age. He has never been connected since with any denomination, regarding religion more a matter of heart and life than of profession of faith.

Neal Dow, January 20, 1830, was married to Maria Cor-



NEAL DOW IN 1851.

nelia Durant Maynard. She died in January, 1883. The surviving children are Mrs. Louisa Dwight Benton, of Lancaster, N. H., Mrs. Emma Maynard Gould, of Conway, N. H., Frederick N. Dow, a prominent citizen of Portland, and Cornelia Maria Dow, who presides over her father's home.

He attended public and private schools in Portland and the Friends' Academy in New Bedford, Massachusetts. Leaving school when fifteen, he found employment in his father's business, but to indulge his taste for reading his pocket money went for books, and he then began to gather his library which compares favorably with most private collections. Through his life books have been his closest companions and choicest treasures, the Bible especially, a portion of which he has not failed to read daily for many years.

As a young man his vitality exhibited itself through athletic sports. He could ride, swim, row or sail a boat, box, fence and shoot as well as any of his companions, and the skill early acquired in some of these recreations has proved of service in not a few exigencies.

As a boy in the village debating societies and as a young man in the town meeting, he acquired facility in extemporaneous speaking; as an employer and as chief for years of a large volunteer fire department, an attractive field of usefulness to the young men of his time, he became accustomed to the command of men. Active as a Whig in the politics of his day, he was a frequent and acceptable speaker in the conventions and popular assemblages of that party. An earnest anti-slavery man, he became accustomed to the advocacy of an unpopular cause, strengthening the courage of his convictions by maintaining them in the face of all opposition.

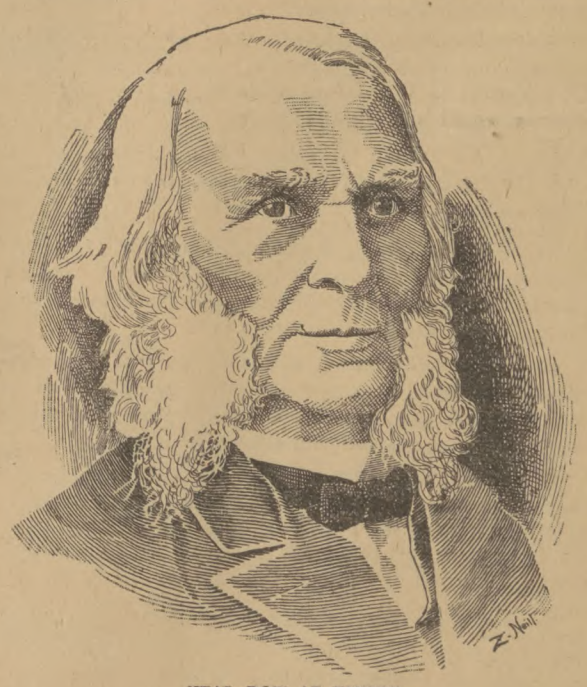
Even before his majority his employments had become varied, and while yet young he was engaged in various business enterprises and rendering public service in several departments of the municipal government. For his time he was an extensive traveler, coming in contact with men as well in the lumber camps of Maine as in the larger cities in the country. Through the confidence of business associates in his judgment and integrity he was placed in the directories of banks, manufacturing, railroad and other corporations.

Through many and multiform occupations, he obtained experience, a knowledge of men and affairs, and, with a sound body, well stored mind and a self-respect, which his disgust for all that was degrading had preserved, he was early in life well equipped for the work to which so much of his after life was to be devoted. Later, at an age when most men are unequal to the hardships of army life, he volunteered in the war for the Union, serving as colonel of a Maine regiment, and afterward as brigadier-general of volunteers, was twice wounded in battle, and for many months a prisoner of war. Of his long, varied and eventful life much of interest might be told, but space permits only the most casual reference to his private activities and public services.

To Neal Dow world-wide, enduring fame has come through his long and self-sacrificing services for temperance. With his devotion to this he has allowed no personal interest to interfere. The present generation has little conception of the task which he undertook more than sixty years ago. It was to reverse a public opinion founded in the custom of centuries, and to change the policy of legislation touching the liquor traffic which had obtained for a period as long. A man with less than iron nerve and without an unconquerable will would have faltered before it. In the community in which Mr. Dow found his immediate field of labor, as everywhere else, intoxicating liquor was then deemed as indispensable to the health, comfort and happiness of man as flour. It was believed necessary to preserve the health of those who were well and restore that of those who were sick. Regarded as a gift from God, to refuse its reasonable use was considered a reflection upon the Almighty. It was as much a matter of course for employers of labor to furnish it to their employés as to pay them wages, and the town bell was rung twice daily, at eleven a. m. and four p. m., at the expense of the municipality, as a notice to laborers to take their dram.

The liquor traffic then constituted a large part of the business of Portland; her leading merchants were engaged in it, her wealthiest citizens had secured their fortunes through it. Authorized by law, it was a legitimate trade supplying an almost universal demand, it was sustained by an overwhelming public sentiment. Seven distilleries were run, often by night as well as by day, enriching their owners, indirectly paying dividends on wharf, shipping and other property, and furnishing profitable employment to many. The trade in liquor was as respectable as any other calling. No man lost caste in society or influence in state through connection with it, while the sale of liquor was deemed as consistent with Christian profession, and as appropriate to saintly life as dealing in Bibles and hymn books. To be lawfully engaged in it was a patent of respectability, the proper authorities having declared the licensees to be men of "sober life and conversation."

In the midst of such conditions, to declare the liquor traffic hurtful in effect and wrong *per se* was regarded as an insult to the intelligence and an impeachment of the integrity of most respectable citizens. To urge its suppression was to incur the hostility of leaders in every walk of life, to arouse the opposition of those who thought business would suffer thereby, and to lose the countenance

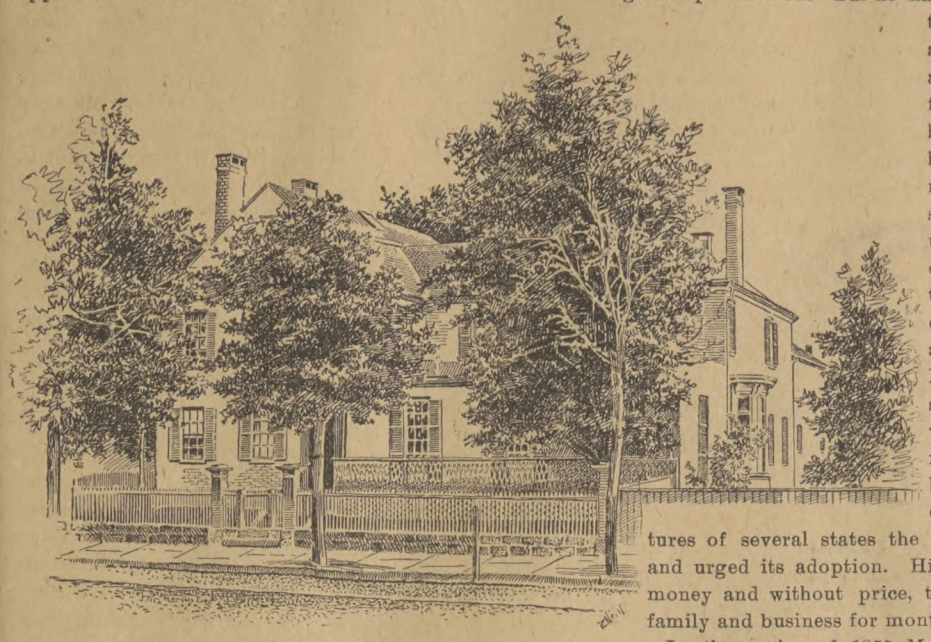


NEAL DOW AT NINETY.

of conservative citizens favorable to reform but opposed to going "too fast or too far." But convinced that no progress could be made while the liquor trade was legally considered necessary and respectable, Mr. Dow aimed to strip it of its legal indorsement, and to this end to convince the people that the trade was infamous, through exposing it as the prolific parent of poverty, misery and crime.

It is impossible to follow him through this work; it covered years. He addressed the people in meetings large and small, traveling hundreds of miles each season in his own conveyance, over country roads, wretched with rocks and mud in summer, and well-nigh impassable with snow drifts in winter. No hamlet was so small or so remote that he did not reach it. He prepared and circu-

lated petitions to the legislature for a prohibitory law, he looked up evidence of violations of existing license laws, forced unwilling officers to present it to grand juries, and to make a pretense at least of attempting to convict violators. Prosecuting officers, irritated by his persistency in this, insulted him in open court, sometimes bringing upon themselves the rebuke of the bench for so doing. He accompanied witnesses to and from the courts to protect them from personal danger from angry crowds avowedly gathered to mob them. In season and out of season, upon every available opportunity and reasonable pretext, whenever and wherever he thought it would aid his object, he proclaimed abhorrence of the liquor trade and his determination to suppress it and to oppose all those who supported or favored it.



HOME OF NEAL DOW.

He became the object of hostility in various forms. Incendiaries fired his buildings, rascals assailed his house with missiles, ruffians, hired and volunteer, attacked him in the streets, sometimes by day, sometimes by night, though always to their own discomfort. Nor was opposition of this kind the worst that he encountered. Boycotting as a term was then unknown, but it was resorted to remorselessly against all engaged in the work in which he was leader. Even temperance societies of the day formally disclaimed sympathy with his views. But undaunted, he kept on his course, convinced that he was making progress, perhaps slowly, but surely.

Again and again he appeared before a legislative committee with enormous petitions urging the adoption of prohibition, only to be repulsed. Now a committee would report unfavorably, then one house or the other would reject a favorable report, and again a governor would veto a bill which had passed both houses. After all such disappointments he appealed to the people, who, through action at the polls, manifested their determination that the liquor traffic should no longer be shielded by legislation, but should be outlawed as accursed.

In April, 1851, Mr. Dow was elected mayor of Portland by a larger vote than before given there to a mayoralty candidate. Though a nominee of the Whig party, his selection as such was in deference to the temperance sentiment of the community he had been instrumental in creating. Clothed now with the influence of official position, he again appeared before a legislative committee with the draft of a prohibitory law, pledging himself if this was enacted that within nine months the open traffic in liquor in the city of Portland should be annihilated. This pledge he subsequently amply redeemed. The bill was reported, passed both houses without change, and was approved by the governor, June 2, 1851, and has ever since been known as "The Maine Law."

In telegraphing the fact of the passage of the law to a friend, Neal Dow said, "The Maine Law, more than any other measure, will bless the people who adopt it." He has never lost faith in that prediction, and believes that time has amply justified it. No law ever attracted more attention. It changed the character of the temperance reformation and stimulated everywhere a demand for legal protection from the liquor traffic. The ablest lawyers attacked the law, but it successfully ran the gauntlet of the courts, and to-day most of the legislation of Christendom touching the liquor trade has borrowed features from it.

The enactment of the law and his successful enforcement of it as mayor of Portland, widened the field of Mr. Dow's influence and labors. It could not be otherwise than that the man who had had the talent to frame, and the courage to enforce the Maine Law, should attract great attention. Lawyers could not detect a flaw in a statute which had been drafted by a layman, and neither the threats of mobs, nor the more potent opposition of wealth and influence had prevented that layman from successfully applying the principle the courts had sustained.

In the spring of 1852 Mr. Dow was defeated for reëlection to the mayoralty, an event generally considered abroad as showing a reaction in the place of its birth against prohibition. But he had received a larger vote than the year before, and at home his defeat was attributed, by friends, to fraud. However this may have been, his defeat gave him leisure to respond to many of the invitations to speak, which poured in upon him from all parts of the country, and during the next few years he addressed large meetings in all the New England and Middle, many Western and some Southern states. Nor were his addresses confined to popular assemblies. By invitation he explained to the legislatures of several states the principles of prohibition, and urged its adoption. His services, given without money and without price, took him away from his family and business for months at a time.

In the spring of 1855, Mr. Dow was again elected mayor as the first candidate for that position of the then just organized Republican party, and again successfully enforced the law. During this year occurred the famous riot which was inspired by leading opponents of prohibition to break down the Maine Law and its author. But Neal Dow had faced the liquor traffic too long to be intimidated by any mob it could direct against him. He summarily suppressed the riot, but was severely criticized by the liquor interest and his political opponents. A trial followed, in which the late Mr. Justice Clifford, of the United States supreme court appeared against, and the late Senator William Pitt Fessenden for Mr. Dow, whose prompt acquittal followed. His action was also formally approved by a non-partisan investigating committee, appointed by the authorities. Two or three years after Mr. Dow was elected unanimously to the legislature, the withdrawal of all opposition to him being a tacit and courteous acknowledgment on the part of political opponents that he had been unjustly assailed.

NEAL DOW'S LIBRARY.

In 1857, and twice thereafter, at the invitation of the United Kingdom Alliance for the suppression of the liquor traffic, he visited Great Britain, and without compensation, devoted more than four years of time to the advocacy of prohibition before great audiences in every considerable city in the three kingdoms. It may be noted here that the present government of Great Britain is committed to the measure he then supported. It is doubtful if any speaker, not a professional lecturer for pay, has covered in his labors so large a territory. By far the larger part of his time and strength for more than forty years has been thus freely given, save only the three years which found him in the army during his country's peril. He is still the recipient of many invitations to address meetings far and near. Most of these during the few years past, he has felt compelled to decline, though during the last year he has frequently spoken at large gatherings, some of them in the open air, for two hours at a time, with all the apparent force of his younger days.

Through his long and active life he has shrunk from no exposure or danger that duty called him to encounter. He has been accustomed to great and prolonged physical and mental exertion, while care and responsibility in many forms have drawn unceasingly upon his vital forces, yet he carries the burden of his many years more lightly than do most who have only reached three score and ten. His mind, strong and alert, stored with his various experiences and enriched by the reading and observation of many years, is as deeply interested in current events as at any other period of the century, so much of which his active life has spanned, and to one of the highest phases of the progress of which he has contributed so large a part.

Neal Dow is still leading the movement which enlisted the strength of his youth. Since two generations ago he put his hand to the plow, he has not looked back. Whoever else has faltered, he has not wearied in well doing. Never underestimating the magnitude of the task before him, no success has elated and no reverse has discouraged him. For this reform, at ninety years of age, he is laboring with a hope and enthusiasm worthy of youth, the determination of mature life and the earnest conviction and calm faith of a ripe old age. But far down the western slope of life, he is looking with unwavering eye and treading with unfaltering step to the close which he knows is not far off, when he may say, "I have fought a good fight I have finished my course, I have kept the faith."

Portland, Me.

NEAL DOW'S LIBRARY.

BY FRANCES E. WILLARD.

The most interesting room in the Dow mansion is the library, a long, well-lighted apartment occupying the southwestern wing of the house. General Dow probably has one of the finest and largest private libraries in the state of Maine and he may be found there almost any time in the day. The General does not care much for fiction and there are not many books of that class found in his library. He says so many works of that kind are ground out nowadays that it is impossible to keep up with them all, so he prefers to leave them severely alone. History and biography are his favorites and his library is particularly rich in them. In one bookcase are about five hundred French books which Mr. Dow reads as readily in the original as in the English language. He is a splendid French scholar and thinks the language is delightful.

The time the General does not spend in his library he may generally be found in his study, occupying the eastern corner of the house. Here is where the writer found him one morning, seated at an old-fashioned desk with the cheerful sun shining in upon him and writing as actively as a man of thirty instead of being nearly three times that age. The General's study is a small room, large enough to hold the desk above mentioned, a few reference books and his invaluable collection of scrap books which he proudly displayed to the writer. These scrap books are worth more than their weight in gold, not only to the owner but to future generations, who are interested in the cause and history of the leader of the Prohibition party. This collection consists of twenty-two large volumes of five hundred pages, each numbered and bound neatly in morocco leather. In them the General keeps anything which relates in any way to himself or to his cause. Here are to be found souvenirs, handbills, invitations, autograph letters from some of the world's greatest celebrities, photographs, hotel bills, programs, menu, newspaper clippings relating to himself, editorial communications which he has answered through the columns of the papers, and in fact a perfect mine of wealth.

Reigate, Eng.

A SONG FOR THE NEW REVOLUTION.

BY KATHARINE LENTE STEVENSON.

(*Air:*—"Yankee Doodle.")

O H, have you heard the glorious news
That's going round the nation,
From North to South, from East to West,
It sweeps o'er all creation;
Bells ring out the glad refrain,
Breezes tell the story,
Children's voices shout in glee,
While all hearts echo—"Glory."

Chorus.—
Glory, glory, praise the Lord;
Prohibition's dawning,—
Brave Neal Dow is prophet true
Of Prohibition's morning.

Just ninety years ago to-day
God sent him on his mission
To banish whisky from the land
And bring in Prohibition.
Ninety years of bravest toil;
Ninety years of daring;
Ninety years of faith and hope
And patient burden-bearing.

The record of those ninety years
Is wrought in history's pages,
'Twill bear his name o'er all the earth
Through all the coming ages.
Children's lips shall lisp his praise,
Fathers tell his story,
Mothers shall shed tears of joy;
And all hearts give him glory.

The seed he's sown is taking root,
The harvest is a surety;
This world shall captured be for God,
For temperance and purity.
When that glorious day shall dawn
We'll lift aloud glad voices
And shout, "Huzzah for brave Neal Dow!"
While heaven with earth rejoices.

Chicago, Ill.

THE MAINE LAW.

BY NEAL DOW.

The Maine Law was enacted on Saturday, May 31, 1851. It was the last day of the session of the legislature, which was Democratic, as were all its officers and the governor, who personally was in favor of license to grog-shops and opposed to prohibition; on these points he was pronounced. During the ten years of active and persistent stumping of the state, in every part of it, winter and summer, for the purpose of urging upon the people the fact that the liquor traffic was a deadly enemy to every interest of the state and people, public and private, we found everywhere that the Democratic party was thoroughly opposed to prohibition, so that the word Democrat implied a friend of grog-shops, or, at least, an enemy of prohibition. But personally, independent of party ties, there were a great many Democrats who were friends of temperance and prohibition and enemies of the rum-shop system.

It was by such a legislature that the Maine Law was passed through all its stages in one day, by a vote of eighteen to ten in the Senate and eighty-six to forty in the House, and it was approved by the governor on Monday, June 2. I believe in Providential interference in the affairs of men; how else can we account for the enactment of such a measure by such a legislature? The law overturned the settled policy of all the civilized world relating to the liquor traffic, which was in the condition of Cain after the death of Abel—everybody who saw it could slay it; it could claim no protection of law if held with intent to sell; it could be seized wherever found; it could be searched for as stolen goods wherever it was supposed to be, and, if found, it was to be seized and held to answer, and unless the claimant could show to the satisfaction of the court that it was not intended for sale, it was to be confiscated and destroyed.

No action could be had in any court for the recovery of liquors intended for sale, nor for the value thereof. All discretion was withdrawn from the courts in the administration of the law; no case could be continued for trial or for sentence, and the penalties of the law were to be imposed promptly, with no change or diminution by the courts. No alcoholic liquors could be sold lawfully in Maine, nor could any be transported except for medicinal and mechanical purposes and the arts. It was that amazing bill which passed a Democratic legislature in one day without any change or modification whatever.

There were many distilleries in the state, seven of which and two breweries were in Portland. This bill struck them all down and wiped them all out.

The telegraph spread the news through the country that Maine had outlawed the liquor traffic. The wires delivered it to Rev. Dr. Lyman Beecher at a prayer-meeting in Park Street church, Boston. The Doctor read it to the company and exclaimed: "Why, brethren, that hits the devil a stunning blow right between the eyes. Praise the Lord." The next day I met in the streets of Portland an importer of molasses on a great scale, the largest importer in the state. He said: "I'm glad your law has passed, though it will ruin my business."

"How will it do that?"

"My sales are almost entirely to distilleries, and your law will suppress them all."

"Yes, it will do that; but for every gallon of your molasses going to the distilleries two gallons will go into the homes of the people as an article of food and a luxury."

Before the year was out, my friend told me my prediction was verified; he had never before had so good a business year, though every distillery had been closed.

The railroads and the steamboats must, of course, suffer, as they supposed they would no longer have the transportation of liquors, which had always been a large part of their freight, but they found that for every barrel of rum which they had transported they had now two or three barrels of flour, pork, sugar, beef and other goods intended for families who formerly spent their money for drink. Liquors were seized at steamboat landings, at railroad stations, on trains transporting them at night, everywhere that they could be found.

A large quantity of them had accumulated at the police station in Portland; they were to be poured out through a trap leading into the main sewer. The Board of Foreign Missions was in session in the city, and many of its members and a crowd of citizens were in attendance. The first hogshead was rolled over the trap minus the bung, and it made a loud, gurgling protest at such treatment. A stranger was standing near the mayor, and said indignantly,

"What a shame!"

"What is a shame?" asked the mayor.

"Such a waste of property."

"It's very much as it used to be; formerly it went into the gutter, drunkard and all; now it goes into the gutter alone and the drunkard is a sober man. Isn't that better?"

"Ugh!" said the stranger, and turned away.

That was forty-three years ago; an entire generation has grown up in Maine never having seen a licensed grog-shop. The state is entirely changed in character; from being the poorest state in the Union it has become one of the most prosperous; it formerly spent in drink the entire valuation of all its property in every period of twenty years, as the nation is now doing in every period of thirty-five years; now one million dollars will far more than pay for all the liquor smuggled into the state and sold in violation of law. The state saves annually, directly and indirectly, more than twenty millions of dollars which, but for prohibition, would be spent, lost, wasted in drink, as in the old rum time. This great saving is added, year by year, to the accumulating wealth of the state, so that Mr. Blaine, at a great meeting in the City Hall, Portland, felt himself warranted in saying, as he did: "Maine is the most prosperous state in the Union." Before the Maine Law it was undoubtedly the poorest. The benefits and blessings, in many ways coming to our people from prohibition, are so great that they cannot be estimated by any mode of computation now known to us.

What! Is the liquor traffic no longer known in Maine? Yes, a small fraction of it yet lingers there upon the sly; it is in public opinion an infamous crime, made so by the law; it is in the same category with gambling houses, and with those that take hold on hell; wherever it exists in the state it leads a hang-dog life, like a mangy cur who has no master, and is kicked by every thoughtless boy he meets and cannot avoid.

But if the traffic is suppressed in the larger part of the state, why cannot the same thing be done in all its territory? That question is often asked by anxious friends, and tauntingly by others, unfriendly. The answer is simple: It is because of some defects in the law which its friends have not been able yet to amend satisfactorily, but which shall be accomplished in the near future. It is also because of what looks like corruption in some of our courts.

But then it seems by this account that "the law is yet a failure." That is what a great many most respectable and intelligent people say. I had a funny illustration of this a few days ago. A prominent citizen of Portland brought to my house and introduced to me a gentleman from the West, who was interested in the temperance question and wanted to find out all about prohibition. I asked him:

"How long have you been in town?"

"A week; I'm stopping at the Falmouth Hotel."

"Do they sell liquor there; have you tried them?"

"No; they say they keep no liquors; I have seen no signs of any."

"Have you tried elsewhere?"

"Yes; at the Preble House, with the same result."

"Have you tried any other place?"

"I tried at a druggist's shop, and had the same answer."

"Did you try anywhere else?"

"Yes, at a barber's shop. Barbers know everything that's going on in any town where they live, and I thought I'd find out what I wanted to know, and I asked one if he would please tell me where I could find some liquor, and he said he knew of no place where it could be had except at the agency, where it's sold only for medicinal and mechanical purposes."

"Well, what do you think of the law?"

"I think it is a failure."

"Now, you have been in town a week, and have tried your best to obtain liquor, and have not succeeded. Why do you think the law a failure?"

"I was at the park one morning, and saw a man lying upon the grass there drunk, with a bottle by his side, and concluded that the law was a failure."

"Do you know whether the man came from Boston in the early morning steamer, bringing the liquor with him, or that he obtained it in Portland."

"No; I know nothing of that."

"Well, this is how it is. The quantity of liquor now sold in Maine in violation of law is not one-twentieth of its former volume. In Portland, the largest city in the state, it is far within the fact to say that not one hundredth part so much liquor is sold now as before the law, and the city is twice as large as it was then. We think it a great success."

"I think it is a failure because liquor continues to be sold."

"Ocean steamship navigation is a wonderful success, though many steamships are lost every year. Ocean electric cables are a great success, though often out of order and refusing to work. Consumption is a fatal disease. but any remedy that would cure nineteen cases out of every twenty would be regarded everywhere as a great blessing to mankind, and no failure."

"But I think the Maine Law a failure," he reiterated.

The Maine Law is a great endeavor to deliver the people from the infinite sin, shame and crime of intemperance, which can never be accomplished except by the suppression of the liquor traffic, through which and by which all intemperance comes. It is wonderful to see how quietly and with what indifference the great body of educated men and of church membership look upon this struggle "between heaven and hell," with apparently no choice as to which side shall win. The liquor traffic is a tremendous power; its weight is all and always against the right and on the side of every wrong. It controls the nation, the states, largely the courts, and the churches, as a body, are silent, if not cowed in its presence. But for all that, as sure as God reigns, the right will eventually triumph. When that time comes, as come it will, I would not like to be one of those compelled to admit that this great triumph for God, civilization and humanity had been won with no help from me.

Portland, Me.

"We forbid the bans between rum, ~~and~~ religion and politics of every ~~sect and whatever~~ party and whatever sect; and in the name of God and Humanity, we proclaim a Union Holy and Indissoluble of affection as well as of interest! between Temperance, Religion and Politics of every party and every sect."

Neal Dow

The Original Maine Law.

AN ACT FOR THE SUPPRESSION

OF

DRINKING-HOUSES AND TIPPLING-SHOPS.

Be it enacted by the Senate and House of Representatives in Legislature assembled, as follows:—

SEC. 1. No person shall be allowed at any time to manufacture or sell, by himself, his clerk, servant or agent, directly or indirectly, any spiritous or intoxicating liquors, or mixed liquors, a part of which are spiritous or intoxicating, except as hereafter provided.

SEC. 2. The selectmen of any town, and mayor and aldermen of any city, on the first Monday of May annually, or as soon after as may be convenient, may appoint some suitable person, as the agent of said town or city, to sell at some central and convenient place, within said town or city, spirits, wines or other intoxicating liquors, to be used for medicinal and mechanical purposes and no other; and said agent shall receive such compensation for his services as the board appointing him shall prescribe; and shall, in the sale of such liquors, conform to such rules and regulations as the selectmen, or mayor and alderman, as aforesaid, shall prescribe for that purpose. And such agent, appointed as aforesaid, shall hold his situation for one year, unless sooner removed by the board from which he received his appointment, as he may be at any time, at the pleasure of said board.

SEC. 3. Such agent shall receive a certificate from the mayor and aldermen, or selectmen, by whom he has been appointed, authorizing him as the agent of such town or city, to sell intoxicating liquors for medicinal or mechanical purposes only; but such certificate shall not be delivered to the person so appointed, until he shall have executed and delivered to said board, a bond with two good and sufficient sureties, in the sum of six hundred dollars in substance as follows:—

[Know all men that we, as principal, and and as sureties, are holden and stand firmly bound to the inhabitants of the town of (or city, as the case may be,) in the sum of six hundred dollars, to be paid them, to which payment we bind ourselves, our heirs, executors, and administrators, firmly by these presents. Sealed with our seals, and dated this day of A. D

The condition of this obligation is such, that whereas the above bounden has been duly appointed an agent for the town (or city) of to sell within, and on account of said town, (or city,) intoxicating liquors for medicinal and mechanical purposes and no other, until the of A. D., unless sooner removed from said agency.

Now if the said shall, in all respects, conform to the provisions of the law relating to the business for which he is appointed, and to such rules and regulations as now are, or shall be, from time to time, established by the board making the appointment, then this obligation to be void; otherwise, to remain in full force.]

SEC. 4. If any person, by himself, clerk, servant or agent, shall at any time sell any spiritous or intoxicating liquors, or any mixed liquors, part of which is intoxicating, in violation of the provisions of this act, he shall forfeit and pay on the first conviction, ten dollars and the cost of prosecution, and shall stand committed until the same be paid; on the second conviction he shall pay twenty dollars and the cost of prosecution, and shall stand committed until the same is paid; on the third and every subsequent conviction, he shall pay twenty dollars and the cost of prosecution, and shall be imprisoned in the common jail not less than three months, nor more than six months, and in default of payment of the fines and costs prescribed by this section, for the first and second convictions, the convict shall not be entitled to the benefit of chapter 175 of the revised statutes, until he shall have been imprisoned two months; and in default of payment of fines and costs provided for the third and every subsequent conviction, he shall not be entitled to the benefit of said chapter 175 of the revised statutes, until he shall have been imprisoned four months. And if any clerk, servant, agent or other persons in the employment or on the premises of another, shall violate the provisions of this section he shall be held equally guilty with the principal, and on conviction shall suffer the same penalty.

SEC. 5. Any forfeiture or penalty arising under the above section, may be recovered by an action of debt, or by complaint before any justice of the peace, or judge of any municipal or police court, in the county where the offense was committed. And the forfeiture so recovered shall go to the town where the convicted party resides, for the use of the poor; and the prosecutor or complainant may be admitted as a witness in the trial. And if any one of the selectmen, or board of mayor and aldermen, shall approve of the commencement of any such suit, by indorsing his name upon the writ, the defendant shall in no event recover any costs; and in all actions of debt arising under this section, the fines, and forfeitures suffered by the defendants, shall be the same as if the actions had been by complaint. And it shall be the duty of the mayor and aldermen of any city, and the selectmen of any town, to commence an action in behalf of said town or city, against any person guilty of a violation of any of the provisions of this act, on being informed of the same, and being furnished with proof of the fact.

SEC. 6. If any person shall claim an appeal from a judgment rendered against him by any judge or justice, on the trial of such action or complaint he shall, before the appeal shall be allowed, recognize in the sum of one hundred dollars, with two good and sufficient sureties, in every case so appealed, to prosecute his appeal, and to pay all costs, fines, and penalties, that may be awarded against him upon a final disposition of such suit or complaint. And before his appeal shall be allowed, he shall also, in every case, give a bond with two good and sufficient sureties, running to the town or city where the offense was committed, in the sum of two hundred dollars, that he will not, during the pendency of such appeal, violate any of the provisions of this act. And no recognizance or bond shall be taken in cases arising under this act, except by the justice or judge before whom the trial was had; and the defendant shall be held to advance the jury fees in every case of appeal in an action of debt; and in the event of a final conviction before a jury the defendant shall suffer and pay double the amount of fines, penalties, and imprisonment awarded against him by the justice or judge from whose judgment the appeal was made. The forfeiture for all bonds and recognizances given in pursuance of this act, shall go to the town or city where the offense was committed, for the use of the poor; and if the recognizances and bonds mentioned in this section shall not be given within twenty-four hours after the judgment, the appeal shall not be allowed; the defendant in the meantime to stand committed.

SEC. 7. The mayor and aldermen of any city, and the selectmen of any town, whenever complaint shall be made to them that a breach of the conditions of the bond given by any person appointed under this act, has been committed, shall notify the person complained of, and if upon hearing of the parties it shall appear that any breach has been committed, they shall revoke and make void his appointment. And whenever a breach of any bond given to the inhabitants of any city or town in pursuance of any of the provisions of this act, shall be made known to the mayor and aldermen, or selectmen, or shall in any manner come to their knowledge, they, or some one of them, shall, at the expense and for the use of said city or town, cause the bond to be put in suit in any court proper to try the same.

SEC. 8. No person shall be allowed to be a manufacturer of any spiritous or intoxicating liquor, or common seller thereof, without being duly appointed as aforesaid, on pain of forfeiting, on the first conviction, the sum of one hundred dollars and the cost of prosecution, and in default of the payment thereof, the person so convicted, shall be imprisoned sixty days in the common jail; and on the second conviction, the person so convicted shall pay the sum of two hundred dollars and costs of prosecution, and in default of payment, shall be imprisoned four months in the common jail; and on the third and every subsequent conviction, shall pay the sum of two hundred dollars and shall be imprisoned four months in the common jail of the county where the offense was committed; said penalties to be recovered before any court of competent jurisdiction, by indictment, or by action of debt in the name of the city or town where the offense shall be committed. And whenever a default shall be had of any recognizance arising under this act, *ascire facias* shall be issued, returnable at the next term, and the same shall not be continued unless for good cause, satisfactory to the court.

SEC. 9. No person engaged in the unlawful traffic in intoxicating liquors shall be competent to sit upon any jury in any case arising under this act; and when information shall be communicated to the court that any member of any pannel is engaged in such traffic, or that he is believed to be so engaged, the court shall inquire of the juryman of whom such belief is entertained; and no answer which he shall make shall be used against him in any case arising under this act; but if he shall answer falsely, he shall be incapable of serving on any jury in this State; but he may decline to answer, in which case he shall be discharged by the court from all further attendance as a juryman.

SEC. 10. All cases arising under this act, whether by action, indictment or complaint, which shall come before a superior court, either by appeal or original entry, shall take precedence in said court of all other business, except those criminal cases in which the parties are actually under arrest, awaiting a trial; and the court and prosecuting officer shall not have authority to enter a nolle prosequi, or to grant a continuance in any case arising under this act, either before or after the verdict, except where the purposes of justice shall require it.

SEC. 11. If any three persons, voters in the town or city where the complaint shall be made, shall before any justice of the peace or judge of any municipal or police court, make complaint under oath or affirmation that they have reason to believe, and do believe that spiritous or intoxicating liquors are kept or deposited, and intended for sale, by any person not authorized to sell the same in said city or town, under the provisions of this act, in any store, shop, warehouse or other building or place in said city or town, said justice or judge shall issue his warrant of search to any sheriff, city marshal or deputy, or to any constable, who shall proceed to search the premises described in said warrant, and if any spiritous or intoxicating liquors are found therein, he shall seize the same, and convey them to some proper place of security, where he shall keep them until final action is had thereon. But no dwelling-house in which, or in part of which a shop is not kept, shall be searched unless at least one of said complainants shall testify to some act of sale of intoxicating liquors therein by the occupant thereof, or by his consent or permission, within at least one month of the time of making said complaint. And the owner or keeper of said liquors, seized as aforesaid, if he shall be known to the officer seizing the same, shall be summoned forthwith before the justice or judge by whose warrant the liquors were seized, and if he fails to appear, or unless he can show by positive proof, that said liquors are of foreign production, that they have been imported under the laws of the United States, and in accordance therewith—that they are contained in the original packages in which they were imported, and in quantities not less than the laws of the United States prescribe, they shall be declared forfeited, and shall be destroyed by authority of the written order to that effect, of said justice or judge, and in his presence, or in the presence of some person appointed by him to witness the destruction thereof, and who shall join with the officer by whom they shall have been destroyed, in attesting that fact upon the back of the order, by authority of which it was done; and the owner or keeper of such liquors shall pay a fine of twenty dollars and costs, or stand committed for thirty days, in default of payment, if in the opinion of the court said liquors shall have been kept or deposited for the purposes of sale. And if the owner or possessor of any liquors seized in pursuance of this section, shall set up the claim that they have been regularly imported under the laws of the United States, and that they are contained in the original packages, the custom-house certificates of importation, and proofs of marks on the casks or packages corresponding thereto, shall not be received as evidence that the liquors contained in said packages are actually imported therein.

SEC. 12. If the owner, keeper or possessor of liquors seized under the provisions of this act, shall be unknown to the officer seizing the same, they shall not be condemned and destroyed until they shall have been advertised, with the number and description of the packages as near as may be, for two weeks by posting up a written description of the same in some public place, that if such liquors are actually the property of any city or town in the State, and were so at the time of the seizure, purchased for sale by the agent of said city or town, for medicinal and mechanical purposes only, in pursuance of the provisions of this act, they may not be destroyed; but upon satisfactory proof of such ownership, within said two weeks, before the justice or judge by whose authority said liquors were seized, said justice or judge shall deliver to the agent of said city or town an order to the officer having said liquors in custody, whereupon said officer shall deliver them to said agent, taking his receipt therefor upon the back of said order, which shall be returned to said justice or judge.

SEC. 13. If any person claiming any liquors seized as aforesaid, shall appeal from the judgment of any justice or judge by whose authority the seizure was made to the district court, before his appeal shall be allowed, he shall give a bond in the sum of two hundred dollars with two good and sufficient sureties to prosecute his appeal, and to pay all fines and costs which may be awarded against him; and in the case of any such appeal, where the quantity of liquors so seized, shall exceed five gallons, if the final decision shall be against the appellant that such liquors were intended by him for sale, he shall be adjudged by the court a common seller of intoxicating liquors, and shall be subject to the penalties provided for in section eight of this act: and said liquors shall be destroyed as provided for in section eleven. But nothing contained in this act shall be construed to prevent any chemist, artist or manufacturer, in whose art or trade they may be necessary, from keeping at his place of business such reasonable and proper quantity of distilled liquors as he may have occasion to use in his art or trade, but not for sale.

SEC. 14. It shall be the duty of any mayor, alderman, selectman, assessor, city marshal or deputy or constable, if he shall have information that any intoxicating liquors are kept or sold in any tent, shanty, hut or place of any kind for selling refreshments in any public place on or near the ground of any cattle-show, agricultural exhibition, military muster, or public occupation of any kind, to search such suspected place, and if such officer shall find upon the premises any intoxicating drinks, he shall seize them, and arrest the keeper or keepers of such places, and take them forthwith, or as soon as may be, before some justice or judge of municipal or police court, with the liquors so found and seized, and upon proof that said liquors are intoxicating, that they were found in possession of the accused, in a tent, shanty or other places as aforesaid, he or they shall be sentenced to imprisonment in the county jail for thirty days, and the liquor so seized shall be destroyed by order of said justice or judge.

SEC. 15. If any person arrested under the preceding section and sentenced as aforesaid, shall claim an appeal, before his appeal shall be allowed, he shall give a bond in the sum of one hundred dollars, with two good sureties that he will prosecute his appeal and pay all fines, costs, and penalties, which may be awarded against him. And if on such an appeal the verdict of the jury shall be against him, he shall in addition to the penalty awarded by the lower court, pay a fine of twenty dollars. In all cases of appeal under this act from the judgment of a justice or judge of any municipal or police court, to the district court, except where the proceeding is by action of debt, they shall be conducted in said district court by the prosecuting officer of the government—and said officer shall be entitled to receive all costs taxable to the State in all criminal proceedings under this act, in addition to the salary allowed to such officer by law—but no costs in such cases shall be remitted or reduced by the prosecuting officers or the court. In any suit, complaint, indictment or other proceeding against any person for a violation of any of the provisions of this act, other than the first offense, it shall not be requisite to set forth particularly the record of a former conviction, but it shall be sufficient to alledge briefly that such person has been convicted of a violation of the fourth section of this act, or as a common seller, as the case may be, and such allegations in any civil or criminal process in any stage of the proceedings, before final judgment may be amended without terms and as matter of right.

SEC. 16. All payments or compensations for liquors sold in violation of law, whether in money, labor or other property, either real or personal, shall be held and considered to have been received in violation of law, and without consideration, and against law, equity, and good conscience, and all sales, transfers and conveyances, mortgages, liens, attachments, pledges and securities of every kind, which either in whole or in part, shall have been for or on account of spiritous or intoxicating liquors, shall be utterly null and void against all persons and in all cases, and no rights of any kind shall be acquired thereby; and in any action either at law or equity, touching such real or personal estate, the purchaser of such liquors may be a witness for either party. And no action of any kind shall be maintained in any court in this State, either in whole or in part for intoxicating or spiritous liquors sold in any other State or country whatever, nor shall any action of any kind be had or maintained in any court in this State, for the recovery or possession of intoxicating or spiritous liquors or the value thereof.

SEC. 17. All the provisions of this act relating to towns, shall be applicable to cities and plantations; and those relating to selectmen, shall also be applied to the mayor and aldermen of cities and assessors of plantations.

SEC. 18. The act entitled "an act to restrict the sale of intoxicating drinks," approved August sixth, one thousand eight hundred and forty-six, is hereby repealed, except the thirteen sections, from section ten to section twenty-two inclusive, saving and reserving all actions or other proceedings, which are already commenced by authority of the same; and all other acts and part of acts inconsistent with this act are hereby repealed. This act to take effect from and after its approval by the Governor.

APPROVED, *June 2d*, 1851.

OPINIONS OF ADHERENTS OF PROHIBITION.

A "BLOCK OF TYPE."

How is it possible to express in a few sentences my appreciation of the noble, courageous, persevering work of Gen. Neal Dow? Most reformers are willing sheets of paper circulating widely the truths with which they have been impressed; Gen. Neal Dow is a block of type, and he has imprinted on the human race the eternal truth:

"Hereditary bondsmen, know ye not
Who would be free himself must strike the blow?"

When I was his guest at Portland I was deeply impressed by his gentle courtesy, his luminous intellect, and his elevated moral sense. The world is the better that he has lived. (CANON) BASIL WILBERFORCE.

Deanery, Southampton, Eng.

THE LAW MUST EDUCATE FOR ETERNAL JUSTICE.

I am a Prohibitionist and would close the dramshops because the universal experience of society is that their existence is a perpetual menace to the morals, health, wealth and happiness of the community. I would close them upon the same principle that I would quarantine smallpox; or fill a pitfall which jeopardizes the safety and lives of men; as we prohibit the carrying of concealed and dangerous weapons—not because of the abstract wrong but because of the perilous consequences which might result from doing so. It is no attack upon the personal liberty of any that we demand prohibition; public safety requires it; no man has a right to injure in order that he may have the will and make the opportunity. *He has not the right.* There is no power or government that can legally or justly give it to him. The supreme court of the United States, and the superior court of the common sense of justice have declared that a government or people have not a right to barter away their best and highest interests; hence all license or local option laws are unconstitutional and contrary to the very spirit and purpose for which governments are organized among men.

I would abolish the liquor traffic and make the saloon an outlaw because the law should be an educator for sobriety and temperance. A nation that will license and protect crime in any form, that will, by law, first tempt, then debauch, and slay, and sell its citizens for a revenue must suffer. When will the people learn that vice is an expensive and intolerable burden, that nothing is so fruitful of poverty and disease as national and individual sins. No amount of legislation on the financial question, neither a gold standard or bimetallism, high tariff or free trade will give permanent prosperity to a nation or people which habitually forgets to deal justly with one-half of its citizens. We must learn that justice, virtue, industry, economy and temperance with intelligence, make the best investment for a revenue for the government.

"Except the Lord build the city they labor in vain that build it," is as true as that men do not "gather grapes of thorns or figs of thistles." It is no argument against prohibition that it will be sometimes disregarded; the same logic would repeal every law upon the statute books against evil. We have as yet never had the will of all the *people* expressed with *authority* at the *ballot-box* whether we will have prohibition by law and enforced by the will of God as voiced through the majesty of public opinion. When that day comes the voice of the people will be the voice of God. ZERELDA G. WALLACE.

Chicago.

AN ENGLISH LABOR LEADER'S TRIBUTE.

I have always looked upon Neal Dow as a most interesting personality, and one of the few brave men a century can own.

For vital, practical reform, he deserves to be ranked above most of the miscalled "great" statesmen, who, after all, never reach at the thralldom of men—whether poverty or passion.

His fight for prohibition marked an epoch in Democratic government, and placed the first effective civic power in the hands of the people. May his spirit and power stimulate us to remove the drink curse (one of the many curses of a diseased social organism) and also to remove the misery resulting from the vice of alcoholism.

BEN TILLETT.

Leytonstone, Eng.

HURRAH FOR MAINE'S PATRIOT!

The world takes off its hat to Neal Dow as he reaches his ninetieth mile-post. It is exceedingly appropriate that the hosts of temperance the world over should stand in review as he marches past. Here is health and long life to this valiant champion of cold water. Let total abstainers rejoice and prohibition exult on this anniversary occasion. We have a living embodiment of our principles before us. Our principles are true and righteous altogether. It was the drink that produced the woe, misery and mischief about him. He fought the traffic in intoxicating drink with all the impetuosity of his nature. He traversed the state of Maine from one end to the other, and sowed it "knee deep" with temperance literature until the sentiment was crystallized into law. There is no short cut to prohibition. It comes from an enlightened conviction of the people that the "entire suppression of the traffic would be of an infinite advantage to the nation and an incalculable blessing to the people." All honor to the "grand old man from Maine."

J. N. STEARNS,

New York City. *Ex-Pres. Nat. Temp. Society.*

IOWA WILL HAVE PROHIBITION.

Prohibition is doomed for the present in Iowa. The era of the Missouri compromise is here, and perhaps it is well. For years the treachery of the Republican party has been evident to all clear-sighted people. Their action is opening the eyes of all but the willfully blind, and the old battle, so well begun in 1875, will be renewed with the experience of these long years to direct and strengthen it, and can have but one ending—the prohibition of the liquor traffic with a Prohibition party to enforce the laws and help on the national struggle.

MARION H. DUNHAM,

Burlington, Ia. *President Iowa W. C. T. U.*

"THE PUBLIC NUISANCE" MUST GO.

The coming doom of the liquor traffic is written in characters of blood on the hearts and homes of the people, and they will soon be declaring, through their sovereign will at the ballot-box, that this curse of all curses must be prohibited, or (what seems to promise a more certain and effective remedy) this monster evil is to be annihilated as a public nuisance by the exercise of common sense through common law, which method is now fully confirmed by the decision of the highest tribunal in our land—the Supreme Court of the United States.

W. JENNINGS DEMOREST,

New York City. *Member Nat. Pro. Ex. Com.*

REPEAL THE DECLARATION OF INDEPENDENCE OR THE GIN-MILLS.

In the contest for prohibition forty years and more ago, it is a significant fact that the saloon, as a political power, was hardly mentioned or seemingly recognized. Because of the vast moral and industrial evils imposed by the liquor traffic, such leaders as Neal Dow, Abraham Lincoln, Horace Greeley, Henry W. Raymond, Henry Ward Beecher, Dr. John Pierpont, James Gordon Bennett, Lucy Stone and William Lloyd Garrison were sweeping the nation into line for prohibition, and had fourteen states redeemed from the legalized dramshop, when the more urgent, though no greater, issue of African slavery forced all other issues to the rear.

The moral and industrial evils of the liquor traffic have increased manifold since then. We have all the reason they then had for relentless war upon this curse. But, in addition, the saloons have in our day become an organized and arrogant political power, with its grip on both old parties, giving orders in legislative and congressional halls, dominating in caucus and primaries, and selling special privileges to corrupt moneyed corporations and trusts.

It is a reign of gin-mill statesmanship, and it is a struggle of far greater import to redeem this nation from the rule of the gin-mill than was the struggle in 1776 to redeem it from the rule of the king of England. Better a thousand times repeal the Declaration of Independence, burn up the Federal Constitution, and turn this nation over to England, than to turn it over to the gin-mills and the elements that are typified by the gin-mills. Better dismember the Union, state by state, than hand it over to the saloons. The fight which Neal Dow began it is ours to finish.

E. J. WHEELER,
New York City. *Editor The Voice.*

"GETTING ALONG."

Sir Wilfrid Lawson said in a recent address: "I will strike a balance sheet and see how we are getting along." What a "balance sheet" General Neal Dow could strike on his ninetieth birthday! A balance sheet covering the period of his active service would show a getting along in his "Pine Tree State," from a day when,

"Their only wish and only prayer
For the present world or world to come,
Was a string of eels and a jug of rum,"

to constitutional prohibition adopted by a majority of over forty-seven thousand.

It would show a "getting along" in the church from free drinks over the bar to all who attended the installment of Dr. Leonard as pastor of the First Congregational church in New Haven in 1825, to the declaration that "license high or low is a sin," adopted by the highest tribunal of the largest Protestant church in the United States.

It would show a "getting along" from the bottle on almost every sideboard to an army of white-ribbon housekeepers demanding home protection from bottle, barrel and bar-room. It would show a "getting along" from general ignorance on the question to scientific instruction in the public schools of nearly all the states of the Union.

With such a "balance sheet" the grand old hero can celebrate his coming birthday on Pisgah's top, viewing with eye of faith the promised land, and hailing the coming of the day when an American flag will no longer float over an American saloon, when an American citizen will no longer flaunt a government permit in the face of wronged womanhood and childhood, the glad day when universal prohibition will be the law of the land he has blessed by his life work.

GEO. W. BAIN.
Lexington, Ky.

POLICY STRONGER THAN EVER,

Very few reformers have been so staunch, steady and unflinching in proclaiming the truth as Neal Dow has been. He got hold of the truth which one of our medical papers declared the other day that it had arrived at, viz.: "That the cause of drunkenness is DRINK." Basing himself on this truth for the generations he has worked for the overthrow of drink. Of course the numerous people who love to "tinker at symptoms" rather than strike at causes have slighted and despised his efforts, but yet his policy is stronger to-day than it has ever been. Let us hope and trust that he may live to see it virtually triumphant on both sides of the Atlantic. At any rate on his coming birthday we can show how gratefully we appreciate his labors and honor his devotion to the cause of justice, progress, and humanity.

(SIR) WILFRID LAWSON.
Brayton, Carlisle, Eng.

FACT AND NOT A FANCY.

Maine and the world owe Neal Dow great gratitude for his noble pioneering into the sober kingdom—that he and his fellow workers have placed it on record as a fact and not a fancy that a community without intoxicating drink is more prosperous, safe, and level-headed than any other.

LAURA ORMISTON CHANT.
London, Eng.

WOMAN'S MUNICIPAL BALLOT AND PROHIBITION.

That the power of prohibition has been greatly increased by the woman's vote no intelligent person will deny. As soon as women became factors in elections, politicians grew immensely more careful what candidates they nominated for office, for only those pledged to sustain the prohibitory law, either by previous record or by character, could be elected. Women would not vote for known violators of the law. Because of their arrival at political power, a law was enacted, by which no druggist could obtain a permit to dispense alcohol as a medicine unless his petition was signed by twenty-five reputable women. In some towns women would not sign any petition for permits, and in all towns the number has greatly decreased. But municipal suffrage has but slight power, compared with county and state vote, in enforcing a state law. When women reach these, prohibition is assured forever.

SOPHIA F. GRUBB,
Ex-President of Kansas W. C. T. U.
Kirkwood, Mo.

LICENSE UNCONSTITUTIONAL.

All saloon licenses are unconstitutional, unpatriotic, ungodly and barbarous, and the courts of last resort will before very long so declare—and thus prohibition will triumph, the saloon will go down and out forever, our homes will rejoice and be glad. May God hasten the day! And no one will be entitled to greater credit for this result than our brave old leader, Neal Dow.

JOHN P. ST. JOHN,
Olathe, Kan. *Prohibition Presidential Candidate.*

THE AMERICAN GLADSTONE.

I reverently join in the many noble tributes which will grace the anniversary of Gen. Neal Dow. My father, many, many years ago worked by his side. For ninety years he has lived, a mighty vindication of sobriety, bravery, nobility and Christian virtue. As citizen, reformer, soldier and statesman, he ranks without peer. He is the Gladstone of our best American doings.

Had he devoted himself to the popular and truculent element in American politics, the little general would have been taller in history than any man the Pine Tree State has produced.

Friend of the widow and orphan, father of Prohibition, orator and battle-scarred veteran, mayor of Portland, humanitarian and disciple of Christ, all these, ninety years old, *and not a spot* upon the bright escutcheon of thy grand aggressive years! God bless thee, and spare thy life to see the Christian men of America *sane* on the temperance question.

(REV.) H. A. DELANO, D. D.
Evanston, Ill.

ONE OF ENGLAND'S LEADING PARLIAMENTARY ADVOCATES.

A few *lines*, indeed, expressive of my appreciation of Neal Dow and his work in the world—a few *reams* would not do it. His line is gone out through all the earth, and his words to the end of the world! I won't begin, lest I should never stop. All I can say is that there is no speech nor language where his voice has not been heard.

W. S. CAINE.
London, Eng.

CONTRIBUTES TO HAPPINESS AND PROSPERITY.

I have carefully noted the result of the "Maine Law" with its various amendments from the first enactment, and have no hesitation in saying it has always contributed largely to the happiness and prosperity of our state, and in proportion to the promptness and fidelity with which it has been enforced. It is well enforced, except in the cities and larger towns, where it is at times, and might always be enforced.

HIRAM KNOWLTON.
Portland, Me.

THE OUTLOOK TO-DAY.

As our majestic monument of reform, Gen. Neal Dow, approaches his ninetieth birthday, he may thank God that his life has not been thrown away in the grandest reform the world has ever reluctantly acknowledged. A wonderful impression has been made on the thought of the world during the past fifty years. Drunkenness has almost disappeared from the pulpit and liquor-drinking church members are in the minority to-day. The twentieth century will either witness the divorce of the Christian church from the saloon or the present church will be swept out of power by the followers of Christ. The night of political immorality reigns to-day in church and state alike, but the morning cometh.

Reforms fight their way against the windmills of prejudice, superstition and political hatred, and then the world wakes up and quickly embraces the new faith. God grant that this most devilish system of human bondage shall perish soon in this beloved country, already stained with the blood of millions of murdered victims.

A. G. WOLFENBARGER,
Member Nat. Prohibition Committee.
Detroit, Mich.

ONE OF THE PIONEERING FEW.

I am glad of an opportunity to express my thanks for the immense services rendered to the cause of temperance by Gen. Neal Dow. He has held aloft the true ideal of national life—total freedom from the desolating and depraving influence of strong drink; and though men question the completeness of his success, it is undoubted that he is one of the brave, pioneering few who make sure paths for those who come after them. Long will the fruit of his work abide and be reproductive.

J. CLIFFORD, D. D.,
N. Kensington, Eng. *Pastor of Baptist Church.*

"MERCY AND TRUTH HAVE KISSED EACH OTHER."

I think that the proper observance of Neal Dow's ninetieth birthday will give to many a better knowledge of his life and characteristics than hitherto possessed. They will learn that he was a good soldier, that he has fine literary tastes, that he is a strong advocate of woman's suffrage, that he is not by any means a "one idea man." It is my privilege to live so near him that I see him very often and so know him very well, but one day not long ago I had a new glimpse of his character which deeply interested me. His daughter, Cornelia, and I were attending a convention together and stopped at the same hotel. One morning she handed me a postal card which she had received from her father. It contained a line about the time of her return, but the larger part of it read: "The squirrel is gone again. Shall we not try to catch him so as to give him a warm home for the winter? I do not know where he can find a warm place for himself." Cornelia explained that the squirrel presumably came up from "Deering's Oaks," the park where Longfellow played when a boy, and to which he so feelingly refers in his poem, "My Lost Youth." The next day the postal card from General Dow contained these words: "The squirrel has returned, well and bright. Saw him this morning—not frightened—found many nuts—came up to the window for them."

I asked her to give me the cards, and while I have many letters of his, and various documents, I prize none so highly as this token that this great man had in his soul that element of righteousness which regardeth even the life of a squirrel. I believe in some future day the grateful children of a nation redeemed from the blighting curse of the liquor traffic will erect to his precious memory a monument as grand as any ever dedicated to freedom's cause.

L. M. N. STEVENS,
President of Maine W. C. T. U. and
Portland, Me. *Rec. Sec. of Nat. W. C. T. U.*

MAINE SPEAKS AGAIN.

In the country towns prohibition has been generally enforced to their great advantage. They once abounded in signs of poverty. To-day, after forty years of the Maine law, no part of the United States or any other country surpasses, and few equal, the signs of prosperity in the state of Maine. Our schools, churches and colleges are of the best, and our villages are the prettiest in the world; public libraries are numerous and much frequented, but of visible saloons there are none. All this good fortune could not have been without the Maine law, and in it all Neal Dow has been the principal factor, deserves the chief credit, and is held in highest respect in the state where he has lived all his life.

ASA DALTON, *Rector St. Stephen's Church.*
Portland, Me.

ANOTHER MAINE TESTIMONY.

The state of Maine stands a beacon light to the world to-day. Temperance sentiment is in the very air. Its people are rooted and grounded in the Maine law and prohibition, which to them is as steadfast and enduring as their granite hills. Its true representative is a temperance man or woman.

Maine stands against the world to-day for no liquor; all that wealth, eloquence, intrigue and boasting from "over its border" can do has not been able to overthrow its temperance laws, its God-given prohibition, while realizing, too, that eternal vigilance must be the price of its continued success. Gladly do we lead the world in doing honor to the venerable father of the Maine law—Hon. Neal Dow.

HELEN B. C. BEEDY.
Bangor, Me.

THE POWER OF INDIVIDUALITY.

Why is it that Maine has not to-day a single distillery, a legal saloon, a single whisky sign over her stores or rum advertisement in her newspapers? Why have thousands of the little children of the Pine Tree State never seen a drop of whisky or a single intoxicated person? Why is he who sells even a drink of rum within the bounds of the state, arrested like a forger or a highway robber when brought to justice? Why? Because one man, Maine's "Grand Old Man," once said that such things should or should not be; and meant what he said, and *worked for*

it. Maine, as well as New York, has a statue of Liberty, hers being the individuality of Neal Dow.

One feels honored by having a worthy namesake; and the Pine Tree State has Neal Dow to thank that a prohibitory law, wherever it is spoken of or about to be enacted, is called "the Maine Law." And there are few, if any, commonwealths where such a law could not be passed and enforced, provided one strong character were willing to throw his whole life into the task. It was Neal Dow that gave Maine her world-famed law. "One with God is a majority." HANNAH J. BAILEY,

Nat. Supt. of Peace Dept. of W. C. T. U.

Winthrop Centre, Me.

HAS ENRICHED THE STATE.

I remember very vividly the time when General Dow commenced his crusade, the indignation his conduct aroused, inciting even mob violence. His efforts resulted in the enactment of the well-known "Maine liquor law," in its character sternly prohibitive. At first this law encountered violent opposition, affecting jurors to the extent that verdicts of "guilty" were hard to obtain, even when the evidence was clear and overwhelming. The enforcement of the law created a public opinion in its favor, so that for the last twenty-five years the majority in our state favorable to it has been constant and very large. Our people could not now be persuaded to repeal it. Where it has been persistently enforced it is the strongest, and has proved a great success. In certain cities where it has been neglected, and thus brought into contempt, its benefits are not of course so apparent. Outside of these few localities, it has practically stopped the sale of intoxicating liquors. It has saved thousands of men from drunkard's graves and thousands of homes from destruction. It has immensely increased our prosperity, multiplied the savings of our workingmen and added immeasurably to the sum of our comfort and happiness.

WM. P. FRYE,

Portland, Me. *Member of Congress.*

ANOTHER VOICE FROM MAINE SAYS: "IT DOES."

In my opinion the operation of the prohibitory law in Maine has been in every respect advantageous to the material welfare of the state. Wherever the law is thoroughly enforced, and it can be wherever the intention so to do exists, in my judgment it contributes not only to the moral welfare but to the material advantage of the public.

Rockland, Me. C. E. LITTLEFIELD.

A WOMAN'S GRATITUDE.

After thirty-five years of work in the temperance cause I unhesitatingly say that the prohibitory law of Maine has been of great moral and financial value to the state. Although the opponents of prohibition declare it does not prohibit it is true that in large towns liquor is sold but not openly) public sentiment *is* so opposed to the traffic that in no less than one hundred and fifty towns it cannot be found, whereas before the passage of the law it was sold in every country store. After a trial of forty years the voters of Maine were so impressed with the good effect of prohibition that by a two-thirds vote, irrespective of party, it was made a part of the constitutional law of the state. The women of Maine thank God for Neal Dow.

ANN F. GREELEY,

Ellsworth, Me. *Secretary for local W. C. T. U.*

LICENSE VS. PROHIBITION.

License and prohibition are both set forth as remedies for the acknowledged evils of the liquor traffic, and the claim is made that each will reduce these evils to a minimum.

License has had a fair trial in this country—with the support of law, officers and majority of public opinion. Under these *best* conditions, license has failed to accomplish anything on which to base the claim made for it as a reformatory measure.

Prohibition has never had a fair trial in any state, because opposed by the following forces:

1. The attitude of the general government.
2. The attitude of political parties dominated by saloon influence and votes.
3. The treason of sworn officials who betray the law at the bidding of the lawless.
4. The inertia and cowardice of the moral elements of citizenship that allow these wrongs to exist without rebuke at the ballot box.

It is time prohibition had chance for success because under *worst* conditions it has established its claim as a remedy, and does cure both the moral and political crimes which license allows and fosters.

Proof of these propositions can be found by a fair consideration of the two methods as they have been applied.

In seeking the truth *it is not fair* to compare a prohibition state making its unequal fight with the forces above enumerated, with an ideal state where, obedient to law, nobody drinks and nobody sells; there is no such state, and will not be while human nature remains as we know it.

The only just judgment is to compare the prohibition state with the state under the best form of license, and ask this question: Does prohibition, with all that opposes it, begin to do what license fails to do? And is the tendency of the principle in law, if backed by executive fidelity, toward the cure of the evils growing directly from the liquor traffic? There is but one answer to these questions which can be accepted by honesty and intelligence.

Prohibition breaks the guilty partnership of the state with the traffic, and puts the law against the lawless; it puts out the fires in distillery and brewery, and, in spite of official treachery, blots out a large percentage of the saloons, and makes of the rest hunted outlaws already under condemnation.

License does none of these things, but throws the purple of law over the shoulders of the assassin of the Republic, and gives him place where rulers sit.

If prohibition is thus potent, why should it not succeed? The answer of history is this: It succeeds towards the ultimate ideal in the hands of the sturdy and faithful. Behold—Maine! It fails among political tricksters and traitors. Behold—Iowa! MARY T. LATHRAP,

Jackson, Mich. *Pres. Mich. W. C. T. U.*

THE CAUSE OF GOD, AND GROWING.

The cause of total abstinence and prohibition is the cause of God. We have a Captain who never lost a battle, and the final triumph and success of our cause is assured; and the time is coming in which a man would no more be allowed to sell strong drink as a beverage than he would be allowed to sell clothing infected with the smallpox. While it is still true that "the harvest is plenteous, but the laborers are few," yet in my lifetime, which spans a little more than half of that of Neal Dow, I can look back and see that great progress has been made. I bid the friends of our great cause be of good cheer. "Weeping may endure for a night, but joy cometh in the morning." In no place in the country is the cause of temperance and total abstinence more marked than in the capital of the nation. It was no uncommon thing twenty years ago to see intoxicated members on the floor of the House and Senate. I have not seen one such in the five years I have been here, and I am sure there is less and less drink being used in the hotels and public places. And the list of total abstainers is yearly growing larger, showing the progress of our cause. Again I say to our brethren and sisters, be of good cheer.

ELIJAH A. MORSE, *M. C. from Mass.*

Washington, D. C.

A SUCCESS IN NORTH DAKOTA.

North Dakota has, perhaps, the best soil of any state in the Union in which to develop the principle of prohibition. Ninety per cent of her people live upon farms. No great cities exist in which social abscesses of any alarming size can form. Her inhabitants are young, active and intelligent. Her foreign population is largely of Scandinavians, who are strong believers in temperance reform. It is not strange, therefore, that when coming into the Union as a state we inscribed upon our constitutional banner the word "Prohibition."

Four years of trial have convinced all reasonable, and many unreasonable, people of the correctness of the principle. The isolated "blind pig" is occasionally found rooting around in some back street, but the open saloon as a *system* has gone—let it be hoped—forever.

Gen. Neal Dow, we come and present this state, with its present fortunate condition to you, as one of the stars in the diadem with which a grateful people propose to crown you on this, your ninetieth anniversary. You were indeed father of the prohibition thought, and fortunate beyond measure are you, in thus living to see the fruitage of your labors. Hail, mighty Chief! May scores of years yet be yours to enjoy, and may your eyes never close in death until the last vestige of the saloon power shall be driven from our land. CHAS. A. POLLOCK.

Fargo, N. Dakota.

PROHIBITION IS JUSTICE TO THE YOUNG.

Gen. Neal Dow was certainly an ideal reformer,—clean physically and politically as well as morally. His work in Maine was so well done that even the corrupt politician of our day has been unable to overthrow it. In discussing the prohibition of the liquor traffic I fear that many of our friends overlook one of the gigantic wrongs that flow from it, to wit: the robbing of the boys and girls—the children of the land—of the inherent right of a fair opportunity in life. They are not only robbed of parental care and affection, but are robbed of proper food to make them physically strong, of proper care and raiment to make them physically clean and healthy, of proper opportunities for school to develop them intellectually and morally; of the social opportunities that round the rough points and put a polish to the crude production. This is a greater robbery than that of the millions of money squandered, because it underlies the most sacred right of the natural citizen.

Alliance, O. L. B. LOGAN.

OVERTHROW GOVERNMENT PROTECTION OF RUM.

The alcoholic drink traffic was primarily intrenched in our national institutions in 1862, as the basis or cornerstone of our national revenue system, to which the state license systems are corollary. This fact constitutes the specific liquor question of to-day. It is impossible to make headway against the rum power until its national intrenchment is overthrown. The local option policy, whether by town, county or state, is simply the old-time policy of "squatter sovereignty" in modern disguise, and under it we are intrenching rum in its strongholds, and exhausting temperance energy by concentrating it on minor points of vantage. Let us follow Neal Dow's lead all through, and we shall prove him Salvator—Prophet of the Republic! ALLEN B. LINCOLN,

Hartford, Conn. *Editor "New England Home."*

MY TWO ARTICLES OF FAITH.

I BELIEVE that the prohibition of the liquor traffic by the national government will do more to hasten the coming of the reign of Jesus Christ on the earth than the fulfillment of any other social or political dream now under discussion by the vanguard of the hosts of reform.

I BELIEVE that we shall obtain prohibition and gloriously enforce it very soon after we obtain equal suffrage for women with men. Therefore I regard the late woman suffrage victory in Colorado as the greatest Prohibition victory in twenty years. LOUIS ALBERT BANKS,

Prohibition nominee for governor of Massachusetts.

Boston, Mass.

PROHIBITION IN NEW HAMPSHIRE.

The first law ever enacted in New Hampshire was one to regulate the sale of liquor. The first Prohibitionist on record was an Indian chief, and the common drink of the first governor was cold water. The present prohibitory law was enacted in 1855, the year before the Republican party was organized in this state, and signed by a Democratic governor. By not forbidding the manufacture, as well as the sale, that law nursed a viper in its bosom. The two leading parties are so evenly matched that the balance of power is held by the rum vote. As a result, neither party dares allow its officials to enforce the law, as a rule, even when the burden of prosecution is borne by private individuals.

Like David before Goliath stands the Prohibition party, hated, feared, despised, abused, to be a member of which one needs a face of flint and backbone like a crowbar. As a buffer to this party a state temperance union was organized a dozen years ago by Republicans.

Ex-Governor Goodell, a good man, is now at the head and under his lead a league has been organized for the enforcement of the law; but the average man in the pulpit and the rumseller vote the same ticket. To say that in the face of all these difficulties about one-third of our towns are free from the sale of liquor, is to say that prohibition is a great success in New Hampshire.

GEO. D. DODGE,

Hampton Falls, N. H. *Ex-Member of Congress.*

STRONGER FAITH.

My faith in prohibition for state and nation grows stronger with each year's experience. With woman suffrage and as good laws in every state as Kansas has, with a man in each like Neal Dow or John P. St. John, the liquor traffic would soon be a thing of the past.

MRS. R. G. STUBBS,

Sterling, Kan. *Member State Prohibition Committee.*

POLITICAL ECONOMY AND PROHIBITION.

I hold it one of the profoundest lessons the world is learning that the temperance reform is more than a matter of sentiment, or a question of partisanship; that it is rooted in some of the deepest and most abiding principles of natural, physical, moral and political law.

If, as the greatest French writer on economic science has said, "political economy and law underlie one another," it follows that whenever any element or influence enters life and the state to paralyze energy, to impair morals, to decrease production, to render distribution unfair, to destroy credit, to pervert desire, to banish the spirit of thrift and to waste capital, political economy should find some law to eliminate that element or influence, and to protect life and the state from its baleful effects. The liquor traffic is precisely such an element or influence—paralyzing, damaging, destroying. Political economy, for individual welfare and national prosperity, must meet it by and through some underlying law. National prohibition is that law—the only law that logically meets the case, the only law applicable to the liquor traffic which is closely in correlation with the natural laws of human life and social ethics, the only law concerning the liquor traffic that can stand the tests of applied political economy and wise statesmanship. A. A. HOPKINS,

Harriman, Tenn. *Amer. Temperance University.*

(Concluded on page 10.)

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PLEDGE.—"*I hereby solemnly promise, God helping me, to abstain from all distilled, fermented and malt liquor, as a beverage, including Wine, Beer and Cider, and to employ all proper means to discourage the use of and traffic in the same.*"

I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me.—Ex. 20:2, 3.

PROHIBITION AS A PRINCIPLE.

The principle of prohibition is older than Mt. Sinai. It dates back to the dawn of history, and to the cradle of the human race. Man's earliest record places him under a prohibitory law; a law which was only an outward manifestation of the eternal principle that, through the avoidance of evil, he must seek the attainment of good.

We come down through the ages and we find everywhere this principle working in the Divine economy. Man must achieve good through knowing and shunning evil. He must evolve righteousness through the voluntary rejection of unrighteousness. Thus, eight-tenths of the Decalogue consist of prohibitory laws.

History shows that this has been the method found necessary in human law through all the ages. Read our own statute laws to-day and see how largely they consist of prohibitions. Men are not told what they must do in order to become true, virtuous, happy citizens; but they are told what they must *not* do. A reward is not placed as an incentive before the man who does not steal; but a punishment is placed, as a determent, before the man who does.

Everywhere the path of citizenship is guarded by a line of "shalt nots," the overstepping of which brings upon one the swift penalty of a violated law.

It is true that Christ came with no stern prohibitions; that He uttered no "shalt nots." His mission was to "fulfill the law"; in other words, to fill it full of the spirit which should make possible the obedience of that law. Men point with a triumphant air to this fact in Christ's ministry, as if it alone were sufficient to do away with the force of all arguments in favor of prohibitory law. They forget that "the law is a school-master to bring us to Christ"; and that until the grand consummation of moral education be attained, the office of the school-master must remain in full force.

Everywhere, in our code of living, men recognize the twofold necessity of laws to forbid, and incentives to inspire. The working of righteousness furnishes its own incentive in the glad apprehension of the soul that righteousness is the better part, but until each individual comes into that apprehension there must be, side by side with the incentive, the prohibition.

Men recognize this everywhere except in the matter of applying the principle of prohibition to the legalized sale of intoxicating liquors; there they tell us prohibition is contrary both to Divine law and to human expediency.

Men may be forbidden to steal, but that which largely inspires theft cannot be forbidden. Murder must bear upon it the brand of a national prohibition, but the sale of that which causes nine-tenths of the murders of our land is, in no sense, a national matter.

The state must hedge about its citizens from possible danger on all sides save one; but upon that side, not only must the path be left open and unimpeded, but there must be allowed free course for a mighty torrent of evil which sweeps men to eternal ruin by its resistless force.

Is there any reason why, in the case of the liquor traffic as in all other evil, the human prohibition should not be joined with the Divine?

Ought it not to be true that, in this case, also, the wholesomely enforced law is the school-master which is to bring the world to the Christ-plane?

What else so hinders the stately steppings of Christ's kingdom as the law-encircled, though lawless saloon? *Can* Christ's kingdom be built up in a world where the saloon is recognized as an integral part of the social economy? Does not the very existence of the legalized liquor traffic set aside the fundamental principles of that kingdom? Can one love his neighbor as himself while he passively suffers to exist aught that could hurt or destroy in God's holy mountain—His created universe?

Can an institution, the perpetuity of which depends upon the twin evils of appetite on the part of the victim and greed on the part of the *victor*, be overthrown by any other method than the bringing in of another force as victor? What is that force save the consensus of public opinion wrought into the framing and enforcement of law?

No Prohibitionist seeks prohibition as an end; it is the means to the attainment of an end. The Decalogue itself is but a ladder by the rounds of which men are to ascend into the glorious liberty of the children of God; but until wings become a fixed fact in our evolution, a ladder is a most necessary factor in all human ascent.

The day is coming when, as the ceremonial law was swept away by the bringing in of a better covenant, so the Decalogue shall have no need of existence because there shall be nothing in the nature of man to correspond with its prohibitions. But, until that day shall dawn, revelation, reason and experience unite in affirming that the principle of prohibition is a divine principle, and they who are working for its enforcement against all forms of evil everywhere, are working in harmony with the trend of the eternal purpose.

THE PROVINCES OF GOSPEL TEMPERANCE AND PROHIBITION.

Some time ago a subscriber accused us of having deserted prohibition and gone over to "namby-pamby gospel temperance." It is of course possible and not uncommon for persons to keep entirely quiet concerning an unpopular phase of a subject and dwell wholly upon another phase concerning which all men are agreed. This is perhaps what our friend *supposes* we have done. Nevertheless, her way of stating the case indicates a real and quite common confusion of thought.

"Gospel temperance" and prohibition, "moral suasion" (in whatever form) and prohibition can never be set over against one another as alternatives. It is utterly illogical to attempt to choose between them as methods of dealing with the rum curse, for they pertain to essentially different aspects of the question. Prohibition is solely a question of law, and gospel temperance has nothing, can have nothing, whatever to do with law. We may believe thoroughly in gospel temperance, and hold any conceivable view concerning what should be the attitude of the law. In the last analysis, the gospel of Jesus Christ is our sole dependence to banish evil from the earth, and therefore it is our constant duty to preach that gospel to every creature.

But no one for a moment supposes that we are in the meantime to dispense with the "thou shalt not" of the law against crime. Yet while every one will accept this statement without dispute, there are many who fall into precisely this most illogical error in their treatment of the particular subject in hand. The man who stays at home to pray on election day is as criminally negligent of duty as the man who stays home from prayer-meeting to read the newspaper. Prayer can never be a substitute for action when action is possible. "Why cry ye unto me? Speak to the children of Israel that they go forward," said Jehovah to Moses. It is blasphemy to pray for protection from the liquor curse and yet make no effort to overthrow the liquor traffic. Of that blasphemy the W. C. T. U. is guiltless. Neither does our organization undervalue any method by which the inebriate may be reclaimed and the young saved from falling. Its educational, evangelistic and other departments, with their magnificent achievements, prove its appreciation of all these means, but it does not for one moment suppose that all of them put together can form a substitute for aggressive action against the saloon as a political power.

The question can therefore never be prohibition *or* education, prohibition *or* gospel temperance. Prohibition is entirely a question as to how the law shall treat the liquor traffic and must be compared with other legal measures. Moral suasion, of which gospel temperance is but a form, belongs to the side of the question which pertains to the drink habit, and it is from looking at the question from this side alone, from the early view that there was no other side, that the present confusion of thought has arisen. The mistake was not an unnatural one.

The truth which the failure of merely total abstinence efforts taught is that the saloon is the most terribly aggressive business on earth. In the fierce competitive warfare which we call modern civilization, the man who in any line of business undertook simply to supply a need with no effort to create that need would be doomed to utter failure, and no enterprising business man fails to press, by all kinds of devices, his wares upon the public. But in the shrewdness, unscrupulousness and success of his methods the saloon-keeper stands *par excellence* far in advance of all others. Walk the streets of our cities at night, what are the brightest, most attractive places that meet your gaze? No one will hesitate to say the saloons. In them light, warmth, music, flowers, social enjoyment combine to draw irresistibly homeless young men from their dreary rooms in comfortless boarding-houses.

We go before a city mayor with a petition eighty thousand strong for the enforcement of the laws actually existing against the liquor traffic. He coolly informs us that he considers his duty fulfilled if he sees to it that the Sunday trade is carried on through the back door instead of the front, and superciliously asks how many of the eighty thousand petitioners are voters. We make strenuous efforts to get the police to arrest those who are breaking the law, they snap their fingers in our faces and we are forced to organize citizens' leagues to do the work for which these guardians of the peace are hired. With great difficulty we secure the arrest of a flagrant breaker of the law only to learn that the courts are all but in league with the enemy, that our case is hopeless unless we are prepared to meet enormous expense, and even then, the merest legal quibble will suffice to defeat us. We go before legislatures, state and national, asking for protection from the assaults of this arch enemy of our homes. But the liquor traffic has been there before us. The legislators tell us unequivocally that they owe their positions to the votes of liquor dealers and they dare not meddle with the business. Or they ignore our petitions altogether, and affect great contempt for women who have "left their sphere."

We go to the conventions of the great political parties, beseeching them in the name of "God and Home and Native Land" to take up our cause. We are treated with scant courtesy and one party, to allay any uneasiness on the part of its liquor dealing constituency that our visit may have caused, and at the same time maintain its high moral character in the eyes of its respectable followers, declares that, while as the party of moral reform it is deeply interested in the temperance movement, it considers that the other issues which are pressing for settlement are of so much greater importance that it dare not jeopardize them by taking up at present the temperance question. It then clinches the nail by a temperance resolution less strong than similar ones previously passed by a liquor dealer's convention. The other great party consistently declares itself unalterably opposed to all sumptuary legislation.

The truth which these facts bring out and which it behooves the Christian people of this nation to recognize, is that the liquor traffic is less a trade for selling liquor than an organized institution for making drunkards, and that it has chained municipal authorities, courts, legislatures and political parties to its chariot wheels. Education and gospel temperance are invaluable instruments to use when we are dealing with the actual or possible victim of the drink habit. They sustain just the relation to the drink trade that they sustain to the trades of piracy, highway robbery and murder. We are far enough from the ultimate victory; we have had some skirmishes with the enemy, the shock of the battle is yet to come, but one thing the W. C. T. U. has done, it has found where the enemy is. Henceforth we waste no ammunition on dummies erected to deceive us. Yes, the W. C. T. U. has indeed gone into politics, because the enemy is there and we must fight him where he is, not where he is not. We have gone into politics and we have gone there to stay. Legal prohibition is the ultimatum.

LOCAL OPTION VERSUS PROHIBITION.

Two circumstances, besides the situation in Iowa, just now bring the method of dealing with the liquor traffic by local option to public notice. One of these is the recent great ovation at Covent Garden, London, in the interest of the Direct Veto which it now seems probable will soon become the English and Australian mode of regulating the dramshop.

This will be a long step ahead for the British, incomparably better than anything they have hitherto evolved for restricting public houses. While American temperance people are almost as much interested in the success of their bill as the English themselves, we know they pursue the *ignis fatuus* of our long tested and found wanting local option, and that this method, at best, will be but the educator of John Bull in the futility of any means for the suppression of the liquor traffic that fall short of absolute prohibition, with a party behind it to enforce it.

The last assertion finds proof in the fact that a contest is now in progress in the Mississippi legislature for state prohibition, pure and absolute. This is significant because Mississippi boasts the most rigid local option law that has ever been enacted, and sixty-six out of seventy-five counties enjoy all the prohibition local option can furnish. Local option, too, has been tried there since 1880, though the present state law was an offspring of the legislature of 1892; probably half the area above referred to had driven out the rumshop long before under an old right of petition given to counties.

Besides protecting the interests of the temperance people in most of its provisions as faithfully as local option is capable of doing, the Mississippi law afflicts the liquor dealer most grievously; the state tax is probably the heaviest the saloon pays in America, ranging from six hundred dollars in a village to two thousand dollars in a city; yet any town or city may add to it *ad libitum*, provided the additional tax be *not less* than twenty-five per cent of the state tax; no debt for liquor is recoverable by law, nor are notes for it collectable; the business can be carried on only in the front part of the dramshop, and no coat of paint on windows or flimsiest screen may protect the drinker at the bar or hide the orgies of the place; games of no kind can be allowed on any part of the premises covered by the license; no solicitor or drummer for whisky is permitted in a dry county; any violation of the law vacates the license, and the holder cannot recover his license money, and there are other heavy penalties.

Yet the Prohibitionists of Mississippi are not happy, and have a resolution before the legislature for a prohibitory amendment—to be submitted to the vote of the people. They give as a reason that "the time has now come when the inherent error and insufficiency of local option and the delusive fallacy of non-political prohibition, must be plainly understood by the people at large."

Some of the weaknesses of a local option law are patent to the most indiscriminating observer, such as the anxiety and expense of perpetual biennial elections at the call of liquor or temperance, as either sees its opportunity; the unending warfare caused by contiguous whisky and prohibition areas; the eternal vigilance necessary to keep down the eternal lawlessness of the saloon; and the unequal conditions of the contest—prohibition ever defending its life against an outlaw, mounted and armed, by order of the government.

But there are graver errors which court public investigation and judgment. First, local option, in its origin, made no higher claim than to be a compromise, proffering to prohibition and the saloon equal chance of life according to the will of the majorities. It is in no sense a prohibitory law, but cries to the people: "Whom will ye that I release unto you, License or No-license,"—and the alternative is always license.

In making such a law the government shifts its own responsibility to the shoulders of the people, transfers the lawmaking power to them (contrary to the letter and spirit of the constitution) and makes them bear the expense of doing what they have already elected and paid legislators to do.

When prohibition threatens, local option is always the resort of the politicians to hold the liquor vote, and the choice of the traffic itself for a protracted life. By it the voice of the majority fixes the moral quality of the act and decides that it is *right* for one community to be half or whole drunk and for another to be half or whole sober.

But the deadliest sin of local option is that it substitutes expediency for the "Shalt Nots" of God's law. It trains a people in the damning doctrine that the end justifies the means. It bewilders the moral sense with its makeshifts until the startling spectacle is seen of church dignitaries leading its battles. If the shepherd's voice calls in false notes how shall the sheep know whom to follow?

The verdict of majorities has no cleansing power to make black white. The voice of the people will never be the voice of God till the will of God has become the will of the people,—and this can never be while right and wrong are variable quantities in the great equations of law,—which some of the temperance people are trying vainly to solve under the inconstant and inconsistent rule of local option.

THE LICENSED SALOON FROM AN ECONOMIC STANDPOINT.

Chicago being a representative city, its efforts in the line of municipal reform possess more than a mere local interest. The official investigation into its financial and economic conditions now in progress furnishes a lesson in municipal financiering which other cities may profit by and which the country at large will do well to ponder.

To the popular mind a question of money is of more importance than a question of conscience—in fact, the shortest way to the conscience of the average American citizen of to-day is through his pocket, and without doubt a financial "showing" is the best method at the present time of arresting thought in a city of money-worshipers. We rejoice, therefore, that the search-light is being turned on and the more so because we realize that prohibition doctrine has nothing to lose but everything to gain by a "figuring up" of profit and loss under the present financial policy.

The "reform" under the present mayor's administration has progressed thus far: A list of the city employés, with their salaries, has been published by order of the council in the daily newspapers, and the new comptroller has submitted to that body estimates in detail of the amount necessary to carry on the city government. According to his report, over sixteen million dollars will be needed to maintain the several municipal departments for the year 1894. Of this sum the boards of education and public library, which are only partially dependent on the council, receive about six and a half million, leaving something more than nine and a half million to be expended for the city government proper.

To Prohibitionists the significant point of interest in Chicago's financial status is the fact that although the city has been "run" for so many years under the popular high license system it is to-day, says its comptroller, "wofully behind in meeting its just obligations" and has "no means available to pay debts contracted." With its seven thousand saloons, each paying a license of five hundred dollars, the city government is forced to "constantly anticipate its receipts," is unable to pay its employés promptly (which is "demoralizing in its effect upon the men") or to make the best terms with contractors, and is compelled to "purchase materials and supplies of current operations on time," which means at the highest market price. In short, the report declares, "the best interests of the city are held in jeopardy by its objectionable financial tactics."

Under the existing order of things the city has two chief sources of revenue, property taxation and saloon licenses. The former covers about one-half of the amount needed to keep the government machinery in motion. The other half comes from saloons and miscellaneous sources. Liquor licenses for the present year are estimated at $3,266.846.70, and the estimate of expenses for the police department alone foots up to $3,721,810, which is considerably over one-third of the total for corporate purposes.

Political economists do not hesitate to state that eighty per cent of crime and pauperism is chargeable to the saloon. The press and the police service itself likewise testify to its productiveness as a breeding place of lawlessness and anarchy and no one will deny that the seven thousand saloons of Chicago add enormously to the expense of its police department. When to this are added the funds necessary to purchase sites for and erect station houses, jails and charitable institutions (of which the comptroller makes no estimate because with one exception,—a police station for which an appropriation of $8,000 was made last year—no additional ones are to be built this year), together with the numerous miscellaneous expenses which are the direct and indirect results of the drink traffic, it is safe to say, that as a financial investment for the municipality the licensed saloon is a miserable failure. The "gain" from that source, if it were possible to accurately compute it in dollars and cents would be "nowhere" compared with the loss.

Instead of being, as is claimed by high license advocates, a source of revenue, the liquor traffic is the greatest existing drain upon the city's resources. We state it mildly when we say that for every dollar it puts into the treasury it draws out two. On the eighty per cent basis it is no exaggeration to say that for every dollar put in it draws out four. Certainly on this basis it is not unreasonable to conclude that if the liquor traffic were entirely abolished within the corporate limits of Chicago, the expenses of city government would be reduced to a sum sufficiently small to be covered by property taxation.

To all who are willing to be convinced, official figures prove that while the liquor business piles up wealth for whisky trusts and saloon-keepers, it never fails to impoverish the city or state which fosters and protects it under a license system, however "high."

Dr. Anna Shaw says that whether women are statesmen or not it is generally conceded that they have considerable gumption and that the way women would manage the liquor traffic would be to find out what liquor dealers didn't want done and promptly go and do it. Men on the contrary seem to find out what liquor dealers want done and do it. This may be very fine statesmanship but it's awful poor "gumption." Every consideration of morals, religion and "gumption" demands the total prohibition of the liquor traffic.

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Dr. Talmage affirms that men talk more gossip over their cigars in one evening than women in twenty years do over their tea-cups.

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Miss Willard furnishes the following account of the occasion which led to the creation of the famous Maine Law:

"There was a certain Portland citizen who occupied a government position and who was addicted to periodical intemperance. One evening his wife came to the young Neal Dow, who was even then a power in temperance circles, and told him that her husband was at a certain saloon, and that if he was absent from his duty on the morrow he would surely lose his position. Would Mr. Dow go after him and try to induce the rumseller not to sell him any more liquor? Mr. Dow found him in the saloon and said to the proprietor, 'I wish you would sell no more liquor to Mr. B.'

"'Why, Mr. Dow,' said he, 'I must supply my customers.'

"'But,' was the reply, 'this gentleman has a large family to support. If he goes to his office drunk to-morrow, he will lose his place. I wish you would sell him no more.' The rumseller became angry at this and said that he, too, had a family to support, that he had a license to sell liquor, and he proposed to do it, and that when he wanted advice he would ask for it. 'So you have a license to sell liquor?' said Mr. Dow, 'and you support your family by impoverishing others. With God's help, I'll change all this.' He went home fully determined to devote his life to suppressing the liquor traffic. 'The Maine Law,' says he, 'originated in that rumshop.'"

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Miss Clara Barton has asked to have the famous World's Fair Columbian Caravels turned over to her and the proceeds from the exhibition of them at different places will be used to relieve the sufferers on the sea islands. Would that some such good use might be made of these antiquated war vessels.

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It will be remembered that three weeks ago these columns reported an interesting incident of the conversion of a German saloon-keeper in Iowa, and the burning of his liquor and saloon paraphernalia in the presence of the entire population of the little town, the school being dismissed so that the children might be witnesses of the impressive object lesson. The item was extracted from the daily papers and there was just a little doubt that it might turn out to be a little less genuine than it appeared on the surface. Hence we are delighted to be able not only to confirm the report but to furnish to our readers a letter from this honestly converted ex-saloon-keeper. We make no alterations whatever but give it just as it was written to a good woman who had often prayed with him in the county jail:

WELLMAN, IOWA, Janury 28, '94.

DEAR FRIND:—I Received yours of 26 and Was Glad to here from you. Well I have fange (changed) my Way of live and think I Will Stay that Way I Feele like a New man I and my Wife and one of my Girels (girls) jind meten (joined meeting) and Wee live habey (happy) and Guit (get) a longe Nice But the Folks thiges I Woulte Not Stick to it But I Will Show them I hat Truble a Nuff in my live time you Now that as Well as I can Tell you I am in Buger (butcher) Bisnes Now and Duing Well and Get over have of the Trate in Wellman. Now I got me a Good Buger he is from Ills, he is a Good Boy his mother is Witter (widow) and Belonges to the church and he is going to jine in a Shorte time. I think I will see you Befoure long than I will Call and See you my best Regardes to you all and to all the Boyes in jale you Tell them in the jale to look up to God and he Will help them *I now it*

HENRY GLIDER.

The sincerity of this man's conversion cannot be questioned after reading his simple, trustful letter. The "*I now it*," gives the keynote. May the good Lord ever keep him!

ON DUTY.

(*Continued from page 7.*)

PRESENT SAFETY AND ULTIMATE JUSTICE.

Prohibition of the sale of intoxicating liquors as a beverage is the only safety to any people from the immeasurable curse of intemperance. It is the only position as to the liquor traffic that insures ease to the conscience of the individual. All policies which violate the dictates of the educated and enlightened conscience, are wrong and doomed to overthrow. The prohibition of the sale of intoxicating liquors as a beverage, whatever may be thought of its practicability. violates the conscience of no one, and saves the people of the state or nation from untold misery, does injury to no one, hence it is right.

All enlightened nations are tending toward prohibition. Every successive year increases the stigma which attaches to liquor selling. This is simply the advance of prohibition. Every agitation of the restraint of the sale of intoxicating liquors in any community, whatever the apparent results, is an onward movement for prohibition. Reforms never go backward. I. A. PICKLER,

Member of Congress from South Dakota.

Washington, D. C.

IOWA TESTIFIES.

I have been in the fight against the saloon since 1856, and was the author of the constitutional amendment passed by our eighteenth general assembly. I know much of the benefits of prohibition to the people of the state and regard the efforts of politicians to repeal or annul our prohibitory statute as a most villainous conspiracy against the best interests of the people of Iowa.

Polk City, Ia. J. A. HARVEY.

STAND BY THE FAITH.

I am proud to put my name on record in favor of the "great movement" for prohibition in state and nation. I am the wedded friend to the W. C. T. U. and have greater faith in its workings to accomplish actual and complete prohibition than all other means yet adopted, and I am always willing to follow when and wherever good women lead. JOHN T. TANNER,

Chairman Prohibition Committee of Alabama.

Athens, Ala.

LET THE NATIONS REVERENCE HIM.

Yes, with uncovered head would I stand with a multitude to pay the warmest tribute of the heart to the man who, grasping the beginning of the century's chain in one hand, reaches forth with the other for its ending with no greater ambition than to see the *star principle* to which his life car has been hitched, the *star line* by which his course has been divined, enthroned in all governments—for the light and guidance of generations to come across the most dangerous seas which the advancing columns of civilization have confronted. Let the young of the nation behold the power of a great principle to make a great *man!* J. H. SOUTHGATE.

Durham, N. C.

CANADA TESTIFIES FOR PROHIBITION.

In reading reports of the evidence given before the Canadian Royal Commission, the past year, concerning the value of the Canada Temperance Act, it has been amusing to note the anxiety of the liquor sellers to prove that it is useless as a prohibitory measure. "The Scott Act," they declare, "has never stopped the sale of liquor and can never be enforced." If this is their honest conviction it is pertinent to ask why, invariably, they do their utmost to prevent its adoption?

The government returns for 1889 are significant. In that year eleven of the eighteen counties of Nova Scotia had adopted the Scott Act, while only seventeen of the thirty-eight counties of Ontario were under prohibitory law. The per capita consumption of liquor for that year was about one and three quarter gallons in the former and over four and one-half gallons in the latter province. Still more striking is the fact that, in the same year, while the province of Prince Edward Island was entirely under the Scott Act, its per capita consumption of liquor, for all purposes, was less than three-fourths of a gallon, while in British Columbia, then entirely under the license system, it ran up to over ten gallons!

Verily, prohibition *does* prohibit, and loyal temperance workers should rest content with nothing short of stringent prohibitory laws which should be rigidly enforced.

ELLA F. M. WILLIAMS,

President Canada W. C. T. U.

Montreal, Canada.

KANSAS SAYS IT IS A SUCCESS.

Five things are necessary. We must believe in it, work for it, vote for it, pray for it, and "last but not least," KEEP AT IT.

Kansas has tried prohibition for more than a dozen years, and while its thorough enforcement has been hampered by the treachery and unfaithfulness of public officials, we point with pride to the statement of the *Brewers' Journal*, that the sales of beer have fallen off from 32,000 barrels in 1880, to 2,050 in 1891. Revenue reports show a similar reduction in the sale of spirituous liquors. The people of Kansas *know* when they have a good thing, and they propose to stand by prohibition. Neal Dow is the father of statutory prohibition. May he live to celebrate the victory that shall come in the opening of a new century. A. M. RICHARDSON,

Lawrence, Kan. *Prohibition Nominee for Governor.*

MAINE AGAIN UPHOLDS.

To those who remember Maine before the enactment of the Maine law there can be no question as to the benefits which this state has derived from prohibition. Except in a few of the larger cities, open rum-selling with its attendant evils has been almost entirely unknown since 1851. Public sentiment has repeatedly and overwhelmingly sustained prohibition at the ballot-box whenever assailed in Maine, and to Gen. Neal Dow justly belongs the honor and credit of having originated and constantly upheld it on every occasion. R. W. LORD.

Kennebunk, Me.

HAS INCREASED PROSPERITY.

There is the entire absence of drinking places in towns where before the days of prohibition from three to twenty dram-shops existed in each. Thrift has taken the place of squalor, the condition of the people has improved, good order exists at public gatherings, general sobriety prevails and the number of paupers has decreased, a large number of towns reporting none. Thousands of men who would drink if dram-shops were conveniently accessible, now refrain almost entirely.

NELSON DINGLE, JR.,

Washington, D. C. *M. C. from Maine.*

THE SALOON A MODERN DELILAH.

Four decades of legislation have settled, beyond cavil, two things. First, the easiest, cheapest and most effective method of suppressing the drink traffic and its thousand attendant evils is prohibition. Second, the easiest, cheapest and most effective method of raising revenue from the weaknesses of our people, without in the slightest degree lessening the evils of the drink traffic, is license.

So thoroughly effective is prohibition as a means of suppressing the saloon that, in localities where the law is openly violated within prohibition states, it will be found that criminals are in office, and the church is as silent and almost as impotent as the mummy of centuries ago.

Sometime we are going to learn that the saloon is the Delilah by which the church is being shorn of its power; sometime labor will learn that it is the saloon that absorbs the fruits of her toil; and when that time comes a twelve-month will be sufficient time to sweep from our land the infamous traffic by state and national prohibition.

Aberdeen, S. Dak. S. H. CRANMER.

IOWA W. C. T. U. TRUE.

No state and no women more earnestly call to-day for our prayers, sympathy and help than Iowa and its W. C. T. U. Supposed friends of righteousness have doffed their masks and stand forth anti-prohibition advocates. The old parties are vying with each other in effort to destroy the prohibitory law, and to sign the death warrant of Iowa's children through license, or (to the uninitiated) its less hideous counterpart—tax.

Iowa, that scarce a decade ago adopted constitutional prohibition by nearly thirty thousand majority! Iowa, whose electors, incensed by the hiding of the people's will beneath judicial ermine, enacted a prohibitory statute, stands before the world a dishonored spectacle, condemned by her own acts. But there are more than Gideon's three hundred left; more than seven thousand that have not bowed the knee to that Baal. The Prohibition party and the W. C. T. U. have been tried as by fire; they "have been sifted as corn is sifted in a sieve, yet not the least grain has fallen to the earth." All hail courageous souls who cry, "compromise avaunt!" and wield boldly "the sword of the Lord" and of prohibition.

MARY A. WOODBRIDGE,

Chicago. *Cor. Sec. Nat'l W. C. T. U.*

PROHIBITION OR NATIONAL DESTRUCTION.

The necessary antagonism between civilized society and the drink traffic brings on the inevitable and irrepressible conflict. The American Republic must destroy the liquor traffic or the traffic will surely destroy the republic.

How may our battle be successfully fought? It would seem that in any country where the will of the people makes the laws it must be

1, Agitation,—the education of the republic. 2, Organization,—putting the public opinion formed into position for action. 3, Legislation,—the will of the people expressed in law There is nothing but this that the traffic really fears. 4, Enforcement,—and here the long pull of the whole struggle surely comes.

Ravenna, O. S. W. MEEK.

RAILROAD TIES.

BY JOHN G. WOOLLEY.

"It is a good thing to give thanks unto the Lord,"—and a good *time*—when we stand beside the King's highway and cheer the most desperate optimist of the century entering his "nineties" with swinging arm and springing instep, a white rose in his buttonhole, a white glory on his temples, a white life in his veins, in his wake a white record, and hard by, ahead to the right, God's great white throne.

Neal Dow is his own celebration. Eulogy would be inane; he lives to see his native state his personal monument and his own soul's travail coined into millions of poor men's savings, fast locked away for wife and child and creeping age, in honest banks that rose upon the ruins of saloons.

Let us silently salute this modern Arnold Winkelreid who cried, "Make way for liberty!" and lives to see it.

. . . . . .

Let us give thanks!

For seven states—not won but winning—dim but sure pleiades among our stars—Kansas holding hard against the muddy wash of party politics, and Iowa that sheds perfidy like a swan's wings the wave.

Georgia's southern cross of one hundred and seventeen clean counties and Massachusetts safe to enter the twentieth century without a lawful drink shop.

. . . . . .

For the church's renaissance of "works," to chasten but steady and complement an over-polished heirloom "faith."

For womanhood's sweet, sad exodus into the open with a challenge to every enemy of God and home and native land.

For the confusion of tongues in the Godless Babel in the District of Columbia.

For Colorado, where the hand that rocks the cradle bears the sinews of the state.

For Eli Ritter, the pertinacious Indiana lawyer, who carried two Marengoes to the supreme court and got them changed into one Waterloo which breaks the heart of the saloon and brands it "outlaw" and "attaint" wherever civic virtue lifts its hand.

For the Prohibition party stunted and storm-cleft but holding the brute idiot Caliban till Prospero comes to tame or slay him.

For the white ribbon silently and graciously weaving forever into the warp of state and church and school and home the face of Jesus Christ, the human soul's true lover and the human hand's true friend.

The time is long to wait, but "God inhabiteth eternity." Forward!

En route near Blanerhasset's Island, Feb. 9, 1894.

GENERAL NEAL DOW.

BY A. A. HOPKINS.

Our older Gladstone! Hail to him,
Whose life is rounded as the rim
That rounds complete the century!
Upon his brow its glories be,—
The crown of manhood kingly bright
With royal daring for the right!

His rounded cycle grows complete:
How far have walked his patient feet
Since it began!—how bravely they
Have borne him on his rugged way,
Since our old century was young,
And listened to his prattling tongue!

Brave Century! Brave Citizen,
Who wielded tongue, and sword and pen,
To smite the Wrong; whose gallant cheer
Men heard and followed, year on year,
As at the front their flag he bore
And struck for truth all else before!

God send the David now we need,
As true of heart and brave of deed
As he who, when his heart was young,
To fight the Giant gladly sprung;
Nay, more,—a million Davids bring,
With each his courage and his sling!

Beside His brook, for age and youth,
God's pebbles wait of mighty truth;
The arm of man is needed still
To wield them with His mighty will,
As Giant Wrong defiant stands
And mocks us with unholy hands.

Be kind, oh, white-haired Century,
To him who once was young with thee!
Deal gently with him as he goes
With thee to peaceful, sweet repose;
And may thine eyes to slumber sink
Ere he earth's Lethe draught shall drink!

Harriman, Tenn.

World's W. C. T. U.

MOTTO: "For God and Home and Every Land."

OBJECT: To unify the methods of woman's temperance work the world over.
BADGE: A knot of white ribbon.
HOUR OF PRAYER: Noon.
METHODS: Agitate, educate, organize.
DEPARTMENTS: Preventive, educational, evangelistic, social and legal.
THE POLYGLOT PETITION has been circulated throughout the world and signed by representatives of over forty countries. It asks for the outlawing of the alcohol and opium trade and the system of legalized vice. The chief auxiliaries of the W. W. C. T. U. are the United States, Canada, Great Britain, Australia, South Africa, India, Japan and the Sandwich Islands.

BURMA.

LETTER FROM A MISSIONARY TEMPERANCE WORKER.

Our Burman society is kept up with no loss of interest or numbers. Our English speaking society is yet young, only recently entered upon its second year. They plan to celebrate the twentieth anniversary of the Crusade by a public evening meeting.

So far as I know, all of our missionaries in Burma are total abstainers in full sympathy with the work of the W. C. T. U. Total abstinence is, I think, almost unknown among the English here. There may be a few total abstainers. If so it is not generally known. The subject of temperance is an unpopular one.

Many of our Burman men are being ruined by the drink habit and among the natives of India in this land, intemperance is almost universal.

The scholars in our mission schools and Sunday-schools are being well drilled in the principles of temperance and we hope becoming firmly established in them.

Our great hope is in work for the young. I think if the Burmans had it in their power to vote away the saloon, they would do it. Remember us in your prayers.

Maulmain, Burma. ELLEN E. MITCHELL.

W. C. T. U. MOVEMENTS IN INDIA.

I wonder if the twentieth anniversary of Crusade Day was observed in Japan. If not, then we in Calcutta were probably the first to begin the prayer and praise of that occasion. Our meeting was held at eight a. m., on the 23d. The special topic laid on hearts was the need of a home in which to receive the poor little girls who are being rescued through the activity of the recent purity movement in and about Calcutta. They cannot be received in mission girls' schools or orphanages, and a new Home must be established. We prayed earnestly that the Lord would send or show us the woman who could take the charge of such a Home, and send the means. The superintendent must be a woman who understands the Bengali language, and is thoroughly acquainted with the people and their ways.

I am trying to stir up the W. C. T. U. women of Calcutta, as soon as the rush of the holiday season is quite over, to make an effort to organize unions in several suburban towns near Calcutta. Unions organized by friends from Calcutta will have a much better chance of success than if I, as a stranger, go among them and organize. Some of the arrangements are already made for two places, and I hope within another month to have something to report.

I have met Mrs. Ganguli, and a few evenings since I addressed about a thousand of the people of the Somaj of which she is a member. It was an enthusiastic meeting, and I hope that a total abstinence society may result, but the members of these Somajs are so proud of their passive stand on temperance that it is very difficult to persuade them that any active work is necessary among themselves, and the caste feeling keeps them from having any responsibility in regard to others. I am to go to an entertainment at Mrs. Ganguli's to-day to meet Messrs. Wilson and Pease of the opium commission and others.

The India union is bringing in results both in English and native communities, and will give the W. C. T. U. in some places a welcome, that would be impossible without the entering wedge of the India union.

Now I must write to you that in April at the close of a year of work, as president of the W. C. T. U. for India, I shall be obliged to give up and return to America. I have taken passage for myself and daughter on the "Oceana," April 7, from Bombay. I am very sorry to leave the work just now, but duty to my daughter requires it. She is not ill, but so far from robust that her whole future health and happiness depend on a change from this climate before another hot season. We hope to spend a little time in France, so cannot tell just when we may reach the United States. I have been spending a month in the temperance work in this part, but shall return to Lucknow in two days in connection with the temperance work in the Northwest provinces.

During March I shall travel from Calcutta to Bombay, organizing unions if possible, at several of the stations on the route.

Dr. Bushnell and Mrs. Andrew left Calcutta yesterday for Burma. We greatly enjoyed the short visit with them; they are both in good health and spirits. No public meetings were held for them here as curiosity regarding their work of two years ago in India is still too high, and the temptation to print scurrilous articles about them would have been too great for some of the Indian-English newspapers to resist, had our dear ladies appeared in public meetings. The articles could not hurt them; but they would prejudice many against our W. C. T. U. work.

JEANNETTE G. HAUSER,
Vice Pres. World's W. C. T. U. for India.
Calcutta, India.

THE Bangalore, India, *Daily Post* kindly grants a column a month to the W. C. T. U. which is filled with the reports of meetings, original articles by the members and selections. During one month three hundred tracts were distributed by the Bangalore union which keeps a wall-pocket of temperance literature upon the railway platform.

WORLD'S WAVE CRESTS.

NEARLY eighty pupils have signed the pledge in the Lucknow Band of Hope.

MISS M. J. GEORGE, of Adelaide, Australia, is National superintendent of L. T. L. for that country.

A NEW union has been organized among the missionaries of the Free Baptist mission of Balasore, Orissa.

THE "Willing Y" of Halifax, N. S., is still marching on. Their fifth Demorest silver medal contest recently was a great success.

MISS ELLA DUDLEY, Huguenot Seminary, Wellington, will act as Colonial Y superintendent during the absence of Miss Anna Cummings.

MISS THERESA M. CAMPBELL, Wellington, one of the editors of *The White Ribbon for South Africa*, is the new president of the W. C. T. U. of Cape Colony.

FIFTY-FIVE native lady members, and twenty European members, comprise the membership of Pundita Ramabai's temperance union for native women in Poona.

THE Christian students at St. John's college, Agra, resolved to become total abstainers, and a dozen of them have recently formed an organization, adopting the pledge of the World's W. C. T. U.

ONE of the leading papers of Cape Colony, South Africa, the *Natal Witness*, published at Pietermaritzburg, has given the Natal W. C. T. U. entire charge of two columns weekly; these are edited by Mrs. Bridgman.

OF the 297,261 pledge cards sent by the temperance children of the world for exhibition at the World's Fair, 202,866 were sent by the children of the United States; 46,989 from England; and 25,065 from Canada.

THE literature department of the India W. C. T. Union is preparing a series of "white ribbon scrap books," to be made up of temperance items from all sources, but particularly of such items as relate to the subject in India.

TEMPERANCE work has been commenced in Banda, where the drink habit has become very prevalent among the natives. Thirty-two signatures to the pledge were obtained at the first meeting and the number was subsequently increased.

Y's and Otherwise, the organ of the Y. W. C. T. U. of Cape Colony, is an interesting and helpful eight page sheet, edited by Miss Rose J. Sears, and is now in its fourth volume. There is much that is wise and very little "otherwise" to be found on its pages.

THE Calcutta W. C. T. U., of which Mrs. Thoburn is president, carries on flower mission work, distributing also quantities of religious papers and magazines. On Sunday afternoon, a committee visits the grog-shops mostly frequented by sailors, and from even these low places some have been led to a better and temperate life.

THE Temple medals were greatly admired by the workers in Kingston, Jamaica, where six of these chaste souvenirs have been received. Miss Constantia Maddix, vice-president of the World's W. C. T. U. for that island, reports a revival of L. T. L. work since the holidays and active preparations for a second public temperance meeting in Kingston, which it is hoped will be as well attended as the first.

SHO NEMOTO, our much honored friend, now in Mexico, whose memory will ever be dear to us because of his interest in our W. C. T. U. of Japan and kindness to Mary Allen West, writes: "Our Tokyo temperance society is three years old and has one thousand six hundred and seventy-five members. On the 22d of June, I received the last report from Tokyo. In that month we had seventy new members."

A NEW department has been created in the World's W. C. T. U., that of proportionate and systematic giving, and Mrs. Esther Tuttle Pritchard has been appointed its superintendent. Hereafter we may expect a more methodical plan of bestowing our support to benevolent institutions, as Mrs. Pritchard is an intelligent enthusiast on this subject, being also general secretary of this department in the Friends' Woman's Foreign Missionary Union.

A PARTY of white-ribboners from South Africa, who are playfully called "the Huguenot Pilgrims," have started from Huguenot Seminary, Wellington, Cape Colony, for an extended trip in which they will combine instruction, sight-seeing, pleasure, with a study of temperance efforts in different lands. The company consists of Miss Pride, former president of Cape Colony; Miss Solomon, colonial press superintendent; Miss Ferguson, Mrs. Allen and Miss Celliers, active colonial white-ribboners, and Miss Anna Cummings, the earnest superintendent of the Colonial Y's. The itinerary includes Egypt, Palestine, Greece, Italy and France. Miss Cummings goes to England for a short visit, and expects to arrive in America in June, where she will visit the Temple and the World's Fair city. A warm welcome at Headquarters is insured her.

ALMOST phenomenal is the spread of the temperance movement in Japan. *The Temperance Tidings*, a Japanese periodical, unreadable to the unlearned, save for one page in English, contains in that one page compact statements that are alive with hope for the redemption of this noble empire from the slavery of alcohol. Forty temperance societies are reported, aggregating a membership of over ten thousand men and women. In the Tokyo society alone there are two thousand members, having an average increase of nearly one hundred per month. An interesting incident is related of a poor laborer who had once been a drunkard but became converted, and, by closest economy, was able to save from his earnings the sum of fifteen dollars (a fabulous amount in that country). This he gave to the Tokyo society, which added to the money and purchased a magic lantern for use in temperance lectures. It is said that the self-sacrifice represented by this lantern wherever it is exhibited has a wonderful influence on audiences, and always aids in the winning of new members.

Canadian Field.

TEMPERANCE NEWS FROM ACROSS THE BORDER.

Canada starts 1894 with a full and strong temperance pulse.

The fifteenth anniversary of the Quebec branch of the Dominion Alliance was held in Montreal last week, and was of unusual interest in view of the recent prohibition plebiscites taken in Manitoba, Prince Edward Island and Ontario.

Mrs. C. T. Williams, president of the Dominion W. C. T. U., and many other members of the Provincial and local unions were present. Mr. Dougall, the chairman, explained that the Dominion Alliance represented the organization of all those ecclesiastical bodies who numbered prohibition of the liquor traffic as one of their principles.

Mr. Carson alluded to causes for gratitude during the past year, specifying the reduction of licenses, thirty-seven being struck off the roll; also the passing of a by-law making it possible to close the liquor places at ten o'clock on week days and seven on Saturdays.

Mr. Spence, of Toronto, the main mover in the recent campaign in that city, said that the Royal Commission, which had been so ridiculed, would do the prohibition cause no end of good. The report would be a perfect magazine of information. Canada holds a high place among the nations for temperance, the drinking bill amounting to four and one-half gallons per head; across the line it is seven gallons, and in Britain thirty gallons.

The question of taking a prohibition plebiscite in the province of Quebec was discussed, but left over for further consideration. Montreal has been chosen as the place of meeting of the Dominion Alliance convention in July, and to add to its attractiveness and success it was arranged to invite Sir Wilfrid Lawson, president of the United Kingdom Alliance of Great Britain, Lady Henry Somerset, to represent the temperance women of England, and Miss Willard and Gen. Neal Dow to represent the United States.

News comes that the people of Nova Scotia are circulating a petition to obtain signatures asking for a plebiscite.

The province of New Brunswick, in answer to a petition from the W. C. T. U., is issuing a Canadian edition of Health Readers Nos. 1 and 2 for use in the public schools. New Brunswick is thus the third Canadian province to print scientific temperance books for use in the public schools, the others being Nova Scotia and Ontario. The Qu' Appelle union, in Assiniboia, and Edmonton union, in Alberta, are both working to secure scientific temperance text-books in those territories.

Crusade Day was pretty generally held throughout Canada. The W. C. T. U. in Moncton, New Brunswick, held a most successful entertainment. Mrs. Achinson gave a capital condensed history of W. C. T. U. work around the world. Calgarry union (Alberta Territory) observed the day by a union prayer-meeting.

Montreal (Central) union held all day meetings, which were well attended and interesting. Mrs. C. T. Williams spoke of the wonderful work done by Dr. Kate Bushnell and Mrs. Andrew in India. In Toronto the unions united in observing the day by meeting in Mrs. Youmans' house, who received an ovation in the form of telegrams, flowers and fruit. It was a graceful and fitting compliment to pay one who has done so much for the cause of temperance in Canada. The collections taken on that day are to be divided between the World's W. C. T. U. missionary department and home missions in the northwest.

During the recent plebiscites a good deal was said about the number of women on the municipal lists who did not avail themselves of their privilege to vote, and, as the enemy is always ready to seize upon any advantage, the inference was drawn that women were not really in earnest on the suffrage question. To get an expression of sentiment from representative Canadian women the Dominion president, Mrs. C. T. Williams, had the bright thought of holding a symposium on the subject in the *Woman's Journal*, Ottawa. Correspondents were asked to answer in condensed form, "Do you believe in parliamentary suffrage for women? If so, why? If not, why not?" From the responses received it appears that there is no diminution of interest on the subject.

Richmond, Quebec, is rejoicing in the possession of a beautiful new hall, built and presented to the temperance cause through the generosity of a former townsman, Mr. Herbert Foster. It was opened with heartfelt gratitude by the Quebec provincial president, Mrs. Sanderson, who was ably supported by many of the influential men and women of the neighborhood. The furniture of the hall was given by Mr. George Goodhue, of Danville, a constant friend of temperance.

Ontario is still rejoicing over the plebiscite triumph of January 1. The prohibition majority is now known for a certainty to number between eighty and one hundred thousand. On to further victory seems to be the watchword of the temperance army. An assured feeling prevails everywhere that the labors of the years in behalf of the cause have not been in vain.

A grand rally of representative workers from all the churches and societies in the province is to be held in Toronto this week to plan for and push a further advance, and the much desired prohibitory legislation is bound to come sometime.

Never before has there been so much written and read on the temperance question as at present, and never before has the subject been so much discussed from every possible standpoint, and never before has the W. C. T. U. had such work thrust upon it as now.

The *Canada Citizen* of Toronto, and the *Canadian Home Guard* of London, have amalgamated with the name *Citizen and Home Guard*, to be published simultaneously in London and Toronto, with a promise of increased usefulness because of united strength. A goodly portion of its space is to be devoted to the interests of the W. C. T. U.

Miss Macarthur of Cornwall, is arranging for a school of methods to be conducted in that town in February, which will very materially help the work in the eastern part of the province. MARGARET G. URE,
Canadian Reporter, Montreal.

News from the Field.

COLORADO.

W. C. T. U. MOVEMENTS.

The camp fire on Crusade Day was held in the state headquarters in Denver, lasting from ten o'clock in the morning until four in the afternoon. Mrs. M. A. Cassell, president of Arapahoe county union, was most helpful by her faithful presence the entire day. Personal reminiscences were given by Mesdames Westley, Lounsbery, Roads and Teetor. Memorial service was led by Mrs. E. M. Craise; then followed, "The outlook for the nation and the world," by Mrs. J. K. Howard, president of Jennie Smith union.

The day was observed in different localities; but one special report has reached me, the meeting at Canon City, where the ministers joined in the service; creating much enthusiasm. Twenty new names were secured for membership and a liberal offering was made for the local treasury.

The missionary for Arapahoe county sends report for the year 1893: Addressed 304 meetings, the largest audience, 800, and cash received from all sources, $802.10. In addition to this work, Mrs. E. M. Craise is the president of Roxanna Brainard union and is associated with Mrs. E. M. Wiley in scientific temperance instruction, where her best opportunity was presenting this department before the State Teachers' Association at Colorado Springs. There also, Mrs. Higgins and Miss Helen Dewey led in the discussion that was so much appreciated. Assurance was given that our W. C. T. U. shall have representation at all their future annuals. This is an advance step and we can say with the prophet of old, "ye shall rejoice in all that ye put your hand unto" "wherein the Lord thy God, hath blessed thee."

In this connection Mrs. Wiley has been most thorough, hearing personally from the superintendents of schools in all the counties. Teachers are faithful and conscientious in their duty as to liquor and narcotics.

The local superintendent at Idaho Springs writes: "In all the work with boys, tobacco is the greatest obstacle, for it is easy for them to look upon the effects of drunkenness with contempt, but not so with the cigarette habit."

We are happy to mention a recent interview with the matron of our county jail, Mrs. James Havens, where by her gentle, refining influence no fumes of the noisome weed can pervade the wards under her control, thus as she said: "I am carrying on my department of opium and narcotics that was so dear to me when at work in the W. C. T. U." Blessed privilege, though our surroundings and avocations in life may change, the all-pervading influence will prevail for the right, and be wielded by the true worker.

Our rights of citizenship are taken advantage of in Denver, by the growing numbers on the registration list, as evidenced by the weekly gathering at the court house, and frequent meetings held over the state for the "study of the civil government and election laws." "Our new duties and methods of procedure," "Parliamentary Law," "Question Box," etc., etc. All are "pressing forward, onward."

With the practical work, it is cause for rejoicing that gospel temperance and our spiritual needs are interwoven, as at Greeley. Mrs. Trego, of Ohio, has spent some time and delivered a lecture under the auspices of the temperance union. The regular meetings of the various unions, are greatly helped in the devotional experience by suggestive quotations, comforting words from the Bible and fervent prayer.

There has been a revival of work at Holyoke, with Mrs. L. M. Reynolds as president, and her equally efficient co-laborers. Superintendents have been appointed for twenty-one departments, and further good news may be heralded of their achievements.

Many hindrances have caused delay in transmitting news of our work and workers; one avenue of communication has been closed because of the suspension of our state paper, the *Bulletin*, per action of the executive committee, owing to retrenchment in many lines of work of the different unions and avoidance of debt at the end of the year.

A new union was organized in North Denver by Mrs. Cassell, with a membership of eight, and much interest manifested. The following officers were duly elected: President, Mrs. Emma McKenzie; corresponding secretary, Mrs. Hattie Newell; recording secretary, Mrs. Ellen Ault; treasurer, Mrs. Maggie Flesher.

Other organizations in this county will be effected in the near future. Our vice-president, Mrs. M. J. Telford, has addressed several unions *en route* to her home in Grand Junction, having previously been invited to appear before the Arapahoe county quarterly convention in the interest of the franchise movement.

Our president, Mrs. Higgins, has been in Lafayette, Colorado Springs, Colorado City, Monument and Fort Morgan where she was well received. Her appeals were to the Christian people to be more in earnest for the prohibition of the liquor traffic, and the vivid portrayal of the evils of intemperance made a good impression on many who were before indifferent. At Fort Morgan the house was crowded to its fullest capacity.

Since that time she was summoned to her La Veta home by the death of her father, Henry McClintoch, at the advanced age of ninety years. He was a man of sterling integrity, and greatly esteemed in the communities where he has lived. He was one of seven brothers, five of the number, ministers of the gospel, and Dr. John McClintoch, late editor of the *New York Central Advocate*, and compiler of the "Encyclopedia of Methodism," was a relative. The funeral services befitting a life so prolonged was attended by personal friends of the family, and letters of sympathy have been received from some of the workers in the state.

SARAH LEE TEETOR,
State Reporter, Denver.

MISSOURI.

SEEDS AND FRUITS.

Missouri workers will sadly miss their comrade and state reporter chosen for this year, Mrs. A. A. Hawley, of Kansas City, who has removed to Denver, Col. There is for all the W. C. T. U. a new interest in that land where men are so chivalrous and just that they dare divide civil rights, honors and responsibilities with women. Her predecessor as state reporter, Mrs. Mary E. Jones, writes hopefully from Colorado as to her returning health, but declares that she shall stay there until she votes.

In taking up the work dropped by these skillful hands, I feel keenly the disadvantage of my brief residence in the state, and earnestly urge all unions to coöperate with me by promptly sending me reports of their work. The

SEMI-ANNUAL CONVENTION OF JOHNSON COUNTY

recently held in Warrensburg, was full of good things. Cheering reports from unions and superintendents of departments, were given, earnest papers, and a fine address by the president, Mrs. Golliday.

DEMOREST MEDAL CONTEST

work is going bravely forward. The names of eighteen winners of silver medals scattered over the state from contests lately held have been reported this month, and a gold medal to Miss Georgia Orr, of Kansas City. Missouri hopes to have a diamond medal contest at her next state convention.

The South Side Y's of St. Louis have recently held a Demorest contest at the working girls' home. This earnest union is doing much good work, and cheering us all by not forgetting to report it. They hold prayer-meetings at the Bethesda Home, and distribute Bibles. At one of their evangelistic meetings lately, they had with them Mrs. Stewart, district superintendent of that department. A lemon social at the home of one of the members was an enjoyable affair. They are pursuing a course of scientific temperance study under the leadership of Mrs. Washington, a most valuable thing for every union to do.

AMONG THE WORKERS.

Craig W. C. T. U. has upon its membership roll every minister and his wife in the town. This ought not to be any special distinction, but Craig challenges other towns to show as good a record. Let us hear from every town who can answer, "So do we!" Surely the chorus of replies ought to be enough to shake the state.

Oregon W. C. T. U. has had two old-fashioned spelling bees which netted over thirty dollars, and the public are so much pleased that there will be another in which the ladies will be pitted against the gentlemen.

The Rocheport Y, organized in November with ten active and four honorary members, are giving entertainments, lunches and Demorest contests and filling their treasury.

Eldorado union keeps up a public Monday evening temperance meeting, usually led by the various ministers of the town. These meetings are a splendid educational force and will make conscientious conviction and Christian voting. This union has a gold contest in preparation, also expects to have a matron's contest this winter. Who can speak these home-saving prohibition truths with more force and feeling than mothers?

Grant city had such an old folks' contest lately, seven ladies over thirty-five years of age being the contestants. The prize, "Glimpses of Fifty Years," was awarded Mrs. Kate Lewis. It was a success, not only in point of earnest sentiment but financially. There is much good L. T. L. work being done, and a very general use made of space offered in county papers. Many thanks are due to friendly brothers of the press.

Our state president is constantly in the field, and is greatly strengthening and building up the work. At St. Joseph she had an overflowing house, where she occupied the Congregational pulpit by invitation of the pastor, Dr. Bushnell.

Henry county hopes to organize several new unions soon, and will have a series of lectures from Mrs. Hoffman in January. Clinton has been gaining new members of late, is holding meetings oftener and taking up new work. They held a mass-meeting, assisted by city pastors, January 21, and are planning future meetings. Mrs. Emma A. Cranmer, of Dakota, will lecture through the state in February and Dr. Anna Shaw later on.

State Reporter, Clinton.

EVA JONES,

TENNESSEE.

NEW UNIONS.

Our state has been more than usually active this winter along some lines of work.

At our state convention an invitation was extended to Mrs. Harriet L. Adams, of Cleveland, Ohio, to come to our state as an organizer and helper along all lines, and to that action is due our unusual activity. Mrs. Adams arrived in November, and has been steadily reclaiming old and preëmpting new territory ever since. She has organized eight unions, and spoken in twenty-five towns, making in all thirty-five public addresses.

The unions organized by her are Milan, Huntingdon, Gleason, Ripley, Dickson, Lebanon Gordonsville and Cookeville.

Her last address (at this writing) was delivered at Fayetteville, and was well received by all who heard her. Mrs. Adams is an ideal organizer. Many organizers will pass through a place, make an address eloquent with beautiful thoughts and smoothly flowing sentences, and pass on, after organizing a union, which barely survives its birth, and we wonder what is the matter. Mrs. Adams is an eloquent, forcible speaker, and withal a practical worker. She organizes her unions to live because she shows them what there is to do, how to do it, and then *puts them to work*. She has some more work to do in middle Tennessee, and then she is off to East Tennessee, where I am sure she will receive a most hearty welcome.

We are making a specialty of scientific temperance instruction, and hope to send to our next legislature petitions of such length as to convince our law makers that the "voice of the people" is in favor of the children, instead of the saloon. Our new petitions just out, will be signed by both men and women, though in separate columns, as we are determined that the motherhood of Tennessee shall be heard.

Springfield, one of our newly organized unions, is a live, healthy union, doing good work. They have done some charitable work, have mothers' meetings, have done some jail and prison work, and have raised twenty-five dollars for local work.

The Jonesboro union began the new year with the determination to make this year more profitable than ever before. They meet weekly, and are doing good work in nearly all the different departments. They make special mention of their press work, their jail and prison work and their juvenile work. In the latter, their L. T. L. has grown so large that they have been compelled to divide it into two societies. They have had three entertainments during the winter, and make special mention of their chrysanthemum show, from which they realized a fair profit.

Harriman is, as usual, very much alive. They are working actively along many lines, and doing good work. They are making special arrangements for Mrs. Adams' visit to their district, and hope to accomplish much through her, in their district. The State Minutes are being published at Harriman, and will soon be ready for distribution. All wanting a copy of the Minutes should send the money, (the usual price has been ten cents per copy), at once to Mrs. T. H. Thayer, Harriman, who is chairman of the publication committee.

All our unions are urged to secure the services of Mrs. Adams while she is in the state. She should be sent to every town in the state. She will be sure to do good wher ever she goes. Her terms are simply entertainment and the collections at the close of the meetings. Perhaps never again may they have an opportunity of securing so gifted a woman on such terms. Let every union in the state at once make arrangements to have her speak, not only in their own town, but in all the surrounding towns. No state ever needed stirring as our state needs it. And Mrs. Adams will certainly stir up and organize the state if we will only give her appointments enough. All she asks is that we make the appointments for her, and our unions should unite as one woman to see that she has them everywhere.

SELENA MOORE HOLMAN,
State Reporter, Fayetteville.

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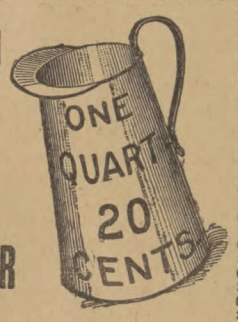

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Cor. Secy's Notes.

A GLANCE OVER THE FIELD.

The Iowa senate committee on constitutional amendments and suffrage has reported favorably upon Senator Jamison's resolution to submit an amendment allowing women full suffrage. Senator Rowan's bill granting women the ballot at school elections was also recommended. The house having taken similar action, the cause has a hopeful outlook.

A cheering letter is received from Mrs. Mary E. Garbutt, president of Southern California W. C. T. U., in which she writes: "Our work is growing; we have added about two hundred and fifty members in the last three months. Many of our unions are intensely alive." Like all other (especially western) presidents, she speaks of "the great need of money." Why will not some millionaire, whose treasure is stored within vaults, endow the National W. C. T. U., that it may help the work in these needy states, where faithful women pray and labor and sacrifice?

After our last column had gone to press, we learned of the severe illness of Mrs. Mary T. Burt, president New York W. C. T. U., and rejoice that with our sympathy, we may now offer our congratulations in her convalescence, and unite with her constituency and National co-workers in hope of her speedy restoration to health and return to the field of usefulness where her absence is a sore trial.

Unusual activity characterizes the prohibition forces in many states, and we note with pleasure the hearty coöperation of W. C. T. U. women in the work. Sixteen Prohibition party conventions are already called to meet in Indiana within the next month, and an equal number in Ohio; New York is wide awake and New Jersey is ablaze.

MARY A. WOODBRIDGE.

Treasurer's Corner.

COLLECTING DUES.

What are treasurers for? In other words, what are the functions of the treasurer? Many constitutions read: "It shall be the duty of the treasurer to collect all dues, hold all money and pay out the same upon the order of president and secretary," etc. Now all treasurers are careful in holding and paying out money belonging to the society. They are painstaking and conscientious, but I wish to call attention of all treasurers, local as well as county and district, to the other duty that I fear is sometimes overlooked, namely, collecting the dues. This more especially falls upon the local treasurer. How many members are allowed to fall out of the union every year because their dues are not paid. She forgets all about it, and the treasurer who is her neighbor feels delicate about reminding her. At the end of the year she cannot be counted and after another year her name is dropped and the union has lost a member,—the loss is felt not only in the local but in county, district, state and even in the National.

Now suppose the treasurer had been lovingly faithful and had said to her, "The union has made it my duty to collect the dues, and I find you are one of our members, and so I come to you for the mite that we call membership fee." No woman of sufficient sense to be an acceptable member of a W. C. T. U. would be offended, but on the other hand she would gladly pay the fee and feel honored that she was not overlooked and that they regarded her of sufficient worth to look after her.

I know what some will say, "She knew she was a member and it was her duty to pay the fee without being asked." That is true, but some of us are so busy we forget, and need a gentle reminder. I heard one woman say, "I joined the union and paid my fee, and went to the meeting occasionally, but did not know when the year was up. It ran along and they never asked me for my dues and the next thing I knew, they had dropped my name and I was no longer a member." She was hurt and grieved and felt that for some reason they did not care to retain her as a member. She added, "If my dues were not worth asking for, they were not worth having. I would have paid it at any time they had asked for it." This is not an isolated case, but I am led to believe a very common one. Others wish to have some part in the work, and are willing to pay dues, sign the pledge and wear the white ribbon, but cannot attend the meetings or work on committees, and these are almost sure to forget to pay yearly dues.

HELEN M. BARKER.

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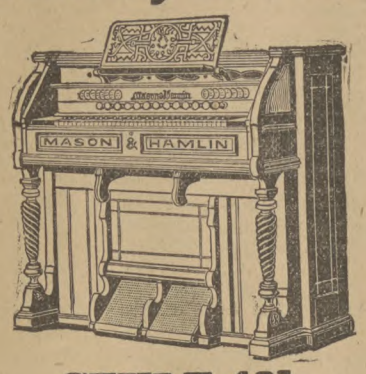

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TEMPERANCE TEMPLE ITEMS.

BY MATILDA B. CARSE.

By faith, Abraham when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son.—Heb. 11: 17.

The president of the Wisconsin W. C. T. U. says: "We claim to be 'the women who have heard the cry of the world.' Is that cry for fine buildings or freedom from the thralldom of intemperance?" One woman whom the writer can bear testimony for, claims that she heard "the cry of the world," but it came as a voice from the heavens saying, "Arise and build." The voice kept sounding in her soul and would not down. The vision that was shown her was a beautiful structure containing a hall which should be daily used as a Bethel for souls. The rest of the building was to become a source of income, and for this purpose was to be converted into offices. The rentals, when the building was all paid for, were to be devoted to National and state W. C. T. U. work, in order that men and women might be saved "from the thralldom of intemperance." Three different plans by the best architects were presented during more than as many years, but only the third seemed thoroughly acceptable. It is now to be found embodied in stone, brick, marble and iron on La Salle street, Chicago, and is known as the Woman's Temperance Temple, architecturally considered the most beautiful office building in America. When the woman to whom the above command was given was in search for knowledge in regard to its erection, she would sometimes pause in front of a monster sky scraper in course of construction, awed by its immensity, with limbs trembling beneath her, she would inwardly exclaim, "Oh, Lord, how can I ever undertake anything like this?" Then a voice would answer back, "Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest. Death will not touch thee until the work I have given thee is completed, and your eyes shall behold it." Our sister says: "We must lay aside all sentimentality and carefully view the facts that are before us." The above impressions she may consider sentimentality. If so, we had better divorce from our religion as sentimentality all of God's leadings, and admit in this world of "*fact*" that there is no such thing as a life of faith.

***

"An expensive, ornate building," says our Wisconsin sister, "has been erected, in no way adequate to our needs, and we are asked to put forth every effort to pay for it. Our National headquarters are small and cramped and we are obliged to pay a high rental for the rooms occupied as such. Willard Hall is too small for us to hold a National Convention in, and yet, when it was planned we were told that it would afford a place for the National convention whenever it wished to meet in Chicago. To raise $100 for the Temple means long, hard work for every union that attempts it, and it means for the time a cessation of temperance work." It is true the building is expensive because it is entirely fireproof, but not one dollar has been spent in its finish except in Willard Hall, but what is now considered to be absolutely necessary to the completeness and comfort of a first-class office building. As to its architecture being "ornate" it is anything but that. In fact, it is monumental and stately in its character to a marked degree. "In no way adequate to our needs," adds our sister. That is indeed a most singular and startling assertion. It is answered most admirably in the same number of *The Wisconsin Motor* (in which appears Mrs. Campbell's article) by the corresponding secretary of the Wisconsin W. C. T. U. and editor of *The Motor*, Mrs. M. F. Hanchett. She says, "The rooms occupied by our National officers consist of a reception room, an office for the corresponding secretary, an office for the treasurer, a small, light room for the typewriter and a large store room. The present occupants consider them ample and visitors are delighted with them." It would not seem from this statement, which is perfectly correct, that the National headquarters in the Temple are "either cramped or inadequate." Our critic complains that a high rental has to be paid. The rental is no higher than would have to be paid in any other first-class centrally located office building, and when we become entire owners of the Temple the W. C. T. U. need not pay any rent. The statement that we promised to make Willard Hall large enough to accommodate the National Convention when it wished to meet in Chicago is entirely erroneous. In no printed report of mine can any such statement be found. A few points are left unanswered which will have to go over for another week.

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WHEN WHISKY REIGNS NO MORE.

Air.—"When Johnny Comes Marching Home."

Get ready for the jubilee,
Hurrah! hurrah!
When this our country shall be free,
Hurrah! hurrah!
The girls will sing, the boys will shout,
When alcohol is driven out,
And we'll all feel gay when whisky is no more.

We're only children now, you know,
Hurrah! hurrah!
But temperance children always grow,
Hurrah! hurrah!
The girls will all be women then,
The boys of course will all be men,
And we'll all fight rum till rum shall be no more.

From Maine to California,
Hurrah! hurrah!
From Delaware to Canada!
Hurrah! hurrah!
The struggle now is going on,
And when the mighty victory's won,
We'll all feel gay that whisky reigns no more.

It will not do to simply say,
Hurrah! hurrah!
But do your duty, then you may,
Hurrah! hurrah!
Assist the weak, yourself deny,
Stand by the right and by and by
We'll all feel gay that whisky reigns no more.

—*Edward Carswell.*

THE LITTLE HOME PROTECTOR.

BY ADA M. MELVILLE.

A broad beam of sunshine streamed across the floor in Mrs. Thornton's pretty sewing-room, and in its warmth her curly-headed daughter Alice was basking, looking like a lively little flower that could not get too much of the brightness. But the child did not look very happy. How could she when mamma lay on the lounge with tears rolling down her cheeks and brother Walter had just gone out banging the door? Papa went away without kissing her that morning, too. It was really dreadful. And all because of a bow of white ribbon that mamma *would* wear.

While Alice was thinking about it mamma shut her eyes, and the child, thinking she was asleep, stole softly to her side, and stretching out her dimpled fingers, tugged gently at the offending bow, but it was too securely tied for clumsy baby fingers. Mamma's eyes opened, and quickly stretching out her arms, she caught the rosy little thief. "What is it, sweetheart? Do *you* want mamma to take off the white ribbon, too?"

The curly head nodded, and the blue eyes looked gravely into mother's gray ones.

"I think mamma will have to tell you a story. Let us go and sit in the big rocker. Does my Alice like really, truly stories?"

"Is it *all* really, truly?"

"Yes, every word of it."

So they "snuggled" down in the big chair, and the white kitty curled herself up at their feet to catch a nap while Alice was still. Poor kitty! Alice was not often "still," and she was very fond of making her four-footed friend play with her.

What do you suppose the story was Alice listened to, as she played with the bow of white ribbon that had made mamma so much trouble? If your mamma wears a white ribbon she can tell you one just like it. It was all about the dreadful "liquor traffic" that had grown so powerful in the nation that it was not safe in a great many places for women and children to venture out alone after sunset, since drunken men are dangerous—no matter how kind they may be when they are sober.

Then Alice listened to the story of the Crusade, and her eyes grew big and solemn at that part of the story, for was there not a dreadful saloon she had to pass on her way to school every day, and who would *dare* go near it even to pray? Those must have been brave women, just like her own pretty mamma. And then Neal Dow—"*Our* Neal Dow, mamma?"

"Yes, dear, *our* Neal Dow," for Alice had lived in Maine the year before and had learned to love "the grand old man," who was never too busy to pat her curly head and talk kindly with her when he and papa were together.

"How could *he* help to make Maine pro'bition, mamma?"

So mamma explained carefully (your mamma can explain it to you) and then Alice asked ever so many more questions.

"Why doesn't papa believe in prohibition?"

"He thinks it is not good for the country, dear."

"Does he believe in *drinking?*"

"He does not drink, Alice."

"Does Walter?"

"I am afraid Walter will some day, unless he learns to hate it now, sweetheart."

The sun had slipped away around the corner by this time, and the white kitty was wide awake and ready for a romp, so the big chair was vacated and mamma went to dress for dinner.

"Wear your *prettiest* dress to-night, mamma," called out the little daughter, so a black one with sparkling trimming was put on and a fresh white bow tied right in front. At supper what should come up for conversation again but the question of prohibition and Alice was "all ears."

"Understand once for all," she heard her father say, "you may persist in your temperance notions, but I give no sanction—Walter and I cannot indorse such nonsense."

Alice could not understand it all but she knew mamma was seriously troubled, so after father and brother had gone to business she put her arms about her mother's neck and whispered, "I'll be your protector—I'll stand by you."

That was how she came to be called "The Little Home Protector."

It would take too long to tell you all that happened—how she went to W. C. T. U. meetings and listened to the plans for outwitting Enemy Alcohol, and how at night she knelt by mamma's side and prayed God "to make papa understand" and "keep brother from ever drinking."

That spring there was a W. C. T. U. convention in the town where Alice lived, and she went to a great many of the meetings with her mother. At the close of the convention a mass-meeting was held, and stirring speeches were made for temperance and prohibition. Then the pledge was offered. But it was not a temperance town, and no one could be persuaded to sign the pledge. All the W. C. T. U. ladies (there were not many of them) sat on the platform, and one after another rose to plead with the audience.

At last Alice's mother rose to speak. Away back in the audience sat her husband and son, who "came to see what was going on." Tears stood in many eyes before Mrs. Thornton sat down, and her last words were full of beseeching. "Is there not *one* here," she said, "who loves home more than power and position—who will dare public opinion for the sake of right and truth? You would rise to a man if thieves or murderers invaded our homes. Is there *no* one to protect us from this which is worse? No one to stand by us in our fight for God and Home and Native Land?"

Alice had been listening hard, and could stand it no longer. She slipped her hand away from the lady who was holding it, and walking shyly across the platform, reached up both hands to her mother and said in a clear voice that reached every corner of the room, "*I'll* stand by you, mamma, I'll *help!*"

Her mother lifted her in her arms, and amid a dead silence the little one signed the pledge. As she laid down the pen and turned to go back to her seat some one in the audience called out, "Three cheers for the Little Home Protector." They were given with a will, and when Mrs. Thornton offered the pledge again there were a great many who stood up to sign it—among them her husband and son, and after that there were no more troubles in the pretty home, all because Alice "stood by" and became its faithful temperance protector.

Chicago, Ill.

A HORSE belonging to a grocer had been severely injured. How severely and how terrible his suffering must have been was not fully known till developed by a post-mortem examination. On the last morning of the faithful creature's life he heard the whistle sound for seven o'clock. This was the signal which usually brought his master to harness him into the delivery wagon, to commence the work of the day. Summoning all his remaining strength, he walked out, unbidden, and placed himself between the shafts. In a moment or two he dropped dead.

"Force of habit," some will say. That we allow. But shall not all honor be conceded to the dumb animal even, whose habit of right doing is so strong, that though suffering unto death, he will strive to respond to its call?

THE PEACE-MAKER.—"Don't you know it is very wrong to fight, little boy? What does the good book say?" Tommy (who has just polished off the class bully)—"I dunno. I ain't read no further than David and Gerlire."—*Puck.*

DEAR CHILDREN:

Would you happy be
From care and want and sorrow free?
Just make a vow
Like brave Neal Dow
To annihilate old King Whisky.

Won't you bridge sin's dark abyss,
And fill sad souls with joy and bliss,
Like good Neal Dow
Who made this vow:
"*With God's help, I'll change all this!*"

His birthday gay we celebrate,
Our hero true and temperate—
He's ninety now,
Is General Dow—
A sturdy soldier, good and great.

Oh, won't you make your life like his?
To do aught else you'll go amiss;
Pray take this vow,
Of wise Neal Dow
"*With God's help, I'll change all this!*"

Aunt Jane

NEPHEWS AND NIECES.

Lloyd Daniels, Georgia.
Ethel Pierce, Florence Wildrick, } New Jersey.
Mary L. Fishburn, Viola P. Reese, Carroll Leon McHenry, Edna M. Dale, } Penn.
Lucia B. Blake, Orra L. Hurd, Homer G. Applegate, } Iowa.
Amy L. Phelps, New York.
Minnie Sweet, May Harley, } Ohio.
Ruth Van Deman, Virginia.
Mabel E. Whitman, Oregon.
Ruby N. Cross, Canada.
Agnes E. Volentine, May Hussong, } Illinois.
Bertha B. Pacey, Clara Willard Pacey, } Missouri.
Joseph B. Read, Massachusetts.

I have a great many temperance pieces that I speak, and I will always stand up for temperance.

H. R. HANSON.

8 1-2 Antrim St., Cambridge, Mass.

I have a little baby brother named Wilbur Fisk. I am going to try to make a little Prohibitionist of him.

Pennsville, N. J. GRACE SENSES.

I am a member of the L. T. L. of Atlanta, and hope to vote the whisky out of the United States of America.

Atlanta, Ga. LLOYD DANIELS.

There are no saloons here and we are very glad. We are all in favor of prohibition in our family, and I have five prohibition uncles. I wish some of the cousins would write to me. VINNIE R. STATLER.

Reedsburgh, O.

We are all friends to the Temple. My friends are all Prohibitionists and we are working for that cause.

Hebron, Neb. FANNIE L. COOK.

I would like to step into your Corner. I guess it must be a nice place there are so many temperance boys and girls in it. My papa does not use any kind of liquors, smoke or chew. There is no saloon in this place and we don't want any, and if it comes we will fight it down.

Lisbon, Mich. EVA FRAREY.

I belong to Company O of the Baltimore City L. T. L. I am twelve years old. Our Legion has one hundred and twenty-seven members, and sixty-seven that have signed the pledge. There are plenty of saloons in our city, 2,164, but we hope to see the day when there will be none.

Baltimore, Md. MINNIE STELLA GRAVES.

SOFT-SHELLED NUTS.

271.

ANAGRAM.

Down ale!

272.

NUMERICAL ENIGMA.

My *whole* is that for which temperance people are working.

I am composed of 11 letters.

My 2, 10, 6, 9, 11 is a winter bird.
My 4, 7, 1 is a part of the body.
My 5, 8 is an impersonal pronoun.
My 3 is an exclamation.

Send all replies and *original* puzzles to Puzzle Editor, THE UNION SIGNAL, the Temple, Chicago, Ill.

ANSWERS TO PUZZLES PUBLISHED FEBRUARY 1.

266. 1, Wine, mine, mile, milk. 2, Cider, wider, wader, water. 3, Rum, rug, pug, pup, pop. 4, Beer, seer, seel, sell, sill, silt, sift, soft, sofa, soda.

267. Direct my footsteps by thy Word
And make my heart sincere.
Let sin have no dominion, Lord,
But keep my conscience clear.

Correct answers: L. C. Sweet; Eva D. Cooke; Caroline MacMinn; May Hussong; Rosa Green.

Kernels.

PATIENT waiting is often the highest way of doing God's will.—*Collier.*

EYES raised toward heaven are always beautiful, whatever they be.—*Joseph Joubert.*

FROM the plenitude that waits on one life, falls a crumb that stays the craving of another.—*A. D. T. Whitney.*

THE battle of our life is won,
And heaven begun,
When we can say, "Thy will be done!"
—*Lucy Larcom.*

NATURE is too thin a screen. The glory of the One breaks in everywhere.—*Emerson.*

WE never graduate in religion; because the nearer we are to God, the more we see there is to be learned.—*M. H. Seelye.*

NOTHING but the infinite pity is sufficient for the infinite pathos of human life.—*John Inglesant.*

SORROW'S stern form and gentler face,
If kept by faith in firm control,
Becomes, through God's remedial grace,
A trusty servant of the soul.
—*William H. Hayne.*

IF you want your love to God to run smooth, have the channel full, you can have enough to float your whole business though you be heavily freighted with responsibilities.

A QUIET life often makes itself felt in better ways than one that the world sees and applauds; and some of the noblest are never known till they end, leaving a void in many hearts.—*Louisa M. Alcott.*

WE should accustom ourselves to self-denial and patient waiting; for the blessings that God reserves for His people are like fruit which will be wholesome when it has time to ripen, but will certainly be noxious if greedily and prematurely gathered.—*Scott.*

THERE is always room at the top, especially for the largest strawberries in the box.

"HAVE you any room for poetry?" she asked timidly.

"Yes," replied the editor, "the lumber-room."

"MAMMA," said little Ethel, who has been vainly trying to make the preliminary preparation with a needle and thread, "I do believe this needle is cross-eyed."

"Is your father in favor of patronizing home industry?" asked a visitor of Freddy.

"I think he is, judging from the way he makes me work," replied Freddy.

NERVOUS PASSENGER (on Providence steamer): "That's a very peculiar noise in the water to-night. Do you notice it, Captain?"

Captain: "Yes, madam; that's the reg'lar Long Island Sound."

THE teacher asked, "And what is space?"
The trembling student said,
"I cannot think at present,
But I have it in my head."

IT is not the biggest pipes in the organ that are used the most.

SOME churches are dark because some people want to do all the shining.

OLD LADY (to druggist)—"I want a box of canine pills." Druggist—"What is the matter with the dog?" Old Lady (indignantly)—"I want you to know, sir, that my husband is a gentleman." Druggist puts up some quinine pills in profound silence.

A GERMAN citizen of Hoboken was informed that a lady had called to see him in his absence. "A lady," he mused aloud, "a lady!" Upon an accurate description, he suddenly brightened up, and added: "Oh, dot vos no lady; dot vos my vife."

THE two most absent-minded men on record are the fellow who thought he had left his watch at home, and then took it out to see if he had time to go back and get it, and the man who put on his office door a card saying, "Out, will be back soon," and on his return sat down on a stair step to wait for himself.

THY God shall supply every need. Here is a key to open every door before which we pause, saying, "How shall I get through?"—a mighty master-key for the regions of Giant Despair, for every lock in Doubting Castle. "I have a key in my bosom called Promise," said Hopeful; and he had forgotten to take it out.—*Anna B. Warner.*

THE daily labor we are called upon to perform seems mercifully ordered in a world where suffering prevails, to tear away our minds from too much brooding over our troubles. The poor, who have so much to contend with, find, doubtless, great relief in the necessity of constant occupation.

THE YOUNG CRUSADER.

If you have seen the January and February number of the children's own paper, *The Young Crusader*, you will want the March issue. This is more emphatically a temperance number than common, containing the Quarterly Temperance Lesson as a Supplement, and other temperance truths in various bright and attractive presentations. This little eight-page monthly has hosts of friends. Are you one of them? If not, why not?

Address
WOMAN'S TEMP. PUB. ASS'N,
THE TEMPLE,
Chicago, Ill.

One of the best large group photographs we have ever seen is from the 18x22 negative made by Mr. S. E. Norton at our last W. C. T. U. National Convention. It is far superior to any previously taken, as *so many* of the faces are clearly shown. Among them are Lady Henry Somerset, Mother Thompson, Susan B. Anthony, and more than one hundred others named in the accompanying Key. Readers of THE UNION SIGNAL who send us $2.50 for the picture will receive a copy by mail.

Indisputable Evidence.

Of the Successful Treatment of Consumption and Chest Diseases by the English Method, as Discovered and Practiced by George Thomas Congreve.

THIS WEEK'S INTERVIEW.

By the Special Commissioner.

At Torquay, with Mr Fred. Heath, of St. Leonard's Terrace, Newton Abbot, Plumber, whose case appeared in the weekly papers December, 1891.

TWO YEARS AFTER.

The "plain, unvarnished tale" told by Mr. Heath, of Newton Abbot, Devon, is worthy of attention of all those who are suffering from any form of chest disease. It would be very easy to describe the statements therein made as "wonderful," "remarkable," or even as almost passing belief, but I prefer to tell the story "just as 'twas told to me."

Mr. Heath had a severe attack of bronchitis, following on Russian influenza, and this was accompanied by terrible cough and night sweats.

"I cannot tell you what I suffered," said Mr. Heath, as we sat chatting in a Torquay hotel recently. "My health entirely gave way. The attacks of hemorrhage were dreadful, and they left me very weak. The expectoration was offensive and purulent. I became very thin, with the exception of my legs and feet, and they commenced to swell. I had the best available medical advice both in Torquay and Newton Abbot.

"No less than eight doctors had me in hand at different times, and they all said I was in a decided consumption, with ulceration proceeding at the back of the lungs."

"Of course you were not able to work?" I asked.

"No; I was laid up for eight and a half months, unable to earn anything."

"Some portion of that time you spent in the hospital?"

"I was in Teignmouth Hospital for three weeks, and in the Consumption Hospital at Torquay for four months. I was discharged from the latter, my case being given up as hopeless. I was so thin that you could see through my hands, and every one who knew me said I was a dying man. One of the doctors who attended me told my wife that I should never do another day's work—in fact, that I couldn't live very long."

Mr. Heath to-day is a man in the best of health, possessing an amount of strength which he rightly describes as wonderful, so I naturally asked him how the change—miraculous, almost—was brought about.

"Well," he answered, "when I was so bad that they watched by my bed for a fortnight, expecting me to die, I heard of Mr. Congreve's treatment, and, as a last resource, I commenced to take it. After about the first four days I mended rapidly. For a time I brought up a little blood, but that soon ceased after taking special medicine prescribed for me by Mr. Congreve. In about two months I was well enough to go to work."

"Then, do I understand that after being so ill for between eight and nine months, in so short a time you were enabled to go to work?"

"Yes, and more than that. I have never ailed anything since. My occupation is a trying one. Perhaps for a time I am standing before a fierce fire, and immediately after I am exposed to the cold air."

"I suppose plenty of persons have witnessed your recovery?"

"Hundreds of people who knew me well. After I got to work again, one of the doctors who had treated me asked me to come up and be examined. After the examination was over, he told me he was never more surprised in his life; there was absolutely nothing the matter with me except a little weakness. He said he thought I should have been dead and in my grave. People who saw me when I was so ill regard me as a living wonder."

"You certainly appear in good health now?"

"My health is perfect. From the time Mr. Congreve cured me I have not had an hour's ailment. Many strangers who have heard about me come to my house to inquire, and I tell them exactly the same as I have told you."

"Then you won't mind my publishing your case in the Torquay papers, Mr. Heath?"

"I shall be only too pleased for you to do so, and I will gladly answer any inquiries which may be addressed to me. I ought to add, to show how strong my chest is now, that I belong to a band connected with a religious organization, and play a wind instrument four nights a week, and nearly all day on Sunday."

This is Mr. Heath's testimony. Any one who doubts it can communicate with him at the address above given, and he will be happy to answer any questions.

NOTE.—While in Newton Abbot I met several persons who corroborated Mr. Heath's statement. One gentleman, Mr. Churton, Rock Villa, Wolborough Hill, who knows all the facts, vouches for their correctness. He has also seen the good effects of Mr. Congreve's treatment in other cases, and speaks of it as the most wonderful medicine he ever knew.

The case of Mr. Heath is one of a number in the neighborhood of Torquay visited by the special commissioner.

Every person suffering from Chest Disease, and all of weak lungs and delicate habit, should read Mr. Congreve's book on Consumption of the Lungs or Decline, and its successful treatment, showing that formidable disease to be curable in all its stages, with observations on Coughs, Colds, Asthma, Chronic Bronchitis; together with accounts of nearly 400 successfully cured cases, any one of which may be like yours, to be had post free for 35 cents, or the book will be sent free with every first order of $1.00 bottle of Balsamic Elixir.

CONGREVE'S BALSAMIC ELIXIR can be obtained from many drug stores, but it will take some time before it will be introduced into all of them throughout this vast country. If your druggist has not yet put it in stock, it will be sent you, carriage paid, from my own depot, on receipt of 50 cts., $1.00, $1.75, $3.75 or $7.00, according to the size of the bottle ordered.

GEO. THOMAS CONGREVE,
London, Eng., and 4 Wooster St., NEW YORK.
Druggists supplied by Charles N. Crittenton Co., NEW YORK.
☞Mention this paper.

THE ADVANCE GUARD
For January

is anxious to enter your homes. Let it in as the *avant courier* of the special

Neal Dow Number,

which will appear in February, containing, among other things, a *fac-simile* letter from the "Grand Old Man" of Prohibition.

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If so, can you not use effectively our Neal Dow Prohibition Number?

PICTURE LEAFLETS.

This is notably the age of pictures, and we have yielded to the acknowledged demand, and provided for the young people Picture Leaflets.

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In large type, so the little ones can read for themselves.

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CAN YOU VOTE?

If you are a woman and cannot vote, use your political influence by distributing the Neal Dow Prohibition Number among your gentlemen friends.

See list of prices.

ATTENTION! BOYS!

See our display advertisement which cannot fail to interest you. This opportunity is not for your mother or sister, but for you only. We do not offer many premiums but we are confident this nickel watch is just what you need, just what it claims to be, and for the effort it will cost, you can not obtain a better time-keeper. It is really a clock movement in a nickel case, manufactured by the Waterbury Clock Company, small enough to fit in your vest pocket. The smallest boy can wind it and tell accurate time by it. It is not a toy watch nor as small and delicate as your father's, yet will keep perhaps better time than his. Read our offer and notify us at once that you wish to work for one of these watches and we will be ready to fill your order as soon as it reaches us.

SOUVENIR CARD.

This is the very brightest of all our plans for

Neal Dow Day.

It consists of a handsome card containing a fine portrait of the hero, with the dates

1804—1894

conspicuous, and the motto with which he began his life work, "With God's help I'll change all this," signed with his autograph.

The design is chaste and elegant.

Just the thing to distribute to all at the grand meeting on March 20.

Price, one cent each. Package of 25, twenty cents.

WOMAN'S TEMP. PUB. ASS'N,
THE TEMPLE,
Chicago, Ill.

Attention, L. T. L's!
A LETTER FROM NEAL DOW TO THE BOYS AND GIRLS OF AMERICA

is now on sale at The Temple. This will be one of the most valuable souvenirs of Prohibition's Hero, and should be ordered in large quantities.

It is a *fac simile* of his handwriting, and is sent straight from his heart to yours.

L. T. L. Leaders

and all parents should take heed and order this at once.

Price, 1c.

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THE RESPONSIVE READING FOR FEBRUARY

is upon LITERATURE, and is now ready.

Each superintendent of literature should place it before her union.

THE ADVANCE GUARD.

It will be a special

Neal Dow Number,

Containing a *fac simile* letter of the "Grand Old Man" to the boys and girls of America.

Also a portrait, sketch of his life and

Program for the Celebration of his Birthday on March 20.

This, with the other usual features, makes it an especially attractive issue, and one you cannot afford to be without.

WOMAN'S TEMP. PUB. ASS'N,
THE TEMPLE,
Chicago, Ill.

OUR PHILANTHROPY FUND

Is about exhausted and yet there come to us in nearly every mail letters whose tone is as heartrending as the extract given herewith:

"We think almost as much of THE UNION SIGNAL as mother did, but cannot renew until we have shoes and socks and a change of clothes and eatables. . . . Reading from her last UNION SIGNAL on February 6, about 8:30 o'clock, p. m., mother said: 'I am so sorry we must stop it—the children need it. It is food to me.' After ten o'clock, p. m., she said she must 'go to town in the morning and notify the publishers to stop the paper.' At 3:50 a. m., on the 7th, she was 'at rest' after having 'done what she could.' The mother of ten children, five of them under twelve years of age—the wife for twenty odd years of an invalided veteran of the war. Her last conscious words were, 'Dear Jesus, give me *rest*, one way or the other, quick.' He answered as He always does the prayer of faith in the best way."

Our philanthropy fund is used to supply just such families as these with THE UNION SIGNAL—but it is nearly exhausted. Who will aid us?

WOMAN'S TEMP. PUB. ASS'N,
THE TEMPLE,
Chicago, Ill.

Signal Notes.

If we like a man's dream, we call him a reformer. If we don't like his dream we call him a crank.—*W. D. Howells.*

The population of Japan now numbers over forty-one millions, being increased by nearly four hundred thousand this last year. As the census reports seventy-five hundred persons over ninety and one hundred, and forty over one hundred years of age, long life seems to be the lot of the Japanese.

Four things were agreed upon at the National Conference on Good City Government, in Philadelphia. First, the executive should be concentrated. Second, municipal should be separated from state and National elections. Third, the importance of extending civil service rules was impressed, and fourth, in a sense, every city has the government it deserves.

The report of the forty-first anniversary of the Y. M. C. A. of New York City bristles with statistics of interest and encouragement. System and system systematized is a great factor in the success of this grand organization which confidently states that a total of nearly half a million young men in New York alone are within reach of the Association's influence, every week day in the year.

Most contractors allow and day laborers demand what is called "beer time," which means about ten minutes intermission forenoon and afternoon, for going for beer. As long as cold buckwheat cakes soaked in gravy, sausage, chunks of baker's bread, hard boiled eggs and such food constitute the contents of the dinner pail, beer will be bought, and until hygienic cooking is taught at the same time as the three R's, the saloon will be patronized by the workingman.

Organization is the order of the day, but it is slow in entering the ranks of working women. In England, in 1870, there was not a working women's organization; there are now several unions, but they embrace only sixty thousand women. In France matters are much worse. There are seven hundred thousand working women in Paris whose condition is deplorable. Many needle women working from twelve to fourteen hours a day earn only twenty cents. In order to earn fifty cents a woman must be an expert and not leave her machine for twelve hours. The cost of living, excepting rents, is as high as in New York City. The sugar workers and match makers have worse evils to contend with, as in the former they stand out all night in all weather, and in the latter the white sulphur used brings on terrible maladies, destroys the teeth and poisons the mother's milk. Children are often left alone all day. Is it any wonder that family life is impossible, and that the population is decreasing every year? Hard is the fate of the baby girl born of working parents in France.

The student volunteer movement for foreign mission, (headquarters, 80 Institute Place, Chicago) is one of the noble outgrowths of an era in which mankind is making a study of his brother man with the single purpose of that brother's highest good. In *The Student Volunteer*, the organ of this movement, a correspondent speaking from Ningpo, China, says in referring to the spiritual deadness of the heathen: "During his college days he (the volunteer) has been faithful to his Y. M. C. A. work and to his Bible. Yes, but under it all there have been growing up habits of soul life, which here, by some alchemy, are brought so prominently to the surface as to startle him. They are fatal to his success and he never knew he had them. And every day this very deadness of heathendom will bring them into prominence and his weaknesses will dwarf into insignificance his supposed good qualities. Now then, after I have said that all this darkness is relieved in his daily life by the lives of the church members, weak as they may be, and by the faithfulness of many of his helpers, and also to some extent by the better elements in heathen life, I want to lay stress upon the point toward which I have been coming, namely, the great need of spiritual preparation in the volunteer."

A NEW CURE FOR ASTHMA.

Medical science at last reports a positive cure for Asthma in the Kola plant, found on the Congo river, West Africa. So great is their faith in its wonderful curative powers, the Kola Importing Co., 1164 Broadway, New York, are sending out large trial cases of the Kola Compound free to all sufferers from Asthma. Send your name and address on postal card, and they will send you a trial case by mail free.

A Great Secret

underlies the principle that has brought success in the production and sale of the Gail Borden Eagle Brand Condensed Milk, and this partly accounts for the fact that competitors do not successfully imitate it. Thirty years in the lead.

IVORY SOAP

IT FLOATS

IS NOT LOST IN THE TUB.

THE PROCTER & GAMBLE CO., CIN'TI.

HERE IS Something IN Flowers, Both new and distinct.

NEW SWEET SCENTED PANSIES.

NEW HYBRIDS, in which are blended the rich perfume of the Violet, with all the beauty characteristic of the Pansy.

This new race is the happy result of crossing Pansies and Alpine Violets, and no American garden in 1894 will be complete that does not contain them.

THE FLOWERS OF THE NEW FRAGRANT PANSIES RETAIN THE DELIGHTFUL PERFUME of the violet, combined with form, size and colors of the pansy. In fact, critics consider that the flowers of this new class are even more beautiful than pansies, the colors of the selfs being purer and the blotchings, markings, pencilings, etc., of the variegated sorts being more delicately blended.

THE PLANTS OF THE NEW FRAGRANT PANSIES possess the hardy, tufted or spreading habit of the wild violet and continue to grow and bloom in increasing abundance for years.

PRICE, PER PACKET, OF SEEDS IN MIXED COLORS, 25 CENTS.

A complete description and colored plate of this new floral beauty will be found in our **1894 Catalogue** of **"EVERYTHING for the GARDEN,"** which we will send **FREE** with every order from this advertisement, when this paper is mentioned. If Catalogue alone is wanted, it will be mailed on receipt of 20 cents. As every copy, however, with postage, costs us 25 cents, you will find it more advantageous to order the **NEW SWEET SCENTED PANSY** and get for nothing a catalogue of 160 pages, containing nearly 500 engravings and six beautiful colored plates—in fact, the most superb publication of its kind ever issued. Postage stamps accepted as cash.

PETER HENDERSON & CO.

35 & 37 CORTLANDT ST., NEW YORK.

WANTED Agents everywhere to sell our **Stove Polish Mitten.**

You can make from $3 to $5 a day sure, for every lady buys one at sight. It keeps her hands perfectly clean and polishes the stove better and quicker than a brush or rag, Sample 35c. a set. Ad. New England Novelty Mfg. Co., 24 Portland St.. Dept. R, Boston.

DONT GO TO SCHOOL

TO LEARN BOOK-KEEPING WHEN you can learn it AT HOME, within 100 hours' study, without aid of a teacher, FROM "Goodwin's Improved Book-keeping and Business Manual."

40,493 Copies Sold. 4,028 Testimonials. Write to J. H. GOODWIN, 601, 1215 B'way, N. Y.

DO YOU OWN TOKOLOGY?

Mrs. L. N. A. writes: "If I knew I was to be the mother of innumerable children it would have no terrors for me, so great is my confidence in the science of TOKOLOGY." This book, a complete ladies' guide in health and disease, is written by Alice B. Stockham, M. D., who practiced as a physician over twenty-five years. Prepaid, $2.75. Sample pages free. Best terms to agts.

ALICE B. STOCKHAM & CO., 277 Madison-st. Chicago

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The Par Excellence of **LUNG GYMNASTICS** is found in the use of our **IMPROVED BREATHING TUBE.**

Unequalled for developing Throat and Lungs, thus preventing and **Curing Consumption, Asthma and Throat Diseases.** Also invaluable for **Preventing Colds.** Send for Circulars to HYGIENIC SUPPLY CO., P. O. Box, 1951 N, Boston.

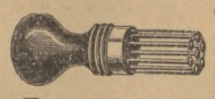
SENSIBLE EGG WHIP AND CAKE MIXER.

This article gives perfect satisfaction. As an Egg Whip it surpasses all others, while as a Cake Mixer it is equally serviceable. NEAT, NOVEL AND DURABLE.

A SUPERIOR VEGETABLE SKIMMER.

Good for skimming out doughnuts, eggs, etc., from the hot liquid in which cooked. Mailed, postpaid, 25c.

WOODS, SHERWOOD & CO., Lowell, Mass



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Has received the World's Fair Award.

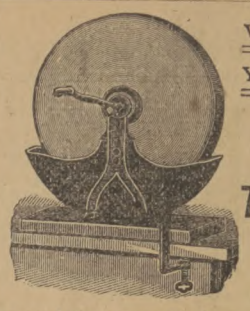
A perfectly simple device that anybody can use. Every housekeeper will appreciate it. Sent by mail to any address for **25 cts.** Liberal terms to agents.

JAS. L. HALL, Box 24, Kingston, Mass.

WE HAVE NO AGENTS,

But save you money on everything you eat, wear or use. Send 8 cts. for full catalogue.

H. R. EAGLE & Co., 68 Wabash Ave., Chicago.



WHY DO YOU WORRY along with dull knives and shears when . . . . . **75 CENTS** will buy an 8-in. Grafton Family Grindstone? Each stone is mounted on a neatly japanned iron frame and will last a life-time. *Notice that each stone is provided with an iron screw clamp for fastening it securely to the table.* Shipped by express on receipt of price. **Agents wanted.**

GRAFTON STONE CO., 51 River St., Grafton, O.

The Natural Body Brace

Cures Female Weakness, restores health and vigor

After wearing your Natural Body Brace for nine months, the most extreme and painful female weakness has vanished.
MRS. JESSIE FISHER, Spruce Creek, Pa.

I am pleased beyond expression with the Brace. I would not part with it for any money.
MARY F. ADAM, Neosho Falls, Kas.

I have been afflicted with falling of the womb for 23 years, and have never had anything to help me like the Natural Body Brace has. I could not stand up long enough to wash dishes before wearing it, and now (after wearing it 3 months) I am cooking for a large family. I also help wash and do any kind of work.
MISS LUCINDA FIELD, Oscar, Texas.

Money Refunded if Brace is not Satisfactory.

Send for Full Information.

Natural Body Brace Co., SALINA, KANSAS.

Howard C. Rash, Man'gr.

DRINKING FOUNTAINS

FOR MAN AND BEAST. Manufactured by THE **J. L. Mott Iron Works** 84 to 90 Beekman Street, NEW YORK. 311 & 313 Wabash Ave., CHICAGO. *Catalogue on Application.*

A Swell Affair.

Did You Ever Look Like This?

DENT'S TOOTHACHE GUM

STOPS TOOTHACHE INSTANTLY

DON'T TAKE IMITATIONS

Sold by all Druggists, or send 15c to C. S. DENT & CO., Detroit, Mich.

THIS IS NOT A CHEWING GUM.

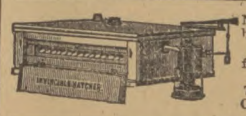
The History of Prohibition in Maine. With Historical Sketch and fine engraving of Neal Dow. Octavo, 8 pp., only **5** cts; **$4** per 100.

Neal Dow Prohibition Song Leaflet. Octavo, 8 pp. Seven first-class Prohibition Songs with Music. Price **3** cts.; **$2** per 100.

Trade and the Liquor Traffic. A four-page 12mo tract by Hon. Neal Dow. **$3** per 1,000. Send to

J. N. STEARNS, Pub. Agent, 58 Reade St., New York.

MUSIC SALE To reduce our stock of Music we will send by mail, postpaid, **70** pieces full sheet music size, all parts complete, including Marguerite, Man in the Moon, Mary and John, also Marches, Waltzes, Quadrilles, etc., all for **20c.** Satisfaction given or money back. Read this: "Mr. H.: Am very much pleased with the music sent me; it is worth ten times the money. R. J. Allen, Hoosick, N. H." Address V. HATHAWAY, 339 Wash. St., Boston, Mass.

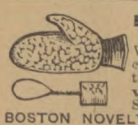


Now is the time to make money by raising early chickens. Get a **INVINCIBLE HATCHER** for **$17,** and start out right. Send 4c. in stamps for No. 76 Catalogue to BUCKEYE INCUBATOR CO., Springfield, O.

DOUBLE Breech-Loader $6.00. RIFLES $2.00 WATCHES **GUNS** **BICYCLES $15** All kinds cheaper than elsewhere. Before you buy, send stamp for catalogue to POWELL & CLEMENT CO. 166 Main St., Cincinnati, O.

BAKER'S COCOA ABSOLUTELY PURE. Unlike the Dutch Process, no Alkalies or Dyes used

WANTED—INTELLIGENT LADY in every town to introduce the new "Youths Cyclopedia," prepared expressly for Teachers Pupils and Students. This is the one book that in these close times is bringing large profits to capable agents. Our school and installment plan makes quick work and brings big results. No capital required. Address C. B. BEACH & CO., 216 Clark St., Chicago.



EVERY LADY WANTS OUR STOVE-POLISHING MITTEN. Will polish a stove **better** than anything on earth, and keep your hands clean at the same time. Ladies buy it at sight. **They all want it. Big Profits to Agents.** Sample Mitten and Dauber by mail, **30 cts.** BOSTON NOVELTY CO, BOX 1540, BOSTON, MASS.

Fine Blooded Cattle, Sheep, Hogs, Poultry, Sporting Dogs. Send stamp for Catalogue. 150 engravings. N P. BOYER & CO., Coatesville, Pa.

UNION SIGNAL

AND WORLD'S WHITE RIBBON.

FOR GOD AND HOME — WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION FOUNDED 1883 — AND EVERY LAND

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

Volume XX.—No. 9.] CHICAGO, March 1, 1894. [Price $1.00 per Year in Advance.

Ursula D Henrick
1029 15th st

THE "GREAT PETITION."

Unions are asking, What is the next thing to do? We reply, Circulate the Great Petition. Every union in a college town should begin an active canvass among the faculty and students at once. Other unions can divide up the citizens into classes, as ministers, merchants, mechanics, etc., and appoint a committee to visit each class with the Petition. System reduces labor one-half, and secures better results. Send to Miss Briggs, The Temple, Chicago, for the Petition blank.

SINCE OUR LAST ISSUE.

The New Jersey legislature difficulties are to be settled in the state supreme court.

Washington's birthday was celebrated with the usual display of patriotism last Thursday.

Emperor William, of Germany, has paid a friendly visit to Prince Bismarck, at Fredericksruhe.

A deficit of one hundred and fifty-five million *lire* is announced by the Italian minister of finance.

Michigan's barber shop Sunday closing law has been declared constitutional by the state supreme court.

The English government has recognized the Hawaiian provisional administration by sending its Consul his exequatur.

News from Brazil indicates great gains by the insurgent troops. An anxiety for the speedy termination of the war is felt by the people.

At the reassembling of the Italian Chamber of Deputies last week, the session had to be suspended owing to disorder among disagreeing factions.

General Bonilla and his followers are in possession of Tegucigalpa, the capital of Honduras, and the conquered president, Vasquez, is being pursued.

The employers' liability bill has been withdrawn from the House of Lords by the English premier on account of the amendments attached by that body.

By the withdrawal and modifications of its amendments to the Parish Councils bill, the House of Lords has removed the obstacles to the bill becoming a law.

A bronze tablet to mark the spot where the continental congress met in December, 1776, was placed in position with public ceremonies in Baltimore, February 22.

The trial of the anarchists, arrested for conspiring against the life of Emperor Francis Joseph of Austria, has resulted in the imprisonment of all for varying terms.

Unemployed men in a body, numbering ten thousand, marched to the state house in Boston last week and petitioned the governor for work. A committee was appointed by the house of representatives to consider the question.

The Senate committee on Foreign Relations reported Monday on the Hawaiian situation. The majority report favors annexation and gently criticises the Cleveland administration. A minority report was submitted indorsing the president's policy.

Chlorine gas was liberated during the freshman banquet in a hall at Ithaca, N. Y., by which several students have been made seriously ill, and from the effects of which the colored cook has died. Sophomore students are implicated and a searching investigation is being made.

Twenty-five representatives of the National Woman's Suffrage Association visited the national Capitol last week, headed by Susan B. Anthony, Dr. Anna Shaw and others, and were given a hearing by the House Judiciary Committee, four of whose members listened to their request. In the Senate marble room they were received and given an audience by Senators Hoar, Wolcott, Blackburn and Hill, of the Senate Committee on Woman Suffrage.

THE Iowa W. C. T. U. is now in the thick of the battle for righteous law in her commonwealth. Aside from the numerous liquor license laws which she is alertly opposing, Mrs. Dunham, the state president, has organized her loyal lieutenants and faithful following into a brave brigade which is charging the legislative heights with the home protection guns. Her letter on page 17 will be read with great interest.

AMONG the valued contributions which arrived too late for insertion in our Neal Dow Prohibition number were those by Miss Willard and Lady Henry Somerset. Miss Willard's will appear in next week's issue, and Lady Henry's will be found on page 4 of this issue. We are also glad to be able to insert Chairman Dickie's and Hon. Henry W. Blair's on our pages this week, as they did not reach us in time for the special number.

WE hope our readers will not miss any of the valuable reading matter on pages 14, 15, 16 and 17 of this issue, because it is out of its regular position. A pressure of material, particularly Correspondence, News From the Field and Official Communications, has obliged us to increase the capacity of our paper this week. We trust the National superintendents and state reporters will bear with us in the unavoidable delay in giving publication to their articles. Those already in hand will now be published promptly.

THE social purity crusade at Lincoln, Neb., was inaugurated last Sunday by a plain, earnest sermon to men only on "Secret sin against chastity our national peril." Every known or suspected evil house in the city will be raided, March 1, the inmates prosecuted, and a policeman stationed at the entrance to warn visitors against entering. The local W. C. T. U. have offered to furnish temporary shelter for all and permanent homes for those who care to reform. This is showing the true love of Christ, who freely forgave the repentant Magdalene.

CHAIRMAN DICKIE confesses to an "agreeable disappointment" in the generosity and promptness with which Prohibitionists are pledging their support to the party expenses for the current year. He is sending out weekly reports just now, in which all contributors to the fund are credited. Those who can afford it are doubling their subscription during these depressed times, recognizing that there must be many who cannot contribute at all. Mr. Dickie solicits one dollar pledges per month, and a cent per day for 1894. As Mr. Dickie says, "We ought to have a thousand responses at that figure within a week, for who cannot afford a penny a day for prohibition?"

Two Peace documents have recently come into our hands, one from a representative meeting of the Society of Friends, held in York, England, January 25, and the other from the Pennsylvania Peace society. The former is a most rational and dignified protest to the proposed addition to the British navy. It sets forth many terse facts, such as the appropriation of every two pounds out of three raised by parliamentary taxation to warlike expenses, and that Great Britain cannot recommend the reduction of the military forces of Europe, so long as she leads in naval power. The other document is a valuable résumé of the progress and blessings of the Peace movement up to the present time, and, being too long to reproduce in these columns, we advise our readers to send for it to the office of the Universal Peace Union, 1305 Arch street, Philadelphia. It is fortunate in these days of "rumors of war" that we have so many well-organized and far-seeing peace societies, which are strengthening the anti-war sentiments of the nations through their excellent arbitration literature.

THE Catholic Total Abstinence union of the diocese of Pittsburg has issued a strong appeal to all Catholics who are applying for a saloon license in Allegheny county, Penn. It is as follows:

"For the following reasons we appeal to you to get out of the saloon business: Because the signs of the times are that it is un-American to sell liquor; because your family suffers most keenly on account of your business and respectable people look with pity upon your grown up sons and daughters; because as the law imposes a license it shows that it regards your business as a dangerous one. Why does not your grocer or butcher need a license? Because no matter how carefully you think you handle the business, drunkenness, misery and crime are the outcome of it; because public opinion is now on the side of temperance and coming to regard saloon keeping as an unsavory business; because if you are a Catholic, your church has declared against saloon keeping, has called it a dangerous business and advises all Catholics to get out of it; because the greatest minds in the church to-day declare that your business is doing more to injure the church than all other evils, and until intemperance is wiped out, religion can make but slow progress in America; because the late Catholic Congress held in Chicago, composed of representative laymen from all over the country, declared: We urge Catholics everywhere to get out and keep out of the saloon business, because health, family, society, life and the soul itself are endangered through you; because you would be loth to see your son the patron of a bar-room. Then heed well how many sons you ruin. In God's name, turn to some other business. What if your income is less? It will be free from the curses of widows and orphans, mothers and wives. Think before you enter upon another year of this detestable work. Make the effort to get out of it, and God will bless you."

A FEW weeks ago a paper of little standing in Chicago published a sensational article of great length concerning Mr. William T. Stead's views of spiritualism. Not content with divulging Mr. Stead's attitude on the question (which we do not undertake to defend), it managed adroitly to turn the odium of the whole thing on the W. C. T. U., Miss Willard, Lady Henry Somerset, Miss Helen Hood and other prominent white-ribboners. To the readers of THE UNION SIGNAL, who have read our denunciations of Mr. Stead's avowed temperance policy, the statement that "Mr. Stead is now the oracle of the W. C. T. U." is simply absurd. If the article in question had been confined to its original disreputable columns, we would not have given it the dignity of a reply, but we have just discovered that it has been published in papers of some repute in other cities, and fearing that it may leave at least a mistrust in some good minds, we take this occasion to quote from the private letters of two of the parties concerned. Miss Willard says: "Lady Henry and I do not regard ourselves as at all complicated in Mr. Stead's 'spooks,' and think it would be undignified on our part to take any notice of the subject. I never had the slightest belief in Mr. Stead's 'manifestations,' but always stood in the attitude of a skeptic, and have told him again and again that he had never given me the slightest reason to believe that his communications originated anywhere outside of his own ingenious cranium." Miss Hood writes that she was interested at first in Mr. Stead's telepathy, but soon became convinced of its fraudulency and that she has no faith whatever in his pretended communications with the spirit world. She has frequently talked with him about the absurdity of the whole matter, and has insisted many times that the publication of her friend's revered name in this connection should cease, to which Mr. Stead had agreed. If there is any device of the devil of which the W. C. T. U. has a greater abhorrence than any other, it is spiritualism, and the unfriendly press of this country are on the wrong track if they think to find our vulnerable point there.

"SATISFIED."

BY ELIZABETH HATTON.

By any path He please,
By ways we have not known,
So that it leads us unto Him,
And leaves us not alone.

The way is dark, O Lord,
Guide Thou our feet;
And if Thou hold us by the hand
Then any path is sweet.

We cannot know what it will be
To wake and see Thy glory,
For human eyes can't bear the sight,
Nor human ears the story.

We look now darkly through a glass,
Trusting Thy love and grace;
But when this mortal life is o'er
We'll see Thee face to face.

Just now we only know a part,
Only see a little way;
And if the "little" be so sweet,
What waits the dawn of day!

And when our hearts seem almost broken
Over some bliss denied,
We hush our sorrow, whispering,
"*There* we shall be satisfied!"

MRS. CHIPPINFIELD'S "CALL."

BY ELIZABETH CUMINGS.

"I never prayed in public, and I don't feel any call to." The line between Mrs. Chippinfield's bright black eyes came out very strong. "I don't think women ought to assume public duties so long as there are men to attend to them. No, you cannot count on me, and I shall not permit you to saddle the church debt on the sisters, either. They have helped more than enough already."

The Rev. Archibald Loyde was thirty, but he had given more of his attention to dead languages than to live human beings. "My dear madam," he urged eagerly, "times have changed since you were young. It is most surprising how the ladies are coming to the front in all lines of work." He cracked his knuckles nervously and repeated, "In all lines. Why, they are doing everything."

"Precisely, and that's just what I object to," retorted Mrs. Chippinfield, a peachy bloom rising in her comely cheeks. "Now what part can the brethren take in the work of the church, if they are relieved of all the public duties, and the heavy burdens? What are they good for?"

In desperation Mr. Loyde again cracked his knuckles, taking one long finger after another, while his prominent Adam's apple worked up and down in his throat, as if moved by the piston of a reluctant pump. A driving rain beat against the windows, emphasizing the cozy warmth of the pleasant sitting-room and reminding him that he must face its chill and sting uncheered by the consciousness of having gained his point. It was useless to attempt to coax the women to take part in the orthodox prayer-meetings, or to shoulder the church debt, if Mrs. Chippinfield refused to lead the way. He was, however, a sensible little man, and after a minute admitted there was reason in her argument.

"But, sister Chippinfield, the men won't," he went on. He had been reared in the Methodist connection and rasped Mrs. Chippinfield's feelings by calling her by that endearing name. "I don't know what to do, sister. You must see for yourself our meetings are deader than—nails. I have to call on the few brethren who come,—and you know how slow they are to rise. As for the church debt it'll never be paid unless the women tackle it."

"That is just as Timothy Dowdall says," Mrs. Chippinfield replied firmly, moved in spite of herself by the appeal in that word, sister. "If Timothy Dowdall can be interested to give what he can and ought, the rest can be done. But you must talk to him, and the brethren, not to me. With all the commands Paul laid upon women he nowhere is recorded as saying, 'Sisters, perform the duties rightfully belonging to the brethren.'"

If Mr. Loyde went away in low spirits Mrs. Chippinfield bustled about preparing her noon dinner in anything but a pleasant frame of mind. Though she was perfectly willing to admit her sixty years, she did not like to be reminded of them, nor did she like to be instructed by persons younger than herself. The former pastor, though he was a D. D. and had published a book upon the Psalms, had never presumed to advise her, had in fact deferred to her as a woman to whom the church owed much since she had a daughter, a missionary in China. But even the mistakes of Idoletta Peele, who was supposed to be a "help," and was, for the most part, a hinder, could not divert her attention from a quiet voice, that would go on whispering disapprovingly, "Each person ought to do what he can. You care a great deal for your own way and for the speech of people, Lucy Chippinfield. You were brought up an old-fashioned Presbyterian, and you never have taken any public part in meetings and you think that is reason enough for always keeping silent. It is no reason at all. And you might stir up Timothy Dowdall yourself. You have known him these forty years. It would not be pleasant, and you might not accomplish anything, but you might try. In any event Mr. Loyde is right about the debt. The church never can do the work it ought till it is paid."

Into reflections such as these came the sound of a timid knock, and a moment later Idoletta had admitted a slim girl of ten, who was very wet, and evidently very much frightened. A shawl was tied over her head, and under her arm was a little basket. "Go down cellar and get me six eggs," commanded Mrs. Chippinfield, and the instant Idoletta was gone she turned to the newcomer with, "What is it, Sally?"

"Oh, if you please, mother, she—sent me," she cried under her breath, her color coming and going. "If you please, we've nothing to eat. Mother said cold victuals. You see she can't go out washing on account of the baby, and father,—why, you see father's been sick considerable this winter. He has so," she added glibly, as Idoletta reappeared.

A half hour later when Tom Chippinfield, his grandmother's pride and darling, came home to dinner he saw little Sally slowly coming down the steps, dry and snug under an old umbrella. Her basket and her stomach both were full, but in spite of it Sally looked wan.

"Pat Shannon's been spending all his earnings on wet groceries," he said lightly, as he closed the door. "I don't recollect ever seeing a child carrying cold victuals in a basket here in Brookline afore. It's a pity it should be Sally."

"What do you mean by 'wet groceries'?" demanded Mrs. Chippinfield, and closing the kitchen door.

"Oh, whisky, and rum, and beer," said Tom, dropping into a chair and taking up a paper.

"Do you mean to tell me there's a saloon here?" asked his grandmother, incredulously, "and our old Nora's husband is drinking?"

"It isn't a regular saloon. Sabin, the grocer, has taken out a government license," explained Tom from behind the *Brookline Exchange*. "He keeps his boxes and barrels and ice chest, you know, in that big store-room back of his grocery, and he's had a part enclosed looking on the court off the street. He's fixed it up in very good shape."

A sudden darting pain clutched at Mrs. Chippinfield's heart at hearing Tom speak as one who knew all about the "wet goods" department of Sabin's grocery. She wanted to question him, but he was like the Chippinfields, and she had learned the Chippinfields' characteristics somewhat in the forty years she had lived with his grandfather, and it was not till dinner was over that she asked how Mr. Sabin got his license. "Did he get it of the President," she queried, "or how, and what did he get it for?"

Mr. Chippinfield rubbed his leathery cheeks a moment with a dry hand. He never made haste except to vexation, did Mr. Chippinfield. "I don't know to just what officer he applied; I suppose it was the internal revenue man at Zoar," he said pompously. "As for the reason, I reckon he was after money. Sabin's a man who knows what he's about."

An ungovernable indignation, the gathered result of the morning, shook Mrs. Chippinfield. "And do you mean to say, Abner, that the men in this town are going to sit down and put up with such goings on? That you're not going to stop it?"

"I don't feel any call to meddle with Caleb Sabin," said Mr. Chippinfield coldly, as he got into his great-coat, "and I reckon you'd better not, either. If he chooses to sell whisky, he chooses, and I don't see that there's anything to be done."

Mrs. Chippinfield set out as soon as possible after dinner to visit the Shannons. Nora, Mrs. Shannon, had been her cook before marrying Pat, and her wages had helped buy the bit of land and snug cottage in which the two had set up housekeeping. Mrs. Chippinfield's kind heart was rent thinking of her whilom neat and pretty domestic. Pat had been a hard working man for his class. But he had always let the hard end of life's burden fall upon his wife, and the last baby had left her with enough ailments to have sent a fine lady to bed. And now he was drinking! Mrs. Chippinfield called him hard names as she plashed through the wet. But she called Caleb Sabin still harder names. He had not the excuse of poverty to plead in behalf of his liquor selling. It was he who held the mortgage upon the church. The building was not worth much, but the lot was one of the most desirable in the town which was growing. And the mortgage was almost due. She found her old servant shivering over a handful of fire, her baby in her arms, while she tried to mend little Pat's breeches. Little Pat, himself, was whimpering in the bed in one corner of the kitchen.

"Sure, me'm, Sally'll be home soon and help me. Yes, me'm, she's a blessing. She's gone to the railway yard to pick up coals. Patsy went this mornin', but he's only five, and his arms is weak. Well, me'm, if you know it, I'll not deny it. Th' drink's th' matter. 'Tis heart scaldin' sorrer I've had," and her voice broke into a sob. "Ye see, mem, 'tis the temptation av th' shmell," she resumed after a moment. "My man has a good heart, an' he loves company, an' there it is all ready to his hand at Sabin's place, an' whin he shmells th' drink, he tells me it comes all over him, he must have it. He sez to me only yesterday, sez he, 'Nora, 'tis no use signin' the pledge,' sez he. 'I'm like the people as are enchanted. Whin I shmells the stuff, I'd sell me shirt, aye, an' me soul,' thim's his words, the Lord forgive him, 'me soul,' sez he, 'to have it.' Kind? Ow, no, me'm. 'Tis kind he is sober, but not in th' drink."

Little Pat sat up and put his hand to his freckled forehead. "He threw a boot at me wanst, did my faver," he said solemnly. "He was drunk. I won't let nobody sell him drink stuff when I grow up."

"Something has got to be done," exclaimed Mrs. Chippinfield, starting up as she noted the yellow spot yet in evidence upon Patsy's forehead. "Something shall be done."

"Holy mother o' God!" cried Mrs. Shannon, bending forward over the baby. A footstep sounded at the door. "'Tis Pat come home!"

In all the sixty sheltered, respectable years of her life Lucy Chippinfield had never seen a drunken man, and as Pat Shannon lurched into the room, his bloodshot eyes set, his fair cheeks flushed, her face blanched and she stepped back instinctively. He sat down heavily, and glared at her. "Mebbe you think I'm drunk," he began thickly. "They told me up at the paper mill I'm drunk, an' sent me off. Well! It's my business. You hain't no call to look at me that-a-way. I say you've no *call*."

The warmth of the room soothed him. He settled back in his chair and closed his eyes. "Wrap up the baby and come with her and Patsy to my house," said Mrs. Chippinfield in a whisper. "I'm afraid to leave you with him, Nora. We can speak to a neighbor about Sally."

"Sure, me'm, 'tis kind of ye," said the poor woman under her breath. "But I can't leave him. After all, ye know he's my man. But, oh, me'm, if ye could stop his chances o' gettin' th' drink! But ye can't. I know ye can't. But may th' heavens be your bed for thinkin' av me, me'm."

A half hour later Mr. Sabin was astounded to see his best customer open the baize-covered door of the retired little room in which he sold "wet groceries" at retail. He was in the act of shaking some drops of bitters into a tumbler containing slices of lemon, and a solution of rum and water, and his surprise was so great he shook the bitters upon the floor instead. The group of men before him somehow melted out of sight as Mrs. Chippinfield appeared. Only Tom Chippinfield, standing by the stove and warming his hands, remained. Mrs. Chippinfield was born a Von Vogle, and the Von Vogles had been the great family of the county when Caleb Sabin was a boy. He eyed his unwelcom visitor with almost abject respect as she glanced about her speculatively, then saying slowly to herself: "It's true then," turned and went out.

Tom Chippinfield hurried after her. "My!" he exclaimed gleefully, "you doubled old Sabin all up."

They walked on in silence a few minutes when he added soberly: "Grandfather sent me there with a package of particularly fine glass. He don't care what he pays, Sabin don't. He buys glass to make your eyes snap."

Nothing but pain or the possibility of losing money ever disturbed Mr. Chippinfield's sleep. Nora Shannon's woes did not cost him a moment's sympathy. Not so his wife. She lay open-eyed till almost morning picturing her old servant's trials, and seeing Tom, her own dear grandson, smiling amidst Caleb Sabin's bottles. Mr Chippinfield prided himself upon what he called "minding his own business," and had won a reputation for considerable sagacity by covering his mental vacuity with the vail of silence. It was useless to ask him what could be done to shut up Caleb Sabin's groggery so long as he found there a market for extra quality of glass ware. Mrs. Chippinfield was not a woman to spread her difficulties before any one. Had the dear daughter so far away been home, she would have discussed the matter with her. As it was she rose unrefreshed hearing the voice repeating the words it had whispered all night, "Something must be done, be done. Something, something."

She attended to her morning duties automatically, but scrupulously, then impelled still to movement carefully dressed herself for the street. Strangers in the town often turned to look at Mrs. Chippinfield and called her distin-

guished looking. Brookline, if it said nothing about her looks, significant fact! accepted what she did without criticism. A nipping north wind had driven off the rain. The sun was shining brightly and turning the willows amber yellow for the spring, and high up in the blotchy cottonwoods the jays called out cheerily. Mrs. Chippinfield noted all these trifles with keen interest until she saw a little fellow with a basket slipping round to the minister's back door.

"Ah!" she murmured aloud, "more than one paper-mill hand is in the grip of 'the shmell.'" She went on rapidly as if intent upon urgent business. But she had no plan, no idea of the "something" the voice told her "must be done." "My feet took me," she explained humbly afterward. Certain it is she went straight into Caleb Sabin's side door, and entered the room he had with unconscious grim humor named his "health office." A dozen or more men all talking at once were crowded about the bar. She advanced straight upon them, and they, in sudden silence, fell back, while Tobe Sandford, the bartender, nervously whisked a napkin along the marble before her. She put her elbows down upon the bar, and bent her head upon her hands. Her fingers clenched each other in entreaty. The waves of her white hair hid her face. All the listeners heard was a whisper repeated over and over and over. "God! God! God!" How long she stood there she did not know. When she came to herself the place was vacant.

When Mrs. Chippinfield went down the street that afternoon little Mrs. Dwight, the next neighbor, followed her Mrs. Dwight was a widow. Rumor said she had left her husband "in a drunkard's grave" up in busy Chicago. She had been born in Brookline, and she had come back to her old home to bring up her twin sons, now eight. Each sect has its traditions. Mrs. Dwight was a Methodist, and when orthodox Mrs. Chippinfield again stood at the bar of the "health office" in prayer, Mrs. Dwight knelt beside her, hiding her face in her widow's veil. The frequenters of the place went out on velvet feet. Pat Shannon looking in, stayed until he had mutely and reverently touched brow, shoulders and breast, as before the sacred cross. As for Caleb Sabin, he chewed a great deal of feeling off upon sticks that evening. He wanted to swear, but he did not dare to. In point of fact he did not dare to say a word.

The next morning it was worse, for after Mrs. Chippinfield came ten women, mothers all, and little Mrs. Teeple sang in a voice that went to the heart,

"One sweetly solemn thought
Comes to me o'er and o'er;
I'm nearer home to-day
Then ever I was before."

The Sabins were a stubborn tribe, cross-grained, and with no legends of gentle blood to deter them; but Caleb's mother had been a pious woman, and one night his stock of "wet groceries" mysteriously disappeared. But he revenged himself for this concession by sending a slip of paper to Mr. Chippinfield, addressing him as "Secretary of the Board of Orthodox Church Trustees." Now Mr. Chippinfield's private opinion of his wife's conduct for the past week had been beyond his power of expression, and this slip of paper made him speechless, absolutely full to the lips with the wrath of a slow man. He put on his snuff-colored overcoat and went slowly over to see Timothy Dowdall, the president of the board. He had deep respect for Mr. Dowdall, as a man with money to lend and spend, all of his own collecting, and withal as a man prone to keep his money. His tone was distinctly apologetic as he laid the paper down before Timothy, saying, "I reckon the women have stirred up the animals with a vengeance."

Mr. Dowdall put on his glasses. Like Mr. Chippinfield he was a skinny, leathery-visaged man with his thoughts and feelings well put out of sight. His visitor was therefore entirely surprised by what he said, which was simply, "I'll pay this mortgage." Then waving Mr. Chippinfield into a chair he continued: "I feel deeply indebted to your wife. I have two grandsons of my own whom I have seen," his dry, business voice faltered, "whom I have seen," he repeated, "going into Sabin's 'health office.' I did not know what to do." Mrs. Dowdall was a hopeless invalid. The boys' mother was dead, and their father was in South America. "I will confess too, I didn't know how to go to work upon Sabin. Can you tell me,"—he paused a moment to put his hand to his lips; "I would really like to know what caused Mrs. Chippinfield to do—what she has done?"

"She hasn't said much," said Mr. Chippinfield, feeling things were turning out in the most unexpected manner, and rejoicing that he had not disclosed his disapprobation of his Lucy's proceedings, "but once—the one time I spoke to her, she said she had felt a call. That was the word she used, 'a call.'"

Mr. Dowdall punched the fire and put a great lump of coal upon it before he spoke. "I believe it was—'a call' he said at last. "Don't mention it, but I know privately that Sabin contemplated a big liquor business. His brother-in-law was coming to go in with him, and they were going to open up on Main street. Now he is going to leave town. You may depend upon it your wife did have 'a call.'"

S. Evanston, Ill.

THE PLEBISCITE IN CANADA.

BY ELLA F. M. WILLIAMS.

Since 1867 (the date of federation) the temperance people of Canada have repeatedly endeavored to secure prohibitory legislation concerning the drink traffic, but have always been met with the assertion that the country was not yet ready for prohibition. When the question again came up in 1891, backed by petitions bearing over three hundred signatures, the main issue was temporarily avoided by the appointment of a Royal Commission of investigation.

The taking of a plebiscite, or expression of the wishes of the people, had often been suggested by the opposing party, who claimed that it would plainly show how little real temperance sentiment there was in Canada, and naturally, coming from that source, the proposition had not seemed attractive to Prohibitionists. Now, however, that the Dominion government would do nothing during the two or three years required for the work of the commission, the temperance people began to look about them to see what could be done to educate public opinion and secure *provincial* legislation. With this in view, the stirring young province of Manitoba arranged for the taking of a plebiscite a year ago, and scored three to one in favor of prohibition. This showing gave courage to some of the other provinces. In Prince Edward Island a similar plebiscite was taken in December, 1893, showing ten thousand six hundred and sixteen votes for, and three thousand three hundred and ninety against prohibition, a proportion of a little over three to one in its favor. In this case there were about three hundred who did not take the trouble to vote on either side.

As Ontario has the largest population of any province in the Dominion, containing within its borders over twenty-two per cent of the inhabitants of Canada, its course concerning this question is most significant. During the session of 1893, when Mr. Marter brought before the Ontario legislature his bill to put a stop to the issuing of retail licenses, it was, as usual, urged that the people of Ontario were not ready for such action and that the province *could* not legally prohibit the sale of liquor. However, the premier, Sir Oliver Mowat, promised that he would take steps to ascertain the extent of provincial jurisdiction, and, in the meantime a bill was passed authorizing the taking of a plebiscite and thus defined: "An act to enable the electors of the province to pronounce upon the desirability of prohibiting the importation, manufacture and sale, as a beverage, of intoxicating liquors. This act provided that, on the day fixed by law for holding polls for the annual election of members of municipal councils, in the month of January, 1894, this question should also be submitted to the voters: "Are you in favor of the immediate prohibition by law, of the importation, manufacture and sale of intoxicating liquors as a beverage?"

The persons eligible as voters were to be those whose names at the date selected were "found entered on the last voter's list for the municipality, certified by the county judge," also unmarried women and widows whose names appeared on the voter's list as qualified to vote at the election of municipal councillors. The ballots for men were yellow and for women blue in color, the clerk of each municipality being obliged to report the following items: The number of votes given "yes" or "no," respectively, by male voters; the number of votes given "yes" or "no" respectively by female voters; the number of men entitled to vote on said question; the number of women entitled to vote, and the number of spoiled or rejected ballots.

Thus it will be seen that it was very ingeniously contrived to show not only the total number of votes cast and the majority on the winning side, but also just what proportion of the men of Ontario (who alone are entitled to vote in electing member of Parliament) cared enough about prohibition to vote for or against it, and also the proportion of women voters who avail themselves of the privileges of franchise and in doing so, favored prohibition.

The first complete official returns were published the sixth of February, although a slight alteration in the method of classification may yet be made. As now given the total vote for prohibition is 192,487, against 110,757, giving a majority of 81,730 (or about nineteen to eleven) in its favor. Only fifty-eight per cent of the possible vote was polled. These figures include the votes of both sexes. The women's vote, taken alone, showed 8,728 for, and 1,281 against, or a proportion of six to one for prohibition. Only thirty-five per cent of the possible female vote was cast.

The failure of so many women to declare themselves on this question has caused considerable comment. Ontario white-ribboners tell us that the voters' lists were not thoroughly revised and that some of the younger women had married and therefore were ineligible, although their names had not been taken from the lists. Of the older women many were too old and feeble to go to the polls. They claim that if only bachelors and widowers had been allowed to vote there would have been a much smaller percentage of male voters at the polls.

It is objected by the liquor party that as only fifty-eight per cent of the possible votes were polled, even a vote of nineteen to eleven does not make a majority of the voting power of the province. This is true enough, but it is noticeable that no such objection is raised to the carrying of other measures or the election of members of Parliament by such a large majority vote when the proportion of actual to possible voters is even less than in this case. It is certainly no more fair to claim that all non-voters are "opposed to the measure" in the one case than in the other.

Although the three provincial plebiscites have shown grand majorities on the right side, they are but *expressions of opinion.* It now remains for the Prohibitionists of each province to secure their "crystallization into law." In Manitoba a demand was made upon the government for a prohibitory law for that province, but the old question was raised as to the inability of a province to prohibit the manufacture and importation of liquor. A grand prohibition convention was held in Toronto the 6th of February. There were over one thousand delegates from all parts of Ontario, and representing churches, temperance societies, and various religious organizations. After a careful survey of the situation a large and representative deputation of delegates of both sexes was sent to call upon the premier, requesting the Ontario government "to declare in favor of the total prohibition of the traffic in intoxicating liquors to the full extent of the power vested in the legislature." In reply, the premier spoke at some length, ending with this promise: "If the decision of the privy council is that the province has the jurisdiction to pass a prohibitory liquor law as to sale, I will introduce such a bill in the following session if I am then at the head of the government. If the decision of the privy council is that the province has jurisdiction to pass only a partial prohibitory liquor law I will introduce such a prohibitory bill as the decision will warrant."

This pledge is considered very satisfactory, and as explicit as it could be while the "test case" is waiting for decision. Sir John Thompson, the premier of the Dominion, and Sir Oliver Mowat, premier of Ontario, in pursuance of the latter's promise last year, have been coöperating in taking steps to bring before the supreme court at Ottawa seven questions covering the legal points raised as to the respective rights of Dominion and Provincial legislatures to enact prohibitory laws. When the decision of the supreme court is received it is to be submitted to the final court of appeal—the privy council in England. It is a relief to know that this long-mooted question as to constitutional rights is likely to be settled within a year or more. The able queen's counsel of Toronto, who has been retained by the Ontario government to argue the constitutional question before the supreme court, is said to hold the opinion that any province has the right to prohibit the *manufacture* and *sale* of intoxicating liquors, but cannot prevent their *importation.*

The Prohibitionists of Nova Scotia have been petitioning the Provincial government for permission to take a plebiscite there, and on February 7, Premier Fielding introduced the desired bill in the House of Assembly. If passed, a plebiscite on the question of prohibition will be taken simultaneously with polling for the local general elections in a short time from now. New Brunswick is likely to fall into line, but Quebec is still hesitating, fearing that the differences of race and religion will prevent the united work needful to secure a majority on the right side.

It is announced that the Royal Commission will probably be able to present its report during the next session of the Dominion Parliament, which is now called for March 15. When this expectation is realized and the supreme court and privy council have rendered their decisions as to constitutional rights, the temperance people of Canada will, at least, know what they have a right to demand from the Dominion and Provincial governments, respectively. While waiting for this, the plain duty is before them of educating public sentiment and of continually agitating the questions involved, so that, as soon as the way opens, wise and prompt action may be taken.

Montreal, Canada.

For this is Love's nobility,—
Not to scatter bread and gold,
Goods and raiment bought and sold,
But to hold fast his simple sense
And speak the speech of innocence,
. . . . . .
For he that feeds men serveth few;
He serves all who dares be true.

—*Emerson.*

WILLARD HALL NOON MEETINGS.

BY MRS. JANE E. ZIMMERMAN,

Superintendent Willard Hall Noon Meetings.

This noon meeting in the Temple ought to be the very heart of the love and prayer of our white-ribboners the whole world over. Coming at our long established noontide hour of prayer, in the Temple, whence their eyes are turned in the heart of the great city, where so many sons of mothers have been, are, yea and shall be, swallowed up, let us make it the storm centre of the gospel temperance movement.

Through the courtesy of the editors of THE UNION SIGNAL we shall report, from week to week, some of the Lord's doing, marvelous in our eyes, which crowd close upon each other from day to day in this meeting. We shall not be able to tell you a hundredth part of the experiences, the victories, the seed sown. We can but give you glimpses of the conflicts with sin, the faith and aspiration which mark the daily work done in this consecrated place. We are assured that the prayers of our sisters, wherever THE UNION SIGNAL goes, will ascend for our guidance in this blessed work.

This winter of 1893–4 has been a memorable one for Chicago, not only on account of the general financial depression, which has swelled the ranks of the unemployed into the hundreds of thousands, but, also by reason of the many left stranded in this great city at the close of the Fair. Our noon meeting has had its full quota of these stranded, despairing men, and our workers have had their hands full. At the close of our regular meeting from twelve to one we hold an inquiry meeting, to which we invite all who are able to remain. More than two-thirds of the audience remain, and we have from two to five seekers each day. As those of the audience who cannot stay longer than one o'clock go out, our workers gather at the front, or pass around at the back of the hall, speaking to each stranger, and talking with each unconverted person they find. Nearly every inquirer coming forward for prayer is converted, and, so far, nearly every one making a profession of conversion during the last two months is standing firm, and laboring for the salvation of others.

One young man, a Norwegian, was asked by one of our workers if he were a Christian. "Yes, I am; but you wouldn't consider me one," he answered rather testily, Two days later he came to her and said that he had been a salesman for a wholesale liquor firm, but that her words, and the testimonies in this meeting had shown him that he could not be a Christian and continue in the whisky business. He had given up his position, thus literally leaving all to follow Christ. He has become an ardent Christian worker, happy in the service of the Master, although without business in these hardest of times.

One mother sent to us from a neighboring state, asking us to look up her boy who had written to her that he had resolved not to drink any more. He has been visited and invited to come to the meeting and we will continue to do what we can for him as long as he can be found.

We are also going out into the saloons within reach of Willard Hall, two and two together, giving personal invitations to the meeting. The bartenders and others found in these places receive us and our printed cards of invitation, which we leave in every place, very kindly and we are hoping and praying for great results.

The daughter of one of our saloon visitors said to her, "I should think you would be afraid to go into the saloons, mother. It seems so dreadful to do that." The mother replied, "If *our* dear boy were going to ruin in some distant city, wouldn't we wish some good Christian woman to look after him and help him to a better life?" That settled the question. There could be no doubt as to what any of us would wish done in regard to *our* boy. "The Son of man came to seek and to save that which was lost." We cannot improve upon this plan.

We preserve carefully the names of all who seek Christ in these meetings. These and the Christian workers who gather about them in their hour of repentance to instruct and pray for them, we have organized, at the suggestion of Mrs. Carse, into a Temple band of Christian fellowship. Soon these "little ones" must pass out from our loving care, scattered almost to the ends of the earth, and we desire to follow them with our prayers and an occasional letter of loving counsel and sympathy.

The notes of this work, we feel confident, will be read with the deepest interest wherever in the whole world THE UNION SIGNAL goes. We are pledged to strive after the rescue of all mothers' sons and daughters in Chicago as far as possible. We ask that those having sons or daughters in Chicago will write to us giving the name and address of such, that we may look them up and throw around them the good influence of Christian love and sympathy. Thus shall we earn and deserve membership in the Order of Organized Motherhood, whose members have belted the world with work and prayer for the deliverance of our children from the enemy of souls.

The Temple, Chicago.

PROHIBITION SYMPOSIUM ECHOES.

PROHIBITION, THE UNLOADING OF PERSONAL RESPONSIBILITY.

1. Prohibition means financial and industrial reform. We spend directly a thousand millions for drink. Indirect losses probably exceed even this vast sum. Prohibition means more money for honest trade, better prices for the products of toil, advanced wages, more comforts, increased prosperity.

2. Prohibition means greater moral safety, the overthrow of the church's strongest foe and the home's most dreadful destroyer.

3. Prohibition will promote political purity. The saloon controls both old parties. They dare not offend its organized power. With possibly, but not certainly, two exceptions, there is no state in the Union where either the Democratic or Republican party can carry an election without the friendship, consent, assistance of the saloon. Because of this, decency is at a discount and corruption commands a premium in the political market. High character often handicaps the aspirant, while a questionable record too frequently commends a man as an available candidate having a "pull with the boys." Prohibition means emancipation from this degrading and disgraceful tyranny.

4. Prohibition, even the honest effort to secure it, voting for it at every opportunity, means the unloading of personal responsibility and the washing of the voters' hands from the sin of making legal a traffic abhorred by the good, and accursed of God. SAMUEL DICKIE,

Chairman National Prohibition Committee.

Albion, Mich.

AN ILLUSTRIOUS FRIEND'S TRIBUTE.

As usual, I am a little late, but will try to be in season for his one hundredth birthday, if I should live so long, as I have no doubt that the General himself will.

I have read about him ever since I have about John the Baptist, and have personally known him for thirty-two years nearly. I was with him in the battle when he was wounded, May 27, 1863, at Port Hudson, so that I feel a sort of vested interest in this grand old veteran of a thousand battles for God and man.

His wonderful pluck and ability and the elevated aims which have characterized his whole life will make his memory honored and beloved until the end of time. I speak as though his life could be considered as completed, but although we well know that he will not change, unless for the better, yet there is no knowing who will live to write his obituary, so wonderful is his vitality. I hope not until this old world has made many a Sabbath day's journey onward and upward will his shadow grow less.

We read that there is a time coming when the devil shall be let loose for a season—I believe for about a thousand years. They will need just such a man as Neal Dow to look after business then, and I wouldn't wonder if he might be the one who is being preserved for it. He is the best match for the devil that I know of, and, give him time he will come out ahead. He is old and young and middle-aged all at once. Long may he survive, and may the great cause of which he has been the champion for sixty years triumph soon and mightily. HENRY W. BLAIR,

Washington, D. C. *Member of Congress.*

EDITORIAL CORRESPONDENCE.

GENERAL DOW HONORED IN ENGLAND.

DEAR UNION SIGNAL:—It may be justly said concerning Gen. Neal Dow, "Not to know him argues one's self unknown," and to this I must plead guilty so far as my relation to the temperance movement is concerned until the year 1885, in which I signed the total abstinence pledge. You will hardly believe that I had no knowledge of the temperance movement, my mental condition being analogous to that of a certain English princess, who on being invited to preside at the great Band of Hope demonstration in the Crystal Palace, turned to her secretary and said, "What is the 'Band of Hope,' and what does 'the temperance movement' mean?" I am perfectly aware that it was my misfortune, and glad that it was not my fault, to have remained in ignorance of the great reform and its leaders until so recently, but I may fairly plead that since I came into their circle I have done my best to make up for lost time.

General Neal Dow was already a leader in every good word and work when I was but a child, indeed, I may as well admit that I was born in the same year that witnessed the passage of the Maine Law. He has given all his hours, while some of us entered the white harvest field only at the eleventh hour. I do not recall another example equally salient of a life lacking but ten years of a century long, in which, without illness or deterioration physical or mental, a noble manhood has been given in its totality for the building up of the kingdom of heaven on the face of this earth. We who know General Dow as the Grand Old Man of the temperance movement, must not forget that when he was sixty years of age he wrought for the freedom of the slave, and without previous military achievement, reached the high rank of General in the citizen army of the republic.

His services to England have not been fully understood, and I rejoice in the anniversary meetings that are to be held throughout our country in his honor, and for the promotion of the cause to which he has given his noble life.

Our "United Kingdom Temperance Alliance" is the outcrop of that granite stratification of law as traced in the sturdy state of Maine; but for Neal Dow we should not have had at a date so early an organized movement for the purpose of outlawing the public house, but as Mr. J. H. Raper, our veteran pioneer, has written a detailed account of General Dow's work in England, I need do no more than make this grateful reference to that important chapter of temperance history.

I hope my comrades in America will think of us in Exeter Hall on March 20, only you must remember that we shall be at least five hours ahead of you in celebrating the birthday of your prohibition chief. Sir Wilfrid Lawson has promised to speak on that occasion, Canon Wilberforce would do so did his health permit, Mrs. Ormiston Chant will be with us, and we expect that your own leader, Miss Willard, will be present on the platform whether she speaks or not. I may tell you that it is a great satisfaction to her that her suggestion of this celebration by the temperance forces in all countries has been so warmly taken up. This action of our temperance friends "doeth good like a medicine" to one who hopes ere long to be once more in the thick of the fight.

You will be glad to know that the aspect of the temperance movement was never more encouraging in Great Britain than at present.

Yours, with a lively faith in the success of our most righteous cause,

Isabel Somerset

The Cottage, Reigate, February 6, 1894.

MILITARY INSTRUCTION.

DEAR UNION SIGNAL:—I wish to render to you my thanks, as one of the people, for the stand you have taken for the defeat of the military scheme of the politicians, which has been honestly, but unthinkingly indorsed by the Grand Army of the Republic. Many good and honest men are easily led to believe that the people's rights and liberties are made safe in proportion to their military knowledge and training. They are told that the people of this country, being so sadly deficient in military knowledge, would fall an easy prey, possibly to a greatly inferior nation, were we compelled to appeal to arms to settle a dispute. They are told that much valuable time would be lost in drilling and educating an army, as they claim was the case in the late civil war—arguments that are very plausible but yet all false.

All that this country needs is defenders, and the best defenders have never been military experts; they have been men who have, at a moment's notice, dropped the hammer, left the plow, the forge, the shop, laid aside the pen and taken up the sword and musket in defense of home and native land against injustice and oppression, and never know the meaning of defeat.

The principle and policy of the United States is known the world over to be non-aggressive, but always defensive, and so long as this attitude is strictly maintained, there will never be occasion for a powerful standing army or militia educated in military tactics. Our citizens, so long as they mind their own business and behave themselves properly, can travel in any civilized country without fear of harm or insult, simply because no country looks upon them as possible spies or enemies seeking information to be used in aggressive warfare, our unarmed condition being thus a greater safeguard than a powerful armament would be.

Of course the promoters of this scheme do not propose it as a pastime or diversion for the school children, but as an entering wedge for the upbuilding of a powerful militia, if not a standing army. If military instruction were to be given only while the children were attending school, it would not only be a waste of the time of the instructors and of the people's money, but would be a sinful waste of some of the best years of the pupil's life, and if it was continued after school life long enough to make disciplined soldiers, it would build up a standing menace to our cherished liberties and institutions, and our domestic peace. Were there a strong and disciplined militia at present, the clamors of a starving people would be

silenced, not by charity, but by powder and bayonets, and every little disturbance would be made an excuse to declare martial law. The astute politician sees the time fast approaching when he must have an armed force to rely upon to enforce unjust laws if he is to continue to put them upon the statute books for the benefit of corporate trusts, the liquor traffic, the party bosses; and he is well aware that a militia under military discipline from childhood has no personality or will but that of its leaders, even if in obeying it should destroy the rights and liberties of its own members.

God grant that your word of warning may arouse many others to this danger threatening the very foundations of our nation. Give woman the chance to exercise her undoubted right to the elective franchise, and let our children grow up unpolluted by military education and its attendant vices, and our Republic will have some chance for perpetuation; but carry this scheme of ex-President Harrison and others to perfection, and we bid good-by to liberty and justice forever. H. J. O. REED.

Minneapolis, Minn.

OUR REMONSTRANCE PRESENTED TO CONGRESS.

DEAR UNION SIGNAL:—It is due the general officers of the state unions who signed the remonstrance against an increased tax on whisky sent out by Mrs. Woodbridge, to know that it was presented to Congress on February 14, by Senator Frye, of Maine, and received with the utmost respect.

The occasion for the remonstrance, it will be remembered, was a report by the associated press that W. C. T. Unions were "pouring petitions into Congress for an increase of the whisky tax," and that a large number had reached the files of the ways and means committee. Such petitions seemed to Mrs. Woodbridge ill-advised, and she prepared a counter protest or remonstrance which was signed by the general officers of the state unions. This document, handsomely engrossed, was sent to Mrs. M. E. Griffith, president of the W. C. T. U. of the District of Columbia to be presented to Congress. I went with her to the capitol and we asked Senator Colquitt to present our document to the senate. (The bill had passed the house before it reached us.) Senator Colquitt assured us that he should be most happy to do so if he were able. But he is not. Paralysis has crippled that once strong and graceful frame and he is wheeled in an invalid chair from place to place. His heart still beats for temperance and he advised us to go to Senator Frye, of Maine. This we did. He frankly accepted the trust and the next morning (St. Valentine's Day) our document was presented to the senate amid a respectful and attentive silence gratifying to those who looked down from the galleries upon the scene.

"These excellent women," said Mr. Frye, "do not believe that the United States ought to enter into co-partnership in either the manufacture or sale of intoxicating liquors."

ALICE M. SMITH,

Supt. Legislation and Petition W. C. T. U. District of Columbia.

NATIONAL WOMAN SUFFRAGE CONVENTION.

DEAR UNION SIGNAL:—This is the twenty-sixth year that the National Woman's Suffrage Association has held its convention at the capital city, Thursday, February 15, being a red-letter day, indeed, for its members. After the prestige awarded to women by the government's recognition of them on the Board of Managers for the World's Columbian Exposition, the World's Congress of Representative Women—their participation in the series of the World's Congresses, the gaining of woman's suffrage in Colorado, also the pending of this great question in Kansas and New York, all inspire the members with more hope this year than they have ever felt before.

Eminently significant was the scene presented at Metzerott Music Hall, with the large painting in panels of the fair and historic city of Washington, with the capitol dome and the monument, beyond which the Potomac lies; over this hung the "suffrage flag," with the bright particular star, Wyoming, to which was added another, Colorado, with Kansas and New York in outline. There were also flags of Turkey, Australia, Spain, Italy and England, as women from all these countries were in attendance upon the convention. There were touches of woman's taste in the groups of giant palms and vases of cut flowers on the speaker's stand.

The attendance of friends of the cause was flatteringly large the first day, considering the condition of the streets, which were covered with the melting sleet. A round of applause greeted Miss Anthony, who stepped to the front of the platform with a step as light and firm as it has ever been, notwithstanding it was her seventy-fourth birthday, a fact which she cheerfully acknowledged; a cluster of carnations, one for each year, had been sent her by friends.

During the making up of the committees some one in recommending Mrs. Davis called her Mrs. John Davis.

"Hasn't she any other name?" asked Miss Anthony.

Her name, Martha, was then given.

"Well, call her by her own name," said Miss Anthony, "our suffrage women are afraid they'll not seem loyal enough to John and James if they are not called by their names."

Mrs. Lillie Devereux Blake spoke with enthusiasm of the hopeful situation in New York. A constitutional convention will be held in Albany, in May, and it was the intention of the women to have the word "male" struck from the clause which gives the rights to voters. Work is being done all over the state of New York to arouse interest in the cause of woman suffrage. The question had come up for discussion by men and had been talked down as often by them. "You know how men can talk," said Mrs. Blake, "they accuse women of being talkers just to excuse their own fondness for conversation. They are talking now in Congress and in all the state capitols, and yet they will not give woman a chance to speak for herself. In New York one woman was nominated (the able president of the state association), by her senatorial district, but she was not elected, and the convention will be composed of one hundred and seventy-five men and not one woman. If we carry New York we will carry the whole country. If the great Empire state is gained, the others will be as rows of bricks." Mrs. Blake's remarks opened the floodgates of Miss Anthony's eloquence, and before she knew it she was making a speech, in which she set forth the advisability of getting the names of men as a wise political move, and recommended the insertion of a plank in both party platforms. Turning to the reporters of the city papers who were present, with whom she kept up a little byplay of humor she said: "I'm not out of order, young men, I've given the chair to Miss Shaw."

Mrs. Laura M. Johns spoke for "Bleeding Kansas. Shall it be success or defeat?" Kansas has made more progress proportionately than New York, having already tried the experiment of municipal suffrage for seven years. Kansas, Mrs. Johns thinks, is the place to focus all the efforts of organization. In Kansas both the dominant parties, the Republican and the People's party, are in favor of it. Not alone in the cities are the people demanding it. The farmers, their wives and daughters, even their hired help, are longing for it. The ministers preach it and pray for it in their pulpits.

Mrs. Diggs, of Kansas, who followed Mrs. Johns, gave it as her opinion that it is just as much use to try to get suffrage in New York as to try to fly to the moon. There are more people in New York she admits and more money, but the liquor power is greater in New York, and the liquor power will never permit women to have the ballot. Kansas has quelled the liquor power and there is hope for her. The ballot in the hands of women means the good of all humanity.

Mrs. Carrie Lane Chapman, who, Mrs. Blake says, "has been the inspiration of all the work in Brooklyn," next told of the needs of that city, which is money and more thorough organization. Five suffrage leagues have been established there in the past year.

Mr. Vrooman, of Baltimore, secretary of the union for practical progress and reform, explained that the union had been established by the clergy of Baltimore for the purpose of presenting the claims of all existing reforms in a systematic and scientific manner to the public. They had enlisted the coöperation of all the leading magazines, the colleges and the press, as far as possible, to secure the consideration of a special subject each month; they will hold a convention in Washington upon the 7th of March next. Mr. Vrooman said the press only shadowed the opinions of the people, that they conceived them first and the press, while it claimed to lead, only followed.

With this expression Miss Anthony took issue and uttered an eloquent tribute to the press of this and every country, which she considered a factor second to none in the aid of all reforms.

Mrs. Colby explained that all their suffrage bills had been introduced by representatives of Colorado—Senator Wolcott, and Members Bell and Pence. The statement was received with applause after which the session adjourned. Mrs. Colby is publishing a daily issue of the *Woman's Tribune* which gives a magnificent report of the proceedings, and is eagerly sought for at the door in passing out. This able and energetic woman is seen at the reporter's desk, and frequently rises to her feet to speak among the promoters of the cause.

There was a large audience present at the first evening session—composed of the cultured and intelligent friends of the cause. The address of welcome by Hon. J. W. Ross, president of the board of commissioners of the District of Columbia, was a compliment never before accorded to the association, and Miss Anthony called attention to this fact as an indication that the tide was at last setting in the right direction for us. She also added that Commissioner Ross was "a disfranchised citizen and no better than a woman."

Commissioner Ross's welcome was an eloquent one. Speaking of Washington as a city of conventions, he thought it eminently right that here in the center of intellect and culture, as well as government, these earnest, intelligent women should assemble, coming before Congress for more than a quarter of a century, to correct unjust and antiquated laws. The question of woman suffrage he deems of the utmost importance in the light of the progress they have made in all branches of industry, losing thereby none of the respect of right-minded people. The commissioners of the District have decided to have women on the school board.

Miss Anthony told the audience that for the past six months all her friends had been importuning her to write a speech for this important convention. "I never have written a speech in my life, and to-day when these flowers (holding up the carnations) represent more years than perhaps any of you would like to own up to, don't you think it would be foolish to begin?"

Mrs. Carrie Lane Chapman reviewed the situation and the milestones passed, dwelling on the victory in Colorado that seems to presage the end. During her address, which was powerful and eloquent, Mrs. Chapman took a flag, which was sent by the enfranchised women of Wyoming and Colorado, and presented it to Miss Anthony. Miss Anthony received the flag, saying she was going to carry it to the topmost ramparts (prolonged applause).

Senator Teller followed, saying he would not attempt to speak on suffrage; he thought the ladies could do that better than he. He has always been in favor of woman suffrage, as most well informed citizens were in his state. Wyoming had furnished them an object lesson of the beneficent results of it for so many years; he cast his vote for it in 1877. "Intelligent suffrage," he said, "was the safeguard of the republic."

Henry B. Blackwell told of the early days in Colorado, when he with his wife of sainted memory helped on the cause, how it had always been the dream of her life to see Switzerland, but her allegiance to the cause had never permitted it; this dream, however, was almost realized in the beautiful scenery of Colorado. His remarks supplemented what had been said by Senator Teller, who had been a coworker in the same cause. Henry M. Teller had planted the seed for this movement of growth and civilization.

Anna H. Shaw made some telling remarks upon the history of the movement which she traced back to the first strife for liberty in America one hundred and seventeen years ago. Colorado, she said, would be known in future as the flower of all the states.

Senator Cary, of Wyoming, took a great deal of pleasure in adding his own congratulations to those that had preceded, summing up with this paragraph:

"Each of the two states of Colorado and Wyoming is as large as all New England, containing together about two hundred thousand square miles of territory. Each has limitless resources with room for millions of people. A good and great beginning has been made. Do not esteem your victories lightly. Two of the forty-four states are yours. These have accepted the doctrine of equality and political rights of both sexes, without reservation. They have incorporated it in their organic law because it is just to women and best for men—a principle so true that the time is near at hand when no man will have the courage to deny it."

Mrs. Laura M. Johns next spoke for Kansas. The municipal ballot is in the hands of a large number of women in this state; they have had school suffrage for thirty years, and the experiment has had time to show for itself. "Mrs. Mary Barnes," said Mrs. Johns, "was elected mayor of Geuda Springs at the regular election of 1893. Mrs. Barnes' aldermen are all women. This women administration is strongly supported, and warmly advocated by the solid business men of the town who declare themselves entirely satisfied with it and say they never had a better city government. Mrs. Barnes gave the position of city clerk to her husband, because, as she said, she had worked so long with him on his paper she felt more comfortable with him than without."

Mrs. French, of Rhode Island, stated that since last July married women in her state have been able to make legal contracts. Each city must have a police matron, to be appointed by the mayor, on request of twenty women. One woman has been so successful in this office that her salary has been raised, and every one is pleased.

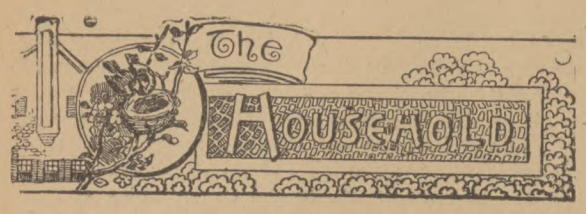
Mrs. Bolles, of Providence, added that a married woman can now make a will and manage her own estate in Rhode Island.

Mrs. Henry, of Kentucky, told of the passage of a married woman's property rights bill by their state legislature. This bill gives a married woman the control of her property, and equalizes the rights of courtesy and dower.

Miss Shaw congratulated the married women,—thought the time was coming when it would be almost as good to be married as to remain single.

Miss Clay made her plea for Kentucky and the pecuniary needs of the Southwest, to which Mrs. Ricker, of New Hampshire, responded, saying although she differed polit-

(*Continued on page 17.*)



THREE DOORS.

Three doors there are in the temple
  Where men go up to pray,
And they that wait at the outer gate
  May enter by either way.

There are some that pray by asking;
  They lie on the Master's breast,
And, shunning the strife of the lower life,
  They utter their cry for rest.

There are some that pray by seeking;
  They doubt where their reason fails,
But their mind's despair is the ancient prayer
  To touch the print of the nails.

There are some that pray by knocking;
  They put their strength to the wheel,
For they have not time for thoughts sublime—
  They can only act what they feel.

Father, give each his answer—
  Each in his kindred way;
Adapt Thy light to his form of night,
  And grant him his needed day.

Give to the yearning spirits,
  That only Thy rest desire,
The power to bask in the peace they ask,
  And feel the warmth of Thy fire.

Give to the soul that seeketh,
  'Mid cloud and doubt and storm,
The glad surprise of the straining eyes
  To see on the waves Thy form.

Give to the heart that knocketh
  At the doors of earthly care,
The strength to tread in the pathway spread
  By the flowers Thou hast planted there.

Then in the common temple
  There shall worship hand in hand
The lives that man's heart would hold apart
  As unfit to dwell in one land.

For the middle wall shall be broken,
  And the light expand its ray
When the burdened of brain and the soother of pain
  Shall be ranked with the men that pray.

—*Dr. George Matheson.*

Edinburgh, Scotland.

MOTHERS' CLUBS.

I.

BY MARY WOOD ALLEN, M. D.

Mrs. Ellis had put on her white apron and was about to sit down to her afternoon sewing when she saw Mrs. Norwood, the president of the union, coming up the path, and went to admit her with a joyful welcome. A moment later Mrs. Ames came running in from next door with a shawl over her head, saying, as she tapped at the half-open door:

"May I come in? I saw Mrs. Norwood come, and at once thought there was to be a W. C. T. U. conference, and I really did not see how you could get along without the treasurer."

"Come in, come in," said Mrs. Ellis heartily. "We shall certainly need you, if there's any work to be done."

"Yes, indeed," said Mrs. Norwood. "I meant to send in for you, for I want to talk over the advisability of taking up the work of the purity department. You know we have never done anything in that line."

"I don't see what we can do," said Mrs. Ellis. "We have no saloons and no disreputable houses in our little village. We can't start midnight missions, and have no need of police matrons."

"It has always seemed to me," said Mrs. Ames, "that that was a work we could do very little in, and I have been glad that we did not need to worry much about it."

"I think you are both wrong," said the president. "It is true we have no saloons, and no houses of ill-fame, but we can find impurity in other places. What are the stories told around the stoves in the stores, groceries, and offices of even our little village? And, I blush to say it, but you know there is cause, you know that the conversation of our women is not always above reproach."

"Yes," said Mrs. Ellis, "I have often thought how angry men are if some one tells a vulgar story in the presence of ladies, and yet those same men will listen to such tales told in a company of men, and then they will go home and tell their wives, and the women retail them to each other, and so the whole current of society is polluted."

"I see," said Mrs. Norwood, "that you are really aware of the need of work right here in our town."

"But," said Mrs. Ames, "you will find that all the women will not take up the idea readily. Some of them think they ought to let the men talk evil, and even tell them foul tales. I heard a real good woman say once that she thought a wife ought to let her husband have some liberty at home; and that men would resent having their liberty of speech interfered with, for they feel that home is a place where a man can do and talk as he pleases."

"Still another argument," said Mrs. Norwood, "in favor of our taking up purity work and at once."

"But what can you do?" asked Mrs. Ellis. "If you begin to try to influence this matter you will only bring criticism upon yourself. The men will say that we women are in nice business meddling with such things."

"Oh," said Mrs. Norwood, "we must be wise and not arouse antagonism. We need not try to convert the present generation so much as to affect future generations through the mothers. We know there is much of evil thought, speech and deed even among little children. Mothers need to be instructed how to train their children aright."

"And there," asserted Mrs. Ames, "you would at once run against a snag. Every mother thinks her children perfect, and is sure they know no evil, and in all probability each one would be angry if you were to intimate that her offspring could do wrong."

"Well, we need not begin with that intimation. We need only to advance the thought that mothers should study their children, and we could have it understood that our purpose was to study the best educational methods in our mothers' meetings."

"It seems as if I were trying to throw cold water on every idea advanced by you, Mrs. Norwood," said Mrs. Ames. "But that is not so; I am as anxious as you are to have the work done, but I don't want to begin only to fail. If you try to have mothers' meetings who will come?"

"I can tell you," said Mrs. Ellis,—"Mrs. Gray, who is seventy-four, and whose children are all grown up and married."

"And so she has grandchildren," said Mrs. Norwood.

"And," continued Mrs. Ellis, "you'd have Mrs. Bell, Mrs. Nellis, Mrs. Day, and a lot of other old, gray-headed women, and Miss Steel, and Miss Waite, and Miss Green, old maids,—"

"Who teach in the public schools," interrupted Mrs. Norwood, "and so deal with everybody's children."

Mrs. Ellis smiled and went on with her catalogue. "And Mrs. Miller, and Mrs. French, and several others who never have had children, and probably—"

"But," interpolated Mrs. Norwood, "who have many friends who have children in whom they are greatly interested."

"And," still continued Mrs. Ellis, nothing daunted, "you wouldn't have three young mothers who really could put into practice the ideas acquired at your mothers' meetings."

"And," said Mrs. Ames, "they would feel indignant at the thought that these grandmothers, spinsters and childless wives were meeting together to criticise them and their methods of home training, and gossip about their faults and failings."

"Oh!" exclaimed Mrs. Norwood, "gossip should never be allowed to have a moment's place in these meetings. They should be for the study of principles, philosophy and methods, not for retailing of faults, or even repetition of personalities."

"It seems to me," said Mrs. Ames, thoughtfully, "that if we could get some of our influential women interested we might make it popular. Now, if Mrs. Stacy were to give it her support its success would be assured, but she won't go into anything which would compel her to sign the pledge."

"I have thought of that," said Mrs. Norwood, "and have thought it would be a wise plan to conduct these meetings in a way to interest all women, and therefore it might be excusable if we did not emphasize them as W. C. T. U. work, but simply call them 'Mothers' Meetings.' We want all mothers, all women, to attend whether they are white ribbon women or not."

"If we could get some other name than Mothers' Meetings I think it would attract more," said Mrs. Ellis.

"How would Mothers' Normal Class do?" asked Mrs. Norwood.

Mrs. Ellis smiled as she replied, "I don't want to seem unduly critical, but I'm afraid we'd have to send out an explanation each time as to what a normal class means. Can't you think of some other name?"

After a moment's thought Mrs. Ames looked up brightly, "Why not call it a Mothers' Club? You know the club idea is the fad of the day. In all cities women are organizing clubs of every conceivable kind. We have no club of any sort. Let us have a Mothers' Club."

"The idea strikes me favorably. How does it strike you, Mrs. Ellis?"

"Yes, I quite like it, and I have another thought. If we do not advertise it as W. C. T. U. but simply as a mothers' club, I think I can get Mrs. Stacy interested and maybe she will open her parlors for the first meeting."

"Oh, that would be delightful, and will you see her?"

"I will see her this evening and report to you to-morrow. But I shall need to have a definite idea as to the formation and conducting of such a club. How will you have it organized, and would you ask Mrs. Stacy to be president?"

"Then I suppose we should need a constitution and by-laws and a membership fee, and who would be willing to take the offices? You know how much trouble we have to get the offices filled in the W. C. T. U."

"How would it do to have it without officers, fees or fines; without constitution or by-laws," asked Mrs. Norwood.

"I really don't see how we could do that," said Mrs. Ellis.

"I once helped to start and carry on a club after that fashion," said Mrs. Norwood, "and it was a great success."

After further discussion of this idea the three ladies separated, having matured a plan of action.

Toledo, O.

(*To be continued.*)

TYPICAL LESSONS FOR LOYAL TEMPERANCE LEGION TEACHERS.

X.

The Rain.

BY MARY E. RUDD.

Opening exercises, 25 minutes:—New song, "Dewdrops," first song in Marching Songs, No. 2. "Exercise Song" used as prayer, followed perhaps by short, spoken prayer. Choose from temperance songs, also finger plays. Sing "Our Wonderful House," adding fourth verse. Repeat text "Whatsoever," as connecting with the sentiment, "The keepers must work for God." Explain about the harp and teach one of the Bible verses about praise. Sing, "Raise your Hands." Make comments. Breathing exercises.

Rhythmical exercises, 10 minutes, lesson, 30 minutes:—Tell how one of the twins went out one morning and found the grass all wet and he thought it must have been raining. But he ran down to the brook and found there was no water there. It was all just as dry as it was the day before and he didn't know what had happened. Then he went and asked his mamma, and what do you think she told him? (Let the children guess. See if they can find out for themselves that it was dew.) Go back to the thought of the water drops playing with the fairies and explain how in the night Mr. Cold came along and touched each one of the fairies. They shivered so hard they forgot to keep hold of the water drop's hands and so in the morning there they were on each little leaf or blade of grass, and shining so beautifully in the bright sunshine.

Practice two verses of the new song, and explain what is meant by the last phrase of the second verse—the rain. Tell how much Dot and Trot missed the little brook. How dry and dusty everything was getting. How they drew water from the well every day to water their garden but they could not carry it over to the field, nor to the woods where the trees were looking so sad and discouraged, nor to the dusty road where it was not pleasant to walk any more. Everybody wished so much that it would rain. Make a story about the cloud that appeared and grew larger and darker. Then came the lightning and thunder, and last of all the rain came pattering down. Make it as happy as possible. Let the children feel the spirit of the rain, the joy and gladness that come when the long drought is broken.

Make the motions with the hands to represent the falling of the rain and if possible sing the little song, "This is the way the rain comes down." Teach the text, Job 5: 10. If you wish, teach some of the scientific facts concerning rain, but to-day it is the joy and gladness that the rain brings that interests us more than anything else, and we must not lose sight of it nor of the fact that God sent it.

Games:—Of course, the brook exists again now that there has been a heavy rain, so to-day we may be the little stream. We may be birds sipping water from the pools, or we may be flowers enjoying the rain which is represented by the motion of the hands of the children.

Occupation:—Two inch sticks laid vertically to represent flowers; one inch sticks laid slanting to represent rain.

Closing:—One verse of new song with good-by said quietly.

Chicago, Ill.

WHY MARCH STANDS FIRST.

The months were talking together one day,
When blustering March was heard to say:
"Of all you months, none can equal me!"
"Why not?" wept April, "I don't see
What the year would do if I stepped out.
Then you hear the children's merry shout,
For I let them run in the air and sun;
They play outdoor games and have lots of fun!"

"If only you would not cry so much!
As soon as the warm earth feels my touch,
She calls to the May-flowers, rosy and whit
To lift their cups to the beautiful light."
It was sweet little May who was speaking now,
And gallant March made a courteous bow.
"What is the matter with me?" blushed June;
"With me, wedding bells are always in tune.
I bring enough roses for all to enjoy,
Whether old or young, whether girl or boy."
Then July and August exclaimed together:
"Where would the crops be but for our weather?"

September, October, November laughed out;
In fact, they gave such a rollicking shout,
That one might have thought they had strayed too near
The cider-mill, or the wine-press clear.
"How would the world get on without us?
We think there would be some kind of a fuss,
If never a harvest was gathered in,
While barrel stood empty, and box and bin."

December's eyes twinkled; he chuckled with glee:
"I am sure all the children would vote for me;
For should the world lose all its Xmas cheer,
The boys and girls would shed many a tear!"
The other two winter months shivered some,
But stoutly asserted, had they not come,
To freeze out disease-germs and make things hum,
There would be no one left to greet the spring.

Then all joined hands and formed a ring
Round this brave young March, who dared to sing
That he was, of all twelve months, the king.
"But how do you make that out?" they cry,
"I'll tell you," he said, "the reason why.
It was during my reign there came to dwell,
On this earth a man, whom you all know well;
He has spent his life in fighting sin,
Trying with heart and soul to win
The people to realize that only one way
Is safe—all others lead astray.
His name? 'tis none other than General Neal Dow,
So to him let us make our prettiest bow."

—*Isabel Shirley.*

A SWEET HOME.

Like the magic city of old,
'Twas built in a single night;
For the builder was busy and bold
And worked with all her might.
She worked as fast as she ever could,
But she used not brick, nor stone, nor wood,
From the base to the topmost dome;
She used not wood, nor stone, nor brick,
But the floor was warm and the walls were thick:
Oh, what a queer little home.

She entered my own estate
With no regard for the laws;
She made herself a gate:
Her teeth were the knives and saws,
Right in my way her dwelling stood;
It was not built upon clay nor mud,
Nor on rock, nor sand, nor loam;
It was not built on earth at all,
But she made it within a crystal wall—
A quaint and curious home.

In the light of the morning sun
The work of the night I see;
For now the building is done;
But the builder, where is she?
I found her not, but I know her name—
'Tis Mistress Mouse, that meddlesome dame,
Into my pantry she gnawed a hole,
And built her house in my sugar bowl;
Oh, what a sweet, sweet home! —*Selected.*

INDOOR FUN AND FROLIC.

(*Concluded*).

DEAR BOYS AND GIRLS:—Such a good time we had several weeks ago with the games in our Cozy Corner—our big circle, which reaches from the state of Washington to Florida, to Canada, and across the seas. Here are a few more especially excellent games, some of which may be known to you, which I commend to Cozy Cornerers and bright children everywhere.

SCOUT

is a game which will never grow old, and needs sharp wits and quick thoughts. For this we will form two circles in different portions of the room, or in separate rooms. One person is chosen from each circle. These two step aside, where they will not be heard, and agree upon some object. They then exchange places, No. 2 returning to circle No. 1. The players in the circles have then the right to ask in rotation, three questions at a time being allowed to each, about the object selected. After the first question, "Is it animal, vegetable or mineral?" the only answers the scout gives are "Yes," "No," or "I don't know." The circle which first guesses the correct object announces that fact by clapping hands, thus adding both scouts to that circle. Two others are then chosen, and the game proceeds until one circle is entirely captured by the other, or until a certain number is gained by either side.

GUESS.

For this game form in a circle and blindfold one of the players for the center. Provide him with a cane. The circle then moves around while the center player counts ten, letting go hands and stopping still when the count is finished. The one in the circle toward whom the center player points must take hold of the end of the cane. He is then commanded to make a noise like some well-known animal, a pig, cow, horse or mule, etc., and if the center player fails to guess the person from the sound the circle moves round and the player points again. When a player is guessed correctly he changes places with the one in the center.

QUAKER

is another old-fashioned game, which begins by one player in the circle shaking his right hand up and down, and turning to his neighbor with the remark: "Neighbor, neighbor, how art thee?" The other replies: "I am well as thou dost see." The first asks, "How's the neighbor next to thee?" and the second answers, "I don't know but I'll go and see!" before turning to the third player with the first question, and commencing to shake his own hand up and down. Thus the game continues, the hands never ceasing to shake. At the second round, both hands are put in motion, at the third, the right foot, at the fourth, the left foot, and last of all, the head, at which point the players have had sufficient exercise and are generally ready to change for a more restful game.

SPOONS

is another good memory game. A circle is formed, and two persons are blindfolded and sent into it. They are given two large wooden spoons apiece, then the circle remains stationary while the two players inside move around and, selecting a member of the circle, proceed to measure him with the spoons, passing them over his clothing, but not touching him upon the head or face. The object is to tell who the person is by feeling the height, breadth, style of clothing, and so on. The guess is made and if correct, the blindfolded person changes positions with the one who has been discovered. If the guess is incorrect, the party with the spoons moves on to another. This game is very amusing, and it is well for the circle to move one way or the other a few steps every now and then in order to confuse the spoonholders.

Another

SPOON GAME

is played in this way: Blindfold one member of the company and place him in a chair in the center of the room. Then let each guest feed him in turn with a spoonful of water until he guesses who is doing it. The one discovered then takes the place of the victim.

There are two

GEOGRAPHY GAMES

which are instructive as well as amusing. In one, two leaders are chosen, who, in their turn, choose an equal number of players, thus dividing the company into two sides. The first leader calls out the name of a country or town, beginning with the letter A, and then rapidly counts ten. The second leader must immediately reply with another, beginning with A and also count ten, and so on, until one fails. The leader on the gaining side then chooses a person from the losing side to join his party. They then begin with the letter B, and so on. The leaders are prompted by their respective parties.

In the other geography game, the players form themselves into a circle, or into sides, as before. One of them throws a handkerchief, calling out the name of a country or town, such as "Switzerland." The one challenged must reply, before ten is counted, with a name beginning with the last letter of the place mentioned, such as Detroit. If he fails, the winning side may choose one from the losing side.

CLOTHES-PINS

is a game you will all like, I know. In this the players sit or stand, in two rows facing each other. At the head of each row is a pile of clothes-pins. At the word "Go," the head one of each line takes up a clothes-pin and passes it to his next neighbor who in turn passes it to the next and so on. No person can be skipped. On reaching the end of the line the clothes-pins are deposited in separate piles, and as soon as all have reached that point the player at the foot immediately begins to return them in the same way in which they were passed down the line. The side which returns its pins to the starting point first is declared winner. If a clothes-pin drops, it must be picked up before another is passed on. Bean bags, corncobs, wooden blocks or croquet balls can be substituted for clothes-pins.

Yours for pleasure and profit,

Aunt Jane

NEPHEWS AND NIECES.

I happened to wonder one time if you were a "sir," and I asked mamma about it, and she said THE UNION SIGNAL did not employ any men. NORMA A. EVANS.
Sandusky, O.

Yes, nearly all the work on THE UNION SIGNAL, the editing, typesetting and proofreading, is done by women. Sometimes men write articles for it, and the big press which prints the paper and folds it is run by men. With these exceptions, THE UNION SIGNAL does not employ any men as your mamma said.

I am a Canadian girl, and live on the banks of the St. Francis, which is a beautiful river. I enjoy your Cozy Corner, and would like to join it. My brother Carleton and I have cracked your Soft-Shelled Nuts.
Melbourne, Can. RUBY M. CROSS.

A warm welcome to our Canadian cousins. Salute them, children!

I always turn to the Cozy Corner when THE UNION SIGNAL comes, and ask mamma to read it to me. I liked the story about buying gospel water, and had it read twice to me. Temperance people laid out this town, and there are no saloons here, but the town is small, and there are two just over the line. We have gospel water here, too.
Parksley, Va. RUTH VAN DEMAN.

Gospel water everywhere would soon drown out the saloon.

I was twelve years old my last birthday, which was in leap year, February 29. Can some of the Cozy Corner cousins tell me when my next birthday will be and how old I will be? MAY HUSSONG.
Alhambra, Ill.

Here's a puzzle for you, boys and girls.

This is a game that we play: Several players go out of the room, and the others select a word, and also one that rhymes with it. For instance, if the chosen word is "cry," they would inform those that went out that the hidden word rhymes with "by." These then act by pantomime some word that rhymes, until the right one is guessed.
Shutesbury, Mass. JOSEPH B. READ.

I know this is a jolly game, for I have tried it.

There is no L. T. L. here, but I wish there was. There are ten saloons here. I wish there was a Crusade here.
Roslyn, Wash. JENNIE E. LOWE.

SOFT-SHELLED NUTS.

273.

SYNCOPATIONS.

[EXPLANATION:—To syncopate is to remove a middle letter. Seven, seen.]

1. Syncopate pertaining to punishment, and leave a continuous sound.
2. Syncopate inexpensive, and leave to crack.
3. Syncopate low wagons used for burdens, and leave free from moisture.
4. Syncopate pertaining to the sun, and leave to fly aloft.
5. Syncopate a coin used as an award of merit, and leave a repast.
6. Syncopate a stone to pitch at a mark, and leave to stop.
7. Syncopate young deer, and leave things very desirable in hot weather.

The syncopated letters in their order form the name of a notable temperance apostle. J. A. S.

Send all replies and *original* puzzles to Puzzle Editor, THE UNION SIGNAL, the Temple, Chicago, Ill.

ANSWERS TO PUZZLES PUBLISHED FEBRUARY 8.

268. Snow, now, (oh.) Blow, low, (oh). Freeze (reas), (ease). Sleet, leet, (eat).

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PLEDGE.—"*I hereby solemnly promise, God helping me, to abstain from all distilled, fermented and malt liquor, as a beverage, including Wine, Beer and Cider, and to employ all proper means to discourage the use of and traffic in the same.*"

For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds.—II Cor. 10:4.

OUR WEAPONS; THE COMING VICTORY.

In one of the noon-day prayer meetings in Willard Hall last summer, John G. Woolley dwelt forcibly upon the thought that it is the business of the Christian in this world to overcome evil and that his weapon must be "good." "Evil cannot be overcome with evil. You cannot destroy the saloon by blowing it up with dynamite. I sometimes wish you could. Further, the good does not mean merely being good. It must be active, aggressive good."

Every one can appreciate Mr. Woolley's feelings when he says that he sometimes wishes the saloon could be destroyed with dynamite. There is no place in which the difference between God's ways and man's ways manifests itself so strikingly as in the respective modes which God and man employ in dealing with evil. We can understand the flood which swept evil-doers from the face of the earth; but can learn only after many lessons and much bitter experience to imitate in some small degree the patience which for centuries bore with and trained a perverse and stiff-necked people and reached its climax in the death upon the cross for those who rejected and hated Him to the last.

When God would destroy evil, He sends His Holy Spirit to human hearts and waits patiently for "the little leaven" to leaven "the whole lump." Man marshals armies and seeks to slay it on bloody battle fields. But when the contest is over he finds that at the most he has only prepared the way for the contest of ideas on which depends the ultimate decision. God conquers heresy with "the truth." Man stretches the heretic on the rack or burns him at the stake. But the heresy lives on. Bullets, dynamite and fire will indeed destroy men but they are impotent against evil. That is a subtle power which utterly eludes these material weapons. Slowly the world is coming to realize that God's way is the only way, that nothing but good can overcome evil.

We are still slower to grasp the positive side of the truth and are surprised when we find in actual fact that "the weapons of our warfare are mighty before God to the casting down of strongholds." Yet it is a truth which those who have arrayed themselves against the evil of the world have need to hold firmly. Temperance reformers have every reason to take courage from the signs that their weapons, though not "of the flesh," are proving more than a match for those which the enemy can bring against them. While we have had no heavy battering rams to train against the massive walls of legislation behind which the liquor traffic lies entrenched, there are signs that the little seeds of truth which we have dropped into the crevices have taken root and are growing into the mighty oaks which shall inexorably wrench asunder those seemingly impregnable ramparts.

The little leaven hid away in public opinion is rapidly leavening the whole lump, liquor men themselves being the judges. As early as 1889 a leading liquor journal said that in spite of recent victories against prohibition, "the fact is still apparent, that the sentiment against our business is constantly gaining friends among the most substantial element in our population. The question is a grave one, and the sooner we appreciate fully the hold it is securing on the public mind and conscience the better. It is to most of its followers what the slavery question was to its adherents—a great moral question." Such utterances have been multiplied within the last few years in various convocations of liquor dealers, to which we have already called the attention of our readers.

That the liquor dealers are right in their judgment that antipathy to them and to their business is growing, there can be no doubt. They are equally correct in the view that this adverse public opinion is the most insidious, most irresistible foe they have to dread, and that unless something can be done to counteract it, the whole business will, as the Ohio liquor men expressed it, "go to the dogs." For in our land public opinion is omnipotent; once let the fire of its wrath be kindled against the liquor traffic, that thing of evil must shrivel and die. And public opinion is something against which the whisky trade has no weapons. It can meet dynamite with dynamite, fire with fire, murder with murder. These things are just in its line, but when the searchlight of public opinion is turned upon it, it cowers and flees, "because its deeds are evil." Once the public conscience is aroused upon any question, and that question will never down until it is settled right. The cause is doomed, whose only recourse is to shut out the light; and on the testimony of liquor men themselves this is their sole reliance.

Their advice to supposed friends as to the best manner of conducting an anti-prohibition campaign, or statements as to how such campaigns have been won, prove how helpless they are in the face of an aroused and enlightened public sentiment. A fair example is to be found in the statements of Mr. Crowell, the chief manager of the anti-prohibition campaign in Pennsylvania in 1889. An enormous sum of money was raised long in advance (two hundred thousand dollars from Philadelphia alone) by the far-seeing liquor dealers who knew the contest was bound to come. This was expended in buying up the newspapers and politicians (as much as five hundred dollars apiece being paid some of the leaders), and in literature and for public speakers. Mr. Crowell said, however, that the public speakers were "no good;" it was "money thrown away," as those who went to hear them were already on their side. The support of the newspapers was bought outright for a stipulated sum, or, where this could not be done, matter was inserted and paid for at advertising rates, which may be called a distinction without a difference. "The most effectual matter we could get up," said Mr. Crowell, "in the influencing of votes was that prohibition did not prohibit, and the increased revenue, and how prohibition would hurt the farmers. We would have these articles printed in different papers, and then buy thousands of copies of the paper and send them to the farmers. . . . . We talked high license all the time Never try to defend the saloon; if so, you lose the influence of church members and ministers; but talk about the revenue, cider, taxation, and especially prohibition don't prohibit, and clamor for high license."

Another whisky man who was experienced in conducting such contests says: "Don't have any joint discussions; don't have any speeches," but urges that the press be bought and anonymous letters from persons in prohibition states be published telling of the failure of prohibition and that circulars be sent over the land. In other words, the policy of the liquor traffic is to circulate its statements and give its opponents no opportunity to reply. It dare not come to the light for the old, old reason that its "deeds are evil."

Such are the methods by which prohibition was defeated in Pennsylvania; such are the methods by which its defeat has been secured wherever the liquor traffic has triumphed. But the resort to them only proves the fatal weakness of the cause which depends upon them. The cause which is obliged to repudiate full and free discussion, which dares not defend itself but must turn the attention of the public to another issue, which depends upon buying up the press and politicians and deceiving the people may have brilliant victories but they will be short-lived. In this day and land, you cannot permanently shut out the sunlight. The temperance host has not had unlimited money with which to get quickly the truth before the people and scatter the lies of the whisky power, but surely, though slowly, it has been letting in the light, and the darkness is dispersing, of itself. Quietly during the years the W. C. T. U. and other branches of the temperance army have been at work, educating the children and by every means disseminating knowledge. The effects are beginning to appear. Liquor dealers see the handwriting on the wall and prove their uneasiness as one of their associations after another declares that something must be done to stay the steady march of public opinion against their trade.

We have no need to be discouraged by croakers who mourn the "decrease in temperance enthusiasm" nor even by actual defeats. Our cause is marching steadily on. Temperance instruction in all the public schools of the nation, with the bare exception of four states, has honeycombed the ramparts of the drink traffic; our temperance literature and temperance conventions have undermined them and their rotten timbers are shaking at the ever-increasing tread of little feet as our Loyal Temperance Legions march on bearing their motto, "Tremble, King Alcohol, we shall grow up." The battle is not won, it is no time to relax our efforts, but it is a time for us to "thank God and take courage." There is no power on earth that can prevent our letting in the light and that means sure destruction to the liquor traffic. This modern Goliath comes to us "with a sword, and with a spear, and with a shield." We go out to him in the name of the Lord of Hosts, and in His name we shall conquer.

"A GREAT MOTHER."

By far the most notable event in white-ribbon circles for the coming months will be the publication of Madam Willard's biography, under the title of "A Great Mother." It was Miss Willard's intention to bring out the book in the fall following her mother's death, but her own ill health prevented, and the work has been delayed until the present time. It is at last in the hands of the printer, and may be confidently expected for the spring trade.

We are sure a cordial welcome is awaiting it from our great constituency. Those who knew Madam Willard personally cannot know too much of her strong, well-poised, inspiring life. Those who know her daughter will be glad to look back to the life-springs of her marvelous power, and ask what has made her what she is. In the life of the mother the wonder of the daughter's life is clearly explained. Given a Mary T. Hill Willard moving in the orbit of a home, and a Frances E. Willard becomes possible in the larger orbit of the world.

The title of the book is its own *raison d' être.* Madam Willard was "a great mother," and because she was a great mother, the world, which seeks eagerly to know the details in the lives of its great ones—whether poet, artist, statesman, general, ruler, or what—should know the details of her life. Those who most oppose the admission of woman into the realm of affairs are eager to tell us that motherhood is her profession, but who among them raises it in thought to the height of a profession, or honors those who have achieved its grandest successes?

Madam Willard recognized motherhood as a profession. She gave to its duties all the powers of her superb mind. Not blindly, nor dotingly, but with the fullest conception that she could not do her duty by her children until she did her duty by herself, until she had made the utmost of all her individual possibilities. It is true she said, "I am willing to disappear that I may reappear in my children." But *how* did she disappear? Into a life of mental indolence; a self-abnegation that meant the suicide of her own powers of mind? Let her "reappearance" testify.

When, at the age of seventy, she became known to the women of two continents, it was not alone as a woman of great natural gifts, but as a woman of large acquirements, and fullest development of innate powers. All her life she had used her mind, storing it with the best of literary treasures, developing it by plunging deep into the sea of thought, and she lives in her daughter to-day because she lived herself, and that in the intensest possible way, to the highest and best.

The biography is written by Miss Willard and by Madam

Willard's niece, Mrs. Minerva Brace Norton, who is, herself, well known as the author of several charming books. The introduction will be by Lady Henry Somerset.

It will contain, in addition to Madam Willard's biography, her ideas upon the training of children; chapters upon her literary favorites; the impression made by her character upon others while the characters of her husband, son and daughter—the Mary of "Nineteen Beautiful Years," will each have a chapter devoted to their unfoldment.

The art of "growing old gracefully" will be shown by the wonderful object lesson of Madam Willard's own experience, while "A Great Sunset," the chapter describing her entrance into the beyond, is more truly "A Great Sunrise," since it is the dawning of a great soul upon an eternal day.

The book will be brought out by the Woman's Temperance Publishing Association, will be handsomely illustrated and attractively bound, and we predict for it a wide field in the training of the motherhood of to-day.

More and more as we gain a concept of the Divine nature as shown in that marvelous passage, "As one whom His mother comforteth so will I comfort you," shall we come to know that to be a great mother is to be like God Himself, both an end to attain and an inspiration for its attainment.

In companionship with the great our own hearts and lives may take on something of their greatness. We earnestly hope Madam Willard may become known in many hearts and homes through this little book, which goes forth laden with love and prayers. Wherever it is read we are sure the name of Mary T. Hill Willard will be associated in the mind of the reader with the name of Catherine Booth, each a typical "Great Mother."

A NEW TEMPERANCE ORGANIZATION.

The *Christian Advocate*, New York, one of the leading organs of the Methodist Episcopal church, contains in its issue of February 14, an article by Charles Roads stating the purposes and principles of a most important organization. It is called "The Men's Christian Prohibition Union," and was organized in New York, September 20, 1893. We called attention to it at the time, but wish to emphasize its existence and importance. The union proposes to crystallize into effective action the resolutions of the general conference of the M. E. church and those of similar legislative bodies of other churches. As Mr. Roads well says, the platform of principles enunciated by the last general conference "will require no new plank nor material improvement however the conflict may thicken." The resolutions referred to declare "total abstinence from intoxicating beverages to be the duty of every individual," and "relentless hostility the only proper attitude for Christians" toward the liquor traffic. "We hold that no member of the M. E. church can consistently contribute by voice, vote or influence to the perpetuation and protection of that traffic." After declaring in the most unequivocal language that liquor men and their supporters should not receive the commercial patronage or the suffrages of Christian men and denouncing license as "wrong in principle and impotent for good," it concludes with a paragraph on political action of which the following is the final statement: "We do not presume to dictate the political conduct of our people, but we do record our deliberate judgment that no political party has a right to expect, nor ought it to receive, the support of Christian men so long as it stands committed to the license policy, or refuses to put itself on record in an attitude of open hostility to the saloon."

Surely if these resolutions could be carried out in action by the members of the Methodist Episcopal Church alone there would soon be no liquor traffic to fight. Commenting upon them Mr. Roads says: "The new union holds as fundamental to any effective work the unconditional adoption of Christian ethics in voting." . . . . "We do not want the church to indorse any particular political party, and our new union does not require a pledge to any party. That it requires certain ethical tests to be met by the political party asking for the Christian's vote is also what the general conference demands. . . . . Liquor interests are a solid and uncompromising vote. They make demands which are granted, however reluctantly, because all men know that the liquor men will not vote for any issue now until their issue is secure. Christian voters also make demands for prohibition which are refused, because all men have come to believe that as a rule they will vote the ticket anyhow. Politicians regard them as among the easiest elements to keep in line." . . . . "We must find the real present battle field. Non-partisan or petitioning methods are now effectually blocked by the liquor traffic in most of the states. In several states the liquor power is rapidly overthrowing what non-partisan methods have laboriously and imperfectly constructed. This formidable power declares its purpose to restore license even in Kansas and Maine by brow-beating the political parties." . . . . "While Christian men regularly vote their party ticket, triumph is impossible by any method. To adopt an organization which excuses or sanctions this kind of voting is to surrender before you have fired the first shot. The liquor power has certain defeat or compliance with its inexorable demands to offer to either party so long as Christian men are certain to vote with it on any ground." . . .

"We know there are Christian voters enough to send the prohibition issue at once to the front, and, after a campaign such as Christian heroes can wage, to make it triumphant. There is therefore, nothing now properly in order in this line of effort but to call these Christian voters to their duty."

To all of which the W. C. T. U. responds, amen and amen. This is what we have long been waiting for. This action taken years ago would have doubtless kept us out of politics. The statements made by Mr. Roads in his article are nothing new to us. We can, in this case, prove conclusively the remark (agreed on all hands to be peculiarly "womanly"), "I told you so." But we rejoice beyond measure at this evidence that our brothers who hold the ballot are beginning to see with us. We believe, too, that the movement is along the right line. We care nothing for parties, what we want is prohibition. If Christian men would simply do precisely what saloon men do, make all men understand that they "will not vote for any issue now until their issue is secure," Prohibitionists would have no more need of a third party than have the saloon men. The political parties would have to choose between the votes of Christian men and the votes of saloonkeepers, and the matter would resolve itself into the question which of the two opposing forces could marshal the greater number of votes.

The issue would thus be sharply drawn, and men forced to declare themselves unequivocally for the liquor traffic or against it. The anomaly of reasonable beings hurling their resolutions against the liquor traffic, besieging heaven for its destruction, and then going forth to cast their ballots for parties and men pledged to license it, could no longer be. Even those who deliberately sacrifice principle for personal ambition would perceive that self-interest demanded that they choose for their constituency the moral element of society. It is the deliberate association of Christian men with it that makes the liquor party respectable. The great duty of Christian voters in the present emergency is to hear and heed the call, "Come out from among them and be ye separate." This is what the new union is striving to bring to pass, and we bid it God-speed. It should have the warm support of every Prohibitionist.

Q.—What are the laws of the different states concerning the qualifications of alien voters?

A.—There were sixteen states that permitted aliens to vote within one year from the time of their coming to the United States, by filing their intention in the state to become a citizen of it. These states were Alabama, Arkansas, Colorado, Indiana, Kansas, Louisiana, Michigan, Minnesota, Missouri, Nebraska, North Dakota, Oregon, South Dakota, Texas, Wisconsin and Wyoming. Three others, New York, Massachusetts and West Virginia, do not demand that they shall be citizens of the United States, but say simply, "citizen of the state." New York for ten days; Massachusetts, that they shall be able to read the Constitution in English, write, and have paid tax within two years. West Virginia simply requires that they shall be a "citizen of the state." So that there were eighteen states, including New York and Massachusetts, where aliens could vote within one year after coming to the United States. These conditions have been changed in two of the states within the last two years. Michigan now requires a residence in the state of two and one-half years, and Wyoming came into the Union requiring all voters, male and female, to be citizens of the United States (which all states ought to require). This reduces the number of states giving aliens the power to vote within one year, to sixteen; and it reduces the number who now permit them to vote in six months (by filing their intention to become citizens) to four instead of six as formerly. Our women must keep posted on these questions as we are often contradicted on these points. If any one wishes to have the figures for these, they can do so by sending to the New York *World* for "The World's Almanac," costing twenty-five cents. The qualifications of voters in each state of the Union is there given, "communicated and corrected to date by the Attorneys-General of the respective states." The information I have given above is from the list as furnished for 1894.

SOPHIA F. GRUBB.

A Hindu was asked once if there was any one thing upon which all the sects of the Hindus agreed. He replied: "Yes! we all believe in the sanctity of the cow and the depravity of woman." In the light of this reply can any one fail to realize what Christianity has done for woman?

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A letter dated S. S. Rasmara, January 11, 1894, on the way to Maulmain, Burmah, has just been received from Mrs. Elizabeth Andrew and Dr. Kate Bushnell. These ladies remained in India but a few days, during which they spoke before the Methodist conference, by invitation of good Bishop Thoburn, and had an interview with Pundita Ramabai, whose school for high caste Hindu widows at Poona is now housed in excellent buildings and doing well. Mrs. Thoburn is president of a thriving W. C. T. U. in Calcutta, a meeting of which was called during the visit of our white-ribbon missionaries. Mrs. Hauser, of Lucknow, president of the India W. C. T. U., has succeeded in establishing twenty local auxiliaries, and spreading through the press and private correspondence much information about the society.

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A recent letter to the Watch Tower contains some information of the town in which the writer lives, which is very suggestive. It says: "Her people are industrious and prosperous. There is no saloon here, as *the church* forbids the use of all kinds of intoxicants or tobacco." The temperance forces cannot work up to the maximum of their powers until the Christian church as a whole swings into line and utters a stern prohibition against any compromise between the cup and the weed and her members. The soul is the citadel of the man, and the leaders of the spiritual affairs of the nation must conspire to cast out the unclean spirits—the devils of uncleanness and inebriety.

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A Scotch clergyman, just as he had told the bridegroom to love and honor his wife, was surprised to hear the man interject the words, "and obey." The clergyman was going on with the service, when the groom again interposed, with emphasis, "ay, and obey, sir—love, honor and obey, ye ken!" A few years afterward the clergyman met the man. "D'ye mind, sir, yon day, when ye married me, and when I wad insist upon vowing to obey my wife? Well, ye may now see that I was in the right. Whether ye wad or no, I have obeyed her; and behold, I am the only man that has a two-story house in the hale toun!" The Scotchman went even farther than Franklin, who said, "The man who would thrive must ask his wife."

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On Duty, who is ever watchful for the "brothers of girls" and women, wishes to pay her tribute to the brotherly character of the recently promoted George W. Childs. He was always interested in promoting woman's cause, particularly in the direction of wage earning, and his usual stipulation in advancing money to start a new industry was that "women and girls be employed wherever possible." He was a total abstainer, and ever partial to our white-ribbon work. Reports of W. C. T. U. and prohibition meetings were always given more space in his paper, *The Ledger*, than in any other Philadelphia publication, and it could be depended upon to advocate every good work. What though it has been characterized as "placid" and "conservative," it was always a safe sheet to place on the family reading table, for it never encouraged the sensational style that often opens a new road to crime. May the *Ledger* never depart from its founder's ideal for a domestic newspaper. An incident of his thoughtful and generous attention to a body of white-ribboners is told by a Philadelphia correspondent as follows: "When I was sent a delegate to the Boston National Convention, Mr. Childs was on the train, going over to New York for a day's business. He soon discovered the errand I and the twenty-two white-ribboners aboard were on, and when we landed in New York he insisted upon leading the way and showing us the right elevated road to take. Imagine us following two by two like a boarding school. Up the steps our gallant leader climbed, and he had numbered and paid for the party long before the last couple reached the top. Again he insisted upon going across the length of that city, and placing us in the horse-car in waiting to convey passengers to the Grand Central depot. He stood on the platform in the rain paying the conductor for us all before he would allow him to enter the car. Mr. Childs saw us to the depot, where he wished us God-speed, and said he would like to go all the way to Boston and attend the Convention."

ON DUTY.

NEWS FROM THE FIELD

NORTH DAKOTA.

NEWS FROM A PROHIBITION STATE.

Your correspondent is just selfish enough to believe that nowhere can be found more active, energetic, self-sacrificing and persistent workers than in North Dakota, where, during the past few weeks mercury has registered as low some days as forty-six degrees below zero. The winter set in early and much of the time has been severe; but notwithstanding the severity of the weather and the unprecedented hard times, our women are thoroughly alive to the work, and never at this season of the year have we had greater reason to be encouraged and gratified over reports received from unions in different parts of the state.

Our president, Miss Preston, has most of the time been "on the wing," visiting Pembina, Walsh, Cass, Trail, Grand Forks, Barnes and Griggs counties, and the work being done in these counties is most gratifying to her. Her visits have been a help and inspiration to the unions, and recruits are reported in almost every instance. At Cooperstown, where she recently spoke on the Sabbath, both morning and evening, the churches united in the services, and twenty new members were added to the W's and Y's. Also at Larimore a large and enthusiastic meeting is reported, with ten new members as the result.

Crusade day was quite generally observed throughout the state, and in each instance good results are reported.

The executive committee have, since our state convention, created a new department known as mercy and help, with Mrs. S. C. Curtis, of Fargo, as superintendent. The superintendent of the Crittenton Home work in the local unions is to act as superintendent of this work also, with a committee to assist. Much good work is being done in this department and we confidently expect much suffering will thereby be lessened wherever we have workers.

At Wahpeton the collection taken on Thanksgiving day was placed in the hands of the union of that place to be used for relief purposes.

Mrs. Vail, Sargeant county's intrepid president, is doing active work in her county visiting the unions, and by her words of wisdom, love and encouragement, is putting new life and energy into the workers.

Mrs. Wiley, president of Pembina county, with the care of an invalid mother, finds time to look after the welfare and interest of her county, and good work is reported from the different unions.

At Hamilton, in Pembina county, the union has been instrumental in bringing to justice certain violators of our prohibitory law, and not long since a disastrous fire, supposed to be the work of incendiaries, rendered a number of her citizens homeless. This union has since raised funds and built a small house, the use of which they give to two old ladies, who were left homeless by this fire, free of rent, and they are thus able to support themselves.

Ardock, in Walsh county, also with their band of determined workers, are doing aggressive work against the violators of our prohibitory law.

Cando reports work done in this line, and caused the prosecution of a certain druggist.

Grafton for several summers has had a water tank on one of their principal streets, which we all believe has done much good. They also helped to furnish means to pay expenses of one of their citizens who took the drink treatment and who has since his return been clothed and in his right mind, and expresses much gratitude for the help given him; he said he found while there he was not the only one whom the women were helping.

Forest River also has done work in this line, and has been greatly blessed in so doing.

Edgeley has been holding parlor meetings, which have been helpful and interesting.

Cavalier, Lisbon, Cando, Moselle and others report successful gospel temperance meetings held regularly every month.

At Lisbon the ladies sometimes conduct the entire program. Their regular meetings are held every two weeks, alternating with a business and a literary program.

Casselton conducts her meetings in a similar manner. The meetings are well attended and are interesting and are doing good work in the mercy and help department.

Fairmount has taken the study of the women of the Bible and finds it profitable and entertaining. Bewesmont keeps a box in a store and one in a hotel supplied with purity leaflets and temperance literature. At this place the honoraries gave an oyster supper to the actives, and one young man was heard to remark, that you were not "in it" unless you wore the white ribbon. If the same spirit would take possession of our young men elsewhere there would be less cause for bitter tears and sad, aching hearts.

LaMune has purchased bound sets of all the leaflets and some of the more expensive books recommended by our lecturer on purity, Miss Bates, and are holding mothers' meetings regularly every two weeks with good attendance from outsiders.

Moselle, a small country union, the members living several miles apart out upon the prairies, hold their gospel temperance meetings at the school house and their regular meetings at the homes of the members in the forenoon and serving dinner, thus bringing in outsiders, illustrating the fact that even here in Dakota disinterested parties will attend a W. C. T. U. meeting if there is to be "something to eat." They have also used the readings recommended by Miss Bates, and thus the good work goes on.

At Cooperstown they have been holding a series of debates, under the auspices of the W. C. T. U., one upon our prohibitory law and another upon equal suffrage, both of which resulted in a decision from three impartial judges in favor of the affirmative. These were participated in by the leading business men and women of the place, and have been the means of creating sentiment in favor of our grand law and for equal suffrage.

Tower City, our oldest union, has a flourishing L. T. L., and has recently had one of their interesting entertainments, which always pay for the time and labor expended.

Our Y's are also doing good work. Reports from Cooperstown, Lisbon, Drayton and Wahpeton told of gratifying results. At Wahpeton the evening previous to the opening of the state teachers' association, Miss Bates delivered one of her fine addresses on purity to a large and appreciative audience. This meeting was under the auspices of the Y's.

Large and flourishing L. T. L's are reported from different parts of the state, all proving the oft-proven fact that where there is a good leader the results are always gratifying, for the children will always do their part.

Our Florence Crittenton home has at present fifteen inmates. Three have gone into homes, making in all eighteen who have been kindly sheltered and cared for since our state convention in September. With the generous and timely gift of Mr. Crittenton, a comfortable and cozy house was built. We are also pleased to acknowledge a generous gift of one hundred dollars from Mr. L. Grandin, of Mayville, and smaller sums, no less acceptable, from citizens of Fargo. The unions are interested in this branch of our work, and contribute toward its support as they best can. Interesting letters are received from one of the former inmates of the home who was happily converted while there, and who now lives in the afflicted city of Grand Forks, telling of the good she is able to do among the poor and the sick. We congratulate ourselves that our home is under a competent board of managers, and we are most fortunate in its location, for here we have three good active unions and some of the grandest and most generous-hearted people in North Dakota. We hope much for this haven of rest and for the future of our cause in North Dakota.

MRS. D. W. SHINN,
State Reporter, Casselton.

WISCONSIN.

HERE AND THERE.

The sixth annual convention of the *Ninth district* was held in the Baptist church, Antigo, Delegates were present from Ashland, Amherst, Antigo, Marshfield, Merrill, New London, Nerrie, Shawano, Stevens Point and Waupaca. Superintendents of the following departments reported: Scientific temperance instruction; Demorest medal contests; Loyal Temperance Legion; parlor meetings; franchise; soldiers and sailors; and Sabbath observance.

Our state president was present during the entire session and lectured the last evening on "No Sex in Crime." Mrs. Clara C. Hoffman of Missouri, not only gave one of her convincing lectures, but conducted the question box to the enlightenment of the delegates. Fourteen departments of work were taken up.

Among the resolutions was one "protesting against any form of gambling, whether in the parlor or in haunts of vice," and another expressing gratification that a satisfactory understanding has been reached, by the full and complete explanation of the financial condition of the Temple which was made at the National W. C. T. U. Convention.

The *Seventh district* held its fifth annual meeting in the Baptist church, Mauston. The president, Mrs. L. E. Trestrail, not being present, the state president, Mrs. Vie H. Campbell, who was in attendance, was elected presiding officer. Four of the seven counties reported. Monroe county gained sixty members during the year. Papers on "White Ribbon Evangelism" and "Kindergarten Work" were followed by a discussion as to methods of work along these lines. These, with Bible readings, question box and a lecture on social purity furnished a very enjoyable program.

The *Sixth district* convention was held in the M. E. church, Appleton. The reports from county presidents and superintendents showed that good work had been done in part of the district and seven new unions organized during the year. Mrs. Clara C. Hoffman lectured on the topic, "What hinders the victory in the temperance cause?" Several interesting papers were read and superintendents were appointed for L. T. L. work and scientific temperance instruction. The district tax was increased from five to ten cents per member. One of the plans of work was that we coöperate with woman suffrage societies in securing speakers to educate public sentiment along that line.

THE COUNTY CONVENTIONS

have been fully as interesting and profitable as the district, but space will not allow much detail. Nine unions of Monroe county were represented at Angelo; Mrs. Ada W. DeLong presided, and the reports were all encouraging.

Clark county W. C. T. U. met in M. E. church, Loyal, Mrs. Bertha E. Buland, president. The time was occupied by debates, parliamentary drill, papers and a lecture in the evening by the state president on "Our Christian Duty."

Dunn county held its eighth annual meeting in Menominee. Three out of the five unions in the county reported. The president of the Menominee coffee-house association reported that during the ten months the house had been open to the public the receipts for meals were $1,500. Stock to the amount of $285 had been sold, of which $265 had been expended in furnishing.

The members of Juneau county have organized and chosen Mrs. M. B. Balch, Mauston, president.

But few unions have reported concerning Crusade day, but it is hoped many observed it. Galesville union not only had services Saturday but Sunday morning also. Twenty new members added to their ranks. Eureka observed the day by a public meeting in the church. This union has free use of the G. A. R. hall and holds gospel temperance meetings once a month on Sunday evenings in the M. E. church. Spirit Land union invited their pastor to preach a sermon on the subject.

Coloma union, organized last September, held a pleasant and profitable Crusade evening service in the M. E. church, and received four new members, the pastor being one. The contribution was divided, part sent to the National treasurer, part used for L. T. L. supplies.

Eau Claire, Spring Brook and Black River Falls also report the observance of the day.

The Green Bay Y realized thirty dollars from a "sale," twenty-five of which was used toward sending a man to the drink cure. The pastor of a church in Black River Falls invited the Y of that place to hold a Sunday evening gospel temperance service.

Mrs. Maud R. Barkey, state secretary of the Y Branch, has received a cordial invitation to speak at the state convention of the Epworth League held in La Crosse.

Delavan union netted one hundred and fifty dollars from a chrysanthemum fair.

Ft. Atkinson held a union temperance meeting in the M. E. church, following the program given in THE UNION SIGNAL for mass-meetings. Fourteen members were added.

NOTES.

Our state president presented a resolution to the state horticultural convention, "That hereafter hotels with bars will not be selected as headquarters for this association." The resolution was voted down.

The Madison Y. P. S. C. E. of the Congregational church were overtaken by a wave of active temperance work, and, through a committee, called for delegates from the various societies in the city. Delegates were elected from the Epworth League, Methodist, Presbyterian, Baptist and Congregational Y. P. S. C. E., German Evangelical, German Methodist, Norwegian Lutheran, City and College Y. M. C. A., College Y. W. C. A., W. C. T. U., Good Templars, Y. W. C. T. U. and United Lutheran. It was decided to agitate the subject of no-license so effectually that it will receive a majority vote at the spring election.

Madison union held a successful mothers' meeting at the house of Mrs. F. B. Raymer, and one of the Y's has begun weekly gospel meetings in a portion of the city some distance from the churches.

Looking over the field, therefore, there is much reason for encouragement and the hope "that each to-morrow find us farther than to-day."

MARIA F. HANCHETT,
State Reporter, Madison.

WEST VIRGINIA.

BOUND TO GROW.

Your items from Southern California stated that both the W's and the Y's had received National banners and it might be considered additional proof of the wonderful influence of that climate upon growth. West Virginia cannot boast good climate, but we certainly did receive a National banner at the last convention, and not being satisfied with that one year's growth we are doubling our efforts in that direction, and hope to be surprised again.

There is nothing new in our plans of work—only a steady going on—each district working and organizing. The first district mourns the loss of their beloved president, Mrs. Anna Battelle, whose unexpected death has cast a gloom over the district and local union at Wheeling, where she was treasurer and connected with all the benevolent works. Her time and best thoughts were devoted to the temperance cause, and at the last convention she was appointed state superintendent of Sabbath observance.

The second district holds the banner for organization. Its president, Mrs. G. C. Gordon, evidently intends to permanently hold it, for five new unions have lately been organized with good membership. Their convention will be held at an early date.

Our state president, Jennie P. Sisson, has visited the districts holding conventions and organizing new unions. Mrs. M. M. Love, who is always at work, organized a good working union at Newport with a large membership.

The Wheeling union is branching out in several ways. This union, under the leadership of Dr. Harriet B. Jones, will entertain the next state convention early in June. Preparations are being made to have this the best convention ever held in West Virginia. Dr. Jones has a large class of White Cross and Shield, the only one in the state. Permanent headquarters have been secured, which will be comfortably furnished and a formal opening given early in April.

Mrs. Jennie Sisson organized an L. T. L. on the island. A permanent hall was obtained, and last week an evening's entertainment given, which was a financial success. Miss Margaret Oldham, state superintendent of physical culture, took a leading part. Besides drilling a class of twelve girls, she gave some of the finest exhibitions of posing ever seen in Wheeling.

MRS. MARY CARTWRIGHT,
State Reporter, Wheeling.

EASTERN WASHINGTON.

MOSAICS.

Although the hindrances are many, the Crusade spirit abides in the hearts of our noble women. And they are praying the Heavenly Father for means and for wisdom to enable them to push forward more aggressively.

The Helper, our state paper, is proving all that its name declares. The issue for this month calls for the setting apart of February 23 as a day of fasting and prayer for God's blessing and guidance.

Theon union numbers only eight paying members, but know there are a few more who are true to the cause and would pay if they could. They are twenty-six miles from the railroad and have waited long for some one to visit them.

Dayton union reports membership quite large but attendance small and hard to collect dues at this time. Health and heredity, evangelistic, narcotics, flower mission, literature and Sunday-school work have been taken up. They expect to revive gospel meetings and keep wall pockets filled.

Good and lasting work was accomplished by the Sunset union before it disbanded, because of removals from the place. The distance between neighbors is so great that the union at Mondovi could not be maintained.

Asotin union has a membership of twenty-nine, though but few attend the meetings regularly. Some are discouraged a bit because they seem to accomplish so little, but with the few "regulars" and God in the midst, they expect to do more this new year; perhaps not so much in aggressive ways, but in steady growth in the knowledge of our work, and the better training for service. They greatly need an experienced worker, a good parliamentarian to go to them. A committee has been appointed to secure new members. They have taken up mothers' meetings, parlor meetings and flower mission. The L. T. L. is inactive just now, for lack of a suitable superintendent. "If we could get every member to subscribe for, and read THE UNION SIGNAL then pass it on to her neighbor outside the union, victory would soon be ours. Next to my Bible comes THE UNION SIGNAL," writes Mrs. Warren.

Mrs. Emma Miles, corresponding secretary of Waitsburg union, writes that their union, though not large, meets regularly. They have taken up flower mission and literature, keep pockets supplied at the depot and solicit subscriptions for THE UNION SIGNAL, which they deem a most important work, as so few realize what the W. C. T. U. are doing, because they judge the whole by the little local unions.

Rosalia union prepared an excellent program for Crusade day, but weather prevented the meeting. They voted to send ten cents each to the National. A silver medal contest was given by the union recently and another will be held soon for the benefit of the state treasury. The L. T. L. is flourishing. The bad weather does not prevent the children coming, and several will receive prizes for regular attendance. THE UNION SIGNAL is considered *invaluable* for reading in the union.

Medical Lake union, Mrs. Middaugh, president, has nine paying members. They have had much sickness among their members, but are planning for active work.

The Walla Walla union arranged a delightful public reception for the state president on her return from Chicago. She gave them "Echoes from the Conventions," to which the audience listened with thoughtful attention. At the close a number of names were added to the union.

Some one has said that the humblest house of worship, though built of unhewn logs, speaks of consecration, sacrifice, labor and faith on the part of some one. So do our unions, however small, dotted here and there in this sparsely settled country, speak to the people of loyalty and faithfulness to the white-ribbon movement and its legend, "For God and Home and Native Land."

I read between the lines of many letters that come to me in these trying times, a consecration and courage on the part of some, "of whom the world is not worthy, who having obtained a good report through faith, have not received the promise;—God having provided that without them the generations to come should not be made perfect."

JULIA B. COLE,
State Reporter, Walla Walla.

OHIO.

AKRON ITEMS.

Akron held a fine Crusade anniversary meeting, report of which has been sent direct to THE UNION SIGNAL. The report of their year's work, the introduction, a cordial invitation to join the union was printed in an attractive little booklet, and five hundred copies were carefully distributed. They also ordered for distribution fifty copies of THE UNION SIGNAL containing Miss Willard's letter in which she did that little bit of etching. They expect these to bear fruit which they shall gather. The report of this union is most interesting. Their union numbers one hundred and eight and seven honoraries. They have held, within the year, forty-eight regular meetings, an anniversary meeting (beside the Crusade anniversary) and a donation party. They have had lectures by Colonel Bain, Dr. Mary Wood Allen and by Mrs. Bertha Morris Smith. Two gospel meetings have been conducted by Jennie Smith, the railroad evangelist. Their headquarters have been kept open daily except in August, affording a noon rest for girls, where 11,168 lunches have been eaten. Ninety-eight copies of "Monthly Advices" on scientific temperance instruction were sent for ten months of the year, to the city teachers. Their L. T. L. numbers fifty girls and thirty-three boys, all of whom have signed the triple pledge. The L. T. L. meets every Sunday afternoon and has a gifted leader. Each room in their city schools is supplied with text-books, charts, and other appliances for the successful presentation of scientific temperance. Services are held in the jail each week, in charge of a gifted evangelist, Miss Florence Savage, and services in the infirmary are held every other Sabbath.

NOTES FROM STEUBENVILLE.

A delightful parlor meeting was held this winter by the Steubenville union. Our state president, Mrs. Monroe, was in attendance. Rev. Dr. Reid presided in his happy manner. A fine program was well carried out; instrumental solos, duets, songs used in the kitchen-garden; "Mosaics of the World's Fair;" our state president gave an able talk on scientific temperance instruction. Mrs. Ledyard had issued, through the papers, an invitation to all members of unions to call on the state president, her guest, and quite a number did so. The quarterly meeting was held in the church, and was out of the ordinary altogether. Reports were given by the officers and twelve superintendents. The state president gave an address that was highly appreciated. This union numbers seventy members, who are of the best people of the city.

The *Ohio Messenger* has introduced a new feature that will give pleasure to all its readers and we hope will bring it many new subscribers. It is to give in each number the picture and a sketch of the life of some one of our leading Ohio workers. The first one has appeared and gives us the strong, noble face of our honored Mother Stewart. The sketch of her life is as interesting as any romance. In February we shall have that of our beloved Mother Thompson, and another treat will be enjoyed.

COUNTY CONVENTIONS.

Of Lorain's we can only state that the convention was one of much interest, the best feature of which was one of the finest addresses of Mrs. Mary T. Lathrap.

Belmont county union met at St. Clairsville. Reports from locals showed a small gain in the membership. A new colored union was reported organized at St. Clairsville. The convention was good and well attended, although the death of one of the leading women of the St. Clairsville union threw a shadow upon many hearts.

The president's address was *multum in parvo.* In the evening the evangelistic and jail and prison reports were read and Mrs. Mary Trueman Springer gave an interesting address on "The Wimmen Folks."

THE WORKERS.

Mrs. J. M. Graham, our state superintendent of flower mission, gave an interesting lecture recently in New York, which she has been invited to repeat at an early date.

Miss Florence Savage, of Akron, has been on a little temperance tour. She spent a week at Beloit, in a gospel temperance meeting, also a week at Colerain, where four years ago she organized a union of six members. They now have more than thirty; have built a little temperance temple where they can hold their meetings, also have preaching and a Christian Endeavor. From Colerain she went to Barton, where she held several meetings and organized a union. This is a mining community. A month or more ago a revival meeting was held in their school house, which reached out and saved drinking men and gamblers. Everything was ripe for temperance work. The union was formed of seven active and six honorary members, four of the latter of whom have been hard drinkers. Miss Savage writes: "I never worked among so grateful a people, and if the union lives, as I believe it will, it will be a great power for good."

Mrs. R. J. Trego, our state and National evangelist, has been in Colorado for some weeks past, holding revival meetings. In a meeting at Greeley over one hundred people have bowed at the altar, seeking Christ. Seventy persons have united with the M. E. church, and more will follow, while a number have united with other churches. Many hearts are praising God for the great victory. Mrs. Trego goes from Greeley to Fort Collins.

The union of Bloomdale, Wood county, is one of the most faithful in our state. They are making a quilt for Bethesda Mission. They recently had a fine address on social purity given by their county president, Mrs. B. P. Sears, of Bowling Green.

Mrs. Sadie J. Paden, president of the eighth district, and her husband, who is an honored professor in Muskingum College, New Concord, drove sixty miles to organize a new union in her district and revive a discouraged one.

Mrs. M. A. Davis, of Delaware, an ardent admirer of Mrs. Carse, and a warm friend of the Temple, is piecing an afghan to be presented to Mrs. Carse when it shall be completed, as a memorial from her friends. Mrs. Davis requests all who are interested in the Temple and in Mrs. Carse as its promoter, to send her a piece of silk or velvet five inches square. She hopes to have the silk lining of the quilt covered with the names of these contributing friends. These will be hand-painted for one dollar, embroidered for fifty cents and written for ten cents. All money thus obtained will be sent to the Temple fund.

ANTOINETTE H. CLEVENGER,
State Reporter, Wilmington.

TEXAS.

NO-LICENSE MOVEMENTS.

Wills Point W. C. T. U. has given a series of successful entertainments during the winter. As there are but two towns in Van Zandt county where they have not local option, the union has decided to do all in its power to make Wills Point a "dry" town.

Whitt union has given a successful supper, and started the New Year with renewed vigor and zeal.

Corsicana W. C. T. U. held its ninth anniversary recently. The city hall was beautifully adorned with banners, flowers and pictures. Mrs. Lena Clark, president, gave a report of her work, and Mrs. Molloy of the nine years' work of the union. The flower mission report was illustrated by lovely bouquets tied with white ribbon and Scripture verses attached. They were distributed in the audience to be given to any who were sick. Miss Belle Yates encircled a globe with white ribbon as she recited, "The White Ribbon that Encircles the World." Her solo was "Some Glad Day."

Lampasas has been honored by a visit from the state president. Six meetings were held. The audience was very responsive. Temple was also visited by Mrs. Stoddard and one meeting held.

McGregor, the home of Mrs. Harrison, president of the central division, was the next stopping place. Only her indomitable will power keeps Mrs. Harrison at work.

Hillsboro has been thoroughly aroused on the subject of local option. Sam Small and ex-Senator Homans, of Dallas, held public debates with one, Grubbs. Mrs. Stoddard was called to assist in the contest. Large audiences greeted her on Sabbath and full houses of ladies on week days. She addressed the students of Pattersen Institute, met the school board and talked to them about scientific temperance instruction.

The day of the election an all day prayer-meeting was held in the Cumberland church from the time the polls opened at eight in the morning till six in the afternoon. Many women with new light in their faces exclaimed, "This is the grandest day of my life!" News came about two p. m. that the lives of some of the Prohibitionists were in danger, had been threatened because of their watchfulness and the challenging of votes. Such prayers as ascended to God to protect them! The antis used every device known only to them. But the victory is ours. By a large majority Hill county is "dry."

Ennis gave Mrs. Stoddard large audiences. Much interest and enthusiasm is being awakened. The subject of prohibition is very dear to the hearts of the *people* and means the *saloon must go.*

San Marcos was so greatly benefited by being a dry town for two years that at the election just held, instead of a majority of two, gave one of 207. Many Roman Catholic Mexicans voted the "dry" ticket. Two years ago only the Protestant Mexicans voted with the Prohibitionists. All of Hays county is "dry."

Many of the unions of the state are on the *qui vive* for Mrs. Hoffman's brilliant lectures which are to be delivered in February.

TWENTIETH CRUSADE ANNIVERSARIES.

Dallas union celebrated Crusade day. A good number were present, and all were interested. Miss Armstrong gave an account of the work for the past eleven years. Mrs. Sweeney read extracts from Mother Thompson's sketches of the Crusade, which was news to many of those present. Mrs. Flower, of Indiana, recited an original poem on the Crusade, which was well received. This was followed by reminiscences by original Crusaders. There were three present—Mrs. Flower, Mrs. Patty and Mrs. W. D. Knowles. The services closed with an earnest appeal for new members, to which several responded.

At night we had an able lecture by Chas. Baker, of London, on "The American Republic; its Development, Dangers and Future Greatness." With a union of forty-six members we feel encouraged to go on in the good work.

Fort Worth Central observed Crusade day. The most interesting part of the program was "Memories of the Crusade," by Dr. Ellen M. Kellar, an original Crusader. A couple of pictures of the women of Hillsboro, standing and kneeling before the saloon door, were handled by the women present, and gazed upon as something sacred. Memorials of Mary Allen West and Jennie Casseday were read by Mrs. Calhoun and Mrs. Funk.

Mrs. Stoddard opportunely walked in during the progress of the meeting. She was hailed with the Chautauqua salute and requested to speak, which she did to the entertainment and pleasure of all.

Brooklyn Heights temperance society is flourishing under the presidency of Mrs. Funk.

One more church has quietly wheeled into line on the pure grape juice question, First M. E. church, South Fort Worth.

Galveston W. C. T. U. kept Crusade day

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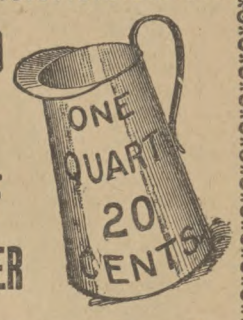

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in the parlors of Mrs. C. A. Dinsmore. Extracts from Hillsboro Crusade sketches were read. Afterward each member rose and told of some work done by her for the cause of temperance since becoming a member of the W. C. T. U.

A delightful repast was tendered the members by their hostess which was greatly enjoyed.

Corpus Christi union had interesting papers read. "Remembrance of the Crusade," by Mrs. Holdridge, and "Jesus, the Friend of Reform," by Mrs. Mary Carter.

San Antonio central union met in its new headquarters. The morning service was a prayer-meeting. The afternoon service consisted of selections from the program prepared by the National evangelist. The dime collection requested by Miss Willard was taken up, An appeal for the "white ribbon" was made. At night the Y's had a social and a large number attended. A social has since been given in headquarters to all the L. T. L's of the city.

The West End L. T. L. recently elected new officers, all high school girls. They have gone to work to get up an entertainment.

CORNELIA KEITH CARTER,
State Reporter, San Antonio.

MINNESOTA.

HERE AND THERE.

Our unions are quietly holding their own and making such progress as they may. Convention time will soon be here, and with the return of warmer weather no doubt there will be an awakening all along the line. Meantime we report the "quiet times" doings as best we can.

Districts number fifteen and sixteen have been consolidated, making a vast territory, much of it unbroken soil so far as W. C. T. U. matters go. But over it presides Mrs. Emily Merritt, whose cheery spirit can't be discouraged, and who is heartily at work trying to put new life into unions threatened with the dreadful malady known as "decline." Success to her.

District number ten has for its president Mrs. L. W. Irvine, with abundant energy and kindliness of heart. She has been at work in Ramsey county visiting the unions, accompanied by the county president, Mrs. C. S. Soulé, and finding everywhere something to encourage her heart. For Ramsey county contains many "elect ladies" who, having put their hand to the (temperance) plow will never look back.

Among the local unions we find Cannon Falls, revived when almost dying, by sending two delegates to the state convention who came back so much alive that they put new energy into the union, which now is doing excellent work.

Viola union mourns the death of Mrs. Susie Calvert, and Elmore union sustained great loss in the death of Mrs. Eliza J. Taylor. But the example of these beloved workers still remains to cheer their comrades.

Red Wood Falls union not long since, held a mothers' meeting, addressed by Mrs. Pier, of Excelsior College, who gave many helpful thoughts on the training of children. The child must be trained, not forced, to obey. Corporal punishment, when resorted to, should always be in private. The L. T. L. of this town recently enjoyed a sleighride, passing and repassing the saloons repeatedly and singing as only boys and girls can sing, "Saloons must go."

Crusade day was very generally observed, and pleasant and profitable meetings are reported from many points. And now preparations are already beginning for the celebration of the Neal Dow commemoration day.

MRS. AMY A. GREEN,
State Reporter, Minn.

NEBRASKA.

THIS, THAT AND THE OTHER.

The general officers of the state union held their quarterly meeting in Lincoln, January 24 and 25. In discussing the prompt replies to the ten cent thankoffering to the National, as suggested by Miss Willard, it was thought that our Nebraska women would prove as loyal to their state organization as to the National. In pursuance of this idea, February 28 was set apart as state W. C. T. U. day to be observed throughout Nebraska with suitable programs presenting the work of the W. C. T. U. in our state, and asking for a ten cent offering from all friends of the union. It is hoped that much needed funds for the prosecution of state work may in this way be obtained. The call for the observance of this day was printed in the *Union Worker* and a marked copy sent to every union in the state.

Quite an impetus has been given in our state, as no doubt in others, to the suffrage work. The superintendent of franchise, Mrs. Z. A. Wilson, of Lincoln, made a full and most interesting presentation of her department in our state paper. The articles were very complete and instructive and are appreciated outside of our own state. Preliminary work is begun and it is the intention of our women to ask the next legislature for full suffrage. Suffrage contests are urged, among the young people, and every department is asked to help in the "campaign of education."

Several workers from abroad are giving their assistance to the unions in our state. Mrs. Anna M. Palmer began work in southeastern Nebraska, at Plattsmouth, February 7, and will give several weeks' work. Maj. Scott and wife, and Mrs. C. E. Howe, of Missouri, are doing good work in other parts of the state, while Mrs. Hitchcock, our president, and Mrs. Woodward are in the field almost constantly. The latter gave four lectures at Hazard recently and organized a union of twenty-five members.

The Fremont union had a most jubilant evening not long since, to celebrate the fact that their handsome temple is freed of debt. The occasion was made a reception to friends of the union and contributors to the temple, several hundred of these being present. The auditorium of the temple was beautifully decorated, the stage being ornamented with flags and bunting, where amid the starry folds the face of Miss Willard appeared. The seats for guests were arranged in a circle around the room, with another circle in the center where sat our state president, Mrs. Hitchcock, whose home is in Fremont, and Mrs. W. H. Clemmons, president of the local union. Overhead were festoons of cards radiating from the center of the ceiling in every direction like the spokes of a wheel. These were the cards sent out by members of the union to their friends at the time the silver "quarter" collection was made. Each had returned with the quarter it had gained and been given its place in the decorations. It was remarked that these festoons constituted the silver lining to the cloud of debt which had rested upon them so long.

Mrs. Clemmons gave an historical sketch of the organization of the union and its subsequent growth and work. Mrs. Hitchcock told something of the sacrifices and prayers which had been instrumental in rearing their beautiful temple. Five minute speeches were made by Revs. H. W. Tate, N. Chestnut and George M. Brown, and Messrs. T. L. Matthews and Ross L. Hammond. Music was furnished by Misses Stewart and Hulfish and Mr. Preston. All this was pleasant and interesting, but the best was yet to come. Representatives of the Traveling Men's Association had sent word to the ladies that they desired a few minutes' time on the program, without giving any intimation of their intentions. At the close of the exercises Mr. Frank L. Esmay made a short and entirely surprising address, closing with these words: "Last fall our association disbanded, since which time we have still had the piano you see on the stage. On behalf of the Traveling Men's Association it is my pleasure to present that instrument to you." Of course, the applause was overwhelming. Mrs. Clemmons expressed the surprise and thanks of the union. It had been their intention to buy the piano, and they had planned entertainments and a lecture to raise money for it. A rising vote of thanks and the Chautauqua salute were given. Refreshments were then served. With this ten thousand dollar property free from debt, the Fremont union, the largest in the state, may claim to be the richest also. They are surely now in a position to accomplish great good.

Crusade day was appropriately observed by this working union, with a good program and several new members were secured.

Plattsmouth union, assisted by the Y's, held a very profitable Sunday evening service in memory of the Crusade. Two of the ministers assisted, and the district president, Mrs. S. K. Dailey, of University Place, was present and gave an address. A number of new members were obtained.

The W. C. T. U. women, of Liberty, have been doing a good work for their town. No-license is the law in Liberty this year, but it was very evident that a great deal of liquor was sold. A committee of investigation was appointed in the union, and as their work was necessarily secret, the whole union pledged themselves to stand by the committee without knowing what was being done. Several gentlemen also promised to see them through to the end financially. For four months this committee was at work collecting evidence, and making sure of proof at every point. Complaints were entered against a druggist and restaurant keeper. When the cases came to trial there were many witnesses among the young men and minors of the town. The druggist pleaded guilty, and was fined a hundred dollars. The other man was bound over to appear before the district court, and, in default of bail has been in the county jail. At the present term of court his case was brought up. He pleaded guilty, and was fined two hundred and fifty dollars, which sentence, as he has nothing to pay, will be served out in jail. The W. C. T. U. women of Beatrice, where the trial was held, appeared each day in the court-room with their Liberty sisters. Their influence was no doubt felt, as one lawyer, after nearly two days work, gave up the case, saying, "Those W. C. T. U. women are stickers; there's no use fighting them." Some of the Beatrice union who attended the trial were among those who went to the jail to conduct services on Sunday a week or two after. Their kind, earnest words of welfare in his soul's salvation affected the man to tears. Yet his wife is continuing the illegal sale of liquor at Liberty, and the druggist is known to have again transgressed. The women do not rest on their laurels, but are vigilant and undaunted, and "the end is not yet."

Lincoln union is just now full of work and plans for caring for its expelled fallen women. By the official letter of its mayor, all houses of ill-fame must be closed on the 1st of March, and all inmates must leave the city. Exception is made only in the case of any who may wish to leave their life of shame and become honest and self-supporting. These the W. C. T. U. have promised to provide for, and it is taxing all their ingenuity and resources to keep to their promise. The ministers were asked to present the subject to their churches, as it was felt that the work ought to be done by the churches. But very little encouragement is received from this plan, and last week Mrs. Major French of the Salvation Army was appealed to and kindly spoke twice in one day to audiences gathered in the Y. M. C. A. building, detailing her experience among this class in other cities and giving advice and suggestions as to the work in Lincoln. Just what line of procedure will be adopted is not now known, but when the Lincoln union attempts anything they generally *do* it. Financial aid is greatly needed. The outcome of Mayor Weir's brave stand is watched with intense interest all over the state. It may be interesting to know that the present situation was brought about by a very practical sermon upon "Lincoln as a City of Sin," by Rev. C. M. Shepherd of Grace M. E. church, in which the mayor was arraigned for permitting such resorts to exist.

On Saturday, two weeks ago, the unions at Bennett and Zion's church, sent into Lincoln cooked provisions for distribution among the city's poor. Elder Howe, the city missionary, assisted the women of the union and fourteen families were supplied with their Sunday dinner. There were sixty-two loaves of bread, home-made, baked chickens, ducks and beef, cake, cookies, jelly, butter and lard, with many friendly messages tacked to them, all of which gave the W. C. T. U. a warm place in many hearts.

Red Cloud union enjoyed a treat the other day in the shape of a visit to the Inavale union. They went in the morning, took dinner with the union at the home of one of its members, held a meeting in the afternoon, and then had a social hour before returning home. Meetings like this do much to strengthen the "tie that binds," and make us indeed a union.

At our last state convention, Mrs. O. H. Jones, editor of the *Union Worker*, feeling the need of assistance, Miss Emma Berryman, of Hastings, was made associate editor. A few weeks ago a second "associate" appeared upon the scene. She is very "live" and earnest, and is no doubt a great assistance to her mother in writing editorials, etc. "We" haven't decided whether she shall be called Frances Willard or Mary Hitchcock, but she certainly "belongs."

DORA V. WHEELOCK,
State Reporter, Beatrice.

OREGON.

COUNTY CONVENTIONS.

I will begin by correcting an error in my last report. The winner of the Demorest gold medal was Charlie Bowmer, now of Walla Walla, and formerly of Weston. There was honorable mention of Ethel Garfield, of Pendleton.

I was ahead of time in saying there was no report of the Multnomah convention. When our *Oregon White Ribbon* was published a little later, the convention was so well reported that I feel inclined to make clippings, as what I gave was so very meager. In consequence of Mrs. Mead, our evangelist, being detained at home by illness, Mrs. Romick, pastor of the Friends' Church, took charge of the consecration service. Among many gems of thought this may be recalled: "True consecration changes the 'I can't do it' to 'I can do all things through Christ Jesus.'" Mrs. Additon, as chairman, opened the department symposiums: First division: Organization, including juveniles, Y's and work among foreigners and colored people.

The second division: Prevention, embracing health and heredity, in which Dr. Cady spoke in a stirring way on the many sins in dress, as against woman's health.

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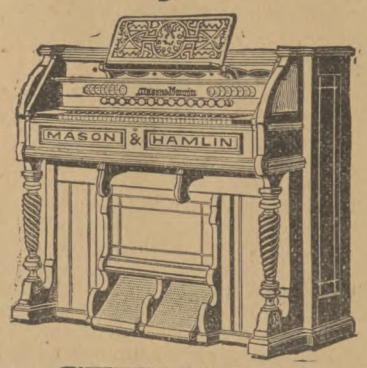

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Literature was a topic made much of by Miss Culy, of Mount Scott, and Miss Lyman reported her usual good and faithful work in the press. Mrs. Kern, state superintendent for narcotic department, read an able paper thereon, and Mrs. Additon's own (Relation of Temperance to Labor) was not suffered to be forgotten by her. The questions following Mrs. Additon's paper on "Non-Alcoholic Medication," were ably answered by Dr. Cady. At the evening mass-meeting (which I mentioned) good speeches were made by Dr. Whitaker, of Hall street M. E. church, Mr. Iodon, of the I. O. G. T. and by Mr. Mc Kercher, secretary of the Prohibition club.

On the second day the third division, social, was taken up wisely and well. The fourth division, evangelistic, included the beautiful work of the flower mission, and much useful advice was given to press superintendents and to the presiding officers of local meetings. In Mrs. Riggs' absence a talk was given on social purity, by Mrs. S. E. Foster, followed by Mrs. Rankin's experiences in relation to the Refuge Home.

The other convention that I have to report is that of Umatilla county, under Mrs. E. G. Bond, of Pendleton. It took place in Weston, which enjoys the enviable distinction of being without a saloon. The public meetings in the evening were well attended. The first was addressed by Mrs. Dr. Stiles, of Weston, Mrs. Selleck, of Pendleton, and the president. On the second evening an able address was made by Professor Royal, of the Weston Normal school. The day sessions were filled by interesting reports of local presidents and county superintendents, together with a good paper by the principal of the public schools. It was at this convention that the gold medal contest was such a prominent feature.

We have had one of our National leaders here, Mrs. Leavitt, but Salem only was blessed by her presence. Her after address to ladies could but make all present feel grateful that she had her birth under the "stars and stripes." In the evening the largest audience that ever greeted a temperance speaker, was hers.

Mrs. Harford, state organizer, has, with her husband, visited Middleton, where a union with twelve members was organized, with Mrs. L. A. P. White as president. Their plan is to hold public meetings on Sunday.

Several unions report faithful work. Silverton, in the line of petition work to close business houses on the Sabbath. Moro, (which by some mistake was unreported at our state convention) has had lectures, gospel temperance meeting, sermons on Sabbath observance, a chalk talk, a little short of one hundred dollars raised for local work, beside a most regular attendance on the usual meetings. Comas Valley, organized in August with eleven members, consists now of sixteen, who hold open meetings every two weeks.

Union must be lauded as the banner county financially, being the only one which has paid up in full all claims against it.

The "hard times" of the past year lays its heavy hand on Oregon as on other places, perhaps even more heavily. It is felt in our W. C. T. U. and we have been bound to economize in various ways, consequently less work has been attempted. One economy has been to publish our state organ but once a month.

A line that I have left out at its proper place in the report is from Gardiner, to which our state president has given the name of the "Faithful." Mrs. Harford gave two addresses there with great acceptance, and would have spent several days but for a call from home. L. A. NASH,

State Reporter, Corvallis.

NEWS IN A NUTSHELL.

SHIRLAND, Ill., W. C. T. U. had a very enjoyable Crusade meeting recently, every member telling the spiritual good the union had been to them. The memorial service was a beautiful one.

THE circuit court of Multnomah county, Ore., has just reversed the decision of the common council of Portland, which had declared the new refuge home a "nuisance," or offensive, being five hundred feet from a public school.

MRS. BELLE K. ABBOTT, a beloved worker of the Atlanta, Ga., W. C. T. U., and ardent Prohibitionist, was removed recently by death. At its meeting shortly after, the union passed resolutions of deep respect and appreciation in loving memory of their devoted co-worker.

THE Pesotum, Ill., W. C. T. U. have just enjoyed a rare treat in the visit of Miss Parrish, National Y organizer, and their district president, Mrs. W. P. Kuhl. This union has kept active for three years, always having their allotted number of delegates at every convention, and begin 1894 with renewed effort.

UNDER the auspices of the W. C. T. U., of Maitland, Mo., Mrs. Emma Cranmer delivered one of her characteristic temperance lectures, February 4. She had a large audience, the church being crowded, and all were highly pleased.

ROCKFALL, Conn., union held a Crusade anniversary evening, January 26. Hillsboro Sketches and Mrs. Mary Lathrap's Bugle Notes were read, and the old, familiar hymns sung in memory of the fire which started in 1873 and is burning brightly in 1894.

DIME socials are not yet out of fashion among W. C. T. U. workers, Morrellville, Pa., Y's having held one recently, at which fifty members were present and highly entertained by the "experiences" of how each earned her dime. These plucky Y's are engaged in their annual warfare against applicants for saloon license, having kept their borough free from "the nuisance" for several years, and are hopeful of another victory.

DURING the recent "Mills meetings" at Rahway, N. J., Mr. John Woolley's services were secured by the local W. C. T. U. for a grand union temperance meeting, in which the pastors participated. A wonderful impression was made and the cause greatly promoted. At the close of his address before the Christian Endeavor young people, Mrs. Frances Barnes was presented, and made an earnest little speech, charming all. The next afternoon a Y union was organized.

AT a Demorest contest recently held at New Douglas, Ill., the entire class of speakers, composed of young men with ages ranging from about seventeen to twenty, wore the white ribbon; thus showing on which side they may henceforth be counted. At the close of the meeting, another young man came forward and placed his name on the W. C. T. U. tablet; thus making seven honorary members who are young men, besides some who are older.

MORE attention than usual has been given to the department of evangelistic work this winter by the Westmoreland county, Pa. W. C. T. U. Major George A. Hilton, the evangelist, has been conducting services at New Alexandria, West Newton and Greensburg. At the last place forty-five new names were added to the union. The union at Scotdale has been made the almoner of the bounty of the National Foundry and Pipe works at that place, having been given a check for one hundred dollars to be distributed among the worthy poor.

THE association of Congregational ministers and delegates convened in Tampa, Fla., not long ago, heartily applauded the forcible paper on woman's work in the temperance reform read by Mrs. Lillian Wells, telling of the efforts made by the W. C. T. Unions of Florida to prevent the passage of the infamous bill introduced in the last Florida legislature to license brothels and create a revenue from woman's shame and degradation. So strong was the pressure brought to bear that the bill never reached a second reading. Through the influence of the state president, Mrs. E. A. Hill, strong resolutions, taking decided and advanced steps in temperance reform were heartily adopted during the closing session of the association.

Official Communications.

PRESS WORK.

DEAR PRESS COMRADES:—All the time I could devote to the press department since the National Convention, has been so fully occupied with other work for the advancement of its interests, that I have not hitherto found an opportunity to send you through THE UNION SIGNAL the greetings which my pen has sent to many personally, and my heart to you all many times.

I cannot conceive of a W. C. T. U. woman who is not fully persuaded in her mind of the importance of press work, so I shall not use my privilege of space in any attempt to demonstrate anything so axiomatic. I trust, however, that there may be in the inactive such a persuasion of the will-to-work as may make it a year of notable progress in our efforts to win this greatest sentiment-making power of the country to an advocacy of the reforms for which the white-ribbon army contends. The reports of last year, though incomplete, gave a total of 2,036 press workers, supplying W. C. T. U. columns regularly to 408 papers, and scattered items to 2,060 others, the amount of space filled approximating 27,340 columns. That was gratifying last year, but would be disappointing this year. Can we not at least double the numbers?

Neither can I ask space enough in these columns to lay before you a plan of work, but rather wish to call your attention to some of the helps in the department work, and direct where you may obtain information as to plans.

1. For state superintendents, several of whom have written that they cannot get a directory of the newspapers published in their states, and are not able to purchase a copy of the General Newspaper Directory, which is an expensive volume, I have prepared state directories by dividing the large volume and re-binding in pamphlet form, and can furnish them to state superintendents at twenty-five cents each.

2. "Points for Press Workers," a manual into which I have tried to gather all the best hints and helps of my predecessors and coworkers, is now ready. It is a thirty-six page-pamphlet, price five cents, single copy, or to state superintendents ordering in large numbers, three dollars per hundred.

3. The "National W. C. T. U. Bulletin," which we hope soon to issue weekly instead of semi-monthly, will be found a help in the collection of general items. The subscription price is twenty-five cents. The "Bulletin" and "Points for Press Workers" are published at 66½ N. Penn St., Indianapolis.

4. We have made a beginning toward the much-needed leaflet literature for the department. Miss Margaret A. Sudduth has kindly contributed for this purpose an article on "The Religious Press and its Relation to the W. C. T. U.," and Miss Irene Fockler has furnished one on "The Associated Press." We are promised one soon from the pen of Mrs. Esther T. Housh, a former National superintendent, and hope for one from our chief advocate of press work, Miss Willard. Watch the W. T. P. A. Bulletins and the columns of THE UNION SIGNAL for further information of these and other leaflets to follow. In connection with these allow me again to call your attention to the press Responsive Reading for June, 1893, published by the W. T. P. A., The Temple, Chicago, Ill.

If we would win the press to coöperation with us, we must acquaint editors with our work. There is no means for doing so equal to our National paper, and I urgently recommend as "the nexte thynge," having your unions subscribe for THE UNION SIGNAL for each of your editors.

Let prayer precede and underlie and follow every effort, and that our work may have the help of united prayer, I ask every superintendent to devote the hour of eight o'clock each morning to prayer for the department work and for the press of our country, that its power may be altogether on the side of righteousness and temperance.

Yours to help bring about an end so greatly to be desired. LODIE E. REED,

Nat. Supt. Press Dept.

Indianapolis, Ind.

ELLIS ISLAND NEEDS.

Miss Lindahl, our W. C. T. U. missionary at Ellis Island, begs that I will ask the unions to send her packages of second hand clothing, especially for women and children. Many of the immigrants are so poorly provided with warm clothing that they suffer greatly when coming into our colder climate. She finds that by doing them kindnesses in helping them to a more comfortable existence, she gains their love and confidence and thus doubles the respect for the work she does among them, in giving them out leaflets on temperance and good citizenship. She desires to do it also for humanity's sake. Please address Miss Anna Lindahl, 27 State street, New York.

SOPHIA F. GRUBB,

Nat. Supt. Foreign Work.

Kirkwood, Mo.

OSTRICH PLUMES.

I am receiving so many inquiries on the ostrich feather question that I think it would help to throw light on the matter if I say that I have learned that, while these feathers can be obtained without cruelty it appears that cruelty is practiced in some places. The following taken from the *London Truth* will show the cruel side. It seems to me that we who are set for advancement and reform should endeavor to show how tasteful we can make our headgear and other parts of our dress without adopting any form of decoration which may involve cruelty:

"I should like to hear from the Society for the Protection of Birds, which I commended the other day to the notice of my lady readers, why the only bird's feathers, the wearing of which they countenance, are the plumes of the ostrich. A lady tells me that she has declined an invitation to join the society because it does not protect the ostrich, and in justification of her decision she gives the following account of the plucking of ostriches on a feather farm. If the facts are accurate, I think that they fully prove her case: The good ladies who belong to this society, and who condemn as cruel the simple mercy of death, should go to the ostrich farm near Cairo—I believe the largest there is—and hear from those in

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are unhesitatingly pronounced by every one who has seen them to be the most attractive wheels ever offered to the public. Beautiful new designs, graceful, light, and strong to the last degree, and dressed with the incomparable Columbia finish, they are bound to "take."

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Set B—16 pkts. Vegetable Seeds, - 50c
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Any 3 Sets, $1,25; 5 for $2.

By mail, postpaid. Safe arrival and satisfaction guaranteed. Order by the letters from this advt. NOW as these are introductory sets not in catalogue, an **elegant annual** of 168 pages, free. **Everything** of the **best** for **Orchard, Vineyard, Lawn** and **Garden.** 40th year, 1,000 acres, 28 greenhouses.

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FOR TRIAL. I have found that the best way to advertise good Seeds is to give away a sample for trial. If you will send me a 2-cent stamp to pay postage, I will mail **free** one package, your selection, of either Cabbage, Carrot, Celery, Cucumber, Lettuce, Musk or Water Melon, Onion, Parsnip, Pepper, Pumpkin, Radish, Spinach, Squash, Tomato, Turnip, or of Flower Seeds—Aster, Balsam, Celosia, Carnation, Mignonette, Pansy, Phlox, Poppy, Sweet Peas, Zinnia, or Verbena, and one of my 1894 Catalogues. Under any circumstances do not buy your Seeds until you see it, for I can save you money. Over 200,000 people say my seeds are the cheapest and best. I have earliest vegetables on record. Discount and large prizes to agents. 50c. worth of Seeds free with $1.00 order. Write to-day. **F. B. MILLS,** Box 50 **Rose Hill, N.Y.**

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Money selling **Beveridge's Automatic Cooker.** Latest and best cooking utensil ever invented. Sells at sight. **One Agent sold over 1700 in one town. One sample Cooker free** to good agents. Advertising matter furnished. For full particulars address **W. E. BEVERIDGE, BALTIMORE, Md.**

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WE WANT YOU to distribute circulars, samples, etc., in your locality for our syndicate of big advertisers. $3 to $5 per thousand. CASH PAID. No canvassing. Enclose stamp. DISTRIBUTING BUREAU, P.O. Box 1925, New York City.

charge a description of the annual feather gathering. The first year a bird is plucked he can be easily caught and thrown by one man. The feathers are then wrenched, bleeding, from his tortured body, after which the marabout and down are torn off. After one experience the birds can only be caught with the utmost difficulty, and it takes six or eight men to throw an old bird. 'It is very hard work plucking,' we are told, 'the feathers are bedded so tight in the flesh.' I asked if it would not do as well to clip off the feathers close, and was told that dealers will only buy those with the perfect quill. All the undressed feathers offered for sale on the farm had blood on the quills, and we were told that when the annual plucking takes place the shrieks of the birds can be heard to a great distance in the still desert air. If you can induce your lady readers to bar ostrich feathers, even if they indulge in a 'wing' manufactured from the discarded plumage of a well-fed chicken, you will indeed add another to the many good turns you have already done to the cause of humanity."

MARY F. LOVELL,
Supt. Dept. of Mercy.

Bryn Mawr, Pa.

SUNDAY-SCHOOL DEPARTMENT.

The action of the International Sunday-school Convention, September 2, 1893, at St. Louis, in regard to the quarterly temperance lessons, confirming the decision of the Pittsburg convention of 1890, and thus retaining these lessons, distinct and uncomplicated with other subjects, in the regular course of the International Sunday-school Lesson Series, crowns with success the labor of the years that lie behind us. It has been truly said: "Unquestionably this is the greatest victory that temperance has gained in the grand ranks of the Sunday-school army." It is estimated that 17,000,000 are reached through these Bible lessons.

It gives me great joy that our department work is thus established, since the ill-health of a sister beloved, who has been my inspiration and helper in all these sixteen years, and to whom it is my first duty and privilege to minister, makes it imperative that I give up the superintendency of this department.

It gives me equal joy that the faithful and efficient department secretary, Mrs. Julia A. Bidwell, is amply fitted, if the convention so appoint, to stand at the head of the department and direct its work. Mrs. Bidwell has also been superintendent of the state work in New York, and under her leadership that has been and is the "banner" state in this department. The hearts of the women can safely trust in her and should she be your leader I am confident that you will give her the same loyal support and help that has been given me.

The word of the Lord by His prophet, Haggai, has been our department motto during the past year: "Be strong, saith the Lord, and work, for I am with you, saith the Lord of hosts." This promise has been graciously verified unto us and will continue to be, if we follow the injunction upon which it is conditioned.

. . . . . .

Since writing the above, which was printed for the convention, Mrs. Bidwell has been appointed by that body superintendent of this department. Her address is Deposit, New York. Workers will kindly address communications regarding the department to her and thus avoid delay. In behalf of this department which I have so loved and for which I have labored so long, may I urge every state to do its utmost to hold fast that which we have gained, and to secure the results possible with the vantage ground we now have. To this end an active, efficient state superintendent is absolutely necessary, and an equally active and efficient local superintendent in every union, both of which shall labor to secure the best results and report the same to state and National superintendents.

Statistics seem dry and dull, but they are the exponent of things accomplished, and this fact illumines them and makes them radiant with good cheer. However difficult to obtain, figures are eloquent to me because of what lies back of them. I desire to thank most heartily these state superintendents who have so tirelessly sought to bring their states to the figurative point and have succeeded, as all will who work steadily and patiently in securing the same in so large a degree.

The convention was held so much earlier this year it has been difficult to secure full statistics, but cheering reports have come from most of the states. Those desiring special mention for statistical reports and securing autograph pledge cards are, New York, Maine, Minnesota, Michigan, Nebraska, New Hampshire, New Jersey, Vermont, Texas, Connecticut, Virginia, California, Rhode Island, Pennsylvania, Illinois, Kansas, Louisiana, Maryland and Utah Territory, which latter should have large credit for its fine statistical report.

Twenty states report three million six hundred and twenty-six thousand and seventy-five pages of temperance literature used. The department secretary and superintendent have sent out over half a million, making over four million reported as used in this department during the year, and some of the largest states failed to give figures on this point. Three million pages were reported as used last year. The largest number ever reported before was one million seventy-six thousand two hundred and ninety-nine. Again we give thanks that this index of the quickened thought, and consequently the demand for more light through helpful temperance literature, holds the logic of substantial fact as to the value of the Quarterly Temperance Lesson.

I trust all those who have helped secure the temperance lessons and to make the facts referred to possible, will take their share in this onward progress, along with those who at the convention so nobly stood for practical and aggressive gospel temperance. I render them most sincere thanks.

LUCIA E. F. KIMBALL, *Ex-Supt.*

Woodfords, Me.

PHYSICAL CULTURE.

The progress of this department, as it directly concerns our organization, has been greatly retarded, because we have lacked suitable literature through which our women might become intelligent advocates. As one marked result of the past two years' work, with the assistance of prominent specialists, we are now able to report the following leaflets and pamphlets, which will be helpful in presenting the subject before district and county conventions, as well as local conferences:

1. Is American Stamina Declining? (12 pages.) Dr. William Blaikie, N. Y.
2. Physical Education for Women. (4 pages.) Dr. Wm. Anderson, Yale University, New Haven.
3. A New Field for Educators. (8 pages.) Bertha Morris Smith.
4. Health and Woman's Dress. Mrs. Mary A. Livermore.
5. Health and Grace. Mrs. Emily Bishop, New York.
6. Physical Education; Its Connection with the Temperance Question. Frances W. Leiter.
7. Nature's Teaching. (14 pages.) Annie Payson Call.
8. Training for Rest. (20 pages.) Annie Payson Call.
9. The Pedigree of the Corset. (26 pages.) Mrs. Helen Gilbert Ecob.
10. Business Suit for Women. (Illustrated; 10 pages.) Bertha Morris Smith.
11. Artistic Hygienic Dress. (Illustrated; 16 pages.) Mrs. George Archibald.
12. The Bicycle in its Relation to the Physician. (11 pages.) Dr. Seneca Egbert, Drexel Institute, Philadelphia.
13. The Influence of Dress in Producing the Physical Decadence of Women. (Illustrated; 40 pages.) Dr. J. H. Kellogg, Battle Creek, Mich.
14. The Corset. (Illustrated; 30 pages.) Dr. Robert L. Dickinson, Brooklyn, N. Y.
15. Obesity; Its Causes and Cure. (21 pages.) Dr. J. H. Kellogg.
16. Plan of work.

These leaflets and pamphlets number, in the aggregate, two hundred and fifty pages. The department envelope contains one of each, and will be mailed on receipt of fifty cents, by addressing the National superintendent. This literature has been distributed in large quantities, regardless of expense, when the opportunity has seemed a favorable one. During the Woman's Congress at Chicago, last May, thousands of pages were at hand for free distribution, and were received eagerly by the multitude in attendance. With the limited funds at the command of the department, during the past two years, it has required some business ingenuity and persistency to command *one million and eighty-eight thousand* pages of literature. I desire publicly to thank Dr. J. H. Kellogg, of Battle Creek, Mich., and Dr. Robert Dickinson, of Brooklyn, N. Y., for their interest in our need for helps.

Ohio is yet the only state which has made physical training compulsory. The cities that come under the provision are gradually, with varying degrees of proficiency, providing for the enforcement of the law. Able specialists have been called to conduct regular instruction at some of the county institutes, thus giving the teachers in rural districts the advantage of this discipline.

Two states, one in the extreme East, and the other in the extreme West, considered bills during the last session of the general assembly, which failed to become law.

To South Dakota, through the indefatigable labors of Mrs. Cranmer, belongs the honor of first introducing a measure providing for physical discipline in the public schools, which was supported actively by our organization. Hon. H. L. Sheldon successfully championed the bill in the House, the vote standing 80 to 3. It was lost in the Senate by a small majority.

The ultimate aim of the department is to secure legislation making systematic physical discipline compulsory in all schools under public control. A careful study of the laws proposed, in their practical operations through the public school system, brings out some facts which cannot be ignored in our plans to secure compulsory legislation. We may find General Assemblies ready to provide for cities and larger towns, where the employment of a specialist is practicable; but to declare the same for smaller towns, villages and rural districts, where this discipline must be under the supervision of the regular teacher, will doubtless be regarded as impracticable. Here is a problem to be solved. The pupils in the district schools need systematic physical training as seriously as does the city boy or girl, if the "all around" development is to be secured. To accomplish this, some preparatory legislation may be necessary. To carry this training successfully into the village and district schools, it must become a part of the required discipline which shall make the applicant for a position eligible. Teachers are not all trained in Normals. The time is coming, however, when such will be the case, even if it necessitates a training school in each county. Then can the average school-master and school-mistress be as successfully prepared in the rudiments of physical education as he or she is in the rudiments of other required branches.

As a preparatory step to the solution of the difficulty mentioned the department has been compiling a list of the public and private Normals throughout the states, addressing the following questions to the president or principal of each:

1. Is physical training a part of your curriculum?
2. If so, is it introduced as a required preparation of the student for school-room service; or, is it designed more particularly for personal benefit?
3. Do you think physical discipline should become a part of the education provided by the state for its children?

Responses to these inquiries are most encouraging. Sooner or later these students will become instructors, which promises much for the physical condition of the children who will come under their care. Teachers who are already established in the profession without thorough training for this work, can, by persistent effort, acquire it in normal classes which are gradually becoming a part of institutes. The various summer "Chautauquas" afford fine opportunities under some of the best specialists of the country.

W. C. T. unions can render timely service in an important direction by aiding institute executives to secure competent instructors, sharing the expense, if circumstances require it. Organizing a citizens' class in connection will aid financially and extend the work.

Of the various highways and byways leading to the redemption of the people from the curse of drink, this one is yet in its formative stage. The "right of way" has been carefully surveyed, and preparation of the road bed begun, over which the shining steel rails of law will, eventually, conduct an impoverished people to enlarged usefulness, and more perfect happiness, through improved mental as well as physical conditions.

FRANCES W. LEITER,
Supt. Physical Culture Dept.

Mansfield, O.

SABBATH OBSERVANCE MANUALS FREE.

For the next three months, Sabbath Observance Manual, price twenty-five cents, will be given free with each dollar's worth of Sabbath observance literature ordered of the undersigned, if this offer is mentioned.

Times are hard but this liberal offer should help nearly every local union in the land to provide leaflets for distribution the first week of April, and dollar bills always come safely. Number 62, the call for a prayer week with sermons is ready.

Order all of Mrs. J. C. Bateham, National Supt., Williamsburg, Ky.

HON. NEAL DOW SAID THE CHRISTIAN is "very, very good; worth far more than the price" (only $1.00 a year.) "The best paper that comes to me."—*C. H. SPURGEON.* Agents wanted! Good pay! Sample free! H. L. HASTINGS, 47 Cornhill, Boston, Mass.

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It is the "BEST PAPER that comes to me." —C. H. SPURGEON.

It is an Illustrated Semi-Monthly, Religious, Temperance, Family paper; comprising four 4-page papers: The Christian, Safeguard, Armory, and the Common People.

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It is filled with true stories, music, poetry, religion and common sense. It is free from sectarianism, politics, pills and patent medicines. The young read it eagerly as well as the old. It is a safe paper to have about the house.

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Free to You, Ladies!

We will assist you to secure this handsomest of all Ladies' Bicycles entirely without cash outlay; or if you wish to buy a wheel outright, we can save you money! Try us! Wheels for Men and Youths on the same terms. J. K. HASTINGS, Manager of THE CHRISTIAN, 47 and 49 Cornhill, Boston, Mass.

You Dye in 30 minutes Turkey red on cotton that won't freeze, boil or wash out. No other will do it. Package to color 2 lbs., by mail, 10 cts.; 6, any color—for wool or cotton, 40c. Big pay Agents. Write quick. *Mention this paper.* FRENCH DYE CO. Vassar, Mich

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ALWAYS COLD, even if left in Stove Lid.

Sold by all Stove and Hardware Dealers and House Furnishers, or sent by mail, postpaid, for 30 CENTS.

TROY NICKEL WORKS, TROY, N. Y.

Cor. Secy's Notes.

We are overwhelmed with good news. A column is all too small to contain it. New Jersey's report from Mrs. Bourne, her W. C. T. U. president, stirs one to the depths. Scientific temperance instruction in their public schools is the ultimatum of the winter's labor, and their hope and faith are such that they cannot be denied. Churches, pastors, Endeavorers are heartily enlisted. The bill has been prepared under the wise supervision of Mrs. Hunt, the indefatigable and successful National superintendent. Representatives have been reached by personal interview or letters and there is an interest on all sides, while there is good reason to hope that finance will be forthcoming to meet all demands. "In every part of the state there is a sound of going in the tops of the mulberry trees and a stirring in all the camps."

The bill prohibiting the sale of tobacco to minors has become a law in Iowa. The penalty for violation being one hundred dollars fine or thirty days imprisonment.

The National Woman's Suffrage Association has just closed its annual meeting at Washington, D. C. The National W. C. T. U. telegraphed greetings with assurance of deep interest and hearty sympathy in the proceedings. The following reply was received:

WASHINGTON, D. C.

The N. A. W. S. A. recognizes the franchise department of the W. C. T. U. as a strong ally in securing the ballot, without which women will be politically powerless in the future as in the past.

RACHEL FOSTER AVERY, Sec.

Mrs. Harford, recording secretary, Oregon W. C. T. U., writes of Portland and the W. C. T. U.: "Our active membership numbers 110 and our honorary members are fifty. We have a magnificent body of men and women

GRANŪLA

"The Perfect Health Food."

"Granūla" is one of the most concentrated forms of food, and contains in proper proportions *all the elements of nutrition* needed by the human body.

It is made from the best White Winter Wheat grown in the famous Genesee Valley wheat-growing region.

It contains *every needed constituent of the grain*, and, as wheat is considered the best single article of food, "Granūla" supplies in a palatable form the best and most highly nutritive alimentary principle.

SEND FOR FREE BOOK OF RECIPES. It is ready for immediate table use by simply soaking it in milk or hot or cold water, as it is twice cooked in its manufacture. It may be made the constituent of many palatable dishes. It will keep for years unchanged as to value if stored in a dry place.

Trial package 25c. by mail postpaid. Address, OUR HOME GRANŪLA CO., Box 100, Dansville, N.Y.

in this city who are making themselves felt. There is no saloon, nor gambling-house, nor house of infamy in the town; not one place of business is open on the Sabbath, and at the Christian Endeavor prayer meeting on Christmas morning there were nearly, if not quite, two hundred persons present, and by far the larger number gave vocal testimony of God's love in their hearts. The hour before sunrise was thus given to the Lord's service. Our Pacific College is also a helpful institution." What a blessed country is this, with Neal Dow in the Portland of the far East and such condition is found in the Portland of the West.

Mrs. Mattie L. Spencer, of Alabama, writes, she believes there is but one or two if any president of a local W. C. T. U. of her state who is not a subscriber to THE UNION SIGNAL, and by Mrs. Spencer's request, the Birmingham union has, for five years, placed that paper in the Public Library and in the rooms of the Y. M. C. A., and they are now hoping to send it to every minister of the city. Mrs. Hoffman will soon visit the state, and her way is opened by a magnificent temperance address from a Presbyterian pastor of Birmingham.

We could but exclaim, "The earth is the Lord's and the fullness thereof," as we opened *The White Ribbon* of the Woman's Christian Temperance Union of India, published by Mrs. Jeannette G. Hauser, president of the India union. Though small, it is full of richness, giving most encouraging report of the work.

A temperance congress will be held at San Francisco during the Midwinter Fair, May 18 being W. C. T. U. date.

Mrs. John Pharr, of Mississippi, is an enthusiastic, yet thoroughly practical, district president, whom no one doubts is called to the work; and in her husband, the union has an appreciative "friend in need."

Miss Frances E. Griffin and Mrs. Mary McGee Snell are busily at work under Mrs. Pharr's direction, each having a month's engagement in the district. That portion of the South will surely have a thorough stirring when these able women are followed by Mrs. Hoffman and Mrs. Lathrap, as now arranged.

Mrs. Helen M. Stoddard, president Texas W. C. T. U., sends statistics that emphasize the need of funds and set the heart afire with desire for the "sinews of war." She says their "membership is three thousand, but dues are paid only by five hundred," thus by our National constitution Texas can be credited upon our books with but five hundred members; L. T. L. membership, 2,128, of whom 1,434 are pledged. The W. C. T. U. has a state organ, *The White Ribbon*, and the L. T. L. publishes *The Blue Violet*. Who will give Texas a lift?

We regret to announce that Mrs. Sarah C. Harris, Franklin, Va., whose name appears among our National organizers, is obliged to resign her office, having taken charge of the "Mountain View Faith Home," at Mountain Lake Park, Md. She writes hopefully of the work in Virginia, and says "prohibition is gaining among the people."

Mrs. Kirkland, National superintendent of evangelistic work in New Zealand, writes: "The individual work of National superintendents and evangelists and our round-the-world missionaries, would make a volume of consecrated effort, thrilling romance and God-given victory."

Kansas is alive in the suffrage interest. From the state teachers' association, lately assembled at Topeka, came no uncertain sound. Resolutions indorsing the proposed constitutional amendment giving women the ballot for prohibition and scientific temperance instruction, were unanimously adopted.

Mrs. Beauchamp, of Kentucky, tells us of John G. Woolley's visit to Lexington, and says: "He spoke with power, and 'as one having authority.'" Forty-four were added to the union, and we were established in the most holy faith."

A sentence from a letter of Mrs. D. W. Shinn, corresponding secretary of the N. Dakota W. C. T. U., encourages us: "In spite of the cold winter and the unprecedented hard times, we never at this season of the year have had greater reason for hope and encouragement. Our president is almost constantly 'on the wing,' and wherever she goes reports full houses, increased membership and a general awakening in interest in all departments of work."

Mrs. Ella B. Gittings, corresponding secretary of Colorado W. C. T. U., writes: "I am trying to cultivate a personal acquaintance with the unions as far as I may by correspondence and establish, if possible, a bond between us more intimate than that of mere business correspondence." These words give the keynote of success. We may be true humanitarians and have a general interest in all about us, but let us come into individual touch, and henceforth "one is our Father, even God, and all we are brothers and sisters." Mrs. Gittings' proposition cannot fail to do good. We wish her success, as well as every other state corresponding secretary who will do likewise.

MARY A. WOODBRIDGE.

Treasurer's Corner.

A GLIMPSE INTO THE MAIL-BAG.

We have had many anonymous contributions, and of course could not receipt for them, neither could we mention them all in our column, but we wish to acknowledge fifty cents from "a friend" from Pierson Station, Ill.

We have sent two receipts to Mrs. Minnie Rogers, Muskegon, Mich., for two dollars, but our cards have each time been returned to us. Also a receipt for one dollar is returned addressed to Mrs. S. Jamieson, Waterloo, Iowa.

A breath of hope comes wafted to us on a breeze from the sunset. "We think we see brighter times in the future, so we are trusting and working."

A young colored minister from Mississippi sends us a dime for himself and one for "his girl." No champagne bottle will be broken at the launching of *their* matrimonial ship.

A sister in Vermont writes: "Our pastor called; I asked him if he sympathized with the work of the W. C. T. U. He said, 'Certainly I do.' I told him they were in need of money, and asked him for ten cents. I did not ask twice. He knew, none better, that we are fighting against that enemy that sweeps all *his* work aside at a blow."

Another letter says, "We, from the mountains of Tennessee, have heard the call of our beloved President, and our hearts answered most loyally and most royally, but our purses were not sufficient. God bless you, and our dear Miss Willard, and all the host"; and with this letter came a generous gift.

"God bless the National and save its queen," a Pennsylvanian says, and we echo, "So say we all of us."

"The white ribbon has been a great help in our family and in our precinct; as a result three drinking men have been influenced to live temperate lives." This encouraging report comes from a faithful worker in California.

Some unions send out cards semi-annually or quarterly to every member reminding them that dues are due. If every local treasurer would be faithful and make it a point to collect every individual fee this year, our reported membership would be greatly increased, to say nothing of the good the money would do. Then if dues could be promptly forwarded to district, state and National treasuries, what an impetus it would give to our work all along the line, and how it would increase our apparent membership.

The dimes are still coming in, and will help us to meet a $500 note due the 20th—money loaned by one of our state presidents to tide us over the months when dues are not coming in freely.

Rhode Island, always helpful, sends this gentle benediction: "We give thanks to God always for you all, making mention of you in our prayers." HELEN M. BARKER.

Organizers' Corner.

[It is the desire of the editors of THE UNION SIGNAL that this Corner should serve the National Organizers as a sort of Lecture Bureau, and to that end they are invited to send their calendar of appointments long enough ahead to secure engagements in the territory to which they are called.]

The following is the list of National organizers for the present year, and whether W's or Y's they are *all* accredited public speakers and fully prepared to organize W's, Y's, L. T. L's, or speak to the general public and add to the membership of unions.

For terms and dates address as below:

Mrs. Helen L. Bullock, Elmira, N. Y.

Mrs. L. H. Washington, Port Jervis, N. Y.

Miss Frances E. Griffin, 69 Maple street, Chicago.

Mrs. Mary Bynon Reese, Chautauqua, Wash.

Mrs. Emily Pitt Stevens, 1907 Bush street, San Francisco, Cal.

Mrs. E. A. Blair, 936 Cottage Place, Los Angeles, Cal.

Mrs. Maude L. Green, Manitou Springs, Col.

Mrs. E. Norinne Law, Baraga, Mich.

Miss Belle Kearney, Flora, Miss.

Mrs. Delle H. Cox, Newberg, Ore.

Miss Ida Clothier, Manitou Springs, Col.

Mrs. Henrietta Skelton, 132 McAllister street, San Francisco, Cal.

Mrs. F. E. W. Harper, Bainbridge street, Philadelphia, Pa.

Miss Clara Parrish, Paris, Ill.

Miss Carrie Lee Carter, Dexter, Mo.

Miss Frances Ensign, Madison, O.

Mrs. E. A. Kenyon, Townshend, Vt.

I do not want to seem to monopolize this valuable corner; but I so often feel inclined to drop a word of greeting to the other organizers. I think of you trudging along, meeting with the many obstacles that come in our way, and wondering how you get over them. Some especially good things have happened along the way the past few weeks. That God is still on our side, is proven by the results of late meetings.

One Y, two W. C. T. Unions, four Loyal Temperance Legions, are the result of one of my recent trips. One union was organized in a typical new lumbering town. If you have ever had any experience with these towns you will know what that means. They said when I first arrived in the place that I could not get a hearing, and that there could not three women be found who would join a W. C. T. U. However, I was not discouraged, for I had met with similar conditions before. Result, large crowds of people out the last two nights, and a W. C. T. U. of nearly thirty members. All of which proves that our work will succeed if we "Trust in God and keep our powder dry."

But I did not mind that rough town half so much as another I visited on the same trip, where the ministers were opposed to having a Y organized (there already being a W. C. T. U.) We had to act just as if "they were not," and go ahead and organize anyway, because we knew it was just the thing needed. They thought, too, there was no need of organizing a Loyal Temperance Legion. But we thought there was, because hundreds of boys were running the streets, smoking and chewing tobacco; drinking beer and cider, so we succeeded in getting a large gathering of children and started an L. T. L. I will be off in a few days elsewhere in this Upper Peninsula of Michigan to continue just this kind of work. E. NORINNE LAW.

During four and a half weeks since Mrs. Delle C. H. Cox, National organizer, has been in the state of Washington, she has delivered thirty-three lectures, held nine meetings among women, organized two new unions, resuscitated several and taken into regular membership one hundred and ten, with eighty honorary members. She will remain in Washington, speaking every night, until the last of March. Mrs. Cox's experience is so unique we cannot refrain from giving it to others. She writes: "I traveled over the Sound for more than a week, my first experience on the water, which was very rough most of the time. On my passage from Port Townsend to Coupeville on Whitby Island, the steamer found it impossible to land and the captain and a deck hand lowered me and my baggage into a surf boat and started for shore, but the tide was rising rapidly and the waves beat us back till I thought we should not be able to land at all. The captain told me to be all ready and making a strong pull at the oars called to the sailor, 'Take the lady,' whereupon he lifted me in his arms and wading through the dashing surf placed me safely upon the sand. I felt grateful for once that I am not so *weighty* a speaker as are most of our women."

OUR NEW LEAFLETS.

Have you seen our new

Busy Day Leaflets?

Good paper, good, clear type, and so to the point you can afford to give a moment to them on a busy day. There are nine of them.

Per 100..... $ .15
" 1,000..... 1.00

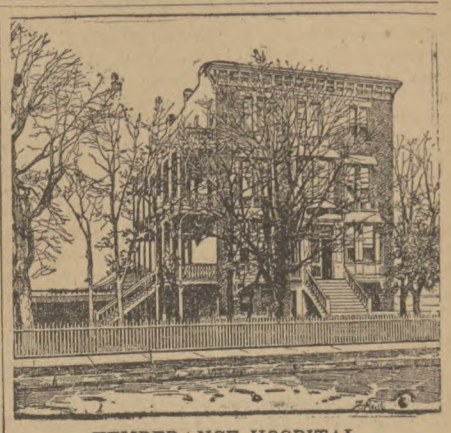
Teach your children temperance and order series of seven for Our Little Folks.

Per 100..... $ .15
" 1,000..... 1.00

Series of eight picture leaflets. Send for a hundred, price only fifteen cents, and you will use *many* hundreds of them.

Address

WOMAN'S TEMP. PUB. ASS'N,
THE TEMPLE,
Chicago, Ill.



TEMPERANCE HOSPITAL.

Conditions of membership in the Hospital Association: Signing of the temperance pledge, payment of $5 membership fee and $1 annually thereafter.

Needs of the Hospital: Members in its Association; Endowment of beds, contributions of money, blankets, towels, etc. (As quilts cannot be used to good advantage on hospital beds, it is better to sell them at home and to send the money thus received.) Acquaintance with its principles and purposes. Urgent invitation is extended to all interested, and especially to all physicians, to visit the institution and make full inquiries in regard to its workings.

"Does the furnishing of a room in the hospital entitle us to any privileges in naming patients?" is a question frequently asked. The negative reply is always made. The placing of a patient in the hospital involves nursing, food, and more or less of medical attendance, and the furnishing of a room does not meet these expenses; that can only be done by the endowment of beds.

The graduating exercises of the training school for nurses will be held at the hospital early in March. By special request, one of the four nurses completing the course this spring goes to Indiana to take charge of a hospital.

A bequest of a hundred dollars has just been received from a white-ribboner in Michigan. This suggests a line of help that we hope will be followed. Send to the hospital for directions as to the proper form to be observed.

Illinois, Iowa, Pennsylvania, Kansas, Wyoming and Washington report state superintendents of hospital interests, and several others promise to appoint such an official at once.

A little five-year-old is now in the hospital, though the pretty L. T. L. room is not yet ready. The poor child has been deformed from birth, and amputation of one leg has been necessary. If the bright, active boys and girls of our Legions could once think what such a sorrow means to a boy, they would hasten in their pennies yet more earnestly, that all possible cheer might be given the little sufferer.

ALICE M. GUERNSEY,
Assistant Secretary.

PETITION OF THE
WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION
FOR THE
PROTECTION OF THE HOME.
Addressed to the Governments of the World.

Honored Rulers, Representatives and Brothers:

We, your Petitioners, although belonging to the physically weaker sex, are strong of heart to love our homes, our native land, and the world's family of nations.

We know that clear brains and pure hearts make honest lives and happy homes, and that by these the nations prosper, and the time is brought nearer when the world shall be at peace.

We know that indulgence in Alcohol and Opium, and in other vices which disgrace our social life, makes misery for all the world, and most of all for us and for our children.

We know that stimulants and opiates are sold under legal guarantees which make the Governments partners in the traffic, by accepting as revenue a portion of the profits, and we know with shame that they are often forced by treaty upon populations, either ignorant or unwilling.

We know that the law might do much, now left undone, to raise the moral tone of society and render vice difficult.

We have no power to prevent these great iniquities beneath which the whole world groans, but you have power to redeem the honor of the nations from an indefensible complicity.

We therefore come to you with the united voices of representative women of every land, beseeching you to raise the standard of the law to that of Christian morals, to strip away the safeguards and sanctions of the state from the drink traffic and the opium trade, and to protect our homes by the total prohibition of these curses of civilization throughout all the territory over which your Government extends.

NAMES. | RESIDENCES.

Will not everybody who loves the great cause of home protection, send to Miss Alice Briggs, The Temple, Chicago, for the regular form, and circulate it to the best of her ability, mailing the names to Miss Briggs. Use separate blanks for men and women.

Our Library Table.

AMONG THE BOOKS.

EBENEZER. A paper-bound volume of nearly four hundred pages, containing records of remarkable answers to prayer, a faith-inspiring book.

Published by H. L. Hastings, 47 and 49 Cornhill, Boston, Mass.

AROUND THE FIRESIDE AND OTHER POEMS. By Howard Carleton Tripp. Published by the Times Publishing Company, Kingsley, Iowa.

The author has chosen for his themes those touching and attractive subjects that find a ready response in every heart. There is a true poetical ring in the author's work. Illustrations of prominent people appear in the book, with accompanying dedicatory lines.

HUMANICS. By John Staples White. Published by Funk & Wagnalls Company, New York City.

This might be called a volume of disconnections. The author terms it in his preface, a "thought-diary or journal," and goes on to say that "the thoughts have not been recorded daily, but at longer intervals for a number of years." Each chapter is devoted to a subject, such as "Life," "The Will," "Man," "Immortality," "Knowledge," and kindred themes. The chapters are composed of brief "comments, aphorisms and essays," duly numbered and paragraphed. The author says in humorous vein that its "latent idea" was to present to the public a work "that absolutely could not be read"—and he has done it!

THE BOOK OF THE FAIR gains in favor as the consecutive issues reach the subscribers. Part VII. continues the description and illustration of the Manufactures and Liberal Arts Building, with its wonderful displays. Pictures of the exhibits from Germany, Canada, England, New South Wales, France, Russia, Belgium, Switzerland, Mexico and many other foreign countries lend richness and variety to illustrations which seem to grow in artistic merit and value. One of the finest full-page pictures, of which there are three, is that of the largest telescope in the world, the Yerkes telescope, which was destined to find a permanent home in the Geneva observatory, in connection with the University of Chicago. Chapter XI is begun in this issue, the topic being the Woman's Department, and of all the illustrations those which will touch woman's beauty-loving eye the most generally, and, perhaps, the most tenderly, are those of the laces—Italian and Mexican.

The Bancroft Company, Chicago, Ill.

THE TRAFFIC IN GIRLS, AND FLORENCE CRITTENTON MISSIONS, by Charlton Edholm. Published by the Woman's Temperance Publishing Association, The Temple, Chicago.

This book can be recommended for perusal only by those who want to put hand and heart to the work of reclaiming such of our "little sisters" as are lost—it is too heart-breaking and too plain-spoken for the gaze of any others than these. The first part of the book is compiled from W. T. Stead's famous exposé, and the reader is glad to turn from the dark portrayal to the cheer that lies in the records of the noble work done by Charles N. Crittenton, in establishing the Florence Missions whence so many date their salvation. The Florence Crittenton Anchorage, Chicago, maintained by the Chicago Central W. C. T. U., takes its name from this good man, who by a generous gift in a time of need saved it from going down in a time of wide bankruptcy. The volume in question gives brief sketches of these missions and prints touching letters of gratitude from saved ones to Mr. Crittenton.

THE TRUE WOMAN: Elements of Character drawn from the Life of Mary Lyon and others. By the Rev. W. M. Thayer, author of "The Farmer Boy," "Nelson," etc.

Mary Lyon was the *founder* of Mt. Holyoke Female Seminary, and its principal for twelve years. Indeed, her whole life, after she, through her own exertions, acquired an education, was devoted to teaching, and upwards of three thousand pupils learned to love and admire her sterling character and her wonderful ability. As a pioneer in the cause of female education her career is typical and deserves to be studied.

Dr. Thayer has made it the text of a valuable series of lessons, enriched by anecdote and precept. Dr. Thayer declares in his preface that the design of the book is to show girls how to succeed in life. "Mary Lyon," he says, "is the leading character, around which are grouped a large number of incidents from the lives of other distinguished women, both for the purpose of illustrating certain elements of female character and of making the book more attractive to the young."

T. Y. Crowell & Co., New York and Boston.

WITHIN COLLEGE WALLS, by Charles Franklin Thwing, president of Adelbert College, and of Western Reserve University. This compact little volume contains ten chapters, somewhat after the style of essays, which discuss various phases of college life and experiences. It ought to have a wide reading by the heads of families and by collegians themselves. The topics presented are:

1. The College and the Home. 2. The Good of Being in College. 3. The College Forming Character. 4. Certain College Temptations. 5. College Government. 6. Play in College. 7. Simplicity and Enrichment of Life in College. 8. The College and the Church. 9. The College Fitting for Business. 10. The Preëminence of the College Graduate.

The book is instructive as well as entertaining.

The Baker & Taylor Company, 740 and 742 Broadway, New York.

OUR NEW HYMNAL, by Philip Phillips and Philip Phillips, Jr. Published by Funk & Wagnalls Company, New York City.

This hymnal has many points of excellence out of the common order. Aside from a list of over five hundred hymns, a large proportion of which are those that have stood the test of time and have become woven into the heart experiences and memories of Christians for decades past, there are carefully prepared services for special occasions; these services scattered through the book and the order of hymns arranged in reference thereto. The services in question contain responsive Scripture readings, chants and anthems. The authors have shown ingenuity in the arrangement of indices, there being what is termed a Concordance index, which enables the ready finding of hymns or verses upon specific topics. The mechanical work upon the book is of the best and helps out other good features in making a volume that will find a ready acceptation with the public.

THROUGH THE FLOOD. The Story of an Out-of-the-Way-Place. By Esmè Stuart. Published by Thomas Whittaker, 2 and 3 Bible House, New York City.

A quietly interesting story, simple in construction and well carried out, with characters that harmonize well with their surroundings: "It certainly was an out-of-the-way place! There was no railway nearer than eight miles, no country town within six, and even the village was half-an-hour's walk from 'River Bank' as the farm was called." The author has made a strong point in her delineation of character in the two sisters, Letty and Joan, who possessed widely distinctive hereditary traits and developed accordingly. The incidents that gave one sister pain and drove her to a more assiduous performance of her monotonous daily duties, but awakened restless desires and pretty rebellions in the heart of the other until their paths lay far apart. Without drawing attention to the fact Esmè Stuart has touched skillfully upon the question of which is the stronger, environment or heredity, in the development of character.

A STANDARD DICTIONARY of the English Language. It is said of one of the most prominent divines of New York City, that among the books of his daily study was an unabridged dictionary to which he devoted one hour's close attention. Dictionaries used to be regarded as tomes for only occasional use, to be consulted when all other authorities failed, but now they are in constant requisition in the homes where education takes young and old alike, of both sexes, and leads them where they will in the paths of investigation. Thus, it has come about that "Webster's Unabridged" stands no longer peer of dictionary realms.

With a corps of over two hundred editors and specialists who were selected from the foremost ranks of English and American scholarship, and whose work has covered a period of almost four years, Funk & Wagnalls' STANDARD DICTIONARY has reached the completion of Vol. I. In this day of achievements the appearance of such a volume as the one in question does not at first sight awaken overmuch awe or surprise, yet to consider somewhat in detail the actual work needed to complete so perfect a reference book of words and phrases, is to intensify, to say the least, one's admiration of the possibilities contained in the human brain, as well as in the English language. This dictionary (Vols. I. and II.) contains nearly 300,000 words and terms (Johnson's dictionary contained but 45,000). Each word of these three hundred thousand has been subjected to a scrutiny that has laid bare its origin, growth (or deterioration), and final attainment in the ranks of our noble mother tongue. The work is put into a dress handsome and enduring, and the arrangement from cover to cover is to facilitate search, condense facts, and broaden and generalize information.

Funk & Wagnalls Company, 18 and 20 Astor Place, New York City.

ABBE CONSTANTIN, by Ludovic Halévy, of the French Academy, illustrated by Madame Madeline Lemaire. This dainty little volume contains a thoroughly original story of two American women, young, beautiful and each millionaires, who, through their wealth were able to buy an old estate in France. Monsieur le Curé, who for years had depended upon the bounty of the old mistress of Longueval for the donations for his poor, is broken-hearted at the thought that these young American women—no doubt Protestants—will come and do away with old and blessed customs. But a pleasant surprise awaits him, and the newcomers prove to be "good Catholics" who fill his hands with gold and his heart with prayers of joy and benediction. The story then takes a sharp turn and becomes a love-tale of most unusual features, the French author unconsciously making his American heroines French, and evidently priding himself on having well portrayed the American spirit of independence by causing these two charming sisters each to offer her fair hand to the man of her selection. The situations are delicately dramatic and deliciously serio-comic.

T. Y. Crowell & Company, 46 East 14th St., New York; 100 Purchase St., Boston.

PRINCIPLES OF ECONOMICS. By Grover Pease Osborn. Published by Robert Clarke & Company, Cincinnati.

This is perhaps one of the clearest and most satisfactory books on this much belabored topic, that has been written. Its simplicity of proposition and reasoning is its strength. The author takes for his starting point the consideration "of the satisfaction of human wants, so far as this satisfaction depends on material resources, or the labor of human beings," and keeps this in view throughout the lengthy but not wearisome discussion. The titles of the various divisions of the book give the best outline of the treatise: *Resources for the Satisfaction of Wants*,—Resources of Nature, Ability to Labor, Productions of Human Industry, Society; *Population*,—Its Relation to the Resources of Nature, Population and Labor, Produced Wealth, Society, Increase of Population; *Ownership and Control of Resources*,—Private Property or Socialism, Ownership and Control of Labor and of the Resources of Nature, of those produced by Human Industry, Control of Society; *Economical Use of the Resources; Exchange; Distribution of Produced Wealth.* The book contains over four hundred pages of most valuable material arranged in such form as to be easily mastered.

THE HALLOWED DAY. By Rev. George Guirey. This volume contains the Fletcher Prize Essay of Dartmouth College, 1892. The late Hon. Richard Fletcher made in his will provision for a biennial prize essay, "setting forth truths and reasoning calculated to counteract worldly influences, and impressing on the minds of all Christians a solemn sense of their duty to exhibit in their godly lives and conversation the beneficent effects of the religion they profess, and thus increase the efficiency of Christianity in Christian countries and recommend its acceptance to the heathen nations of the world." The essay by Rev. Guirey fully meets the requirements, and is a book that may well take honored place in well-chosen libraries. The author pursues his argument under three general heads—"The Right Observance of the Lord's Day," "Reasons for the Right Observance of the Lord's Day," "Applications of the Principles that Govern the Observance of the Lord's Day." There is need that Christian people look well to the defences of this sacred institution of the Sabbath, and sharpen well the intellectual weapons with which to meet the subtle arguments put forward to sustain indifference to and outrage of the Holy Day. Such a book as the above can be most heartily recommended for perusal by all who would thus strengthen their position on one of the most vital points of Christian observance.

The Baker & Taylor Co., 740 and 742 Broadway, New York City.

BEAUTIFUL JOE. An Autobiography. By Marshall Saunders. Introduction by Hezekiah Butterworth, Editor of *Youth's Companion.*

The author states that "Beautiful Joe is a real dog, and 'Beautiful Joe' is his real name," that the story is a rehearsal from real life and that the character of Laura—one of the strongest in the book—"is drawn from life and to the smallest detail is truthfully depicted." Perhaps no other plea for kindness to the brutes has had so wide a circulation or so favorable a hearing as "Black Beauty," and BEAUTIFUL JOE is well fitted to follow its remarkable predecessor. Bearing the impress of truth, as it does, its testimony is strong and clear. The narrative has no unnatural features that wrest the dog-hero from his plane among the four-footed friends of man, but is simply made to narrate in the first person the story of his life as it played its own part among human lives. Joe was at first owned by a milkman and the reader shudders at the revelations made of the possible conditions of the homes and barnyards of those who furnish the daily supply of this staple. Joe's experience was not unusual but was one of misery until rescued by one of "the Morris boys" and taken to the home of Miss Laura. His unhappiness is at an end but he continues the narrative by telling the story of the Morris family, the part dumb pets played in the social economy, and the opportunities that come to all who are humanely inclined to lessen animal suffering and develop the sagacity in animal intellect. Every boy and girl who loves dumb animals should read this book. Woven into the story are the most valuable hints on the care and training of animals—cats, horses, parrots, canary birds, dogs. It seems to the reader as if Marshall Saunders must by some means have really been able to read the thoughts of Laura's and her brother's protégés to record in so remarkable a way these minute observances concerning them. Bands of Mercy will welcome this book for their reading, and humane societies will advocate it heartily.

Charles H. Banes, 1420 Chestnut St., Philadelphia, Penn.

DEVOTIONAL SERVICES FOR PUBLIC WORSHIP. Prepared by Rev. Reuen Thomas, D. D. Published by D. Lothrop Company, Boston.

"These services," writes the publisher of the book under consideration, "are intended to give variety and richness to that part of the Sanctuary Service which has too often been made to depend solely on the spiritual mood of the minister." It patterns closely after the style of the ritual in use by the Episcopalian church, but as the Episcopalians are careful to use the beautiful services in the ritual and leave but little room for the dangers that might accrue when depending "solely on the spiritual mood of the minister," the book must be prepared for use in other congregations than those in question. The responsive prayers are most thoughtfully prepared and the responsive Scripture readings which cover over fifty pages would be found of use in many gatherings. Yet the need for such a book might be questioned, since the tendency is more and more to free expression in all devotional gatherings, the most conservative of the so-called dissenting churches now training the young men and young women in their midst as leaders of services where related experiences, impromptu appeals and testimonies and voluntary prayers are leading features. Besides prayers, responsive services and readings, the book contains the "Ancient Creeds," collects, a communion service, baptismal service, the Commandments, beatitudes and litanies.

Among the rarely beautiful stories which one can take up, read at a sitting and turn away from with no other thoughts than those of tenderness and uplift is A SPINSTER'S LEAFLETS, by Alyn Yates Keith. The pen-artist furnished her palette with only the most exquisite tints and wrought out her exquisite conception with a bright success. Her "spinster" lived in one of those story-haunted houses whose "roof is mossy, and the shingles that protect its sides curl and fringe raggedly at the edges." "My sitting-room," goes on the sunny-faced heroine, (for such she must have been,) "lifted one step above the kitchen, like a sort of higher life, holds my fireplace, my cat, my corner cupboard, and my books." Her description of her cats—Kittery and Cattery—is irresistibly humorous, and the picture of her "good corner cupboard" befits a critically chosen "light" in a select art gallery. And then the Spinster wanders a little in her descriptions and drawing aside a curtain shows a sacred corner in her heart, where the mother-love which lives immortal in woman is enshrined, though no "household voices" call its music into being. "If I ever find a baby on my doorstep, ..." she says, and the unadorned little sentence comprehends a volume. Well,—she did, not on her doorstep, it is true, but at her heart's door, and she took him in, and the Spinster became a woman as she never was before. "My boy was not born to me; it was I who was born to him, by every holy tie a mother, with the love all on my side. Whatever his future might be, that way my life lay." Her baby grew up and his life touched others and the Spinster's story grows, the plot thickening and the characters multiplying, but through it all the central figure shines—a spinster-mother, strong, self-sacrificing, tender, suffering for her boy's waywardness, wrestling with her own heart, rejoicing at last to see him conquer, until on the last pages, the Spinster, grown old, steps aside a little to let another stand with her beside her Philip—the choice of his heart, the one figure needed to make the picture perfect and the story complete.

Lee & Shepard, publishers, 10 Milk St., Boston.

(*Continued from page 5.*)

ically from Miss Clay, yet she liked her and liked her speech, and she walked up and presented her with a five dollar bill.

Mrs. Claflin, of Massachusetts, made a hearty speech, in which she touched upon the points of unity among the members. "Southern women are advocating our cause," she said, "and intend to put an educational qualification in the very forefront of their propositions. Our work in the South may mean finally not only the extension of the franchise to white women, but to all women and the attainment of education for all voters, and the effect of our work will be such that it will no longer remain the 'solid South.' One of the best results of our organization is the union which it brings about between the women of the different sections of our country."

Mrs. Virginia D. Young was escorted to the platform. She is a timid little Southern woman, and said her heart was fairly taken out of her by the warmth of the friends in Washington, and those in the convention.

Miss Anthony said: "We know no North, no South, no East, no West, no Kansas, no New York, as above each and every state is the Union. Our object is not localism, nor stateism, but to put out a hand to help each other and to help the cause, and that has been the pride of the association. We have not been Democrats nor Republicans, nor members of any old-fashioned or new-fashioned party. We have known no creed, nor asked any questions about anybody's religion."

Miss C. H. Spence, of Australia, said she was born in the birthplace of woman suffrage, for they had municipal suffrage six years before it was given to the women of England. Miss Spence came here in the summer to attend the congresses in Chicago, and has since been lecturing in this country on "Electoral Reform." Miss Spence likes us, and praises our country in glowing terms; she likes everything about us but our politics, which she condemns, and says it is in our own hands to correct them.

Large and tenderly attentive was the audience that assembled on Friday afternoon to hold the memorial services for Lucy Stone, Leland Stanford, Elizabeth Peabody, George W. Childs, Elizabeth Oakes Smith, and others.

The beautiful portrait of Lucy Stone, which had been on the platform since the beginning of the convention, was moved to the front, and draped with flowers, vines, and the flag which had been presented to Miss Anthony.

Miss Anthony, in opening the meeting, said the most fitting person to say the first word in memory of Lucy Stone was Mrs. Julia Ward Howe, who had come from Boston for that purpose. Mrs. Howe has aged since she was last here, and seemed feeble, but her inspiring recollections of her dear friend, Lucy Stone, gave no evidence of any but continued mental strength and vigor.

A letter from Wm. Dudley Foulke was read, in which he stated he was proud to stand as president of the W. S. A., of which Lucy Stone was the founder and the inspiration.

Josephine K. Henry rendered the tribute of a southern woman, which was tender and full of exquisite pathos as she dwelt upon the beautiful life of Henry Blackwell and his wife, saying that their lovely character had helped and inspired her in many trying hours.

Miss Laura Clay, of Kentucky, the next speaker, told how she was uplifted and encouraged by the reading of the *Journal*. Kentucky owes much to her for her sacrifices and words for woman's freedom.

Mr. Henry B. Blackwell spoke with hesitancy, as he at first declared, but feeling that everything connected with his promoted wife was more than a personal matter.

Mrs. Lillie Devereux Blake added her tribute, which was beautifully expressed, recalling her last meeting with Lucy Stone, which was at the Congress of Women at Chicago.

Mrs. Lucretia Mott Blackenburg, of Philadelphia, namesake and relative of Lucretia Mott, spoke of George W. Childs, telling of his character as a philanthropist, He had said to her one day, "I will not allow in my paper, women to be ridiculed in their efforts to help their sex to a better and a freer life," and it is probable that this feature in the *Public Ledger* exerted a widespread influence in favor of the advancement of women. He was always helping individual women to fit themselves for some vocation. In his death the women of America have lost a true friend.

Hon. Frederick Douglass was introduced by Miss Anthony, and he thanked her for mentioning the fact that he had stood by Mrs. Stanton in the first convention when she alone believed that women should have the ballot. His tribute to Lucy Stone was a glowing and an eloquent one.

Miss Anthony added to the memorial service the names of Col. Thompson, one of the founders of the Patrons of Husbandry, the first organization of men to indorse woman's suffrage. Also of Mary Seymour, founder of the *Business Woman's Journal*, and of Mrs. Myra Bradwell, one of the oldest woman lawyers of the United States and editor of the *Legal News*.

LUCY PAGE STELLE.

(*To be continued.*)

IMPORTANT LEGISLATIVE WORK IN IOWA.

DEAR UNION SIGNAL:—Since last Thursday my sitting-room has looked like the storage-room of a printing-house, or rather the mailing-room, for it has been filled with packages and from two to half a dozen persons are busy nearly all the days and until late at night preparing the letters, circulars, petitions, and papers for the Iowa legislators and newspapers in the interests of our "age of consent" bill.

It is but simple justice to say that this immense amount of work with its expense, about $200, could not have been carried on, would not have been even begun, without the encouragement and assistance of Mr. Jarvis, to whom well belongs the Arab title of "Brother of Girls," for more than any other man in this city he has stood for the purity of the home and the protection of the children from the great array of contaminating influences. I should not say "stood." Others have done that; he has been active in their behalf.

To show that we have not made too great an effort in behalf of the bill, a letter from Senator Rowen, who is championing all our causes in the Senate—like the true-hearted man he is—informs me that "the committee took summary action upon it, without my knowledge, recommending it for indefinite postponement." He adds: "Every drop of Irish blood in my veins grew hot at the action and I went to the chairman and made things exceedingly interesting for a little while, and he got it referred back to the committee to give me a hearing."

He urges deluging the legislature with petitions—as we are—and promises that if the bill is not recommended by the committee, he will change the phraseology and introduce another.

In the House a bill fixing it at *sixteen* years has been introduced. So the battle is on, but we believe it will end in victory for us. If not, we shall continue the campaign and two years from now ask for the raising to twenty-one years, as we probably will in any case. I am in receipt of letters from members of the assembly saying they think eighteen years is too low, so I look forward to a day when there shall be no such thing as a "legal consent" to a crime.

This bill is one of ours, prepared by us, petitions circulated by us and no other society, to my knowledge, has taken any steps toward the introduction of any similar one. Our other special bills are the one to prohibit the sale of tobacco to boys under sixteen years of age, which has already passed, and only awaits the governor's signature to become a law, and a bill for a woman's reformatory.

We join the state suffrage association in asking for municipal suffrage and the constitutional amendment for full suffrage, but finding that the passage of these was doubtful, we have introduced a bill for school suffrage and have strong hopes of its passing. This is the barest outline of our work; your experience will fill in the details.

Our work for the passage of the "Age of Consent" bill means far more than merely that result, great as that will be. It has brought the whole question of social purity to the thought of six thousand men of the state who are in public positions of various kinds—ministers, editors and officials, the men who represent morality, intelligence, power and progress—and makes an onward movement comparatively easy, which we shall be swift to improve. My convention work this spring and summer will be directed to this end. Mr. Jarvis, and others, will push the work of the White Cross throughout the state.

Through the coöperation of the Hon. L. S. Coffin, of Fort Dodge, Iowa, the author of the "White Button" work, we are sending circulars and petitions to the one hundred and ten lodges of the respective brotherhoods of railroad engineers, firemen, trainmen, switchmen and conductors, accompanied by a personal letter from Mr. Coffin. Mr. Coffin has a very wide acquaintance among railroad men all over the country, in connection with his temperance and Sunday rest work, and he is also profoundly interested in the movement to raise the age of consent; and I have no doubt but that, with his aid, we could enlist the most hearty support of all the railroad lodges throughout the country for any legislation that might be sought on that point.

"Thanking God and taking courage" the banners we have set up "in His name," shall go forward in this holy war.

MARION H. DUNHAM,
President Iowa W. C. T. U.

TEMPERANCE TEMPLE ITEMS.

BY MATILDA B. CARSE.

For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.—I John 5: 4.

In continuation of the answer to the charges made by the president of the Wisconsin W. C. T. U. that Willard Hall is not large enough to accommodate the National Convention when it meets in Chicago, we desire to say: The temple is so constructed that by pulling down an inside wall Willard Hall can be made to double its capacity. This, however, would cut off one of our banks, for which we are now receiving $10,000 yearly rental.

The hall now seats six hundred, and is sufficiently large for what it was intended, a place for holding daily gospel temperance meetings, and a center for the W. C. T. U. school of methods, which it is the intention of the National president at no distant day to inaugurate. The National W. C. T. U. have the free use of the hall whenever they desire it. In regard to a National Convention, it is not likely to occur in Chicago more than once or twice in a decade; it would, therefore, be much cheaper to hire quarters for such occasions.

Our sister says: "To raise $100 for the Temple means long, hard work for every union that attempts it, and it means for the time a cessation of temperance work." As to its being hard work for the unions to raise a hundred dollars for the Temple, we must beg to differ. If one woman in each union would raise a baby band fund, and no better temperance work was ever done, it would bring in $10. Then let twenty-four members each take a mite-box, with their own penny savings and the donations of friends $3.65 could be easily secured within a year or two without any one feeling it. Even if other temperance work had to be suspended for a time—which I don't think ever has been the case—it would be good work done. It would return after the building was paid for a perpetual income to the state forever after.

We heartily thank the white-ribboners of Wisconsin for their loyalty to the Temple. They have given, according to the number of unions, on an average as much as any state in the country. The names of nine unions appear on the Wisconsin tablet in Willard Hall. I am sure if these unions could be heard from they would say, "Our work has not been crippled in the least by giving to the Temple," and if the truth were known these same unions have sent more to the "Wisconsin Home" (which, in another column of the *Motor*, Mrs. Campbell makes an appeal for,) than those that have not given to the Temple.

***

Our Wisconsin sister says: "There was no vindication of the Temple by the National Convention at Chicago; neither the Temple nor its founder were on trial; the management was simply questioned. . . . . A vote to receive the report did not indorse the management, and the Temple was not indorsed by the executive committee." The above is a most extraordinary statement. To say that a vote to adopt a most important report given before a great national body without being referred back to any committee, is not an indorsement of the measure is sheer nonsense. I find on page 24, National W. C. T. U. Minutes for 1893 in regard to the Temple report the following: "The vote on the adoption of the report was taken, and not a dissenting voice was heard; the report was adopted. Mrs. Stevens moved that Mrs. Harris sing 'Victory,' which was sung." "Not indorsed by the executive committee," says our sister. It would indeed be a most unheard of procedure in parliamentary usage for the executive committee of any body to presume to undo what that body had indorsed and accepted. In this, as in every other case, the greater includes the less. Such a point, however, never came up in the National executive in regard to the Temple, as can be proved from the printed National Minutes. The following resolution can be found on page 46, National Minutes, 1893: "Since we have had a full statement of the condition of the Temperance Temple enterprise, we recommend that our sisters take up individually the work of enlisting aid in completing it." What means the adoption of the Temple report by the Convention, and the above resolution? What meant the call for the song of "Victory" after almost a whole day had been spent by a few delegates in cross-questioning the Temple trustees and its founder in regard to the management of the enterprise?

Why did all the newspapers of Chicago, after the adoption of the Temple report by the Convention, come out in lengthy articles with glaring headlines, announcing that the founder of the Temple had been vindicated in her management of the enterprise? If this is not a vindication we would like to know what is.

***

The president of Wisconsin says: "Mrs. Carse told us at the Denver Convention that she would not come before us again to ask our help, but would appeal to other sources. If she forgot her promise those who listened to her did not." I would refer my sister to my printed report which is to be found in the National Minutes for 1893, commencing with page 432; by reading it she will find that I uttered not one word of appeal to the Chicago Convention for aid for the Temple. I did not forget the promise at Denver when I said, "Now is the day of your opportunity to help pay for the Temple; let not the privilege pass you by, for depend upon it, I will come no more to a *National Convention* to plead with you for aid for this great enterprise." Neither have I nor shall I. I am going in future to plead with outsiders, and also with the rank and file of the white-ribboners. Many of our leaders have not lifted a voice to aid in the great enterprise. They have been influenced probably by the same motive which moved our Wisconsin sister to write her constituency: "My sisters, Wisconsin work needs every dollar that we can raise, and every dollar sent out of the state cripples us just that much." Our leaders too often forget, in their zeal for their own state work, that "He that soweth sparingly shall reap also sparingly." . . "To withhold more than is meet tendeth to poverty." . . "The generous soul shall be made fat." . . "He that watereth shall himself also be watered."

***

Mrs. Hanchett, the corresponding secretary of the Wisconsin W. C. T. U., writes that she thinks I have been a little severe on Mrs. Campbell, in hinting that some blame might be attached to her administration in allowing unions in the state to die out. I had no such thought. I merely in refutation to her charge that we had sent Temple documents to places where no unions existed, thought she was more to blame for allowing them to die out than we were in sending to such unions when their names were still to be found on the Wisconsin roster. Personally, I consider Mrs. Campbell a bright, alert woman full of zeal for the success of W. C. T. U. work in her own state.

***

The Temple souvenir spoon is of solid silver and weighs eight ounces to the dozen. A beautiful cut of the Temple is in the bowl of the spoon. The handle is decorated at the top with the globe bound by the white ribbon, and on the center of the handle is a fine profile of Miss Willard. The spoons are not oxidized but are finished in their own bright silver lustre. All persons who place during the year 1894 $3.65 in a mite-box will receive one of these beautiful spoons. This, however, does not hold good when the box is to be credited on the pledge of a union. In such cases we give the beautiful Columbian souvenir, of which Mrs. F. M. Chandler, St. Albans, Me., says: "The Columbian souvenir is a gem which I shall always cherish." Mrs. H. W. Green, Perris, Cal., writes, "The beautiful Temple souvenir is received. I am delighted with it; it is lovelier than I expected."

***

All orders for mite boxes and everything pertaining to the Temple should be addressed to Mrs. Matilda B. Carse, The Temple, Chicago. All postoffice orders and checks should be made out in the name of Wm. D. Preston, and sent to our financial secretary, Miss Sara G. Johnson, The Temple, Chicago.

THE W. C. T. U. of Freeport, Stephenson county, Ill., has offered prizes of L. T. L. souvenir spoons for the best two essays offered by children under fifteen years of age in the public schools, on the effects of alcohol and tobacco on the human system. A public meeting is to be held, with addresses on alcohol and narcotics, at the close of which the prizes will be awarded.

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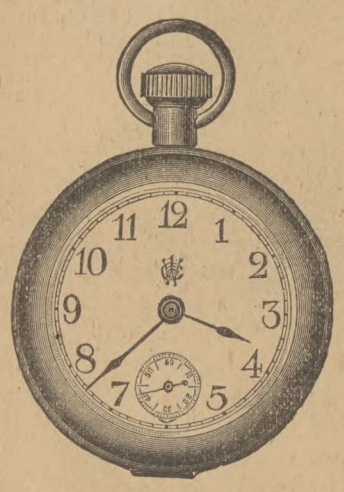

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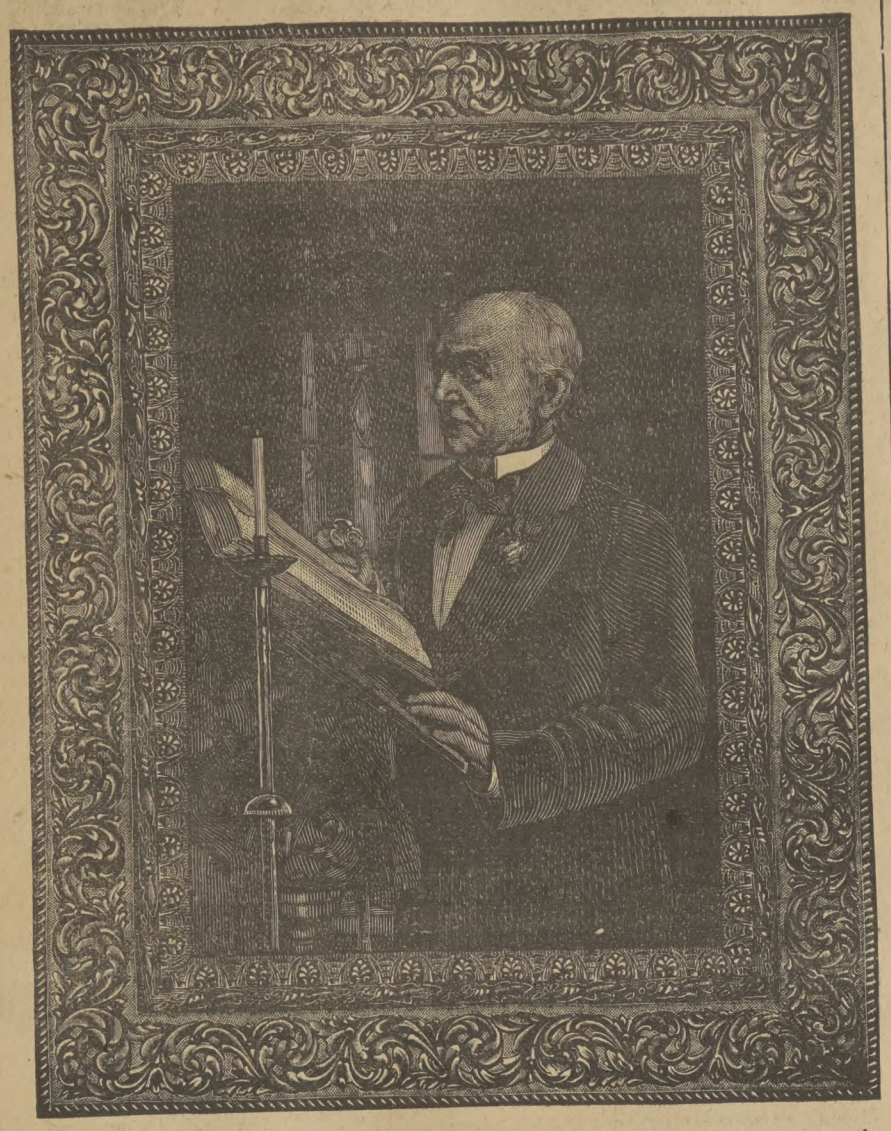

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WOMAN'S TEMP. PUB. ASS'N,
THE TEMPLE,
Chicago, Ill.

Signal Notes.

THERE are twenty-six women voters in Ireland.

NEARLY one thousand children are born annually in London workhouses.

MAINE has no breweries or distilleries, but it has thirty loan and building associations in active operation.

EVEN if prohibition does not prohibit in Kansas, the penitentiary population has fallen off sixty per cent since 1880.

THE floating population of the Thames numbers some three hundred thousand souls, over twenty thousand sleeping in that part called the port of London.

MISS GOOLD, of the Women's Help Society, London, says that drink more than anything else puts women wage-earners at the mercy of the sweaters.

KITCHEN refuse in Berlin is being carted to factories, dried, ground and pressed into bricks for fuel. A novel way, surely, of solving that sanitary question.

IN Belfast, Ireland, the average mortality of children of sober parents is eight per cent, whilst the average for those of drinking parents is seventy per cent.

"TOTAL Abstinence *vs.* Moderate Drinking," was the subject recently for debate by one of the literary societies in Glasgow University. The former won by sixty-six to thirty-two.

So many accidents have been traced to drunken employés on the Trans-Andes line in Chili that the directors have decided to discharge any one who shall be caught under the influence of liquor. Good for Chili!

A NEW plan now on foot in Kansas will strengthen the cause of prohibition in the larger cities. The plan is to secure a bill through the next legislature which will provide for the payment of metropolitan police out of the state treasury instead of the city, as now. It is also stated that there are more prosecutions against the liquor men pending to-day than ever before, and the president of the state temperance union, Rev. D. C. Miller, does not hesitate to attack men in high places.

ON the 20th of March a great meeting is to be held in Exeter Hall, London, to celebrate Neal Dow's 90th birthday, on which occasion Lady Henry Somerset, Sir Wilfrid Lawson, the two leaders in Great Britain, will speak, and James H. Raper, than whom the movement has not produced a finer speaker, will pronounce a eulogy upon his honored friend and comrade, who in England did hardly less than in America to set the key-note for the total separation of the state from the manufacture and sale of that which is the supreme curse of humanity.

"I NEVER saw a larger or more impressive funeral. It was a personal sorrow to hundreds, and the sight of the crowds of every creed and class from the Sisters of Charity to the Salvation Army workers, high and low, babes in their mothers' arms, toddling children and gray-haired men and women who flocked to gaze on his dear face showed the deep love in which he was held." This extract is from a letter about that good man, Major Howland, of Toronto. Any funeral service that called out Sisters of Charity and Salvation Army ought to be commended.

FROM Tabor, Iowa, comes word of a new plan of Christian helpfulness, in the form of a benefit fund. Each church member is asked to contribute to this fund a small sum of money yearly and in return the benefits received are, regular sanitary inspection of homes, free medical care in case of sickness, the receipt of three dollars per week while disabled, free burial in case of death, and for those who must travel a certificate equivalent to a letter of credit, most valuable in case of emergency. Such a plan systematizes work among that hardest of all classes to help—the respectable poor—and it might well be widely adopted.

AN ASTHMA CURE AT LAST.

European physicians and medical journals report a positive cure for Asthma, in the Kola plant, found on the Congo river, West Africa. The Kola Importing Co., 1164 Broadway, New York, are sending free trial cases of the Kola Compound by mail to all sufferers from Asthma, who send name and address on a postal card. A trial costs you nothing.

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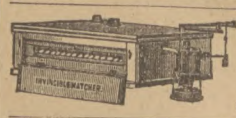
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Publisher's Notes.

LITHOGRAPH LETTER FROM NEAL DOW.

Every temperance boy and every temperance girl will prize a souvenir of Neal Dow's Birthday, and you can give it to them for just one cent. Think of it, a letter in Neal Dow's own handwriting with a vignette of his face on the outside of the letter, all for *one cent!* $1 per hundred. Cash must accompany order. Send for 100, and distribute in your Loyal Temperance Legion. Do not delay. We can fill your orders at once.

WOMAN'S TEMP. PUB. ASS'N,
THE TEMPLE,
Chicago, Ill.

FROM OUR BOYS.

CHICAGO, Feb. 10, 1894.

DEAR FRIENDS:

I am a boy eight years old. I'm the youngest boy in the Second Grammar School. I'm also a temperance boy. I do not swear. I shall not use tobacco nor liquor. I am pleased with my watch, and I carry it to school, and I'm very glad that I got it, and I thank you.

LINCOLN, VA., Feb. 13, 1894.

WOMAN'S TEMPERANCE PUBLISHING ASS'N:

I received in good order the watch you sent me, and I like it very much. It meets my expectations, and I hope the four new subscribers I sent you will be pleased with THE UNION SIGNAL, and be permanent ones in the future, and embrace and practice the principles advocated therein. As ever your little temperance boy. —— ——.

FOR THE GIRLS.

An appeal comes for a premium watch for the girls. We cannot recommend our watch offer to the girls unless it is to be used in the school-room or at home as a clock. It is too large for the use of girls, but if you wish to see for yourselves, we will send one postpaid for $1.50.

Address

WOMAN'S TEMP. PUB. ASS'N,
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NEAL DOW CARD.

The Neal Dow Card, printed in colors, with excellent likeness in vignette of this noble man, is one of the prettiest souvenirs ever issued from our press. You will not be disappointed when you see it, and however large your order, you will wish you had doubled it.

Price $1 per 100.

Cash must accompany order.

WOMAN'S TEMP. PUB. ASS'N,
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Have you seen our fine Neal Dow Prohibition Number? If so, you will indorse our opinion that the beautiful reproduction of Neal Dow on the cover page is alone worth the price of the number.

Single copies, 10 cents.

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DO

Send at once for our Neal Dow Prohibition Number if you really wish it at all. We are receiving large orders, and it is important for your own sake and ours you should order at once. We do not wish to disappoint you. The very finest issue of THE UNION SIGNAL ten cents only. 100 copies for $ are our cash prices.

WOMAN'S TEMP. PUB. ASS'N,
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WHO WILL START THE BOYS?

KENNEBUNK, ME., Feb. 17, 1894.

A *young girl* in this place wishes a watch. Cannot you give the girls a chance as well as the boys? I have started out *one* boy and hope he may succeed, for if he does I think others may try to do the same, and thus your good paper will, as it ought, have more readers in this place.

MUST HAVE THE SIGNAL.

An "Old Crusader," in renewing her subscription to THE UNION SIGNAL, says:

"I have been without butter since last September to get THE UNION SIGNAL. Am an old subscriber, and feel I must have it."

Watch for our coupon advertisement in next week's issue. It will interest you.

UNION SIGNAL

AND WORLD'S WHITE RIBBON.

FOR GOD AND HOME. WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION FOUNDED 1883. AND EVERY LAND.

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

Volume XX.—No. 10.] CHICAGO, March 8, 1894. [Price $1.00 per Year in Advance.

SINCE OUR LAST ISSUE.

Illinois equal suffragists held their twenty-first annual convention at Danville, Ill., last week.

According to the United States comptroller of the currency, the financial situation is greatly improved.

Armed guards now patrol the World's Fair buildings at Jackson Park as a protection against incendiaries.

The proposed amendment to the constitution of Iowa, giving women the full ballot, was lost in the Senate by six votes.

Gifts amounting to three hundred thousand dollars have been received by the Western Reserve University, Cleveland, O.

Board of trade members representing eleven of the largest cities in the United States have protested against anti-option legislation.

Women have been appointed by the governor of Colorado to act as trustees of the state industrial school and the state institute for the deaf, mute and blind, under the new equal suffrage law.

Senhor Prudente de Moraes was elected president of Brazil at the elections last week, which passed off quietly, and it is hoped the change in the administration will put an end to the protracted war.

The former owner of the *Pall Mall Gazette* has offered two hundred thousand dollars to build a monumental chapel connected with Westminster Abbey, by a cloister from the famous poets' corner.

The seigniorage bill, which has been delayed by its opponents in the House of Representatives, was finally passed, March 1. The bill provides for the coining of all silver bullion in the treasury and the issue of silver certificates thereon.

Florida has been well named the "promised land of the prize-fighters," in view of the recent disgraceful encounter in which one champion (?) was permitted to expend his brute strength in pommeling another, for which illegal act he has since been arrested and acquitted by a cowardly Jacksonville jury.

The election laws in Colorado have been amended by the special session of the state legislature, which adjourned March 2, to provide for house to house registration for women. The names of candidates on the ballots are grouped under the offices for which they stand instead of under party columns.

A bill to extend the precincts of New York to include Brooklyn and many outlying counties has been passed by the state legislature, and only awaits the sanction of the resident voters next fall. The additions will give the eastern metropolis a population of nearly three millions, and make it the second largest city in the world.

THE W. C. T. U. protest to Congress on behalf of the proposed increased whisky tax has, much to our rejoicing, met with hearty approval on the part of the religious press and Christian people of the country.

WE are rejoiced to learn that the mayor of Lincoln, Neb., Mr. A. H. Weir, meant what he said when he ordered the houses of ill-fame in his city closed and not only the inmates arrested, but every man who was seen entering such places. As we have previously mentioned, the mayor issued a six weeks' notice, thus enabling all to either reform their ways or leave the town. The W. C. T. U. of Lincoln has been instrumental, through the experienced services of Mrs. Major French, of Omaha, a Salvation Army worker, in reaching a large number of the erring women and placing them under wholesome influence. Every white-ribboner should express to Mayor Weir her personal gratitude for his righteous administration of the city government.

VICTORIA WOODHULL and her sister, Tennie C. Claflin, are well remembered in America and no one will be surprised that the latter (now Lady Cook) is writing articles for the British press in favor of the liquor traffic and strongly against the temperance people and their "total abstinence fanaticism."

SUNDAY rest has been adopted by the great Erie railway in an order from the receivers which took effect last Saturday at midnight. By the new arrangement no common freight trains will be started hereafter between the hours of twelve o'clock Saturday night and twelve o'clock Sunday night, and only necessary trains will be run. The order affects about eight thousand men and it is hoped that other roads will quickly follow the excellent example set by the Erie system, which cannot but react beneficially to the company.

THE Polyglot Petition has been introduced into several colleges since the Minnesota state university began circulating it so extensively. These colleges are at North Chili, N. Y., Delaware, O., Lebanon, Ill., Lowell, Ind., Valley City, N. Dak., and Marysville, Mo. This is a work which the W. C. T. U. in college towns can prosecute most appropriately and effectively during the remainder of this year, as up to the time of our annual Convention in Cleveland next fall, names will be received and attached to the great Petition in the order in which they arrive.

DOUBTLESS every local union is now in the midst of preparations for the celebration of Neal Dow's birthday, March 20. Judging from the large number of orders already received for our Neal Dow number, the observance will be universal. Many are asking for the best literature to distribute. While nothing is better than the special number of THE UNION SIGNAL issued February 22, price three dollars a hundred, we would also advise a free distribution of our prohibition leaflets, such as Timely Talks, Nos. 1, 12, 13, 29, 30 and 32, which cost only thirty cents a hundred, the Neal Dow souvenir card, one dollar and fifty cents per hundred, and the lithograph letter for the boys and girls at one dollar a hundred.

A CASE of attempted evasion of the prohibitory law has just been ended in Vermont after dragging its slow length for twelve years through the various courts. In 1882 the plaintiff, a liquor dealer, sent liquor to Rutland in jugs for which he was convicted, receiving a fine of 28,836 days, or seventy-nine years in the house of correction. In the county court he pleaded guilty to 307 offenses, reducing the penalty to sixty years. The United States Supreme Court decided that it had no jurisdiction and the state supreme court has just supported the law by a fine of $6,160 (to be served out at the rate of fifty cents a day). May every law breaker find it equally as impossible to evade his penalty, and realize that "though the mills of God grind slowly, yet they grind exceedingly small."

AN editorial in the *Inter Ocean* of Chicago, upon Mrs. Cleveland's refusal to receive Miss Anthony and her associates of the Woman Suffrage convention closes with the following words which will be heartily indorsed by the W. C. T. U.: "The cause of woman's suffrage will not, however, suffer from this little episode. Miss Anthony and her associates may be assured that the public has no sympathy with it. It will be recalled that of all the visitors to the World's Fair none received more consideration than Miss Anthony. She was a general favorite wherever she went, and in the Woman's Building her marble shadow occupied the dais of honor. In innumerable ways the especial champions of the cause to which her life has been devoted were recognized as worthy of all commendation, for there is something grand in devotion to any unselfish purpose."

THE *Advance Guard* for February is a special Neal Dow number, which will be found of great value to the Senior L. T. L. and leaders of juvenile temperance bands. The story of his life is attractively told by Mrs. Helen G. Rice, National L. T. L. superintendent, and by Mrs. Katharine Lente Stevenson, the editor, who also furnishes a good program for L. T. L. meetings on General Dow's birthday, March 20. The letter of the "father of prohibition" to the boys and girls, *fac simile* of his own handwriting, is found here, and it can also be obtained for distribution in letter form, with the Portland stamp, at one cent each, from our publishing house.

THE daily papers report that most disgraceful scenes were enacted in the House of Representatives on Washington's birthday. This day is usually a holiday but a session was ordered to consider the Bland bill, which at present is the bone of contention. In order to secure the necessary quorum a number of members had been arrested which caused great indignation and the session, if the reports are even partially true, was bedlam let loose. We are very far from exulting over such scenes; on the contrary they fill us with mortification and sorrow, but the question will creep into our minds, whether the character of this august body would be seriously lowered by the admission of women.

THE political topic of last week in Great Britain and in America, as well, was the retirement of Mr. Gladstone from the British Premiership. His resignation to the Queen was privately presented at Windsor Castle on Friday, March 2, and circulated publicly the following day. For sixty-one years Mr. Gladstone has been a prominent member of the House of Commons, and for the last decade, at least, his leadership of the Liberal party has placed him practically at the head of the government. His eloquence and zeal in the advocacy of the humble and oppressed has increased rather than diminished as old age crept on, until now at eighty-five he stands without a rival in the realms of oratory in the House of Commons. Apparently his retirement is purely from personal motives, superinduced by a temporary difficulty of the eyes, and his abdication of the real scepter of the greatest power of Europe is without parallel in history. Women have cause to feel that Mr. Gladstone might have advocated their interests far more than he has, particularly by indorsing woman's suffrage, and still we would not detract in his old age from the title that is peculiarly his—"The Grand Old Man."

THE city of Detroit, Mich., was last week the scene of a most significant meeting—that of the Student Volunteer missionaries. Nearly two thousand young men and women in earnest conclave with aged ministers of the Gospel and experienced missionaries as to the ways and means for bringing the world to Christ is a sight to encourage the faintest Christian heart. These students represented over three hundred colleges in the United States and Canada, and almost every foreign missionary field was represented by a returned missionary. Dr. A. T. Pierson, the father of the volunteer movement, which originated in 1886, at Mount Herman, Mass., was present and gave a powerful address on the necessary sacrifices of work for Christ. He declared that the greatest sin of the ministry of to-day is avarice, but he could not have had the vast majority of low-salaried, devoted ministers in mind. Addresses were made by practical missionaries on the great need of preparation, intellectually as well as spiritually. All hearts were touched by the tender and solemn words of the aged Dr. J. Hudson Taylor, the founder of the China inland mission, in which there are six hundred missionaries with eight hundred native helpers and four thousand communicants. Dr. Taylor's central thought was, "The missionary should be able to see God."

MEADOW LARKS UPON THE SNOW.

BY D. L. P.

In the winter storm and cold,
Far from sheltered branch or wold,
With their crescent plumaged breast
Shadowed on the drifted crest,
Showering round the silver spray.
Thus I saw these birds to-day.
In the evening's sombre glow,
Meadow larks upon the snow.

Blithely from each swelling throat,
Rang a clear and joyous note—
Short, but passing sweet, the strain,
Leaving till it rose again.
Ever strong desire to be
Flooded with that minstrelsy;
As they fluttered to and fro—
Meadow larks upon the snow.

In the spirit's counterpart
Of the winter of the heart,
When it lieth bleak and chill,
Sorrow-fettered, dark and still,
When the icy breath of doubt
Gathers all its strings about.
Would it then might see and know
Meadow larks upon the snow.

Every outward waving wing
Heralds earth's fair blossoming.
So upon the inward ear
Breaks the whisper, "Spring is near."
And the songs of gladness roll
O'er the dim wastes of the soul,
As around it come and go
Meadow larks upon the snow.

Wawa, Pa.

THE PARSON'S CRUSADE.

BY J. F. COWAN.

Parson Ironsides had just cleverly settled down in the new parsonage at Idlersville, when he observed a drunken man reeling past his front gate.

"Well, I declare!" he exclaimed to his wife, "that isn't a very encouraging spectacle; and as we have come here to make our home and do good unto this people, I mean to find out before I make my garden or patch up the hen-house, where that man got his drink and under what authority it was sold him."

"Yes," said his wife with a smile, "there you go at your old practices. I am afraid you will get into trouble again, dear. You know how bitter such people are about any interference with what they call their business."

"Well," said the parson, "I am just as jealous about their interference with my business, or rather my Father's business. They shan't make drunkards here, if I can help it. And as to getting into trouble, I'll be sure to keep on God's side of the question, and then I shall get out of it again."

He came back a little later, with his face a trifle pale and his lips set and hands clenched. "I tell you what, wife," said he, "this little village is one of the worst sinks of iniquity we have ever dropped down into. There are no less than a dozen vile places which are making drunkards and doing worse. They are patronized largely by the oil men. There'll have to be some hard work done here to break it up."

"Break it up? Why, Jeremiah, you wouldn't think of trying such a thing, would you—a dozen whisky shops with all their supporters and friends? They'll drive you out of town inside of a week."

"Not if I have the law on my side," said he, decisively—"and God; and that's precisely what I am going to have. Listen, little woman, I have a scheme to unfold to you."

There was a few moments of whispered conversation, during which his wife did the part of a listener, shaking her head doubtingly now and then; but, at the close, she reluctantly gave her assent to the plan, and for the next few moments the Rev. Jeremiah Ironsides was busy at his writing table with pen and ink and several sheets of foolscap paper.

"Are you going at it right away, dear?" she asked anxiously, as though dreading the impending conflict.

"No, it might excite inquiry, and if they discovered my plan of attack it would give them an opportunity to defeat me. I must get the signatures before they know what I am driving at."

In the dusk of the evening, with his little wife by his side, the new preacher set out to make his rounds of visitation. His calls were sharp, short and decisive. After talking a few moments about the affairs of the church and its plans and prospects for the future, he said: "What a nice little village this would be if it were only incorporated, and so had authority to build a few sidewalks and put lamps at its street corners and regulate a few other things, which, as long as they are everybody's business are attended to by no one and degenerate into nuisances."

"Why, certainly," was the usual response, "we had never thought of that before. Why not incorporate the community?"

"Easy enough," was the parson's answer; "all you want is so many petitioners. You see I have slightly anticipated you; just sign this and I'll warrant there'll be enough of us and the thing is done."

He did not find it a difficult task to secure the requisite number of signers. Some were surprised to find that the community was not already a corporated village; others had been thinking about the very same thing and were glad to put their thoughts into action. And so, before many evenings passed, the requisite number of signatures had been obtained for the incorporation of the community as a village.

"Now, wife," said the parson the next morning; "I am going to harness up old Gray and drive over to the county seat and have this petition duly presented to the court. I don't know exactly how long it will take to get it through but I intend to stay by it until it is safe. I may not be back for several days. Good-by."

His first step was to consult a lawyer. He chose a bright young man who was a prominent working member in one of the churches, and had already made a record for himself on the temperance question.

"Mr. Ironsides," said the lawyer, "this petition will have to wait over until the second term of the court, as due notice will have to be given for one term in advance."

This was a staggerer to the parson of Idlersville. He was afraid of nothing but delay, but he did not know what harm that might work to his plans.

"Are you sure that is in the law books?" he asked.

"Oh, certainly," said the young man smiling, "here it is, read for yourself."

He did read, and did not stop his reading with that reference. He pored on and on over the dry, musty book. The lawyer looked up from his work several times in amused surprise. Finally, seeing that the parson had paused in his reading, he remarked: "You must have mistaken your calling, parson; you seem to be a great deal interested in the law."

"I tell you," said Parson Ironsides, bringing his fist down upon the table with a resounding whack, "there's only one other way to do it. We must have the court appoint special constables at its present session, and give the people a taste of clean, wholesome administration before the time comes for acting on the petition."

"What do you mean?" queried the lawyer in surprise.

"I mean this," said the parson, "that if my petition has to go over for three months, some one will smell a rat and get up a counter-petition against the incorporation, which will defeat my plan, unless I can in the meantime take the bull by the horn and show the people of Idlersville what a blessing it will be to have their streets free from drunkards and harlots, and their town purged of the curse of dramshops and wicked places."

"But," said the lawyer, "I don't see how it can be done; there's no law for it."

"There ought to be law for it," replied the parson, "and I believe there is, and mean to find it."

From one law office he went to another, making his inquiry; but in every one he met the same answer: "No law for it; no law for it."

But among his counselors in the church at Idlersville was one shrewd old brother who years ago, under the old régime, had officiated for a long time as a county judge. "If you hunt long enough, and go far enough back," he had told him, "you will find somewhere on the statute books an unrepealed law which gives the courts authority to appoint county constables."

And so he searched and searched, until finally, after a week's absence from home, during which his little wife had become quite anxious about him, he sallied into the court-room one morning his face wreathed in smiles.

"Mr. Lawyer," he said, laying down the book in which his forefinger was inserted as a mark, "I want you now to present my petition for the appointment of county constables for Idlersville, and here's the authority for it."

The lawyer looked surprised, but in a moment nodded his head.

"Now, if it please your honor," he said, rising to his feet as soon as an opportunity was presented, "I have here a petition of a citizen of our county, asking for the appointment of an excise constable for Idlersville. It is in the oil region, and licentiousness and drunkenness are rife there; and your petitioner asks relief from the court."

"Who is to pay this constable?" asked the judge thoughtfully.

"Your honor," replied the lawyer, "the expense would of course devolve upon the county, as there is no other provision."

"I don't see what authority there is to do it," replied the judge.

"Your honor," said the lawyer, "I doubted myself if there was any such authority, and so, I presume, would every lawyer in court; but the petitioner has perseveringly unearthed an old statute providing for what he asks. Shall I read?"

The upshot of the matter was that Parson Ironsides went home with a copy of the judge's order for a constable in his pocket.

Next week the crusade began in earnest. The illicit whisky shops were closed up by prosecutions and heavy fines. Notorious characters were driven out of town, drunkards and brawlers upon the streets were made to feel that the strong arm of the law had been invoked against them. Idlersville was stirred all over its surface, which is only another way of saying it was stirred to its deepest depths.

It was not long until shrewd guesses and rumors began to connect the new parson with this changed order of things; and many and fierce were the maledictions called down upon his head and—his horse's tail. The last named on this wise.

One morning the stable door was noticed opened. On hastening out to see what it meant, there stood poor old Gray, the most ludicrous looking object, minus tail and mane. Around his neck was tied a paper bearing the notice: "Bee Wair, if you don't stop arresting people you will be kild."

"This is dreadful!" said his wife.

"It would be dreadful if I should not do my duty," said the parson, solemnly. And his wife knew what that meant.

His ecclesiastical advisers waited on him, and cautiously advised him to be politic.

"I used to write in my old copy-book 'Honesty is the best policy,'" said he, grimly.

"You'll bring their wrath down upon your head. They'll injure, if not kill you."

"I'm only a poor, weak instrument of the Almighty. He has plenty more. I don't think they can make much headway against Him!"

And so the crusade went on, until the place was purged of its lawlessness, and the people who had feared to speak against it, lest they lose patronage, or friendship, or political influence, came out and acknowledged it was a good thing, and either patted the brave old man on the back patronizingly, or claimed a share of the credit.

Of course the place was incorporated, and got sidewalks and street lamps and police officers; and, of course, it might have laid twenty-five years longer in the mire of its own degradation, had it not been for the plucky parson.

Pittsburg, Pa.

THE FIRST TIME I SAW NEAL DOW.

BY FRANCES E. WILLARD.

The Crusade cyclone of 1874, when it struck the Illinois prairies in one of its outermost eddies, caught me up and drew me in. After that, strange to say, my first thought was not of those modern Joan of Arcs, who, for God and country had done and dared against such mighty odds, but I determined to see Dr. Dio Lewis, of Boston, whose books on hygiene I had known for years, and who, as everybody knows, was like the "hand on the rocking stone" that started the movement called "The Women's Crusade." To me this good man incarnated the educational and moral suasion forces of the temperance reform, while Gen. Neal Dow, of Maine, was the embodiment of those legal measures by which, in the last analysis, public sentiment is crystallized upon the statute book.

And so, in the summer of 1874, I sought an interview with each of these true men, so different in physique, temperament, outlook and achievement. I found Dr. Dio Lewis in his Turkish bath hotel and home on Beacon street, a famous institution, which shed forth no end of wholesome influences throughout the nation. I soon saw that if he had made the study of health his lifelong topic, it was because he himself largely lacked that supreme earthly blessing. From evident tokens I knew he was not a well man, and his death many years ago, there is reason to believe, was only delayed so long (I think he was somewhat over sixty) by obedience on his part to those simple principles of hygiene which he has so wisely and attractively inculcated in his books.

He told me the story of his childhood home, his mother's devotion, her Bible reading and prayer in the saloon frequented by his father; the revolution wrought by this heroic action on that father and in that home, and that he knew no other way by which the dramshops of the nation could be closed. He gloried in the work of the women in

the West, and hoped it would become universal. This was his message, and the whole of it.

Passing on to Portland, Me., I learned that Gen. Neal Dow was to speak at Old Orchard Beach near by, at the first gospel temperance camp meeting known to history. It was convened by Francis Murphy, then recently reformed, and was my first general introduction to the public as a temperance worker.

On a balmy summer day, with the breath of the pine woods making the air fragrant, the distant roll of the waves booming straight across three thousand miles of sea, and before a great audience of sturdy New England men and women, I first saw Neal Dow. It was a moment of exceeding interest, for in my Wisconsin home my father and mother had idealized this brave chieftain to my thought, and when in 1851 he had secured the "Maine Law," since then famous the world around, my father, himself a legislator, had said to my mother, "When will poor, rum-cursed Wisconsin get a law like that?" and she had dared to answer gently, "When women vote!"

General Neal Dow did not know with what thoughtful and affectionate eyes he was watched that morning from the hard bench in the great tree-canopied auditorium by a woman from the West who had just resigned her relations to a university and who hoped a call might come to her to cast in her lot henceforward with the temperance movement of the time. "There he comes, the grand old warrior!" said a man in front of me, and with a light, springing step the well knit and alert figure of "prohibition's father" came up the steps of the pretty rustic platform and stood before us amid universal applause in which no pair of hands beat time with more enthusiasm than mine. He was then seventy years of age, but seemed much less than sixty. His hair was white; his fine intellectual head with broad, full brow, his keen, steady, gray eyes, his strong nose and pleasant smiling mouth, equally full of determination and good cheer, his quick, incisive utterances and vigorous but graceful gestures, all made an indelible impression upon my mind. As there were many of us present from the West, General Dow told the story of how the thought of legal ostracism for the dram-shop originated in his mind, and I was deeply touched when I learnt that his loyalty to a woman's home and little children had nerved the arm of the prohibition chief.

The General told us that one evening he and his wife were cozily seated for the evening and he was reading aloud, when the sad figure and despairing face of one near and dear to them entered with the words: "I cannot keep my secret longer, and I have come to you for help." Dear lady, she thought as many another has done, that the shame and misery of her home were secrets, when they were the gossip of the unfriendly and the tender regret of the loyal and true. Her husband was a government official, and in every way a worthy and upright citizen "when he was himself," but the moderate drinking customs of those days had, in his case, continued to their logical, or perhaps I should say, their physiological sequence, and his appetite was fast becoming uncontrollable. His wife had received notice from his employers, who had repeatedly condoned previous offenses of a like character, that unless he were in his place the next day he would lose his situation. In her poverty, anxiety and agony, she told her story, and said to General Dow: "I beg you to go out and find my husband and to bring him home to his little ones and me."

General Dow was of Quaker ancestry and training. He had never in his life crossed the threshold of a saloon, but he is one of those practical men who "suit the action to the word," so he took his hat and started at once for the place indicated by the distressed neighbor. Pushing back its swinging door he went directly to the proprietor and told him what had occurred, adding, "I have a carriage here, and if you will help me we can soon convey Mr. — to his home"; but the saloon-keeper not only declined to help, but would not admit that the gentleman was there, and gave General Dow to understand that "the sooner he went about his business the better it would be for him." Seeing another door at the lower end of the saloon General Dow turned, and passing through it, found his friend lying drunk on a lounge out of sight. He then returned to the proprietor and renewed his request with urgency, but he was repulsed with even stronger opposition than before. "Do you mean," said General Dow, "that you will go on selling to this man when you know what the result will be to his wife and children?" "Certainly I shall, as long as he has money to pay for his drink," was the answer. General Dow turned to leave the place, but before doing so he fired this Parthian arrow at the saloon-keeper: "You intend to go on selling, do you? Very well, my friend, the people of the state of Maine will see how long you will go on selling." From that hour "he stayed not for brake and he stopped not for stone," but threw himself with the wonderful vigor of body and mind that have carried him triumphant to his ninetieth birthday, into the cause of home protection and saloon destruction.

All this he told us that balmy day in the grove, not confining himself to narration, but laying down a clear-cut line of argument for total abstinence and total prohibition, while with deepening enthusiasm his thirty-five-year-old apprentice from the West listened to the master whom she had come so far to see. I shall always thank God that thus early in my novitiate I had the good fortune to hear an expounder who neglected neither of the two great cardinal principles on which the temperance reform is founded, but carried them forward like the two rails of the iron track which is bedded and ballasted in character and education, and which alone is fitted to carry the engine of progress and the mighty train of humanity along its steady course to the great central station of Brotherhood in the kingdom of the Golden Rule. Eighteen years later, as president of the World's W. C. T. U., I was a guest in the home of General Dow who had then been candidate for the Prohibition party for President of the United States, and had come to witness the spilling of illicit liquors that occurs from time to time at the Portland city hall.

I am writing these reminiscences in England with bundles of literature around me which is being sent to all quarters of Christendom, and is made up of the life of General Dow, his epigrammatic utterances concerning prohibition and other vital themes, and the priceless tributes of the best men and women in this and other countries to his work and worth. I cannot express the solid satisfaction I have felt in doing what I could to forward this celebration. General Neal Dow has lived a life that requires no apology; if his record could be known (not that "dress parade" record which the great public sees, but that of everyday life not only in its "public walks" but "secret ways") he would be found to be, and to have been always, a man thoroughly loyal to womanhood and the home; clean from the use of alcoholics, tobacco and other deleterious drugs, and fighting like a dauntless soldier in the forefront of that great battle for liberty which involves the emancipation of women, the downfall of the liquor traffic, and the realization of the poet's splendid utterance:

"Oh, Freedom, deepen thou a grave,
Where every king and every slave
Shall drop in crown and chain,
Till only Man remain."

Reigate, Eng.

ECONOMIC PRINCIPLES.*

BY ELIZA STOWE TWITCHELL.

INTRODUCTION.

In the fifteenth century man began to study the globe upon which he lived. Kings pawned their crowns; princes exhausted their resources in fitting out ships to explore distant lands.

Gold and silver were then supposed to be the only form of wealth; and so, wild dreams of discovering a golden El Dorado, with inexhaustible treasures, fired the heart; and this zeal, coupled with a religious enthusiasm, gave the movement the impetus of a new crusade.

The sixteenth century was devoted to colonizing, or taking possession of these newly discovered countries. Meeting with little resistance among the natives, the greed of each nation culminated in wars for the possession of land; each demanding it in the name of their king or pope; planting the cross of Christ in the wilderness, not as a symbol of human brotherhood and dependence upon a common Father, but as a symbol of *might*, in the hands of the few; who, in His name, plundered, conquered and took possession.

Much as a farmer owns his farm, and is lord over his possessions, so the king owned the land and the people upon it, which his lords were allowed to control and govern, as his agents. Civil liberty rested only in the hands of the few. The many were born with backs upon which the few were born to ride.

In the seventeenth century man began studying more closely his relations to his Creator. Speculations over salvation, faith, election, the state of the damned, engaged the minds of some of the deepest thinkers; while others, students of the ancient classics, not only questioned the very existence of God, but of the external world about them. Meanwhile, the great mass of mankind lived on unconscious of these speculations and the tremendous bearing they had upon everyday life and the evolution of society. Here, again, was seen the doctrine that the good things of life were intended only for the few. Salvation was free, but by election only a few could be saved.

In the eighteenth century man began to study nature. To find a force in steam that could be utilized; to analyze substances; learn the composition of plants; of his own body; and, as his knowledge of nature advanced, to find that, within a certain range, he was lord of it and could use, mould, refashion at will.

In the nineteenth century a passion for the study of nature disclosed law, order, unity, harmony everywhere. It was discovered that gravitation, working throughout space, upholds all things; evolution, working throughout time, has created all things. What need was there for Spirit? Nature was cold, cruel, relentless, permitting only a survival of the fittest. Faith alone kept alive a reliance upon wisdom and love, because of man's unsatisfied need and hope in a glorious hereafter. Whoever will look back fifty years will be astonished at the evolution of ideas, in science, government, industry, philosophy and religion. Earth, air, sea, sky, remote stars, language, ancient ruins, religious, historical events, every animate and inanimate thing has been searched and its secret wrung from its silent lips, until sufficient data has been obtained and classified, and the result is, such a flood of light has been thrown upon all things great and small, near and remote that it has transformed the thinking of mankind, and added, almost beyond computing, to the possible comfort and happiness of every human being.

People no longer believe that kings and princes rule by divine right; though it is still imagined that only a few are born with brains, who, by that divine right ought to rule the many, failing to see that the progress of civilization depends upon the steady uplifting of the lowest class in society, and that this progress has been in the past and will be in the future, dependent upon and in proportion to their civil, religious, and industrial *liberty*.

People no longer believe in the salvation of only a few. The door to divine love has widened until there is some danger that knowledge of sin and its deadly consequences may be forgotten under devout forms and ceremonies.

The age is not only a scientific, but an industrial one; and because the advance in the science of political economy has not kept pace with its sister sciences, the world still believes that the many were born to labor for the few who only have the brains to get and to keep. "The poor ye have always with you," they cry, and though the many are granted civil and religious liberty, yet they are industrial slaves.

In political economy, the same fundamental principles are taught in our schools to-day, as fifty years ago. Since Ricardo discovered the great "law of rent" there has hardly been a change, until Henry George, by his thorough review of the whole field of economic thought, proved that the law of wages correlates with the law of rent; breathed new life into the cold, dismal science; showing not only the great cause of poverty, but, its remedy, proving that the spectacle of want in the midst of plenty is but a mal-adjustment of forces at our command, which if rightly used, would give abundance to all who are willing to labor. But the debt of gratitude we owe to one who has solved this problem, great as it is, is slight compared to the light these truths throw upon those of religion.

As gravitation reveals God's power throughout space; as evolution reveals His wisdom throughout time; so these social laws reveal His love and care for mankind, bringing us suddenly into the Presence—not of a cruel, relentless force, but of wisdom, benevolence and love.

Materialistic thought has reached flood-tide. These new truths, like a revelation of God's love, will turn back the age of skepticism, and the next century is sure to be one of spiritual advance, as well as of industrial liberty.

May God hasten the day lest many perish!

Wollaston, Mass.

(*To be continued.*)

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MEMORIES OF THE WHITE CITY.

BY ELIZABETH CUMINGS.

V.

It tears my heart thinking of the burned peristyle. One July evening, sitting beneath it with old friends, I watched the day vail itself in the mysterious shadows of night, and, as the stars shone out, beheld the great court flashing with lines of fire, and high up over all the crown of the Administration dome glimmered in the zenith. The electric fountains were playing, now crimson, now ghostly blue, now, most beautiful of all, fairy white, and we spoke of the old times, the dear old times, but secretly all the while I was rejoicing that I was alive in these good, new times, the best times, after all.

Another vision of the Court of Honor rises before me as I write. The golden October day was suddenly full of garlands of mist, which drifted about the Administration Building and hung upon it like banners as strident strains proclaimed the approach of the procession in honor of Italia. I hurried into the plaza, thanking my ancestors that I am tall, and prayed the sun to shine. Perhaps he heard me, for he came out in glory just as the head of the column drew near. First I saw a golden eagle and our own flag. Then the mist lifted, and beside it floated the red, white and green of Italia. I never paraded, but somehow, parading seems to fill men with tremendous dignity. Each swarthy Italian-American appeared to be marching for a lofty purpose. If bananas and peanuts filled his mind other days, they did not that day. The blam! blam! blam! of the bass drums sounded heroic. Women in petticoats of vivid blue, or purple, and yellow, rose-wreathed handkerchiefs tied over their glossy black hair, big golden

hoops swinging in their ears, and a fire not to be mistaken snapping in their eyes, fluttered about, and now and then fell into line with the men and made long steps keeping time.

One company wore picturesque short cloaks, and bronze feathers on their hats that must have cost three roosters their tails for every man so decked. There was a company of lads, little fellows in velvet jackets, sugar-loaf hats, white blouses, and curiously banded shanks. It was a sight to see them put out their legs. Some of the musicians looked German, but they blew the strains of "*O vive la Garibaldi!*" with generous ardor. On, on, they swept down toward the white peristyle and a golden mist hid them, and on they came with the air of assisting at some high and solemn public function. It was a high and solemn public function. In it these sons of Italia did honor to America, the land to which they have elected to give hand and head and heart. What can a man give more? Oh, if they only knew all that means! God bless them every one!

. . . . . .

The person "who wanted to know" was in every corner of every building. "Now, I'd desire to know what those woolly things are!" exclaimed a voice at my elbow among the shells and drawf palmettoes in the Florida Building. The accent was that of my own New York, and I turned about to see a dear old lady peering at a glass can of cotton seeds. I explained what they were, and the uses to which they are devoted, outside of renewing the cotton crop. "Well, I'd asked six people, and I'd given it up," she replied, gratefully. "I,—well, I really thought they were a sort of useful bug."

"How I'd like to know what that means!" exclaimed a young man who was gazing at the expanse of Correlli's "Angelus on St. Peter's Day." I ventured to point out the western light, the distant dome, the prayerful attitude, and to repeat the story that when St. Peter was brought with bruised and bleeding feet across the Campana to suffer martyrdom at Rome, he caused the barren soil to spring into bloom and harvest beneath his feet. I had to make the round of the room with him and his wife after that, and to exhaust all my little store of knowledge. "There's simply bushels I want to know," he said at parting. "Everywhere we've been we're brought standing by what we don't know."

An old couple stood before the two exquisite marble figures beneath which was traced the word, *Pereat*. I do not recollect the sculptor or his nationality. The most beautiful of the women bent half forward, her delicate hand extended, thumb downward, her nostrils fairly quivering with cruel excitement as she gave her verdict upon the unseen combatant, "Let him die!" for this was a bit of ancient Rome, and meant to picture a young matron and her friend at the amphitheatre. "She's awful pretty," commented the lady, indicating the principal figure with the down-pointing thumb. "Seems to me she looks some like our Jenny. I s'pose that's foreign talk of some sort."

"Come away, ma," said the old gentleman. "I don't know why, but I don't like it. I wouldn't want our Jenny looking that way."

"But I wish I knew," protested the old lady. "I'd so like to know what *Pereat* means."

I moved a step forward. Then my heart failed me. Ignorance is often bliss. I let her pass on, and I trust she'll never know the woman who "looked like her Jenny" had voted, "Let him die."

. . . . . .

The utilitarian wasted much shoe-leather and I suspect some temper at the Fair. "I'd like to know what they are good for?" I heard him asking before the carved ivory of the Siam exhibit, and the Benares brass, the Sevres vases, and the Chinese cabinets, and he fairly reveled in the uselessness displayed in the Art Building and the Woman's Building. Even in the Transportation Building he found occasion, and I saw one of the species thumping the model of the first locomotive, while he exclaimed: "Humph! Wooden dummy! Now if they was a going to show something, why didn't they, in the name of sense!" He found fault with the big tree in the rotunda of the Government Building because it was "holler," and complained bitterly of the miles he had to walk to see what he held as worth seeing. The world would be hardly off without the bread and beans, the potatoes and pork of life, and the utilitarian has his uses, but I, for one, had moments when I would have rejoiced to have seen the whole lot of utilitarians attending the Fair, put into the curious machine "for grinding rubber and other tough substances" on exhibition at Machinery Hall, and the belt applied. I like best to think of the stout, unromantic looking farmer, who pausing on a bridge in Wooded Island, spread out his arms with a sweeping gesture and turning to his tired wife, said joyously: "Oh, Maria, take in the scene! We can't afford to take in all the details, but we can take in the scene," and a rapt look came into his rugged, sun-burned face. Life will never be quite the same to him and to thousands of others equally toilworn, who "took in the scene," of the White City, and during those last weeks of the Fair, when the crowd billowed and surged everywhere, a crowd that turned neither to the right nor the left, but rolled on, and on straight over you. I was glad to be buffeted thinking of the unspendable wealth each comer must carry away with him, even in the most meager receptacle of a head.

South Evanston, Ill.

WILLARD HALL NOON MEETING.

BY JANE E. ZIMMERMAN, SUPT.

No part of our exercises is more inspiring than our song service, led by the magnificent voice of that noble Christian layman, Mr. A. W. Shaffer, who freely gives his services to the cause of his Master in this meeting. Standing before that audience of wrecked and ruined men, a perfect specimen of clean Christian manhood, he is an object lesson from day to day, which they will not forget. By his exquisite rendering of the gospel message all hearts are uplifted to a higher plane, and drawn nearer to the divine Master.

This week a man who has been almost in despair, has found peace. For a long time he was unable to understand how God's offer of mercy could apply to himself, so deeply did he feel the weight of sin. One gentleman was asked to sign the pledge. He refused, saying he could not keep it if he did. "God can give you strength to keep it, and peace and rest," was the reply. "If you've got any peace and rest for me, I'll come in Monday and see if I can get it," he replied. He did come, and has found peace and rest and happiness. He is with us every day testifying to God's power to save when all else had failed.

A young man, whom I had instructed and encouraged in our meetings in Lower Farwell Hall, more than ten years ago, came into the meetings in Willard Hall, soon after I took charge of them. He raised his hand for prayer. I went down after the meeting to talk to him. His eyes looked so familiar that I asked his name. "My name is H——," he answered, not recognizing me. "Well, now, Charlie," I replied, "is it not strange that after all these years of wandering, when I thought you lost, you should run right into my arms, as it were, as soon as I take the meetings again?" He had thought I was dead. He has become a most earnest, active Christian worker, and will enter evangelistic work.

Martin F., who came forward more than a week ago, weeping, because an allusion was made to Christian mothers, saying he had a good Christian mother praying for him in the north of Ireland, has found his Saviour. The change in this man is marvelous.

As I passed along the aisle one day this week, a young man sat there weeping, and saying softly as if to himself, "Oh, somebody talk to me, please." A year and a half ago, he had, under a conviction of sin, pulled off his apron, in one of the gilded palaces of ruin in Chicago, and has been seeking the light ever since.

As I repeated,

"Here, Lord, I give myself away,
'Tis all that I can do,"

he said, "Yes, I can do that. It's all I have to give." He, too, has found the Lord.

Chicago, Ill.

MINNESOTA ITEMS.

DEAR UNION SIGNAL:—Although not exactly in the line of W. C. T. U. work, a little incident recently came to my notice which is "too good to keep." Into a certain store of this city there sometimes comes a well-to-do old German to sit for an hour and talk with any one who will listen. One day not long ago mention was made in his hearing of the village of Monticello, in Wright county, whereupon the old German roused up and began an indignant tirade upon the village and its inhabitants.

"Ach, dey vos so mean! Vy, I vent up dere, and I dells dem I puild dem a vine hotel, cost five thousand dollars. Und dey say all right, und dey dreats me so vine, und dakes off dare hats, und dakes me to ride in dare vine carriages, und it vas so nice; und dey haf big meeting von night, und I say: 'Vriends, I puilt dat hotel,' und dey say: 'Dot vos so goot,' und I say: 'You shall gif me vranchise vor twenty years to sell de viskey.' Und den dey drops me like von hot cake, und say dey vos demp'rance und not vant de viskey! Ach, dem Monticello volks! dey all schurch volks."

So they are, and have a live W. C. T. U., too, bless them! Long may they continue "demp'rance."

In direct contrast with the above is an incident that occurred in St. Paul not long since. On a Sunday afternoon several students of Hamline University attempted to distribute dodgers announcing the Gospel temperance meetings being held weekly in the People's Theatre by the Woman's Christian Temperance Unions of the city. Scarcely had they begun when a burly policeman stopped them, informing them that there was a city ordinance prohibiting the distribution of hand-bills upon the street. Temperance workers are indignant, not that they object to the enforcement of the ordinance, if such a one exists, but because, since there were plenty of saloons on the same policeman's beat running wide open that Sabbath afternoon contrary to state law, it looks very much as though the city administration was "straining at a gnat and swallowing a camel" in the shape of the law breaking saloons.

AMY A. GREEN.

Minneapolis, Minn.

NATIONAL WOMAN'S SUFFRAGE CONVENTION.

(*Concluded.*)

DEAR UNION SIGNAL:—Mrs. Josephine K. Henry delivered a fervent and eloquent address Friday evening full of facts that were glowingly expressed. She described the three classes of women in the South, and their attitude toward suffrage. Those who did not care for it, and those who stand behind the door waiting to see whether those who are fighting for it will get it. Mrs. Henry thinks it is time for the Democratic party to become Democratic. Southern women love chivalry, but they would rather have one ounce of justice than a ship load of chivalry.

Closing with this fervid sentiment, Mrs. Henry kept her audience in a state of enthusiasm throughout, and brought a shower of applause at this, "Forever in thine eyes, oh, Liberty, shines the bright light by which the world is saved, and though thou slay me I will trust in thee!"

"Now, doesn't that sound like Patrick Henry?" said Miss Anthony, as she arose to announce a change in the program.

Mrs. Blake told of the N. W. S. headquarters at 10 East Fourteenth street, and of the great New England society, in that city, that meets on the 22d day of December, and has done so for years past, to celebrate the landing of the Pilgrim fathers. "You'd never suppose that a Pilgrim mother or daughter ever existed in the world. So the association got up some Pilgrim mother dinners, and invited the Pilgrim fathers to come and look on, silent and hungry in the gallery, as they had invited the women, and in their speeches they made as little allusion as possible to the men, which would have been a just retaliation, had not the more tender-hearted wives carried some dinner up to them," explained Miss Anthony in an aside.

"In New York City," Miss Anthony told the audience, "Mrs. Blake has organized thirty assembly districts and many voting precincts. and she is holding ward meetings and assembly meetings and appointing committees to make house to house campaigns. We will get all the names of men and women in each voting precinct, and when the parties assemble we shall take these lists and show them these names, and do you suppose there is a politician that will decline to put a woman's suffrage plank in their platform? We have 2,400,000 men in New York over twenty-one years, and when you add to these voters the women over twenty-one, do you suppose there will be a politician that will think of refusing?"

Mrs. Ora Langhorn next read a paper entitled, "House-cleaning in Old Virginia." She presented a doleful picture which illustrates the crying need of woman's active participation in politics. "We have in Virginia," she said, "a body called the General Assembly, which meets once in two years to regulate the affairs of the commonwealth. It used to meet every year, but somehow things seemed so much worse after the session of the assembly, that the people thought it better to take one year off to see if we could get over the effects of what the assembly had done before trying again."

Madame Korany, a beautiful and highly educated woman from Syria, was seated on the platform, her dress and the white veil that enveloped her head caught by roses on her bosom, a modification of the oriental dress she used to wear at the World's Fair.

In her simple and captivating way Madame Korany referred to Miss Anthony as "she, whose lover I am." Her broken English was very fascinating. "Woman's suffrage," she said, "seems to have made a great progress if a woman from the Orient, from the land where woman was held for ages in veiled seclusion, and was considered as an inferior being, good only for housework, advocates the cause, and stands up to defend it, even in this land of liberty. I know of many good reasons why woman should vote, but I cannot see one single reason why she should not vote. As an Oriental, I would like so much to become an American citizen, but I shall never be one until woman's citizenship shall be proclaimed all through this land."

Mary Lowe Dickinson, secretary of the King's Daugh-

ters, made her maiden suffrage speech before the convention after Madame Korany had finished.

She began with the quotation, "The bravest battle ever fought was fought by the mothers of men." She compared the way to suffrage to the way to the Arctic Sea, and believed it was beset with almost as many difficulties, but these she disposed of before the completion of her address.

A number of delegates had expressed a desire that next year the convention should be held in some other place than Washington, where it has convened for twenty-six years. This radical suggestion gave rise to the liveliest discussion on Saturday morning, and finally the vote was taken by states, each state casting its quota for the choice of three cities as follows: Washington, 39; Cincinnati, 57; Atlanta, 67. Enough votes cast for Washington or Cincinnati were turned over to Atlanta to give the Southern city a majority of the whole vote, and Atlanta was pronounced the choice of the association for the place of the next meeting.

The hours of Saturday afternoon were devoted to an exposition and object lesson of the improved Australian ballot system entitled the Hare-Spence system, which has been formulated by the well known political economist and his co-adjutrix, Miss Spence. As Miss Spence has been lecturing in many cities since the Woman's Congresses held in Chicago, and leagues have been formed for the purpose of electoral reform, the subject is probably familiar to the readers of THE UNION SIGNAL. Miss Spence is an active, energetic little woman of sixty, or thereabouts, and has had the acquaintance of John Stuart Mill, George Eliot, and many persons of distinction.

The largest audience that had greeted the convention so far was present at the Saturday evening session. The interesting program was opened with a speech on "Some Georgia Curiosities," by Mrs. Miriam Howard Du Bose, of Atlanta, Ga. Among the curiosities she classed the chivalrous men whose sensibilities would not countenance the presence of women at the polls, but allow them to pay taxes, other samples being editors of the state, who pour ridicule upon the subject, and women who are employed in business capacities, who are so short-sighted as not to see it is to their advantage to get the justice due them.

The second address was on woman's suffrage from a business woman's standpoint, by Mrs. Harriet A. Shinn, president of the National Association of Women Stenographers. (Miss Anthony interpolated that the women stenographers of America had had $71,000,000 paid them in wages during the last year.)

Mrs. Shinn said in substance: "Of the many problems confronting the world to-day, the most important is not the disposition of the pauper population, nor the silver question, nor the temperance question, nor even the tariff, but the little hinge on which is to spring open the door to a better brighter, truer, and more prosperous era, when women shall have equal rights with men. A seed that has once burst its shell, and started a root for itself, can never be crowded back again into that shell, and a woman who has once gained her independence, will not again become dependent, even though she may have to stand in the street cars. A quarter of a century ago there were laws on the statute books of the land prohibiting marriage between a slave-holder and his bond maid. Now the law is a dead one but the spirit of it still lives, and to-day as then there can be no true marriage between a franchised man and a disfranchised woman. The business woman is really the rank and file of the army that is marching on to victory."

Miss Elizabeth U. Yates, of Maine, made a splendid address upon "Fashionable Thinking." It abounded in witty sallies and logical statements. "Americans," she said, "always adopt the latest fads, whether it be blue glass, balloon sleeves, foot-ball, or what not. Now it is souvenir spoons with pictures of everything and everybody from Christopher Columbus to Susan B. Anthony. It used to be fashionable for men to think women were all angels but that fashion has passed away. The changes of fashion in thought opened new avenues and occupations to women. Since last fall's silver debate in the United States Senate, the fashion of calling women the champion talkers had gone out, and the silver debate cast in the shade all the sewing societies and woman's conventions ever held. It was a case where silence was golden and speech silver. It can now be said, 'Silence, thy name is woman.'"

More applause greeted Miss Yates than any other speaker, her youth and intellectual beauty contributing to this end, as well as her happy effort in oratory. Miss Anthony remarked, "This is one of our sour old maids you have read about. Sour old maids and discontented wives, you know."

Madame Korany was again introduced; more lovely than ever was she in a white brocaded dress and veil of white over her hair. "I am glad you love our little Korany," said Miss Anthony to the audience. "Mrs. May Wright Sewall and I were rivals for her affections at the World's Fair."

Madame Korany told of her visit to the White House which had impressed her greatly. She felt indeed that she was breathing the air of liberty in America when she could enter the home of our sovereign, and be welcomed there. That facing the place she had seen the statue of liberty and that statue was a woman, and she felt that soon women would be as that statue.

Rev. Anna Shaw was the last to speak. She said she had been called the vivisector of doctors of divinity, and to-night she would take Dr. Talmage, who two years ago preached a sermon in favor of woman's suffrage, and it is the only one of his sermons she could read, though she had tried many. He recently wrote an article against suffrage in which he wanted to know the distance between the cradle and the ballot. It is not nearly so far for the mother to cast her vote for the protection of the baby after it leaves the cradle, as for a minister of the gospel to compromise with the creditors of his church on a basis of thirty-two cents on the dollar. As to whether it is better for a woman to be the power on the throne, or the power behind it, Miss Shaw said from the recent experience of a woman who had been on the throne but was now behind it, she thought she would rather be on the throne.

In closing, Miss Shaw referred to the forty-seven senators who voted to refuse suffrage to the women of Oklahoma a few days ago, and said these senators had deprived these women of their rights, although they were obliged to bear all the hardships and burdens of the men in that newly opened territory.

On Sunday, Carrie Lane Chapman preached at the eleven o'clock service, at the People's church, on the "Present Duty of the Church."

In the afternoon there were religious services at Metzerott Hall, and Rev. Anna H. Shaw preached upon the text, "Let no man take that crown," Mrs. Julia Ward Howe and Elizabeth Yates, who has been a missionary in China, assisted in the exercises.

Mrs. Ellen Battelle Dietrick delivered an address on Sunday evening at All Souls' Unitarian church, her subject being, "Is the enfranchisement of the women of the United States a moral question?"

Monday evening short addresses were made by the presidents of the various organizations, Miss Laura Clay, of Kentucky, leading. Miss Clay viewed the subject from a Scriptural standpoint, declaring that the subjection of women is due to the transgression of Eve. Our Lord set us free at His coming, but man does not so interpret it.

In "A Message from Michigan," Emily B. Ketchum told how Senator Clapp in the state legislature changed his vote for the despairing cry of a woman, and thus municipal suffrage was gained in that state. Newspapers are changing their attitude, politicians urging women to study and understand their new acquisition. And this is only a small part of what is being done in Michigan.

Mrs. Clara B. Colby, in a strong, logical and finely written address, said that woman's right to vote was pretty well established. Mrs. Colby touched upon the Indian question, upon which she is so well qualified to speak, and proved that even the Indian woman has more voice in her government than do her sisters of the pale face.

James L. Hughes, of Toronto, Canada, was sent by the women of his district to the convention, and expressed his hearty support of the cause.

Mrs. Stansbury, of Colorado, said the principal ground of woman's suffrage was in the west, in Colorado and Wyoming, and now when a woman addresses an audience in either of those states she says "fellow citizens." The liquor dealers sent a remonstrance to suffrage, there, but these are the only class of men who are dissatisfied with it. The audience was so pleased with Mrs. Stansbury's able remarks that they recalled her, when Miss Anthony said: "You shall have your own sweet will," as she led her back to the front of the stage.

The death of Miss Anna Ella Carroll in Washington, on Monday was noted, and a resolution passed expressing the following sentiments:

"That in the death of Anna Ella Carroll, the originator of the campaign, whereby the Union was saved, the country has lost an illustrious benefactor, whose services have been unrecognized by the United States government solely because she was a woman. She has passed away in poverty and virtual neglect, but her name will go down in history with that of Joan of Arc. Her fate is the latest illustration of the proverbial ingratitude of republics."

A collection was raised for her sister.

The resolutions passed embodied protests against the continued autocracy of sex; rights of equal pay for equal work for both sexes were also urged, also that all women who are in sympathy with equal suffrage should affiliate with the association so as to give strength to the cause. It was recommended that suffrage clubs be formed whenever and wherever practicable.

The resolution causing the most discussion was in regard to Sunday meetings, and read,

"That, believing our work to be sacred, religious, and patriotic, we recommend that irrespective of our views on the Sunday question Sunday suffrage meetings be held whenever practicable."

The final public session of the convention on Tuesday night was largely attended. Senator Peffer, Representatives Simpson, Davis, Broderick, Curtis, and Baker, of Kansas, and Representative Coffeen, of Wyoming, were on the stage, also Hon. Simon Wolf, of this city, and ex-Senator Bruce all of these gentlemen made remarks expressive of sympathy with the suffragists.

Rev. Ida C. Hultin, of Illinois, delivered a powerful address on the "Coming Race," which she said would be morally, physically and politically superior, when there was equality. Grace Greenwood, and Miss Windier, a daughter of Lady Windier, of Australia, also made a few remarks.

A reception given to the delegates at Willard's hotel Wednesday evening closed the interesting events of the week. LUCY PAGE STELLE.

Washington, D. C.

BY MATILDA B. CARSE.

What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight. Thy faith hath saved thee.—Luke 18: 41, 42.

Let our aim in life be ever so high, following faithfully our ideal, giving ourselves unreservedly without fee or reward to the work God has called us to do, yet after all is done there is much of self left in the best of us. It hurts and deeply wounds to be constantly misunderstood and found fault with, to have the very ones we have been trying to serve seem utterly blind to our endeavors as well as to their own best interests. A friendly word of appreciation and cheer at such times is most helpful. It is like a bugle blast to a foot-sore, weary and dejected soldier. Thus thought the writer, when smarting under just such wounds, the following resolution was received enclosed in a most kind letter from Mrs. A. B. Wilson, president Central W. C. T. U., Buffalo, N. Y.:

Resolved, That this convention (Erie county, New York,) uphold Mrs. Carse in her administration of Temple affairs. We hereby express our confidence in her as its manager, and as soon as the financial situation warrants we will press for the $65 yet unpaid on the hundred dollar pledge of Erie county W. C. T. U. Adopted unanimously.

Another word of cheer comes from the noble president of Texas W. C. T. U., Mrs. Helen M. Stoddard. She writes: "My mother received the beautiful medallion and is so glad over it! I do hope you are succeeding. Although we have the hardest times ever known, for a general failure of crops visited our state last year, which, added to the present stringent times, makes money very difficult to get, yet in spite of this I do believe Texas will send more to the Temple than any year yet. Every one of our women who visited the Fair, saw our 'House Beautiful' and have returned with increased love in their hearts. We are loyal to you and shall be as long as you are loyal to the cause."

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Here is another bugle blast from Mrs. W. D. Knowles, Dallas, state superintendent of Temple work for Texas, which we would like to hear resound through every state in the Union. It was published in the Texas *White Ribboner* for January, and is addressed to the members of local unions. Mrs. Knowles writes: "Once more I beg you to send a two cent stamp, get a Temple mite-box, and commence the year right by putting in a penny a day to help pay for our beautiful Temple. If you could only have stood at its grand base and looked upon its fine proportions, you would have been thrilled as I was with delight, and inspired with new zeal to work for our 'House Beautiful.' This wonderful building marks an epoch in human history as distinctly as did Solomon's Temple. Every Christian, especially every white-ribboner and local union, should be proud of an opportunity to invest a few dollars in it; hence, I urge you to send me two cents to pay postage on a neat little model of the Temple to use as a savings bank. A penny a day deposited in it will give you $3.65 at the end of the year." We will add, that all who send this amount during the year 1894 will receive the beautiful solid silver Temple souvenir teaspoon described in last week's UNION SIGNAL. Old Vermont sends back a refrain (through the official organ of the W. C. T. U., *Our Home Guards*) to her young sister, Texas, in the following loyal words: "As we now glory in the progressive position ever taken in the past, by sturdy Vermont, so we shall rejoice by and by to say that we stood bravely for the Temperance Temple during its early, stormy days. And as we expect to add this proud boast to our list, let us now stand firm and *help as we have never helped before*."

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Mrs. P. R. Maloy, Council Grove, Kan., writes as follows: "I desire to enter my name for one of the Temple souvenir spoons, and enclose two cents for a mite-box. If the $3.65 is in the box before the year is out, can it be sent? Answer in column in THE UNION SIGNAL." Whenever $3.65 has been secured the money should be forwarded, and the spoon will be returned to the donor of the money. We are now ready to deliver the spoons. Mrs. H. C. Dean, Jamestown, O., suggests a thought worthy of consideration in the following letter. She sends a stamp for a mite-box, and says: "I wish the souvenir spoon for my little daughter, hoping by it she may become interested in the W. C. T. U. work as she grows older. I will fill the box, and return the money as soon as possible. I think it was a very happy thought giving these souvenir spoons, for even those who did not care so much for the other things will be proud of the spoon, and it will help to keep the cause more before the people, especially the young." Never in the history of the Temple enterprise has there been such large orders for mite-boxes, both from individuals and unions. The Columbian souvenir is sent to all persons sending a dollar to the Temple, and is presented to all white-ribboners who fill a mite-box, which is to be credited to their union for the purpose of securing to the Temple one hundred dollars. Mrs. Rockwood, of Lexington, Neb., says: "I am glad to say the souvenir was received. It is so beautiful I wish I could buy a dozen for friends; it is something to be prized." "The beautiful souvenir came to me in its perfect little silken nest," writes Mrs. M. K. Sanderson, Chicopee Falls, Mass; "it is a gem, fitted to inspire one to a nobler life."

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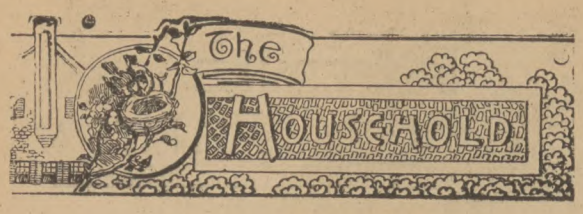
All money orders and checks should be made out in the name of William D. Preston and sent to our financial secretary, Miss Sara G. Johnson, The Temple, Chicago, Ill. All orders for mite-boxes and everything pertaining to the Temple should be addressed to Mrs. Matilda B. Carse, The Temple, Chicago, Ill.



STAR MOTTO, 1894.

Blessed be God who daily beareth our burden.—Ps. 68:19 (Rv. Ver.)

I have nothing to do with to-morrow,
My Saviour will make that His share,
Its grace and its strength I can't borrow,
So why should I borrow its care?

BABY'S RIGHTS.
I.

BY MARY C. GLASS.

Every baby which comes into this world has a right to be well born, well used and welcome. To be well born it *must* have healthy, moral, sensible, pure-blooded parents, and no baby born of any other kind is truly well born, although it be a "prince royal."

I verily believe if the young women and girls of America were taught the secrets of heredity, as they should be taught, they would arise as one woman and *demand* "purity for purity," and would pledge themselves to marry no whisky-soaked, tobacco-poisoned, impure creature, calling himself a "lord of creation," and I also believe that if they would so pledge themselves it would have a greater effect on the morals of the men of this generation than anything that could be done. I believe if the tobacco-using men of our country understood what legacy they are preparing for their children that there is enough manhood yet left to outlaw it, along with its twin brother, liquor.

Heredity simply means "reaping as some one else has sown." The father in his young days "sows to the wind," and his son "reaps the whirlwind." Dr. Benjamin Ward Richardson, an eminent London physician, says:

> The parent who is addicted to the use of tobacco *must* transmit to his children elements of a distempered body and an irate mind, a deranged condition of organic atoms which elevate the animal nature at the expense of the moral and intellectual.

Dr. Pidduck, another celebrated physician of London, said, away back in 1856, before the day of the W. C. T. U. and its "department of heredity":

> In no instance is the "sin of the fathers" more strikingly "visited upon the children" than in the sin of tobacco smoking. The enervation, the hysteria, the insanity, the dwarfish deformities, the consumption, the suffering lives and early deaths of the children of inveterate smokers bear ample testimony to the feebleness and unsoundness of the constitution transmitted by this pernicious habit.

Poor little pitiful, sickly, poisoned babies! How can they ever fight their way through all the troubles of babyhood—colics, rash, eye-teeth and second summers? Don't blame them for being cross; *they* are not to blame that "the iniquities of the fathers are visited upon the children." Oh, no, they have not even the privilege of selecting their fathers, or they would use more judgment and common sense than some of their mothers do when they make the selection for them.

I think it the duty of every mother to cultivate the mother instinct in the hearts of her daughters. I never allow my baby girl to abuse her doll, not because it will hurt the doll, but because of the sure hurt the mother instinct in my child will receive. I have a little invalid daughter, who said to me one day: "When I go to heaven I am going to ask God to please give me two little baby angels to take care of *all myself*."

A good way to welcome your baby is: first, burn your corsets, for if you simply lay them aside you may be tempted to wear them again. Then sew all of your skirts to loose, comfortable waists, dress in perfect comfort, live simply and stay out of doors as much as possible. Ask God to fill your heart with love and your head with common sense; then buy a copy of "Tokology"—that wonderful book for mothers which has been a God-send to so many—and remember, if you want your baby to be good, sweet and sunny-hearted, you must be all these yourself, for the pre-natal influence of the mother is potent in forming temperament for the little child. I know of a little boy who is cross, headstrong, impudent, almost incorrigible, whose mother says she *knows* it is all her own fault, because before his birth she was so angry that he was coming. He is now paying her compound interest. I also knew a lovely young lady whose mother, before her birth, scarcely slept at all, in grieving for the death of a little son. This young lady is now taking a long sea voyage, hoping that *it may make her sleep*. Pardon a personal illustration. I come of musical people on both sides; have always been intensely fond of music, but always disliked a *violin*, no matter who played it. I asked my mother not long since why she thought I disliked it so much. She smiled, and told me that before my birth my father had three violin pupils who came to the house several evenings each week; they tried to learn to play but succeeded only in nearly driving my mother crazy and in shaping my antipathy for the most human-voiced instrument in the world.

Pasadena, Cal.

MOTHERS' CLUBS.
II.

BY MARY WOOD ALLEN, M. D.

Mrs. Ellis called on Mrs. Stacy that very evening and succeeded in interesting her in the thought of a Mothers' Club, and in a few days the women of the village were talking over cards of invitation just received which read: "Mrs. L. D. Stacy requests the pleasure of your presence at her residence on Wednesday next, at three p. m., to organize a Mothers' Club, for the purpose of systematically studying child-nature and the philosophy of child-training."

Much curiosity was expressed as to what this all meant, and when asked, Mrs. Stacy's reply was, "Come and see for yourself."

The result of all this curious inquiry was a full attendance on the afternoon mentioned. The pleasant parlors were filled, and at the appointed hour Mrs. Norwood, Mrs. Ellis and Mrs. Ames, a self-appointed executive committee, *pro tem*, took charge of the exercises.

Mrs. Ellis called the meeting to order, then Mrs. Ames conducted the devotional exercises, which were very short but appropriate, and then Mrs. Norwood was called on to state the purpose of the meeting. She said, in brief: "We have called you together this afternoon to discuss the advisability of uniting as mothers in an effort to promote the welfare of humanity by studying our responsibility in the training of the future men and women. It has seemed to some of us that if the thoughtful women could meet together with a definite plan of study and discussion, we could make our experiences and acquirements common property, and therefore of common benefit. We have thought that we would take up the ideas of education as taught by the philosophers of the day, and learn how best to coöperate with the schools in fostering the highest moral qualities in our children. More than that, as we have the children in our hands before they are put into the hands of teachers, we could lessen the labors of teachers by our better methods of home training. It is thought by those who are studying child-nature that we train our children into wrong ways of doing and thinking, for which we punish them in after days, and that if we understood them better, we could so train them from the beginning that they would be saved much of punishment and of unhappiness.

"Again, our purpose is not only to help ourselves in the training of the children already living, but to furnish opportunities for young women to study with us in regard to the duties that will be theirs when they become wives and mothers. How many women are here to-day who are interested in such a plan, and who would like to become students with us?"

The ladies looked at one another as if they would like to ask some questions before committing themselves. At length Mrs. Stacy spoke: "For one, I am greatly interested in this idea. I see every day the need of more definite knowledge of child nature. I am more and more impressed with the thought that we are unjust to our children because we do not understand them. We teach them to disobey us and then whip them for it; we teach them untruthfulness and then are greatly surprised when they lie to us; we teach them vanity, and jealousy, and cruelty, and immorality, and then call them little reprobates because they learn the lessons too well."

Some of the ladies seemed to be a little aroused by these statements and inclined to question them, seeing which Mrs. Stacy said, smilingly, "You see, now, that you do want to join our club, for you want to argue against my position. Now, if Mrs. Norwood will tell us more particularly about the way such a club can be conducted we can decide more easily whether we will join."

"In the first place," said Mrs. Norwood, "we purpose to have a club that shall involve no expense of money, unless its members shall vote to expend some for a certain object. We will have no constitution, no by-laws, no fees, no fines, and no officers."

"Well," said one visitor, "I don't see how you could keep it going."

"Our plan is as follows: We will have an executive committee of three persons, and their whole duty shall be to see that some one will read a paper at each meeting. This paper may be original, or it may be a selection from any printed matter which has appeared to some member as full of instruction. The reader of the paper at one meeting shall preside at the next meeting, and so the presiding officer is provided for without taxing any one individual.

"It is intended that particular lines of study shall be taken up, and this could be found in some book, such as Trumbull's 'Hints on child training,' a chapter to be read at each meeting and discussed. The reading of a chapter from the book should count the same as an original paper, and, indeed, I am not sure but we would better confine ourselves for some time to the well-considered and well-expressed thoughts of practical educators, instead of trying to furnish original papers. If we were to vote a tax of five or ten cents a member we could buy one book and after reading it in the club, it would be a nucleus of a circulating library to be taken home and studied by members while the club would take up some other book. In this way we would collect a considerable number of most excellent books with which we could do missionary work, charging a small fee for their reading by those who were not members of the club."

"If there is no constitution and no officers how can there be any membership?" asked one lady.

"In one sense, there would be no membership, but I have no doubt we should soon find that a certain number of women would come each time and consider themselves as members, and be perfectly willing to do all in their power to sustain and continue our club."

"Well," said Mrs. Stacy, "I want to announce myself as a member, and offer to the club the use of my parlors until some one else is anxious to have the club meet with her."

"How many will express by a vote their opinion that such a club would be desirable?" asked Mrs. Ellis.

Every hand was raised.

"That settles it," said she; "the club is organized. It remains now only to select your executive committee, decide on day and frequency of meeting. Thanks to Mrs. Stacy the place of meeting is assured."

It was voted to continue the self-appointed executive committee for the first six months. Dr. Lois Ashley, who was present, agreed to give a paper at the next meeting on "The Education of Infants," after which it was decided to take up the study of Miss Harrison's book on Child-nature, to be followed by Abbott's book, "Gentle Measures in the Management of the Young."

If an interest is taken in the success of this club we may at some future time have a report of subsequent meetings.

Toledo, O.

(*To be continued.*)

TYPICAL LESSONS FOR LOYAL TEMPERANCE LEGION TEACHERS.
XI.
The Rainbow.

BY MARY E. RUDD.

Opening Exercises, 25 minutes:—Use "Exercise Song" as opening prayer. Repeat Scripture texts about springs and rain. Sing "Dewdrops." Choose from finger plays. Sing "Our Wonderful House," and repeat texts in connection. In the line of the "whatsoevers" suggest the care of the hair. Give moral thoughts suggested by the words, "And strong men walk his ways"; also ways in which the "harp" may praise God.

Rhythmical Exercises, 15 minutes:—Rain coming down; the stream; swimming of fishes; flying of birds, clapping the hands; rising on the toes, running and jumping over the brook.

Lesson, 25 minutes:—Use prism to-day, and show the sunbeam fairies in their colored dresses. When the excitement is over ask the children what they think appeared in the sky when the rain was nearly over. They will probably be able to tell about a great many rainbows and their pretty colors. Show the spectrum again, and tell them the colors are the same as the rainbow. Usually the sunbeams dance about so fast that the pretty colored dresses get all mixed up together and look white. But when they pass through the glass they are separated, and all the fairies with red dresses on stand side by side, and all the fairies with blue dresses on stand side by side, etc.

Tell them how the little round drops of water produce the same effect, and that is what makes the rainbow. Embody in story form all the thoughts given on the evaporation of water—the brook drying away and the need of rain, the cloud appearing, the rain coming down, and finally the rainbow. Tell the story of Noah, and teach the first phrase of Genesis 9:13.

Games, 20 minutes:—Represent the wind by motion of the hands back and forth, making a whistling sound with the lips, the rain by the motion of the hands up and down. As the rain almost ceases, let the sun appear, represented by a child standing on a chair, who covers his face with his hands during the storm, but takes them away when the sun is supposed to look out again. Seven children to represent the rainbow may join hands and skip back and forth, accompanied by appropriate music. If you have access to a kindergarten song book, edited by Gertrude Walker, you will find in it just the music you need for this in the "Rainbow Song." It is not indispensable, however.

Closing:—Offering of pennies, while singing, 'Only a drop in the bucket."

Chicago, Ill.

EASTER PROGRAM FOR SUNDAY-SCHOOLS, LOYAL TEMPERANCE LEGIONS, ETC.

BY KATHARINE LENTE STEVENSON.

SINGING.—(*from hymn book by the congregation.*)

Lift your glad voices in triumph on high,
For Jesus hath risen and man shall not die;
Vain were the terrors that gathered around Him,
And short the dominion of death and the grave.
He burst from the fetters of darkness that bound Him,
Resplendent in glory, to live and to save.
Loud was the chorus of angels on high,
The Saviour hath risen and man shall not die.

Glory to God, in full anthems of joy.
The being He gave us death cannot destroy;
Sad were the life we may part with to-morrow
If tears were our birthright and death were our end;
But Jesus hath cheered the dark valley of sorrow
And bade us, immortal, to heaven ascend.
Lift then your voices in triumph on high,
For Jesus hath risen, and man shall not die.

SCRIPTURE—RESPONSIVE READING.

Leader.—Now, late on the Sabbath day, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

Response.—And behold there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone and sat upon it.

L.—His appearance was as lightning, and His raiment white as snow; and for fear of Him the watchers did quake and became as dead men.

R.—And the angel answered and said unto the women, Fear not, ye; for I know that ye seek Jesus, which hath been crucified.

L.—He is not here; for He is risen, even as He said.

R.—And go quickly, and tell His disciples He is risen from the dead; and lo, He goeth before you into Galilee; there shall ye see Him; lo, I have told you.

L.—The eleven disciples went into Galilee, unto the mountain, where Jesus had appointed them.

R.—And when they saw Him they worshiped Him; but some doubted.

L.—And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth.

R.—Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost.

All.—Teaching them to observe all things whatsoever I commanded you; and lo, I am with you alway, even unto the end of the world.

PRAYER.

L.—But Mary was standing without at the tomb weeping; so, as she wept, she stooped and looked into the tomb:

R.—And she beholdeth two angels in white sitting, one at the head, and one at the feet where the body of Jesus had lain.

L.—And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid Him.

R.—And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

L.—Jesus saith unto her, Woman, why weepest thou? Whom seekest thou?

R.—She, supposing Him to be the gardener, saith unto Him, Sir, if thou have borne Him hence tell me where thou hast laid Him, and I will take Him away.

L.—Jesus saith unto her, Mary.

R.—She turned herself and saith unto Him, Rabboni: which is to say, Master.

RECITATION (*by a young girl*).

Oh, the sun shone bright and the birds gaily sang
That first glad Easter day
When the women came with their last sad gifts,
To the place where their Master lay,
But their hearts were as hushed as the silent tomb,
The soft light to them was but deepest gloom.

Oh, the little birds caroled their blithest songs,
When Mary, in sad surprise
Cried, "Sir, if thou'st borne him hence away
Tell me now where my Master lies";
And they wondered, the birds, that she did not rejoice,
That she *needed* to hear her Master's voice.

But the scales fell swift from her tear-bound eyes
And her heart gave the answer sweet,
When her Lord struck softly that loved, lost chord,
Which brought her in tears to His feet;
Then her doubts were all merged in her heart's glad creed,
As she sang with the birds, "He is risen, indeed!"

Oh, the sun shines bright, and the birds gaily sing
On this glad Easter day,
For the anthem-swell of that wondrous hymn,
It abides in the world alway.
E'en the green earth tells of a riven tomb.
Of a victor, crowned in its deepest gloom.

But we stand without, blind as Mary stood,
And our tears dull our ears to the voice;
Oh, speak to us now one low, sweet word,
Let our hearts with the birds rejoice;
Make it more on our lips than an idle creed,
This glad Easter song, "He is risen, indeed!"

EXERCISE.

(*Band of children bearing flowers—Easter lilies, crocuses, etc.*)

FIRST CHILD:—

Oh I've learned such a wonderful secret
From the heart of the woodland to-day!
I wonder if any can guess it?
'Tis the reason for Easter day.

SECOND CHILD:—

I know where you learned the lesson;
From the tiny blue egg hid away,
And it told you that life's sure triumph,
Is the secret of Easter day.

THIRD CHILD:—

No, no, 'twas the soft grass springing,
And the glimpse of the sky so blue,
Which told you that death had been conquered,
That the earth shall again be made new.

FOURTH CHILD:—

I think 'twas the glimmer of sunshine,
And the robin's note clear from the sky,
Which opened your eyes to the wonder
Of the glorious spring-time nigh.

FIFTH CHILD:—

I think 'twas that big snowdrift melting
Which told you that winter had fled;
That light and life conquer death ever,
That the earth's *heart* can never be dead.

SIXTH CHILD:

I think that you read the old story
Of how Jesus rose from the tomb,
Till you saw through its darkness and shadow,
And light pierced forever its gloom.

SEVENTH CHILD:—

I believe 'twas this white lily bursting
Heavenward from the dark, gloomy sod,
Which taught you the meaning of Easter,—
The secret of life and of God.

EIGHTH CHILD:—

I think 'twas the glad chime of music,
As the bells pealed their anthem so gay,
Which taught you that heaven's own concord
Is the meaning of each Easter day.

FIRST CHILD:—

You are each of you right in your answer,
The universe joined in the Psalm;
Let us sing it with glad hearts and voices,
In the hush of God's infinite calm.

(*Clasp hands and sing. Air.—"Ring the Bells of Heaven."*)

Ring the bells of Easter,
Ring them glad to-day,
Tell the glorious tidings far and wide,
Day o'er night has triumphed,
Life has conquered death,
Heaven and earth again are reconciled.

CHORUS (*whole school joins*):

Glory, glory, how the glad bells ring!
Glory, glory, how the children sing!
Death's forever vanquished; life's forever free;
Man shall live throughout eternity.

Ring the bells of Easter,
Ring them out alway,
Till our Christ shall reign o'er every soul.
Bands can never bind Him,
"Word of God," indeed;
He shall make the earth's redemption whole.

CHORUS.—

RECITATION (*by a boy*).

The meaning of that Easter,
When Christ rose from the tomb,
Can never be completed
Till light has banished gloom.

So long as earth knows sinning,
So long as man knows crime,
The Christ life is imprisoned
From its full Easter time.

But, oh, the day is coming,
When man's last foe shall flee,
Victorious over sin and death,
He'll stand forever free.

Our Christ breaks every fetter,
His sun shall know no night;
This sin-stained earth shall flooded be
With resurrection light.

All hail, glad, glorious morning!
All hail, each Easter day!
You bring life's golden promise,
Fulfillment's on the way.

BRIEF ADDRESS.

COLLECTION.

SINGING.—Easter hymn (*from hymn book*).

BENEDICTION.

Cnicago' Ill.

DEAR BOYS AND GIRLS:—Here is a letter that I want to share with you this week. It is from the young lady superintendent of the L. T. L., connected with the First Y. W. C. T. U. of Philadelphia, a union which does more good work than I could tell you about in a long while. She writes:

DEAR AUNT JANE:—I always turn to your Cozy Corner as soon as I receive THE UNION SIGNAL. I have the boys and girls named that crowd close up to you every week. I like the look on the face of that boy standing on his tiptoes looking over the head of one of the girls. He seems brimful of fun and smiles. Well, when I opened the paper this eve I read about your valentine and I just "hurry off" a letter to tell you and nephews and nieces that I received *two* of the same kind, only *better*—for mine were made by one of my girls. The pledge words were cut out and the names of our president and vice-president of the L. T. L. signed. Gold paper and lace fringe are around the card and a tiny bow of blue in the corner. On the other side of the card perch three birds on a bough—snow on it—but one is singing away. I am very proud of my valentines and they speak words of love to me and cheer me in our beautiful L. T. L. work. I shall put them among my treasures, praying God to make these girls messengers of love and help. H. FRANCES JONES.

Wasn't that a sweet thought on the part of these Loyal Legioners? Let us remember this idea for next Valentine day and send pledge valentines to those we love. Your

Aunt Jane

NEPHEWS AND NIECES.

I hope that you will let me be one of your little nieces and a cousin of all the girls and boys who write you. I wish some of my little cousins would write me letters; I would do my best to reply to them and I enjoy writing very much. My motto for the new year is Ex. 14:14.

MAY C. BIDWELL.

Box 276, Deposit, N. Y.

Cultivate your taste for writing, little niece. I wish that many a pleasant correspondence might be enjoyed by our Cozy Cornerers.

As I am a little boy about twelve years of age. And belong to the Temperance Loyal Legion. And hearing Miss Margaret Eastburn speaking about boys and girls writing to you I thought I would. I love to go to the Loyal Temperance Legion and to learn about liquors and tobacco. I have signed the pledge now and I am going to keep it. Our teacher showed us how alcohol turns the white of an egg. And how cigarettes are made and we saw camphor burning. It burns the alcohol and leaves the camphor.

ROBERT H. MCCLURE.

Pleasant Hill, Del.

P. S.—Alcohol burns with a blue flame.

There's nothing like *knowing*, Robert, and may your knowledge prove ever a benefit to yourself and others.

I am a little temperance girl. I never tasted of wine nor cider. I have two yellow kittens, and they are temperance cats, like Toots Willard. I have five dolls. Will you please put my letter in THE UNION SIGNAL?

Hope, N. J. FLORENCE WILDRICK.

Your request is granted, dear little niece.

SOFT-SHELLED NUTS.

274.

TRANSPOSITION.

Our election is on and we hope for the best,
But "no-license" we can't hope to win.
When the rich saloon-keeper will not take a rest,
'Till he's *bo't all* the *wholes* of the men.

SOLON.

275.

ALPHABETICAL ENIGMA.

My 12, 1, 4, 25 8, 5, 14, 18, 25 19, 15, 13, 5, 18, 19, 5, 20 is a lady's name.

My 5, 14, 7, 12, 1, 14, 4 is the place of her home.

My 1 20, 5, 13, 16, 5, 18, 1, 14, 3, 5 12, 5, 1, 4, 5, 18 is what she is. MAUD DALY.

276.

NUMERICAL ENIGMA.

I am composed of nine letters.
My 5, 1, 4 means cunning.
My 3, 2, 6 is a gash or an incision.
My 7, 8, 9 is a unit.
My whole is a prominent woman suffragist who has died recently. NORMA A. EVANS.

Send all replies and *original* puzzles to Puzzle Editor, THE UNION SIGNAL, the Temple, Chicago, Ill.

ANSWERS TO PUZZLES PUBLISHED FEBRUARY 15.

269. Valentine.

270. Trusting in God's help, I solemnly promise to abstain from the use of alcoholic drinks, including wine, beer and cider, from the use of tobacco in any form, and from profanity.

Correct answers: Clara R. Bradford; Ethel Hiles; Faye M. Stewart; Lillian Gribble; Mildred K. Howe; Nellie F. McMechan; Eva F. Roberts; Caroline MacMinn; Lulu Lemmon; Wm. H. Coye; Edward A. Sparks; Walter Whitman; Edna Gleason; Lennie Emery.

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PLEDGE.—"*I hereby solemnly promise, God helping me, to abstain from all distilled, fermented and malt liquor, as a beverage, including Wine, Beer and Cider, and to employ all proper means to discourage the use of and traffic in the same.*"

Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.—John 16:23.

THE "PACKTHREADS."

"How are the packthreads to be broken?" is the burden of a cry called forth by recent words of ours concerning the sacrifices of married women to their Juggernaut—housekeeping. To answer the question helpfully would rejoice us, for we know that it is a problem over which many women have struggled despairingly. In some minds it has resolved itself into the form of "to marry or not to marry," while more than one married woman has grieved to the end of her life over unused powers, disappointed hopes and frustrated plans. Nor has the grief been that of merely disappointed selfish ambition. It has been rather the just recriminations of conscience because of wasted talents, of having done so little where one was capable of doing so much. Often it is the anguish of the mother heart because, while by nature and education she was fitted to give her children invaluable assistance along the higher lines of their mental and spiritual culture, she has been forced to confine her ministry largely to the physical, and has been first and chiefly their cook and seamstress; all of which some one, with not a tithe of her gifts and acquirements, could have been quite as well as she.

The problem is very much complicated by our existing social system. Some of the difficulties in the way of married women developing their powers and carrying on congenial work are not peculiar to married women, nor, indeed, to any women, but are common to every individual of our society. They are elements in the labor problem, and can be solved only when that is solved. One of the objections urged against Bellamy's ideal system is that it leaves the ultimate decision of the individual's life-work to others. It is astonishing that people who use their eyes and their brains at all, should suggest such a criticism. It is really one of the strong points of this proposed system. The objections count entirely against the present social condition. Under Bellamy's system where the field is surveyed from a single point of view, and the demand for work and the preferences of the workers are placed side by side, the individual stands at least ten chances to where he now stands one, of entering the vocation of his choice.

In our rough-and-tumble system every one, theoretically, chooses his own work; practically, the vast majority are obliged to snatch up any kind of work that comes along; few even stop to inquire for what they are fitted, or which they prefer. This is universally true in the lower pursuits; in the ranks of skilled labor, also, the individual often finds his particular skill a drug in the market, and is forced, temporarily at least, at great loss, into other work for which he has had no training. Even in the professions, the most favored of all vocations, similar instances are not unknown. It is essential that women recognize these facts that they may not ascribe blame where it does not belong.

It is true of men and women alike that those in moderate circumstances cannot afford to spend much time in occupations which bring no money return. Hence, unless a woman's tastes run along lines which command a market value, she stands small chance of gratifying them to a large extent. But, after full allowance has been made for all this, it still remains true that there are disabilities peculiar to married women and that a woman more than a man is called upon to sacrifice her tastes and her abilities at the matrimonial altar. Part of this is unavoidable but we believe that there is a vast amount of unnecessary and harmful sacrifice of this kind.

To begin with, we would say so plainly that we cannot be misunderstood, we believe a mother's first duty is to her children, that whatever clashes with their best interests should be unhesitatingly sacrificed. More, every woman who marries should do so with this fully in mind. The married woman to whom children come as a surprise and a disappointment, a frustration of her plans, has a false view of marriage itself. And when the children have come they are the mother's most sacred duty. We confess that we do not believe in nurses as they are commonly employed. A nurse under the close and watchful surveillance of the mother may not be objectionable, but the extent to which the care and education of children is left in the hands of young, ignorant, inefficient nurse girls, we consider a betrayal of the child's highest good.

But even should the children monopolize the entire time and thought of the mother during their childhood, children grow up and, as one of our white-ribboners has said, "A life work lasts a lifetime," and after "the little ones are fledged and flown" the woman who has wisely conserved her physical and mental powers may carry out her plans along other lines and accomplish a far nobler life work than she would have been capable of doing had she missed the development of mind and heart which the rearing of her children has brought to her. In very few instances is it necessary that women in moderate circumstances should be the bond slaves that many of them are and should so exhaust their physical resources and allow their mental powers to die of disuse that when their children are grown they themselves are broken down and unfit for farther service.

We know of one white-ribboner, a college graduate, on a western farm, who may serve as an inspiration to others. Like most farmers' wives in the West, she has lived constantly under heavy financial burdens, and been forced to practice the closest economy. She has had next to no help in her housework, which has been enormous, or in the care of her children, and she has seven under eleven years of age, or in her sewing, and yet she keeps up an active, intelligent interest in the affairs of the community, is well posted on all questions of the day, is an active worker in our ranks, and has been through it all an admirable mother. We do not believe many could do what she has done, and fortunately not very many are called upon to do it, but more could approximate it if they would study carefully the elements of her success—care of her health, a wise disregard of unnecessary punctiliousness in housekeeping, which is such a consumer of time, and which does no one any good, and above all a genuine, practical Christian faith, by virtue of which she possesses the Christian's rightful heritage, buoyancy of spirits and absolute immunity from despondency, discouragement and worry, to which must be added a considerate, sympathizing husband.

Women might save themselves much time for profitable employment if they would resolutely turn their backs upon the unnecessary work which Mrs. Grundy demands of them. How many a woman, for example, as she spends hours putting on tucks, ruffles and furbelows of various kinds stops to consider the books she might read in the time thus consumed, calculates the sacrifice of mental and spiritual culture, both for herself and children, and remembers that for every moment of her time, as well as for "every idle word," she "shall give account thereof in the day of judgment"?

But this does not cover the entire case. Many a woman might be exempted from a large share of the household drudgery, which crowds out all opportunity for the culture of her higher nature, were it not for the false and pernicious views which make women to so great an extent mere pensioners upon their husband's bounty and consider it the "chief end" of woman to "do her own work." True economy, which secures the largest results along whatever line with the least outlay, which sacrifices non-essentials for essentials, is one of the highest virtues; but economy in the sense in which it is ordinarily used, which confines itself to material things, which accounts the sacrifice of the spiritual and the mental nothing, and the "saving" of the material everything, is not economy but criminal wastefulness.

We deliberately say that the woman who *might* hire part of her work done and devote the time thus saved to her own intellectual training, instead of being worthy of condemnation for her economy, is guilty of the worst kind of wastefulness and sins against herself, her husband, her children and the entire community if she persists in making herself a household drudge. It makes no difference by what means this end can be reached, whether by work along her own chosen specialty she is able to earn the exemption from a part of the menial work or whether the household and, what should be the *partnership*, purse is sufficient for the purpose, it is both her right and her duty to provide for her higher culture.

Right along this line the New Testament comes with a message to women which they and all the world have too generally misunderstood. Christ's words to Martha, "Mary hath chosen the better part," are full of the tenderest sympathy and cheer to overburdened women if they would but open their understanding to comprehend its import. At that time much more than now household drudgery was woman's only legitimate sphere; even His disciples marveled that the Master should condescend to talk with "a woman" beside the well. Yet in the midst of all that prejudice, it is not the immaculate housewife He commends, but the one who, utterly forsaking all these "womanly" duties (?), improved the priceless opportunity to sit at His feet. Be assured, sisters, the women who, not of necessity but choice, even though it be from a mistaken sense of duty, waste their higher powers in order to save a little of this world's goods, may receive when they come before the Master the doubtful commendation, "Thou art careful and troubled about many things," but it will be the Marys who will win the highest praise of "she hath chosen the better part."

HINTS FOR LOCAL WORK.

Naturally every white-ribboner is specially interested in the local union to which she herself belongs, and in the success of W. C. T. U. work in her own home field. Naturally, too, our women look to their National organ and to experienced workers for aid and counsel in their difficulties. THE UNION SIGNAL is often asked to give suggestions and advice concerning methods of conducting local meetings and of sustaining that interest and enthusiasm with which—perhaps under the inspiring influence of a National or state organizer—the organization starts out.

In large cities where women are more accustomed to associated work, or in localities where circumstances stir the women to especially aggressive effort in the protection of home against the saloon and where the work of many different departments is practicable there is, for obvious reasons, not so much question as to the conduct of the local meeting. It is from the smaller towns and country places where there is apparently less urgent call for active temperance work that the query comes, How shall we sustain the interest? What departments shall we take up? And as it is these unions which constitute the great mass and the chief strength of our organization (in ways which the limits of this article will not allow us to indicate) we are glad to offer some suggestions which, if they do not fit all cases, may at least suggest something that will.

"Should the president always preside, or would it add to the interest and effectiveness of the local meeting if the members presided in turn?" we are asked. Clearly, according to parliamentary law, the duty of presiding devolves upon the woman regularly elected to that office, and the president being present it is only upon her request (or, in her absence, at the request of the vice-president) that a member may occupy the chair. Of course if she thinks it advisable for the best interests of the society to have members preside in turn she may request any member present to act as temporary chairman. But while it may be a good plan occasionally to thus vary the regular order—and perhaps by this means to discover latent

talent—we think, that, as a rule, the president should preside both at meetings of the union and at public gatherings called by the W. C. T. U. In the devotional service which always precedes any business meeting of the W. C. T. U., whether local, state or National, it is best that the members take charge in turn, the leader being usually appointed by the superintendent of evangelistic work.

As to department work our own observation and practical experience of local methods has convinced us that where many departments would be impracticable, two of the most effective and most extended in their educatory influence are those of juvenile and press work. We know of one union which concentrated its energies upon a single line of effort. It organized a Loyal Temperance Legion, which from a small beginning became phenomenal in its results. Temperance work among the children is sure to bring about a hopeful *thinking* in the homes of the community—a thinking that augurs ill for the liquor traffic.

In every town or village which boasts a daily or weekly newspaper may be found some woman who is capable and willing to take charge of a temperance column, and few editors, if approached tactfully, will refuse to give a certain space weekly for items that are newsy and of local interest. With these two departments—juvenile and press—in active operation the W. C. T. U. cannot fail to be a powerful educative force and therefore a "success," no matter how small the organization may be numerically.

Speaking of press work, we would suggest that whenever the local meeting is of sufficient interest, that is, whenever the union transacts business of special interest to the public, the minutes of that meeting be published. By so doing a reply is made to the question so often asked by non-members, What do you do at your meetings? (some people still persist in thinking we do nothing but sing and pray), and the editor is always glad to publish such report—in fact we have known editors to ask for it.

Without doubt it is advisable for every local union to have its own headquarters, but where this is not practicable the meetings may be held in the churches alternately, or failing that, at the homes of members or of any lady who extends an invitation. Indeed, in some communities it has been found a good plan to meet thus in different homes. It is often a means of interesting those who would otherwise remain careless and apathetic concerning the work.

The "Monthly Readings," issued by the W. T. P. A. will be found very helpful in the local meeting. They serve both to impart information concerning the work of various departments and to give different and perhaps diffident members a part in the program.

As not all members take THE UNION SIGNAL, which does not argue that they should not, an article from its pages read occasionally by a good reader will prove most profitable, and if it be followed by a brief discussion of the main points of interest in the same it will add much to the interest and profit.

If it is desired to arouse indignation against the liquor traffic and to intensify the hatred of wives and mothers for the licensed saloon, let the members from time to time, as may be arranged, relate or read some incident bearing upon the drink evil which has come under their own observation, or has been brought to their notice in the papers—and, alas! there is never any lack of material for this kind of a program, no matter whether the union is in city, town or country.

THE INDISPENSABLE FACTOR IN OUR WORK.

In all lines of work there are certain indispensable elements. The gardener has not yet learned to do away with the hoe; the mason is absolutely dependent upon the trowel. The astronomer cannot pierce the heavens without invoking the aid of the telescope, nor can the scientist pursue his investigations if he discard the microscope. No lawyer can afford to ignore Blackstone; no doctor would attempt to practice without the necessary accompaniment of a medicine chest.

What would be thought of the writer who had not studied literature—or the Christian who never reads his Bible? We recognize instinctively that certain elements are as absolutely necessary in the performance of any work as are the rolling-pin and moulding board in the evolution of a loaf of bread.

Granted these premises, and what is the logical conclusion? That for the successful prosecution of the special work of the Woman's Christian Temperance Union, there is an absolutely indispensable factor; a something without which the work cannot exist, save in the most feeble and inefficient manner.

What is that factor? The official organ of the World's and National W. C. T. U.,

THE UNION SIGNAL.

Let us see if this claim can be substantiated. What is THE UNION SIGNAL? The answer must, for convenience sake, be divided into many heads.

1. It is the cheapest paper in this country to-day, not in quality, but in actual cost. A sixteen, and frequently a twenty page weekly, packed to the utmost possible extent with solid type—no efforts at "padding"—and all for one dollar per year, less than two cents per week!

2. It is a *live* paper, alive to all that affects humanity. Standing as the official organ of that society, which, long ago, adopted the "do-everything policy," it has never retarded its work, but has, rather, led on to higher heights of devotion and blazed the way through hitherto untrodden paths. It is a paper which *dares*.

3. It is the only official medium of communication between the leaders of the Woman's Christian Temperance Union and the great rank and file of its membership. The utter impossibility of the general officers communicating directly with each individual member will appear at the outset, and yet, they do communicate directly through the columns of THE UNION SIGNAL. Here appear Miss Willard's bugle notes to action; here in the weekly columns of the corresponding secretary and treasurer are found the heart-to-heart, hand-to-hand touch which links each to all. Here in the department of *News from the Field* are the latest items from each state and territory, while once a month there is an issue especially devoted to the work of the World's W. C. T. U. Whatever is of vital import in reform work, anywhere, finds mention in the columns of this far-seeing paper, while the list of contributors and correspondents embraces many of the best known names in the literary circles of to-day. The Publisher's Notes keep one in touch with all the publications of the W. T. P. A., indeed, there is no item of present or future occurrence which does not find due mention. So that THE UNION SIGNAL is as necessary to the full information of a white-ribboner as is the daily paper to a politician.

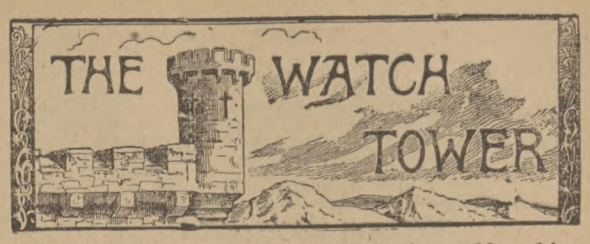
4. Despite all this, and very much more which might, with equal truth be said, white-ribboners exist who neither take nor read THE UNION SIGNAL. This is apparent in the subscription list, which in the aggregate hardly reaches one-third of the membership of the W. C. T. U., while, since we know that the paper is largely taken outside of distinctive W. C. T. U. circles, the proportion narrows itself down to yet smaller limits. The sad fact also becomes apparent in a too widely pervasive ignorance of our work, even among those who ought best to know of it. We have known local and county presidents who did not take THE UNION SIGNAL; we have even heard of more than one state president whose name could not be found upon our subscription list. What can be hoped for the progress of the work in such unions? Too many of the letters which reach us indicate either that our women do not read, or that reading, they do not heed. Orders are persistently sent to the wrong address and not infrequently the editors are reprimanded for failing to do a piece of work, which if it had been done by them, would transform the editorial rooms into a depot for transportation of packages.

But all these are but minor matters. Willingly would we transmit, day after day, letters to their proper destination, willingly would we explain over and over again to inquirers what has already been stated in our columns. It is not personally that we grieve, but because we recognize that our work can never attain its proper proportions, can never be carried on to its ultimate triumph, until our women enter upon it understandingly and follow its development with the trained eye and experienced brain which can only come from keeping in constant acquaintance with all its developments. And how else one can keep *en rapport* with any work save by reading its official organ?

We know the defects of THE UNION SIGNAL. No one can know them so fully as those who are constantly striving to remedy them. Many of these defects would be self-remedied if our constituency but gave us the generous support which would warrant us in a broader policy. As it is there is a constant aiming at perfection which will surely, some day, eventuate in a paper even more worthy the cause for which it stands.

It is not, however, from the standpoint of THE UNION SIGNAL, but from the standpoint of the W. C. T. U. worker, however lowly her sphere or limited her range of work, that we speak when we declare, and that from experience, that THE UNION SIGNAL is, next to divine grace and the power of prayer, the one indispensable factor in our work for God, and home, and humanity.

WE scarcely ever look through a day's exchanges without finding one or more clippings from THE UNION SIGNAL used without credit. If this were merely in the regular exchange or selected column, we would not take so much exception to it, although even there it is customary and courteous to mention the name of the paper. But these extracts are frequently found in the editorial columns, where only original matter is supposed to find place, unless full acknowledgment, at least, is given. Will not all the state W. C. T. U. papers, especially, take pains to credit THE UNION SIGNAL with all matter selected from its pages? This is not only conformation to good journalistic form, but will be a great help to a paper which aims to give only the best and freshest to its readers.



Prayer is the most practical thing in the world—asking the Heavenly Father for specific supplies for our needs. Yet, a large number of good people are more unbusiness-like in their prayers and less practical than they are about the least important transactions of secular life. Many men and women who keep careful records of letters written, calls made and plans promulgated, make their requests known to God in all earnestness, sincerely desirous of having them answered and then go away, almost forgetting the manner and time thereof. On the other hand there are matter-of-fact Christians who take God at His Word, and asking in faith and according to promise, watch and wait for the answer, well-nigh counting the hours and days till it come. Out of such a practical habit as this has grown a little book entitled, "The Prayer Record," being simply a blank book with ruled pages on which are to be entered the object of prayer, date of request, *date of answer*, with room for any remarks the owner of the book may care to make. Mrs. A. J. Penfield, one of New Jersey's W. C. T. U. mothers, is the originator of the idea. The plan is an admirable one in connection with our white ribbon work, the written records being reminders to us of our own undertakings, urging us to more persistent calling upon God.

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The National Christian League for the promotion of social purity, organized by Mrs. E. P. Grannis, of New York City, is doing excellent work and deserves well of all good people. The society has the courage of its convictions and does not fear to stand by "abandoned women" as well as "fallen men," but while its Gospel mission is one of rescue and restoration, it seeks with equal earnestness the prevention of vice and the protection of women by righteous laws which shall make the standard of morality the same for the brother and sister in the home, in society and the great world.

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Somebody who was opposed to total abstinence sent a question like this to Lady Henry Somerset at one of her conferences: "What are we to do with the Bible text about 'your barns shall be filled with plenty and your presses shall burst forth with new wine,' also with this: 'No man putteth new wine into old bottles, lest the bottles break and the wine runneth out and the bottles perish; but they put new wine into new bottles and both are preserved?'" The purport of the question evidently was to show that the Bible approved of alcoholic wine, for if wine bursts forth from the press and makes a rent in the skin bottle it must in the nature of the case be fermented. Lady Henry answered quietly: "The letter killeth, the Spirit giveth life. I should take these passages as being no more literal than the one that commands the washing of feet to disciples of Christ, or the one that bids women cover their heads and keep silence in a church. The question for us to ask is: 'What would Christ do to-day if He were here?' In a different age, a different climate, and in presence of a different race from ours, things may be said and done that are not right or best for the Anglo-Saxon of the present day with the drink delusion strong upon him. The Golden Rule, the Sermon on the Mount, and the Pauline doctrine that 'I will not cause my brother to offend,' afford ample reply to the question of our anonymous friend."

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One of On Duty's readers takes exception to her indorsement of the Brooklyn board of education, in making provision for retired teachers. This reader makes the following good point: "I fail to see where praise is due for reserving one per cent of the teachers' salaries for a pension fund. If the pension were to be granted after the specified terms of service, the money to come from the public funds, all praise is due to the appreciation recognized by the city for the work of the teachers, but to take it from the teachers' salaries without their consent, is nothing short of robbery. It is forcing the teachers to give to a certain object whether they will or not." Theoretically the action may look a little arbitrary and unjust, but when the "certain object" is purely for the teachers' benefit and the amount reserved (one per cent) so small that it will produce no inconvenience, such objections are not altogether valid. The same principle is found in Pullman, Ill., where good homes are furnished by the company and the rent taken from the salaries, also in numerous mercantile establishments, where a part of the salary is devoted to the support of a hospital in which the employés may have free treatment when sickness comes upon them. I do not know the motive prompting this plan of the Brooklyn fathers but it looks very much like a savings bank in which the depositors are spared the trouble of making their own deposits. ON DUTY.

NEWS FROM THE FIELD

WESTERN WASHINGTON.

"Hurrah for the land of the setting sun!
Hurrah for the State of Washington!
Hurrah for the men and women and all,
Who came to make the forests fall!
Hurrah for every pioneer,
Who built his humble cabin here.

. . . . . .

"Hurrah for the new and gleaming gem!
That glints within the banner's hem—
That shines upon the nation's shield,
And in the flag's pure azure field!
Hurrah for the land of the setting sun!
Hurrah for the State of Washington!"

So sings the poet, but there is a blight on the picture, a flaw that mars its beauty. The saloon is here, the gambling house and its kindred vices. There are many broad acres of our soil put to Satan's use in growing hops out of which to make beer which neither blesses nor enriches the consumer, and we cry "hard times." The times are indeed hard, but if the soils of Washington were used for raising fruits, grains and vegetables there would be food and to spare.

The Washington state prohibition alliance held its annual session in January. One hundred and sixty members and delegates were present. Among others present were our state president, Mrs. Melinda Shaffer, and Mrs. Delle C. H. Cox, National organizer of the W. C. T. U. Mrs. Mattie N. Graves, state secretary of the Y. W. C. T. U., represented both the W. C. T. U. and Prohibition Club of Centralia. This club holds a four o'clock prayer meeting for prohibition every Sabbath the year around. All present were privileged to take part in the discussions and allowed to vote on all questions.

The active agent of the Alliance, Brother E. B. Sutton, thus sums up the matter:

"Altogether the outlook is better than ever before in the history of our prohibition movement.

"It is a matter of history that the Republican party of this nation has been for years favoring prohibition—among the wild Indians—where there is not a single Republican voter; while the Democrats of the South have been favoring local prohibition among the negroes of the Dixie Land where there are no Democratic voters. But now comes Mr. Cleveland with his message to the American Congress, and boldly throws down the gauntlet and declares in favor of national prohibition. Where? Why, among the wild negroes of the Congo Basin in Darkest Africa, where there is not, never has been, and probably never will be a Democratic voter.

"Who will dispute with us when we say the outlook is bright. With the Republican party favoring prohibition among the Indians, the Democratic party favoring prohibition among the negroes, and the Prohibition party favoring prohibition among the white men, do you not begin to see not merely daylight but the glinting of the sunbeams among the tree tops on the mountain side? Our motto, the saloon must go, will soon be replaced by one declaring the saloon has gone."

Mrs. Delle C. H. Cox is doing a good work in this state. Mrs. M. L. T. Hidden, state organizer, has been called to mourn the death of her eldest son. She is now in the field at work. "Though loth to go," she writes, "the Master's work is a great healer of broken hearts."

The Tacoma union observed Crusade Day according to the program suggested in THE UNION SIGNAL by an all-day meeting at our gospel temperance mission room. There was a fair attendance, and a helpful, inspiring meeting. At the mass-meeting Dr. Cherrington gave a history of the original Crusade.

Reminiscenes of those days by some who were participants made a deep impression. Cards were distributed to secure new members. A new uplift was given to our work by observing the twentieth anniversary of the greatest movement of modern times.

The Shelton union (Mason county) holds regular meetings. It had a sociable which was quite successful. Dr. Frances A. Cady, of Portland, lectured to the ladies one Sunday afternoon. Her subject was, "What Christ has done for women." On another occasion a mass-meeting was held in the Methodist church. A number of speakers were listened to with interest.

Brother F. L. Pierce, an evangelist from Seattle, led in prayer. Addresses were made by Dr. Hickerson, Rev. S. W. Beavers, and Mrs. Shaffer. The union never before in the five years of its existence, had such a rally. Five new members gave their names to the union and their hands to the work of rescuing the perishing. Several honorary members were received and ten signatures to the pledge.

Kent union has just sent a box to the White Shield Home at Tacoma.

ETTA JONES,
State Reporter, Kent.

MASSACHUSETTS.

MONTHLY BULLETIN.

We do not move very rapidly in Massachusetts. We are solid but we are not fast. Therefore, the history of a month is not specially cumulative. However, the annual meetings held in January and February were a series of accumulations. The sum of effort involved in the workings of 330 unions, with a membership of over 10,000; 200 companies of the L. T. L., with 1,300 enrolled; 1,200 active and honorary Y's, may seem to be stated in statistics, but there is much between the lines. It is not expected that a temperance nation will be born in a day—it never has been—and so we buckle on our armor and inch along.

Our state officers have instituted something truly enterprising this year, a series of official visitations, compassing the state. The whole Massachusetts W. C. T. U. parish is to be visited with a view to lengthening cords and strengthening stakes. Mrs. Fessenden, president, has been touring in Barnstable county, and has taken and received a blessing. Harwich, Chatham, Orleans, Wellfleet, Truro and Provincetown have been visited. Helen G. Rice, the children's captain, has been in Franklin county and up among the Berkshires, and everybody felt the better and brighter for her coming. Abbie J. Rolfe is looking after her great Middlesex parish, and Mrs. S. B. Shapleigh is never without a welcome among her constituency in Suffolk. In ways like these new heartiness is being put into the work.

It was truly a ray of sunlight to have Elizabeth P. Gordon, our quondam secretary, drop into the Dorchester annual meeting and give the latest news from England—a real home talk about Reigate, and Lady Henry and Lady Frances, and the stenographers and type-writers, and all that goes to make up that busy life over the sea. The life that reaches not alone into England and America, but around the globe. The world does not seem so very large, and the kingdom so remote, when one reads from a paper an item like this: "The fourth annual convention of the W. C. T. U. of Natal, Africa, was held this year at Verulam. Thirty delegates, representing six branches, were present. The address by the president, Mrs. Bridgman, was full of thanksgiving for the work of the year." But what odds to fight against in Africa! indeed, everywhere.

"*Yet now, therefore, be strong, O Zerubbabel,* [Frances! Isabel! Mary! Susan! and all the rest,] *saith the Lord; and be strong, O Joshua, son of Josedech, the high priest; and be strong all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts.*"

Massachusetts has a weekly prayer and conference meeting. Every Monday morning at eleven o'clock at headquarters, 171 Tremont St., Boston, some workers gather. This point is inserted here for the considerable portion of our constituency who are so rich as to have THE UNION SIGNAL and so poor as to be bereft of the state paper, *Our Message.* And while the reporter has your ear it will not be amiss to say that the more local Massachusetts news will be found in this "Message." This is what it is for. The February issue is replete with good things such as special contributions from Mary Livermore, Joseph Cook, Alice Stone Blackwell, and a rousing song of "Victory," by Ella Gilbert Ives.

This state will have its part in the Neal Dow celebration March 20. The historic "King's Chapel," Boston, has been engaged, and the occasion will gather to itself noted speakers and workers in the temperance cause. The principle and the promoter shall be celebrated in spite of what an editor calls "The Farce of Prohibition." We try to keep and teach the Ten Commandments, but we are perfectly aware that they are not always "enforced."

You want to know, perhaps, how we came out with our municipal suffrage petition. As usual! "leave to withdraw." But it is only a question of time.

"You can't stay the onward motion,
Any more than King Canute
Could arrest the mighty ocean,
With his royal nod astute;
So you'd better do as he did,—
Bow to God's imperial sway;
Get in line with His appointment,
Gladly, eagerly, obey."

There were three hearings before the legislative committee, after which the bill was presented to the House in a minority report by Mr. Roe, of Worcester. Two amendments were offered—one, by a legislative brother, who is sometimes ior the cause and sometimes against. These amendments involved submitting the matter to the supreme court and there it is.

LOUISE C. PURINGTON,
State Reporter, Dorchester.

SOUTH CAROLINA.

AN AFFLICTED STATE.

It has been a long time since I have sent news from our state, and now that I am writing, I have little that is bright or cheering to tell.

Christmas was observed in several places with the customary visits to jails, almshouses, and L. T. L. meetings.

The Newberry L. T. L. established by Mrs. Mower years ago still remains a fitting monument to her. Since her death it has been conducted under the presidency of Mrs. Sophia Redus. Its meetings have been held every Tuesday, during 1893, rain or shine, cold or hot, and the attendance has never been less than thirty-five. Prizes were offered a year ago only to members whose attendance was fifty per cent. or more, which enabled them to have their names inscribed on a roll of honor, and all who attended every meeting should receive a prize. The prizes, $2.50 in gold, were awarded to four members. Thirty-eight names were on the roll of honor, and more than ninety members received prizes, all useful books. Every member, regardless of attendance, received a little basket of nuts, fruits, and candies. Mrs. L. J. Jones supplied the hall with flowers during the past season. Mrs. Dennis has faithfully aided in this laudable work and attended all the meetings. The prizes, the books, and the sweetmeats are all given by the Hon. George S. Mower. What more touching memorial than this could he give to his mother's memory?

The Spartanburg union sent its usual Christmas treat to the poor-house. The temperance Sunday-school observed the occasion with presents to the scholars. The never-give-up superintendent of the L. T. L. gave an exhibition of her little ones. A month ago the pastors of the Baptist, Methodist and Presbyterian churches held a meeting for us. In a plain, outspoken way they handled the liquor traffic with gloves off. We all felt we had cause to be proud of our pastors.

Our Spartanburg union is troubled at this time over the continued ill health of our president, Mrs. Wm. K. Blake. She has been for several months one of the shut-in band, but even to her sick room we go with our doubts and fears, and come away strengthened and brightened.

The Beaufort union has had its hands and heart full for a long time with the sufferers from the storm on the coast. Clara Barton's Red Cross Society has been at work among the thousands of homeless, starving ones on the islands and along the coast of the lower counties.

Mrs. Chapin is devoting much of her time to the work in Charleston, that goes to prove that the Charleston union is wide awake and at work.

Our whole state has been greatly saddened over the sudden loss of Miss Yeargin. Perhaps some who met her at the National Convention in Atlanta will remember her bright, intelligent face. She was not one to be easily forgotten. She seemed so strong and full of energy, and there was so much she could do, we had mapped out for her a long and useful life. It was hard to think of her drifting about in the cold waters of a northern lake. We thanked God that He caused the restless waves to give her body back to loving ones. And it was with a feeling of relief that she was brought home to sleep with her own dead in the Carolina pine shadows. A few days ago her father was stricken with paralysis, and died suddenly. The mother is left to bear her sorrows doubly bereaved.

The temperance outlook for the state is very dark. The dispensary law is now at work and it is impossible to sum up its evils. The only prohibition there is in it, is that all are prohibited from selling it, except the state. Every whisky bottle is stamped with the Palmetto tree. Even our enemies always respected our state emblem; they need do so no longer. It is degraded and dishonored. We hope all the readers of THE UNION SIGNAL will read again the article by Mr. Duncan, of Newberry, in the number of February 1. It is a clearer setting forth of the true state of the case than I can give. We asked of our law makers, bread, they gave us a stone; we asked for fish and they gave us a scorpion. In the beginning of this dispensary business some said: "Temperance is set back twenty years." They had better have said a hundred. We have gone back to the time when it stood upon the sideboards and little children saw it drank in the home circle, for the law now forbids drinking it in the dispensary, it must be carried out into the streets and into the homes.

The liquor law as it stood before could only have saloons in the towns, now every little village can have a dispensary. Places that have been free from bar-rooms for years now have dispensaries forced upon them. Men, who have been counted temperance men, now feel it their duty to support these state saloons from political feelings. I close this dismal letter with the following notice from to-day's paper: "The Union Dispensary is booming and took in about $200 the first day it opened. Last salesday Spartanburg went over $300." "It will prove a great source of revenue to our state, county and city." Our papers are full of items of this kind. The outlook is very dark.

N. P. FARROW,
State Reporter, Spartanburg.

MICHIGAN ETCHINGS.

If you see the faithfulness, the courage, the golden thread of prayer all through these "etchings" they will be as beautiful as the frost work tracing on my window this winter's morning.

From the *twelfth district* comes encouraging reports and I have eight squibs telling of the effective work in Manitoba done by this organizer, gaining six hundred members the president, Mrs. Law. Their district meeting was held at Escanaba. Reports and discussions were held, two of the latter upon "The outlook for the coming year," and "What good has this convention done me?" Three papers were given, the subject of one being "Educational advantages of the W. C. T. U." The evenings were filled with addresses and a gold medal contest.

Stambaugh union in this district makes calls on the sick and poor, inviting persons to come to meeting. Such has been their spirit of consecration many members prayed audibly. In house to house visiting they learned one family gave up use of liquor through efforts of their L. T. L. boy. A man who joined the union spent Thanksgiving with his family—the first time in fifteen years—giving his wife a set of silver knives and forks with the money so saved.

From Port Huron in the *seventh district* comes account of a christening at a W. C. T. U. meeting, a four months' old baby named Frances Willard Gordon. The baby was presented with a silver spoon in behalf of the union.

Milford, *sixth district*, has a live union although not a year old; recently on Sunday evening the state superintendent of L. T. L. gave an address there. Three churches of the town united in the service. Forty-three signed the pledge and one man asked for a pledge including tobacco, saying he would not sign unless that was included; he was an habitual user of the weed. Before leaving Mrs. Greene organized a large L. T. L.

Wyandotte, *first district*, writes of their Crusade Day exercises. The first hour was devotional; second, history of the work; third hour, prophetic. The district L. T. L. officers, with the state superintendent, held a midwinter executive board meeting at this place, planning for a convention in the summer. This very alive union also held a reception for the school-board and teachers and clergymen, to bring before them the subject of scientific temperance instruction, and presented them a set of Mrs. Hunt's books. Two papers were read, music and refreshments gave a delightful evening. One of the faithful workers in this district has been Mrs. Lillian Hollister, president of the Central union, Detroit. The mail brings me resolutions of love and regret on her resigning this office for the present.

From the *fifth district* a clipping from a paper tells of the Sunday service at the Ionia reformatory. This report by an inmate says, "The services were conducted by the W. C. T. U. and, as usual, we had a very interesting time. Mrs. Wilson, state superintendent of prison and police work, opened the meeting; after prayers, the inmate choir rendered an anthem and several recitations were given. In answer to a call from Mrs. Wilson several inmates spoke grateful words of the work of the W. C. T. U. Seventy-five cards were taken and signed. Another paper, *The Fenton Independent*, edited by one of our good brothers-in-law, gives a full account of the joint celebration of the Crusade anniversary by Holly and Fenton in an all-day meeting at the M. E. church at Holly. The address of the evening was by Mrs. Dawson, of Pontiac, and as she was

one of the original organizers of the W. C. T. U. at Chautauqua, N. Y., her lecture was very much enjoyed. This same speaker was also at Oakland county convention, which was held at Novi, which from secretary's and treasurer's reports showed advance.

Mrs. Van O'Linda says for foreign work, "We have now literature in seventeen languages, yet in our large state it would require 450 superintendents to do the work as I could wish."

The county president of Ingham reports from Williamston union the formation of a literary society called the "White Ribbon Literary," meeting every three weeks. Tobacco was the subject at the last. Both men and women are members.

Mrs. Aldrich says, "The unions of Michigan are trying to make camp life happier by sending papers to the camps." The L. T. L's of the state have sent enough money for a room in the Temperance Hospital—and any received now will be credited toward the endowment of the room. A new Legion has been formed at McBain. There are also two new W's in the *ninth district*, noe named Hopkins for the new president.

The superintendent of literature says, "District, county and local superintendents should make it their first duty to induce members to provide themselves with tools to work with—these are our papers and leaflets."

We have just lost a woman in Michigan who lived at Three Oaks. Fifteen years ago she formed a W. C. T. U. there, and it has been a bright and shining light ever since. All causes were responded to promptly as the word came down the line. The stuff of which she was made was akin to the "Old Guard," or better still, Paul the Apostle. Nearly a year ago the members became few, and word crept out, "We had better disband." She heard the rumor and walked some distance to be at the place of meeting to say: "I heard we were going to disband. Why, we never disband. I never thought of such a thing as disbanding." She was seventy then. Sisters, you in your states, I in mine, "As seeing Him who is invisible," "and having done all things, *stand*."

MRS. C. H. JOHNSON,
State Reporter, Flint.

OKLAHOMA.

"BE OF GOOD COURAGE,"

is the motto that adorns our minutes, the first annual report that this territorial W. C. T. U. has felt financially able to have published. This is the fourth year since our organization, and as we are "Laters," we intend to possess the land, and trust our work will show our courage.

Mrs. M. H. Switzer, our territorial president, made her "maiden speech" at Watonga, and the result was a union formed, with nineteen members, and others promising to join soon. Some of the persons who joined declared they could not, as they had all they could attend to, but after hearing Mrs. Switzer's address, changed their minds and became white-ribboners. Mrs. Switzer was elected president, against her most earnest protestations of unfitness for the office. It is said, "the voice of the people is the voice of God," and the manner in which she seems to be grappling with the difficulties of the work in this new country is an omen of "good courage." Mrs. Switzer says she never fears losing members if they become readers of THE UNION SIGNAL, and she has the promise of new subscribers from Watonga. The local editor's wife will join the union and edit a temperance column in her husband's paper.

Mrs. O. P. Light, president of the north district, after lecturing in Okarche, organized a union of eight members; this is the first union organized in Cheyenne and Arapahoe country. The natives of this portion of our territory have been given the full right of suffrage, but they cannot speak or read the English language. Mrs. Light has also held a silver medal contest at Lovely Valley schoolhouse, with a good audience. Miss Kate Thrailkill won the medal. The El Reno union, of which Mrs. Light is president, is doing good work. Six additions were secured to their membership during the winter. A five o'clock tea was given the union by Mrs. Susten, district superintendent of press work.

A public meeting at the South Methodist church was addressed by the Rev. Dr. Fisher, president Fort Worth University, Texas. The El Reno union also holds regular gospel services Sabbath afternoon in the county jail. We also cordially welcome to our ranks Mrs. Harriet Wampler, a member formerly of the Lucy Hayes union, of Minneapolis, Minn. She came to Enid, gathered around her a few white-ribboners and formed a union, before she learned that we had a territorial organization. Several gentlemen became honorary members; a Y. W. C. T. U. is being talked up. The business men of Enid have asked Mrs. Wampler to assist them in organizing a temperance club that will admit men and women, the business men desiring by this means to strengthen their forces to keep down the saloon element. The pastors take an active part in this movement. The ever faithful white-ribboner, Mrs. Emma Miller, heralds the glad tidings from Guthrie that the M. E. conference in session in that city, voted, not only to indorse the Woman's Christian Temperance Union "as the greatest factor for putting down the evil of intemperance," but bound themselves to coöperate with them in this territory during the ensuing year. What a victory! A thousand copies of their minutes were ordered printed, which will be equal to a thousand open letters to help the W. C. T. U. Dr. Young, of the St. Louis *Advocate*, was in attendance upon the conference. He paid an eloquent tribute to the W. C. T. U.: "It is one of the greatest organizations of the nineteenth century, and women are doing more for the advancement of humanity than men."

The Oklahoma city union is keeping right up with the procession, under the able leadership of its president, Mrs. W. W. Storm; they meet twice a month at the homes of the members. Parlor meetings, under the territorial superintendent, Mrs. O. A. Mitscher, have been a successful feature of this union. The first one, at the home of the president, the time was occupied in reading and conversation upon the vital topics of our society. Four new members added to strengthen the union's forces. Another parlor meeting was held at the home of Mrs. Mitscher, non-alcoholic medication was the subject under discussion; close attention was given by many of the ladies present to the helps and hints given upon the subject, and so interested, that it was decided to continue the subject at the next meeting. Two new names added to the membership.

Your reporter, who is also territorial press superintendent, having noted the offer of the W. T. P. A. to send THE UNION SIGNAL to ministers for fifty cents per year, is writing to all the unions asking them to subscribe for the paper for the ministers in their locality, thereby thinking if the incomparable UNION SIGNAL is read by the *thinking* leaders of the people, our cause would be greatly strengthened.

Oklahoma City has been the scene of a stirring revival of religion. Rev. Sam Small led, under the auspices of the clerical union. He preached one sermon to men only with a packed auditorium and gallery. On this occasion Rev. Small spoke his sentiments on the saloon problem. He is a well known Prohibitionist, has facts and figures at his tongue's end and puts them in a strange and startling way. He is now publishing a prohibition Democratic paper in Oklahoma City.

As press superintendent I have interviewed many editors for the purpose of obtaining space for W. C. T. U. matter in their papers. Among the number was a great Democratic daily; the editor was not "at home," but the business manager listened politely to my request for space, either for a W. C. T. U. column or scattered temperance matter, and he replied, "Madam, you know just as well as I do that politics and religious temperance won't mix, and that it would be very impolitic for us to grant your request." He said this, I imagined, with the same tone that Elder Judas Wast told Josiah Allen's wife, Samantha, "Oh, how unpractical females always are. Females are carried away by their sympathies and religious feelings, and sense of right and duty, making them a very dangerous element in politics." And like Samantha, "I was so *beat out* by my eloquent emotion that I sot still and let him go on."

Perry, the metropolis of the "Strip," has laid a tax of one hundred dollars a year upon wholesale liquor dealers, and they made it warm for the city council. By the way, one of our leading white-ribboners who made a successful run for a town lot at Perry, related the following incident on the day of opening the "Strip": She passed a rough fellow who said, "I wonder if there is a place on earth I could go and not see that little knot of white ribbon."

MRS. SUE UHL BROWN,
Territorial Reporter, Oklahoma City.

CONNECTICUT.

COUNTY CONVENTIONS.

The intense cold, increased by high winds, did not deter the white-ribboners to the number of ninety-five, officers and delegates, from assembling at New Haven for the annual gathering, Mrs. Downs, county president, presided. After devotional exercises and a cheery greeting from the pastor good reports were read.

The Bible reading on Matthew 14, by Mrs. Fitz Gerald, was a very practical one, conveying the utter impracticability of carrying around the body of discontent.

The Rev. C. Pitblado, of Ansonia, in his earnest, emphatic way spoke of the liquor traffic as a huge Juggernaut which in its passage crushed out the life of all in its pathway. The song of Mr. Higgins, "My boy is a drunkard to-night," was accompanied by music of a small portable organ, which he stated had been with him in his travels with Mr. Moody in Chicago. Mrs. Effie Pitblado gave a very entertaining reminiscence of the National, Mrs. C. A. Holmes, of the World's, and Mrs. Effie Orcutt, of the state convention. The convention adjourned with the singing of the hymn, "God be with you till we meet again."

A small number of delegates met together in Middle Haddam, Middlesex county, to hold a semi-annual convention. An address was given by Mrs. Caroline B. Buell. A "children's hour" was conducted by Mrs. Fitz Gerald, in her happy way, and consisted of exercises by the children and a talk by Mrs. Fitz Gerald. Mrs. Forbes gave an excellent Bible reading from I. Chron. 4: 23. A greeting was sent to the convention by Mrs. H. B. Brown, former president, who is now in Melrose, Florida. A spirit of harmony pervaded the meeting and the kind friends who had cordially invited us entertained us royally.

LOCAL UNIONS.

Meriden union has been recently more than ordinarily occupied. In the death of Hon. J. C. Lewis, they feel that they have lost a friend, benefactor and sympathizer. A very appropriate and beautiful memorial service was held in White Ribbon Hall by the union.

Mrs. Mary H. Hunt gave her address on scientific temperance instruction in Meriden this winter. A reception was tendered her to which all teachers in the city were invited.

Crusade Day was celebrated by this union with a program of praise, prayer, and reminiscences. The pastors from different local churches were present contributing greatly to the interest of the occasion. Mrs. J. H. Kelsey read Miss Willard's appeal to white-ribboners to help replenish the National treasury, to which a generous response was made. Mrs. Holmes, the president, made a brief address in which she alluded to the crumbs cast upon the waters twenty years ago out in Ohio, now multiplied into hundreds of loaves, scattered broadcast throughout the land. The evening was devoted to a grand temperance rally, many able speakers were present who represented temperance on the line of total abstinence and were heart and hand with the W. C. T. U. workers.

Middletown W. C. T. U. recently elected officers and made reports of work that were very encouraging. This union does much work at the jail and poor-house.

Rockfall W. C. T. U. has just held a vesper service which was encouraging in many respects. Though small, this union is made up of earnest women who are united heart and soul in the good work.

Mrs. Lute gave a chalk-talk to a good audience at Middlefield. Middlefield has a school board that examines its teachers according to the new educational law, that provides the required text books and otherwise aids the work of the W. C. T. U.

Danbury union has invested thirty-eight dollars in the interest of cold water, having repaired the pump at the railroad station and built a spring-water tank near the post office. Two temperance women will sit in the school councils this year, placed there by the aid of the woman's vote.

Mrs. McLaughlin has lectured for the Stratford union giving them grand aid in their no-license battle. Victory smiled on the temperance army by a majority of ten.

Shelton fighting the same battle has reduced the license majority for 149 in 1892 to 25 in 1893. This union is blessed in the hearty support of local pastors.

Bridgeport union, formerly Crusade, has established a rescue mission, known as the Home of Mercy. A clothing bureau is connected with this institution at which good, second-hand clothing can be procured at small cost. A work that it seems might be carried on by unions with good results is the circulation of sick-room utensils and remedies. In some places it is done by a society organized for the purpose, and much good is done; the articles are loaned without charge and under certain conditions, when they are returned the users often make a voluntary offering.

Newton is about to resume monthly meetings. The L. T. L. is prospering under the efficient leadership of Miss Wolcott.

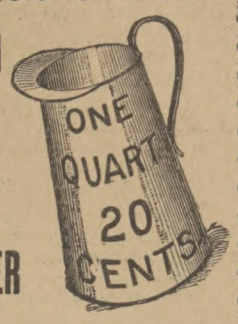
Stepney has communicated with fifteen teachers in the interests of scientific temperance instruction in the public schools, and has circulated anti-tobacco literature in fifteen public schools four times during the year, reaching in this way two hundred and thirty-seven children.

Buell union regularly visits the jail, hospital and almshouse, bearing kind words and little gifts of flowers, fruit and dainties.

Huntington reports that scientific temperance is taught in most of the district schools.

Sherman subscribes for THE UNION SIGNAL

A GOOD BROTH IS HALF A DINNER



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SICK HEADACHE, Disordered Liver, etc.

They Act Like Magic on the Vital Organs, Regulating the Secretions, restoring long lost Complexion, bringing back the Keen Edge of Appetite, and arousing with the **ROSEBUD OF HEALTH** the whole physical energy of the human frame. These Facts are admitted by thousands, in all classes of Society. Largest Sale in the World.

Covered with a Tasteless & Soluble Coating.

Of all druggists. Price **25** cents a Box.
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No local dealer can compete with us

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The only Gelatine positively free from odor or taste. Our new package has Rose Gelatine in top of each package to make fancy desserts. Your grocer has it if he keeps the best.

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BAKER'S COCOA
ABSOLUTELY PURE. Unlike the Dutch Process, no Alkalies or Dyes used

for the editor of their local paper. Ladies' prayer-meetings have been held under the leadership of their superintendent of evangelistic work. Mrs. J. K. Barney has given her lecture, "Clean Hands" there.

The yearly report of the Ansonia union is so good that I regret space will not permit me to quote from it.

Rockwell L. T. L. meets every Sunday at the close of Sunday-school. Rev. J. L. Nott delivered, in the interest of the Rockfall W. C. T. U., a lecture showing the selfishness of a man who robs his family to gratify his appetite for intoxicants. The speaker believes that the taste for liquor is not a disease. His remarks were pertinent and had the effect to set people thinking.

The W. C. T. U. and Temple of Honor in Portland recently united and held a Sunday evening service, which was addressed by Rev. Clarence Greeley. He spoke of the outlook regarding legislation, its relation to the labor question and its influence on public opinion.

The Norwich Y now numbers about thirty members, and it is increasing at every meeting. They contemplate very active work this winter. They have already arranged to assist the city missionary in establishing a coffee-house, with an annex of a reading room. This room will be made attractive with books and games, and it is hoped will win many young men and women from the streets. In the meetings, which are held once in two weeks, they are to have debates on current topics, and exercises in parliamentary practice.

JOTTINGS.

From our state paper we glean several items of interest. One union is planning a "calling campaign" among former members, hoping to reawaken an interest.

Mr. Joseph E. Coe, of Menden, has given five hundred dollars to the new town hall in Middlefield, for the benefit of the local W. C. T. U., which will, in consequence, be accorded some accommodations and privileges in the edifice.

Goshen does good work distributing temperance literature and sending temperance publications into thirty different families. They have contributed liberally to all the calls made upon them. The union and L. T. L. together have expended over seventy dollars the past year for the cause of temperance.

Three faithful workers have passed from "ribbon white to robes of white": Mrs. Julia A. Bellows, of Essex, Miss Fanny C. Stone, of Abington, and Mrs. Susan Merwin Treat, of New Haven.

George P. Rogers, the first honorary life member of the Connecticut W. C. T. U., has passed away, exchanging this life for the eternal life, while asleep. Well may the white-ribboners mourn the loss of this true friend, who helped us in so many ways. We may not soon find another brother so earnest and loyal to this great cause of humanity.

M. BELLE SMITH,
State Reporter, Rockfall.

NEWS IN A NUTSHELL.

WEST PLAINFIELD, Wis., union, though few in number and only a year old, have some sheaves to show. They have been just helping the Eau Claire home by giving a social entertainment which netted a neat sum.

MAJOR and Mrs. E. T. Scott paid a visit to the temple, recently, and spoke a few words at the Willard Hall noon meeting. These staunch workers have been holding meetings in Kansas with the usual interest and success.

THE union of East Sedalia, Mo., of which Mrs. G. C. Grump is president, did flower mission work on St. Valentine's Day, by visiting the hospitals of the city and giving each inmate, of which there were thirty-nine, a beautiful bouquet—which was received with much gratitude.

MRS. L. M. N. STEVENS commanded the attention of a Groveville, Me., audience recently, presenting the work of the National W. C. T. U. in her clear, concise way, much to profit of the listeners. The Gorham male quartette furnished appropriate musical selections, and the occasion was one of value to the great cause.

HIAWATHA, Kan., temperance workers are deeply interested in the results of a recent case in which four prominent local druggists were fined to the full extent of the law ($300 and costs) for the illegal sale of liquor. The records in one of the cases have been most unaccountably spirited away, and most surprising of all, the Governor has granted a pardon to the law-breaking druggist on the letters of friends, among whom were the county attorney who prosecuted the case, the pastor who had labored with his erring member for this crime, and the president of the law and order league who had secured the evidence against the offender. It is believed, however, that the pardon is illegal, and the fine will be eventually imforced.

WASHINGTON'S birthday was celebrated by suitable exercises in the state normal school at Valley City, N. D. At the close of the program, through the efforts of Miss Emma Bates, preceptress, and state W. C. T. U. superintendent of heredity, hygiene and purity, the young ladies, nearly all of them teachers in the state, signed the World's petition.

AMONG the medical colleges which teach the effect of alcohol and tobacco upon the human system is Hering Medical College, Chicago. Dr. Clara Shaw, an earnest white-ribboner, who has been doing excellent service lecturing in this line, writes, "I will feel repaid if no physician from this college ever prescribes the accursed stuff in sickness and always denounces its use in health." Her lectures on this subject are received with great interest every term by the students.

FAIRMONT, W. Va., W. C. T. U. observed Crusade Day according to program, and sent a contribution in response to Miss Willard's appeal. Seven new active members were gained. Only one man was present at the camp-fire—but he was a man whose history is closely identified with the Crusade. Previous to that memorable winter of '73 and at that time he was a saloon-keeper. The Crusaders called upon him, prayed for him, and an arrow of conviction pierced his heart. Soon after, he became hopefully converted, and ever since he has lived a zealous and blameless Christian life, hating sin and all uncleanness. He is now a bold, fearless advocate of prohibition, and woman's suffrage, and the rum traffic has no more inveterate enemy.

MRS. JUDGE HOMER A. NELSON, of Poughkeepsie, N. Y., has proved herself an American woman in the typical sense that involves courage and good cheer. Mrs. Nelson is widely known among us, as she has been a delegate to the National W. C. T. U. for many years, and is president for one of the most important counties in New York state, where her husband was for a lifetime a leading lawyer and politician. Judge Nelson died some months ago, and his wife in her great loneliness resolved to go to Europe and alone make the tour they had so often hoped to make together. This she has done, taking a courier or guide, as occasion required, thus visiting the leading points in Great Britain and the leading cities on the Continent. She has been twice the guest of Lady Henry Somerset at Reigate, and interested the white-ribbon family there very much by reports of her adventures. One of her declarations was: "I shall tell our women all about this when I return, and my heart is more enlisted in the white-ribbon work than ever before!" During her stay in Paris Mrs. Nelson gave two Bible readings in the parlor of Miss De Broen, who has a W. C. T. U. headquarters at 205 Rue St. Honoré. This is a good address for our readers to remember, as the establishment is kept by temperance women, and our papers, leaflets, etc., are on file.

Official Communications.

SOCIAL PURITY.

MY DEAR COMRADES:—It is my belief that in Dr. Mary Wood Allen, superintendent of the social purity department, and her associate, Mrs. Dr. J. H. Kellogg, we have a "whole team" to help us along the most difficult piece of road that women ever tried to tread. Dr. Allen's little book entitled "Teaching Truth" would be an evangel to every young person into whose hands it might be placed in these days when impure literature is forwarded to school children through the post-office. I hold it to be the duty of every parent and guardian to build in beforehand the knowledge contained in a book like this, that the young people may be forearmed as well as forewarned. The mothers' meetings ought to be the right arm of the service in the next year throughout our entire constituency. If I were president of a local union, I would put on my "thinking cap" and, lifting up my heart in prayer for holy ingenuity, I would enlist the mothers on behalf of their children; holding parlor meetings for this purpose, and inducing each one to procure a copy of "Teaching Truth" for use in her own family. I would also invite the public school teachers to examine this rare little booklet, and would do my utmost to work up a social purity meeting for our National superintendent or some specialist as pure minded and clean worded as she is herself—it would be a benefaction to the community. Speech is golden and silence criminal in days like these, but that speech needs to be seasoned with the salt of mental refinement and spiritual grace.

You know how devoted I have been to this department, and how long I have looked for some one to take my place as its leader. I believe we have found the woman, and her last year's record proves it. The fact that she is a physician is greatly in her favor. Remember her address, Mary Wood Allen, M. D., 1412 Adams street, Toledo, O. Write to Mrs. Dr. J. H. Kellogg, the Sanitorium, Battle Creek, Mich., for help in conducting mothers' meetings. It is my fervent prayer that this mighty department of practical Christianity may gain a strong impetus this year. You alone, my sisters, can make this true.

Affectionately yours,
Frances E. Willard.

SCHOOL SAVINGS BANKS.

The number of school savings banks are increasing in the United States, and those already running meet continual favor of school authorities and communities. No liberal feature of our W. C. T. U. work has more easy, effective and direct bearing on the eradication of the drink habit than this training to self responsible and economic thought; this making of every individual a property owner.

There is steady demand for the literature on the subject. My home secretary for the work in Norristown, Pa., who fills all orders in my name during my few months' absence, writes of the wide distribution she makes by mail. Will friends kindly bear in mind the expense of printing and postage, inclosing always with their orders for samples ten cents in stamps. Let us hear from every quarter, and may the light of economy be diffused in this new year as never before.

Since the annual department reports for the World's and National W. C. T. U. Conventions the schools of Forman, N. D., Camden, N. J., and others have taken up the work.

I would cordially and lovingly urge the superintendents of the states that have adopted the department of school savings banks, Maine, Missouri, Minnesota, Wisconsin, North Dakota, Idaho, Nevada and Florida, and the county superintendents in counties in California, New York, Pennsylvania and Kansas, to go forward cheerfully and persistently in introducing this great popular educational factor. It is most pleasant to tell people what they are interested to hear and gladly accept with the understanding, to help the world grow richer and better. We who labor for the uplifting of humanity, "Live for those who love us and the good that we can do."

Systems of saving in the schools and in the homes here in Germany are very effective. In some sections the school savings bank is used, and in others the postal savings bank. My winter abroad gives me broader acquaintance with foreign methods, and the needs of different nations, and I look forward to enlarged work with my prospective return to the states in the spring-time.

For "How to institute school savings banks," and all literature, address in my name, enclosing stamps, to Norristown, Pa.

Wishing you all a God-speed for 1894.

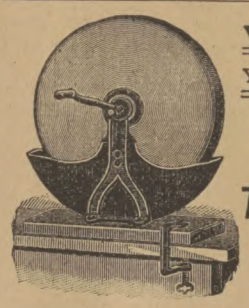
MRS. SARA L. OBERHOLTZER,
World's W. C. T. U. Sup't.
Freiburgine, Br., Germany.

DEPARTMENT OF PROPORTIONATE AND SYSTEMATIC GIVING.

We are rejoiced to hear that the World's Woman's Christian Temperance Union has created a department of proportionate and systematic giving, also that the Woman's Board of Missions has just ordered the appointment of a committee on benevolence for the promotion of these methods. This makes the sixth influential organization of women that has taken up this cause within the past ten months, and the outlook is most promising for concerted action on the part of all women's boards to bring about a return to Scriptural methods of giving. Every such accession to the general movement adds strength to our efforts and should afresh commend this department to the favorable attention of all our state unions.

The measures adopted by the nine organizations now officially urging these methods, are somewhat varied, but all are successful where vigorously employed. In no case is more being accomplished than has been done under favorable conditions, in our state unions. Such an agency is purely educational, formed to make sentiment, and the means that secure the greatest attention to the subject and produce the deepest conviction are of course the best. The cause we seek to promote must be persistently agitated. In this effort literature is a powerful agent. Neal Dow said, "Maine was sown knee deep with literature before prohibition was gained," which illustrates the power of the press in any reform. In our department the distribution of literature is a leading feature of the work. Only we must not conclude it is to be scattered "knee deep" at any one sowing. One good, strong pamphlet at a time, placed in each

HARTSHORN'S SELF-ACTING SHADE ROLLERS
Beware of Imitations.
NOTICE AUTOGRAPH OF Stewart Hartshorn ON LABEL AND GET THE GENUINE HARTSHORN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75 CENTS
will buy an 8-in. Grafton Family Grindstone?
Each stone is mounted on a neatly japanned iron frame and will last a life-time. *Notice that each stone is provided with an iron screw clamp for fastening it securely to the table.* Shipped by express on receipt of price. Agents wanted.
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The Natural Body Brace
Cures Female Weakness, restores health and vigor
After wearing your Natural Body Brace for nine months, the most extreme and painful female weakness has vanished.
MRS. JESSIE FISHER, Spruce Creek, Pa.
I am pleased beyond expression with the Brace. I would not part with it for any money.
MARY F. ADAM, Neosho Falls, Kas.
I have been afflicted with falling of the womb for 23 years, and have never had anything to help me like the Natural Body Brace has. I could not stand up long enough to wash dishes before wearing it, and now (after wearing it 3 months) I am cooking for a large family. I also help wash and do any kind of work.
MISS LUCINDA FIELD, Oscar, Texas.

Money Refunded if Brace is not Satisfactory.
Send for Full Information.
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LADIES' FANCY WORK MANUEL.
A new book, just out, with all the latest ideas in Needle Work, Crochet, Knitting and Embroidery. Contains 50 patterns of Knitted Laces, Charming Crochet patterns, and directions to make articles for home decorations, tidies, chair-scarfs, doylies, purses, table mats, shopping bags, lamp shades, shawls, Afghans, toilet sets, counterpanes, sofa-cushions, chair-covers, pin-cushions, dressing slippers, babies' socks. Complete instructions with each design. Illustrated with 95 engravings. I send this Great Book Free to any one sending 10 cents to pay postage.
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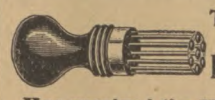
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Has received the World's Fair Award.
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ALASKA STOVE LIFTER
will not get hot even if left in the lid. Heavily Nickel Plated. Price by mail, postpaid, 30 cents.
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DON'T WEAR STIFF CORSETS.
FERRIS' GOOD SENSE WAISTS
Fit all ages and shapes—infants to adults.

RUBIFOAM FOR THE TEETH
SAMPLE VIAL FREE.
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Now is the time to make money by raising early chickens. Get a INVINCIBLE HATCHER for $17, and start out right. Send 4c. in stamps for No. 76 Catalogue to BUCKEYE INCUBATOR CO., Springfield, O

WANTED—INTELLIGENT LADY in every town to introduce the new "Youths Cyclopedia," prepared expressly for Teachers Pupils and Students. This is the one book that in these close times is bringing large profits to capable agents. Our school and installment plan makes quick work and brings big results. No capital required. Address
C. B. BEACH & CO., 216 Clark St., Chicago.

family represented in the union, securing a promise that it shall be read, is better than a larger amount. The valuable literature issued by Thomas Kane, 137 Wabash avenue, Chicago, may still be had free of charge, by the unions. Mr. Kane insists upon small orders at a time that there may be no waste, and highly commends our women for their thoughtfulness in this respect. The state paper also will be of great service in publishing brief testimonies or items about the work from state superintendent.

Sermons, addresses, and Bible readings on Christian stewardship and systematic beneficence are found to help the cause immensely. Pastors often feel the subject of giving a delicate one to present and so it has come about that the whole truth on this question has seldom been heard from the pulpit. As a consequence the *principle* of benevolence can no longer be depended upon to supply church treasuries, and principle-giving is supplemented by enticement-giving to the spiritual loss of the church. A request coming to the pastor from a white-ribbon superintendent will relieve from embarrassment, and if accompanied by suggestive literature, will probably receive attention.

Addresses and Bible readings need not be limited to the superintendents. The superintendent who presses the most talent into her service shows the most generalship. In one state that has had eminent success in this department, the state president and vice-president ably advocate proportionate giving from the platform and have won many converts to the tithe system. Do not fail at the close of such addresses to draw the net. Call for those who practice these methods to rise and remain standing while others join them in a pledge to proportionate giving. Count the number of the latter and report to the superintendent.

The pledge-card can be used to great advantage, especially in connection with schools of methods where there is more time for personal work. This card may be ordered of the National superintendent at fifty cents per hundred. It is used for signature only, precisely as we use the total abstinence pledge-card.

In localities where superintendents have just received their appointment and are at a loss how to begin, the "Responsive Exercise on Proportionate and Systematic Giving" will be found helpful. Ask the local union to allow you a monthly meeting for conference on your department, and when met introduce your topic by using this exercise. It will bring the whole subject under review and naturally lead to a practical discussion of its merits. It may be ordered of the W. T. P. A., the Temple, Chicago, at fifty cents per hundred. A new set of leaflets, adapted to use in correspondence, will soon be issued and may be had of Miss J. B. Haines, Cheltenham, Pa. "One Woman's Experience in Tithing, by a Deaconess Worker," is a new and interesting contribution to our literature, and can be ordered from the National superintendent, for two cents each; or fifty cents per hundred.

ESTHER TUTTLE PRITCHARD,
National Superintendent.

Kokomo, Ind.

Cor. Secy's Notes.

The following admirable "pebbles" were cast by the corresponding secretary of Michigan, Mrs. Julia R. Parish, for the benefit of her constituency:

FIVE SMOOTH PEBBLES.

"1. Carry out the spirit of our constitution, beliefs, platform, principles, object.

"2. Become intelligent on our lines of work by the use of our own literature.

"3. Carry out the plans of those whom you elect to make plans.

"4. Take up the departments that the locality needs.

"5. Dignify the regular weekly meeting.

"Summed up in these words: 1. Christianity. 2. Intelligence. 3. Loyalty. 4. Practicability. 5. Dignity."

We were happy to receive a call from several students from the University of Nebraska, en route to the convention of Student Volunteers to be held this week in the city of Detroit. Our Petition has been sent for the endorsement of the convention, and copies for each university there represented, with hope that the interest manifested in the University of Minnesota may extend to many others and thousands of additional signatures may thus be obtained.

Copies of papers read at W. C. T. U. meetings held during the Congress of the World's Columbian Exposition, have been furnished for publication. Many inquiries received concerning them are answered by the following letter:

CHICAGO, February 24, 1894.

DEAR MADAM:—In reply to your inquiry of the 23d, I will say that my application to the United States Congress to print and furnish to the leading public libraries of the world the proceedings of all the World's Congresses of 1893, is still pending before that body, but I hope will receive action during the present session. Circumstances arising out of the unhappy financial condition of the country are, of course, very unfavorable, but I still trust that the desired publication will be begun. It is very desirable that letters be written to senators and representatives by their personal friends, urging the importance of the publication.

With high respect and kind regards,
Very sincerely yours,
C. C. BONNEY,
Pres. World's Congress Auxiliary.

I regret the impossibility of reporting the marvellous meetings at Longmont, Col., under the charge of our evangelist, Mrs. R. J. Trego. On one evening after an address on purity, she asked all young people who would pledge themselves to such life to come forward and take friends by the hand, which they not only did but knelt for prayer, and upon repetition of the invitation and retirement of the young ladies, an equal number of young men responded, kneeling about the altar three and four rows deep. Old people, middle aged and young are finding peace in Christ under her teaching.

Miss E. P. Nichols, corresponding secretary of Rhode Island, writes: "We state officers are glad that we can say that the state union has grown, and that our women all through the state are eager to do what they can."

Our sister, Mrs. Eva Higgins, president of Colorado W. C. T. U., has been called to bid farewell to her father, who has gone home after four score and ten years well spent in the Master's service. She writes, "I have spoken three times this week, and expect to speak again three times, and have organized two unions."

I wish I could express my gratitude to W. C. T. U. women, the country over (I may say the world over) for their cheery, helpful letters. I especially thank state corresponding secretaries, from whom many have been received full of sisterly kindness. One can but love their own "kith and kin," and I pray that we may be made helpful one to another. Philippians 1: 3, 4.

MARY A. WOODBRIDGE.

Treasurer's Corner.

MORE DIMES AND DOLLARS.

While the Crusade dimes are beginning to be conspicuous by their absence, still those that are received are treated with great consideration. So the many "better late than never" people may rest assured that their gifts meet with a heartier welcome than could be given when the dimes came so fast as to threaten inundation on all the workers in the treasury department.

Our hearts were made glad this week by the receipt of $20 from Newfoundland, $5 from Harbor Grace, $15 from St. Johns.

Delaware's state treasurer also brightened up one cloudy day with a contribution of $16.50 from her constituents.

This charming little letter from across the sea shows how far the appeal for dimes has reached:

YANG CHOW, CHINA, Jan. 21, 1894.

DEAR MRS. BARKER:—Herewith I send thirty cents in stamps for papa and mamma and ten cents for myself. I have been a member of the Loyal Temperance Legion ever since I was five years old. I will soon be eleven years old. My papa is a missionary in China.

Yours for temperance,
JENNIE LEE WRIGHT.

One sister writes: "I mean to do all I can this year, all the *little* things, for I cannot do any great things." But it is the little things that make the great things, as the dimes make dollars—and if she continues in this decision she will surprise herself at the good she has accomplished in the year.

A *second* donation comes from a friend in Kansas who says: "We sent our dimes with the home union, but I have felt ever since that we should have given more, so with this I enclose one dollar, wishing that we had a hundred to give." Now if there are any others feeling this way we will be glad to pass the contribution box again.

A brother writes: "I have been thinking for a long while of sending my dime to the National, for I consider the work of the W. C. T. U. so thorough, earnest and successful on the whole, as well as being an inspiration to the workers of other organizations." And he *emphasized* his remarks by sending five times a dime. We are glad to have people approve of us, and we appreciate an *emphatic* approval.

HELEN M. BARKER.

Our Library Table.

Part VIII of Bancroft's BOOK OF THE FAIR abates not one whit in beauty and excellence. Chapter eleven on the Woman's Building is concluded and chapter twelve takes up the Palace of Mechanic Arts, or, as it is more commonly termed, Machinery Hall. This artistic and literary outgrowth of the greatest exposition the world has ever witnessed ought to have wide circulation as it is well worthy a foremost place in select libraries and rare collections.

The Bancroft Company, Publishers, Auditorium Building, Chicago.

The bound volume of the YOUTH'S COMPANION for 1893 is a weighty affair and its mine of treasures well-nigh inexhaustible.

There is no better companion for young people than this YOUTH'S COMPANION making a weekly visit which bears with it wholesome fiction and valuable facts and figures, plenty of fun and a good proportion of "earnest," for Young America has a diversity of mental desires and refuses too much of one thing. Such names as General Lew Wallace, Mrs. Lew Wallace, Amos R. Wells, Edna Dean Procter, Will Carleton, Rudyard Kipling, Amelia E. Barr and a hundred others of note, appearing as they do in the list of contributors during 1893, bear their own testimony as to the high worth of the magazine.

Edited by Hezekiah Butterworth. Published by Perry Mason & Co., 201 Columbus Ave., Boston, Mass.

THE RAILROAD QUESTION, by William Larrabee, for those whose interests lie in that direction, is a very clear and comprehensive work. It begins at the beginning by giving a very complete, though condensed history of transportation, showing the need for such facilities and their effect upon a country's development. In the second chapter the history of railroads is given, from the advent of the first wooden rail track at the end of the sixteenth century, which is described as "a result of pressing necessity," down to the present highly-perfected and complicated systems. Bringing the subject more to a focus the author considers the history of railroads in the United States, from thence going on to discuss, "Monopoly in Transportation," "Railroad Abuses," "Stock and Bond Inflation," "Combinations," "Railroads in Politics," "Railroad Literature," "Railroad Legislation in Iowa," "The Interstate Commerce Act," "The Rate Question" and "Remedies," with a valuable appendix, comprising tables and statistics. The book is commendable for its simple clearness and patient thoroughness. It covers nearly five hundred pages of close material.

The Schulte Publishing Co., Chicago.

IN DIREST PERIL, a late publication of Harper & Brothers, New York, is a story of marked strength and interest. It is a story pure and simple, the author—David Christie Murray—adhering rigidly to the narrative, so that the reader is left to make his own deductions and indulge in philosophic asides as he pleases. Mr. Murray has adopted the somewhat difficult first person in his narration, and his hero tells the incidents with a strength and directness that are noteworthy. In the preface, John Fyffe, the aforesaid hero, holds out a bit of bait to his readers, which they readily nibble at, but he also makes them wait until the very last chapter before he lands them upon the promised shore of explanation. The scene is laid in London; the plot is interwoven with the bitter struggle of Italy for liberty. Count Rossano is an Italian patriot, taken prisoner by the Austrians, and kept in solitary, loathsome confinement for years. John Fyffe and one Brunow—a weak, insufficient romancer, with only so much stamina as is awakened by his creditors' cries for payment—though men of widely different type, meet on the common ground of releasing the Count. They succeed, and he is restored to his daughter, whom he had never seen, gathers about him his countrymen and leads them to victory. Perhaps one of the most thrilling passages in the book is the struggle portrayed between ties of human relationship and love of country. "You must spare me to Italy," reiterates the old Count, pleading with his daughter Violet, and he tells her that if Italy called him he would sacrifice all ties to answer that call. Violet answers him as only a woman could: "And you think it's all Italy. It isn't Italy; it's you! You're my father, and you're a hero, and a—and a martyr, and the noblest man that ever lived; and I love you, and I'm proud of you, and—Italy! You're my Italy, dear!" The character analyses throughout the story are sharp and clear, and one knows not whether to admire most the heroic Count, who loved his country before all human loves, the daughter, who loved Italy in her father, or John Fyffe, who espoused Italy's cause, first, because he loved Violet, and finally wedding the two, was loyal to each of his affections.

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THE UNION SIGNAL, official organ of the World's and National W. C. T. U., comes regularly to hand, always full of interesting news and splendidly written articles. We look upon THE UNION SIGNAL as being a treasure in itself, and heartily wish that it had access to every home in the land. The lessons and precepts with which it abounds cannot fail to make it a most interesting companion wherever it becomes known.—*Exchange.*

GOOD WORDS FOR THE SIGNAL.

During the last few weeks it has seemed to me that THE UNION SIGNAL has been especially helpful and rich in those things which strengthen one's faith and revive our courage.

"Those who stand on the watch tower, little know how we listen for their messages as they herald the dawn of a fairer, brighter day in legislation and temperance work."

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The "Uncle Tom's Cabin" of the horse.

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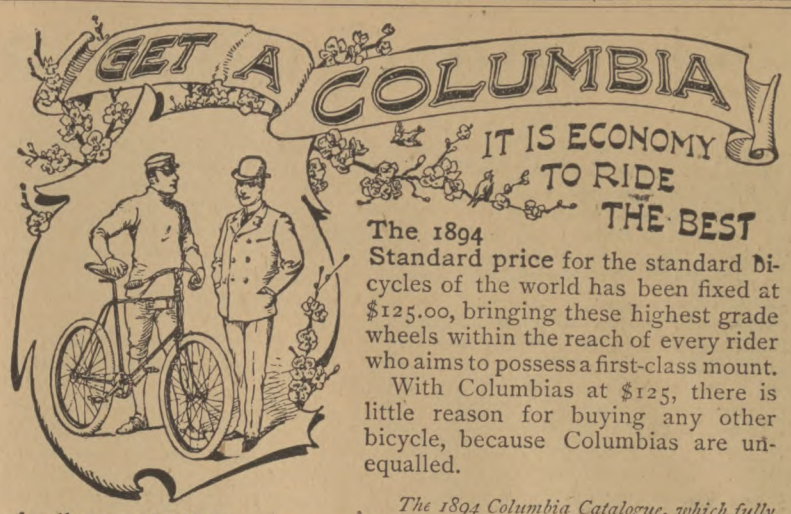

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A Strong Contrast

Did you notice the illustration in our "ad" of February 8? It was the representation of a group on board ship, just starting on a trip abroad.

LOOK AT THE ABOVE HOME PICTURE.

How much more comfortable this group looks than the other. Here they all are together, papa, mamma and the children, and see how interested they all appear. The hands of the clock point to midnight, and the little people, at least, should be snugly in bed, but there they are, as wide awake as their elders.

WHAT DOES IT MEAN? WHAT INTERESTS THEM?

We will tell you; it means that this happy family are doing just what the people in the last picture are doing. They are traveling abroad and seeing the same sights, the same scenes, the same cities, the same paintings, the same old castles. More than this, they are having everything described for them in the most interesting and entertaining manner by a famous traveler, instead of some stupid guide who is only able to repeat, with no more intelligence than a parrot, a story he has committed to memory; and yet they are doing it in their own comfortable home.

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Easy enough! Mamma takes THE UNION SIGNAL and, seeing our "ad," cut out the coupon, sent it to our office with five two-cent postage stamps and received Series Number Two of our magnificent Portfolio of Photographs. After supper, the family sat around the table looking at the views and listening to the graphic descriptions.

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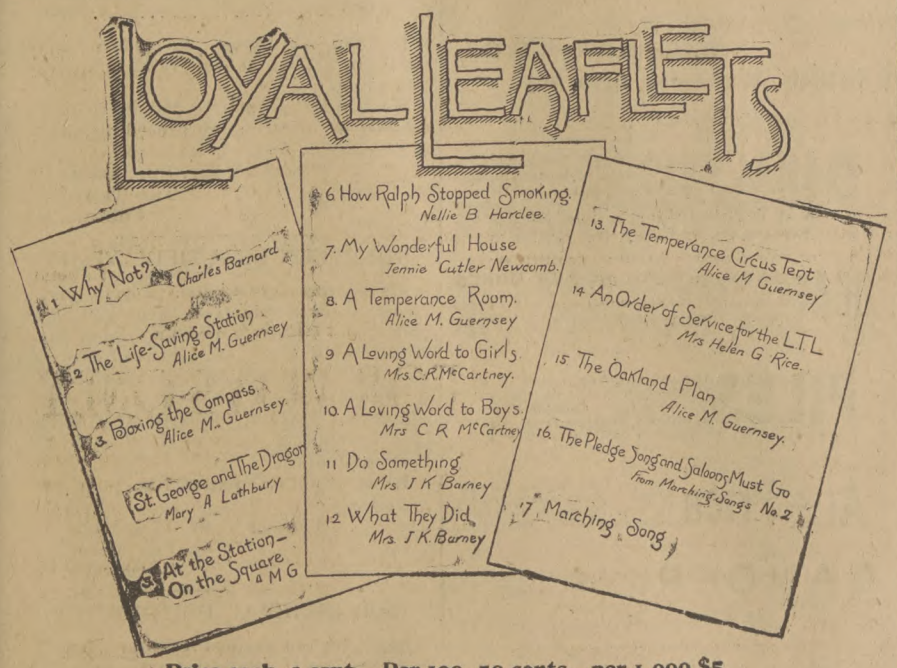

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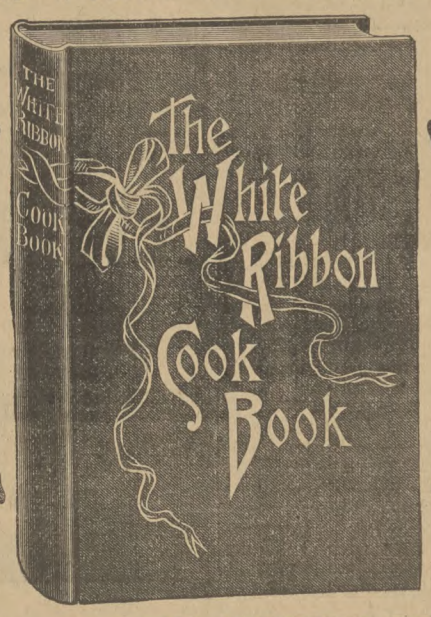

Temperance
Health

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Signal Notes.

THE Methodists of Boston have established a university settlement house.

THE annual drink bill for New South Wales, Victoria and New Zealand is a much larger amount than is raised the world over for foreign missions.

THE office for the registration of the Chinese in Oakland, Cal., is in a saloon, and the saloonkeeper probably profits well from the hundreds and thousands who register.

ENGLISH educators have sent five women to this country to study the American system of education and to find what features can be adopted in their own schools to advantage.

SOME one who knows is authority for the statement that much of the poverty in Chicago comes from gambling, and that the facilities for indulging in the vice are constantly increasing.

THE Ohio Anti-Saloon League is entering on an energetic plan of work along four lines, viz.: Agitation, legislation, enforcement of existing laws and education of boys by organizing them into boys' brigades.

A NEW Minnesota statute punishes a drunkard by a fine of ten to forty dollars for a first offence, a larger amount for the second, and ninety days in the workhouse for the third, but the man who made him drunk is left free to make others so.

To wear live lizards or chameleons on one's person seems an impossible fad, but some women have done so until the Society for Prevention of Cruelty to Animals has stepped in and prevented. Fortunately, such brainless and heartless women are in the large minority.

A COMMITTEE in Worcester, Mass., has been investigating the eighty saloons in that city from a financial point of view. They estimated that the saloons pay out yearly for salaries, license, etc., about one hundred and eighteen thousand three hundred dollars, but they receive fully one million two hundred thousand dollars.

A TEMPERANCE society has been organized in St. Petersburg, which includes many high dignitaries as members. The leading Russian newspaper in commenting on it said: "Only the coöperation of the government departments with the efforts of the society can deliver the people from the thralldom of drunkenness. To *abolish* such is the *province* and the *power* of the government."

THE last report of the Interstate Commerce Commission shows a large increase the past year in the railway mileage of this country as well as in the number of passengers carried; but with this increase comes also a still larger list of casualties, the killed and wounded numbering 29,424. Every day in the year eight are killed and seventy-three injured. Certain reforms should be insisted upon that this unnecessary, wholesale murdering and maiming of people may be brought to an end.

NOTHING could be plainer than that the English people approve the principle on which the direct veto bill is based, viz., that of placing in the people's hands the decision as to whether public houses shall or shall not be legalized in their vicinity. The campaign just closed in the north of England consisted of, by far, the most extensive series of meetings ever organized under the auspices of the temperance reform. The last meeting was held at Newcastle, on January 29, and was the most brilliant of the series. This campaign was organized by the North of England Temperance League. A thousand meetings were held within about three weeks, at all of which the direct veto bill was warmly endorsed, and in none of which was an amendment proposed save in a single instance, and then it did not find a second. At every meeting a resolution was passed rejoicing at the decision of the government to re-introduce the veto bill early in the next session, and pledging the meeting to earnestly support the government.

DO YOU HAVE ASTHMA?

If you do, you will be glad to hear that the Kola plant, found on the Congo river, West Africa, is reported a positive cure for the disease. The Kola Importing Co., 1164 Broadway, New York, have such faith in this new discovery, that they are sending out free by mail, large trial cases of Kola Compound to all sufferers from Asthma, who send their name and address on a postal card.

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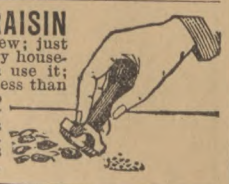

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Publisher's Notes.

OUR DAY.

We take pleasure in announcing the January and February number of *Our Day*, which, beginning with 1894, will be issued as a bi-monthly at the reduced price of one dollar a year. The magazine will still stand as an unrivalled "record and review" of current reform, and will maintain the excellent reputation it has achieved among students, preachers, teachers, public men and reformers, and it is hoped the reduction in price will greatly widen its circulation.

In the January-February issue will be found excellent photogravures of the Rev. John Henry Barrows, D. D., and the Rev. Geo. F. Pentecost, D. D.

The contents of this number include:

1. Neal Dow's Ninetieth Birthday. Miss F. E. Willard.
2. Tropical Africa as a Factor in Civilization. Cyrus C. Adams.
3. Machine-Made Millenniums. W. J. Lhamon.
4. Boston Hymn—Rain and Ray. Joseph Cook.
5. Boston Monday Lectures — Nineteenth Year. Joseph Cook.
   Causes and Cure of Poverty — The World's First Parliament of Religions
6. Book Notices.
   Dr. Barrows' The World's Parliament of Religions — Prof. Orr's The Christian View of God and the World—Prof. Schaff's Theological Propædeutic — Dennis' Foreign Missions After a Century—Hazell's Annual — The Review of Reviews on the Problem of the Unemployed
7. Vital Points of Expert Opinion.
   Dr. Boardman on the World's Parliament of Religions—New Ship Canals in Europe—Dr. Paton on the Kanaka Labor Trade—Albert Shaw on Need of an Expert Foreign Service.
8. Questions to Specialists.
   Dr. McNeice on the Situation in Utah.
9. Editorial Notes.
   Mr. Craft's Summary of Reform News — Lady Henry Somerset's Last Visit to America—Triumph of Prohibition in Ontario — Hon. T. B. Reed's Speech on the Tariff—Photogravures of Dr. Barrows and Dr. Pentecost.

Price $1 per annum.

THE UNION SIGNAL and *Our Day* $1.75 per annum.

WOMAN'S TEMP. PUB. ASS'N,
THE TEMPLE,
Chicago, Ill.

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WOMAN'S TEMP. PUB. ASS'N,
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NINETEEN BEAUTIFUL YEARS.

A correspondent writes: "I have just finished reading 'Nineteen Beautiful Years,' and it has inspired me to a higher life. I do not see how any one can read of so pure a character without letting it touch his life."

"Nineteen Beautiful Years" is the story of the life of Mary E. Willard, most tenderly and touchingly told by her sister, Miss Frances Willard.

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Send for specimens of our Neal Dow birthday card. Samples two cents each $1.00 per hundred.

UNION SIGNAL

AND WORLD'S WHITE RIBBON.

FOR GOD AND HOME. WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION FOUNDED 1883. AND EVERY LAND.

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

Volume XX.—No. 11.] CHICAGO, March 15, 1894. [Price $1.00 per Year in Advance.

Ursula D Herrick
1029 15th st

SINCE OUR LAST ISSUE.

The new United States battle ship, Indiana, has been launched.

Dispatches from Rio Janeiro state that the siege has been extended until May.

Guatemala has temporarily suspended the payment of interest on its public debt.

Aluminum boats have been proved a success by United States navy officials in a recent test.

The pension appropriation bill of one hundred and fifty million dollars has passed the House.

Spain has concluded its treaty with Morocco in settlement of the recent outbreak at Melilla.

Ten years has been fixed upon for the duration of the new Russo-German commercial treaty.

Sir William Vernon Harcourt has assumed the post of Liberal leader in the British House of Commons.

The United States House committee on labor is considering a resolution to make an executive department of labor.

Another American north polar expedition sailed from New York, March 14, Walter Wellman, of Washington, leader.

Edison has completed a new photographic camera, called a kinetoscope, by which forty-six pictures are taken in one second.

Canada has agreed to coöperate with the United States postal authorities to suppress the Honduras Lottery Company in these countries.

Hon. William Gladstone is reported to be suffering from a cataract on one of his eyes, (said not to be a dangerous one), but his health is unimpaired.

A Sunday closing ordinance before the Chicago board of aldermen last week was virtually defeated, after a lively discussion, by being recommitted.

The Muncie, Ind., factory inspectors have just ordered four hundred children under twelve years of age, employed in the gas factories, to be sent to school.

The second trial of Daniel Coughlin for conspiracy in the murder of Dr. Cronin in Chicago, 1889, resulted Thursday in his acquittal after an imprisonment of five years.

The New Zealand Postal and Cable conference last week discussed favorably the proposed Pacific cable from Australia to America via New Zealand and Samoa to Vancouver.

Plans to beautify Jackson Park, Chicago, are being made, one of which is to connect the lagoon with the lake in Washington Park by a wide canal through the Midway Plaisance.

A large delegation of clergymen, laymen and women have visited the House committee on judiciary in support of the resolution of Congressman Morse, of Massachusetts, for an amendment to the United States constitution recognizing God.

Mrs. Mary Hemenway, a philanthropist of Boston, who passed away last week, aged seventy-five years, has done much to advance the study of American history among young people. She gave one-half of the $200,000 necessary for the preservation of the historic Old South Church, and contributed generously to researches in American archæology and ethnology.

The British Parliament reassembled, March 12, after its brief vacation. Lord Rosebery, the new premier, has assumed the reins of government with a new cabinet, in which the Earl of Kimberley is foreign secretary, and Henry Fowler acts as secretary for India. The London Liberal and Radical union has passed resolutions of respect on the retirement of Mr. Gladstone.

AMERICA as well as Great Britain and Ireland await with keen interest the Queen's first speech under the new ministry, which the Cabinet is now preparing. The accession of Lord Rosebery to the premiership opens a new chapter in the history not only of England and the English speaking race, but of the whole world, and the initial move of the incoming government will be more than usually significant.

THE career of the Wilson bill, and especially its experiences in the Senate finance committee, reveals the fact that the tariff is, after all, more a sectional than a party question, and more an individual than a sectional. The lines between the two dominant parties have been gradually disappearing, and now that the tariff can no longer be effectively used as a distinguishing mark they must perforce look about for some other issue to disagree upon, or a bewildered public will be unable to tell "which from t'other." At present the motto of each seems to be, "Every man for himself and the devil take the hindmost."

A READER of THE UNION SIGNAL writes to thank us for the "clear, concise" way in which the subject of "Gospel Temperance and Prohibition" is presented (editorially) in our Neal Dow number. So many good friends of temperance do not seem to fully understand the meaning of the word "prohibition" as used by Christian temperance workers that the word "annihilation" is suggested as better expressing our attitude toward the liquor traffic. But as our correspondent says, "it is only a little more light they need" and our Brohibition Number of February 22 will do good service as a light-giver. We especially commend it to those good brothers who advise that "we keep to our legitimate work," which means, "keep out of politics."

AGAIN has the silent reaper entered a well-known white-ribbon home. We will let Mrs. Mary T. Lathrap's own pen tell the sad news: "Those who have wondered at the silence of the energetic woman who is National superintendent of schools of methods and parliamentary usage will find full explanation in the words which will once be traced for all: 'March 1, at 11 p. m., Mr. Benjamin, after months of suffering, passed on to the life immortal.' Early last year Mrs. Benjamin was called from her work by the serious illness of her only son. He was scarcely well, when her husband, a noble specimen of physical manhood, and a very Great-heart in his helpfulness to his talented wife, was suddenly stricken with paralysis, and since then the shadow of fear has been on all the days. For many of these later weeks Mr. Benjamin was a great sufferer, and day and night she has been at his side until the end." We are sure that many prayers will ascend and sympathy tender and sincere will help her in this sore and lonely hour.

IN the prohibition see-saw performance now going on in the Iowa legislature the Prohibitionists are at present writing, "up." It transpires that the Republicans of the Senate are unfavorable to a local option law, and the friends of the Carpenter measure are appealing to the Democrats for help, which it is safe to say they will not get. In the house the mulct tax bill is under discussion the real fight being on the section which provides (rather inconsistently) that nothing in the act shall be construe as legalizing or licensing the liquor traffic, and that no e of its provisions are to be considered as protecting the drink-seller from any of the penalties now provided by law, "except that on conditions *hereafter provided* certain penalties may be suspended." Truly the law-makers of Iowa have undertaken a Herculean task in attempting to satisfy the people, and at the same time to carry out the pledges of the *party*. The chances now seem to be that in the diversity of opinion as to the proper thing to do, the legislature will adjourn without doing anything in the way of modifying th existing prohibitory law.

THE ninetieth birthday of Neal Dow, March 20, will be spent by him in his native city of Portland, Me. In the evening there will be a meeting in the city hall under the auspices of the World's, National and Maine W. C. T. U.; the program for which is being prepared by Mrs. L. M. N. Stevens. The leading speakers will be Gen. Seldon Connor, ex-governor of Maine, Rev. Matthew Hughes and Mrs. Clara C. Hoffman. Rev. C. F. Allen, who was chaplain of the House in 1851 when the prohibitory law was enacted, will make the opening prayer. The mayor of the city will participate in the demonstration, and doubtless the governor of the state will accept the invitation to do likewise. It is hardly necessary to suggest that temperance societies and interested individuals generally, forward their congratulations upon this occasion to the noble hero and "father of prohibition."

THE decency-loving citizens of Cleveland, Ohio, are manifesting their indignation at the infamous registration system which in spite of emphatic protest has been foisted upon that city by its police director. At an immense mass-meeting it was resolved "that we demand the abandonment of this scheme for the perpetuation of the social evil and insist that the power of the city government be employed to suppress, not to sanction and advertise the evil, and we appeal to all good citizens, without regard to party, to unite with us in a persistent effort to free our city government from its complicity with crime." We hope the people of Cleveland will denounce and work and vote until this municipal iniquity, which is a disgrace to every citizen and an insult to every individual home, shall be so completely crushed to earth and stamped upon as to preclude the possibility of future resurrection.

THE Christian Alliance of Indiana, which is made up of the Christian Endeavor Society, Epworth League, Young People's Society, Baptist Young People's Union and the Brotherhood of St. Andrew is preparing to take an active part in the coming political campaign. The members are pledging themselves to vote as Christ would have them vote, and to support no party that will not pledge itself to oppose the saloon, gambling house and other evils. The Anti-Liquor League has united its forces with those of the Alliance, and mass-meetings will be held during the week preceding the Republican convention, and also during that preceding the Democratic convention later on, with a view to influencing action on the party platforms. John G. Woolley is to be a prominent speaker, and we are not surprised that this new movement in the interests of Christian citizenship is beginning to give old party leaders a good deal of concern.

A MASSACHUSETTS paper publishes replies from thirty-seven governors of states to the questions: 1. What law or laws prohibitive or restrictive, are on the statute books of your state relative to prize fighting or so called glove contests? 2. Would you permit the Corbett-Jackson fight to take place in your state? The replies show that prize fighting is prohibited in twenty-two states and not a single governor says he will permit the fight. Delaware punishes fighters for assault and battery. In Iowa legislation on this question is now pending. Indiana expects its next legislature will enact such laws as will make such contests impossible in that state. Governor Mitchell, of Florida, writes: "If I am convinced that it is the intention of the parties interested to have the Corbett-Jackson fight come off in Florida, the legislature will be called together at once, and I feel assured that body will make prize fighting impossible in this state." And Governor Waite, of Colorado, says with suggestive brevity: "We do not cross bridges before we come to them." It needs no prophet to tell us that the days of this brutalizing "sport" are numbered. We hail with joy this evidence of the "working out of the beast" in the man of the nineteenth century.

"NO COMPROMISE."

BY A. A. HOPKINS.

The fight is on, and it shall see no end
Until the foe surrenders. Heaven defend
Our noble army, with its banner white,
And give it hope and grace and godly might!

"No compromise!" upon our banner flames,
In gleaming letters, writ of blushing shames,
In which the blood of many a woman's heart
Seems blent and flowing as a scarlet part.

"No compromise!" the war-cry of our host
From Dow's own Maine to far Pacific coast.
"No compromise!" One course alone is true;
That cause alone unswerving we pursue.

Would license tempt us with seductive hold?
"No compromise!" we shout more loud and bold.
Before the church we ring it, strong and clear,
And point to Judas, in that distant year,

When for a price he sold the sinless Christ
To sinful hands, by bribery enticed;
And once again we echo forth the woes
Of God and justice waiting surely those

Who frame iniquity by human laws,
And block the way of God's own holy cause.
For Christ lives now within their souls who keep
His words of life; within the Godward sweep

Of moral forces in this world of sin,
And in the weak, who strength alone can win
Through Him who for the weak and lowly cares,
And who lifts up his daily, pleading prayers.

He who approveth that which baffles man
And hinders God, and checks the loving plan
For man's redemption, crucifies afresh
The one Redeemer here in human flesh,
Uprears again the ignominious cross,
And brings the world new shame, an added loss.

Harriman, Tenn.

MRS. JELLABY AND HER HUSBAND'S BOTTLES.

BY MARSHALL SAUNDERS.
Author of "Beautiful Joe."

She was a silly little thing, so everybody said. She laughed from morning to night, and could not exchange a sensible remark on any subject that was brought forward. She knew nothing of politics, nor of social, scientific and literary questions. Any kind of clever talk she abhorred. And yet she was a general favorite.

How did that happen—that everybody laughed at Mrs. Jellaby, and yet everybody liked her? I suppose it was for the simple reason that she liked everybody. She was sweet, and good, and innocent, and had never been known in all her life to make an unkind remark about any person whatsoever. She was like a child, the more sober matrons said, and would improve as she grew older. She was ridiculously young to have been married—only nineteen,—and it was an absurd thing for Jellaby, confirmed old bachelor as he had seemed to be, to go to fishing in a country place and fall so desperately in love with a village maiden as to imagine that he could not spend the rest of his life without her. However, he had done it and had asked nobody's advice, and there was nothing for his friends to do but to make the best of it.

On this particular morning he was standing in the hall of his prettily furnished house, getting ready to go to his office. He was a very fastidious man, was Mr. Jellaby. Not a thread nor a hair must be seen on his coat, not a speck of dust nor the suspicion of a spot, stain or any kind of a blemish. At last he was quite ready. He placed the whisk in its pocket, took his hat from the rack, and stood before his wife—a handsome, rather stoutish man nearing middle age, with a ruddy complexion and—though he was a city dweller and a business man spending the most of his time in a close office—with as fine a crop of hair as could be seen on the head of a country lad of eighteen.

Mrs. Jellaby was on the staircase playing with the cat, and he had to speak to her several times before she heard him. Then she ran quickly to his side, threw her arms round him and said, "Good-by, dear Harry; will you be home to lunch?"

His face clouded. "No, I don't think so."

"Very well," she said, resignedly. "I'll try not to miss you. Do you miss me?" and, putting her black, curly head saucily on one side, she looked up at him with eyes running over with glee.

"Yes, I do," he said almost angrily, "and if you would behave yourself I could come home."

"Oh, I will try—I will try, Harry," she said hastily. "Don't scold me. You know I can't help it," and turning her back on him she went back to the cat.

His conscience smote him, for he was absurdly fond of her. "Are you crying, Nell?" he said, and he made a step in her direction and putting his hand under her chin he lifted up her face to look at it.

She was smiling as usual, and with an impatient exclamation he went back to the door. He didn't want to make her cry and yet he would have been glad to find her crying.

She jumped up and ran after him. "Harry, may I have a ride while you're gone? The day seems so long—"

"Certainly," he replied; "I'll send a man round with a team. At what hour will you go?"

"At—, let me see," and she tapped her red lips thoughtfully with one tiny forefinger, "at eleven. Then Dorothy will be through with her sweeping."

"What has that to do with it?" he said, curiously.

"I want to take her with me."

"Ladies don't usually go riding with their housemaids," he said, sarcastically. "It isn't a city custom."

She shrugged her shoulders. "I'm glad I was born in the country, then. Dorothy is a dear little thing, and just as good as you and I, Harry."

"That may be," he said, stiffly, "and yet I don't want you to ride with her."

"Very well," she said, good-humoredly, "then I'll go for Mrs. Montgomery."

"Nell!" he exclaimed, startled out of his usual composure, "don't do any such thing. She felt it a great condescension to make even a formal call on you. She would be annoyed if you went to see her in the morning and asked her to ride with you."

"Would she?" and Mrs. Jellaby's light laugh rang through the hall. "Then let me take Dorothy. Please let me take Dorothy. She is a good little thing, and she seldom gets a ride; she told me so. Please, Harry—" and catching Mr. Jellaby's hand, she pressed it to her lips.

People might laugh at Mrs. Jellaby as much as they liked, but there was a kind of method in her madness. When Mr. Jellaby felt his large hand clasped in her two small ones, and scanned the pleading face raised to his own, he weakly yielded, placed his hat where it would be in no danger either from her or the still more demonstrative cat, and sitting down on one of the hall chairs took her on his knee. He held her there for five minutes, and she talked steadily to him, and when he got up he had promised to come home to lunch every day for a week and to let her take fifty Dorothys to drive with her if she wished to do so.

Then seizing his headgear and gloves he fled precipitately, lest he should make further ruinous concessions; and carefully averted his eyes from the hall window, where to his mingled confusion and delight she stood, blowing kisses to him from the tips of her fingers, in full view of half a dozen other business men hurrying to their offices, of whose presence on the street she was utterly oblivious.

Mrs. Jellaby danced a *pas seul* in the hall after he had disappeared from sight, walked to the glass in the hat-stand and arranged her dishevelled, curly hair, then placing the cat on her shoulder, darted upstairs to get a broom and sweeping cap in order to assist her small maid so that she might finish her work in time to go for a drive.

Mr. Jellaby pursued his way thoughtfully along the street. His mind was ill at ease and he stared absently at several acquaintances who passed him, and made not the slightest response to their greetings. Presently his eyes, roving to and fro, fell on the door plate of a house he was passing that bore the name of his family physician. "There's Grayson," he muttered, "why not consult him? He's just the man to advise me and he won't blurt the thing to the whole world."

By "the whole world" he meant his own set, and they were the last ones that he wished to get hold of his trouble. He went quickly up the steps, rang the bell and inquired for Dr. Grayson. "Yes, sir, he's in," the servant said doubtfully, "but he's taking his breakfast. I don't think he'll want to be disturbed."

"Tell him it's Mr. Jellaby," said the caller with a troubled air, "and that his business is important, and he'll see me."

The girl went away, and returning a few instants later ushered him into a back room, where a gray-haired man sat taking a solitary breakfast at a table drawn up close to an open window. "Morning, Jellaby," he said, stretching out a hand without getting up, "haven't seen you for weeks. Congratulations, my boy. Hear you've been getting married."

"When a man's married, his troubles begin," said Mr. Jellaby, taking a seat near the table and speaking in a doleful tone of voice.

"What—already?" and the gray-haired man tossed a bit of toast down his throat, and laughed heartily, though in infinite danger of strangulation. Then recovering himself he said: "What's the trouble, Jellaby?"

"That's what I've come to talk to you about," said Mr. Jellaby in a low voice, and with a furtive look at the open window. "There's no one about, is there?"

"No, no," said the doctor in a boisterous, hearty voice. "No eaves-dropping in this house. Go on with your confidences, Jellaby," and catching up an egg, he quickly beheaded it, and began to eat its contents.

Halifax, N. S.

(*To be continued.*)

THE NATIONAL OX—WHAT SHALL BE DONE WITH IT?

BY C. HOBART, D. D.

Text:—Exodus 21: 29. But if the ox was wont to push with his horns in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman, the ox shall be stoned and his owner also shall be put to death.

A satisfactory proof of the supernatural origin of the Scriptures is found in the fact that in them provision is made for the protection of all classes in their natural rights, and that the observance of their rules will secure the largest possible amount of good to the world.

And further, it will be noted that while it was impossible to state every imaginable case of wrong, yet the moral principles that underlie the cases given are sufficiently plain to furnish rules of action and judgment in every possible case that may arise.

Hence the moral principles underlying the case in point are plainly as follows: Any man or woman having under his or her control any agency or business that puts in peril the well-being of another, and such man or woman being notified of the fact, if such man or woman fails to restrain such agency, or regulate such business so as to prevent the injury of others,—and others are injured by such agency or business,—then the man or woman so failing becomes responsible for all the harm done, and must be punished accordingly.

Without controversy this is legitimately applicable to the liquor traffic of the present day, and hence we inquire:

I. Who owns this rampant ox of the liquor traffic, or who is responsible for its existence?

1. Some will say, Of course the manufacturers of the liquors sold. But this cannot be, from the fact that they are obliged to pay others for the privilege of carrying on the business.

2. Some will say, The vender. Not so, for the reason stated above.

3. Others will say, Those who issue the license to sell intoxicants are the owners of this devastating business. Not so, as no board dares to issue a license unless authorized to do so by its constituency, the voice of the people, as expressed at the polls. This is the foundation of our government as set forth in our Declaration of Independence when it says: "Governments derive their just powers from the consent of the governed." So also the Constitution of the United States: "We, the people . . . in order to form a more perfect union," etc., "do ordain and establish," etc. All these facts furnish demonstration that our government originated with and is under the control of the people. From this it follows that the voters of the nation, in its sectional subdivisions, are the owners of this ox, and are responsible for whatever harm it may do.

II. Has this ox been wont to push with his horns?

1. The economist will inquire: What is the expense of this business? I give the following from Dr. Hargraves, of Philadelphia, in his work on alcoholics, 1887:

Loss of productive labor of 586,472 persons engaged in the liquor trade	$ 283,236,000
Loss of 700,000 drunkards	175,000,000
Loss of productive labor of 2,138,391 moderate drinkers	222,392,664
Loss of 66,660,792 bushels of grain destroyed in distilleries and breweries	33,330,390
Loss of time, medical attendance, etc., in sickness caused by drinks	119,368,576
Loss of employers, by time lost by drinking workmen	10,000,000
Cost of supporting 83,899 defective persons by drink, as insane, etc	16,779,800
Cost of supporting 59,110 paupers, made such by drink, at $100 per annum	5,911,000
Loss of labor of 59,110 paupers and vagrants at $300 per annum	17,733,000
Cost of supporting 39,481 prisoners at $100 a year	3,948,300
Loss of labor of the same at $300 per annum	11,844,300
Costs of prosecutions, courts, witnesses, jurors, etc	15,000,000
To this add the board of the 586,472 employees at $3.00 per week	101,489,632
The clothes of the above at $50 per annum	29,323,600
The rent of 338,655 buildings used for selling intoxicants at $10 per month	40,638,600
Amounting to the enormous sum in one year of	$1,085,995,862

So much wasted year by year, to brutalize, degrade and ruin the nation, by this savage ox of the liquor traffic.

2. But what has this brute done for this nation socially? I risk very little in saying that there is not a man, woman or child in this nation who has not been more or less injured by the gorings of this brute, not only financially

but personally or relatively, by the degradation, shame and sorrow which it has caused. Few will doubt the assertion that the vast majority of crimes committed in Christendom, to say nothing of heathendom, have been occasioned or largely aggravated by the use of intoxicants—thefts, too numerous to mention, burglaries by the thousand, highway robberies by scores per week, trains and stage coaches held up and plundered by hundreds, and murders unnumbered, while from sixty to one hundred and twenty thousand are annually hurried into eternity by this monstrous ox, in these United States! !

3. Whose face has not burned with shame while scanning the dark record of crimes known as seductions, rapes, fornications, adulteries, with the whole family of crimes against purity, most of which have originated or been greatly aggravated by this hateful business called the liquor traffic?

4. Do you wish to learn further of the doings of this furious ox? Search the records of our criminal courts! Ask the convicts in our jails and penitentiaries, numbering more than 25,000. Go to the poor-houses, in almost every county in the nation. Number the inmates of our lunatic asylums. Count the sums paid to support the poor at their homes. Hearken to the screams of the alcoholic maniac as he struggles to free himself from the snakes in his boots, and the devils that are grappling for his soul. Listen to the thud of the rope as the murderer expiates his crimes on the gallows. Ninety-hundredths of these crimes are the result of this most fearful agency of Satan to drag mankind down to penury, shame and death in this world, and to the deeper agonies of eternal death in the world to come. And I would add take note of the agonies of the damned in hell, were it not for the fact that those who persist, by their votes, in keeping this hell-filling monster in the field will, doubtless, ere long, have the opportunity of a personal inspection of the case, unless saved from it on the ground of idiocy.

III. Who is responsible for all the wrongs, woes and curses of this nefarious liquor traffic? We have already seen that the people have the control of all matters regulated by law. But all know that it is hardly a supposable case that there will be entire unanimity where many are to be consulted,—and hence it must be agreed that majorities shall rule; from which it follows that, with one exception, the voting majority is entitled to all the *credit* when wholesome laws are enacted, and to all the scorn and contempt when laws are enacted that are destructive of human happiness and well-being.

The exception above alluded to will be seen in the following case: It frequently happens when a measure is submitted to a vote that the voters divide themselves into three classes: first, the majority who vote; secondly, the minority who vote; and thirdly, a class who do not vote. In such a case, if the minority voting and those not voting, together are a minority still, then the praise or blame belongs entirely to the majority. But if the non-voters and the minority voters united make a majority of the whole, then the responsibility for the enactment of a bad law falls with crushing weight on the non-voters,—and the curse of Meroz must rest upon them in all its bitterness.

And now permit me to make this one earnest appeal to every PATRIOT, to every PHILANTHROPIST, and to every CHRISTIAN, who has the right to vote: As you love your country, as you love your fellowmen, as you fear God and hope for heaven, unite and vote this cursed, murderous, fiendish liquor traffic forever out of the nation.

Red Wing, Minn.

MEMORIES OF THE WHITE CITY.

VI.

BY ELIZABETH CUMINGS.

I know very little about the Alaskan Indian, but I understood the Alaskan artist's little kit of properties I found up in one corner of the Government Exhibit. A satin-smooth, hollowed stone, oblong in form, about half an inch thick and eight inches in its longest diameter serves him for a palette. On this he grinds his colors with a stone pestle or spatula rubbed also smooth as satin. His palette knife is all wood, about the size of a silver "bread and butter knife," and has an elaborately carved handle. His pigments are all sorts of substances as are ours. A bright sulphur-colored lichen of the goat's beard variety furnishes him a tint midway between gamboge and the lightest chrome. The other pigments exhibited I took to be earths in which were metals, iron, copper, and perhaps mercury. His brushes he makes not of badgers' hair, but of "selected" porcupine bristles. These he neatly ties upon handles by means of a useful, separated fiber of the spruce root.

Every brush handle is a work of art. The favorite pattern is the totem pole. Sometimes it is carved with a front view, sometimes in profile. I saw but one sort of totem pole in all the examples. The first face would be broad, very Indian, very serious, but serene. Below this would come a second face with a hawk-like nose, a half-open mouth with hanging lips. This second face invariably frowned, and had the eyes rolled toward the nose. It sat upon arms beginning at the elbows, and these ended in rudimentary hands which rested upon knees indicated by holes. The wood was dark somewhat like rosewood in tint, and though the work as a whole looked like the design of some clever child intent upon carving something like the goblins of story-books, it was delicately finished, and rubbed to satin smoothness.

A few handles were long and round and ended in a medallion about an inch and a half wide by two inches long on which was carved a very ugly Indian face. Others still were very neat semblances of the human leg and foot, quite unlike the rude legs carved upon the totem poles, a fact which suggests that the Alaskan has "conventional" leg patterns, but that he can give a study from life if he desires. A long, narrow box carved so that it looked as if made of strung rattan, and painted a glossy black served to hold brushes, paints, palette, pestle, spatula, etc. There was in this box a curious likeness to certain boxes in the Corean exhibit in the Liberal Arts Building.

The Alaskan young lady's work bag furnished for fancy work holds finely shredded grass and red cedar root, delicately colored in tints very like those we buy in wash embroidery silks and linen floss. With these materials and porcupine quills, sinew thread, tiny awls and bone needles she can produce extremely pretty effects. Civilization has introduced her to the pearl button, which she uses entirely for ornamental purposes, sewing it on the garment to be ornamented in scroll patterns if her purse permits the outlay.

When the son of the family wants a ball, the mother or big sister cuts out two circles of black leather about four inches in diameter. Round these are set black and white pieces of leather alternately, and when finished and stuffed the plaything is not unlike a big cantaloupe and is pretty enough for any boy, anywhere.

. . . . . .

It is alleged that Japanese art is the child of Corean. If this be so, it is a clear case of evolution, for if one may judge by the Corean exhibit at the Fair, the child is eons in advance of the mother. Beside the dainty wares displayed under the white banner bearing the red disk, the Corean cabinets and robes were rude in workmanship, raw in color and coarse in design. The first object I saw was a being very Japanese in feature, slowly moving up and down among the quaint objects. Upon its head was a curious black hat so generally suggestive of discomfort and inutility, I fancied the being was a woman. The black hat was of horse hair and must have been well stiffened with glue. Beneath it was a white cotton nightcaplike drapery. The face was far away in expression and perfectly immobile. The body wore a white robe, and upon its feet were white Chinese shoes. Somewhere and somehow, even as I looked that figure disappeared, and an instant later I saw a little yellow gentleman in the garb of American men, hovering about the display of Corean shoes, and I overheard him tell one inquisitive visitor he was from Seôul. I looked about with careful eyes. The figure in the horse-hair hat could not have gone into the floor, nor yet could he be in the case of robes or in one of the cabinets. I concluded that at stated intervals this young man from Seôul, to relieve his ennui and homesickness must slip his white robe over his broadcloth, set the hat he was used to upon his head, and rest his toes in white pig-skin shoes. But where he effected the metamorphosis I cannot fancy.

Two of the exhibits I can now see with my mind's eye. One was a gaily painted trunk, about two feet long and one foot wide. Its cover was rounded, and I think it would hold a *fin de siècle* fashionable jacket, if the garment were closely folded. This was—a lady's trunk! The other exhibit was a scarlet robe, ornamented with elaborate scrolls in brass disks, convex, and in appearance exactly like the brass-headed tacks that made flamboyant flourishes and borders on the trunks of our grandmothers. "This was a warrior's robe," the gentleman from Seôul told me, the one he wore in action, and the red and gold were, I suppose, expected to inspire terror in the enemy.

In the Fisheries Building other gaily colored trunks were shown in the Norwegian and Swedish boat exhibits, seamen's trunks. And why not? Fancy a Saratoga in brilliant green, blue, red and yellow! Possibly color might soften the heart of the baggage smasher. Possibly not, for the most exquisite decoration moves not the heart of the kitchen china smasher.

. . . . . .

We often hear about "the good old times," but I fancy the locomotive engineers who looked at the uncovered iron chairs provided for engineer and firemen behind the boiler of the locomotive of the years 1835–38, and 1840 were of the opinion that the good new times of cabs and comfort, and speed, are good enough for the year 1894. I fancy, too, the men who "go down to the sea in ships," looked askance at the Viking, and Santa Maria, Nina and Pinta, and whispered among themselves: "What fellow'd care about going to Mackinac in such craft?" Yet, Columbus was warned that "if he succeeded in climbing the western mountain of waters, he would be sure to slide down on the further side, and could not return." He was warned, too, that to the far south was a sea "boiling hot." But he set out! "How could he a sot out!" exclaimed a lanky Hoosier as we climbed about the Admiral's flag ship. "Goodness alive, what a feller he mus' a been, fer a fac'!" It was not just as the rest of us would have said it, but interchanging glances revealed that the common feeling had been voiced.

(*To be continued.*)

South Evanston, Ill.

HILLSBORO CRUSADE SKETCHES.

XXII.

BY ELIZA J. THOMPSON.

The work of the W. C. T. U. went on after the ripple of the late "golden wedding" as though nothing had happened, except (if such a thing could be), "the tie that binds" became closer between the favored recipients and the unselfish benefactors.

About the time of the "week of prayer," 1888, it was resolved by the members of the union to invite Mrs. Romick, of Ohio, for a week of temperance and gospel work in our town. Measures were at once set in motion, and on March 20, 1888, she came to us, as our secretary, Mrs. E. L. Warson, happily expressed it, "with a heart filled with love for God and humanity and ready for work in His cause." The result was, many were benefited and our union was built up and strengthened. Her sweet, humble Christian spirit will long be remembered among our people.

Mothers' meetings had become a favorite feature of our work, and for a time "cottage prayer services" were quite successful.

But, as is always the case, some one person must be responsible for the outcome of such extra services, and that person must have a special gift and preparation. After our dear Mrs. Bridwell left us for favored Harriman, the mothers' meetings of which she was superintendent became a thing of the past. But we are trusting and believing that God will open the way for its revival.

Finding myself much hindered by age and home cares in my ability to serve the union of dear women whom I loved so much and had so long acted as president for, I felt it incumbent upon me to write them a letter of resignation, November 26, 1888. Mrs. Governor Hart, one of our most earnest and helpful Crusaders, moved that "we do not accept Mrs. Thompson's resignation, but that we appoint a president *pro tem* to act during her absence, and that a committee be appointed to draw up resolutions expressive of the feelings of the union with regard to the matter." Mrs. McSurely and Mrs. Gregg were appointed said committee. The following communication was read at meeting of the union December 3, 1888, and approved with one voice. The secretary was requested to present a copy to Mrs. Thompson and record it in the minutes:

Your committee to whom was submitted Mrs. Thompson's request that she be released from the presidency of our local union would respectfully submit: That we do not consider Mrs. Thompson "superannuated"; that although often prevented from meeting with us, yet when she is present we do not perceive that her natural force is abated. And we know that we but voice the feeling of all in saying that we most earnestly desire that she who first led us out in this work may continue to be our president for many years to come. We submit this, not as a mere sentiment, but from a conviction that we are doing what is best for our union. Feeling that *God* called Mrs. Thompson to be our leader, we await a clearer indication of Providence that another is to take her place.

In the mean time, during her absence from us, we recognize another leader in our first vice-president, Mrs. Hart, and we will faithfully stand by her.

The matter being thus adjusted, Mrs. Hart, with her usual energy and earnestness, prepared an appeal to the mayor and council of our little city and, accompanied by Mesdames Foraker, McSurely, Murray, Smith, Gregg, Langley, Bridwell, Patterson, Willett, Stevenson and McConnaughy, delivered it at the set time and was sustained by two of the councilmen, Dr. Patterson and Mr. McNichol, with eloquent and earnest speeches favoring their wishes. Mrs. Hart's appeal is worth reading, notwithstanding the majority was against *us:*

To the Hon. Mayor and Council of Hillsboro:

It is claimed that the ordinance prohibiting the sale of intoxicating liquor in our town is but a dead letter upon our statute books, and feeling aggrieved that this is so, we, the women of Hillsboro, through the Woman's Christian Temperance Union, come to you with an earnest appeal to see to it that it be enforced. Nearly two years ago this ordinance was asked for by more than two-thirds of our voters, and by our united voice. It was placed upon our statute books, not as a pastime, not as empty words, but to be enforced just as any law, and, as affecting our interests more than any law, you are asked to enforce, as by its non-enforcement our homes, our happiness, and the souls of our loved ones are placed in jeopardy. The voters, who asked its adoption, expected you, as sworn officers of the law, to enforce it. We hear it said that the ordinance is a failure. We grant that its enforcement has been a failure, but the ordinance is right, and right cannot be wrong. It may need revision to make it more

effective, but that you have the power to do. It is said it cannot be enforced. Are you, the honored officers of our town, willing to acknowledge that you are powerless in the hands of a few evil-doers? That cannot be. We feel safe in our homes because we have officers who will protect us against the midnight robber. May we not feel safe in our homes because we have officers who will protect us from him who, in the open day, is stealing from us that which is dearer to us than our silver? We do not often come to you with our complaints, and we would not now, but we have no other redress, and we cannot see our loved ones slipping away from us and offer no protest, We, together with the children in our homes, who are either blessed or blighted by your action in this matter, form a large part of your constituency. Can you turn a deaf ear to our appeal? We also ask that you make an appropriation of money sufficient to enable our officers to execute the law.

On behalf of the Woman's Christian Temperance Union of Hillsboro, Ohio.

MRS. GOV. HART,
Acting Pres., First Vice-pres.

LIZZIE H. HARSHA, *Sec.*

All this effort on the part of the temperance women and their friends so stirred up matters that the "powers that be" determined to enforce the "tax" part of the "Dow Law" and let them sell on, as they had been doing (without paying for the "privilege"). With the money thus collected our streets, "so wide and airy," were vigorously macadamized, and thus while the tempted ones were drawn into the "open doors" the "very rocks were crying out" against "those people who love to have it so." "And what will ye do in the end thereof?" has been asked, not only by the prophet, but by many aching hearts, since that day, for "at last it stingeth like an adder," even "our enemies themselves being judges."

The Crusade anniversary of December 23, 1888, was celebrated in a quiet, yet most comforting way; it was my blessed privilege to be present with the real pleasure of having Mrs. Hart preside. Miss Clothier, National organizer of the Y's, came over from Leesburg, where she had been visiting, to attend this meeting, and was prevailed upon to remain and give us a lecture in the evening; this was most helpful and much enjoyed.

The Loyal Temperance Legion continued to prosper under the care of Mrs. Harsha, as often as possible aided by Mrs. Thompson, during the absence of Mrs. Rives, on account of illness.

The Y's were very prosperous under the kindly and most capable guidance of Mrs. Mary B. Murray, their president.

(*To be continued.*)

Hillsboro, O.

ECONOMIC PRINCIPLES.*

I.

Production.

BY ELIZA STOWE TWITCHELL.

What is production? A man with a sharp stick is digging clams on the beach. He is producing clams. The *beach*, his *labor*, and the *stick* are the three factors in production. This most simple mode in no way differs in principle from the most complex form of production, with its boss, its army of wage-earners and its modern machinery. Each has three, and only three, factors: Land, labor and capital.

In the first example, the stick, though a rude instrument, may be termed capital. In the second, though the workers are many, they are all (including the boss) laborers. Though the machinery is complex, it is capital. Though the material used may be wool, tin, cotton or glass, yet all come from land; and the wages of all are, or should be, all that they produce.

Does the laborer dig clams for the sake of the labor, or for the clams? For the clams, certainly. They satisfy his desire for food and, inasmuch as they do this, they are his *wealth*. When he produces more than he needs for his immediate wants, he has accumulated some wealth.

This surplus is called *production*, whether produced by one individual, working alone, or by millions, working either separately or collectively. The wheat produced in this country last year was that which was raised, harvested and stored. Ten men are engaged in the industry of fishing. Some prepare the boats; others the nets and bait; women cook for all to eat. Here is a division of labor, in which many more fish are caught, and that, too, with less labor than when each man prepares his own boat, bait, net and food. Less boats, etc., are required, and much labor is saved. Each one who assists in performing any of this labor (including the woman) as truly catches the fish as those who pull them from the water.

The manufacturing of calico or woolen dress goods is a still more complex form of production. In the Southern states some are growing and preparing the cotton; others, in California or Australia, the wool; some in Africa, the madder; in Asia, the indigo; while in England, the cotton or wool is being spun and woven by elaborate machinery, which others have invented and still others built at great cost. This machinery is made of iron, wood, steel, copper, zinc, which men in distant parts have produced from the earth; moreover, this machinery must constantly be fed by coal.

Meanwhile, each of the many combined and distant workers, must eat, be clothed, housed, etc. Some grow or prepare all or parts of their own food, make all or parts of their own clothing; while others do only some one thing, and by so doing obtain their food of the distant farmers and their clothing ready made.

Some do nothing all day long but shovel coal into furnaces; others keep accounts, some plow, reap, make butter; others teach, write books, paint, gather news for others to arrange in newspapers.

When a man produces one thing alone—as the digging of the clams—we recognize, easily, that the result of his labor—the clams—are his wages. Now, when he produces any one (or parts of any one) of these million things, the reward for his labor is either a part of the things he produces or else a money equivalent, which he can use in exchanging his labor for the labor of others who may be near or remote.

When he receives the equivalent for his labor in money, the transaction is only half completed; for money will satisfy no desire and therefore is not wealth. It must be exchanged for food, clothing, shelter, luxuries, before the transaction is completed, for men do not labor for money but for what money will buy; for something that will satisfy human desires; *wealth*, which is always some substance from Mother Earth, upon which some labor value has been impressed, so as to fit it to satisfy some want. The money is simply a convenience—a labor saving machine—which acts, first as a measure of values, and, second, as a medium of exchange.

It is the same with the capitalist. Labor value is first given to him, then wages are paid, and this process may go on, week after week, month after month, before the capitalist is able to turn the finished product into money; yet labor is constantly adding value, which should equal or exceed, the wages paid. When the capitalist turns the finished product into money, the transaction is only half completed, for with him, as with the wage-earner, money is not wealth, only a representative of wealth, which he at once re-invests in fresh materials, and fresh labor value; thus by going round and round, the real wealth increases at every point—not just at the one point where it is measured in money—but all the time that labor is adding value. Money plays an important part in production, from the housewife to the government treasurer, but its office is only a measure and exchanger of values—a labor-saving device for effecting exchange of barter.

But the farmers, the merchants and the manufacturers are laborers as well as the wage-earners. It can truly be said of each that in producing, or helping to produce any one thing, (or parts of one thing) that can be exchanged for money, each has produced everything that his money will buy in the market; for when he eats potatoes, drinks coffee or reads newspapers, he as truly produces them as the farmer, the Arabian or the news-gatherer; for his demand for these things causes them to be brought into being. Moreover anything that interferes with this free exchange of the results of each man's labor, infringes upon his rights. To freely exchange that which one's own right arm produces, is as much his right as the free use of the arm itself.

It is this natural coöperation, this subdivision of labor that makes civilization possible. How few comforts would we possess, to-day, were each to produce his own food, clothing, shelter, etc.? Most people would be living in huts, eating out of wooden bowls, clothed in hand-knit garments. What government could so nationalize all industries, like this natural growth, into greater and still greater subdivisions of labor, where each is free and yet dependent?

To promote this growth three things are necessary, peace, liberty and a knowledge that each in working for his own highest interest is working for all—a sense of brotherly dependence and also of independence, fraternity and liberty. Up to a certain point, the natural desire to look out for self, is right. Should each one think it necessary to supply the wants of another, instead of his own, and all did the same, few real wants would be satisfied. Each can best look after his own interests, knows what kind of labor he is best fitted to perform and what products are best suited to his soil and climate.

The important thing to notice here is, the more workers and more complex the subdivisions of labor are, and also the freer and broader the exchanges, the easier and more abundant will be the wealth produced, and if this ever-increasing wealth could be distributed to the producers in proportion to their labor, then the more laborers the higher would be their wages; whereas, now, the more laborers the lower the average wages, because some of the wealth producers have power to control distribution.

Wollaston, Mass.

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"EVERY yesterday is talking to, instructing to-day."

VALUABLE SUGGESTIONS FOR TEMPERANCE MEETINGS.

DEAR UNION SIGNAL:—The gospel temperance meetings held here by Dr. Tracy, and which have just closed, have developed facts which confirm some theories that I have long held in regard to our public meetings. These are the facts. A guarantee of two hundred and fifty dollars was made by the churches—pledges of fifty cents each, being taken at a morning service. The meetings were mainly held in the opera house which was filled every night at an admittance fee of ten or fifteen cents, the gallery being the only place where any one was admitted free, and it was also the only place where there was any confusion or disorder.

The second fact is that many came and paid their way who do not attend temperance or other meetings when held in a church, while the church members and attendants did not remain away because they were not held in a church and so both classes were reached.

The third fact, the expenses were paid and no deficit left for a "committee" to struggle with and either repudiate or pay from its own pockets, as sometimes occurs, in the one case the speaker being the loser, in the other, the committee, and in either—disgust and discouragement.

Here are some of my theories. First, that the temperance cause has been pauperized by its friends quite long enough in making all meetings absolutely free, save for a collection.

Second, that in emphasizing the religious character of our work by holding our meetings so generally in churches, some speakers strongly objecting to speaking in any other place, we fail entirely to reach the very class—and a large class—that need just what we have to say.

Third, that the old saying, "Nothing pay, nothing value," holds good with the people and our reform.

Consider some other facts. Many of our good speakers are not employed as constantly as they should be for the benefit of the cause, nor at the terms they should have to enable them to give their entire time to it. On the other hand, many unions never have a speaker unless it is some one who will go for the collection, and usually, no particular responsibility being felt, the meeting is not well worked up and the speaker, no matter what her ability or reputation, is met by a small audience and a smaller collection.

The unions that realize the need of having speakers occasionally, are obliged to use such efforts to secure the needed funds that there is little time, strength or energy left for the other work in which every union should abound and rejoice, and the result is that having a speaker instead of being an inspiration and help to the general work, actually hinders it, and devotion to the general work prevents the employment of speakers.

These things ought not so to be, and the remedy should be found. Try this simple one. Hold a part of your meetings in some other place than a church. Careful preparation in the devotional exercises will prevent any loss of the religious feeling. Ask an admittance fee for at least half of your public meetings. Advertise well, have your opening exercises carefully planned and carried out, and your audiences during the year will, I am confident average fully as well as under the old system, while the expense, instead of being borne by a few, as now, will be equally distributed.

I am aware of the universal feeling that our meetings must be free, but in the very nature of things they cannot be; some one has to meet the bills, and the only question is, shall it be the few who have met them so long, or shall the burden be more equally distributed?

Look at our great meeting at Denver. The church was packed to its utmost capacity the evening of the contest, does any one think the attendance or the interest would have been less the other nights had the same fee been charged? And had it been, the deficiency in the National treasury, which the membership is now called upon to make up, had it existed at all, would have been less.

Let us rank our speakers high enough to say to the people: "They are worth hearing and worth paying to hear." By this means our best speakers can be called to places where they are needed and financial considerations alone prevent their being called; their appointments can be made closer together and so a smaller proportion of their receipts be paid for railroad fare, and even a smaller fee would give them larger profits.

One fact is evident, either our platform work must remain limited as it is, or its financial conditions must be improved. MARION H. DUNHAM.

Burlington, Ia.

EDITORIAL CORRESPONDENCE.

White-Ribbon Services.

DEAR UNION SIGNAL:—I was particularly impressed by a letter in your columns, some months ago, from Mrs. Love, our Australian in West Virginia. She takes the ground, most consistently, I think, that neither the ordinance of baptism nor that of the Lord's Supper can justly be administered at the sessions of a strictly non-sectarian society. It seems a thousand pities that the dross of sectarian interpretation should so have mingled with the pure gold of these simple and sacred observances that Christians of all denominations cannot peaceably participate in them.

I have long pondered over this difficulty, and it is borne in upon me that when we "come of age" (at the Cleveland convention of next year), we shall do well to precede the convention by a consecration day, and to open that by a love feast (the "Agapa" of the early Christians), at which water and bread may be partaken of in unity of spirit as an outward sign of our inward bond of peace.

It also seems to me that it would be wise to have a simple consecration service for any parents who might wish to set apart their little ones to active Christian service "For God and Home and Every Land." Both would be beautiful and blessed tokens, in no wise interfering with anybody's preconceived ideas nor "flying in the face" of any ecclesiastical prerogative.

I wish that the state presidents would set us an example, if they think well of these suggestions, and it would rejoice my heart if every local union in the world would precede its annual meeting by a consecration day, the opening hour of which should be given to such a love feast as I have mentioned; nor is there any reason why the setting apart of little children to be sons and daughters of the King, in actual service from the time that they can begin to manifest good will, should not be a feature of the annual meeting in all unions, local, county, district, state and National, throughout the World's W. C. T. U.

Reigate, Eng. Frances E. Willard

OUR WASHINGTON LETTER.

DEAR UNION SIGNAL:—The latest sensation in this District along anti-liquor lines is the pardon by President Cleveland of John Shea, a notorious violator of the liquor law. Shea was the first one given a sentence of imprisonment under the new law, and was serving out his sentence. The absolute imprisonment part of his sentence had expired, but there yet stood against him a fine of five hundred dollars, *or* six months' imprisonment. He chose to remain in the work-house, in hope of saving his money, and at the same time strenuous efforts were made to secure his pardon, while meantime his wife was conducting the liquor business without a license at the old stand.

The Evening Star, probably the most widely read and influential paper in the District, in commenting on the matter, says: "An examination of the records of the police court has revealed the fact that since January 1, 1876, the Shea family, father, mother or children, have appeared as defendants on the District or United States sides of the court no less than one hundred and fifty-one times, and as was explained by a clerk of the court yesterday, it is said that conviction followed in at least a majority of the cases."

The same paper in its leading editorial of February 5 took occasion to sharply criticise the action of the President in pardoning Shea, and among other things says: "Probably no recent violations of law . . . . are better known to the community than those with which the name of Shea is associated; none were more outrageously offensive or more worthy of all the punishment possible under local statutes. . . . . Had there been any doubt as to the guilt of John Shea, or had his punishment been disproportionately large, then a plea for mercy might have been regarded as reasonable. The judge who tried the case and the district attorney joined in opposition to clemency. . . . . In New York the police are being investigated and held up to public reprobation because of their connivance with and inactivity against the prototypes of the Sheas in that city. In Washington the executive 'rebukes' by the exercise of the pardoning power activity against this class of law-breakers. In championing the Sheas the President slaps in the face the moral sentiment of this city."

At about the same time that the President was pardoning John Shea, his wife, Maria Shea, was being arrested for keeping an unlicensed bar, but although sufficient evidence was secured to assure a conviction the case was *nolle prossed* on the ground that Mrs. Shea being a married woman, and not living apart from her husband, she was acting as his agent and was not liable. Thus do known violators of law escape just punishment.

During the last license year there were forty-eight convictions for violations of the excise law in this District, forty-three of which were for unlicensed bar, three for Sunday bar and two for aiding and abetting, while three were for the second offense. The amount of fines imposed was $10,586.28. The amount of fines collected, $2,231.53, leaving an uncollected balance of $8,354.75. Why this balance remains uncollected your correspondent knoweth not; probably some one versed in the intricacies of law, and especially excise law, can explain. The increase of the sum paid for a saloon license to four hundred dollars per year has not reduced the number of applications, made or granted, as was claimed it would do.

The Anti-Saloon League has lately effected a thorough reorganization under a new and carefully planned constitution, and hopes to make matters for the liquor men even more lively in the future than in the past. The new president is Rev. Luther B. Wilson, D. D., the popular and well beloved pastor of Wesley chapel, one of the largest and most flourishing churches of the Methodist Episcopal denomination in this city. Dr. Wilson is noted for his deep spirituality, his great power in the pulpit, his faithfulness as a pastor, and his utter fearlessness in the cause of temperance and the abolition of the rum traffic.

Washington, D. C. M. B. P.

LIQUOR IN NEW JERSEY.

DEAR UNION SIGNAL:—East Orange, N. J., has had two notable temperance victories in the year of our Lord, 1893. Twice has the plague of a liquor store on one of our fine avenues been stayed by the devoted efforts of the best residents of its neighborhood. One old gentleman of seventy had to spend a week of his business mornings in a stifling Newark court-house, with disrespectful lawyers, working hard for their liquor-selling client.

A year previous a house and store for saloon purposes had been built and a license applied for, but the local opposition was so great that the application was denied. Again, in 1893, the license was applied for, but the judge ruled that as the local feeling was so much opposed, it could not be granted. Thus twice has this saloon been defeated, and we feel that it will not be brought up again.

Still more important is our success in the case that came up in the Orange Athletic Club. Part of its members desired to have a bar in the club house, an elegant building in the center of the town. These found it inconvenient even to go around the corner, when the thirst became imperative, and wanted a bar right at hand. It is against the law to have liquor in a club where minors are members. In this club there were about eighty members under age. Indeed, as one old gentleman said to me: "We support the club for the sake of our boys, and we will not have liquor where our boys spend their evenings." To have a bar would be to disassociate all these boys.

The matter caused much excitement among the four or five hundred members of the club, and among our citizens generally. The liquor party put on an air of much bravado, and said it would be useless to oppose them, the feeling was so much on their side. The other side were somewhat fearful, but not daunted, and went to work.

The matter was mentioned at the Woman's Club of Orange, with a suggestion that the influence of its members should be used for temperance, though it was known that the husbands and sons of some of the prominent women were in favor of the bar policy. The local W. C. T. Unions were called on to do their duty.

The various local editors were interviewed, and invited to use their influence to promote the best welfare of the club. One paper, *The Orange Chronicle*, a weekly, through its editor, Mr. Frank W. Baldwin, gave most excellent editorials for us. Circulars against the proposed change were distributed widely. These were authorized by influential club members, and of course carried much weight.

A large meeting of club members put the matter to vote, with a decision unexpectedly large in favor of the temperance side, and we think now that this question will be allowed to rest henceforth in the Athletic Club.

These successes have been most assuring, for the Oranges have a large and active liquor interest. What has been done here, can it not be done in other places?

C. C. HUSSEY.

East Orange, N. J.

NEW ZELAND ITEMS.

DEAR UNION SIGNAL:—I thought you ought to have from an actor in the scene some account of the first general election in which enfranchised British women had a share. This privilege has been so recently accorded to us that as you may imagine, women who have been exhorted all their lives to mend their stockings, mind their business and their babies, had no clear idea of measures for governing the country thus suddenly brought to their notice and judgment. However, one issue they did understand, the direct veto for the control of the liquor traffic, and whether the candidate was a Ministerialist or Opposition, if he had a "P" (prohibition) in his policy, he was their man, and they have succeeded out of seventy members in returning forty-four pledged to give the people the direct veto on a bare majority.

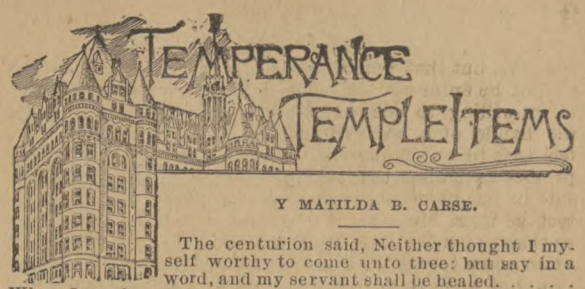
Unhappily, Christ Church, out of three members, has returned two publicans' men, one an infidel—but it might have been worse. The third candidate, though an untried young man of quite obscure birth, was returned second on the list as a Prohibitionist. We might have got three in, if the Prohibition party had chosen three good men, but the other two were down-grade parsons, disloyal to Christ, preaching a Christianity built on the sinking sand of humanity. Many of us could not believe in them, and think them more dangerous than the infidel Collins.

In Wellington they have placed Sir Robert Stout head of the poll. He is an agnostic—an aggressive one—clever and ambitious, but the Prohibitionists make much of him and would have got him in anywhere. He says, as he predicted, the women have voted Democrat, secular education and direct veto. He is only true in the last particular, for, as I said, the women have not had time to consider other measures. Surely the majority of mothers will not vote for secular education, their children to be educated for time only, when the question is put fairly before them? We are hoping that a Scripture text-book, to be taught by the teachers in the public schools, will gain the day before long. Shame, shame, that the Bible should ever have been thrown out of national education. You will perceive that I am Christian first, in politics, and then, prohibition. I cannot conscientiously vote for a man because he is Prohibitionist, unless, as far as I can gather, he is loyal to the Christ of the Bible in word and deed.

I do not hear much about the W. C. T. U. in New Zealand, partly because this enfranchisement of women has occupied the ground, and the prohibition leagues are all the fashion, where I grieve to state religion is quite in the background. I do not agree with some of our W. C. T. U. leaders that the word "Christian" in our title secures us Christian officers. In fact, this matter of real Christian officers is blocking the way of the success of the union in New Zealand. Cannot some one else who is an enthusiast give us a year or two? I am pretty sure she would be self-supporting. People would pay well to hear a good gospel temperance woman well accredited.

EMMA E. PACKE.

Christ Church, New Zealand.



Y MATILDA B. CARSE.

The centurion said, Neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed. . . . . When Jesus heard these things he marvelled at him and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel. And they that were sent, returning to the house, found the servant whole that had been sick.—Luke 7:7, 9, 10.

"In reading the argument in last week's Temple column of the Wisconsin sister," writes Mrs. E. C. Goodell, Canastota, N. Y., "I was impressed to write to you that the facts in the case of our union—which has raised one hundred dollars and is now adding to it a little—do not bear out the statement that 'raising money for the Temple causes a cessation of all other temperance work.' Our union numbers only thirty, not over one-third are active, working members, yet I think we never did more work than when we were raising funds for the Temple. Mite-boxes were given to those who were not active members, who would not have worked in any other way and except for this would never have been interested. A part of the money was raised by Demorest medal contests and a concert. Certainly this is one of the best ways of bringing our cause before those who would not listen otherwise." The secretary, Mrs. John, of the plucky little union above referred to, has just sent the last installment, $25, completing the $100 pledge.

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The W. C. T. U. of Elizabeth City, N. C., sends $15 on its pledge. The Beardstown, Ill., union sends $20; $10 of this is for a full Baby Band. All honor to them. No doubt they will soon succeed in completing the full pledge. The Hampshire, Ill., W. C. T. U. has just sent $37, which makes $50 this union has sent to the Temple. Let fourteen women each fill a mite-box and the Hampshire union will have secured $100. How easy to do this where there is a determination to succeed. The following is a case in point. Mrs. Fannie E. Wilcox, Plattsburg, N. Y., is a warm admirer of the Temple enterprise; she is at work raising $100 for it, and has just sent $11 which she earned by making fancy work, having it sold in one of the stores in Plattsburg. This brave, unselfish and determined woman, has sent $52.16 within a year to the Temple, almost the entire amount being earned by her own deft fingers. Mrs. John Monroe sends $10 from the Romulus W. C. T. U. to be applied on the Seneca county, New York, tablet. Mrs. R. M. Smith sends the second monthly installment of $5 from the Barton, Fla., W. C. T. U. on a pledge. Fifteen dollars have been received from Mrs. Bickford, on the pledge of the Alma city, Minn., W. C. T. U. Would that we had as president of all local unions in the country such women as Frances J. Sumner, president of Lucas county, Ohio, W. C. T. U., then there would be no need of applying to outsiders to pay for the Temple. Mrs. Sumner sends a check for $25 as a first installment on a $100 pledge for the Toledo, O., W. C. T. U. Two years ago this union paid $100 to have the name of Lucas county on the Ohio tablet. "It sent the blood bounding through my veins," writes Mrs. Sumner, "when I stood before the beautiful Temple last October. I said: '*We will own every brick in that beautiful building; let's go to work.*'" And she has gone to work. Miss Gibson, president of the North Hope, Pa., Y. W. C. T. U., sends $10. Miss Terry, president of the North Weymouth Y's, sends $10 from her union to be applied towards placing the name of Miss Elizabeth P. Gordon on the Massachusetts tablet. No worthier name, we are sure, can be placed there than that of "our Bessie Gordon." Let the Massachusetts Y's take hold with a will and soon the work will be accomplished for there are no better workers for temperance in the nation than the women of Massachusetts, headed by their noble and indefatigable leader, Mrs. Fessenden.

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Eleven-year-old Grace Rose, Mason, Ill., writes: "I received the lovely Columbian souvenir, and think it is very handsome. I wish to have my name enrolled, as I am going to earn money to fill another mite-box for the solid silver spoon." Why can't we have hundreds of little girls at work just as Grace Rose is, filling a mite-box and earning the beautiful souvenir Temple spoon? What a lovely present it would be for mother next Christmas! I am sure all loving little girls will think so. "I would like very much to have you send me a mite-box," writes little Bertha Saunders, Braintree, Mass. "I think I can get it filled by the end of the year. I would like to do that much to help you pay for the Temple. I am ten years old, and go to school every day." Mrs. J. T. Clarke, Rochester, N. Y., writes: "Will you please send a Temple mite-box for my little Frances Willard, now five years old? Her brother eleven years older, has promised to give her a penny every day, and she wants to save them to help pay for the Frances Willard Temple, as she calls it." Mrs. L. H. Hyslop, Nebraska City, Neb., writes: "The dear Lord has helped me to fill three mite-boxes since my seventieth birthday, which was a year ago last August. Now please send me a box for Temple souvenir spoon. If my life is spared I hope to fill two boxes before 1895." Another aged saint, Mrs. Sarah Kiplinger, Indiana, writes: "Please send me a mite-box. I will fill it as soon as I get it, for I may not be here at the end of the year. I would like both the Temple spoon and the Columbian souvenir. I will send five dollars even. I may be able to save more in the near future. I may never see our beautiful Temple, but I want to help all I can."

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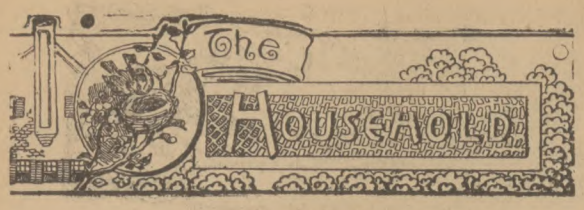
All persons sending $1 to the Temple will receive the beautiful Columbian souvenir. Any individual who fills a mite-box during 1894 will receive a solid silver Temple souvenir teaspoon. This, however, does not apply to persons filling boxes for unions; they receive the Columbian souvenir.



LENT.

Is this a fast to keepe
The larder leane
And cleane
From fat of veales and sheepe?

Is it to quit the dish
Of flesh, yet still
To fill
The platter high with fish?

Is it to fast an houre,
Or ragged goe,
Or show
A downcast look and soure?

No! 'tis a fast to dole
Thy sheafe of wheate,
And meate,
Unto the hungry soule!

It is a fast from strife,
From old debate,
And hate
To circumcise "thy life."

To show the hearte griefe-rent,
To starve thy sin,
Not bin,—
And that's to keep thy Lent!

—*Robert Herrick, 1591.*

A TRUE PICTURE IN A CHICAGO HOME.

(Seen on September 3, 1893.)

BY NICO BECH-MEYER.

My feet were wet from the dripping rain. I put on dry footwear and started to make a cup of hot coffee. There! I forgot that my coffee mill was broken! It was nine o'clock but they might be up yet down stairs.

I went down to my neighbors in the basement to borrow their coffee mill. It was steaming hot in their kitchen, and the dishes were piled unwashed on the table. Talking was heard in the parlor—men's voices—drowsy, incoherent, but unceasing.

At my repeated knocking a woman came to the door. I sat down grinding my coffee. She stood by the stove, stout and healthy-looking, but with an utter indifference which often had struck me.

"It is hot here, I am baking beans. He has just come home with them, and he always wants them for Sunday breakfast. It takes eight hours, so I shall have to fill the stove with coal for all night."

A man came from the dining-room and looked hurriedly around without saying a word. She turned around, took a large pail from the table, rinsed it at the sink, and gave it to him. He disappeared. She turned to the stove again with a look just as indifferent as before. Something in this silent performance chilled me, but I kept on with my grinding.

The talking became louder from the parlor. A glimpse of disgust flitted across her face. "This is how it goes every Saturday evening—beer and brandy till midnight; if he has three friends in there I must be glad that there are not five."

A painful certainty dawned on me. I had known very little of the people.

"Three—four dollars spent that way every week, and yet I must buy coal by the pail. And then he grumbles when there is not enough of grub."

"Why, that is a pity, Mrs. Blinker, and that is a sin towards you and the children. Could you not convince him of that?"

She laughed. "I might as well speak to a stone. He always has used beer and always will use it; and I believe it is that way with all of them—that the first glass *must* have the last—till they have drunk the life out of them and then," with a sudden burst of feeling: "Oh, I cannot tell you what it means to see the man whom you ought to honor become only a miserable wreck without conscience or feeling!"

I put down the coffee mill and took her hand.

"I don't cry any more," she said, "if I did, I could do nothing else. Poor as we are, our only enjoyment should be found in our home, and I would delight in a nice, clean house."

"You have a nice home, too," I replied. "I noticed last Sunday your fine carpet and good furniture."

"It gives me no joy. He spoils everything; burns big holes in that thirty-dollar carpet, he and his friends, when they are half drunk; holes in the easy chairs, in the lounge; they lay down their pipes anywhere when they are half drunk. I have got so now that I am most glad when he is gone. I cannot say that I suffer, I am cold to everything. I only feel disgusted."

"But does he not love you and the children? Can you not touch his heart that way?" I asked.

"Love! When beer goes in all affection goes out. He used to make so much of the oldest little boy, the puny, weakly little fellow; he hardly ever notices him now. All his feelings get duller as time wears on. For me he cares nothing; I am here to cook and wash for him, that is why I must heat up the house for those beans which he would not bring in time, though he spent the whole afternoon in a saloon!" She stirred the coals with her poker.

"You must not give up heart, even if it does look dark," said I. "You have your children, try to rear them better; they will be your comfort, and when you grow old, you will know that your life was not lived in vain."

"The children! He sends them to the saloon, they see him and his friends drinking, he gives them beer to taste!"

"Still, I believe, Mrs. Blinker, that if you earnestly try to turn your children's hearts—"

I stopped. There was an expression in her face that I did not know, as some light from within slowly illuminated her whole countenance. She turned her face full on me. I saw that she did not hear my words at all.

"Is it not strange," she spoke slowly, looking past me as out into vacancy, "is it not strange, it comes to me as a voice from far off, always in my darkest times, that at some time my life shall be changed; it shall not always be as it is now, and I could never endure life had I not that hope."

Tears started to my eyes. Oh, the glory of humanity, the strength of hope and faith which no darkness can extinguish.

"You have hope! You are right, life *will* change for you, if you only can keep your brave spirit. If you only could get your husband —"

"I will tell you what I think; he cannot last long if he keeps on drinking as he does. He complains of his lungs, his health is failing fast; he cannot count on many years."

Utterly unable to answer in my bewilderment and shock, without knowing it, I emptied the contents of my coffee-mill in my lap.

"I hate Chicago," she continued, the old emotionless look creeping back to her face, "it is the worst place I yet have struck. I don't think we ever would have gone so far down had we not moved to this city. He cannot turn around here without running on a saloon."

"I am so sorry," I said, rising.

"Well, this is only what hundreds of wives could tell. Liquor is killing us, body and soul."

And I shut the door on her sorrow—just as the church and the government do every day on hundreds of thousands of despairing women and children—I, helpless, like every ballotless women, they, guilty as Herod in misused power.

Chicago, Ill.

BABY'S RIGHTS.

II.

BY MARY C. GLASS.

A box of soft, light, dainty, lovingly made baby clothes is a great and daily comfort to a young mother. Make long sleeved little shirts of white wash silk, buttoned in front, for flannel is very irritating to the delicate skin of some babies. Three or four soft flannel bands will be necessary for a little while. Cut flannel slips and white dresses by the same pattern, high neck and long sleeves, with one seam under each arm, button in the back, for convenience in putting on; and if the dresses must be fine, do put the trimming on the bottom and spare baby rough trimming around the neck and sleeves; finish all smoothly; use no starch in the clothes and have nothing to irritate the baby's tender skin.

Baby "No. 1" always has beautiful blue, pink and white crocheted socks, trimmed with cords and tassels, scallops, ribbons and bows, and if he is a lively little man he kicks them off twice as fast as his fond mamma can find them and put them on. Baby "No. 7" has soft, merino stockings drawn over the knees and securely pinned to the napkin, which should be numerous, soft, and not very large.

In rearing my babies I think I took more comfort in the little colored double wrappers than anything else. I would slip them on early in the morning over the flannel gown, and knew that baby was comfortable until bath time, for my babies were early risers. I found soft, gray flannel nightgowns the most satisfactory, as they neither fade nor shrink. I was myself a little November baby in the old Buckeye state. I was dressed in Irish linen shirts and bands, long flannel and cambric skirts, with cotton bands, and long white dresses, with low necks and short sleeves, and I had a small, beautifully embroidered blanket, to be thrown around my shoulders. I also had croup from my babyhood until after my marriage.

Baby can be taught to enjoy his bath if you are very gentle and tender and do not get nervous over it yourself. Be sure that the water is just right. I once heard a nurse say the way she told whether the baby's bath water was right or not was by the *color* of the baby when he came out. "If he was red it was too hot, and if he was blue it was too cold." She said it never failed. First, get everything needful ready; hang the clothes near the fire, have the purest soap you can buy, and a soft flannel bag of violet powder, a soft rag and an *old*, soft towel. Be sure that the room is warm, then get a low chair and proceed to business. First wash and dry the little face, head and hands before removing the clothes; then strip the upper part of the body, bathe and dry quickly, and put on the shirt and band, then bathe the rest of the body and put on the warm napkin and socks. Put on the flannel and white slips and lo! there he is all washed and dressed and ready for lunch and a good long sleep.

Feed your baby regularly and generously. I believe the rule is once in two hours for three months and once in three hours up to six months. One of my babies cried a great deal with "colic" until my young brother went to town one day and invested in a nursing bottle for him and baby never had a spell of "colic" afterwards. If you are so unfortunate as to have to depend on artificial food, get the best and be sure that everything connected with it is sweet and pure and warm.

Don't imagine that every time it cries the baby must be hungry, but find out the cause and remove it, whatever it may be. Babies often cry for a simple drink of cold water, especially when teething; but don't, I beg of you, quiet it by giving it soothing syrups which all contain opium, nor Jamaica ginger, which contains twenty per cent more alcohol than the meanest saloon whisky. Don't give it whisky, brandy nor any alcoholic drinks whatsoever, for they only stupefy it. Many a little baby is "so good and quiet," simply because it is *dead drunk*. And do not be so insane as to drink beer, ale and such abominations for the sake of nursing your baby; the milk of a sober cow is far better for your child than that of a partially drunk mother, for he gets the alcohol you drink "second hand." Don't be everlastingly dosing your helpless little baby anyway, but keep it properly fed, quiet, warm and comfortable, and if it is "well-born" it will not need medicine.

Some babies are so unfortunate as to have inherited a taste for alcohol, which as long as it lies dormant, does not hurt them; but if aroused by the taste of it, will grow with the growth and strengthen with the strength until nothing but the grace of God can save them. This dormant craving for alcohol has been likened to a sleeping tiger—harmless as long as asleep, but when once aroused by the smell or taste of human blood nothing else will ever satisfy it.

A nursing mother should literally live in the fresh air, dress comfortably and take life as easy as possible. Don't, *don't* fret and worry. If you need help and can afford it have it by all means, but let it be in your kitchen and sewing room and not in your nursery, for a baby has a right to be cared for by its own mother if she is able to care for it. Did you ever wonder why God gave that precious baby to you instead of to some one else? It was because He wanted *you* to take care of it for Him, for the Christ said, "Inasmuch as ye did it unto one of the least of these, ye did it unto me."

When I see some wonderful article on "The Foolishness of Rocking Babies," I generally find that it was written by an old bachelor, or if by a woman, I wonder if she could ever have been the proud possessor of a rosy, dimpled baby, an old low-cushioned rocking chair, a corner of her own, by an open fire, and if she could have known "Greenville." Did you ever notice that a mother with her last baby is more tender, gentle and patient than with her first? It is not because she is getting old and childish—but older and wiser, and for loving, unselfish, untiring devotion commend me to a grandmother.

Baby has a right to a well-ventilated, dark, quiet sleeping room at night, and a much disputed point is "*Where* shall baby sleep?" I am an old-fashioned woman who thinks that the best place for a *little* baby in cold weather is in bed with its mother, but of course as it grows older and stronger it is better off in a little bed close beside that of the mother, so that she can be sure that it is properly covered without getting out of her own bed.

It has also a right to a quiet, sweet sleeping place in the day time, and you will find that its sleep will be more restful if you gently turn it from one side to the other if it sleeps long.

Pasadena, Cal.

(To be continued.)

I WILL look straight out—
See things—not try to evade them.

GREATLY begin; though thou have time
But for a line, be that sublime.

—*Lowell.*

PROGRAM FOR NEAL DOW DAY, MARCH 20, 1894.

SINGING.—By the Legion, "A Good, Great Name." (Y Song Book, p. 14.)
(In sixth stanza change "Washington" to "Brave Neal Dow.")

SCRIPTURE READING.

Leader.—A good name is rather to be chosen than great riches;

Legion.—And loving favor rather than silver and gold.

Leader.—The hoary head is a crown of glory,

Legion.—If it be found in the way of righteousness.

Leader.—A wise man will hear, and will increase learning;

Legion.—And a man of understanding shall attain unto wise counsels.

Leader.—For the upright shall dwell in the land, and the perfect shall remain in it.

Legion.—But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.

Leader.—My son, forget not my law; but let thine heart keep my commandments.

Legion.—For length of days, and long life, and peace shall they add to thee.

Leader.—The path of the just is as a shining light;

Legion.—That shineth more and more unto the perfect day.

Leader.—Even the youths shall faint and be weary, and the young men shall utterly fall.

Legion.—But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint.

PRAYER.—SINGING.

READING.—A sketch of Neal Dow's life as given in *Advance Guard* or elsewhere—By a member of the Legion.

QUESTIONS.

Leader.—Name three things that impress you in this story of Neal Dow's life.

Legion.—His Purpose, his Pluck, his Perseverance.

Leader.—How has he shown the two latter qualities?

Legion.—By daring to fight the legalized saloon when he stood almost alone, and by keeping up the battle even down to old age.

Leader.—What lesson does his old age itself teach you?

Legion.—That total abstinence from alcohol and tobacco tend to long life.

Leader.—What of his wonderful physical vigor?

Legion.—It shows that hard work does not injure one if only he live in harmony with God's physical laws.

Leader.—What words of our own did he make his life motto, long before we were born?

Legion.—"SALOONS MUST GO."

Leader.—Was he content simply with the motto?

Legion.—No. He made the saloons Go, *and so will we.*

SONG.—"Saloons Must Go."—(*Marching Songs No. 2, page 4.*)

Reading of Neal Dow's letter, found on this page.

RECITATION—BRIEF ADDRESS.

SONG.—"Saloons Must Go."

(*Air—Yankee Doodle.*)

Boys.—"Saloons must go" we sing each day,
And "go" they do, indeed, sirs.
But when we voters are, each one,
They'll "go" the way we mean, sirs,
We'll drive them out, without a doubt,
We'll give no peace nor quarter
We'll break Old Alcohol's grim reign,
And bring in good King Water.

CHORUS.—Hip, hip, hurrah, saloons must go,
Three cheers for prohibition,
We'll clasp glad hands with brave Neal Dow,
And carry on his mission.

Girls.—"Saloons must go"—we sing it too
With all our hearts and voices,
But *when?* 's the question troubles us,
E'en while the song rejoices.
We don't believe that day will come
Nor yet believe our mothers
Till straight up to the ballot-box
We girls march with our brothers.

CHORUS.—

Both.—(Clasping hands.)

"Saloons must go"—yes, that they shall.
We'll drive them out together,
We'll stand fast in our union strong,
Which only death can sever;
Together we will work and pray,
Together cast our ballots;
We'll break the dram-shop's prison door
With prohibition mallets.

CHORUS.—

(Large boy steps to the front and waves American flag. All salute it and sing.)

Hip, hip, hurrah—saloons must go
We pledge our banner glorious,
It yet shall wave above a land
O'er alcohol victorious.

(*Repeat first chorus.*)

RECITATION—COLLECTION SPEECH.

SINGING by audience, "America."—Benediction.

—*The Advance Guard.*

A LETTER FROM GENERAL NEAL DOW.

To the Boys and Girls.

MY DEAR LITTLE FRIENDS:—I, who am about to die, salute you. Before I go I send to you a few words of warning and counsel. Some of you may not understand all of it now, but your parents and friends can tell you what it means. When you are older, and have seen more of the world, and know more of men than you now do, you will see that many of them made a failure in life for lack of listening to good advice, or refusing to accept it. The young are everywhere exposed to temptations to evil, to which they may fall victims without the help of persons older and wiser than themselves.

At every great seaport there are men called pilots; their business is to guide ships safely over the shallows and among the rocks which would be fatal to vessels not guided by those who have been a over the ground, and know where the dangers are hidden away under the water. These ships are safe when the pilots' hands are at the helm, but if guided by men without experience the danger of shipwreck would be imminent, if not certain.

Now, dear boys and girls, I advise you earnestly never to take intoxicating drink of any kind; it is always bad, never good. I cannot take up the time to tell you what my reasons are for saying this, and many of you are not yet old enough to understand what the reasons are if I were to explain them all to you. The pilot when he goes on board a great ship to guide her into port, turns her this way and that way and every way among the rocks and sand banks which nobody sees. The captain never questions him as to his reasons for doing this and that, trusting the safety of the ship entirely to the skill and fidelity of the pilot. Now I know the ground thoroughly over which you must pass to reach my age; I warn you and advise you as to the course you should take; for the present you must trust my word as the result of experience and long observation; you cannot understand all about it now.

In taking strong drink of whatever name there is great danger; it is bad for the health; it is dangerous to good morals, basest of bad tendencies; it is a bad example for others; no one in all the world was ever harmed by avoiding it; millions and millions of men and women and children have been ruined in health, in morals and character and life, because they did not avoid strong drink. Let all your influence be against this great evil, a greater danger to those who do not avoid it than any other.

You are old enough to know what it is to sign the pledge; if your parents are willing, I urge you strongly to do it, and make of it a solemn obligation never to use intoxicating drinks. No matter by whom the bad example may be; no matter who they are. I urge you to avoid them as dangerous; always bad and never good. And when you are old enough to understand and act, be sure that your vote shall never, under any pretense, tend in any way to uphold and perpetuate the drink traffic, through which all the danger comes.

And now, dear boys, a few words especially to you: Don't use tobacco in any way. Don't be drawn into it by the example of others; it is a very great evil; all its tendencies are bad; it dulls the moral sense always, of everybody who contracts the tobacco habits. It makes men selfish; regardless of the feelings, the comfort of others; it is injurious to the health. A great many men of character and high social position have the tobacco habit; but for that it would be considered by all decent people as a vile, disgusting, loathsome habit, fit only for ignorant savages through whom it made its way to the civilized world. My reasons for giving you this advice are many and cogent. I cannot take up the room for them here, and some of them you are not yet old enough to understand.

Dear boys and girls, my last words to you are:

Avoid strong drink of whatever name; your nature loathes tobacco, do not touch it; they are always bad, never good.

Neal Dow

Portland, Me.

DEAR BOYS AND GIRLS:—Are you preparing to celebrate Gen. Neal Dow's birthday next Tuesday? If your Legion has not yet planned to do so, there is still time to arrange for the good program on this page which doesn't require much preparation. Show it to your leader. Even if you are not to have a public celebration just take this copy of THE UNION SIGNAL and read carefully General Dow's letter to the boys and girls.

Then, wouldn't it be a nice thing for each one of us in the big UNION SIGNAL temperance family to write our dear old friend a postal card or short letter of greeting, telling him how glad we are that he has lived so long and that his life has blessed so many? Wouldn't that help to make March 20 a happy day in that Cozy Corner in home-protected Maine? Let us send a shower of good wishes, and mail them next Saturday to Gen. Neal Dow, Portland, Me.

Your,

Aunt Jane

NEPHEWS AND NIECES.

I am eight years old. I take *The Young Crusader* and read the Cozy Corner. LEAH BROWN.
Oklahoma City, O. T.

We have three churches in this town and three saloons. We are trying hard to dig them out.
Monon, Ind. FLORA TARPIE.

I like to go to the temperance meetings and to read the children's letters in the Cozy Corner.
Brookfield, Mo. BESSIE BETTELHEIM.

I go to school every day, and I have fifteen head marks.
Reedsburg, Ohio. CLARA C. STATLER.

I saw so many letters from little boys in the papers that I thought I would have to write, too. Will you accept me as a nephew? FRANK G. STATLER.
Reedsburg, O.

My papa is a Prohibitionist.
Thornberg, Neb. PHEBE B. JARMON.

Mamma takes THE UNION SIGNAL and I always look to see where the Cozy Corner is. GRACE MARSH.
Sumas, Wash.

I went to the World's Fair last fall. I was in the W. C. T. U. exhibit in the Woman's Building where the Willard Fountain and the busts of Miss Willard, Mrs. Carse and Mrs. Livermore were. Two walls of the exhibit were made of children's pledge cards. I sent ten cents to the Willard Fountain and signed a pledge card. I saw the Temperance Temple and was at a noon-day meeting in Willard Hall. AGNES E. VOLENTINE.
New Douglas, Ill.

I would like to have a seat in your Cozy Corner. We have now twenty-seven members in our L. T. L., besides one that used to be a member but thinks she is "too large."
Shutesbury, Mass. W. ALFRED READ.

I am a temperance boy twelve years old.
Corning, N. Y. WM. H. COYE.

My cousin, Bertie, and I mean to fight for temperance as long as we live. We do not have any liquor stores in our city, because the temperance people worked and prayed very hard and the school children wore no-license badges before election day. LILLIAN NORTON.
60 Hancock St., Everett, Mass.

SOFT-SHELLED NUTS.

277.

My whole, composed of 7 letters, is the name of a person whose birthday is March 20.
1, 6, 7, the appointed time to accept Christ.
2, 3, 4, a meadow.
5, pronounced the same as a river in Scotland.

ELSIE.

278.

DECAPITATION.

In battle, Gen'ral Marcus Lane,
Was a *whole* and daring man,
But drink to men is e'er a bane,
And Lane, when full, just *two'd* and ran,
Like a person quite insane.

SOLON.

Send all replies and *original* puzzles to Puzzle Editor, THE UNION SIGNAL, the Temple, Chicago, Ill.

ANSWERS TO PUZZLES PUBLISHED FEBRUARY 22.

271. Neal Dow.
272. Prohibition.

Correct answers: Ethel Morris; Marion Stephanie Krom; Rosamond Clark.

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PLEDGE.—"*I hereby solemnly promise, God helping me, to abstain from all distilled, fermented and malt liquor, as a beverage, including Wine, Beer and Cider, and to employ all proper means to discourage the use of and traffic in the same.*"

Visiting the iniquity of the fathers upon the children and upon the children's children, unto the third and to the fourth generation.—Ex. 34:7.

THE DENIAL OF HEREDITY IN INEBRIETY.

Recently some very extraordinary statements have been going the rounds of the press concerning the heredity of inebriety. As a rule mere assertions and denials of facts are unworthy of notice, unless supported by some evidence that has at least the appearance of truth. Any one can criticise and deny the facts which have been acknowledged as true, not because they were asserted by any one man, but as the conclusion of a large number of competent observers.

The boldness and presumption of any one who asserts that inebriety is not inherited, sounds like the shouts of a belated traveler who has lost his way and is bewildered and confused, or one who declares there is no light in the world because he cannot see.

To say there is no evidence that inebriety is inherited, and there is no such a thing as hereditary appetite for liquor, is to repeat Rev. Mr. Jasper's conclusions, "The sun he do move, the earth he do stand still." Fortunately we live in an age when statements of this kind are judged, not by the author, but on the evidence which is put forward to sustain them.

The heredity of inebriety was observed by Greek philosophers and physicians, and commented on in many works of medicine and philosophy. Roman laws and civilization embodied this fact in the statutes of the time, and from this period down, in almost every age and country, the heredity of drunkenness was mentioned. The medical testimony on this point, and the laws and edicts concerning it, would fill a volume.

In more recent times this fact has been studied from a statistical point, and every observer, including hundreds of physicians of hospitals, asylums, and institutions for the insane and inebriates, have all, with one consent, recognized the heredity of drunkenness. The evidence of this can be found in reports of asylums, volumes on insanity, inebriety, and brochures on heredity.

While there are wide differences of opinion as to the extent and nature of heredity, the fact itself is not doubted by any who have given the subject careful attention. It is not possible to understand how the degenerations and defects of one person are transmitted to the descendants, simply because the problem is so vast, and involves a knowledge of biology that is not yet attained. No one can say when and how the disease of inebriety and the drink craving is carried on to the next generation; or when it will appear, or how it may slumber along for one or two generations, then break out from the slightest exciting causes. But the facts of such cases are within the observation of every one.

Take the common, everyday statistics of the parentage of inebriates, and the fact appears that from thirty to eighty in every one hundred cases have inebriate parents or grandparents. These figures are the highest and lowest of different observers in this country and Europe. There is no fact in drunkenness upon which there is such a universal agreement. Many persons have divergent theories and methods of explanation. Some persons think it a very large factor in the causations, and others doubt this. Much in the same way many persons believe that alcohol is the sole and only cause of drunkenness, while in reality the use of alcohol is, in many cases, only a symptom, and the "signal flag of distress" pointing to a condition of degeneration going on in the brain centers.

The great difficulty in want of agreement is that the subject is far beyond any individual theory of its nature and causes. The dogmatism which asserts "that prohibition increases drunkenness, and that spirits and drugs given to children, as medicines or otherwise, cause more inebriety than the saloons," and that some more empirical remedy "is more effective in the eradication of the drink habit than a world of prohibitory effort," requires no answer. It describes the author and his knowledge of inebriety more clearly than can be done otherwise.

The question of heredity is open to every reader of this paper, and can be decided from facts within the observation of almost every one. Like every other fact in science it is open to correction and change. If any one has evidence that shows that there is "no such thing as a hereditary appetite for liquor," it will be welcomed and examined by an ever-increasing army of students of this subject. Its acceptance or rejection will be decided above the levels of theory and personal opinions.

It is a fact seen in all departments of scientific and sociological studies, that those who are most learned are the least dogmatic and assertive. Such persons state all conclusions with reserve, and, as the best knowledge of the present time. This is an unmistakable sign of probable correctness. While emphatic, authoritative statements, particularly on matters where exhaustive and exact studies are essential to even master the first principles of the subject, are open to grave suspicion of error and deception.

In the meantime our readers need not be disturbed with any extreme articles going through the press on heredity or any other allied topic. The real facts will be determined and stated in a different way by very different men. Facts that will not appeal to faith alone, but have some evidence sustained by our common experience and observation.

POPULAR SENTIMENT.

"The prohibitory law should be made to conform to popular sentiment or else the state should supply the means for enforcement and thus compel popular sentiment to conform to the law." So says Senator Carpenter, of Iowa—a Republican Prohibitionist and originator of the bill which bears his name. It would be well, under the circumstances, if the Iowa legislators who are struggling with the complications and distractions of republican prohibition would explain what they understand by "popular" sentiment. Admitting it to mean the sentiment of the *people* we would ask further, who, in their opinion, are the people of Iowa? It surely will not be claimed that the few who framed the Republican platform, nor even the many (conceding there are many) throughout the state who repudiate prohibition as a party measure, constitute the people.

Popular sentiment can only be represented by the voice of the entire adult population, male and female, and if that voice could be heard in the state of Iowa it would prove conclusively that the thirteenth plank of the Republican platform does not conform to popular sentiment. It would prove further that, party sentiment accurately measured, this plank does not even conform to popular sentiment inside the Republican party.

Senator Carpenter is personally a Prohibitionist, being opposed to license in any form, and he represents a prohibition constituency, yet he is ready to make certain concessions to the liquor interest in order to "fulfill the party pledges." Is this representing people or party? For there is not only a distinction but a wide difference between the two. We maintain that any legislator who thus places party before principle misrepresents the people, using the word "people" in its wider and truer sense. The rank and file of the Republican party in Iowa, though in their blindness they may hug their party chains, are, we believe, ready to stand firm against the encroachments of the rum power upon the constitution, and are opposed to any law providing "relief" for anti-prohibition districts—anti-prohibition only because through lack of voting power the popular sentiment in those districts is not effective.

The legislature of Iowa is endeavoring, so its members claim, to separate the question of prohibition entirely from partisan politics. In that case we do not see how any senator or representative, who truly desires to do the will of the people, can have any doubt as to his duty in the matter. If the men and women of Iowa—the whole people—without regard to party affiliation, were asked to determine the policy of the state concerning the liquor traffic they would declare overwhelmingly for "no compromise."

We believe with Senator Carpenter, that prohibitory law should conform to public sentiment, and we believe further, that the state should "supply the means for enforcement," by backing up popular sentiment with the ballot. If all the people of Iowa possessed that powerful weapon, we venture to say that the number of anti-prohibition districts would be considerably reduced, and the matter of enforcement made comparatively easy. The day that sees the ballot in the hands of *all* the people of this republic will also witness the deathblow of the rum power, and the successful party of the future, by whatever name called, will conform to popular sentiment by making the question of prohibition a "test of party fealty."

INDIVIDUAL RESPONSIBILITY IN PUBLIC MATTERS.

The great difficulty in reform work is concisely stated in the ancient adage, "What is everybody's business is nobody's business." In other words, there is an almost total lack of realization of personal responsibility in regard to matters of public interest.

If we urge the passage of a prohibitory law we are informed by Christian men who really desire prohibition, that it is impossible to enforce such a law because public sentiment has not yet been educated up to the necessary standard. If we entreat these same men to demand of their respective political parties a declaration explicit and uncompromising against the liquor traffic, we are assured that it is folly to ask the party to take a stand which would insure its defeat and the consequent sacrifice of other paramount interests. In the meantime said individuals seem not at all to recognize their own responsibility in the matter of forming public opinion both within and without their respective parties.

The crying need of the times is for men to recognize the truth of Henry Ward Beecher's statement that every one is responsible for any national crime until he has done everything in his power to overthrow it. The individual voter is partially correct in thinking that he can do little to stem the tide of political evil; he is fatally wrong in concluding that therefore he is justified in doing nothing. If he found himself in a hopeless minority in a company bent on highway robbery, he would not therefore consider himself justified in accepting a stipulated share of the spoils, yet this is his precise attitude toward the liquor traffic. He might rightly feel it a duty to accompany a band of anarchists as a relief party for fellow creatures who were exposed to death on a wreck, but, if his companions insisted upon burning cities on their way, he would justly hold himself an accomplice in their crime if he continued with them even to accomplish the work of humanity which was their ultimate mission; so does he not with regard to his political party.

It is perhaps not to be wondered at that those who are "without God in the world" take such an attitude and disregard their own personal responsibility, but we confess it is utterly beyond our comprehension how one who has a real faith in a real God can thus ally himself with the powers of darkness. If we hold, not as a mere theory, but as an actual fact, to be acted upon as we act upon the law of gravitation, that God rules in the affairs of men and that "one with God" is an invincible majority, how can we for one moment doubt the ultimate triumph of our cause whatever are the forces against us? If we really believe that He will some day call us to account for "the deeds done in the body," how dare we compromise in the least with evil?

We have no quarrel with Christian men who unite their votes with those of liquor dealers to secure "tariff for revenue only" or a "protective tariff"; to secure the unlimited coinage or the demonetization of silver when these questions stand alone; but when linked to these measures is the legalization of the liquor curse, we can no more understand the presence of *Christian* voters in the company than we could their presence with the anarchists supposed above. To our mind their position is painfully analogous to that of Judas in Gethsemane.

"But," is urged, "if I should refuse to vote with my own party, I should only compass the success of the opposing party, which is equally allied with the liquor power, so where would be the gain? Of two evils I choose the least." There could not be a greater fallacy, nor one more devoid of Christian principle. The Christian who deliberately talks of "choosing between evils"—moral evils—needs to look to the foundations of his faith, and "do his first works over again." "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God."

The man who acknowledges the authority of that commandment has no alternative but to declare war to the death upon all evil, the "less" as well as the "greater." He may not always be able to conquer evil, but of two evils he must always *choose neither*. His business is to do right; it is God's business to take care of the consequences. If because a man refuses to give his consent to the murder of one individual the whole family is slaughtered, he is not, therefore, responsible for the greater crime. Neither is the man who refuses to give his sanction to one single door to hell responsible if a thousand are opened. But this seeming defeat can never be the final decision.

The weakness and cowardice of evil is shown by its eagerness to compromise whenever a determined attack is made upon it, and, alas, just here it has won its victories. Unconditional surrender is the only terms the Christian is authorized to offer to the hosts of sin, and, like the Israelites in the promised land, we have the assurance that if we relentlessly drive them out and destroy their idols we shall have full, undisputed possession of the land, but if we allow any to remain the remnant shall be "pricks in our eyes and thorns in our flesh."

"Whatever a free nation ought to do it can do" is a grand truth, but we shall practically realize it only when individuals realize their personal responsibility in political matters.

Nor does this apply alone to voters. It is not to be wondered at if sometimes we women turn with discouraged hearts from legislative halls, where our petitions have been rejected with the summary words, "You can't vote, ladies." Yet we, too, must remember that though we have not as yet all the weapons we could desire that does not justify us in refusing to use those we have. We, too, are responsible for the liquor traffic, "until we have done all in our power to destroy it."

THE NINETY-FOURTH PSALM.

Whoever wrote that marvelous heart-cry had surely gone down to the very depths of soul travail in the interest of righteousness. It begins with the agonized prayer of one who has looked out upon the contending forces of good and evil until his brain has reeled and who turns from the awful conflict to Him who can alone give victory.

"O Lord God, to whom vengeance belongeth. O God, to whom vengeance belongeth, show thyself.

"Lift up thyself, thou judge of the earth, render a reward to the proud.

"Lord, how long shall the wicked, how long shall the wicked triumph? How long shall they utter and speak hard things and all the workers of iniquity boast themselves?"

A generalization of anguish! A cry that includes all earth and heaven in its own overmastering protest against the very existence of these things which had so wrung the heart and crazed the brain. But the speaker goes from that cry to a deeper and closer analysis. From evil in the abstract he comes to evil in the concrete. He sees that God has not forgotten; that underneath all this sea of iniquity there still flows the tide of the Divine purpose.

"He that teacheth man knowledge shall not he know?"

And then comes the comfort of the thought,

"The Lord will not cast off His people, neither will He forsake His inheritance."

But note, the Psalmist does not let this thought lead him to a life of righteous ease. The very fact that God will not cast off His people rouses in his heart the cry,

"Who will rise up for me against the evil doers, or who will stand for me against the workers of iniquity?"

God will do His part, there is no doubt about that, but God's part is dependent upon man's part. Even the Infinite One cannot make for Himself a way into the troubled sea of human wrong and misery, save as He makes it through human beings.

And then there comes that last question—most searching of all,

"Shall the throne of iniquity have fellowship with thee *which frameth mischief by a law?*"

This Psalm belongs as fully to the riper development of the Woman's Christian Temperance Union as the Crusade Psalm belongs to its inception. It should be inscribed upon our banners, and written in living letters upon our hearts and lives.

We too, have been looking out upon the compressed misery, the utter abjectness of humanity, through the accursed liquor traffic, and its accompanying evils, until we have cried out our souls in the anguish of the wail, "Lord, how long shall the wicked triumph?"

But thank God, we have not stopped at this question, nor with the assurance that the Lord will not forsake His people. Two questions we are thundering into the ears of the world to-day; into the ears of the Christian church: "Who will rise up for me against the evil doers, or who will stand up for me against the workers of iniquity?" "Shall the throne of iniquity have fellowship with thee which frameth mischief by a law?"

Who will rise up? That is the answer to the question of "how long?" When enough men and women rise up against it the doom of the liquor traffic is sealed.

Rise up how? In the strength of the Lord of hosts and in the strength of their own common sense, which shall consent to put practical business methods into the Lord's work.

Oh, how our prayers and songs must mock the ears of God! We sing, "Rescue the perishing," and then we turn away in righteous indignation and holy disgust from the perishing ones in our very midst, waiting, longing to be "rescued." We pray "Thy kingdom come," and act as if we expected it to drop straight down from heaven without our once lifting a finger to bring it.

We "resolute" like strong men armed, we execute like the puniest of weaklings. William T. Stead never uttered a truer word than when he said we crown Jesus Christ Lord of all in very much the same way that the kings of England, for centuries, have been crowned kings of England and France.

We give Him the title, but what about the kingdom? Oh, *that* we are quite content to see wasted and despoiled. "Rise up," where? Where evil *is*. We rise up valiantly *where it is not*. If even a small proportion of those who are on their feet in the prayer-meeting would maintain an equally perpendicular attitude on the street, at their business, in their homes, in the ward meetings, at the polls, we should soon sing the doxology over the Kingdom of God, set up on earth. Somehow the average Christian is mightily like a Jack in the Box. The lid is lifted and out he pops in bravest attitude when the church is on dress parade, but, oh, how closely he cowers down when it comes to the place where there is real fighting. "Rise up!"

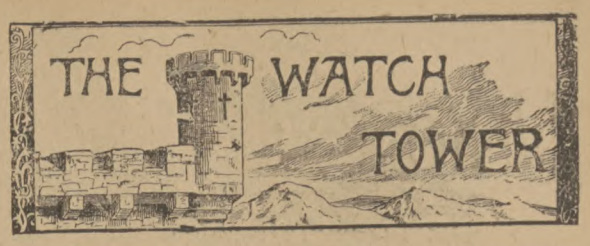
It is God's call. Assume the perpendicular. Make good your claim to belong to the class of moral vertebrates, and see what God and the human heart, brain and hand can do for humanity. "Shall the throne of iniquity have fellowship with thee, *which frameth mischief by a law?*"

Shall it, business man? Shall it, politician? Shall it, Christian minister and Christian layman? Shall it, Christian woman sitting at ease? You say no—by word—but what do you say by deed?

Let the legalized liquor traffic answer, and in that lurid answer receive the reply to your first pious ejaculation, "Lord, how long shall the wicked triumph?" Just so long as the Christian manhood of this country is content to sit supinely by and watch its triumph. Just so long as we trust God to do for us what He has called us to do for Him.

"How long, oh, Lord, how long!"

AMERICAN homes are suffering as much for the need of the active presence of the husband and father as American politics are suffering for the presence of the wife and mother. While the mother must from the necessities of the case bear the greater burden of the children, the father has a legitimate share of that burden which too generally he shirks. Many men from business necessity are unable to bear a large share of this, but many more could, if they would. Where it is possible, it is the duty of the father to assist in the care of the children. And it is infinitely better for all concerned, father, mother and children, that he perform his duty in this particular. It is for the best interests of mother and children that for at least an hour a day the mother should be relieved of the care of her children, and have perfect freedom to recruit her worn nerves and wearied mind by an entirely different kind of work; it is equally for the interest of father and children that they spend this much time in one another's company. In more instances than some believe a husband needs only to know his wife's needs and desires and to have his own duty in the matter suggested to give heartily his help and coöperation. He lacks neither justice nor kindliness of purpose, but simply "arrest of thought." We know of cases in which the husband has been the prime agent in urging his wife into a broader life, and of many more where the demands of this age having called the wife to a participation in outside work, the husband has been her inspiration and encouragement to respond to the calls.



It is a curious fact that few critics among men seem capable of doing justice to women. There is a controversy now going on as to who are the chief English poets of the time, and suggestions are made concerning Mr. Lewis Morris, Mr. Alfred Austin, and other comparatively recent names, while we have looked in vain for that of Christiana Rosetti, Jean Ingelow, or the two ladies whose *non de plume* is Michael Field. It should be perfectly well known to our friends, the critics, that these women have produced literary work that certainly should entitle them to rank with any English poets now living. We wish some student of psychology would unravel the mystery of this power in keen and brilliant minds to squint habitually at the human race, seeing but half of it.

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A Chicago paper states that 2,685 English sparrows were killed by seventy-two bounty hunters in a certain town, the largest number captured by any one person, being one hundred and sixty-two. These were taken by a little girl, the hapless innocents having made themselves drunk by feeding on refuse from the brewery of the child's father. Think of the curse on the land when God's creatures cannot feed with safety! No wonder is it that godly men and women await with patient eagerness the day when "Jerusalem shall be safely inhabited," "and there shall be no more curse."

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The white ribbon does a missionary work of its own often when it is least expected. A W. C. T. U. woman who is ever scrupulous to wear her tiny badge, gave away a winter garment to a friend who needed it. Attached to the button was a knot of white ribbon. "I will leave it on," she said, "you ought to belong to the white ribbon army yourself." But the recipient of the cloak tossed her head saying, "Guess I can get along without that yet a while." She wore the cloak soon after neglecting to detach the ribbon. One evening a young girl stopped her on the street to inquire her way. "That is not a very good neighborhood," answered the older woman, "I will walk over with you, if you'll trust me." "I'd trust a white ribbon anywhere," answered the girl quickly, pointing to the forgotten bow. Her companion, for obvious reasons, made no reply. Before many days she will wear it as one of the sisterhood banded against all wrong and unworthiness.

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Among the many interesting reminiscences of Lincoln brought out at the celebration of the last anniversary of his birthday the following is of special interest to temperance workers. Captain Fitch narrates that soon after the Lincoln-Douglas campaign, in 1859, Mr. Lincoln was invited to Kansas where he delivered a speech at Leavenworth. In the evening a reception was given in his honor. Wine was, of course, included in the refreshments, but while almost, if not quite, every one else partook of it, Mr. Lincoln did not touch it. The next morning at his departure Mr. Lincoln bade each one of his friends goodbye, and when he came to Captain Fitch, then a young man of twenty-two, he took the young man's hand in both his, and looking down into his eyes with a sad, kindly look said, "My young friend, do not put an enemy in your mouth to steal away your brains."

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"You just keep up a big hush," said one friend to another; "yes, I know it hurts, and I know better than you can ever tell me that they were unjust and unkind to you, but take my advice—*keep up a big hush.*" I never heard the sequel, but the advice if followed, could but result in a true victory. It is so easy to "answer back," so easy "in justice to one's self" to defend one's position and parry the cruel thrusts, the stinging taunts, the pitiless onslaughts of an unkind tongue. "When trouble is brewing," said Dr. Burton in a lecture before some young ministers, "keep still. When your feelings are hurt, keep still; till you recover from your excitement, at any rate. Things look differently through an unagitated eye. . . . Silence is the most massive thing conceivable, sometimes. It is strength in its very grandeur. It is like a regiment ordered to stand still in the mad fury of battle. To plunge in were twice as easy. The tongue has unsettled more ministers than small salaries ever did, or lack of ability." "Whoso keepeth his mouth and his tongue keepeth his soul from troubles." And there was One who "was oppressed and he was afflicted, yet he opened not his mouth."

ON DUTY.

NEWS FROM THE FIELD

NEW YORK STATE NEWS.

"A time like this demands
Great hearts, strong minds, true faith and ready hands;
Men whom the lusts of office cannot kill,
Men whom the spoils of office cannot buy,
Men who possess convictions and a will,
Men who have honor—men who will not lie."

Several counties continue the publication of monthly papers, which are used as a means of communication among the local unions, and in which are reports of conventions and of work done throughout the county. *The Illuminator*, published in Schenectady county, and *Convention Echoes*, the official organ of Suffolk county, have been sent me, containing not only reports, but many helpful things beside, including the annual address of the presidents and a brief outlook over the field.

COUNTY CONVENTIONS.

Delaware county reports its semi-annual convention, held at East Branch, as one of the best ever held. The report of the corresponding secretary was most encouraging, showing an increase in membership and along all lines of department work.

The first evening meeting opened with a prayer and praise service, followed by the welcome and response, a short talk on woman's enfranchisement by Mrs. Hilsinger, and an address by Hon. Irving Holcomb. On the second evening Rev. Mr. Leech read a most excellent paper on heredity, and Rev. L. F. Piper gave a fine temperance address. Mrs. Luddington followed with a talk on relief work, and the choir rendered excellent service. A greeting was sent to their absent president, Mrs. Lockwood.

Oswego county celebrated its sixteenth birthday at Pulaski. Mrs. G. M. Gardenier, state recording secretary, opened the meeting with a Bible reading of great tenderness and sweetness. The address of the president, Mrs. Maltby, was full of happy thoughts and useful suggestions. She urged the appointment of a county organizer, and a more general subscription to THE UNION SIGNAL and *Woman's Temperance Work*. This county received a banner from the National for securing the greatest number of signatures to the autograph pledge cards. Reports from the different unions showed much faithful work done. The president of Sandy Creek union was asked to give a paper on "The Discouragements of a Local President." Her reply ought to be the watchword of every president: "I see no discouragements in the work, and cannot speak from that standpoint."

In the evening Harriet May Mills gave an address on "The Ideal State and Woman's Place In It." The department superintendents all had good suggestions and plans for the accomplishment of future work, and we may expect a steady growth in this county.

King's county held a quarterly meeting in the First Free Baptist church of Brooklyn. Rev. Dr. Lord, the pastor, in extending a cordial welcome, spoke of the uncompromising attitude maintained by his denomination against liquor and tobacco.

Mrs. Annable, superintendent of "Rescue Work for Girls," made an earnest plea for helpers in her noble work, and Mrs. Martin, National superintendent of purity in literature and art, spoke of the grand work accomplished by her department during the past year.

A white ribbon sociable was held at the home of Mrs. Lucy Van Deventer, the second held in the county. Good music and recitations helped to please all present, and a report of the National and World's conventions was given by Mrs. Pritchard.

Jefferson county annual convention was held at Black River. Excellent reports of work were given, with earnest exhortations for increased diligence. The address of the evening was given by Mrs. D. L. R. Libby, of Watertown, and received marked attention. An excellent paper on suffrage was read by Mrs. Leffingwell.

Mrs. Ella Gurney was reëlected president, and Mrs. Devendorf, corresponding secretary. Mrs. Gurney with her husband is about to start out in the temperance field for active work and while they will be greatly missed from their accustomed places, yet they go with the "Godspeed" of all their fellow workers, who heartily recommend them to all who desire such workers.

One of the most delightful and interesting conventions ever held by the *Albany county* W. C. T. U. was held in the beautiful village of South Bethlehem. The attendance during both days was large, especially in the evening, when the church was crowded to its utmost capacity.

Tioga county's annual convention was held at Newark Valley and was a most interesting and profitable occasion. Every local union was well represented and every line of department work reported "gain." Systematic giving is a "hobby" in this county and was thoroughly explained by Mrs. Hutchinson, who urged all unions to take it up.

Dr. Anna H. Shaw was present and gave her wonderful address on "The Fate of Republics," and my report says "many sinners were converted to equal suffrage." Mrs. Hutchinson was elected county president in place of Mrs. Howland who refused a reëlection.

Sullivan county convention was held at Narrowsburg and was a grand success.

The address of the president was most interesting and full of helpful suggestions. Mrs. Boole was present on the second evening and gave a most telling address, beside conducting a parliamentary drill. The children occupied the first evening and performed their parts splendidly. Excellent reports were given and much good work has been done.

The semi-annual convention of *Allegany county*, was held at Richburg, and although the day was dark and stormy, the women manifested their interest by traveling many miles in carriages to be present at the opening session. Mrs. Weaver was present, and by frequent talks helped to give zest and profit to the occasion. She also had charge of the question box.

Several interesting papers were read, and a tribute was paid to the memory of Lucy Stone. The notes from local unions and remarks by superintendents were full of interest, and if the suggestions about plans of work are heeded, interest ought to increase.

New York county held an enjoyable meeting at Eighteenth Street M. E. church, New York City, Mrs. E. Frances Lord presiding. Many interesting accounts were given by the superintendents of the work in their departments. Mrs. E. B. Grannis, county superintendent of social purity, spoke of the home for unemployed women and girls, which it is hoped soon will be established in New York.

Dr. Wilson, the pastor of the church, emphasized the fact that provision should be made to care for girls out of positions, and thus save them from ruin. It is a lamentable fact that while there are several homes for fallen women in New York there is but one place where a respectable, pure woman or girl can find shelter if she be without employment and money, and but thirty can be accommodated at this place. Dr. Wilson invited the county W. C. T. U. to take charge of his usual monthly temperance meeting, and they gladly accepted, several workers taking part in the meeting.

The many friends of Mrs. Ella C. Viele will regret to learn that a change in her husband's business has necessitated their removal from Brooklyn to Warren, Pa. Mrs. Viele has for several years been actively engaged in W. C. T. U. work in this state. She was president of Cortland county for some time, and after that, for over two years, held the position of editor and publisher of *Woman's Temperance Work* and office secretary at headquarters. She was also a faithful and efficient worker in local and county work in Brooklyn.

CHIPS.

Gloversville Y is giving a series of entertainments during the winter.

Spencerport Y has also arranged a lecture course for the winter, and the best of talent has been secured.

The Y's of Kings county held a very enjoyable parlor entertainment at the home of Mrs. C. Pritchard. Miss Ida Clothier was present.

Mission churches of all kinds are gradually taking up juvenile temperance work on their own account, and much really good work is done in this way.

Crusade Day was observed with special exercises by the unions at Summit Station, Elmira, Millport, Middletown, Lockport and the Mary Hartt union, of Brooklyn.

Oneida county has given up its midwinter convention, but is active and pushing department work. Rome has headquarters and holds Sunday evangelistic services.

Mrs. Mary J. Weaver, National evangelist, spent a Sunday at Verona, giving two addresses to large audiences. On Crusade Day an "original Crusader" was present and gave an address.

Monroe county is rejoicing in the hope that Miss Willard will be with them in June, at which time she will visit her birthplace, Churchville, and attend the convention of Monroe county W. C. T. U.

Gaines union, in Orleans county, held a reception at the home of Mrs. Mary Lattin. Over eighty were present, and a carefully prepared program, which took the form of a Crusade celebration, was carried out.

A most delightful parlor banquet was given by the Hornellsville W. C. T. U. at the home of Mrs. J. B. Woodbury. Several toasts were responded to in a charming manner, The whole affair being in charge of Mrs. C. H. Mead.

Mrs. Bullock, of Elmira, gave a talk to ladies only in the First Presbyterian church of Binghamton, in behalf of the anchorage and rescue work, and also addressed a large audience in the evening. The county president, Mrs. Bristol, writes most hopefully of this work.

Miss Colman sends me a few notes from New York county in which she says: "I am sorry to announce that Mrs. Grubb's missionary work at Ellis Island has been given up through failure of National appropriation. As the sale of beer has recently been introduced there the calamity seems greater."

A white-ribbon tea at the home of the president of Vestal Center union is reported as having been especially pleasant. A Loyal Temperance Legion has been organized among the children of the colored church in Binghamton. Meetings are held in the basement, and the children are very enthusiastic.

Lockport union has a course of three lectures and two concerts, all by home talent. The management of the course was placed in the hands of Mrs. Graham. Two entertainments have already been held, and success is assured, financially and otherwise. All who take part in the course have donated their services.

At our state convention, acting upon the recommendation of our president, a new department was created, called "Rescue work for Girls." This department was placed in charge of Mrs. Mary J. Annable, whose heart is deeply touched by the need of such work, and who is proving herself "the right woman in the right place."

Broome county is deeply interested in rescue work for girls. Through the efforts of Mrs. M. A. McIntosh, who seems especially adapted to this work, it promises good results. She has power to reach the hearts of the fallen and outcast, and her influence with them is something wonderful. She is heartily recommended by them to any desiring help in rescue work.

The W. C. T. U. of Middletown celebrated Crusade Day with appropriate exercises. Mrs. Nichols, of Ohio, and Judge Groo, of Middletown, addressed the meeting, and after the speeches Mrs. Clark, treasurer of the local union, presented the union with a large, handsomely framed portrait of the president, Mrs. Mary F. Groo, to be hung on the wall of the headquarters. It was a complete surprise to Mrs. Groo.

I would urge upon all the necessity for steady work with the petitions to the constitutional convention. Keep "everlastingly at it" from now until April. Introduce them in every public meeting, make a house to house canvass and in every way possible secure helps toward a victorious end. Then let us pray that the constitutional convention may be composed of *men*. God give us men.

The Episcopal Church Congress which met in New York City, held a discussion in Chickering Hall on "What should be done with the saloon." Dr. Rainsford presented his views, entirely disclaiming the idea that he had ever advocated the plan of having the church undertake control of sales, but of the four other writers and speakers, none fell in with his plans. The hall was crowded and the interest marked.

Very many unions all over the state celebrated Crusade Day; reports of some of these gatherings have been sent direct to THE UNION SIGNAL, but the large majority of them will not be reported at all. Lockport union made an extra effort to get every member out, special invitations being sent by mail. The result was a large gathering and some new members. Chocolate and wafers were served at the close.

New York state white-ribboners are rejoiced to learn that a legacy has just been received by the state treasurer for our organization, amounting to a little more than two thousand dollars. This was left us by the will of Mrs. H. S. Hotaling, of New York City, who, while not a member of our organization, was for two years previous to her death a subscriber to *Woman's Temperance Work*, our state organ, and through it was moved to remember us in her will.

Our state superintendent of L. T. L. can also testify to the interest awakened by our state paper. A young lady in Rochester after reading her column containing a report of her department, sent her ten dollars to help carry it on, saying she considered it the most important line of work. We may be doing more than we realize for the work, when we place the paper in the hands of those not accustomed to taking it. Oswego county has sent in one hundred and eight names since October. Ulster comes next with seventy-one.

Occasionally we get a little poetry mixed in with the prose in our white ribbon work, and this time Niagara county claims the poetry, which consisted of a white ribbon wedding—Miss Rose Parks, a Y president (and a "rosebud," too) was married to a prominent Christian Prohibitionist of decided ability. The floral decorations were interwoven with white ribbon, and the bride carried rosebuds—the Y emblem. Another Y president made delightful music during the ceremony, and taken as a whole it was one of the prettiest weddings ever witnessed.

The severe illness of our beloved state president, Mrs. Mary T. Burt, has caused us many anxious thoughts and when for a few days we waited anxiously for the word which should bring to us so much—either of joy or sorrow—we could but pray that if it be God's will her precious life be spared, and He who doeth all things well, heard the prayers, and gave her back to us even from the brink of the dark river. She is not yet able to take up active work, but is planning for it.

The work which is upon us now and which demands our best attention is the campaign for the constitutional convention which will be held at Albany in May next. As usual the Woman's Christian Temperance Union was early in the field with plan of campaign and petitions for the full enfranchisement of women, and the prohibition of the liquor traffic. It is needless to say that our workers responded to the call for this. We hope for much from this constitutional convention campaign, and while praying always in faith for the ballot for woman and the overthrow of the saloon, we add to our faith, works.

Oswego county arranged with Mrs. Mary Forbes Robinson to give addresses or hold parlor meetings with the unions, her topic being heredity. She visited seven unions, holding public meetings in three of these places, and parlor meetings in the others. Many unions observed Crusade Day, Pulaski holding a public meeting on Sunday evening, the address being given by Mrs. A. A. Maltby, their former county president. This union has but ten members, yet they send in *nine* subscriptions to THE UNION SIGNAL. We wish that more of our unions realized the fact that better work can be done by a "reading" union, even though small in numbers, than by a union where only a few papers are taken. These helps are at our doors, and the cost is so little that almost every woman can afford both THE UNION SIGNAL and *Woman's Temperance Work*.

FRANCES W. GRAHAM,
State Reporter, Lockport.

NEVADA.

THE SNOW CLAD STATE.

It has been a long time since anything from the state of the sagebrush has been reported in our UNION SIGNAL.

The temperance cause in Nevada looks brighter than a year ago. The blessed influence of God's holy spirit seems to have permeated the hearts of God's people, and many souls have been born again, and while grace abounds sin much more abounds. Yet we praise the Lord for what *has* been done.

Owing to the low price of silver, our mines are closed, and very many men are out of employment, and times are hard, yet nothing to the destitution in California and some of the Eastern states, for which we are sincerely grateful.

There have been no temperance lecturers in Nevada for the W. C. T. U. in the past year, and some of the unions are losing interest in consequence, yet owing to the low state of finances, there is not much inducement at this time for one to enter our state.

Our convention was held in Gold Hill. The fact was demonstrated that numbers do not go to make a success of any undertaking. "If God be for us who can be against us?" The meeting was a success in every way. The same officers were all reëlected, with our beloved past president,

Lucy Van Deventer, state organizer and lecturer.

Many plans were discussed for the success of our W. C. T. U. work, more especially children's departments and social purity. From this department we do and must expect much. There have been many plans formed and some work done in this department. A large quantity of social purity literature has been distributed all over the state. Much time has been devoted to visiting the fallen, carrying the gospel as well as the necessaries of life. In nearly every instance a desire for a better life has been expressed, but for the want of the proper institutions there is no door open where a poor sinsick soul can hide herself until the moral life is made strong to battle with temptation. Two children have been taken from a home of vice and sent to a Catholic home. God bless any institutions that will open their doors to innocent children and shelter them from the contaminating influence of life in such places.

We are praying for the day when our state will have better laws and *enforced* laws. Nevada stands nearly alone in licensed saloons and gambling houses, houses of vice in public places to demoralize and degrade the young with its inmates plying their vocation on the principal streets day and night.

The only institutions Nevada has at present are, state prison where the most vicious are incarcerated, and the less vicious let go for the want of a proper home for them; an insane asylum and an orphans' home, very much crowded. The Catholic sisters have a school. We very much need a reform school and house of refuge for fallen women. We have hundreds of Indian children, some of them half white, running wild. There is a school in Carson, but the mothers are averse to sending the little ones away from them.

The women and men congregate between buildings in the sun, and gamble all day. I saw while standing in front of a church waiting for a funeral to move, four Indian men sitting on the ground gambling until the carriages began to move, then they gathered up the cards to find another place. Such are some of the vices of Nevada, and the picture is not overdrawn. The cause of this dreadful state of affairs is *whisky*. Nevada is a whisky-cursed state. Pray for us.

MRS. L. M. WESTLAKE,
State Reporter, Reno.

INDIANA.

OPEN DOORS.

Huxley says, "The sense of uselessness is the greatest shock the human system can sustain, and if persistently sustained, results in atrophy of functions."

The white-ribbon workers certainly do not experience this shock, for they are persistent workers. If they cannot carry out their plans they have learned to look upon the disappointment as being the will of God, and watch for an open door through which they eagerly enter to do the Master's work.

A call from New York took one of our principal lecturers, our state vice-president, Mrs. Calkins, from our state, to assist in their suffrage movement.

Severe illness in her family caused Mrs. Denny to recall her lecture engagements, but we learn of temperance brethren coming to our state whose timely visits are appreciated. Captain Van Netten, of Dakota, in Valparaiso, Mr. Benson in Monon, and John G. Woolley in Indianapolis and other places. Although Mr. Woolley is under the auspices of the Y. P. S. C. E., yet in some localities the W. C. T. U. is asked to unite with them in their effort to get him. A door through which they enter to assist in doing good.

The charity work in some localities seems too gigantic for the local W. C. T. U., so they unite with other organizations for the quick relief of the needy.

In Evansville the white-ribboners unite with the city relief in procuring plain sewing for needy women. One of the rooms in W. C. T. U. headquarters is used as the working room, and many of our members assist in superintending the work. The superintendent of the noon hour frequently teaches the workers the most palatable and nutritious way of preparing some simple food. Again, W. C. T. U. leaflets to mothers, are read to them. On another day a part of the hour is devoted to Scriptural reading and prayer. At another time one of our lady physicians will give a short talk to the women. The needy women are thus taught, and assisted to help themselves, and at the same time we hope to give them spiritual aid. In this work, Jews and Gentiles, Catholics and Protestants are enthusiastically united.

One of our lecturers, Mother Trish, seems constantly and successfully at work. Many unions write of an increase of membership, one a gain of nineteen, through the effect of her lectures, and all are awakened and quickened.

Greensburg has an increase during the last month of twenty-two members. Seven new unions have been organized in our state during this quarter.

The Gospel Mission and Rescue Home, established last October by the Meridian union in Indianapolis, have been blessings. About one hundred and fifty have professed conversion since the mission was established.

The department of systematic giving is being pressed forward. Local superintendents are circulating literature among the congregations of the various churches, awakening the interest of the ministers who are using their influence from the pulpit to induce their members to practice systematic giving.

Thus the good work goes on and the workers are enrolled.

N. C. MEADOWS,
State Reporter, Evansville.

RHODE ISLAND.

"Make life a ministry of love, and it will always be worth living."

To how many W. C. T. U. workers this thought has become a vitalized truth, as with "diversities of gifts" our spirit animates them all to work for the betterment of humanity in the name of the Master.

The Providence Y's, realizing the responsibility and privilege of these gifts so richly bestowed upon them, are always awake to new enterprises. Their latest is best described by a few extracts from the report of Miss Edna B. Hale, one of their most active members:

The Providence Y has had it in mind for some time to follow the example of the Boston W. C. T. U. in giving a reception to the teachers of the city, in order that through the hearing of addresses by Mrs. Mary H. Hunt and others, they might thereby be more interested in giving scientific temperance instruction to their pupils. The place chosen for the occasion, the most elegant and commodious in the city, was the Trocadero, and the order of exercises was as follows: From 7:30 to 8:15 there was a general reception, when a continuous stream of guests were escorted by the ushers and introduced to the speakers of the evening. By 8:15 the large company of ladies were up stairs and were comfortably seated, ready to listen to the speakers. Miss Pearce spoke a few words of welcome, explaining the reason of the gathering, and introduced the Rev. Anna Garlin Spencer, who, in the course of her remarks, showed that the drink habit is a physical as well as moral disease, and that an effectual method of guarding against its contraction is by teaching children.

Dr. Plumb's address aroused the audience to a sense of the need of this scientific temperance instruction in the schools, and when Mrs. Hunt arose to speak all were looking for an answer to the question, "How is it to be accomplished?" This she proceeded to answer so fully that every teacher present *must* have felt a thrill of desire to give in the future, if she had not in the past, all possible prominence to this study.

Mr. Tarbell, superintendent of public schools, encouraged the teachers not to hesitate to give the same temperance instruction to children whose parents smoked and drank as to others, on the ground that although some parents lie and steal and swear yet the children are taught in school not to do these things.

At the conclusion of his remarks all were invited to adjourn to the dining-room, and here the guests were served generously with ices, coffee, cake and lemonade. The beautifully decorated tables were presided over by Providence Y's, assisted by the honorary members who had previously done duty as ushers. From beginning to end the reception was a complete success, socially as well as in the deeper purpose of its plan.

The Westerly union has also done good work in this line and now they and other unions send copies of the *Scientific Temperance Monthly Advices* to each teacher in town.

The Providence union has opened a reading room for boys. It is open each evening and is furnished with books, illustrated papers, drawing materials, puzzles, games, jackstraws, etc. A few minutes practical talk given at the close of the evening is, perhaps, the only moral training that some of these waifs will receive ere they enter upon the duties and responsibilities of citizenship.

The Newport Y's are striving to keep their light so clear and bright that many shall be led from the darkness of sin to behold Him who is the light and hope of the world. Meetings are held four evenings a week at the Beacon, one in charge of the Y, one, the W. C. T. U. and two in charge of W. S. Kimber. The spirit of God is manifest in these meetings and several have been brought to Christ. One man who has often attended the services so intoxicated as to annoy others, gave himself to the Lord and on a recent evening arose and said he was a saved man. They have also held a reception for those who attend the Beacon services. Many came and were cordially welcomed by members of the union. Readings, music, social conversation and refreshments made it a pleasant and successful occasion. A little later an entertainment was given to the children of the families who attend. Mr. N. S. Greet gave a chalk talk after which ice cream and cake were served, and as each child passed out a box of candy was given.

Providence county held a convention at Ashton at which fourteen unions were represented. Morning and afternoon were filled with bright, earnest speeches by our workers, closing with a pleasant exercise by the children. In the evening Mr. James A. Williams, chairman of the state prohibition central committee, gave an able and interesting address.

The state prohibition convention was held in Providence on February 22. Blackstone Hall was tastefully decorated by Miss A. E. Parker with national colors and shields bearing the names of the different towns. A larger number of delegates assembled than ever before, and three new towns were represented. A spirit of harmony and enthusiasm prevailed. The women delegates were received without question, the resolution for woman's suffrage was carried with applause, and Miss E. P. Nichols, our state corresponding secretary, was made a member of the state central committee. Mr. H. B. Metcalf, the nominee for governor, paid a fine tribute to the W. C. T. U. for their efforts in the campaign of 1886, and said if the party would gain success in the future it must rely on their efforts and coöperation. Notwithstanding the hard times, more money has been raised than ever before, and plans are in progress for a vigorous campaign.

Much interest is manifested in the hearing before the state legislature on a bill for the appointment of two factory inspectors, a man and a woman. Among the prominent speakers are members of the woman's council including the president of our W. C. T. U.

Petitions for woman's suffrage are rolling in and the governor in his annual message called attention to the same.

Mr. Moody and his assistants have been doing a grand work in Providence and its vicinity, in which our white-ribboners have been actively interested. It has given a new impetus to the work of the evangelistic department in nearly every union of our state, and a series of meetings have been held in many places resulting in renewed consecration of the workers and many made glad in the Lord.

So in the midst of much want and suffering and in sin the Gospel brings its message of cheer. The Canaanites are indeed all about us, but God is above us and we, like faithful Abraham, can trust Him to bring good out of seeming evil. May we like him, wherever we shall sojourn, raise an altar to the living God and leave a thought of Him in every life that touches ours. So shall His kingdom come and His will be done on earth as it is in Heaven.

MIRIAM EARLE,
State Reporter, Valley Falls.

NEWS IN A NUTSHELL.

MOTHERS' meetings are a feature of the work of South Williamsport, Pa., union which numbers twenty paying members.

A LARGELY attended and very interesting Crusade anniversary was that of Oakland W. C. T. U., Taunton, Mass., not long ago.

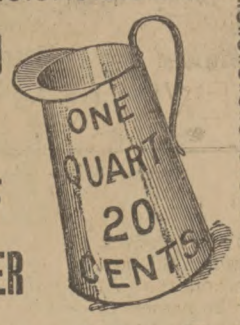
A GOOD work has been done by Mrs. L. E. Bailey, of Michigan, in the eleventh district of Iowa, where she has labored faithfully for three months, speaking one hundred times, adding many new members to the unions.

ONE-HALF of all the money sent by THE UNION SIGNAL subscribers to Mrs. Anna McPherson Edworthy for her musical charts, which contain eight pages for $1.50, will be donated to the Temple. Address 1315 Capitol Ave., Des Moines, Iowa.

A DEMOREST gold medal contest was held at Upper Alton, Ill., last month, under the auspices of the Shurtleff college prohibition club. About four hundred people were present, making one of the largest audiences ever assembled in the chapel. In addition to the recitations by the six students engaged in the contest, excellent music was rendered to the delight of all. The gold medal was won by Miss Tamar Scott, of Payson, Ill.

CRUSADE DAY was observed by Danville, Ill., W. C. T. U. with an overflowing feast of good things. An earnest consecration service, led by Mrs. Kuhl, was followed by helpful words from city pastors. The "Personal Experience," of Mrs. Dr. Barnes, as a Crusader in Lafayette, Ind., was of intense and touching interest. An excellent address by Mrs. Kuhl was followed by an appeal for juvenile work from Miss Wintringer. Eight active and two honorary members have been enrolled.

A GOOD BROTH IS HALF A DINNER



EVERY ONE can afford to use Clam Bouillon for Lunch, Dinner and Tea at **20 cents** a quart. Enough for a whole family. Prepared in five minutes from a **bottle** of

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Sample bottle, 10 cents; makes a pint.

HELPS IN ECONOMY.

Stylish Gowns of Handsome Color at Small Cost—Diamond Dyes Make Old Clothes Look Like New—Two Useful Books Given Away.

With a few packages of Diamond Dyes wonders can be done in making old dresses, gowns and suits look like new. Many families have not bought a single new dress, wrap, or suit this winter, yet they dressed well and fashionably, by dyeing their clothes with Diamond Dyes.

Those who buy one package as an experiment, find the dyes so easy to use that they color over gowns, cloaks and suits for the whole family. The Fast Black Diamond Dyes are especially popular, being easy to use and making a rich black that will not fade crock, or wash out.

COUPON.

This entitles any reader of THE UNION SIGNAL to one copy of "Successful Home Dyeing," and "Mats and Rugs; Art and Fancy Work."

For the home-dyer or rug-maker these books give complete directions with many illustrations. Send above coupon to Wells, Richardson & Co., Burlington, Vt., and both books will be mailed free.

Worth a Guinea a Box.

A trifling dose from a 25-cent box of

Beecham's Pills

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will frequently prove as effective as a doctor's prescription. 10

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WALL PAPER in variety or price. Our new designs and colorings are handsomer this year than ever before.

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We carry the largest stock in the country, and can save you 50 per cent. on every roll of paper you buy. No matter where you live, if you have any use for wall paper, send 10c. to nearest address to pay postage on a large package of samples. One good agent or paper hanger wanted in each town to sell from sample books, price $1.00.

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LEBANON, Tenn., is an 1894 union organized by Mrs. Harriet N. Adams.

MRS. PRISCILLA VAN HORN, an old Crusader and earnest reformer, has just passed away at her home near Pittsburg, Pa., aged eighty-six years.

BENTON HARBOR, Mich., celebrated the Crusade anniversary with appropriate readings from THE UNION SIGNAL and a paper entitled, "The Influence of Women in the Nineteenth Century."

THE program arranged for Crusade Day observance was also carried out by the East Liverpool, O., union, who were blessed by the presence of some original Crusaders among whom was Mrs. J. C. Taggart, who led a band twenty years ago.

AN inspiring meeting for the sorely tried, often discouraged temperance forces in Birmingham, Ala., was that on a recent Sunday evening, when in response to a request from the local W. C. T. U., who attended in a body, Rev. Hugh Walker delivered a telling discourse and the large audience displayed deep interest by its attention.

THE evangelist, Dr. N. W. Tracy, and his assistant, Prof. Graham, with stereopticon illustrations, delivered a series of temperance lectures under the auspices of the Davenport, Ia., W. C. T. U., this winter which have awakened wonderful interest. All the temperance forces are enthused for more aggressive work and forty names are added to the union.

SOUTH Side W. C. T. U., of Oil City culled its program for Crusade Day from the one published in THE UNION SIGNAL and intended to occupy two hours time divided among three leaders. At the close ten membership dues were paid in, one new member was received and nine ladies paid free-will offerings. One hundred copies of the Crusade UNION SIGNAL were on hand for distribution.

THE Fostoria, Ohio, Y. W. C. T. U., organized last September, with ten charter members, now numbers over eighty, seventeen being honorary members. One reception has been held and one dime social, both of which proved decidedly successful. The society has furnished a pleasant room adjoining the public library, and is now uniting its efforts with those of the library association in keeping open a free reading room.

MAYOR WEIR, of Lincoln, Neb., in his social purity crusade receives the endorsement of Christian workers everywhere. Burr Oak, Kan., W. C. T. U. by appropriate resolutions, has expressed its sympathy in his efforts and his sentiment: "I will under no circumstances concur in the custom of fining women alone, believing that all prostitutes, male and female, should be dealt with exactly alike," and called upon other mayors to follow his example.

W. C. T. U. leaders in Wichita, Kan., had long been impressed with the thought of a Crusade in their city which became a realization on Crusade Day, when an old time movement was made as reported in these columns. After a season of prayer and consecration they felt impelled to go forth to make personal appeals to those (with their temperance eyes open) whom they thought the greatest sinners and entreat them to "flee from the wrath to come."

IN accordance with the resolution of Venango county, Pa., W. C. T. U., a circular giving the names of applicants for license, including bondsmen, signers and attorneys, has been placed in every house, office and store in the two cities of the county, and sent broadcast into the country places. The object was to "dissuade good men from thoughtlessly giving their influence to this unrighteous business" and the moral force was clinched by the interposition of warning Scriptural texts throughout the list. "It has done more good than ten lectures," writes the county president; "all the better signers say they will never sign an application again, and men and women who scarcely realized we were here are sending us cheering messages."

MRS. DELLE C. H. COX, National organizer for the W. C. T. U., gave the first week in February to Whatcom county, Washington. She addressed seven mass-meetings and two afternoon meetings for women, reorganized one union, and secured nearly sixty new members for the several unions in the county. Mrs. Cox is a fluent speaker, an enthusiastic worker, inspiring confidence and esteem from her audience. Her illustrations and arguments are forcible, and based upon facts and figures gleaned from observation and varied experience in temperance work, and presented in a manner to arouse interest and convince the most skeptical of the amount of degradation and crime that is the direct product of the legalized liquor traffic. Washington workers most heartily commend her services to any union in need of progressive work.

Official Communications.

SUNDAY-SCHOOL DEPARTMENT.

QUARTERLY TEMPERANCE SUNDAY.

In addition to its educational power with the young hardly another department affords so large opportunity for arousing an indifferent and inert church membership while equally affording facilities to lead out and inspire the people whose convictions have evolved a purpose "to attempt the end and never stand to doubt."

Scarcely a temperance advocate doubts the speedy accomplishment of prohibition when the church shall become a unit in practical total abstinence. "Recruiting total abstainers in the Sunday-school will give us a total abstaining church membership." Can there be a speedier corrective?

New methods have been suggested on certain lines of department work and these methods having been recommended to workers will be tried; if successful will be embodied in our plan of work, hence a new one will not be issued at present. The plan of work for 1893 meets every particular need and will be sent on receipt of a postage stamp.

It is our purpose to emphasize the observance of the quarterly temperance Sunday. That this subject is so thoroughly engaging the interest of our wise leaders is a matter of supreme thankfulness to us, and should encourage us. Let observance of the quarterly temperance Sunday have our best efforts.

Let work for Sunday, March 18, be begun at once by county superintendents, aided by local superintendents, unions and temperance people.

Seek its observance throughout the state, county and town after the following manner:

Temperance sermons in the morning.

As far as possible, use the Illustrated Leaflet, published by the W. T. P. A., in the Sunday-schools on that day.

A temperance Sunday-school mass-meeting in the afternoon or evening.

All young people's societies meeti ng on that evening should be requested to present a temperance topic. Any desiring a plan for the public meeting may receive one on application.

For the success of this plan we ask the hearty coöperation of regularly appointed superintendents of unions, temperance societies of whatever name and all temperance people who have the "divine insanity of noble minds that labors and endures and waits till all that it desires it finds, or what it cannot find creates."

The victory of the late International Sunday-school convention, God's own reward for patient and wise service these many years, in which our former National superintendent, Miss Kimball, has proven the possibilities of a divine mission on this line of work should inspire to the remotest Sunday-school in the remotest corner of our country.

Let no one say, "There are lions in the way." There are more pulpits dedicated to temperance in the land or in the United States than any previous year has known; more Sunday-school superintendents in *quiet* sympathy than we dream of, but the vitalizing power of our department, created for this purpose, is needed to convert their latent energy into active force.

JULIA A. BIDWELL,
Nat. Supt. Sunday-School Work.
Deposit, N. Y.

SCIENTIFIC TEMPERANCE INSTRUCTION.

A NEW YEAR'S GIFT, SOMEWHAT DELAYED.

The week of March 4 our annual "Scientific Temperance Budget" is being sent to the eight thousand local unions of our organization in the United States. Next week we shall remember the friends in Canada whose addresses we have.

This Budget consists of

1. A letter to the local president in behalf of a temperance education for every child in the public schools of her community, and one to county and district superintendents.

2. The new "Co-Workers' Letter" for 1894, which is to be given to each local superintendent of scientific temperance instruction. It is her chart and compass for the coming year's work.

3. "The New Century and the Drink Problem." A brief history of the present situation of the temperance education movement in the United States. An eight-page pamphlet to be read in the union, and that everybody should read.

4. A copy of the January *Advices*, that very successful and popular monthly publication for teachers, showing how to teach physiological temperance in the schools and a circular telling how to get these *Advices* to the teachers.

These constitute our New Year's scientific temperance message and gift to our sisters in the local unions throughout the country. The tardy arrival of the new lists of local officers in the state Minutes for 1893 has, we regret to say, helped to make the Budget later than usual. If through our failure to get your correct address, or for any other cause, you of the local, county, district or state scientific temperance instruction departments do not receive the four fold Budget, please write asking me for it, addressing,

MARY H. HUNT,
National Supt.
23 Trull St., Boston, Mass.

BANDS OF MERCY.

NOTICE.

As one of the duties of my department is to recommend the best literature to forward its aims, I wish to mention three books which have won prizes offered by Mr. George T. Angell, 19 Milk St., Boston. They are "The Strike at Shane's" "Our Gold Mine at Hollyhurst," and "Beautiful Joe."

The first two teach lessons of justice and mercy in a most effective manner. They are only twenty-five cents each in cloth binding. There are also ten cent editions. They can be ordered of Mr. Angell.

The third book, "Beautiful Joe," a story of a dog, is a volume of over three hundred pages. It was written by Miss Marshall Saunders, of Halifax, N. S., who is "one of us"—a member of the W. C. T. U. I can heartily say that I consider it a worthy companion of Black Beauty; perhaps even of wider scope in its teaching, while its style is most interesting. It must develop the best and tenderest sentiments of every reader, and is just the book for boys and girls. The price cloth bound is sixty cents. The publishers, (American Baptist Publication Society, Boston, New York, Philadelphia, Chicago, St. Louis, Dallas, Atlanta,) have promised to issue soon a still cheaper edition. Though it has been out only six weeks the first edition is nearly exhausted, so well is the book liked.

MARY F. LOVELL,
Nat. Supt. Department of Mercy.
Bryn Mawr, Pa.

COMMENCEMENT EXERCISES AT THE NATIONAL TEMPERANCE HOSPITAL.

The graduation exercises of the Training School for Nurses at the National Temperance Hospital, will be held at the hospital, 1619 Diversey avenue, Chicago, Thursday evening, March 15. The following program has been prepared:

Opening prayer by Rev. Dr. Martin, of the Grace M. E. church; music by the Wheaton Quartette; reading by Mrs. Miller, of Chicago; solo, by Miss Dresser, of Wheaton; address, by Mrs. K. L. Stevenson; presentation of Loyal Temperance Legion room, by a member of the Legion; address to the class, by Dr. John R. Boynton; presentation of diplomas, by Mrs. Louise S. Rounds; music, by the Wheaton Quartette.

The program will be followed by refreshments and a social hour. All are cordially invited. MRS. M. E. KLINE, *Pres.*

Cor. Secy's Notes.

NEW YORK TO THE FRONT.

The W. C. T. U. of New York has in circulation the following:

WOMAN'S CHRISTIAN TEMPERANCE UNION OF THE STATE OF NEW YORK.

PETITION

FOR THE

PROHIBITION OF THE TRAFFIC IN INTOXICATING LIQUORS,

TO THE

CONSTITUTIONAL CONVENTION OF THE STATE OF NEW YORK,

To be held at Albany, May, 1894.

GENTLEMEN:—The undersigned, twenty-one years of age, citizens of the State of New York, and the county of ..... earnestly and respectfully pray your honorable body to embody in the revised Constitution the following article:

No person shall manufacture for sale, or sell, or keep for sale, as a beverage, any intoxicating liquors, whether brewed, fermented or distilled. The Legislature shall by law prescribe regulations for the enforcement of this article, and shall prescribe suitable penalties for the same.

President Burt has written to her constituency: "The prohibition petition, representing as it does the great principle of our organization, should command the very best efforts of every white-ribboner. We have no knowledge that any other petition for prohibition will be presented to the convention. How important then that every name possible should be secured on this one."

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the De Long Hook & Eye
Richardson & DeLong Bros.
Philadelphia.
See that
hump?
Trade-Mark Reg., April 19-92.

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DELICIOUS NEW PERFUME,
CRAB-APPLE BLOSSOMS.
Sold everywhere, in Crown stoppered bottles only.

Alaska Stove Lifter,
NICKEL PLATED.
ALWAYS COLD,
even if left in Stove Lid.
COLD HANDLE
Sold by all Stove and Hardware Dealers and House Furnishers, or sent by mail, postpaid, for 30 CENTS.
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Specialties. Corset substitutes, Empire Waists, Bust Supports, Divided Skirts, Union Suits, etc. Send stamp for illustrated pamphlet, "Dress." Mrs. S. W. PIKE, 34 Central Music Hall, CHICAGO.

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"Old Reliable" Leads them all.
If you are interested in Poultry, it will pay you to send 4 cents in stamps for our 72 page catalogue, giving valuable points on Poultry Culture. Address
Reliable Incubator and Brooder Co. Quincy, Ill.
45 yards High Class Fowls.

$25 to $50 per week, to Agents. Ladies or Gentlemen, using or selling "Old Reliable Plater." Only practical way to replate rusty and worn knives, forks, spoons, etc.; quickly done by dipping in melted metal. No experience, polishing, or machinery. Thick plate at one operation; lasts 5 to 10 years; fine finish when taken from the plater. Every family has plating to do. Plater sells readily. Profits large. W. P. Harrison & Co. Columbus, O.

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Are made in A VARIETY OF SHAPES—to fit SHORT, MEDIUM, and LONG Waists.

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Anywhere to anyone at Wholesale Prices without paying one cent in advance. We pay freight. Buy from factory. Save dealers' profits. Large illustrated catalog, free. Address Cash Buyers' Union, 164 West Van Buren Street, B 26, Chicago, Ill.
$18.50 Carriage for $9.25.
$12.00 " " $5.95.
$5.00 " " $2.75.

HARTSHORN'S SELF-ACTING SHADE ROLLERS
Beware of imitations. Notice autograph of STEWART HARTSHORN on label and get the genuine Hartshorn.

The Knights of Labor, in their recent congress at Albany, indorsed the petition for the full enfranchisement of women, and it was sent to the corresponding secretary, Mrs. Graham, Lockport, with the seal of the organization affixed thereto.

Notwithstanding the money required for the prosecution of the scientific temperance campaign by the New Jersey W. C. T. U. these women of faith have just made arrangements for raising four hundred dollars by July 1, for a payment on "Rest Cottage," their headquarters on the state fair grounds, a building costing $2,400.

Their state convention will be held this year at Jersey City. Neal Dow day will be observed, and the Neal Dow number of THE UNION SIGNAL distributed. Mrs. Benjamin has been engaged to give parliamentary drills in April. Summer camp meetings will be held. Dr. Mary Wood Allen and Miss Clara Parrish will be in the state through April and May, and Dr. Anna Shaw more or less every month of the year, while Mrs. Hunt is afield.

A Mickle day will soon be observed in honor of Mrs. Elizabeth Mickle, who has served most efficiently as treasurer for fourteen years, but is now a resident of Pennsylvania. What a record! Is there a state in the Union that can equal it? Let us hear.

There is but one sorrowful thing to record. Mrs. Ellis, their faithful, dearly beloved corresponding secretary, was detained from the spring executive meeting by illness. May the Divine Healer restore her speedily.

Mrs. J. E. Sibley, president Georgia W. C. T. U., sends the good cheer that her state work is looking up and pressing onward. Excellent service has been done through petitions presented by the local union of Augusta, to the city council, asking the enforcement of the law against selling liquor to minors and drunkards, and against gambling. Kind and respectful attention was given to the plea, which was referred to the police commissioners, with instruction to investigate and enforce.

Many arrests have been made and many gambling places and slot machines closed. The police commissioners have also advised the council to revoke the license of any liquor dealer, who furnishes a policeman with liquor while on duty. Encouraged, the women are pressing on over the state, overcoming difficulties in many ways. They hope Miss Griffin and Miss Kearney will visit them; meanwhile they will "trust in God and keep the plow a-going."

MARY A. WOODBRIDGE.

Treasurer's Corner.

TO THE WHITE RIBBONERS WHO READ THE CORNER.

From my sister's quiet home in a little country town in northern New York I pen these few words. I cannot tell you how sweet the restful quiet is to me after my long confinement in the offices of the World's Fair, with its wearying crowds, and at Headquarters at the Temple, with all the rush and rattle of Chicago's rustle, that so wear upon sensitive nerves and make one long for a "lodge in some vast wilderness," where no mail-carrier could intrude, and no money must be counted, recorded, banked and paid out.

Yet, I am glad to learn that the dimes continue to come, and I know that my faithful assistant will take good care of them until my return. The hard times are confined to no one state, but are universal, and it seemed quite Chicago-like last Sunday evening when an appeal was made in the union meeting at Cuba for the starving thousands in New York City.

No wonder our treasury feels the strain. Every white-ribboner ought to resolve to do a little more this year than she really feels is her part, to make up for the inevitable falling off of those who cannot pay their quota.

The skies are brightening, and everything points to a good and prosperous year notwithstanding all the drawbacks to financial prosperity. The loyalty of our unions to our beloved leader and our National W. C. T. U., as shown by their prompt response to her call, is certainly very cheering.

We trust each state will make an effort to send in dues as early as possible so we may be able to meet all obligations without difficulty, and be able to present at our birthday Convention a great reduction in our debt, or better, a clear balance sheet; or still better, a balance on the right side of the ledger. This ought to be done, and may be, with very little effort on the part of our "women folks," though we will not object to help from our brothers.

HELEN M. BARKER.

Our Library Table.

MARCH MAGAZINES.

Musicians will be delighted to find in the March issue of THE CENTURY, a paper on Edward Grieg, written by William Mason, the well-known musician. This is one of THE CENTURY'S series on great composers, and sets forth briefly but tellingly the leading characteristics of this composer. This magazine presents as usual this month a long and richly-varied bill of fare on which appear such names as Washington Gladden, Edith M. Thomas, Mary Hallock Foote, Mark Twain, Anna Eichberg King, Mrs. M. G. Van Rensselaer, and many others.

The Century Company, Union Square, New York.

The friends (and enemies) of temperance and prohibition, who are watching closely the pros and cons over the Gothenburg System, as they are promulgated by the leading periodicals of the day, will be glad to read with care, E. R. L. Gould's article in the current number of THE FORUM, entitled "The Gothenburg System and Our Liquor Traffic." Dr. Gould has represented the government at several important congresses on economic and statistical subjects abroad and his arguments show strength of thought. He pleads for the system and a radical Prohibitionist sees the fallacy of many of his arguments. But the eye which gazes too long upon an object sees it in abnormal proportions after awhile; sharpness and power of vision are cultivated by wide scope and varied detail. It is therefore incumbent upon those who would strengthen their positions to study from all points of view, and Dr. Gould's arguments are good ones—from his point of view.

Statistical tests are being brought to bear upon every known theme of discussion and of "making books" of bewildering figures "there is no end." In refutation of a very prevalent belief that the churches are declining in influence and power, Mr. H. K. Carroll, the special agent of the United States Census for the collection of church statistics, shows the stability and the growth of the great religious sects which stand unmoved in the general clamor. Accompanying this is an exceedingly vivid picture of the religious condition of society in a New England town (Middleboro, Plymouth county, Mass.), by the Rev. W. B. Hale, rector of the Episcopal church there. Mr. Hale shows that the rivalry of the several churches for the popular support of the town has gone far toward killing religion and reverence. These two articles give a very interesting insight into the religious condition of the time.

The Forum Publishing Co., Union Square, New York City.

One of the pleasing articles in SCRIBNER'S MAGAZINE for the month is from the pen of Octave Thanet—"The Farmer in the North. Sketches of American Types." Her sketches were made at the World's Fair, where one could sit observant under the blaze of an American sun and see all the world pass by. "There was the prosperous farmer of the New England states, and the equally prosperous farmer of Ohio, Michigan, Wisconsin and Iowa; there was the tenant farmer of the South, who may not prosper, but is always sure of cornmeal, pork and molasses so long as his planter landlord does no go bankrupt; and the unprosperous farmers farther West, with their mortgaged farms and their discontent. Nor did it take any special gift of discrimination to pick them out, the one from the other." However that may be, the author's discriminative word-portraits are beyond criticism, and there is a world of wisdom in her pithy, semi-humorous, semi-pathetic reflections. There is also a sound expression upon the decrease of farms and farmers as the cities spread their influence abroad.

Charles Scribners' Sons, New York City.

"The Identification of Criminals. The Scientific Method in Use in France," by Ida M. Tarbell, is one of the leading articles in MCCLURE'S magazine for March. There is no refuge in a lie when once the never-lying measurements, contours and peculiar marks of the victim's body are written down in black and white and committed to the care of this wonderful system. The article is accompanied by numerous highly interesting photographs of this method of identification. Miss Tarbell says in reference to the results of this plan: "The malefactors of a country where the system has been adopted are the first to realize the impossibility of escaping its records. Naturally they seek new territory. Thus, the pickpockets of Paris have been materially decreased since anthropometry began its reign at the *Palais de Justice*. From sixty-five in 1885, their number fell to fourteen in 1890. . . So powerful is the method considered by penal authorities, that there has been a repeated demand that it be made international in all civilized countries."

One other, of the many very readable articles in this magazine is a charming sketch entitled, "John Ruskin at Home," by M. H. Spielmann, editor of the "Magazine of Art." This is accompanied by portraits of Ruskin, surrounding and interior views of his home.

S. S. Mc Clure, Ltd., 743 and 745 Broadway, New York.

The cream of articles in the March number of the NEW ENGLAND MAGAZINE is that contributed by Rev. Philip Stafford Moxom on the subject of "Christian Socialism." Every one to whom this word socialism presents any difficulties in the way of comprehension should read this article thoughtfully. The writer expresses himself at once with a clearness and depth that give the reader a sense of satisfaction. A few sentences taken here and there from it will be welcome to those who are confined by limits of time to reviews rather than the originals: "In the minds of many otherwise intelligent men and women there is a woeful dearth of clear ideas on the subject of socialism. . . . The way in which many people jumble together Socialism, Communism, Nationalism and Anarchism and succeed in missing the true meaning of each and all of these terms, gives one a vivid sense of human capacity for unsuspecting ignorance. . . . Christian socialism stands for a way of looking at things socially. It occupies the point of view of Christianity; in a word, the point of view of Him who, more fully than any one else, at once announced and illustrated the precept, "Thou shalt love thy neighbor as thyself!" The writer meets and refutes one by one in a most satisfactory manner the statements that "socialism involves spoliation, or invasion of individual rights in property"; that it "restricts or destroys individuality"; that it "demands and promises equality of possessions"; that it is "destructive of the motive to work, to invent, to advance and to excel."

"Let the cynics sneer," he says in closing, "and the votaries of selfishness denounce this thought of human life as a dream. It is a glorious dream. It is a divinely inspired dream. It is a dream that will haunt the imaginations of men and stir their hearts and inspire their endeavors until the long struggle of humanity, in its battle march from the nomadism of the savage to the ordered and peaceful and beneficent civilization of the Republic of God shall draw to a close, and human society shall fill the sublime prophecy of that apocalyptic symbol, the city 'that lieth four square' in which there shall be 'no more death, neither sorrow nor crying, neither shall there be any more pain.'"

Warren F. Kellogg, Publisher, 5 Park Square, Boston, Mass.

PAMPHLETS RECEIVED.

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THE STORRS & HARRISON CO., CATALOGUE, giving full particulars of their abilities as nurserymen, florists and seedsmen. Painesville, Ohio.

THE HIGHER CRITICISM. By H. L. Hastings, editor of *The Christian*. No. 37 in the well-known series, "The Anti-Infidel Library."

Scriptural Tract Repository, 47 Cornhill, Boston, Mass.

NATIONAL TEMPERANCE LEAGUE'S ANNUAL, 1894. Edited by Robert Rae, secretary to the League. Published at the National Temperance League Publication Depot, 33 Paternoster Row, E. C., London. This two hundred page pamphlet is packed as solidly as possible with temperance facts, and makes a valuable reference book.

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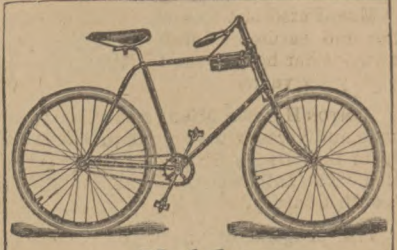

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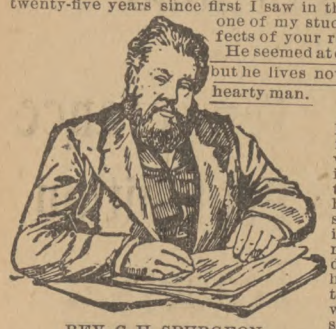

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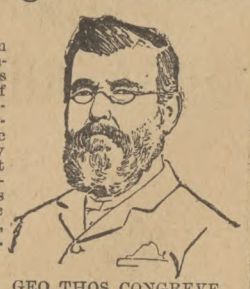

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Signal Notes.

THE Rescue Homes of the Salvation Army in India have accommodations for fifty-five girls.

A CONGREGATIONAL church in California supports two Salvation Army missionaries, one in India and one in Africa.

DURING the year ending March, 1893, the Bible Society added nine to its list of versions. The total number now is three hundred and thirteen.

LET the very playthings of your children have a bearing on the life and work of the coming man; it is early training that makes the master.—*Aristotle.*

ANOTHER noonday rest has been opened in Boston, run on the coöperative principle and giving the girls employed in the neighborhood a quiet, restful noon hour.

IT is sometimes stated that all the governments of Europe are really in the hands of the Hebrew race, but until the formation of the last Cabinet in France, no Jew has ever held a Cabinet position in that country.

THERE are on the roll of ministers in the Congregational church the names of nine or ten women, but the first one to be ordained is Mrs. Amelia A. Frost, who is now associate pastor with her husband, at Littleton, Mass. Her examination was admirably sustained.

THE Church of England Missionary Society proposes to undertake a work for the lepers in Japan of whom there are more than two hundred thousand. Japanese Christians believe it will do more to advance Christianity in the Islands than anything else.

THE *Asclepiad*, a medical journal, has an article on the progress of medical science during the reign of Queen Victoria, by Dr. B. W. Richardson, in which he says: "We have detected that no single cause of fatal disease is so deadly as this one cause, alcohol."

IT is stated that two Christian Chinamen formed a business partnership adopting certain rules. Three of them were as follows: "1, We will not buy or sell anything injurious to our fellow men. 2, We will do no business on Sunday. 3, Of all we make one-tenth shall be given to the Lord's work."

A WIDELY advertised parade of the unemployed took place recently in Boston. The makeup of the crowd was striking, for fully one-half were Italians, next came Jews while the American born formed but a small minority. Not only do foreigners and foreign born children constitute a large share of our criminal and pauper classes but they also predominate in the unemployed class.

TWENTY million dollars was spent in strong drink in Australia last year, giving employment to less than ten thousand men all the year round in actual production. Had that vast sum of money been spent in other trades it would have employed twenty-five thousand men at three pounds per week for five years and twenty weeks; so, completely solving the problem of the unemployed.

THE statistics of results in the Madras University examinations for 1893–94 are interesting, although they do not reflect credit on the native Christian students. Out of 3,369 candidates, 285 were native Christians, and only 51 passed. Six times the number of Brahmin candidates passed. Many women were among the candidates in the Bombay university examinations, mostly from the Parsee community.

THE illustrated government reports of Dr. Jackson on the progress of education in Alaska gave a very good idea of the strange inhabitants of that region. Arctic Alaska has only been occupied by missionaries within the past five years. In 1890 the United States government assumed a share in the education of the Eskimos, of Alaska, who number 15,000. Dr. Jackson who has visited all the missionary and educational stations believes that these Eskimos are worth saving, mentally, morally and physically. Reindeer are being domesticated among them, thus providing for the physical well-being of the people.

GOOD NEWS FOR ASTHMATICS.

We observe that the Kola plant, found on the Congo river, West Africa, is now in reach of sufferers from Asthma. As before announced, this new discovery is a positive cure for Asthma. You can make trial of the Kola Compound free, by addressing a postal card to the Kola Importing Co., 1164 Broadway, New York, who are sending out large trial cases free by mail. to sufferers.

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MAIZE, KAS., Jan. 28, '94.

For many years I suffered from catarrh of the head and throat, which destroyed my hearing, and for twenty-five years I was so deaf that I could not understand conversation at all. Could not hear a clock strike by holding my ear against it. I had tried every known remedy, and nothing had ever given me the slightest relief. Last summer I obtained Dr. Moore's treatment, and had not used it three weeks until my hearing began to improve, and has steadily improved ever since, and now I can hear common conversation across a room without difficulty; can hear a clock strike in an adjoining room, 30 feet away, with the door closed, and I think I am entirely cured and my hearing permanently restored. I urge all who are afflicted as I was, to obtain Dr. Moore's treatment.

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"THE THROAT AND ITS AILMENTS" is the title of a new and valuable treatise on Quinsy, Throat Catarrh, Loss of Voice, Goitre, etc., published by *The Physicians' Remedy Co.*, Box 23 S., Cincinnati, O. Any one interested can have it for the asking. Send your name.

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An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper. W. A. NOYES, 820 *Powers Block, Rochester N. Y.*

A USEFUL INVENTION.

Much interest is being taken by the physicians of this city in a case of almost total deafness, which has been nearly if not entirely relieved by an inexpensive invention belonging to F. HISCOX, of 853 Broadway, New York City. As every known device, and the most skillful treatment, had failed to afford relief, the case was believed to be incurable, and the success of this invention, which is easily and comfortably adjusted, and practically invisible, is considered a remarkable triumph.

A Liberal Organ Offer.

That there has been a revolution in the manufacture of Organs and Pianos is evinced by the current offer of Cornish & Co., the well-known manufacturers of Washington, N. J. For the next 60 days they offer to sell an Organ for $42.50, which a short time ago would have been considered a desirable bargain at $75. With this they offer terms of credit that are sure to meet with the approval of every fair-minded person. Cornish & Co. are the largest makers of Pianos and Organs in the world, selling direct from the factory to the home. Since the conception of this great business, nearly 30 years ago, they have been fighting the method of selling instruments through agents and dealers, their plan being to give the enormous profits usually retained by this class of tradesmen to the buyer. Their efforts to place first-class instruments within reach of all, at manufacturers' prices and the most liberal terms, deserves the highest commendation. Every one who is contemplating the purchase of an Organ or Piano should get the catalogue issued by the firm. It illustrates and describes all the latest and best designs of Organs and Pianos, with prices and special offers that are sure to prove profitable. They generously offer to send it free to all who write and mention THE UNION SIGNAL.

A Great Point Gained.

The good, if any, that nauseous medicines difficult of assimilation by the stomach do, is scarcely appreciable. A great point of superiority gained in the chemical blending of the sterling pulmonic **Scott's Emulsion** of Cod Liver Oil with the Hypophosphites of Lime and Soda, is that the objectionable flavor of the oil in some preparations is completely got rid of in this. It is noticeable in reading the testimonials of physicians avouching the remedial excellence of the article in Consumption, Bronchitis, Scrofula, Rheumatism, Anæmia, or poverty of the blood and the wasting diseases of childhood, that they almost invariably speak of the readiness with which it is swallowed and incorporated by the system of invalids, whose feeble stomachs reject inferior articles of its class. The phosphorus contained in the salts mentioned is a well known auxiliary of strength, enriching an impoverished circulation. The oil, besides healing sore lungs, supplies ample fuel to the flickering lamp of vitality.

UNION SIGNAL

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WORLD'S

FOR GOD AND HOME AND EVERY LAND

WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION FOUNDED 1883.

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPYLAED BECAUSE OF THE TRUTH."

Volume XX.—No. 12.] CHICAGO, March 22, 1894. [Price $1.00 per Year in Advance.

Mrs. Lissula D. Hetrick
1029 15th St.

SINCE OUR LAST ISSUE.

King Humbert, of Italy, celebrated his fiftieth birthday last week.

Municipal suffrage for women has passed the Massachusetts house of representatives.

New York's senate has made hazing a misdemeanor, and the infliction of personal injuries a felony.

Senator White, of Louisiana, has taken the oath of office, as associate justice of the United States Supreme Court.

The Ohio legislature has obtained an unenviable record by refusing women the right to vote at school elections.

The caravels, Nina, Pinta and Santa Maria, have been loaned to the Red Cross society for exhibition in aid of its charitable work.

Russia's state council has ratified the treaty of commerce with Germany, which has also passed the German Reichstag by a large majority.

Efforts are now in progress to negotiate a treaty bebetween Great Britain and America which will make binding the results of the Bering sea arbitration.

Dispatches from Hawaii announce that steps have been taken towards the formation of a permanent government and a call has been issued for a constitutional convention.

A motion to investigate Senators who were reported to be speculating on Wall street, was characterized as slander unworthy of consideration and tabled in the Senate last week.

Five sisters of charity who were teaching in the public schools of Pittsburg, Pa., have resigned in deference to the popular objection to their official raiment, worn in that capacity.

Admiral Da Gama, commander of the rebel fleet at Rio Janeiro, has surrendered and taken refuge on board a foreign war ship. The war is now confined to the southern states of Brazil.

The two liquor measures in the Iowa legislature, the mulct tax bill in the House, and the Carpenter bill in the Senate, were defeated by good majorities Friday, the latter receiving only twelve votes in its favor.

The seigniorage bill which finally passed the United States Senate, March 15, provides for the coining of silver bullion now in the treasury and the issue of silver certificates, a process which will occupy about two years.

The landing of British troops at Bluefields, Nicaragua, quelled the riots between Nicaraguan troops and the native Mosquito Indians. A United States war ship has been sent to this point to look after American interests.

By a majority of two votes, the British House of Commons passed an amendment to the Queen's speech, demanding the abolition of the House of Lords, proposed by Henry Labouchere, and the next day withdrew their action.

An amendment to the Constitution providing that United States Senators shall hereafter be elected by a direct vote of the people instead of by state legislatures, was favorably considered by the House Committee on election, Saturday.

A new lottery has been opened in Wichita, Kan., under the disguised title of the "Louisiana Guarantee Loan Company." It has all the attributes of the usual lottery scheme, excepting that the prizes and drawings are termed "loans" and the lottery tickets, "loan applications."

Denver has been the scene of a great disturbance, in which troops were called out, caused by the refusal of the governor to comply with an injunction from the court restraining him from removing certain municipal officers. The matter has happily been submitted to the supreme court for arbitration.

THE twentieth annual meeting of the Chicago Central W. C. T. U. convened in Willard Hall, Thursday, March 15, in an all-day session. Mrs. Carse was reëlected president. The reports gave evidence of a steadily increasing interest and showed that despite the distractions of World's Fair year, work has been pushed forward with the vigor characteristic of this pioneer union. The treasurer reported an expenditure for the year of $10,596, and a balance in the treasury of $378.

THE supreme court of Indiana refuses to reconsider the Stehlin-Haggard case, in which the saloon was decided to be a nuisance, at the solicitation of the liquor interest. The State Liquor League, therefore, is preparing to defeat the reëlection next November of two of the judges —one a Republican and the other a Democrat—and is raising a fund for that purpose. All justice-loving citizens of Indiana will, we trust, also make their preparations, regardless of party affiliation. "Forewarned is forearmed."

FROM March 7 to 24 is the annual period set apart by the Salvation Army as Self-Denial week. Salvationists and their friends everywhere are invited to join in the sacrifice of some personal indulgence, the funds thus raised to be used "for the extension and support of the work in such branches and countries as there may be no special provision for." The W. C. T. U. counts the Salvation Army among its valued allies, both being branches of the one great army which is marching against the foes of Christ's kingdom. We hope this appeal will find hearty response not only among white-ribboners, but among temperance people generally. Contributors to the self-denial fund may send their dollars or dimes to the commander of the local army or to Commander Ballington Booth, 111 Reade St., New York City.

THE graduating exercises of the Training School for Nurses occurred Thursday evening, March 15, at the National Temperance Hospital. Dr. John R. Boynton of the staff of physicians delivered the address. He congratulated the class upon the excellency of its work and upon the modesty and general helpfulness of its members, expressing the conviction that the nurse's profession was in dignity and responsibility second only to that of the physician. The class was privileged, he said, in being trained to care for the sick without the use of alcohol. Diplomas were presented by Mrs. Rounds, state president of the W. C. T. U., the graduates being overwhelmed with floral tributes, and receiving a class pin from the medical staff. Miss Ruth Coggeshall presented the children's room to the board of trustees, which room has recently been furnished by temperance children who are now working for the endowment of its beds. A general social time brought to an end an enjoyable program.

MRS. JEANNETTE HAUSER forwards from India one hundred and two signatures to the Great Petition. Eighty-nine of these are names of members of the Brahmo-Somaj in Calcutta, and are accompanied by a letter from S. C. Chakravarti, secretary of the Brahmo-Somaj Prayer-meeting Association. He says: "I am always ready to render help to the workers of this sacred cause if they want it, and shall consider it a great privilege if I am asked to do anything within my means." "In this association total abstinence is one of the requirements for membership, and on many points," says Mrs. Hauser, "this branch of the Brahmo-Somaj is taking a very forward stand." Judging from its representatives who participated in the World's Congresses last summer and from the humanitarian and reformatory character of its doctrines as presented by them we should naturally expect to find this organization well to the front in the fight against the great enemy of all mankind.

As we go to press word comes to us of the very general celebration of Neal Dow's birthday throughout the country. The interest is very marked, as is shown by the fact that the Neal Dow edition of THE UNION SIGNAL, which was unusually large, is entirely exhausted. The beautiful Neal Dow souvenir cards have been ordered in large quantities, and are still to be obtained, as also the Neal Dow letter to children.

AMONG the many radical declarations of the Supreme Council of the Patrons of Industry which met recently in Toledo, O., are resolutions favoring woman suffrage and opposing the liquor traffic. We are glad to count the members of this organization on "our side." May they be mindful of the relation between faith and works and manifest "industry" in directions which will make their action effective and practical.

THE feature of Queen Victoria's speech which at first glance strikes us most forcibly is its brevity. We commend it in this respect to prospective presidents of the United States. The portion of the message which will be of interest to white-ribboners the world over is the statement that among the bills to be submitted to the present parliament will be one for "the exercise of direct local control of the liquor traffic." Lord Rosebery announces a radical policy for the new administration and it is safe to say that the British Lion will continue to manifest signs of a hopeful unrest for some time to come.

IT is due Miss Willard and Lady Henry Somerset that we should state that their contributions to the Neal Dow number were forwarded as they supposed in ample time, but owing to the publication of the paper one month before the date of General Dow's birthday, their manuscripts were not received until one day after the paper was out. By a misapprehension too, an article on General Neal Dow's library from a biography of General Dow, which was furnished Miss Willard from Portland, was credited to her in the Neal Dow number. She has sent the same article to all parts of the world and never claimed its authorship, but as it came to us unsigned we supposed it was hers. Miss Willard was at much pains to secure for us all the English letters that we published and has done everything in her power to give this number its success.

IN his exposition of the temperance Sunday-school lesson in the *Interior* of March 8, Dr. Withrow vigorously arraigns wine as a "mocker," and at the same time speaks of it as a "good medicine." He quotes St. Paul's advice to Timothy to "take a little wine" for his stomach's sake, and thus comments: "This Scripture must stand; never will we join with those whose temperance feelings are so hostile to the liquor traffic that they denounce the Bible because it speaks as in Paul's word to Timothy or of Christ's act at the Cana wedding." Are we to infer that Dr. Withrow has been invited to join an infidel or "free-thinker" society? Temperance Bible denouncers are an anomaly, and we would really like to know who the doctor means by "those." The W. C. T. U. goes as far in its hostility to the liquor traffic as any organization or any individual in existence, yet the Bible has been from the beginning its inspiration and guide. The question for Christians in our times to consider is, what would be Paul's, what would be Christ's attitude toward intoxicants if they were citizens of a Christian land to-day? Would they not say that with our modern physical manhood vitiated by the drinking habits of generations, there is danger in taking even "a little"? "Keep thyself pure" is also an injunction of the apostle to Timothy, and if Paul were among us here and now he would enjoin upon every young minister, every young Christian, *total* abstinence. For under whatever guise it may come, whether in the social glass, the physician's prescription or the communion cup, "wine is a mocker."

GOD'S BIRDS.

BY MARY A. LATHBURY.

Not one of them is forgotten before God. Fear not therefore.—Luke 12: 6, 7.

A BLUE-BIRD—blue as an Easter sky,
Sang from a beech bough brown and dry
A little song that was half a sigh.

She sang to heaven, as pure souls do
But the only heaven she ever knew
Was the sun-filled air with its roof of blue.

"Dear heaven"—this was the soft refrain—
"Let the trees laugh out into leaf again,
Let the earth grow green with the springing grain."

She sang in faith, then she ceased to sing
And hid her head 'neath a soft, blue wing,
And waited for what the morn would bring.

Alas, and alas! ere the night was o'er
The east wind rose with a mighty roar
And the rain through the beechen boughs did pour.

And the blue-bird—who can tell the rest?
The fears that fought in her little breast
While there was no sun, no spring, no nest!

Three days—three nights of the wild March rain,
And the great sun smiled on the world again,
And the blue-bird piped to the sunlit plain.

"Dear sun in heaven, for days of grief,
Let the trees laugh out into tender leaf;
Let the fields grow green with the coming sheaf."

And the great sun answered: "My little bird,
You sang to God, and your song was heard.
The 'stormy wind fulfilling His word'

"Was one of His deep and sweet replies;
For up through the budding beech will rise
The rain that fell from the clouded skies—

"To weave the roof of the forest fane
That brings the birds to their own again
In the 'clear shining after rain.' "

New York City.

MRS. JELLABY AND HER HUSBAND'S BOTTLES.

BY MARSHALL SAUNDERS.
Author of "Beautiful Joe."

(*Concluded.*)

Mr. Jellaby settled back in his chair, and with a somewhat relieved face began the recital of his woes by asking abruptly: "Have you seen my wife?"

"No," replied the doctor.

"She's the sweetest—" continued Mr. Jellaby, then stopped, not being of a gushing disposition, and having no further adjectives at his command.

"I know," said his listener with a comprehensive nod, "they all are. Skip that."

"But she's peculiar," went on Mr. Jellaby.

"True again," said the doctor. "All the sex same way."

"She—" exclaimed Mr. Jellaby, with a violent expletive, and a sudden bursting forth of the temper that had been stored up for weeks—"she won't have a bottle of wine nor a glass in the house. She's smashed every one of them."

The doctor paused, his fork with a morsel of steak perched on it half way to his open mouth, and gaped stupidly at the extraordinary news conveyed to him by his friend.

"It began just after we were married," went on Mr. Jellaby, still in an exasperated tone of voice. "It was the day we arrived in Chicago—she was pleased with the house, and danced and skipped about like, like—"

"Never mind what she was like," said Dr. Grayson impatiently. "This sounds queer. I want to hear the rest of it."

"We were having lunch," pursued Mr. Jellaby; "she kept jumping up every few instants to run around to me, or to look at something new in the room that caught her eye. Presently I got up, and she said: 'Where are you going?' I told her to the cellar for a bottle of sherry. She shrieked at me—'Where?'—I was amazed, and told her again that I was going to the wine closet. Then she twisted up her face to cry, and I had to—"

"Comfort her," suggested his friend.

"Yes," said Mr. Jellaby sheepishly, "and she told me I had deceived her, and she never would have married me if she had known I was a drunkard. I told her I wasn't a drunkard, and she said if I didn't give up drinking I soon would be,—only this morning she was staggering about the room, showing me how I would walk when I got to be eighty."

Dr. Grayson burst into a roar of laughter, and being a bluff, outspoken man, said: "A pity you married her!"

"Yes, it is," said Mr. Jellaby, frankly, "but I've got to make the best of it, now."

"Send her back to—wherever she came from," said Dr. Grayson, with a curious look at him from under his eyelids. "Send her back,—she's no right to make your life miserable."

"Send her back!" and every bit of color faded from Mr. Jellaby's rubicund face. "Send her back,—what kind of a house would I have after she's been dancing through it? Why, I would go crazy. It would seem like a tomb."

"Fond of her, eh?" said the doctor, shyly and tentatively.

Mr. Jellaby smiled. "I love her," he said simply, "and so will you when you see her, and you'll regret that you didn't find her before I did, for she would have tempted you, too, from your bachelor ways."

"Tush, man," said the doctor, who was nevertheless well pleased. "I'm too old to marry—a good ten years older than you."

"Well, I've married her," said Mr. Jellaby, meditatively, "and the next thing is to reform her, and I want you to help me do it."

"Reform a temperance crank!" and Dr. Grayson laughed loudly. "That you'll never do—I know them. She'll reform you."

Regardless of the interruption, Mr. Jellaby took up the thread of his story. "That day we arrived home I managed to pacify her, and she let me get the bottle and bring it to the room. I told her that in the little hole of a village where she lived there wasn't a drop of any kind of liquor to be had, and I am not enough of a slave to the habit to carry a case of bottles about with me. While I was there I did without, and I never thought of mentioning the subject to her. My courtship was a short one, and then we came directly here. Finally, as I have just said, she let me get the bottle, but she wouldn't have it on the table where she could see it, and I had to put it on the floor behind one of the table legs. Then she didn't like the smell of the sherry, and took her plate over to the corner of the room. She acted like that for several days. If she was downstairs and I asked her to bring up a bottle or a glass she'd fall and break it. One day when she thought she was alone I saw her take some of that English port that I got at Trotback's sale and put it in the middle of the table and shut the cat up in the room with it. Naturally, the cat broke the bottles. My sherry is gone, the port is gone, and when I go out into the back yard I see a heap of broken glass. I had whole sets of wine glasses,—there isn't one left, and I believe that in her mania she has destroyed some of the water glasses."

"She's dishonest!" said the doctor, in a sudden fit of indignation. "She's no right to smash your glassware and spill your wines."

"No, she isn't," said Mr. Jellaby, with a puzzled face. "She can't help it, and this is where I want your advice. She says something impels her to destroy anything that reminds her of wines or liquors. The other day I had her in Danvers' restaurant giving her an ice-cream. Suddenly I felt her touching me under the table. She said: 'Harry, hold my hands, quick.' She didn't tell me what was the matter, but I believe she had caught sight of old Danvers sitting behind a screen with a glass of whisky before him. I think she wanted to go and take it away. When he left she was all right. Now I put it to you, Grayson, what can a man do with a wife like that?" and in deep perplexity, and yet with a certain sympathy for the absent cause of this perplexity, Mr. Jellaby stared at his friend.

The doctor looked puzzled. "No common case this,—you think she speaks the truth when she says she can't help it?"

"I do."

"Inconvenient kind of a wife," said the doctor musingly and sympathetically.

"Isn't she?" returned Mr. Jellaby with energy. "I never was in such an awkward place in my life. I've always been used to having a glass or two of sherry for my lunch. In fact I can't do without it. If I do, my head isn't clear for business in the afternoon. I've no peace now, though, in touching a drop of anything at home. I've been trying to take my lunch down town, but she hates that. She won't eat anything herself if I'm away, and it's a nuisance changing my restaurant every day, for if she knows where I am, she'll plan to have some shopping to do, and walk by the restaurant just for the sake of throwing me a glance. You can imagine," sarcastically, "how comfortable I feel inside, when I see her through the window staring at me with a hungry look, and eyes as big as saucers. I've had to give up taking home friends to meals, for there's the old racket about the wine."

"She's crazy," muttered the medical man to himself. Then aloud, "How does she look at such times?"

"She's always smiling," said Mr. Jellaby, peevishly. "I hate to have her go out alone. She's only a girl, and she attracts attention."

"A fool you, to have married her," said the doctor under his breath. "Well—" cheerfully and loudly, "she bothers you, yet doesn't worry herself."

"Yes she does," said Mr. Jellaby fretfully, "she cries in her sleep about it."

"Worse and worse," said the doctor. "A kind-hearted man you—Jellaby. You don't want this state of things to continue. What are you going to do about it?"

"I don't know," said Mr. Jellaby, irritably. "I wish you to tell me."

"Take your drinks between times, can't you?" said the doctor. "Have something now," and starting from his seat he laid his hand on a cupboard door.

"No, no," said Mr. Jellaby, miserably. "I've tested her sense of smell. It's something extraordinary—almost supernatural. If she catches a whiff of anything she won't—"

"Kiss you, eh?" said his friend sympathetically. "Poor boy—poor—boy."

He laughed uproariously, but Mr. Jellaby gazed hopelessly at the clock and said: "It's getting late, I must be off. Your advice now—quick."

"Don't know what to think unless it's a case of prenatal influence," said the doctor gravely. "I've a hobby in that direction. What do you know of your wife's antecedents?"

"Nothing much," said Mr. Jellaby carelessly. "I didn't care about any one but herself, but she talks to me a good bit about them. Her mother and father died when she was a baby, and she was brought up by a grandmother who died a year ago, and left her in the care of some relatives with whom I found her. They had a large, romping family of girls who made her as wild as themselves."

"What kind of people were her parents?"

"Poor and respectable, I think; her father was a carpenter."

"But their dispositions?"

"I don't know."

"Give me the address of her relatives and I'll write them. I'll call and see your wife, and do you come in again and I'll report to you. In the meantime you'd better let up on the drinks."

Mr. Jellaby was not pleased to hear this latter advice and went away shaking his head dolefully.

Two, three weeks passed away and then once more—this time in the evening—the two men found themselves facing each other in the little back room. Mr. Jellaby looked haggard and worn; the color was partly gone from his face, and he eyed the doctor not hungrily but thirstily, for during the three weeks not a drop of wine had passed his lips.

"Well," he said impatiently, "what have you got to report? I've been having an awful time of it. If any one had told me that I was dependent on a daily dram, I'd have said they were lying. Are you going to let me out of this purgatory?"

"How's your wife?" said Dr. Grayson, mischievously.

"Happy as a lark—she doesn't know what I'm suffering."

"She's come out of purgatory and you've gone in," said Dr. Grayson, dryly. "Listen now, and I'll tell you what I found out. You didn't know I was making inquiries in person?"

"Not so!" exclaimed Mr. Jellaby.

"Just so,—we don't miss each other in Chicago. I wanted a few days' run away from home so took the train out—went up the line of the New York Central and Hudson River railway to what you called that 'hole of a village'—charming spot. Village and mill in the valley—houses perched on side of hill, looking at a distance as if they were running race to the top. Here's the story for you. Twenty years ago an old woman, her son and son's wife, lived in one of those cottages on the hill. Old woman and daughter-in-law, good people,—son, a handsome ne'er-do-weel, breaking his mother's heart, given up to bad company and so on. They loved him, of course—women always foolish, Jellaby. One wild, stormy night when fast night express was tearing along between Albany and Poughkeepsie, and nearing village, young man took leave of boon companions and started for home. He got across railway track, part way up hill,—they found his marks after—slipped back and must have fallen across rails.

"Old mother and young wife waited in cottage above. When he did not come, the wife took lantern and threw shawl over her head and started out. She found him, and later on the old mother and neighbors found her. She had put her lantern on ground, thrown her shawl over

mangled body, and knelt with hands stretched out in direction of village."

"Not dead!" ejaculated Mr. Jellaby in tones of horror.

"Yes, dead," said the doctor shortly. "Lots of women killed by drunken husbands."

"Why did they not tell me of it?" blurted poor Mr. Jellaby.

"Twenty years ago," said the doctor laconically. "Time to forget, and daughter—your wife—never knew. Well—report got out that dead woman had laid a curse on village. Saloon-keeper, or tavern-keeper they called him, died violent death. Drinking young men of place came to bad ends. Old grandmother lived on and didn't say much, but in quiet way got up temperance organization among women—what do they call those things now, T. W. C.—no—W. C. T. U. Doing what they call 'a great work.' No glass of liquor obtainable in place, as you found out. Young girls like your wife, brought up to look with holy horror on serpent in cup, and so on. Taught this by elders—nice women some of them, Jellaby—" slyly.

A sudden illumination came over Mr. Jellaby. There was a change in Dr. Grayson.

"You, you—Grayson!" he exclaimed; "you don't mean to say that—"

"Yes," replied the doctor composedly, "nice woman—aunt to your wife. Temperance crank also. Says I've got to give up my glass. Marriage next month. No cards. Powerful woman,—says Chicago is Mecca for temperance host. Is going to draw your wife in. We've got to yield, Jellaby. I've studied your wife's case—monomania's inherited. Laugh's put on. She's sensitive, and if you drink half a teaspoonful a day, you'll kill her. Total abstinence's the word, my boy," and Dr. Grayson clapped him joyously on the back.

Mr. Jellaby rushed from the room. One demon he had carried into the house with him,—he brought away seven. What he had undergone during the past three weeks in throwing off, just for a season, the chain of a habit that had bound him for years,—what he underwent during the next few months in throwing it off forever, no one knew but himself and his Maker.

Mr. Jellaby is a friend of mine, and I have the story from his own lips. It struck me as an odd one, and I thought I would put it down. Thousands of men—young men, middle-aged men—drift, year by year, into the awful gulf that is filled with unintentional drunkards. Mr. Jellaby has been rescued. Others, take warning—take warning, and turn in time into the only safe path in the world—that of total abstinence.

Little Mrs. Jellaby is going on her way gaily through life, not just understanding what she has saved her husband from in following out the dictates of what was rather a blind impulse than anything else. She has sobered down considerably, and is a bright and shining light among the temperance workers of Chicago. Her husband loves her dearly—nay, passionately. He, too, has become a thorough-going, temperance worker, and fully appreciates the priceless value of the service that his wife rendered him, in arousing him to a sense of his danger, and making him see that there was nothing for him to do but to throw himself at the feet of a merciful God, and implore His help in shaking off the shackles of a habit that had nearly gained the mastery over him, to the loss of his immortal soul.

Halifax, N. S.

THE SOCIALIST PROPAGANDA AND THE DRINK DIFFICULTY.

BY JAMES WHYTE.

Secretary of the United Kingdom Alliance.

Certain of the propagandists of socialism have thought it necessary to teach their disciples and proclaim to the public that the economic condition of the industrial classes would be no whit improved by the total abandonment on their part of harmful drinking and other wasteful practices, inasmuch as the money thereby saved would, by the operation of an "iron law," inevitably be deducted from wages or added to rent. Is this sound doctrine? Let us see.

A working man with a family gets, say thirty shillings a week—I name that sum according to statistical experts—about the average amount at present earned per family by the working classes of this country. Now, few will assert that thirty shillings a week, even when the most is made of it, is too much, or, indeed, enough, for the *proper* maintenance of a family. But we must, to begin with, take things as they are. It is the sum upon the wise or unwise use of which so much of the weal or woe of the country depends; and there is a good deal more of purchasing power in it than is usually supposed, as is shown by the fact that in spite of the sadly wasteful way in which it is too often administered, the mass of the families of this country are maintained upon it in their present condition.

Let us look at some of the ways in which it is wasted through drinking. The family earns thirty shillings and spends, say, six shillings a week in drink. They thus, by indulgence in one single article of harmful luxury, reduce their resources available for the purchase of necessaries by nearly one-fifth. I say "luxury" because it is sheer nonsense at this time of day to talk of alcoholic liquor as a necessary of life. The healthiest people never touch it; and it causes a greater amount of disease than anything else in the country. This expenditure then of six shillings a week in drink is useless, and it leads to other outlay which is exceedingly wasteful and injurious. For instance, drinking causes loss of work through illness and produces inefficiency while at work; hence, the man who is placed at these physical and industrial disadvantages is liable to such crises in his affairs as induce him to borrow either from the pawnbroker, the loan-monger or some one else much oftener than he would have to do but for these disadvantages. Such borrowing always costs something, and often causes heavy loss. And what for the present purpose requires to be noted is that, as these borrowers do not themselves save, *they employ pawnbrokers and money-lenders to save for them;* and these, as is well known, often charge a very high rate for their services.

Then, in the purchase of necessaries, people who have but little money, or who purchase in small quantities on credit, (as many drinkers in consequence of drink-caused poverty do,) have to pay higher prices than are paid by purchasers of considerable quantities for ready money. That is, as they do not themselves save, they, by buying on credit, *employ grocers, drapers and others to save for them*, who exact very high rates of remuneration in the form of excessive prices.

Again, complaints are constantly being made about the exorbitant rents exacted from the poor. Well, people who own houses and let them must have a certain amount of return from their investments to enable them to carry on their business of house-building and house-letting. Periodical want of money, caused by drinking, makes rent collecting a much more difficult and tedious business than it would otherwise be. The increased work thus caused has to be paid for by the tenants; because, in the long run and in the average of cases, the landlord gets sufficient rent to cover not only interest at the customary rate on his investment, but also the extra outlay in collecting. In short, the watching and hunting of tenants has to be paid for out of an increase of rents. Then the injuries of all kinds caused to house property, whether due to negligence and apathy, to folly and violence, or to dishonesty resulting from intemperance, have to be made good out of the rent. Now, if from all these causes the money paid in rent is increased by so small a proportion as one shilling in the pound, the loss to the working classes of the country would, on the aggregate of about £52,000,000 which they pay as rent, be £2,600,000 a year.

Further, everybody who is acquainted with the condition of the masses of the people is aware that a very large proportion of them are in debt to small traders and money-lenders, and that drink is an important factor, both in putting them into the condition of indebtedness and in preventing them from getting out of it. This indebtedness calls into existence a great army of debt collectors, bailiffs, auctioneers and others who, being non-producers, have to be maintained by other people's labors. Can it doubted that to a great extent they are maintained by the buyers on credit and the borrowers of the working classes? Others may be worse in the matter indicated than the working people; but the fact—if fact it be—does not in the least lessen the load of misery which these latter bring on themselves by their folly and maladministration.

Still further, it is notorious that public-houses and drinking-clubs are schools of gambling and betting. In their peculiar moral atmosphere the gambling spirit is the dominating influence, and a large proportion of those who frequent such places succumb to it. Swarms of professional bookmakers and betting men make a good living—or rather, an expensive one—out of their winnings; that is, out of other people's losings. And these losers belong, to a very large extent—although by no means exclusively—to the wage-earners. This means that an important proportion of the insufficient wages of the workers is *voluntarily* devoted to the maintenance in luxury of multitudes of non-producing and much-consuming social parasites. There are many other ways in which, through drinking, the wages of labor, if not wasted on a large scale, are fritted away on a small scale, as, for example, in the foolish wastefulness in housekeeping caused by female intemperance, the cost of doctors, drugs, quackeries, etc., and the loss occasioned by drink-caused failure to keep up the payments to benefit and insurance societies.

It will be observed that I have been dealing chiefly with drink-originated influences, which waste the wages actually received, and that the loss which these inflict is so great that the proportion of the wages of labor at present actually devoted to the purchase of necessaries and comforts *must* be very much less than it ought to be and considerably less than is usually supposed.

But there is another side to the question. The drink habit not only causes the waste of a large portion of the wages actually earned, but it also greatly impairs the power of earning. Such facts as the following make this clear. Sixty years ago, when drunkenness among the working classes was certainly not more prevalent than it is at present, a parliamentary committee, which inquired fully into the subject, reported that at least one-sixth of the productive power of the wage-earners was lost or destroyed by intemperance. A year or two ago Mr. W. S. Caine, M. P., was told by General Roberts that thirteen thousand teetotal soldiers were equal in value to fifteen thousand non-abstainers. The well-known railway contractor, Brassey, when constructing the Great Western railway, found that a certain gang of navvies, every one of whom was a teetotaler, were able habitually to do as much work per man in eight and one-half hours, as any other gang on the line could do in ten hours. These cases certainly go to support the conclusion that such drinking as is and has long been common, impairs the efficiency and productiveness of the workers, by about one-sixth; and it is beyond doubt that it also reduces, to an important extent, the average duration of life. Teetotal working men at twenty years of age have an "expectation" of five years and seven months longer life than non-teetotal working men of the same age. And it is certain that the evil conditions and habits which shorten life so much, must also deteriorate it and render it less efficient while it lasts.

But even abstainers have often suffered much in one way or another from the drink evil. A rather considerable proportion of them have, at one time or other of their lives, been intemperate; and, in their days of dissipation, they did incurable injury to their powers of thinking, observing and working. Many of them, too, were the children of drunken fathers or mothers, or of parents who both were drunken. They consequently were much less richly endowed in body and mind than would have been the case had their parents been entirely sober people. In addition to this, numbers of them spent their childhood and early youth in the midst of the deteriorating and degrading influences, physical, spiritual and mental, of a drunkard's home; while, on the other hand, many of the alcohol users, whose physique had been deteriorated by their own drinking, enjoyed, in their childhood, a highly favorable environment. It is clear, therefore, that in any comparison made at present between the effects of teetotalism and those of alcohol-using, the former is heavily handicapped.

The question of how to obtain sufficient wages is continually exercising the minds of working-class leaders and other sociologists; but the question of what to do with the wages when obtained is generally ignored. It seems to be forgotten that the character of the employment of the mass of the people depends on that of their expenditure. As it requires at least as much wisdom, as much knowledge, as much power of administration, as high a capacity of adapting means to ends, to spend thirty shillings a week wisely, as to earn it; and as the well-being of the nation, and especially of the working classes, is almost as much dependent upon wise expenditure as upon increase of income, the persistent neglect of this vital matter cannot be excused. In the present condition of society, even higher natural powers are probably needed to enable one to spend a week's wages to the best advantage than are required to earn them. Bread-winners are usually *trained* to their work. They are almost always carefully supervised. Out of the home are the issues of life; yet in multitudes of cases women are left to pick up as best they can a knowledge of the very important facts and principles on which home making depends. The consequence is that the management of the home, the most important of employments, is carried on by *unskilled labor*, and is therefore badly done.

Professor Marshall, who is probably the greatest living authority on economics, says: "A skilled housewife with ten shillings a week to spend on food will often do more for the health and strength of the family than an unskilled one with twenty." This is an evil which, it is true, prevails in some measure even amongst the sober and well-intentioned; but its extent is greatly increased, and its malign influence enormously aggravated by alcoholic intemperance in all its phases and degrees, especially amongst women; and no increase in the amount of wages will do much to increase the well-being of the working people, until this crucial matter has been resolutely and *rightly* dealt with by themselves.

London, Eng.

"EACH man's life
The outcome of his former living is."

"THE battle of our life is won,
And heaven begun,
When we can say: 'Thy will be done.'"

"DEAR Lord, until
These restless hearts in Thy deep love are still,
We pray Thee, teach us how to do Thy will."

ECONOMIC PRINCIPLES.*

II.

Production; Classification.

BY ELIZA STOWE TWITCHELL.

Our last lesson was intended to show production as a whole; how, by the subdivisions of employments, by a natural growth in coöperation, each individual was free to do as he pleased, while still active in both conferring and receiving benefits.

This picture is only partially true to-day, because all governments more or less interfere with the free flow of exchanges. In some countries the hand of excessive and burdensome taxation is so heavy as to almost stop production.

This tax upon trade, to soften it, is called a "tariff," and when particularly excessive, is called "protection"—to sweeten it.

In this way vast sums are collected annually from the people, over one million dollars a day in this country, one-third only of which goes into the public treasury to be used for the benefit of all, minus the expense of collecting it; and the other two-thirds into the pockets of those who are ready to affirm by all that is high and great that there is nothing outside of religion so good for a poor man as to allow the rich to "*protect him.*"

There is, to-day, not a college or a text-book in our land, of any repute, but declares the tariff upon an article to be a tax upon that article; and that the tax is paid by the one who consumes the article; and that "protection" is only a more burdensome tax. Cobden settled this question in the repeal of the corn laws. Herbert Spencer has shown most clearly that such governmental interference with trade is an infringement upon human rights. Trade is one of the greatest promoters of peace and wealth, uniting hostile nations in friendly intercourse.

There are four modes of production: Adapting, growing, transporting and exchanging. In each of these, labor adds some value to earth's substances. By adapting; as when a tree is turned into boards, doors, chairs; sand made into glass; iron ore into stoves; granite into houses or bridges; copper into wire, kettles, lamps; clay into china, etc. By growing; as when man adds the forces of nature to his labor, and raises cattle, fruit, grains, etc.

But the grain in the barn; boards at the mill, cattle on the plain, glass at the factory, are produced *only* for those near enough to make use of them to satisfy their desires. They are not yet produced for those living at a distance, until transported, and perhaps exchanged. Just as the first producer adds a value to the raw material by his labor, so the transporter adds a value by carrying it to those in need; and the exchanger, by keeping constantly on hand a fresh supply. Wherever one can purchase of the first producer and so do his own transporting and exchanging, at less cost to himself than the added value of the transporter and exchanger, he usually does so; for each one seeks to satisfy his desires by the least exertion. But if he has no time, nor conveniences for so doing, his labor spent in other directions will easiest pay the added price.

Subdivisions of labor generally make it easier for all. But the wealth produced by exchanging is far greater than the simple convenience of retail, or saving by wholesale.

The transporters and exchangers are the great agents that facilitate the divisions of labor, and advance civilization, adding greatly to the power of each man's labor.

Herein lies the mistake of the Grangers, in considering the middle-man a non-producer; whereas wealth is produced more rapidly by exchange than by any other mode, else each man is limited to the work of his own hands, and fruits of his own soil and climate.

CLASSIFY THE PARTS.

Everything in nature seems a confused jumble until some scientist discovers amid the thousand substances looking so unlike, there is some one important property each has in common. He then classes all these under one division; another group under another division, until, at last, all the animals in the world are under four grand divisions; all the plants under two. When any subject, however great, is thus simplified, the mind can easily grasp it. Both the clearness of a subject and its conclusions depend upon correct classification.

First: All things created by God, such as natural resources, the earth, sea, mineral deposits, winds, tides, every force of nature—all these may be called *land*—God's gift to man.

The second class includes the useful exertion of all mankind, whether wage-earners or employers, workers with brain or muscle. This broad class is called *labor.*

The third class includes all the things which labor has produced from land to satisfy human desires. This class is termed *wealth.*

There are then, strictly but two divisions, land and labor. But since man is a tool-using animal, he no sooner produces wealth than he takes some of it to assist him in producing more. To distinguish this wealth from that which is being consumed (or used) to satisfy desires, it is called *capital.*

A loaf of bread in a bake-shop is capital, for it is being used to produce more wealth by exchange. On the table it is wealth, for it is being consumed. A sewing-machine used to make garments for sale is capital; used to make garments for the family it is wealth, for the machine thus used is being consumed (worn out) to satisfy needs or desires.

It will be seen then, that capital is easily turned into wealth, and *vice versa.* But these two terms, capital and wealth, should never be confused with land and labor; for land and labor are but the two parts, which taken together (assisted by capital) produce wealth. To call either wealth would be the same as saying a part is equal to the whole.

Herein lies the chief mistake of the Nationalists or Socialists, in wrong classification. When they use the term *land*, they mean the same as described above. But the word labor, with them means only the wage-earner, *i. e. some* men, not *all* men. But their worst confusion lies in their use of the term capital. By it they mean, *some* men (*i. e.* capitalists) some wealth and some land. They have, then, only one clear, distinct factor—land, and even this they constantly confuse with capital.

Hence, the labor question with them is: How shall some men, with some wealth and some land (capital), be prevented from over-reaching some other men, with no wealth and no land?

This, at first sight, seems just what we wish to know. But this takes for granted that the present condition of affairs is a natural one; that is, that there must always be classes—a capitalist class and wage-earning class, instead of, as we have seen, a *natural* growth towards coöperation, in which, more and more, each man becomes his own employer and capitalist. The Nationalists' remedy is to kill present monopoly by producing a greater one, *viz.:* Government.

The study of the relation of *some* men to other men is not political economy, for economics knows no classes, deals only with fundamental principles that apply alike to all men.

What *power* is there in each of the three factors that produce all wealth, land, labor and capital, or their relation to each other? Should it be found that one controls a certain power, strong enough to enslave the other, the way out will be to take from *all* men such power; not passing laws against the rich for the benefit of the poor, but treating all men alike before the law; giving no one a chance to reap where he does not sow, and likewise, no one sowing where he cannot surely and easily reap the full reward of his labor.

Wollaston, Mass.

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MEMORIES OF THE WHITE CITY.

VI.

BY ELIZABETH CUMINGS.

It was a February day when I first beheld the White City. The snow lay white upon the ground, and the gondolas and chair boys were not yet. Balsamic scents of woods from near and far made sweet the air. The first object of which I had a "realizing sense," was the liberty pole from Idaho, a mighty fir from the slopes of the Cascades. The last thing I saw that day was a dwarf fir from Japan. It stood in a charming blue and white pot, and the placard upon it said it (the tree) was two hundred years old. It was as picturesque in outline as an artist could desire, and was probably a wonder of the dwarfer's art, but, for some reason, this specimen of human cleverness saddened me.

We had set out to visit the Eskimo village before a thaw had reduced its attractions, and we found it safe behind a tight, green fence. The tiny houses seemed to be of boards faced with hemlock slabs, and one was covered all over with a species of lichen; the white man in attendance said it was caribou moss, which was held in place by coarse wire netting. Each house was about fifteen feet square and one story high, and came up to a sharp gable. Each one had a tiny porch, with an equally sharp gable. All sorts of things were in those porches—tubs, pails, saws and coats. At one side was a snow hut, round as a nutmeg melon and smooth as if sand-papered, a fact much enjoyed by the small Eskimos sliding down it by the simple process of clasping the arms about the shins, bracing the feet and receiving a push from some obliging friend. Two very small Eskimos who had been racing, each one with a foot in a barrel hoop, attached themselves to us. Both had eyes like black beads, hair like jute, and a broad, good-humored faces, with cheeks like Baldwin apples. Each wore a sealskin jacket, to which was joined a hood that ran up into a peak at the back, and sealskin breeches that ended in odd-looking sealskin boots. Spasmodically they talked as fast as their little red tongues could fly. I suspected their object was, to quote Mrs. Burnett, "remuneration." As I was sure to pay in the end, I let them talk. A dozen or more children were sliding down the bank of the frozen pond, without sleds, their arms clasped tightly about their shins. There was neither quarreling nor pushing. They played like good-natured old men, and the bald spots on the seats of their little seal-skin breeches added a last touch of the comic to their appearance. A little brown man, dressed exactly like the children save that he had calf-skin shoes on his very little feet, bowed low to me. "*He*, madam, is there," and he waved his hand at the little house opposite. "Everybody comes very *soon* to see *him.*"

He turned about and I followed him. The little house was very crowded with an odor of codfish. Its one room was not plastered. A square box set upon a post and fastened close up in one corner, served for a bed. From a wooden frame above it hung pink cretonne curtains, and from behind them emerged tiny Mrs. Tuktooksinka, holding a scrap of a yellow baby, with a mist of black hair and bits of hands that flopped about aimlessly. "Name Christopher Columbus," said the father proudly, and motioning me to be seated on the bench near the cheap cooking-stove. Then he placed himself beside me in the most cozy way. "I call him William Palissier, too," he added, confidentially; "that was my grandfather's name. But Christopher Columbus because born here."

"And what," I asked, "is his name in Eskimo?"

"Toon-tab," replied the father, stroking his wisp of beard. Then he bent his face close to mine, and added in a whisper, "We have but one name up in the north. Ummm! Yes. One name's enough in a very cold country."

Recollecting that a Palissier had been marshal of France, I softly touched the baby's velvet cheek. Poor little mite! My best wish is he may adorn the simple life to which he was born, whether he be called Christopher Columbus William Palissier Tuktooksinka or plain Toon-tab.

Our last call was the most interesting. The father was carving dolls out of walrus ivory, and the mother was dressing them in sealskin suits. The young woman daughter was making drawings of a ship to sell, and wore a long redingote of sealskin, embroidered at the neck and wrists with red and blue beads. Beneath this was a black silk skirt. There were pots of artificial flowers set on the shelf that went around three sides of the room, and before the young woman lay a very large and brilliantly colored accordion. I had insisted upon knocking, a formality the guide said was unnecessary, but it had its reward. The young woman thanked me.

"We have felt the cold more here than at home," said the father, sadly. "We came from Port Rigoulette, and live in a snug log house, in which there are six rooms. There is a place for everything at our home," here he glanced sympathetically at his wife, who sat very much drawn up in her chair to hide her costume, which was a short sack and trousers of sealskin, "and our women dress like you. The men wear the skin suits only in midwinter, and then only when hunting or hauling. We had to make these trousers for the women on ship," and he put out his lip and glanced down indignantly at his old wife's nether garments. Tears, the slow tears of age, came into her eyes.

"I wear them to save my daughter," said she to me. "She is young, I could not let her feelings be so hurt."

"And I would far rather wear them than have my mother," interposed the daughter quickly. "If we do not wear them, they refuse us coal."

"It makes everybody feel bad," continued the father. "All the women are ashamed to walk around. Yes, we are Innuits, but we are people with feelings," and he shook his head at me by way of emphasis.

The children who had followed us suddenly began talking at once, and one held a little purse from which hung the tail of some furry animal. He opened this purse in the most expressive manner, gazed into its emptiness, and then at me.

"They are telling you how they love apples," said the father in answer to my inquiries. "They never saw apples till they came here. The girl is Pomeguneak, the child of a family from the far north, and the boy Pomneak, is her adopted brother." Pomeguneak leaned up against me affectionately as I fumbled for my pocket-book, but the boy stood up straight and expectant thinking no doubt of apples.

"I have seen apples once or twice," continued the father, "but never a cow or a horse till I reached New Brunswick. Yes, your country is interesting, but, madam, after all, home is always best."

. . . . . .

I fancied my happiest day at the Fair had come when I heard Frau Materna's glorious voice float above the mingling motives in the closing numbers of "Die Gotterdammerung." And again I was certain it had come when I heard the nuptial music of Lohengrin; but when one perfect day I heard the wonderful chorus and orchestra in the Messiah, I felt as if listening to the heavenly host before the Throne of God—and that I know was my happiest day at that vanished dear delight, the White City by the Lake.

South Evanston, Ill.

(*To be continued.*)

OUR ENGLISH LETTER.

DEAR WHITE RIBBON COMRADES:—Since my last letter to you we have had several stirring events in the temperance world. It is wonderful how public opinion is growing upon this subject, when one remembers how much scorn and contempt it excited only a few years ago. The growth of ideas is a very striking thing to watch. Every reform seems always to go through the same stages. God puts the conception of it, and the longing for it, in a few hearts, but it is met at first with indifference and ridicule. Then, as it captures more hearts and begins to be heard of by more people, it excites anger and opposition and reproach. Until finally all hearts are captured, and it becomes a universal belief.

I have lately met with some lines that express this. I call them a comment on Matthew 13:31-33, which seems to be the Bible declaration of what I have been saying: "Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field. Which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof. Another parable spake he unto them: The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened."

The lines are these—by whom written I do not know:

"God's fiat rules it all. One day He wills
A thought, a want should burst upon the world,
Then grow, and spread, and mix with everything;
Possess some men, win hearts, and delve a groove,
Though kings may trample on it, and may seek
To gag. Only that they some morn may see
At diet, conclave, this the scorned idea
That they had spurned, all suddenly expand
And soar above their heads, bearing the globe
In hand, and on its brow a tiara!"

It seems as though it had been this way with the temperance reform, and the labor reform, and many other of the great social questions of the day. Once despised, they are now lifted to the place of honor, and even parliaments are forced to discuss them. Our leader, Lady Henry Somerset, is helping on this growth of ideas in England at the present time more than almost any one else. Everybody listens to her, and she is a magnificent radical about everything. She is having several series of great meetings all over England, with audiences of four and five thousand, and no words of mine could tell you the eagerness with which she is listened to nor the profound impression she creates. Those of us who have known the triumphant career of our beloved American leader, Miss Willard, can picture what Lady Henry's career is like.

Just now she is advocating everywhere the passage of a bill for dealing with habitual drunkards, which will give power to the justices who heretofore have been obliged by the law to sentence people taken up for drunkenness to prison—to send them instead to reformatory homes, where they will have hygienic and medical treatment, and where there may be some hopes of a cure. We of the British Women's Temperance Association are now making a great effort to collect money for the starting of such homes in the hope that if they are all ready the government will be more willing to make this desired change in their treatment of habitual drunkards.

A lecture by my daughter, Mrs. Costelloe, on the subject of how to study the European picture galleries may interest you. It was given to a woman's development society. This society is a company of ladies, both married and single, who meet to discuss all the living social questions of the day, and whose aim is to develop themselves in harmony with the spirit of the times on all philanthropic and intellectual lines.

Mrs. Costelloe developed her subject something after the following fashion: She said the great difficulty with all amateur students of art is to know what pictures to study and admire. The directions given in Bædaker or Murray are, of course, all based upon the names at present attributed to the pictures as their makers, and as these are in so many cases absolutely wrong, the result is that people study as the works of great masters very inferior copies of their works done by their pupils, or even the exceedingly mediocre, original work of those pupils themselves. As a consequence their taste is vitiated, and they are educated down in art instead of up. They feel, for instance, that it is the proper thing to admire Botticelli, and consequently they try to force themselves into this admiration before every picture attributed to him. But as it is a fact that a large proportion of the pictures attributed to him were not painted by him, but are very poor copies of his pictures, it is manifest that a great deal of bad taste in art must be cultivated in this way, and that such students must become sooner or later almost unable to enjoy true art. In the National Gallery in London there are about twenty pictures attributed to Botticelli, only three of which are genuine, the others being the work of very inferior copyists or pupils. And yet several of these false Botticellis were bought for immense sums and are given places of extra honor.

It is quite possible, however, to discover which are the genuine productions of any especial master, and which are false. She said that every artist of any note has a manner of painting that is as characteristic of him as his manner of writing and as easily distinguished; and that just as no amount of assertion would make us believe a signature was really our friend's unless it was in that friend's handwriting, so no amount of assertion concerning a picture, either on the picture itself or in a catalogue (not even in the infallible Bædaker!) ought to convince us that such picture was really by the man named, unless we can see the handwriting of his brush. Therefore our first duty in studying art as critics or as mere enjoyers, must be to become familiar with this signature of the brush.

Then we must know *what* to look for in a picture. We must make ourselves acquainted with the spirit of the time when it was painted, and must try to discover the probable message the artist had to give to the world. We must not look for the fulfillment of *our* ideas in his picture, but for the revelation of *his*. We must, in short, read the picture as we would a book of the same period, not minding the old-fashioned spelling nor the quaint and perhaps even awkward construction of the sentences, but must try to see through these to the heart of the book or of the picture, and must try to see the man's soul in his handiwork, instead of stopping short at this handiwork, and judging the man's soul by its imperfections. All this requires study, historical as well as artistic, but this study will amply repay any real lover of art in the mental and moral education it gives, and in the keen sense of enjoyment it would create. One meets so many disappointed travelers, especially Americans, who have come abroad for a year's study, full of anticipations, and who are going back disheartened and weary, simply because they have not known how to study or enjoy the very things they have come abroad to see.

There are women who might become the amateur's guide to European art galleries, and give all who may desire it the benefit of what they have learned, and might make quite a little money in this way.

Yours fraternally,

London, Eng. HANNAH WHITALL SMITH.

THE NEW CONTEST BUREAU FOR WOMAN'S SUFFRAGE.

DEAR UNION SIGNAL:—You will kindly permit me again to say a word to your many readers, by way of explanation. I am in daily receipt of letters of inquiry, saying, "In THE UNION SIGNAL of January 25 ult., is a notice of a New Oratorical Bureau which you have inaugurated. Please send me soon the prices, and when to obtain it."

To all such inquirers I would say the Superintendent for Ohio is Mrs. S. M. Perkins, 24 Livington Street, Cleveland, Ohio; for Kansas, Miss Helen L. Kimber, Parsons, Kan.; Mrs. Julia B. Nelson, Red Wing, Minn., for her state. All correspondence from the above named states to me will be referred to them for answer. These are all commissioned superintendents who are provided with medals, circulars, etc., and can give all the information desired. I am anxiously looking around for superintendents for every state in the Union, and should any persons, male or female, who are in deep, honest sympathy with the doctrines of woman's suffrage, and will take the time necessary, have the strength, tact patience, and devotion to God and humanity, I solicit their correspondence, and would be glad to send them their commission. This work can be made to pay financially, if managed rightly. This system is no more expensive than the Demorest, notwithstanding these medals are bought and the Demorest donated.

The following are the Cooper Rules of Contest:

1. When no less than six persons, and as many more as are desired, male or female, not under the age of ten years, trained by some competent elocutionist, if possible, shall declaim before an audience selections I have prepared for that purpose, or other selections, indorsed by any of my state superintendents, by three competent judges, strangers to all the contestants preferred, who shall decide to have made the best recitation, according to the rules of elocution and oratory, shall be awarded a silver or gold medal in a morocco and satin-lined case.

2. When no less than six contestants have won a silver medal, these six may compete for a gold medal, designed and made for this purpose.

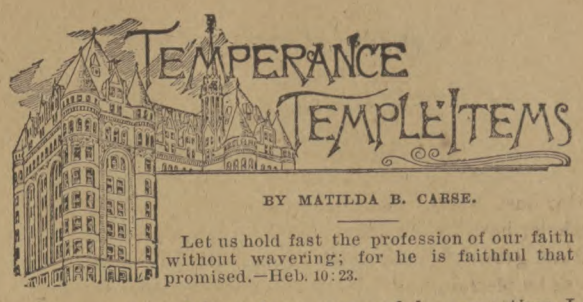
3. When in turn six have won a small gold medal, these six may compete for a grand gold medal.

4. When six contestants have won each a grand gold medal, these may compete for a gold medal, set with one diamond, three pearls and three turquoise, a most beautiful jewel.

The above are the principal rules, but more will be published further on.

Yours in earnest for the franchise of American women,

Jerseyville, Ill. M. M. COOPER.



BY MATILDA B. CARSE.

Let us hold fast the profession of our faith without wavering; for he is faithful that promised.—Heb. 10:23.

A secret which I have been aware of for some time, I must now divulge to you, my sisters. My Items this week will, of necessity, take somewhat the form of a farewell, for I am going on a pilgrimage, with the end in view, dear white-ribboners, of aiding you in your great work for humanity. In return I ask for the daily prayers of all women of faith, that I may be sustained and upheld, that the hearts of those that I appeal to may be responsive, so that they may give of their abundance, as they shall wish they had when they stand before God's tribunal to give an account of their earthly stewardship.

At the last meeting of the Board of Temple Trustees, it was voted unanimously that the president of the Board, not later than April 1, should commence an aggressive campaign to raise funds sufficient to buy up principal and interest of all stock and bonds belonging to the Temple, and, if possible, secure sufficient before the next convention in October—when the National W. C. T. U. attains its majority—to pay for the balance of stock not yet in the possession of the Trustees, which will make them, in behalf of the National W. C. T. U., virtual owners of the building. It was also decided that at present there should be no attempt to send any agent into the field to secure funds, other than the president of the Board and those she may be able to interest.

A woman, single-handed and alone, going forth in such times as these to secure $1,250,000 seems to the mind unilluminated by faith, a most Quixotic undertaking. But on the other hand, remembering in whose strength she goes; that He has promised to be "a mouth-piece and wisdom"; "a pillar of cloud by day and a pillar of fire by night"; that "all things are possible to him that believeth"; that "the gold and the silver, the cattle upon a thousand hills are His," why should there be any doubt or fear? Beside, has He not a host of consecrated children all over the land who count their possessions, not only by hundreds of thousands, but by millions? If they understood that the ownership of the Temple by the W. C. T. U. meant greatly enlarged work by the society, in educational, reformative and preventive lines, the ultimate outcome of which must be Prohibition, they would gladly contribute from their abundance to the enterprise. We shall ask for sums from fifty thousand to one dollar. The following is the latest classification we have made:

Class No.	1.	2	persons	each	contribute	$50,000 $100,000
"	2.	4	"	"		25,000 100,000
"	3	20	"	"		10,000 200,000
"	4	20	"	"		5,000 100,000
"	5	50	"	"		2,000 100,000
"	6	100	"	"		1,000 100,000

Those who put their names down for any of the above sums will not be asked to pay until the class in which their names appear has been fully subscribed and the fact certified by the following four well-known bankers of Chicago: Mr. Lyman J. Gage, president First National Bank; Mr. E. J. Keith, president Metropolitan National Bank; Mr. G. B. Shaw, president American Trust and Savings Bank; Mr. H. C. Speer, investment banker.

The following nine classes are asked to pay the sum to which they place their name at the time they subscribe, or else, on or before October, 1895.

Class No.	7	200	persons	each	to pay	$500.00 $100,000
"	8	400	"	"	"	250.00 100,000
"	9	2,000	"	"	"	100.00 200,000
"	10	1,000	"	"	"	50.00 50,000
"	11	1,000	"	"	"	25.00 25,000
"	12	2,500	"	"	"	10.00 25,000
"	13	5,000	"	"	"	5.00 25,000
"	14	5,000	"	"	"	3.65 18.250
"	15	6,750	"	"	"	1.00 6,750

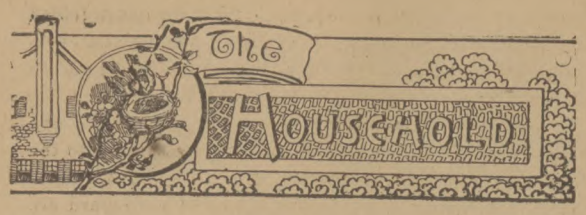
The amount asked for in the fifteen classes amounts to $2,250,000. This seems a large sum with what has already been sent in—but it must be remembered that interest must be paid on stock in order to secure it, and a premium must be offered to secure the bonds which are out. When we have gained all we have asked, should there be any surplus it will go to enrich the National treasury.

All unions and individuals who have paid or pledged any of the above sums since January 1, 1894, will be counted in the above classes. Consequently we have got a good start for classes 9, 14 and 15. It is hoped that all who read this will, according as God has prospered them, send in their money and pledges as fast as possible to our financial secretary, Miss Sara G. Johnson. The writer expects to be well on her journey before this article reaches you. She will take it as a great favor if any white-ribboner having knowledge of persons of wealth whose sympathies are with the temperance reform, would write her, giving the address of such parties. It would be a great aid in the herculean task.

Mrs. H. B. Kells, one of the valued editors of THE UNION SIGNAL, and secretary of the Board of Temple Trustees, has kindly consented to take charge of the "Temperance Temple Items" column during my absence. I go forth, my sisters, on this mission, knowing not what may befall me. I only know I have heard the Master's call, and have answered, "Here am I, Lord." By your prayers, sympathy and aid, you can do much to lift the burden that has been laid upon me. Through this column you will, no doubt, hear from me occasionally. Any letters personally addressed to me at Chicago will be forwarded.

All money orders and checks should be made out in the name of William D. Preston and sent to our financial secretary, Miss Sara G. Johnson, The Temple, Chicago, Ill. All orders for mite-boxes and everything pertaining to the Temple should be addressed to Mrs. Matilda B. Carse, The Temple, Chicago, Ill.

Send two cent stamp for mite-box.



TRUE EASTER LOVE.

THY fishes breathe but where thy waters roll;
Thy birds fly but within thy airy sea;
My soul breathes only in thy infinite soul;
I breathe, I think, I love, I live but thee,
Oh, breathe, oh, think,—O Love, live into me;
Unworthy is my life till all divine,
Till thou see in me only what is thine.

Then shall I breathe in sweetest sharing, then
Think in harmonious consort with my kin;
Then shall I love well all my Father's men,
Feel one with theirs the life my heart within.
Oh, brothers! sisters holy! hearts divine!
Then shall I be all yours and nothing mine—
To every human heart a mother-twin.

—*George MacDonald.*

"POOR NAN'S" EASTER.

BY M. M.

Do you know "Poor Nan"? Probably not, for I fancy it is not often you visit "Paupers' Paradise"—as the lower part of C.— is called—nor is it likely that you ever exchange calls with the inmates of that wretched hovel, the very worst in "Paradise," where "Poor Nan" and the wrecked humanity she still called father existed, not *lived*, for the one was dead to holy impulses, the other, to the happiness of childhood,—both were dead to God.

So long ago, "Poor Nan" could but just remember, there had been life and love, a happy home. But one sad day the death-angel, long hovering near, bore away the beautiful wife leaving one heart bitter and reckless in his grief, while little Nan, ever so full of sunshine, sobbed day after day for "my mamma." It was then that loving hearts aching with sympathy for the lonely child, christened her "Poor Nan."

Sad the tale, but too often verified to be thought mere fiction! The desolate husband, forgetful of the double obligation now resting upon him because of the grief alike his and his child's, listened to the tempter's voice to drown his sorrow in wine—that basest of deceptions, as if adding sorrow to sorrow could stay the power of grief! sold himself to the demon of drink and with more than usual rapidity, hurried down the drunkard's pathway. "Oh, poor Nan!" exclaimed those who watched the terrible changes wrought in the once lovely home.

Lower and lower he sank, dragging the child with him into a humbler home, then one with less comforts, each change graded to the character of the saloons he patronized, till now, scarcely tolerated in the lowest dens, they were reduced to the deepest poverty. A sorry apology for a room in a damp, dark cellar afforded them shelter—but that was all. Furniture there was none.

There had been a ——, I had well-nigh said "stove"—but you wouldn't call the rusty iron thing which had stood, propped up with stones, discharging all its smoke into the room, by that respectable name. But then, you see, Nan did, for on those rare days when she could find a few bits of sticks to sizzle over borrowed coals, she could set thereon her one leaky basin, the leak to the back and over the ashes, and actually get a potato warmed through—if there chanced to be a potato!

But now, to-day, the besotted father had carried even this away—given it for old iron to the little "tough" whose father had promised "old Bill" a drink for it. "Poor Nan!" even the other residents of this street had come to say, and more than one sighed a little more deeply and softened her voice, more used to jangling than pitying, this day as they said, Poor, poor Nan!"

And what of Nan herself? She watched this last sacrifice to her father's demon appetite with never a word of remonstrance. Did she not care? Yes, if child of ten, with life so bruised and crushed as hers can rally enough to care. What really passed through her mind was the half-defined thought that by and by when the winter days came again this would make it easier for death to take her. You think she cried? Poor Nan! she had forgotten how to cry. Grief that in child like her should have been poured out in tears burned into her heart and brain like coals of fire. Poor Nan! straying listlessly down one street, up another, on, on, anywhere, unheeding aught but the heavy aching where people's hearts are, wishing she could be now white and still as Mag Mants was last week and be put in the ground where Mag's mother said she'd "never be cold or hungry or suffering any more." Oh, poor Nan! Cursed be the traffic that made death and the grave thy most coveted gift!

Suddenly a burst of music arrested poor Nan's thought and paralyzed for the instant her roaming feet. It was the "Gloria." How the rare, exultant strain swelled out upon the air that Easter morning, as if dropping from fingers inspired to tell the world that He who was slain to purchase redemption lives to bestow it upon asking hearts.

Into the crushed heart swept memories of the golden days when mother's voice and mother's fingers brought forth music sweet as this, and in the hush of prayer that followed Nan stood panting, following with hungry eyes the belated people who passed those doors to her so mystic, wishing she, too, could enter. Then came the old triumphant song, "Joy to the world, the Lord has come"—its wonderful harmony brought out by hundreds of rich voices. Could she? Dare she? rang in poor Nan's thought till, as the last note died away, she stole into the corner seat close by the door and sat statue-like, as if eyes only had power of motion. "Such pretty flowers!" Nan wondered if she could have died and gone to heaven?

"Who shall change this vile body that it may be fashioned like unto His glorious body?" Slowly and distinctly Dr. Eviland announced his text. Good Deacon Jones and certain other critical minds regretted that the Doctor, who had heretofore proven himself so apt in his choice of themes, should this morning of all others, when Dr. Brown was present, choose this subject for an Easter sermon. But the criticism, if known, would have been wholly lost on the venerable man who had seemed to rest in the "secret place of the Most High," while the Spirit guided his thought and gave him an inspired view of this possibility of blessedness as the result of Christ's resurrection.

Deacon Jones forgot his fears, and marveled at the appropriateness of the text. Ah! he did not know of the pleadings with God that had marked the preparation of this sermon; did not know that Dr. Eaton had come to this hour, unheeding the flowers, the music, rare and beautiful as they were. All-absorbing was the prayer breathed all the week, "Lord, let this be the Easter of some soul!" What wonder that he spake with more than human power?

"Who shall change this vile body that it may be fashioned like unto His glorious body!" The risen, glorified Christ! Nan's loathsome wreck of a father, dead, buried in sin! Nan shuddered at the contrast—it was so awful! And yet—could it be? Did he not say it? Burned into Nan's memory was that one o'ermastering thought, even its very wording:

"Child of sorrow, art thou tired of this vile body? Come this glorious Easter morn to the divine Alchemist who alone hath this transforming power. Hast thou a friend for whom thou covetest this unspeakable change? Delay not, but bring him with thee. To-day is God's time, and the promise is to all. It matters not how vile the body, how unlike the image. Will you come, come to-day?"

All else was lost to the panting girl; all but to know where to come! not for one second did she lose sight of the saintly man till his own door received him from sight.

. . . . . .

Old Bill's shambling steps were sharply arrested as Nan, with a look upon her face that well-nigh transformed her into something like her former beauty, seized his arm and gasped, "Come, it's the 'changing day'; come, we must go, it's getting late! Come."

Will power long enchained could not resist this pleading, resolute child, and back through alleys lined with sin, into the streets, cleaner, purer, whose air old Bill had not breathed in many a day, even past the lovely place he had once called home, Nan, with flying feet led him. Up to the front door of the parsonage she came with a persistent boldness which the maid who answered her resounding knock could not understand, and would have shut the door upon them, but "Stop!" rang out from pallid, Nan's tense lips. "Where is he? I must see him—the man."

"Who is it?" came in the tones Nan knew at once, and Dr. Eviland appeared at the door.

"Oh, sir, it's me—and I've brought him—Is He here? Can't we see Him 'who shall change this vile body that it may be fashioned like unto His glorious body'?"

Tenderly Dr. Eviland took a hand of each and led the way into his study. Ah! the angels must have hushed their harps to listen to that simple, prayerful talk with the Father as he asked for wisdom to lead both the needy ones to the risen Saviour.

Then followed the matchless story of the sinless One who lived, died, rose again, that he might be able to work this mighty change. Speedily did the Spirit transform the willing child's heart into His own likeness, but the struggle was long and terrible with the powers of darkness that had tyrannized over that wretched man. Conscience, so long unheeded, now quickened by the Holy Spirit, goaded him with countless scorpion stings. Again and again did he cry out, while the sweat rolled from his agonized face, "I'm wading in hell! I'm wading in hell! O God, have mercy upon me!"

Never unheeded did that prayer fall from a repentant heart. The holy peace of God stilled the wild raging of that awful storm and the sunshine of God's forgiveness dispelled forever the darkness of sin, and irradiated that once bleared and blank face with the reflection of Christ's image.

Nan, whose white lips repeated the one prayer, "Change him! Change him!" conscious at last of the stillness, raised her head long bowed and, paused as if spellbound, at the transformation; then springing to him with the old cry so long foreign to her lips, "Oh, papa! It's true! it's true! 'fashioned like unto His glorious body!'"

Nan—"poor" Nan no longer—went out from that holy place where God had been with a resurrected father, to live, to love, to tell the story of that one blest Easter day to many a soul in body vile, winning them to Christ.

After blessed years of soul winning, growing more and more into the likeness of Christ, the summons home came to the transformed father. It was just at dawn of another Easter morning. The watchers, from that number whom he had rescued from sin, had stepped aside to admit the aged Dr. Eviland now trembling upon his staff, whispering mid their tears, "How can the world give him up?"

"Nannie, dear Nannie," came the clear, low tones, "don't cry, little girl. Tell them—of Jesus—'who shall change this vile body—'" and the soul had reached the risen Saviour!

"That it may be fashioned like unto His glorious body," finished the lonely Nan, adding, "Dr. Eviland, can you do that for him? Will you take the blessed words again and tell of that resurrection unto life eternal which awaits? Though he be dead, let father tell the story again."

Pittsford, Mich.

TYPICAL LESSONS FOR LOYAL TEMPERANCE LEGION TEACHERS.

XII.

The Cistern.

BY MARY E. RUDD.

Opening exercises, 25 minutes:—New song, "We are Coming," page 9, Marching Songs. Use "Exercise Song" as opening prayer. Repeat Scripture texts about springs, rain and rainbows. Sing "Our Wonderful House," repeating texts and giving moral thoughts suggested. Let children choose finger-plays and songs. Practice new song.

Rhythmical exercise, 15 minutes; lesson, 20:—It may seem to be something of a fall to come down from the rainbow into the cistern, but it is a very necessary one, for how could we have clean clothes if we stayed up there all the time, and what would be the use of a cistern if there were no rain to fill it? Obviously the worth and worthiness of a cistern is apparent at just such a time as this when there has been a great storm. And if we seem to be dropping from poetry into prose it is only that the prose of life may be sweetened by the poetry, as many a housewife has found true after doing the family washing for many weeks in hard water. Truly the rainbow is not too exalted to lend a hand in the practical affairs of life.

We have before us wash day, with all its accompaniments of benches, tubs, pails, boiler, etc. The children will probably be able to suggest all the implements of the warfare until in imagination you have before you a goodly array. You will probably be able to offer suggestions on the subject of taking care of the baby on wash day, also suggestions on not soiling the clothes unnecessarily, for that makes more work for mother. But where does mother get the water to wash the clothes in? If the children are familiar only with lake water show them how you can make a suds of it with soap. If you can get both hard and soft water show the difference in regard to mixing with soap. If you can not, explain as well as you can about the water under the ground and how it gets its qualities from the rocks it comes in contact with. Tell how the papa of Dot and Trot dug the cistern, and placed pipes so as to catch the water that fell on the roof. Then when the rain came it was almost full of nice, soft water.

Speak about the pleasure of having clean clothes, different ways of washing, such as Germans taking a great many clothes at a time to the brook to wash. When the clothes are hung on the line why do they get dry? Why do they dry quicker when the sun shines than when it does not?

March 10 minutes. Occupation:—Sew or mount washtub and board.

Closing: Pennies taken while singing, "Only a drop in the bucket."

Chicago, Ill.

OUR HERO.

BY MRS. L. M. DODGE.

SING it, morning breezes, whisper, winds of night;
Stars smile down in gladness, laugh the noonday light;
Mountains, make obeisance, clap glad hands, oh, sea!
Heaven vouchsafed a hero, rum-shackled slaves to free!

Rejoice, O natal morning; though ninety years have flown,
Dauntless the hero standeth, stanch for the truth alone!
May heaven long wait his coming, that earth may richer be!—
Youth's heart and manhood's courage, Neal Dow, we find in thee!

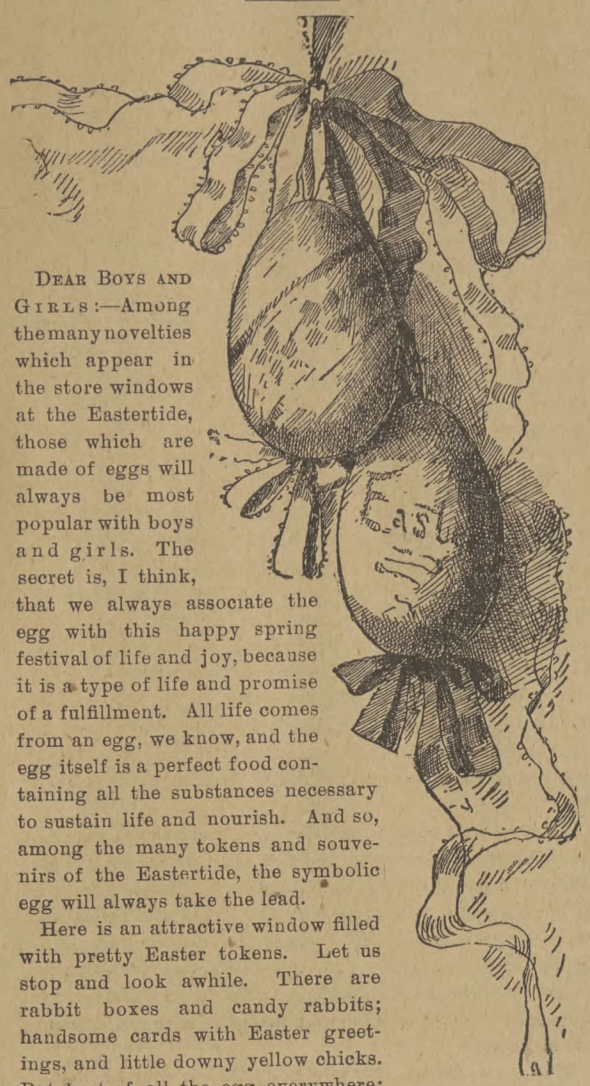
Berea, Ky.

THE LEGEND OF EASTER EGGS.

"Dearest papa," says my boy to me,
As he merrily climbs on his mother's knee,
"Why are these eggs that you see me hold
Colored so finely with blue and gold?
And what are the wonderful birds that lay
Such beautiful eggs on Easter day?"
Tenderly shine the April skies
Like laughter and tears in my child's blue eyes,
And every face in the street is gay;
Why cloud the darling by saying nay?
So I hunt my brain for the tale he begs,
And tell him the story of Easter eggs.
"You have heard, my child, of the Man who died
Crowned with keen thorns and crucified;
And how Joseph, the wealthy—whom God reward—
Cared for the body of our Lord,
And piously tombed it within the rock,
And closed the gate with a mighty lock.
Now close to the tomb a fair tree grew
With pendulous leaves and blossoms of blue;
And deep in the green tree's shadowy breast
A beautiful singing bird sat on her nest,
Which was bordered with mosses like malachite,
And held four eggs of an ivory white.
Now when the bird from her dim recess
Beheld the Lord in His burial dress,
And looked on the heavenly face so pale,
And the dear feet pierced with the cruel nail,
Her heart nigh broke with a sudden pang;
And out of the depths of her sorrow she sang;
All night long till the moon was up,
She sat and sang in her moss-wreathed cup,
A song of sorrow as wild and shrill
As the homeless wind when it roams the hill,
So full of tears so loud and long,
That the grief of the world seemed turned to song.
But soon there came through the weeping night,
A glittering angel clothed in white,
And he rolled the stone from the tomb away,
Where the Lord of the earth and heaven lay.
And Christ arose in the cavern's gloom,
And in living light came from the tomb,
And the bird that sat in the heart of the tree
Beheld this celestial majesty.
Its heart was filled with a sweet delight
And it poured a song on the throbbing night.
Note climbed note till higher, higher
They shot to heaven like spears of fire.
When the glittering white-robed angel heard
The sorrowing song of the grieving bird,
And heard the following chorus of mirth,
That hailed Christ risen again on earth,
He said, 'Sweet bird, be forever blest,
Thyself, thy eggs and thy moss-wreathed nest.'
Thus ever, my child, since that blessed night,
When death bowed down to the Lord of light,
The eggs of that sweet bird change their hue
And burn with red and gold and blue,
Reminding mankind in their simple way
Of the holy marvel of Easter day."

—*Selected.*

HOW TO DECORATE EASTER EGGS.



DEAR BOYS AND GIRLS:—Among the many novelties which appear in the store windows at the Eastertide, those which are made of eggs will always be most popular with boys and girls. The secret is, I think, that we always associate the egg with this happy spring festival of life and joy, because it is a type of life and promise of a fulfillment. All life comes from an egg, we know, and the egg itself is a perfect food containing all the substances necessary to sustain life and nourish. And so, among the many tokens and souvenirs of the Eastertide, the symbolic egg will always take the lead.

Here is an attractive window filled with pretty Easter tokens. Let us stop and look awhile. There are rabbit boxes and candy rabbits; handsome cards with Easter greetings, and little downy yellow chicks. But best of all the egg everywhere; eggs in many forms, decorated, colored, painted eggs, in nests and tiny baskets, and egg faces in all sorts of quaint devices.

You would like some of these dainty Easter greetings to give to dear friends, wouldn't you? You can make them yourself if you will try, very much more easily than you imagine, perhaps, and they will look nearly as well as those we have just seen in the bright store-window. Let us sit down this evening and see what we can do.

First procure a number of eggs and prepare them by gently breaking one end of the shell and allowing the contents to escape. Rinse the shells carefully and set them aside to dry.

If a big brother or sister has an egg blower, the eggs can be emptied with great facility and the shell remain almost intact. The large duck eggs are very pretty when blown, a narrow ribbon passed through, by which they can be suspended, and the words "A Joyous Easter," or "He is Risen," painted in gold or lettered on them with pen and ink.

Now I will take this piece of tinted cardboard measuring three and one-half by five inches. On it I glue firmly a half shell which I have cut very carefully in order not to split it.

With a pen or a paint brush I outline a pretty face on the shell and write an Easter motto on the border of the card. Then taking a strip of this pink tissue paper, I gather it with needle and thread and carefully tack the paper ruffle thus made on the card with touches of glue, making a Quaker-like old lady's cap around the face.

A pretty ribbon might be used instead with bows at either end of the shell and if you can paint a tiny bird instead of the face it would have a pretty effect.

Whole egg-shells or china eggs decorated with faces may be fixed up in a variety of ways to suit the character represented. A nun has a large, white paper bonnet, and a strip of gray or black paper pasted on the card to represent the neck of her gown. This Mikado with his funny face is simply decorated with a strip of black paper wired and bent over like his peculiar head-dress. The choir boy with his mouth open, wears a tiny paper student cap and has a folded white (tissue paper) necktie under his chin. A round piece of pale blue tissue paper, six inches in diameter, gathered tightly, about half an inch from the edge, makes a pretty head-dress for a sweet girl face and only needs a ruffle round the neck to complete it. A little Normandy cap is for this peasant, and I'll place a folded surplice around her neck; the "dude" has painted eyeglasses on his nose, a very high white collar, reaching to his ears and a narrow violet ribbon necktie.

For the pretty penwipers take a china egg head and make for it a felt dunce cap measuring four inches to the point and extending in length to five inches at the back. Fasten this securely to an oval piece of cardboard six inches long and three wide on which have been laid several pieces of chamois skin and felt. Decorate the cap with tiny bell and sequins. Two colors of felt are very pretty.

But, some of you are saying, these are too hard for us to make. We can't draw faces, or do lettering, or make paper caps, and such things, please show us something easier to do. Of course I will.

I have here a quantity of small candies, such as are used in bon-bon boxes and a sheet of bright red paper with some fine stout cord or linen thread. I cut a round piece of the paper about one inch in diameter, and slash about half an inch from the center in order that it may fit over the end of the egg. Have ready a needle threaded with the cord or thread, and some good glue or mucilage. Fill the egg with the small candies. Pass the double thread through the center of the piece of paper, leaving the ends to be pasted with the paper over the opening on the end of the egg. The egg can thus be suspended by the cord or thread. Was that very hard? I think these candy eggs are most popular with the children, and can you guess why?

I think, too, that some of you can fashion these yellow chicks in their tissue paper nests. Why not? Take some sheets of tissue paper in three different shades of green or violet. Cut round pieces, two of each shade, the darkest, about eight inches across; the next, seven inches, and the lightest, six. Form petals around the edge by cutting towards the center and rounding the points. With a hairpin crimp each petal by folding it down the middle and crushing the paper along the hairpin wire. By fastening these tissue leaves together with a touch of mucilage, the lighter shades on top, a nice nest is ready for your chick. Form the chicken by cutting from a layer of light yellow jeweler's cotton, a piece about four inches across. Gently puff and pull it up till it looks like a chicken's back and head. Tuck in the soft point representing the head, a bit of folded white paper for a bill, and use a black jet bead for an eye. Now, doesn't he look cunning with this Easter motto in his bill?

Wishing you all the joys of the happy season,

Ever your

Aunt Jane

NEPHEWS AND NIECES.

Edward A. Sparks, Mamie E. Lemen, } Wisconsin.
Olive G. Anthony, Ethelyn Pierce, } Ohio.
Nellie J. Taylor, Connecticut.
Grace M. Leach, Charlie R. Heritage, Elsie ——— } Illinois.
Eva F. Roberts, S. Dakota.
Ruth E. Brewer, Massachusetts.
Marguerite F. Herr, New Jersey.
Amy Elliott, Wm. H. Coye, } New York.
Ethel Williams, Hartwell Shippey, Mary Pattison, Maggie A. Hitch, } Missouri.
Walter Whitman, Oregon.

When I grow up I shall help to make "King Alcohol" tremble. CARROLL LEON MCHENRY.

Stillwater, Pa.

I am a little girl nine years old. My auntie wears the white ribbon and I like to read the Cozy Corner very much. VIOLA P. REESE.

Ebensburgh, Pa.

I have never missed a session of our L. T. L. since last March (1893) and received a gold medal for constant attendance. EVIE D. COOKE.

Palmyra, N. J.

SOFT-SHELLED NUTS.

279.

BEHEADINGS.

1. Behead exalted and leave not early.
2. Behead to connive at and leave a wager.
3. Behead a person and leave a fairy.
4. Behead sour and leave skill.
5. Behead an occurrence and leave an opening.
6. Behead to tear and leave to close.

The beheaded letters form a happy spring festival.

J. A. S.

280.

DROPPED LETTERS.

H. i. n.t h.r. b.t i. r.s.n r.m.m.e. h.w h. s.a.e u.t. y.u w.e h. w.s y.t i. G.l.l.e. J. A. S.

281.

PI.

Rtstu ni het rdlo nad eh lhsal dreitc hty tpahs.

MAUDE S. AINSLIE.

Send all replies and *original* puzzles to Puzzle Editor, THE UNION SIGNAL, the Temple, Chicago, Ill.

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273.
p e N a l
c h E a p
d r A y s
s o L a r
m e D a l
q u O i t
f a W n s

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As we have born the image of the earthy so we shall also bear the image of the heavenly.—I Cor. 15:49.

PLEDGE.—*"I hereby solemnly promise, God helping me, to abstain from all distilled, fermented and malt liquor, as a beverage, including Wine, Beer and Cider, and to employ all proper means to discourage the use of and traffic in the same."*

THE POWER OF HIS RESURRECTION.

"Christ is risen!" We greet our readers this Eastertide with the exultant words with which for hundreds of years Christian believers saluted each other on this festal anniversary. And from all around this ribbon-belted world we hear in thought the joyous response, "He is risen indeed!"

Our thoughts fly back as we write to that sorrowful Sabbath day nearly nineteen hundred years ago, when our Lord *rested* in the tomb. We faintly picture to ourselves the grief, the disappointment, the utter humiliation of the little band of disciples in the hours immediately succeeding the crucifixion. Up to the very last the faithful few who had followed the Man of Nazareth to Calvary had doubtless looked for some mighty manifestation of His power, some miraculous display of authority, which should proclaim to His persecutors and to the world that He was Son of God indeed. But instead, they had to face the fact of an ignominious death—death as a malefactor. It was only in the light of later events that they began to recall and to understand the Master's frequent allusions to His death, burial and resurrection. And it is only in the light of a quickened understanding which the resurrection itself made possible that Christ's followers in these latter days begin dimly to perceive the wonderful harmony—the divine *naturalness*—of the Saviour's life, death and resurrection.

The experience of the stricken disciples was one which is common to every Christian to-day, namely, that sorest trial is the precursor of blessings peculiarly rich. How brilliant the dawn which followed close upon their darkest hour! What a transition from sorrow to joy was there in the early morn following that mournful Sabbath! The very thought coming to us after the lapse of nearly nineteen centuries makes the heart leap and the pulses thrill in sympathy with the joy of that little company of devoted men and women in Jerusalem.

How little, probably, the early followers of Jesus realized the tremendous significance of His victory over death as it applied to human life; and in fact, how little does the Christian world to-day, after ages of development, realize the "power of His resurrection." "All power is given unto me in heaven and in earth," and "Lo, I am with you alway even unto the end of the world." These are the words of the risen Christ. If in our endeavors to remove the mountains of iniquity which surround us we, in these latter days, could but take hold more firmly of the transcendent truth these words contain, and would live in accordance with the possibilities they reveal, the world would witness the fulfillment of this promise to the believer, "The works that I do shall he do also," nay, "greater works than these shall he do."

The "power of His resurrection" manifested to-day in Christ's body, the true church, would soon usher in the day for which we pray, when every knee shall bow at the name of Jesus and the will of the Father be done on earth as it is in heaven. Only a *living* Christ can be always with His followers; only a *living* Christ can be the "hope of glory" to all mankind. Power to destroy the works of the devil is in us because Christ is in us. And, dwelling *in* us He will work *through* us if we will only let Him.

But whenever, from any motive, we actively or passively sanction any form of evil, we become hindrances instead of co-laborers in the work of salvation; we "crucify the Son of God afresh and put Him to open shame." How often still does the blindness of man, the blindness of His professed followers, call forth from the lips of the patient Jesus, the risen Redeemer, the tender, pathetic utterance, "Father, forgive them, for they know not what they do."

Easter is the time of the vernal equinox, the period when the sun enters Aries, and slumbering nature begins to thrill with the subtle power that betokens awakening life. We moderns know that it is the earth which "do move," and the sun which stands still, and among the many beautiful analogies to be found between the relationship of the planet to the sun, and the relationship of man to God, this one thought we pass on to sister white-ribboners as especially fitting to the Easter season: It is our attitude toward God, not His toward us, which makes the summer or winter of our spiritual life. It is our position, not God's, which determines the temperature of the soul atmosphere. God is ever the same. Man is the moving, changing factor in the spiritual macrocosm.

Turned *toward* the Sun of Righteousness, the latent forces of man's nature respond to its energizing touch and become operative. Turned *from* that life-giving Center they are *indrawn*, inactive, apparently dead. But the analogy, like all analogies between the spiritual and the material, is necessarily incomplete. For redeemed man, by reason of the Light *within*, may at all times live and move in the vitalizing beams of the Sun, may at all times "have fellowship with Him in whom is no darkness at all," may himself shine with His reflected light.

Consecrated as are white-ribboners to the service of God and humanity, may we this year realize as never before the significance of Easter to *us;* may we as never before take hold upon the living Christ, and upon the power that is in Him as Lord of heaven and earth.

SOME SIGNS OF THE TIMES.

When the Pharisees and Sadducees came to our Lord demanding a "sign," He repulsed them saying, "Ye know how to discern the face of the heaven; but ye cannot discern the signs of the times." Unfortunately this blindness to the "signs of the times" did not cease with the Pharisees and Sadducees of Christ's day. Through all succeeding ages, it has been the fatal defect which has hindered, sometimes defeated, every forward movement of humanity. While in its worst form it has continued to affect peculiarly the "Pharisees and Sadducees" of each generation, those whose selfish interests are most closely bound up in the existing condition, and who have the most to lose and least to gain by radical innovations, it has more or less pervaded all classes of society and has made the path of the reformer a thorny one. It is therefore one of the most hopeful signs of the present times that many of the most thoughtful and intelligent Christian men are turning their attention away from issues which have been dead and buried for centuries, to the living questions of to-day, and are proceeding in a rational manner to investigate present evils with a view to finding adequate remedies. The social disturbances of the last quarter of a century, the growing hostility between capital and labor, the financial earthquake of last summer, whose vibrations have not yet ceased, have caused a widespread and hopeful alarm; hopeful because it is not the wild panic of cowardice, but the reasonable fear of brave men and women who know how to look real danger squarely in the face and wisely prepare to meet it.

We have already called attention to the American Institute of Christian Sociology which had its birth where the W. C. T. U. originated, at Lake Chautauqua, N. Y., and whose very existence speaks volumes concerning the general interest in our social problems. The papers are full of references to these problems and the leading minds of all countries turn their attention perforce in the same direction. John Burns simply expressed a very general conviction when he said that the solution of the labor problem must be attempted by the adoption of measures, "as a whole, tending towards the reorganization of society," and that "it must be admitted that whatever is done under a competitive form of society can only be palliative and not permanently remedial." Numerous similar expressions from men of high standing in church and state prove the trend of public thought and show how carefully mankind is watching the signs of the times.

The Carew lectures at Harvard, by Pres. E. B. White, are devoted this year entirely to social questions. In the lecture entitled "Socialism," the fifth in the series, he says: "Socialism has nowadays too many, too honest, and too thoughtful devotees to be ignored. It is stronger at this moment than ever before, and is rapidly growing." This general interest betokens an appreciation of the magnitude of existing evils and a perception of the whither to which we are tending, which constitute our strongest ground of hope that we shall overcome them.

A recent article in the *Northwestern Christian Advocate*, Chicago, entitled "Christianity in Earnest and at Work," by Dr. Robert Stuart MacArthur, is full of helpful suggestions along this line. It pleads for the application of Christianity to all the affairs of life, and is full of striking, epigrammatic statements, bearing directly upon the subject in hand. "Christianity that is not applied is not Christianity." "The man who thinks so much of the other world that he cannot see his duty in this world is never likely to see another world as good as this world." "The pious Jew did not distinguish widely between his patriotic devotion and his religious consecration. The true American must possess much of this noble spirit." "We ought to understand that a man can rightly serve God when rightly working for the state as truly as he can serve God when working for the church." It is along the line indicated by the above quotations that all hope for permanent relief from our troubles comes. As Dr. MacArthur says: "We do not want an unchristian philanthropy; reformers that are Christless are powerless," but we do sorely need, not only that the Christian thought of the world should be turned upon our social problems, but that the Church of Christ recognize that the solution of those problems is one of her chief duties. It is not enough that she continue to preach Christ, all important as that is; she must also take up our social problems and deal with them as Christ, whose representative she is commissioned to be, would deal with them. Her failure to do this, or even vigorously to attempt it, is the chief cause of her weakness to-day. Strange anomaly, that in a land full of Christian churches there should be Christian work left for societies independent of the Christian church!

Societies for the prevention of the dissemination of obscene literature, of cruelty to children and animals, for the overthrow of the liquor traffic, the evangelization of cities, etc., are, as Dr. Josiah Strong terms them, monuments to a sleeping church. The church should be the acknowledged source of all these movements. She should have hurled the "organized motherhood of the world" against the direst foe of the home. Instead, she ignored one chief source of her power, and forced the majority of of her membership into narrow ruts, reversing the decision of her Master to Mary and Martha, until they were forced to burst their bounds and carry on the work outside her limits. She should have sent her servants with all the prestige of her authority and position against every emissary of Satan. Instead, she left them largely to fight as individuals and organize without her precincts. As we apprehend it, this failure of the church to measure up to her responsibilities and privileges is due, not to lack of earnestness or devotion, but to lack of adaptation in her organic structure and her methods.

By some means, denominational antagonism must be overcome. Instead of half-a-dozen different *denominations* crowding into a territory where one can do the work, and only one can prosper, we must have the *Church* of Christ doing efficient work. The world-wide problems which are upon us to-day cannot be successfully handled by "each acting in its independent and sovereign capacity." They demand all the energy of *the Church of Christ* Also the church must recognize more than she has ever done before that her mission is to save the bodies as well as the souls of men. Dr. Josiah Strong says: "Christ did not preach a gospel suited only to disembodied spirits," but the church has very largely been guilty of that mistake.

We do not believe that Dr. Washington Gladden is mistaken in his estimate when he frankly says: "Until within the last few years, the Christian churches of this country in the distribution of what they call their charities, have done more harm than good. They have found and relieved some cases of actual want, and it would have been a great pity if these cases had not been found and relieved; but in doing this they have bred paupers by the thousands; by their careless and unquestioning doles they have paved the way for whole families to enter the steep and slimy paths of beggary." In this, however, the church has not been a sinner above others. Even her mistaken charities are a proof of the Christ love within her. But it were a pity that all this zeal should remain unused or misdirected. It is only necessary that the church understand the question in all its bearings to recognize her own duty in the matter. The causes of the poverty which she seeks to relieve are deeper seated than has thus far been acknowledged. If the church would permanently redeem the body and the soul of the individual, she must also *save the state*. Her hand must be on every human interest, her influence pervade every department of life. We believe she will ultimately rise to the full recognition of her privileges and duties.

MUNICIPAL REFORM.

There is no more encouraging sign of the times than the constantly increasing prominence accorded to the subject of municipal reform.

The present campaign for good citizenship in Chicago is only one of the many hopeful indications that the moral sense of good people is at last becoming aroused; that henceforth the Christian citizen is to play an important rôle in the government of the town or city in which he lives.

Viewing the subject upon its face, the wonder is that there should be need of such arousing. Surely if there be anything in which a Christian man would be supposed to take an interest it is in the morality and good government of the place he calls his home.

Municipal reform ought to be an uncoined phrase, for the reason that municipal corruption should never have been possible. Nor would it have been if the true, upright manhood of our nation had but taken into public affairs the thoughtfulness given to private business, the zeal accorded to what they are pleased to call distinctively "religious work."

They have failed, largely through lack of thought, to grasp the idea that there can be no more religious work than purifying the great body politic, casting out of its midst all that is dangerous to morality, truth and purity.

That which is given over to evil can, from the very nature of the case be only evil. Good men have withdrawn their interest from public affairs, evil men have grown more and more zealous, until as a result there is no municipal government throughout our vast country in which there are not glaring enormities. Fraud, embezzlement, chicanery, bribery, corruption, impurity, gross ignorance on the part of the men electing and elected; grosser indifference as to manner in which public trusts are held and public duties fulfilled.

The men who are elected to office, as servants of the people electing, become their masters, and we witness constantly the pitiable spectacle of a city government in the hands of men whom we would not invite into our homes; who are to the city whose interests they are sworn to serve what the vulture is to the carcass—a ravening bird of prey.

We know all this; the pity is that we know it so well it has become to us a twice told tale, falling upon leaden ears. If men could but hear it once as for the first time how they would arise in their manhood, breaking these bands of degradation as Sampson his green withes!

Thank God that there are signs of this arousal, that there are indications which point unerringly to the *reforming* of our municipalities, and when that shall be brought about the steps in the ascent will be easy to the re-forming of our entire governmental life.

In true municipal reform there are certain absolutely necessary elements.

1. The arousal of Christian manhood to the conviction that it is as Christly a thing to purify government as to work for the personal salvation of the individual sinner.

2. An accession of common sense as to the *modus operandi* for the purification of government. Here we might well sit at the feet of the saloon-keeper and his satellites. Does *he* stay away from the primaries? Nay, verily. It is only the respectable man, the moral man, the *Christian* man who does that. Does the saloon-keeper wait till the ticket has been prepared for him by those whose principles he knows are directly opposed to his own, and then without a question "vote as he is voted"? No, here, too, it is only the better element of society which may be counted upon to play such a fool's part. Shame upon such moral laziness! When there are "ward heelers" for Christ and His kingdom, when there are primaries for the bringing in of righteousness, when the Christian is recognized as a dominant factor in politics, to whom concessions must be made before his support can be secured, then we shall hold the balance of power and sweep the world Godward.

3. Party lines must be absolutely ignored in municipal reform. Whether a man is a Republican or Democrat or a Prohibitionist, must not be once asked when it comes to the matter of purifying our cities, but "Is he a good man?" "Is he an honest man?" "Is he a brave man?" "Will he stand for the reform forces as we stand behind him?"

Oh, for the day when there will be but two elements recognized in our municipal life—the good and the evil, and each election shall be looked upon as a veritable battle of Armageddon; when the battle cry shall be, "Who is on the Lord's side?"

4. One last element is an indispensable one in municipal reform—the ballot in the hands of woman. If she were but freed from the shackles of an unjust and arbitrary disability, how soon would our cities become safe homes. John G. Woolley says he wonders that the women of the nation have not, long ere this, formed into a mighty procession, and, with flaming fire-brands laid waste the breweries, distilleries and saloons.

Our wonder is that they have not formed into an irresistible phalanx which should wrest from usurping hands that one sure symbol of power—the ballot—in order that, through its instrumentality, they may save their hearts, their homes, their children.

Is it not a monstrous anomaly that the greatest sufferers through the saloon should have no power of suffrage against it! But "it's coming," the hill tops are already aglow; the morning breaketh! Oh, for a consecration of purpose which shall, in the true meaning of the Psalmist, "*pre-vent* the dawning of the morning," thus "looking for and hastening the coming of the day of God."

END OF A NOTED CRIMINAL CASE.

The rapidity with which the jury in the recent Coughlin trial at Chicago arrived at a verdict causes some surprise and, if the press be taken as the mouthpiece of public opinion, no little dissatisfaction throughout the country. Three things at least influenced the decision—a growing repugnance in the minds of men toward capital punishment, sympathy for the prisoner's wife and children (whose constant presence in the court room was a tower of strength to the defense) and failure to comprehend the meaning of Judge Tuthill's words, "a moral certainty." When to these influences is added the "fixing" process, whatever that may mean, this unexpected unanimity is explained. The frequency of jury scandals is bringing the jury system more and more into disrepute, and one result of the second Coughlin trial will be to add largely to the number of those who advocate a change in this direction.

All newspaper readers will recall the main features of the "Cronin case"—one of the most notable in the history of criminal jurisprudence—and the peculiarly revolting details of the crime itself, but they may not be so familiar with the circumstances which led up to it. Briefly, the facts are these: Dr. Cronin, an Irish-American, was a prominent member of the Clan-na-Gael, a secret and powerful organization whose avowed object was the freeing of Ireland from British rule. The unprecedented growth of this society attracted the notice of politicians and of schemers generally, and they flocked to it as flies to a molasses barrel. Dissension, jealousy and intrigue naturally followed among those who aspired to be leaders. In 1881 Alexander Sullivan, an Irish-Canadian, was made president of the order, and the autocratic methods of the "Triangle," as the three members composing the executive were called, resulted in splitting the Clan-na-Gael into two rival factions. Dr. Cronin, leader of the seceders, charged Sullivan with misappropriating the society's funds. Sullivan and his followers accused Dr. Cronin of being a British spy. The woes of Ireland were forgotten in the more exciting events brought about by the animosity of the two champions. The end came when upon the evening of May 4, 1889, Dr. Cronin was lured from his boarding place to the now famous "Carlson cottage" and brutally murdered. The finding of his body in a catch-basin, and later on (in another catch-basin) his clothing with surgical instruments, prescription books and business cards, removed all doubt as to his fate and roused the public to a pitch of horrified indignation. The train of events which led to the conviction of Coughlin, Bourke, O'Sullivan and Kunze, the sentence of the three to life-imprisonment, the new trial and subsequent acquittal of Kunze, the deaths of Bourke and O'Sullivan, and finally the second trial of Coughlin, dragging out its weary length with enormous cost to the state—all has been told time and again with a tediousness of detail in the newspapers. While by the verdict of a jury of his peers Daniel Coughlin walks the earth to-day a free man, the verdict of a majority of American citizens is "guilty" and he knows it. He will live henceforth in the shadow of a great retribution.

"The time of the singing of birds has come," the springtime of the earth, the Easter time of the spiritual world. There is an intangible but divinely refreshing newness in the air, the sky has a lovelier blue; our hearts feel lighter and brighter, and instinctively with Mother Nature we lay aside winter's stormbeaten garments and don the brighter shades and lighter fabrics of the springtime. Easter "novelties" are making gay the show-windows, Easter flowers are being gently "forced" in the greenhouses; children are beginning to prattle about Easter eggs, and snatches of Easter music float out from church home as the "young men and maidens" prepare for the jubilate which shall rejoice the listening audience on Easter morn. In all this, where do we whose hands are laid to the plough of reform find a part? Is there a springtime for us? Or must the gloom of the drink slavery sadden our songs and deafen our ears to the joy around us? Oh, no! For us, too, there is a promise, and to-day's darkness only precedes the dawn of to-morrow's sunshine. Our faith is in God. A few with God is a glorious majority. The same King who arose triumphant over the death-king, shall one day burst the bonds which keep nations groaning in thralldom. So let our Easter chorus be:

"For right is right since God is God,
And right the day must win;
To doubt would be disloyalty,
To falter would be sin!"

***

How shall we gauge the whole, who can only guess a part?
How can we read the life, when we cannot spell the heart?
How shall we measure another, we who can never know
From the juttings above the surface the depth of the vein below?

"Even our present way is known to ourselves alone,
Height and abyss and torrent, flower and thorn and stone,
But we gaze on *another's* path as a far-off mountain scene.
Scanning the outlined hills, but never the vales between.

—*F. R. Havergal.*

***

It was somewhat amusing to read recently on a printed slip coming from a press clipping bureau, the following statement: "That this service may be of still greater value, the reading of this list will not be done by young women, as is the custom now in clipping bureaus, but by experienced newspaper men of education and literary taste." Well,—what is there to say? Nothing, save to join in the ripple of derisive laughter which must be the comment of those who *know* whereof they speak—experienced women of education and literary taste. The world "do move" but it is beyond question, some of its inhabitants refuse to keep up.

***

High hearts are never long without hearing some new call, some distant clarion of God, even in their dreams; and soon they are observed to break up the camp of ease, and start on some fresh march of faithful service. And looking higher still, we find those who never wait till their moral work accumulates, and who reward resolution with no rest; with whom, therefore, the alternation is instantaneous and constant; who do the good only to see the better; and see the better only to achieve it; who are too meek for transport, too faithful for remorse, too earnest for repose; whose worship is action, and whose action ceaseless aspiration.—*J. Martineau.*

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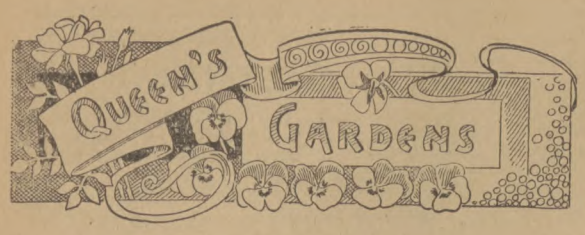
An earnest appeal comes from one of our workers that every member of the great army of the W. C. T. U. should keep in plain sight of all, day in and day out, her badge of white ribbon. It was the recent testimony of a saloon-keeper that "that little white ribbon would do the business. It would ruin our trade if every woman who belongs to the organization would wear it, it would create such a sentiment against us." If you and I really are arrayed against the forces of intemperance, this is a small thing to remember. Buy a bolt of ribbon; if possible, fasten a bow on every dress and wrap, and then make a point of never removing a soiled knot, unless there is a clean one at hand to replace it. But *have* a clean one! There is a wordless lesson in a *pure*, white ribbon, before which scoffers are silent. What a sense of comradeship it gives one to meet on the crowded thoroughfare another white-ribbon! There may not, indeed, be an interchange of formal greetings, but there seldom fails a significant flash of the eye as the tiny badge of the army of women flutters in sight. Wear it! wear it!

On Duty.



A SPRINGTIME SERMONETTE.

BY HARRIET FRANCENE CROCKER.

When we were little girls, you know, and went to school in the dear little, old red school-house among the pines, there came a season every year when our mothers brought out and "did up" certain checked gingham sunbonnets.

The mellow music of willow whistles was heard in the land. A nightly chorus of frog voices sounded from the marshy places. A general air of window opening, household cleansing and delightful bonfires pervaded everything.

By all these signs and many others we knew that spring had come. And who can ever quite forget the indescribable feeling of joy that heralded its coming?

The first robin! what a welcome visitor! The first dandelion,—what a golden treasure! The first pale-tinted fern uncurling itself in the moist, sweet-smelling woods! The first shy windflower trembling on its slender stem! The first real patch of new green grass!

Oh, there is something about it all that thrilled us then and thrills us now! Who wonders that the poets go madly into rhyme over the beauties of the lovely spring! And why should we blame them?

There is a poem, I believe, in every human heart at this sweet season,—a vague sense of happiness that may or may not find expression. All honor to him or to her who writes it out for us,—the rare, sweet charm of spring's first flowers, the anemone, the violet, the hepatica,—and all the rest.

And, when we were little girls, you remember, our favorite subject for our school composition was spring. It generally began something like this, didn't it? Mine always did. "Spring is the most beautiful season of the year. In the spring the birds come back from the South," —well, that will do. Thank God the faithful birds do come back from the South,—sweet messengers of song and peace!

Somehow our precious childhood comes back to us more vividly in spring than at any other time. No one can resist the indefinable charm of the first spring days. It is so easy then to think of various childish pranks and good times—of blazing bonfires in the back yard after mother had cleared out the garret—the sweet, sweet sounds from the frog orchestra which drifted us off into the deep, restful sleep of perfect health. Spring and innocence,—are they not synonymous?

I wonder how spring comes to the hearts of all these thousands of girls who wear the white ribbon or the silver cross? Is it a time of happy dreamings of good things to be done, of pure and noble aspirations, of plans and purposes as sweet as the scent of springtime itself?

Do there come to all these consecrated hearts new impulses for what is good and true?

Easter Sabbath, with its holy associations, its wealth of floral beauty, its sweet songs of joy and praise and triumph in a risen Lord, its beautiful significance, should be the day of days to every maiden's heart. No thought or act unworthy should mar its perfectness from the first faint pink of dawn to the quiet starlight that hushes it to rest. It should be rounded and complete—filled to the brim with all that is most lovely and most pure, with prayer and song, with lilies and roses, with gentle kindness and reverent silences—a day to be remembered through all the days that follow it. To me it is the best and happiest of days.

Are we resolving, dear girls, during these blessed springtime hours, that the coming summer shall witness more and better service for our King? that the silent strength of our influence shall reach and touch more hearts than ever before?

It ought to be so, for we are older, and Experience, that best of school teachers, has had us in her keeping another year. We *ought* to be wiser, better, more advanced in every way. Are we?

The coming summer will be rich in opportunities for doing good. Across what darkened life will *your* white ribbon send a gleam of light?

What untouched heart will wake to the sweetness of a Christian life by the shine and shimmer of your little silver cross? What sad old soul may you be privileged to cheer and comfort by an act of gracious kindness?

Oh, think of it! the opportunities are so many! They are as plentiful as roses in June, as snow-flakes in December.

The coming summer may be the pivotal point of your life—it will be so to many. Keep sweet and courteous through it all, guard constantly that natural heart-kindness so easily usurped by selfishness. Neglect no chance of aiding your beloved cause, the bringing in of the universal love of God, the driving out of sin and wrong in every form.

Be firm as you are gentle, be strong as you are womanly, do good and be good, and though you may not know it now there'll come a time most surely when you shall see the fruitage of your consecrated acts.

So now in the lovely springtime resolve to do, to be, not trusting in your own frail strength but in that higher power which is promised.

Santa Paula, Cal.

NEW MEXICO.

IN THE FIGHT.

The New Mexico W. C. T. U. has not surrendered the battle against the saloon, although as a whole we have not measured up to our usual activity for several months past, owing partly to continued absence of many workers during the World's Fair and chiefly to the permanent removal from the territory of many others, because of the prevailing stagnation in financial circles.

The White Oaks W. C. T. U., under the able leadership of Mrs. Parker, has succeeded in having all business houses and the saloons of the town closed on the Sabbath day, while the saloons are closed at ten o'clock on week day evenings. Those brave workers may not fully realize all that this may mean to loving mother hearts whose boys have gone from eastern homes with the view of locating permanently in that rich gold-producing district. Would God our white ribbon rank and file could accomplish even this much all over the land. The *results* could be measured only by eternity.

Eddy and surrounding towns are in the midst of a medal contest campaign.

The third one recently held in Malaga was a grand success, standing room being at par. These contests were inaugurated by that indefatigable worker, Mrs. Bettie Hoag, who is already arranging for an adult contest in which four school teachers will participate, some of them living at a distance of ten miles. A temperance program for a Fourth of July celebration is also a part of Mrs. Hoag's plan of work, in which the writer gladly accepts an invitation to join.

The Albuquerque W. C. T. U., Mrs. J. W. Harding, president, celebrated the Crusade anniversary with the Crusade program as prepared, and a public tea.

This union has recently established a Children's Home for homeless children, in the name of Him who took little children in His arms and blessed them. A commodious building was placed at the disposal of the management by our banker philanthropist, Mr. J. S. Reynolds, while the citizens readily responded in generous donations of furniture, clothing, provisions, fuel, etc. Four motherless little ones, the youngest eleven months old, are being comfortably housed and kindly cared for by a white ribbon matron, Mrs. A. A. Carey.

The Neal Dow anniversary will be celebrated by this and other local unions. The only son of the writer, now fourteen years of age, rejoices in the fact that his birthday occurs on the same date as that of our grand "Father of Prohibition," whose memory will be doubly cherished by the family, because of this happy coincidence.

The Catskill W. C. T. U., the youngest child of our territorial union, now leads the van. Organized, on my return from the National Convention in November last, and with but twenty-seven members enrolled, yet they have become an incorporate body, and are now busily engaged in the erection of a W. C. T. U. church. Your correspondent has been invited to lay the corner-stone, some time this month, and to dedicate the church in the near future, which she will accept as the honor of a lifetime. Mrs. J. L. Lamb is the efficient president, while Mrs. S. E. York stands at the head of a grand army of boys and girls in the L. T. L., all of whom are working "in season and out of season," for the building of "our house."

The San Marcial union, led by Mrs. J. N. Broyles, is conducting a successful series of mothers' meetings, which cannot fail to preëmpt the homes for temperance and right living.

Other local unions are bravely holding the fort and our united prayer is that the present financial depression may result in a spiritual uplift—a "drawing nearer to the cross." A faithful *proving* of Him who is abundantly able to bless us above what we can ask or think.

Though ofttimes weary we are not discouraged, for we know the battle is God's and in proportion as we seek His guidance, we are slowly, perhaps, yet surely building sentiment, in favor of "home protection" against the drink curse, which shall crystallize at the ballot box, to work out for home and humanity an "exceeding and eternal weight of glory" in the universal prohibition of legalized rum.

M. J. BORDEN,
State Pres. New Mexico W. C. T. U., Albuquerque.

"I AM quite sure that the earnest, prayerful hearts of our white-ribbon sisters everywhere will rejoice to learn that the sons and the daughters of the liquor sellers of primitive Crusade memory are being drawn by the 'Spirit of all Truth' into the fold of Christ, and in Hillsboro this winter the Presbyterian, the Episcopal and the Methodist churches have verified the promise, 'My word shall prosper in the thing whereto I sent it,'" cheerily writes Mother Thompson.

MISSOURI.

MANY EXCELLENT REPORTS.

Crusade echoes are still flying, nearly all unions rejoicing over the uplift that came from their anniversary meetings. A dozen different lecturers and evangelists are in the field. Demorest contest work is being pushed everywhere, and is both popular and financially profitable. Department work is steadily carried forward, evangelistic and social seeming specially prominent. A large number of unions meet every week, and gospel temperance meetings once a month are reported by many.

Mrs. Hoffman is traveling and lecturing with tireless energy. Her birthday, January 18, found her in Springfield, whereupon she was presented with a gold pin, the pendant inscribed "Springfield unions" on one side and "C. C. H." in monogram on the other. Mrs. Hoffman organized unions in Brownington, Deepwater and Montrose in twenty-first district, spent ten days in twenty-third district, speaking at Mount Vernon, Union Springs, Chesapeake, Aurora, Southwest City and Monett, and visiting several unions, including Neosho, in the afternoon, and organized a union of twenty-eight members at Pineville. Members were added wherever asked for, and her work appreciated in all localities. She is now in the northern part of the state.

Mrs. E. A. Cranmer, president of the W. C. T. U. of South Dakota, is lecturing in the state during February, delighting her audiences, organizing new unions and building up the work. Mrs. Emma Smith, of Kansas, has given eight lectures in twenty-third district, and Mrs. J. H. Berkey gave four lectures for the Temperance Alliance in Lawrence county.

Miss Adelaide Sherman, railroad evangelist, held a month's meetings at Monett, which resulted in a hundred conversions, and the establishment of a reading-room for railroad men.

Verona has just defeated a saloon petition but *our government* has given that city a distillery, against which local votes alone are powerless. Public meetings are being held all over the district.

Seneca held a memorial service for Lucy Stone, February 6, and distributed copies of Dr. Gregg's address on equal rights. They also sent to each of the tax-payers in town a copy of the *Day Dream*, a keen presentation of the liquor question.

The unions are organizing L. T. L's.

A district executive meeting was held at Monett, February 7 and 8, at which the pledge for state work of $100 was apportioned to the unions, and also $100 to be raised for district work.

St. Louis has had a successful series of meetings conducted by Miss Jennie Smith at the police court, fire department, railway shops and railway hospital. At the Missouri Pacific shops a railroad temperance association was organized with a membership of fifty. A new union was also organized, and called the Jennie Smith union. Vigorous L. T. L. work is being carried on with about five hundred pledged members, and a Legion of newsboys just being formed.

A book social on February 13 added many volumes to the library already gathered for the city jail. Mrs. S. F. Grubb recently addressed the monthly district meeting. Sunday services are maintained by different unions at the Marine Hospital and the Bethesda Home.

The Central union of Kansas City, meeting every Tuesday, is pressing steadily forward with department work, and is especially successful in scientific temperance instruction and in prison and hospital lines. This union is much encouraged by the good work being done by the Progressive Prohibition Club, which meets every week and holds Sabbath afternoon public meetings at which different leading ministers assist.

Bolivar union has four meetings each month as follows: 1, Business. 2, Parlor. 3, Mothers' meetings. 4, Prayer and Bible study. A library has been purchased for the jail and literature racks at depots are kept full. The union has had two parlor meetings at homes of members in the country, neighbors of the hostess from the country being the invited guests, with very satisfying results and gain of new members. Both men and women attended and were much interested in the work and the program presented, which at one meeting included a question-box. Nine dollars and a Christmas box of provisions were sent to the Industrial Home at Springfield, the result of a social purity program at a parlor meeting when each one pledged what she could afford to give.

Clarence union recently had at one of their regular meetings Dr. Patmore, of the St. Louis *Christian Advocate*, who in his extensive travels abroad has witnessed the good done by our foreign missionaries, and spoke in highest praise of their work. This union is holding prayer and Bible meetings at the different churches in succession, using the W. T. P. A. Bible leaflets. Have also a Friday evening public meeting, keep a half column filled in both the town papers, and, as might be expected, are gaining new members.

Kirkwood's annual free-will offering meeting was held February 4, Mrs. Grubb delivering an eloquent address to a large audience.

Lee's Summit, with eight active and five honorary members is preparing a matron's contest. Their literature racks in depot and barber shop have a Bible in each, and beneath a tin mite-box, painted black, with W. C. T. U. and our motto in gilt letters.

Hopkins is doing good work with public and parlor meetings, Crusade anniversary being specially helpful. They are publishing the Hopkins *White Ribboner* as a local influence, the advertisements paying for the cost of paper.

Stanberry L. T. L. has quadrupled its membership in past two months, and the children held a public meeting on Sabbath afternoon and distributed four hundred pages of literature. Ludlow has had seven Demorest medal contests and holds public meetings on Sabbath evening each month. A lecture and Sabbath service from Mrs. Hoffman have had a strong effect on public sentiment.

Canton union followed a Crusade program with serving ice cream and cake and netted fourteen dollars. They use a column in the weekly paper. Newark observed Crusade Day with a thanksgiving prayer meeting and holds a

public temperance meeting each month.

Cole Camp Y has grown from five active members last October to sixteen active and eleven honoraries, and are holding parlor meetings, entertainments and medal contests, beside regular departments carried.

The Ralls county convention held in New London had hearty assistance from pastors, and lectures were given by the district president, Mrs. Lou Coffman, and by the state president, the convention being the best ever held in the county. The following day Mrs. Hoffman lectured by special request in the Baptist church, a large audience gathering to listen.

Miss Lillian Wood has spent a week lecturing in fifth district at Mt. Carmel, Grange Hall, High Creek, Magnet and Watson, addressed two L. T. L's, held one woman's meeting and made many friends for the W. C. T. U. Mrs. Cranmer has since given several lectures in this district and organized a union at Watson besides adding members to old unions.

Through the help of R. Foster Stone's meetings, sixteen members were added to the union at Princeton. Two oyster socials have lately been held with pleasure and financial profit.

Adrian union, organized eighteen months ago, carries on seven departments and meets each week. Mrs. Frances Sheldon lectured for them February 6, and a silver medal contest was held two days later.

The union at Craig has over fifty members in a town of only five hundred people, and is doing good work. A "World's Fair" social and a social for the Christian Home have been held, with good attendance and satisfaction. Crusade anniversary was observed. A reception was given Mrs. Cranmer, and an audience of four hundred listened to her eloquent lecture. Mr. H. Barney is secured for a series of meetings, both at Craig and Adrian.

Ashburn union is rejoicing in the prospect of being soon rid of their saloons through the effect of circulating a remonstrance, and by the same means Lutesville union has twice prevented saloons being opened. Lutesville had excellent Crusade Day services, is carrying on department work faithfully and meets every week.

El Dorado union maintains their public temperance meeting every Monday night, and is jubilant over the closing out of their last saloon. The cause assigned by one saloon man for closing was "the women bother us so all the time!" But the unions are not imagining that their work is done, and are now setting themselves to watch the drug stores. Beside regular weekly meetings, they have had two parlor meetings, and on February 14 a valentine box supper. Mrs. Hoffman has given them one lecture, and Mrs. Smith, of Kansas City, four lectures and two sermons.

Great encouragement has come to the Louisiana union from the two weeks' gospel temperance meetings, led by Mr. James M. Dunn, of Milwaukee, who had crowded houses every night.

In Appleton City the successful Crusade meeting was followed a little later by an excellent and telling sermon by the M. E. church pastor on the text, "Is the young man safe?" Then they had Mrs. Cranmer. Both Appleton City and Louisiana furnish a column for their town paper.

Their fourth medal contest is being prepared by the Austin union. One, at request of the pastor, was repeated at the Pleasant Valley church, the pastor giving a book as prize. The contests have put over twenty dollars into the treasury, of which five dollars has been sent to state work, and a like sum to the Temple. People enjoy the contests and new members are coming into the union. At request of the pastor at Austin, the union occupied his pulpit in his absence, December 24, with a Crusade anniversary service.

From the Clarksville Crusade anniversary a contribution was sent to the National treasury. At Lamar, special subjects were assigned the four pastors for Crusade service, who responded beautifully. Contest work is carried on, always calling out large audiences, and meetings are held every week. Butler has recently held two medal contests, the first a class of girls, the second a class of boys, and has another class of boys nearly ready. Meeting regularly each Saturday, department work, Bible meetings, mothers' meetings and parliamentary drills all find place. Visits and prayer-meetings at the jail are frequently had.

At Bonne Terre the union carries on nine departments, press work, juvenile work and literature receiving most attention.

The Sedalia Y were twice compelled to postpone a medal contest by reason of extremely stormy weather, but with true Y pluck they "tried again" and were delighted with their success.

De Soto has a new railroad temperance association, the result of a visit from Miss Jennie Smith, and the union maintains noon meetings at the shops and has had a reception for the railroad men.

Clinton had Mrs. Cranmer for a parlor meeting and a lecture February 19. Honorary members are a very helpful factor in this union. The Anti-saloon Army is an aggressive temperance society and holds a public temperance meeting the last Monday night of each month with overflowing houses. At the one last held forty-seven bottles of liquor were displayed, fastened around the edge of a large decorative screen bearing the inscription: *Sold to Minors by Saloon-keepers of Henry County.* Forty-four clear cases with indisputable evidence were brought before the grand (?) jury in January, but not an indictment was obtained. Temperance sentiment is extremely weak, and saloons flourish. Yet there is a "Gideon's band" and God is helping them.

EVA JONES,
State Reporter, Clinton.

SOUTHERN CALIFORNIA.

RAYS OF SUNSHINE.

To the weary toilers of this southern clime the cool, bracing breezes of this winter have been both acceptable and beneficial while they aid us in realizing the severe suffering of others from blizzards. The same frost which retards the too early flow of the sap and thus secures a superior crop of fruit, illustrates and comforts us in the temperance work, as we note what beautiful fruits of righteousness are borne by those who have endured the chilling frosts of opposition and temporary defeat, "Wherefore lift up the hands which hang down."

The first large gathering of the feminine clans this year was the Woman's Parliament at Pomona. There were sixty-one delegates present, representing as many societies—religious and secular. Without "malice aforethought" the trend of the speeches was to equal suffrage and the session pronounced the best yet held.

Sickness has greatly retarded the work of late, and among the many sufferers is our state superintendent of scientific temperance instruction, Mrs. Emily V. Wright. Her first thoughts, as the crisis passed which had taken her so closely to the valley of shadows, were of the temperance work, and desiring the work of her department not to be hindered by her illness, she requested that another might be appointed in her place.

Like many another visitor to this land, Mrs. S. A. McClees, National superintendent of soldiers' and sailors' work, is fascinated with the beauties and bounties of nature here afforded, and hopes to make Los Angeles her permanent address. She accepted the superintendency of her department for Los Angeles county—a department not before adopted.

The work among soldiers and sailors had not, however, been entirely neglected, as the soldiers at the Santa Monica Home can testify of many kind remembrances from the local union, and the sailors in many ports have been made to rejoice. Especially is this true of San Diego and San Pedro, where our sisters have visited a number of ships, supplied them with literature and circulated the pledge. At San Pedro, recently, a sailor visited the regular union meeting, and it being one of those exceptional times when a program had not been prepared the president feared the brother might be lonely, and so invited him to act as secretary *pro tem*, which he did, and remained during the entire meeting.

Mr. J. M. Glass, chairman of state executive of the Prohibition party, spent part of February in San Bernardino county, speaking at Colton, Highlands, Redlands and San Bernardino. At Highlands an all-day service was held, participated in by ministers, citizens and members of the W. C. T. U. Mr. Glass's work in the south closed with a county rally at the M. E. church in San Bernardino, where the entire day (think of it—busy Monday) was given by ministers, lawyers, our comrades and others to the discussion of such topics as these: "The attitude of the churches toward the temperance question—as it has been and as it should be." "Short cuts to the destruction of immorality in our midst," considered under the heads of Sunday closing, newspapers, prostitution and woman's work. Mr. Glass spoke on "The outlook for the suppression of the saloon," in the afternoon, and his evening address was said (by an old party paper) to be too strong even for Prohibitionists. Seven ministers participated in the program and the noon was spent in a fast service. A wonderful revival has stirred the M. E. church people this winter, and the recent researches into the evils of San Bernardino by their pastor, Rev. C. A. Westenberg, gave his words upon "Prostitution" unusual force. At the close of the evening meeting the large audience adopted a resolution condemning the liquor traffic, prostitution and the present methods used in treating these evils.

San Bernardino W. C. T. U. was actively engaged in prison work during the winter, releasing from prison life one young colored woman, homeless and friendless, who expressed a desire to reform, and so was given an opportunity in our Ransom Home. A little seed sown by the union four years ago has recently borne refreshing fruit. The local militia were requested by our sisters not to serve wine at their New Year's receptions, as was their custom. The request being granted, the white-ribboners thereafter donated refreshments in appreciation thereof. This year the union was invited to receive with the soldier boys and cheerfully accepted. Good use was made of the opportunity to advertise our work by attaching to every plate of refreshments furnished by members of the union, the name of the donor and her official title in the W. C. T. U. Thus most of the departments were represented.

Some one has said there is nothing like a debt to keep a church alive and at work. It seems true also in the case of the Compton W's and Y's, for a few years ago the union was getting "weary," but now the two societies show with pride a nice hall, with a seating capacity of six hundred, and though bearing the burden of lifting a mortgage they greatly desire the Los Angeles county convention to meet with them—which it will do April 18-20. And such persevering Y's! Not only Compton but the surrounding country knows they are alive and healthy.

Our *White Ribbon*, so ably edited by Mrs. Mary Case Lord, closed the year 1893 "with all debts paid and twenty dollars in its apron pocket." So it says, but a few friends know that but for the generosity of the editor, all debts would not have been met, and we trust that our gratitude can sometime take practical form. From an appreciative one in Missouri, come these words: "May God bless our bright little paper and its editor, that she may continue to wave the flag of peace and purity over Southern California's miles of loveliness." And a Lompoc sister writes that she must have "our inspiration."

East Riverside—in prohibition Riverside county—gives us this object lesson of the "good time coming." On alternate Fridays the W. C. T. U. are given, by the school trustees, an hour and a half of school time to teach all the scholars L. T. L. lessons.

The National Y prize banner made its *debut* in Southern California at a valentine party given by the Los Angeles Y's, at the home of their state superintendent, Mrs. N. W. Brodbeck. Hearts abounded, varied in form and use. Interesting papers were read after which Mrs. S. A. McClees told the guests of her sailor valentines.

This Y has one department "quite English" since it was imported from Canada by a Toronto Y sister. It is a bicycle Y, or a plan to combine outside temperance work with pleasure. All members must sign the pledge, (this Y has the triple pledge) and pay regular dues.

Mrs. Emma Cash, state organizer, held enthusiastic meetings at San Pedro, Wilmington, Redondo, Compton and Downey, and secured many new members for the unions. Wilmington has so many obstacles in the foreign population and saloon element that the little band of workers are true heroines to stand by our cause. Redondo union relinquishes a few hundred dollars rather than be party to a transaction which permitted a cigar stand, and that, too, open on Sunday.

Among the many who attended the Compton Sunday evening meeting held by Mrs. Cash were a mother and daughter whose hopes and home were darkened by the curse of rum. When they reached home they found the father, as often before, wild with drink and ready to kill some one, as he had loaded his revolver. A son, who had been hunting and stopped in town on his way home, soon came, in like condition, and naturally the father and son quarreled, though the mother tried to prevent it. The revolver was raised, the gun likewise, both too truly aimed, and the father fell dead. The son walked to the well to get a drink and sat down by it, but before the mother, who, with her two children, had witnessed it all, could reach him, his life had departed.

As the mother was a member of the Compton union it was not surprising that when Mrs. Cash met the comrades the following afternoon the chief topic was, "How shall we get rid of these two saloons?"

Must it come to pass in our land as in Egypt that there will be no deliverance until it can be said, "There was not a house where there was not one dead"?

"Hark! the onset! will ye fold your
Faith clad arms in lazy lock?
Up, oh, up, thou drowsy soldier
Worlds are charging to the shock.

"Worlds are charging—heaven beholding.
Thou hast but an hour to fight.
Now the blazoned cross unfolding,
On! right onward, for the right.

"On! let all the soul within you
For the truth's sake go abroad!
Strike! let every nerve and sinew
Tell for ages—tell for God."

GABRELLA T. STICKNEY,
State Reporter, Los Angeles.

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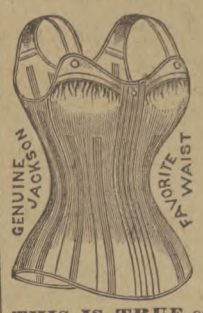

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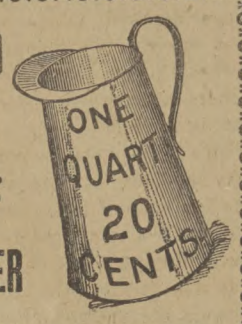

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but generally recognized in England and, in fact throughout the world to be "worth a guinea a box," for the reason that they WILL CURE a wide range of complaints, and that they have saved to many sufferers not merely one but *many* guineas, in doctors' bills.

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We carry the largest stock in the country, and can save you 50 per cent. on every roll of paper you buy. No matter where you live, if you have any use for wall paper, send 10c. to nearest address to pay postage on a large package of samples. One good agent or paper hanger wanted in each town to sell from sample books, price $1.00.

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NEW HAMPSHIRE.

The ladies of the Haverhill W. C. T. U. are in the habit of visiting the almshouse, at least once a year, to carry flowers, fruit or gifts that will be acceptable. On the opening of the new year they were accompanied by Rev. E. C. Langford, who had his magic lantern and over one hundred views. He talked in an interesting and instructive manner, and was rewarded by a most attentive audience. It was a rare treat to these poor mortals, who see but little of the pictures of life, except on the shady side. It was a kind thing to do, and many a lonely hour will be enlivened by the remembrance of those pictures.

I am happy in giving you the annual report from Manchester W. C. T. U. They have held in the past year forty-five meetings and four especial business meetings, average attendance at the business meetings being sixteen. I think their membership numbers about one hundred and seventy-five persons. Four active workers have died the past year, and two honorary members.

Three Demorest medal contests, two silver and one gold have been held. Religious services are supplied at the Industrial School every Sabbath. Three national and two local petitions have been indorsed and circulated. Crusade Day was observed with appropriate exercises. Mothers' meetings have been held, and an especial prayer service held every Saturday evening. The union has been greatly interested in the Sunday observance, social purity, health and hygiene, schools and colleges, and especial meetings have been held in the interest of these worthy and all-important subjects. The present recording secretary has filled her position for nine years.

Flower day was observed at all their public institutions, and Christmas day at the almshouse, as well as contributions given for a Christmas service at the county farm. Papers are subscribed for, to be kept at the police station. Three leaflets have been prepared by their members, and a fourth, on "Fashionable Gambling," is soon to be put before the public. They have had three lectures from noted speakers. Their reading-room is well patronized, and seems to be appreciated, according to the following figures: The whole number of readers registered during the year, not including Sundays, 12,846, making an average of 41 per day. Sunday readers average 17 per day. There have been 1,663 visitors. A free intelligence office is kept, which has proved very helpful to both parties.

The Loyal Temperance Legion of Henniker met at the home of Mrs. E. Maria Cogswell, when thirty children assisted in packing a barrel of clothing and useful articles to be sent to the Ruggles St. Baptist church in Roxbury for distribution among the poor.

The following are some of the contributions to the lumbermen's camps in the White Mountain region: James L. Morgan, Brooklyn, N. Y., tracts; New Hampshire Bible Society, Bibles, Testaments and parts; Epworth League, Warren, R. I., two barrels of reading matter; the W. C. T. U.'s of Athol Center, South Framingham, Hinsdale, South Middleboro and headquarters of Boston, each a barrel of reading matter and comfort bags. All these are from our sister state, Massachusetts. Several barrels have been received, but the superintendent cannot decipher from whence they came.

New Hampshire must wake up and work abreast of the adjoining states in this matter. It is home mission work and should find favor in the eyes of every one. Every one should see and subscribe for the tiny new paper published by the superintendent of the lumbermen's department, Mrs. Rev. W. A. Loyne, Jefferson, N. H., price 25 cents per year (monthly), *A Voice from the Woods*, —for it gives a full account of the work done by both the superintendent and the agent, Mr. Arthur H. Dury, the camps visited, the amount of reading left, the number of men in each camp, also how it is received. It is really a very interesting paper. I must make mention of the kind gift of forty-eight dozen views and two glasses (stereopticon) from B. W. Kilburn, of Littleton, N. H. A picture of Mr. Dury appears in the first number. Send for a sample copy and I'm sure you will catch the spirit needed and "lend a hand."

The Hillsborough county convention met in quarterly meeting at Hillsborough Bridge. The delegates were met at the depot and escorted to the home of Gov. J. B. Smith, where they were given an elegant lunch. The meeting was called together at two p. m. by Mrs. Jewett, with Mrs. Addie B. Jones as the recording secretary, at the church. The Clarions were present and furnished excellent music. The roll-call was responded to by twenty-six delegates. Words of welcome were given by Mrs. J. B. Smith.

Mrs. E. H. Harris, of Nashua, read a paper upon "Things that hinder." The next was by Miss T. Dunlap, of Manchester, "Can we expect our children to do valiant service for God and Home and Native Land unless brought up to attend church regularly?" Ex-Gov. Goodale spoke his usual word of encouragement to the W. C. T. U. workers. He was confident that the day would surely come when our land should be freed from the drink curse.

Gov. J. B. Smith heartily endorsed the good work of the ladies. He believed in moral suasion and legal action as well; the law was ample and work could be accomplished in both lines, inducing men to refrain from using intoxicating drinks. Mrs. M. E. Chase spoke in favor of the Mercy Home and its needs.

It was voted to appropriate five dollars for the purpose of printing the paper on "Hygiene" read by Dr. Ellen Wallace, at a previous convention. Tea was served in the chapel. At the gold medal contest all spoke well. The medal was won by Miss Alice Chalk, of Manchester. Each of the others received a book.

The Franklin W. C. T. U. will give the proceeds of its Demorest medal contest for the support of the missionary at the lumberman's camp.

At a meeting of the executive committee of the Mercy Home it was voted to request Mrs. Fellows to try and induce the railroads to suppress the impure literature that is now allowed to be found upon the daily trains.

Gospel meetings have been held throughout the year in Lakeport, Laconia and Tilton (this much for Belknap county). Tilton has looked after her L. T. L. and assisted the citizen committee in every way possible to enforce the prohibitory law.

In Carroll county there are six unions. Monthly meetings are held by the pastors at Wolfboro. This county is so widely scattered that it is difficult to get a large attendance at convention. Mrs. Gleason has done some good work through this county in the line of social purity lectures.

Cheshire county has eight unions, though not all are doing active work. A part of the year they have held services in the jail each week. Marlow has held a few gospel meetings. Gospel meetings have been conducted by the Hinsdale union. Marlboro has had one mothers' meeting and raised money by means of furnishing dinners and five cent investments and sent money to the Temperance Temple.

A mass-meeting was held in Concord early in the winter, which was largely attended. Miss C. R. Wendall, our state president, was one of the speakers. She introduced Mrs. Gleason, from Roslindale, Mass. The meeting was called to see what action could be taken whereby a public sentiment can be aroused that will demand a rigid enforcement of the laws prohibiting the sale of liquor within our borders. "The law, the state and God are on our side, and if we do our duty, victory will come to our cause, and I hope that action will be taken to-day that will result in driving the curse from our land," said ex-Governor Goodale, at the opening of the meeting.

D. C. Rennick, of Littleton, gave an outline of the work done in the northern counties. He stated that if twenty men, loyal and fearless, would band themselves together they could, with proper means, drive the saloons from any town. Of the twenty-seven saloons once in the town of Littleton, not one remains. "We have purged the town from rum sheriffs, rum solicitors and rum grand jurors. This was done by organizing a law and order league, which embraced all the leading men of the town."

A motion was made and carried that a committee of twelve be chosen to organize a law and order league, to draft a constitution and by-laws and to appoint all necessary officers, and report in Concord the following week. The committee consisted of men of prominence and ability. Among them were the governor of the state, J. B. Smith, ex-Governor Goodale, Rev. C. D. Hill, D. D., of Manchester, Col. E. S. Nutter, of Concord, and others equally worthy.

The W. C. T. U. at Hinsdale supported during last summer an ice barrel.

The quarterly meeting of Merrimack was held in Bow Mills at the new hall built by the W. C. T. U. This is a thriving little union, with a stirring president. They have in the past year earned five hundred and twenty-seven dollars by suppers, festivals and lectures. It is no wonder that the convention was well entertained.

The reports from the various unions came in well. Warner had had eight Demorest contests, and one gold medal contest, with sixty-four dollars as a net proceed. They netted fifteen dollars at their town meeting dinner. Henniker L. T. L. has sent to the Mercy Home a valuable box of clothing and ten dollars in money. They have thirty members.

Pennacook sent six representatives to the convention. They have now thirty-five members, and ten honorary members. The good word for the "Clarions," and the lecture from Sol Cutter, of Nashua, entitled "Who Owns the Ox?" which generally went with the Clarions, was heard from all unions.

Franklin reported eighty-eight members, fourteen having been added the past year. They had had four contests, and nine lectures. Three thousand pages of literature have been distributed and ten copies of the *Anti-Tobacco Gem* are taken. They have sent sixteen dollars to the Mercy Home.

A detailed account was given of the fair at Tilton, which netted $225. In the afternoon, Mrs. Foster, of Canterbury, read a paper upon "Character Building"; Mrs. Hardy, of Pennacook, one upon "Certain Improvements Needed," and Mrs. F. H. Bailey, "A Plea for the Protection of the Young."

Cheshire county convention was held at Hinsdale, afternoon and evening. The address of welcome, by Miss Smith, was responded to by Mrs. W. G. Cain, of Marlboro. The president gave her address to the satisfaction of all. A paper by Mrs. Merrill, of Keene, was one that should be put into the hands of every young woman in the state. Mrs. Bailey, of Hinsdale, also gave a fine essay. After remarks by the clergymen the convention adjourned.

Newport entertained the Sullivan county W. C. T. U. convention. The county officers were reëlected, except Mrs. Bridgman, who resigned, and her place was filled by Mrs. Leland. Mrs. Jewett gave words of cheer and encouragement. The Newport friends entertained the convention with recitations and songs. Mrs. Coburn read a paper on the work of the young people. Newport has had lectures by three noted lecturers.

Mrs. Sargent, in reporting her visit to the county farm, urged the ladies to make an effort to find homes for the children where they can be surrounded by better influences. In the evening Mrs. Jewett gave a lecture on the friends and foes of temperance.

And so the work goes on; no one can tell the good arising from one little act, one simple hand pressure, one word of brotherly love.

MRS. F. H. BAILEY,
State Reporter, Hopkinton.

Official Communications.

LOYAL TEMPERANCE LEGION.

OUTLINE OF WORK FOR 1894.

I.

Earnest and faithful observance of our 7 P. M. Concert of Prayer. The special texts for the year are: Dan. 11:32 (last clause); Phil. 4:13.

II.

Follow carefully the general plan of organization and of regular work, as found in *Questions Answered* and in the *L. T. L. Manual*, vitalizing these with your own individuality. A faithful observance of the directions for division into Senior and Junior grades, and of the subdivision into platoons, with the election of ensigns, will be a great help in maintaining both order and interest. The opportunity for promotions from one grade or platoon to the next above, as the proper age for each is reached, is a constant stimulus. These promotions should be accompanied by special exercises.

III.

Information should be constantly sought in regard to special methods, as presented in *The Young Crusader*, in THE UNION SIGNAL, and in the articles furnished by state superintendents to their respective state W. C. T. U. papers. To these the watchful superintendent will add methods of her own suggested by hints gathered here and there or evolved by her own ingenuity. Use constantly our "Prohibition Rallying Cry" and our "L. T. L. Salute," both of which were given in supplement of December *Young Crusader*.

IV.

The excellent helps provided by the W. T. P. A. should be faithfully read, supplemented, if thought best, by helps from other quarters. Attention is specially called to this point, as Legions have been found which ignore almost entirely our W. T. P. A. publications. Each local superintendent should have for her own use a catalogue of L. T. L. publications, a copy of *Questions Answered*, and of the *L. T. L. Manual*, of the *Responsive Reading* on the Loyal Temperance Legion, of the *Leaflet on Diplomas and Seals*, and of *Loyal Leaflet No. 14*. She should also be a regular subscriber to the *Young Crusader* and to the *Advanee Guard*. One thing more. She should supply herself with a copy of last National L. T. L. report, which she can do by sending an order to me with stamp enclosed for postage. Each district and county superintendent should have, in addition to the foregoing, a copy of *National Leaflet No. 208*.

V.

Give special attention to advanced plans for the Seniors, such as the development of graduates by our diploma course of study, the formation of reading circles for taking up the seal courses, discussion upon the les-

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The only Gelatine positively free from odor or taste. Our new package has Rose Gelatine in top of each package to make fancy desserts. Your grocer has it if he keeps the best.
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Send a 2-cent stamp for little book. "DAINTY DESSERTS FOR DAINTY PEOPLE."

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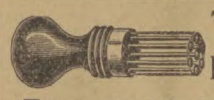

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sons and upon current events, essays, parliamentary drills and the selection of specific objects to which the benevolent work and contributions of the Legion shall be directed. While doing all this for the Seniors, let us remember that the work among the Juniors needs equal vigilance in order to maintain their enthusiasm. Their regular exercises should be varied and bright, and they, too, should be provided with special work for outside objects.

VI.

As soon as you have secured any considerable number of graduates call a state convention of these, and organize them into a state Legion, as Wisconsin, Pennsylvania and New York have already done.

VII.

The need for trained leaders and helpers being imperative, county conferences should be everywhere held, in which the various phases of L. T. L. work will be freely discussed and new plans devised. Any one sending a stamp to me can procure a program of a most successful conference of this kind recently held in Boston.

VIII.

Carry out to the largest extent possible the plan for county Legions and county L. T. L. conventions as outlined in *National Leaflet No. 208*. Nothing else ever tried has been the means of bringing so much of enthusiasm into our general work. The money obtained from the small fee for membership in the county Legion may be properly used for paying state dues where L. T. L. representation in the state conventions has been secured; also for any necessary expenses of the officers or work of the county Legion.

IX.

As L. T. L. representation in the National conventions is now assured upon the basis of one adult W. C. T. U. delegate who is an active L. T. L. worker for every one thousand members paying fifty dollars into the National treasury, each state should arrange to be represented by at least one delegate. All National dues must represent individual members, and must pass through the state treasury.

X.

Each Legion should have a standing committee for obtaining subscribers to *The Young Crusader*, since this is our official organ, bearing the same relation to our L. T. L. as THE UNION SIGNAL does to the W. C. T. U. Let us make a united effort to give this paper the patronage that its excellence deserves. Each Senior L. T. L. should have a standing committee for obtaining subscribers to the *Advance Guard*, which is the special organ of the Seniors. Whether this magazine shall continue to exist depends upon the substantial expressions of our appreciation during the coming four months.

XI.

The special objects for our contributions during the coming year are the Temple and the National Temperance Hospital. Mrs. Carse has asked that each Legioner contribute fifty cents to the Temple. Let us at least make our contributions as large as circumstances will permit. Our first work for the hospital is in furnishing the L. T. L. room, but we also wish to receive contributions toward endowing the beds. In addition to these two general objects, it is hoped that each state superintendent will place some specific object before her own Legions. I am specially desirous that we shall give Miss Gordon some help for her L. T. L. work in foreign lands. Read Prov. 11: 24, 25.

HELEN G. RICE,
Nat. Supt.

1597 Washington St., Boston, Mass.

Cor. Secy's Notes.

We learn from Mrs. Helen M. Stoddard, president of Texas W. C. T. U., that their annual convention will be held the first week of June, that time being chosen to insure the attendance of teachers whose schools do not close until the last week of May. President Stoddard writes enthusiastically of the good attending Mrs. Hoffman's trip through the state in February, at which time she delivered thirteen addresses in twelve cities and it is planned that other lecturers shall be put into the field. Mrs. Hoffman will return for their state convention when it is hoped she will remain for a time in the state.

The March number of the Pennsylvania *W. C. T. U. Bulletin* bears to the constituency the resignation of Mrs. Mary H. Jones, ex-state president, who for four years has faithfully borne the burdens of editor and publisher, and who passes the paper to her successor free from debt and with money in its treasury. President Hammer has been elected editor, and Mrs. H. H. Forrest, publisher.

Miss Belle Kearney, who has been an invalid since our National Convention, is again able to enter the field, for which we are grateful. We trust her voice may be heard East and West after April 8, when she will be open for engagements.

A most interesting report is received of the Crusade anniversary exercises of the W. C. T. U. of Steubenville, O. Members of the union marched into the First Presbyterian church in procession and were met at the platform by the ministers of the city. The stage was handsomely decorated; a life size portrait of Mrs. James Sterling, the first president of the league, occupied a prominent place. Bunting hung in graceful folds around the motto, "For God and Home and Native Land," beneath which was "150,000 strong."

A history of the twenty years' work was read by the secretary. Among other items the statement was made that twenty-four of those engaged in the rum traffic at the time of the Crusade, have died, some by violence, others in the horrors of delirium tremens. Of the seven hundred women who signed the constitution of the Woman's Temperance League in 1874, one hundred have gone to their rest. Letters of reminiscences and congratulation were read from six ministers, who were pastors here during the Crusade, also letters from absent comrades, among whom was Mrs. Mary Bynon Reese. Many experiences were given by Crusaders who were present.

At the close of the meeting, the president, Mrs. E. J. Brownlee, presented a handsome oak secretary to the recording secretary, Miss Julia M. Galloway, as a token of the love and appreciation of the women for her efficient services of the last twenty years. During this time Miss Galloway has continuously filled every office within the gift of the society.

The Leadville, Col., union, though in the clouds, is not of the clouds cloudy, as we can testify of our own knowledge. The city gave to them a hall which they have remodeled to meet the needs of their work. A gospel temperance meeting is held there every Sunday afternoon and since the disbanding of the Y. M. C. A. is the only meeting of its kind in the city. They also have lodging rooms for working girls under the wise guardianship of a matron of true Christian character. In appointing the county board of charities and corrections, Judge Nash selected all from the working force of this union.

MARY A. WOODBRIDGE.

Treasurer's Corner.

Just as we were wondering where we could secure a loan to carry us on our way another thirty days, providentially came the following dues: Ohio, $63; Colorado, $50; Northern California, $44; Kentucky, $25. If a few more states could send parts of their dues this month it would decidedly lighten the burden the officers at National headquarters are bearing.

How glad we are to have the children take an interest in our work. From Eau Claire, Wis.: "Our Loyal Legion observed Crusade Day, and in response to Miss Willard's call took up a collection, which I enclose you, not a great sum, but to many of those little folks a penny means a good deal, and these were given so willingly, and they were all pleased to help on the work even a little." And to us these pennies mean a good deal; they show us these children as they grow on into reliable, influential citizens, making happy homes, the foundation of all good government.

Master Guy Swartz, of Clintondale, Pa., also helped the National by gathering up the dimes sent by that union.

A Missourian says: "Lots of unions die from poverty of spirit, but we Missouri women know better than to sit down and expect the Lord to bless us when we do nothing ourselves. Our own brave, intrepid Clara Hoffman would disown us if we failed to respond to a call for help in our own ranks. Will send more as soon as we can collect it."

Steubenville, O., sends us a much larger gift than most unions.

We would be glad to give the readers of this column more of the bright, encouraging letters that reach the treasurer, but all can not be given. The following letter, from Wisconsin, strikes the keynote: "I am hoping, longing, praying for the time to come when we can give something better than dimes, or even dollars, something that will help much more to speed forward the glad day when the legalized saloon will be swept forever from our land. When we can give our ballots I feel sure the great work we are striving to do for God and Home and Native Land will be accomplished, and I fear, not till then."

HELEN M. BARKER.

Our Library Table.

THE DAILY NEWS ALMANAC for 1894, compiled by George E. Plumbe, A. B., LL.B., and issued by the Chicago Daily News Company, is a one-volume encyclopedia of valuable and trustworthy information—a dictionary of events. It is well termed a "Political Register," since it faithfully records the movements of the various political factions. This is, however, but one of its specialties as it presents the facts and figures of religious matters, secular business, history and affairs of world-wide scope.

THE VEGETARIAN COOK BOOK, by Josiah Oldfield, has reached our Library Table from the publication office of *The Vegetarian*, Memorial Hall, Farringdon street, London, E. C.

The little volume certainly is a good advocate of the cause it represents and tends to make a purely vegetarian diet much more attractive than it may seem at first to those whose palate has been trained to the flavor of animal food. There are many ways of preparing cereals of which Americans are ignorant, and it requires the genius of an English *chéf* to make vegetables of crude flavor in themselves, dainty dishes fit to set before anybody. But the less than one hundred pages of the book in question contain familiar American recipes, and many valuable comments upon dietary rules and habits.

PARLIAMENTARY TACTICS. For the use of the presiding officer and public speakers. Arranged by Harry W. Hoot. This seems to be one of the most useable little books on parliamentary forms that has yet come to hand. By its unique arrangement and clear brevity it can be referred to during a meeting without the embarrassment of delay. A marginal index, which is really a table of motions arranged in the order of precedence, enables the chair to readily reassure himself or settle a controversy. The matter is arranged in the briefest possible paragraphs, a page being devoted to each indexed subject. The matter is adapted from such standard authorities as Roberts, Cushing, Matthias, Jefferson and Crocker. The book can be carried in the pocket, and will prove valuable to many who are tyros in this important feature of deliberate assemblies.

The Scientific Publishing Co., 27 Park Place, New York City.

It is a study to note how story-writers reveal or conceal the purpose they had in mind in the construction of their work. It is, indeed, much the same in books as it is in lives, this varying relation between purpose and action. With some, this thing which impels is deep hidden beneath all outward activities and it is only the intimate friend or the more keen-sighted observer who can detect the motive power. The other extreme shows a purpose held aloft before all eyes and so magnified that attention is riveted to that rather than upon the road leading to the goal.

A recent publication of Harper & Brothers, New York City, is a novel, entitled HORACE CHASE, by Constance Fenimore Woolson, lately deceased. After a careful reading from first page to last, one is somewhat perplexed as to what may be the author's purpose. If it be to tell a story entertainingly, she has succeeded, and one regrets that her story in itself were not more worthy such skilled workmanship. The hero and heroine are as unlike as possible and, though interesting, unsatisfactory. The former, Horace Chase, is a character one rarely meets with, a man showing two distinct natures. It might almost be said the one never conflicting with the other. In business, keen, energetic, unscrupulous, hard—stopping at nothing to win. In friendship, and love, generous, gentle, untiringly patient, forgiving, self-sacrificing—apparently. His young wife, Ruth—the pen pauses over her portrait for it is that of warped possibilities. A wide awake, intellectual nature, lovable and loving, but brought up—or rather *not* brought up at all, so that what might have been a royal strength of will is simply reckless willfulness, what might have been an upright, uncompromising morality is a blind, unthinking, judgmentless impulse that knows no barriers where indecision ripens into temptation and desire. A third character is Ruth's sister, Dolly, and though the author throws many a covert slur upon her, the reader admires her good sense, her uprightness and general rightness and her unselfishness in spite of the dress put upon her. The book is without one suggestion of Christian sentiment and might possibly prove a dangerous one in the hand of those of unformed principles, since, while it does not commend the mistakes of its characters, neither does it condemn them; and the best character of all is treated with a touch of scorn. But aside from this the story, as a story, is something of a masterpiece.

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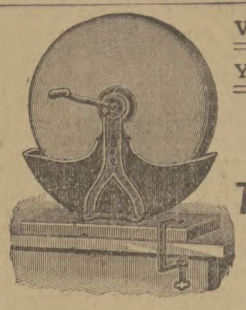
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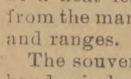

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ALUMINUM.

[*From Chicago Inter Ocean, Feb. 7, 1894.*]

We are reminded of the various uses to which Aluminum can be put by the receipt of a neat lead pencil made of that metal from the manufacturers of "Garland" stoves and ranges.

The souvenir is three-cornered, fitting the hand nicely, and, being as light as hard wood and as strong as steel, is a very acceptable article.

Aluminum was quite costly when first discovered, but is gradually becoming cheaper, and should it ever become cheap enough there is no end of the uses to which it could be put to advantage; for bridges, armor plate, ships, etc., no better metal has been discovered, and while most clay contains Aluminum, the principal cost is in its extraction from the clay.

Experiment has proven that aluminum mixed with iron makes the latter metal pour smoothly, prevents blow holes and liability of cracking, and benefits the iron in every way. As "Garland" stoves and ranges are made of this mixture, and as more of them are made and sold every year than any other stoves, it proves that the Michigan Stove Company's methods are the best.

Publisher's Notes.

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The first edition will not be a large one, and it will be important that you avail yourselves promptly of the opportunity to obtain this collection, which would otherwise cost you $3, but which you can now obtain for the moderate sum of 35 cents, single copy, or coupon and 25 cents.

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A NEW DEPARTURE.

At the suggestion of a few prominent white-ribboners living far from Chicago, and therefore unable personally to attend to various matters of business importance in this city, we have concluded to open a Shopping and Commission Department, not as a branch of our regular business, but as an accommodation to the many friends who desire to entrust shopping and other outside business to reliable parties. We have secured an experienced and responsible lady who has resided in Chicago many years, and is familiar with our largest houses in every branch of business, a woman of keen insight, good judgment, excellent taste and an economical buyer.

We have endeavored faithfully to execute all commissions entrusted to us in the past, but as it necessarily interferes with our legitimate business, we have concluded this new arrangement, which will, we believe, give eminent satisfaction.

In many cases no commission whatever will be charged; in others requiring expenditure of extra time and money, it will be necessary to charge a proportionate commission.

Inquiries, orders, etc., must be addressed SHOPPING AND COMMISSION DEPARTMENT, and a stamp inclosed to insure prompt reply. If you have business with the Association kindly address all letters Woman's Temperance Publishing Association. If you wish other business transacted, shopping or commissions of any nature, address

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received after this date will send the paper to the subscriber until *January, 1895.*

For 50c. Oak and Ivy Leaf

will be sent to the subscriber until *July, 1895.*

This, in view of the change in the young woman's paper which raises the rate as above. The change to take place with the July number.

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To insure prompt service, please address business letters

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Publisher's Notes.

A GREAT MOTHER.

There could be no more fitting title to the biography of Mary T. Hill Willard than that which is assigned to the forthcoming volume—"A Great Mother."

It is customary among a certain type of minds to speak of wifehood and motherhood as a woman's only profession, but not often do we find those who are willing to lift it to the rank of a profession, or consider the fulfillment of its duties as requiring a special preparation of heart and brain, and a mighty consecration of purpose.

Madam Willard made of motherhood the holiest of professions. Like Paul she "magnified her office," and accepted it as a perpetual benediction; therefore the world has a right to the record of her life-work as truly as to the records of its masters in other professions.

This book, written by her great daughter, Frances E. Willard, and her kinswoman, Mrs. Minerva Brace Norton, with an introduction by Lady Henry Somerset, will be handsomely illustrated, and will not only contain a full account of Madam Willard's interesting life, but will present her invaluable ideas upon the bringing up of children; give many of her wise sayings, and record the helpful incidents of a household in which she was ever the central feature.

There could be no more beautiful object lesson on the secret of "growing old gracefully" than that presented by this volume. The marvelous chapter entitled "A Great Sunset," which shows this woman of nearly ninety as she crossed into the beyond, must rob death of its terrors, and irradiate the darkness of the tomb.

The book will be issued by the Woman's Temperance Publishing Association, of Chicago, and will be out for the spring trade. Its publication will be a notable event, and the name of Mary T. Hill Willard will go down to posterity linked with the name of Catherine Booth, each of whom was truly "a great mother."

WOMAN'S TEMP. PUB. ASS'N,
THE TEMPLE,
Chicago, Ill.

FROM OUR BOYS.

NEWTOWN, March 13, 1894.

Woman's Temp. Pub. Ass'n:

LADIES: I received the watch you sent me last week just in time for my birthday, and I am well pleased with it. But the best part is the new subscribers for THE UNION SIGNAL that my mamma loves so well. I thank you very much for it, and will try to take good care of it.

All letters from "our boys" indicate that the watch is just what is claimed for it. We are offering a genuinely good article.

See advertisement on page 16.

WOMAN'S TEMP. PUB. ASS'N,
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Notice to Church Societies.

A new and easy plan for raising Money, Books, Carpets, etc., for Churches, Sunday-Schools and Parsonages is offered by the Consumers' Wholesale Tea and Spice Co., of Cincinnati, Ohio. Churches in need should write them for particulars, also ladies who would like to secure beautiful premiums for themselves.

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A delicate constitution is a most undesirable endowment. Yet it is preferable to certain hereditary taints accompanied by a robust physique. A constitution inherently weak may be fortified by judicious tonic medication. It is a more difficult matter to eradicate a scrofulous or consumptive habit. There is, nevertheless, a medicine which has proved itself in countless professionally recorded instances, adequate to the triple task. **Scott's Emulsion** of Cod Liver Oil with Hypophosphites of Lime and Soda will rehabilitate strength stolen by disease, invigorate the naturally feeble, and expel the scrofulous or consumptive virus from the system. It affords relief to the rheumatic, remedies the anaemia or debility from which many ladies suffer, or cures weakness of the back and lumbar abscesses and checks marasmus and ricketts and diseases that enfeeble and attenuate the childish frame. Its successful career as a remedy for Consumption, Bronchitis, Asthma and other pulmonary troubles is familiar not only to the public but to the medical profession.

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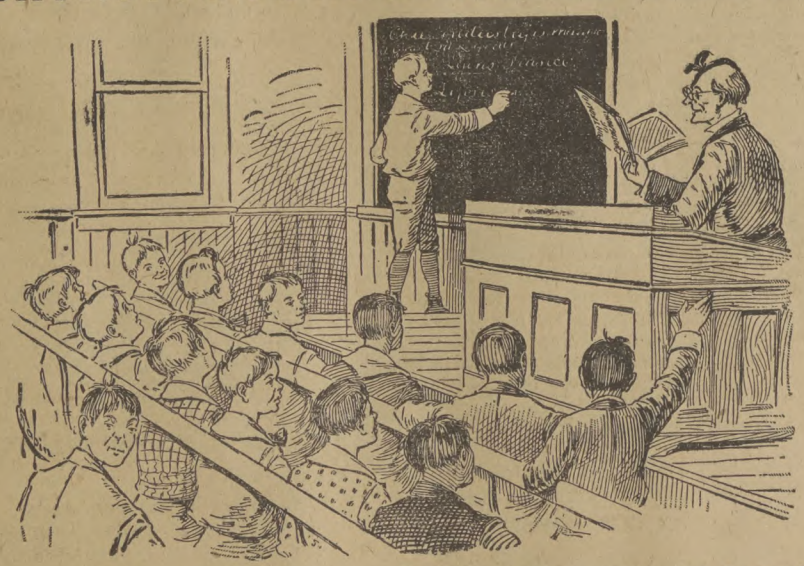

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(See Publisher's Notes)

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This coupon, if sent to THE UNION SIGNAL together with 35 cents in stamps or silver, is good for one copy of the

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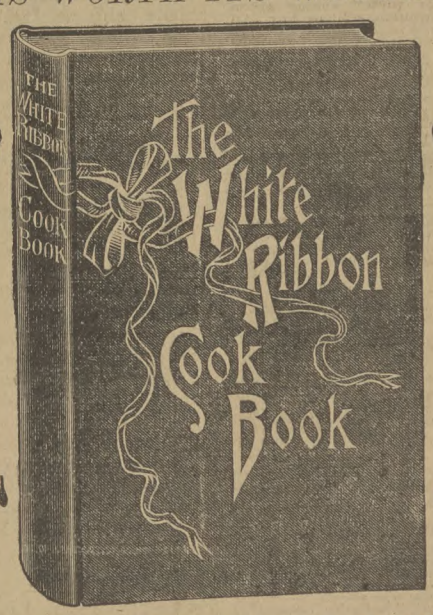

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A Collection of One Thousand Original and Revised Recipes and Suggestions. Edited by Kathryn Armstrong. A handsome, compact volume of 320 pages, including 40 blank pages for additional recipes.

It is a first-class book of Cookery and Housekeeping, prepared by a practical housekeeper. It is entirely new; copyrighted 1894. While it is not claimed that it is in all respects superior to all other books, **we do claim** that any housekeeper, even if she have a dozen other cook books, will find this one worth to her more than the full retail price, and that the author has fully carried out her purpose, "To prove that wine, brandy and spirituous liquors of any kind may be dispensed with, and that no culinary requirement necessitates the introduction of these poisons into any household."

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WOMAN'S TEMPERANCE PUBLISHING ASSOCIATION
...The Temple, Chicago...

Signal Notes.

THE British Medical Association numbers twenty-one women doctors.

THE breweries are said to have control practically of two evening newspapers in London.

THE Mohammedans in Bengal, India, largely outnumber the Hindus, and are increasing.

FIFTY missionaries of the English church missionary society draw no salaries, but are self-supporting.

BETWEEN sixty and seventy peace societies are at work in the United States creating sentiment against militarism and for arbitration.

OF the nine thousand five hundred and forty-two in-patients of London Temperance Hospital, alcohol has been used in seventeen cases only.

THE most practical and gratifying result of the recent conference on municipal reform in Philadelphia is the organization of a National Municipal League.

THERE are seven corporation model lodging houses in Glasgow, affording accommodation for over two thousand men and one hundred and twenty-five women.

Two hundred men are employed by the Social Wing of the Salvation Army to collect waste paper in London, about fifty tons of which are brought in weekly.

THE London and Provincial Domestic Servants' Union has a great work to do in creating an intelligent sentiment in regard to the work and place of servants.

COUNT TOLSTOI, who surely knows from his personal work and experience with the Russian poor, asserts that drunkenness was one of the chief causes of the terrible famine.

THE first Japanese lady physician has obtained permission from the Japanese government to practice in Nagasaki. Miss Suganiana is a graduate of the university of Ohio.

IT is stated that Maine is less affected by the financial and industrial depression of the country than any other northern state. Has the Prohibitory law anything to do with it?

IN connection with the Edinburgh Band of Hope union, there are four hundred and forty-three Bands of Hope, two thousand two hundred workers and fifty-four thousand five hundred members.

THE four great causes of pauperism and of degraded city life have long seemed to me to be these: Foul homes, intoxicating drink, neglect of child life, indiscriminate almsgiving.—*Robert Treat Paine.*

A RECENT invention, if practical, will bring relief to all public speakers. It is porous glass for window panes, insuring pleasant and healthy ventilation without a draught. What a boon to suffering lecturers!

MISS ELEANOR STREDDER, who has published a book recently, describing the evil effects of opium in China, received a memorandum from the Chinese Ambassador in London, thanking her for her accurate account.

KEIR HARDIE, M. P., asserts that the day is not far distant when labor clubs must decide whether or not intoxicating liquors shall be sold within their walls. He believes a curse follows the introduction of liquor everywhere and every time.

THE Manchester, Eng., Ladies' Health Society employs many health-visitors who are one with the poor people among whom they work. They are adepts in household duties, and can give simple instruction in nursing and in care of children.

THERE is said to be only one really happy woman in Russia, and she is the priest's wife. Her husband's position depends on her, for if she dies he is deposed, his property is partly taken from him, consequently his great thought is to get a healthy wife and to keep her so.

A NEW CURE FOR ASTHMA.

Medical science at last reports a positive cure for Asthma in the Kola plant, found on the Congo river, West Africa. So great is their faith in its wonderful curative powers, the Kola Importing Co., 1164 Broadway, New York, are sending out large trial cases of the Kola Compound free to all sufferers from Asthma. Send your name and address on postal card, and they will send you a trial case by mail free.

President Lincoln

used to say that you could fool some people all the time, and all of the people some of the time, but you cannot fool all the people all of the time. This explains why people come back to the Gail Borden Eagle Brand Condensed Milk.

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You are judged by your house just as much as by your dress. Keep it neat and clean and your reputation will shine. Neglect it and your good name will suffer. Do not think that house-cleaning is too troublesome; it is worth all it costs, especially if you reduce the outlay of time and strength by using SAPOLIO.

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If you have an invention on hand send a sketch or photograph thereof, together with a brief description of the important features, and you will be at once advised as to the best course to pursue. Models are seldom necessary. If others are infringing on your rights, or if you are charged with infringement by others, submit the matter to us for a reliable OPINION before acting on the matter.

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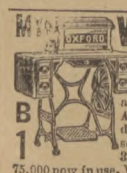

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AGENTS clear $100 monthly. 100 New Ladies' Specialties for Old and Young. 64 page Illust'd Catalogue FREE. G. L. Erwin & Co., Chicago, Ill. LADY

Publisher's Notes.

OUR WHITE-RIBBON PORTFOLIO.

This is the age of pictures, pictures of the World's Columbian Exposition, pictures of the Holy Land, pictures of famous countries and famous men and women, and to this collection we are now ready to add one of the finest and most artistic portfolios yet issued. Every white-ribboner will have a *heart* interest in *our* portfolio, for it will contain faces beloved by every one interested in the work of the white-ribbon army. We shall issue a series of these portfolios, each number to contain photographs of men and women who have been prominently connected with the temperance and prohibition movement. Think of the pleasure you can give a friend by presenting a copy of our portfolio, containing the thoughtful, intelligent faces of Neal Dow, Frances Willard, Lady Henry Somerset, John B. Gough and the other noted leaders, all in dainty and artistic form, pleasing to the eye and suggestive of the grand reforms to which they have devoted their lives.

We hope to have an order from each one of the two hundred thousand members of the Woman's Christian Temperance Union, for we have selected these pictures with care, the reproductions are artistic and we feel that every home will be honored by the introduction of this refined, chaste and attractive collection into the family circle. It is the large demand with which we believe our efforts will be rewarded that permits us to offer this work of art for the small sum of twenty-five cents, with coupon, or thirty-five cents single number, without coupon. It is hardly necessary to add that cash must accompany order, as on all specialties offered at a nominal price we cannot extend credit.

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"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPYLAED BECAUSE OF THE TRUTH."

Volume XX.—No. 13.] CHICAGO, March 29, 1894. [Price $1.00 per Year in Advance.

Mrs Ursula D Hertick 1029 15th st

SINCE OUR LAST ISSUE.

Easter was celebrated in the churches last Sunday.

Capitalists are anticipating the President's veto to the seigniorage bill.

Belgium's cabinet has resigned on account of the rejection by the Chamber of the proportional representation bill.

The Italian government is aiming to recover its financial standing by the imposition of taxes and retrenchment in expenses.

An English dispatch announces that General Booth has just received a legacy of twenty thousand pounds from a London lady.

The Earl of Rosebery, England's new premier, and Princess Maud, youngest daughter of the Prince of Wales, are betrothed.

Reductions in four appropriations average twenty-four million dollars as passed by the sundry civil bill in the House last week.

Five and a half acres of ground adjoining the British Museum have been purchased for the purpose of enlarging that institution.

The fact having recently developed that there is no bill to punish seduction in the District of Columbia such an one was introduced Friday.

Increase in the gold production of the world for 1893 has been placed at eleven million dollars in the latest estimate of the bureau of the mint.

Popular opposition has developed in Canada against the closing of the Welland Canal by that government, finding vent in indignation meetings.

Chicago's police force is engaged in exterminating the nickel-in-the-slot machine where money is offered as a prize, but singularly enough gambling and pool rooms are allowed to run unmolested in the heart of the city.

Bimetallists in an interstate convention at Des Moines, Ia., adjourned March 22, and adopted resolutions pledging their support only to free-coinage candidates for Congress and the maintenance of the parity between the two metals at a ratio of 16 to 1.

Twenty-three thousand six hundred and seventy patents were granted by the American patent office last year, which has just issued the annual report of its labors. The American system has been developed to higher perfection than that of any other country.

The inhabitants of Rio Janeiro are now battling with yellow fever which has become epidemic. All the foreign men-of-war have left the port. The election of Moraes has been declared void, and President Peixoto is considering a ten years' dictatorship. The war is not over.

A new Chinese treaty is under consideration in the foreign relations committee of the Senate, which provides for Chinese immigration under restrictions, and for the protection of Chinese residents and travelers in this country. It is claimed that this treaty if enacted will insure continued friendly relations with China.

The much advertised "army of the commonweal," which was to have started from Massillon, O., March 25, on a march to the National capital to petition Congress for work, did not materialize. Less than a hundred tramps assembled at the appointed hour, more than half of whom were compelled to seek shelter in the town jail from the inclemency of the weather.

Louis Kossuth, the Hungarian patriot, died in exile at Turin, last week, after a long illness, aged ninety-two years. He was buried in his native land at Buda Pesth, with public ceremonies and highest honor. Riotous demonstrations were made by students and others who demanded that flags of mourning be displayed upon the King's palace and all public buildings.

OUR readers will be rejoiced to know that Miss Willard's health is steadily improving. The latest word from her concerning her home coming is, "Please state that Anna and I leave June 1, for home. I hope to be present at Montreal convention of temperance workers in July, and will attend several autumnal conventions." This is glad news not only for white-ribboners but for our National leader's legion of friends throughout the country.

THE *Voice* of March 15 has a striking cartoon illustrating the "coining of the juniorage." "While Congress," it says, "is busy about the bill for coining the seigniorage the gin mills are busy coining the *juniorage* of the country into 100,000 bums and tramps each year." One half of the picture represents the manner in which they go in at the front door to be taken care of by the smiling saloon-keeper, and the other half the manner in which, aided by the saloon-keeper's boot, they come out at the back door to be taken care of by the tax-payers.

THE recent state prohibition convention of Indiana assembled at Indianapolis, with six hundred and twenty-one delegates, sixty of whom were women. That Prohibitionists, like Republicans and Democrats, do not all think alike on the tariff question was exemplified in this convention. The committee on resolutions declared that this question should be placed above party politics and in the hands of a non-partisan commission, and the tariff regulated according to the needs of the whole people. A free trade plank was offered as a substitute for this resolution, but after a warm and lengthy discussion was defeated.

A WELL earned respite from editorial cares is being enjoyed this spring by our managing editor, Miss Margaret Sudduth, at her charming home in the San Bernardino Valley, Southern California. Reflections upon temperance work in that sunny southland of flowers and fruit, where the drink evil passes its blighting hand, will reach our readers through editorial correspondence in THE UNION SIGNAL. Later, we will give from Miss Sudduth's own pen a graphic description of the California Midwinter fair, which she will visit on the homeward trip. Our absent editor is a veritable "tower of strength" to THE UNION SIGNAL, to which she has given seven years of devoted service, and to all the varied interests of our great publishing association.

REPORTS of Neal Dow celebrations are coming in rapidly and may all be summed up in the word used by Mrs. Hoffman as descriptive of the Portland demonstration, "immense." At this meeting, held under National W. C. T. U. auspices, and at which five thousand people were turned away, a magnificent portrait of Neal Dow was presented to the governor for the state house. The flags of all nations and W. C. T. U. mottoes decorated the platform, as also the battered flags of the Thirteenth Maine regiment, Neal Dow's regiment. The governor and ex-governor spoke, and every Maine congressman sent a congratulatory letter. The meeting in New York, March 18, was also honored by the presence of the old hero himself, while at the Chicago jubilee John G. Woolley delivered one of his characteristic addresses, rousing and original. In Exeter Hall, London, Miss Willard, Lady Somerset, Sir Wilfrid Lawson, Mrs. Ormiston Chant and others addressed a large and enthusiastic audience, and numerous testimonials to the life and work of the veteran Prohibitionist were forwarded by prominent men in England and Scotland. Pulpit and press (especially the religious press) everywhere, have hastened to lay their tributes of gratitude and affection at the feet of the "Father of Prohibition." Even the *Chicago Herald*, anti-prohibition as it is, takes occasion to remark that "the Iowa mulct law is a sorry reflection on the celebration of Neal Dow's ninetieth birthday." Truly, here is a prophet who is honored in all countries and by all men!

THE execution of Patrick Prendergast, sentenced to be hung March 23, for the murder of Mayor Harrison, of Chicago, was prevented by an order from a common pleas judge, granting an inquiry into the sanity of the prisoner. An Illinois statute provides that in case a person becomes insane after judgment execution shall be stayed until his recovery. It looks as if this law were to be made a means to defeat the ends of justice in this case, the order having been issued in face of the fact that the verdict was rendered against the defendant's plea of insanity.

ONE of the arguments used against the raising of the age of consent to eighteen years in Iowa has been that it would bring into the state numbers of adventuresses, blackmailers, etc. Accordingly, Mr. H. E. Jarvis, of the White Cross Society, wrote to the attorney-general of Kansas, where the age of consent was fixed at eighteen years in 1887, for information concerning the working of their law. In reply he says that the effect of the law is most wholesome, and that there are not a dozen men in Kansas who would favor its repeal. An attempt to repeal in 1889 was defeated by an indignant people, and "only last week," says the writer, "I saw published in a newspaper the names of every man who voted to repeal the law, and those names are held in contempt by all good citizens of our state." Where shall we look for the motive which impels fathers to refuse to throw around their daughters the protection of law? Why should it be necessary to deluge our legislators with petitions in order to shield our girls from the brutalities of men?

"THE pledge of the party is fulfilled!" Such is the triumphant announcement of Iowa Republicans. The mulct tax bill passed the house by a majority of seven, the senate by a majority of two, and before this reaches our readers will doubtless have received the governor's signature and become a law. It appears that one senator was (through the judicious handling of the party whip by friends of the measure) induced at the last moment, when the fate of the bill hung trembling in the balance, to obey the Republican mandate and "come to the rescue of the party." The bill provides for a tax of six hundred dollars per annum upon every person violating the prohibitory law, the revenue thus collected to go, one-half to the county and one-half to the municipality. In cities of five thousand and upward the consent of the city council and also of property holders residing within fifty feet of the place where liquor is sold must be secured before the law becomes operative. In towns of less than five thousand the consent of sixty-five per cent of the *voters* is necessary, and city councils or a majority of *voters* may suspend the clause which makes the payment of the tax a bar under the existing law. This act, which is intended to be sufficiently elastic to adapt itself to both city and country, is neither more nor less than permission to violate the law of the state provided the law-breaker pays for the privilege. If this can be done with regard to the liquor law why can it not also be done with regard to every other law of the state? Is not Iowa establishing a dangerous precedent? Is she not letting down the bars for the "regulation" of all kinds of lawlessness? We by no means regard the passage of the mulct tax bill as a set-back for prohibition in Iowa. It will result in increased agitation of the subject, and to the liquor men that means increased irritation. The house has itself strangely enough extended a helping hand to constitutional prohibition and to good government generally by passing the bill conferring school and municipal suffrage upon women. Of course the liquor element both inside and outside the legislature will use all the filibustering methods at their command to prevent this from becoming a law, because for obvious reasons it would render the mulct act largely inoperative.

EASTER HYMN.

BY MRS. S. M. I. HENRY.

Oh, risen Lord! how fair
  Thy face shines in the dawn,
How with Thy glory burns the sun,
  As day comes on.

In through the window floats
  The sweetness of Thy breath;
Once more Thy life in bursting blooms
  Hath conquered death.

And songs, such songs of love,
  Thy songs, my Lord, they ring
With triumph from a thousand throats
  Upon the wing.

Oh, Easter Sabbath rest,
  Light, life and joy in one,
The triumph of eternity
  In time begun!

Chicago, Ill.

THE BRIGHT EASTER HARBOR.

BY CHARLES N. SINNETT.

"Good-bye, papa," said little Grace in as calm and cheery a tone as if her father were only going to the next port six miles off. She seemed to have entirely forgotten that he would sail away and away from the Maine coast, around Cape Horn to San Francisco.

"Good-bye, dearest," her father bravely answered as he kissed her without a tear in his eyes, though but yesterday they had been as full of shining drops as on other days when he had talked much about the long voyage which he was to make.

And when the good man bade his wife adieu they both were as calm and trustful as their little daughter had hoped they would be. And when the great ship dwindled to a mere speck out on the wide, windy sea, Grace smiled up to her mother as she said: "I'm sure he looks just as he did when I spoke my Easter thought to him yesterday."

"So am I, dearie, and I am so happy you told us how the glad Easter day seemed like the bright and safe harbor where your father brought us once so safely when we had been tossed on the stormy sea. There the winds could not trouble us. And so you told us how Jesus rose from the dead that we might have rest from our fears when our friends went away from us so far that it was almost like seeing them put away in the dark grave. Oh, 'He bringeth them to their desired haven'!—surely, it was such a precious Easter hope for us." And the mother kissed her child with a thankful heart as they gave one more glance across the sea and then went into their cozy home.

They both kept very brave through the long weeks which went by until an old sea-captain came to them one day with the news which he broke to them as easily as he could: "All in the port think that the 'Dolphin' is lost. A New York ship reported her as being driven on the worst part of the coast of Patagonia, and if one person had been saved we should have heard from him two weeks ago."

Then the mother's head drooped under her fears like a plant beaten by the harsh winds and cold rain, and she spoke never a word in answer to this which she had heard rumored in several ways before. Little Grace looked straight into the old captain's bronzed face without the shadow of a single fear in her eyes.

"I guess you never heard my Easter thought which made papa and all of us so glad just when he went away," she said. "Jesus would never have given it so clear and bright if He was going to have our hearts break from papa going down in the deep sea. Please let me tell it to you, Captain Thorpe."

And the child clambered on the old man's knee to tell her story with such faith ringing in every word of it that the mother's head lifted again hopefully before it was half done, and the captain looked much younger than when he came in.

"It is wonderful, wonderful," he said, stroking the child's brown hair. "I can't feel like giving the 'Dolphin' up. An Easter harbor—what a thought that was!"

This story cheered some others who had relatives and friends on the "Dolphin" as the old man told it to them as he went from house to house. But when other long weeks went by, they shook their heads and thought it could not have any deep meaning for them. At last the majority of them decided: "It is no use to hope longer, the owners of the 'Dolphin' have got the insurance upon her, and surely we must not hold out as being so much wiser than they. It is not good we should let another Sunday go by without having a funeral service in church for those we loved so well."

So they sent old Captain Thorpe again to ask Grace and her mother to join them in this memorial act. When he came back where some of these sorrowing men and women were weeping together he said firmly: "They will come with you, you have always been so good to them and theirs, but they do not feel that their hope is gone, so they cannot have one word preached in sympathy for them, save for their weeks of waiting. We must not urge it on them. The little girl's face shines just as it did the day when her father went away. I cannot help believing as she does that we shall see all those who seem so much to us like the dead."

And so the service was held as Grace and her mother wished. And that day her eyes were so bright with hope that the good old minister spoke of it as he lifted his face to heaven in a fervent prayer that her sweet Easter faith might not be in vain.

Before the week ended Grace went bounding to the parsonage to cry gleefully in the minister's ears, "Jesus heard you so quickly. Here is the letter my father sent home, and Nancy Gales has one from her husband and it says the same things, almost."

And this was the news which she laid in the man's hand for him to read:

"My Dear Wife and Wee Girl:—God showed us the bright Easter harbor and saved us to go safely on our voyage. How good it is to trust in Him! Such a storm came on off the Patagonia coast that it drove us straight down towards the rocks. Many of the men said, 'No hope for us there.' And I almost said the same thing myself, when it just flashed on me as a great wave lifted the old ship high in the air, 'There's that Easter harbor my girlie talked about.' With no word to anybody but the captain I sprung aloft where the lookout was. How the mast quivered, and how dark it was before us where we could see the black waves leaping on the blacker rocks. But all at once when the ship was lifted by a great comber I saw a little opening in the shore. When I touched the hand of the lookout and nodded my head, he cried so shrilly that even above the storm I heard his words, 'A shelter!' It was so narrow that the yards of the ship nearly touched the cliffs on either side as we went in. But thank God, we reached it and sailed in, and there was a bay-like place beyond where we were safe for months. For months? Yes, my wife and child; you have heard me tell how down in those latitudes the wind blows and blows from one quarter. We had to wait till that change came in the wind. We were never hungry, for you know how the 'Dolphin' was loaded with provisions. We felt pretty tired some days—till we thought how God had saved us. And when we left it at last, more than one sailor's eyes were full of gratitude as they said: 'Ay, ay, messmate, we'll call it the Easter harbor!'

"So we are safe, and sure God will bring us home to you once more. He gave you your blessed Easter thought!"

"Amen and amen," said the old minister with the tears running over his spectacles when the letter was read.

Chesterfield, N. H.

THE AMERICAN PROBLEM.

I.

Illustrated by Chicago.

BY CLARK WAGGONER.

With millions of citizens threatened with starvation, whose chief hope for escape rests on prompt relief, it is quite pertinent to inquire as to the cause of such deplorable state of things in a country so exceptionally rich in all that constitutes human prosperity. Different explanations are given. Some refer to effects of national policy, as the tariff, while others attribute the trouble to lack of currency; and still others to undue expansion and speculation in trade. Without here undertaking to decide which, if either of these, has been potent in contributing to the present condition, it is deemed entirely safe to state that, at least so far as concerns the great body of the laboring classes and others in moderate financial circumstances, the trouble is chiefly due to waste of means in the purchase of intoxicating liquors, with consequent demoralization and idleness. The habitual use of such drinks is bad enough with any person, but is specially injurious with those dependent for their support and that of their families upon wages of labor. It is a very sad fact that upon this class falls a much larger proportion of the evil consequences of liquor drinking than upon any other.

It has been truly stated that three-fourths of the crime and pauperism of the country is due to this one cause, as also is the fearful increase in insanity and imbecility, while its use does nobody possible good. Well has the supreme court of Indiana recently pronounced the saloon a nuisance, and as such justly liable to exclusion from any vicinity where its inevitable results are liable to be felt.

In this connection may be given the statement by the commissioner of internal revenue, that during the past year this country consumed 6,090,000,000 glasses of whisky, for which was paid by consumers the sum of $609,000,000, being $50,000,000 more than the gross appropriations by Congress for support of the government for the same period. The consumption (almost wholly as beverage) of whisky, brandy and other distilled liquors for the past year amounted to 80,000,000 of gallons, being 100 glasses for every man, woman and child in the country, or 500 glasses for every male adult. The total consumption of beer was 31,562,344 barrels, being 12,785,169,200 glasses, or 200 glasses for every inhabitant, and 1,000 glasses for each male adult. This means an expenditure for this drink alone, at four cents per glass, of $511,406,768, being $40 for each man in the country.

THE MATTER IN ITS LOCAL BEARINGS.

Such general facts so deeply concerning every citizen of the United States might be given indefinitely, and should challenge most serious consideration. The real bearing of the matter, however, will be more distinctly seen by examination of the same in more local connection. For this purpose it will be proper to select Chicago—not that that city is worse than all others in such relation, but because of its prominence among the cities of the land, made exceptional by the wonderful entertainment there enjoyed by so many millions during the past year. Chicago is made the more fitting for the purpose by the fact of its unequalled growth and, as found elsewhere, proportional temptation to excess in evil practices. No city of this country more largely shares the admiration and best wishes of the people than does Chicago.

With such view and purpose, the following statement of facts has been prepared:

CHICAGO SALOONS.

Number saloons in the city, December, 1893	7,500
Same would make continuous solid wall, 30 feet each, miles	45
Square miles inclosed by such wall	126
Dwellings per square mile, lots 20x60 feet	13,200
Capacity of same, 8 persons in each	105,800
Population of city, estimated	1,400,000
Square miles territory for entire population	14
Total population capacity of enclosure	13,340,000
Annual receipts of saloons, $6,500 each	$48,750,000
Same per month	$4,063,999
Same per day	$136,961
Same per inhabitant	$35
Same per voter	$210
Inhabitants per saloon	167
Voters per saloon	31

As here seen, there are now in Chicago saloons sufficient to constitute five solid walls around its entire population, not more compact than are portions of New York. Beside that of Chicago, the one hundred and twenty-six square miles of such saloon enclosure would contain the population of the states of Ohio, Indiana and Illinois, and that of the cities of New York, Brooklyn and Detroit, with space to spare.

CHICAGO STATISTICS.

In this connection the following statement has special interest:

Total cost of city waterworks to January 1, 1892	$ 18,000,000
Total cost of public schools to same	58,000,000
Annual cost of same	5,000,000
Annual cost of charitable and reformatory institutions	5,000,000
Total city revenues for 1891	30,118,115
Capital stock of all national banks, January 1, 1892	16,100,000
Capital of three principal street railways	22,000,000
Total jobbing trade of the city, 1890	486,600,000
Cost of Auditorium building, site included	5,000,000
Pupils in public schools 1891	146,751
Annual cost per pupil	$36.70
No. of churches in city	575
Present population, estimated	1,400,000

As seen, the annual saloon receipts of Chicago amount to nearly three times the total cost of the city's extensive system of waterworks to January 1, 1892; to eighty-three per cent of the total cost of buildings and maintenance of the city schools to same date; nearly ten times the current expenses of these schools; the same excess over the expenses of the charitable and reformatory institutions of the city; $18,875,000 more than the total current expenses of the city government; three times the capital stock of all national banks in Chicago; and ten per cent of the aggregate jobbing trade of the city in 1890. Such receipts would meet current expenses of schools sufficient for 1,328,310 children, on the liberal basis of the Chicago schools, being more than the children now attending school in the states of Illinois, Indiana and Ohio.

GOVERNMENT FINANCES AND CHICAGO SALOONS.

Total receipts from tax on liquors, 1890	$107,818,420
Amount of interest on national debt	23,524,324
Gross appropriations by Congress for 1893	559,000,000

Thus, the saloons of Chicago annually receive nearly fifty per cent of the amount of tax paid the government on all liquors in 1890; more than twice the interest on

the national debt; and nearly nine per cent of the total appropriations by Congress for government expenses for 1893.

SALOONS AND AGRICULTURE.

The average cost per acre for irrigation of barren lands in the West for profitable cultivation, is one dollar per acre. Hence 48,750,000 acres of such lands might annually be made productive with the saloon receipts of Chicago, the products of which in wheat, at twenty bushels per acre, would be a gain of 975,000,000 bushels per year, worth, at the low rate of sixty cents per bushel, a total of $585,000,000. Such would supply with bread a population of 97,500,000, or one-half more than that of the United States in 1890.

Lansing, Mich.

A CANNY SCOTCHMAN.

James Whyte, Secretary of the Alliance.

BY FRANCES E. WILLARD.

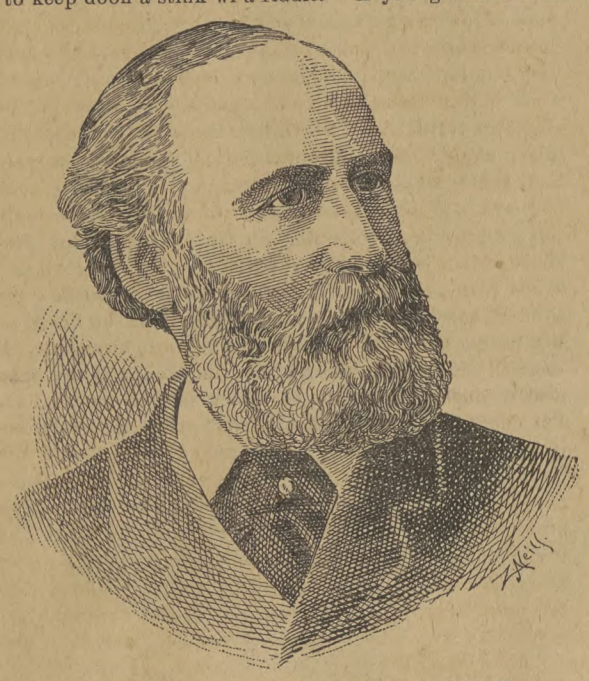
The balance wheel of the United Kingdom Alliance office is James Whyte, and no one who aspires to an intelligent conception of the temperance reform in Great Britain to-day will fail to take account of this "canny Scot," who has for twenty-one years served the Alliance, nine of them as its secretary, and of whom it may be justly said that what he doesn't know about the movement which the Alliance has in charge is not known. The Rev. Canon Wilberforce has said of him that in the management of Alliance affairs he "is the power behind phenomena." To his balanced intelligence, devoted loyalty and unflagging purpose is due in large measure the systematic and successful record that the society has made in recent years. He is alert-minded, a quality which, in the crises so sure to occur in a great society, is of incalculable value. He has scope and outlook, combined with comprehensiveness in generalization. He is ingenious-minded as well, and is constantly devising methods to strengthen the society and extend its influence. Such a man does not often appear upon the scene in the management of temperance work, and when one looks into his history abundant reason is found why he should be exceptional; and I have thought that some account of his training would afford a helpful picture of life in a typical Scotch homestead.

To begin with, he was "well born." His parents were neither rich nor poor. The necessaries of life, or what they deemed such, were fairly within their reach; and they had little or nothing to spare for luxuries. His father was a Scotch tenant farmer, who was just able, by dint of hard work and good management, to keep out of debt, feed and clothe the members of his household, educate his children, subscribe to the kirk, help his poorer neighbors in times of special distress, and generally "to provide things honest in the sight of all men." He was rather an austere man, and hardly popular. He was "a verra guid man, but ower strick, ye ken," so his candid friends said; and it was the very worst they had to say of him. He was but little sought after save in time of special trouble. Then it would be said: "Ye'll better step ower and see the Elder;" or, "I'll hae tae gang an' speak to the Elder." He was never called Elder Whyte, but "*The Elder*." He was made an elder when quite a young man, almost a lad. His son says of him that he was "a Puritan with the chill on;" and of his mother that she was "a Puritan with the chill off." The Elder seemed to have less of a detestation of vice than of contempt for it, and for those who indulged in it. He had a strong dislike for novel reading, and used to say that he could not understand how anybody should spend time in reading what was not true, and what was more, what was known to be not true; and to his son he said, on one occasion when they had been discussing the question: "Weel, Jamie, when you've read everything you ought to read, have learned everything you ought to know, and have done everything you ought to do, then read novels, but not till then." On the day of his funeral a neighboring farmer, a man of deep religious character, said to his son: "Weel, James, I've known your faither a' his life, and a better man I never knew. . . . He was' na the kind of man to speak unadvisedly. I dinna think he *need'it* tae bridle his tongue. But I believe that he never polluted his lips wi' an oath, a lewd speech or a lie."

The Elder was physically what is called "a fine man." His son remembers a girl who was fee'd (engaged as a servant) at Crieff market by the Elder, and who remained in the family for a dozen years, telling that after she was engaged she was asked by a friend: "Are ye fee'd, Mary?" "Ou, aye, I'm fee'd." "Wha till?" "I dinna mind his name, but he's the bonniest man in a' the market."

The Elder was of course a great theologian, or rather, perhaps, was deeply interested in theological questions. Ecclesiastical polity was also a special subject with him. Hence in the discussions of the time (and the time was that of the disruption of the Church of Scotland) he eagerly took part. To these discussions the boy who was to become the secretary of the Alliance gave attentive heed. The doctrine that Christ was the Head of the Church and had appointed a government in it with which civil rulers had no right to interfere was strongly held by one party and bitterly derided by the other. "At kirk and market, mill and smiddy," (smithy), indeed, wherever two or three met, debates on such subjects were sure to take place, which were always carried on with great vigor, and frequently with much knowledge and acumen. To listen, first to one side and then to the other, to hear arguments which had seemed sound and satisfactory, refuted and ridiculed, gave the boy a taste for dialectics which grew with his growth and strengthened with his strength. He himself regards as the most valuable part of his mental training that which he obtained on the Sunday afternoons in his father's house. It was the Elder's custom every Sunday afternoon to assemble his whole honsehold and, as Burns phrases it, "to targe them tightly" on the "Shorter Catechism," some portion of Scripture or on some passage from a well known religious book such as the Pilgrim's Progress. The Elder conducted these proceedings from beginning to end himself.

His mother had predetermined him for a minister, and he would have made one of the best. Those who know him most intimately say that he shows vastly more power and originality as a preacher than as a temperance advocate. Of his mother he remembers that she was held by her neighbors to be a "notable" woman, and remarkable for the vigor and pungency of her sayings. He still recalls some remarks which he heard her make when he must have been about seven years of age. Talking with his aunt about some scandal that had arisen in the neighborhood and which the aunt said ought to be suppressed, she replied: "It canna be done, Jenny; ye micht as weel try to keep doon a stink wi a riddle." A young man and his



JAMES WHYTE, SECRETARY OF THE ALLIANCE.

sister were left in charge of a farm; the brother was a lazy, "feckless" sloven, the sister a bright, energetic, hard-working woman. This young woman's hardships were being discussed when Mrs. Whyte remarked to her sister-in-law: "It's the auld, auld story, Jenny. There never yet was a sluggard but there had to be a slave, and, in this case, Johnnie's the sluggard and Jean's the slave." On being told that a neighboring farmer who had been notoriously dissipated and idle was to be "sold up," she remarked: "And what for no? Is't ony wonder that wasters should want and lathrons lie thereoot? [that lazy people are homeless, *literally*, have to sleep out of doors]." The Shorter Catechism says that "every sin deserves God's wrath and curse, both in this life and that which is to come." This was being discussed one day, and the question of the comparative heinousness of various sins arose. Somebody urged that all sins were alike bad, because they were transgressions against an infinite God. She replied: "I'm no sure that I understand ye. I'm quite sure I dinna believe ye. Naebody will ever convince me that a lie to keep doon din [mischief] is as bad as a lie to rise din." These are a few of her characteristic sayings, which, by some chance, clung to her son's memory.

A reproof, given in her characteristic way, which he received from her, made a deep impression upon him. Playing in a wood one day, he saw a young, not fully fledged, mavis running on the ground. He gave chase, caught the bird, put it in his Tam O'Shanter bonnet, and carried it home in triumph to his mother. When he showed it to her she looked very grave. "Where did you get that bird?" she asked. She was told. "Take care o't, and dunna hurt it; come wi me!" she said. She took the boy by the hand and led him towards the spot where the bird had been captured. On the way she asked him how he would like if some one as much bigger and stronger than himself as he was bigger and stronger than the bird would come and take him captive, and told him about slave stealing, the slave trade, and slavery. When they reached the spot where the mavis had been caught she said: "Let the bird go." Then, after a long pause, she added: "Misery must be borne in this sad world; but, my laddie, never do *ye mak* misery. Never hurt living thing, if ye can help it."

Thirty years or more after his mother's death James Whyte was addressing an outdoor audience on temperance and a publican who had been attracted to the meeting went up to the speaker at the close and said:

"Are ye the son of the James Whyte that was in the Broom-Hills ferm?"

"Yes," said Mr. W.

"I thought sae," said the publican. "Ye dinna mind me?"

"I don't," Mr. W. had to confess.

"Weel, I'm Bob Shairp; I was herd laddie at the Broom Hills for twa year. I was sure it was you—ye've the Whyte look. Ye're faither was a gey hardmouthed customer and frae what ye've been sayin', ye're a wee like him; but, man, ye're mither was a graand woman. She gied me a' the eddication I've got; she tacht me tae read and write in the midday when the ither folk were resting. She made me, man, she made me. Larks, but she was a graand woman!"

Mr. Whyte says of his mother, that her mind was steeped in Scripture and in the old Scottish ballads. She had the greater part of Cowper's poetry "by heart;" Milton she had read a good deal; but the Psalms and the book of Proverbs were her especial delight. Bunyan's "Pilgrim's Progress" and "Holy Wars" she read and re-read and expounded to "the laddies." It was from her that her son inherited his intense love for poetry and romance, which has not been extinguished, perhaps hardly lessened, by his studies in sociology, statistics and political economy.

He tells me that of all his teachers on the temperance question he owes most to Dr. F. R. Lees. He holds that gentleman to be by far and away the greatest thinker in the temperance movement, and designates him the father of rational teetotalism. Other men, he says, had argued the question from experience, but Dr. Lees gave it a scientific basis. Sir Benjamin Ward Richardson, who came much later into the field, has more than once said that he has promulgated nothing new—nothing not already brought out by "that great man, Dr. F. R. Lees."

Mr. Whyte has written several valuable monographs which are standards on the subjects treated, the most important being a pamphlet on the Gothenberg system of handling the liquor traffic. A recent remarkable article on the economic phases of the temperance question has been forwarded to THE UNION SIGNAL by my earnest request, and will illustrate Mr. Whyte's remarkable powers of analysis.

It remains to be said that the Alliance secretary has a happy home and several promising daughters—one of whom is already a white ribbon organizer, under the auspices of the B. W. T. A.

Reigate, Eng.

HILLSBORO CRUSADE SKETCHES.

XXIII.

BY ELIZA J. THOMPSON.

February 27, 1889, Mrs. Hart suggested a temperance dinner to the W. C. T. U., as one had not been given for some time, and the treasury was getting low. Ample preparations were made and March 2, 1889, the dinner materialized in the city hall. It was well patronized and gave great satisfaction. But best of all, it left a good impression socially as well as financially.

The family and large connection of Mr. and Mrs. H. S. Foraker had planned so quietly and successfully in their preparations for their fiftieth anniversary of the wedding day that the W. C. T. U. came very near being excluded; but the secret was found out in time to send the following: An exquisite banneret in white and gold from the co-workers of the W. C. T. U. with the inscription:

1839 *Golden Wedding.* *1889*

Congratulations
from
The W. C. T. U., of Hillsboro,
to
Mr. and Mrs. H. S. Foraker.

May each coming mile-stone of life's journey prove a fresh Ebenezer until the golden gate is reached.

For our dear sister of Crusade memory the words of the Master seem most fitting:

"O woman, great is thy faith."

About this time it was the pleasure of our union to respond to the call of Miss Pugh, National treasurer, and send our wee contribution and loving sentiments to Frances E. Willard, the one we all "delight to honor," and most especially as she approached that golden milestone, fifty years.

All day prayer-meetings, county conventions, etc., kept all in motion, until it seemed time for Hillsboro to hold a

memorial service for our honored Mrs. Hayes. This occurred in July, 1889, as follows, as shown by minutes and recorded in *Hillsboro News:*

"A memorial service in honor of the late Mrs. Hayes was held in the M. E. church on last Sunday evening under the direction of the W. C. T. U. Mrs. Thompson presided. Dr. McSurely read the Scriptures, and Rev. King, of the Baptist church, led in prayer. The remarks of Mrs. Thompson were very appropriate and touching, and she paid a fine tribute to ex-President Hayes for his loyalty to his wife in supporting her in her heroic stand for sobriety in the White House. Mrs. Hart and Mrs. Murray read very excellent papers, and Mrs. Rives gave a thoughtful and happily worded address. Mrs. D. S. Ferguson read an original poem, and Mrs. Wm. Gregg read a poem prepared by Mr. J. L. Boardman. The whole affair was most happily conceived and carried out. The papers, addresses and poems were in excellent taste, and show a tender appreciation of the noble Christian woman, whose courage and truth have entitled her to the respect and love of the Christian world. The services were closed with the benediction by Rev. Murray."

The semi-annual meeting of the W. C. T. U. of Highland county was held in the M. E. church of this place, May, 1889. Delegates were present from five unions in the county, and were welcomed by Mrs. Dr. McSurely in behalf of the Hillsboro union.

Mrs. Caroline B. Buell, National corresponding secretary, was with us by invitation, and addressed a large evening meeting in the M. E. church, and also led a very profitable service on the following morning in the old Crusade church. She gave much satisfaction, and with many of our citizens is a standing favorite.

Mrs. Alphonso Hart at this convention resigned her office as county president, much to the regret of all parties interested, her husband, Hon. Alphonso Hart, having been appointed to an office that required the removal of his family to Washington, D. C. We were deprived also of her services in our local work; this we felt a very great loss. Mrs. McSurely was appointed vice-president in Mrs. Hart's place from the Presbyterian church, and Mrs. Mary B. Murray, first vice-president from the M. E. church.

About this time, November 23, 1889, Mr. George Woodford, of national fame, came by invitation of the W. C. T. U. to give Hillsboro a week of his temperance zeal and eloquence. Much good resulted, but as our secretary, Mrs. Charles Harsha, says in her minutes, "We can never know the result of Mr. Woodford's meetings until we all meet at the judgment seat, where the men and youths of this town must face the God of justice, in the presence of the man who tried so hard to save them from a fate worse than death."

Mrs. Mary B. Murray, president of the Y's, and a kind and efficient aid to the W. C. T. U., was about this time, December 1, 1889, induced, at the earnest request of Mrs. E. J. Thompson, to accept the position of president *pro tem*, during a season of severe illness in her family. Thus seconded by her good husband, Rev. James Murray, pastor of the M. E. church, when the bugle note from our chieftain, Miss Willard, sounded the call for a "Crusade camp-fire," in Hillsboro, December 23, 1889, to celebrate the fifteenth anniversary, they were "willing" and earnest, and together with other faithful and tried white-ribboners in the Crusade town and the state, the work moved forward.

Hillsboro, O.

(*To be continued.*)

WILLARD HALL NOON MEETING.

BY JANE E. ZIMMERMAN, SUPT.

The following extract is from the first letter received since we invited mothers to send us the addresses of sons or daughters in Chicago.

"I have just been reading about the noon meetings at Willard Hall, and your note to mothers who have sons or daughters in Chicago, inviting them to write you giving the name and address.

"I said to myself: 'That must be of the Lord, and I will write at once.' My son lives at ——; and there is not an English-speaking church within two miles of him. I have been praying all winter that the Lord would move upon the heart of W. C. T. Union, deaconess or evangelist to visit that community with the gospel. . . . I visited the World's Fair last fall and spent a few days with him. He acknowledged the unrest of soul he suffered and said he could not get away from his early religious teaching. I keep the important question of salvation before him in my letters, but realize that he needs to come in contact with Christians and religious gatherings. I cannot feel reconciled that his early and mature manhood should pass, and he be doing nothing for the Master; and that while I am spending all my time and strength to 'rescue the perishing,' that one of my own, for whom I would willingly give my life, should be

"'Away on the mountains wild and bare.'
Away from the tender Shepherd's care.'

"He has been married nearly three years. His wife is a good girl, but not a Christian. Oh, if our 'House Beautiful' could be their spiritual birthplace! May the dear Lord grant that it may be so, and bless you abundantly in your effort to gather in the wandering ones."

The writer of the above is a faithful temperance worker of the South, one of our own loyal white-ribboners. We need not add how gladly we shall go to visit that son, and bear him and his young wife to the throne of grace. Pray for these dear ones of a faithful W. C. T. U. mother.

Chicago, Ill.

THE LATE MLLE. MARIA DERAISMES.

BY FLORENCE BALGARNIE.

In Maria Deraismes, France has lost one of her most able and devoted women, as well as one of her most gifted and eloquent orators.

The news of her death has come like a thunderbolt upon many of her English admirers, while her nearer friends in Paris, who have watched the heroism with which she has endured her painful and fatal malady, feel that they have lost a leader and inspirer impossible to replace. It is only within the last two or three years that French women have even apprehended the existence of what we in England know as the woman's movement, and in Paris alone is there any sort of organization which at all corresponds to ours, hence Maria Deraismes, whose first efforts on behalf of her sex were made more than a quarter of a century ago was, as a French woman, remarkably ahead of her age.

She is the only woman who has been admitted to the order of Freemasons, and although the general body may refuse her masonic honors, she was undoubtedly received into the Grand Orient Lodge in 1882 and duly donned the badge of membership. The Lodge was called to order in consequence, if not excommunicated, but there is no doubt that the cult of Freemasonry was revealed to her, and that secret she kept inviolate.

Born some sixty years ago, as a child she showed great independence, and although brought up as a strict Catholic her mind revolted against the conventional ethics of the church, and after prolonged study in logic and philosophy she abandoned her childish faith.

It was not, however, until 1866 that she was roused to serious action on behalf of the emancipation of women. She had already made her mark as a debater and journalist, but had no thought of making an appearance on a public platform until a very impertinent article aimed at the higher education of women stung her into reply. After this she and several other writers on the *Opinion Nationale* arranged a course of lectures on social and moral problems. For the next two years she spoke almost incessantly before large and sympathetic audiences, attracted not merely by the novelty of hearing a woman speak, but also by the singular force and eloquence of the speaker. These lectures were subsequently published in two volumes, entitled *Nos Principes et nos Moeurs et L'Ancien devant le Nouveau.* Her ready wit and burnished pen were ever ready in the defence of the weak or oppressed. To Dumas' (the younger) book entitled the "Manly Woman" she replied in a brochure entitled "Eve *versus* M. Dumas," and made a vigorous protest against the so-called realistic school of fiction headed by Zola and Sardou.

For the rights of children, and the rights of mothers to their own offspring, she made persistent advocacy, and during the international exhibitions in Paris in 1877 and 1887, she presided over international gatherings of women called to consider these and cognate questions. There the wonderful versatility of her mind had full scope. She was the heart and soul of the undertakings, and her addresses from the chair transcended in eloquence anything which I had ever heard from a woman in either Europe or America. To the vigor of the Teuton was added the delightful *abandon* of the Celt, the gaiety and charm of the Parisian; she did not merely arrest attention, but captivated, swayed, roused. For a moment, with her fan in hand and a merry twinkle in her eye, she compelled to laughter; the next, her voice sank into earnest tones, and every head was bowed as she touched a pathetic chord. To hear her was like listening to the fall and swell of an orchestra rather than to words from the platform.

The *Revue Internationale*, in summing up Maria Deraismes' merits, said: "She is one of the five or six women publicly recognized in France during the last thirty years, and who resembles from an intellectual standpoint Mme. Roland and Mme. de Staël."

In 1881 and 1883, she presided with Victor Schoelcher and Louis Blanc at two anti-clerical congresses, and for some time edited a political paper, *Le Républicain de Seine et Oise*, and was thereby the means of educating the democracy in her advanced views, and in securing the return of a large number of radical candidates to the Chamber of Deputies.

Her most daring piece of writing was, however, made in a "Letter to the French Clergy," in which she said: "You are the product of a false principle and an unhealthy surrounding; to-day your situation is more anomalous than ever. On every point you are behindhand and contradicted. All vital questions are foreign to you. The undisputed part of science—that is to say, the part ratified every day by experience—is in complete disagreement with you. You are altogether out of place in the domain of positive certitudes. You are now, amongst us, as an antique ruin placed in the center of a Parisian square."

Doubtless her extreme religious and political views weakened Maria Deraismes' position as a leader of those women who desired similar advantages to those for which so large a section of English women are struggling with much greater tact and moderation; and hence with very much greater success. But whatever may have been her fault in method, France has lost in her a woman of singular courage, honesty and whole-hearted devotion to what she believed to be the right and true.

London, Eng.

INTERESTING LETTER FROM OUR NATIONAL TREASURER.

DEAR UNION SIGNAL:—I am sitting in a country home where quiet and sunshine take the place of the noise and smoke to which for two years I have been accustomed in Chicago. The change is wonderfully restful to tired nerves and eyes. My mother, nearly eighty years old, sits near me quietly knitting and intermittingly reading the news. Nothing pertaining to current events escapes her clear, bright eye and her unclouded brain. It is such a comfort to look into her peaceful face and listen to her intelligent comments as she reads. Old age is beautiful when it tells of life's work well done and keeps a live interest in the activities of the present, while patiently awaiting the blessings of the future. Blessings on all our mothers!

I stopped at Elkhart, Indiana, for a few hours and spoke for the W. C. T. U. Mrs. Deal, the president, and Mrs. Tompkins, her adjutant, both wide awake and intelligent, are leading an earnest band of women and doing excellent work. I reached Cleveland next morning, finding a delightful home with Mrs. S. M. Perkins and her gifted daughter, who is professor of Latin in the college there. I spoke that evening for Central union; the next day spoke for Sorosis upon "Woman's Work in World's Fair," and on Sunday night for East End union, Mrs. Hammond making arrangements. The white-ribboners of Cleveland are already planning wisely and well for the National Convention and I am sure no city would give the convention a more hearty welcome.

I next found myself at Silver Creek, Chautauqua county, New York, where a large audience greeted me the night before their spring election. License and no-license is the shuttle-cock that plays back and forth from year to year struck by the racket of temperance sentiment, or the stronger one of the liquor men in all the towns of New York, thus keeping the friends of sobriety in a continual state of anxiety and uncertainty. How long before the true friends of temperance will learn how unsatisfactory are these subterfuges of local option and similar devices! Cuba, N. Y., also gave me a large audience on Sunday night; they, too, are to vote for no-license commissioner. I was glad to find Alleghany county (my old home) with only three towns that license the saloon. If we could only crystallize the true temperance sentiment irrespective of political affiliation then the liquor traffic would be outlawed.

New York suffragists are in earnest, and hard at work for the constitutional convention that will meet in Albany in May to consider desirable changes in the state constitution. A mammoth petition will be presented, asking for an amendment that will strike "male" from the constitution, and thus remove from the women of the Empire state the political fetters that heretofore have prevented them from the expression of opinion and the possibility of a voice in matters of government. A great change of sentiment upon this question is apparent, and is no doubt largely due to the fact that the Republican League at Louisville and the Democratic Convention in New York, both declared equal suffrage a subject worthy of serious consideration for the next platform of these two "big" parties. Influential papers all over the state are advocating its adoption. What a victory it would be if New York could fall into line with Colorado and Wyoming. Kansas, too, bids fair to honor herself by the adoption of this just measure. The world does move!

HELEN M. BARKER.

Cuba, N. Y.

AN APPEAL TO PURITY WORKERS.

DEAR UNION SIGNAL:—One of the latest numbers (December) of THE UNION SIGNAL which we have received has brought to us the painful news that the compulsory examination of young women to maintain their fitness for shame has been instituted in Cleveland, O. We are thankful beyond measure that this legal elevation of the rights (?) of men to practice indecency by constituting physicians the sponsors of the brothel is receiving a bold challenge from women and righteous men. May God enable these valiant warriors to comprehend the real enormity of the crime they are contending against!

Important as it is for us to learn to treat trifling injuries as such and to pass them over as too trivial to engage our attention for long, we are under equal obligation before God and to society to recognize the enormity of a crime which can be committed and to effectually protect the defenceless from its very possibility. And I say without reservation, and after quite a thorough investigation from the standpoint of a physician, as well as a philanthropist, in many parts of the world, that I know of no form of vice which so quickly yields a crop of every form of iniquity, including fraud, seduction, procuring, rape, adultery, slavery and murder, as *any* form of the state surveillance of degraded women to keep them in proper health for a life of crime.

There is not the faintest shadow of excuse for the existence of such a system of laws in the United States. The claim is that such laws are needful for the proper protection of innocent wives and children from debased husbands. This claim might be made to hold good for an instant, at least, I suppose in England and British colonies, where a wife may be compelled to live with a husband if only he does not beat her in addition to keeping a mistress. But, thank God! the laws of the United States recognize universally that women have the same rights that men have in this matter, so that even this shadow of an excuse is done away by making it no woman's duty to live with a husband who is suffering from the effects of his own vices.

In the second place, even in England, years ago, through the efforts mainly of Mrs. Josephine Butler (not of Mr, Stead, as a recent copy of THE UNION SIGNAL states, for his purity effort was entirely along the line of raising the age of consent), the Contagious Diseases Acts became outlawed, and every crown colony of England has been obliged to conform. But India had been long upheld as the bright and glowing illustration of the success of the C. D. Acts.

In 1888, it was shown in the House of Commons: 1. That disease had increased under the Acts. 2. That prostitution had become a state institution under the Acts, even to the extreme of government-salaried brothel-keepers and procuresses, and that Lord Roberts, commander-in-chief of the Indian Army, had, through his quartermaster-general, General Chapman, ordered younger and more attractive native girls to be put at the mercy of the British soldiers for the benefit of their health. Then England in its righteous fury at such violation of the rights of Indian women, unanimously resolved, in the House of Commons, that any system of even permitting or encouraging the examination of women in India was indefensible. Whereupon Indian military officials set to work to collect evidence from year to year to show the great increase of disease in consequence of this compulsory repeal of the Acts in India.

Now purity workers have always contended that, even if the Acts were thoroughly and rigorously enforced, yet the very system *cultivated* instead of suppressing disease, and that the increased cultivation of disease was in direct proportion to the increased surveillance. This is readily shown to be the scientific view of the case. The cause of disease is promiscuity and excessive vice. The Acts propose to maintain the cause of the disease in society but annihilate the effects of the cause.

To return to India: The military officials were all ready with an enormous array of statistics at the beginning of the present Parliamentary term, to show the awful increase of disease after the repeal of the C. D. Acts in India by the House of Commons resolution of 1888. The *Medical Journal* of Calcutta, the *Gazette* of India and military papers in England had already published the news that these statistics were completed and ready for Parliament, and that these showed a frightful increase of disease under the change of laws.

It was then that Mrs. Andrew and I returned to England, at the request of our workers in the cause there, and gave evidence that *the Acts had not even yet been abolished in India.* This proof was carried so far that Indian officials were forced to send to England the records they had kept for years in the Lock hospitals of those cantonments which Mrs. Andrew and I visited. After this, we needed but to spread the enemy's own documents before the committee appointed by the government to receive our evidence, and thus prove all our principal accusations by *prima facie* evidence. General Chapman then came forward to state that Lord Roberts' attempt to evade the accusation of causing fresh, young, attractive girls to be furnished the British soldiers, by declaring he was not aware that such a document was issued, was a false statement. And Lord Roberts had to endure the mortification of having his own Quartermaster-General deny his assertions. In the end Lord Roberts wrote a public letter of unreserved apology to Mrs. Andrew and me, for having said our accusations against the military authorities in India were false. And thus was the cause of purity almost overwhelmingly victorious.

Now what has become of the statistics to prove the enormous increase of disease in India? They will never be brought to the light, for they furnish conclusive evidence, collected by our enemies themselves, that the cultivation of vice in men always insures the cultivation of disease in themselves and their families, and any system that qualifies or is supposed to qualify women for vice, by law, is, of course the cultivation of vice.

The purity workers of Cleveland may then take the bold and unequivocal stand that the police surveillance of vice and the compulsory examination of women *increases* the danger of physical contamination of the innocent wherever introduced, and by writing to No. 1 King St., Westminster, London, they can procure Dr. Birkbeck Nevins' carefully compiled statistics, which have been gathered from year to year on this point. Orders for literature should be addressed to Miss Forsaith at the above-mentioned place in London. English purity workers will most heartily welcome the opportunity of co-operating in this work. The cost of the literature is merely nominal, and it is to be hoped that all our American sisters who are interested will not be deterred for one instant on account of a seeming obstacle, which does not actually exist, of purchasing literature relating to the C. D. question from abroad, which cannot possibly be secured in America.

KATE BUSHNELL, M. D.

Penang, Malay Pen.

THE BILLS IN THE OHIO LEGISLATURE FOR THE VIVISECTION OF CRIMINALS.

DEAR UNION SIGNAL:—Your readers who are interested in effort to suppress cruelty and to teach mercy, will remember that close observers have prophesied that the scientific cruelty so freely practiced on animals under the plea of benefiting human beings, and saving them from experiment, would not benefit them, and, so far from saving them from experiment, would beget a desire for human subjects.

This prophecy has now been fulfilled. Two bills have been introduced into the legislature of Ohio asking for human subjects. One provides that condemned criminals be given over to physiologists for research in the interests of science, the other provides that the criminal shall have the choice between this manner of ending and electrocution. The last named sounds better than the first, but is really little better, as not one in one hundred of the subjects would understand what the acceptance of the alternative might involve.

Of course these bills provide for the use of anæsthetics, but the fact only reminds the initiated that the people at large need enlightenment. There never was a greater delusion than the anæsthetic delusion. These bills promise what their own provisions make impossible of performance. A large proportion of the experiments which interest investigators are of long duration, lasting days or even weeks; but anæsthesia can only be of limited duration, and the results of some of the most elaborate and agonizing experiments would be seriously interfered with by the use of anæsthetics, as they affect the organs under observation, and make an accurate record impossible.

Should any such laws as these ever be passed, human beings would inevitably be subjected to the same terrible torture which has for so long been inflicted on helpless animals in the name of science. No law could be framed which would really protect a man—who could never tell the story—if he were once delivered over to the enthusiasm of research. "The artist in vivisection" (an expression of the great French vivisector, Cyon), thinks only of his art, and not of the feeling of the living body that he carves. Dr. Emanuel Klein, the well known English experimenter, publicly stated while under examination before the Royal Commission, that a physiologist or an investigator "cannot be expected to devote time or thought to inquiring what the animal will feel while he is doing an experiment." Neither will the feelings of criminals occupy the time or thought of those who vivisect them; and, though we who oppose cruelty because it is wrong *per se*, do not admit that it is really any more wrong to torture the body of a guilty man than it is to torture the body of an innocent brute, yet this very condemnation of cruelty for its own sake, involves active opposition to all attempts at legislation to permit it.

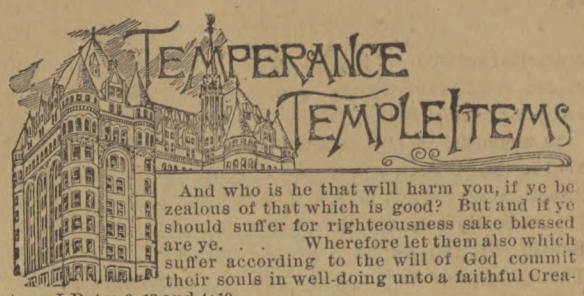
The W. C. T. U. has, at several National conventions, recorded its vote against vivisection as a great evil. The fact that any one has dared to present such bills as those in Ohio to any legislature, proves that we can hardly take an exaggerated view of it, and it will only consist with our former action and with the need shown by present development of the evil if we make fresh and very vigorous efforts. Every W. C. T. U. meeting and convention should notice this iniquitous attempt, and by resolution condemn it *and all vivisection*, taking care to publish these resolutions in the papers. The National department of mercy has been coöperating with the W. C. T. U. of Ohio in appeals to the legislature against these bills, and we trust that even now their case is hopeless. A letter dated February 26, received by your superintendent from Representative Rowlen, who introduced one of them (the bolder one) says, "I doubt the passage of the bill."

All this should open our eyes more and more to the need of the promulgation of the sweet teaching of mercy to all creatures, and of a thorough understanding of the arguments against all vivisection. There is a constantly increasing number of medical men of unquestioned ability who persevere in saying that the practice does nothing but mislead, and is answerable for many fatal errors. These argue that clinical observation of disease and post mortem examination would give truer knowledge, and that medical science would be greatly in advance of what it now is if more attention had been paid to these methods.

MARY F. LOVELL,

Superintendent Department of Mercy.

Box 163, Bryn Mawr, Pa.



And who is he that will harm you, if ye be zealous of that which is good? But and if ye should suffer for righteousness sake blessed are ye. . . Wherefore let them also which suffer according to the will of God commit their souls in well-doing unto a faithful Creator.—I Peter 3:13 and 4:19.

[Mrs. Carse has given the Temple Item column to Mrs. Vie Campbell, president of the Wisconsin W. C. T. U., for a purpose which is patent, and which closes the subject referred to. The usual report of Temple matters will appear next week. Those who love the great work to which the W. C. T. U. is consecrated will not forget that "thoughts are things," and send out after Mrs. Carse the strong desire for all those good things they would like should come to pass for our work, and will call believingly upon the Father for all those other good things He has promised not to withhold:—ED.]

DEAR UNION SIGNAL:—As I have been severely criticised in three of the late numbers of THE UNION SIGNAL because I did what every state president has an unquestionable right to do in her own state—issued a letter to my white-ribbon constituency in my state organ—I desire to say a few words in reply to the white-ribboners of other states, before whom I have been arraigned. It was with no thought of stirring up dissension that I wrote that letter to my co-workers in Wisconsin, and as it had nothing to do with the women of any other state a reply to it ought not have appeared in our National organ.

In the September number of *The Motor*, 1892, I made an appeal to my unions to turn their attention *that year* towards raising money for the Temple, giving them all the facts regarding it that I was then cognizant of. After a more thorough investigation of the financial side of the question than I was able to make at that time, I felt that it was impracticable for us to try to raise money to pay for it, and was, therefore, strongly impressed that it was my duty to say so to my unions, and I obeyed the dictates of conscience, little thinking that any one would wish to deprive me of the right to such an expression or would doubt that it was my duty to make it, and the only woman who has a right to question my action has not done so.

I do not think in my letter to my co-workers that I made any statements that I cannot fully substantiate. I think the president of the Board of Temple Trustees labors under a wrong impression when she says that the ruling made by the National, with regard to appeals to unions, referred only to states. The ruling referred to will be found in the National Minutes, and refers to superintendents; that ruling has been quoted by some of the secular newspapers and used as an argument against the W. C. T. U. Permission was formerly asked of the state presidents* to make appeals for the Temple, and all except three gave their permission; one of them asked that her letter of refusal be published. This occurred before I held the position of state president, but I have been credibly informed of the fact.

Wisconsin has two hundred and twenty-nine unions. I have visited towns that have not been on our roster the last year, where unions had gone down before I became the president of Wisconsin W. C. T. U., and I found women there who had received appeals for money. Unions die from local causes over which state officers have no control and consequently they are not "remiss" in duty.

The National Convention voted to adopt the report of the Temple, that is, by so doing, it made that report its own. The words adopt and indorse are not synonymous. To indorse would be to support, hence I am correct when I say it was not indorsed, and such a statement is not "sheer nonsense."

The woman who "looketh well to the ways of her household" ought not to be condemned when she finds the present needs of that "household" so great that she cannot advise investments upon which it is hoped future returns will be realized. To fully understand the difficulties which any state labors under one must be closely identified with the work of the state. Wisconsin, with her large per cent of foreigners and the largest brewery in the world, labors under disadvantages that most states know nothing of. Her unions average less than twenty members. In order to meet the demands of the work in the state they must put forth great effort to raise the requisite funds. It is true of all unions that they can raise a certain sum of money per year, and beyond that they cannot go; hence, as I said in my letter to my unions, every dollar sent out of the state cripples our work just that much. I know whereof I speak, and can name unions that have had to delay sending their money which was needed to carry on the work of the state, because they were putting forth every effort to pay their pledge to the Temple. The income that may sometime return to us will not bring joy to the homes that have been made desolate while "other temperance work is suspended."

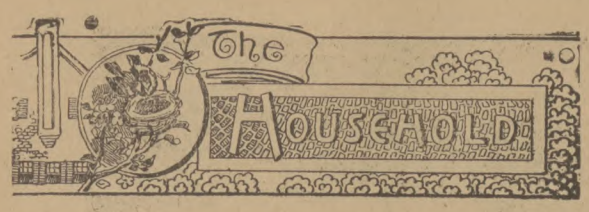
I would say to every one, give with a liberal hand to every good cause, but the same blessed book that tells us that the Lord loves a cheerful giver, condemns those who provide not for their own. I think my faith in the great Ruler of the Universe is beyond question, but when we come to financial matters the question of faith or lack of faith, is a different thing. Our experiences in this material world teach that faith without works availeth nothing.

I have no personal acquaintance with the president of the Board of Temple Trustees, but I believe she thinks that the Temple bonds will be paid for when they become due, and no one hopes so more earnestly than I do.

Sincerely, VIE H. CAMPBELL,

Pres. Wisconsin W. C. T. U.

* I do not remember to have written but once to state presidents asking their permission to send documents to unions, and that was when the Temple project was first started. Rev. Watson Trantor a year ago did write to the presidents of states, but his was a movement looking toward direct financial aid for the unions in the states which would, however, ultimately help the Temple.—M. B. CARSE.



A SPRING-TIME THOUGHT.

BY TARPLEY STARR.

What wilt Thou give, O Father, dear
Beyond our mortal want and fear,
(Like zigzag lightning here and there
The words went quivering through the air)
To prove Thy tenderest love and care
To this dear needy earth of ours?

With speed that only sunbeams bear,
With smiles that all the world might share,
With words that bloomed out everywhere,
The dear God answered Zephyr's prayer:
"I give them—*flowers*."

Berrysville, Va.

STRIPED CARNATIONS.

BY ED CLIFFORD.

Charles Dickens tells us delightfully of an almshouse in East London where the inmates lived in a state of perpetual warfare on the question of old Mrs. Saggers' pail. The quarrel had all kinds of developments, but it started from the root question as to whether Mrs. Saggers had a right to stand her pail outside her front door. From this all the bickering proceeded, gathering fresh food every day, till the pail question paled before fresher and fiercer disagreements.

This story is but a sample of most of the heart-burnings which spoil people's lives. May God deliver us from stumbling over our own particular Mrs. Saggers' pail!

Tom and Hester Moody lived at No. 4 Eastfield street, in a suburb of Birmingham. Hester was house-proud, which is a good quality; and they were both garden-proud. They had a nice little strip at the back, and took a great deal of trouble with it. Their carnations were beautiful, and much admired.

One day, Albert Baker, a small boy who lived at No. 3, jumped over the garden wall to get his ball, and he jumped right on to the best carnations. Some of them were broken off, and most of the patch was trampled down and spoiled.

Hester saw it from the kitchen window, and boiled with anger. She told Tom as soon as he came home from work, and they went into a rage together.

"Do we plant our flowers for that wretched, dirty boy to trample on whenever he chooses? I'll have the law on him," said Tom Moody.

And Hester backed him up well. They talked about it nearly all the evening. They lamented over their beautiful striped carnations, and they used strong expressions about the neglected, untidy garden next door, and about the shiftless, slatternly Mrs. Baker and her dirty, spoiled boy, and her idle husband. And most of what they said was true.

Nevertheless, they didn't have a happy evening. They were cruelly ruffled, and the more they talked about it, the worse they felt, and the more determined to act firmly. It was not the first time they had been annoyed. Once a dead cat had been thrown over, and worse still, there was a particularly disagreeable live cat, which they believed had damaged some white lilies. The matter had been "mentioned" to Mrs. Baker at the time, but had not been well received by her. But the horrid boy actually daring to come into their garden was worst of all.

Now Tom and Hester were sincere Christians, and that night they knelt together in prayer, as usual. They gave thanks for many good gifts, and prayed for many blessings for themselves and others. Tom did not like to leave the quarrel out of his prayers, but he felt it was rather an awkward thing to pray about, though he had no doubt that he was quite right. At last he prayed: "O Lord, guide us about this quarrel. Thou knowest, Lord, how very aggravating these people have been, and we feel it is not right that we should put up with such conduct. Guide and direct us, Lord, for Jesus Christ's sake." They both said "Amen," and went silently to bed.

"We won't do anything on Sunday," said Tom, "but on Monday morning I'll go in and have a straight talk with them."

I think they were glad that as yet they had not acted. Somebody has said, "The words as one has not spoken, one has got yet for to say." This is certainly true, but Tom and Hester had begun to feel that perhaps some of the words they had planned might not be spoken at all. Prayer makes a great difference. The telling a vexation to God calms us down, and often puts things in a different light. Still, it was their fixed intention to take a decided position on Monday morning.

They started talking about the carnations the next morning, while they were getting up, and before church-time they felt almost as hot as ever.

The Bakers did not go to church. They were Chapel people, and only attended services occasionally in the evening.

Tom and Hester had prayed that they might be guided about the quarrel, and their prayer was answered, for after the morning service everything was changed.

The vicar, Mr. Higgins, preached from the text, "Why do ye not rather suffer wrong?" Tom and Hester at first felt indignant and unconvinced, and each of them longed to get up and have their own say back. It would have been, "Do you mean to say, sir, that we ought to let people bully us, injure us, and trample on our striped carnations without protesting? No, no, that cannot be right." But in church people cannot speak out without being thought lunatics, so they sat on and listened, and presently Mr. Higgins said: "The rule is that in quarrels and differences, Christian people are not so much to protect themselves, as to bless others. We are often willing to deny ourselves in money and pleasure in order to help those who are needy! But it is an uncommon form of self-denial for us to bear a little injury without resenting it, and to simply do what is best for the one who has injured us. Do not say to yourself, 'I will have my rights,' but say, 'Lord, teach me what will be best for the person who is willing to quarrel with me.' It is not always the kindest thing to give way, for that may mean that the soul of the other person is hurt and the character spoilt. Many a father and mother, and many a husband and wife has erred in this way by indulgence, and has made the other selfish and idle and unreasonable. But in most of our quarrels, God blesses the kindly yielding spirit. Can we imagine Christ standing up for His rights in such quarrels as, for the most part, occupy us?

"It is wonderful what a power a quarrel has to embitter life and to make us disagreeable. It casts a fog on our happiness, and spoils everything. Good humor and enjoyment are impossible if we are quarreling. Let us avoid quarrels.

"And now may the peace of God which passeth all understanding, keep our hearts and minds in the knowledge and love of God and of Jesus Christ His Son."

Tom and Hester both said "Amen" rather loud, and as they walked home they humbly agreed that they would let the matter drop. And immediately they felt happy and peaceful and that they had done the right thing.

Poor Mrs. Baker was leaning on the wall of her little front yard, as they came back. She looked more depressed than ever, but when she saw them coming, she drew herself together as if for a conflict. But Tom and Hester both gave her a pleasant smile and a pleasant greeting. This made her wonder, for she had fully expected to hear about the striped carnations, and she was prepared to say that her boy had a right to play ball she supposed, and that if they did not want the ball to come over, they ought to put rabbit netting to protect their garden, as other people did, and that she was not going to leather the boy, or to hear him spoken against, and that it was not her cat that had broken down those lilies, and that if people went to church it was a pity they could not keep their tempers, and that she was not the only one that complained of Mrs. Moody's fine-lady airs about her house and garden, and that Mrs. Moody's aunt by marriage was not any better than she ought to be.

Instead of this she said nothing, but looked ashamed, and the Moodys knew they had done right.

But, oh, how thankful they felt five days later that they had acted in this way, for poor little Albert Baker fell into a well and was drowned.

Hester went in, full of sympathy, and helped, and tried to comfort the poor mother. She and Tom lent thirty shillings towards the funeral and attended it, and helped with some little things for the mourning. And the hearts of the poor Bakers were won forever, and eventually they were won for Christ.

Tears fell on the little coffin, but none of the tears were bitter. On it lay a beautiful wreath of white roses and striped carnations.

The Moodys were not the only people who profited by the vicar's sermon. It sank into the heart of the squire, and he went home to his invalid wife, and said: "Marian, I will make an end to-day of that wretched money quarrel with your brother. I shall always feel that he has behaved shamefully, but he shall keep that £700, about which we have been hating and bally-wragging each other for more than two years. I shall write to him to-day. I believe it was chiefly his wife's fault. I daresay they want the money more than we do. I do not like to be cheated, but he shall have it, and we will ask their boys here for the Easter holidays as we used to. I will write this very evening."

Lady Tetley, lying on her sofa, looked radiant, and she told her husband that he was an angel, and that there was nobody else in the world who would have behaved so splendidly.

She did not tell him that she had been praying for two years that he might do this very thing. But she thanked God with a full heart, and took courage.

London, Eng.

MOTHERS' CLUBS.
III.
Dr. Ashley's Paper.

BY MARY WOOD ALLEN, M. D.

A pleasant day, the interest awakened by the first meeting and a feeling of curiosity as to what Dr. Ashley could say on the "Education of Infants," combined to fill Mrs. Stacy's parlors to their limit of comfort at the second meeting of the club.

According to the plan accepted at the first meeting, Mrs. Norwood presided. At the stroke of three she called the club to order, and announced that the devotional exercises would be conducted by Mrs. Ames, who had consented to act as permanent chaplain. These exercises were short, but particularly appropriate, as Mrs. Ames had had time to collate texts bearing upon the theme in hand.

Mrs. Norwood then introduced Dr. Ashley, who read a very interesting and instructive paper, which can only be quoted in part.

THE EDUCATION OF INFANTS.

"Many parents seem to think that the education of children does not begin until they are old enough to understand what is said to them. Perhaps some of you have been thinking that I have made a mistake in announcing my subject, and have been wondering if I would not be obliged to make an explanation or correct a blunder. But I mean just exactly what my title indicates, the education of infants. You will the more easily comprehend what I am intending by this expression when you recall the primary meaning of the word education, viz., leading out. To educate means, then, to develop, or lead out the natural capacities of the child. With this idea in mind we see that the first breath of the baby is the beginning of its education. Its first unrecognizing look, its first appreciation of an audible sound, its first aimless flutter of little hands is its first education in getting hold of the body, the instrument of all activity. All the environments of the babe are educating it. The tones it hears, the quality of air it breathes, the kind of food given to it, the moral as well as physical atmosphere of the house in which it dwells are all educatory influences, and tend to lead out the capabilities of the child either in one direction or the other. Of course we accept the fact that the child has inherent qualities by dower of heredity, but we also accept as equally true that education is the power that leads out some qualities, while others may perish, because left untouched by surrounding influences. We recognize heredity as a force preserving characteristics both good and bad, but education modifies the general character by leading out certain qualities."

The doctor enlarged upon this idea much to the consolation of those who rebelled at the idea of heredity, because they had considered it as an evil fatality.

"In addition to the indirect teaching of environment, the education of infants is carried on directly by the habits of their lives. Time will only permit us to indicate some of the methods of instruction, but these will be suggestive of others.

"Habits of temperance or intemperance may be inculcated in the baby by the plan pursued in its feeding. If food is given irregularly it is of necessity given intemperately, and the child is thus taught to eat for the gratification of the sense of taste, which is in itself the foundation of intemperance. If the child is fed every time it cries or to still pain, the lesson is to forget present discomfort by putting something into the mouth. It will not be surprising if a child thus taught follows out the teaching in maturity and attempts to quiet sorrow, to drown care, to deaden pain by putting something into the mouth, learning after a time that alcohol has a charm that temporarily annihilates all grief. We thus come to see that the regular habit of feeding infants has in it a moral quality, and is worth our serious consideration. In addition to irregularity as a cause of intemperance in eating, and leading indirectly to other forms of intemperance, we may enumerate the giving babies soothing syrups. I have myself distilled from one twenty-five cent bottle of Mrs. Winslow's soothing syrup sufficient alcohol to make a blaze two inches high which would burn some minutes. These nostrums contain a quantity of opium and this adds to the evil education of the children quieted by their use.

. . . . . .

"The little nervous night hawks who never sleep nor let any one else sleep have had a bad education, perhaps beginning before their independent existence, and no doubt continued afterward. Babies may be taught to sleep without rocking and in quiet darkness, or they may receive a directly contrary education. And this education also begins in the very first hours of life. Infants may be taught to require constant attention, to be held, amused, rocked and walked with, or they may be educated to lie quiet until the inborn vital forces incite them to activity, and they will quietly follow out their own investigations very happily if so permitted. The majority of children need what the old lady called 'a little wholesome neglect." That is, a watchful general oversight, while at the same time there is opportunity to develop according to individual needs through refraining from interference with the right of the child to self-dependence.

. . . . . .

"The importance of educating the infant to an acceptance of conditions cannot be overestimated. One of the fundamental laws of the family is that each one shall have opportunity for work or rest, and the baby must learn not to monopolize the attention either of one or several. He can just as well learn to amuse himself as not. He can also be taught that he does not get what he cries for. The education of the majority of children is that they will get what they wish if they cry long and loud enough."

The discussion following this paper was full of interest. Some mothers were inclined to oppose the doctor's statements on the ground that her ideas were theoretical, whereas their practical experience led them to think otherwise. But other mothers were present who, by their own experience, were able to corroborate all of the doctor's ideas. Discussion was free and informal, and the chairman found her duties not burdensome, consisting, as they did, chiefly in filling up little gaps in the discussion, or in calling the remarks away from personalities by a judicious suggestion of a new thought. The buzz of conversation after the formal adjournment indicated the great interest taken, and many ladies expressed personal obligations to Dr. Ashley for enlightening them on points concerning which they had had little instruction, and to which they had given less thought.

It had been decided to now take up the study of some book, but Mrs. Ellis announced that at the time of the next meeting she would have as guest a kindergarten teacher who, she was sure, would give them a paper on "The Philosophy of Child-training."

This offer being thankfully accepted the members dispersed, promising to be prepared with questions to draw out the wisdom of their expected instructor.

Toledo, O.

SPRING.

"If the apples bloomed to-day,
It would be pink and would be May.
If great gold roses opened soon,
Then it would be yellow June;
If it snowed—oh, I remember!
'Twould be white, and be December;
Just because it's gray and blue,
April! April! that means you."

—*Elizabeth Stuart Phelps.*

WHAT SHE SAID.

Grandma Grumpy
Was weak and dumpy,
And she lived across the way.
She looked for hours
At the precious flowers
We were raising for Easter day;
But "Some little sillies
Can grow great lilies,"
Was all that we heard her say.

And by and by
When the April sky
Had coaxed them to open wide,
She lay in her bed,
And all she said,
When we set them down by her side,
Was, "Some little sillies
Are sweet as their lilies,"
And she kind of smiled and cried.

—*Youth's Companion.*

AN "APRIL FOOL."

BY BERTHA S. ASHTON.

In a bedroom of Cloverdale Seminary sat two girls, studying and talking alternately.

Joe Baker, the elder, was in a rocking chair, while her chum, Leon Newcomer, was seated on a hassock at her feet.

"Do you realize that to-day is the thirty-first of March?" asked Leon of her friend.

"Well, what of that," was Joe's reply. "Yesterday was the thirtieth and the day before the twenty-ninth."

"But, my dear Joe, have you forgotten that to-morrow will be the first of April and it should not go by without our celebrating it? Don't you remember what fun we had last year at Madame Fraly's. To my dying day I will never forget how stern she looked when she called us into her private office. I really thought we were to be expelled, but didn't we get off easy?" and Leon Newcomer gave a merry little laugh.

These two girls were fun loving lassies of sixteen and seventeen, who liked nothing better than to play a joke on some one of their numerous friends.

They were intimate friends and had been away to school together for several years. They were the ringleaders of all of the mischief in their class, and were constantly getting into scrapes, but for some unaccountable reason they possessed the happy faculty of getting out as easily as getting in, so their little jokes never cost them much.

After thinking a few moments Joe exclaimed: "I know what we can do. You remember how Florence Adams dislikes cologne. Well, we will soak her tooth and nail brushes in that, and won't she turn up her nose when she goes to use them? We can send letters addressed to Grace and Edith Sherman from their uncle in India filled with blank sheets of paper. I have an India stamp and Grace loaned me a letter from her uncle not long ago, so I can copy his writing. We can also send one to Mabel Thomas in her mother's handwriting. You know she has been expecting one for so long."

"That would be awfully mean to play a joke on poor Mabel," answered Leon, "especially since we know how hard she has to work to stay here at all. There is such a thing as playing practical jokes and carrying them too far. I like Mabel and am not willing to fool her in that way."

"Oh, you chicken-hearted goosie. Every one expects to take their share of jokes on April Fool's Day, but let's stop chattering or I'll never learn my Virgil lesson. Light the lamp, Leon, and we'll study," and in ten minutes there was not a sound to be heard in the room except the ticking of the clock.

The following morning the girls were up bright and early playing pranks on several of their schoolmates.

Joe told Leon to fix up Mabel's letter as she had the other two to do, and saying nothing about her plans the kind-hearted girl directed the envelope, but instead of putting a blank sheet of paper in she took a five dollar bill from her pocketbook and slipped it inside the paper, saying to herself as she did so: "I just can't fool her and am going to send her this. Papa is so generous I can afford it."

. . . . . .

In a poor little room scarcely larger than the bed itself, sat Mabel Thomas, a sweet-faced girl in a plain, old fashioned gown.

"What shall I ever do for a Cicero and a German reader? Poor mother can't afford to send me any money. I couldn't stay here at all if Miss Anderson wasn't kind enough to let me work for my board and tuition." And with this the poor girl broke down and wept.

Just then a letter was stuck under her door. The writing was not familiar and as she tore it open she said: "It must be an April Fool. The girls are all playing jokes on each other to-day." But what was her surprise to find a five dollar bill in the envelope. She could not speak for joy for a few moments.

I am sure Leon Newcomer must have been fully repaid the next day when she heard Mabel tell about her April Fool.

HABITS OF EXACTNESS.

Habits of exactness in any phase of business life are a safeguard to character. In considerable degree the whole man is exhibited in any of his spheres of thought or action. He cannot, therefore, indulge in laxity in any one of his activities of head or of hand without incurring the risk of growing lax unconsciously in other things. Carelessness or slouchiness in mere surface routine may result in a loss of the sense of care and exactness in matters involving the deeper principles of rectitude and honor. The line between right and wrong, between honesty and dishonesty, has been lost sight of by many a trusted employé, simply because hard and fast lines have fallen out of his general habits of thinking, speaking and doing. Strictness and accuracy have a value beyond any immediately utilitarian purpose; their value is to character.—*Sunday-School Times.*

SOME QUEER CRADLES.

What queer cradles some little folks have! The Indian baby is strapped to a board and hung up in a tree or carried on its mother's back. He has no toys; and if the sun shines in his face or the storm beats on his head, it does not matter. In Lapland the cradle looks something like a big slipper. The baby is laid in it, covered up with a sheet. There are holes in each side of the cradle, and through these a stout cord is laced across to keep the baby from tumbling out. When the Lapland baby's mother attends church she leaves him outside to keep warm in a hole made in the snow. Sometimes several cradles are left in a cluster, and then the children set up such a chatter that they disturb the meeting.

When the Laps are traveling from place to place, these cradles are slung on the mother's shoulders. And they go through some dreadful storms and snow-drifts.—*Sunbeam.*

SOME WONDERFUL THINGS.

"Martin," said a wise grammar-school boy to his little brother of six, "come here and tell me what you have inside of you."

"Nothing," said Martin.

"Yes, you have. Listen! You've got a whole telegraph stowed away in your body, with wires running down to your very toes and out to your finger tips."

"I havent, " said Martin, looking at his feet and hands.

"You have, though, and that isn't all. There's a big force pump in the middle of you, pumping, pumping seventy times a minute all day long, like the great engine I showed you the other day at the locomotive works."

"There is no such thing —"

"But there is, though; and besides all these things, a tree is growing in you, with over two hundred different branches, tied together with ever so many bands and tough strings."

"That isn't so at all," persisted the little boy about ready to cry. "I can feel myself all over, and there's no tree or engine, or anything else, except flesh and blood."

"Oh! that isn't flesh and blood; that's most of it water. This is what you are made of—a few gallons of water, a little lime, phosphorus, salt and some other things thrown in," said his brother.

CHILD: "Oh, auntie, I love you—oh, ever so much!"

AUNTIE: "But how will it be when I get old and wrinkled and ugly?"

CHILD, with surprise: "Why, auntie, then you'll need it so much more."

DEAR BOYS AND GIRLS:—It was my good fortune to be in a Sunday-school, March 18, where the temperance lesson was taught, as I have no doubt it was in thousands of Sunday-schools all over our land. In this particular school we had been given *The Young Crusader* on the previous Sabbath, and folded within its bright pages we had found the lesson leaflet, with the fine head of good Neal Dow, "the hero of prohibition." How the boys and girls smiled at the quaint rhyme of old "Father" Hubbard, with its illustrations, which explained the empty cupboard, caused, of course, by drink.

On temperance Sunday, having read *The Young Crusader* and studied the lesson leaf, all were ready for the good words of the superintendent. Oh, how plainly he pictured to us all the wicked effects of the great liquor traffic, and to make it more pointed he used an illustration. Three boys were invited to stand upon the platform; one was from the infant class, another was about nine years old, and another about fifteen. The superintendent also stood in line. Then he told how he was going to compare the four. The tiny boy represented the amount of money spent for missions in our land; the next the amount spent for schools; the big boy represented the sum of money which would buy all the food used in our country in a year. The superintendent himself (and he is a tall, broad-shouldered man) would have to be a foot higher and as big around as a hogshead to represent in the same proportion the immense amount of money (nine billions of dollars last year) spent for useless and harmful liquors.

Do you wonder that every boy and girl then resolved that they would not swell that big, wasted sum, and that many took home the pretty pledges which were passed, to bring them signed to their teachers the next Sunday?

God will bless the children who sign the pledge and help them to keep it faithfully. Your

Aunt Jane

NEPHEWS AND NIECES.

My papa has a fruit farm, but none of the apples make cider. MARY M. FREEMAN.
Clearmont, Mo.

Little brother Ralph loves to hear me read Miss Anna Gordon's story about Mr. Toots Willard. He wants his picture, and is going to earn the twenty-five cents hauling wood for mamma. BETH GEORGE.
Gunn City, Mo.

My papa is a minister, and he does not chew or smoke or drink. My two brothers have promised never to do any of these things. HANNAH HOEKJE.
Fremont, Mich.

Our papas do not drink, smoke or chew. There are no saloons in this town. We are strong temperance girls.
EDITH ZERAN.
Dakota City, Ia. WINIFRED CLIFT.

There are no saloons in Weston now.
Weston, Ore. MABEL E. WHITMAN.

My little brother and I are for temperance, and our names are in the Temple corner-stone.
New Lyme Station, O. MINNIE SWEET.

SOFT-SHELLED NUTS.

282.

A BIRTHDAY ACROSTIC.

—ear and dear, oh, friend and brother;
—very birthday brings thee nearer,
—s it beckons to another
—ife, where every life grows dearer.
—aylight cometh, see the story,
—'er the hills and mountains hoary,
—ritten in prophetic glory!

CELIA BAXTER BRIGHAM.

283.

HIDDEN NAME.

Leave wine alone and do what is right.

EVA F. ROBERTS.

Send all replies and *original* puzzles to Puzzle Editor, THE UNION SIGNAL, the Temple, Chicago, Ill.

ANSWERS TO PUZZLES PUBLISHED MARCH 8.

274. Ballot.

275. Lady Henry Somerset. England. A temperance leader.

276. Lucy Stone.

Correct answers: Lolla A. Rowland; Belle Sherwood; Lulu D. Lemmon; Grace M. Hinckley; Mary L. Fishburn.

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Thou that makest thy boast of the law through breaking the law dishonourest thou God.—Rom. 2:23.

PLEDGE.—"*I hereby solemnly promise, God helping me, to abstain from all distilled, fermented and malt liquor, as a beverage, including Wine, Beer and Cider, and to employ all proper means to discourage the use of and traffic in the same.*"

TRIAL BY JURY.

It is one of the inexorable facts of our existence, which we ignore at our peril, that there is nothing so good that it may not be abused and subverted to defeat the very ends it was intended to serve. Habit, the law of our being designed to establish us in good, becomes by man's perversity, the means of rendering his ruin past retrieve. So it is with every institution planned for the well-being of society.

In nothing is this more clearly exemplified just at present than in our system of trial by jury. At one time in the history of the Anglo-Saxon race, this institution was universally regarded as one of the strongest pillars of our liberty. We believe this view to be correct, and that we shall abolish trial by jury at our peril, yet so great are the abuses connected with it at present that many voices are raised against it.

At no point does personal liberty suffer greater violation under despotic governments than in criminal trials. Against these infringements of liberty the jury system interposes effectual barriers. But, on the other hand, from a variety of causes growing out of changed conditions to which the jury system has not been adapted, this bulwark of our liberties too often works the opposite wrong of shielding from justice those who merit the severest penalty of the law. Various causes may be ascribed.

In the first place, jury service is so onerous and so illy requited that it offers no inducements to any but those least fitted to discharge its duties. From the moment a man becomes a juror until he is discharged, he is a prisoner guarded with greater watchfulness and kept in closer seclusion than the supposed criminal himself. For weeks or months, as the case may be, he can communicate freely with no one except his fellow jurors or the officers of the law. He may not even have a message from home that is not first inspected by his guard. He can read the papers only after every reference to the trial on which he is engaged has been cut out. The pay, two dollars per day, makes no return to the average man for the loss resulting to his business from his enforced absence. On the other hand, it is comparatively easy to escape jury duty by pleading a knowledge of the case which any intelligent person must have in these days of newspapers and telegraph and by affirming that one's mind is made up past the power of any evidence to change it. Strange as it may seem, many actually shirk jury duty in this way. An additional evil is thus induced, demoralizing to society by begetting an indifference to truth and to the duties of the citizen towards the state. As a result, ignorant, incompetent and dishonest juries decide many of the most important criminal cases. The verdicts too often give ground for suspicion that money rather than the evidence was the deciding factor.

The purpose of the restrictions, whose results are so unfortunate, is plain enough. It is to place the evidence before fair-minded, intelligent men and get their judgment upon the facts without any of the warping which may come from knowledge derived from hearsay. But these conditions are absolutely unattainable under our present environment. In these days when the lightnings carry the report of every deed "done in a corner" around the world in advance of the sun, intelligent men, such men as we want upon our juries, will have a pretty thorough knowledge of the affair and will have more or less formed their judgment concerning it. But intelligent, conscientious men with opinions already formed are greatly to be preferred to those who, under present conditions, know nothing of the case or have formed no opinion concerning it. The former is much more likely to honestly weigh the evidence and discard all prejudice than the latter. The jury system should be adapted to its present environment—the newspaper and the telegraph. In so doing the earlier principles upon which it was founded would be partially reinstated.

In the beginning, so far from choosing as jurors those who knew nothing of the case, the very opposite was desired. The jurors were chosen because of their knowledge of the persons and of the circumstances. While a return to this idea which confused the province of juror and witness is not desirable, circumstances seem to demand that a happy medium between the two ideas be sought. This change of principle which does away with the necessity of shutting up the juror to the knowledge of the case to be obtained from the witnesses would also do away with the necessity of making a prisoner of him.

The possibility of bribery ought not to be considered. It is the first principle of our criminal law that the man on trial is regarded as innocent until proved guilty. Why, then, should it regard the men who are trying him as perjurors and bribe takers. Let, by all means, the juror who is unfaithful to his duty be punished with the utmost severity, but let us not act upon the supposition that he only lacks opportunity to accept a bribe. With the removal of this surveillance the hardest part of jury service would be abolished and our juries would be improved by the service of better men than we are able as a rule to obtain under present conditions.

The defects pointed out are, we believe, among the most serious drawbacks to the successful working of the jury system, but we are convinced that the hairsplitting technicalities which are a growing evil in modern legal science are also responsible to a large degree for the surprising verdicts which make law-abiding citizens despair of obtaining justice in a legal way. As we follow some criminal cases, we are at an utter loss to understand why evidence that to the ordinary mind seems peculiarly pertinent and convincing should so often be ruled out and the jury instructed to ignore it in making up their verdict. Yet so it is. One of the purposes of the jury system as stated by eminent writers on the subject, is to rule out over-nice legal quibbles by bringing in the common sense of common people. Yet at present lawyers and judges seem pretty effectually to defeat this end.

There are many other elements in the problem. Whole volumes have been written concerning the unanimity principle alone; but we shall enter into none of these issues, for it is not our purpose to undertake to inform our lawmakers how to reform the jury system. In our judgment, however, it is imperative that the system be reformed and our legislators might profitably divert their attention from some lesser matters to the one in hand. To the very frequent failure of the jury to convict those really guilty part of the blame of the increase of lynching must be ascribed. The remedy invoked by the mad mobs is of course worse than the disease they combat, and more utterly subversive of law, justice and consequently of liberty.

But it is always true that from one evil greater evils flow. If those who are so ready to "take the law into their own hands," would but remember that the law is already in their own hands, that it rests with them, through their representatives, to make it an instrument which shall serve the purposes of liberty and justice, instead of a suspected criminal here and there put to death by mobs, we might have the reassuring spectacle of convicted criminals inexorably punished by the calm, strong hand of a majestic law. So deep seated and reasonable is the dissatisfaction with present results, that unless in the parlance of the day, the jury system is mended, there is ground to fear it will be ended.

DANGEROUS EDUCATION.

We are glad to note that the *Old Homestead*, a popular family monthly published in Cleveland, O., takes a firm stand on the right side of the liquor question. The recent utterance of President Eliot, of Harvard, calls out severe editorial criticism in a late issue of that paper, and it sends out a note of warning to "endangered homes" which we take occasion to pass on and to emphasize.

At a public temperance meeting in Cambridge, Mass., President Eliot is said to have made the following statement: "I am a moderate drinker. I don't believe it is a sin to drink alcohol in any form; if I did I should not drink it myself." Assuming that he has been correctly reported, says the *Old Homestead*, his position is as "defenseless as it is dangerous," and we quite agree with that opinion.

When we consider the weighty influence which Harvard University exerts throughout the entire country, we may well stand appalled in the face of such danger as is revealed by this confession on the part of its president. That the man who stands at the head of this character-developing institution should be among the unwise who are deceived by the "mocker" is a fact which should cause widespread consternation and consequent arrest of thought; for the principles disseminated by our colleges and the habits formed by college students, touch more or less directly every home in the land.

The president of this, America's oldest university, is, as the *Old Homestead* truly remarks, "a public servant in the broadest and most vital sense. What he is and what he teaches is re-stated and lived out in Congress, in the judiciary and in state and municipal governments throughout the country. . . . He is expected, by all the force of his experience, ability and position to direct every student—rather as an educator he is to go before and *lead* the student—drawing out and developing character that will most surely select such a path."

What shall we say then, when this "public servant" (and it is purely in this capacity that the president of Harvard lays himself open to public censure) leads the young manhood of the nation, if not into the path of certain ruin, at least into the path of certain danger? Not a sin to drink alcohol? Not a sin to dally with the evil, mocking spirit embodied in the wine-cup? Not a sin to walk in the broad road that leadeth to destruction even though the end of that road may never be reached? Not a sin to lead a "weaker brother" in that way which for him means a ruined life and a drunkard's, perhaps a criminal's, grave, and for those who love him disgrace and misery?

No matter what view fathers and mothers may take concerning the use of intoxicants—whether they be prohibition "cranks," or "personal liberty" advocates—few, if any, would voluntarily choose to throw around their sons during college life the temptations to dissipation which come with the punch-bowl and the wine party.

The average enrollment of Harvard college is about one thousand three hundred, and for twenty-five years President Eliot has guided the mental and moral development of men who have gone out through the length and breadth of the land to wield a mighty influence for weal or for woe. We wonder how many Harvard graduates whose lives have been wrecked by the drink appetite—and they are many—could trace their downfall to habits contracted while students in college. To such the term *Alma Mater* is a travesty, a libel upon motherhood.

If there is one class of persons above another which, for the best interests of the country at large should take a righteous stand for temperance it is the nation's educators. But how often do we find those holding high positions as such blind leaders of the blind! Deceived by the witchery of the wineglass, as are all votaries of King Alcohol however moderate their use of it may be, their judgment is warped, their perception of right and wrong, keen in other directions, is upon this great question, blunted. They do not realize that they are

"Sowing the seed of a maddened brain,
Sowing the seed of a tarnished name,
Sowing the seed of eternal shame."

It may be that the seed has already been sown by a parent's hand—alas! that it should ever be so. In that case college life too often develops and strengthens the noxious growth and sends it out to bear fruit which poisons the life of the nation and wrecks the happiness of its homes. Oh! the terrible harvest which follows such seed sowing!

If the president of Harvard University is by precept and example an advocate of moderate drinking THE UNION SIGNAL, like the *Old Homestead*, "can never advise the homes it enters to send their sons to Harvard for education."

It is suggested that a college whose avowed policy upon questions of religion is neutrality can hardly be expected to regard the use of intoxicants from a Christian standpoint. But, granting that this "defect in its government" precludes the possibility of this university adopting the basic principle of Christian temperance—total abstinence for the individual—it can at least consider the question from the standpoint of science and philosophy, from the standpoint of the sociologist and political economist. Whatever the point of view, an unprejudiced observer of results must inevitably reach the conclusion which gospel Christianity reached long ago, namely, that the only remedy for the liquor evil is the total annihilation of the traffic.

MORE "SIGNS OF THE TIMES."

"'They call us the Heavenly Twins.'
"'What, signs of the Zodiac?' said the tenor.
"'No—signs of the times,' said the boy."

There are many signs of the times for evil; it is well to note those that are for good. Among them there is none more marked than the fact that the principle underlying the book from which we have quoted, is coming to be more and more largely recognized as the eternal principle of justice. The calmly accepted theory of a double standard of purity for man and woman has been the root cause of all the evils connected with our social life.

Back of drunkenness, back of outward acts of impurity, we have come face to face with this adamantine wall which has effectually barred all progress into a higher life for humanity.

Just so long as it is possible for the majority of men and women to believe that one code of conduct may be right in one-half of the human race while it is unqualifiedly acknowledged to be wrong in the other, just so long will it be impossible for the world to grow out of vice into goodness, out of impurity into moral whiteness.

Are we conscious of the universality of this double standard? It comes to us at times with overwhelming force, as in the trial which is now flooding our papers with tides of corruption where the whole force of the defendant's evidence has gone towards proving the woman to have been *previously immoral.*

Has it occurred to any one to query how the proving of that point could affect the case *per se* or lessen the *man's* guilt? Ought it not rather to increase his guilt in the judgment of all right minds? Yet the whole force of the defense has been given to proving this point, and the moral miasma has so poisoned us all that we have not yet fully grasped just what the trial—one of many—means for our sex and for humanity.

Briefly, boldly put it means: A man may be as vile as he pleases if he can but prove that the unfortunate partner in his crime has been previously immoral. Imagine the force of that argument turned the other way! Imagine a woman finding extenuating circumstances in the fact that the partner in her transgression had been previously immoral! It would not be a difficult point to establish in nine cases out of ten. But what would the *woman* gain by establishing it? Reinstatement in public favor? Calm extenuation of her sin? Nay, verily, *she* is on the other side of this moral boomerang and its rebound can work only destruction in her case from whatever angle it is thrown.

The man? For him there is always the fatted calf, the light, the warmth, the resurrection into a favor which he had never really lost.

Verily "there's something rotten in the state of Denmark." This one fact is the outward, visible sign of an inward corruption which must eventually destroy all moral life.

The root sin? Yes, we spoke advisedly—the sin which, viewed from spiritual, moral, scientific or physiological point of vision, is doing more than all others combined to thwart God's purpose—to rob humanity of its inheritance—to stay the oncoming of Hope's future for the human race.

And *we* accept it to a greater or lesser degree, in spite of ourselves, unconsciously. Do we not? Let us bring ourselves, face to face with the question why the book from which we have quoted, "The Heavenly Twins," affects us unpleasantly despite its marvelous power and its daring handling of the question of the age; and if we are honest with our own hearts, we must acknowledge it is because there is in them still some remnant of this spirit which has come down to us through the ages; we are not quite ready to have the problem solved as effectively as the heroine has solved it. We have some lingering feeling that she might have been more forgiving and therefore *more womanly* (!).

We are not yet willing to honestly face the fact that vice is not a subject to be treated in the realm of sentiment; that a vicious man or woman is a menace to society as a whole, and that society must protect itself from the contamination of each, equally, if it is ever to work out its own salvation. Will the womanhood of the world ever dare in the cause of righteousness and for the true inheritance of her children a tithe of what it has heroically dared in what was, none the less because of the heroism, a moral and sentimental weakness? God forgive us, but the maternal instinct in the human being has not yet attained the level of the brute's in a true concern for the highest protection of her offspring!

But the signs of the times are abroad, thank God! "The Heavenly Twins" cannot be unwritten nor can the thoughts it has aroused be erased from the public mind. Wherever we look we see something which indicates that the current of thought is deepening.

Reform work for the poor, lost girl is being carried on as never before. She is being recognized as equally with her brother, a subject for reformation. Some day he will be recognized with her as equally a subject for protection. Charles N. Crittenton is one of the "signs of the times." His good work through the Florence Missions, his benevolence to the W. C. T. U., for just this line of work are among the many dawn streaks which point to the coming morning. "The Traffic in Girls and the Florence Crittenton Mission," by Mrs. Edholm, tells the story of the need and of the supply very simply and directly. We hail the issue of that book also as a "sign of the times."

The heroic work of Dr. Kate Bushnell and Mrs. Elizabeth Wheeler Andrew in unveiling the gross immoralities protected by the British flag in India, the latest record of which is to be found in another column of this paper, is, perhaps the most significant sign of all. It means something when women dare to face the world with a sin of whose very existence they have, presumably, lived in ignorance. It means that never again can the dual standard satisfy the woman of heart and brain, but that, in her home, in her church, in society at large she will recognize but one standard of living, and that, "The White Life for Two."

IN the *Political Science Quarterly* for December, 1893, Mr. George K. Holmes states that seventy-one per cent of the wealth of the United States is owned by nine per cent of the families, twenty per cent is owned by twenty-seven per cent of the families and the remaining nine per cent by sixty-four per cent of the families. Mr. Holmes' figures are based on those gathered in the eleventh census. He is a specialist of the census bureau on statistics of wealth and the *Political Science Quarterly* is recognized as second to no economic authority in the country. These figures may therefore be accepted as approximating the truth as nearly as any we should be able to obtain. This distribution of wealth certainly cannot impress any one as ideal. In fact so serious is the import of such figures that it would seem to be one of the first duties of statesmen to see if anything could be done to permanently change the distribution of the wealth of the nation. There is no need to reiterate the worn out statement that if the wealth were equally divided, inside of ten years it would have pretty generally returned to its original owners. Any one of average intelligence may be assumed to know that this would be the case *if the system remained the same.* But a very large question arises. Is a system which necessarily results in such distribution of wealth the best one which the Christian thought of mankind is able to evolve?

THE women of South Dakota are persistent in their efforts to drive out beer. It will be remembered that the Sioux Falls brewery was ordered destroyed as a nuisance. The supreme court has reversed that order upon the extraordinary ground that the statute "does not define beer as intoxicating liquor and proof that the defendant simply sold beer is not sufficient to sustain a finding that he sold intoxicating liquor. As beer is a generic term and applies indiscriminately to malt beer and beer made from extracts the court could not know that the beer was malt or intoxicating without evidence to the fact." Huron women, however, are determined that the beer now in possession of the sheriff shall not be sold and they have caused the arrest of city officials for failure to enforce the law. If the decision now pending to set aside the injunction against the brewing company is unfavorable to prohibition, they will bring another suit. **Let the fight go on until *the people* win!**

"Unanswered yet? Faith cannot be unanswered,
Her feet were firmly planted on the rock;
Amid the wildest storms she stands undaunted,
Nor quails before the loudest thunder shock.
She knows Omnipotence has heard her prayer,
And cries, 'It shall be done,' sometime, somewhere."
—*Robert Browning.*

***

Glances into past history do much to open our eyes to the real progress of the world. A bit of information has strayed this way, touching the status of the temperance question in the sixteenth century. It is a translation into English of some of the rules of a temperance society formed by the upper classes: 1. To drink daily only fourteen cups of wine. 2. Italian, Spanish or hot-spiced wines are prohibited beyond one cup a day, which must be deducted from daily allowance. 3. For the further quenching of thirst, beer is allowed. 4. These fourteen cups must not be drunk at once, but after at least three intervals. No doubt the "temperance" outlook was as problematic to the good people who nearly three hundred years ago made the above rules as it appears to-day to many noble-hearted workers. Yet what great things God hath wrought, and the *end is not yet!*

***

A white-ribboner testifies in the following incident to two things—the grand work of prevention done in the field of juvenile education and the awful besetment of the life-path of a young man by the power of evil: "My son Howard (one of your Band of Hope boys) reported for one of the great dailies in Chicago. Last summer he was told that the paper would pay for all the whisky and cigars he used in 'treating.' Finally he was ordered to get a certain man drunk and catechise him. The result was that he resigned his position, as the information wanted could not be obtained without the aid of whisky."

***

Tradition says that the Chinese burn down a house to obtain that toothsome delicacy, "roast pig," and we smile at the child-simplicity that destroys the great to gain the less. Here is a nation wrecking its own house—its present and future prosperity and purity—to gain a pitiful handful of revenue dollars. God pity the short-sightedness of poor human nature!

***

It has been amusing as well as interesting to read the letters which have come to On Duty relative to the use of salt on coal fires. I quote briefly from some of the letters received for the benefit of those who may have given the matter thought.

A good housewife in South Dakota says: "We have tried salting the coal, as per suggestion of On Duty, and pronounce the 'discovery' a grand one; it does all that is claimed for it."

Minnesota sends the following testimony: "I use a half a teaspoonful of salt in a half a cup of water to a hod of coal. Once I carelessly put on more, and so put out my fire, for the coal would not burn. Having a stove in which I could also use wood, I built a fire of that alone, adding other unsalted coal little by little, and in the course of forty-eight hours the extra salt coal had smoldered away to ashes, but it never blazed."

Missouri comes forward with yet another recipe: "I have never tried the salt plan, for the reason that clear water alone improves coal enough for me. This keeps down all dust, overcomes the gas, the coal kindles quicker and burns brighter."

Michigan sends in some conflicting testimonies: "I am much interested, also much puzzled. I had learnt to check the burning of coal by using salt, but as the articles recommended it so highly I talked with others, and found one had become convinced of its being a damper, another had been pleased with the effect of dry salt mixed with coal when shoveled into the bin. Then I tried a little in each scuttle full. Result: Dull fires and much time consumed in bringing up desired temperature. But I have learned this lesson: Throwing in a handful of salt before filling up at night prevents too rapid burning, and thus saves a perceptible amount of fuel."

And now comes Maine to throw a damper over all: "I'm afraid the advice to use salt on coal will, if practiced cause more loss in stoves than saving in fuel. Having lived near the ocean, where a great deal of driftwood has been washed on shore, I have observed that those who have used this wood for fuel after it has been soaked a long time in the salt water very soon find their stoves become warped, cracked and rusty. Perhaps it would be well to tell your readers this, as all must know that salt is very destructive to iron."

ON DUTY.

Canadian Field.

THE MONTH'S HAPPENINGS.

"After a storm comes a calm," is generally a true saying, but the province of Ontario has not allowed the upheaval of public sentiment caused by the plebiscite to subside into apathy, the past month being one of great activity and advancement in temperance reform. The great convention of February 6 made a long stride forward, a deputation therefrom waited on Sir Oliver Mowat and received from him the assurance of prohibitory legislation to the full extent of provincial prerogative.

The *Woman's Journal* says: "Grand addresses were given by some of Canada's grandest men, but do you blame us for thinking that the best of all was by the earnest-faced little woman clad in quiet garb, the new president of Ontario W. C. T. U., Mrs. May R. Thornley, who voiced the sentiments of the hundreds of women over whom she holds sway, as she pleaded for 'God and Home and Native Land.'" A resolution for the full enfranchisement of women was carried with a will.

Toronto district W. C. T. U. recently held a convention, at which Mrs. Thornley profited and delighted the assembly with an address and a drill on parliamentary practice.

Starmont conuty also held a convention presided over by Miss MacArthur. Mrs. E. F. Williams, of Montreal, Dominion president, gave valuable assistance and enlivened proceedings by holding a school of methods. She addressed a public meeting in the evening with great acceptance, as did also Miss Lillian Phelps.

Miss Agnes Hunter, Ontario's provincial superintendent of work among lumbermen, has given a most interesting account of work done in her department. A missionary agent was employed for three months to visit the lumber camps of the Upper Ottawa, carrying comfort bags and literature with him, and holding services which he reports are well received. Many of the men engaged in lumbering are completely isolated from the outside world during the snow months. One quotation from Mr. Hardy's (the agent) report will give a better idea of the work done than any explanation could.

"January 21, Sabbath:—At ten o'clock had a service where I remained over night. Walked three miles and had two meetings in another shanty, forenoon and afternoon. The foreman wanted to take a collection but I told him the W. C. T. U. sent me free, because they wanted to do the men good and not to take money from them. There were seventy-three men there.

"January 24.—Left literature and promised comfort bags. Had a meeting at noon, where I stayed all night. Drove seven miles, spoke to twenty-four men. Left literature and promised comfort bags."

Many instances have occurred where the men, touched by the kind thought which has gone out to them so disinterestedly, have opened their hearts to lasting impressions of God's goodness.

In Port Arthur, Ontario, a temperance department has recently been formed by the King's Daughters. Copies of THE UNION SIGNAL and *Dominion Woman's Journal* have been ordered, also two hundred pledge cards. In starting this branch they were greatly helped by a visit from Mrs. McClung, the vice-president of the Manitoba Provincial W. C. T. U.

The white-ribboners of New Brunswick are energetically working for the woman suffrage petitions. In Moncton the town is divided into bands for canvassing for names, with women working in each band. Parlor meetings are also being held in every community, and public evening meetings as well.

The Maritime provinces have also established what they call "Youmans Bands," to be formed in places too small and scattered for unions, but where there are always people interested in the temperance cause. Each member signs a temperance pledge, promises to wear the white ribbon and pray daily for the work, also paying twenty-five cents yearly.

Undeterred by the failure of the woman's franchise bill presented to the Nova Scotia legislature last year, it was brought up again this winter and given "a three months' hoist," so that, though silenced, it is not killed.

Manitoba rejoices in the possession of strong and energetic temperance workers. It means a good deal to read of a gathering "of over sixty ladies at the regular *weekly* meeting of the Central W. C. T. U. in Bethel Hall, Winnipeg." Mrs. Dolson, the president, gave a paper, entitled "Our Nerves," a subject which in this age can bear a good deal of ventilation. Dr. Yeomans and other ladies took part in the discussion following, showing the effects of alcohol and narcotics on the nervous system.

The South End W. C. T. U., of Winnipeg, took advantage of the presence of Mrs. Emma Shaw Colcleugh, of Selkirk, who was giving her lecture on Hawaii, to tender to her a reception.

It is always a healthy sign to see activity in connection with juvenile work. The Sunday-School Association, of Nova Scotia, has issued a circular calling attention to the great desirability of more thorough and organized temperance work in Sunday schools. The White Ribbon Army is the name selected for this branch of work. The organization is simple and easily worked. The triple pledge is not used, but three separate ones are provided against intoxicating liquor, tobacco and profanity. A bow of white ribbon is the badge worn. An earnest call is made in God's name, to work to secure "a generation of total abstainers filled with the spirit of the gospel that will be able, if we fail in the meantime, to secure and enforce a prohibitory law." In connection with this, Jeannette C. Bullock, maritime superintendent juvenile work, calls upon the W. C. T. U. to do all they can to assist this departure in Sunday-school work.

Two leaflets have been added to Dominion literature stock, "An Open Letter," by H. T. T., and "The Beginning Of It," a story for the Y's, by the Dominion president, Mrs. Ella F. M. Williams. This is a brightly written sketch of what may be done even by one shut in by illness, if the heart and mind are quick to see and feel, and ready to do what lies in their power.

MARGARET G. URE,
Canadian Reporter, Montreal.

ILLINOIS.

SPRING SOWING.

If ever a state reporter ought to be turned out of her stewardship, it looks as if I was that one; and if your Illinois constituency rises *en masse*, "to a point" of nonforbearance, and "makes a motion" to that effect, my best judgment would cause me to "second that motion" at once. Nevertheless, my heart has been full of good intentions, but the how to perform them, I have found not along the line of state reporting.

It has been a comfort, however, to know that the W. C. T. U. work was going forward, even if unreported in our National organ. Besides the old veteran leaders, there is much warm, young blood in the Illinois leadership. I will not attempt any general report by districts.

Let me give

A BRIEF SURVEY

over this long space of silence. There was a general response in celebrating the Crusade anniversary, which added many new names to the membership. In many cases pastors joined the ladies of the W. C. T. U. in the exercises, and sometimes the Christian Endeavorers and Epworth Leagues. Our state president spoke at Grand Crossing on Crusade Day, where meetings were held in the afternoon and evening. Four of the six pastors were present, and those unable to attend gave assurances of regret. One hundred UNION SIGNALS were distributed. There were carefully prepared programs, in which the pastors took part, and in some instances leading W. C. T. U. women spoke in the churches on the following Sunday.

Moline celebrated at the pleasant home of Mrs. Metzgar, which was decorated with holly and the white ribbon. The husbands of the ladies joined them for supper, after which came a second program, embracing reminiscences, papers on various subjects, and lastly a discussion of this question: "Are the so-called cranks necessary to any reform?" A delightful social concluded the evening.

Close upon Crusade Day came the New Year's receptions; then Lincoln's and Washington's birthdays gave good opportunities for teaching patriotism and statesmanship, and possibly enriching treasuries also, and last and best of all, March 20, is the celebration in honor of the "grand old hero" of Maine—hero of more than a hundred battles. What a pity we cannot count on ninety more "beautiful years" of service here, from this friend of the W. C. T. U. and all humanity!

In the beginning of the new W. C. T. U. year, the

ILLINOIS SUPERINTENDENTS OF DEPARTMENTS

sent out their messages with suggestions and plans for work with more than usual promptness. The call for the observance of a "Pentecostal week," from Miss Downey, the new superintendent of evangelistic work, met a response in many hearts. Enduement of power for service, and healing for spiritual maladies have been sought in the "upper room" tarrying before God. Here is a paragraph from Miss Downey's earnest words to the women of Illinois, urging them to seek preparation for soul-winning service. The advice will always be appropriate. After speaking of the mission of the Woman's Christian Temperance Union, she said:

"No one can face the responsibility of such a mission and fail to see the necessity for the single eye, pure heart, heavenly wisdom, consistent life and the enduement of power. To be strong, one must be well. The heart, sin-sick, cannot bear health to another. Are any of us moral invalids, enfeebled by disease? For instance, has one a chronic self-depreciation, an undue timidity, that has hindered her from doing brave, strong work for the Master? Has another an ugly sore of sensitiveness, that has been more quick to detect a personal slight than to feel the sorrows and sin-burdens of others? Has another a hot fever of temper or impatience that has crippled her influence with those who know her best? Has one that leprosy of contrariness, a domineering spirit, that has made it hard for other toilers to work by her side in the vineyard? Has another that fatal malady, a love of ease that has shifted the heaviest burdens upon the shoulders of the 'faithful few,' already overweighted with responsibility? These, and all our heart's diseases, must be cured, ere we can have full strength for the service incumbent on every child of God. When Christ touched the hand of Peter's wife's mother, the fever left her, and she arose and ministered unto them. Only the Holy Spirit of God can give the healing touch to sin, and the enduement of power for service."

Miss Downey's plan for county evangelistic conferences has been a success. They have proved of great value. Golden lines of light have radiated from every point where she has ministered. Soul-saving work has been done by her and our state president in special meetings.

Miss Mahon, superintendent of

YOUNG WOMAN'S WORK,

has not been idle. The calls for helpers from different parts of the state indicate activity all along the lines. Organizing work has been going forward. Miss Mahon reports delightful meetings among enthusiastic Christian girls. Her standard for Christian young womanhood is high. Harvey Y started out with a membership of thirty. Forty wide awake young women were organized into a Y at Galva by Mrs. Waite, superintendent of that line of work in the seventh district. The Mendota Y has been doing some charitable work among the poor in these "hard times" days.

De Land Y has twenty-four active and twenty-six honorary members. Here is a glance at its programs: First meeting, "Study of an American Author." Second meeting, "Some Particular Branch of W. C. T. U. Work." Third, "Current Events and Parliamentary Drill." The current events are divided into educational, scientific and temperance. Fourth meeting, "Extracts from temperance addresses, reports of work, history of the temperance movement." Music, recitations and Bible readings are interspersed. The De Land L. T. L. enriched its treasury by a concert.

Normal Y is taking up the study of heredity and hygiene. Some unions arrange programs for six months in advance, and have them printed.

The L. T. L. work is being built up and strengthened. I hear reports of her good work as she is on the wing in different parts of the state. Her latest enthusiasm is over the L. T. L. edition of *The Watch Tower*, which is to be very helpful to her department. She expects to use a five thousand edition of the L. T. L. number of April 1.

Mrs. Brumbach, of

SCIENTIFIC TEMPERANCE INSTRUCTION

department, with her assistant, Miss Morrow, has been cultivating her field with a great "zeal according to knowledge." The public school teacher in Illinois will be to blame, if not "thoroughly furnished unto all good work."

Mrs. Rankin makes things lively and "smoking hot" along her line of thinking, in the narcotics department.

And so I might make notes all over our Illinois vineyard. Many wise things our women have been doing, of which I would like to speak. Evanston, for instance, has a live union—"always ready for the next thing." It supports a free kindergarten at a cost of eighty dollars per month, raised by subscriptions.

Freeport union has inaugurated the plan of giving prizes for the best essays on the effects of alcohol and narcotics on the human body. Nokomis' medal contest had six boys in the race. Rockford union caused quite a stir by calling attention to the evils growing out of card-playing for prizes, among the so-called fashionable women. Bloomington Central union has been protesting against the indecent advertising show-bills allowed by the present Republican administration here.

The removal of the state headquarters to Bloomington caused a little ripple in W. C. T. U. circles. The unions of Bloomington and Normal united in the services connected with the opening of the pleasant rooms from which the Illinois corresponding secretary, Miss Helen Walker, sends forth her messages to the workers. The capacity of the rooms was taxed to the fullest extent. Sisters from neighboring unions were present. Special interest was manifested in the fact that the first mass-meeting of the Illinois W. C. T. U. was held in Durley Hall, in the same building, on the evening of the day it was organized. Durley Hall has since echoed to many W. C. T. U. voices.

The twenty years' march has been a long one, but the Illinois union believes it is facing toward final victory for our cause. The truth of God is marching on. Be swift, my pen, to note its rapid strides.

MRS. G. H. READ,
State Reporter, Bloomington.

MINNESOTA.

COOKING IN THE PUBLIC SCHOOLS AND WHAT CAME OF IT.

Two years ago the Central W. C. T. U. prevailed upon the board of education of this city to try the experiment of a cooking school. Only one school tried it, but the girls were so enthusiastic and parents so interested that this year, in spite of the financial depression felt in the school board as everywhere else, two additional schools were opened. And on Washington's birthday one class gave a very practical demonstration of what they can do.

The mother of one of the girls opened her beautiful home on Highland Avenue to the girls, who thereupon invited President Aukeny of the school board, and Mrs. Aukeny, President Northrup, of the state university, and Mrs. Northrup, Dr. Jordan, superintendent of the city schools and others, to a dinner to be prepared and served entirely by the girls.

In honor of the day the young ladies were dressed in Martha Washington costumes, and tiny flags with names attached served as guest cards. The dinner consisted of nine courses, and was pronounced a perfect success by the guests, and that the reader may judge something of the amount of work involved, the *menu* is appended:

Tomato Soup. Croutons.
Celery.
Fried Smelts with Potato Balls.
Slaw.
Roast Turkey, Cranberry Jelly.
Mashed Potatoes. Macaroni and Cheese.
Onions, with White Sauce.
Chicken Salad. Welsh Rarebit.
Suet Pudding, Lemon Sauce.
Doughnuts and Cheese.
Ice Cream. Angel Cake.
Sunshine Cake.
Candy. Nuts.
Salted Almonds.
Coffee.

Even the confections were made by the girls, as were also the dainty bon-bon boxes which contained them.

Several speeches were made, President Aukeny, dwelling particularly upon the importance of the occasion from the standpoint of the city educators, said: "If this dinner had not been a success, Dr. Jordan would have felt obliged to so report to the board of education, and it would have had grave consequences in determining the future of the city cooking schools. Its complete success will have equally important but totally different results. The continuance of the cooking classes is now assured. The enlargement is only a question of time and money."

The girls of the class were from thirteen to fifteen years of age. They were entirely unassisted, even by advice from their elders. *The Journal* to which I am indebted for the account of the dinner, devoted over a column to it, besides an editorial commenting most favorably upon the success of the cooking school experiment.

COMO UNION, ST. PAUL,

was organized about a year ago by members of the Hamline union. A saloon in the beautiful suburb of Como soon became the object of observation by the new union, which quickly discovered repeated violations of the license law. Not only was the place open on Sunday, but children frequently went in and obtained liquor for their parents, and young lads were seen drinking in the saloon. Some-

thing must be done, so with prayer for help, they drafted and circulated a protest against re-issuing a license to the saloon-keeper. Miss Bartholomew, president of Como union, and Mrs. Higgins, a well-known worker, carried the protest with one hundred and forty-one signatures before the committee on license. Mrs. Higgins spoke of what she had seen and knew of the violations of the law, and pleaded earnestly that the saloon be abolished. Being asked by the committee whether the W. C. T. U. intended to down all saloons, Mrs. Higgins replied: "God helping us, we do; but we want to close this one first." A motion was made against re-issuing this license, the motion tabled until the return of an absent alderman, the saloon meantime to be closed. But the now aroused saloon-keeper and his friends went to work; lawyers were employed, threats made and a paper circulated favoring the re-issuing of the license. With undaunted courage the women again circulated their protest and also a petition that the prohibitory district which includes Hamline might be extended to take in Como, and so valiantly did they work, aided by the temperance voters, that the license was refused, and a few days later the prohibitory district extended to take them in.

Commenting on these events, Mrs. S. J. Heal, our state evangelistic superintendent, writes to the *White Ribboner:* "The Como union might, perhaps, have been judged to be the weakest union in the state, few in members, new to the work, hampered by public sentiment which had been corrupted by eight years of law-breaking, vice-breeding saloonism. Could conditions be found more discouraging? Could aught but the love of Christ and humanity, and the remembrance that His strength is made perfect in weakness, have given those women courage and faith to work to the end attained, often misrepresented by foes, discouraged by pessimistic friends, words and ways often declared unwise, and an unprincipled moneyed monopoly against them, 'Not by might, nor by power, but by my spirit, saith the Lord of Hosts.'"

ST. LOUIS COUNTY

recently held its first convention in West Duluth. The attendance was good and the papers and discussions varied and interesting. Three pastors spoke encouraging words, bidding the workers Godspeed. The evening session was held in the Presbyterian church, and addresses were made by Mrs. Thompson, county president, Mrs. Merritt, district president, Mrs. Woodbridge, state vice-president, and Mrs. Scovell, state secretary of the Y's.

Edgerton union has had seven silver medal contests, and is getting ready for a gold medal contest, which the press superintendent promises to report as soon as it is over. This superintendent, by the way, feels not a little encouraged, because the local editor who at first refused space, afterwards granted it and publishes her contributions entire. Edgerton at the last election voted no-license; if they should vote license this spring two saloon-keepers stand ready to open up their nefarious business. The union realizes the need of earnest work and earnestly hopes to retain the no-license system.

Mayor Eustis' saloon policy, of which THE UNION SIGNAL readers have heard, excites comments from all over the state, not all of them favorable, as witness the following clipped from the *Fairmount News:* "Mayor Eustis, of Minneapolis, goes into ecstacies over the fact that the saloon men of that city have given eight hundred dollars to the relief fund for the starving poor. How much more than a thousand times that eight hundred dollars the saloon men have taken from the 'starving poor' of Minneapolis, his honor, the wide-open mayor, does not vouchsafe to tell us."

But the mayor was not alone in eulogizing the saloon-keepers for their "liberality." Even our best papers, *The Journal* included, devoted columns to puffing the donation, and lavishing praise upon the donators, in no unstinted measure.

MRS. AMY A. GREEN,
State Reporter, Minneapolis.

PENNSYLVANIA.

GLEANINGS.

A number of good things worthy of record have occurred since our last communication.

Miss Ida Clothier has been at Bradford and given two very helpful lectures.

A very interesting railroad mass-meeting was held recently in Bradford, at which the state superintendent, Mrs. E. D. C. Mair, was present and made a very excellent address. As a trophy of this meeting a railroad man united with the Presbyterian church on Sunday, March 11th—through the state superintendent's "talk to the boys."

McKean county rejoices in the possession of one of the most indefatigable railroad county superintendents with whom we have ever had the good fortune to meet. She was present at the railroad meeting held at Bradford, and also addressed the meeting. Fourteen copies of *The Christian Railroader* are taken by her for free distribution in the interest of her department. This is a most excellent paper, and is published at Allegheny, Pa.

The McKean county convention meets at Kane, April 19 and 20.

Miss Crawford, state Y organizer, has been engaged for Y night, and will also fill a number of engagements elsewhere in the county.

Echoes from the Crusade anniversary meetings are as follows:

Crusade Day was observed by the West Pittston, Luzerne county, union. An interesting program was given consisting of praise service, paper on "The Outlook," an address on the "World's and National Conventions." Some interesting remarks were made by the members of the union, and a few new recruits added to the list.

Darby union, Delaware county, observed Crusade Day by a "tea" to which all the friends of the members were invited. The Crusade hymn was sung and Crusade psalm read by the president. Mother Thompson's account of the Crusade was read by a member, and an address on the work of the W. C. T. U. was by Mrs. Woodrow, Hutchinson, Kansas. Two new members were obtained,

The spring convention in Crawford county will be held at Venango, the last week in April.

Westmoreland county convention will be held at West Newton, April 26 and 27.

Lawrence county has adopted the plan of holding a school of methods each month which is in charge of the county superintendents of the various departments.

Mrs. Anna Belle Morris Holvey has been in Lawrence and Mercer counties and pleased all with her addresses. Mrs. Holvey is rapidly coming to the front as an eloquent speaker for our cause.

Philadelphia county is active in every good word and work. The Philadelphia union, Mrs. Mary H. Jones, president, is now preparing for a bazaar to be held the first week in April.

West Philadelphia union, Mrs. H. H. Forest, president, will entertain the county convention April 12. The speakers are Mrs. Anna Hammer and Mrs. Layah Barakat.

The first Y, Miss Thomas, president, has headquarters at 1821 Callowhill street, open day and evening. It has a kindergarten of sixty children. Miss Ida Clothier spoke for this Y in one of the city churches.

The following excellent report of Y work has been kindly furnished us by the state superintendent. Mrs. Anna Hammer, state president, addressed the young women of Allegheny county at a parlor meeting held in Allegheny city, and in the evening delighted all who were so fortunate as to hear her lecture on the "American Saloon *versus* the American Home."

A fine new Y of thirty-five active members is hard at work in Franklin.

The Harrisburg Y's gave a musical and literary entertainment for the benefit of the poor in that city.

Lumber City Y has gained ten new members since October.

OTHER NOTES.

Our state paper has changed hands, the new editor being Mrs. Anna M. Hammer, and the publisher, Mrs. H. H. Forest. The paper was left free of all indebtedness by its former editor, Mrs. M. H. Jones.

Major Hilton is holding a series of evangelistic meetings in the following counties: Allegheny, Westmoreland and Clearfield.

Mrs. Helen L. Bullock will spend a week in Potter county.

Cupid's darts have been falling thick and fast since our last report. Miss Maud Jones, second daughter of our state vice-president, was married recently, and the son of our state president was married to a young lady of Cleveland, Ohio. Mrs. Esther Bachman, president of Lancaster county, has changed her name to that of Bushong, having been united in marriage to Mr. Henry Bushong, of West Grove. Miss Anna B. McClelland, Mercer county's former efficient superintendent of Y work, was married to Mr. Edward Kribbs.

Since our last report seventeen new unions have been organized.

May the good work still go on until the dramshop is driven from our fair state.

ADDA BURCH,
State Reporter, Greenville.

NEWS IN A NUTSHELL.

BELOIT, Wis., W. C. T. U. celebrated Neal Dow day, March 20.

ABOUT fifty members comprise the Mansfield, Pa., W. C. T. U. who are a hive of activity.

FORTNIGHTLY meetings are held by the Quimby, Ia., union, which is just organized and ready for work.

MRS. HOFFMAN has spent a fortnight in Texas, much to the benefit and encouragement of the local white-ribboners.

MRS. C. M. WOODWARD, National railroad superintendent, was seriously disabled by a fall last month, resulting in a badly sprained left wrist.

A VALUED member of the Dundee, Ill., union, Mrs. Mary E. Adams, has recently passed onward, leaving a bright record of good works.

SIOUX CITY, Ia., Central W. C. T. U. loses an active member and Vermillion, S. Dak., gains by the removal of Mrs. Annie Angies to the latter place.

THE West Side W. C. T. U., L. T. L. and Y's coöperated with other temperance organizations of Chicago in the observance of Neal Dow's birthday.

MRS. M. E. L. HERRICK, the retiring corresponding secretary of Florida W. C. T. U., whose accuracy and efficiency are highly appreciated, has laid down the work this year for a much needed rest.

MRS. WOODBRIDGE, National corresponding secretary, has been on the wing recently, speaking at several places in Indiana and Missouri. She reports much interest manifested in temperance and the work of the W. C. T. U.

MRS. LETITIA C. JOHNSTON passed from death unto life, February 2. She was a faithful member of Plattekill, N. Y., W. C. T. U. and mother of Mrs. Hannah J. Bailey, World's and National superintendent of peace and arbitration.

A SUCCESSFUL joint debate between ex-Governor St. John and ex-Congressman Wm. E. Mason, was given at the People's Institute, Chicago, to a large audience, under the auspices of the West Side W. C. T. U. Telling arguments for both sides of the great question were heartily applauded.

A RARE example of courage and consecration is found in the leader of the Houston, Minn., W. C. T. U., who for more than two years has been totally and hopelessly blind. Notwithstanding this drawback she has just resumed the presidency of the union which needs the inspiration of her brave spirit.

A CONVENTION of the Prohibitionists of Cook county, Ill., is to meet Thursday, April 12, 1894, at 7:30 p. m., at Willard Hall, The Temple, corner Monroe and La Salle streets. Governor St. John will deliver an address to the convention, and among others who are expected to speak are Dr. Herrick Johnson, Dr. Gifford and Dr. Henson. Good music will also be provided.

MRS. HELEN BARKER, since visiting her aged mother in Oswego county, N. Y., has been in the field, lecturing at Geneva, Port Byron and Marion. At Rochester, she participated in the Neal Dow celebration. She has also spoken at Buffalo and other points in western New York, in Ohio and Indiana. She returns to the "Treasurer's Corner" in the Temple, April 3.

SAYS a bright Canadian correspondent: "When I read Elizabeth Gordon's letter in a recent UNION SIGNAL, I couldn't help wondering if Miss Willard's own countrywomen and comrades in labor are any more delighted to get news of her whereabouts and glimpses of her daily life, than are we here in Canada. It's just the kind of reading that enthralls loyal white-ribboners."

Two white-ribboners found their way not long ago to the two year old New Mexican village of Malaga. Not finding sufficient material to form a union they turned to the children and soon secured boys and girls for medal contests, the second of which was held February 17, and a third will soon be given. Interest is aroused and the leaven is spreading to an adjoining village.

MRS. HELEN M. STODDARD, Texas' president, writes breezily: "Texas is alive with local option elections and every one is a victory for 'dry' so much so that the liquor dealers of the state hold *secret* meetings to fight us. Our convention is set for the first week in June. We moved it along to accommodate our many active workers among our teachers who cannot attend until schools close."

MISS FRANCES J. DYER, of Boston, has been for years one of the associate editors of the *Congregationalist*, the chief denominational organ of the clear-headed body of men and women who preserve the Puritan tradition more completely than any other church in the Republic. Miss Dyer not only fills in the most satisfactory manner this responsible position, but has had for years a Bible class of forty young men and women in Berkeley Temple, Boston, and a week-day class of girls only which numbers seventy or more. She is a strong temperance woman, and it is needless to say her busy pen is consecrated to every good word and work.

Two Stepping Stones

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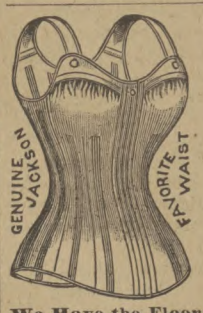

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Two of our National organizers for the Y. W. C. T. U., Miss Carter and Miss Parrish, have suffered recent deep loss in the passing away of their fathers.

ZION'S church, Neb., W. C. T. U. is a live country union, organized a year ago, which has ably assisted the relief work at Lincoln, by sending provisions, all cooked and ready for the sick poor.

NEAL DOW Day was celebrated by an all-day temperance rally at Covington, Ky., lunch was served at noon, and persons influential in religious, temperance and philanthropic circles made the program a memorable one.

THE local union of Rushford, Minn., gave a charitable entertainment March 20, Neal Dow day. The proceeds were twenty dollars which will be doubled in value by flowers sent to be sold in Chicago for the benefit of the poor.

MRS. CLARA C. HOFFMAN is at present in the east, and delivered a glorious oration at the Neal Dow celebration in Portland, Me., March 20. Unions desiring to engage her services while there or *en route* to Missouri, should write immediately to Mrs. Louise Downs Quigley, 433 Centre St., Orange. N. J.

THE women of Omaha, Neb., met recently in mass convention and nominated three of their own sex for members of the board of education. The political leaders of the three local parties have also nominated the same candidates, thus insuring women representation in the conduct of school affairs at Omaha.

MISS MARY C. GREGORY, the corresponding secretary of Illinois W. C. T. U., who succeeded Miss Hood, writes recently to National headquarters from South Dakota, where she is engaged in active Christian work, and has grown strong in the pure air of the plains. Wherever Miss Gregory is, things will grow better.

"FLORIDA has just closed her eleventh annual meeting," writes a correspondent. "Twenty-two unions were represented by thirty-six delegates. The officers elected for 1894 are as follows: Mrs. E. A. Hill, president; Mrs. L. S. Wells, corresponding secretary; Mrs. S. J. Glenn, recording secretary; Mrs. M. J. Crippen, treasurer. The convention continued through four days, proving an inspiring and profitable meeting."

THE "Extra Session of the California Legislature" is pronounced to be an effective object lesson and a most taking performance. It can be adapted to use in any state and will do good work for equal suffrage wherever it is brought out. Treasuries also can be enriched, the presentation having cleared seventy-five dollars each time it has been given. The cost of the pamphlet is only fifteen cents and it is for sale at W. C. T. U. headquarters, San Francisco, Cal. Address Mrs. H. E. Brown, corresponding secretary W. C. T. U.

THE fine Y union at Rahway, N. J., organized not long ago by Mrs. Frances Barnes, has come to stay, having increased in membership from fifteen to fifty-five. They have held weekly meetings, besides parlor socials, and have had addresses by Misses Shaw, Clothier and Campbell. Flower mission, social, L. T L., press, the Temple, the hospital and soldiers' and sailors' relief are all departments of work recently adopted. A choir has been organized, which uses the Y song book, and proves of great assistance in the Sunday temperance meetings.

MRS. RHODA MCLAUGHLIN GAY died recently at the home of her daughter, Mrs. H. H. Shaw, in Portland, Me., aged eighty-six years. Mrs. Gay was lovely in person and in character, with her splendid faculties unimpaired. She believed firmly in woman's advancement, achievement and full enfranchisement. She leaves six children, all sorely bereaved, the eldest of whom, Mrs. Abbie Gay Dustin, for years a pioneer brave and successful as president of the old twelfth district W. C. T. U. in Nebraska, will place a memorial tablet for her mother in the Temple.

THE third district Louisiana W. C. T. U. convention held at Jeanerette, this winter, was the second one ever held in the district, of which Mrs. H. C. Pharr, an untiring worker, is president. Mrs. Mary McGee Snell gave Bible readings and held two Gospel services in the M. E. church on the Sabbath after the convention. Prominent among the speakers was Miss Frances Griffin. Mrs. A. M. Zable, state corresponding secretary, gave talks on the different departments of work. A new district department was created for which Miss Inez A. Godman was made district superintendent, to organize unions and L. T. L's among negroes, a work in which she has been engaged several years. Mrs. Pharr was reelected to preside over the large district, which includes seven parishes. The work of temperance education has just begun in southwest Louisiana.

MILLERS, N. Y., has an active W. C. T. U. whose meetings each month are of more than ordinary interest. An afternoon session is held followed by supper, to which honorary members are invited, and an evening program. At a recent meeting the subject of tobacco was thoroughly discussed, and an editorial from THE UNION SIGNAL of March 8, entitled, "An indispensable factor in our work," was read and emphasized.

MRS. LILIAN COLE BETHEL, of Columbus, O., has departed for California in response to an invitation to take part in the Woman's Congress to be held at the Midwinter Fair at San Francisco, in May, and will also fill several engagements in her parliamentary work. Mrs. Bethel, as district president of the W. C. T. U. in Ohio, is a valued leader and the central W. C. T. U. of Columbus adjourned their afternoon session to see her safely started on the trans-continental trip.

A WEST Washington correspondent writes: "Mrs. M. R. P. Johnson, president of Seattle central union, has resigned, and Mrs. T. L. Roberts now holds the position. We have been gaining a little all the time, but in common with other societies feel the pressure of the times. Mothers' meetings are held regularly under the supervision of Mrs. Olive B. Rogerson. We find an encouraging interest manifested therein.

"Our superintendent of parlor meetings resigned and this department has been left to the care of a committee. The last one held was very successful. Among those present were Mrs. Delle C. H. Cox, Mrs. M. B. Reese and Mrs. Mattie Graves, besides local talent. Another will be held in the near future, but perhaps no superintendent will be appointed until the annual election.

"The faithful superintendent of temperance literature supplies literature at three depots and to three ocean steamers. She reports three hundred papers distributed the last quarter. These papers average sixteen pages each. Many UNION SIGNALS and some magazines found their way through her hands making a total of some 4,800 pages, and 1,000 temperance tracts of four pages each, giving an aggregate of 8,800 pages. All feel that the superintendent of this department, Mrs. H. O. Morgan, is the right woman in the right place.

"Mrs. H. S. Rockwell, the superintendent of work among soldiers and sailors, also distributes literature but has not reported the amount. She does much personal work in her line. She is much interested in almshouse work. There are regular Sunday afternoon services held at the poor farm.

"Crusade Day was suitably observed with readings, talks and reminiscences. A paper was read entitled, 'A Crusade Memory,' sent by Mrs. Reese. These were interspersed with music, making an interesting program and resulting in the addition of three new members. A Crusade thank-offering was taken but I failed to learn the amount. Three comforters were sent to the White Shield Home.

"In conjunction with the Century Club we placed a woman in the field for a position on the board of education, paying our share of the election expenses. Many of our women worked indefatigably at the polls on election day. We did not elect our candidate but polled a handsome vote for her, and gained a good deal of useful experience. Mrs. Cox gave us three lectures in Seattle, and considering that she came unheralded and unannounced she was very successful."

Official Communications.

NOTICE.

WORK AMONG MINERS.

Some time ago, through the columns of this paper, I requested that all state and territorial superintendents of work among miners would send to me their names and addresses. All have not done so, and it is very important that I have a complete list. I have literature to send, etc. There have been several changes in superintendents in the states. Will you send your names and addresses at once?

MRS. W. F. ENGLISH,
National Supt.

Quincy, Ill.

DEPARTMENT OF FOREIGN WORK.

THE WORK AT ELLIS ISLAND STILL GOING ON.

I notice in the New York state news that Mrs. Graham says: "Miss Colman sends me notes in which she says, 'I am sorry to announce that Mrs. Grubb's missionary work has been given up at Ellis Island, etc."

I am glad to have Miss Colman's interest and sympathy, but *very* glad to say that the missionary work is going on, not by any appropriation, for that the National could not make, but by *faith* and *prayer*. The first of December I wrote to Miss Lindahl that if she would take thirty dollars per month I would see what we could do to raise it and she might go on for at least two months. She consented to do this and the amount has been raised almost unsolicited since. Most of those I wrote to did not feel that they could contribute during these hard times, but so many others have sent in without being asked, that each month the salary has been raised.

I have now engaged Miss Lindahl until the first of May, believing God will send the money for her. It has been a wonderful illustration of God's providence to me. If this month's salary comes in I shall engage her until the first of June and so on, two months ahead as I began.

S. F. GRUBB.

Lawrence, Kan.

Cor. Secy's Notes.

The Oklahoma union has much to contend with in the nomadic character of its population and the unsettled condition of everything in the territory, yet Mrs. Minnie D. Storm, their corresponding secretary, says they are doing their best. Three unions have been organized since their territorial convention. They have the minutes and other helpful literature and are now ready for the circulation of the polyglot Petition. They also hold parlor meetings where there is discussion of important topics connected with our work.

Miss Anna A. Gordon, superintendent of the department of juvenile work of the World's W. C. T. U., has called our attention to the fact, that in the financial statement found in her report to the late convention of the World's W. C. T. U., a statement appears, "A friend contributed twenty-four dollars," which was in reality a contribution from friends—Madame Demorest, New York, ten dollars, Mrs. H. J. Bailey, Maine, five, Miss Helen Clement, Vermont, nine.

Only "a slip between the cup and the lip." Mrs. Lavinia S. Mount, president Mississippi W. C. T. U., with Mrs. Snell, our National evangelist, visited the legislature of their state and pleaded for the submission to the vote of electors, of a prohibitory amendment to the state constitution. It was so late in the session that after its reference to the committee on the liquor traffic it was not possible to secure a quorum, which is sorely to be regretted, as Mrs. Mount writes their legislature was largely prohibitory in sentiment. On the last day of the session a resolution was adopted exempting all W. C. T. U. property from taxation.

Mrs. Alice M. Zable, corresponding secretary of Louisiana, makes encouraging report of W. C. T. U. work in her state, where district presidents are diligently at work, and particularly mentions Mrs. J. M. Pharr, whose district convention was attended by a large number of unions having reports that showed an increase in numbers and interest. Other district conventions will speedily follow which is exceedingly encouraging, this being only the second year of district organization.

Mrs. Fessenden writes: "A bird's-eye view of work going on in Massachusetts during the past month reveals ten county and one state president, assisted by recording secretary, visiting through snow and mud, by rail and wheel and runner, each of the three hundred and thirty unions, on the mountain, in the valley, in the city, town and village, encouraging, advising, augmenting in numbers and strength. In one place the membership has been tripled; in another thirty new members at one meeting, while at another one hundred and one men signed the pledge. Ten counties have held conventions, all of which were largely attended. Great improvement in methods of work, an increase of enthusiasm and broader outlook has been noted. Five new unions have been formed, besides the enthusiastic gatherings at our colleges of the Somerset Y's. This work has to be renewed each year as the classes change. Our Neal Dow meetings all over the state, our legislative work, our weekly prayer-meetings at headquarters, attendance upon several elegant receptions, large number of mothers' meetings, great preparation for our Easter sale, parliamentary drills and correspondence involve an amount of unwearying work, calculation and prayerful interest that marks to so great a degree the consecrated white-ribbon army of Massachusetts."

Mrs. Hester T. Griffith, who, at the last state convention of Utah was elected president of the W. C. T. U., has unexpectedly removed her residence to California, and Mrs. Eddy, of Logan, first vice-president, will fill the office for the remainder of the fiscal year.

MARY A. WOODBRIDGE.

IF he asks why you want the DE LONG PATENT HOOK AND EYE, tell him:

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TRADE-MARK REG. APR. 19-92.

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5 Named Gladiolus, 5 fine colors, white, scarlet, yellow, pink, and blotched, the 5 for 10 cents.
15 Named Gladiolus, the 15 finest varieties, $1.00.
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Organizers' Corner.

[It is the desire of the editors of THE UNION SIGNAL that this Corner should serve the National Organizers as a sort of Lecture Bureau, and to that end they are invited to send their calendar of appointments long enough ahead to secure engagements in the territory to which they are called.]

The following is the list of National organizers for the present year, and whether W's or Y's they are *all* accredited public speakers and fully prepared to organize W's, Y's, L. T. L's, or speak to the general public and add to the membership of unions.

For terms and dates address as below:

Mrs. Helen L. Bullock, Elmira, N. Y.
Mrs. L. H. Washington, Port Jervis, N. Y.
Miss Frances E. Griffin, 69 Maple street, Chicago.
Mrs. Mary Bynon Reese, Chautauqua, Wash.
Mrs. Emily Pitt Stevens, 1907 Bush street, San Francisco, Cal.
Mrs. E. A. Blair, 936 Cottage Place, Los Angeles, Cal.
Mrs. Maude L. Green, Manitou Springs, Col.
Mrs. E. Norinne Law, Baraga, Mich.
Miss Belle Kearney, Flora, Miss.
Mrs. Delle H. Cox, Newberg, Ore.
Miss Ida Clothier, Manitou Springs, Col.
Mrs. Henrietta Skelton, 132 McAllister street, San Francisco, Cal.
Mrs. F. E. W. Harper, Bainbridge street, Philadelphia, Pa.
Miss Clara Parrish, Paris, Ill.
Miss Carrie Lee Carter, Dexter, Mo.
Miss Frances Ensign, Madison, O.
Mrs. E. A. Kenyon, Townshend, Vt.

I am delighted with this little corner and the news it brings me from my sister organizers in the field, and I am glad to tell you that I am once more helping to lengthen the cords and strengthen the stakes of our great white ribbon army.

In February I was permitted to organize a good union in the western part of Elmira with Mrs. Eva Kenyon, from Boston, Mass., for president. She is a genuine New Englander, and will be an excellent leader. March 5 and 6 I held four meetings in Mount Carmel, Pa., in the interest of rescue work. We have saved two of their young girls in our Anchorage, in Elmira, and they are deeply interested in our work for the fallen.

I presented this subject, March 8th, at the W. C. T. U. convention in Tioga county, N. Y., an d they were very enthusiastic over this new department in our state, responding generously to the appeal for help.

March 11, we began speaking in Steuben county, N. Y., where the dear Father is bringing many new workers into the field. Our first lecture was Sunday evening, in the court-house in Corning, N. Y., where we were greeted with a large and enthusiastic audience, a good number joining the union at the close.

We reorganized the union at Painted Post, March 12, four miles from the city, with a most earnest and competent corps of officers.

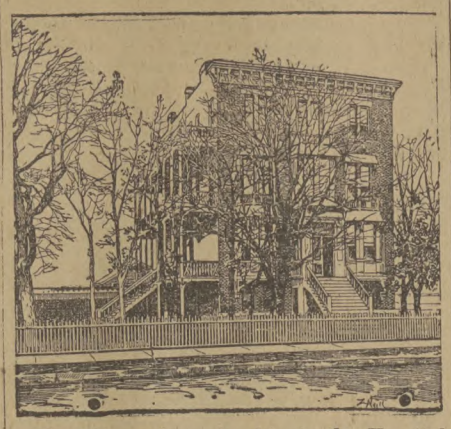
March 13 we dedicated the new W. C. T. U. hall in Addison, where an incident of the Crusade was related by the M. E. pastor which very deeply interested me and so I briefly give it to you. He said his mother was one of the one thousand women who marched through the streets of Zanesville, Ohio, and he was not a Christian, but he was so deeply impressed by this movement that it led him to Christ. He said he was clerking in a drygoods store, and when the women went by that store every man would stop work and reverently look upon the procession. One day his employer remarked while the women were passing, "This is a solemn thing, boys, and I must confess I never felt so religiously inclined in my life."

He related the story of one of the saloon-keepers who went to the mayor to have the women arrested, and when the mayor asked him why he wished the women arrested he said: "Vy, your honor, dey preak up my beesness; dey just pray a leetle und den dey sing a 'Jesus, Lover of my Soul,' den dey pray a leetle and den sing, 'Rock of Ages Cleft for Me,' and so on all de time till I'm most crazy. Ven I lie down at night, if I turn on von side und dry to shleep I hear 'Rock of Ages Cleft for me,' and if I turn on de oder side I hear 'Jesus, Lover of My Soul,' und you must stop dese vimen or I must stop my beesness."

I expect to continue work in this county until April 3. I begin work in Potter county, Pennsylvania, April 11, and remain there until the 18th. The second week in May my work will be in central New York, near the line of the New York Central Railroad, and the third week in May I go to Maine to remain a month or more, helping our white-ribboners there,

I could make a few engagements in central or eastern New York early in May if desired. You will soon hear from me again for I expect to keep on the march if God gives me strength. HELEN L. BULLOCK.
1105 Davis St., Elmira, N. Y.

NATIONAL TEMPERANCE HOSPITAL.



Conditions of membership in the Hospital Association: Signing of the temperance pledge, payment of $5 membership fee and $1 annually thereafter.

Needs of the Hospital: Members in its Association; Endowment of beds, contributions of money, blankets, towels, etc. (As quilts cannot be used to good advantage on hospital beds, it is better to sell them at home and to send the money thus received.) Acquaintance with its principles and purposes. Urgent invitation is extended to all interested, and especially to all physicians, to visit the institution and make full inquiries in regard to its workings.

At the quarterly meeting of the board of trustees, held at the National Temperance Hospital on March 5, 1894, very interesting reports were made. The house physician reported that thirteen patients remained in the hospital at the last quarterly report and twenty-seven new cases were entered, ten of whom were male and seventeen female patients; six of whom were free patients. Twenty-three surgical operations were performed. There were no deaths. One case was a patient addicted to the use of opium. The cure was complete.

Among the gifts enumerated in the matron's report, was that of the Waterbury, Conn., Y, who sent a white apron as a Christmas gift to each one of the nurses.

The graduation exercises of the Training School for Nurses in connection with the hospital were held on March 15. Five nurses completed their course of training on this occasion. Mrs. M. E. Kline, president, conducted the exercises. The parlors overflowed with interested guests, and the halls and stairways contained a goodly number of the friends who had gathered. Music was furnished by Miss Plumb and Miss Dresser, of Wheaton. The features of the occasion were the address to the class by Dr. John R. Boynton, chief of the staff of surgeons, and of Mrs. L. S. Rounds, state president of the W. C. T. U. of Illinois. The former emphasized the importance of the profession of nurse, second only to the medical profession; the benediction of the presence of these nurses in the hospital, and what it must be in future in a wider field; complimented them on their studiousness, faithfulness and lady-like deportment during the term now closing, and promised them labor and reward in days to come. Mrs. Rounds was exceedingly happy and forceful in her remarks, which closed with the presentation of diplomas to the graduates, to whom she also handed floral tributes from many sources. Dr. Boynton then presented each graduate with a class pin from the medical staff, a beautiful gold monogram of the initials of the hospital, N. T. H. Miss Ruth Coggeshall, of Irving Park, presented the L. T. L. room to the board in a neat little speech to which response was made by Mrs. M. E. Kline, president. Refreshments were served.

The L. T. L. room is pronounced the prettiest room in the hospital. In furnishing it the color and floral emblem of the department have been kept in mind. The carpet is of olive green, besprinkled with daisies; bedsteads, iron, white and gold; dresser and rocking-chair of oak, cushioned in blue and oak and decorated with blue ribbon; stand made and donated by a boy, member of the L. T. L.; dresser covers and tidy in white and blue; oatmeal set, individual tea set, blue and white china; bedroom set of crockery, white, with blue dashes; sugar bowl, creamer, vase, knife, fork and spoon of silverware. The walls have been tinted robin-egg blue, and the whole is very harmonious. Contributions are coming in nicely to cover the expense of furnishing this room, and it is hoped enough more will be contributed to endow the two beds it contains. When occupied by little sufferers, whose pains are here banished, the L. T. L. will have a very real connection with the National work.

Our Library Table.

MANUAL OF EVERYTHING FOR THE GARDEN. Peter Henderson & Co., 35-37 Cortlandt St., New York City. Comprises over one hundred and sixty pages, and is just what its name implies. Contains a goodly store of information, horticultural and otherwise.

LIGHT ON A DARK PATH. By Alida W. Graves. Published by the American Sunday-school Union, 1122 Chestnut St., Philadelphia.

An interesting story of Christian experience, dwelling on the light that may dawn for the soul out of its bitterest experiences and on the fact that to those who accept sorrow's visitations with meekness and trust in God she comes with power to bless.

DAILY THOUGHTS, from the words of Brooks and Drummond. This little volume is arranged for daily use, the "thoughts" for the first six months selected from the utterances of Phillips Brooks, the remainder from those of Henry Drummond. The selections are well made—indeed they could not easily be chosen amiss from two who speak as do these two.

Published by R. H. Woodward & Company, Baltimore.

THE PHYSICIAN'S WIFE. By Ellen M. Firebaugh. Published by the F. A. Davis Company, Philadelphia.

This volume gives in its humorous and yet pathetic pages many a really helpful glimpse into the life of that much tried and not very much noticed member of society, the doctor's wife. It is the outgrowth of a paper read by the author before the Æsculapian Society of the Wabash Valley at one of its semi-annual meetings. But it is not all about the wife of the doctor,—there is many a good word put in for the good man himself, and those who are apt to forget doctor's bills or the fact that doctors need themselves a little of the rest and consideration which they prescribe for their patients had better have their attention drawn to this bright sketch.

THE STRIKE AT SHANE'S. A prize story of Indiana. Written for and published by the American Humane Education Society.

This society is making itself felt as it presses its commands and goes on its errands of mercy to the dumb creation. The celebrated "Black Beauty" was an outgrowth of one of its prize offers, and THE STRIKE AT SHANE'S comes as a sequel to the former. It is a very realistic story, the animals on Shane's farm being driven by his cruelty to take up their own defense. They hold a convention and agree to show their hard-hearted master the error of his ways. In consequence the horses fall mysteriously ill, the cow refuses to come home to be milked, leading the boy a chase every night, the dog agrees to let the moles have their own way in the garden, the cat signs a contract to let rats and mice abound, the robins desert and the worms and bugs eat the crops, and so on. The story works itself out amusingly and with a plain lesson all through that cannot be evaded. The book should be widely circulated among young people.

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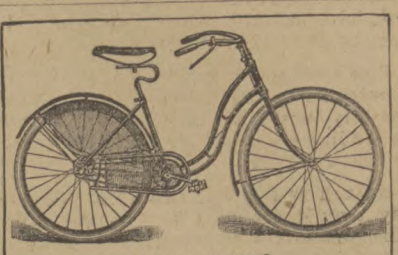

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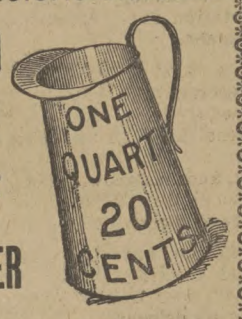

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WOMAN'S TEMP. PUB. ASS'N,
The Temple, Chicago.

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Photogravure of Baba P. C. Mozoomdar, Calcutta, India.

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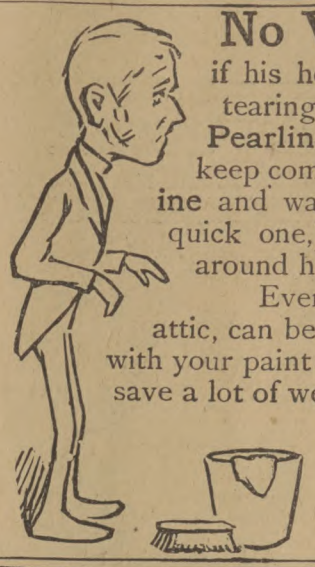

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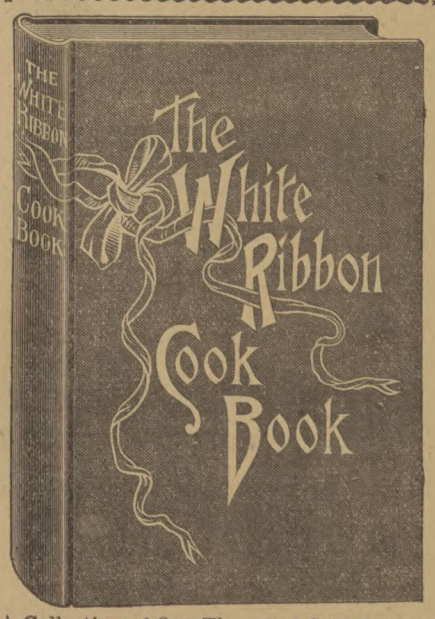

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Signal Notes.

OVER ninety per cent of the students of the U. P. church in Scotland are total abstainers.

A MEDICAL missionary stated before the opium commission in India, that she knew a woman who had killed her seven children with opium.

THE French senate has passed a law which gives women who are engaged in business the right to take part in the election of judges of the tribunal of commerce.

CREMATION is steadily growing in favor among intelligent people in the United States, especially in large cities, where the problem as to disposition of the dead is a troublesome one.

BEFORE a native liquor shop in Calcutta seven carts loaded with Glasgow whisky were recently unloaded. Scotland sends noble missionaries to India, but their work is largely undone by Scottish "fire-water."

FLOWER committees, in connection with various church societies have become *flour* workers this year, during the hard times, collecting and distributing that necessary article in small quantities where they find the need.

THE last report of the New York City Free Circulating Library is most encouraging, there being a large increase in the number of books taken home to read and also an increasing demand for educational and scientific works.

IT is conceded very generally that General Booth's is the largest and farthest-reaching agency for the relief of the poor and distressed in London. Although contributions fall somewhat short of what he asked for, still the funds are wisely used.

THERE is not a ship or gunboat in the English navy but has a branch of the Royal Navy Temperance Society on board, thanks to Miss Agnes Weston. Last year two thousand seven hundred and forty pledges were taken by boys on training ships.

THE eight-hour movement is gaining in England. The war office has reduced the working hours of its nineteen thousand employés to eight without diminution of salary, and it is confidently expected that other departments will follow suit.

THE Indian training school at Carlisle, Pa., lately conferred diplomas on nineteen Indians representing ten tribes. They had completed the course of study and will now work among their own people. Four Indian chiefs were present and made addresses.

IN Victoria a man can get a divorce if his wife has been an habitual drunkard for three years, and a wife can secure one if her husband has been imprisoned three years. If a man has been convicted of wife-beating, he cannot vote at the Parliamentary elections.

THE United British Women's Emigrant Association transplant suitable persons from the mother country to different parts of the British Empire. During the past year three hundred and eleven single women, forty-one single men, thirteen children and sixteen families have been sent out, principally to Canada.

A MERCHANT of Baltimore has opened at a cost of twenty-five thousand dollars, a home for workingmen, called The Workingmen's Residential Club. He is to furnish at a small cost the advantages of home, restaurant and boarding house. The rooms are bright and pleasant and the social feature is made especially attractive, hoping to win men from the saloons and low lodging houses.

AN interesting department of mission work in Japan is the railway mission, organized to evangelize men connected with the railway service in that country, there being thirty-four thousand employed in different ways. Gospel magic lantern meetings, reading rooms, libraries and a traveling secretary, railway work (methods used so successfully by the W. C. T. U.) are among the means used.

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Volume XX.—No. 14.] CHICAGO, April 5, 1894. [Price $1.00 per Year in Advance.

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SINCE OUR LAST ISSUE.

Debate on the tariff bill opened in the United States Senate, Monday.

A measure to re-submit the question of prohibition has passed the Iowa senate.

A bill to enforce the Bering Sea award has been introduced into the British House of Commons by Sir Charles Russell.

Both the Senate and the House adjourned one day last week on account of the death of Senator Colquitt, of Georgia.

At the opening of the International Medical Congress in Rome, March 29, 7,612 delegates and physicians were present from all parts of the world.

The American colony of the Musquito reservation, Central America, have demanded of the Nicaraguan commissioner a provisional government in which the American citizens shall be recognized.

Major W. D. Bickham, the veteran editor of the Dayton, Ohio, *Journal*, who first applied the term "Crusade" to the praying bands of women in 1873, died suddenly March 27, in hi s sixty-seventh year.

During a speech in the Dominion House of Commons, last week, the minister of finance declared that the government would act upon the principle of protection with the adaptation of the tariff to specific needs.

The expected veto message of President Cleveland contained the suggestion that he will approve a measure for the coining of the seigniorage if it shall also authorize the Secretary of the Treasury to issue low interest bonds.

A bill has been introduced in the United States Senate for the reduction of government salaries; those from one to five thousand dollars to be reduced twenty-five per cent; from five to twenty thousand, thirty-three and one-third per cent, and above the last sum, fifty per cent.

During the day of prayer at Bloomington, Ill., last week, where a great religious revival is being conducted by Dr. Wilbur F. Chapman, one hundred cottage prayer-meetings were held and nearly every business house in the city, and saloons also, closed for the afternoon, the proprietors and employés filling the churches.

MANY reports of Neal Dow meetings arrived too late for publication in this issue. They will appear in our news columns of next week.

IN this issue is the wonderful address of John G. Woolley delivered in Willard Hall on Neal Dow day. The address is in leaflet form and can be had at this office.

WITH the Easter number our old and valued friend, *The Christian at Work*, has come out in octavo form and changed its name to *The Christian Work*. In explanation of the latter the editor truly says that the work is more important than the individual. Men may come and men may go but the work goes on forever. Why not make the name still more comprehensive and euphonious by dropping "The" also?

SUPERINTENDENTS of press work will find an invaluable help in "Points for Press Workers," a manual just issued by the W. T. P. A., and written by Miss Lodie Reed, National superintendent. The "points" are "well taken" from reports and plans of state and former National superintendents and treat of this department in its twofold aim, education *of* the press and education *by* the press. The duties of state, district, county and local superintendents are distinctly defined, the details of the last especially being set forth so clearly that no local superintendent who reads and *follows* these instructions can fail to "magnify by efficient work an office of such great opportunity and responsibility."

THE interest and enthusiasm, not only of temperance people, but of the public generally, which has been such a marked feature of the Neal Dow celebrations throughout this country is largely due to the vigorous efforts of our National recording secretary, Mrs. L. M. N. Stevens, who so faithfully carried to successful issue the plans of our absent "chieftain" for a fitting expression of the popular esteem and affection toward the venerable pioneer of the prohibition reform.

VERY general dissatisfaction is expressed by Iowa cities regarding the new liquor law, and the authorities declare they will not undertake to enforce it. The Personal Liberty Association of Dubuque, which has over $1,000,000 invested in the liquor business, will contest the constitutionality of the law by entering proceedings to enjoin supervisors from levying the mulct tax. Meanwhile the old system of regulating by fine will be continued. Verily the way of the Republican is hard in Iowa.

As the result of the report of a committee appointed recently to investigate the administration of criminal laws, the Evangelical Alliance of St. Louis will form a society for the prevention of crime, and requests that ministers of every denomination preach upon this subject April 8. We rejoice that the churches are taking the lead in this matter. Whenever the church unites its forces for aggressive action against all evils, legal or illegal, that are dragging men down to perdition, the devil will begin to tremble.

IN an attempt to enforce the dispensary law at Darlington, South Carolina, Friday, two of the state constables and two citizens were killed in a fight and other officers were dangerously wounded. At Florence, S. C., a mob broke open the state dispensary and destroyed the entire stock of liquors. Surely there is opportunity for a crusade in the Palmetto state which will show men that as long as the passion-arousing liquors are dealt with in any form, lawlessness and riots will follow. "Touch not, taste not, *handle not!*"

A STEP in the right direction has been taken by Harvard, which, in view of an editorial in our last issue, "Dangerous Education," we are pleased to report. The ancient custom of serving punch on commencement day and class days will hereafter be "more honored in the breach than in the observance." The university authorities have decided to exclude punch and all distilled liquors upon such occasions, and Harvard alumnæ throughout the country have been so notified. We trust that ere long this prohibition will extend to wine and beer, which at present are prominent features of college spreads.

IT seems probable that Massachusetts will try the Gothenburg system for regulating the liquor traffic. The commission appointed last year by the governor to investigate the same has reported favorably to the legislature and has prepared a bill whose fifteen sections are patterned after the Norwegian plan. We do not desire to discourage the Old Bay state in its attempts to "regulate," for we look upon all these movements as educatory, but we feel sure that the people of Massachusetts are doomed to disappointment if they expect this system will, upon trial, work as satisfactorily there as in Norway, for the reason that the political conditions of this country are—what they are. While not in any sense indorsing the Gothenburg, or any other compromise plan, for any state or any land we realize that, like the schoolboy puzzling over a mathematical problem, in order to be convinced of the right method of solution people often have to try the wrong method, perhaps many wrong methods. We all learn by the mistakes we make and experience is God's own teacher.

A WRITER in the *Popular Science Monthly* for March says that among other things one "practical effect of prohibitory law is to *increase the demand for liquor* and to produce the appetite for drink where it did not exist before." The *Champion* (liquor organ) thereupon pronounces the article in question to be a "graphic and pointed statement of the real nature and effect of prohibition." Queer, isn't it, that liquor dealers and liquor organs oppose prohibition so vehemently?

ANOTHER of our state presidents, Mrs. N. Munnell, of Kentucky, has been called to pass through deep waters. Her husband, who was her friend and companion in the truest sense, was called up higher March 22. Mr. Munnell some years ago resigned a successful journalistic career to engage in home missionary work, and was organizer and pastor of the Central mission in Louisville. He was a man of deep convictions, wonderful political foresight, and a friend indeed to the W. C. T. U.

THE "army of the commonweal" still goes marching on toward Washington, gaining somewhat in quantity if not in quality as it goes. While the leaders are popularly regarded as visionaries, there is in the movement, viewed in connection with the general unrest and discontent of the times, a certain significance which the thoughtful cannot fail to note. We regret that the management, while inscribing the name of Christ upon their banners, should neglect to honor the rest day held sacred to Him.

THE "Open Parliament" of Christian Endeavorers, which is an attractive feature of the *Golden Rule*, discussed last week the question, "How the Christian Endeavor pledge has helped." The various responses show that effort "to do whatever Christ would have me do," settles many a question for the young Christian and leads him to "trust in the Lord Jesus for strength." "*Whatever*," says one, "touches every moment of life and makes even little duties important and sacred." "The pledge has helped" says another, "by throwing the responsibility of my Christian living upon myself and not upon my environment or the actions of others." No Endeavorer who thus realizes the significance of the pledge he takes—and none should take it lightly—can fail to decide *right* the question of total abstinence for the individual, and that of his duty as a Christian citizen toward the drink evil.

MANY of our readers may have read an announcement of the Polyglot Petition world trip that has been made within the past few weeks in the daily press and other papers. The publication was premature. THE UNION SIGNAL has not published any official announcement of the round-the-world commission simply because the date of starting on the expedition is still a "floating figure," as our president has called it. If everything seemed favorable it was proposed to sail next autumn, but Dr. Lunn of London, to whom the details of the enterprise had been entrusted, asked for a longer time. It took him fifteen months to arrange the great and successful trip to Palestine that has been carried out this winter, and it will be important to leave the question of the exact date open for some time yet owing to the minutiæ of plans which are involved in an expedition so extensive, and which includes a journey to countries not frequented by the typical caravan of tourists. When plans are fully matured THE UNION SIGNAL will publish the full details of the momentous project which contains nothing new or surprising to the white ribbon women, who have been working for years on the Petition and who have been cognizant of every step of its progress. Indeed, they can say with more emphasis than any other class of people in Christendom, "all of which I saw and part of which I was."

THE LAND OF PROHIBITION.

BY MRS. HARRISON LEE.

No broken windows or hanging doors,
No greasy walls or dirty floors,
But pretty homes and gardens gay,
Scent of sweet flowers miles away
In the Land of Prohibition.

No "raggit weans," no weary wives,
No women in fear for their wretched lives,
But merry maids and bonny boys,
And streets alive with gladsome noise
In the Land of Prohibition.

No aching hearts and dragging feet,
No unemployed in any street,
But bounding step and cheery song,
Work for the willing, brave and strong
In the Land of Prohibition.

No frowning jails or prisons drear,
No criminals in training here,
But far and wide our banner waves
O'er men who never shall be slaves—
In the Land of Prohibition.

No public debt to make men frown,
No breaking banks to crush them down,
No empty coffers in the state,
For debts are small and incomes great
In the Land of Prohibition.

Dear, far-off country of my birth,
The grandest spot upon the earth,
Oh, may I live to see the day
When all thy woe shall pass away,
And glorious, beautiful and free
Thou shalt arise victoriously—
The Land of Prohibition.

Victoria, Australia.

THE MEMBER-AT-LARGE.

IV.

BY HELEN CAMPBELL.

"No," said the member-at-large, "I do not want to say anything more at present. I am living down the impression that seems to have gone abroad that I think the club ought to supply black silk of a high order to all its needy but deserving members. At least that is the way it came to me. A cheap black silk only accents poverty. Government should have a storehouse in every town, with black silk on tap, as it were; rich, soft, heavy silk sold at cost, and then we could all have one. But cashmere is a good substitute. In short, I am tired of the general stir over the poor little proposition, and want somebody else to define our next need."

"Discussion is precisely what is wanted, so never mind what rendering is made of your suggestion," said the chairman of the science committee, whose turn it was to provide, and who had just heard from a fascinating biological lady that she would be happy to prepare the paper needed. Naturally, then, she was at peace with all the world, for the reader was not only a pretty woman with distinct Delsarte tendencies, but an authority in her special field.

"There is only one danger," the chairman went on, after a moment of silence. "It is simply the most desirable thing that could happen to get her, but she is likely to go to pieces at any moment she is so overworked. She never has a moment, and it gets worse and worse. In fact, we none of us have many moments. I don't know what we are going to do about it, but something must be done. So I want you to think it over and say a little word at the end about women at work and how, perhaps, things can be made easier."

"But you can't make things easier by act of legislature," said the member-at-large. "It is a matter for the individual to decide. Of course there is something to be said, but after all, I doubt if it will do any good."

"Don't doubt. It vitiates the word," said the chairman. "Only the thing that one believes tremendously does any good in this doubting generation, and that is where you come in, for you have an assortment of beliefs that I mean to draw on again."

"Draw when you like," said the member-at-large, "and you shall have them for what they are worth, only I don't see that my words have the slightest place as epilogue to a lecture on the origin of life."

"Everything belongs to everything else," said the chairman who had been born among the New England Transcendentalists and retained this turn of mind. So it happened that the member-at-large went on the appointed day prepared to speak or be silent as might seem best, and being much moved by the hollow eyes and worn look of the pretty speaker rose, when the right time came and looked about apologetically.

"Dear Club," she said, "you are all so good, and listen so really as if you cared, that I want to read you another letter which has its word for all of us. Most of all I read it to the speaker who has delighted us, for certainly part of its message is for her, and the rest we will divide among ourselves as needed. It is a letter and my thought about it just as I shall send it to the writer. It is a typical one—I get many such—from a young lady teaching in a New England high school who begs for advice as to some better management of her time, in order to accomplish more in her various pursuits. These include five hours of daily teaching, with not less than one more of outside school work; three devoted to a course of reading under the guidance of the 'Society for Study at Home'; one to music, and from two to three on alternate days to chemistry and painting."

"'I make so little sensible progress,' she wails, 'and though I seldom visit, find myself always far behind what I have planned. Yet I cannot see how to do more, and am heartbroken at my own inadequacy, when this world of attainment lies before me unconquered. Oh, for more time!'

"Poor souls! Poor souls! for their name is legion, and not from one alone, but from hundreds and thousands, the cry for more time goes up, as if eternity had been abolished and one must pack the work of an eternity into seventy years. The burden of the nineteenth century is upon us all, this restless, grasping, feverish nineteenth century, in which reformers are bent upon ending all need for other reform in any time to come, and eager workers are seeking to assimilate at once the long-accumulating mass of knowledge, every department of which receives daily new facts and opens out new possibilities of acquirement.

"The old cry sounds again, 'we are the people and wisdom will die with us'; but for this generation it is the voice not of self-sufficiency but of self-distrust—a note of warning to each gatherer-in of stores, to hasten the work, lest those who come after despise us as a people who missed their opportunity. For a few the troubled uncertainty of miscellaneous yet apparently equally imperative interests has ceased, and they have taken up the special pursuit to which a life may well be devoted. But for the many with whom life must always hold not one but a myriad duties, and who, in the midst of all the perplexing cares and worries, besetting the American woman to a degree unknown to any other civilized nation, still long precisely as you are doing, for broader paths, a truer knowledge, a more genuine culture, there is this word to be said.

"Brain and body seem to be at war, and it is these bewildering masses of books that act as sappers and miners in the siege. Let there be added the passion for acquirement, which, after all, can end for the many only in a smattering of everything—the wear and tear of the most exacting climate in the world, the struggle for wealth and all material advancement, the dissatisfaction with simplicity in living, and the craze for the newest thing in art or science or literature, and what remains for the woman of æsthetic tastes but a final loss of any possibility of repose for mind or body, and nervous prostration or paralysis in the end?

"One sees in many faces the eager, brilliant eyes, the look of intense expectation and intention, seeming to urge one on to a like emulation, to the same feverish grasp after more and more attainment. But how many are there that carry any suggestion of quiet power, of a strength sufficient for all who claim it, and a settled calm as soothing and yet as inspiring as the calm of mountain tops? There are faces looking sometimes from the shadow of close Quaker bonnets, sometimes from more worldly surroundings, with an expression of peace that suddenly shames our mad rush and flurry and for a moment makes being seem better than doing. But often the lesson taken then to heart fails in application, and we work to be peaceful with an energy and a fury very American and always defeating its own ends.

"'So tired!' is the moan, and 'so tired!' it must be until we have learned not so much how to rest from any work as to rest *in* work, to keep faculties in full exercise yet never overstrained, to choose the wisest methods for body and soul and mind, and to follow them through every chance and change of this mortal life; learn what to leave undone, what to slight, and what to pursue steadily. Rest must be daily—not a month of 'resting like fury,' after eleven months of working in the same fashion, but a deliberate stopping to be still, to collect forces and draw the long, full breath without which climbing is impossible.

"Climate, natural predisposition and inherited instinct are all impelling forces with the native American, man or woman; and for each one must be the firm, deliberate purpose not to rush and pant and strive, but to give Nature her due, sleep the full amount demanded for health, make recreation as vital a necessity as work, and through all remember that 'something must be crowded out.' No day has ever dawned whose hours could hold all that we hope for from our vanishing time. Work as we may, it is still only the alphabet that we gain, whose best uses are unknown till the larger time of eternity shall give room for the progress unattainable now."

"An admirable little sermon," said the speaker for the day after a moment of silence. "May I ask if you live up to your own doctrine and expounding?"

"My dear madam," replied the member-at-large; "do you look for consistency from me more than from other wiser women? This is my faith and I practice as far as life admits. You must bear in mind that I said rest was possible *in* work as well as without it. Gladstone is a very good illustration of that."

"Gladstone has never had to keep house with one girl or interregnums of none at all," said the excitable member rising with a bounce and fixing her pretty eyes on the member-at-large, with a look which might have been called threatening if it had not been also appealing. "I do think under the circumstances that torment us all, being expected to be housekeepers and well read, and teachers for our children and properly dressed, that somebody ought to devote themselves to telling us how admirable we are instead of hectoring us and making us feel as if we never could really amount to anything."

"It is only the people who amount to a great deal who ever feel that," said the member-at-large with a laugh, for her nearest neighbor turned a distressed countenance upon her. "But we are overworked, and must all take stock to find out what is worth while and what isn't."

"And that you never can find out because in each case it is a different set of circumstances," said the speaker for the day. "In short, if I may be allowed to sum up before the president uses that gavel, already in her hand, I should say that every word of the sermon is true, but that each of us must take the bit that best fits our own case and experiment in reforming till we know what our share really is. And if I may add something not on the program and perhaps quite out of order—"

The speaker moved toward the piano and struck the opening chord of the beautiful "Oh, Rest in the Lord," her pure, clear contralto filling the room and carrying with it the very spirit of the words spoken. She colored a little as she rose, for it had been a sudden impulse, but as the members crowded about her with moved faces, knew that she had not blundered, and that the master musician had better defined rest than spoken word was ever likely to do.

Madison, Wis.

THE INVENTOR OF DIMENSIONS IN POLITICAL RIGHTEOUSNESS.

BY JOHN G. WOOLLEY.

An old man sits at life's west window; on his head a glorious crown of hoary hair, for he has walked the way of righteousness for seventy years of life and twenty of immortality; in his face the flush of the century's afterglow and in his eyes the quiet mystery of lights far out at sea.

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He is a statesman who years ago pronounced sentence of death upon his own "prospects" for truth's sake and duty's—a Yankee Cato; a politician who came upon the stage of action when "Drink" was governor, and the Church tetrarch to the animalism and moral incapacity of the usurper.

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And he is a prophet, not one who in a gloomy frenzy seizes a pen and writes he knows not what; or with transcendent vision outwits the future and lays bare its strategies, or, nightly wandering in Egerian groves, hears the gestation of events to come; but one who, having eyes, *sees* what lies about him here in the open—a *seer*.

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Much of what passes current as "spiritual insight" is strabismus, gotten trying *not to see* the shapes that crowd our paths and shame our lust of indolence claiming consanguinity—and, as to many, rightfully, for that mere introversion of the eyes is all the motherhood the crime-germ needs or knows,—and Christian apathy, like a sleeping sow, suckles the saloon and all its loathsome brood; and when betimes it looks the "good man" in the face and says: "Speak to me, I am thy child," it is no answer to reply with face averted, "Begone, I love thee not!" It never *asked* for love, nor wished it, but only recognition, and that it *has*, for Congress and some forty legislatures vouch to-day for its legitimacy as our proper offspring, out of wedlock, to be sure, but ours indisputably.

They lie!—the brute is none of ours but a mongrel monster of genealogy untraceable, unclassable, sexless, soulless, something of louse, hog and devil mixed, and only ours by estoppel, because we did not, would not see that

calling us "father" *unrebuked*, and so being endured and trusted for our sake and upon our credit, it made us liable for its support and all the debts it may incur. God help us at the pay day! "Where there is no *vision* the people perish."

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But this man *saw* every fact that touched him, and *looked* into the face of every form that walked his way of life, and to every salutation answered like a man, shirking nothing; and now resting here, and wearied by the heat and burden of the day if the whole peerage of the saloon—the quarter of a million liquor lords, each with his royal letters patent in his hand, should file into the room to taunt and greet him "kinsman," he would look straight into their swinish eyes and say, "Thou liest!"

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What a palatial memory is this lifting its splendid front here in the gloaming, with the century's sunset beams illumining its window panes! Enter, reverently, and let us look about, for there must be some wondrous paintings on the walls. Take off your shoes, walk softly. I will be guide, and where I know the portraits they shall act again, and speak to you.

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Himself, in the first picture, a young, rich man, taking his ease in his own parlor, before an open fire whose piny resins shoot delicious pyrotechnics, odor-laden, into the weak eyes of many lamps. . . . His wife, almost too happy, opposite, with gleaming needles that click like frostbells, knitting a song of her own heart into meshes of soft, bright wools for dainty feet that she has never seen except in dreams. . . . Entering there, a neighbor woman, young, too, and beautiful, a wife and mother, with a face that fairly chills the sense to see it, and eyes dilated to the iris edge by an unspeakable horror about to speak. Listen!

"I can keep my secret no longer; my husband is a drunkard; my children are starving; my heart is breaking; you are his friend; find him for me; bring him home to me, quickly, for the love of God."

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What's to say when a woman talks like that? the terrific calmness of it is noisier than a riot, and confuses sense and banishes speech, except the shallowest. Out into the night he fares, the blindest man in Maine, because the adder, "drink," has never stung his heart nor made him hang his head for shame, nor struck his wife's sweet face with its foul lash, nor goaded him to borrow, lie or steal; he has seen men and women but as trees walking, and has inhaled the hot breath of the saloon for a generation, and yet not *seen* it save as one catches glimpses of some slimy, crawling thing and turns his eyes away no wiser.

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A saloon, the squid of life's high sea with vibrant tentacles that suck the sap of business, honor and the pride, and strength of youth, and labor's wages, and the blood of human hearts; and squirts ink into the crystal wave of every providence of rescue while it seeks its cave and slams the door of Christian law into the face of Christ.

Pyramids of barrels each monogramed with the nation's signet. Ranks and platoons of bottles dressed to a city license on the right,—the liquor laws, militia, bodyguard, each bemedaled on its helmet with federal insignia, . . . the keeper, cuffed and aproned, brusque and business-like on duty at the bar. In a closet in the rear, hidden away like a stolen dog—a man, dead drunk in his soul, but in his body, writhing on the grill of restlessness—a good man three days since, but now, a creature ready to commit murder for a stoup of rum.

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His friend, no coward—the blind are brave—though forbidden, finds him out and in horror turns to the master and says: "Help me to take him away." He replies: "What is it to you? Let him alone to go home when he pleases." "But his children are crying for food and his wife weeping her eyes out for love of him; we must get him to them, I tell you. I'll call a carriage. Don't sell him any more drink." And the man says: "No, not if he hasn't the price."

"What, man! Do you mean to say you would sell him more drink when he is already mad with it, and his home is without a crust, and his wife lies on the floor yonder just a clot of sorrow in the heart of Jesus Christ?"

"Yes. By ——! I sell whisky. It is my trade and as lawful as tanning—more lawful. What have you to show for your tannery? Look at that license, d'ye see, with the names of the selectmen, and the city seal and the arms of the state of Maine? To —— with your preaching. Get out! Go to the meeting-house and talk through your sleek hat!"

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Propped in the corner of a carriage, like a sack of sodden rags, the drunkard—and his friend. The clock in the stone tower strikes midnight—*tolls* midnight, and the moon rolls down behind the pine woods like a tear of God.

"Now, driver, home! home to the snowy marriage bed with the *bridegroom!* home to the bride's empty arms with her *lover!* home to the true wife with her *husband!* home to the prattlers with their *father!*"

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The drunkard in his bed tossing and moaning, with throat that cracks with its gasping thirst, and blood that crawls like a migration of maggots along the flaccid veins, and breath that sickens, and stinks, and makes one look for red-crested grave worms to crawl out of lips and eyes and nostrils, and burrow into the puffy cheeks of the *cadaver*, sloughing visibly.

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Still the same scene; the night wears on, children sit up in bed and mock the lone, sleepless watcher—by crying, "Drink, mamma, drink;"—the lamp burns low—goes out; the darkness turns gray; the hot evening horror has boiled down and the tortured ones are still, at last, rigid, like flies in tar; out of the shadow a form stoops and searches for live coals in the ashes, vainly. It is the drunkard's wife. God pity her!

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The young rich man is back by his parlor fire—sitting alone. There is that about his mouth that was not there before, and the atmosphere suggests ozone. For once, a saloon has given value to the world. Neal Dow *sees*.

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Leave the pictures,—sit here—and I will tell you what he saw: "Drink"—everywhere; Nero—Drink on the throne fiddling while the city burned; Tarquinea—Drink in the chariot crushing her dead father's face beneath her bloody wheels; Catharine—Drink at the altar murdering the innocents; Borgia—Drink in the castle with butchery and incest; Lucretia—Drink in the home—mad with her wrongs poisoning parents; Machiavelli—Drink in the Cabinet publishing lies; Rahab—Drink in the brothel putting out Virtue's eyes; Barabbas—Drink on the road robbing the poor; Pizarro—Drink in commerce plundering the simple; Sinon—Drink betraying cities with gifts; Epialtes—Drink leading the enemy through the defenses of his native land; Arnold—Drink selling his country; Belshazzar—Drink scorning Heaven and praising the Gods of Gold; Jeffreys—Drink on the bench wresting the law; Lord Chancellor—Drink selling injustice; Juror—Drink in the box ignoring law; Sheriff—Drink in charge of the jail; Alderman—Drink in the council taking bribes; Mayor—Drink in the chair selling indulgence to corruptors of the youth; Chief—Drink in charge of the police; Drink—M. C. in the Congress; Drink—M. D. at the cradle; Drink—D. D. in the pulpit; Drink—LL.D. in the college; Judas—Drink with the disciples selling the Son of God for silver.

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You ask me if this is really memory, or pictures painted by a madman's mind on memory's walls? It is memory, true as light, and this man *saw* it all, and *looked* at it and pondered it in his heart, and then stood up and said: "By God's help we will stop all this!" . . . And the Quaker went to war, and one honest mayor shook the continent. Had there been *then* a church, clean-handed, clear-eyed, faithful, militant, to take on board this Viking, it would have swept the sea of licensed pirates and filled the earth with the knowledge and glory of our God.

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Yesterday I heard this gallant man impeached for lack of loyalty to a sect because he took his name from a church book. But he had given his heart to God, aye, and his two hands and his feet and his shoulders, and his name is written in the sacred history of the holiest warfare ever waged for God and home and country. To-night heaven kindles in his soul, universal humanity honors him by public meetings in a thousand cities in his own and foreign lands, and posterity will bless his name when sects have ceased in dusty desuetude. For I do hold that he lifts up the Son of God who lifts another man without a scrap of creed beyond the testimony of the act itself; and he did that not only, but a sovereign state as well, and a great cause. For when Maine's homes were lighted up, and industry revived, and wealth began to flow into her lap, and jails gave way to schools and saloons to savings banks, the whole world recognized the time was epochal.

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When the temperance movement was a child it thought as a child and understood as a child and spoke as a child, but in this man's leadership it became a *man* and put away childish things, except so far as they are merged into the character and fibre of its manhood. The pledge, the ribbon, the rescue mission have a splendid history and doubtless still a noble place and work in these great days, but they are not the *temperance* work of to-day but the plain ordinary business of the church and school, and have their greatest value in helping on the greater thing which is, in fact, the cause of temperance—the war on the saloon; lacking that value it is doubtful if they have any as special work, however benevolent and praiseworthy in their motive. The great societies, such as the W. C. T. U., the Good Templars and the like, have retained and magnified their office and their power by growing with the world's growth and keeping at the forefront of the *fighting;* but that manner of gospel temperance that coddles the saloon-keeper and loves everything but Prohibition, died on its own hands years ago. At best the old lines have no large outlook to them, when exclusively persisted in, in the great light of these days. The rescue of the people by arguments addressed to scarce one-fifth of them, and that one-fifth in largest part the sodden incapables, reckless or vicious, unreasoning, unreasonable, is too slow, though noble, and those who refuse to advance beyond that to the great question of environment, do very well to adopt a theory of millennial proximity which creates an appetite for failure and eliminates the largest hope from human effort.

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So, he took up the cause of men, of *Maine*—of MAN—and led it for fifty years, all honor to him! The history is made and will be written. I may not touch it now. Men called it madness. Divines, wise in their own conceit, shook what they call their heads and said "fool,"—and looked it. The howling party dervishes danced about him and waved a dirty flag and babbled. Cowards, weaklings, trimmers, came and sat about him—Bildad, Zophar, Eliphaz, Elihu and the rest—and said: "The flag will not fly, drag it." But Neal Dow's heart was too high for them and stopped at nothing but the throne of God, where he had audience with the Royal Man and said: "Oh, Son of God, Messiah, Jesus, is it all in vain? Art Thou He that *should* come into the hearts and homes and laws and votes of men, or shall we give it up and look for something else?" . . . . And we who lovingly watch the old man's face can read there that he has seen Him and is satisfied.

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I went to the Auditorium the other day to rest my body while my soul went surf-bathing in a sea of music. It was early; a man was placing sheets of score upon the racks. Can *he* play Tannhäuser? No, only the cymbals; but others came in, tightened a string, keyed the harp, laid the drumsticks ready to the hand—sixty of them, eighty ninety. Can they play Tannhäuser? No, it all depends on Theodore Thomas. I looked again and saw *his back*, his face is only for the ninety whose hands are ready to play; he raises his baton; in him the orchestra lives and moves and has its being; *he* can play Tannhäuser.

O friend! days and nights are the spaces and lines, and men the notes of the score—eighth, quarter and half notes, tied, dotted and slurred; chords, octaves and scales, major and minor; a few of us cymbal players. Put it before your eyes in tear-blotted sheets. For Jesus' sake—the conductor—read it, and watch His hand. I think He's about to begin. Ninety facing the leader can make the nine thousand behind him sit still and think, and *wish* to play. So one at the front compels the rear thousand, and every new player multiplies his own thousand by ten—two shall control ten thousand. Infinite mystery, power, progression of union—when God leads!

Neal Dow is not the leader, he only beat the cymbals in the rude beginning, and put the notes upon the players' racks, and they will play them later on when he has gone. He taught American politics to look *up*. He taught the church to look *out*. He taught orthodoxy to *believe in God*. He taught humanity to believe in man. Neal Dow's contribution to the world is not yet comprehended by the many. He is known and honored to-night mostly for the invention of a novelty, the Maine Law. What he *did* was to grasp and apply a great principle and raise the general level of civilization. Ninety-nine hundredths of the men who will praise him to-night will charitably overlook, as the one blemish of his splendid character, the greatest thing he did by far, and I am going to lay my simple spray upon his one political failing, and salute him chiefly as the author of the movement for a national Prohibition party—the inventor of *dimensions* in political righteousness. And finally, I want to honor him for the glorious heterodoxy that refuses to believe that *any* need to perish, and to end with a word of exhortation as touching both salvation and citizenship.

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We are of the blood of mountaineers; the proof of it is in the universal consciousness. We are in the valley but we are *of* the heights, and feeling this, and a certain consequent *un*locality or misfit of environment, we were taught to speak of "the fall."

. . . . . .

It is no great harm to call it that, but it is a depressing phraseology. We are no outcast forfeiters of filial rights—attainted people of an outraged king, but sons of God, conceived by the Holy Ghost, being born of the virgin earth, suffering under a Pontius Pilate age of trial, cowardice and unjudgment, being crucified, dying, being buried, descending into hell, rising again, sitting at the right hand of God, and judging the world—*now*, and what we have been taught to think proof of "the fall," is but the restless prepotency of God's blood pent up in earthy arteries, that makes us ill at ease in the long drudgeries of our apprenticeship.

. . . . . .

As little children, stolen away from home, always remember something of their earliest childhood, and are constantly reminded of it even by the smallest things, so we, though eternities of time and distance stretch out between us and our divine begetting, yet carry with us, like faint inscriptions on an ancient palimpsest, some vague views and odors of Eden and some ineffable limning of our Father's face.

. . . . . .

And the royal blood, instinct in every vein of the world, has set all nature *expecting*, so that even muscles, nerves and glands have hope and memory.

. . . . . .

You know sometimes a simple taste of food or sweetmeat whisks you back fifty years or more in a chariot of recollection drawn by your sense of taste, and while in fact you sit crowned with gray hair and burdened with the care of millions of money, propped up in life by multitudinous responsibilities, surrounded by your grandchildren, in an instant of muscular retrospect you are a towheaded boy, possessed of nothing but a pigeon, a dog, an alley taw and an awful appetite, dangling your slim legs beneath *your* grandmother's table.

The swish of a whip, the call of a quail, the "long roll" of a woodpecker, a pheasant drumming, the sough of the wind, the monody of cottonwood boughs, the echo of a rifle shot makes you a boy again. At the touch of a soft hand you start and say, "That's mother!" and she dead these forty years. And sometimes as you pass along the street engrossed by cares, a single strain of an old song bewitches you and whips you like magic with the air and, without even an "*abracadabra, tum, tum,*" tumbles you into your cradle, sixty years away.

I never catch a whiff of camphor but I am led back by the nose to Sammy Drayer's funeral, nearly forty years ago, and at the sight of pink lemonade my maxillary glands stampede to "James Lake's greatest and only circus and menagerie combined" to get popcorn to match and supplementary peanuts.

Mignon saw the swallows flying southward,—up leaped her soul and on their wings returned to Italy and home.

So it is with all of us; something of Eden clings to us; quick visions of its trees and streams and winding ways fly past our weary eyes, and in pursuit of them we cross the flood of years, and in our Father's veins walk 'mongst the trees of paradise. Evolution might evolve us, but not account for our ideals; they are memories. Our aspirations prove our parentage, but not our fall.

We did not start from nowhere, but we are of the House of God, and voyagers seeing the universe, and the ways are long and many lights confuse, and life is *full* of falls and loss and mystery; and so, what wonder that the human soul has learned to stand at partings of the ways and say, "I'm lost," and like a child parted from its mother in a crowd go on, startled, puzzled and in fear, crying for help. Every awakened soul feels insufficient and dreads to be alone. We are all brave enough in crowds, but in the solitude we are all afraid. Solitary confinement drives the hardest ruffian mad, and if you lay your ear over the mighty pulsing heart of human kind you'll hear it cry, at every throb, for company and help. And if a human soul is ever lost 'twill be for lack of help in its environment and not from choice.

. . . . . .

And there is help in sight, but heavy-eyed humanity looks down in snow and leaves and shadows to find a trail, and will not look aloft, until in some appalling sense of failure it gives up the tangled, labyrinthine ways of creeds, and idle wanderings to and fro, and "*lifts*" its eyes up to the level, up to the horizon, "up to the hills," the pilot-points of life, the signs that *stay;* the land's end, Godward; the *sources* where infinity impinging on rocks, correlates into concrete and finite; where the moisture of God's breath lodges in crystals and transfigures into springs which pour out the blessing of the hills upon the plains where wells are made, deep cups, to catch the honey of the mountain dews; whence the beautiful feet of the sunbeams hasten forth to publish peace and plenty to the world below, where argosies of clouds cast anchor to put ashore the riches of the sky.

. . . . . .

It was the old gospel this man preached and the text, "I will lift up mine eyes unto the hills."

"I *will lift.*" It is not a prayer but a decision. Salvation is that too—and statesmanship. . . . So is hell. . . .

I fix my eyes upon the hills because they are the highest things in sight; there are surely greater heights beyond, and these I'll scale and seek out *God* who *made* the hills and sends me help. . . . And with my eyes upon the summit of *my* world, and heavenward aspiration always leading, my feet shall never slip, the omnipresent vigilance of God shall keep me safe by night and day in all my goings, now and ever more. . . . And help "*cometh,*"—not "will come if you believe." *Cometh* to good and bad alike; but it is nothing—except a man "*will.*" *Will you?*

Delivered in Willard Hall. The Temple, March 20.

ECONOMIC PRINCIPLES.*

III.

Production; Relation of the Parts.

BY ELIZA STOWE TWITCHELL.

The last lesson gave such a picture of constantly increasing wealth, and that, too, with an ever decreasing effort, that the question might be asked is not the supply of nature exhaustible? Certainly not, for no force, or matter, is ever lost. Man himself being an emphasized part of these, subject to the same constant round of transformations, yet becoming more and more capable of controlling these changes, as his knowledge of himself and the material and psychical world about him increases.

In this diagram let the lines represent Supply and the spaces Demand, each of which are supposed to stretch out to infinity. Place man at the center at birth, where the supply is greater than the demand. This natural condition is but the first indication of God's care for mankind. With growth, demand increases. Then, between demand and supply, God has set exertion. Before material wealth, labor; before spiritual peace, prayerful seeking; before intellectual culture, study; before moral virtue—resisting temptation.

As the supply is infinite, so should the demand be also. As civilization advances, if liberty, fraternity and equity be preserved, this very growth of individual character and of the social organism will make it increasingly easier for each succeeding generation to overcome resistance until demand, resistance and supply become the keenest of pleasures—God's method in the evolution of society, but one which man himself can resist or retard. For, behold! this social organism already seems to possess a body, with cities for its ganglionic nerve centers, connected by rail and telegraph for bones, nerves and muscles. It has a body, but not consciousness.

Let us examine the relation or function of its parts, remembering the broad classifications. The function of land is to furnish forces, standing room and materials for labor to work into wealth. The function of capital is to assist labor in the four modes of production: In adapting, by furnishing him with tools, machinery, factories, etc. In growing, by furnishing tools, seed, cattle, fences, drains, barns, etc. In exchanging, by furnishing stores and supplies, also tools. In transporting, by furnishing him means to take advantage of horse-power, winds, streams, oceans, steam and electricity. Capital, then, is but little more than the multiplication of the powers of labor—called by some, "stored up labor." The steam engine, alone, is daily performing more work for man than one thousand million men could do, and electricity will in the near future do vastly more.

The function of labor is to direct the whole, simply to move, change, transform. Labor, then, is not out of employment because there is not capital enough to employ it; for capital is also out of employment, and is turned into wealth, for the time being; but were there a quick market, it would soon reappear as capital ready for labor to employ it,—for it is labor that employs capital, and not the opposite—since capital is the child of land and labor. Neither does capital maintain laborers; they maintain themselves by selling their labor and by consuming their wages.

Wealth, then, is the result of the power labor has obtained over the resistance of matter. Value measures that power; and money measures value. To illustrate: If labor possessed some fairy's wand, which, by waving it in the air, trees, stones, sand, iron ore, etc., could be made to turn themselves into proper shape, and then, by another wave of the wand, these materials should form themselves into a house of any size or shape labor wills, we could easily see that the house (or wealth) was the result of the power labor had obtained over the resistance of matter so as to fit it to satisfy human desires. That is exactly what labor has done, but by a slower process. What is the value of that house? The labor power it will require to make another like it,—measured in money, perhaps, one thousand dollars. Mr. A. has on hand a thousand dollars which sum represents the stored-up labor value of his own, or his father's exertion. He hands it to B. and B. gives him possession of the house.

But, it will be asked, did not the material cost something? Yes, but the cost of material is also a labor-value, but one showing itself under an entirely different form, viz., in the value of the land from which it is drawn. Where the land has no value, this material costs nothing. The value of land depends upon the number of laborers competing for its use, rising as those numbers increase; while the value of such things as are properly termed wealth falls as laborers increase, as has been already shown. So long as there is a demand for these things there will be no limit to the supply, till the limit of land is reached. There is really no limit to land; but as all land does not yield equally of these natural materials—that yielding the best being limited—the competition of labor for these advantageous places fixes the price of land, and this, in turn, fixes the rate of wages and of interest, as we shall see more clearly in the next lesson.

What must be especially noted now is that value of land is also a labor-value. Were there no laborers competing for its use, land would possess no marketable value, even though it contained fertile plains, deposits of gold, or safe harbors.

Neither would laborers compete for its use, except that each one, in seeking to satisfy his desires by the least exertion, naturally seeks the land which will yield him the most for the least effort. Since all do the same, the price of land becomes a thermometer which shows the labor saved in producing a certain amount of wealth upon different locations. The same law holds, whether this wealth is produced by adapting, growing, transporting or exchanging. Let an oil well suddenly burst forth from land where there is a large population, or, within easy reach of such. The ease with which wealth is suddenly produced upon this land is at once reflected in the price of it. Labor gets about the same wages, and capital about the same interest.

The same result would follow were a gold, coal or copper mine discovered, or if a large factory containing important labor-saving machinery should suddenly be erected in a populous district, or run a new railroad into a quiet, sleepy town. Fresh facilities for transportation causes a land boom. This also explains why land in great cities, where wealth is rapidly being produced by exchange, is of such high value; for such land is, in its way, exceedingly productive; also why rich farming land lying a long distance from market is often of less value than poorer soil lying nearer a market; also why the worn out lands of New England which to-day possess neither fertility nor advantages of market, have so decreased in value, while prairie lands in touch with the world's markets, by growing towns and increase of railroad and steamboat facilities, possess a high value.

This also explains why wages and interest are but little higher than they were fifty years ago, when compared with land. Yet labor produces certainly eleven times more wealth, generally, and in special industries many thousand times more; yet neither wages nor interest are eleven times higher; but the price of land is much higher. This increase in the production of wealth, under present conditions, will not flow to wages or interest, but results in raising the price of land, or *economic rent*, as it is termed. The market value of land in this country has increased enormously during the last fifty years, not all equally, but in proportion to its wealth-producing capacity. Some farming lands have decreased in value, yet choice spots can be found in all our great cities, valued at the rate of nearly fifteen million dollars per acre.

To recapitulate: The value of all such things as are termed wealth (things produced by labor), is a labor value, while the value of land is a labor saving value, which increases as population increases.

Wollaston, Mass.

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A STRONG WORD FOR TEMPERANCE.

BY MAY FRENCH-SHELDON, F. R. G. S.

Strongest testimony in support of a cause frequently could be supplied by persons who are not pledged advocates of that cause, if they would only freely state personal experiences without prejudice, and give the facts honest publicity; hence, this statement from one not a total abstainer, although a believer in temperance:

When providing the requisite supplies for my African expedition, through the advice of most experienced and noted travelers, I added several cases of wine and liquor, urged that there were times during every African traveler's journey when spirits were absolutely necessary for the preservation of life or the alleviation of the ravages of African maladies.

My observation during brief anchorage of our steamer at various ports *en voyage* was far from corroborative. Habitués of the ports were constantly indulging in, according to the vernacular of the coast, "pegs," consisting of brandy and soda, or plain whisky, or even rum, and no dinner or breakfast seemed complete without a quantity of champagne. No matter if one was overcome by the sun, with a rapidly rising temperature, or whether afflicted with a chill, as the harbinger of fever, stimulants were taken or administered by one's own volition or under medical advice. The consequence naturally was that no invalid's real condition could be ascertained, and when a collapse ensued mortal power was of no avail. Moreover, many of the young men had a besotted, enervated, languorous appearance, and seemed to have lost the higher sense of manliness, were lackadaisical, without ambition, deficient in energy, took life too much as it came without disposition to better conditions. However, another cause

for the utter and sad indifference of the men is, *I think*, largely due to the absence of white women's society, to stimulate their sentimental nature and compel them to dignified, circumspect deportment, to keep in abeyance *the don't care* spirit that gradually but most invidiously, like a social mildew, creeps over the majority of men left to themselves.

As soon as I started to march with my caravan, and had the opportunity to inform myself before leaving the stations where white men were eking out a miserable existence, it became clear that there were many serious objections to resorting to stimulants on all and every occasion, yet I was not willing to discard from my supplies the cases of liquor, but resolved to employ them only during some possible emergency; determining to put to the test, and strictly follow out, certain simple rules of hygiene and note results.

When men travelers in tropics are oppressed by a sense of suffocation and heated and drenched with perspiration, immediately they strip off every article of clothing they can decently spare, and frequently even do not pause at this stricture. They feel drowsy and exhausted, take a good drink of spirits, possibly indulge in a smoke, throw themselves down on the ground, a blanket only intervening between their half stripped bodies and the malarious earth—to soon fall into a heavy slumber, inhaling the subtle miasmatic vapors, while rapid condensation takes place on the surfaces of their reeking bodies; their pores are suddenly closed, a chill supervenes; they too often waken to find African fever lurking in their systems, followed by helpless delirium and torturing agony. The country is condemned as pestilential when the verdict should justly be "*result of human idiocy.*"

To the contrary, whether wet from rain or from swimming and fording streams or from perspiration, the moment we halted I put on an extra light silk garment, covering me from head to foot. Although at times even this slight addition seemed insupportable, prudently did I keep it on, cognizant of the safeguard it afforded, and when the excessive heat abated a chill was unknown. Then by the morning and night use of hot water baths, boiling and filtering all water used for drinking or cooking, sleeping two and one-half feet above the surface of the ground in my palanquin (which took me out of the strata of miasmatic mists) and using as a constant beverage and stimulant, coffee, hot or cold, I never had the slightest intimation of fever. During the entire period of my expedition, marching at the head of my caravan, enduring greatest hardships and fatigues, I did not partake of a single glass of spirits or wine, exclusively using coffee as a substitute. Mocha coffee in the berry I carried in small sacks. It was fresh roasted each day or every alternate day, ground and distilled twice daily. My gun-bearer carried a bottle of cold coffee and my extra wrap. Hygiene, common sense and forswearing spirits I hold as the guarantee of my immunity from the so-called inevitable African fever.

Chicago, Ill

FROM THE SOUTH.

DEAR UNION SIGNAL:—I have just returned from a four weeks' tour in Texas and Mississippi, with a few days in New Orleans. I went to Texas through the Indian Territory, stopping at Vinita and Muskogee, where I found live, loyal unions, in spite of much surrounding apathy.

At Muskogee I was the guest of Miss Alice Robertson, whose mother, Mrs. A. E. W. Robertson, is counted the finest Creek translator living. She has received the title Ph. D. from Eastern schools for her attainments in this line. She has translated the New Testament and Psalms, together with about twenty-five of our finest hymns into the Creek language; has given all her life, as her father, Rev. S. N. Worcester, did before her to this people. Miss Robertson is also a teacher among the Creeks. A short time ago she was sent out to collect money for the mission, which she did with great success; while thus engaged she received two thousand five hundred dollars as a personal gift. With this money she has built a comfortable, commodious home for Indian girls attending school, naming it "Minerva Home," in honor of the donor's wife.

Texas is full of bright, active, wide-awake women. They invigorate one like the breezes of their own wide plains. A very successful "Woman's Congress" was held in Dallas last fall—the first, I think, that any state has held. This marks a new era, and the Texas suffragists are determined to keep things moving. One of the pastors in Dallas thinks this "woman movement" is beginning to "trouble the church." If the church has been right in regard to her teaching about woman, what is there to fear? There are many noble exceptions, yet the majority of ministers *do* seem to be a little bit afraid that women will get out of "their sphere." Wonder if women really have not as much sense of propriety and fitness of things as men and ministers?

Mrs. Stoddard, the president of Texas, is constantly in the field, and the work *is* growing, in spite of every hindrance and fear. Just before I entered the state Mrs. Stoddard was to speak on temperance teaching in the public schools. Notice of the same was sent to the schools, including the Bailey University, which is a co-educational institution. The president read the notice at chapel exercise, and then advised the students not to hear women speak in public until they (the women) had grown whiskers and moustache. I've been wondering ever since I heard of this remarkable remark how much *hair* has to do with ability to present truth. Perhaps some reader of THE UNION SIGNAL can tell.

At Houston one of the pastors lectured for the W. C. T. U. He very naturally thought some of the sisters should be on the platform, or more properly in the pulpit with him, as the address was given for the union. The recording secretary of the state was chosen to represent the union. But some of the officials were so horrified over the sacrilege of a woman sitting in the pulpit (she did not open her mouth, but learned in silence) that they have not yet recovered their equilibrium. Poor souls! It reminds me of a story I have heard of Miss Griffin, who had consented to speak for the colored people in their own church; but when she started up the pulpit steps a good colored brother pulled at the skirt of her gown, saying, "We don't 'low no 'oomans in de pulpit." I must say, however, that this is not universal with our colored any more than with our white brethren. In Texas and Mississippi I spoke from pulpits of both races; and there, as in the North, some churches refused to open their doors for "women speakers." In the good days near at hand, how we shall laugh at this ignorance and prejudice.

There are no truer, braver, more capable, or more loyal women in all our ranks, than our white-ribbon sisters of the South. We are disposed to think that temperance and suffrage sentiments are much stronger in the North than in the South. But in proportion to the white population in the South, I believe we have quite as many W. C. T. U. and suffrage women there as in the North. In Mississippi there are two hundred and fifty thousand more colored than white people. The states are sparsely settled and have few large towns.

All this makes reform work hard, but the women of the South, with their sisters North, are beginning to question those "traditions of men taught them for the commandments of God." Unless the church is reasonable and just toward women, the day is not distant when she will be more troubled than now over this "woman movement." The average woman everywhere has worshiped the church more than God, and this is true of men as well as women; but everywhere women are reading and thinking for themselves; and slowly but surely the power of tradition, superstition and misinterpretation is losing its hold, and forever. Thank God for this.

In New Orleans I spoke for the Portia Club, organized two or three years ago by that pioneer of the South in all work for woman, Mrs. Caroline E. Merrick. The purpose of this club is to study public questions and woman's relation to the government. My theme was suffrage, and I had a fine and appreciative audience.

I found my hearers ready for the most radical utterance on that subject. For years Mrs. Merrick has led the battle for woman's equality. Her husband's high position at the bar, and her own wise and lovely personality have given her wide influence.

While her guest in New Orleans we were invited to a reception given by the Ladies' Physical Club. The members gave an exhibition of their agility, grace and prowess that proved woman has only to be divested of the long, trailing, cramping, abominable garments approved by custom to become as active and strong as her brother. The actors were all in short, convenient garments. After awhile we shall find it possible to wear such raiment outside the Physical Culture Club. God hasten the day when woman shall not be "cribbed, cabined and confined" by every garment she wears.

Mrs. Mount and Mrs. Snell went before the state legislature of Mississippi in the interest of prohibition, and found a strong sentiment in its favor; but before action could be reached, a very prominent Methodist churchman came out with his biennial interview, in which he heartily advocated the local option law, and disapproved of any change for the better, notwithstanding the emphatic declaration of the M. E. Church that the liquor traffic "cannot be licensed without sin," and in defiance of his own previos uutterances.

This is an old act repeated. When will godly men cease to play into the hands of rumsellers, and the official representatives of the church truly represent her by leading the pews up to her grand platforms. The church is an inverted pyramid to-day—the pews on top.

I spoke once in Birmingham, Ala. Found a handful of true, faithful women holding aloft a white banner in the midst of wine-drinking, fashionable circles, including scores of church members. I trust Mrs. Spencer, the state president, will write THE UNION SIGNAL an account of how a good Presbyterian pastor in Birmingham came out in a sermon for the W. C. T. U. and equal rights for women as well as men.

So the battle goes, North and South, East and West.

CLARA C. HOFFMAN.

En route, March 16.

BY HARRIET B. KELLS.

Finally, be ye all of one mind, . . . love as brethren, be pitiful, be courteous: . . . and be ready always to give an answer to every man that asketh you a reason for the hope that is in you.—I Peter 3: 8, 15.

Now that Mrs. Carse has started on her journeying for the Temple, and, like the Wandering Jew, will keep going, going till her mission is accomplished, one thought seems daily uppermost, and it is this to which Lilian Whiting recently has given wings: "To come into an intelligent and reverent recognition of God and of the work and example of Christ, and of the true way to live and *work* in accordance with spiritual laws is even more important to success in life than it is to recognize intelligently the law of gravitation or the fundamental truths of mathematics. The more fully one comprehends the spiritual laws, the more can he control the conditions of his life—on the material side of it. . . . . The higher dominates the lower. . . . . He can arise in his spiritual integrity and say: 'I have such and such a purpose in life. I will work it out to such and such ends. I will control the currents; I will not be controlled by them.' . . . 'For your Father knoweth what things ye have need of before ye ask Him.' . . . . It is the wealth, the power, the spiritual motor of a lifetime to enter into the entire comprehension of these words. A completer faith would place all life on a basis so new, and one commanding an outlook so vast, that it would be practically a new heaven and a new earth." What are a million dollars to the Controller of the universe! Walking with God puts one in the line of the "all things" which belong to those who believe. So it does not astonish us that an hour after a little prayer among a half-dozen the other day, in which this journey and its object were, like other spiritual things, laid on the altar, one of our own sweet women met Mrs. Carse, and said: "I've been thinking to head your $1,000 class," and wrote her name for that amount. And we were looking for it when, a few days' later, another blessed woman, whose deeds do follow her, wrote her name the first in the $10,000 class. It has given us much joy that two of our own women of Chicago have been the leaders in the new classification.

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Mr. L. R. Morgan, Bridgeville, Pa., sends $10, with the friendly wish that he could make it "ten times ten." Mrs. Laura M. Thomson has forwarded $10 accompanied by the same words, and an expression of faithful intention to interest all her friends in the Temple. Mrs. Mary C. Douglass, East Hamilton, N. Y., has filled up one of the pledges for $100, to be paid before January, 1895. She states: "This pledge is in keeping of a wish expressed by my sister, Ellen E. Douglass, who died last June, that $100 be sent to you for the Temple, and mother's name be inscribed in Willard Hall." The W. C. T. U., of Westwood, Ohio, sends $10 for the Temple, through its treasurer, Mrs. Jas. N. Gamble. The Medina county union contributes $20 toward having the name of Mrs. E. J. Gray on the Ohio tablet. Five dollars are given by veterans for recording their names in the Willard Hall record book; these names are: Mrs. Mary F. G. Weed, Mrs. Mary E. Gardner, Mrs. Sallie Knapp, Mrs. E. N. Bishop, and Mrs. Louise Kimler. Twenty-two good, substantial Medina babies, too, sent their names with twenty-two dimes, "to make them welcome," the letter from the secretary, Mrs. D. A. Wilcox, said. Bless their bright eyes! they and their grandmothers are welcomed with tender joy. May these blessed babies never suffer the woes entailed by drink. God grant that our work may make this world a safer place for them. Mrs. E. M. Denny, for the Vermont W. C. T. U., sends $25, contributed by individual members, with the promise of $20 more soon to be forwarded. The letter says: "We feel great interest in the Temple, and loyal confidence in Mrs. Carse." Mrs. M. E. Golladay, president of the Holden, Mo., W. C. T. U., writes: "A few months ago I saw a story in THE UNION SIGNAL of a little girl who had a 'penny poppy show.' I thought, 'What a little girl can do an older girl can try.' Last week I had my 'show,' calling it an 'Art and Loan Exhibit.' A ten-cent admission fee cleared us $14.71, which I take great pleasure in sending for the Temple, our union having previously sent $37.91 on a $100 pledge."

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Mrs. Martha D. Walton, Nine Points, Pa., aged eighty-two years, writes for a mite-box; she wishes to secure the souvenir spoon. The Columbian souvenir she already possesses. Another of our veterans, Mrs. Sarah E. Butterworth, West Philadelphia, Pa., writes: "I received the Columbian souvenir, and think it very beautiful; so do all who see it. I wish to enter my name now for a Temple spoon. I want it for a wedding present for my daughter, that it may remind her that she must never allow intoxicating drink to enter her home." Mrs. Anna H. Lloyd, Beverly, N. Y., writes of her Columbian souvenir: "It certainly is a little beauty as it lies in its pretty, dainty casket, so pure, substantial and emblematic." Mrs. I. H. Clark, Winchester, O., says: "We had our Columbian souvenir on exhibition at our New Year's reception, given by the Y's. I trust very many white-ribboners will become the happy possessors of the treasure. The Temple is more than all I had pictured in my mind it could be."

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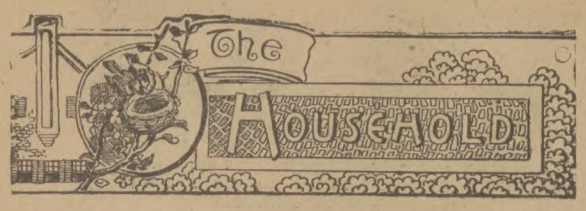
All persons sending $1 to the Temple will receive the beautiful Columbian souvenir. Any individual who fills a mite-box during 1894 will receive a solid silver Temple souvenir teaspoon. This, however, does not apply to persons filling boxes for unions; they receive the Columbian souvenir. All money orders and checks should be made out in the name of William D. Preston, and sent to our financial secretary, Miss Sara G. Johnson, the Temple, Chicago, Ill. All orders for mite-boxes and everything pertaining to the Temple should be addressed to Mrs Matilda B. Carse, The Temple, Chicago, Ill.



SAY IT.

When you've got a thing to say,
Say it! Don't take half a day.
When your tale's got little in it,
Crowd the whole thing in a minute!
Life is short—a fleeting vapor—
Don't you fill an eight-page paper
With a tale which, at a pinch,
Could be cornered in an inch.
Boil it down until it simmers;
Polish it until it glimmers.
When you've got a thing to say,
Say it! Don't take half a day.

—*Texas White Ribbon.*

A LEAF FROM PATTY'S LIFE.

BY LIZZIE M. REESE.

Was it the sharp patter of sleet on the window pane, or the shrill call of a factory whistle three blocks away, that caused Patty to open her eyes just as Miss Prim's hall clock struck seven? One nice cozy stretch, one sigh of luxurious comfort, then a toss of the bed-clothes and Patty is out on the tiny strip of carpet by her cot, and is quickly dressing.

Her little attic chamber looks very bare and forlorn in the dreary half light of early morning. The sleet on the tin roof right overhead, and the howling wind do not sound *very* cheering, and the loose window-sash surely lets in the cold more than usual.

Patty's fingers are almost too cold to tie her shoes, but they are finished at last, and after capturing all her stray curls and waves into a demure knot, and giving her face an icy bath, she comes to a stop and looks round her small room—not sadly or gloomily, or even as if she were depressed by its cold and dreary aspect—but smilingly, happily. It is her room, all to herself.

There are a bed, a looking-glass, a curtain, a box for her clothes, another to hold her toilet articles, and a rocking-chair. Ah! Patty feels rich to possess these treasures. There was a time when she lived on the streets—a dark, weary, hopeless time, when she was often cold and always hungry. Then came life at the mission; and at last Miss Prim appeared. She wanted a child who had "no belongings," to train.

Patty answered to that; there was no one really belonging to her in this whole big world, so Miss Prim took Patty and a new life began.

Miss Prim's boarding-house was well known in New York. She had kept it for twenty-one years. Patty had been there just six months, and Miss Prim declared she had found in the child, "solid comfort."

Patty never found her work heavy or tiresome. She lived in a world of her own happy imagination. She always played she had a mother. The old rocking-chair in her room was never empty, but filled by a sweet, tender presence. While Patty cleaned all Miss Prim's knives, she soared away in thoughts, and would talk with her dear play mother about a country home, or a walk in the woods, or a trip on the cars.

"Good-bye, mother; I must go down. Now put your shawl over your shoulders. Are you warm and comfortable?" Tenderly Patty speaks, bending over the old rocking-chair, and then goes out to begin her day, the first duty being to knock at No. 12 and see if Miss Rushwood is ready to have her gas logs lighted and the steam heat turned on and her maid called.

Miss Rushwood is a very rich lady who spends two months every winter at Miss Prim's on her way to Florida. She is very languid, very tired of everything, and to Patty is very interesting. To the child's gentle knock a weary voice answers: "Come in."

Patty gives her eyes a rapid feast as she opens the door—lace curtains, soft rugs, couches, easy chairs, a silk screen, a lovely white draped bed, pictures, lamps, a dressing table, with silver topped bottles, and a faint, delicious odor of violets everywhere. Miss Rushwood's pale, weary face is the only cloud on the picture.

"Light the logs quickly, child," goes on the weary voice; "perhaps that will make it more cheerful. It has been such a long night, and a stormy day will not be much better."

With a touch of the match the logs burst into flame; then Patty turns on the steam, and is walking out to call Patience, the maid, when Miss Rushwood speaks again: "Thank you, Patty. You seem to be a very useful little girl. Does your mother live here in New York?"

"I haven't any real mother," answers Patty, and opening the door, goes out.

Miss Rushwood sat up in bed and repeated wonderingly; "No *real* mother! What can the pretty little creature mean?"

When Patience came in she saw a look of animation in her mistress' eyes, and was surprised by Miss Rushwood's asking her if she had ever particularly noticed Patty, "And can you tell me, Patience, what the child means by saying she has no *real* mother?"

Patience answers as she begins helping Miss Rushwood to dress: "Yes, Miss, I *do* know; it is just the touchingest thing—the poor child has not a soul belonging to her, but if you are near her when she is working her face looks so happy, and she is often talking to her *play* mother, as she says. It is a sad pity," Patience continues, as she gently brushes out her lady's long, soft hair, "that such a child can't have a real mother to love instead of a poor shadow."

. . . . . .

Miss Prim finds this rainy day just the one into which to crowd a hundred neglected duties.

"Come, Patty," she called, "there is still time before luncheon to put in order the linen closet. Such a day makes me feel like work, and I do so enjoy doing things myself."

Miss Prim is thin and frail looking, but Patty is sure a regiment of soldiers might tremble before her when she felt like "doing things herself." She did more work in a few hours than all her maids in a day.

Four shelves are done, and stand in beautiful, immaculate order, when Miss Prim is wanted in the parlor.

"Now, Patty, you must finish the other two; I can't trust them to another soul. Four rows on each shelf, and nine pillow-slips in each. Count, and be very careful to keep them perfectly straight. Then lock the door and give Eliza the key." Miss Prim takes off her apron, gives her bangs a nervous pat, and leaves the room, while Patty works on, alone (she imagines) for the first time since morning. It will be nice now for mother to have her walk, she thinks; and as her little hands are busy, so her thoughts carry her away, away in happy dreaming. It is Central Park; and in summer. Birds are singing. Radiant sunshine floods grass, flowers and trees. "Mother," softly speaks Patty, "let us sit here and see the swans. Is not the grass soft under your feet?"

Then she begins counting the pillow slips on the second pile—"one, two, three." The little hand pauses and the voice goes on. "Oh! may I put my head in your lap and look up through the trees at the sky?" Another second of silence, a long drawn, happy breath, and the realities of life are back once more—"four, five, six, seven eight, nine. One pile done."

There is a slight rustle. The child turns her head and sees Miss Rushwood going out of the room. She thought to find Miss Prim here, thinks Patty, and goes on with her work—and play.

Miss Rushwood has heard Patty as she talked with her shadow mother, and in those few moments has felt and realized the need and want of her life. Her heart swells with a great and joyous thought that some good angel has sent; and although her eyes are full of tears they must be happy ones, for her lips hold the very sweetest smile when she enters Miss Prim's parlor.

It is so rare a thing for Miss Rushwood to come into that room that Miss Prim looks up at her visitor somewhat startled, and comes to meet her with outstretched hands.

"I hope there is nothing the matter. Don't let this storm frighten you off to Florida immediately," she exclaims.

"Oh, no, Miss Prim, I'm not thinking of the storm. Let us sit down; I have something to ask you." With a hand trembling with excitement she draws Miss Prim to a seat beside her on a low couch.

"Tell me about Patty, your little maid," she eagerly asks, her cheeks showing a faint color and her eyes glowing with interest. "It is so sweet and pathetic—her playing mother."

Miss Prim is a close observer of human nature. Being at the head of a big boarding-house for so many years has given her great opportunities for the study of people. Now she felt and saw that Miss Rushwood was agitated by some strong and happy purpose, so she did not question but answered with her usual directness.

"A better child never drew breath, nor a more lonely one, for she hasn't one belonging to her; and yet the love in her poor little soul must lavish itself somewhere, so she *plays* she has things."

Miss Rushwood reaches down and takes one of Miss Prim's hands in her own beautiful jeweled ones, and earnestly exclaims: "Oh! my heart is just starving for such love. Can I not take Patty and be something *real* to her?"

Miss Prim would like to kiss her rich, aristocratic boarder, but contents herself by giving the soft hand a warm pressure. A big tear rolls down her cheek and a torrent of words from her lips.

"My dear Miss Rushwood, it is a heavenly desire and I know it makes you happy. Your life will be full of interest; you will get well. Oh, I wish I could take half the poor little friendless creatures right here in New York and mother them *all*. There is no one but me to ask about Patty, and I thank God that I can give her into such good and tender keeping."

. . . . . .

"Seven, eight, nine, the last pile done. Mother, we must go home now, the sky is all red with the sunset." Patty speaks softly, and closes the closet door and takes Eliza the key.

. . . . . .

One morning just two years later, in the Grand Union Station, I came upon Miss Rushwood and her adopted daughter. They made such a pretty picture bending over the flower counter. Miss Rushwood was so changed—her face having a look of happiness and vigor; and the lovely little girl at her side seemed herself the embodiment of spring and flowers and sunny joy. As I drew near to say how glad I was to find their train for the sunny south would be mine also, I heard Patty say:

"Mamma, let us send Miss Prim as a good-bye the biggest bunch of violets we can buy."

—*New Church Messenger.*

BABY'S RIGHTS.

III.

BY MARY C. GLASS.

Babies have a divine right to all the fresh air and sunshine they can possibly absorb. Two noted scientists of Great Britain, Harold Wager and Auberon Herbert, in a joint paper in the *Popular Science Monthly* for May, say:

"We suspect that no class of human beings suffer so much from the poison of foul air as infants. Older children and grown persons are seldom so much shut up, and the diseases by which so many infants die, infantile diarrhœa, convulsions and infantile pneumonia, strongly suggest the irritation likely to be produced by breathing these waste poisons, though improper food must also bear a share of the blame."

But *don't* give the baby sunshine in just the way some Pasadena ladies do. They put on a broad-brimmed hat, raise a large parasol over themselves and carelessly leave the top of the baby's cab turned so that the blazing afternoon California sun shines fairly and squarely into the baby's eyes. That is one thing which always makes me indignant, and another is to see a baby left in the care of a rough, ignorant, coarse nurse-girl, while the mother goes for her afternoon drive, holding in her arms her dear poodle dog.

Baby has also a right to become acquainted with its father when he has to wait a few minutes for his dinner. Be sure the baby is sweet and kissable, and then lay it in its father's arms. Don't be alarmed,—he is not "going to let it drop" (in his heart he is delighted to be allowed to hold such a wonderful miniature of himself); if you do that a few times they will both longingly expect it. Don't, I beg of you, as soon as your baby begins to say two or three little syllables begin to teach it to tell "what the rooser says," the hen, the kitty, the "bow-wow," the "old moo," the "too-toos," the horse, the ducks and every living thing on the place. This stimulates that tender little brain more than is good for it, and if you are not careful you will "rue the day" that you were tempted to make your baby *show off*. Keep the little brain quiet, let the baby eat, sleep and grow, which is all that ought to be required of it.

When baby is quietly sleeping never allow it awakened and shown off—no, not even if five hundred aunts come to see it at once. If they understand that you *never* do it they will wait and respect you all the more. Some babies are extremely nervous and they especially need to be kept as quiet as possible in body and mind, and as you value your child's future health and happiness never allow any one, under any circumstances, to tickle it; physicians say many cases of "St. Vitus' dance" can be traced directly to this practice.

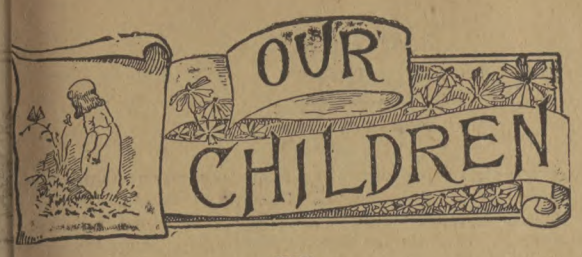
Always speak kindly and gently to your baby, for although it seems to know very little now, it is really a little human phonograph laying up tones and expressions of every voice it hears and will give them back to us at some unexpected time. Do you know that nearly all of the so-called mischief which a baby gets into is either from some inherited trait—as sulkiness or impudence—or is an imitation of us. When you in a state of nervous hurry empty your spool basket into your lap in a frantic search for some missing buttons—and as you find them put them into your mouth for safe keeping—you sometimes forget that some one is looking on; and when you go into the next room down comes the basket into baby's lap and buttons and many other articles go into his mouth for "safe keeping" too. If he sees you take a dish from the table, why should he not try to do the same thing, and he does not know that the dish is heavy and full of cooked beans, and that it will drop from the little hands and break into a dozen pieces. When that happens what do you do? If you have buried two or three babies, and the spirit of Christ abides in your soul, you will take the scared little one in your arms for a few moments and will kiss the dismayed, startled look away from the precious little face before telling it to "not touch"; but if you are overworked, tired and thoughtless, and have never seen a "waxen baby" of your own in its last sleep—you may strike your little one a blow which will hurt the baby heart even more than it does the tender, quivering flesh; and when you do it don't forget that "He who died to save us all," said: "Inasmuch as ye have done it unto one of the least of these ye have done it unto Me." When all mothers become wise, and tender, and patient and strong, then will dawn the "golden age of babyhood."

My sister, resolve and plan and then "carry out," that you will have at least a few minutes of *real rest* every day. No matter if the parlor is not dusted, if your crazy-quilt is never finished, if your crocheted lace is never any longer, if the baby's new dress has to put up with five instead of seventeen tucks, and if there is no cake for supper. I make this plea for babies because so many of them are so cruelly treated in even respectable families. They are fed on cold, sour milk, are left for hours in damp clothing, with cold feet; are trotted up and down as if they were rubber dolls instead of the most tender, sensitive little creatures the Lord ever made; they are thrown up in the air, scolded, tickled, jerked up by one arm, are allowed to scream for days with chafed places on their poor little bodies, and are neglected in many ways—even by their own mothers. May the Lord have mercy on such mothers! If I were able I would like to have that wonderful, "Inasmuch" verse printed in letters of gold and hung up in every house in the world where there are little children.

Just love and "mother" and cuddle your babies to your heart's content. I don't believe wise loving ever spoilt a baby or any other creature; remember, it will not be for long; one-fourth of the human race sleeps to-day in baby graves, and the rest soon grow out of our arms, and many of them are heirs to a hard life.

"Oh, little feet, that such long years
Must wander on through hopes and fears,
Must ache and bleed beneath your load;—
I, nearer to the wayside inn
Where toil shall cease and rest begin,
Am weary, thinking of *your* road."

Pasadena, Cal.



NO!

BY MAUD PAYNE.

A little word, yet hard to speak—
Hard for us so small and weak.

Weak of body, but strong of mind,
Legioners often are, you'll find.

No cowards among us, not a knave,
Only the true, the tried, the brave;

A gallant, great and glorious band,
To drive King Alcohol from our land,—

No! No cider for us, no beer,
No wine for Legioners, far or near!

Nothing for us so fraught with woe;
No intoxicating drinks, *no, no!*

When looking on their sparkling glow
We're brave enough to say no, no.

And all can fight this deadliest foe,
With that one strong weapon, No!

W. Berlin, Vt.

HEART GARDENS.

Hearts are gardens where we sow
Every day such tiny seeds;
It depends on you, dear child,
Whether you reap flowers or weeds.

What you sow that shall you reap—
Seeds of peace or discontent,
Seeds of days filled with kind deeds,
Seeds of days and hours ill-spent.

Seeds of love or seeds of hate,
Seeds of right or seeds of wrong,
Seeds that you must reap with tears,
Seeds you garner with a song.

Sow the seed, ah! carefully,
Seeds once sown are past recall;
Tears, repentance, are in vain;
"Too late" comes alike to all!

Crowd each day with loving thoughts,
Fill it full of loving deeds;
And heart gardens will be crowned
With fair blossoms from such seeds!

—*Florence A. Jones.*

KATY'S GUESS.

With twelve white eggs in a downy nest,
The old hen sits in a box in the shed,
And the children yesterday stood and guessed
Of the thoughts that were hid in her speckled breast,
Of the dreams that danced through her red crowned head.

"She thinks," said the labor-hating Ned,
"Of a land where weasels are all asleep,
Where the hawks are blind and the dogs are dead,
Where are heaps of corn as high as the shed,
And plenty of earth-worms for her to eat."

"She remembers the county fair," says Bess,
"And the prize she took at Hampton Town."
"No, she doesn't," cried Jenny, the less,
"She dreams of the little ducks, I guess,
And wonders why they don't get drowned."

"And what say you, little curly pate?
I see a thought in your merry eyes."
"She finks," said the bright-haired baby Kate,
As she lifts the latch of the garden gate,
"Tere'll be tickens to scratch for by-and-by."

"Three cheers for the wisdom of three years old!
Who told you the secret, little pet,
That love is better than ease or gold,
That labor for love pays a thousand fold?
'Oo finked it oorself!' Well, don't forget."

—*The Household.*

MATIE.

BY MRS. S. ROSALIE SILL.

Hearing a timid little knock upon the door, it was opened, and we saw standing there a little girl, who said:

"I want to come in, please."

The face of the child was fair, with large hazel eyes, which reminded one of a young fawn.

"I wanted to come in, 'cause Harry said this was a home where no one ever was drunk. I wanted to know how it would seem, please, 'cause papa always gets drunk, and over at Tina's house her papa does, too."

"Where is your other shoe, and what is your name, little girl?" I said to her.

"My name is Matie. Papa threw one of my shoes in the fire last night. Oh, it was awful last night. Papa put the baby up on a high shelf, and said it must learn to take care of its own self. And the dear little thing reached out its hands and made such a sorry cry for some one to take it down. But papa would not let mamma when she wanted to, and turned to push her away; while his back was turned Harry took down the baby and ran away. Papa started after Harry, but was so drunk he fell down, so Harry got clear away."

"What made your papa put baby up on the shelf?" was asked.

"'Cause he cried when he was hungry. He don't cry when he has enough to eat, 'cause when Mrs. Barker gave him some milk, he never cried the leastest mite all day. Mamma tells me never to cry, 'cause if I do I'll never grow to be a woman. I 'spect baby will grow to be a man if he does cry. Don't you think womens has a harder time than men?"

Could it be possible this mite of humanity had been long enough in this world to learn so much?

"I don't *want* to grow to be a woman, though!" and there came a pitiful little sigh, and the small frame quivered.

"Tell me why, dear?"

"'Cause womens has to marry men, and they get drunk!"

On being told a woman did not have to marry if she did not choose to—not unless she loved some one better than all the world beside—and he was good, and did not drink, Matie looked up at me with those large, questioning eyes and said:

"Truly?"

"Yes, truly."

It would have done one good to have seen the pale little face grow luminous as she said:

"Then I *do* want to grow to be a woman!"

Matie was given all she wanted to eat, another shoe was placed upon the small foot, and the child went out from us feeling comforted.

We left for the South soon afterward, not returning until the end of the winter. Our traveling garments had scarcely been laid aside when Matie's brother, Harry, came over saying:

"Matie is dying, and wants to see you."

"How did it happen? Has Matie been ill?"

"Father pushed her over, and she was injured internally, the doctor says."

When we arrived poor little Matie was in great distress, yet she knew me, and tried to speak.

"Does Matie know she is dying?" her mother was asked.

"I guess not. I hated to tell the poor darling," and the mother burst out in an agony of grief.

Leaning down close to Matie, I said: "Do you wish to go to heaven, dear?"

"Who said I was going away? I wanted to grow to be a woman—after you told me—and now—I—never—" and the large hazel eyes were turned upon her father, with a look of such pitiful pleading it would have touched a heart of stone.

"Oh, Matie, child, stay! Stay, and I promise you upon my knees I'll never touch a drop of liquor again!" and the man was upon his knees with the deep fountain of his heart broken up.

It did seem as though Matie understood. For a smile dawned upon her face, although it might have been because of the knowledge of the glory beyond.

"It's always so!" sobbed the man. "The innocent suffer for the guilty. From Calvary down it's always been so."

Beside the body of little Matie, in the marble-like repose of death, the father signed the pledge.

The offering of her pure spirit had breathed a new life and earnestness of purpose within her father's heart.

Riggs, Ohio.

If you have done wrong, then go and confess it. If your lesson is tough, master it. If the garden is to be weeded, weed it first and play afterward. Do the thing you don't like to do first, and then, with a clear conscience, try the rest.—*Christian Advocate.*

DEAR BOYS AND GIRLS:—Our Cozy Corner story writers have been silent for so long that I am sure you will welcome this continuation of the little story written by our "Daisy Dimpleton."

ELSIE'S GOLDEN RULE.

Elsie is a little older than when I wrote about her before, so she has learned to serve Jesus better.

She now lives in the city. One day in the spring-time she asked her mother if she might pick a few of the blue and white violets which grew in their small garden.

"You may have them all if you wish, dear," said her mother, "but do not let any one come inside of the garden wall."

Elsie promised, saying, "I want only a few to wear."

She was just going to leave the garden when she heard a faint sigh.

Turning, she saw a ragged little girl looking down on this, the only green spot near.

"Would you like some flowers?" asked Elsie, kindly.

"Jest wouldn't I," said the child.

Elsie was going to tell her to come in and pick some, but she remembered what mamma had said about not letting any one come inside the wall.

"I might pick her some," thought she, "but I want to read my new book."

Then she remembered her rule, "Do unto others as you would that they should do unto you." So she picked quite a large bouquet and handed it to the girl who went away delighted.

Then Elsie went into the house, and I think she must have enjoyed her book much more than if she had been selfish.

And we quite agree with the little author in her last remark, don't we?

Aunt Jane

NEPHEWS AND NIECES.

I am a farmer boy nine years old. I have a temperance cat named Blackie. My mamma reads out of THE UNION SIGNAL, stories to me. I wonder if any little writers have as far as I do to go to school—three miles. When the roads are good I ride on my bicycle.

Big Foot Prairie, Ill. CHARLIE R. HERITAGE.

Blessings on the farmer's boy who goes three miles to school.

I am a little girl eight years old. I think the letters in the Cozy Corner are very good. My mamma belongs to the W. C. T. U. and I belong to the J. C. E., to the J. T. and to the Mission Band and attend the Congregational Sunday-school. This is a temperance town.

Viroqua, Wis. MAMIE E. LEMEN.

Dear me, what a lot of societies for one little girl to belong to!

When we left Scalby, near Scarborough, England, I left my Persian cat, Phrynne. Her beautiful black coat has turned gray now. She is weak and blind and sleeps most of the time in her basket. When THE UNION SIGNAL arrived my grandmother and aunts were so pleased, and they write be sure and send us the picture of "Toots" to our "Rest Cottage." HAL THOMPSON,

"Tooting for Prohibition."

Glen Avon, Duluth, Minn.

It was thoughtful of you, Hal, to send your grandmother the famous picture of Toots.

SOFT-SHELLED NUTS.

284.

CHARADE.

A temperance man well known to fame.
If you would know his given name
Just bend your knees and you will see
The letters that the sounds convey.
He's been a long time in the fight
Through days of darkness and of light.
To O add head and tail aright
And then his whole name comes to sight.

SAMUEL HUTCHINSON.

285.

ENIGMA.

My *whole*, composed of twenty-three letters, expresses the sentiment of the majority of the people of Maine.

When a man in Maine is accused and found guilty of selling 6-17-15-2 or 13-1-19-2-21-8-13 of any kind, the people get stirred up and their blood 14-10-9-23-13 for they look upon the man as being as bad as a 8-4-12-15-18; so they 20-3-11-18-5-13-20-22-8-15 his stock of goods and land the man in 1-2-7-13-10-16. H. B.

286.

BEHEADINGS AND CURTAILMENTS.

1. Curtail a great temperance leader's first name and leave the name of a country.
2. Behead to be healthy and leave a fermented liquor.
3. Curtail a great temperance worker's last name and leave a means of travel. EVA F. ROBERTS.

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278. B-rave.

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There is neither male nor female, for ye are all one in Christ Jesus.—Gal. 3:28.

A NEWLY DISCOVERED SAURIAN.

The study of geology has made this earth a much more fascinating planet than it could possibly have been before the mystery attending its evolution was so fully unveiled. Who has not reveled in a return to prehistoric days, dwelling, in imagination, on most friendly terms with the polysyllabic monsters who have left here and there traces of their once proud proprietorship. Not the naturalist alone rejoices when the bones of an Ichtheosaurus or Mastodon are exhumed, and he is once more forced to appear upon the planet after his coy withdrawal of a score or two of ages.

But it may be questioned if the chief cause for enjoyment does not, after all, lie in a comfortable sense that we have left these amiable creatures so far behind in the evolution of the ages that we can afford to dwell leniently upon their personal idiosyncrasies—their lack of grace and general inutility. "It feels so good when it stops hurting," may be applied to each step in the ascent of life, and we question if even a Darwin or an Agassiz would care to return *in propria personæ* to the paleozoic or silurian age, however enthusiastic they may be in exploring their relics.

The world of thought has its science of geology, not so clearly defined as is the more material science; its various strata overlap each other with less strongly marked points of departure; the denizens of one epoch may be found intruding, with unjustifiable pertinacity, upon the territory of another; nevertheless to the trained eye the differentiation is clearly apparent and whenever the ploughshare of progress turns up the bones of some extinct thought (or lack of thought) it is comparatively easy of classification in the Museum of Mental Antiquities.

Such a discovery has but recently come to us, and it is with keen delight that we present to our readers the most perfect specimen of prehistoric ages with their ungainly, monstrous, exaggerated forms of life that has come to light within a quarter century. The specimen in question is called "Bible Studies on Woman's Position and Work in the Church," and is the fruit of the mentality of Rev. James D. McLean, of Dallas, Tex.

We wish there were space in our columns for a comprehensive review of this remarkable document. Starting with the proposition that "there is no more practical question before the church to-day than that concerning the position and work of women," it proceeds to settle that question once for all, with the assurance of a master of destiny. From the Bible (*as it is read*) it deduces the proposition that God is "a jealous God," not only of the fact, but the *manner* of His worship. The inference from the carefully adduced passages is that God would prefer no worship at all rather than worship, however genuine, in a form not prescribed by Himself.

Just where God's plan for His own worship changed from the elaborate Jewish ritual to the simplicity of the various Protestant churches our friend does not feel called upon to state, but that the change has been made and can be clearly proven to have been made, we are sure, from the fact that he is himself a Protestant of Protestants.

Now, since God has shown how He is to be publicly worshiped; since woman was created "after the man," "for the man," "of the man" and "as a 'help-meet,' or 'companion' for man"; since no woman was called to follow Christ among the twelve apostles; since Paul clearly declares that the Corinthian women are not to "speak" in the church, it follows as a logical necessity that no woman can speak in a church anywhere without violating God's command; that no woman can be even apostolic, and that all women are "cursed of God by being placed under the subjection of the man."

The fact that only Jews were called to be apostles would not, in the eyes of our friend, prove that no Gentile could be apostolic, nor does the obvious lack of compliment to the masculine nature appear to suggest itself to him from the fact that woman's subjection to man could be regarded as a "curse." Neither does he consider that a literal following out of Paul's behest would sweep our choirs and our Sunday-schools empty of women's voices, for the verb "to speak" is of a broader interpretation than merely "to preach," and the "silence" enjoined is absolute.

There is one concession in the little volume which like the fly in the pot of ointment, may prove a dangerous precedent. In speaking of women as prophetesses, Deborah, Miriam and the like, the author says: "But these were undoubtedly exceptional cases and inspired for special occasions. *When God makes an exception by special inspiration then it is right.*" But who is to say that the impulse to "speak in meeting" among the womanhood of to-day is not an "exception by special inspiration" to the general principle deduced by our brother that woman's position "should be one of silence and subordination to her brethren in the Lord as regards public teaching, ruling and praying." The question of just where inspiration ceases requires inspiration itself for its solving.

But we have no further space to devote to this mental Saurian. Its arguments have been answered so many times, its false logic refuted and its grotesqueness made so manifest that we have no heart to thresh again the old straw.

We only refer to it with the genuine pride of a naturalist, and with something too of his rejoicing that the age from which this type has been exhumed is, after all, an extinct age; that though this is doubtless the most perfectly articulated specimen of the epoch it is still but a "specimen," "dry bones" only and never again can it move ponderously down the march of the ages to the obstruction of higher forms of life. The type is buried too deep for a vital resurrection and the specimens of its survival, however perfect, must be relegated to the forefront in the Museum of Mental and Moral Curiosities, and can henceforth be "regarded" only "in a bony light."

THE UNITED KINGDOM ALLIANCE.

A remarkable group of men constitutes the leadership of the United Kingdom Alliance, the chief temperance organization in Great Britain. In the center stands Sir Wilfrid Lawson, the hero of a hundred battles, but never so strong in experience, or so thoroughly girded by the coöperation of the best men and women in Great Britain as to-day. He has wit and wisdom in equal parts, and if he wins it is because he is in the best sense of the word "winsome." He is not obtrusive in his profession of piety, "yet the man doth fear God though it seemeth not in him, by reason of large jests which he doth make." He is a Liberal in the highest sense of the word; he believes in woman's suffrage, and he even goes so far as to state in public that he thinks women ought to preach.

Thirty years ago the temperance folk, then a feeble minority, asked him to present their bill to the House of Commons. He answered with his usual promptness: "I will do so gladly if you can get me a seconder; we will begin the temperance education of our lawmakers at government expense, for we shall at least get a debate on the question." What a brave reply this was from the staunch champion so rightly beloved for that very bravery's sake! How different from the shuffling attitude of the typical politician! Another Member of Parliament was secured as seconder, and a division of the House revealed thirty-seven men willing to go on record for the most unpopular measure that could possibly have been introduced at that period. Thirty years later Sir Wilfrid's measure had an undoubted majority in the House of Commons, and this had been secured by the unfaltering faith and honest hard work that alone merits success.

Next to Sir Wilfrid stands Mr. W. S. Caine, M. P., his sturdy and genial lieutenant, a strong, convincing speaker, and a man who has made his mark in the House of Commons and elsewhere, and has before him the best part of a noble career. These two, with James H. Raper, Esq., the witty, brilliant temperance orator, whose whole life has been invested for the cause and who is such a favorite with the people that he cannot be in a temperance audience, whether on the program or not, without being called on for a speech, constitute what may be called the triumvirate of the Alliance upon the platform.

The association has, from the first, been fortunate in its executive, which has consisted principally of hard-headed Manchester manufacturers and merchants. It never was stronger or more efficient than it is at present, and the need for strength and wisdom was never greater than to-day, for the government in power has taken up the question of temperance legislation and it is necessary that those who direct the energies of the greatest temperance organization in the United Kingdom should know when and how "to take occasion by the hand."

All who have an inside view of the temperance movement in England are well aware of these facts. Mr. Alexander McDougall, J. P., who is chairman of the executive and an honored leader in the philanthropic and religious work of Manchester, gives daily attention to the work of the Alliance. There are few mornings on which he fails to visit the offices, to consult with the secretary as to the more important business of the day; to meet deputations, and to help in the solution of the many difficulties which arise in the administration of the affairs of so great an organization. Mr. McDougall was only about forty-five years of age when he had realized what he deemed a sufficient fortune to enable him to retire from business and devote himself to the service of man. Such as he are the salt of the earth.

Rev. James Clark is another of the pillars of the Alliance. He has been described as genial, wise and firm, an embodiment of calm common sense; a man to whom those who know him intimately instinctively turn in times of trouble and difficulty. Mr. Clark has been a member of the executive of the Alliance for upwards of thirty years.

Frederick Smith, Esq., of Manchester, is as influential as any other in the council room and the exchequer. He is a fine, brawny young Englishman, devoted to business, highly successful in it, level-headed, and thoroughly trustworthy. Mr. Smith belongs to the younger generation. Rev. Canon Hicks, an Oxford examiner, a university extension lecturer, a specialist in Greek and archæology, and a hard working and much beloved clergyman of the Church of England, serves the Alliance well, both on the platform and in the board room. Another clergyman of the National Church on the executive is the Rev. Robert Catterall. Like Mr. F. H. Smith, he belongs to the younger generation, and like Mr. Smith, is a notable athlete, and possesses, in rather exceptional measure, those blessings so often prayed for in the rustic homes of Scotland and the North of Ireland—"health of body and soundness of mind."

The Alliance has its chief offices in Manchester, which is England's strategic point for reform workers. The men and the money are in the North. Manchester is the mother of movements; it was the centre of the free trade agitation; the Sunday closing movement has its headquarters there, and it is a proverb that "what Manchester thinks to-day London will think to-morrow."

The total income of the Alliance from subscriptions last year was £12,430. Thirty regularly salaried agents are employed. Most of these are what are called "district superintendents." The country is divided into districts, each being under the care of an accredited agent, whose business it is to manage the affairs of the Alliance in that district under the direction of the head office, which is in Manchester. A very large proportion of the work of the Alliance is done by friends of the movement, who receive no remuneration whatever. Sir Wilfrid Lawson, M. P., Mr. W. S. Caine, M. P., and Mr. J. H. Raper, each do as much work for the Alliance as if they were paid for it. It is now about fifteen years since Mr. Raper resigned his position of parliamentary agent for the Alliance. Since then he has not taken a penny for his magnificent services

in the interests of the organization and of the movement which it exists to promote. Lady Henry Somerset, who is a vice-president of the Alliance, attends many of their large meetings, and, it is needless to say, is eagerly asked for.

The number of meetings, either organized or paid for by the Alliance, or organized and paid for by somebody else and addressed by representatives of the Alliance, amounts to 3,500 or 4,000 yearly. Many of these meetings are very large, and are addressed by speakers of great influence and power. The staff of the Alliance is a remarkably efficient one, several of the members of it being men of great originality and power. The editor of the *Alliance News*, which is the organ of the society, is Mr. H. S. Sutton, a poet of good standing. Emerson, on his first visit to England, became acquainted with Mr. Sutton, who was then a young man, and said of him that he was one of the most promising of the men whom he had met in the country. Mr. Sutton has had much to do with forming and directing the opinion of the people of England on the question of temperance legislation. In the early days of the Alliance Dr. F. R. Lees was its most prominent fighting man. Samuel Pope, Queen's Counsel, is still, and from the first, has been Hon. Secretary of the Alliance. The organization owes much more to the broadmindedness of Mr. Pope than will ever be generally known.

THE AGE OF CONSENT.

A very general awakening is taking place among friends of girls all over the country with regard to their better protection. Discussion of the age of consent is beginning to draw forth the inquiry from those who oppose regulation of vice in all its forms, Why should there be *any* age of consent? Is crime less criminal because two persons, or any number of persons, agree to its commission? Once turn the thought of the people in this direction and progress is rapid.

The following communication from Dr. Mary Wood Allen, of Toledo, O., National superintendent of our purity department, will be read with interest:

"Since taking charge of the purity department I have received so many inquiries as to the legal 'age of consent' in the various states and have myself felt so much the need of an authoritative, tabulated statement that I had been half inclined to formulate such a statement, and at last a request from THE UNION SIGNAL has crystallized my somewhat nebulous purpose into definite action. Some of the state superintendents included this information in their reports for 1893, and this I considered authoritative. I have written to the other state superintendents, or to state presidents where no superintendent was known, and have received reports from nearly all states. A number of interesting things have developed in this correspondence, which I will share with the readers of THE UNION SIGNAL.

"A letter from Aaron M. Powell, editor of *The Philanthropist*, says: 'The age of consent legislation, concerning which you inquire, is of old English common law origin, and was sometimes ten and sometimes twelve years. Several of our American states still remain at these ages. My own attention was first called to the general subject, and I was led to investigate as to the state of New York and subsequently other states and the District of Columbia, by the action of the British Parliament, following Mr. Stead's revelation. I was amazed to find that, while the British government had raised the age to thirteen and again to sixteen, in New York it was but ten, in New Jersey, Pennsylvania and District of Columbia, ten. Our New York committee took action in the matter for New York and New Jersey in 1885, by petitions, legislative committee hearings, etc. We invited the coöperation of the W. C. T. U. and Mrs. Burt, of New York, and Miss Willard were coöperative and helpful, and the first state to amend its age of consent law was New York, in which the age was raised from ten to sixteen, where it remains. New Jersey next took like action; Pennsylvania followed and later Congress raised the age from ten to sixteen in the District of Columbia.'

"It is interesting to know how much effort has been made by the W. C. T. U. to secure a more just law for the protection of girls. Also interesting to learn how often men have defeated these efforts. In Arkansas, the efforts of the W. C. T. U. to have the age raised to eighteen were defeated in the last legislature. It remains at fourteen. I have as yet received no reports from Alabama, Alaska and Arizona. M. C. Woody, of North Carolina, reports: 'The age of consent is crystallized in the North Carolina law at the tender age of ten. For eight years we have tried in vain to have it raised. Last winter we got the bill introduced, referred to committee and reported back for thirteen years, but it was tabled as soon as read.'

"M. E. Cables, of Connecticut, says that the age has been raised within the last few years from seven to fourteen. I have always seen Delaware quoted with the age of consent law at seven years. Through the kindness of Mrs. Marks I have a letter from Charles M. Curtis, attorney, showing that an outrage upon a girl under seven is felony and punishable with death; but by a later law the age of consent is raised to fifteen. He also says that cases are rare where the death penalty is enforced. In Idaho the age was ten until last year, when by the persistent effort of the W. C. T. U. it was raised to fourteen. Efforts in Indiana to raise the age above sixteen have failed. In Minnesota in 1893 the W. C. T. U. asked that the age be raised from twelve to eighteen and secured sixteen. In Texas in 1891, the age was raised from ten to twelve years, largely through the efforts of the W. C. T. U. The bill passed at fourteen years and was then referred to the free conference committee by which it was reduced to twelve. The W. C. T. U. are purposing to make another effort to raise it to sixteen.

"In Oregon the W. C. T. U. appealed to the legislature to have the age raised but it remains at fourteen. The superintendent of Missouri reports the law at fourteen but not well enforced, the courts practically declaring, according to the old law which placed the limit at twelve years, claiming that the supreme court of the state has never declared the new law constitutional. In Wisconsin the state president reports the age as twelve years and says: 'We tried two years ago to have it raised but failed. One member of the legislature said that it was left on a solid foundation with twelve years as a corner-stone.' The Wisconsin W. C. T. U. hopes to be successful in the near future. The influence of the W. C. T. U. in Wyoming raised the age from fourteen to eighteen. In all cases where I have had reports from state presidents or state superintendents, I give their figures in my tabulated report. In cases where I have had no report from the state, I take that given *The Philanthropist* a year or two ago.

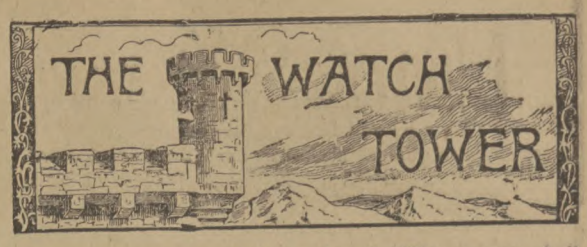
Alabama	10	Michigan	16
Alaska		Minnesota	16
Arizona	18	Mississippi	14
Arkansas	14	Missouri	14
California N		Montana	15
California S	16	Nebraska	15
Carolina N	10	Nevada	14
Carolina S	10	New Hampshire	13
Colorado	16	New Jersey,	15
Connecticut	14	New York	16
Dakota N	16	Ohio	14
Dakota S	16	Oklahoma	14
Delaware	15	Oregon	14
District of Columbia	16	Pennsylvania	16
Florida	16	Rhode Island	14
Georgia	10	Tennessee	16
Idaho	14		years and one day
Illinois	14	Texas	12
Indiana	16	Utah,	
Indian Territory	12	Vermont	14
Iowa	13	Virginia	
Kansas	18	Virginia W	12
Kentucky	12	Washington E	16
Louisiana	12	Washington W	14
Maine	14	Wisconsin	12
Maryland	14	Wyoming	18
Massachusetts	14		

"If this table should be in any item incorrect I shall be very glad to receive and publish the correction. I have done the best I could with the data furnished me."

As will be seen all states have not reported, and "probably," writes Dr. Allen, "many who have failed to answer my request for information will find fault because I have not been accurate in my statements. I fancy the quickest way to get the knowledge we want will be to give some one this chance to find fault."

THE literature pertaining to physical culture admirably covers the wide field of the department which is under the National superintendency of Mrs. Frances W. Leiter. The material consists of a series of able leaflets from such authorities as Mrs. Mary A. Livermore, Mrs. Helen Gilbert Ecob, Annie Payson Call, Dr. J. H. Kellog, Dr. Robert L. Dickinson, Bertha Morris Smith, Dr. Seneca Egbert, Mrs. Emily Bishop, Mrs. George Archibald, Dr. William Blaikie, Dr. Wm. Anderson and Mrs. Frances W. Leiter. There is still, in spite of the flood of educational light being poured upon all who will, a deplorable, if not willful ignorance of this mortal body, so fearfully and wonderfully made, and if the W. C. T. U. could do no more than clearly preach and instill the physical gospel the world would even by this one forward movement be blessedly nearer the millennial dawn. In this department of physical culture every white-ribboner may become a missionary by herself reading and then placing in the hands of others these inexpensive but indispensable leaflets.

CHEERING news comes to us of the great favor with which the Polyglot Petition is received by the Danish people. From one town alone more than five hundred signatures are reported. "It has been a great pleasure and satisfaction," writes our informant, "to carry the Petition from house to house. We are thereby enabled to introduce the temperance cause in every home, and in places where we least expected it we found the most touching sympathy with our cause."



"Bear ye one another's burdens." "Every man shall bear his own burden." It *looks* contradictory to the superficial reader, but there is nothing contradictory in the whole Book. These words are in the sixth chapter of Galatians. Read the first verse; "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one. . . " *Spiritual.* Now then; we who are spiritual are to bear the burdens of the one "overtaken," the one less spiritual; but when we carry His burden it becomes *our own* and we are thus obeying the seeming contradiction. On the other hand the weak brother is not to depend abjectly upon another, but as far as in him lies "bear his own burden." Does it not recall the picture of Him who toiled up Calvary bearing our burden of sin, making it His very own? So may we be like Him and laying on our hearts the burdens of those about us, carry them as our own to the great Burden-Bearer, and "so fulfill the law of Christ."

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What seems so dark to thy dim sight
May be a shadow, seen aright,
Making some brightness doubly bright.

The flash that struck thy tree—no more
To shelter thee—lets Heaven's blue floor
Shine where it never shone before.

—*Adelaide A. Procter.*

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It was a very felicitous error made by a good sister present at a temperance gathering where she heard eloquent allusions to a coming celebration which she understood to be a "Kneel Down Meeting." She pondered the subject gravely in her mind, not sure as to the nature of such a meeting, and at last asking for information, was enlightened as to our Grand Old Man and the prospective Neal Dow gathering. There is a smile in the little incident, though one involuntarily thinks of the countless "kneel down meetings" present at which have been varying numbers from "one with God" to the assembled thousands which have made possible the Neal Dow jubilee just passed.

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On Duty, ever on the alert for signs of the times as they point to woman and woman's work, was made to hoist a little pennon of gratulation from her Watch Tower by reading in the *New York Christian Advocate* the following significant paragraph: "Of all that has been published in view of this anniversary (Neal Dow's) THE UNION SIGNAL'S special number is entitled to highest commendation, and its portrait is one of the best ever presented in a periodical of the kind." They say straws tell which way the wind blows. Is this a prophetic wisp?

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The sensitive plant is a curiosity in nature but the poets do not sing its praises nor artists put their choicest touches to its reproduction. We are very familiar with that class of people—women, we had almost said—who go about placarding themselves with the statement, "I am *so* sensitive!" thus keeping friends and acquaintances in perpetual dread of touching them and causing the delicate foliage of their "feelings" to fold itself away at the rude intrusion. Far better in this o'ercrowded life where elbows have hard work not to jostle one another in the hurrying to and fro, is the rugged spirit which says, I would not *let* it hurt me! Many a touch on the leaves of the sensitive plant is one of well meant, though rough admiration; some are prompted by a curiosity, painful, perhaps, but mixed with no baser motive; it may be the wandering fingers from which the leaves shrank so hastily away, did not know of their own straying since the thought behind them was busy with its own pains or plans, but the egotistic little herb cares not for that, it was touched and must resent the unmeant act. Then again, the passer-by sees some unsightly caterpillar or destroying insect about to mar the beauty of its fair growth and stretches out a friendly hand, not because it likes to handle the little depredator but because it would save the victim. But no—*this* is a sensitive plant and it withdraws itself from salvation hugging close to its bosom the very enemy of its life and loveliness. Fewer sensitive plants and more staunch oaks, tenacious ivies, hardy trailing arbutus blossoming under the snow, friendly pansies that have a smile for foe or friend—aye, the plain everyday grass of the field which the heat of summer, the cold of winter and the heel of the oppressor cannot frighten out of cheery greenness! If you have a sensitive plant in your window-garden, let it give place to a worthier growth that shall bless and not repulse.

ON DUTY.

World's W. C. T. U.

MOTTO: "For God and Home and Every Land."

OBJECT: To unify the methods of woman's temperance work the world over.

BADGE: A knot of white ribbon.

HOUR OF PRAYER: Noon.

METHODS: Agitate, educate, organize.

DEPARTMENTS: Preventive, educational, evangelistic, social and legal.

THE POLYGLOT PETITION has been circulated throughout the world and signed by representatives of over forty countries. It asks for the outlawing of the alcohol and opium trade and the system of legalized vice. The chief auxiliaries of the W. W. C. T. U. are the United States, Canada, Great Britain, Australia South Africa, India, Japan and the Sandwich Islands.

WESTERN AUSTRALIA.

W. C. T. U. COLONIAL CONVENTION.

It is with a song of praise on our lips and hearts overflowing with gratitude to our loving heavenly Father for His "loving kindness and tender mercy" to us during the first year of our work here, that we give a brief record of the second annual convention of the W. C. T. U. in far-off Western Australia. Far off! ! Yes, it seems very distant to some of us who only come from the Eastern colonies, but what must it seem to our American sisters?

I suppose some of your readers know that Western Australia is generally known as the *Cinderella* of Australia. Although it is the oldest colony, it is the most backward, chiefly through its having been branded in the early days as a convict settlement. However, great things are predicted of Western Australia in the near future, and we have every reason to believe that our brightest hopes will be realized, especially as the gold fields are turning out so well, among them being the world-wide "Coolgardie."

It was to this out-of-the-world quarter of the globe that your round-the-world missionary, Miss Ackermann, came, in June, 1892, and organized the W. C. T. U. As workers in and loyal members of this grand, world-wide organization we can never thank our Heavenly Father enough for sending Miss Ackermann here, and also for the faithful work she did while amongst us. Our only regret, however, in connection with Miss Ackermann's visit was that she had to leave our colony immediately after she had organized the W. C. T. U. for foreign service. The difficulty was that we were all novices in the work, indeed some of us had never been engaged in any Christian work before. But although Miss Ackermann had left us, we soon realized that best of all, God was still with us, and thus we were enabled to throw ourselves on the arm of Omnipotence, and we have proved day by day and week by week that "His grace has been and is sufficient for us."

Our Colonial executive invited Mrs. E. W. Nicholls, (Colonial president of South Australia) to come to Western Australia and preside over our convention; and we cannot speak too highly of the very efficient manner in which she presided over all our meetings. *The Alliance and Temperance News* of South Australia said: "This convention assembled in Wesley Hall, Perth; morning and afternoon sessions for business and evening meetings being held each day. In addition to colonial officers and superintendents, delegates attended from six unions. Mrs. Traylen, president of the Perth union, gave the address of welcome to the delegates, and Miss Turton, president of the Guildford union, responded. In addition to the able and thoughtful address of the colonial president (Mrs. Hensman), and the report of the corresponding secretary (Miss Murcutt), the following departments were reported: Mothers' meetings, sailors' work, prison work, press work, unfermented wine.

"Papers were read on Drink, Women as Temperance Workers, Scientific Temperance Instruction, Temperance, Miss Mary Allen West, Juvenile Smoking and Woman's Suffrage. The latter was so good that it was read both in a business meeting and in the evening. Animated discussions took place on some of the questions dealt with; also on, How can we best raise funds for our work? A school of methods, including some of these reports and papers was conducted by Mrs. Nicholls. Bible readings were given at noontide each day. The newly elected officers were, Mrs. Hensman, president; Miss F. J. A. Murcutt, corresponding secretary; Miss A. L. A. Murcutt, recording secretary; Mrs. David Ross, treasurer. Delegates to attend Australasian convention and Colonial superintendents were elected.

"It was decided to try to secure land for erection of sailors' rest at Fremantle, and for a home for discharged female prisoners; to ask permission for members of the union to visit the prisons at Bunbury and Geraldton: to issue suffrage petitions for signatures, and to circulate 'Sixteen reasons why women want to vote.' Resolutions condemning boxing contests or prize fights, Sabbath desecration, juvenile smoking, the employment of barmaids, the paying of wages partly in liquor, social impurity, were passed, and also resolutions upon other topics and of thanks to all friends and helpers. The evening meetings were well attended and successful, the chairman being the late Bishop Parry, who less than a month later entered into rest, Mr. G. Throssell, M. L. A., Mr. W. Traylen, M. L. A., and Mr. Justice Hensman. The speakers represented all the temperance societies and all sections of the Christian church."

During convention Mrs. Nicholls had the honor of speaking at the first public meeting held in the interest of woman's suffrage in Western Australia. Mrs. Nicholls delivered a very able address in which she spoke of woman's influence and ability, and urged the necessity of women having a voice in the framing of the laws by which they were governed.

Thus, our union here has now entered upon the second year of its labors, and we pray that God's blessing may rest upon our endeavors, and not on ours only, but on all those who are trying to extend His Kingdom in like manner throughout the world. Greetings to all our sisters in America.

A. L. A. MURCUTT,
Colonial Recording Sec.

Fern Lodge, Adelaide St., Fremantle.

THE MARTINIQUE.

LETTER FROM A WHITE-RIBBONER.

In his charming book, "A Midsummer Trip," Mr. Lafcadio Hearn has forgotten to note an important particular about the customs of the population of the Martinique. He praises the island with its picturesque sights, blue sea and green trees, but he does not say what habits of drunkenness are found amongst the inhabitants, "with their so gentle manners, their clothes so delightful to the eye." However, he that has stayed for some time in a town of the colony has been able to observe easily that the drunkards are very numerous.

The *Rhum*, that is to say, the fermented sugar-cane juice, is, over all things, the popular liquor. The Martinique workman drinks to get warm, to take refreshment, to forget his grief, to rejoice, to recover the health, etc. He drinks before each meal, for appetite; he drinks when he receives or pays a visit; always you see upon his table the decanter of *rhum* and the syrup bottle. If he invites a friend for a holiday, "My dear," says he, "come and drink some *rhum*"—*Mon chè vini bonè ti boui'n rhum.* He composes ballads about his favorite beverage. "*Rhum*, you are my father, you are my mother, you are everything for me." *Rhum cé ou ki papa moin cé ou ki mammam moin.*

It may be said that the alcohol is the origin of all crimes that are committed among that population, so peaceful and so kind. Alcohol fills up, also, the hospitals with lunatics, paralytics and other diseases. It is a thing sad to say, this calamitous habit is met with the people of high rank, and often you see the homes ruined by intemperance, either of the husband or wife. It is not necessary to say that the public government takes no care to repress the traffic of alcohol; these honorable gentlemen have questions more interesting than morality and health of the people to employ themselves in.

Lately a Colonial great man exclaimed in the local council that alcohol ought to be free from every tax, so that each one be able to buy cheap that beverage that is the wine of the workman.

Some items to finish: The Martinique has 176,000 inhabitants, who, during the year 1893 have drunk 3,062,332 *litres* of *rhum* and paid $249,923 of tax. (The *litre* is equivalent of an English quart, about.) What a ground for the white-ribboners to sow.

ALICE TITI.

Fort de France, Martinique, West Indies.

NEW SOUTH WALES.

MISS ACKERMANN'S WELCOME.

On Tuesday, 16th January, two meetings were held in Sydney, at which Miss Ackermann, Australasian president, was enthusiastically welcomed on her return from Chicago via England.

The first meeting was held in the afternoon, when three hundred and fifty members of the W. C. T. U. assembled to welcome Miss Ackermann, on behalf of that organization. Mrs. Nolan, Colonial president, had charge of the meeting, which was an informal one, the hall having been arranged as a drawing-room, and decorated with palms and stands of flowers, etc. Addresses of welcome were given by Mrs. Nolan, on behalf of the W's, and Miss Goodin, on behalf of the Y's. A beautiful bouquet was presented to Miss Ackermann on behalf of the Sydney Y's. Miss Ackermann's rising to respond was the signal for cheers and hearty applause.

After briefly responding and saying how glad she was to be with us once more, and giving also a short resumé of what she had accomplished during her absence, Miss Ackermann moved among the members who welcomed her return. Members of the Sydney Y brightened the proceedings and also served the refreshments.

At night the second meeting was held, being a public welcome to Miss Ackermann. Mrs. Nolan again presided. There was a very large and most enthusiastic audience. Addresses of welcome were given on behalf of the Rechabites, Sons and Daughters of Temperance, Good Templars and Local Option League. All expressed their thankfulness for the great work done by Miss Ackermann in this land, but all sounded one note of regret that she was so soon to leave us.

Miss Ackermann responded in an earnest and eloquent address, which was frequently interrupted by cheers, loud and long. The Sydney Y's attended in white gowns; their simplicity, and the freshness of youth and vigor brightening the scene. They sang choruses from the Y song book.

On Thursday, 18th January, Miss Ackermann attended the first Demorest medal contest ever held in New South Wales, and presented the medal. She also gave a short address. Many contests are being arranged by Miss Lucas. At least forty will be held before 31st March, when the children's temperance demonstration in connection with the second triennial international convention will be held. Seven to eight thousand children are expected to take part. Miss Lucas is secretary for this work.

RUTH LUCAS.

2 Francis St., Hyde Park.

QUEENSLAND NOTES.

In spite of midsummer heat several of our unions undertook special work at Christmas. One or two were even energetic enough to forego the recess which has hitherto been considered a necessity in the hottest part of the year.

On Christmas eve the Ipswich W. C. T. U. had, in the center of the town, a stall for fruit, cooling drinks and literature, which, they believe, was successful in keeping many from drinking at hotels.

The Y's were to the fore again with Christmas treats. Gympie Y's gave a tea and entertainment to one hundred poor children, for the expenses of which the girls collected mites, mostly from outsiders. They also gave a hospital concert and fans to all patients.

Maryborough Y union arranged a specially attractive social, at which they raised enough money to give a tea to three hundred children and to furnish a handsome Christmas tree for the little ones. These same energetic girls collected twenty-two pounds in response to Miss Ackermann's appeal on behalf of the women in India's zenanas.

The women's unions in and around Brisbane occupied two booths at the summer show, and although the venture was not a financial success, good seed was sown in the form of literature.

One district, Wallambilla, has carried the first clause of our local option act, giving total prohibition. This is the first time this clause has been attempted in the colony, and the successful result was largely owing to the constant and effective work of our W. C. T. U. women.

The unions on the railway lines are working in concert to supply effective placards for the station, some of which are especially telling.

Our ranks were increased last month by a baby son coming to our Colonial corresponding secretary, Mrs. Carvosso, who works so earnestly and enthusiastically throughout each year for the W. C. T. U. all over Queensland. Brisbane Y's claim him as an honorary member, because his mother is their president.

A pleasing little incident occurred at a meeting of the Colonial executive when our organizer, Mrs. Britten, was presented with a "love-offering" of golden coins from the local unions, in slight recognition of her valuable aid on all occasions.

We are eagerly looking forward to the triennial (Australasian) convention for inspiration and help. Seventeen delegates who go from our colony are entitled to vote, and several visitors, tempted by the attractive program promised, will attend, so we expect to have at least thirty representatives from Queensland. We feel keenly the disappointment of not having another visit from Miss Ackermann, so we are all making a special effort to go south in March and bid her goodbye. Her memory will occupy a very warm spot in the hearts of hundreds of Queensland women.

FLORA B. HARRIS,
Union Signal Correspondent.

Sherwood Road, Toowong, Brisbane.

WORLD'S WAVE CRESTS.

THE returns show that women voters are making general uses of the franchise in New Zealand, and are fully alive to the importance of the powers bestowed on them. Of the four large cities Dunedin possesses the greatest number of women voters and the women of Christchurch came out in largest proportion.

A MEMBER of the New Zealand Parliament who has just been prosecuted for obtaining votes by bribes, beer and other disreputable means, was, after a six days' trial, unseated and disqualified for a year. The verdict is generally conceded to be a just one and the details of the trial have led to the agitation of a law to close up public houses during the hours of polling on election day.

TEMPERANCE text books have been introduced into the public schools of Natal, South Africa, by the decision of the council of education. The W. C. T. U. of Umzumbe is working indefatigably to pay the debt on their headquarters, and Mrs. Bridgman, former president of Natal, is conducting each week two columns of temperance matter in one of the leading papers of that colony.

DURING last winter Mrs. Lee, superintendent of legislative work in Victoria, Australia, made a trip through Queensland, and in four months took 2,000 pledges and gained nearly 500 new members for the W. C. T. U. As superintendent of this department, Mrs. Lee takes occasion to write a strong appeal, whenever a new member is elected for parliament, asking for his vote on the right side.

ONE of our correspondents in India pays a just tribute to Bishop Thoburn, in the following words: "He is as loyal to the W. C. T. U. as possible. He presided at our first public meeting here, and was most cordial, as he always is. The impulse he has given to woman's work and advancement in these Oriental countries can scarcely be estimated at its full value, it is so great and far-reaching. He is, indeed, a true brother to women."

THE Y union at St. Stephen, New Brunswick, has been resurrected through the efforts of Miss Ellen Todd, daughter of the president of St. Stephen W. C. T. U. A new idea comes from them which they call "soothing powders" for sick people. They cut paper the size and shape of small powders and on the inside print some texts of a comforting nature and then fill the box with them. It pleases the invalid to open it and read them.

MRS. AMANDA SMITH, who went to England to do evangelistic work under the auspices of the British Women's Temperance Association, and who has been holding most interesting meetings for several weeks, feels unable, on account of infirm health, to fill the many engagements that have been made for her. Mrs. Smith continued to work until the end of February after which she intended spending several weeks in an hygienic home.

THE Victoria W. C. T. U. is vigorously pushing forward the effort to prevent publicans serving children under sixteen with liquor, and also the sale of tobacco to minors. They are also going through a campaign for woman's suffrage. Recently one of the white-ribbon women in New Zealand has been sworn in as justice of the peace; she was elected lady mayor two months ago, the first in Her Majesty's dominions. Last year the W. C. T. U. were instrumental in defeating the bill to lessen the age of protection to girls, and have succeeded in many instances in securing the enforcement of Sabbath observance laws.

LADY HENRY SOMERSET has received £500 as a gift from Miss S. E. Hinton, of Cheltenham, for the Industrial Home for Women Inebriates which the British Women's Temperance Association is engaged in founding. Miss Helen Hood, secretary of the department of organization of the B. W. T. A., has gone to Ireland to found local branches of the Association, and there will undoubtedly be hard upon three hundred new branches to report at the annual meeting. Lady Henry has been addressing, and is to address, twenty-five great meetings at centers of population in England, which have been remarkably well attended.

It has just come to our knowledge that a paragraph in our World's Wave Crests some time since innocently did a great injustice to the young women of whom Miss Alys Pearsall Smith, of London, is leader—the club of factory girls from Somerstown, Lady Henry Somerset's London property. The information given, supposed by us to be from indisputable authority is in several points not in accordance with facts, where the personal conduct of the girls is referred to. Their secretary writes the following correction of the statement, which we gladly publish: "The girls come from very respectable, happy homes, and have a great feeling of pride in their factory and comradeship in their work. There may have been faults in conduct due to high spirits, but the girls can hardly be called 'rough and untaught specimens of humanity.'"

Madame Antoinette Stirling sang at the memorial meeting in London, in honor of the ninetieth birthday of Gen. Neal Dow. This meeting was held in Exeter Hall on the evening of March 20, Lady Henry Somerset presiding, Sir Wilfrid Lawson, Miss Willard, Mr. J. H. Raper, Mrs. Ormiston Chant and several other leading speakers made addresses. The singing was led by the Temperance Choral society (in connection with the National Temperance League). Special Prohibition songs were sung; and between six and seven o'clock selections were played by the West Ham Temperance Crusaders' Band, which played at the great temperance convention in Covent Garden Theater. The tickets issued for reserved seats bore striking and finely executed portraits of General Neal Dow, Lady Henry Somerset, Miss Willard, Sir Wilfrid Lawson and Mr. Raper.

The letter in another column, from the Martinique, comes from a French woman, who has recently signed our pledge and donned the white ribbon. That our work will be forwarded by the interest and enthusiasm of this bright French woman, is certain. On receipt of the Convention minutes, she writes: "I have read with delight the addresses of the great Convention, especially those of Miss Jessie Ackermann, Dr. Bushnell and Mrs. Andrew. What a difference between the French woman and your country women! Whilst we are educated in the cage like the parrots, they travel in the world, accomplishing some wonders of activity and energy in the behalf of their like. . . . . The World's W. C. T. U. begins to be known. My sister learns English, and soon will be able to translate the literature of the union. She has signed the Petition, so have my mother and my aunt."

The *White-Ribbon* of India has the following interesting item: "Early in January Mrs. Andrew and Dr. Kate Bushnell arrived in Rangoon, where they again took up temperance work in completion of their round-the-world tour. Concerning their visit Miss Ranney, of Rangoon, writes: 'The days they were with us were full of prayer and praise and sweet spiritual communion. A series of six public meetings was held, with daily increasing interest and audiences. The ladies presented their subjects in a logical manner and in the power of the Spirit. Many were stirred to ask, 'What can we do to advance purity in our city?' Many were led to examine their own hearts and cry to God to cleanse them from sin. We believe that the cause of temperance and purity will, by God's blessing, receive a great impetus through the visit of these dear sisters.' In Maulmain and Mandalay a number of meetings were held, both for Europeans and for Burmese. Altogether, their visit in Burma has resulted in a greatly increased interest in the cause of temperance; numbers of new members for the W. C. T. U. were secured, and many pledges taken."

The white ribbon women of Weymouth, are among the most devoted in the British Women's Temperance Association. It seemed that their representatives at the annual meeting in London in May last were so stirred in heart that on going home they helped to institute in the local auxiliary a systematic arrangement by which when the working people go to their toil at four o'clock in the morning some of these women have hot coffee ready for them at a central location as an antidote to their tendency to visit the public house. The members take turns in preparing and serving the coffee, which is much appreciated, and has been most helpful in reducing the patronage of the publican. More than this, the same society undertakes to cater in a legitimate and wise fashion to the amusement of the people, and on Saturday night convenes one thousand five hundred or more in a public hall, and delights them with music, addresses, magic-lantern exhibitions, etc. The people flock to these entertainments, and there has never been an average patronage of the bar so small as at the present time in the good old town of Weymouth. If this is not practical Christianity, it would be hard to say what is.

News from the Field.

MAINE.

OBSERVANCE OF NEAL DOW'S BIRTHDAY.

At least one prophet has been honored in his own country. The 20th of March, 1894, will long be remembered as a red-letter day throughout the length and breadth of the state. All things conspired to make the occasion delightful. The day was warm and brilliant with sunshine, and in the evening a full moon lit up the skies. General Dow rose early as has been his life-long habit and ate a hearty breakfast.

During the forenoon he held

AN INFORMAL RECEPTION

to the many friends and neighbors who called to present congratulations. The rooms were beautifully decorated with flowers, and the General was assisted in receiving by his son, Col. F. N. Dow, and his daughter, Miss Cornelia, who is the president of our largest county union. His ninety years sit very lightly upon him and his spirits rose perceptibly as messages began to pour in by mail and telegraph.

Among those from whom congratulations were received were many United States Senators and Representatives, several ex-governors of Maine, Miss Willard, Lady Henry Somerset, Canon Wilberforce, Hon. Mr. Talcott, Joseph Cook, ex-Governor St. John, of Kansas, and ex-Governor Long, of Massachusetts (a native of Maine), Mrs. L. Ormiston Chant, Sir Leonard Tilly, Miss Lillian Phelps, Dr. J. W. Bashford, Mrs. Sallie Chapin and six comrades representing as many states who were confined with General Dow in Libby prison. Many birthday presents were also received.

VISITS FROM DELEGATIONS.

At 2:30 p. m., a delegation arrived from the city government, General Dow being the oldest living ex-mayor of Portland. At the same hour came a delegation from the veteran firemen, the General being the oldest living ex-chief of the fire department. It may not be generally known that it was in protest against the vote of this company to furnish liquors for an anniversary occasion, that the great reformer's maiden temperance speech was made. It must have been a forcible one, for the vote was reversed, and no liquors were furnished during his long connection with the company. This was in 1827 when he was but twenty-three years of age.

Of all the great meetings held March 20, throughout the civilized world, none could have equalled

THE EVENING GATHERING

in Portland, for there Hamlet himself was present. Every inch of standing room in the largest hall was packed. Three thousand people succeeded in getting in, but it is estimated that at least five thousand were turned away. The decorations were most suggestive. In the rear of the platform were draped the banners of Neal Dow's regiment—the Fifteenth Maine. At one side was suspended a banner, in the center of which were the figures 1804 surrounded by a wreath of flowers, and opposite a similar banner bearing the date 1894. Our motto, "For God and Home and Every Land," was conspicuous, surrounded by flags of many nations, Miss Willard's picture and the picture of the Temple were placed on draped easels. Beautiful cut flowers were used. In front of the platform were banks of flowers and overhead were wreaths of laurel.

When, serene and smiling, the old hero took his seat, the great audience (composed, it must be remembered, of conservative, undemonstrative, New Englanders,) leaped to their feet,

CHEERING AND WAVING HANDKERCHIEFS

until their arms fell from sheer exhaustion. When quiet was restored, Mrs. L. M. N. Stevens called the meeting to order and presented Mayor Baxter as its chairman. The High School orchestra and the large chorus of young voices which furnished the music for the evening then broke into singing the Battle Hymn of the Republic. Rev. C. F. Allen, chaplain of the legislature when the Maine Law was enacted, then offered prayer.

STIRRING ADDRESSES WERE MADE

by ex-Governor Seldon Conner, Rev. Mr. Hughes, representing the Portland clergy, and Mrs. Clara Hoffman, of Missouri. Mr. Hughes paid a splendid tribute both to General Dow and the cause which he has championed: "We must have men who have not cotton strings instead of backbones. We must stifle that pessimistic whine of 'Prohibition is a failure.'"

Mrs. Hoffman's address can best be described by the one word, magnificent. Of course she did not forget the movement for equal suffrage, and made the hall ring with applause for the name of Susan B. Anthony.

Mr. Angus McDonald, of Edinburgh, presented the greetings of the Scottish temperance societies. A poem from the pen of Caroline Dana Howe was read by Miss Lucia Kimball. A pleasant feature of the evening was the presentation to the state of

A FINE OIL PORTRAIT OF GEN. DOW.

The presentation speech was made by Mrs. Hannah Bailey, Governor Cleaves eloquently responding. A dainty silk flag had been hanging from a gilt rod at the rear of the stage. At the right moment, without visible cause, it rose toward the ceiling, disclosing the portrait which will be placed in the state house.

One unexpected, but most welcome guest, was present, the last survivor of the famous Hutchinson family. He recounted how more than fifty years ago William Lloyd Garrison attempting to speak from that same platform, had been silenced by the clamor of an indignant mob which the Hutchinson family succeeded in quieting by their music so that the Abolition leader was able to make himself heard. He then stepped to the piano, and in a voice still clear and strong, rendered the Prohibition rallying song, "Roll it Along." Mrs. Stevens' pleasant task was to read selections from the hundreds of congratulatory telegrams received during the day and evening.

It was after ten o'clock when

GENERAL DOW ROSE TO ADDRESS

the audience. Disdaining the support of the desk, he stepped briskly to the edge of the high stage. Absolute silence fell upon the great gathering, many of whom had been standing during the entire evening. A flush was upon his cheek and his face was beaming. Despite the excitement of the day, he seemed but little fatigued. He began with the salutation of the gladiator to Cæsar, "I who am about to die, salute you." The first words were a trifle indistinct, but soon the old fire came into his eyes, and in the most distant corner of the spacious hall was heard the voice which for sixty-seven years has fearlessly uttered his convictions upon the greatest question of the day. His speech had but little reference to himself. He did not waste what may have been the grandest opportunity of his life in relating reminiscences of the past, but went straight to the discussion of present needs. He expressed his faith in the ultimate triumph of prohibition throughout the earth and its fast coming triumph in this nation as the people are made to understand their duties at the polls. Among his most cogent utterances were these: "To do anything in legislation you must not depend upon soft words and honeyed appeals. No, my friends, you must make yourselves an object of terror to the politicians, and when you've got them afraid of you, then you can begin to do something." Further on, "When the church wakes up to her duty with her five millions of voters, there's the end of the difficulty." How like this man whose face has always been set toward the future! Let us hope that his words may sound as a bugle call to time-serving Christians of this and of every land.

AT AUGUSTA.

A public meeting was held in the First Baptist church. To one member of this union there the occasion was of peculiar interest. When it was known that Neal Dow would try to secure the enactment of a prohibitory law, good Mr. and Mrs. Williamson invited him to make their house his home during his stay in the city, which he supposed would be a few days or at the most two or three weeks. But so many efforts were made by the liquor element to stop the wheels of legislation that the bill was not passed until the last day of the session, and Mrs. Williamson's guest had to remain three months. She gave over her parlors and an adjoining sleeping room to his use, and from morning till night a steady procession of callers came to discuss the bill with its author. Mrs. Williamson is still an active member of the union and still "given to hospitality," feeling that in the early days of her housekeeping she did "entertain angels unawares."

The president of the Augusta union presided and made the opening address. A sketch of Gen. Dow's life, personal reminiscences, ten minute speeches by six clergymen and a symposium from The Union Signal were given. The I. O. G. T. was represented by a member of the union whose husband is at the head of the order in this state. Though not present in person Gen. Dow was represented by a fine picture surrounded with potted plants.

Auburn Hall was

ANOTHER CENTER OF ENTHUSIASM

being the scene of one of the best temperance mass-meetings ever held in the city. It was the evening of the weekly prayer-meeting, but by invitation of the union all the churches united in doing honor to the man who had done so much toward the removal of the greatest hindrance to the work of the church. The platform was decorated with flags, blooming plants and portraits of Gen. Dow and of our state and National presidents placed conspicuously on easels.

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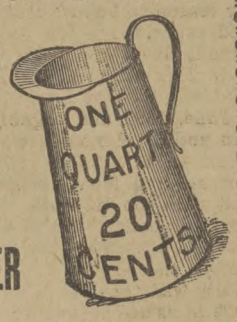

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DEAFNESS

than all devices in the world. H. A. Wales, 674 Ashland Block, Chicago.

The president of the union introduced the newly elected mayor to preside over the meeting. A fine male quartette furnished beautiful and appropriate music. One song written and set to music by a member of the quartette was rendered with specially fine effect. This is the opening verse:

O'er all the earth this day are gathered
The friends of temperance true,
To honor one whose name forever,
Shall last the ages through.

CHORUS:—

His name we sing with joy and gladness.
All honor to him now.
The father of our own Maine law,
We sing his name—Neal Dow.

All the clergymen of the city participated in the exercises. The Grand Army Post, Relief Corps and Good Templars accepted invitations to attend.

OTHER MEETINGS.

For some time previous to the 20th the papers contained notices of coming meetings called by unions in honor of Gen. Dow all over the state, among the places mentioned being Warren, Livermore Falls, Turner, Greene, Corinth, Bath and Columbia Falls. In many of the smaller places all the congregations united in a Sunday evening service at the invitation of the unions. Many pastors preached temperance sermons. The day was also observed quite extensively by the Good Templars of the state.

No native of Maine except Longfellow has ever been so signally and universally honored by the people of our commonwealth.

MARY L. FRENCH,
State Reporter, Auburn.

EASTERN WASHINGTON.

TEMPERANCE WORKERS.

The North Yakima union gave a successful Demorest contest recently. Miss Daisy Boyle won the medal. Her subject was, "How to curtail the liquor traffic." The *Yakima Herald* gave more than a column to this interesting event.

Colfax union sends cheerful greeting, with the good word that new members are being added at almost every meeting. Services are held in the jail on Sunday afternoon. Gospel temperance meetings are held frequently in the court-house, with the coöperation of the pastors. Besides the regular subscriptions two copies of THE UNION SIGNAL are taken for distribution.

This union has aided the Y. M. C. A. to the amount of forty dollars toward establishing a free reading room, and has also pledged one hundred dollars toward the Temple, part of which has been forwarded.

Roslyn union has just forwarded ten dollars to our state treasurer for a life membership.

The Waitsburg union sent for their state president recently, and gave her a royal reception. A severe storm prevailed but it did not prevent the gathering of a large number of noble women at the Baptist house of worship in the afternoon. Potted plants and early wild flowers added to the good cheer. Appropriate songs and recitations had been carefully prepared, which were followed by a Bible reading and prayer by their guest. After which there were held a question box and an informal conference.

The questions indicated a live interest, and a reaching out after best methods. A cheering letter from Miss Willard was read. With reluctance at five o'clock the meeting adjourned. In a few minutes chairs were removed, tables wheeled into place, and a delicious luncheon spread. This breaking of bread, cake and other good things together, proved most enjoyable, and strengthened the bond of unity already existing.

At seven o'clock, despite the darkness and the storm, the Presbyterian church was filled with a most attentive audience. Here also flowering plants and sweet singers, led by cornet and organ, evidenced the loving thoughtfulness of the dear women of this union. At the close of the address many copies of THE UNION SIGNAL were distributed.

Gracious words of appreciation and encouragement greeted the speaker, who cherishes great expectations from the faithful workers of this union, in the various departments of their work.

Walla Walla:—One of the marked results of the recent revival meetings has been the awakening of the best men and women to the existing evils of the saloon and places of ill-repute. For three successive Sunday afternoons two churches have been filled, the one with men, the other with women, to learn the extent of these evils, and to implore divine guidance in efforts to suppress and overthrow. When Christian men will vote as they pray, and when Christian women may have the same privilege, these troublesome questions will be quickly settled forever.

JULIA B. COLE,
State Reporter, Walla Walla.

VERMONT.

SOWING THE SEED.

As I write the delightful fragrance of freesias fills my home with their sweetness, and I wish each white-ribbon sister had a spray of these lovely blossoms As spring advances our W. C. T. U. workers begin to feel new enthusiasm. First I will tell of the work being done in

ORLEANS COUNTY.

The Clarions, of Melrose, Mass., have been in this county giving concerts in Newport, West Charleston, Irasburgh and West Derby. These entertainments were greatly enjoyed in all of these towns, were well attended, and the temperance talks have set others to thinking and talking, thus starting the ball of public opinion rolling. In West Charleston five members were added to the W. C. T. U.

Wm. A. Lord recently lectured in Irasburgh. Mr. Lord was one of the first to take the drink cure at Montpelier. His lecture was a fine production, and he is now a promising man, and will no doubt yet make his mark.

The Y's of Derby have filled a box with bedding, towels, and other useful articles for the home for friendless women which is under the auspices of the W. C. T. U. in Burlington.

WASHINGTON COUNTY

reports a good degree of interest, and in some unions a steady growth.

Barre union holds monthly temperance meetings, in which the pastors coöperate cheerfully. These are held in the opera house, are well attended and are of high order.

Montpelier union aids inebriates to courses of the drink cure at the institute located there, and in which the W. C. T. U. have reason to rest much confidence. Through the untiring exertions of Mrs. Belle Whitman, of Berlin, Loyal Temperance Legions are springing up in a very gratifying manner. Ten dollars have been raised for Temperance Temple. Some may say this county is not doing much to boast of, but the unions can be depended upon, and are loyal and true.

Newport, in this county, has had a temperance revival, conducted by the Clarions. They came highly recommended by several ministers and public men. The Clarions consist of three very interesting, earnest young ladies, who are doing all they can to help along the temperance cause. It was their first appearance in Vermont, but it is hoped it will not be the last.

ORLEANS COUNTY.

East Corinth has had a medal contest.

Chelsea has had Mrs. E. A. Kenyon for a week. She conducted two mothers' meetings which were well attended, and many who are not members expressed a desire to have them continued. The W's and Y's have voted to hold one public meeting every quarter. The subject of the last meeting was health and heredity, the pastors giving the encouragement of their presence. One of the Y's read an original and excellent paper on "Preservation of Health a Christian Duty." Extracts from Mrs. Barnes' writings, and "Hygiene of the Home," were read. Songs and recitations filled up the remaining time.

West Randolph has sent two barrels to the Home in Burlington.

RUTLAND COUNTY

will hold their annual convention in Poultney, in May. Mrs. Mary A. Livermore gave a lecture in Rutland on suffrage. The Rutland union is very much interested in the drink cure. A great many men of nearly every profession testify to the efficiency of the treatment and are free men again.

WINDSOR COUNTY.

Cambridgeport has held six regular meetings since the annual meeting. The topics have been as follows: "Temperance Items of Interest," "How Does Hygienic Living help the Cause of Temperance," "Some Dangers that Threaten our Land," "National and World's Convention of 1893," "What is Going on in the World," and "Encouragement in Christian and Temperance Work." Since Crusade week three new members have been received. The county convention will be held in Cambridgeport in May.

ADDISON COUNTY.

A new union has been recently formed in Monkton.

In Middlebury an evangelistic superintendent has been appointed, and they are holding weekly prayer meetings. Mrs. Ida H. Read, our state president, and Mrs. L. D. Dyer, our county president, held a mothers' meeting in East Middlebury. The attendance was good and much interest was manifested.

In Bristol several new members have been added to the union. At the last gospel service the women of the W. C. T. U. took charge. Remarks were made, and a paper read on "Why not join the Woman's Christian Temperance Union?" The pastors heartily coöperate with the union, and their sympathy goes far in making these meetings successful. Sixty names were put on the pledges. A special meeting was called on Gen. Neal Dow's birthday.

MRS. E. S. FARR,
State Reporter, Bristol.

NEWS IN A NUTSHELL.

NEAL DOW CELEBRATIONS.

THERE was a large and enthusiastic meeting at Wichita, Kan., to do honor to the "Father of Prohibition." An original poem was written for the occasion by J. S. Jennings.

FORTY members of the L. T. L. at Villa Road Baptist church, Schenectady, N. Y., participated in the anniversary exercises on Neal Dow day. The program was arranged from THE UNION SIGNAL, *Advance Guard* and *Young Crusader*, and was pronounced very fine.

THE Princeville, Ill,, union celebrated by an appropriate program well carried out. A good number of the members, and several visitors were present and they feel that they gained a new inspiration. Half of the collection is to be sent to the World's W. C. T. U. This union is gaining in numbers and in efficiency.

WILLARD union of St. Paul, Minn., gathered at the residence of its president, Mrs. P. B. Groat, March 20, for a parlor meeting. The life and labors of General Dow were presented in papers. The handsome Dow souvenir card, with a card containing Miss Willard's mottoes for 1894 attached by the white ribbon, were borne away by the pleased guests.

AT the Southern California meeting in Los Angeles, Mrs. Sarah A. McClees, National superintendent of work among soldiers and sailors, delivered a timely address upon "General Neal Dow, the Soldier," in which she reviewed his life as a general in the United States army; as a warrior against the rum power, and urged young men to emulate the virtues of this great soldier, patriot and Christian.

THE demonstration at the Nation's capital in honor of the prohibition hero was, perhaps, the largest in attendance of any in the United States. It was the unanimous opinion of the vast audience that it was the most inspiring temperance gathering they had ever attended. Miss Willard's name was greeted with applause. Full particulars of the notable event are given in a later paper.

OIL CITY, PA., was well sown with prohibition literature on the occasion of the Neal Dow celebration by the two W. C. T. Unions. Two thousand two hundred pages were distributed at the meeting and the Neal Dow number of THE UNION SIGNAL was used in large numbers. Miss Ida Clothier, who is always welcomed to this town, addressed an audience which taxed the seating capacity of the church. The ministers of the city were upon the platform and assisted in the exercises.

GENERAL Dow's portrait in charcoal taken from the fine frontispiece of the Neal Dow number of THE UNION SIGNAL attracted much attention at the Neal Dow meeting in Oberlin, Ohio. This was a thought-inspiring and memorable occasion in which leading professors of Oberlin college took part. A biographical sketch of Neal Dow was given by one speaker; his career as a temperance worker was depicted by another. The outlook for temperance work was cheeringly portrayed, a declamation was given on "Our Gladstone," and the closing address presented "Neal Dow as a Moral Hero." The effect of the whole was to arouse a desire that "some man of resolute, unselfish and unfailing courage may appear to do for Ohio what Neal Dow has done for Maine."

GENERAL Dow's ninetieth birthday was suitably and enthusiastically honored in Charlestown, S. C., by both the W. C. T. Union and the Y's. A fine account breathing the full inspiration of the gatherings, has been forwarded to the old hero by Mrs. S. F. Chapin, president of South Carolina W. C. T. U., who was active in the local preparations. The hall, W. C. T. U. headquarters, was decorated with rare taste and appropriateness, the handsome state banner and a fine portrait of General Dow being the centers of attraction. Flowers, such as only the Southland can furnish, were everywhere in profusion. Rev. J. L. Stokes delivered the address which was worthy the occasion. Short speeches were made by visitors and others, and music was well rendered. The whole occasion was most creditable to the earnest workers of South Carolina who confidently believe that Gen. Dow will live to see prohibition the law of the old Palmetto state.

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Cures Female Weakness, restores health and vigor
After wearing your Natural Body Brace for nine months, the most extreme and painful female weakness has vanished.
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I am pleased beyond expression with the Brace. I would not part with it for any money.
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Neosho Falls, Kas.
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will not get hot even if left in the lid. Heavily Nickel Plated. Price by mail, postpaid, 30 cents.
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Cor. Secy's Notes.

Mrs. Mary Read Goodale, president Louisiana W. C. T. U., writes of the annual convention that will be held at Shreveport, April 12 to 15, at which time they hope a trio of National speakers will be in attendance, Mrs. Clara C. Hoffman, Mrs. Mary McGee Snell and Miss Carrie Lee Carter. On Y evening an address will be delivered on physical culture, by the gifted superintendent of the department, Miss Clara Baer. Mrs. Goodale says: "Notwithstanding temporary discouragements the true W. C. T. U. spirit is in the hearts of our women and the work is steadily progressing."

Bertha C. Mason, of Thorp's Spring, Tex., writes enthusiastically of the work of Mrs. Helen M. Stoddard, president Texas W. C. T. U., saying: "She addressed us one week ago when passing through to another appointment, and we hailed her return with delight. Last evening after her enjoyable talk on the work of the W. C. T. U. volunteers were called for the white ribbon army, and this morning the organization of a Y was completed, when fifty-one members were enrolled." Surely a magnificent beginning.

Word comes from Mrs. M. H. Switzer, president Oklahoma W. C. T. U., confirming our thought that there is neither state nor territory where our work cannot be made a power if there is love, perseverance and consecration in the hearts of workers. Mrs. Switzer writes that "all branches of the work are carried on as successfully and enthusiastically as in any state of the Union, especial interest being taken in Demorest medal contests."

Mrs. E. A. Hill, president Florida W. C. T. U., writes with delight of their annual meeting from February 27 to March 2, at Kissimmee and says: "The fact was patent to all that W. C. T. U. women are growing grandly; more thoughtful, more methodical and more earnest. The success of the convention was largely due to the Y's of the place. We have decided, if possible, to build a dormitory adjoining Somerset Park, similar (though smaller) to the dormitory of Chicago, that will be cozy and comfortable for those who may make a winter visit to the sunny South." We bespeak patronage for our sisters (without charge for advertisement!)

From Mrs. M. P. Stamm, corresponding secretary of New Mexico, we learn that the territorial annual convention of the New Mexico W. C. T. U. will be held in Albuquerque in the first week in June. The local union of the W. C. T. U. have founded an orphans' home in Albuquerque and are taking steps to incorporate. It is the first institution of the kind under protestant management in the territory.

A friend writes: "Major and Mrs. E. T. Scotts' two weeks' meetings in Wichita, Kansas, were well-nigh phenomenal, all things considered. Often five hundred attended the afternoon meetings addressed by Mrs. Scott. By special request of the superintendent of public schools and the principal of Lewis Academy, Mrs. Scott addressed the pupils. Over sixty young ladies and girls signed the social purity pledge. An organization was effected, the first of the kind in the country. All honor to Wichita!"

The Hutchinson (Kan.), *Daily News* of March 16, says: "Another W. C. T. U. was formed here yesterday. It starts out with a membership of thirty-five. The name given to this new union is the Scott W. C. T. U. in honor of Mrs. Major Scott, who has by her culture and gentle manner, won all hearts to her."

Our loving sympathy goes out to our sister, Mrs. Nannie Munnell, president Kentucky W. C. T. U., who, ill herself, has been called to bid farewell to her beloved companion, who has passed to his home beyond. Also to our Mother Stewart who is seriously ill. We pray the divine Healer of the flesh and the spirit to abide with these dear ones.

Mrs. English, superintendent of work among miners, writes us that "A miner in Wales received the prize offered by *The Woman's Signal* for the best postal card answer to the question, 'Why am I a total abstainer?' Nine hundred and eighty-one replies were received."

Miss C. E. Rowell, corresponding secretary of New Hampshire, wishes "she could give a glowing account of the work in her state that would prove truly inspiring to our white ribbon army," and says, "but we are a small people in a small state, heartily at work doing our best. Our interests as a state union are largely centered in our Mercy Home, which is doing a grand work. We are just now mourning the loss to us, but gain to her, of Mrs. C. E. Albee, for many years county president, and who by personal solicitation all over the state made the Mercy Home possible."

MARY A. WOODBRIDGE.

TEMPLE RECEIPTS.

Arkansas—Lemar: Mrs. Nourse, $1; Van Buren: Y. W. C. T. U., $3.65; Little Rock: Y. W. C. T. U., $25.

Connecticut—New Haven: W. C. T. U., No. 1, $10.20; Hartford: Mrs. E. J. E. Geer, $1; Eliza J. Simpson, $2.50; W. C. T. U., $5; South Coventry: W. C. T. U., $5; Branford, Miss Helen Borman, $1.70.

Florida—Melbourne: Miss Ethel Stout, 30 cents; De Funiak Springs: Mrs. R. F. Moore, $12.

Illinois—Chicago: Miss Isabel Greenlee, $1.40; Sixteenth district W. C. T. U., $33.40; Peoria: Clara K. Wooly, $3.75; Jacksonville: W. C. T. U., $1; El Dorado: W. C. T. U., $1; Dundee: W. C. T. U., $1.25; Eagle Point: W. C. T. U., $1; Lake City: W. C. T. U., $1; Girard: W. C. T. U., $5; Milmine: W. C. T. U., $3; Second district: Marie Chapel Mission, $14.84; Quincy: W. C. T. U., $10; Western Springs: Harry and Minnie Maxted, $1.65; Englewood: Mrs. Mary A. Monroe, $20; Thomson: Margie J. Lewis, $1; Kansas: L. T. L., $1; Amboy: W. C. T. U., $9.50; Belle Plain: Herbert Wineteer, $1; Belleville: Mrs. Amanda J. Wilderman, $1; Melrose Park: Mrs. Emma Becknell, $5; Waukegan: W. C. T. U., $3.65; Stranger visitor to Temple, $1.

Indiana—Worthington: C. N. Shaw, $100; Centerville: W. C. T. U., $2.50; Rochester: Marion Ross, 9 cts.

Iowa—Des Moines: County union, $14; Scotch Grove: W. C. T. U., $28.52; Marshalltown: Miss Ella Moffatt, $1; Iowa City: Ellen F. Pratt, $1.57; Pierson: Mrs. Helen L. Benson, $4; Burlington: Mrs. Marion H. Dunham, $15; Mt. Ayr: W. C. T. U., $7.80; Harlan Township: Mrs. M. E. McKee, $100.

Kansas—Garden City: W. C. T. U., $6.50; Parsons: W. C. T. U., $40; Hill City: Mrs. Garnett, $3.75.

Maine—East Machias: Roderick H. Harmon, 81 cts.; North Yarmouth: Winslow, Francis and George Baston, $2.

Massachusetts—Lynn: Mrs. Mary Noyce, $1; Summerville: Bessie M. Westgate, $2.50; Boston: Mrs. Mary H. Mitchell, $2.50; Pepperell: W. C. T. U., $2.50; N. Scituate: Mrs. Edwin Bailey, $2.50; Amherst: W. C. T. U., $42.

Michigan—Kalamazoo: Pengelly W. C. T. U., $19; Vermontville: W. C. T. U., $8.73; Glenwood: A Friend, $5; Lawrence: Mrs. L. A. Crissey, $5.

Minnesota—Etna: W. C. T. U., $5; Glencoe: W. C. T. U., $2.50; Lakefield: Mrs. R. Pollock, 20 cts.; St. James: W. C. T. U., $25; Hancock: W. C. T. U., $3.40; Montrose: W. C. T. U., $13; Brainerd: Miss Laura Veon, $1.70.

Montana—Helena: Frances E. Willard W. C. T. U., $3.65.

Nebraska—Wilber: Mrs. Alice Cox, $1; Lincoln: Carl Hartley, $3.65; Grace R. Powell, $3.65; Hebron: Mrs. M. R. Evans, $1.20; Tecumseh: 50 cts.; Aurora: Mrs. Sarah Burt, $1; Mrs. Dora Hallash, $1; Tamora: Mrs. J. A. Thomas, $2; Benedict: Mrs. Martha Shapland, $1; For Woodward Tablet, $1.70, and for Ferguson Tablet, $5, per Kate B. Northup; Rock Island Railroad Boys, Lincoln and Omaha Division, $1, per Mrs. Ruth Hollingworth.

New Hampshire—New Hampton: W. C. T. U., $5; Francestown: Stella N. Dunklee, 10 cts.; Newport: W. C. T. U., $3.10.

New Jersey—Lakewood: W. C. T. U., $2; Island Heights: W. C. T. U., $2; Barnegat: W. C. T. U., 50 cents; Perth Amboy: Mrs. Sarah J. Waite, $3.82; Mrs. Marie Pierce, $3.91; Mrs. Parsons, $3.75; Mrs. Emmeline Storer, $1.68; Helen Owens, 55 cts.; Crawford: W. C. T. U., $5; Mullica Hill: Clara Peterson, $1.38; Bridgeton: Mrs. T. Waters, $3.65.

New York—Rochester: Twelfth Ward W. C. T. U., $10; Brooklyn: L. T. L. of F. E. Willard union, $1.60; New York: Mrs. L. C. Weeks, $4.90; Cattaraugus: W. C. T. U., $3.50; Medina: H. Elsie Merritt, $2; Rochester: Erratic W. C. T. U., $5; Purdy's: Mrs. M. C. Teed, $5; Philmont: W. C. T. U., $5; Burke: Mrs. Wilbur Cook, $5; Fulton: L. T. L., $13.06; Hopkinton: Mrs. Paulina Atwood, $3.65; Plattsburgh: Mrs. John Carter, $3.65; Mrs. Wm. Chappel, $2.75; Mrs. M. Myres, $3.60; Mrs. Distin, $1.90; Mrs. Al Baker, $3.65; Lucy Coats, $3.65; Mrs. Pattison, 59 cts.; Margret Pike, 25 cts.; Mrs. F. Palmer, 25 cts.; Ruth Hewett, 25 cts.; Carrie French, 20 cts.; E. Luby, 25 cts.; North Nassau: Hattie B. Robinson, $2.50; Matteawan: W. C. T. U., $2.

North Dakota—Ellendale: local W. C. T. U., $14.10.

Ohio—Medina county: W. C. T. U., $30; Dresden: W. C. T. U., $2.25; Wellington: Mrs. Sarah Cady, $3.65; New Portage: Mrs. C. P. Chapman, $4; Gurneyville: Ethel M. T. Hawkins, $3.65; Springfield: Pleasant Grove, W. C. T. U. $10; Greenfield: Miss Mary Ghormly, $5; Newark: Mrs. Evelyn Graham, $25; Seward: Johnnie Buck, $1.25.

South Dakota—Meckling: Mrs. Mary L. Hardin, $3.65.

SARA G. JOHNSON,
Financial Secretary.

To Nov. 1, 1893.

Our Library Table.

THE METHODIST YEAR BOOK. 1894. Contains facts and statistics concerning the growth and spread and general activities of Methodism.

Hunt & Eaton, New York City.

The April ATLANTIC MONTHLY is graced, in its articles of fiction, by one of Elizabeth Stuart Phelps' powerful and pathetic stories, "The Oath of Allegiance"—a story of the war.

Houghton Mifflin & Co., 11 East Seventeenth St., New York City.

"Life Under Water" is an article of much interest in the April number of SCRIBNER'S MAGAZINE. It is a picturesquely written description of the work and thrilling experiences of those who go down into the deep waters, divers. The illustrations are by Carlton T. Chapman.

Charles Scribner's Sons, New York City.

The April number of THE FORUM contains among its richly attractive and valuable array of articles one by J. Castell Hopkins, entitled, "Lord Rosebery and the Liberal Crisis in England," which gives a very comprehensive consideration of the new Prime Minister and the work which lies ready to his hand.

The Forum Publishing Company, Union Square, New York.

April ST. NICHOLAS is overflowing with the good, the beautiful and the laughable for its young friends. Palmer Cox takes his Brownies into fairyland, and Mark Twain goes abroad with Tom Sawyer for the last time. Those who have followed "Toinette's Philip" through the varying experiences bid him good-by in this issue with the hope that Mrs. Jamison will "write some more like it."

The Century Company, Union Square, New York City.

"The Story of a Lost Letter," by Arthur Field, in DEMOREST April issue gives with an amusing thread of narrative many valuable and not widely known facts concerning Uncle Sam's intricate but perfectly regulated system of postal regulations and methods. W. Jennings Demorest, editor of this bright periodical, gives a strong, uncompromising word for prohibition in a page article entitled, "A Policy of Infamy."

Office of publication, 15 East 14th Street, New York City.

The current number of the POPULAR SCIENCE MONTHLY gives a very interesting sketch of "The Late Professor Tyndall," by his friend and cotemporary, Herbert Spencer. Other valuable articles are, "A Century of the Telegraph in France," W. Lodian, finely illustrated, "Trusts their own Corrective," by George A. Rich, and "A Chapter on Legal Development," by William W. Billson.

D. Appleton & Company, 1, 3 and 5 Bond street, New York City.

Two vigorous pens wielded by women's hands make rich the table of contents in WORTHINGTON'S MAGAZINE for April. These are Lilian Whiting and Mary A. Livermore. The former contributes a thoughtful article full of power on "The Means of Achieving Success," and the latter draws a picture of lurid colorings and startling situations in her war depiction, entitled, "One of the 'Forty-Niners.'"

A. D. Worthington & Co., publishers, Hartford, Conn.

THE QUARTERLY ILLUSTRATOR holds a unique place among the magazines, and is rapidly making for itself a name and a fame. The special spring number is rich in contents, giving nearly four hundred illustrations by well-known artists. But it must be severely censured that it admits to its pages studies of the nude in art. It would lose nothing and improve a good opportunity to take an uncompromising stand on this vital question.

Published by Henry C. Jones, 92–94 Fifth avenue, New York City.

The April number of THE CHAUTAUQUAN contains a beautiful tribute to the late George William Childs, by E. Jay Edwards. Speaking of the universal love and reverence in which the great philanthropist was held, Mr. Edwards says: "Men preeminent in state, in literature, in intellectual association with the people, have made of the world a sorrowing friend while mortal illness dragged its course; Garfield, but he was president; Grant, but he was the hero of war; Sherman, but he was the war's romantic adventurer; Tennyson and Longfellow, but they wrote the nation's songs. Mr. Childs alone, perhaps, of Americans without other than private station or without literary sway, had so lived that dying his countrymen looked upon him as of kin and mourned.

Dr. Theodore L. Flood, editor, Meadville, Pa.

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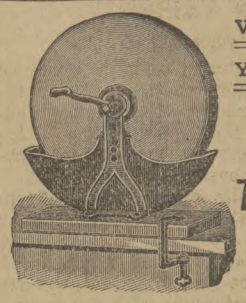

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SIXTH INTERVIEW,

By the Special Commissioner,

With Mrs. PHILLIPS, of 17 St. Clair St., Glasgow, Relative to the Case of her Son (which was published in the weekly papers) in February, 1892.

Had Mr. and Mrs. Phillips followed the course adopted by many people and sat down with folded hands when told that there was no hope of saving their only son's life, they would beyond all question have had to mourn his loss; but as a perusal of the following lines will show they took another course.

This boy had had a severe attack of influenza, which left him with a harassing cough and offensive expectoration. He had pains at back and front of both lungs. The body was wasting, but the feet were swelling alarmingly. Altogether his position and his prospects of recovery, under ordinary treatment, were very slight indeed. But when ordinary treatment failed, Mr. Phillips having, as will presently appear, some previous knowledge of Mr. Congreve, applied to him.

In conversation with Mrs. Phillips recently I asked her what was the condition of her son at this time, and she replied:

"He was very ill—very near death. There is no doubt that he was in a deep consumption."

"What was your reason for thinking that, Mrs. Phillips?" I asked.

"I knew the symptoms only too well, for I have lost three sisters in consumption."

"I understand that you had called in medical advice?"

"Oh, yes, but the doctor who was attending him gave him up."

"Well, you didn't give up hope, evidently. Tell me, please, what was the result of his taking the medicine Mr. Congreve sent him."

"In a few days the expectoration became much less offensive, and gradually both that and the cough disappeared. The swelling of the feet ceased. He made steady progress from the first, and soon gained both flesh and strength."

"Now, Mrs. Phillips, what do you suppose would have happened if your son had not been placed under Mr. Congreve for treatment?"

"He would have died—nothing could have saved him."

"How is your son now?"

"He is keeping well and strong. He has absolutely no weakness. As Mr. Phillips wrote: 'I look back to the time when he was nothing but skin and bone, and thank God for Mr. Congreve's medicine, for now he is strong and hearty, and better than he ever was in his life.' He is at work at a situation in Buchanan street."

Before I left Mrs. Phillips told me how it came about that her husband applied to Mr. Congreve. Mr. Phillips' father was a Baptist minister at Suailbeach, and he had recommended Mr. Rowson, who is now a minister at Welshpool, to try the treatment, and wrote to Mr. Congreve for medicine. "Mr. Rowson could hardly walk (said Mr. Phillips), but he became a fine, stout man; I hardly knew him, such was the change."

That Mr. Phillips' confidence was not misplaced will be the firm opinion of all who read the brief account of the restoration to health of his son.

Every person suffering from Chest Disease, and all of weak lungs and delicate habit, should read my book on Consumption of the Lungs or Decline, and its successful treatment, showing that formidable disease to be curable in all its stages, with observations on Coughs, Colds, Asthma, Chronic Bronchitis; together with accounts of nearly 400 successfully cured cases, any one of which may be like yours, to be had post free for 25 cts., or the book will be sent free with every first order of $1.00 bottle of my Balsamic Elixir.

CONGREVE'S BALSAMIC ELIXIR can be obtained from many drug stores, but it will take some time before it will be introduced into all of them throughout this vast country. If your druggist has not yet put it in stock, it will be sent you, carriage paid, from my own depot, on receipt of 50c., $1, $1.75, $3.75 or $7, according to the size of the bottle ordered.

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OR
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☞Mention this paper.

It is significant to note the stand so many of the college girls and boys are taking on the temperance question. Wellesley, Holyoke, etc., have active workers. The University of Minnesota helped in circulating the Great Petition, and *all* the students of Bellevue signed the temperance pledge on College Day in January.—*Exchange.*

Ques.—Is it true, as stated in *Review of Reviews*, that Lady Henry Somerset serves wine to her son's guests?

Ans.—It is not true, as I am informed, and would know without any information, that Lady Henry serves wine to anybody, much less to her own son or his guests. It must be borne in mind, however, that the control which a mother has over her children is not the same among the nobility in a monarchy that it is in a republic.

Lady Henry's son may have banquets where she is not present and which are managed by persons over whom she has no control.

The writer adds to this question, "This has troubled some of our union. If you can throw any light upon it, you will help us over a hard place." Now, my dear sister, it should not make it any harder for any individual to stand by her colors if all the world failed to reach the standard. Be true to your own convictions and to your God, without reference to the habits or customs of any other. Then, again, let us trust each other more. If gossip or the press say injurious things of those whose record is above reproach, whose heart and hands are engaged in good work, let us turn a deaf ear and trust.—*Our Message.*

The Responsive Reading for January, 1894, published by the W. T. P. A., Chicago, is by Mary Wood Allen, National superintendent of purity department. The subject is "The Pure in Heart," and the leaflet is a most worthy one to circulate.—*Our Message.*

Maine was made a prohibition state by sowing it knee deep with literature.

Mrs. Ormiston Chant told an English audience that during her visit to this country, she traveled for days in Maine without seeing a ragged child, or hungry-looking man or woman, while she never was among so many people who were the owners of their own homes.—*The Organizer.*

The W. T. P. A. is soon to issue a book that will attract much attention, the record of the life-work of one who "made of motherhood the holiest of professions"—Mrs. Mary T. Hill Willard. It is entitled "A Great Mother." Written by her daughter and another relative, with an introduction by Lady Henry Somerset, and handsomely illustrated, its publication will be eagerly watched for by many readers.—*Our Messenger.*

We all continue to think THE UNION SIGNAL the *best* paper we have ever read; count it next to the Bible. May it ever continue to be of the same high order.

DEAR FRIENDS:—Your efforts in the past on behalf of THE UNION SIGNAL have been and are much appreciated, but there are many to whom as yet the paper is practically unknown, and these we covet as patrons, believing that with the large constituency of the W. C. T. U., the excellent qualities of our National organ, together with its low subscription price, ought to give us at least 100,000 annual subscribers.

We feel no hesitancy in asserting that for $1 its equal is not to be found among the journals of the present day, possessing as it does, the combined attractions of several papers in the one, for it treats of matters pertaining to religious and philanthropic work, as well as of the temperance reform in all its phases, thus making it of great value to the W. C. T. U. worker and all others who are laboring to uplift humanity, while it is most acceptable for the home circle reading.

In order to reach the 100,000 mark we need and must have the coöperation of every white-ribboner. We are making a special effort through "Our Boys." Will you not encourage them to help swell our list and secure for themselves an excellent time-keeper?

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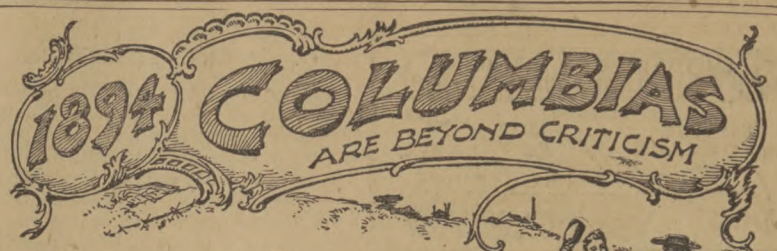
We are daily receiving requests to send UNION SIGNAL to some one who is unable to take it, but regret to say our philanthropy fund is so nearly exhausted it is impossible to accede to these requests.

"You are giving us fifty times our money's worth. THE SIGNAL itself is second to no paper in the world, according to our ideas in this home."



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AN INVENTION THAT OUTRANKS ALL OTHER DEVICES OF OUR AGE.
An inventor in the Ashland Block, Chicago, named H. A. Wales, has given the world an invisible device for deafness, which, by practical demonstration, outranks all discoveries of the kind. As it concentrates the sound waves on the drum head its possibilities are indeed very great. Its advent can be hailed with joy by both physician and patient.—*N. E. Medical Journal.*

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A GREAT MOTHER.

There could be no more fitting title to the biography of Mary T. Hill Willard than that which is assigned to the forthcoming volume—"A Great Mother."

It is customary among a certain type of minds to speak of wifehood and motherhood as a woman's only profession, but not often do we find those who are willing to lift it to the rank of a profession, or consider the fulfillment of its duties as requiring a special preparation of heart and brain, and a mighty consecration of purpose.

Madam Willard made of motherhood the holiest of professions. Like Paul she "magnified her office," and accepted it as a perpetual benediction; therefore the world has a right to the record of her life-work as truly as to the records of its masters in other professions.

This book, written by her great daughter, Frances E. Willard, and her kinswoman, Mrs. Minerva Brace Norton, with an introduction by Lady Henry Somerset, will be handsomely illustrated, and will not only contain a full account of Madam Willard's interesting life, but will present her invaluable ideas upon the bringing up of children; give many of her wise sayings, and record the helpful incidents of a household in which she was ever the central feature.

There could be no more beautiful object lesson on the secret of "growing old gracefully" than that presented by this volume. The marvelous chapter entitled "A Great Sunset," which shows this woman of nearly ninety as she crossed into the beyond, must rob death of its terrors, and irradiate the darkness of the tomb.

A NEW DEPARTURE.

At the suggestion of a few prominent white-ribboners living far from Chicago, and therefore unable personally to attend to various matters of business importance in this city, we have concluded to open a Shopping and Commission Department, not as a branch of our regular business, but as an accommodation to the many friends who desire to entrust shopping and other outside business to reliable parties. We have secured an experienced and responsible lady who has resided in Chicago many years, and is familiar with our largest houses in every branch of business, a woman of keen insight, good judgment, excellent taste and an economical buyer.

We have endeavored faithfully to execute all commissions entrusted to us in the past, but as it necessarily interferes with our legitimate business, we have concluded this new arrangement, which will, we believe, give eminent satisfaction.

In many cases no commission whatever will be charged; in others requiring expenditure of extra time and money, it will be necessary to charge a proportionate commission.

Inquiries, orders, etc., must be addressed SHOPPING AND COMMISSION DEPARTMENT, and a stamp inclosed to insure prompt reply. If you have business with the Association kindly address all letters Woman's Temperance Publishing Association. If you wish other business transacted, shopping or commissions of any nature, address
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"'Black Beauty,' 'Helping,' 'Van and Vet,' 'Prove It,' 'We and Our Friends,' 'Boys and Other Boys' are being circulated among the members of the Legion, who are delighted with the stories."

HAVE YOU RENEWED

Your subscription to *Our Day*, the magazine devoted to current reform? It is fearless and uncompromising in its condemnation of wrong systems and wrong practices. It is edited by Joseph Cook, the great reformer of the present age. It is able, comprehensive and aggressive, and is furnished at the low price of $1 per annum. Beginning with 1894 *Our Day* is issued as a Bi-Monthly. Sample copies of January and February issue sent for 10 cents each.

Notice to Church Societies.

A new and easy plan for raising Money, Books, Carpets, etc., for Churches, Sunday-Schools and Parsonages is offered by the Consumers' Wholesale Tea and Spice Co., of Cincinnati, Ohio. Churches in need should write them for particulars, also ladies who would like to secure beautiful premiums for themselves.

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WOMAN'S TEMPERANCE PUBLISHING ASSOCIATION
...The Temple, Chicago...

Signal Notes.

FOUR Chinamen have been recently enrolled as cadets in the Salvation Army in Calcutta.

IT has been decided in New York that a newspaper has no right to publish pictures of persons without their consent.

THE University of Michigan has a Japanese students' association, consisting of thirteen members.

THE women of Liverpool have formed an association, the object being to insist upon shopkeepers providing seats for their employés.

A TRAINING college for lady teachers has been opened in Bombay. The course will take two years, and is to be irrespective of creed.

THE English law prohibiting marriage with the deceased wife's sister is strictly enforced in India as well as in the mother country.

THE Moravian church sends out one in sixty of its members as foreign missionaries, while one in five thousand is the average in other Protestant churches.

THE eminent French statesman, M. Jules Simon, has entered most heartily into the Continental agitation for limiting the term of conscription and of enforced military service to one year only.

As the enormous brewing interests of New York City are wholly favorable to Tammany Hall, there is little chance or hope for improvement, according to the *New York Sun*.

THE president of the Ohio Wine and Spirit Association announced at the annual meeting that every member of the Ohio legislature had been interviewed and all agreed that there would be no legislation hostile to the liquor interests.

SENATOR FRYE'S bill for a national commission of inquiry concerning the alcoholic liquor traffic will probably meet the fate of all such bills. It will be smothered in the House. The *Temperance Advocate* says, "The brewers and distillers and their allies are in the saddle, booted and spurred in the present House."

THE factory inspectors of New York state report that in the 11,068 separate factories, workshops and sweat-shops visited, they found 412,237 persons employed. Over 48,954 women under twenty-one and 6,660 under sixteen were employed. The report shows that there has been a reduction in child labor this past year.

PROF. J. J. MCCOOK, who has been investigating the subject thoroughly, says that of the German, American and British tramps whom he has interviewed, sixty-three per cent are confessedly intemperate. He recommends uniform laws in every state, committing drunkards and vagrants to places of detention, where they shall be compelled to work.

A GREAT celebration scheme has been proposed by Dr. W. F. Crafts. It is nothing less than to celebrate the 1900th birthday of Christ. The essentials to its success are four: 1, It will be preëminently Christian. 2, World encircling. 3, Extending over a whole year will make it a jubilee year. 4, A round-the-world tour of a thousand associated missionaries and Christian tourists.

MR. HUDSON TAYLOR, the founder of the Chinese Inland Mission and one of the greatest living authorities on all Chinese matters, says: "To our mind, nothing is more clear than that the Chinese had both the right, the power, and the will to stamp out the use of opium in China at the time when they first came into collision with England. We feel convinced that but for England they would have accomplished this; and hence we feel that England is morally responsible for every ounce of opium now produced in China as well as for that imported."

DO YOU HAVE ASTHMA?

If you do, you will be glad to hear that the Kola plant, found on the Congo river, West Africa, is reported a positive cure for the disease. The Kola Importing Co., 1164 Broadway, New York, have such faith in this new discovery, that they are sending out free by mail, large trial cases of Kola Compound to all sufferers from Asthma, who send their name and address on a postal card.

Good Cooking

Is one of the chief blessings of every home. To always insure good custards, puddings, sauces, etc., use Gail Borden Eagle Brand Condensed Milk. Directions on the label. Take no substitute for the Eagle Brand.

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Beautiful Gold Paper 5 cents per roll.
We carry the largest stock in the country, and can save you 50 per cent. on every roll of paper you buy. No matter where you live, if you have any use for wall paper, send 10c. to our nearest address to pay postage on a large package of samples. One good agent or paper hanger wanted in each town to sell from sample books, price $1.00.
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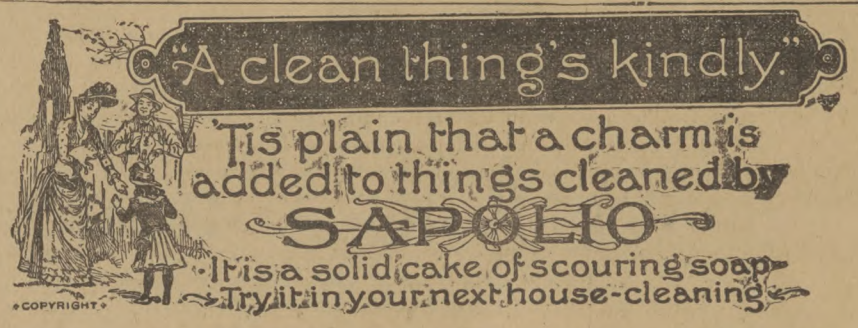

Even the little pig in the picture is a more agreeable companion than a man with a dirty collar or a woman who presides over a tawdry house. But nobody wants the reputation of being a pig under any circumstances.

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CUT THIS OUT and send it to us with your name and address and we will send you this watch by express for examination. A Guarantee For 5 Years and chain and charm sent with it. You examine it and if you think it a bargain pay our sample price, $2.75, and it is yours. It is beautifully engraved and warranted the best timekeeper in the World for the money and equal in appearance to a genuine Solid Gold Watch. Write to-day, this offer will not appear again.
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Publisher's Notes.

"NEAL DOW NUMBER SETTLED THE MATTER."

So writes a correspondent who had been thinking she could no longer take THE SIGNAL.

"I have taken THE UNION SIGNAL a number of years and should be lost without it and perhaps backslide from the dear cause I have at heart. I am one of the original Crusaders of Cleveland, O., and cannot step outside of the widening circle."

OUR DAY.

From a correspondent we have received the following:

"I have always considered *Our Day* the choicest of reform magazines—courageous, and on the right side of all needed reforms, and I will continue my subscription to it as long as it maintains its excellent standard."

OUR WHITE RIBBON PORTFOLIO.

What do you think of it? The orders in every mail answer the question. Write to us for terms for one hundred copies and make some money for your unions.

FROM OUR MESSAGE.

The Young Crusader, with its New Year's greetings, presents some new features, which will surely meet the approval of its old friends, and, we sincerely hope, challenge the subscription of new ones. It hopes to establish closer relations with the children, through a department called "L. T. L. Letter Box," containing letters from children, and another entitled "Our L. T. L. Superintendents," with brief reports from State, National and World's L. T. L. leaders. It certainly merits the abundant patronage of the whole L. T. L. constituency.

One copy per year, 15 cents; clubs of ten 12 cents.

WOMAN'S TEMP. PUB. ASS'N,
THE TEMPLE,
Chicago, Ill.

A CLASSIC TOWN.

By Frances E. Willard.

This book tells the forty years' story of Evanston, the seat of the great Northwestern University from the date of its inception, the 31st of May, 1850, "in a prayer meeting," as Miss Willard says, "held by appointment at the law office of the Hon. Grant Goodrich in the city of Chicago," the object of which was to consider the project of founding a school that should be "a fountain of Christian scholarship for the Northwest."

It is a story of town and character building well worth reading by any one who has an ambition to leave the world better for his having been in it.

FROM THE WISCONSIN MOTOR.

I would refer all superintendents to two leaflets that will be very helpful to your work in the union.

Department Leaflet, No 71. "A Child's Worst Habit." This will be a helpful leaflet to use in Mothers' meetings.

Department Leaflet, No. 61. "Purity in Literature and Art." This will be a stimulus to all. Could every W. C. T. U. woman feel the force of every word in this last-named leaflet, our success as temperance workers would be assured for a near day.

The most of you know that these leaflets (and many others of equal value) can be purchased of our Woman's Temperance Publishing Association, and the price each 1 cent, or 15 cents per 100.

With the love that comes with the bond of the White Ribbon, I greet all of the Wisconsin sisters.

Loyally yours,
EVALINE E. PRATT.
Ashland, Oregon, Feb. 6, 1894.

STATE AND LOCAL LITERATURE SUPERINTENDENTS AND OAK AND IVY LEAF SOLICITORS:

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received after this date will send the paper to the subscriber until *January, 1895.*

For 50c. Oak and Ivy Leaf

will be sent to the subscriber until *July, 1895.*

This, in view of the change in the young woman's paper which raises the rate as above. The change to take place with the July number.

WOMAN'S TEMP. PUB. ASS'N,
THE TEMPLE,
Chicago, Ill.

UNION SIGNAL

AND WORLD'S WHITE RIBBON.

FOR GOD AND HOME. WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION FOUNDED 1883. AND EVERY LAND.

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

Volume XX.—No. 15.] CHICAGO, April 12, 1894. [Price $1.00 per Year in Advance

Mrs. Ursula D. Hettrick 1029 16th St. Den. Colo.

SINCE OUR LAST ISSUE.

Iowa women can vote on certain municipal questions.

Senor Borgono is acting president of Peru, South America.

The tariff bill is the theme of oratory for Republican, Democrat and Populist in the Senate just now.

Navigation of the great lakes is open and will give employment to thousands of unemployed seamen.

The Massachusetts senate has hindered the work of the century by refusing women the right to vote at municipal elections.

A further stay of execution to July 2 is granted Patrick Prendergast, and the trial to determine his sanity is set at May 21.

The meeting of King Humbert and Emperor William, at Venice, Saturday, was an occasion of great rejoicing by the people.

Charles Edouard Brown-Sequard, the noted Paris doctor, author and discoverer in medical science, is dead, at the age of seventy-six.

The disastrous riots by striking Hungarian laborers in the coke regions of Pennsylvania have ended in the imprisonment of the rioters.

Laws which give effect to the Bering Sea arbitration decision for the protection of fur seals have been passed by England and the United States.

The "army of the commonweal" continues on its march to Washington, receiving aid from sympathizers *en route* and numbering four hundred at last report.

Home rule for Scotland in the form of a grand committee of eighty-seven members, including all the Scotch members of the lower House, has been passed by that body, voting 180 to 170.

The ninetieth birthday of General George W. Jones, a venerable soldier, statesman and jurist, was observed in a signal fashion by the Iowa legislature who, by a special act, made him guest of the state for the day.

Senator Kyle has introduced a bill which is directed against the sweating system. It prohibits the sale of clothing in one state made in another, in an uncleanly room or in rooms used for sleeping or eating, and requires a tag to be placed upon all clothing giving the street and number of the house in which it was made.

Judge Jenkins, of Milwaukee, issued Friday a modification of his famous Northern Pacific strike order. He still maintains the illegality of strikes and his decision is in strong contrast to that of Judge Caldwell, at Omaha. A Congressional committee was appointed Friday to investigate Judge Jenkins' order restraining strikes.

WE are glad to add the report from New Mexico to the tabulated statement of Dr. Mary Wood Allen, published in our last issue. Mrs. Borden, state president, writes that through the efforts of the W. C. T. U. the age of consent in that state was raised from ten to fourteen, seven years ago. With such encouragement we hope the white-ribboners of New Mexico will continue to keep the question of prctection for girls before their law makers.

AMONG the attractions of the Midwinter Fair the management has offered a fight "to a finish" between a grizzly bear recently captured and a ferocious lion. The California exposition should have a board of lady managers. We are pleased to note that the Society for the Prevention of Cruelty to Animals has taken the matter in hand and has secured the coöperation of the mayor and chief of police in suppressing the barbarous and brutalizing exhibition.

As a sign of the times the municipal elections held in many of the states the past week are significant. While in a general way encouraging to Republicans, they, at the same time, indicate a decided growth of the non-partisan idea for local government. They may be regarded as a hopeful revolt against bum-and-boodleism in general and saloon dominance in particular.

THE legislature of Iowa adjourned without attempting to reconsider the vote upon the bill for the manufacture of liquor within the state, it having been discovered that the opposition held the "whip hand." So that while Iowans may violate the prohibition law by selling intoxicants imported from other states, they may not traffic in liquor produced by home industry. And this condition of affairs has been brought about by the party which poses as the champion of protective tariff!

To the Hon. Jeremiah Wilson, attorney for the plaintiff in the Pollard-Breckinridge case, is due the thanks of *all* women for his public enunciation in a court of justice of the principle, one code of morals for both sexes in society as well as in law; and for his adopting this line of argument on behalf of his client. One good result of this disgraceful trial will be to stir public opinion as it has never been stirred before to the iniquity of our laws concerning this form of vice and to excite a wider interest in the cause of social purity. It has been nauseating medicine and such as we naturally shrink from seeing administered to the public, but we doubt not that through the wisdom of Him who brings good out of evil and ever keeps watch above His own, it will bring a needed lesson into many a home.

MUNICIPAL elections in Colorado possess unusual interest this year for the reason that they are, in a true sense, the voice of the people. Reports so far have been highly encouraging to advocates of woman suffrage and to friends of good government generally. Even our opponents testify to the wholesome influence of woman's presence at the polls. Those who are watching results under the new political régime say that the temperance question is to be a leading issue, and that it is evident that candidates who are not pronounced friends of the cause may expect but little support from women voters. In Kansas also the influence of women was such as to compel the nomination of "clean" men—men pledged to the support of the prohibitory law. Results in both states show that rather than submit to "petticoat government" by risking the election of a woman's ticket, male citizens preferred to secure the nomination of officers acceptable to the "better half" of the voting population.

THE whisky rebellion in South Carolina has been one of the sensational topics of the week. Two counties have seen fit to defy the state constables, denouncing them as "spies"; have actively resisted the enforcement of the dispensary law, and loss of life on both sides has been the result. The governor has taken summary action in asserting the authority of the state, even to the extent of controlling railroad and telegraph lines. While, as our readers well know, we would make not the slightest concession in dealing with the liquor traffic, we at the same time oppose most strenuously any action of a law-defying character. Governor Tillman merits the commendation and support of all law-abiding people, whether prohibition or anti-prohibition, for his determined stand in upholding the law. Had his methods been less stringent and prompt he would have been false to his trust. If after a fair trial the law is not acceptable to the people who made it let the same people repeal it. Like all plans for the regulation instead of the abolishment of an evil, it will sooner or later be written of the dispensary law, "weighed in the balance and found wanting."

A PROMINENT Chicago daily bewails the fact that in American cities saloon-keepers are a privileged class—and the "peerage of local politics." Yet, after the manner of high license supporters, while denouncing the saloon as the "unit of American degradation" and the "fecund source of private ruin and public corruption," it declares that the business is necessary to satisfy a public demand and is not in itself disreputable. Local option carried to its "logical conclusion" is suggested as a check upon the power of the saloon-keeper—that means that "the people of a given number of acres or squares ought to have the right to say whether they would tolerate saloons within their acreage." The Haskell bill now before the Ohio legislature provides for just this "carrying down" of the principle of local option by permitting every ward of a city or town to decide the liquor question within its own boundaries. This is an advanced step, but still it is not local option carried to its logical conclusion. That can only be when the *people* of a given locality, men and women, exercise control, not only in the making but in the enforcing of liquor law. The journal referred to uses the word *people*, but we are afraid it means *voters*.

AN important decision was rendered at Omaha last week. In the wage contest between the Union Pacific railroad and its employés, Judge Caldwell decided that what is lawful for organized capital is also lawful for organized labor; that labor *is* capital, consisting of brain and muscle. But while not unlawful for either employers or employés to associate together for the purpose of furthering their own personal interests, Judge Caldwell characterizes all such organized movement as the "promptings of enlightened selfishness." This fearless jurist evidently believes with all progressive thinkers that the relation between employer and employed should be one of coöperation and that the interests of both demand union with, not union against each other. What both need is a more enlightened selfishness, that higher form of selfishness which recognizes humanity as the one great indivisible self of which each individual forms a part. This decision adds lustre to a name already held in high repute, not only in judicial circles but in temperance ranks. For Judge Caldwell has rendered most efficient service to the cause in his own state of Arkansas. To his influence both as jurist and platform speaker is largely due the strong prohibition sentiment which exists in that state

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THE decision of Judge Gibbons of Chicago in the case of the people of Illinois against the Distillery and Cattle Feeding Company has brought consternation to the whisky trust. The company is declared to be a dangerous and illegal combine in that it has absorbed the property and rights of eighty-one distilleries and limits or increases their production in whatever way its own interests may dictate. One point in the plea of the defendant is worthy of special mention, because, strangely enough, it is one upon which the whisky trust and Prohibitionists entirely agree, and that is that "whisky is not a necessity." Since when have the leaders of the liquor interest taken this advanced stand? Answering the claim that *because* it is not a necessity the public is not harmed by the operations of the trust, Judge Gibbons forcibly remarks upon the illegal nature of monopolies in general. "Combinations and trusts exist," he says, "with the good-natured toleration of the public, but the time has come for the courts to recognize the danger and to apply the law according to its true spirit and effect." Perhaps it is not so much good-natured tolerance on the part of the public as a knowledge of its inability hitherto to cope with these moneyed powers in courts and legislative halls. The righteous decision of Judge Gibbons will, however, tend to urge the people to more aggressive and united effort against all dangerous corporations.

WHY?

BY HATTIE HORNER-LOUTHAN.

He couldn't write, he couldn't read,
  He little knew nor cared
About the people's wrongs and need;
How others lived he took no heed,
  Nor how they fared.

The big saloon he couldn't pass,
  Nor pools of any type,
He couldn't live without his glass,
And he was miserable, alas!
  Without his pipe.

On public streams, whiche'er the way,
  He could do naught but float;
And on the questions of the day,
He couldn't think, he couldn't pray,—
  But *he could vote.*

She couldn't drink, she couldn't swear,
  She couldn't even smoke;
Nor could she open wrongs declare,
Nor with a ballot did she dare
  The right invoke.

She loved the people and she knew
  The questions passing by
Were weighty; her conclusions drew,—
And out of these convictions grew,
  The *how* and *why.*

She kept herself outside the rut;
  From leading minds could quote;
She had opinions clearly cut;
Could write and read and reason,—*but*
  She could not vote.

Chicago, Ill.

ONLY A FAITHFUL SOWER.

BY J. F. COWAN.

Little, patient, untiring Miss Ruth! With waterproof, umbrella and storm overshoes, she went trudging and splashing through the rain and mud on that cold, blue, dreary March morning, to the little stuffy room, partitioned off the vestibule of the church, where she had met her infant class Sunday after Sunday, rain or shine, summer and winter, for the last fifteen years.

Not the same boys and girls, to be sure, for they came and went—came wee toddlers in short frocks and knee pants, and, by and by, before she realized it, had grown large enough to be promoted into some of the older classes. But still it was "Miss Ruth's class," and most of the children loved dearly to be in it, and were sorry when the time came for the superintendent to come in and take them by the arm and conduct them out into the big room, to place them under the care of another teacher.

Faithful little Miss Ruth! How could she stay away for rain or snow or headache or Sunday sickness, when the memory of all those bright, little faces came up before her, and the thought of all those sweet, impressionable little lives was ever with her?

"Well, I declare!" a voice greeted her over the palings of a front door yard, as she trudged along; "not going to Sunday-school such a morning as this, I hope? Why, there'll be nobody there."

"I shall be there," said the cheery, little voice, with a sort of gratified chuckle.

"Well, what's the use?"

"And some of the children, I am sure," she answered more seriously; "and how disappointed they would be to have no teacher."

"Well, let the superintendent appoint a substitute for this once. You know you are ailing, and one ought to take care of one's self."

"Oh! by and by will do to take care of myself, when the harvest days come and I am sure of my sheaves. But this is the sowing time, and I must sow, sow, if I would reap by and by."

"Well, I declare! I am clear out of patience with her!" said a half fretful voice, as the head which was conspicuous for the knots of white paper, displayed in irregular rows across the front and around the sides, was withdrawn within the window. "Just as if somebody else couldn't teach those children, or just as if their mothers couldn't teach them at home, on such a stormy morning as this! It's too heavy a cross for a weak little body like her to bear."

But dear little Miss Ruth thought it no cross; to her it was a joy. She thought of the bright, little faces that would be upturned towards hers; of the strange and interesting questions and the quick answers. She thought of the pleasure of reviewing the last Sunday's lesson, and the one before that, and earlier ones still, to see how much the little minds had treasured up of the seed thoughts she had been dropping, dropping, dropping into them. And how it would thrill her through and through to find that in some little heart the seed had found lodgment, and, nurtured by some kindly influence at home, was growing, growing into fruitage for the Master by and by.

As she climbed the steps leading into the church entrance, stopping on every third or fourth one with a little exclamation of fatigue, followed by an asthmatic wheeze, she was counting them up on her fingers; Jimmie, Susie, Charlie, Mary, Tommie and the rest who would likely be there, in spite of the rain. "Dear little hearts!" she said to herself, her face lighting up with a tender glow, "how disappointed they would be if 'Miss Ruth' did not come!"

The day's work was over. The little figure in black was plodding down the street again, umbrella held aloft in one hand, and skirts raised from contact with the sloppy pavement with the other. Her head was throbbing and her heart was weary. One or two new scholars had been more trying than usual that day upon her patience, or else her nerves were in a condition to stand less. "After all," she was saying to herself, "perhaps I ought not to have gone. Perhaps it was not my duty to go. Perhaps—" But then the thought came to her: "This is the seed time; some one must sow, sow, sow!"

If she could only have known into what soil the seed had fallen that very day!

. . . . . .

"Charlie!" exclaimed a loud, harsh voice in one of the two rooms of a tenement house, in one of the hardest quarters of the town, "are you going to do as I tell you? You had better do it, pretty quick! Leave that brat alone, I tell you, and go along with the bucket; and don't waste any time in getting back here, either."

The boy to whom this rough command had been addressed from the lips of a slovenly looking woman, was, in appearance, in keeping with his surroundings, although there was in his cleanly scrubbed hands and his bushy hair, combed into something like a half-way civilized appearance, and his shoes, glistening from the effects of patient rubbing with a brush which had been first moistened and then introduced to the bottom of a kettle, which showed an attempt had been made to put himself on something like a Sunday footing. He was low-browed and square jawed, and had a deep set eye, that, when he was first addressed, gave out a sullen look of defiance, but which, when he turned to pick up the crying child who had fallen in the gutter near him, might have been noticed to soften and almost gleam with a different emotion.

He carried the little one carefully back into the house, smoothing her tangled locks as he went along and soothing her by the most endearing terms with which he was familiar. Then, the look of sullen defiance coming back into his eyes again, he deliberately picked up the bucket from the table and started off down the street without deigning to notice or answer the threat of his mother.

"I'll do it this time," he muttered to himself, "I'll do it now, but I'm sick and tired of it, and the time is coming when I won't stand it any longer. *She* says it ain't right, and I'd believe anything *she* said. What if I should meet *her.* I'll sneak down the alley, though I don't suppose there is any danger of it. But I don't like the sneaking much better than I'd like meeting her. I hate it! I like what *she* tells me. I'm going to be that kind. I despise the other kind!" And he ground his teeth together as he uttered the last sentence.

Then, repeating something over to himself softly, which, if little Miss Ruth could have heard, would have been a very cheering assurance to her that blue afternoon, he went thoughtfully on his way toward the groggery where the pail was filled with beer and soon returned, setting it upon the table where he had found it, and going to hunt up the little one whom he had been comforting.

What a picture that would have been for little Miss Ruth to gaze upon that afternoon! But she did not know. She did not know but she had faith. And faith sometimes is stronger than knowledge. And when the burden of loneliness and responsibility became heaviest, she fell upon her knees before her little cot and poured out the burden of her heart before the Lord. And one of the things which she laid upon Him that afternoon was the new boy of her class, with low forehead, square chin, deep set and sullen eyes, which sometimes she thought flashed back into hers looks of intelligence—at least she hoped so—but that most of the time seemed to indicate nothing but stolid indifference to all that she had been saying. The years went by, three, five, ten and more. Then there came a time when there was no longer a "Miss Ruth's" class in the Sunday-school.

Up the steps of the parsonage there stamped a tall, broad-shouldered young man. He appeared to be a stranger in the city. He was hunting for some place or some one, and did not know exactly where to go.

It was the pastor himself who answered the ring. His open, kindly face at once invited confidence.

"May I inquire," asked the stranger, "if you can tell me where a certain Miss Ruth, who used to be a teacher in the church yonder, lives? I do not know her other name. I never knew it."

"Miss Ruth? Miss Ruth?" repeated the minister, at first shaking his head, and then apparently recollecting. "Yes, I do remember, now, hearing something about her. She was a good little body, they said—that is, kind and clever with the children; but not what you would call a capable or well-trained teacher, according to present standards. She—"

"I do not know what others might call her, sir," the stranger interrupted, impatiently, "but for me she sowed the seed faithfully and patiently as God gave her ability, and the fruit of it is in my life. I owe everything to it."

"Ah?" exclaimed the pastor in a tone of interest, and with a rising inflection.

"Yes, sir. And if you can only tell me where she is—"

"My dear young sir," it was the pastor's turn to interrupt now; "I am sorry to tell you that she is no more. Her removal from her sphere of activity here antedates my appointment to this charge. I am sorry, sir, but—"

"I am sorry, too," said the other, hastily brushing a tear away with the back of his hand, "for I hoped to have borne to her ears the good news that her sowing was not in vain. But she will know it; she will know it. Already she has begun her rejoicing, and her sheaves are in her hands." And he turned on his heel and left.

"Yes," commented the pastor to one of his flock, to whom he mentioned the little incident later, "it is strange how our best theories are sometimes upset. I learn upon inquiry that the young man was at one time a ragged boy upon our streets, the son of a man who died in a drunken debauch, and of a woman whose life was sinful and debased to the last degree. They had two children. The little girl was weakly and pined away and died. The boy disappeared, no one knew where; but he carried away with him the truths that faithful little woman had tried, in her weakness, to teach him. As I learn from the clerk at the hotel where he is stopping, he is a prosperous physician in a western city."

"Yes, I remember her," was the response. "They removed her from her class several years before her death. It was the opinion of the superintendent that she was never much of a teacher, anyway, and it was better to put the little ones in charge of some one who paid some attention to normal methods and could interest them by object teaching and so on."

"But," concluded the pastor, "she was a faithful sower. God knows that. She sowed the seed; and after all what can any of us do, whatever our methods or our training, more than that?"

Pittsburgh, Pa.

THE AMERICAN PROBLEM.

II.

Illustrated by Chicago.

BY CLARK WAGGONER.

CHICAGO EXPOSITION STATISTICS.

In this connection facts and results of the great Exposition have special interest. No other in the world's history has commanded the attention directed to that wonderful event. The years devoted to preparation and millions of money required for its success, justly challenged exceptional consideration. A few figures in such connection are pertinent here:

Total cost of construction and general expenses to close	$25,540,347
Construction expenses	18,322,622
General and operating expenses	7,127,240
Expenses for six months of open Fair	3,540,037
Gate receipts	10,626,330
Chicago city appropriation	5,000,000
Average daily expenses for six months of Fair	22,405
Receipts per day same time	89,501
Total receipts from all sources	28,151,168

As seen, the money annually paid the Chicago saloon-keepers is nearly twice the combined construction and general expenses of the great Exposition; about five times the total gate receipts and nearly ten times the city's appropriation for the same. During the six months of the Fair the saloons received not less than three times its gate receipts—$3,000 going to them for every $1,000 paid the Fair.

THE SALOON AS SOURCE OF RELIEF.

This matter has special bearing with the work of relief for the distressed subjects of poverty now so largely challenging the active sympathy of charitable people. As already suggested it is the saloon, chiefly, that has wrought such state of suffering. It becomes pertinent, then, to show what the means absorbed by that agency of evil might accomplish for relief of the distress it has caused. For such purpose the following table has been prepared. It shows what could be done, first in furnishing homes for the destitute; second, in supplying such with the neces-

saries of life. It is assumed that these would be located on lands to be had at comparatively low rates, the homes to cost $750 each, and to be supported on an annual allowance of $250, each to accommodate six inmates. The first column of figures shows the number of homes thus to be furnished from year to year; the second, the aggregate of such; the third, their cost; the fourth, the number of inmates provided for; the fifth, the annual cost of supporting all the homes.

YEAR.	Homes Provided.	Total Homes.	Total Cost.	Capacity.	Annual Cost of Livings.
First	48,750	48,750	$ 36,487,500	292,500	$ 12,187,500
Second	36,562	85,312	63,964,000	526,830	21,327,000
Third	27,423	112.735	85,551,625	676,413	30,185,500
Fourth	20,610	133,335	100,008,000	795,073	33,336,000
Fifth	15,412	148,758	111.589,500	894,753	37,189,000
Sixth	11,560	160,318	122,408.000	961,841	40,078,500
Seventh	8,670	170,038	126,788,000	1,015,731	42,246,000
Eighth	6,421	175.410	129.904,500	1,052,610	43,852,500
Ninth	4,897	180,307	133.730,625	1,096,995	45,076,000
Tenth	3,748	183,981	137,984.625	1.119.036	45,988,500

We find the average annual supply of new homes to be 18,388, with capacity for 110,388 inmates; the annual cost of such homes, $13,798,350; the annual cost of supporting all the homes, $34,946,400; the annual cost per home for expenses, $250, and that per inmate, $41.66. So much to the close of the tenth year; after which each of the homes would receive $264.66 per annum, which, it is believed, would be ample for comfortable support, with judicious management, being eighty-three cents per working day of the year, without charge for rent.

The cost of providing homes would be $750 each. They would have one-fourth acre of land each, to cost about $30, leaving $720 for building, which sum is believed to be sufficient to provide better quarters than are now the average of workingmen's homes. Such premises would occupy 46,080 acres of land, being seventy-two sections, (eight by nine miles in extent). As one street they would reach 2,294 miles, and would enclose 348,329 square miles exceeding the territory of Ohio, Indiana and Illinois. The quarters thus furnished from Chicago saloon receipts would provide homes and permanent support for eighty-five per cent of the present population of that city.

THE SALOON AND LABORING CLASSES.

The average pay of laboring men in this country is $2 per day, or $620 per year. As seen, the combined wages of 78,645 hard-working men would be required to support the saloons in Chicago at the present rate, leaving nothing for their own living or that of not less than 250,000 dependent members of their families. Such being the case in one city, what must it be in the country?

A CASE IN POINT.

While the charitable people of Chicago and Milwaukee are active with means for relief of the many thousands of those cities calling for deliverance from impending starvation, caused mainly by the use of intoxicating liquors, it is noticeable that a corporation of English capitalists, known as the "Milwaukee and Chicago Breweries," with a capital stock of $11,000,000, issues a statement of its beer productions as follows:

	Barrels
Year ending September 30, 1890	610,421
Year ending September 30, 1891	637,803
Year ending September 30, 1892	638,111
Year ending September 30, 1893	736,473

The actual profits of this corporation for the year past, it is stated, would justify a dividend of fifteen per cent. It cleared one dollar and forty-five cents per barrel on its beer. Can it be just matter for surprise that there are poverty and distress among the classes contributing so largely from their limited means to such enormous gains? With widespread stagnation among most of the useful manufactures of the country, it seems that neither the tariff, lack of currency, nor other question of public policy embarrasses the brewers in their business, this large establishment the past year selling one hundred thousand barrels (nearly sixteen per cent) more of beer than ever before. The profits alone of this one establishment in that year would provide at least one thousand five hundred comfortable homes for nine thousand persons, and support the same for one year.

THE DEMAND OF THE SITUATION.

In view of the showing thus made, comment can hardly be called for here. The facts presented tell their own story, and make their own suggestions as to what is demanded at the hands of the people of the entire country; for let none suppose that this is a matter of locality or region. The evil presented pertains to all sections, in greater or less force, and should be promptly and vigorously met. As showing that Chicago is far from alone in this connection, it may be stated that the cities of New York and Brooklyn have now 13,000 saloons, with annual receipts at $6,500 each (a very low estimate), amounting to $84,500,000. This would be one saloon for every 177 inhabitants, and for every 29 voters, against 187 and 31, respectively, in Chicago; while the receipts in those cities are $36 per inhabitant, and $216 per voter, against $35 and $210 in Chicago. Like showings could be made in other cities, all uniting in demand for radical change of condition, to be had only through more vigorous and persistent efforts of all citizens concerned for the welfare of a deeply afflicted country.

Lansing, Mich.

IN HONOR OF NEAL DOW.*

BY CLARA C. HOFFMAN.

MR. PRESIDENT, GENERAL DOW AND GOOD FRIENDS: — What would the world do without its brave men and women—its heroes and heroines? There are always wrongs to right, always injustices to combat, always the weak and defenseless to protect, and there are always, thank God, great souls stirred to their depths by the anguished cry of the sorrowing and oppressed.

Since the morning stars sang together, since Buddha, the Good, left his palace, and Christ, the Infinite—His throne —human hearts have responded to human woe. It is the spark of divinity that in spite of sin and self, blazes through its human environment and reveals our kinship with the All Merciful.

In the earlier, ruder ages of history, the world eulogized its warriors of a thousand bloody battlefields, and crowned with laurel its Hannibals and Cæsars, its Bonapartes and Wellingtons. These were the days of force, when muscle prevailed over mind, when might conquered right. Happy are we to behold the opening of a new era, when without prophetic eye, we may discern the swiftcoming of "sweeter manners, purer laws." To-day, we weave chaplets for the lovers of humanity—leaders of thought, generals who marshal ideas instead of armed hosts, ideas that develop, and deepen, and broaden—and *conquer*. We venerate the memory of the grand men and women, who have projected into the clang and clatter of a busy world ideas pregnant with blessing for humanity. How tenderly we speak their names—Savonarola preaching a higher morality; Luther battling for a purer doctrine; Pestalozzi living for the little children; Cobden battering down the odious, oppressive corn laws; Lord Shaftesbury standing with position and influence between the greed of the employer and helpless children; Phillips and Garrison hurling the anathemas of an aroused Christian sentiment against the infamy of American slavery; Lucretia Mott and Lucy Stone demanding, with gentle but unyielding insistence, justice for *all* women, everywhere. What battles they fought! What victories they won! These victories blaze, like the noonday sun beside the tallow candle, triumphs heralded by roar of battle, and chronicled in human blood.

To-day we crown with laurel men and women who have dared for humanity's sake to antagonize long established and time-honored codes, creeds and customs, who have denied the traditions of men taught for the commandments of God, and have chosen rather to stand with a despised minority in the right, than a triumphant majority in the wrong. To-day we come to honor the men and women who yet live to see the century's descending sun throw a golden splendor upon deeds so nobly wrought. We will not wait to heap flowers upon their coffin lids, but bring them now to soothe and delight with beauty and fragrance. We will not tarry to write flattering eulogies when life's day is ended, but come *now* with words of love, and gratitude and appreciation. They are with us still, and their names are household words:—Tolstoi, the peasants' friend; Gladstone, the Christian statesman; Neal Dow, the father of prohibition; Susan B. Anthony, the dauntless and unselfish; Elizabeth Cady Stanton, the philosopher; and Frances E. Willard, the peerless, beloved chieftain. He who plants a tree does well; his deed is not forgotten; but who plants a good and noble thought in human soil does better. The fruitage shall be garnered throughout eternity.

It is eminently fitting on this honorable occasion, that a representative of the National Woman's Christian Temperance Union, the largest society ever composed of and controlled by women, should bring a tribute to lay upon the altar of moral heroism. But for the seed sown in this Alpha of the states, this sentinel by the sunrise gates of a mighty continent, this society had not been; the Crusade fires had not blazed from heart to heart and state to state; woman had not dared to wage her peaceful warfare "for God and home, and every land."

"This seed was blown to other sod,
By wings and winds prepared of God."

It took root in fourteen states; later to be torn out by the treachery of the base and self-seeking. Its fate had been the same here, too, but for the courage and devotion of the veteran honored by this magnificent audience to-night, and throughout the English-speaking world. How small the seed! How large and glorious the tree of its outgrowth! Into the fertile, consecrated brain and heart which set this wondrous demonstration spinning through Christendom, fell the little seed. Its evolution in that heart and brain brought forth the theory of "Home Protection," and marshalled womanhood under banners inscribed "Total Abstinence for the Individual and Prohibition for the State." Under the leadership of Frances E. Willard—called of God, the white ribbon hosts swept across the continent, from ocean to ocean; through British province on the north to sunny gulf on the south.

"The plains and mountains passed
They reached the circling seas at last."

And on each continent and island planted the standard of total abstinence.

Some of you, at Boston in '91, and in Chicago in '93. saw the women of every hue and every tongue, gathered in convention of the World's Woman's Christian Temperance Union; you heard with what unanimity these women of the world, in its best sense, demanded freedom for woman, and protection from the blood and brain poisons which degrade and destroy. When you saw these wondrous gatherings that caused heaven to rejoice, did you consider that but a single decade had passed since the inception of this mighty movement, that has girdled the earth with the white ribbon, and stirred the hearts of women in every land? If this be done in one decade, what may not be done in two or three? What in the next century? Have you looked for the distinguished of earth in these ranks of womanhood? They are here. Behold our leader, "the best known and best loved woman in the world," and to herself and for the cause greater than herself, she has drawn the choice and cultured, and Christian, Lady Isabel Somerset, of England, Pundita Ramabai, of India, and a host of scholarly, consecrated coadjutors in every land. "And all the women that were *wise-hearted* did spin with their hands, and brought that which they spun."

With doubting Thomas, and in true American fashion, do you still question, and ask for fruitage here at home where the seed was first planted? Gladly we spread it before you. See, more than fourteen millions of children learning in the public schools all that science can teach of the dire effects of alcohol and narcotic poison on the human system; all the Sunday-schools with quarterly instruction in the same line; churches, one by one banishing the ensnaring poison from their Master's table; these are laying foundations broad and deep! Look into our great city police stations and see the motherly-hearted matron receiving erring girls and women. Talk with soldiers and sailors, miners and lumbermen, cowboys on the western plains; they will tell you, "white-ribboners care for us."

Like the old veteran we honor to-night, women have demanded the uttermost concerning the liquor traffic—absolute outlawing first, complete extinction last. They have not puttered and played with license and local option; these have been the astute statesmanship of men—and behold, how signal the success! With the clearness of vision given Mary to behold the angels in the tomb, women have seen the inconsistency and criminality of Christian men voting with and for the liquor traffic,—bishop and brewer, deacon and distiller, Sunday-school superintendent and saloon-keeper! They have protested with surprise and indignation, and *sometimes* (?) alienation instead of repentance has come to the church. But the seed is sprouting, the leaven is working! Now the temperance reform waits the ballot in woman's hand. The liquor traffic sees this clearly, and it is beginning SLOWLY to dawn upon the church.

When a nation has light and will not mete out justice, God bars the way to victory. When Fort Sumter was fired on, men of the North by the tens of thousands sprang to arms; the very earth shook beneath the tramp, tramp, tramp of armed hosts. Then Maine's "grand old man" led forth the thirteenth regiment, flaunting its brave new flags which hang here to-night, all stained and tattered and torn. What mighty impulse flung these thousands to death on southern soil?

The freedom of four million slaves? Nay! The preservation of the Union. Then came the defeats and Bull Runs of '61 and '62. God was teaching the nation that freedom is dearer to Him than states, that justice is more precious than the republic. Not until the emancipation proclamation was flung to the breeze did victory come.

To-day, victory waits woman's emancipation from political thralldom. Set her free! Give her voice! And no longer shall merchandise be made of girlhood and womanhood; no longer shall government draw its revenue of blood and shame from the vices of its people. *Set woman free.*

Portland, Me.

"WHAT will it matter by-and-by,
Whether my path below was bright,
Whether it wound through dark or light,
Under a gray or a golden sky,
When I look back on it by-and-by?

"What will it matter? Naught, if I
Only am sure the way I've trod,
Gloomy or gladdened, leads to God.
Questioning not of the now, the why,
If I but reach Him by-and-by."

*Address delivered at the National W. C. T. U. meeting in Portland, Me., March 20, in honor of Neal Dow's ninetieth birthday.

"A LITTLE CHILD SHALL LEAD THEM."

BY MARY MC GEE SNELL.

Recently I went to one of the oldest towns in Louisiana, the next in age to St. Martinsville, where it is said the prettiest women and children of all the South are to be seen. My comrade in this W. C. T. U. itinerancy was one of the most loyal and enthusiastic white ribbon women I ever knew. She had persistently tried, for three years, to secure an opening for temperance work in this seemingly hermetically sealed place. Being unwilling to wait longer, she sent on ahead, engaged the opera house, secured rooms in a hotel, and had printed circulars announcing my lecture and my coming scattered throughout the town, and we soon followed according to date.

From the moment of my arrival, I found the curious old community of absorbing interest. The immense live oaks, centuries old, draped in the somber Spanish moss, the floods of melody from mocking birds, the fragrance and beauty of the orange trees gloriously freighted with waxen white blossoms, the almost mysterious flow of the deep, wide bayou four feet above the level of the town, kept in its channel by levees stronger than those along the Mississippi, the old convents, the historic tree with a tall, white marble cross high up amid its stretching branches, awoke my thought most delightfully.

We walked from the depot to the hotel followed by an Acadian who carried our bags; he must have overheard our conversation, for with wonder expressed in his wide opened eyes, he said, questioningly: "Be you the lady that is to give the free performing exhibition at the opera house to-night?"

I learned afterward that as never a woman had ever "spoken out in meeting," and as never since "long before the war" had a temperance address been heard there, my coming was rather looked upon as a strange kind of show decidedly original, if not very attractive in its object.

"The sleight-of-hand artist, the great and only Signor Bosco, master of the black art;" I read his title from his flaming red poster on the wall, was the only "amusement" in the way of shows in the town when we arrived. We found him in the hotel, and at the first moment of our coming he and his wife, a large woman, dressed in flowing tea-gown of blue satin and gorgeous red front, a pet dove perched on each shoulder, seemed anxious to be social, mistaking us for members of the traveling "tramp" troupes so numerous in the quaint, French portion of Louisiana. The Signor, in a confidential kind of inquiry, said to us: "How have you found business in the towns you have visited?" When he learned that our work was philanthropic, and that my comrade was the wife of one of the sugar kings, he retired into the seclusion of his own mystic calling.

Opposite the hotel was an old courthouse and the most dismal jail I ever saw. The windows were like the loopholes in a ship, only there were both iron bars and shutters closing them, as if the breath of heaven was too great a luxury for prisoners.

Our landlady was in somewhat of a flutter over our arrival; the elder daughter evidently in quite a pout about it. "So you are temperance women?" her mother began. "My old man keeps a saloon. I reckon you've come to break up his business, haven't you?"

"Not this time, madam," I replied; "I hardly think we will disturb him much just yet."

She drew nearer, and touching my white ribbon said "What do you wear that for?"

I began to tell her. "It means I never drink wine, beer, cider or anything that intoxicates. It means purity, goodness, truth—," she interrupted me impatiently with:

"Say, where are you from?"

"Mississippi," I replied, "the splendid prohibition state, Mississippi."

With a gesture very eloquent and in a tone of exquisite appreciation of scoring a point against me, she exclaimed: "You see that jail? Well, listen to me; there are seven Mississippi men in there!"

I spoke to a large audience that night. The only member of her family who went with us was her youngest child, a little girl of ten years of age. She sat in the front row, and her face from the very beginning showed the absorbing interest she felt. When we returned to the hotel her mother and the young lady daughter were awaiting our return in the office. The little girl rushed into the room ahead of us, saying with much earnestness: "Oh, mother, mother, I must join. I want to take the temperance pledge! I never knew before what I heard to-night! I *must* join; do let me, mother. I never will touch a drop of wine, beer or cider again as long as I live."

"Why, Carmen, you don't understand what you are saying, child," her mother replied. "You have drank wine and beer ever since you were large enough to go to the dinner table. You couldn't be healthy without your wine at dinner."

"Yes, indeed, I could, mother," she urged. "I never knew before that it is wrong. I know now, and I think we have too much drinking in this house. I must take the pledge; please don't say 'no.'"

The elder daughter drew nearer and with flashing eyes showing the impatience she felt, said: "Let her take the pledge, then *make* her keep it. I will see to *that*. I will drink your share of wine, Carmen; you'll be sorry enough after you get over this spell of feeling, but *I* will see to it that you don't get a drop. Yes, let her take the pledge."

The little one by this time was deeply moved; the big tears, like splash of rain drops were wetting her cheeks. "Whether you let me or not," she said, "I will never, no, *never* touch the drink again so long as I live."

The mother seeing the child's grief, half reluctantly said: "That's the way with you, Carmen; no need to tell you not to join. I see you've set your heart on it so. Let her join, ladies, I won't object any longer."

I wish I had a photograph of that scene. How pretty she looked, her eyes bright and glad, her cheeks rosy, her whole bearing eager and intent. My friend recited the grand old pledge of the Woman's Christian Temperance Union, "God helping me, I promise," etc. Carmen repeated every word as if she knew it lifted her from the old life into a new endeavor for time and eternity.

I tied the little white ribbon, the precious, sacred bow, whose silken meshes hold in union more human hearts than any other little badge in all the world—I pinned it over her fluttering heart; how like a star it gleamed! My soul went out in great floods of prayer to God for the child. I could not bear to leave her—one small rushlight in midnight darkness.

There were tears in the mother's eyes now—the young lady had turned away—and smothered sobs in her voice, as shaking her head, she said softly: "There's *no* telling what is going to come out of this. That child is her father's idol. My old man won't have peace any more. That child will talk to him day and night, and nobody can resist her sweet little ways. I told you I thought you had come to break up my old man's business, but I did not think of it being done this way!"

We went to our rooms that night with the hush of God's touch upon our hearts. The next day Carmen with childish enthusiasm was explaining to all in the house the meaning of the white ribbon she wore. When the dinner hour came the wine glass was absent from Carmen's place at the table. I heard her mother say:

"I can't do it, I can't drink wine with that child sitting near me with that white ribbon on! I did not think it would make me feel so, but I might just as well take my wine glass from the table. I couldn't drink now—it would choke me."

Later, I saw her fold her darling to her heart, and I turned away to hide my emotion as I heard her say: "Carmen, Carmen, dearest, do you know I drank only water to-day at dinner for the first time in forty years? Just think, child, how strange that seems! But, daughter, I have made up my mind that I must help my little child to keep her pledge. Go ask the lady if she'll make a little bow for me to wear. I never would have believed I'd do such a thing as that. What a time my old man is going to have!"

Columbus, Miss.

NEAL DOW DAY AT THE NATIONAL CAPITOL.

DEAR UNION SIGNAL:—That day, as you know, the ninetieth birthday of Neal Dow, was celebrated here by the Congressional Temperance Society, the oldest organization of its character in the District, as well as by auxiliary temperance associations. The meeting was held in Convention Hall and speakers of national reputation paid tribute to the grand old man.

At the anniversary meeting of the Congressional Temperance Society, held the night before at the Metropolitan M. E. church, Rev. F. D. Power severely commented upon President Cleveland's action in pardoning John Shea, the South Washington saloon-keeper. The audience was deeply in sympathy with the speaker, and supplemented his remarks with prolonged applause. Dr. Power, the secretary of the society, read his report, which embodied the following facts: Once in thirty years the people of the United States drink the full value of all their property. Three millions of wage earners walk the streets empty-handed, while one thousand million of dollars of the people's money goes yearly to satisfy the rum king. Lately a procession of eighteen thousand men walked the streets of Chicago, bearing a banner with the inscription, "Our children cry for bread." Then they went to a grove, settled down—and drank one thousand four hundred kegs of beer.

Silver agitates the people from sea to sea, though the entire coined money is less than $500,000,000. Tax, tariff is a problem, though it amounts to less than $300,000,000; the great pension question amounts to less than $150,000,000, but the nation's liquor bill is $1,000,000,000.

The speaker next commented upon the prohibition cause, as indicated by the work of the Temperance Congress of the World's Fair last summer; the recent statutes against public drunkenness, considered in the House of Commons, in Great Britain, which denied the right of any man to be a drunkard or to be seen tipsy on the streets. The subject, he said, which a few years ago was given over to a few temperance "fanatics" was now studied by scientists, legislators and sociologists, and even by the children in the public schools.

"The recent decision of the supreme court of Indiana, declaring the saloon a nuisance under the common law, and its keeper responsible for any damage to surrounding property following on the establishment of his business," said Mr. Power, "was commented on by the trade liquor papers as the greatest blow at the retail liquor trade that has ever been struck in the United States."

"Why," asked the secretary, "should the people of Washington object to the establishment of contagious diseases hospital near them, or the people of Oakland, Ill., object to a pole-cat farm in their neighborhood, when the saloon is permitted by law?" Other victories of the cause, the recent prohibition election in Ontario, were spoken of as evidence that the prohibition cause is God's cause, and that the saloon, like ancient Carthage, must be destroyed.

WINE AT STATE DINNERS.

"At the first dinner of the season given at the White House," said Mr. Power, "at each plate there were six wine glasses, except at the place of the hostess, where, as heretofore, only water glasses were seen. This practice of wine at dinners is a social precedent, that it is difficult for prohibition workers to fight against. All honor to the first lady of the land who tacitly added her personal protest to it." At a recent dinner given to the President, the Cabinet and the British Ambassador, by Mrs. Secretary Carlisle, no wine was served. No practice can be more reprehensible than that of serving punch to young men, and the young ladies who do it were likened to Macbeth's witches, who serve an accursed broth like that brewed by the weird sisters.

The address of the secretary was followed by short speeches from Mr. Morse, of Massachusetts, Mr. Johnson, of North Dakota, Mr. Pickler, of South Dakota, Mr. Ellis, of Oregon, and ex-Governor Elliott, of Maine.

The alertness and unceasing vigilance of the brewers to prevent an increased tax on beer ought to furnish an object lesson to the friends of the temperance cause. They have worked as one man to keep the present tax on beer unchanged. They are said by politicians to be the best organized people in America, with political influence of the strongest kind. From the same authority we learn that the government gets more revenue from a tax of 50 cents a gallon on whisky than by a $2 tax. The latter led to heavy frauds; the proposed $1.20 a gallon will, it is said, lead to evasions of the law. Thus we hear the tariff discussed by those whose only feelings in the matter is the expediency.

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Mrs. Clara Bewick Colby gave at one of her usual Saturday receptions, an opportunity to her many friends to hear Madame Pogosky, manager of Russian cottage industries of New York, speak in behalf of the work of the Russian peasant woman, to show which was her object in attending the World's Fair. Madame Pogosky was afterwards received at the White House, and presented Mrs. Cleveland with a handsome shawl, knit for her by a Russian woman of rank.

At Mrs. Colby's reception, Mr. King Hirai, the Japanese Buddhist who attended the Parliament of Religions in Chicago, was a guest of honor. Attired in his native costume, which is seldom seen even in cosmopolitan Washington, Mr. Hirai excited a great deal of interest.

Representative Curtis, of Kansas, has introduced a bill before the Immigration Committee of the House, that provides an educational and property qualification for those who are in search of a home in this country. Under its provisions every immigrant must be able to read or write, and must possess a small sum of money. Heads of families must have $500; single men $300, and women $100. "These amounts are probably excessive," said Mr. Curtis, "and I should be willing to amend the bill, striking out the property qualification so far as it applies to women, and reduce it somewhat in the case of men. There is not much fault to be found with the women who come to this country from abroad. It's the men principally whose numbers I desire to limit. As a rule the man who has the qualifications for good citizenship ought to be able to accumulate something at his home before coming to this country."

LUCY PAGE STELLE.

Washington, D. C.

STATE REGISTRATION OF VICE.

DEAR UNION SIGNAL:—What will India do now? When I was a child, and my mother, who did not believe in "spoiling the child," proposed a whipping as good for my moral uplifting, I used to sometimes ask the privilege of cutting a stick of approved size for the chastisement. India has begged to be allowed to cut her own stick for chastisement, and to this end has sent to England three draft-bills proposing punishment for herself of different degrees, should she be again disobedient.

I need not say that these draft-bills will none of them be accepted. England will, herself, fix the character of the penalty. But the fact that India now proposes punishment for herself, since Lord Roberts' apology, further proves the completeness of the victory of purity and righteousness; and in addition it clearly indicates a new principle of law which even the enemies of purity believe now to be inevitable. And that principle is that no woman can have her sense of modesty outraged with impunity even when the plea of public health is made, and much less for any other conceivable reason. And this principle will be inserted in the law of the British Empire just as soon as the House of Commons can get to it. The government of India has already promised, through its under secretary, Mr. George Russell, such legislation. And Mr. Gladstone has given his word that the matter, as it relates to the enforcement of law in India, will be attended to at as early a date as possible.

Now two things of immense importance to women have been clearly recognized by the British Empire. 1. That the compulsory examination of women is utterly indefensible. This was done as far back as 1888 for India. 2. That there should be penal consequences provided by law for any such examination.

Now I am most eager that our Cleveland sisters, as well as all our white ribbon army, should recognize these two just principles and act upon them. It is the dearest wish of Mrs. Josephine Butler's heart that in every part of the world these principles should be clearly embodied in law for the protection of the rights of women. And I am very sure that for America, at least, the time is *fully* ripe. Have not our women "come into the kingdom for such a time as this"? Who will take the lead in working this enormous revolution? My individual belief, and Mrs. Andrew concurs in it, is, that if a law were carefully framed to the effect that "any person guilty of the offense by fraud, force or reward of inducing one of the opposite sex to expose the person in an indecent manner shall be punished by imprisonment in jail of not less than one month." That is a small penalty, but a small *jail* punishment is worth more to the morals of a community than a fine of thousands of dollars. Let no *fine* take the place of imprisonment, for the fine simply is prostituted into hire and bribe.

Moses provided by law that in cases of seduction the man must marry the girl or pay her a large sum of money to make up for the injury done her. Josephus attempts to describe this law and states that the penalty of seduction was compulsory marriage, or, where it was not desirable, *the payment of the price of prostitution.* Such is the interpretation of the law (which provides for money equivalents for virtue) which the libertine law-executor always seizes upon. These are not only unsafe laws, but themselves provoke prostitution by assuming that there is a money equivalent of virtue.

I scarcely need to refer to the fact that the laws against rape are shockingly obscene in their wording, and that the trial of these cases in our courts is demoralizing to all who listen to the proceeding—from the victim to the judge. There is nothing more difficult to prove than criminal assault; and the proof on the present status requires the criminal outrage of the sense of modesty in the victim and the criminal outrage of the public moral sense. Such a law as the above mentioned would punish attempts of this nature more effectually and more decently than a discussion of the degree of violation could possibly do. I hope and pray that women may grasp the importance of this matter, which is so difficult to even discuss decently, and will make a desperate crusade for a law somewhat of the form we suggest.

Further, such a law as above suggested would be the inauguration of an attack on the house of ill-fame itself, of a more just and of a different order from that of "pulling" the house and causing all the blow to fall on the girls—victims, often, and not vicious. It is well known that the police usually inform men when to keep away from a house of ill-fame while they masquerade as reformers by making a raid on the *women* inmates. I say that the protection of law and public sentiment should be on the side of decency in woman or man, even if that decency is *only the desire of the hour*, and never existed before. How much more should this protection be in existence for those who have never yielded for an instant to impure desire.

A Wesleyan minister's wife told us the following: "In the days when the C. D. Acts were in vogue in England she had a most intimate friend, a noble Christian girl. The brother of this girl quarreled with a policeman. One night the brother and sister were walking on the street close to their own home. The brother was accosted by a man who drew him aside for a few words privately, (was it a plot?) the sister said she would not wait but would go on to her home which was plainly in sight. The brother feeling perfectly safe about her, paid no further attention to her but went home later and immediately to bed. In the morning, to the horror of the family, they discovered that the sister was not in her room. A careful search and the girl was found; she had been seized before she reached home, forced to the examination and branded with shame, by the policeman who had quarreled with her brother. She was a raving maniac and died in an asylum."

A Christian mission teacher in South Africa told us that she knew a perfectly respectable girl who had been forced for two years to go periodically to examinations.

Another Christian mission worker in South Africa told us she heard a keeper of a house of ill-fame threaten to blast the reputation of a police inspector if he did not use his influence to keep in her power a young woman whom this mission worker was trying to rescue. The inspector yielded the point and had the young woman registered. The mayor of a city in South Africa told us that when some of the citizens of the city sent a petition to him for the inauguration of these acts one of his councilmen of notoriously bad life was especially eager for their introduction. One day he met this councilman on the street and as they were talking a respectable looking woman passed by, and the councilman said with evident satisfaction, "When we get the law, we can get that woman," or words to that effect, which thoroughly aroused the mayor to the danger to which such a system of laws would expose every woman. I could go on citing such instances from the testimony of creditable witnesses until my pen fell from my fingers from very exhaustion.

It was fully proved by Sir Pope Hennesey, when governor of Hong Kong, that from an affected desire to protect Chinese women the use of this system of registration, with the use of Christian England's money, degenerated into too vile a thing to speak of. The whole matter came to light through an inquest held upon the dead bodies of two Chinese women who had fallen from the roof of a house, whither they had been chased on their little bound feet by these over-zealous enforcers of the law of registration.

We hold in our possession at this moment Parliamentary documents relating these facts concerning Hong Kong. I mention this to make it absolutely clear to the reader that on this point I am not reciting rumors nor drawing on a defective memory of something that has been told to somebody, sometime, somewhere. Our enemies constantly accuse purity workers of wild, sentimental, excited, unreliable statements. The truth of the matter is, for very decency, we *cannot* do more than touch the mere fringe of the subject. It is unspeakably horrible, and now that the insult has been flung in the face of American women by the recent agitation for the Acts in New Orleans, New York and elsewhere, particularly since the outrage has been actually perpetrated in Cleveland, I hope and pray that it will so sting and smart in the moral sense of American women that they will refuse rest day and night until every state of the Union shall record on its statute books that no indecent act shall ever be extorted from any woman, no matter how vile she has become in the eyes of a corrupt police force.

We may not be able to make man moral by act of legislature, but, thank God, we can and will keep man from making woman *immoral* by act of legislature.

KATE C. BUSHNELL.

S. S. "Nerbudda," Bay of Bengal.

A WORD FROM THE ENGLISH NAVY.

DEAR UNION SIGNAL:—The temperance work in the British navy is doing wondrously well. Every war ship, cruiser, gun boat, torpedo boat and Her Majesty's yachts have all their bands of Christian and temperance men. H. M. S. Victoria carried down some noble souls, and in a letter received by a widow, written the day before the accident, the writer says: "We are hard at work, tell Miss Weston, for Christ and for temperance and took thirty pledges yesterday." This letter, arriving long after, the writer had gone home to God, speaks for itself. You will also be glad to hear that Her Majesty has taken much personal interest in the work. I was privileged to send her many accounts of the stricken homes connected with the "Victoria." She has graciously conferred the title of "Royal" upon both the Sailors' Rests, through the secretary of state, and I trust that we shall live up to our honors.

I hear occasionally from Mrs. Sarah McClees and also from Miss Antoinette Jones, of Falmouth, Mass.; she is connected with the society of Christian Endeavor Floating Branches. If you can suggest to me anything for the United States navy I will gladly do it. I am more at home in national navies than among merchant Jacks. I send the monthly letters to the American Navy, do temperance work where I can, and have official permission from Washington for all that I do, but the fringe is not touched. The short service system which obtains in your navy is a great difficulty, but that could be overcome. I feel that I do so little for your seamen that I am holding an office in the W. W. C. T. U. under false pretences.

AGNES E. WESTON.

Royal Sailors' Rest, Portsmouth, Eng.

BY HARRIET B. KELLS.

What doth it profit, my brethren, though a man say he hath faith; and hath not works? Can faith save him?—Jas. 2: 14.

Let every wise-hearted and earnest woman remember that each day at 12 o'clock in National Headquarters a half-dozen busy workers leave their desks for a few moments at the mercy seat—a little talk with God about our Temple matters. A faithful sister echoes our heart in a recent letter: "May God inspire every white-ribboner to remember Mrs. Carse in their daily prayers. We know all things are possible to them that believe. Christ never asks us to go where He has not led, and the divine leading is our continual support and success."

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Miss Augusta Crehore, treasurer of Norfolk County, Mass., W. C. T. U., sends $10, saying: "At our last county convention this resolution was passed: Resolved, That we continue our unfaltering faith in Mrs. Matilda B. Carse and her management of Temple affairs and we renew our pledge to sustain her efforts as far as we are able." Hyde Park, Mass., sends $10, and an almost identical resolution accompanied, stating the expectation of supplementing this gift continuously till the Temple is paid for. Mrs. Alice E. Loud, Boston, Mass., sends one dollar each for the Whittier and Madam Willard tablets. There is inquiry made about the Lucy A. Switzer tablet. It would be a nice thing if our East Washington sisters would hasten the completion of that tablet in which they have so deep an interest.

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Such a piquant and sensible reference to last National Convention affairs drops on this desk to-day, that there's not enough self-restraint *en evidence* to prevent our readers enjoying it, as follows:

"I think the women of the Convention showed a harmonious spirit and great forbearance toward each other. The Temple matter was fully discussed and the multitude of questions, chaotic, idiotic, and despotic some of them, were all satisfactorily answered. The whole trouble was the old question of spiritual law and natural law getting adjusted. We have been going on the principles of a theocracy, and the 'natural man' among us called a halt. We had to stop and explain to him. The Temple was built, as was the tabernacle of old, each bringing an earring of gold, etc., and if there had been any outsiders in Moses' time they would have inquired: 'Who made Moses trustee?' 'Is he responsible to the donors?' 'Is his private fortune liable in case of his death?'

"What a monument of faith is the Temple; what a demonstration that the principle which ruled Abraham is in the hearts of a multitude to-day; what an object lesson to know that that building, magnificent, great, substantial, in Chicago had no incorporate trustees till noon of the second day of the Convention; built by full communion of the saints its only guarantee. Very well, it is a Temple, and Christians of all nations and color shall come up to it from the ends of the earth, and it shall be a pillar to our God. It is not the first time that God has ordained a monument, and I would like our dissenting sisters to take notice that all the temples God ordained were good ones. Three hundred thousand dollars for headquarters would not be sufficient for the sort of thing which we are thinking about, and which God showed Mrs. Carse the pattern of."

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Mrs. Ruth Hollingsworth, of South Bend, Neb., sends $1 as she says: "Dimes, nickels and pennies, gathered from the Rock Island railway boys of the Lincoln and Omaha division. When the times are better they will do more, for they know the Temple and our Jennie Smith." We know how much brave, hard work this represents, and none in the land more have our love than the "road boys," whose daily life is heroism. A money order for $2 comes from little Homer Briggs, of Durango, Cal., who would rather help "a good cause" than himself. Nothing is truer, however, than that he who serves a good cause is more helped than the cause itself. The infant class of the First Congregational church of Bradford, Conn., sends its temperance offering for a year, $10, to the Temple, with a request for four Columbian souvenirs. The children of Santee Agency district school, Nebraska, send $1.50 and a stamp for a mite-box for little Maud Ira. Of the contents of the mite box of Mrs. Maybelle Moore, Creary, N. Dak., $3.70, Mrs. T. G. Stevens, who forwards the money, says: "I have had four mite-boxes; this is the third one filled, and I have gotten six yearly and nine short time subscribers for THE UNION SIGNAL. This is all *outside* work, for I know of no union near here." We have heard before that some shall "come in" before the children of the kingdom—and we think this earnest temperance woman is one of these.

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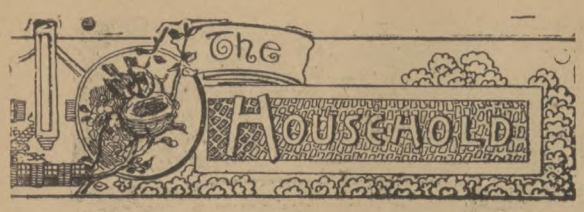
Mrs. H. Elizabeth Smith, Demorest, Ga., forwards $1.04, "a pittance," she calls it from a mite-box at the Chautauqua assembly of Habersham county. If everybody sent these mites there would be enough and to spare of Temple funds. Mrs. Alice Cox, Wilber, Neb., is another faithful friend who keeps in mind that mites make the "mickles." Bless those who remember to do so.

***

All persons sending $1 to the Temple will receive the beautiful Columbian souvenir. Any individual who fills a mite-box during 1894 will receive a solid silver Temple souvenir teaspoon. This, however, does not apply to persons filling boxes for unions; they receive the Columbian souvenir. All money orders and checks should be made out in the name of William D. Preston, and sent to our financial secretary, Miss Sara G. Johnson, the Temple, Chicago, Ill. All orders for mite-boxes and everything pertaining to the Temple should be addressed to Mrs. Matilda B. Carse, The Temple, Chicago, Ill.



A PLACE BY HIM.

BY DAISY H. CARLOCK.

Behold, there is a place by me, and thou shalt stand upon a rock.—Ex. 33: 21.

Fiercely beats the heat of noontide,
As I journey wearily;
In thy shade, O Rock of Ages,
Let me find sweet rest by Thee.

Father, I am faint and lonely,
And the way I dimly see,
There is peace, and joy and safety
In that promised place by Thee.

Lift me, Jesus, to that refuge,
Near thy side I long to be;
Satisfied if in Thy presence,—
Keep me in the place by Thee.

Berea, Ky.

"MY BOY."

BY HANNA A. FOSTER.

"Good-evening, Mrs. Draper, come in."

"No, thanks, I cannot stop. I am on a very unpleasant mission, Mrs. Henderson; it is about Claud. It will grieve you to hear it—still, I think his mother ought to know."

"About Claud! Of course I ought to know; what is it?"

"Well, as he was passing our home on his way from school in company with several other boys, about ten minutes ago, he deliberately shied a stone through the bay window into my sitting-room, shattering the ceiling lamp, some fragments of which fell into baby's crib almost on her face!"

"Is it possible? What a dreadful thing, to be sure! But why do you say it was Claud? Did you see him do it?"

"No, but my sewing girl, Anna Pratt, who was in the room above, saw him throw the stone."

"Oh, is *that* it?" replied Mrs. Henderson in a haughty tone. "I would like to know how, in a troop of school boys, none of whom have the honor of her acquaintance, the girl should know Claud Henderson! Indeed, my dear, there must be some mistake, for I am sure *my boy* would never do such a thing; he has been too carefully trained."

"Anna did not say it was Claud Henderson. She said it was the tall boy in long gray ulster, blue muffler and astrakhan cap, whom she saw throw the stone, and from her description *I* know it was Claud."

"Really, Mrs. Draper, this is absurd! I must say I consider your accusing Claud in this way—on the questionable authority of a sewing girl—most unneighborly! But as you seem determined to believe him guilty, to satisfy *you* I will investigate the matter," and with a chill "good-night" Mrs. Henderson abruptly closed the door, reseated herself in the rocker before the cheery parlor grate, and the incident was soon forgotten in the magazine article she was reading when interrupted by her unwelcome caller; but when Claud, fresh from an hour's coasting, entered the room, it was instantly recalled. He was a fine looking boy of twelve years, robust and energetic mentally and physically, with regular features and handsome eyes—a boy any mother might be proud of.

"I want to ask you a question, Claud," said Mrs. Henderson, "not because I think you guilty, for I do not; but just to satisfy Mrs. Draper. She says you threw a stone into her sitting-room this afternoon; did you?"

"Why, mamma! what do you take me for, anyway? *Did I?* No, indeed! and whoever says I did is"—

"Mistaken, my son; but never mind what she thinks, dear, so long as you are innocent," said the fond mother, soothingly, as she kissed his cheek, not noticing how the hot blood had suddenly flushed his face to the very roots of his brown, curling hair.

The "investigation" so satisfactory to the mother was not so convincing to her indignant neighbor, and a spirited interview between Messrs. Henderson and Draper followed. The matter was, however, promptly settled by Mr. Henderson's check for an amount to cover all damages, and between the two families friendly relations were ere long restored.

. . . . . .

Ten years later, a young man, member of a family in good social standing in the city of C—, was arrested on a charge of high-handed forgery. Proofs of his guilt were so convincing that little time was required for the trial of his case, and, manacled and guarded, he was soon passed over the road to the state penitentiary. His closely clipped hair and prison garb could not, however, disguise the fact that his previous surroundings had been those of plenty and refinement. Although his crime was of unusual gravity, there was something in his face and bearing which gave one the idea that he was not a hardened criminal.

"You seem strangely out of place here, my young friend. Do you mind telling me how it all came about?"

The questioner was a dear W. C. T. U. woman whose ministrations in that crowded institution have been for many years most welcome and blessed. The young man dropped his eyes, and a distressed expression swept over his face, but after a brief pause he looked up, and speaking slowly, as if weighing every word, replied:

"For my crimes, madam. This is not my first experience behind the bars. I think my mother is responsible! A cruel thing to say, but I believe her training made me dishonest and sent me to this cell."

His listener making no reply he continued: "I was a spirited boy, and like all such, was full of fun and mischief, sometimes of serious character. But my mother would never believe me guilty of anything I denied, and often said in my hearing, 'It is a principle with me never to doubt my boy's word.' Whenever I was charged with wrong-doing it was so easy to get out of the scrape by telling my own story and having it implicitly believed. But as I grew older I was sometimes absolutely certain she *knew better*, and that greatly weakened my respect for her, so that whatever influence for good she might otherwise have had over me was lost. Yes, my mother's inability to see anything but perfection in the boy who was her own, her neglect of wholesome teaching that would have made me *worthy* of her confidence, her indifference to pure, stalwart, character building, left me at the mercy of temptations I knew not how to meet. In short, my poor, indulgent mother confirmed my selfish, reckless, untruthful and dishonest tendencies. That is all there is of it, madam."

There were tears in the eyes of the good woman whose question had called forth this confession. Her heart ached for the young convict, but far more for the wretched mother.

Let us be increasingly helpful to train the mother to realize that all government is wasted which does not teach a child to be self-governed.

Berea, O.

MOTHERS' CLUBS.

IV.

The Philosophy of Child-Training.

BY MARY WOOD ALLEN, M. D.

Dr. Lois Ashley in the chair called the meeting to order at three o'clock in the afternoon sharp, and introduced Mrs. Linn, a kindergartner, and the guest of Mrs. Ellis, who had come to fulfill the promise Mrs. Ellis had made the club at its previous meeting.

Mrs. Linn, with a most winning manner, rose and said: "As I did not arrive here until late last evening and as I had no forewarning of the honor done me in inviting me to address you this afternoon, I have not come before you with an elaborately prepared paper, but with your permission and kindly forbearance, I will talk informally upon the subject chosen, 'The Philosophy of Child-training.'

"The topic is too vast to be discussed in the limits of one hour, and I shall not attempt to deal with it in an exhaustive manner. I shall only try to outline some of the principles which guide the kindergartner in her work, and shall be glad of any questions on various points. In the first place, then, I may say that we do not look upon the child as a package labeled 'Total Depravity,' and consequently to be beaten into goodness. We rather consider him as a bundle of possibilities of various kinds, and our office is to choose which shall be encouraged to grow and which shall be allowed to atrophy through inanition. Beecher once said that a child at birth is a piece of white paper, upon which are many inscriptions, written with invisible ink, and the fire of circumstances will make the writing legible. This is to a great extent true, and we find that the gentle warmth of love draws out sweet and charming inscriptions upon our pieces of paper, while the fierce flame of anger will mar them with black and ugly hieroglyphics.

"With many parents child-training means arbitrary government, the breaking of the child's will, the exacting of implicit obedience without any consideration of the child's inclinations. With the kindergartner the purpose always is to cause the child to desire to do that which is required of him, and never to enter into a contest of wills. The breaking of the will is a most undesirable process. In this world of temptation and struggle each individual needs all the will he can have, but he needs to have it so trained that he will always want to will to do right. Our aim should be to strengthen the will, and at the same time to guide the reason so that will may walk in harmony with good judgment.

"It is the unwise parent who brings about a contest between his will and that of his child. Not long ago a lady called on a friend, who was very proud of her little son, and yet always entering into contest with him, and the father was doing the same. During the call the boy came into the room and was introduced to the guest. Then the father said: 'Come and sit on my knee.' The boy rebelled, and ten minutes was spent in conquering his will, and with what result? The guest was made uncomfortable, the mother was mortified, the father was irritated and the child rebellious, and nothing was accomplished worth the struggle. Would I say, then, that he should not have been made to mind? I see no reason for the command. Perhaps the boy felt his manliness lessened by the command, hence his rebellion. A wise parent would not have precipitated such a combat, and his influence would have been greater when a reasonable order was given.

"Again, we irritate our children by thwarting their wishes and giving them nothing in the place of that which we take away. The nervous mother springs at the child and snatches the scissors, saying: 'You'll put your eyes out.' A few minutes later she sees the child with a knife: 'Oh, you mischief,' she cries, 'now you've got that knife to cut yourself.' Again she takes his treasure but gives him nothing in its stead. She ought not to be surprised at his shriek of rebellion, nor to find that he is soon in some other form of mischief. He is an investigator, a discoverer, and in that which she calls mischief he is trying his powers, and learning the secrets of nature. He is just as much justified in rebellion as the parent would be if some stronger power were always taking away the work in hand and substituting nothing in its place. Supposing that mother had said when she saw the little one playing with the sharp-pointed scissors: 'My dear, if you will put the shears away where they belong you may come and make bread, or sew with me,' thus getting rid of the evil by replacing it with something more desirable, she would have had no rebellion and would have acted according to the philosophy of child-training in directing the activity of the child instead of thwarting it. Then if a wise mother, she would buy a pair of blunt scissors which could be the child's own to use and take care of, thus furnishing a means of employment, teaching him the care of property and adding to his self-respect.

"This last is an important item. We fail to see the need of cherishing the self-respect of our children while we are very exacting in regard to our own. We snub them in the presence of strangers, we ridicule their deeds and words, we laugh at their ignorance, we thwart their wishes on every hand, and act the arbitrary tyrant and then wonder that they are not angelic.

"If I were to put the philosophy of child-training into few words it would be the effort to secure a harmonious development, physical, mental and moral, to direct the normal activity into laudable and allowable channels, and to create in the child a desire to do that which is required of him.

"It needs far less genius to whip or shake a child into a rebellious submission than to patiently invent methods of leading him to love goodness and to yield ready obedience, but it pays. It is for this reason that I welcome such organizations as this Mothers' Club. The child at the kindergarten may be under approved methods of education, but if at home the greater part of the time, he is treated as a rebel, a rascal, and a torment, interspersed with occasional outbursts of parental indulgence and unreasoning love, the good work of the school is more than offset by the evils at home. If each parent, father and mother, could know and appreciate the glorious work intrusted to them in the training of a child, and realize that success or failure is a commentary upon their own intelligence or ignorance, I think we should not have as many adults who are evidences of the disastrous twisting and dwarfing processes of ordinary training as we now have. It is doubtful if a child would ever be angry, discourteous, dishonest, impudent, or unlovely if his training were not at fault."

After the earnest and helpful discussion following this talk had ended, the chairman announced that it had been decided to hold occasional meetings open to fathers as well as mothers, and the first one would be held in two weeks in the lecture room of the Methodist church and its pastor, Rev. Dr. Wayne, would present the topic for discussion.

Toledo, O.

TYPICAL LESSONS FOR LOYAL TEMPERANCE LEGION TEACHERS.

XIII.

Review.

BY MARY E. RUDD.

We come now to the last lesson of the quarter. Gather up to-day the tangled ends of songs, thoughts, etc. Strive to make some song a little more familiar, some thought a little more definite, some impression a little deeper. Gather from all the suggestions made whichever is needed most by your own children. Using your own discretion as to how much or how little, let the conversation touch upon the sorrow you feel for some little children whose parents give them beer or wine to drink instead of pure sweet water, such as Dot and Trot had. Some little children are even sent to the saloon to bring beer for their fathers. After all, no one has a *right* to make any one else drink the poison stuff, if we will only say we *will* not, and if we know little children who think they *must* drink such things we can tell them they don't need to. And if they drink them because everybody else does we can tell them how much better milk and water taste and how much stronger they will grow if no wine or beer goes into their stomachs.

How queer it would be if we had to wash our clothes in whisky! Do you think we would like the smell of them? Suppose we had nothing to make bread of but beer. How sour and nasty it would be. How glad we are that God sent the springs and the rivers of water instead of whisky.

In all the conversation let the tone be that the child would no more think of drinking liquor than he would throw himself before a moving train or jump from a high window *if he knew the danger*. Why would he do such a foolish thing when he could do things so much more reasonable? Why should he want to drink sour beer when he can get something so much better?

Make it a *grand review* of all that has been said or done during the quarter, and make it the pleasantest day of all by ending with a soap-bubble party. Show the rainbow inside the little sphere, and recall our rainbow story. Let it be an *orderly*, good time. Let it give the children the desire to come again, and find new and better things farther on.

Finally (and is there a better finale than this?):—"Be strong in the Lord and in the power of His might," and "Let us not be weary in well doing, for in due season we shall reap if we faint not."

Chicago, Ill.

FOR LITTLE JOE.

BY EUDORA STONE BUMSTEAD.

A heavy lumber wagon rattled along toward The Corners. The horses were rough and bony. The driver was Fritz Reinhardt, an honest, good-natured German, and by his side on the high spring seat were two sweet children, with great blue eyes and flaxen hair. Baby Joe was hardly more than three. Katy, always his loving sister, now his faithful "little mother," might have been forty, to judge by her wise and serious face, but in size and years she was still a child. They were talking together in their native tongue. Many a time they had talked of the same thing. It was the family mystery. If they had spoken in English it would have run something like this:

"Oh, that is nothing, my good little father," Katy was saying; "my clothes are well enough. But all the same I am always sorry we could not find Uncle Joe. I should love him with all my heart. And maybe there would be cousins."

"Is cousins good to eat?" asked little Joe, solemnly, with a craving look in his big blue eyes.

The father laughed but Katy only smiled and gave Joe a great hug.

"There would have been the best of good eating and plenty of it," said the father, presently, "if I could have had your Uncle Joe's advice. He could always see the right way. I was a blunderhead from the first, and the worst of all my stupid tricks was to lose his American address almost as soon as I got it. But I thought we could inquire at New York. I did not know what it was like there, you see, Katy. I was as far from the truth as little Joe, in his notion of eating cousins." With this he laughed again, for Fritz Reinhardt was seldom sad.

"We'll find him yet," he declared, hopefully. "Stranger things than that have happened. And when we do, everything will be different. You shall go to school then, my Katy—though I believe you can read and write as well as the best of them, now. You shall have a piano, too."

"But the best of it is," said practical Katy, "that we won't have to wait for that to get a little coal."

"No, indeed," said her father, "though you know, Katy, we owe something at the grocery. But I am sure Mr. Green will tell me to get the coal. And we shall not mind the storm, then, even if it should be a real blizzard. Now here we are, you see, and I'll just step in and speak to him."

So far the talk had gone in readily spoken German, but the English was not so easy.

"I haf not forget dot fife tollars," he said, as he stood before the counter. "I can so leetle vork find dis vinter. I haf only seexty cent. Und ve all dis time burn corn-stalks. But now it is coming von shtorm. I need dot seexty cent for coal."

"That's all right," said the merchant, cordially. "Get your coal and keep the children warm. Why, you've got 'em out in the wagon, have you? Bring 'em in and let 'em toast their toes before you start home."

"Dot is goot!" said honest Fritz. "Here, Katy, *mein kind*, come by de fire while I for de coal am gone. Und took goot care of dot leetle Joe."

The children came timidly forward to the big, red-hot stove and Katy placed her precious baby in one of the clumsy wooden chairs, pulled off his queer little mittens, rubbed and patted his cold hands, and then removed the poor shoes, quaintly cobbled by herself, and let the fire-light shine on the coarse stockings, that seemed to be all one pains-taking darn.

The merchant was now busy with a customer—not one of the plain farmers from the surrounding country, nor yet one of the small tradesmen nearer by, but a pleasant, prosperous-looking man from the other end of the county, who chanced to be driving through. While Mr. Green was filling a paper bag with the best of his little stock of sweetmeats, the stranger turned to look at Katy and little Joe.

Katy did not notice, she was looking at the little fellow in the carriage, for whom the bag of goodies had been bought. If little Joe could only have a jacket and a cap like that! Such a boy would never be cold, and would always have good things to eat; not corn bread and pork day after day. Such a boy's father would never—but Katy stopped there. The dear father, who meant so well, and was so loving, never came in for any blame. And yet she knew the mother might now be living, if she had been supplied with a comfortable home, and had not been forced to work beyond her strength. It had been three years, but Katy remembered.

The big, pleasant man had paid for his purchase, when all at once he noticed the troubled look on Katy's face. He turned back to the counter, threw down a quarter, gave a hasty order, and then drove away.

It was very little for him to do, but the nuts and candy presently delivered to the children seemed a great deal to them. They almost made Katy forget the dreadful anxiety that was beginning to creep over her, because it had been so long since father went after the coal. It could not be that he would spend the money for—anything else? He had not done a thing like that for a whole month now. He had tried so hard. If it were only not for the dreadful saloon! His old friends asked him in. He had refused them all the month, but it was not easy. And there was the odor that floated out to him if he passed the place, and drew him like a pair of strong, wicked hands. The poor father!

When they came to Nebraska and rented a little farm near The Corners the saloon had not been started. All had gone well, and though there was great grief for the dear mother, lately buried in another state, there was great hope that the father would be able to hold to his good intentions and make a home for them, and, more than all, give little Joe a chance. But after a year of fair sailing the saloon was established, and Katy's hopes and plans were all undone. Father did not manage the farm well after that, and next time he had to take a poorer one, with only a wretched shanty to live in. It had been hard times since then. But a month ago he had attended a temperance lecture and signed the pledge. Would he keep it? Could he keep it? Katy was not sure.

All these things went back and forth in her mind, while little Joe munched the candy, trying now and then to persuade her to taste some of the prettiest. The storm was coming on—and the night. It was colder—even the red-hot stove did not keep out some hint of it. And the sound of the wind was terrible to the poor child, as she thought of the ride home and the small, cracked stove and damp corn-stalks that would hardly keep them from freezing. She was sure by this time that there would not be any coal.

"Let me drive, father," she said, when at last he had come and was about to help them into the wagon.

"Oh, no, my little Katy," he answered, and even the familiar German speech was clumsily uttered now. "It would surely freeze you. You must keep little Joe in your arms. He will need all the blankets. I shall cover you all up—so. Now don't even put your head out, for it will let in the cold wind on little Joe."

She knew it was of no use to coax. Joe shrank from the wind and cuddled close. It was quite dark under the blankets. Outside it was early twilight. She heard her father clamber up to the high seat. She heard him loosen the brake and crack the whip, urging the gaunt old team to their best paces.

It was a fearful ride to Katy. The roar of the wind, the clatter of wheels and hoofs on the frozen ground, the numbing cold, and still more numbing dread. Baby Joe was soon sleeping in her arms.

They clattered swiftly across the bridge, and Katy drew a deep breath. It seemed so long since they had left town, and all the way she had been dreading the bridge. There was a tiny hole in the blanket over them, and she could see that it was nearly dark now. After another dread waiting they bumped and banged over the railway crossing. It was very cold, and not one ray of light came in. Katie could not hear her father speak to the horses as she had at first. "It must be because the wind is higher," she thought. But the tears trickled over her cold cheeks. She would not sob and wake little Joe. They went down and up the steep banks of the draw. That meant that they were almost home. And it did not seem very long after that till they stopped, and Katy dried her tears and sat waiting and wondering whether it would be safe to give little Joe into his father's arms—whether he might not stagger and fall with him.

But the father did not come. And presently Katy was chilled again with awful loneliness and fear. She slipped away from little Joe, and left him sleeping, wrapped in the blankets. She groped all around with desperate haste. Her father was nowhere in the wagon.

"Perhaps he thought we should be warmer under the blankets till the fire was made," she said to herself. "The dear, good little father! I will go and help him. The corn-stalks in the stable will be dry. We can make quite a good blaze after all." But even while she tried to assure herself, she seemed to know he was not in the house. Then she stood on the snowy threshold and called him, but her own voice was strange to her, and she did not expect any reply. She tried to think she would soon find him, but in her sad, frightened heart she knew he must be lying on the frozen ground—perhaps far back on the road. She felt he must be dead.

It was dark and snowing fast. She went into the house, lighted the lantern, and opened the bed for little Joe. She carried him in and covered him with all their poor bedding. He still slept.

The wind had abated, but Katy did not notice. She went groping, slowly yet hurriedly, along the familiar way. It seemed very far. She searched a mile of the prairie road, which brought her to the roughly graded crossing. And there she found a quiet form, already partly covered with the snow. It took but little time to make her sure that life was gone. Very white—very weak—she staggered to the nearest house. She knocked with all her feeble strength, and then sank on the door-step sobbing, "Oh, the dear, good little father! oh, the poor baby! Poor, poor little Joe!"

(*Concluded next week,*)

DEAR BOYS AND GIRLS:—On a nice, quiet street, not far from Lincoln Park, Chicago, is a plain but solid looking building with a picket fence, a grassy yard, and a pleasant arbor. Along one side of the structure, which is as many stories high, are three wide, breezy verandas Ascending the flight of steps leading to the front door, and being admitted, we find a welcome in the matron's bright and cheerful parlor. Surely, this must be a temperance home, you think, on seeing the two large, beautiful pictures of Miss Willard and Lady Henry Somerset, our great temperance leaders.

"The L. T. L. room?" says the matron, in response to an inquiry, and she leads the way down long corridors, and up stairs, past many inviting looking rooms whose doors are ajar and bear little labels: "Y room," "Illinois room," "Frances Willard Room," etc. Entering a room at the rear of an upper hall, we all exclaim with delight, "How pretty!" There's the bluest of blue walls and ceilings and woodwork; two of the most inviting little beds; a soft carpet sprinkled with daisies on olive green; the *cunningest* little dresser commode, with all the furnishings; such charming pictures on the walls; and what is this?—a pretty cradle with two dolls and their wardrobe. Besides all these there are books to read, and a pretty china set from which the little patients can eat.

"Patients!" I hear you say, "Oh, now I know where we are, it's the National Temperance Hospital, and this is the room which the Loyal Temperance Legion has furnished."

You've guessed it as I knew you would, and aren't you glad to have helped in preparing such a pleasant place for little sick ones to enjoy? It is by far the prettiest room in the hospital.

How many can tell me what the National Temperance Hospital aims to do?

Affectionately your

Aunt Jane

NEPHEWS AND NIECES.

Helen S. McAllum, Nova Scotia.
Edna Lyman, Iowa.
Almon Knowles, New York.
Bertha F. Starn, Nebraska.
Tessie Rowland, Wisconsin.
Roy C. Jackson, Maine.
Bertie McEwan, Canada.
Carrie Spikeman, Mich.
Alice F. Maris, Pennsylvania.
Eva Belle Stillwell, Grace M. Hinckley, Hila R. Brock, Belle Floto, } Illinois.

My mamma and papa are both in favor of temperance and I am too. I am twelve years old.

MARGUERITE FISK HERR.

Red Bank, N. J.

I am a temperance girl through and through. I will not take whisky for a medicine if I know it, because I do not think it will help a bit. We have three saloons here in this little village which we hope to soon "get away with." My temperance cat and I would like to join the Cozy Corner. OLIVE G. ANTHONY.

McClure, O.

My mamma takes THE UNION SIGNAL. I belong to the L. T. L. EDWARD A. SPARKS.

Plainfield, Wis.

There are a great many saloons in Burlington, but when so many are working for the right how *can* the wrong stand? LUCIA B. BLAKE.

Burlington, Ia. ORA L. HURD.

SOFT-SHELLED NUTS.

287.

BEHEADING.

1. Behead keen and leave cunning.
2. Behead parts of the hands and leave charity.
3. Behead to extend and leave every one.
4. Behead fanciful and leave to trade.
5. Behead a tag and leave Cain's brother.

The beheaded letters spell the month of showers.

J. A. S.

288.

DECAPITATION.

There's an *all* it is true
In saloons and their ways,
But there's also great *two;*
That's what Judgment says.

SOLON.

Send all replies and *original* puzzles to Puzzle Editor THE UNION SIGNAL, the Temple, Chicago, Ill.

ANSWERS TO PUZZLES PUBLISHED MARCH 22.

279. E-late. A-bet. S-elf. T-art. E-vent. R-end.—EASTER
280. He is not here, but is risen: remember how he spake unto you when He was yet in Galilee.
281. Trust in the Lord and He shall direct thy paths.

Correct answers: Eva C. Page; Mary Lee Fishburn; Edna Lyman; Louie J. Rowland; May N. Arrowsmith; Genevieve C. Williams; Almon Knowles; Edith I. Shott; Ruth Higby; Mrs. H. M. Wilder; Edward A. Sparks.

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Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.—Eph. 6:13.

STAND IN YOUR PLACE.

The superiority of an army over a mob consists in the fact that in the army each individual has his own place and his own special duty. That duty is a small matter in itself. In battle it consists principally in standing as a target for the enemy and firing his own single weapon though ordinarily very little harm results to the enemy therefrom. Yet upon every one doing the little that falls to his share depends the issue of the battle.

The sole aim of military discipline is so perfectly to teach each one to know his place and his duty and so to fulfill the requirements of both that the entire army shall be like a vast machine which obeys instantly the touch of the master. One private standing bravely at his post when death is all around him, often serves to hold to their posts all those in his immediate neighborhood, an influence which tends to spread in concentric circles throughout the entire army, while the cowardice of one man has more than once demoralized an entire regiment. The higher we go in the ranks, the more depends upon the individual. Some of the most stirring pages of history are those which narrate how the unexpected arrival of the commander turned rout into victory. The death of Cyrus the younger, just as the enemy was flying before him, reorganized its scattered columns and disintegrated his own army.

What is true in the savage contests we call war, is true throughout all of our life. The parallelisms are peculiarly strong along lines of organized work for reform such as our own W. C. T. U. Every member of a local union knows how inspiring is the faithful, persistent work of those who are always on hand and do without fail the work appointed them. Sometimes it seems as if the very life of a union depended upon some one quiet, unobtrusive worker, "gentle as sunshine, persistent as fate." The more responsible the position and the greater the influence and ability of the worker, the more important is the work. In our peaceful warfares, as in the fierce contests of brute force, the presence of a trusted leader has served to wring victory from defeat.

One of the hardest things we have to meet is the dropping from the ranks, or at least from the posts where they have been so efficient, of these trusted workers. This is the result of the conditions of our work. Our workers are for the most part busy women who have to plan the use of all their minutes with the utmost care to find time for the work of the W. C. T. U. It is a labor of love for, with the exception of a few of the highest officials, who are obliged to give up their time almost exclusively to the service of the union, we pay no salaries. It is a pity this must be, for very often could we pay but a small remuneration, enough to enable the busy wife and mother to hire a part of her housework or sewing done, we might have in return services which would be simply invaluable. As it is, we cannot blame those who have been long in the work for thinking that it is some one's else turn to bear the burden and heat of the day.

But, dear sister, before you thus let the work fall from your hands stop and consider whether that "some one else" can be found. The work you are doing in the W. C. T. U. may seem to you very little, and yet more may depend upon it than you realize. Weigh carefully the assurances of your sisters, that the little you are doing is absolutely essential and that no one else can be found to undertake it if you give it up, and then settle the matter in the closet with your Master. There is diversity of gifts. One because of social position, another because of abilities or education along certain lines; another because of peculiar influence with certain classes of people, may be specially fitted for her distinctive post, and there may be no one else in the community who could at all approximate the work which these different ones are doing, each in her own line. For one such to drop out not only leaves her own work undone, but also, where the union, as is often the case, is the result chiefly of the enthusiasm and energy of one person, frequently demoralizes the whole force.

We have in mind just now one of our state presidents. In her state the W. C. T. U. has to combat an amount of prejudice which would appall our sisters in more favored sections. The union is in the midst of most disquieting discussions, and needs a wise, calm and trusted hand at the helm. It has just such a one in its president. Her social position, her Christian character, her activity in good works of every kind, secure for the W. C. T. U., of which she is the most prominent representative, a respect which it could not possibly command without her. Moreover, she is so wise, so calm, so dispassionate, that she is fully trusted by all within the union itself, however sharply divided they may be on any subject. To lose her would be one of the severest blows the W. C. T. U. of that state could sustain.

But what is true of her is also true in varying degrees of many of our women. When you feel, sisters, that you must lay down your work, first make very sure just what will be all of the consequences. It may be that your loss to the cause involves the demoralization of that part of the army, be it smaller or greater, with which you are immediately connected. An important part of one's life-work consists in making sacrifices of strength, time and money. Be very sure before you leave the place to which the voice of your sisters has called you, and where that voice importunes you to stay, that there is any other place where you can so efficiently use whatever gift you may chance to have, be it wealth, social position, leisure or natural powers of heart and mind in the service of the Master.

OPINIONS—AS THEY ARE GIVEN.

The Independent of March 29 publishes an interview with the author of "All Sorts and Conditions of Men"—Mr. Walter Besant. The subject of that interview is Mr. Besant's "opinion of women."

There is nothing strikingly original in that opinion; nevertheless, it is something for which the woman of to-day must feel profoundest gratitude that so great an authority should condescend to have any opinion whatever concerning her. Perhaps we need no greater proof that the world moves than a mental comparison of this veritable interview with one which might have occurred a century ago. Imagine Dr. Samuel Johnson, who died one hundred and ten years ago, interviewed as to *his* "opinion of women" along the lines upon which Mr. Besant has given his. We trust the shade of the great lexicographer and essayist will forgive the comparison, but there is a certain calm assumption of autocracy about Mr. Besant which makes it not wholly inappropriate.

Picture, therefore, Dr. Johnson in his last days at the famous club he had helped make immortal—(Mr. Besant, by the way, was found at the office of the Incorporated Society of Authors)—when a dapper little reporter appears and asks his opinion concerning "the fair sex." (He would have been morally certain to say "the fair sex" one hundred and ten years ago.)

Does Dr. Johnson say as did Mr. Besant: "I do not think that women have shown themselves as capable as men in intellectual work—neither in art, literature, science nor music"? Does he compare any woman of that period with Fielding, as Mr. Besant compares George Eliot, though it be to her disparagement? Does he bring a woman poet up to even the point of vision where she can see over into the promised land of man's superior endowment, as Mr. Besant brings Elizabeth Barrett Browning? Does he allude to the victory over the Senior Wrangler of some woman of the last century, as being "only a youthful competition" requiring the test of time before it can be shown that she will make "a great mathematician," as Mr. Besant alludes to Miss Fawcett?

Perish the thought! Such a chain of comparisons would be as foreign to the understanding of the great doctor as is his lofty *Johnsonese* to the diction of modern tongues. He would give very fluent and rotund opinions concerning woman as housekeeper, wife and mother, according to the standard of that age. He would doubtless, if in milder vein, indulge in many semi-jocose compliments towards woman in the abstract, or possibly towards some concrete woman who had been fortunate enough to deserve his mild approval; but for woman as a factor in life's problems, a competitor in life's race, a fellow toiler in life's labor, what has he to say? Absolutely nothing; and the reason is not far to seek. One hundred years ago woman was not a factor in the sense she is to-day, not a competitor, not a toiler. It were folly to draw comparisons where none exist.

Dr. Johnson did deliver himself of one oracular utterance concerning woman in a public capacity. "Some one told him," says the immortal Boswell, "of a woman who was preaching, when he replied something like this, 'A woman who preaches is very much like a dog who walks on his hind legs. The wonder is, not that he does it well, but that he does it at all.'" *O Tempora!*

And yet, even at that day there were eyes anointed to clearer vision, for John Wesley exhorts one of his women preachers to be careful not to preach in a town at the same time with one of her brethren, "lest she draw away the people." Was that a reference to the fact that a preaching woman would be regarded with the same curiosity as a performing dog—or had the popular mind already begun to recognize woman's peculiar fitness for ethical teaching?

"The bearings" of the above "observations" lie wholly "in the application of them." What have Dr. Johnson's opinions of a century ago to do with Mr. Walter Besant's opinions of to-day? More, doubtless by far, than will Mr. Walter Besant's opinion of to-day have to do with the opinions of some equally oracular speaker one hundred years hence.

The whole gist of the woman question lies not in what she has done as compared with man, but in what, under vitally contrasting conditions, with absolutely different standards, without the force of precedent and example, against the stress of widely varying public opinion, across the trend of old ideals, she has done and is doing.

Who claims that she has given to the world its best literary work? Certainly not she. Who claims for her the rank of a Michael Angelo, a Shakespeare, a Darwin or a Beethoven in the respective realms of "art, science, literature and music"? Not she. It would be passing strange, if in less than a century of even partial freedom to develop after her own natural bent, she had attained to the consummate flower of the ages. The higher education of woman, under even the most narrow restrictions, has been a possibility of only the last forty years. Does that fact count for nothing? Are we to be judged to-day by the standard of those in whose hands has been placed the empire of the mental world through the ages; or by the standard of those, who, too slowly awakened to the need, have, nevertheless, made the most splendid dash for freedom, and the most marvelous record within a brief period that the world has known? Clearly, justice claims the latter point of view.

Though, indeed, when compared with men, ours is no inglorious record. If George Eliot cannot measure up to Thackeray—and there are those who would question that statement—neither can Mr. Walter Besant measure up to George Eliot. If Elizabeth Barrett Browning is not the full equal of her great-souled husband (who always counted her the more inspired genius) it would not be difficult to find a score or two of men poets who are not the equal of Elizabeth Barrett Browning. If Miss Fawcett fails of becoming "a great mathematician" in years to come it will be a case not wholly without parallel, for there have been brilliant "Senior Wranglers" of whom the world has never again heard.

We might question also Mr. Besant's statement that women have not the creative mind. Indeed, one might

raise the query as to whether the man who counts as the "best women novelists" of to-day, Mrs. Oliphant and Mrs. Lynn-Linton, is capable of recognizing the creative mind; but we must pass to a still more startling affirmation; to a distinction we are sure could be made by a man alone. "Then comes the question of governing by women. Have women made good governors? . . . It seems to me that they (Queens Elizabeth and Catherine) showed themselves to be good administrators but administration is not governing. *Administration seems to be the one kind of work which women do better than men.* . . . If governing consisted only of finding fit men for posts, being guided by them, women would be successful governors." Again we cry, *O Tempora!* Imagine Dr. Johnson making these remarkable admissions!

Are we so blinded, or is the administrative faculty, as defined by Mr. Besant himself, the highest of faculties? Does his distinction between a governor and an administrator mark in reality the distinction between a tyrant and a leader?

Who have ruled best among men if it be not those who have possessed the keen vision to see the right man for the right place? Which is the greater, "the general who plans a campaign," or the one "who leads the men in the midst of the fight"? Clearly, Mr. Besant believes the latter, and upon that point our woman's brain, illogical though it may be, must venture to take issue. To "lead the men in the field" is often and usually a matter of mere physical courage; to plan and administer a campaign or a government is a matter of pure intellect and moral force.

To us the administrative faculty is infinitely above what Mr. Besant is pleased to call "the faculty for governing." It is the governing faculty raised to its highest power. It is the governing faculty multiplying its units by tens and by hundreds. If women largely possess this faculty —and since Mr. Besant says so, dare we deny it?—the question of her future power and future scope of work is assured. Modesty on our part would have disclaimed so lofty an assumption, but we may surely wear the laurel when crowned by the foe.

There is one other point brought out in this interview with which we are forced, however, reluctantly to agree, but that must be treated hereafter.

From "Opinions as they are given," we deduce the postulate that the point of view must determine the opinion—and we appeal to the Cæsar of one hundred years hence for judgment upon woman's work, not of that age alone but of to-day.

THE SOLID SALOON.

The religious press is devoting a good deal of space these days to the discussion of methods for minifying the saloon power. Not a church organ in the country, we take it, would claim to be other than anti-saloon in principle. Not all of them, however, stand for the higher idea of anti-traffic, though a rapid evolution is taking place in this direction.

"How to organize against the saloon" is the subject of a recent article in the *Western Christian Advocate.* The writer says wisely that "united action at the polls of all who are opposed to the domination of the saloon in political affairs" is the first thing necessary. He also says, not so wisely, "what to do with the saloon after we get it out of power can be safely left to the future. The present problem is to get it out of power."

The only possible way to get the saloon out of power is to get it out of existence. That is the present problem; a problem that will cease to be a problem when every Christian citizen does his duty in the matter. We have but to pick up another church organ to find ready to our hand one very practical reason why all effort to wrest from the saloon its political power is doomed to failure.

The *Northern Christian Advocate* writing on "The Incubus of the Liquor Traffic" calls attention to the numerical strength of the liquor interest in the state of New York, which the Rochester *Post Express* has been looking up. Statistics show that state to have 28,000 licensed saloons, or one for every 220 persons. Estimating three men to be connected with each saloon—the proprietor and two bar-tenders—it has 84,000 men engaged directly in the business. In addition to these its 630 breweries employ 50,000 men, its 150 distilleries 13,500, which, together with all those employed by manufacturers and dealers in saloon fixtures, bottles, etc., free lunch purveyors and those engaged in the liquor import trade, make at least 200,000 men earning a livelihood by the drink business—which is about one-sixth of the entire voting population of the state. "The liquor business," says the *Post Express*, "is conducted almost exclusively by men, practically by citizens, and to this fact is attributable in part the large influence which liquor men exercise in politics, for this is preëminently a case where every worker has a vote—if not more than one."

And when to the numerical strength of the liquor interest is added its financial strength. is it not clear that so long as the business exists it will continue to be a power in politics?

As in New York, so in every state or city which legalizes the saloon. Previous to the recent municipal election in Chicago, the newspapers of that city very generally complained because eleven of the thirty-four Democratic candidates for aldermanic honors were "groggery-keepers," and of the thirty-four aldermen who remain in office, seven are in the same business. Why should they protest? Think what power is vested in the concentrated force of seven thousand saloons! Surely the proportion of eighteen to sixty-eight is none too large to represent the rum power in this municipality. And we are safe in saying that the results of the election, though a Republican victory, will still show the dominance of the saloon.

In the opinion of one daily paper, it "passes understanding why any one except the saloon-keeper's besotted customers should vote for him." Now, we think the answer to this perplexing question is "real easy." United action at the polls for men or measures looking to the perpetuation of the saloon is the political creed of every man who is directly or indirectly identified with the liquor business, and *he lives up to it.* The only way for the government to avoid the dangers which come with a solid saloon is for the opponents of groggery rule to do as groggery-keepers do—concentrate their vote.

Great good must result from the present wide-spread agitation of municipal reform, but before our cities can entirely throw off the saloon yoke, reform along this line must be national. Reform forces must unite under one banner, not divide their strength as now among four different political parties.

It is urged as an argument against party prohibition that the power of the liquor element is the result of a strictly non-partisan policy. True, but we must remember that every other party *is* a liquor party, hence there is no need for partisanship on the part of the liquor interest. We find friends of the saloon voting with the Republican, the Democratic and the Populist parties—but do they ever vote with the Prohibition party?

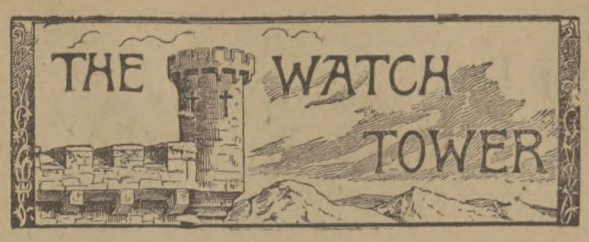
Local option? Yes, that is the best method of settling the liquor question, declares the Iowa Republican and the Georgia Democrat. Suppose they try that method of settling the tariff and silver questions. But no, we hear them saying just what party Prohibitionists say of the same policy applied to the liquor traffic, it is "too local and too optional." It "passes understanding" why it is necessary for a national party to handle these problems and unnecessary for a national party to handle the drink problem.

No method of organizing against the liquor power will succeed which leaves "to the future" the consideration of what to do with the saloon. Temporizing is not necessary when annihilation is possible. And it *is* possible by united action in support of a party—we care not what the name—pledged to an anti-traffic policy. As Neal Dow tersely puts it: "When the Christian people of the land say, Go, and vote, Go, the liquor traffic *will* go."

Our readers will be interested to know that two women, Miss Clark and Miss Spence, have secured in Australasia that ideal condition with regard to orphan children which the W. C. T. U. is striving, through a department created for the purpose, to approximate in this country. That is the condition in which every child shall have a home. Every waif is cared for in what is called a receiving house until a permanent home is found for it. The Children's Committee of the Destitute Board is kept informed of families all over the country who are willing to take charge of homeless children by local volunteer committees, who canvass their respective neighborhoods and send to the committee the names and circumstances of all such families. The committee selects from these the family which it thinks best for each child, no child being placed in excessively poor families. The foster-parents are paid $1.25 a week for caring for and clothing the child. They are obliged to keep the child in school while it is of school age, and the local committee make it their business to see that it is properly and kindly cared for. At fourteen years of age the child begins to work, his earnings being deposited in the Postal Savings Bank, where they are kept until he is seventeen or eighteen years of age. He can then start out in the world with a small capital.

The superiority of this over our own combination system of herding children together in institutions where they are cared for by the wholesale like so many animals or puppets, and of leaving them to be trained on the street as criminals, is apparent at a glance. From the low plane of dollars and cents it is an immense saving to society. But in this matter, as in that of licensing the liquor traffic, it is hard to turn people from the penny-wise-pound-foolish customs in which they have been reared.

It is a significant fact that in Australasia this reform has been brought about by women and that an organization of women has attempted to reach the same end in this country. It is a hint of what mother-love in the state will accomplish when it is given opportunity to exert its beneficent influence there.



Word has come from the Indians in Athabasca, Canada, that their view of Henry Somers Somerset and his traveling companion, Arthur Pollen, a London barrister, was as follows: "Two chiefs came over wide sea, one the son of a great nobleman and of a mother who was chief of all the Englishmen who don't drink"!

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The proportion of abstainers amongst the greatest intellects of the earth is much greater than the proportion of abstainers in the community generally. Amongst them instance Sidney Smith, Cardinal Manning, Professors Rolleston, Newman and Green, of Oxford, Archdeacon Farrar, Dr. Lightfoot, late Bishop of Durham, Dr. Temple, Bishop of London, John Bright, Dr. F. R. Lees, Dr. B. W. Richardson, Presidents Lincoln and Garfield, Lloyd Garrison, Wendell Phillips, Harriet Martineau, M. Chevreul, the great French chemist, who lived to over one hundred years, and of whom it was written, "He drinks no wine and has never drank any." Charles Waterton, the naturalist, who said, "I am now four score and one years, I do not even know the taste of wine, nor of any spirituous liquors, and sixty-seven years have now passed since I drank a glass of beer."

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Sir William Gull, F. R. S., says: "I think that instead of flying to alcohol, as many people do when they are exhausted, they might very well drink water, or they might very well take food, and would be very much better without the alcohol. If I am fatigued with overwork personally, my food is very simple. I eat the raisins instead of taking the wine. I have had a very large experience in that practice for thirty years. . . . Many people believe that intellectual work cannot be done half so well without wine or alcohol. There I should join issue at once. I should hold the opposite. As to whether a moderately temperate person might be benefited by a slight use of wine or alcohol—I should hold the opposite as regards the intellect; all alcohol, and all things of an alcoholic nature, injure the nerve tissues *pro tempore*, if not altogether.

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The Crusade spirit lives and has lived in many hearts whose agony because of the iron heel of the spirit of inebriacy was greater than they could bear. I am told of a crusade "which took place in Greenville, Ill., in the fall of 1864." This was a no-license town but the shamelessness of evil had taken possession in the shape of two open saloons. Into these saloons strayed those who had left breaking hearts at home. The women resolved to take the administration of the law into their own hands, and after due notice to the saloon-keepers that they would be "dealt with" if they continued their defiance, a notice which was scoffed at, twenty-six women, representing leading families, went in a body to one saloon and quietly demolished every receptacle which held the condemned article. Saloon number two had gotten wind of the affair and its goods were not to be found by the gentle army of law enforcers. Of course, the saloon-keeper "went to law," but as nothing had been touched save liquor kept in defiance of law, no justice could be found who would undertake the case, and the little town had peace for years thereafter. Moral,—If you want a thing well done, do it yourself!

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Many and precious are the letters received at Headquarters telling the old story, which yet never grows old in its thrilling interest, of the arrest of thought on this question of the liquor traffic. Now it is through a mother's prayers; now by a sentence in an address or sermon; through a bit of keen logic or truth-laden narrative; sometimes it comes because of a "still small voice" speaking to reason and conscience. A recent letter has reached On Duty testifying to the great part played in this direction by the free distribution of temperance literature. "A little tract or leaflet," says the writer, "has many times paved the way for me to enter homes in our rum-cursed city where I have found torn and bleeding hearts needing a tender word." In the same letter is enclosed a leaflet at the head of which is written, "This is precious because it has saved men from drink," and the writer tells of one instance in which the reading of this tract by a saloon-keeper so awakened the sleeping sense of right in him that he closed up his business. We do not know what little arrow we speed may pierce the armor of sin. Let us with prayer and patience keep up a steady fusillade.

On Duty.

MASSACHUSETTS.

MASSACHUSETTS SALUTES MAINE.

Maine has something that Massachusetts has not. Massachusetts has a little prohibition, but no Neal Dow. Massachusetts, forty-five years behind, doffs her hat to her northern neighbor and pays homage to the Maine Law and to its author and champion. By Massachusetts, your reporter signifies the temperance sentiment crystallized, and more especially as crystallized in the W. C. T. U., Mrs. Susan S. Fessenden, president.

This brave, admirable leader rallied the hosts at King's Chapel, Boston, on the 20th of March. Who has not heard of King's Chapel? What wayfarer wandering down Tremont street has not peered into its gloomy portal and questioned as to this ancient landmark? First, a chapel, 1686, a Queen's Chapel (Anne) in 1689. It was built of wood and rebuilt in 1754 of granite, the first ever quarried at Quincy, to which quarry the first mile of railroad in this country was built. Said Mrs. Livermore in substance, recalling these facts:

"If the organ could talk it could give an epitome of our national history. Handel tried it. Kings furnished the communion service to their loyal subjects. Provincial governors worshipped here; also Peter Faneuil, George Washington, again and again, the Adamses, two, Daniel Webster, Charles Sumner, Governor Andrew, Francis Parkman. The bell in E flat was cast by Paul Revere. The time was when the *slaves* of Boston occupied gallery seats each side of the organ." Thus Mrs. Livermore evoked bygone experiences and made real the memorable presences, famous occupants of 17th, 18th, 19th century pews.

Amid such surroundings, Neal Dow Day was observed in Boston. The keynote of the devotional service in the afternoon, Mrs. A. J. Gordon, leading, was *Praise.*

Rev. Louis Banks was the first speaker celebrating the "birthday of a dreamer," who dreamed of a state that should be sober. Think of the changes during his life! Many a parsonage has served as a grog-shop since Neal Dow was born. Bibles and whisky and rum have been often in strange juxtaposition. Prohibition is a winning cause, and the ballot in the hands of woman will enforce it.

Mary H. Hunt recalled that the first brewery was only eleven days later than the landing of the Mayflower. The saloons have grown faster than the sentiment against alcohol. Now, 13,000,000 children are being trained under scientific temperance instruction laws. Boys and girls are coming up with knowledge and ballots, and the traffic is doomed.

The indefatigable state superintendent of work among foreigners, Mrs. M. S. Howes, answered the question, "Can any good thing come out of a saloon?" "Yes; the Maine Liquor Law was born in a saloon."

Hon. John D. Long felt that this meeting held in King's Chapel was significant of the larger spirit that is abroad in the cause of temperance, and therefore in the cause of humanity. He was a native of Maine and lived there when Neal Dow's efforts were bringing him reproach. Neal Dow is vindicated after ninety years of honorable, irreproachable life.

Rev. Alfred Noon said that about everything that Mr. Dow stands for seems near at hand, including the ballot for woman.

In the evening, Rev. Arthur Little, D. D., conducted devotional exercises.

Mrs. Joseph Cook told of Neal Dow's visit to her home, Cliff Seat, Ticonderoga, where he spent his seventieth birthday. He was quite oblivious to any special consideration of himself on account of age. Miss Willard and Mrs. Hunt were also present; and the trio of guests recorded their names upon a tree. Mrs. Cook also told of a recent visit to Neal Dow's Portland home. His life has been spent in two houses within sight of each other. He rises in summer at 4:30 and in winter at 6. He writes and studies and works, a man among men, the father of a great cause.

"Alive he sat among his books;
The peace of God was in his looks."

Mr. Alfred Roe, of Worcester, one of the speakers, is a member of the legislature, and the stanch friend and advocate of municipal suffrage in the House. He refuted the old assertion, oft-repeated, that as much liquor is sold under prohibition as without it. This he had disproved by personal investigation.

An original poem, by Ella Gilbert Ives, was read, and the last stanza sent as a telegram to the Neal Dow meeting in session at Portland:

"Fresh laurels for an honored name,
That shines to-night with world-wide fame!
Wreathe, too, the Ship of State, whose prow
Is lustrous with the name—*Neal Dow!*"

The crowning address of the evening was by Mary A. Livermore, introduced by Mrs. Fessenden as "the grand woman of perpetual youth," and all the people said Amen! Allusion has been made to her historic reminiscences. The address was one of those inspirations of which Mary Livermore has many as she climbs higher the mount of vision and looks over into the promised land. She dwelt upon the longing for immortality, the earthly as well as the heavenly, in every human heart. A fine house may be one's folly. If nothing is done for others one will not survive. The world cares less for its masters than its servants. Neal Dow has won earthly immortality. We ought to lay our foundations in the sky and build upward.

DEPARTMENT WORK.

The Woman's Christian Temperance Union is sometimes spoken against because it is "doing so many things." A communication like the following from Mrs. E. M. Allen, Massachusetts' superintendent railroad work, is sufficient refutation of such criticism, indicative as it is of work done in all lines.

"It is due to our Massachusetts W. C. T. U. to inform our sisters in other states, that although we labor here under difficulties not found at the west, in carrying on our railroad department, yet much good work is being done in a quiet way. We are much encouraged by the increased interest of Christians in this work and are blessed in having gained the confidence and esteem of our railroad men. They feel that they are really our 'adopted children,' and the great, tender hearts are drawn toward us. The visits to railway families and our 'silent missionary,' the leaflet, have been signally blessed. Many have signed the pledge and some have become Christians."

The municipal suffrage bill passed the House by a vote of 110 to 94. The prospect is good for confirmation by the Senate. It is well known that the attitude of the governor is favorable.

LOUISE C. PURINGTON,
State Reporter, Dorchester.

IOWA.

IN MOURNING.

The shameful deed is done at last and our beloved state is given up, apparently, to the greed of the liquor vultures. As your readers know our general assembly has passed a mulct and local-option license bill. This passed the house by a majority of two; not seven as stated in a recent editorial. The bill passed the senate by a majority of *one.* One minister of the gospel (?) was induced to change his vote "to help save the party."

While the bill was being read for the third time in the senate, the senator from Marshalltown was watching for a telegram from his constituents with instructions how to vote. The secretary was privately requested to read very slowly which he did. Then came the message signed by sixty anarchists of Marshalltown, "Vote yea." Thus, Senator Turner's vote turned the scale against "home, sweet home," and in favor of the brewer's blood-tarnished gold.

But unless I greatly mistake the spirit of our Iowa patriots in every party, the political pirates now at the helm of the ship of state will speedily receive the condign punishment their crime merits.

The Democrats and real Prohibitionists voted against the bill, thus indelibly branding upon the Republicans the odium of breaking down a law which has brought unexampled prosperity to our state.

There is one way of salvation yet open for Prohibition. Let all members of the W. C. T. U., every Prohibitionist, man and woman, youth and maiden, without a day's delay, induce as many voters as possible to sign a pledge not to give written consent to the suspension of the prohibitory law under the iniquitous bill just passed by the legislature.

To the work, to the work, brave hearts and true! May fainting spirts be encouraged and hands that hang down be lifted up. Ye wrestle not against flesh and blood alone, but against spiritual wickedness in high places. The battle is not yours, but God's; therefore be of good courage for in due season *ye shall reap if ye faint not.*

A bill has been passed prohibiting the sale of tobacco to minors under sixteen.

Full suffrage was denied woman, but the house passed a bill granting her school and municipal suffrage, which will doubtless be defeated in the senate.

To their everlasting shame be it recorded, our legislators, without waiting for the customary third reading, rushed a bill through the house protecting man in his crime of crimes against woman, leaving her absolutely without redress unless a third party could testify as an eye-witness!

A joint resolution providing for resubmission of the prohibitory amendment to a vote of the people passed the house by a vote of seventy-one ayes and twenty-six nays; this, too, will probably be defeated in the senate.

W. C. T. U. NOTES.

Our state president has received splendid letters from all parts of the state warmly indorsing our efforts.

Mrs. Shesler, president of the eleventh district, is filled with rejoicing over the uplift of work in her territory.

Our W. C. T. U. has "pushed the battle to the gates" in the interests of social purity work, having sent out letters, circulars and petitions in every direction.

Mr. H. E. Jarvis, of Burlington, and others have organized a state White Cross society, which will be incorporated and will receive our hearty coöperation.

Cresco union has a band of wide-awake women, who, not receiving petition blanks, through some oversight, had a quantity prepared and sent broadcast through the county to be filled. They have lent a hand in many good ways, freely giving time and money.

Through the efforts of Mrs. L. E. Bailey, of Battle Creek, Mich., who has been canvassing the district for prohibition, the unions at Kingsley, Pierson, Akron and Battle Creek have been reorganized; also a new union organized at Ashton. At least one hundred and fifty new names have been added to the district roll.

Spencer union, with an empty treasury, launched out with faith in Him who owns the cattle on a thousand hills and engaged Mrs. Anna M. Palmer, state evangelist, for six days' service, in consequence of which there was a great reviving; forty new members were added to the union; enough money came in to meet all expenses, leaving a balance in the treasury.

Mrs. Dunham has organized a union at Leon, county seat of Decatur county, with fifteen active and two honorary members, and at Bedford, county seat of Taylor county; also one at Marcus. She has visited and strengthened Clearfield, Spencer, Rock Valley, Ashton and Sibley unions. The women of Turin got so awakened that they organized without waiting for outside help.

Mrs. L. G. Johnson, formerly of Oregon but now of Chicago, and her two daughters, are making a thorough canvass of counties in the interest of prohibition. All are fine singers and as they speak for collection and entertainment, no union, however weak, need fear to invite them. They meet with signal favor wherever they go, and Mrs. Johnson is very successful in organizing W. C. T. Unions and establishing them on a solid foundation, as she stays two or three days in a place.

Swaledale union is mourning the death of one of its members, the first, that of Mrs. Fannie L. Jenkins. The society followed the mourners in the funeral procession and sat with them in the church. A large bow of white ribbon with W. C. T. U. printed upon it was placed upon the coffin amid the flowers, and each member wore the white ribbon to which a rosette of black was attached. The children celebrated the birthday of Neal Dow under the auspices of the society. The county president, Mrs. Julia A. Quackenboss, edits columns in two papers in Cerro Gordo county.

Fayette has a union of Y's which are my heart's delight, for, as president of their district, I am not rich in Y's, and am cherishing the fervent hope that they are the harbingers of many more. When the Y union only numbered twelve members the faithful mother union gave a reception at the home of their president, inviting a large number of young ladies, dispensing hospitality in a manner so graciously winning that twenty-four young girls then and there signed the constitution and donned the white ribbon, thus increasing the membership to thirty-six. If every union could do as well how mightily would our influence grow.

Oelwein union is bravely pushing the work of suppressing the saloon. The expense of this has to be borne by a few as the county attorney positively refuses to help them. When they were prosecuting the keeper of the most gilt-edged saloon, he sent his lawyer, one of the most noted in the state, to buy them off. But these heroines said: "No, sir! We will make no compromise with sin." He lost his case and removed from the place with the declared purpose of settling in some town where the women did not rule. Oelwein women are desirous to have it known that their success is largely due to the efforts of Col. C. J. Holt, of Decatur, Ill., and heartily commend him to unions everywhere.

To show you how cordially our women support our grand do-everything policy, let me give a synopsis of what one new union in Bromley is doing. Their president, Mrs. Lou A. Bennett, writes me that this was organized in September, 1893. They have fourteen members and have taken up the following named departments of work: Scientific temperance instruction, literature, social purity, medal contest, systematic giving, peace and arbitration, narcotics, franchise and mothers' meetings. They have had one lecture from Mrs. Anna M. Palmer; held two contests, one a suffrage by young ladies, for the other recitations were selected from editorials in THE UNION SIGNAL, and given by members of the W. C. T. U.; another similar one is in preparation. This union also observed Neal Dow's birthday. They are following out the plan of work suggested in W. T. P. A. catalogue called "Seeding down the Field." They take thirteen copies of THE UNION SIGNAL and sixteen copies of *The Iowa Signal.* No wonder they are intelligent, energetic workers. Such a union cannot die.

It is mail time and a fine report from state superintendent of L. T. L. department, Miss Anna D. Brown, must be left out this time, to my regret.

CLARA P. WHITE,
State Reporter, Volga.

COLORADO.

MOVEMENTS IN THE FREE STATE.

Our women are realizing more and more their great responsibilities since acquiring the privilege of the ballot; as the growing formation of societies for the study of political economy are noted in the daily press. In Highlands the question of annexation was brought before the citizens, and the manner in which the white-ribboners exercised their first right of suffrage decided adversely to merging their identity in the city of Denver by that powerful engine of a freeman's will, the ballot. Under home rule they had grown from an incorporated town of few inhabitants to a prosperous city, ranking fifth in population among the cities of Colorado, and many, seeing the beautiful situation would gladly cast their lot among them. The saloon question should outweigh all other reasons why all good citizens should baffle the annexation scheme. The women were true to their plighted obligations, and proved that the home shall be protected, and that her presence in the political arena is a synonym for purity and right.

In the Central union of Denver, the superintendent of literature reported that only *one* of the seven German churches does *not* advocate equal suffrage. She has distributed 1,200 leaflets among the Germans, Italians and Chinese. Visiting a laundry quite early in the morning the inmates were found reading the Bible and seemed to be conducting family worship. The financial agent, Mrs. C. H. McLaughlin, who is serving so faithfully and well in this capacity, has secured subscriptions and donations to the amount of thirty-three dollars. This work is a free-will, loving offering to the cause she loves so well, and deserves more than passing recognition. The day nursery has cared for 997 children, average per day, thirty-six, and liberal gifts have been received of cash and varied supplies, from churches and individuals. The Cottage Home is out of debt, owing to the united efforts of the state workers for its maintenance, and will be continued. The Woman's Exchange has paid to consigners more than twelve hundred dollars during the month. The new union organized on the north side, mentioned in the last letter, has been appropriately named the Cassell W. C. T. U., in honor of the president of Arapahoe county union, and the membership is growing.

The 90th birthday of Gen. Neal Dow was celebrated on the North and West sides and Highlands, and in the center of the city, in St. Paul's M. E. church under the auspices of the state union, Mrs. Eva Higgins presiding. The following telegram was sent, "Colorado W. C. T. U. sends congratulations—read Zechariah 14: 7"—and a neat sum was forwarded to the World's W. C. T. U. as a result of these meetings.

Medal contests have been held in Evans and Canon City. At the former place, the contestants were young men, and all acquitted themselves creditably. The medal was awarded to Mr. Durward Luper, and half the proceeds of the entertainment were sent to the state treasury. At Canon City there were seven competitors, and all received special training, so that it was difficult to decide as to the deserving one. The choice was Miss Mabel Ashton, that was greeted with applause by the large audience. Mrs. Mary E. Jones presided, and the occasion was also a financial success.

Mrs. M. J. Telford lectured here with good results; an increase of membership and attendance at all the meetings of the local union. They are advancing on political lines by adopting the plan of dividing the city into blocks of five, and a woman in charge, whose duty is to canvass her district and urge registration and on election, day fulfill her part of *voting on the right side*, which should be in the mind of every true W. C. T. U. worker. The *Flying Wedge* will also visit one thousand homes in that locality.

We are authorized to state that the following towns will, through the efforts of the women, place a no-license ticket in the field: Akron, Boulder, Delta, Fort Morgan, Longmont, Julesburg, Montrose, Evans, Monument, Rocky Ford and Sterling. "And all the people shall say Amen."

At Rocky Ford, four members of the Senior class of the L. T. L. will cast their first ballot for prohibition at the spring election. One hundred and fifty children assembled to hear Mrs. Higgins' telling address on the juvenile work. The state president and recording secretary spent two days in Greeley very profitably. Mrs. Higgins addressed the union in the afternoon and a public meeting in the evening in the Baptist church, the Prohibitionists uniting. Mr. A. B. Copeland presided,—the choir rendering suitable music, two choruses entitled, "Prohibition" and the "Temperance Battle Hymn." Our president urged her hearers not to lose sight of the principles of our organization and listen to no compromise whatsoever, but

"Shout the song of Home Protection,
God and Right must yet prevail."

SARAH LEE TEETOR,
State Reporter, Denver.

CALIFORNIA.

AMONG THE WORKERS.

Our winter lingers, reluctant to be gone, and spring advances but timidly this year, as if to countenance the great fair called *Midwinter*, but held until midsummer. Strangers are crowding into the city to see its attractions and friendly faces from the East find their way with pleasant greetings to our headquarters. Notwithstanding the continuance of financial depression temperance work goes on, under difficulties, it is true, but it knows no rest or surcease from labor.

Our latest victory is a county ordinance in King's county, closing saloons Sundays and after 10 p. m. At Marysville, the temperance folks are bringing to trial offenders against a local ordinance that prohibits selling at late hours of night.

Lake county is rejoicing in its prohibitory law, though in their last case the prisoner was acquitted by a jury. During the trial a witness criminated himself and the women had him arrested before he got out of the court room, so his case is pending.

The courts of this city are more lax in the enforcement of law than the country tribunals, a police judge has lately discharged a large number of druggists arrested for selling opium illegally, without trial, though this city suffers fearfully from the opium habit.

Other police judges have dismissed without penalty the man arrested for selling liquor to minors. This judge explained to a friend that these saloon-keepers were all his friends. It all suggests that it is about time to elect men whose "friends" are not in the liquor business.

More than sixty places are selling liquor without license in the fair grounds. The authorities will look after them—because of the money.

The county conventions have begun auspiciously, Placer county having just held a fine one. It loses its energetic president, Dr. Mallory, by whose zeal and hard work a magnificent union has been developed; but in her place Mrs. Fanny Theiss will ably carry on her work.

Mrs. Skelton is hard at it in the field organizing new and reviving old unions. Mrs. Eyster is again in the schools with her scientific lectures.

Neal Dow's birthday was appropriately celebrated by many of our unions. The selections given in THE UNION SIGNAL were a great help.

The Demorest contests come thicker, faster and more of them.

Preparations for a temperance congress are being made, to be held late in May, which it is hoped may be helpful to all the Pacific coast.

DORCAS J. SPENCER,
State Reporter, San Francisco.

WISCONSIN.

NEWS IN GENERAL.

Madison, the capital city, is having a temperance revival preparatory to voting upon the license question. Hon. Lou J. Beauchamp is now filling a ten days' engagement, speaking to a full house with a large proportion of men. The pastors of the Congregational, Baptist and Methodist churches have preached on the subject and Mr. Berkey, of Nebraska, has also given two lectures.

Wisconsin, as a whole, seems to be awake to the necessity of doing something to prevent the ravages of the rum power as never before, and during the spring months Honorable Beauchamp will lecture in many places under the auspices of the Y. P. S. C. E. The W. C. T. U. hail all these things with joy and gratitude and feel that the seed we have been sowing for years has taken root and in due time the harvest will be a plentiful one.

It matters not to us to whom the glory is given, for God has and will continue to recompense *us*.

Madison union observed Neal Dow day with an unusually fine program, rendered in the evening in the Presbyterian church. Mrs. Helen Campbell, of New York, whose name the readers of THE UNION SIGNAL will recognize, read a very interesting paper, and all the papers were of a high order of merit.

Marshfield invited Spencer union to unite with them, and the exercises were held in the afternoon, with refreshments at the close. Literature was distributed also.

North La Crosse honored Neal Dow the evening of the 18th. The church was filled with interested listeners, and the collection was "more than we expected." Let us hope their expectations were large.

Fort Atkinson also held a meeting the same evening, speeches by the pastors and president of the local union, with singing, constituting the program.

In referring above to the temperance revival being held in Madison, I omitted one important item, that the Congregational, Methodist and Presbyterian churches have opened their doors and the lectures are held therein, three nights in each place alternately. This lessens the expense materially, as they are given free of charge, and is one of the "signs of the times" which shows "our cause is marching on." When all churches "do likewise" victory is ours.

MARIA F. HANCHETT,
State Reporter, Madison.

UTAH.

MARCHING ONWARD.

Just now, when the state question is being agitated, the women of this territory must awaken to the needs of the people, and the first thing to be done is to work for the admission of Utah as a *temperance* state.

Mrs. Sarah Reed, our territorial evangelist, is now at Nephi and has been holding a series of temperance meetings in the churches, school houses, temple and in the home. She has also assisted in meetings at Spanish Fork, Eureka and Springville. Her report from the work is most encouraging and we feel that she will do all in her power to further the temperance cause in Utah. We have not heard from all over the territory, but know that the local unions at Mante, Logan and Mt. Pleasant are fully awake on this subject.

The Salt Lake union is growing in strength and numbers. At the request of the union most of the ministers of the city observed March 18th as a temperance day, and either preached a temperance sermon or had addresses by local speakers.

This day was kept in honor of that great leader, Neal Dow. Dr. McNeice struck the keynote in his address when he said: "We must have a territorial temperance convention and organize *now* for the great work before us. We hope that our temperance workers throughout the territory will begin immediately to work for such a convention."

We were pleased at the kindness shown us by our Mormom brothers. They made their afternoon service in the great tabernacle a temperance meeting. This meeting was attended by thousands and altogether we feel that the spirit of temperance pervaded Salt Lake City on Sunday, March 18.

Our local union also held a Neal Dow parlor meeting. Interesting papers telling of his political life and early and later manhood were listened to with great interest.

MRS. E. E. SHEPARD,
Territorial Reporter, Salt Lake City.

NEWS IN A NUTSHELL.

LODI, Mich., had Rev. George H. Vibbert as speaker on Neal Dow day.

AT Petersburgh, Ill., the Neal Dow anniversary exercises, March 20, were eminently successful. Rev. A. H. Harnly delivered an able address.

A DEMOREST silver medal contest was given at Petersburgh, Ill., April 6, by a class of young men and women between the ages of sixteen and nineteen.

FIRST district Illinois W. C. T. U. held a conference of workers on April 10, at Simpson M. E. church, Englewood avenue. Mother Wallace addressed the evening meeting.

THE Willard union in Calais, Maine, is doing grand work. They have rescued some poor little waifs, clothed them and placed them in good homes the past year, besides their other work.

THE Neal Dow celebration at Rochester, N. Y., was a notable occasion in which all the temperance organizations of the city cooperated. Mrs. Barker delivered a stirring and thought inspiring speech.

MUSIC, oratory and enthusiasm were the three concomitants of the splendid Neal Dow celebration at Demorest, Ga. An original poem dedicated to the grand old man of Maine was a feature of the evening.

GANGES, Mich., W. C. T. U. is a small country union, with members widely scattered, yet they accomplish a good deal in the great cause. Crusade day was successfully observed. Their president is an ordained minister.

THE First Congregational church of Mansfield, O., which has experienced the benefits of a revival recently, was the scene, April 1, of a temperance mass-meeting. Mrs. Barker was the speaker, and had for her subject, "Who wants the saloon?" This church is planning for active efforts in the temperance cause.

MRS. EMMA R. ATKINSON, of Moncton, corresponding secretary of the Maritime Provinces, visited the Temple recently *en route* from New Mexico to her home. Mrs. Atkinson, who is the only lady member of the school board in her town, is deeply interested in juvenile temperance work and is thinking of introducing the anti-cigarette league in the public schools.

UXBRIDGE W. C. T. U., of North Dakota. celebrated Neal Dow day by having a basket social to which a cordial invitation had been previously extended to all. A very pleasant day was spent, resulting in an encouraging increase of membership. On the program rendered was an excellent paper prepared and read by the local president, Mrs. M. Bascome.

FOSTORIA, O., Y's occupy a cozy room adjoining the public library, and are uniting their efforts with those of the library association to keep a free reading room open every evening and two afternoons of each week. This Y, organized Sept., 1893, by Miss Ensign, state secretary, with ten charter members, now numbers eighty and is constantly increasing.

"READING of the beautiful memorial windows I am constrained to write you about ours. The W. C. T. U. of Grundy Center, Iowa, placed at its own expense a beautiful stained glass window in the M. E. church, dedicated April 8, 1892. The upper part has the bow of white ribbon as a symbol, and below, 'Woman's Christian Temperance Union.' I think it is a good way to keep our temperance work before the people," writes Mrs. Sarah Gilbert. president.

A STIRRING poem entitled, "You can't vote, and I can't vote," by Mrs. Evalina M. Smith, North Greenfield, Wis., was published on Our Children's page in THE UNION SIGNAL of January 25. For the fifth, sixth and seventh lines of the first stanza, read:

"Our state is ruled by a whisky ring,
That bloat on a dirty keg is king,
And the voters bow to him, that's the sting."

THE superintendent of the local L. T. L., Mary Learned, writes as follows: "In response to your request for information regarding W. C. T. U. memorial windows in churches, I would like to say we have one in the new Memorial M. E. church at Dearborn, Wayne county, Mich. It is a handsome one of stained glass with the letters, W. C. T. U., large enough to be seen in any part of the room. We also have one with the letters, I. O. G. T., and hope soon to pay for one for our L. T. L."

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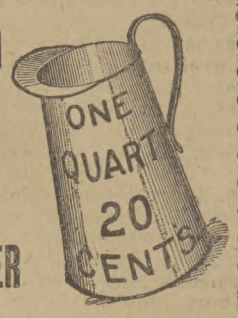

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DEAFNESS

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An exceptionally dainty afternoon reception was that given recently by the Franklin, Pa., Y. W. C. T. U. at which about two hundred young women were present. The program included besides music and refreshment, interesting papers on Y work and on cider. Twenty-nine new names were placed in the society's pledge album and many other young women became interested in the Y organization and work.

Quincy, Ill., has a woman's council composed of fourteen woman's organizations. At a recent meeting the origin, scope and development of the W. C. T. U. were presented in an interesting paper by its president, Mrs. Rev. T. B. Hilton. This was followed by a speech from Miss Irene Smith, local secretary and state superintendent of work among miners, who told of the W. C. T. U. enterprises and prominent lines of work in a brisk, brief speech.

Pierce county, Wash., held its annual convention at Tacoma this winter, and brought out many interesting facts regarding W. C. T. U. work within its borders and indorsement of its labors. Many stirring topics were discussed, among them tobacco, which was conceded to be a foe to temperance, as well as cleanliness, equal suffrage, many thinking the W. C. T. U. ought to concentrate its efforts along that line, and parliamentary usages presented by Mrs. Schaffer, state president for West Washington. Mrs. M. L. T. Hidden, state organizer, rendered valuable assistance.

A correspondent who writes from benefit and experience, advises the use of an overhead pulley to bring into play the untaxed and weaker muscles of the body. She says: "It should have a rope eight feet long, so that one arm at its greatest stretch could not quite reach the pulley. The movements up and down may be supplemented by many others; by taking the handles and holding them on a level and rocking to and fro on the heels and toes, and turning sideways with the same swaying movement; also by supporting or steadying the body while the limbs are swung back, forth, sideways and around. I visited a gymnasium in Philadelphia and felt that I could with my little pulley do all at home."

Official Communications.

ANNOUNCEMENT.

MISSISSIPPI'S STATE CONVENTION.

The eleventh annual convention of the Mississippi Woman's Christian Temperance Union will meet in Canton, May 5 to 8, 1894. Every union should send as many delegates as possible, as important matters will be discussed, and plans for new work proposed.

We expect to have with us Mrs. Snell, Miss Belle Kearney, Mrs. Ervine and Mrs. Hoskins, Mrs. Clara C. Hoffman, of Missouri, Mrs. Charlton Edholm, of Chicago, and perhaps Miss Frances Griffin, of Alabama, and Mrs. Kells.

The convention sermon will be preached on Sunday, at eleven o'clock, by the noted evangelist, Rev. W. M. McIntosh, of Alabama. We hope also to have prominent prohibition brethren with us.

It is important that every delegate reach Canton on Friday, May 4th, prepared to take part in the proceedings and stay until the close of convention.

As we have a full program for every evening's entertainment, we have thought it best to assemble Friday evening for addresses of welcome and responses.

Saturday afternoon will be given to two minute speeches by the presidents of local unions on the work of their unions.

Friends of prohibition in Mississippi are cordially invited to meet with us.

We ask your prayers that God's spirit may be present in great power.

Lavinia S. Mount,
President Miss. W. C. T. U.
Greenville, Miss.

WISCONSIN W. C. T. U. CONVENTION.

The twentieth annual convention of the Woman's Christian Temperance Union of Wisconsin will be held in the Presbyterian church, Portage, June 12, 13, 14, 15. A meeting of the executive board will be held in the church Monday evening, June 12 at 7:30; the convention will open Tuesday at 10 a. m.

Feeling the need of a stronger union of forces, and that earnest action is necessary for an arousal of those who stand for a redeemed manhood and womanhood, we cordially invite and earnestly entreat all who desire to put this iniquity away, so that the cause of truth, love and righteousness may be advanced, to be present at our twentieth annual convention and unite with us in our efforts for the extinction of that traffic which destroys the bodies and the souls of men.

Vie H. Campbell, *President.*
Maria F. Hanchett, *Cor. Sec.*
Wis. W. C. T. U.

Cor. Secy's Notes.

We hear with pleasure of the prosperity of the W. C. T. U. of Me. There is peace and harmony all along the line. The state department of "finding homes for homeless children" is active and accomplishing much good. There is general interest manifested in the franchise department and the union is constantly growing in interest and numbers.

It would be a pleasure to all to read the description of W. C. T. U. effort in Idaho, written by the president, Mrs. R. Mitchell, who tells of "the mountainous state, where have drifted many people from all countries, who seek a place where they may sin against humanity with impunity." She had just passed over a dangerous mountain road to Cottonwood, where she found reason for encouragement. A quantity of literature has been sent to her for free distribution, a gift to us from our friends Messrs. Hastings, of Boston, and Demorest, of New York. There is more for others who send postage for its forwarding.

From *The Republic*, of Laramie, Wyoming, we glean news of the marvelous work of our National evangelist, Mrs. R. J. Trego, whose labor of the winter has been a continual success. At a union meeting of all young people's societies "such an altar service as was never seen there before" was held, at which "nearly a hundred young women pledged in a handshake that they were resolved on higher aims, noble purposes and purity of life and heart. After the prayer they were dismissed to their seats, and scores of young men took a stand for better manhood and the same purity that they should expect of their sisters. A prayer followed and they returned to their places. Then came a call for the older ones, fathers, mothers, teachers, those who had at heart the interests of the young folks whose pledges had just been given. Such an earnest company never before crowded one another for an opportunity to kneel on that hallowed spot. Prayer followed prayer and joy beamed in many a face as an earnest of the blessing received."

Mrs. S. A. Morrison, superintendent of the department of charitable and reformatory work, sends us a charming little brochure reporting her work of the last year.

Mrs. Emma A. Cranmer, president South Dakota W. C. T. U., has addressed forty-three meetings in Missouri for which the best possible arrangements were made by President Hoffman and the corresponding secretary, Miss Ellen Morris. The climax of the trip was an all day Neal Dow meeting at Kansas City.

A true ring comes from Indian Territory. Miss Ann E. Larzelere, corresponding secretary *pro tem*, writes: "Our state officers are a unit against local option. We cannot compromise with the subtle enemy. We stand as one for the extinction and entire prohibition of the liquor traffic." God give us all such firm foothold upon the right.

From Mrs. Henrietta E. Brown, corresponding secretary of California, North, we learn of a wonderful uprising concerning the tobacco question. "From here and there come orders for literature bearing on this question. The matter is being agitated in the school, teachers are interesting themselves, and pupils are required to prepare papers; pledges are being signed by the pupils. In Alameda a large petition has been obtained asking for an ordinance prohibiting the manufacture or sale of cigarettes, and one of our women from that town told me that there was strong grounds for hoping the petition would be granted."

In the midst of what might quite naturally discourage, Miss Belle H. Mix, corresponding secretary of Iowa, writes: "Though the suffrage bill has been defeated and the prohibitory law seems doomed, we hope to secure the passage of the 'age of consent' bill." Bravo! who can fail to admire such courage?

Mrs. M. C. Woody, president North Carolina, writes with such cheer it seems like hearing her voice. They are hard times workers down there, sure to be good. Though severe duties in connection with Guilford College rest upon the president, she conducts much official correspondence and plans the appointments of the state corresponding secretary, Mrs. S. V. Tomlinson, who is also organizer, and has been in the field nearly four months, visiting and speaking in towns, villages, school-houses and churches.

An admirable and unique leaflet has been issued by Mrs. Mary D. Tomlinson, National superintendent of parlor meetings, so full of suggestions that a union could hardly make a failure of such a meeting after reading it.

We extend congratulations to Mrs. Mattie Lee Spencer, president Alabama W. C. T. U., in the success which has attended the Mercy Home at Birmingham, of which she is president of the Board of Managers. The one sentence of her annual report which impressed us, and we are sure will interest the superintendent of the National department of securing homes for homeless children, Mrs. Margaret T. W. Merrill, was, "I have not found a single record where so many children have been placed in Christian homes and legally adopted."

Mary A. Woodbridge.

Treasurer's Corner.

Here I am back again in my accustomed corner, rested and refreshed, ready for the work of looking after the financial interests of our National W. C. T. U. I am glad to find that New York has sent us an installment of her dues and also Illinois. Ohio sends dues each month.

Our faithful superintendents are in need of the appropriation promised them for their work, and it does not seem right that they must wait until the last three months of the year before they can have for the use of their departments the very modest allowance given them by the National. Some of them have had nothing and some of them only a small portion so far, and when we remember that the year is nearly half gone, we must all feel that there is great need of promptness in forwarding dues.

The view given me of the field in my short trip was very cheering. Rochester, N. Y., held a Neal Dow meeting in which all temperance societies united, giving us a splendid audience. An original ode was sung to the tune of "Auld Lang-Syne." Geneva arranged for a large parlor meeting, as also did Attica, and were cheered by the addition of new members. Evening meetings largely attended.

Miss Manning, county president, is the right woman in the right place. She is strong and able and is in favor with all the people. Gainesville is one of her unions. The ladies held a parlor meeting with Mrs. Bell, whose husband is a staunch helper of our cause and of the women as well. New members were also added to this union and a large and enthusiastic evening meeting followed. Mrs. Dr. Dutton is the honored president. Wyoming is full of good women. Mrs. Keith, president, is fearless and courageous. Mr. and Mrs. Moore gave me a pleasant, quiet home during my stay. A union meeting of all the churches packed the church Sunday evening and we had a good time and trust good will result.

Miss Eva Osburn, the president of Port Byron, is ever awake, and she is ably supported by her father and mother as well as her women, and of course a good meeting was the result.

Marion W. C. T. U. is holding on its good way, and Miss Sanford is a faithful adjutant upon whom falls much responsibility in the temporary absence of the president.

At Oberlin I met an old school girl friend, Mrs. Amelia S. Wilkinson, from whom I had been separated for twenty years. I had the pleasure of speaking in the Second Congregational church to an intelligent audience. It was a pleasure to meet the scholarly people of this college town. Mrs. Holton has a good corps of workers.

At Mansfield, O., a most wonderful revival has brought several hundred young people into the different churches, and the ladies are hoping to round up the work by securing Mr. Woolley for a series of gospel temperance meetings, that shall preëmpt these young lives for temperance work. Here I was entertained in the historic home of Miss Susan Sturges. Her father was one of the stalwarts in the abolition reform, and she has inherited some of his courage and faith for the later abolition struggle. A magnificent audience greeted us in the First Congregational church Sunday evening, and the pastor, Dr. Hubbell, spoke earnest words of sympathy with our work I was glad to dine with our own Mrs. Leiter and her good husband, who seconds her in her work.

At Kendallville I found a pleasant home with Mr. and Mrs. Masey. He is the mayor of the city, and a genial, Christian gentleman. His wife has established a mission in a poor part of the city, and conducts the services every Sabbath. Many have been converted through her efforts. She is an active W. C. T. U. woman, and is interested in every good work. Mrs. Shulze, president, had worked up a good meeting, assisted by the county president, Miss McConnell, and others. This is a delightful town, full of good people. The work all along the line is encouraging.

Helen M. Barker.

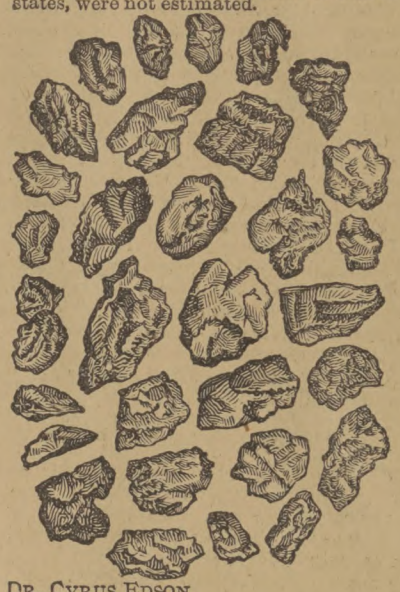
BUFFALO LITHIA WATER

A POWERFUL and the ONLY KNOWN Solvent of STONE IN THE BLADDER.

The following plate is from a photograph which forms a part of a communication of Dr. George H. Pierce, of Danbury, Conn., to the *New England Medical Monthly* for Nov. 1890 (see page 76 of that journal), and represents some of the largest specimens of

Two Ounces and Twenty-seven Grains of Dissolved Stone

from a patient under the action of **Buffalo Lithia Water.** Smaller particles, and a quantity of Brickdust deposit, Dr Pierce states, were not estimated.



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Commissioner of Health, New York City, and President of the Board of Pharmacy.

"I have frequently made use of

BUFFALO LITHIA WATER

in my practice, with excellent results. **It is a potent remedy for correcting Rheumatic Diathesis.** In a case of *uric acid gravel*, in which I recently prescribed it, its beneficial effects were apparent after *the third dose.* I have also prescribed it with great benefit in *Bright's Disease of the Kidneys.*"

This Water has proved not less efficacious in BRIGHT'S DISEASE OF THE KIDNEYS, GOUT, RHEUMATIC GOUT, RHEUMATISM, NERVOUS DYSPEPSIA, NERVOUS EXHAUSTION, &c.

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is for sale by druggists generally, or in cases of one dozen half gallon bottles $5.00 f.o.b. at the Springs. Descriptive pamphlets sent to any address.

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Publisher's Notes.

A GREAT MOTHER.

There could be no more fitting title to the biography of Mary T. Hill Willard than that which is assigned to the forthcoming volume—"A Great Mother."

It is customary among a certain type of minds to speak of wifehood and motherhood as a woman's only profession, but not often do we find those who are willing to lift it to the rank of a profession, or consider the fulfillment of its duties as requiring a special preparation of heart and brain, and a mighty consecration of purpose.

Madam Willard made of motherhood the holiest of professions. Like Paul she "magnified her office," and accepted it as a perpetual benediction; therefore the world has a right to the record of her life-work as truly as to the records of its masters in other professions.

This book, written by her great daughter, Frances E. Willard, and her kinswoman, Mrs. Minerva Brace Norton, with an introduction by Lady Henry Somerset, will be handsomely illustrated, and will not only contain a full account of Madam Willard's interesting life, but will present her invaluable ideas upon the bringing up of children; give many of her wise sayings, and record the helpful incidents of a household in which she was ever the central feature.

There could be no more beautiful object lesson on the secret of "growing old gracefully" than that presented by this volume. The marvelous chapter entitled "A Great Sunset," which shows this woman of nearly ninety as she crossed into the beyond, must rob death of its terrors, and irradiate the darkness of the tomb.

OUR PHILANTHROPY FUND.

We have received a donation to our Philanthropy Fund and the paper will be sent to the struggling president of a poor union in a country place who writes as follows: "It is with great pain I write you to stop my paper. It is utterly impossible for me to pay for it. For four years I have taken in washing for the men on a large farm to get the means to pay for it but the owners have sold out and gone, and there is no other way for me to do only to stop it, as I cannot run in debt for it though I do not know how I can really get along without it."

ADDITIONS TO OUR PHILANTHROPY FUND.

Mrs. M. A. Thomas, La Grange, Mo..	$ 75
Mrs. Mary H. Fenner, Lewiston, Me...	1.00
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Mrs. H. R. Antes, Rocky Ford, Col....	50
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W. C. T. U., Conway, Mass.....	2.70
Thos. Boardman, E. Boston, Mass....	1.00
C. Allen, Middleport, N. Y.....	55

THE GOOD WORK GOES ON.

One noble worker whom the Philanthropy Fund enables this week to put on the subscription list is the wife of a Methodist minister who has been laid aside by ill health.

Another who will welcome THE SIGNAL this week is a young lady seventeen years old, a cripple who can only walk with crutches, but her life is one of constant self-sacrifice and work for others.

A needy woman, who has three children, and so poor and in such ill health she has to be denied all the luxuries of life, will, this week, have the luxury of THE SIGNAL.

FROM OUR BOYS.

I received the watch safely March 20, and was very much pleased to get it. I am satisfied with my watch and hope the new subscribers will be as much benefited by their papers as I feel that I am by my watch.

Yours for temperance, R. A. S.

OUR WHITE RIBBON PORTFOLIO.

What do you think of it? The orders in every mail answer the question. Write to us for terms for one hundred copies and make some money for your unions.

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THE TEMPLE,
Chicago, Ill.

TEMPLE RECEIPTS.

Missouri—Empire Prairie: W. C. T. U., $5.

Pennsylvania—Philadelphia: Mrs. H. Bently, $8; New Garden: W. C. T. U., $2; Herdersonville: Y. W. C. T. U., $1; A Pennsylvania Friend, $5; Moscow: W. C. T. U., $10; Hartstown: Sarah A. McEntire, $4; Venango county: W. C. T. U., $33.35; Dayton, W. C. T. U., $18; Birmingham, W. C. T. U., $5.80; Connellsville, W. C. T. U., $2.10; Rogersford: W. C. T. U., $100; Sterrett: W. C. T. U., $100; Mehoopany: W. C. T. U., $16.67; Verona: W. C. T. U., $2.40; Philadelphia: Mrs. Dora B. Turner, $2.10.

Rhode Island—Portsmouth: W. C. T. U., $34.93; Providence: Mrs. W. G. Cogswell, $2.50.

Tennessee—East Nashville: W. C. T. U., $18.95.

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Utah—Salt Lake City: Mrs. G. S. Peyton, $5.

Vermont—Rupert: W. C. T. U., $12.67; Montpelier: Amy B. Fisk, $3.65; Woodstock: W. C. T. U., $1.75; Westminster: Mary L. Garmon, $3.65.

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Wisconsin—North Johnstown: W. C. T. U., $20; Sharon: W. C. T. U., $20; Madison: A Friend, $1; Lake Geneva: W. C. T. U., $3.30; Windsor: W. C. T. U., $3.65; Lodi: W. C. T. U., $40.40; Stockbridge: Miss S. B. McHenna, $1; L. A. Millar, $1; Eau Claire: Mrs. I. Cobban, $1; Delavan; W. C. T. U., $1.20; Kenosha: Miss Emily A. Hart, $4; Whitewater: Mary B. Blackman, $5; Iola: Miss Carrie Mead, 25 cents.

Washington—Walla Walla: W. C. T. U., $3.75.

Foreign—British: Unknown, $9.68; Wellington, New Zealand: Mr. and Mrs. Wilkinson and Miss Wilkinson, $4.87; Ontario: Niagara Falls South: A friend, $5; South Africa: Y. W. C. T. U., $26.95.

SARA G. JOHNSON,
Financial Secretary.

PETITION OF THE

WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION

FOR THE

PROTECTION OF THE HOME.

Addressed to the Governments of the World.

Honored Rulers, Representatives and Brothers:

We, your Petitioners, although belonging to the physically weaker sex, are strong of heart to love our homes, our native land, and the world's family of nations.

We know that clear brains and pure hearts make honest lives and happy homes, and that by these the nations prosper, and the time is brought nearer when the world shall be at peace.

We know that indulgence in Alcohol and Opium, and in other vices which disgrace our social life, makes misery for all the world, and most of all for us and for our children.

We know that stimulants and opiates are sold under legal guarantees which make the Governments partners in the traffic, by accepting as revenue a portion of the profits, and we know with shame that they are often forced by treaty upon populations, either ignorant or unwilling.

We know that the law might do much, now left undone, to raise the moral tone of society and render vice difficult.

We have no power to prevent these great iniquities beneath which the whole world groans, but you have power to redeem the honor of the nations from an indefensible complicity.

We therefore come to you with the united voices of representative women of every land, beseeching you to raise the standard of the law to that of Christian morals, to strip away the safeguards and sanctions of the state from the drink traffic and the opium trade, and to protect our homes by the total prohibition of these curses of civilization throughout all the territory over which your Government extends.

NAMES. | RESIDENCES.

Will not everybody who loves the great cause of home protection, send to Miss Alice Briggs, The Temple, Chicago, for the regular form, and circulate it to the best of her ability, mailing the names to Miss Briggs. Use separate blanks for men and women.

THE lives of Miss Willard and Lady Henry Somerset have been translated into Dutch by the Rev. Adama Van Scheltema, of Arnheim, Holland, and published in Leyden.

THE vice-president of the Danish W. C. T. U. writes to make a correction as follows: "In the Convention number of THE UNION SIGNAL I find the statement that the largest temperance society of the continent is that of the *Croix Bleue*, that numbers only ten thousand members. Meantime this is a mistake. I do not know the numbers of other countries, but among the Danish temperance organizations there is one, 'Temperance union of Denmark,' that has thirty-eight thousand members, and I suppose that both Norway and Sweden have still larger organizations."

Our Library Table.

ARE THERE CORRUPTIONS IN THE NEW TESTAMENT? One of H. L. Hastings' crisp little publications that by their dear and reasonable courageousness are doing so much for orthodox Christianity. Published at the Scriptural Tract Repository, 47 Cornhill, Boston.

THE AMERICAN JOURNAL OF POLITICS, now well on in its fourth volume, presents each month a series of articles touching upon various political phases of American life. The April issue is particularly instructive. Andrew J. Palm & Co., 114 Nassau street, New York City.

SOME THINGS THAT CHILDREN SHOULD KNOW. Suggestions for Mothers and Teachers. By Blanche L. Delaplaine. A most helpful pamphlet, pure and sweet from cover to cover, and dwelling helpfully on a question that needs a broad light of righteous intelligence. Charles H. Kerr & Co., Publishers, 175 Dearborn St., Chicago.

The ANNUAL BUDGET, issued by the National W. C. T. U. department of scientific temperance instruction, superintendent, Mrs. Mary H. Hunt, 23 Trull street, Boston. This budget consists of "the Co-Worker's Letter for 1894 for the local superintendent, A Brief Report of the work of scientific temperance in the public schools for last year, 1893, a sample of the *Monthly Advices*, with circular concerning the same, and a personal letter to every local Woman's Christian Temperance Union President." Unions should make a special effort to secure and scatter these leaflets far and wide.

POMPEII, THE CITY OF DOOM. A poem by Benj. F. Leggett. Vigorous and poetically beautiful. Published by the author, Ward, Delaware Co., Pa.

LIVING THOUGH ONCE DEAD. A beautiful Easter sermonette, by Edward W. Gilman, D. D., corresponding secretary of the American Bible Society. Published by Thomas Whittaker, New York City.

HARRISBURG TELEGRAM FLAG BOOK. A handsome little publication containing beautifully engraved flags of all the principal nations of the earth, the designs and colors exact reproductions of the emblems of the various countries they represent. Published by the *Harrisburg Telegram*, Harrisburg, Pa.

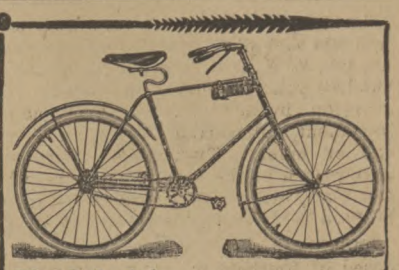
BRIGHT LIGHT, is the suggestive title of a new singing book for Sunday-schools and young people's meetings. It is compiled by Mr. S. W. Straub, whose name is a familiar one in this connection. The book contains bright tunes accompanied by inspiring words, and recommends itself to those looking for "something new."

Published by S. W. Straub & Co., Chicago, Ill.

FAMOUS ADVENTURES AND PRISON ESCAPES OF THE CIVIL WAR. This publication of the Century Company, New York, contains the war diary of a Union woman in the South, edited by Geo. W. Cable, and a series of war stories by various authors, making in all a three hundred page volume of much interest. Among the narrations are the famous "Locomotive Chase in Georgia," and "Colonel Rose's Tunnel at Libby Prison." A book of especial attraction for boys and young men.

INJURIOUS INSECTS AND THE USE OF INSECTICIDES. By Frank W. Lempers, director of the Fordhook Chemical Laboratory. Published by W. Atlee Burpee & Co., Philadelphia. This must prove a prize to farmers and gardeners, as its information is scientifically reliable and practical. The illustrations, of which there are one hundred and eighty-five, are valuable because of their accurate life-likeness. The text of the book is prepared for unprofessional readers and the ravaging army of insects may prepare to give way before the intelligent onslaughts of man. From the same publisher is a dainty little volume entitled ALL ABOUT SWEET PEAS. The title tells the whole story—all about sweet peas, their cultivation and varieties. Beautifully illustrated.

(*Continued on page 14.*)



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The publishers' price of the book is $1.

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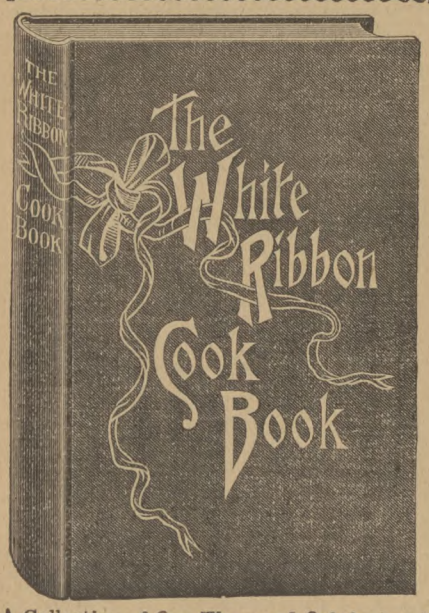

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The Temple.
Chicago, Ill.

(*Library Table continued from page 13.*)

Milk and Meat. Twenty-four sermons by A. C. Dixon, pastor of the Hanson Place Baptist church, Brooklyn, New York.

The sermons are characterized by their simple directness. "Milk" indeed they are, and "meat"—the great truths of spiritual and eternal life being uttered so that babes in Christ may read and learn, while the strong man may gain fresh inspiration from their perusal. They are dedicated "To all who love the Lord Jesus Christ and His Book," and are broad and non-sectarian.

The Baker & Taylor Co., 740 and 742 Broadway, New York City.

Sub-Cœlum. A Sky-Built Human World. By A. P. Russell, author of "A Club of One," "Library Notes," etc.

An attractively written description of an ideal people and the felicitous working out of their ideals. The author has taken as a foil to the better showing of his sky-built world, the follies, frailties and foibles of a people, said to have existed, and who very closely resemble, those of the Year of Our Lord one thousand eight hundred and ninety-four. The contrast is sharp and in some directions the reader thinks he, himself, sees in to-day a promise of some such bright realizations as blessed the Sub-Cœlum-ites. Mr. Russell is exhaustive and leaves no phase of life untouched—education, professions, habits of the physical life, politics, religion, morals, woman's status, dress—in fact he revolutionizes man and his environments. Some of his ideas are, to say the least, original and amusing, if not suggestive. He redeems the product of the grape from the anathema pronounced upon it to-day: "Everybody drank wine," he says, "as he did water, or milk, for refreshment and nourishment. . . As great pains were taken to keep it pure, it was found to be healthful. Drunkenness from wine-drinking was unknown. It was from distillation that the mischief came. Fortunately, the strong liquor was little used. Public opinion was against it. Reputation was affected by its free use. Drunkenness was treated as a disease. . . A man drunk was odious. . . Societies were not formed to exterminate the drunkard, nor to make a pet of him. He was held responsible till officially declared otherwise. Drunkenness was attacked as a moral disease, not to be cured by salves nor embrocations," etc. Drunkenness was made a ground for divorce in this beautiful land, and "licenses to marry were not granted without inquiry as to the habits of applicants and their progenitors."

Published by Houghton, Mifflin & Co., Boston and New York.

Professor Terry, of the Northwestern University, Chicago, has written an analysis of the Song of Songs, namely, Solomon's, which he aptly calls an "inspired melodrama." It is by a long way the best setting forth of a subdivision of the Good Book which has always been a mystery to most people. The fanciful analogies that have been drawn from it between Christ and the church have often been most misleading and productive of incalculable harm. Dr. Terry thinks that this poem was very probably written by a woman. He says "who more fitting than a gifted female poet like the prophetess who dwelt of old under the palm tree to celebrate the pure unwavering love of a woman's heart? As the book of Job exhibits in poetic form the trials and triumph of a true man, so the Song of Songs extols the virtue and unchanging affection of a pure woman when put to the severest test." Instead of having been written by Solomon, this Song is in the estimation of the present translator the work of one whom that many-wived king had brought away from her betrothed lover and added to his harem. It was left for this age of woman's rehabilitation to put a common sense interpretation on this famous of all songs, for the beautiful loyalty of this woman to her lover compares with the best that we know of womanly character. The cry of her heart is to return to him, and he is represented as seeking her while Solomon, in vain, endeavors to reconcile the captive to him and his palace. Dr. Terry says:—"A diligent study of this beautiful song admonishes us that we should not come to the perusal of the Holy Scriptures with *a priori* opinions about what they ought or ought not to contain, nor are we at liberty to assume on dogmatic grounds any theory of divine inspiration which interferes with the free investigation of the Biblical writings." Every woman who reads this delightful monograph will thank Professor Terry for the scholarly and large-minded view that he has taken of a difficult piece of writing and one which in former times did not redound to the credit of the mother sex as a modern woman would wish it to have done. It is needless to add that Professor Terry is a devout Christian as well as one of the best Hebrew scholars in the United States.

Published by Hunt & Eaton, New York City.

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MAIZE, KAS., Jan. 28, '94.

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EDWIN COLEMAN.

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At the suggestion of a few prominent white-ribboners living far from Chicago, and therefore unable personally to attend to various matters of business importance in this city, we have concluded to open a Shopping and Commission Department, not as a branch of our regular business, but as an accommodation to the many friends who desire to entrust shopping and other outside business to reliable parties. We have secured an experienced and responsible lady who has resided in Chicago many years, and is familiar with our largest houses in every branch of business, a woman of keen insight, good judgment, excellent taste and an economical buyer.

We have endeavored faithfully to execute all commissions entrusted to us in the past, but as it necessarily interferes with our legitimate business, we have concluded this new arrangement, which will, we believe, give eminent satisfaction.

In many cases no commission whatever will be charged; in others requiring expenditure of extra time and money, it will be necessary to charge a proportionate commission.

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Both invaluable.

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THE STORY OF THE CRUSADE.
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AFTER TWENTY YEARS.
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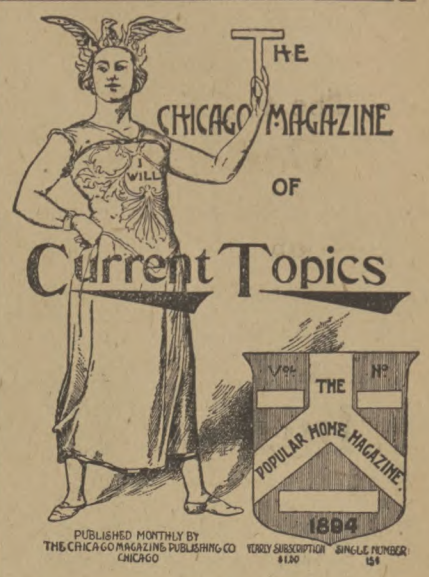
An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper. W. A. NOYES, 820 *Powers Block, Rochester, N. Y.*

Portrait of a Lady who has cleaned house all day without Pearline—and she's had a lively time of it.

There's another day just like it coming to-morrow—and more afterwards. Now, see the difference. With **Pearline**, all this hard work would be easy; through in half the time; nobody disturbed by it. **Pearline** cleans, without the least harm, **everything** that water doesn't hurt. You won't have your paint streaked and rubbed off or your marble discolored or your temper ruffled or—well, **Pearline** banishes more of the ills attending house-cleaning than anything else known—just as good for washing clothes. 409



The special feature of the April number of the Chicago Magazine of *Current Topics* is the 35-page article of H. W. Taylor on the race question in the United States, under the very pertinent title, "The Case of the Cracker." This stirring article reveals what has been only half suspected, that the result of the civil war and emancipation of the negro has by no means settled the negro question in the United States. This article should be read by every thinking American citizen, white or black. Single copy. 15 cts.; $1.50 a year.

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$18.50 Carriage for	$9.25.
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What Advertising Will Do.

We are in receipt of information from Alfred Peats, the wall paper merchant (whose advertisement appears elsewhere in this issue), stating that he sold, direct to consumers, in the year 1893, over 2,500,000 rolls of wall paper. This is an amount, which to the ordinary reader, seems almost incredible. If placed end to end these rolls would make a continuous strip 11,000 miles long, or enough paper to encircle the whole of the United States. It would paper the walls of over 200,000 rooms,—and was shipped to every state and territory in the United States.

This success is the result of two business principles, first, "advertise judiciously," and second, "live up to your advertisements." Upon receipt of 10c. to pay postage this house will send samples of new, artistic, yet inexpensive wall paper to any address, and accompany them with a pamphlet on economy in home decoration and full instructions how to hang paper. Their prices are about what the local dealer has to pay at wholesale, and their patterns are always of the latest style.

"A thing of beauty is a joy forever."

Nothing so beautifies your house as a pretty paper on the wall and ceiling.

Startling Shoe Facts.

Every reader of our paper has to wear shoes, and we are often annoyed because our shoes do not wear as well as we expected, perplexing us when we have to make a new purchase, for we wonder if the new shoe dealer will sell us a good wearing pair of shoes. If any of our readers are perplexed in this way, we urge them to try Messrs. Moar Bros., Boston, Mass., whose advertisement you will see in this issue. They make a specialty of fine, good "Footwear," their prices are reasonable; they guarantee to refund money, if not satisfied; they have five large stores in Boston, having been established since 1870; they give everybody the same chance to buy shoes at the same prices as people living in Boston; you take no risk in ordering. Send for their finely illustrated catalogue, and try their shoes for once.

Commendatory.

Dr. J. H. Moore, of Cincinnati, has be[illegible] using the columns of our paper for several month[illegible] lvertising his wonderful remedy for treatment [illegible] CATARRH, Deafness, Bronchitis and Consump[illegible] in their varied forms.

In order that our readers may not be dupe[illegible] by a "quack," we have to say that, after a personal [illegible] vestigation of Dr. Moore's treatment, we cheerfully recommend the same to all who are suffering from the ailments mentioned above. We are satisfied that he can accomplish much good, if his full directions are followed.

Dr. Moore is a Christian man, and an earnest temperance advocate and worker.

If you are a sufferer, read his advertisement on first column of this page, and write him at once.

A BOON TO EVERY WOMAN.

What "Josiah Allen's Wife" Says About Tokology.

"When I opened the book and saw the strong, sweet face of its writer, I knew I should find nothing but good in its pages. It is written with delicacy, bravery and wisdom. I wish every woman in the land could read it."

TOKOLOGY is a complete ladies' guide to health and disease. By Alice B. Stockham, M. D., practitioner over twenty-five years. Prepaid $2.75. Sample pages free. Best terms to agents. Alice B. Stockham & Co., 277 Madison St., Chicago.

NINETEEN BEAUTIFUL YEARS.

A correspondent writes: "I have just finished reading 'Nineteen Beautiful Years,' and it has inspired me to a higher life. I do not see how any one can read of so pure a character without letting it touch his life."

"Nineteen Beautiful Years" is the story of the life of Mary E. Willard, most tenderly and touchingly told by her sister, Miss Frances Willard.

Price, cloth, 75.; paper, 10c.

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WOMAN'S TEMP. PUB. ASS'N,
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Signal Notes.

THE Lutheran church of Sweden sent one hundred missionaries to China alone, last year.

MORE beer is drunk in Munich than in any other city in the world, the average being a quart and a half daily per head of the population.

IT is stated that one thousand, five hundred and thirty-nine liquor shops are owned by one hundred and seventy-two members of the House of Lords.

A SCHOOL of design modeled after the very successful one in New York, is to be established in England. It helps to give remunerative employment to women of ability.

CHRISTIANIZING a race is by far the cheapest and most effective way to civilize a race. The once ferocious Fiji islanders sent over twenty thousand dollars last year toward missionary work in other lands.

AN English physician says that in his treatment of two hundred cases of scarlet fever without alcohol there was a mortality of two per cent as against the six per cent in hospitals where alcohol is prescribed.

NEW openings (!) for women are constantly being made. One of the latest reads as follows: "Will any lady near Oxford Square, Hyde Park, take a little dog for daily walks during the owner's absence from town? State terms."

THE amount of money spent by European nations on their armies and navies becomes still more significant when it is known that the money is usually borrowed! Between 1870 and 1887 the national debt of France increased £480,000,000.

ONE peculiar feature of Salvation Army literature is that there are no outside advertisements in any book or paper. An able English journalist has said, "It is easy to sneer at the *War-Crys*, but as a rough-and-ready school of journalism they have no rival."

A MINISTER of the Free Church of Scotland has withdrawn, and proposes to organize an independent church, and in reply to an inquiry said: "The conditions, so far as I see, will be personal conversion to Christ and total abstinence from strong drink—the curse of strong drink. A teetotal church, because a converted church."

ATTENTION is being given to the condition of feeble-minded children in England, and special provision is being made for them by the London school board, there being about ten thousand in London. The investigations prove that feeble-minded children are not confined to any one class and seem to be more numerous among the rich than the poor.

A MINISTER saw in a saloon window the sign "Rooms to Let. Houses to Let." Recognizing the wisdom of the saloon-keeper whose interest it was to lodge his customers or rent them houses near by, he decided that it was to the interest of the church to do the same. Acting upon the thought he rented two lodging houses where he can send the young men of his congregation and where there will be a home atmosphere. It is a business enterprise based on Christian principles.

PROF. A. STRUMPELL, who gave an address at the Nürnberg congress last September, on "The Alcohol Question from a Medical Point of View," directed his attention principally to the effects of so-called moderate beer drinking. He compared the action of small quantities of the alcohol in beer to the serious poisonous effects of small daily doses of lead. No symptom of the poisoning is manifest until the lapse of months or years, when suddenly some severe effect appears showing that the lead is an accumulative poison. Severe diseases of the liver, kidneys and nervous system, especially hypertrophy of the left ventricle of the heart, occur in persons who drink beer. Prof. Strümpell laid especial emphasis upon the importance of not allowing children take any form of alcoholic drink.

GOOD NEWS FOR ASTHMATICS.

We observe that the Kola plant, found on the Congo river, West Africa, is now in reach of sufferers from Asthma. As before announced, this new discovery is a positive cure for Asthma. You can make trial of the Kola Compound free, by addressing a postal card to the Kola Importing Co., 1164 Broadway, New York, who are sending out large trial cases free by mail, to sufferers.

A Valuable Addition

to the culinary list is Borden's Peerless Brand Evaporated Cream, an absolutely pure, unsweetened condensed milk so carefully prepared that it keeps indefinitely and is always available for every recipe calling for milk or cream.

IVORY SOAP

99 44/100 % PURE

USED IN HOSPITALS.

THE PROCTER & GAMBLE CO., CIN'TI.

Silver Plate That Wears.

To be sure of getting the best, see that every article bears one of these trade-marks:

1847 ROGERS BROS. — On Spoons, Knives, Forks, etc.

MERIDEN BRITANNIA COMPANY — On all other articles except Spoons, Knives and Forks.

For sale by dealers everywhere.

Made by Meriden Britannia Co., Meriden, Conn.

Beauty without neatness is a hook without a bait

FAIR WOMEN

should make their houses look fair with SAPOLIO

Try a cake in your next house-cleaning

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A SENSE OF DECENCY

Constrains many people to hide the dirt of their kitchens. They make the kitchen a secret chamber, into which it is forbidden to enter; but half the trouble which they take to hide the dirt and the disgrace which it entails, would keep the kitchen clean, and all its pots and pans bright as a dollar, that is, if they use

SAPOLIO

SECURITY HOSE SUPPORTER

LOOK AT THE CROOK

Not a stitch in the web
The hold of a vice
Not a tear—Not a cut

Sold Everywhere—Made by Warner Bros., N. Y. and Chicago.

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AT WHOLESALE.

—FROM— $150.

Agent's commission and dealer's profits saved. We are the largest manufacturers in the world, selling Organs and Pianos *direct from the Factory to the home at strictly* **wholesale price.** We will sell you a magnificent Upright Grand Piano, the regular retail price of which is **$350, for $150.** Credit given if desired. Every instrument *warranted for ten years.* Send for our grand illustrated Catalogue, showing the latest styles and giving wholesale prices on Organs and Pianos. Write to-day. We refer you to any bank in the U. S.

CORNISH & CO., [Established Nearly 30 Years.] Washington, New Jersey.

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Beware of imitations. Notice autograph of STEWART HARTSHORN on label and get the genuine Hartshorn.

AGENTS clear $100 monthly. 100 New Ladies' Specialties for Old and Young. 64 page Illust'd Catalogue FREE. G. L. Erwin & Co., Chicago, Ill.

LADY

AGENTS CAN MAKE FROM $25.00 TO $100.00 a week by canvassing for the best specialties ever offered. No competition. Address, N. Y. & LONDON ELECTRIC ASSN., Kansas City Mo.

WE HAVE NO AGENTS,

But save you money on everything you eat, wear or use. Send 8 cts. for full catalogue. H. R. EAGLE & Co., 68 Wabash Ave., Chicago.

PILES Instant relief, final cure in a few days, and never returns; no purge; no salve; no suppository. Remedy mailed free. Address J. H. REEVES, Box 3290, New York City, N. Y.

CANCER permanently cured. No plaster. No knife. No poison. JOHN B. HARRIS, Fort Payne, Alabama.

WORK FOR ALL. $75 a month salary and expenses paid. If you want employment write at once to P. O. VICKERY, Augusta, Maine.

WE WANT YOU to distribute circulars, samples, etc., in your locality for our clients of big advertisers. $3 to $5 per thousand. CASH PAID. No canvassing. Enclose stamp. DISTRIBUTING BUREAU, P.O. Box 1925, New York City.

At 1/4 Price Watches, Guns, Buggies, Harness, Sewing Machines, Organs, Bicycles, Farm Tools, Safes, etc. List FREE. CHICAGO SCALE CO., Chicago, Ill.

SELF THREADING Sewing Needles. Weak sighted or blind can thread them. Finest silver spring steel. One style threads on end, other on side. Sample paper of either kind by mail 10c., 2 for 15c., 5 for 25c., 12 for 60c. Money easily made selling them. C. E. MARSHALL, LOCKPORT, N. Y.

WOMEN WHO CAN CROCHET and have a few hours' spare time can get work to do AT HOME to occupy their spare time PROFITABLY. Address. L. WHITE & CO. 209 STATE ST., CHICAGO

$1.98 STEM WIND

CHAIN AND CHARM FREE STEM SET

CUT THIS OUT and send it to us with your name and address, and we will send you this elegant watch by express for examination. You examine it and if you consider it a bargain pay the express agent our sample price, $1.98, and it is yours. Fine gold plate Chain and Charm FREE with each watch, also our written Guarantee for 5 years. Write to-day, this may not appear again. THE NATIONAL MFG. & IMPORTING CO., 334 Dearborn Street, Chicago, Ill.

Unlike the Dutch Process

No Alkalies —OR— Other Chemicals are used in the preparation of W. BAKER & CO.'S Breakfast Cocoa which is absolutely pure and soluble.

It has *more than three times the strength* of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, *costing less than one cent a cup.* It is delicious, nourishing, and EASILY DIGESTED.

Sold by Grocers everywhere.

W. BAKER & CO., Dorchester, Mass.

ATTENTION BOYS!

FOR SIX NEW SUBSCRIBERS to THE UNION SIGNAL we will send this watch to your address, postpaid

FOR FOUR NEW SUBSCRIBERS and Fifty Cents we will send it to your address, postpaid.

FOR TWO NEW SUBSCRIBERS and Seventy-five Cents we will send it to your address, postpaid.

THIS OFFER IS

FOR BOYS ONLY

Boys who will thank us for this generous offer to own the best pocket time-piece ever made by any Clock Company. Extreme diameter of case 2¼ inches.

As soon as your mind is made up to secure one of these Watches, write to us. Address

Woman's Temperance Publishing Ass'n
THE TEMPLE, CHICAGO...

BRIGHT, NEW AND SPARKLING!

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To be Enlarged and Improved.

New Departments.

Handsome Title Page, drawn by our own artist.

Oak and Ivy Leaf,

while maintaining its reputation as the

World's and National Organ

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will furnish interesting and helpful reading for the Young Woman Reader in general. Subscribe *now* for this good paper.

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FOR GOD AND HOME — WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION FOUNDED 1883 — AND EVERY LAND

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

Volume XX.—No. 16.] CHICAGO, April 19, 1894. [Price $1.00 per Year in Advance.

Ursula D Herrick
1029 16th st
Den

SINCE OUR LAST ISSUE.

Civil war is reported from Apia, Samoa.

King Humbert of Italy in a recent interview declared himself in favor of peace.

The Brazilian volcano still gives signs of the internal unrest. Serious fighting is reported from Rio Grande do Sul.

Sioux City, Ia., women have joined in a social purity crusade, to close the variety theaters and disreputable houses.

A change of ministry has taken place in Newfoundland, caused by a charge of illegal expenditure on the part of the government.

A bill to give women school suffrage has passed the Ohio senate by a vote of 20 to 6, but awaits ratification by the lower house.

Another so-called "fireproof" building—the Davidson Theater at Milwaukee—was consumed last week, and nine firemen lost their lives.

While the United States Congress is spending months upon a tariff bill, other nations are quietly arranging their commercial relations by reciprocity treaties.

The United States government has been asked to protect the missionaries of the Protestant Episcopal church from the reported hostilities of the French in Liberia.

The dispatches announce a victory for British East African forces over a native chief in Uganda and the establishment of a British protectorate over that region.

The Des Moines, Ia., ministerial association has entered upon a campaign to oppose the return of the saloon under the mulct law, and will publish the names of saloon petitioners.

David Dudley Field, America's noted lawyer and writer on legal topics, died suddenly at his home in New York, April 13, aged eighty-nine. To his ability are due many notable reforms in legal codes.

Another excellent bill has been introduced by United States Senator Kyle. It provides that no one shall perform any labor or engage in any amusement on Sunday to the disturbance of others, and also prohibits the transportation of the mails on that day.

An important action has been taken by a Democratic caucus of the House of Representatives in the proposal of new rules to facilitate business. The first is to enforce the existing rule to fine members for absence without leave and the second authorizes the speaker through tellers, to count and record those present whether voting or not, thus making a quorum.

The Pollard-Breckinridge case, which has been on trial in Washington, D. C., for over five weeks, ended in a just verdict for the plaintiff, Saturday. The case has attracted wide attention on account of the great moral questions involved, and the verdict is an act in favor of an equal standard of purity for both sexes. At a meeting Saturday night prominent women's societies of Washington, including the W. C. T. U., prepared a memorial to Congress for the removal of the impure Congressman.

THE *War Cry* prophesies that it will yet be part of the duty of the Salvation Army to establish rescue homes for *fallen men!* We cry, all hail! to this prophet of a better dawning, and to the clear vision of that mighty force in the world's regeneration—the Salvation Army.

MAYOR KENNEDY, of Toronto, promptly declined the invitation to attend the recent anti-prohibition convention of liquor sellers, and informed the delegation who waited upon him that rather than bid such visitors welcome he would resign the mayoralty. Would that among the cities of our own nation a chief executive could be found who would do likewise.

IF one questions, as some often do, the genuineness of professed conversion among women who are technically termed "lost," we would refer to the young woman of Vancouver, Lizzie Hansel, rescued by the Salvation Army two years ago, who has since become a trained nurse in malignant diseases, and has voluntarily given up her life to the care of the Chinese lepers, isolated on an island in the Gulf of Georgia. There are, doubtless, countless women on the streets of our great cities to-day who have like possibilities for heroism, if only they could be reached with the glad tidings of the indwelling Christ.

LETTERS have been steadily pouring in to Neal Dow ever since his birthday. "One day he received sixty-eight from other countries," writes Mrs. Stevens, "and to-day sixty-two have come from far-off lands, among them one from Natal W. C. T. U. and one from the Bahama Islands." Upon his birthday he received one hundred telegrams, one hundred and twenty-two letters, and over three hundred callers. Nothing more surely demonstrates the growth of prohibition sentiment around the world than the numerous public and private testimonials to the life and work of this venerable man who in the truest sense has given his life to the cause.

THE Woman's Congress Auxiliary to the Midwinter Exposition will be held in Golden Gate Hall, April 30 to May 6 inclusive. The program embraces a wide range of subjects, classified under these heads: Education, Industry, Reform, Science, Local History, Philanthropy, Art, Literature and Religion. These subjects will be discussed, not as abstract sciences but from the standpoint of their relation to the women of the Pacific coast, the purpose of the congress being, as stated by its president, "to present the history of woman's development and progress on the coast." Like all similar movements looking toward concentration this gathering of leaders cannot fail to result in the strengthening and deepening of all interests which touch humanity.

A CALL has been issued by the various denominations of St. Louis for an alliance of all enemies of the saloon. A state convention is to be held at Sedalia, April 24, for the purpose of considering the best method of forming such alliance—the union to be brought about on a strictly non-partisan basis. We rejoice that the churches are taking the initiative in this anti-saloon movement, for while the rum power has no need to tremble so long as its opponents remain on a non-partisan basis, the disquieting feature of all such movements lies in the fact that all agitation of the liquor question by its real enemies must inevitably lead them sooner or later to realize that prohibitory law can never be satisfactory until it has a political party behind it.

A SOCIETY for the prevention of crime has been organized in Chicago after the plan of the Parkhurst movement in New York. Its object is to collect evidence and prosecute officials who protect disreputable houses and gambling places, to "assist the weak and helpless in obtaining the protection of the courts and of the laws regulating the sale of intoxicating drinks," and to arrange for the instruction of the public upon these topics. Dr. William G. Clarke, of the Campbell Park Presbyterian church, is president, and the board of directors consists of prominent Christian leaders of the city, among them Mrs. L. A. Hagans, representing the W. C. T. U. Mrs. Woodbridge and Mrs. Barker have accepted honorary membership. Mayor Hopkins and the chief of police have expressed their willingness to coöperate with the society, but are of the opinion that gambling places can never be entirely suppressed in a city as large as Chicago. The motto of the new society will undoubtedly be what that of the city authorities has *not* been,—"Not by might, nor by power, but by my spirit, saith the Lord of Hosts."

A WONDERFUL Providence is opening the eyes of the church to see things as they are, to realize that its office is no longer to be only a breakwater against floods of unbelief but to unify and codify human law and the law of Christ. This is indicated by the fact that on the evening of April 10, John G. Woolley—the apostle to *the church* for Christian citizenship and Prohibition—was given enthusiastic welcome in New York City, in Rev. John Hall's church—"the very heart and essence of swelldom and conservatism," according to somebody's definition. Mr. Woolley delivered for an hour, and "not in dribblets," unadulterated "goods," and that great audience bore testimony to the always saving power of the truth by a unanimous invitation to "come again," and appointed a Sunday night later on.

THE refusal of Sir John Thompson to pledge the Canadian government to a consideration of the prohibition question either as a near or a remote possibility does not appear to have had the discouraging effect upon temperance people of the Dominion that our opponents would have us believe. True, the Premier sees fit to disregard the expressed will of the people in this matter, but those who desire a ministerial change—and their numbers are constantly increasing—see in this action, or rather non-action of Sir John's, a potent weapon in securing his political defeat. Four provinces by plebiscite, and one by unanimous vote of its legislature have demanded prohibition, and the government having refused to conform to popular sentiment in this matter, they will now appeal to Parliament, ninety per cent of whose members (barring the French section) represent prohibition constituencies. A resolution will come before the House this session calling for a division which shall place every member on record upon this question and serve as a guide for voters at the next election. Sir John and his anti-prohibition following are basing their hopes upon the principle that liquor men can always be relied upon when it comes to an election, while—pity 'tis, 'tis true—temperance men often "back down" at that point. May the prohibition voters of Canada remember that it is not enough to vote for prohibition *measures*—they must also vote for prohibition *men*.

MR. STEAD'S book, "If Christ came to Chicago, is having just the effect upon this side the water that the author intended. It is arousing the ire of the public and especially, as is natural, of the Chicago public. For obvious reasons the work is denounced by the bum and boodle element, and for reasons not so obvious it seems to be generally stigmatized as pernicious by the moral and Christian element. A writer in a prominent religious journal characterizes it as a "dreadful book," dreadful most of all, "because of its facts," and this probably voices the opinion of a majority of its readers. Much as we may deprecate Mr. Stead's policy in certain directions, widely as we may disagree with him in many of his reform methods, we do not question the purity of his motives, nor doubt the sincerity of his intentions in the uplift of humanity. An exposé of dreadful facts which makes an honest reader like the writer referred to "get up and walk the floor in hot indignation to think that so much of the book is awfully true," is perhaps necessary in order to reveal to said honest man his personal duty with regard to the conditions portrayed. The shame of it is, not that such rottenness should be made public but that it should be possible for it to exist. It is certainly not consistent in the secular newspapers to condemn Mr. Stead's "realism" as "indecent" while devoting so much space in their own columns to the disgusting details of the Pollard-Breckinridge case. We wish, however, that the author had seen fit to evolve from that prolific inner consciousness of his a title less suggestive of blasphemy for his sensational book.

THE PALMETTO STATE.

BY JULIA MILLS DUNN.

Since the passage of this dispensary act, our once proud state is reduced to the status of a saloon.—Extract from a private letter.

Oh, land of Marion and his men,
With heroes' life-blood bought,
Dimmed is thy star upon our flag,
Thy scutcheon bears one spot.
Over our heroes' sacred dust
Where'er a patriot fell,
We bow with tears of shame to-day,—
O land, we loved so well!

Brave Carolina! thine the boast
"Ready with gold and men,"—
Now pay the price of freedom's cost,
Ignoble deeds disdain;
Rise to the heights that once were thine;
Be pure, be proud, be great,
So shall thy children honor thee,—
Oh, brave Palmetto state!

On swelling heights and fertile plains
Where Sumter led his host,
Through wild morass and mountain pass,
By valley, hill and coast,—
The names of Archdale, Craven, Rhett,
Defying time and fate,
Are names we proudly honor yet,—
Oh, grand Palmetto state!

Moline, Ill.

AT MR. JACK STOPPER'S.

BY DOYLE.

Has the reader ever been in the backwoods? A great many people are there and it is astonishing how many of these are rare—really worth finding. This is the place of all on earth for the development of individuality. A great many men of genius begin in the backwoods. Some come out to the world and some remain all their lives long in the old neighborhood and grow like the trees upon the elements that nature furnishes. Men of the world hide behind so many forms that it is hard to see the real self. In the backwoods men glory in the very transparency of all their coverings.

I was once traveling alone in Louisiana and one afternoon found myself in one of those valleys, miles wide, which are not uncommon in the lower basin of the Mississippi. These valleys are covered by trees of great size and height and there is only now and then a sign of the woodman's ax. The beds of the bayous that drain these valleys are very small, and in summer time, at best, are quite sluggish, sometimes going dry except in places. When the late winter rains begin to fall and the Mississippi is swollen, these broad valleys are inundated, so that every trace of roads that might have been made in dry weather is obliterated. This makes it very difficult for one who is not entirely familiar with the swamp to find his way through, and he is more than apt, if he gets through at all, to come out at the wrong place.

This is exactly what I did, and as I emerged from the swamp I had painful misgivings as to whether I was going wrong, and if so, how wrong. A dim road was before me, one of those little streaks, obscured by pine needles that looks all the time as if it were about to frazzle out. I was going westward and the horizontal rays of the sun, full in my face, reminded me that night would soon be on me and that it would be hard to discern the little thread of road by which I was guided.

As the day's eye began to open its biggest preparatory to closing, I met a negro woodman in the road. He was a typical backwoods negro. These are not usually like other negroes; they are blacker and smaller, but they have this in common with their race, that they seem perfectly destitute of the faculty for giving direction to a traveler. However, this was my only help, so I asked:

"Old man, where am I? What part of the country is this?"

Looking at me from the corner of his eyes, drawing his features for all the agony of a ha! ha! he said: "Why, boss, hya: hya; you's right hyer in de road; you jes' come out de swamp. I dunno whar you started, but dis country all roun' hyer," sweeping the compass with both hands, "is de 'pocket.' Bayou is all roun' hyer 'ceptin' at de gap. Down in de lower eend of de 'pocket' is whar folks go dat don't prefer de jail. Ef you do' want to git among dem folks you better turn up to'ads old man Jack Stopper's house, up to'ads de gap."

I had heard of this place before, and must confess that, having always had the liberty of the world, the idea of being in this "pocket" was too suggestive to be pleasant, so I asked: "How can I get out of here in the easiest way?"

"You can go back th'ough de swamp ye jes' come out er, or ye can foller de road an' come out at de gap, 'bout five miles f'om hyer."

I was already tired with a long day's drive, and the darkness of the night, the dimness of the road, and the long distance made me ask, "Is there a good place to stop for the night anywhere near?"

"Yes, boss," he replied, "ole man Jack Stopper live up de road about a mile and a-haaf, an' ev'ybody dat gits los' in dese woods mos', in ginally always, stops wid him. He name Stopper, an' folks say he got a mighty propus name, cause e'vybody stop wid 'im."

"Is he a clever sort of man?" I asked.

The negro hesitated, then, looking thoughtfully on the ground said, slowly, with considerable meaning: "Yes, he's clever ef-f-f you don't fool wid him. He never have no—fights, but he skeers people to death sometimes. One day he see a nigger in de woods, and he jes' call, like he call common, and say, 'Whar you gwine dar?' and dat nigger has never been heerd of sense dat day. Some say he run hisself to death, and some say he drown hisself in de bayou, and some say he clumb up in a holler tree an' got fastened an' died. Dat's de reason he have no fights, 'cause ev'ybody skeered of him. He never hu't nobody 'tall but folks just nat'ally skeered of him. He talk so vi-grous, way down his t'roat like, and he look like he not skeered o' nobody, an' when he say anyt'ing he say it like you got to do it, and you jes' go long and do like he say—you does. Sometimes I wonder what he w-o-u-l-d do, ef you didn't do like he say,—he look so-o vi-grous!"

"Do you suppose he will take me in, for the night?" I asked.

"Yes," he said, "ef you 'proach 'im right. Don't hollo at de gate like de whole country was yourn. Call perlite. Eben den when he come to answer you he gwin skeer you, you bet. You t'ink you won't be skeered, but you be skeered spite of yourself, dat you will, boss. He gwine to talk to you like he's gwine to eat you up. I dunno how skeery you is, boss, but some people go dar an he talks so to 'em dat dey faint right at de gate. He talk to 'em like it's dang'ous to go in de house, an dang'ous to foller de road, an dang'ous to take de woods, an dang'ous to stan' still. But ef you has got de backbone to go t'rough wid it, all yous got to do when he talk so dang'ous, is to stan' right still an say, 'Yes, sir, Mr. Stopper, yes, sir, Mr. Stopper;' den he say: 'I spec we can take you in, ef yer can git in fur de dirt, an' live on nothin' whilst you is hyer.'"

"All right," said I, "tell me how to find the way to his house."

He replied, rather impatiently, "You jes' has to foller de road to his house, an' when you git dar you'll know it, 'cause nobody else don't live dar, but him an' his fambly; he settled de place."

Seeing I could never get explicit directions from my dusky adviser, I asked him as to my general course, and bidding him good-bye, I ventured into the shadows, which had now become almost black in the tall, piney woods. Without any accident, in about an hour, I found myself going by a shanty from which a little dog ran out as if he would take me. Still going on I soon came in sight of a dim light, which proved to be in the house of "ole man Jack Stopper." As I came near the gate I saw that thick cedar growth darkened all the front yard. I stopped right in front of the gate, and not three feet from it. Remembering the precautions of the negro, I sat for an instant trying to pitch my call so as to be "perlite." I tried to prepare myself for anything "skeery" that might happen. I felt that the time had come, and fixing my eye on the house I called as blandly as I could, "Hello!"

The negro's prediction was about to be fulfilled. If a cannon had fired off within ten feet of me I would not have been more startled than I was by a voice as coarse as that of a lion's growl, and as penetrating as the cry of a panther, and seeming to be right against my ear, saying, "What's *wanted*, sir-r-r?"

Old man Jack Stopper was leaning on his front gate, and had remained perfectly motionless till I called. If the negro had been there he would doubtless have said: "I tol' you so, I knowed he skeer you." To say the least of it my nerves were quite well shaken. I recovered as soon as possible, and said as "perlitely" as I could: "Is this where Mr. Jack Stopper lives?"

In his most characteristic way he answered: "Yes, sir-r-r, this is where Mr. Jack Stopper lives, and I am him. Who are you, sir-r-r?"

I told him my name, that I was on a journey from T—— to M——; that I had lost my way, and was belated, and wished, if possible, to stay all night.

"Yes, sir," he said, "you are not the first one who ever lost his way, and happened along here about time to get something to eat or stay all night. My smoke-house must smell mighty loud to be scented five miles away, at the public road. It must ha' got out that I am keepin' hotel. Are you a Christian, sir-r-r?"

When I answered in the affirmative, he replied, with a growl, "My wife used to be a pretty clever woman till she jined the church."

"Did that make her any worse?" I asked.

"No," said he, "she is right clever yet, and the best woman you ever see. Come in, sir, and I'll show her to you, and if you can put up with it, I'll give you the best we've got. I'm raaly glad you've come. I heared a little dog bark down the road and I 'lowed somebody was lost and would want bed and board."

We were soon in the house, which was one of the old sort, four rooms with a passage running through the middle. We entered the left-hand front room, and there, seated around a pine-knot fire were Mrs. Stopper, two daughters, aged respectively eighteen and twenty-two, a granddaughter, with deformed face, aged about twelve, and young Jack, aged twenty. My introduction to each member was elaborate. When Mrs. Stopper's time came, he said: "Mrs. Stopper, here's another man that melt our smoke-house clear across the swamp and come to it. He says he is a Christian, but how a town man can be a Christian is beyunt me, but the Lord is miraculous; we'll let him stay, anyhow. This is my wife, sir, Mrs. Stopper, Jane, I call her—there she is, sir-r-r; God made her pirty and healthy, and she ain't beholden to nobody for the clothes she wears. She wove the stuff she was marr'ed in, and sense that time she has clothed me and herself and six childern, and, to her credit, I say I never spent ten dollars sense we wus marr'ed for store-bought clothes. And it ain't work to her, she loves to do it. This woman has stuck to me through thick and thin, and now in our old age we ain't got much, but what is here is our'n. We have depended a good deal on God, and that old Bible, that is nearly gone for servin' us, has done a good deal to make things go well with us. That is a good old book and a man can do a heap of things worse than follerin' of its teachin's. But a sight of people don't try to go by it, and them that do have to learn in other ways sometimes. Onct I had six childern, and they all wuz likely, and the biggest ones could work, and the little ones wus comin' on, and the corn and the cotton and the 'taters growed so fine, and everything wus as good as I would have had it. On a Sunday little Susan wus eight, and on the next Monday she came to her mammy and laid her head on her arm and said she wus sick. And the nights begin to git long and cool, and the cotton begin to open, but everything wus sad, and work wus hard, and home wus not what it wus. Morning come and little Susan was no better. Night come and she was worse. At last, one day she called and asked me to read out of the old book. I don't know why, but it opened to the place whar the world's Saviour said: 'In my Father's house are many mansions.' When I wus through readin' she said, with her poor, little, trimblin' voice, 'Papa, when I get up there in that fine house, I won't have no more fever, will I?' I couldn't talk to her, I wus too full. She closed her eyes and laid her hand on mine and smiled. And the smile stayed. And she didn't move. And I looked at her face and it looked different. And I listened. Then I bent over her and kissed her. Then I went out and called Jane, and told her that little Susan had gone home. I had read the Bible a hundred times, but this was the first time I understood that *this* house wasn't *home*. And I told all the family that little Susan had showed us the way *home*, and we must not forget it. And for a long time it seemed to me there was a clear way right from this house to heaven. But the grass began to grow on little Susan's grave. In just two more short years our next one, Bob, left us suddintly. God saw that we needed to remember where little Susan had gone. Things wus changin', but for all that we tried to make the best of it. Finally, Sarah, our oldest, married Joe Peevy, as fine a young buck as was to be found in these parts. And do you see that poor thing over there," pointing to the grandchild, "that's all that's left to tell the tale, and a hard tale it is. Sarah was pert and purty, and Joe was smart; but red liquor did it for him and for her. The child was born drunk, and stagers now when she walks. And Sarah died of a broken heart because Joe was killed by the man that sold him the liquor to get drunk on." They say if you let liquor alone it will let you alone. Jes' see! If any mortal man hates the stuff I do, and always have. One drap of it has never pisened the atmosphere of this house, but it come all the way from M——, ten miles off, to murder my daughter and ruin my family, and left this poor child here for us to remember it by. It comes way down here in the 'pocket' to break people's hearts and ruin the'r homes. Oh, I tell you, little Susan and Bob went up yonder and left a streak of light behind 'em, and I have no doubt that Sarah is there, too, but she went through hell to get there. Poor child!"

(*To be continued.*)

Chicago, Ill.

THE SOCIALIST PROPAGANDA AND THE DRINK DIFFICULTY.

II.

BY JAMES WHYTE,

Secretary of the United Kingdom Alliance.

How much, measured in money, does the material loss to the industrial classes in England caused by the drink curse, amount to yearly? Let us endeavor to make some estimate of it which will approximate to trustworthiness. Let us say, then, as was stated in the last article, that the industrials spend on the average six shillings per week per family on intoxicating liquor, which would give them an aggregate expenditure of about £100,000,000. That sum is equal just to one-fifth of their total income, which, at thirty shillings per family, is £500,000,000.

The next item is the extent to which earning is prevented by drinking. This has, on reasonable grounds, been estimated at an amount equal to fifteen per cent of the amount actually earned. Hence, as fifteen per cent on £500,000,000 is £78,000,000, we may set that sum down as the amount of loss under the head in question.

The next item is the amount of loss of money which has been actually earned and received, which results from drink-caused disadvantages, follies, perversities and incapacities. Let this be put down at only two shillings per week per family. It is equal to a self-imposed income tax of one shilling four pence in the pound. The present tax on incomes of £150 a year and upwards is six pence in the pound. No government could nowadays levy an income of one shilling four pence in the pound on even the present income tax-payers, and to try to impose one of that amount on the working classes would cause a revolution. Such a tax, if paid, would realize a total of nearly £34,000,000 a year. Well, £100,000,000, £78,000,000, and £34,000,000 added together, reach the very respectable sum of £212,000,000 or more than $1,000,000,000. And this, or something like it, is the amount that the English working classes *waste* through drink each year.

To the eye of the natural man £212,000,000 seems a good deal of money, and many things that are urgently needed by the wage-earners of the country could be obtained with it. The labor and produce which it could command would suffice to maintain the whole of the population of Scotland, Ireland and Wales at the rate of £105 or $525 per family per annum. This will seem to many people incredible, but it is a mere matter of arithmetic. It would suffice to maintain at the rate of thirty shillings per family per week for one year—that is the rate of income which the industrial classes themselves obtain—no fewer than 12,500,000 persons.

Now here is a truly marvelous thing. A section of the socialist propagandists—and only a section, I am glad to say, boldly declare and teach that it would be no economic advantage to the working classes at large if this enormous waste were put an end to totally. These miraculous people are preaching in all our streets and market places and are making many proselytes. I hold this teaching to be unspeakably pernicious; and I regard these propagandists as the disseminators of a virulent and deadly social poison. Having said this, let me add that I have no theoretical objection to socialism. "We are all socialists now." Socialism has been with us, in considerable force, for a long time. Indeed, our ancestors before us, through many generations, were socialists in the sense in which we are "all socialists" to-day. The Church of England, in so far as it is national, is a socialistic institution. So is the army and so is the navy, and in both, curiously enough, we have the minimum wage, the living wage, and several other highly interesting *et cetera*. The royal dockyards, the government foundries and the fire-arm factories are socialistic establishments. The government clothing factories are carried on by the government with public capital for the public benefit at the public cost. The post-office, with its recent adjuncts, the telegraph and parcel-post services, are socialistic. The revenue departments, generally, belong to the same category. Indeed, of what part of the machinery of government can it be said that it is not socialistic? The poor-law, under which about £10,000,000 are expended yearly, is socialistic through and through. The £7,000,000 or so of public money expended on public education is expended socialistically. Socialistic, too, are the government railways in India. Then we have municipal socialism on an extended and rapidly extending scale. Gas works, waterworks, sanitary works, municipal farms, the police, municipal buildings, etc., are now in many towns and cities "run" for the people by the representatives of the people. And this is socialism. For weal or woe, therefore, socialism is already with us in force. We are growing familiar with it, and I wish it to be distinctly understood that it is not as an enemy to socialists or as an opponent of socialism that I denounce the pernicious doctrines of some of its promulgators.

Let us first look at the allegation of these propagandists that poverty is the cause of drinking and that drinking is not the cause of poverty. If this is true it is certainly very remarkable. It implies that, in the case before us, waste does not bring want; and that people are *driven* to the excessive use of a very expensive luxury, even when and because they are unable to obtain necessaries which are cheap and abundant. Drunkenness is a costly indulgence; hence, it seems, on the face of the case, probable that in its beginning it would usually be the vice of the people who have some money to spare from absolute necessaries. After the diseased appetite has been created it is apt to become an all-dominating and consuming passion. It is true that in the slums of our great cities there are usually to be found the habitations of abject poverty which are also the habitations of drunkenness and its allied vices. But why should it be assumed —against all likelihood—that it is the poverty which causes the drunkenness and not the drunkenness the poverty? H. Russell Smart, who wrote that startling pamphlet, "Socialism and Drink," tells us that women are poorer and also soberer than men. But, if poverty be the cause of drunkenness, ought not women to be more drunken than men? Then, again, he alleges that Whitechapel is the poorest, and at the same time the most temperate of the larger divisions of East London. How would this fact, if fact it were—which it is not—affect the theory that poverty is the cause of intemperance? Clearly, if his theory is sound and his statements true, Whitechapel ought to be the most drunken part of the East End. But we have his assurance that it is the soberest. The simple truth of the matter is that those of us "whose eyes are in our heads" have seen too much of both poverty and prosperity in the making, to be influenced by the insecurely based generalization of the advocates of the theory under discussion. We constantly observe intemperance producing poverty. From day to day, year in and year out, the *process* goes on under our eyes. Let those who have little knowledge of the effects of abstinence on the condition of the poor make themselves acquainted with the marvelous transformation wrought by Father Mathew in the state of the drunken, squalid, ragged, penury-pinched Ireland of fifty years ago. In saner times than the present the record of this marvelous reform will be deemed one of the most noteworthy portions of the history of that "distressed country."

So much for the *seen* operations of temperance and intemperance respectively. Has any one ever caught intemperance in the act of producing economic well being?

Then to take experience on a greater scale. What does it teach? The aristocracy of this country were once, as a class, very drunken. A minority of the upper classes of to-day are grossly intemperate. Of the well-to-do middle classes a considerable proportion are even now being ruined by intemperance. What had poverty to do with the drunkenness of the aristocracy of former times? What has it to do with that of the middle classes of the present? In Scotland two or three generations ago, there lived a class of men called "bonnet lairds." Laird is the Scottish equivalent for landed proprietor. The bonnet lairds were small landed proprietors who cultivated their own farms and paid no rent. They were called bonnet lairds because they were more closely allied socially to the ordinary tenant-farmer than to the landed gentleman, and wore the blue bonnet of the peasant cultivator, not the hat of the gentleman proprietor. The class has almost disappeared. Drink was their bane and the cause of their ruin and extinction as a class; and it was not because they were poorer, but because they were richer than their neighbors that they fell under its power, which led to other evils, and the result was that one after another they were ruined and "blotted out." Is anybody ignorant of the social and economic history of the landed gentry of Ireland of from seventy to two hundred years ago? They were a body of probably the most drink-debased human beings who ever helped to ruin a nation. They have passed away and have left, if not a rack, certainly a wreck behind them.

London, Eng.

THE "SID."

BY MARY A. LATHBURY.

About three years ago I began an acquaintance with a woman—"the like of whom I ne'er shall meet again," and I should like to share my little knowledge of her with others. The beginning was made through a letter written by Adelia Gates to her friend, Frances Willard, and as the latter has a habit of sharing not only her crusts but her feasts with others, she sent it to the *Arena*, where it was published under the title of "A Rare Letter," and prefaced by a note.

Miss Willard had known her in Paris, where she had taken up her residence with her charge—a young lady pursuing studies abroad. The letter revealed a character of great simplicity, truth and strength, and made me wish to know the writer, who, after her charge had finished her studies, proceeded to interview countries and peoples in her own unique and sensible way from the Sahara to the North Cape, painting flowers as she found them at every point.

Not long ago I took up a large, attractive book that bore on the back the title, "The Chronicles of the Sid."* While I was asking myself why "*Sid*" instead of "Cid" I saw below the sub-title, "The Life and Travels of Adelia Gates." I took the book home with me, glad to renew my acquaintance with Miss Gates—an acquaintance which was wholly on my side. I found that "The Sid" (Arabic for lady, or mistress) was the name by which she was called when in the desert; that the book was written by Adela Orpen, the "Adela" (now Mrs. Orpen) who was given to her care when a child and whose education she conducted through fourteen years, and that the book itself was a charming study of a wholly unique character.

A little later, hearing that Miss Gates was in New York for a few days, I called upon her. She was at the home of a clergyman who had learned his A B C's at her knee. I was prepared to hear in what affectionate regard she was held by these friends, for the woman who has given herself wholly and freely to others through life is "set in families" wherever she may go. I was also prepared to meet a gentle, cheerful little lady who had learned the secret of "plain living and high thinking." She has found the "philosopher's stone," and it is a truth as clear as crystal. She is not eccentric, she is not determined, but she is the child of a King, who has picked her way through the difficult by-paths of her Father's domain alone and wholly without fear, believing that He gives His angels charge concerning her.

As she turned the leaves in her large portfolio and I saw here a flower of the desert, there a lily of Lebanon, a bit from California, another from Iceland, and others from queer corners of Europe, and realized that she had a thousand or more of these studies, all painted after she was fifty years of age, when she learned the art of Madam Vonga, of Geneva, I was amazed at the accomplishment; and when I saw the delight in her eyes as memory recalled the places where she had painted; where she had talked with the common people and lived among them, and had really tasted the traveler's delight in the picturesque, I was grateful that one woman had overcome the world, in her carelessness of its conventions and opinions; the flesh, in her ability to be comfortable and happy anywhere, and the devil, in her childlike faith and freedom from fear.

Miss Gates, with an income of five hundred dollars a year, saw and enjoyed more than most millionaire tourists do, for she avoided the highways of travel, the hotels, the guides, and pursued in her own way what she wanted and found it. Her satchel and her portfolio and her waterproof cloak lined with pockets (which should be patented) were all she required. In this way she took her way in 1887 into the desert with a negro mule-driver and an Arab guard. Only during this journey in the Sahara did she indulge in the luxury of both a guide and a mule-driver. She was sixty-three years old, and for two months slept on the ground, rode on a mule or camel, made friends among the Arabs around their wells and under their palms, and painted the flora that springs up after the rains in the northern Sahara.

After the desert came the ascent of the Nile, and then long journeys in the Holy Land, after which came the North Cape, where she saw the midnight sun, and afterwards Iceland, which she visited in the summer of 1891.

The readers of this journal will enjoy a bit from her experiences in Ghardaïa in the Berber country, where, it seems, we have to look for the origin of "home protection": "The women of Ghardaïa have succeeded in evolving an exalted state of women's rights for themselves. Their position is truly a singular one. Unlike the Arab women they are treated as the equals and not the slaves of the men. Equally with the men they draw up their own marriage contracts and make what conditions they please. The Sid asked the *chef de bureau* to copy for her one of these Berber marriage contracts and it lies before me now, and I see that if a husband should go away for two years he would be divorced, or if he become 'addicted to the consumption of liquors or the use of tobacco, the same fate would befall him. This is prohibition with a vengeance. A woman of Ghardaïa may not marry 'outside the walls.' They have taken care, therefore, to make that home as comfortable as possible, since they must pass their whole life in it. The Arabs are Orientals; they have come from the East where woman is ever looked upon as the slave of man. The Berbers are African; they own a different origin. Dido, we know, was queen of Carthage, and this may point to the fact that women were held in high estimation in that African civilization, which disappeared when Rome assumed the command of the world." Whoso would travel and be happy, with or without wealth, let him read the "Chronicles of the Sid."*

New York City.

*The Chronicles of the Sid, or the Life and Travels of Adelia Gates. By Adela E. Orpen. Fleming H. Revell Co., New York and Chicago.

AMERICA'S SIGNAL TO THE OLD COUNTRY.

BY REV. J. SUERMAN COOKE.

"Full steam right ahead" is the signal which the Neal Dow celebration has flashed on the temperance workers in our own land. This movement is opportune and Lady Henry Somerset deserves the gratitude of the country for initiating it. God will bless it.

In weaving birthday laurels for this uncrowned king we have been brought face to face with the facts and far-reaching results of his work, and how many monarchs or statesmen whose dust we honor in Westminster Abbey, with all their boast of heraldry "and pomp of power" won such a conquest? But what is possible across the Atlantic is possible in the land that gave the Dow family to America. Surely the vivid light which this review has thrown on the great question of prohibitory law against the cursed drink traffic will hearten thousands of temperance men and women and give the lie to the persistent misrepresentations by which advocates of the dramshop, some, alas! eminent statesmen, seek to impose on credulous ignorance.

In a recent visit to America it was my privilege to see Neal Dow in his home in Portland City, Maine. It was an inspiration never to be forgotten to hear the story from his own lips, which this celebration, I trust, has made familiar as a household word throughout England, and to breathe the air and see the prosperity of a state bigger than the whole of England, where not a single public license to sell drink could be found; and still the wonder grew as one thousand five hundred miles west in a beautiful "classic town" by the blue waters of Michigan, I inquired for Rest Cottage and heard from Frances Willard how the potent spell of consecrated woman's work and influence had led, and was silently but surely leading other states to protect themselves and their families and churches from the cruelest of woes and most damning of sins.

The notes of this triumph summon us to hopeful advance. With more meaning than is usually found in the words of the Jubilee Gin Glee we may sing:

"The Quaker and the Methodist
Just gone along
To ring those charming bells."

What the example of the great prohibition friend of New England, and the Methodist white-ribboner of Illinois have done, with their noble fellow-workers for the land of the stars and stripes, can be done for the land of the Union Jack. Let the women of England join hands, as thank God they are beginning to do, with the men who in the legislature and in the organizations of our great cause are working toward prohibition, and a peal of victory will yet be rung out where now the loudest note amid all the loud pæons of our civilization, is the cry of the broken-hearted, the starving, the lost whom drink has cursed, and *has been licensed to curse by imperial law.*

London, Eng.

ECONOMIC PRINCIPLES.*

IV.

Distribution.

BY ELIZA STOWE TWITCHELL.

Is the value of one's land, his horse, or his day's labor worth about so much because that is the price he has set upon it, or is its value fixed by some great natural law beyond his control? Were each one to receive the price he asks for his land, labor or capital, it would be much like making wishes horses for each one to ride. God has created the world on no such haphazard plan as that.

The laws of rent and of wages are as fixed and stable as the law of gravitation. This, at first sight, seems cruel, just as it seems hard that men may drown if shipwrecked or receive injuries if they fall from high places. Were the laws of nature not uniform, everything would be chance or guess work. When these laws are once understood the forces that control them are no longer our masters, but like winds, tides, steam and electricity become man's servants. Then the question of how to abolish undeserved poverty will be as practical and certain as the laying of the ocean cable or engineering Brooklyn bridge.

As in production there are three terms, so in distribution there must be three to correspond. The earnings of capital are called interest; of labor, wages; of land, rent. A man's profits may be made up of only one or of all three of these. The term interest means something more than the price given for the use of money in the open market; for that depends much upon the risk it takes, though the average rate of interest on money is a fair gauge of the average earnings of capital. When such rate is low, capital, generally, is earning but little; unless it takes great risks or controls some monopoly. As wages are the earnings of labor, so interest is the earnings of capital. Their laws are the same since they are but subdivisions of the same thing. Whatever helps or injures one, helps or injures the other.

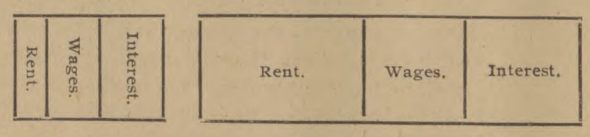
The term rent is more important. Wishing to distinguish between the annual interest on the value of capital (*i. e.*, things produced by man's labor) and the annual interest on the value of land, (*i. e.*, nature's resources wherever or whenever they begin to have a marketable value) we distinguish them by calling the first interest and the second, rent. Often the value of bare land is spoken of in round numbers as so much economic rent, having no reference whatever to houses, barns, fences, drains or anything labor has produced; all such bring capital.

To *whom* rent is distributed, will be considered later. Our question still is the relation of *all* men to the earth, and we seek to learn by what natural law, value is distributed between rent, wages and interest. Is it always divided equally, or does one get the lion's share; and if so when and how? No matter how fertile land is, whether it contains gold, copper, oil, lumber, or diamonds, it will have no marketable value until men begin to compete with each other for its use. Then, its price will not be fixed by what is asked, nor by the amount of wealth it will produce, but by the abundance or scarcity of such land; or, (what means the same thing) by the number of laborers competing for its use.

It is the demand for land together with the supply that fixes its price, and this price of land fixes the price of wages, and of interest thus: The lowest earnings of labor (wages) will be what labor can make off land having no value (*i. e.*, no rent or purchase price). If this land is fertile, or lies near a good market, it will be quite productive, and so the earnings (or wages) of labor will be high. Since no rent or purchase price is paid, all that is produced will go to wages and interest. This fixes the price of wages upon better land that is rent-paying. For labor and capital will work nowhere for less than they can make upon land freely open to them. So long as there is plenty of good, productive land freely open to labor, the competition for the best land will not be strong enough to raise its value very high; nevertheless, the difference between the wealth produced upon the best land and that upon the poorest (by the same amount of labor) will not go to wages nor interest, but will go to rent fixing the price of rent at this difference. Because labor and capital can move about while land cannot, wages and interest, therefore, remain about the same, everywhere, while competition for the easiest wealth producing places gives all to rent above that which labor and capital can make upon the poorest land freely open to them.

This is Recardo's law of rent, about which there is no dispute among economists of repute. It is generally stated in these words: "*The rent of land is determined by the excess of the produce it will yield over that which the same application can obtain from the least productive land in use.*" But people who have never heard of Recardo, understand this law, because they see it in daily practical application about them, in land booming towns, or in the greed to own more land than can be profitably used, because increasing population will soon double or triple its value. This explains why wages and interest are always full as high in new countries, where land is cheap, as in old where rents are high.

The wealth that was produced annually, in this country, fifty years ago, might be illustrated by a small diagram divided into three parts representing rent, wages and interest. As most land then had little or no value, the part going as rent would be small compared with wages and interest.



Let the wealth which is now produced annually be represented by a much larger figure. The value of land has increased enormously during the last fifty years. The part that goes to rent being far more than is here represented. But note, though wages and interest are larger than fifty years ago, they receive far less in proportion to the wealth they produce. This is caused by a natural law and by the greed to own more land than can be profitably used. Should production increase a thousand fold, the average wages and interest would still be fixed at the amount labor and capital could earn on land freely open to them.

Fifty years ago the land that was freely open to labor in this country was so vast and so productive in its varied natural resources that it seemed inexhaustible. At that time the whole country was poorer, far, than to-day, yet we had no tramps, professional burglars nor army of unemployed; likewise, no millionaire class—twenty-five thousand of them to-day owning over half the wealth of this country.

When the blood of the body is congested in one part, unless relief is obtained, a long chronic illness is the result; for if one member suffers all suffer. But if the congestion becomes too severe, if the strain put upon the life forces that hold all together be too great the end is dissolution.

Only twenty-five years ago, when Charles Dickens was in this country, he expressed great surprise that he saw no beggars in Boston; no visible signs of cruel poverty. But we need not go back twenty-five years; the changed condition of the farmers during the last five years is sufficient to satisfy the most skeptical. The great mass of people already feel keenly and cruelly the drift of this downward movement.

It is the duty of every woman who loves humanity to take an earnest and intelligent interest in these problems, which are problems of the heart rather than the head, for they are questions of right and wrong, of man's relation to the earth, his indefeasible right to the property his own labor creates; and, also, the absolute justice of giving all men an equal chance in the means of obtaining a livelihood by his labor.

Wollaston, Mass.

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A REVEILLE FROM OUR NATIONAL CORRESPONDING SECRETARY.

DEAR CO-LABORERS:—I am deeply moved. I have been reading a symposium in a religious paper on "The Next Step in Anti-Saloon Legislation." The first article is by the Rev. Editor, who proposes restriction, not extinction—continuance, not extermination—compromise with the liquor traffic, not prohibition of the iniquity. By far the larger number of contributors indorse (not altogether the editor's methods) but his propositions. Two men speak without fear or favor, save in the fear of God and in favor of the people, Joseph Cook, of Boston, and John G. Woolley, of Chicago; and I was glad that Mr. Woolley said: "This is a Christian man's fight, and there are abundant forces at his hand, but they will never fall into line until he rings clear—and he will ring very clear when he sees clearly; but he does not see clearly yet, and of this your own article, which in its prefatory part is a very fair expression of the common view, is excellent evidence, for your sincerity is above suspicion."

"A very fair expression of the common view." Alas! eighteen of the twenty-four contributors, three-fourths of the whole number spoke of nothing but compromise; two guardedly approved prohibition; of four I have spoken. Women are said to constitute two-thirds of the church of Christ, and we are grateful that an aroused womanhood led by God to the organization of the National W. C. T. U., adopted as the preamble of their constitution the following: "We, Christian women of this nation, conscious of the great evils of, and appalled by the danger of intemperance, believe it to be our duty, under the providence of God, to unite our efforts for its *extinction* and for the entire prohibition of the liquor traffic."

Every word of it is accepted and indorsed by each member upon joining the union, and thus pledged to the protection of the home, we are pained to-day to find in many states an attempted legislation of local option *versus* prohibition, anti-saloon *versus* anti-traffic. Good temperate people are deceived thereby and join the ranks, though in their heart they *know* nothing but annihilation of the evil will bring national safety and peace. It is an old dodge; local, optional, here to-day and gone to-morrow, hurting no-body and no-thing; even saloonist and politician undisturbed by the effort. What they want W. C. T. U. women do not want, and duty calls on us to arise immediately, and, like Cromwell's army, stand united, alert, listening for marching orders from the Captain of our Salvation, who never makes mistakes and whom we will instantly obey. This can be done only by the arousal of each individual, in each union, in city and country, throughout the land. No national political party would expect victory by the quickening of its forces in one city or one state; it must be throughout the field.

Iowa is in an agony of discussion, local option, anti-saloon and prohibition legislation before the people, and the intelligent prayer and aid of every W. C. T. U. woman is needed in behalf of righteous action. Ohio will, if possible, enact the Haskell bill, and even churches are minimizing God's law of "Thou shalt not" by an attempt to accomplish it. At this very time the governor of South Carolina proposes to establish dispensaries in twenty counties where prohibition has prevailed, because of the compromise law, which renders it possible, and the demand of the traffic in politics that it shall be done.

"Awake, Deborah—arise and lead thy captivity captive," in the name of God, of your homes, of the republic we love. Shrink not, but do your part to put this iniquity out of the way, that Christianity, civilization and purity may reign. Will some one say, what can we do? we have no

money and no leader? There is not a union in the United States that cannot by effort secure twenty-five cents to purchase the documents of Herrick Johnson and others, that will furnish all necessary material for a live meeting. Some man, some woman, or some children (in Demorest medal contest) can be found to present the truth to the people in every locality. If the people of the town are too busy to attend a meeting, let a company of women or children go to a country school-house, where they will be heartily welcomed, and will be heard with delight. Let each district be visited thus, over and over if need be, until the pressure upon the town cannot be resisted. This will furnish something to do that will tell for the cause.

Dear state president, your constituency looks to you for leadership. What *are* you doing, and what *will* you do? I pray you, in review of the field, do not say, "this union or that union—this woman or that will do nothing, it is useless to ask it." How do you know but the spirit of God has spoken to some soul who will be as a very fire brand setting all aflame, if you but open the way? Are you not as truly bound to do what you can for the least as for the greatest in your ranks?—to make mellow and ready for seed, the ground of the hardest as of the easier field? The great Commander calls. Your past faithfulness is to Him assurance that you will again answer and are ready to fall into line. Up—"agitate," "organize." Let each remember that she is a W. C. T. U. woman; a daughter of the King, and must be at her Father's business, which requires haste.

Your comrade in the work,

MARY A. WOODBRIDGE.

Chicago, Ill.

THE ORIGIN OF WOMEN'S PROPERTY LAWS.

DEAR UNION SIGNAL:—Your issue of February 1st contains an article entitled, "How Elizabeth Cady Stanton Gained Protection for Woman." I have in my possession a letter written by Mrs. Matilda Joslyn Gage, of Fayetteville, N. Y., dated Nov. 22, 1880, and addressed to my husband, the late George Geddes, of Fairmount, N. Y., in which the writer asks in the name of *Mrs. Elizabeth Cady Stanton*, Miss Susan B. Anthony, and herself, for such information as Mr. Geddes might be able to give concerning the passage of the woman's property law of 1848. She writes that they "are engaged in the preparation of the History of Woman Suffrage, the first volume of which is now partially in hands of the printer."

The answer to this letter is as follows:

FAIRMOUNT, N. Y., Nov. 25, 1880.

Mrs. Matilda Joslyn Gage,

DEAR MADAM:—I was much gratified at the receipt of your letter of 22d inst., making inquiries into the history of the law of 1848 in regard to married women holding property independently of their husbands.

That the truth of history may be made plain, I have looked over the journals of the senate and assembly, and taken full notes, which I request you to publish, if you put any part of this letter in print.

I have very distinct recollections of the whole history of this very radical measure. Judge Fine, of St. Lawrence county, was its originator, and he gave me his reasons for introducing the bill. He said that he married a lady who had some property of her own, which he had all his life tried to keep distinct from his, that she might have the benefit of her own, in the event of any disaster in pecuniary matters happening to him. He had found much difficulty growing out of the old laws, in this effort to protect his wife's interests.

Judge Fine was a stately man and of general conservative tendencies, just the one to hold on to the past; but he was a just man and did not allow his practice as a lawyer, or his experience on the bench to obscure his sense of right. I followed him, glad of such a leader.

I, too, had special reasons for desiring this change in the law. I had a young daughter, who, in the then condition of my health, was quite likely to be left in tender years without a father, and I very much desired to protect her in the little property I might be able to leave. I had an elaborate will drawn by my old law preceptor, Vice-chancellor Lewis H. Sanford, creating a trust with all the care and learning he could bring to my aid. But when the elaborate paper was finished neither he nor I felt satisfied with it. When the law of 1848 was passed, all I had to do was to burn this will.

In this connection, I wish to say that the speaker of the assembly, Mr. Hadley, gave aid in the passage of this law that was essential. Very near the end of the session of the legislature he assured me that if the bill passed the senate he would see that it passed the house. By examining my notes of the assembly's action, you will see that the bill never went to a committee of the whole in that body, but was sent directly to a select committee to report complete. It was the power of the speaker that in this summary manner overrode the usual legislative forms. The only reason Mr. Hadley gave me for his zeal in this matter was that it was a good bill and ought to pass.

I believe that this law originated with Judge Fine, without any outside prompting. On the third day of the session he gave notice of his intention to introduce it; and only one petition was presented in favor of the bill, and that came from Syracuse, and was due to the action of my personal friends. I presented it nearly two months after the bill had been introduced to the senate.

The reception of the bill by the senate showed unlooked for support, as well as opposition. The measure was so radical, so extreme, that even its friends had doubts; but the moment any important amendment was offered, up rose the whole question of woman's proper place in society, in the family, and everywhere. We all felt that the laws regulating married women's, as well as married men's rights, demanded careful revision and adaptation to our times and our civilization. But no such revision could be perfected then, or has been since. We meant to strike a hard blow, and if possible shake the old system of laws to its foundation, and leave to other times and wiser councils the perfecting of a new one.

We had in the senate a man of mature years who had never had a wife. He was a lawyer, well read in the old books, and versed in the adjudications which had determined that husband and wife were but one person, and the husband that person, and he expressed great fears in regard to meddling with this well-settled condition of domestic happiness. This champion of the past made long and very able arguments to show the ruin this law must work, but he voted for it in the final decision.

The bill hung along in committee of the whole until March 21, when its great opponent being absent, I moved its reference to a select committee with power to report it complete, that is, matured, ready for its passage. So the bill was out of the arena of debate, and on my motion was ordered to its third reading.

In reply to your inquiries in regard to debates that preceded the action of 1848, I must say I know of none, and am quite sure that in our long discussions no reference was made to anything of the kind. Great measures often occupy the thoughts of men and women long before they take substantial form and become things of life, and I will not dispute any one who says that this reform had been thought of before 1848. But I do insist the record shows that Judge Fine is the author of the law which opened the way to clothe woman with full rights in regard to holding, using and enjoying in every way her own property, independently of any husband.

I add the following extracts from the journals of the senate and assembly of 1848.

Please reply, and let me know if I have made this matter clear to you. Very respectfully,

GEO. GEDDES.

Hoping that this letter and statement will interest your readers, I am, Yours sincerely,

Fairmount, N. Y. MARY C. GEDDES.

LET US SING IT!

DEAR UNION SIGNAL:—That sweet old metrical "Blessing," which we have sung together at our great conventions before partaking of our lunches, is full of pleasant memories. Many of our fathers and mothers, now in heaven, used to sing it at their tables and we might sing it at ours and teach it to our children, thus making them sharers in our "giving of thanks."

It has seemed to me that if we white-ribboners had a noontide "Blessing" that we could sing—with our husbands and children—sending it chorusing round the world and up to the throne, it would be well pleasing to our King. So I send you the words of the dear old "Blessing" to be used morning and evening, and sung to the tune "Old Hundred," and I send the words of a noontide "Blessing" to be sung to the tune "The Solid Rock." Bear it out and on, dear UNION SIGNAL, on your pure, sweet wings of peace and love!

A good many of our voices are not so clear and strong as they once were; they will be tuned anew "some sweet day" ere long. We need to have our thinner notes sustained by the stronger, deeper tones of our companions, the sweet cadences of childhood, and the full round mellow strains of our young sons and daughters, the dear Y branches on whom shall rest, by and by, all the work and all the blessing of our W. C. T. U.

THE DEAR OLD BLESSING.

Tune—Old Hundred.

"Be present at our table, Lord;
Be here, as everywhere adored.
Bless thou our food, and grant that we
May feast in Paradise with Thee."

THE NOONTIDE BLESSING.

Tune—The Solid Rock.

Jesus, of every joy the spring,
Accept the thanks to Thee we bring;
The Christian workers bless, we pray,
And may they feed on Thee this day.
Grant them, from self and sin set free
To eat and drink and vote for Thee!

H. A. HOBART.

Red Wing, Minn.

A WORD FROM GERMANY.

DEAR UNION SIGNAL:—A recent letter from Miss Balthazar, who is connected with Miss de Broen's Paris mission work, tells us of temperance work that is being done in Berlin, Germany. Colonel von Knobelsdorf, a retired officer in the army, is doing a grand work. Speaking of the testimonies given in one of these meetings, she says: "One man after another rose, mostly railway guards and employés in factories, and told, with smiling faces: 'My wife did it!' 'It's the women who always get us round.' It did one's heart good to hear them. Most of them were reclaimed drunkards, and all of them had by the grace of God been brought to a saving knowledge of the Lord Jesus."

The same lady writes also of having secured some fifty signatures for the World's Petition, mostly from very poor women in Belleville Mission. Some of them did not know how to write, and have signed by crosses against their names, but all were most enthusiastic when the meaning of the Petition was explained to them.

Paris, France. A COMRADE.

BY HARRIET B. KELLS.

Faith, if it hath not works, is dead, being alone.—Jas. 2:17.

Good news comes from Mrs. Carse that hearts are willing, even in these dull times, to help the good work. One great man has made a conditional promise of $50,000 for the Temple. Now all the currents of spiritual power in those who love the cause should be set to overcome his obstructing material conditions, which are really the lesser opposition, for high thought, true vision, strong desire and unflinching purpose are the miracle workers even in this utilitarian age, and have made the wonderful progress of the American people. They are the known quantities in the equation of which the other member is, "All things are possible to him that believeth."

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Mrs. Mary B. Monroe, of Akron, O., has headed the $100 list in the new classification on which Mrs. Carse has planned her work. Who will be the next—and the next—next—? Mrs. C. E. Barnard forwards $35 as first payment on a tablet in memory of Mrs. Mary J. Cook, Oskaloosa, Iowa. One hundred dollars have just come from Mrs. Maria Coulson, *in memoriam* of her husband, Joseph C. Coulson, of Urbana, O., a life-long total abstainer, a man ever in the moving ranks of advance thought, and an unfaltering worker for those "better things" which carry eternal life with them. Mrs. Ella M. Thatcher's friends from Florence, N. J., send $10, making $75 already paid on a tablet in her honor. Mrs. L. D. Carhart has sent $21.60 to apply on the Marian H. Dunham tablet, whose service as their president the Iowa women love so to recognize. The New London, Conn., union forwards $25 with these words: "For Frances Mary Payn, our president from 1877 to 1892, until she was not able to attend meetings, being eighty-two years old. If any name should be in the Temple it is hers, for she worked for this cause before there was a W. C. T. U. She is God's chosen missionary to the poor, and no one will be more missed in New London when she goes home." St. Paris sends $42 through Mrs. Sarah C. Moore, county superintendent, as first installment on $100 pledge. Wrightstown, Pa., W. C. T. U. has sent $15 on its pledge. Bradford, Pa., union sends $28.74 to be credited on its $100 note; $18.74 of this sum was the result of mite-boxes and a full Baby Band.

The W. C. T. U. of Cuba, N. Y., at the hand of Mrs. G. H. Eldridge, forwards $43 as a payment on its pledge. Carthage, Ill., W. C. T. U. sends $15 to be credited on its $100 subscription. Fourteen dollars come from union No. 2, Syracuse, N. Y., with a promise to send monthly installments on its pledge till all is paid. That is a good plan. Mrs. H. R. Osborn sends $5 for the North Johnston union, making $90 already paid on its pledge. From Lockwood, O., W. C. T. U. comes a $10 payment on $100; and $20 from Mt. Carmel, Pa., union; also $50 on the pledge of Westerly, R. I., W. C. T. U. Colfax, Wash., with the determination to soon forward more, sends $10, an installment on $100. A check for $60 comes from Churchville, Pa., W. C. T. U. as first payment on its pledge. El Modena, Cal., forwards $25 to be credited on $100. The Y's of Mount Kisio, N. Y., send $27.50 with the hope to complete a tablet payment.

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Pawcatuck, Ct., union sends $100 for its name in Willard Hall. The president of this union says: "The raising of this amount has not caused 'a cessation of temperance work' in our union. Its sixty women are all in very modest circumstances—most of them bread-winners. Their faith in the Temple inspired them to a bazaar which they conducted while faithfully carrying on ten departments of W. C. T. U. work, and the net result was $165. After deducting our donation to the Temple we sent a free-will offering of $15 to the state treasury, and retain $50 for local work. We did not begin this effort till after your circular letter was abroad. 'There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.'"

***

Mrs. Maria L. Underhill, of Boston, Mass., says of the Columbian souvenir: "It is indeed lovely and I am proud to possess it; shall invest in the spoon also. My husband has already bought Temple bonds for me." Mrs. Betsy Lee, Ann Arbor, Mich., writes: "One of our members thought it would be better to send money without thinking of getting the Columbian souvenir, but I said: 'It may be all right for her to think so as she has no children, but I want my little ones to see mine.'" Mrs. L. A. Morris, Bushnell, Ill., writes in delight of the souvenir and sends for a spoon. The testimony is universal that both are just what they should be, and surpass rather than fall below expectations. Mrs. F. M. Chandler, St. Albans, Me., says: "The Columbian souvenir is a gem which I shall always cherish." Mrs. H. W. Green, Perris, Cal., writes: "The beautiful Temple souvenir is received. I am delighted with it; it is lovelier than I expected."

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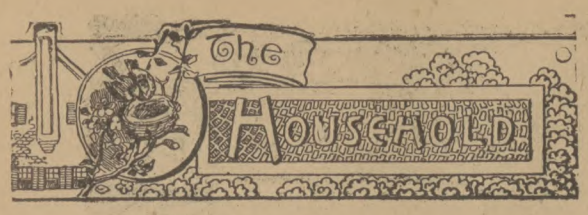
All persons sending $1 to the Temple will receive the beautiful Columbian souvenir. Any individual who fills a mite-box during 1894 will receive a solid silver Temple souvenir teaspoon. This, however, does not apply to persons filling boxes for unions; they receive the Columbian souvenir. All money orders and checks should be made out in the name of William D. Preston, and sent to our financial secretary, Miss Sara G. Johnson, the Temple. Chicago, Ill. All orders for mite-boxes and everything pertaining to the Temple should be addressed to Mrs. Matilda B. Carse, the Temple, Chicago, Ill.



I WONDER.

BY NELLIE GOODE.

Because one little cloud has passed o'erhead
And hid the brightness of the noonday sky,
We must lose heart and say our hopes are dead?
I wonder why!
Do we not guess the sun that shone before
Will shine again,
And life's best happiness may be in store
Behind the pain?

Because one drop of sorrow chanced to fall
Into our cup of happiness, we cry
That it is bitter, and refuse it all?
I wonder why!
He sends the bitter who has sent the sweet,
And it is best;
For often 'tis in sorrow and defeat
That we are blessed.

Because one hasty word is rashly said
A dearest friend becomes an enemy,
The love we've cherished years, perhaps, has fled?
I wonder why!
For all are weak, and all must sometimes fail
To be our best;
Our own hearts are as faulty and as frail
As all the rest.

Faith, patience, love, we need to cultivate,
Our faint hearts are so ready to despair,
So prone to cry the burden is too great
For us to bear.
But He who views our weakness from above
Can help us live,
And we can find in His forgiving love
Grace to forgive!

Dallas, Tex.

MOTHERS' CLUBS.

V.

Parents' Evening.

BY MARY WOOD ALLEN, M. D.

Some doubting souls thought it needless to hold the meeting for men and women in the church lecture room, saying that so few men would come that Mrs. Stacy's parlors would be plenty large enough. These doubters were, therefore, greatly surprised to find the lecture room well filled with an audience nearly one-half of which was made up of men. It was evident that the interest of the mothers had been communicated to the fathers, though the fact that Dr. Wayne was to present the paper was an attraction.

As Mrs. Bell, the kindergartner, who presented the paper at the former meeting was not in town, Mrs. Stacy was called to the chair. The opening exercises were as usual, and then the presiding officer introduced the Rev. Dr. Wayne, who announced his topic,

"THE OWNERSHIP OF THE CHILD."

"When a newborn babe is laid in the arms of its parents, they, looking upon it with pride, exclaim: 'This is *my* child,' and should any one say to them that their claim upon the little one is secondary they would without hesitation resent the imputation. To whom can the child belong primarily if not to those who gave him life? To the great All-Father, perhaps you will say, and you may be inclined to call me heretical if I assert that the child belongs to himself first of all. In one sense he does belong to God first, but God gives him a primary right to himself, and allows him to recognize or deny the ownership of God. God gives life, powers of mind or body, and then permits each individual to decide for himself whether he will be an obedient or a rebellious child. God desires voluntary surrender of self.

"The child is created, not for the especial delight of his parents or friends, but for his own advantage. He is placed here for his own benefit, that he may have the privilege of development through earthly experiences, and this right of growth and development is the primary thing to be considered in the training which is given him. His education should be conducted in ways that conduce to his best physical, mental and moral good. In this light all the details of his daily existence, his food, clothing, habits of sleep and of play are to be arranged according to that which is best for him. He is not to be dressed to please the vanity of his fond mamma merely, nor fed in a haphazard way, nor taught bad habits as to sleep or play, but the great, all-absorbing question of those who have charge of him must be, 'What is for his best interest?'

"After considering his right to himself, we must next consider that God has a claim upon the child before the parent has. He is an immortal soul, and his eternal future will be decided by his earthly life. He should not only be taught, therefore, to be moral, to be honest, but to be religious. That is, his instruction should lead him to recognize his allegiance to God and to govern his life by God's will.

"Now we may consider the parent's right to the child, and this involves the responsibilities of parentage in its various phases. The ownership of the child by the parents demands of them all that has been implied in the ownership of himself and his belonging to God: That is, that they shall teach him in accordance with the facts of this two-fold ownership; that they shall teach him to be obedient and to have self-control. It implies that they shall not decide for him what his future shall be, irrespective of his talents and his inclinations. It demands that they shall be in themselves all that they wish him to be, and that in every respect they shall treat him with justice and not with tyrannous authority.

"During the first years of life the child is in the home, and there is being prepared for the duties of real life, which are implied in the next statement that the child belongs to society. He must be educated to a knowledge of this fact, and early learn that he must consider the interests of others. This education begins in his being taught kindness and courtesy in the home circle, the recognizing of rights of property in toys and books, the giving up of one's own desires in order to promote the happiness of others. The child who is permitted to be selfish at home will not learn that the wishes of one must be made subservient to the good of all.

"The child, next in order, comes into the possession of the state. It is the duty of the state to educate him to be a good citizen. This involves a care for his health in the enacting and executing of sanitary laws in city or school, in the development of his body by the exacting of sufficient exercise, the training of his intellect, the teaching of good morals. All this is involved in the conduct of public schools, and is a topic not to be discussed in an hour. This much may be hinted, that when the state fully recognizes its duty to the child it will institute some other system of education than that which stimulates to study by offering of prizes, or by arousing the envious spirit of emulation."

"Lastly, we may say the child belongs to the race, and his habits of life from babyhood onward are creating the condition of his descendants. He should, therefore, be early taught his own value to the world, and given this incentive to overcome his faults and to strengthen his virtues by the thought that he can help create the world of the future. That by virtue, honor, purity, sobriety in himself, he will be making the moral atmosphere in which his posterity shall be able to grow up into lives of worth and goodness. It will not be needful to enlarge on the reverse side of this picture if we can impress children with this view. They will naturally draw the darker side for themselves if we make a clear and glowing vision for them of the power for good to humanity through their own virtuous lives."

A hearty round of applause testified to the appreciation of the doctor's paper, and then a silence followed. At length a burly old farmer rose and said: "I've been a-waitin' fur somebody who wuz a scholar to speak, but as none on you be a-goin' to say anything I reckon I'll hev to. 'T seems to me that the doctor hez put a putty serious load onto our shoulders; or mebbe I should say he hez made us feel that it is there. Now, whut comes to me is this. I own my young ones, but I own yourn, too, and it's my juty to look after the welfare uv yourn as well as mine. Now, my boys is all growed up, an' they're good men, as you know, an' I might think I could set down and say I had done my juty. But I hain't. As long as there's a saloon in the land, an' a boy to go into it, as long as cigarettes are sold to boys, as long as there are houses where girls are sold to shame and men and boys are led to ruin, I've got something to dew. I hain't thought much about it before, but I'm not only goin' to think now, but I'm a goin' to act, tew, fur ef I'm a part of society, an' a part of the state and the nation, and the human family likewise, seems to me I've got about as big a job on hand as I can attend tew durin' the rest uv my nat'ral life."

As hearty applause as had greeted the doctor himself followed the farmer's words, and the discussion that ensued may be imagined when it is learned that a law and order society was organized, the condition of schools was investigated, the law in regard to sale of cigarettes to minors was enforced, boys were looked after more carefully by parents, a village improvement society was instituted; in short, many reforms grew out of the parents' meeting, and the hearts of those who instituted the Mothers' Club rejoiced.

Toledo, O.

"THE WOMAN'S CAUSE IS MAN'S."

BY FRANCES E. WILLARD.

There is no other proof so great of the good understanding that subsists between men and women as the voluntary relinquishment by men of powers hitherto unshared. It is the highest tribute that has ever been paid to woman, and yet one of the most unobserved, that not a school has ever been opened to her except by the vote of men, nor has she been admitted to any learned profession, or to an enlarged sphere in the line of honorable occupation except by men; nor has any woman been made a voter, in greater or less degree, either in church or state, save by the free permission of "creation's lords." They have clothed us with all the power that they themselves possess, save in the highest ranges, ecclesiastical and governmental. No magnanimity analogous to this has been witnessed since history began.

But there are two considerations which, on their own testimony, have moved men to this bestowment of power upon the gentle comrade at their side. First, men are conscious of being abundantly able to take care of themselves and their interests; and secondly, they have learned by centuries of observation and experience that, as a class, women (being the mothers of men) are, if possible, more concerned to do them justice than they are to do justice to themselves. Every woman is the daughter of a man, and every man is the son of a woman. In this organic law is grounded the unalterable faith that cheers me on my way while I seek to multiply the topics of interest and thought between men and women, that home-life may be enriched and home happiness rendered more stable.

There are three strands in the stout cable that binds together the members of an ideal home—religion, affection and intellectual sympathy. The first and second have held their own throughout the ages past; the third, this age is forming, and no truer or more enduring tie has ever yet been forged.

Reigate, Eng.

NOTES OF THE NOON MEETING IN WILLARD HALL.

BY JANE E. ZIMMERMAN.

The Neal Dow celebration in Willard Hall being fully set forth in another article, at the proper time, I need not make mention of it here further than to say it was an inspiring occasion, and cannot fail to make an impression on the young men who drop in every day to our noon meeting.

Two young men have been coming in almost every day during the winter, being out of steady employment. They have both professed to be utterly indifferent to religion; one of them being full of flippant questions concerning obscure passages of Scripture. Day after day they disclaimed all serious feeling until a few days ago they began to yield, both were deeply affected, and acknowledged that they were "almost persuaded." We are earnestly praying for them. Requests for prayer for two physicians, one a drinking man, have been received from Vermont.

A well-dressed man, well educated and gentlemanly but drinking heavily, has been with us for two days. He is in despair, but cannot seem to apprehend the way of salvation. Pray with us, for these cases are urgent.

During their self-denial week we gave the Salvation Army the hall for two days. There were rousing meetings, as is their way. Rollo Kirk Bryan, the chalk-talker, also gave us a beautiful, thoughtful address, illustrated in his usual taking way. He made a good impression.

Chicago, Ill.

As you grow better there are some things which are always growing looser in their grasp upon you; there are other things which are always taking tighter hold upon your life. You sweep up out of the grasp of money, praise, ease, distinction. You sweep up into the necessity of truth, courage, virtue, love and God. The gravitation of the earth grows weaker, the gravitation of the stars takes stronger and stronger hold upon you. And on the other hand, as you grow worse, as you go down, the terrible opposite of all this comes to pass. The highest necessities let you go, and the lowest necessities take tighter hold of you. Still, as you go down, you are judged by what you cannot do without. You come down at last where you cannot do without a comfortable dinner and an easy bed, but you can do without an act of charity or a thought of God. The poor sot finds his misery sealed with this double seal, that he cannot miss his glass of liquor, and he can miss without a sigh every good company and virtuous wish. . . . . He who lives in the spirit acquires a certain sort of feeling of the infiniteness of others, so that renown, wealth, dignity, sympathy, comfort, friendship, amusement, life, stand on one side, and honor, truth, bravery, purity, love, eternity, God, stand on the other. These last he must have. Those others he can do without.—*Phillips Brooks.*

KIND WORDS,

A little word in kindness spoken,
A motion or a tear,
May heal a spirit broken,
And make a friend sincere.

A word, a look, has crushed to earth
Oft many a budding flower,
Which, had a smile but owned its birth,
Would have blest life's latest hour.

Then deem it not an idle thing
A kindly word to speak;
The face you wear, the smile you bring,
May soothe a heart or break.

—*Whittier.*

FOR LITTLE JOE.

BY EUDORA STONE BUMSTEAD.

(*Continued.*)

"I'm glad you're goin' to town, Si," said Mrs. Holt to her husband one day not long after the funeral. "I want to send to the store by you."

"Want a new dress, I s'pose," suggested her husband.

"Yes, but not for me this time. I want seven yards of the prettiest gingham they've got, to make a dress for Katy. I'm going to get it all made up to s'prise her. I'd like about ten yards of flannel for her underclothes, too, if you think we can afford it."

"You bet we can!" said Holt, cordially, as he brought out his overcoat. "Katy's a perfect little woman. She's just clear grit. I never see the beat!"

"No more did I," said his wife. "I've been glad every day that you brought her home with you. And little Joe's as smart a young one as I ever come across, an' handsome, too. I'd be glad to adopt 'em."

"Now I declare, mother!" said Holt, laughing, "I'd as soon think of Katy's adopting us. But she's welcome to stay here with us. Only we mustn't count on it. And I wish we had a boy like little Joe. But he belongs to Katy, and nobody else."

"Do look a-here, Si," said Mrs. Holt, beckoning him to the kitchen door. "Don't you s'pose she'll rock that boy to sleep till he's as big as she is? But I call that a picture, anyway."

Just then Katy rose, with her arms very full, and managed to convey her precious burden to the kitchen bedroom, and by the time she had arranged the blankets and pillows Mr. Holt was turning his horse toward town.

"You ought to take a nap yourself, little one," said Mrs. Holt when she came out. "You look half sick these days."

"I can't sleep," said Katy. "Won't you let me wash the dishes?"

"No, you dear child, you shan't wash a dish. You can rest a little if you can't sleep."

"Then I'll knit," said Katy, and she went and brought a chubby little stocking.

"Why, when did you do all that, Katy?" asked Mrs. Holt in surprise. "I only gave you the yarn last evening."

"I knit some in the night," said Katy. "I can knit in the dark. It's kind of company."

"There's something I'd like so much to know," she went on, after a round or two of the clicking needles. "I thought about it all night. I heard you ask Mr. Holt in the evening not to sign Mr. Cooney's petition this year. I almost thought you spoke as if he signed his name to ask to have a saloon at The Corners. But he didn't, did he?"

"Yes, dear," said Mrs. Holt sadly. "He used to know Cooney back east, and he said if he didn't sign somebody else would."

"Would it do any good to sign our names to ask not to have one?" pursued Katy, after a pause.

"Why, it ought to," said Mrs. Holt, "but I'm afraid it wouldn't. You see it's the three county commissioners. If there are more that sign on the temperance side than on the other, then they ought not to give any license. But we had more signers on that side than the whisky men had, when they were first trying to start the saloon. And the commissioners gave the license just the same. They knew we wouldn't go to law. So the temperance people gave it up."

"Oh, I'd never give it up!" cried Katy. "I'd try every single time. I'd ask every single one to sign. Could you write a paper to sign, Mrs. Holt?"

"No, I couldn't. I've clean forgot how it went."

"Well," said Katy finally, folding her work and sticking the needles into the ball, "I believe I can write one myself. I can write a little. I know I could make it so they would understand. Would you give me some paper and a pen and ink and let me try? I want to do it right away, and then maybe Mr. Holt will sign his name for me and little Joe. Oh, Mrs. Holt, that's why I can't sleep—it's about little Joe. Did you know Cooney sold whisky to Jimmy Cramer and Harry Fitch? And Jimmy is twelve and Harry is only eleven. And they were both drunk. Those poor little boys were drunk! And in just a few years little Joe will be as old as that—" Katy could not finish. She rose trembling, and went to the window. It was snowing a little. The clouds were threatening. She stood and watched the flakes till the trembling passed. Then she turned and asked for the writing materials, and went to her little room to compose a petition.

They did not see her again till dinner time. She took her place by little Joe as usual, and waited upon him carefully, but ate hardly a mouthful herself. When they were through she took Mr. Holt's plate and cup, and gravely laid before him the paper she wished him to sign.

"Why, what's this, little woman," said he. But she waited for him to read. And this is what he read:

to the County Commissionaries

we sine our names to ask you to pleas not give any Licence for a Saloon.

Becaus it sells to litle Boys
Becaus it makes Peeple poor
Becaus it makes Peeple bad
Becaus it kills Peeple

so pleas do not give any Licence to mr Cooney or any one

and Oblige

Mr. Holt could not laugh with Katy's appealing blue eyes searching his face. "It's a first-class petition," he said. "But I never did sign against the saloon, Katy, and I really hate to get 'em down on me. Tell you what I'll do, though, I won't sign either side this year." And then he turned suddenly to his wife to say, "Mother, have you warmed the shell corn? I'll feed the chickens for you today. It's quite stormy."

Katy was disappointed, but not at all discouraged. She turned to Mrs. Holt when he had gone out, and asked if she might leave little Joe with her. Then she put on her old shawl and hood, and was about to leave the house, when Mr. Holt reappeared.

"Where goin', little one?" he asked.

"To get people to sign my paper," said Katy.

"But it's goin' to storm," said Holt.

"I'm used to storms," said Katy.

"Well, now, I sh'd think you might leave sech a thing as this for older folks, Katy, that are stout and able to 'tend to it."

"But they don't 'tend to it," said Katy. "Maybe they could do it better. But I'll do the best I can—for little Joe."

She started to the door as she spoke, but Holt gently drew her back.

"I'm blamed if I 'low sech foolishness," he groaned. "No, I don't mean I'll hinder ye"—for he saw the tears coming—"but I mean I'm goin' to see you through. Hang it all, where's the pen? There now, there's one name on your paper, little woman. Now you jest set here a minute, an' I'll be 'round with the buggy."

SLEIGH-BELLS.

How many boys and girls know how sleigh bells are made? The little iron ball is too big to be put in through the holes in the bell, and yet it is inside. How did it get there?

This little iron ball is called "the jinglet." When you shake the sleigh bell it jingles. When the horse trots, the bells jingle, jingle, jingle. In making the bell, this jinglet is put inside a little ball of mud, just the shape of the inside of the bell. Then a mould is made just the shape of the outside of the bell. This mud ball with the jinglet inside, is placed in the mould of the outside, and the melted metal is poured in, which fills up the space between the ball and mould.

When the mould is taken off you see a sleigh-bell, but it will not ring, as it is full of dirt. The hot metal dries the dirt that the bell is made of, so it can be shaken out. After the dirt is all shaken out of the holes in the bell, the little iron jinglet will still be in the bell, and will ring.

It took a good many years to think out how to make a sleigh-bell.—*Popular Science News.*

APRIL SONGS.

Cry-Baby April comes along,
You never can tell whether
She's going to smile
Or cry awhile—
She has such funny weather.

—*Selected.*

DEAR BOYS AND GIRLS:—Did any of you ever attempt to tell a story and not get it quite straight? I think every hand will go up at that, for very often, try as hard as you may to remember exactly what you have heard, you will find that you cannot express the idea as clearly as you thought you could when you began.

I read the other day a little story which illustrates this. A class in Sunday-school were asked what they knew about King Solomon, when one little girl raised her hand. "King Solomon," said she, "was that wise man who when the two ladies were both claiming the same baby said, 'Bring me my sword and I'll cut him into two twins so you each can have one'!"

No wonder you all laugh so heartily, for that was a very funny way of telling the old story about the baby whose *real* mother would rather give him up than have him injured and thus proved her right to her child. That was a beautiful story which the little girl spoiled in such a laughable way.

The art of telling a story is a very happy one and can be cultivated by each one who tries. The secret of success is in remembering each important detail and in *repeating it correctly.* This is an excellent habit to acquire, provided we repeat things *worth* telling.

Affectionately,

Aunt Jane

NEPHEWS AND NIECES.

Mother takes THE UNION SIGNAL and I sometimes try the Soft-Shelled Nuts. I am a temperance boy. I would like to join your Cozy Corner if you take in Canadians.

BERTIE MCEWAN.
(Age 10.)

Pansy Cottage, Arnprior, Ontario, Can.

Our Cozy Corner is extended, like the ribbon white "around the world." Your request is your admission fee, and "temperance" is the countersign.

I should like to be one of your girls. When auntie gets the paper I get it to find your Cozy Corner. I read about the kittens that belong to Florence Wildrick, and I made a verse about them.

I am a temperance girl, I never tasted wine,
I have two yellow kittens and they are very fine.
They are temperance kittens through and through;
My dollies five are temperance too.

CARRIE SPIKEMAN.

Port Huron, Mich.

We all think the rhyme a good one, Carrie.

I have a white rabbit and it is temperance too. I am nine years old. I wish some of the cousins would write to me. BERTHA STARN.

Beatrice, Neb.

Now they have your address, I am sure they will.

SOFT-SHELLED NUTS.

289.

NUMERICAL ENIGMA.

I am composed of sixteen letters, and am the name of a paper loved by temperance children.

My 14, 3, 10, is a bright color.
My 1, 5, 4, 12, is what children like to have.
My 16, 6, 8, lies at the door.
My 2, 11, 15, is color.
My 7, 13, 7, is a receptacle.

CATHERINE MAITLAND.

290.

DROPPED LETTER PUZZLE.

I. G.d b. f.r u. w.o c.n b. a.a.n.t u.?

EDNA GLEASON.

291.

CROSSWORD ENIGMA.

In tea, not in coffee.
In earnest, not in huffy.
In small, not in large.
In sloop, not in barge.
In eat, not in drink.
In write, not in think.
In and, not in but.
In rend, not in cut.
In care not in woe.
In yes, not in no.

My whole is that for which we are all working.

ETHELYN PIERCE.

Send all replies and *original* puzzles to Puzzle Editor THE UNION SIGNAL, the Temple, Chicago, Ill.

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Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength.—Isaiah 26:4.

FALSE AND TRUE CONSERVATISM.

Much of the opposition which any forward movement of society excites is due to a common and mistaken fear that if we press forward to that which is beyond we shall lose what we already have. There is, of course, some ground for this fear. It is possible to throw away actual blessings for fanciful ones, and it is the part of wisdom to understand the purport of every proposed change. Nevertheless, there is a side to the question which is quite generally overlooked, and that is that in order to hold fast present good it is absolutely necessary to press on to perfection. There is no such thing as standing still. We must go forward or we shall go backward.

Along some lines this truth is recognized. It is universally conceded that in the physical, mental and moral development of the individual, life means growth, and that he who has ceased to grow has begun to die. But while the same truth may be assented to as a theory, in the case of society and the state practically it is ignored. Multitudes who acknowledge that woman's development thus far has been a blessing to the world strenuously oppose her farther progress, which is the logical, inevitable result of her past development, fearing that it imperils the good already realized. Changes in church polity have always their opponents, who have comparatively little to urge against the changes in themselves, except that they are drifting from ancient landmarks. The old system has worked well in the past; let us not endanger it by trying to improve it, voices their objections. Radical changes in our social structure are opposed, lest we lose the blessings acquired by centuries of struggle.

The fact is that in these and all similar cases our only hope of holding what we have gained lies in pressing on to something better. Truth is eternal progress. One stage is never the ultimate goal, but only a preparation for something beyond. However good the old may have been, it must be adapted to the new needs of the present, and without that adaptation it becomes useless. The Jews vainly thought that they could reject Christ and maintain all that was valuable in Judaism. Their mistake was fatal. Judaism was far above all contemporaneous systems, but it was only a preparation for Christianity. When the fullness of the time was come the law must be swallowed up in the gospel, Judaism must merge into Christianity; in other words, it must obey the law of its growth and become what it was intended to be, as the acorn must become an oak, or die. The world had outlived Judaism, and since Jesus Christ came Judaism has been but an empty shell. Thus it is also with civilizations.

Every civilization has contained the germs of the next stage of human development. According to the natural process, each higher stage should develop by painless growth from the lower one. Man's perversity has superseded the law of life with that of death, and civilizations have had to pass through the agonies of death, that out of their ashes might spring the newer, better life. In the past, Anglo-Saxons have been wont to consider that they had wrought out the perfection of free government, that in our institutions was to be found the ultimate good beyond which human society could never go. Within the last twenty-five years this confidence has been terribly shaken, and the wiser, more far-sighted ones among us clearly see that all the progress which we as a race have made and of which we are justly proud is but preparatory to something beyond, far exceeding anything of which those before us dreamed.

Parliamentary free government, won by the long, brave struggle of our English forefathers, our own national independence, the destruction of slavery, all of these strides have but made ready the way for a brighter era. It is idle to fear that we shall lose present good by seeking something better beyond. It is madness to cling to the old and resist the new. Here as everywhere, we must go forward or we shall go backward. What we already are determines what we are to be. There are but two alternatives, either we must obey the law of our development or die. We can keep the good which we have thus far gained only by farther development. Already our institutions, under the stress of new conditions, are proving inadequate to the work of preserving the liberties secured by hundreds of years of struggle. We have indeed overthrown the tyranny of absolute despotism and hereditary aristocracy and wiped slavery from the civilized earth, but trusts and monopolies are proving themselves more heartless tyrants than absolute despots, sweaters' dens rival the most inhuman practices of slavery, and wealth is the worst aristocracy yet known. The world has outlived our crude, semi-Christian civilization. We must go on to a fuller development, a more complete application of Christian principles in the state or perish.

CAPITAL PUNISHMENT.

The New York legislature has once more taken up the vexed question of capital punishment and has under consideration a bill to abolish it. We say "vexed question" for, although some of our contemporaries have reached that most enviable state of rest and satisfaction which comes from having made up one's mind finally and unchangeably upon any subject and are apparently unable to see that there is more than one side to the matter now in discussion, we are obliged to confess that two sides present themselves to us with disquieting force. Neither side can quote Scripture with conclusive effect for the paradoxical reason that both can.

"Thou shalt not kill," seems explicit and unqualified; but viewed in the light of subsequent history it must be admitted that reasonable ground is afforded for the view that this does not cover the taking of human life as punishment for murder. On the other hand, the words, "Whoso sheddeth man's blood, by man shall his blood be shed," can hardly be interpreted as a command in the light of God's treatment of Cain, but seems rather, as is claimed by many, to be a prophecy, a mere statement of what must necessarily be. Also the fact that capital punishment is permitted to the chosen people, in some cases directly commanded, affords no guidance for conduct under changed conditions. As in many other matters, God could change the customs of the times in this regard only by such a miraculous development of the character of the race as would have destroyed free will.

Capital punishment is one of the many practical questions concerning which God's word does not undertake to give explicit directions for all time and under all possible conditions. It is therefore one to be decided in accordance with the principles of that word in the light of present needs. The question then resolves itself into how is the spirit of the sixth commandment most perfectly obeyed; is or is not the sacredness of human life best preserved by capital punishment?

We have no disposition to minify the arguments in favor of capital punishment. It is urged that the abolition of the death penalty will remove the chief restraint to murder in the minds of hardened criminals. Rather, that it will put a premium upon murder for the burglar who, with the possibility of hanging before his mind, would be exceedingly careful not to kill his victim, may, with this removed, find murder rather to his advantage than otherwise, as it would tend to secure his own escape. Also, it would increase the danger to officers of the law in attempting to arrest a criminal or in guarding life prisoners. The lives of important witnesses in criminal trials would also be greatly imperiled. All of these arguments have great force and should be carefully weighed. On the supposition that there is no other punishment which will act so strongly to deter from murder, they are almost, if not quite, conclusive.

Up to the present, it has been generally assumed that this was the case, but to our minds it is not proven, and additional considerations serve to still further unsettle the question. If we consider what is the condition of things after many years in which capital punishment has been the universally approved method of dealing with murderers, there is reason to doubt its actual efficiency as a specific against murder and lynching. No one can read the daily list of shocking crimes and doubt that both of these crimes have, within the past few years, been steadily on the increase. The cause of this is to be ascribed partly to the rapid ripening in the last quarter of a century of a social system which necessarily makes gold of greater value than human life. A system which makes each man's loss every other man's gain, and *vice versa*, which offers glittering inducements to one human being to wreck trains filled with thousands of his fellows, will naturally tend to horrid developments in violation of the command, "Thou shalt not kill."

Another cause is to be found in the growing uncertainty of the findings of juries. It has come to such a pass that, however convincing the evidence of guilt, no man can be sure that the jury, in any given case, will not acquit, or at least disagree. Could the death penalty be inflicted with anything approximating uniformity in well-established cases of murder, it would serve as a much greater check than it does at present. But there can be no doubt that the death penalty itself interposes a serious obstacle to securing a verdict of guilty, and hence, often acquits a criminal altogether. When death was the penalty in England for clipping coins and other minor offenses, juries refused to convict even in the face of overwhelming evidence of guilt. In this case, of course, the matter was greatly aggravated by the fact that the punishment was out of all proportion to the offense.

Nevertheless, the principle is the same. To one who has any adequate appreciation of the value of human life, it is a fearful thing to condemn a fellow man to death, and there can be no doubt that in many cases where, were the punishment something less than death, a jury would find the accused guilty, a mere legal quibble suffices to secure a disagreement, or even a verdict of acquittal.

It is a truth not sufficiently emphasized that it is the certainty rather than the severity of punishment that deters from crime. In some cases both elements may be desirable, but where both cannot be attained certainty is to be greatly preferred to severity. The most savage punishment, capriciously inflicted, will not have a tithe of the effect that a much milder punishment will if inflicted with almost inevitable certainty. We fully believe that imprisonment for life at hard labor inflicted twice where death is now inflicted once would prove a far greater preventive of crime than our present uncertain death penalty. We do not attempt to evade the difficulties in the way of this consummation. The legal quibbles which so often defeat the ends of justice must be swept away and this, like everything else, is doubtless "easier said than done." But, as we have already indicated, the adoption of the milder penalty would itself tend to produce this very result. Then, too, the pardoning power must be abolished or greatly restricted.

There is another side to the death penalty, too, an awful feature which those who defend it seem entirely to overlook, and that is its tendency to brutalize the community, to render people insensible to the sacredness of human life and thus to increase the very crime it is designed to prevent. No one denies that familiarity with death renders people insensible to its horrors. This is the more true when death is in the form of deliberate, cold-blooded taking of life. This is the tendency even when the method is the most humane possible, what then must be the effect upon the public mind of the accounts of the bungling hangings given with all their horrid details in the daily papers? But it is contended that all of this is extraneous to the thing itself and can and must be elim-

inated. Granted that much of it may, it is more than doubtful if with the morbid eagerness for horrors that somehow exists in humanity, it is practically possible to greatly improve the death penalty in its actual operation. We fail to see that death by electricity materially diminishes the terrors.

But, with all unnecessary brutality removed, let any one who has never witnessed an execution, ask himself what it would be to view such a spectacle and, worse yet, what it would be to drop the trap which should swing a fellow mortal into eternity or to send the fatal bolt of electricity, and he will be able to accurately measure the depths to which he must descend before he could be capable of either act and therefore the distance between himself and those who actually participate in the fearful transaction. Yet it is a fact which should not be ignored that capital punishment necessitates just this education in brutality.

At a recent hanging in Chicago we were told that the hangman, who had never before inflicted the death penalty, was pale and trembling and the night before was unable to sleep. That hangman will doubtless be able to perform his duty the next time with less nervous trepidation and, if called upon to perform it enough times, will reach the point finally where he will be able to laugh at his own tremors when he first went into the business. This moral deterioration which the hangman suffers, the entire public shares to a greater or less extent. The infliction of capital punishment directly tends to the making of murderers by familiarizing people with the taking of human life. Whether it more than counteracts this by acting as a deterrent of crime is an open question.

PARLIAMENTARY TACT.

Among the difficulties and perplexities which beset the local union is one which often causes annoyance to the more experienced and orderly worker—and there are usually such in every W. C. T. U., however isolated—and one which requires time and tact and patience to overcome. We refer to the use of parliamentary law.

This difficulty is not so likely to be met with in unions whose members are more or less experienced in organized work, but it is sometimes a perplexing feature in localities where women's clubs and literary associations, perhaps even women's church societies are unknown, and women are unaccustomed to "belonging." To the earnest but untrained worker the formalities of rules of order, if too strictly applied, frequently serve as a check, where such is not intended, and tends to cool the enthusiasm of the new member. On the other hand, to the better trained, the ignoring of parliamentary rules, or the too careless application of them, causes vexation of spirit and temporary discouragement. It is of the greatest importance, therefore, that in order not to retard the accomplishment of the very end for which the organization is striving, leaders should proceed tactfully and judiciously in this matter.

Where it is found that members are awed into awkward restraint and unnatural silence by the—to them—complexities of parliamentary law, it is better, in the early stages of organization, to meet in a social and informal manner to consider the situation and plan for some line of aggressive action. In such a case Roberts' Rules should be used sparingly—administered in homœopathic doses as it were—and it will not be long before the members find themselves taking kindly and naturally to parliamentary practice.

Women, as a class, possess an inherent love of order. Their aptitude in preserving order, "Heaven's first law," be it in household affairs or in National Conventions, is universally conceded. They take to "managing," whether it be a husband or a World's Fair, as a Scotchman takes to his native heath, or a duck takes to water. Hence, it is not surprising that women are quick to adapt themselves to the requirements of organized movement and fall in line without friction when they are led to parliamentary usages instead of having parliamentary usages thrust upon them.

We can point to many a local union which has wrought marvelous things by beginning in the most unparliamentary, but at the same time by no means *disorderly* way. One of these, starting with some twenty members in a small town on the western prairies, was made up largely of busy homekeepers with small children and no "help." The question was, how to carry on the work so that every woman might feel she was a factor in it, how arrange for interesting meetings and a full attendance.

It was decided to meet in the homes of members, or of others who would give them welcome, and a general invitation was extended to the women of the community to come and bring their babies and their workbaskets. The response was encouraging, and while keeping an eye on the children or darning the family hose, these women talked, or listened to talk, about the work of the saloon on the corner and how to get it out of the way. No objection was made if sometimes in the enthusiasm and interest of the moment all spoke at once, if only they spoke to the point, but before they separated the afternoon's talk was always crystallized into *business* transacted in a business-like way, and thus sentiment became manifest in action which resulted a few months later in a "dry" community.

We hope no reader of THE UNION SIGNAL will misunderstand us in this matter. We have no desire to minify the importance of parliamentary practice in our local unions. On the contrary, regarding it as essential to the training of white-ribboners for effective work, we would emphasize it and urge upon unions wherever practicable to make a systematic study of the subject. Parliamentary drills are entertaining as well as instructive and should be an occasional feature of both W and Y meetings.

But let no local leader feel discouraged because she cannot all in a minute, induce her comrades, these bright, energetic women, overflowing with the true Crusade spirit, to "mind the rule." For important as are rules of order it must be remembered that the W. C. T. U. is not primarily a training school for parliamentarians; it is a center for the promulgation of the Christian temperance idea. Its great aim is the extinction of the liquor evil and all the machinery of work must be made subservient to that end.

QUERY.—Is the National W. C. T. U. absolutely non-partisan?

ANSWER.—We supposed our position had been made tolerably clear by this time, but will state it once more: The National Woman's Christian Temperance Union will "lend its influence" to that party, by whatever name called, which gives in its platform the best exposition of our principles, and it is well known that our cardinal doctrines are prohibition by law, prohibition by politics, prohibition by woman's ballot. The National Prohibition party is the only one that has as yet framed these planks into its platform, and for that reason it is, as a matter of course, the only one to which we have "lent our influence," or can under existing circumstances.

Q.—Please let your readers know in THE UNION SIGNAL what good the Parliament of Religions has done for mankind. Our Lord seems to teach in the gospel that there is but one way of salvation, and He is the way. Paul at Athens, Ephesus, Rome, does not approve of the Ethic Religions. Read his Epistle to the Romans (chap 1, verse 18) to the end of the chapter. MRS. J. MITCHELL.

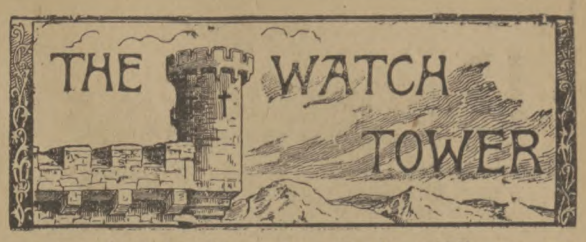
A.—It would seem as if THE UNION SIGNAL had already expressed itself with sufficient clearness upon the Parliament of Religions. It is one of the many subjects upon which there must always be abundant scope for individual opinion. To us, personally, anything must do good which brings humanity together and proves its oneness. "He hath made of one blood all nations of men" is a great fundamental truth which we are not so willing to admit as was Paul at Athens.

While we believe with all our heart that the one perfect revelation of God to humanity came through Jesus Christ; while we acknowledge Him as "the way, the truth and the life," we also believe that every religion on earth to-day is either a perversion or a memory of the great primal revealing which came ages before Christ, and before Abraham. The light has been refracted through many human prisms, but, traced back to its source, it is one light. To recognize our points of oneness rather than our points of divergence is, we believe, the true function of the missionary work of to-day. We can antagonize the followers of other religions by a wholesale denunciation, or we can, in the spirit of Paul on Mars Hill, recognize all that they hold in common with us, and, from that point of vantage, go on to the fuller revelation.

Moreover, Paul's ground of quarrel in the 1st chapter of Romans was not against heathen religions, *per se*, but against "all ungodliness and unrighteousness of men, who hold the truth in unrighteousness."

There are those in Christian countries and in the most orthodox of folds who come under that denunciation. To hold a truth in the head and denounce it in the life is more damnable than to bow down to idols of stone. Indeed, it was because of such a holding of truth that bowing down to idols first became possible. The idols of Christianity are less grotesque, but when compared with our greater light, are they any the less idols?

The good of the Parliament? It has brought men nearer to each other, and thus nearer to God. It has opened our eyes to the great truth that He has never left Himself without a witness. It has shown the incomparable superiority of the true Christianity and Christ-ideal over all other religions. It has brought us in touch with the central truth of all religions, which is God, thus making it possible for us the better to present Christ, as the perfect revealer of God, and therefore, by just so much it has hastened the incoming of His kingdom.



A man had three houses to sell; the middle one was good, the others were illustrative of the Gothic in architecture. "I will buy the middle one," said a customer. "No, you can't have one unless you take all," replied the owner. "If that middle one were gone the other two would fall down, don't you see?" So it is of the other great reforms of our day, in their relation to the temperance movement, since the clear, normal brain must always be a condition precedent to success in every other undertaking.

***

Hast thou named all the birds without a gun?
Loved the wood-rose and left it on its stalk?
At rich men's tables eaten bread and pulse?
Unarmed, faced danger with a heart of trust?
And loved so well a high behavior,
In man or maid, that thou from speech refrained,
Nobility more nobly to repay?
Oh, be my friend, and teach me to be thine!

—*Emerson.*

***

Said one of God's "saints on earth" recently, "An impulse to pray is God saying to His child through the Holy Spirit, 'Give me a tighter hold on your hand—quick!'" Many a danger besets the path of the Christian unseen or unrecognized, but not hidden from the all-seeing Father who would save His dear ones "unto the uttermost." Their part is to keep in touch with Him and never fail to obey the call of the Spirit. When a longing comes over the soul to shut itself away a minute or an hour in prayer —*pray!* Pray though the sky falls. Second thoughts are never best in such instances; the impulse is divinely sent. Let the Father thus clasp our hands more closely—He alone knows the need for it in this Satan-beset life.

***

There has been a somewhat flippant paragraph going the rounds of the press of late, entitled, "Drank Too Much Wine," referring to a church in one of the great cities where the pastor thinks his flock partake too freely of the communion wine. Reverent hearts are shocked at the insinuation, and the lightly worded incident induces to silence rather than comment. Yet it must be acknowledged that even this sacred "outward and visible sign of an inward and spiritual" communion has become in not a few instances a very "cup of devils" rather than a cup of blessing and joy. The thirst of the body for alcoholics becomes so blended with soul-thirst for sin that even the altar and the sacred communion table is not regarded holily, and unless the church will put away poison from her chalices and substitute therefor the pure, unfermented juice of the grape, our Lord Himself cannot be present at the feast, for how can He bless that which carries cursing? This is no new evil. What says St. Paul? "What? have ye not houses to eat and to drink in? or despise ye the church of God? . . . What shall I say to you? shall I praise you in this? I praise you not. . . . If any man hunger, let him eat at home; that ye come not together unto condemnation." That crime was hasty greed. The crime to-day is the temptation of weak flesh by that which Christ never meant to be used in His name.

***

There is a great deal said about the "discipline of sorrow," a great deal that is true and uplifting. Yet it happens ofttimes that these visitors knock at the door of a soul so blinded by the sudden blow that the thought of any need to itself of such heroic treatment brings bitterness and rebellion. To such an one, there is a door of comfort open in this,—that not itself, perhaps, but *others* may need that it should suffer so. Was not this the truth of Calvary, and the bitter way that led to it, the Via Dolorosa? That One, altogether lovely, needed not the flame of any purifying fires. He was oppressed, afflicted and wounded, that He might thus be able forever to stretch out hands of comfort to His children and say to them, "*I know.*" We need not alone salvation; we need sympathy. He means that every one of His disciples should be a mediator between sorrowing, sinning souls and Himself, even as He was between us and the Father. A heart that knows no sorrow is of little use in the deep things of life. Without pain we would never fly to the great heart of "the God of all comfort: who comforteth us in all our tribulation *that we may be able to comfort them which are in any trouble*, by the comfort wherewith we ourselves are comforted of God." Thus, even while our heart and our flesh cry out under the lash of exceeding great pain, we may say, "I will not grieve over much. No other way could I have learned the road to suffering hearts; no other path could I have trod and reached thereby such kinship with the Master." ON DUTY.

Canadian Field.

MANITOBA.

TEMPERANCE ENDEAVORS.

Large majorities in favor of the total prohibition of the liquor traffic have become epidemic in our Canadian provinces. The honor of taking the first step towards ascertaining the will of the people by means of a plebiscite vote belongs to Manitoba.

At the general election, July 23, 1892, the electors were given an opportunity to record their opinions upon prohibition. The result of the ballot was a majority for prohibition of 11,522.

The temperance sentiment has made great progress in Canada, especially in Manitoba. We have prohibition in more than half of our Province at the present time. There are eighty-nine incorporated cities, towns, villages and rural municipalities in the Province. Thirty-one of these have licenses. As the cities, towns and villages are within the rural municipalities, a better way to estimate the prohibition territory would be to take the rural municipalities by themselves. There are seventy of these and just thirty-five of them have no-license within their borders.

The W. C. T. U. has probably done its best work during the past year in advancing the interest of equal suffrage. A largely signed petition from the rural portions of the Province was presented to the legislature at the recent session, asking for full suffrage for women. Last year we presented a larger petition, chiefly from the cities and towns, We did not succeed in getting a bill passed, but a thorough canvass of the members revealed the fact that we had gained some votes during the year.

In Winnipeg and several parts of the Province, public discussions have been held on this question. At the recent prohibition convention held in Winnipeg, the following resolution was carried with only a few dissenting voices:

"That this convention sympathize with all efforts to secure such legislation as will give women equal rights at the ballot box as are accorded to men, and that this convention pledges itself to do all in its power to secure the same."

There are four unions in Winnipeg. The Y is doing a fine work under the president, Mrs. Wallace, who is a woman of great energy, and full of resources. They have had an interesting lecture course during the past winter. Some of the subjects under discussion were: "The Laws Relating to Women," "A Woman's Experience as a Journalist," "Woman's Sphere," "What I saw at the World's Fair," etc. The women who have taken part are: Mrs. Dr. Blakely, Provincial president W. C. T. U.; Miss Buchan, editor of *Saturday Night*, Dr. Amelia Yeomans, Mrs. Colin H. Campbell and others.

This Y has a reading-room for girls with a paid secretary. Evening classes under competent instructors are held during the week. Sewing, singing and ordinary school studies are taken up. They gave a reception to the students of the Provincial Normal school. The Neal Dow celebration was arranged by this same Y, and was held in the Central Congregational church, which was decorated with white ribbon, Union Jacks and stars and stripes.

A pretty idea in the decorations was carried out, that of connecting the national flags of the two great nations with the white ribbon emblem; a pole about six feet high was erected in the gallery over the pulpit, the head-piece being Canada's beaver, and from the pole was draped on one side the Union Jack and on the other the stars and stripes, while great loops of wide white ribbon hung between them.

There were over twenty two-to-five minute addresses on the program besides the oration by the Rev. R. G. McBeth. Of course there was not time for all—for what speaker ever imagines that his two minute speech always takes ten minutes to deliver. Mrs. Dr. Blakely and Dr. Amelia Yeomans spoke for the W. C. T. U. and their speeches compared favorably with those of the brethren. There was an excellent musical program, selections from the Y song book. Miss Gertie Jones recited very well the Modern Mother Hubbard. A telegram was sent to Neal Dow. Five hundred copies of the Neal Dow number of THE UNION SIGNAL were distributed after the meeting and nearly a thousand beautiful programs were distributed in the audience at the beginning of the meeting.

The Central W. C. T. U. recently held a successful spelling match to raise funds for their literature department. The first prize was a fine picture of Miss Willard handsomely framed.

Loyal Temperance Legion work is progressing finely in Manitoba. Last month a strong Legion was organized in Grace Church, Winnipeg, and from different parts of the Province comes the cheering news that the superintendents are ordering supplies for their spring and summer work. The active union at Manitou has had two Demorest medal contests since Christmas. A portion of the amount realized was given to foreign missionary work, and some was used to increase the library of the union which now numbers one hundred and twenty volumes of standard temperance works.

The Neepawa union has been assisting the Y. M. C. A. of that town in providing a reading room for young men. The same energetic union has prevented the licensing of hotels in that town and now they are waging war against the brewery. To this end they have circulated a petition and canvassed every rate-payer and if a non-resident they have written for authority to place his name on the list. Such earnest endeavor is worthy of commendation.

The Souris union, which is one of the younger organizations, is progressing finely. The young men of the town during the winter gave them a benefit carnival in the skating rink.

Mrs. Blakely has just visited Carberry, Douglas and McGregor. They have a large Legion in Carberry, over seventy members. They also have an anti-treating society pledge and a large number of gentlemen have signed the same. She organized an L. T. L. in McGregor with thirty members.

BELLE MCARTHUR,
Provincial Reporter, Winnipeg.

KANSAS.

APRIL GREETINGS.

"Come, gentle Spring! ethereal Mildness! come."

The ever recurring annual return of the months of spring is upon us, as evidenced by the swelling of the buds on leafless branches; the opening of the earliest spring blossoms "to paint the laughing soil"; the busy going to and fro of the farmers as they prepare the ground and sow the seed for the harvest, which they are assured will follow in its appointed time.

The W. C. T. U's have also donned their working clothes and have begun active work, preparing the ground—so to speak—and sowing the seed which they have faith to believe will yield an abundant harvest by and by. The spring conventions are now in order; several have already been held, while others are arranged for the near future.

The *third district* convened in the M. E. church at Parsons, March 6 and 7. Mrs. J. M. Kemp, of Cherokee, a tireless worker, is president of the district; Miss Ada M. Robinson, of Girard, is secretary. Miss Helen L. Kimber, of Parsons, the district treasurer, is working for the suffrage amendment throughout the state, lecturing and organizing campaign clubs, meeting with signal success wherever she is called.

The National superintendent of railroad work, Mrs. C. M. Woodward, of Nebraska, was present at the convention, also state president Smith. A Cooper medal contest was held the first evening and an address by Mrs. Woodward occupied the second. These items I glean from the program sent me, which if fully carried out gave the third district an instructive as well as enjoyable session.

Cowley county W. C. T. U. met at Arkansas City, in Congregational church, welcomed by the pastor, Rev. De Long and Rev. I. N. Merrifield, responses by delegates and by county president, Mrs. Ruby. Afternoon session was very interesting and many good plans were laid for future work. A Demorest medal contest was by four persons of middle age and one aged gentleman, all of whom did nobly. This county has three unions, fifty-five members, two L. T. L's with a membership of sixty. The query box evolved much discussion of vexed problems. Several departments were reported and a franchise symposium held. Twenty dollars were raised for the county work.

Douglas county met at Baldwin, good reports were given. Mrs. Smith lectured on "The American Boy."

Atchison county convened at Muscotah. Reports received from the five local unions of the county gave evidence of increase in membership and also in interest. The lecture of the convention was given by Dr. Brumbaugh, subject, "Grappling with the Giant."

Clay county met at Pleasant Valley. Evening address by Mrs. Sarah L. Stoner, on the topic, "What has the W. C. T. U. done for humanity?" Facts from constitutions and by-laws created much interest. The president drove sixteen miles to reach convention, another officer eighteen, through roads almost impassable.

Johnson county held its spring convention at Olathe. Sickness in the family of the president prevented her attendance and Mrs. Barnes was elected chairman. Papers were read on temperance in Sunday-schools, railroad work and scientific temperance instruction. The suffrage question was discussed, led by Mrs. Mead and Brother Stout, he taking the negative, not from choice, as he said, but for sake of argument. In the evening Mrs. Clark recited a very appropriate selection and Rev. E. F. St. John made, as she always does, an admirable and eloquent address.

Jewell county: The convention held in this county spent a part of its time very profitably in studying the departments of franchise and press with a view to active and aggressive work during the coming campaign. This is still the banner county in point of unions, having eight unions square on the books, and three good L. T. L. organizations. Mankato union observed Crusade day and as a visible result secured one active member and one pledged helper.

Harper county: Freeport union held its Crusade meeting Sunday evening. THE UNION SIGNAL was taken as the basis of program. "Our twenty years' march" was taken up, each member reading a part. The "Call from our Chieftain" was read by one of the strong temperance young men of the place. A large picture of Miss Willard was given a place of honor on the platform, and was introduced to the audience. The history of the Crusade psalm was given, the president delivered an address. Songs from the White Ribbon Hymnal were sung and four new members and two honoraries were secured. Collection was good for hard times. The entire meeting was an inspiration to all.

Dickinson county: The Abilene union held Crusade services and also one of the others (the name has unfortunately disappeared from my list). Papers were read, also three minute talks upon the subject; this with good music and the history of the Crusades from the early centuries up to the temperance Crusade, out of which was evolved the W. C. T. U., completed the program.

Osage county: The union at Quenemo has been engaged in an anti-cigarette campaign, presenting a petition to each of the dealers in town asking them to agree to carefully observe the law of our state regarding the sale of tobacco to minors, also not to sell cigarettes or cigarette paper after April 1. The agreement was signed by every dealer except one, and he has since declared his purpose to obey the law.

SUFFRAGE NOTES.

The action of the state editorial association on the question of equal suffrage was very gratifying to the suffragists. Like the state teachers' association it declared in favor of the amendment by a decisive majority. There were no party lines drawn in this vote, members of every political party voting in favor of the amendment. The "Boston Remonstrants" have been keeping up their past record, and have forwarded circular letters to all Republican editors warning them of the dangers to their party should the amendment carry; and asking them to publish their letter as editorial matter. Kansas editors of every party are quite like other Kansans, and don't care to be dictated to by others, so judging by extracts received from a large number of our state papers the remonstrance met with "cold comfort," and the contents of the editorial waste baskets received large additions.

Discussions on the pending amendment are being held all over the state, in literary and secret societies. This cannot fail to do much good. The children of our public schools debate the question, and have donned the yellow ribbon for the campaign. The climate of Kansas will be unusually warm this summer, no doubt, and not all of the warmth will be registered by the thermometer. I understand that the state amendment committee is arranging to hold two days meetings in each of our one hundred and five counties during the season.

The state W. C. T. U. executive committee will hold its semi-annual meeting at Burlingame, April 10 and 11. There will be one vacant chair—that one so long occupied by our lamented state treasurer, M. L. Berry, so recently "promoted" from our ranks. Her presence and wise counsels will be greatly missed. Miss O. P. Bray was temporarily appointed to fill the vacancy.

President Smith has been called from her "field work" to the bedside of a sick brother at Burlingame.

Fourth district will hold school of methods in each county this spring in place of the usual semi-annual district convention.

The officers of the Kansas W. C. T. U. joined in the protest against the increase of the federal tax on whisky.

MRS. S. S. WEATHERBY,
State Reporter, Le Roy.

TEXAS.

GOOD WORK.

The itinerary of our state president for the last few weeks has been full of interest and much good has been accomplished. Nothing gave her more pleasure than addressing the L. T. L. in the Orphans' State Home near Corsicana. The Misses Yates are the leaders of the Legion assisted by the teachers of the institution. They build for eternity. Two public meetings and one for the women were held in Corsicana but the severe cold interfered with the attendance.

Mexia was visited and the teachers of Limestone county addressed on the subject of scientific temperance instruction with hearty response from enlightened educators. At Kosse a public meeting was held and much enthusiasm was displayed especially among the "men people."

In Waco the largest crowd that has ever attended a W. C. T. U. meeting in that city greeted Mrs. Stoddard in the beautiful Christian church. Three little children sang "Some Glad Day" and the "amen" at the end brought a burst of applause. A unique reception was given at Mrs. Kirkpatrick's. The refreshments were ginger-bread and water. Flowers and pleasant converse enlivened the hours, and dusk came before the last caller departed.

The Waco Y was organized of consecrated young women and young men not a few. A meeting was afterward held, to study plan of work and for parliamentary drill.

At Temple one public meeting and several ladies' meetings were held. This new union is gathering strength. The railroad men have asked their coöperation in keeping up a reading room for them, which they are enthusiastic in doing. Wills Point union gave a medal contest. Mrs. Stoddard was one of the judges, and delivered the medal to Miss Emma Gatewood, whose subject was "A Black Eye for Lager Beer." A fine program was rendered; the music was very good.

Mrs. Stoddard addressed the L. T. L. Sunday afternoon. Sunday night her subject was W. C. T. U. work and Monday night the character of Deborah and woman's work in general. She also gave a model W. C. T. U. meeting Tuesday afternoon and a parliamentary drill. Twenty-two new members was the result.

Hillsboro was the place of assembly of the Hill county teachers. The state president hastened there through cold and snow to address them on scientific temperance. The wisdom of a special address was again exemplified. Twenty-seven subscribed to the *Monthly Advices*. Mrs. Goodman accompanied Mrs. Stoddard to Italy and Judge Abney and others arranged for the public meeting. Crowded house greeted them. Italy has never had an open saloon but has two fine colleges.

Ennis is aroused on the subject of local option. Crowds and enthusiasm attest how dear to the heart of the people is the protection of the home against the saloon.

The McGregor Y recently gave a "gypsy social," had a good time for a little trouble and made thirteen dollars and twenty-five cents, and added four new honoraries to their pledge book.

The state superintendent of L. T. L., Miss Margaret Angus, was recently called to Granger to organize an L. T. L. Fifty-six names were given for membership. One of the pastors of the town who had been an inveterate user of tobacco, came forward and asked others to join him in signing the pledge against tobacco. Several came forward throwing away their tobacco. Thirteen new members were added to the Granger union.

Hutte L. T. L. has increased to seventy members. Austin L. T. L's last entertainment was a success in every respect.

San Antonio central union conducts a gospel temperance meeting every Sunday afternoon and feel that they are really doing some good along that line. Dr. and Mrs. Chaffin are faithful in their jail work. Quite a number have been converted and joined the church, the pastor going to the jail to receive them. The San Antonio Y has frequent social entertainments but do not repeat them though they have been requested to do so. West End L. T. L. had a most delightful entertainment in February. All the recitations, with a few exceptions, were taken from back numbers of THE UNION SIGNAL. The music was from

"Marching Songs." All was well received and a good collection was the result.

West End union celebrated Neal Dow's birthday. There was a large audience. A fine program consisting of readings, good music, solos, duetts, quartettes and congregational singing. The collection amounted to eight dollars.

The Demorest medal contest by the West End L. T. L. was well attended though coming most too close to Easter celebrations. The medal was awarded to George Golden, whose subject was "A Contest for Truth," by Rev. J. B. Hawthorne.

Mrs. Hoffman's lectures were well received everywhere. Her subject in Dallas was, "The Problems that Face Us."

Much interest is felt in the L. T. L. room in the Temperance Hospital. Taylor has given three dollars, the largest amount contributed. Houston follows with one dollar and fifty cents and Austin with one dollar and thirty-five cents.

At the request of the president of the West End union, San Antonio, Rev. A. E. Rector preached a temperance sermon on March 18, in which he affirmed his belief in total abstinence, total prohibition, unfermented wine for the sacrament and woman's suffrage.

CORNELIA KEITH CARTER,
State Reporter, San Antonio.

MISSOURI.

"ALL AT IT, AND ALWAYS AT IT."

"He that goeth forth with weeping,
Bearing precious seed in love,
Never tiring, never sleeping,—"

How many of our unions that seems to describe. Earnest, patient, persistent seed sowing by the workers everywhere we may well believe

"Findeth mercy from above."

The St. Joseph Central union have had a shower of blessing. Rev. Culpepper, a noted evangelist of the South Methodist church, a man who always wears our white ribbon, held revival meetings in St. Joseph, and devoted one afternoon to a temperance prayer-meeting, in which he invited all present to come forward, sign the pledge and join the W. C. T. U. Fifty persons responded. And a little later another meeting was held, especially in the interests of the W. C. T. U., and one hundred more names were given to the union through Brother Culpepper's efforts.

LECTURES.

Mrs. E. A. Cranmer, of South Dakota, visited many unions in her five weeks of work in the state, and was especially a force in helping to make the W. C. T. U. popular, adding many new members to the unions.

Mrs. R. Foster Stone gave a week's course of lectures at King City, and at Bethany a series of ten lectures were given by the same speaker, assisted by Col. John Sobieski and Prof. A. C. Folsom. Great good was the result of these lectures, at the latter place four hundred signing the pledge and forty new members being added to the union.

Mr. D. Ward King has given a prohibition lecture for the Virdella union.

Mr. H. Barney, of New York, has lectured for the unions at Meadville, Butler and Adrian. He is a gospel temperance revivalist of strong Christian power, and has added many members to the unions in his work.

Miss Mattie Bender, of Trenton, state superintendent of physical culture, has visited Springfield, Osceola and Appleton City, in each place organizing a permanent class and giving several days' instruction. Much interest has been awakened in this department wherever she has gone.

SOCIAL MEETINGS

Are a most helpful and popular line of work, many unions having one each month. The St. Joseph Central union each year marks Feb. 22 by giving a Martha Washington tea, the occasion being especially enjoyed this year. Appleton City gives monthly teas, the ladies meeting in the afternoon and sewing upon articles for sale —one of their ways for replenishing the treasury.

Sedalia union recently gave a ten-cent tea at which a hundred people were present, and are planning now a "Living Library" social. Kahoka has recently given two teas, and thereby gained nine members.

The Carondelet union, of St. Louis, each year celebrates the birthday of Mrs. Hoffman, our state president, by a social and free-will offering, an especially successful meeting being held this year.

Pierce City had a "tea" on what proved to be a rainy afternoon, yet thirty-five women met, enjoyed the fine program prepared, and the treasury gained nine dollars and twenty-five cents. At Lamar, a luncheon in connection with a mothers' meeting was attended by fifty women, and a helpful time enjoyed.

Carrolton also reports two good social meetings. The book social recently given by the St. Louis district was a complete success, five hundred books being donated for the library at the city jail. The sale of candy and refreshments at this social netted about thirty-five dollars. A number of women, accompanied by two or three ministers carried these books to the jail, March 10, and formally presented them to the proper officials, very earnest devotional exercises being conducted.

Regular

PUBLIC TEMPERANCE MEETINGS

once a month are an established feature of the work in many unions, a standing committee on program having direction of the matter, and the president or a vice-president presiding. No better line of effort can be found for stirring up public sentiment and advancing the interests of the union.

Pineville recently had her first public meeting which was a great success. The courthouse was packed, more coming out than had attended Mrs. Hoffman's lecture. Rocheport, as the result of such meetings, has trebled her membership. Carrollton has had a week of continuous meetings addressed by home pastors and Catholic priest. Would that every union carried on this work systematically.

DEMOREST MEDAL CONTESTS

go merrily on. Several unions report almost enough silver contests held to have a gold one. In some cases admittance is charged. In others, a collection is taken from the larger audience called out. Temperance music is being made most helpful in contests and various other public temperance meetings, "The White Ribbon Hymnal," and other good temperance song books being used. The unions report temperance sentiment greatly increased by Demorest contests.

Tenth district reporter, Mrs. Georgia Woodhull, writes: "Public sentiment is gradually growing along the lines of temperance in the tenth district. Ellsberg's oldest and most solid newspaper has given a column weekly to the W. C. T. U. Scientific temperance is taught in each department of the Wellsville public school. Middletown has organized an L. T. L. which is doing good work. Our district president, Mrs. Lewis, is doing much work among the young people; has organized a successful Y at Cottleville, and as a result of a lecture she gave at St. Charles College, twenty signed the pledge. She lectured at Central Wesleyan College in Warrensburg, to an appreciative audience where they have decided to organize a college Y. Louisiana has pledged one hundred dollars to the Temple. St. Charles Y has eight active and eighteen honorary members. They are holding socials and a greater interest is constantly growing."

From *fifth district* report I glean: Two new L. T. L's have been organized, the one at Parnell being specially vigorous. Barnard union is prospering and continues to enroll new members. This is accomplished by the individual efforts of the members. Maryville held a very successful mass-meeting in the east part of the city recently. A delightful reception was given Mrs. Cranmer, over fifty invited guests being present. The various lines of department work are being pushed. Clarksville writes: "We have just put 550 pages in our literature boxes at depots. We keep them filled in both ladies' and gentlemen's rooms. Harrisonville has sent a copy of the state minutes to each pastor in the place and has made a specialty of distributing *The Overshadowing Curse*. This union keeps up departments of jail work, literature, narcotics and press work. Newark is doing petition work. La Fayette union, St. Louis, is making literature and evangelistic work the specialty. Virdella union is furnishing unfermented wine for sacramental use. Meadville is rejoicing because a whisky restaurant which had crept into town has been driven out. Luray is another place where "them women" have proved too much for a would-be saloon-keeper and he has departed to find more congenial society.

The Rocheport Y which has doubled its membership since its organization in November, gave a very successful entertainment of a musical and literary sort a short time ago, and since then have had a fine Demorest contest.

The Cole Camp Y have lately had a well planned parlor meeting, one feature of the program being a paper edited by one of the honoraries, Professor Allen. They have a parlor meeting each month, and are expecting to start an L. T. L. this spring.

Appleton City union has held regular weekly meetings for ten years, and been cheered with the growing interest and attendance the past year. This union calls many lecturers, the latest being Colonel Bain, March 19. They also had a mass temperance meeting of the Sunday-schools March 18.

There was a very general observance by public memorial meetings of

NEAL DOW'S NINETIETH BIRTHDAY.

In Clinton, the anti-saloon army and the W. C. T. U. united to celebrate, holding the meeting in two churches for the sake of sufficient audience room, with the one program repeated at both places.

The meeting of the state executive committee at Fayette, March 15 and 16, laid out plans for future aggressive work in several lines which will be set forth in a circular letter to all the unions of the state.

"Onward, Christian soldier,
Christ, the royal Master, leads against the foe."

EVA JONES,
State Reporter, Clinton.

NEW HAMPSHIRE NEWS.

Among our live and active unions we are very happy to report Wolfboro. They have a room at the Mercy Home in Manchester, for which they have sent a box of clothing and bedding within a few months. They have raised fifty dollars toward a permanent fund of one hundred dollars, the interest of which is to be used to sustain the room. This union has sent two large sugar barrels to the lumber camp in the past year and a large number of comfort bags.

Crusade day was observed, and their thank-offering was sent to Mrs. Woodbridge. The union is small, consisting of only twenty-five members, and, as is often the case, a few bear the heaviest end of the beam.

A law and order league was formed in Concord recently, with Hon. D. H. Goodell, of Antrim, president. The vice-presidents were one from each county in the state. A series of meetings will be held all over the state. A list of speakers will be furnished upon application to the state secretary, and arrangements made for lectures. A temperance library is opened at the law and order league headquarters, to which all are invited to contribute.

Mrs. M. E. A. Gleason, of Roslindale, Mass., has made a lecture trip through ten towns with good results. There was a surplus from the collections and Mrs. Gleason gave five dollars to swell the amount for the running expenses of the Mercy Home. Fifty-six dollars was also raised by private solicitation which went toward the land debt.

Mrs. J. R. Nichols, of Indiana, had a series of eight engagements. She attended five county conventions. Mrs. Nichols is a fine speaker and won applause wherever she went.

At a temperance service which was held in Hopkinton an essay was read by the president of the W. C. T. U., Mrs. F. H. Bailey, upon the World and National W. C. T. U. Conventions, held in Chicago in October. Rev. C. W. Williams, of Contoocook, a favorite speaker and a zealous temperance advocate, addressed the meeting. There was singing by the choir from the new book "White Ribbon Vibrations." A collection was taken for the benefit of the W. C. T. U. treasury.

The annual meeting of the Rockingham County Temperance association was held in New Market. Rev. A. L. Smith spoke on the "Saloon and the Church," Charles T. Wiggin, "The Saloon Crime and Taxation." There were other speakers and Miss A. E. McIntire's remarks were upon the saloon and how it affects the home. Rev. J. W. Adams lectured in the evening. Other clergymen were present and took part in the exercises. Personal responsibility and how shall we meet it was the subject of the evening.

Newmarket held a Crusade meeting under the auspices of the W. C. T. U. The meeting was opened with prayer, singing and Scripture lesson. A paper giving many incidents regarding the Crusade was read, after a beautiful song solo. Miss McIntire spoke briefly of "Twenty Years' Work," closing with these remarks: "The hope of our nation is in the children, the incoming generation, those who are educated to hate the liquor traffic in all its forms. What we need is not so much new laws, as men and women who will enforce the law; this we expect from the rising generation." Four new members were received into the union that day; copies of THE UNION SIGNAL were distributed; Miss Harvey read an appropriate selection. It was a very enjoyable meeting.

Dover W. C. T. U. observed Crusade Day. Praise and prayer-meeting was the opening. Mrs. Gleason's address was a pleasant feature. She gave earnest and encouraging words for the future work.

The *Manchester Times* publishes a list of seventy towns in New Hampshire that are free from the sale of liquor. Mrs. G. D. Colby, of Henniker W. C. T. U., has an essay in the same paper on the influence of a mother over her children, which was read at one of the regular meetings of the W. C. T. U.

The W. C. T. U. held a meeting at Berch Intervale recently, at which the ladies did good work in entertaining and instructing those present. In the afternoon several gentlemen spoke, strongly and to the point. Rev. Mr. Baker, of Sandwich Center, be-

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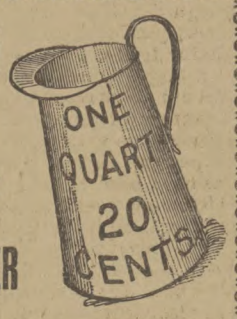

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lieves in handling the sin of intemperance with ungloved hands. There was a general revival of the interest in the subject, and all felt well repaid for their effort in attending the meeting.

Crusade Day was observed by Franklin W. C. T. U. The weather was bad but the program was good. Mrs. C. C. Paige presided; then the congregation sang, "Throw out the life line": Miss C. E. Rowell, secretary of the state union, read a paper, during which she gave an account of a crusade in the town of Franklin in 1864, when fifty-three women went forth among the liquor dealers and put them to flight with a written promise that they would sell no more liquor, and for many months it was a scarce article. The western Crusade was later—several years; so this was an original method in this small town. Papers were read by Mrs. Paige and Mrs. Sanger, upon the early work of the N. W. C. T. U., and the present outlook. Miss Stevens gave a reading, and a quartette sang, "Home Returning." Cake and coffee were served.

There were very exciting times in the city of Concord the second of March, when a raid was made upon the saloons by the Law and Order League, with Rev. A. J. Wheeler as an active worker. A large quantity of liquors was seized and stored in a vacant building. Large crowds of people thronged the streets and for a time serious fears were entertained of a riot. The result of the movement remains to be seen. There have been several raids made in the northern part of the state.

The monthly public meeting of the Concord branch of the Law and Order League met in the opera house, on Sunday evening, March 4. The house was crowded with the best citizens of Concord, and an exciting, stirring meeting was the result. The speakers were earnest in their calls for support in forcing the prohibitory law from the city officials, who, it is claimed, have been lax in their duty.

A most charming evening was spent in Hopkinton, March 7, listening to an entertainment prepared under the direction of Mr. J. B. Conner, in behalf of the W. C. T. U. The house was crowded and the net proceeds increased the treasury greatly. It is the desire of this small union to raise money enough to assist some man, suffering from the disease of intemperance, to be cured.

Mrs. M. E. A. Gleason spoke in the opera house the first Sunday in March for the local W. C. T. U.

In my next letter I hope to be able to give a report of the Neal Dow celebrations which have been held in many of our local unions.

According to the annual report of the W. C. T. U. for the state of New Hampshire, there are one hundred and eleven unions, seven having been added the past year. The membership is 2,786; 427 having been added the past year.

The W. C. T. U., of Keene, with the assistance of Rev. G. H. De Bevoise, has raised quite a fund to assist men to take the drink cure.

Littleton W. C. T. U. has an active membership of sixty-two with twenty honorary members.

Grafton county has held three conventions during the past year. At the last one Mrs. J. R. Nichols, of Indiana, spoke to them.

Hopkinton union has sent a barrel of good reading, pictures and forty-seven comfort bags to the camp.

I have been requested to give our state law against the sale of tobacco in this letter. It reads thus:

LAW PROHIBITING THE SALE OF TOBACCO IN NEW HAMPSHIRE.

No person shall knowingly sell any cigarette or tobacco in any form to any minor under sixteen years of age. If any person shall violate the provision of this act he shall be liable to a fine of twenty dollars for each and every such offence, such penalty or fine to go to the county treasurer for the use of the county wherein the violation of this act occurs.

Passed August 12, 1885.

Any person who shall sell tobacco in the form of cigarettes to minors shall be fined not less than twenty dollars and not more than fifty dollars for each offence.

Approved August 16, 1889.

Miss Addie B. Jones, state superintendent of narcotics, has sent out her annual circular urging the enforcement of this law. She closes with these words:

"Let us stay by every means in our power, this evil which is sapping the vitality of our young men and undermining some of the most sacred and valued institutions in our land."

Copies of the state law can be procured from the state headquarters No. 31 Hanover st., Manchester, at 15c per hundred.

MRS. F. H. BAILEY,
State Reporter, Hopkinton.

CARTHAGE, Mo., celebrated in good style on Neal Dow day. A large crowd was in attendance. Two of the prominent ministers delivered very fine addresses. Several others gave testimonials to the life and work of the grand old man.

NEWS IN A NUTSHELL.

ROCKLAND county, N. Y., W. C. T. U. held its convention on Dow anniversary day. Mrs. Washington conducted a workers' conference in the afternoon, after which the convention adjourned to the jail where services were held.

A CORRESPONDENT in Washington county, Iowa, pays high tribute to the work of Mrs. L. G. Johnson and daughters, who have worked for five weeks in that county, winning many to the cause. They also participated in the Dow celebration at Washington.

ALL unions desiring addresses by Mrs. Clara Hoffman, will please write for particulars to Mrs. Minnie B. Horning, 1116 Temple, Chicago, Ill., who has charge of her appointments. Kentucky, Ohio and Tennessee can secure Mrs. Hoffman in May. Alabama, Mississippi and Louisiana the remainder of April.

AT our Neal Dow meeting, Belmond, Ia., W. C. T. U. had the history of the Great Petition given, and canvassed for signatures. The union, aided by the Epworth League, Christian Endeavor and King's Daughters had a very interesting Neal Dow evening at the M. E. church, which was appropriately decorated.

LADY HENRY SOMERSET visited Paris with her son, Mr. Henry Somers Somerset, for the Easter holidays. Miss Willard and Miss Anna Gordon went to Berlin on a visit to Mrs. Mary Bannister Willard, founder of the American Home School for young women at the German capital. They returned after a ten days' absence to London to resume their work for the good causes to which their lives are devoted. All their friends will be glad to hear of this well-earned holiday.

THE following from a consecrated and enthusiastic white-ribboner, Mrs. G. H. Read, of Bloomington, will give an inkling of the good work done in Illinois this spring:

"The temperance department Illinois Christian Endeavor union has sent its messages through the state 'in the name of the Lord of hosts.' And better still, it had a living John-the-Baptist-voice, crying in this Illinois wilderness, 'Make straight paths for your feet, lest that which is lame be turned out of the way.'

"As I think of John G. Woolley and the Y. P. S. C. E. I am reminded of Paul's words to the Philippians, 'I thank my God upon every remembrance of you.' It was a terrible school of experience from which Mr. Woolley graduated, but no one who hears him doubts the genuineness of his diploma, nor his commission to preach the temperance gospel. His style is so unique, his illustrations so forcible, that laughter and tears chase each other in quick succession. Even bitter doses of truth are swallowed with a relish. He has just completed a week's work in Bloomington under the auspices of some of the Christian Endeavorers.

"Messrs. Spooner and Wainwright, of Chicago, supplemented Mr. Woolley's work by speaking in several of the churches, and Mr. Spooner led the closing consecration service. It is not strange that much of the witness-bearing related to the voting side of Christian citizenship. What could be more natural to expect than that reinforcements for the temperance army should come from Christian Endeavor ranks? Large numbers of its active membership were born in the early days of the woman's temperance Crusade. From their babyhood they have been taught to pray, 'God bless the temperance cause.' That whirlwind of the Lord, of twenty years ago, has not yet spent its force but is still sweeping on. A part of it is embodied in the Young People's Society of Christian Endeavor. Let us thank God and take new courage."

Official Communications.

YOUNG WOMAN'S BRANCH.

DEAR SISTERS OF THE W. C. T. U.:—In these days of progress when young people's societies of various kinds are claiming so much attention, surely our Y. W. C. T. Unions, which were among the first in the field, and whose specific purpose has not yet been fulfilled, should not be permitted to take a position in the rear, or their ranks allowed to be depleted by other claims, for while these various societies are doing good work, they are not by their name and efforts standing out as an army directly opposed to and planning for the overthrow of the liquor traffic.

The Woman's Christian Temperance Union has been a pioneer in organization and methods, and has done much to blaze the way for succeeding efforts; still others must be trained to fill the places of those who grow weary and faint by the way, therefore what better plan could be followed than to enlist the young people in institutions of learning throughout our land? For this not only is it necessary to reach the present students, but it is very important to interest the professors and teachers, so that when unions are organized and the original members have graduated and returned to their homes, the work will be kept up and be a perpetual education for successive classes. To reach these instructors the local W. C. T. U. would seem the most natural agent, and we earnestly ask their aid in this difficult and far-reaching work. It is the special wish of our National President that the report of the present year should show decided progress in this direction, and we trust the following words from her pen will prove seed sown in good soil, which shall bring forth an abundant harvest in the near future:

I do most earnestly hope that every possible effort will be made by those interested in the subject of temperance, particularly by officers and lay-sisters of the W. C. T. U., to enlist and organize the young women in Y. W. C. T. Unions; also to strengthen and develop the work of our brave and gentle Y's. Will not those who plan the state and county conventions, those who have influence in *schools* and *colleges*, and those who arrange summer assemblies, secure a place on the program for the significant theme: "What young women can do, and are doing, to aid the temperance reform." Thus may we win good people everywhere to the arrest of thought and to conviction.

FRANCES E. WILLARD,
Pres. World's and National W. C. T. U.

The immediate necessity for gaining the helpful coöperation of the present generation of young people, the untold good they can accomplish and the reflex blessing that will come into their own lives, are reasons sufficient for putting forth this earnest plea, and we trust the words of our National President will claim your attention, your sympathy and your active efforts in extending young women's temperance work.

FRANCES J. BARNES,
Secretary Young Woman's Branch,
World's and National W. C. T. U.

ANNOUNCEMENT.

CONVENTION CALL.

The seventh annual convention of the Indian Territory W. C. T. U. will be held in Wagoner, Creek Nation, May 16, 17, 18. All friends of Christianity and temperance are most cordially invited. Any help from our more experienced friends in the states will be most highly appreciated.

MRS. L. JANE STAPLER, *Pres.*
MRS. T. M. FULLER, *Cor. Sec.*

Cor. Secy's Notes.

Mrs. Ella Beecher Gittings, corresponding secretary Col. W. C. T. U., writes the following: "The woman's vote throughout the state at the municipal election of April 3, was numerically all that could be desired. It is estimated that fully 50 per cent of the entire vote was cast by women. In several towns women were elected to the offices of clerk and treasurer. A number of towns carried a no-license ticket by a good majority. It is a notable fact (as far as I can ascertain at this early date) that in *all* the towns voting no-license, active W. C. T. U's exist."

Miss Gertrude Ferguson, National superintendent of the flower mission department writes: "I am much encouraged in my work and am sacrificing almost everything else in its interest. This one thing I do."

Good news from Minn. A Farmers' Institute from Madelia was found an admirable place for the distribution of "Signal Lights" and "Timely Talks." Cannon Falls union increases in numbers and interest and is particularly helped by the principal of the public schools. An anti-tobacco society has been organized and each signer wears the white ribbon with pride. The wise president of Tower union has increased her membership. Greenbush is doing well and Houston organized Jan. 13, has already held a public meeting of much success. Euclid, numbering but five, has entered scientific temperance instruction in the public schools; sent literature to lumber camps, and accepts every opportunity for service. The Central union of Duluth called a special meeting to consider the question, "How shall we increase our membership?" which was followed by a simple tea at which the additions numbered twenty. "Nothing is so successful as success." A revival at Oneata has added fifteen to the union, and one new union to the county.

At the Neal Dow celebration at Demorest, Ga., an interesting sketch of the life and work of the "Father of Prohibition" was given by Mayor Bangs. (All honor to such a mayor—but that's prohibition!) The

(*Continued on page 13, 2d column.*)

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NOTICE AUTOGRAPH OF Stewart Hartshorn ON LABEL AND GET THE GENUINE HARTSHORN

The Natural Body Brace
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Publisher's Notes.

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Price $1.

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Chicago, Ill.

CAMPAIGN ECHOES.

A well-printed book, neatly and strongly bound, is "Campaign Echoes." It is the autobiography of Mrs. Letitia Youmans, the pioneer of the white-ribbon movement in Canada. It is written by the request of the Provincial Woman's Christian Temperance Union, of Ontario, with an introduction by Miss Frances E. Willard, indorsed by Lady Henry Somerset. Though an invalid, Mrs. Youmans has written an interesting history of her life, and the movement in which she was engaged. This substantial and entertaining volume is worthy of a wide circulation.—*Boston Star.*

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Chicago, Ill.

Rev. S. A. Keen, D. D., the noted evangelist, says: "Having feasted my own soul on 'Touching Incidents and Remarkable Answers to Prayer,' by Rev. S. B. Shaw, I desire to commend it as a volume full of inspiration to faith and encouragement to prayer. He who reads it, will believe more largely and pray more prevailingly than hitherto."

This grand, inspiring book sent postpaid for only $1.

WOMAN'S TEMP. PUB. ASS'N,
THE TEMPLE,
Chicago, Ill.

Messrs. Spencer & Lawson have purchased the photograph studio, corner of Wabash Avenue and Jackson street, until recently conducted by Miss Garrity.

We are in receipt of some beautiful photographs of Mrs. Carse from this new and enterprising firm. We wish them the success they deserve.

music in charge of Capt. J. F. Cleghorn, was delightful, and his address showing what one man having faith in God and courage to do right may accomplish, was very fine. The L. T. L. brought their tribute of honor to the man of ninety, and a beautiful poem on "The man we have met to honor," was given by its author, Mr. J. M. Fletcher, while Rev. D. C. Campbell conserved the interest aroused by securing signatures to the pledge.

South Dakota is prospering and the W. C. T. U. intends that prohibition shall be enforced. Thirteen conventions have been held in Day county alone. Huron has been intensely excited by a woman's crusade against saloons, brothels and other evils, while Mrs. Anna Simmons, the state vice-president, has had the courage to enter a complaint against the marshal. President Cranmer's husband is the women's attorney and at even the preliminary meetings the opera house has been filled. A war on unfaithful officials must be made and South Dakota has taken the initiatory step. Mrs. Cranmer has held about ninety meetings and organized and reorganized about a dozen unions since her state convention. She writes: "Mrs. Hoffman spoke at our state meeting and her praise is still sounding."

The Nebraska *City News* says of Mrs. Anna M. Palmer: "She sees present evils clearly and denounces them fearlessly; portrays the truth clearly and loves it passionately; exposes shams with the hand of a master and covers them with ridicule. She wins at once the sympathy of her audience and her keen thrusts are often greeted with cheers. After listening to her two evenings we do not wonder that she has been commissioned as National evangelist. Mrs. Palmer also gives a Bible reading each afternoon at three o'clock. This service is intended especially for Christian people, though every one is cordially invited to attend."

Miss Belle Kearney, of Mississippi, National organizer, has spent a winter of invalidism, and true to home interests is expending her first gathered strength in her own state. A little later she will come to our north-land and we trust the W. C. T. U. will bring this brilliant young woman to many of our platforms.

MARY A. WOODBRIDGE.

Treasurer's Corner.

Contributions to the ten cent fund still come in occasionally, and while tardy yet they are welcome. Dear Mother Thompson did not forget her promise made some time ago to send a remittance from the Hillsboro union, and has sent three dollars for the fund. Worcester, Mass., also sends same amount, and others send small amounts. The states are beginning to send in installments of dues. Northern California, Colorado, Kentucky, Missouri, Mississippi, Rhode Island, Indiana and New Jersey recently sent dues, which have helped us to send the World's treasurer every dollar due up to date, and also to send to each superintendent a part of their appropriation for the year. From one treasurer I received a letter in which she said, "I believe a one dollar membership fee with fifty cents to state and National, twenty-five cents county and twenty-five cents to local is practical." I had been thinking upon this subject for a year or more, and it occurred to me it would be a good idea to ask for an expression of opinion upon the subject of raising the local dues to one dollar. I would be glad if state and local treasurers would send me their opinion upon the matter in a nutshell, giving reasons for and against. I would be especially glad to hear from treasurers in counties and states where they have tried the dollar fee.

HELEN M. BARKER.

Organizers' Corner.

[It is the desire of the editors of THE UNION SIGNAL that this Corner should serve the National Organizers as a sort of Lecture Bureau, and to that end they are invited to send their calendar of appointments long enough ahead to secure engagements in the territory to which they are called.]

The following is the list of National organizers for the present year, and whether W's or Y's they are *all* accredited public speakers and fully prepared to organize W's, Y's, L. T. L's, or speak to the general public and add to the membership of unions.

For terms and dates address as below:

Mrs. Helen L. Bullock, Elmira, N. Y.
Mrs. L. H. Washington, Port Jervis, N. Y.
Miss Frances E. Griffin, 69 Maple street, Chicago.
Mrs. Mary Bynon Reese, Chautauqua, Wash.
Mrs. Emily Pitt Stevens, 1907 Bush street, San Francisco, Cal.
Mrs. Ellen Dayton Blair, 936 Cottage Place, Los Angeles, Cal.
Mrs. Maude L. Green, Manitou Springs, Col.
Mrs. E. Norinne Law, Baraga, Mich.
Miss Belle Kearney, Flora, Miss.
Mrs. Delle H. Cox, Newberg, Ore.
Miss Ida Clothier, Manitou Springs, Col.
Mrs. Henrietta Skelton, 132 McAllister street, San Francisco, Cal.
Mrs. F. E. W. Harper, Bainbridge street, Philadelphia, Pa.
Miss Clara Parrish, Paris, Ill.
Miss Carrie Lee Carter, Dexter, Mo.
Miss Frances Ensign, Madison, O.
Mrs. E. A. Kenyon, Townshend, Vt.

I have watched with increasing interest the organizers' corner since it was given us, and am more than delighted with it. I have waited before contributing my mite till my plans were more matured for the summer. I have spent most delightfully the past fifteen months on the Pacific coast. My work in Kansas, Wyoming, Idaho, Oregon and North California last year were duly reported by the workers in those states. It seemed to me the most successful year of my work and since, by some mistake my report failed to reach National Minutes, I will give its footings. I labored in eight states; traveled six thousand miles; gave sixty-six chalk talks, organized twenty-two L. T. L's and filled many orders for my outline charts, beside assisting by correspondence all requests received for information. I desire to express my gratitude to the state L. T. L. superintendents who so efficiently arranged my work, frequently traveling with me and in every way possible lightening my burdens.

In South California the Lord has opened many new doors and I find much interest in juvenile temperance work among the Sunday-schools and Junior Endeavorers. The Indian school at Chico of our beloved Mrs. General Bidwell, was a delight to me, and I marveled at the aptness of her pupils in answering my questions. She writes they repeated upon the blackboard later on the picture lessons I gave them. At Chico also normal students responded to our appeal, helping to organize and take charge of a large new L. T. L which is still prospering. Last fall I was invited to chalk-talk one evening before an immense audience at the state Sunday-school convention in Pasadena. Since that time numerous calls have come to me to speak in Sunday-schools and Junior Endeavors, Chinese classes at orphans' and newsboys' homes, beside to all the L. T. L's and many of the churches of this city. I have recently spoken in two public schools, over an hour in each, by invitation of the principals, one composed largely of Spanish children, the teachers contributing voluntarily toward the expense. One was at Whittier, where I also addressed the L. T. L. and both state industrial schools of sixty girls and three hundred boys; the latter voted for an L. T. L. to be organized among them which was heartily indorsed by the superintendent and will be done soon as teachers can be found in that beautiful prohibition Quaker town. Five chalk-talks of over an hour each in one and a half days is the fullest record yet during my ten years' work.

The state executive central Los Angeles and Los Angeles county W. C. T. U. conventions have each invited me to present to them the latest national plans, methods and helps for L. T. L. work, expressing a strong desire to adopt them more generally than heretofore.

I am still filling orders for my Outline Charts from many states thereby aiding those who cannot draw to give chalk-talks themselves. Several of our state superintendents and others have by their use developed into independent chalk-talkers. I send one set of six charts with a lesson for each for $1.50 a set. The demand for this attractive and impressive form of teaching temperance is certainly increasing and well it may for it is welcomed by all and can be used as an entering wedge into the homes and churches of our land.

Last summer I was confined for many weeks by the bedside of my sick husband, but the fall and winter have restored him to good health and we return to the east early in May. As the time draws near the work crowds in and April will be a busy month. It is with regret we leave this sunny land and its delightful people, for we have enjoyed both exceedingly.

My plan is to cross the continent during the summer via Denver and Chicago to Brooklyn and Philadelphia giving a few dates in each state. Will those desiring to make engagements please address their state L. T. L. superintendent for terms or write to me here during April. Later address me at Norfolk, Nebraska.

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Every copy, with postage, costs us 25 cts., and should be in the hands of every one interested in garden matters.—Its 160 pages contain nearly 500 engravings and six colored plates of flowers and vegetables. Postage stamps accepted as cash.
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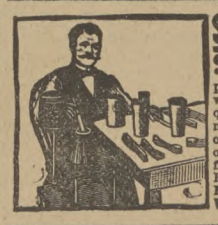
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NOTES FROM HIS CASE BOOK.

By our Special Commissioner.

CASE LXXVIII.

PHTHISIS—CASE OF MR. ROBERT BURNET, AGENT OF THE NATIONAL BIBLE SOCIETY OF SCOTLAND.

THIS case was referred to in the *Christian Herald*, London, as one "*raised from the gates of death.*"

The patient visited Coombe Lodge on the 15th of May. Consumption in the family, the mother having died of phthisis. Had been five years in China. Had pneumonia first, four years ago; had pleurisy since, followed by signs of consumption, which became developed so far that on examination he was found to have the "*Upper lobes of the lungs diseased, and congestion at the base of each.*"

Through June, July and August, there was gradual improvement. In September he writes that Dr. Alexander had given him a certificate that he might resume his duties. Advised not to leave off the medicine or use of prescribed liniment until thoroughly well, especially as winter was approaching. Wisely he continued up to the commencement of the year, gradually diminishing the dose.

In February, I saw him again in London, and found him perfectly well.

Being about to return to China he wrote the following letter:—

"Dear Sir,—Considering the great change that has taken place since I began to use your 'Elixir,' I cannot leave this country without bearing testimony to its good effects. I feel as one who has been *raised up from the gates of death*, and have cause to bless God, who led me to you for advice and cure.

"What a difference between my prospects when I landed in London, in May, and my prospects now! Then, compelled to leave my field of labor, with the sentence of death in me; and now in good health returning to my missionary work in China.

"My acquaintances, looking upon me, have learned to know that 'the incurable disease' has been conquered; for seeing me, they can no longer doubt that CONSUMPTION IS CURABLE.

"After using three bottles of 'Elixir' I was conscious of a change. My strength increased, and flesh came again on my bones. Moreover, I have been able to address many public meetings without feeling any strain or suffering from the exertion necessary. Now and again I caught cold from exposure, but a few doses of the medicine soon drove every trace of it away.

"Still more, I am glad to say that after being examined by medical men in Edinburgh, they stated that *now* there was no disease, and certified my fitness for resuming work in a foreign land.

"Earnestly hoping that the above testimony will lead many sufferers to you for relief,—I am, ever yours gratefully, ROBERT BURNET."

NOTE.—Mr. Burnet is using my medicine with good results in China. I have just sent a large supply to Hankoo by his request.

Owing to numerous orders for Mr. Congreve's remedies, sent to London, England, which it was impossible to execute from there on account of the difficulties and cost of sending small packages through the Custom House, *he has lately opened a depot at 4 Wooster St., New York*, and now wishes it to be known that henceforth all sufferers in America can promptly obtain, by addressing him there,

A CURE FOR CONSUMPTION,

which even in advanced stages of that terrible disease may be used with certainty of relief.

Every person suffering from Chest Disease, and all of weak lungs and delicate habit, should read his book on Consumption of the Lungs or Decline, and its successful treatment, showing that formidable disease to be curable in all its stages, with observations on Coughs, Colds, Asthma, Chronic Bronchitis; together with accounts of nearly 400 perfectly cured cases, *any one of which may be like yours*, to be had post free for 25 cents, or it will be sent free with every first order of $1.00 trial bottle of Congreve's Balsamic Elixir, if ordered direct from

GEO. THOMAS CONGREVE,

London, Eng., and 4 Wooster Street, New York.

☞Mention this paper.

Publisher's Notes.

The intense interest manifested in our latest publication, "A Great Mother," justifies the prediction of a large sale.

"A Great Mother," soon to be issued from our press, is not a subscription book, but will be sold for $1.50 per volume. We are having applications from agents, and shall soon be prepared to assign territory.

Do not expect the label on your paper to be changed within three weeks of the date of sending your notice. Our list is so extensive that it is impossible to reach any single name earlier.

We are receiving appreciative letters about our White Ribbon Portfolio, and thanks from many for the opportunity of possessing the pictures of so many beloved leaders at a trifling cost.

The finest picture Mrs. Carse has had taken is reproduced in large size in Part II of our White Ribbon Portfolio. The artists, Spencer & Lawson, of 241 Wabash Ave., deserve **special honor for so faithful a likeness.**

Our Library Table.

FOR THE SAKE O' THE SELLER is one of Maggie Swan's entertaining tales. Its title covers the main thought of the book. The plot is laid amid Scottish scenes, and the Scotch dialect is employed in the conversational portions.

Hunt & Eaton, New York City; Cranston & Curts, Chicago.

VOICE EDUCATION, by Julia A. Orum, principal of the Philadelphia and Mountain Lake Park Schools of Education, is a very complete aid to teachers of elocution. It begins with the child who is learning to read his first word and grades the instruction to a finish.

Published by the author, Philadelphia.

The April number of the SILVER CROSS is one of the most attractive and valuable issues of this charming periodical. This is the second number of the magazine in its enlarged form and it bids fair to step into a wider sphere of action even than it has hitherto filled. It has added several new and important departments to meet the needs of the wide-awake Daughters of the King whose heads and hands and hearts are so variously employed In His Name.

The Silver Cross Publishing Co., 158 W. 23d St., New York City.

BENEFITS FORGOT is from the pen of Wolcott Balestier, a well-known writer. It is remarkable for its strong character studies, analyzing motives and revealing underlying influences and purposes through the medium of an intensely interesting and powerfully written story. The scene is laid in the Colorado mines and the dramatis personæ are such as search for wealth, thirst for adventure, and the fascinating uncertainty of a miner's life would tend to draw together. Mr. Balestier wields a bright and a pointed pen, withal a just and kindly one in outlining the frailties as well as the strength of the human heart.

Published by D. Appleton & Co., New York City.

NONE SUCH? By Emery J. Haynes, is a somewhat unique setting forth of the question of the proper and improper uses of wealth. It includes an expression on the phases of the question of labor and capital, but its main thought is that of faithful stewardship. The author shows men and women attracted by the glitter of gold as crows attracted by carrion, and his millionaire hero is well nigh driven out of the world by the besetments of those greedy for gain. He has no worthy kith nor kin on whom to place the responsibility of caring for the wealth he must soon leave, and the reader becomes intensely interested in the good, quaint old man's search for some one who will inherit his money and make it the blessed server of others. There is dramatic strength in the narrative and its teaching vigorously wholesome. The closing sentence is somewhat prophetic: "None such? There shall yet be thousands!"

The North Publishing Co., Boston.

Rev. Dr. John Barrows, of Chicago, chairman of the Parliament of Religions, has written what is perhaps the best popular biography of that great character, Henry Ward Beecher. To say this is saying much, there having been so many histories, but Dr. Barrows has manifested a fine quality of sympathy and comprehension, which is the choicest—and, alas, the rarest—mark of a first rate biography. Added to this he has a sense of symmetry and proportion which has enabled him to round the circle of that great life within a compass remarkably small and yet to omit nothing of importance. It goes without saying that the spirit of the book is lofty and tender as becometh such an author and such a theme. Altogether, this is a book that carries its own inspiration, and will impart it to any docile-minded reader. For this reason it is especially to be commended to the young Americans who will celebrate their majority with the coming of the new century.

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If you have not read the Publisher's Notes with care, you have overlooked the fact that our editor of books and leaflets is furnishing you and your children with many fresh topics for reading and for thought.

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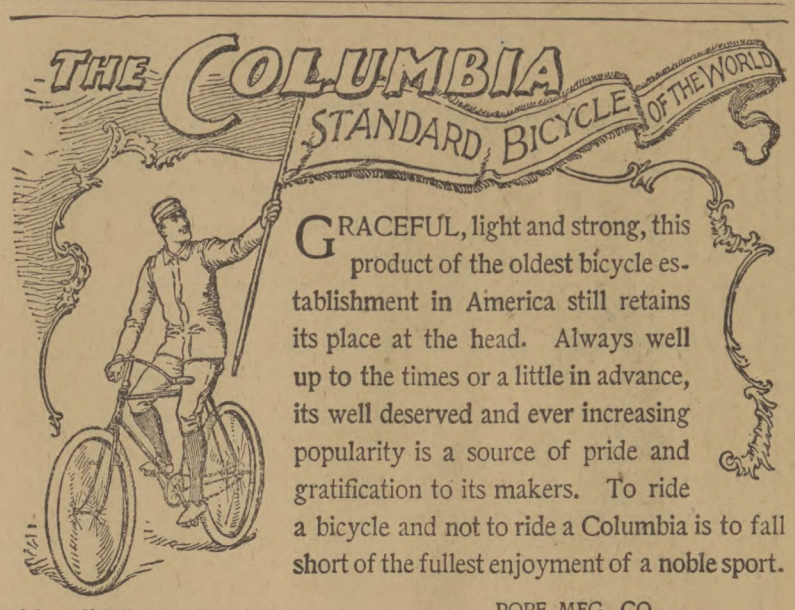

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The *Fountain*, edited by Rev. J. Parker, D.D., The Temple, London, says:

"We take this opportunity of stating that Mr. Congreve, by help of God, has been the means of great service to the cause of humanity, as well as to the cause of Christ. He has probably been more successful in treating cases of Consumption than any man ever known. He has given the subject long and devoted study. His pamphlet has had an enormous circulation. The arguments he employs commend themselves to the judgment of any impartial reader. While fallacies of treatment are laid bare, the author dispels the prevalent notion of the hopelessly fatal character of the 'scourge of England,' and proves beyond all doubt that this fell disease is 'curable proper means.'"

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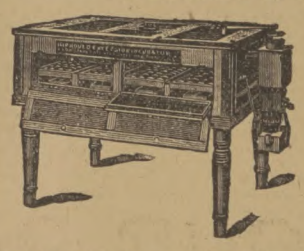

of nature, it can always be relied upon to hatch a much larger percentage of fertile eggs than the ordinary hatcher, at about two-thirds the cost and trouble. No better proof of the success of steam in hatching chickens could be advanced than the satisfactory reports that are received from thousands who are constantly using the Improved Excelsior Incubator. Another advantage that strongly recommends this incubator is the low price at which it is sold, and the high guarantee of perfection and durability that accompanies each apparatus. Those who are now engaged in poultry raising, and those who are studying its possibilities as a source of profit, will do well to send 6 cents to Mr. Stahl for his catalogue. It contains much valuable information about incubators, brooders, and poultry raising in general.

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Signal Notes.

PRATT Institute, Brooklyn, teaches twenty-five different branches to women.

THE first normal school for women was opened in July, 1839, at Lexington, Mass.

THE Chinese have no governmental postal system like ours, but letters are transported by an express system, called "letter-shops."

ARKANSAS has come to the front in that it has given power to the state board of health to revoke the license of any physician who is guilty of habitual drunkenness.

THE first employés in New England factories were energetic women who had done their spinning and weaving at home. They were replaced by Irish immigrants and they again by French Canadians.

VEGETARIANS find an argument in their favor in the deplorable result of excessive meat eating in the ill temper produced, which they say is chronic in England. In less meat-eating France urbanity is the rule, while in fish and rice-eating Japan harsh words are never heard.

IT has been said that there are not enough churches to accommodate the people if all wanted to go to church. *The Occident* asserts that there is a church-seating capacity in this country for forty-three millions. Every one could go to church morning or evening, without a single person being forced to stand.

THE mission to deep sea fishermen along the coast of Labrador did good service last summer. The ship that was sent out carried three doctors who treated over two thousand patients. Anything that relieves the lives of these men is worthy of help, for they literally take their lives in their hands in their efforts to earn a living.

NEW YORK state has three thousand six hundred and seventy-five inmates of its juvenile reformatories, Kansas only two hundred and eight; New York has eight thousand one hundred and ninety convicts in its penitentiaries, Kansas only nine hundred and eighteen. New York has twenty times as many paupers in its poorhouses as Kansas.

THE Congressional Temperance Society of Washington, D. C., celebrated its sixtieth anniversary on Neal Dow day by a large and noteworthy gathering. The report of the secretary, Rev. Fred D. Power, was an able résumé of the temperance progress of the year in the United States in sentiment, legislation, and education. He criticized the action of the President in pardoning so notorious a rumseller and law-breaker as John Shea. Other noted congressmen, Dingley, Morse, Johnson and Pickler, and ex-Gov. Elliott spoke on the life of General Dow and for the great cause.

AN organization which is doing good service along the line of a much needed reform is the American Railway Literary Union. Its object is to suppress the sale and circulation of pernicious literature on railroad trains and stands, at all news stands, in the home, *everywhere*. Its work is "national, undenominational, non-political," its organ, *Light for the Line*, issued when needed. The coöperation of all is earnestly desired the call should meet with hearty response from Christian leaders everywhere. The address of the president is Mr. William J. Onahan, 37 Macalister Place, Chicago.

A WRITER in the German *Army Journal* calls attention to the seriously unsatisfactory physical condition of the army reserve, attributing it to excessive drinking. Another writer believes that the whole future of the German nation depends upon the solution of the drink question. (Germany is not the only nation so dependent.) One-fifteenth of all the cultivated land in Germany is devoted to the production of materials for the making of alcoholic liquor. It is estimated that the loss to the country in money through this diversion of land, capital and labor is equal to a sum large enough to keep a laborer's family of eight persons for eight weeks.

A NEW CURE FOR ASTHMA.

Medical science at last reports a positive cure for Asthma in the Kola plant, found on the Congo river, West Africa. So great is their faith in its wonderful curative powers, the Kola Importing Co., 1164 Broadway, New York, are sending out large trial cases of the Kola Compound free to all sufferers from Asthma. Send your name and address on postal card, and they will send you a trial case by mail free.

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Publisher's Notes.

"WHAT AMERICA OWES TO WOMEN."

Mrs. Lydia Hoyt Farmer, author of "A Knight of Faith," "A Short History of the French Revolution," "The Life of Lafayette," etc., and editor of "What America Owes to Women," has been the recipient of a note of thanks by order of her Majesty, Queen Victoria, to whom Mrs. Farmer recently presented a copy of the beautiful white and gold exposition edition of the well-known work, "The National Exposition Souvenir, What America Owes to Women": "Sir Henry Ponsonby is commanded by the Queen to thank Mrs. Lydia Farmer for her letter, and for the volume which she has sent for her Majesty's acceptance. February 22, 1894, Privy Purse Office, Buckingham Palace, S. W."

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We are receiving advance orders for "A Great Mother," which will be issued early in May.

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FOR GOD AND HOME — WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION FOUNDED 1883. AND EVERY LAND

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

Volume XX.—No. 17.] CHICAGO, April 26, 1894. [Price $1.00 per Year in Advance.

Mrs. Cassie D. Herrick 1894 1029 16th St. N.W.

SINCE OUR LAST ISSUE.

Disastrous earthquakes have caused loss of life in Greece.

The Nicaraguan government has revoked the *exequatur* of its American minister.

The betrothal of the Grand Duke Nicholas, Czarowitz of Russia, to Princess Alix of Hesse is announced.

The anti-Jesuit law, which forbade the return of Jesuits to that country, has been repealed by the German Reichstag.

The quorum-counting rule has been passed by the United States House of Representatives greatly to the facilitation of business.

A bill has been introduced by United States Senator Palmer to make illegal all currency issues except those of the government and of national banks.

The Indiana Anti-Liquor League in its meeting at Indianapolis determined to renew its energies and to take advantage of the saloon-nuisance decision.

The power of the interstate commission to force witnesses to testify has been decided adversely by the United States Supreme Court before whom a test case was taken.

The evicted tenants bill, providing for arbitration between landlords and tenants in Ireland by a salaried board, has passed its first reading in the British House of Commons.

Queen Victoria's granddaughter, Princess Victoria Melita, of Saxe-Coburg, was married to her cousin, the Grand Duke Ernest Louis, of Hesse, with regal ceremonies at Coburg, Thursday.

Industrial armies are forming at points in the west and aiming to join Coxey's "Commonweal" at Washington. At Omaha demonstrations of local laboring men have caused exciting scenes.

Patriots' Day, April 19, is a new holiday established in Massachusetts in commemoration of the battle of Lexington. The one hundred and nineteenth anniversary was celebrated last Thursday.

Sir William Vernon Harcourt, Chancellor of Great Britain's Exchequer, has been highly commended for his subordination of party interests to the welfare of the country in his framing of the national budget.

Garfield Park race track, a gambling resort, which has proved a great nuisance to respectable citizens of the West Side, Chicago, has been closed by order of the mayor, through the influence of the Society for the Prevention of Crime.

Among the resolutions passed by the German Evangelical Association of Iowa at Waverly, last week, was one condemning the recent action of the Iowa legislature regarding the prohibitory law, and another advocating a more strict observance of the Sabbath.

WE take pleasure in calling the attention of our readers to the correspondence between our National corresponding secretary and Judge Jeremiah Wilson on page 13. Judge Wilson has earned for himself a name that will be honored by true men the world over, and by *every* woman, be she "pure" or "fallen."

THE saloon men of Minneapolis have joined the ranks of the most radical supporters of Sabbath observance. Because they are compelled to close their own places of business on Sunday, they declare that theaters and other places of amusement shall do likewise. They would even stop the street-cars if that were possible. On the principle of "set a thief to catch a thief," it is possible they may have better success than the reformers they are trying to retaliate upon. Let the good work go on.

TEMPERANCE workers all along the line will appreciate the advantage of an early distribution of the quarterly temperance Sunday-school lesson. This lesson leaflet will be ready May 1, and can be procured as a supplement with *The Young Crusader* after May 21. We would urge upon white-ribboners the importance of a wide circulation among Sunday-schools of this valuable aid in the teaching of God's word on the temperance question.

WOMAN'S cause, which is also man's, is marching on in "Old Kentucky," as in every other state. The Governor has signed the Husband and Wife Bill, giving a married woman owning property apart from her husband, power to transact all business connected therewith, as if she were a single woman. The new law also makes curtesy and dower equal for husband and wife—in fact, it gives the women of that state all that for six years they have been asking of the legislature. With such encouragement from their chivalrous lawmakers the women of Kentucky will, we hope, ask, Oliver Twist-like, for "more."

UNLIKE the Chicago divine recently quoted in these columns, and unlike many other good people who oppose the use of strong drink as a beverage, the Chicago *Herald* does not regard liquor as a "good medicine." It takes a certain homeopathic physician to task for recommending whisky in the treatment of grip. "Recent investigations have demonstrated that alcoholic stimulants are not absolutely necessary in any disease. . . Alcohol is fraught with danger to the patient. . . It is a menace instead of a benefactor, a false friend in time of need." The *Herald* utters here the dictum of science, and no thoughtful person to-day disputes the harmony between true science and the religion of Christ. The Bible and science are both the word of God, both are messages from the Most High and bear His signature. We are to read one in the light of the other.

THAT gigantic evil, the Louisiana lottery, which is supposed to have been banished from United States soil, has, it seems, only changed its local habitation and its name. It has come to light that while nominally carrying on the business at Honduras, its real headquarters are at Port Tampa, Florida. As an effectual method for making prohibition prohibit the Treasury Department proposes to make the duty assessment of the imported lottery tickets at their face value. In Kansas City also lottery schemes are very much in evidence, nine different companies, it is said, paying license to the city, while prominent citizens and even officials are interested in the unlawful business. We are glad to say that the Ministers' Alliance of Kansas City is directing public attention to this matter, and asks that all ecclesiastical bodies in the state take some action. Truly, "eternal vigilance" must be the war-cry of those who would conquer this subtle foe.

THE newspaper accounts of election returns this spring have furnished pleasant reading for Prohibitionists, and especially for white-ribboners. Never before has the saloon question been so prominent in local politics, never has anti-license achieved so many victories, never have so many prohibition men been elected to office. It appears that in Illinois, where license was very generally the issue and where the result has been almost universally favorable to prohibition, there is no law authorizing municipal authorities to submit the question to the people. Hence the vote is not binding and city and town officials may proceed in accordance with their own views on the subject. Nevertheless the popular voice has been heard and if the will of the people is ignored by the politician, sacrificed to his party idols, it will only tend to hasten the time when this same people will rise to their privileges and be sovereign not only in name but in fact.

UPON the ground that it creates a monopoly for the state, the supreme court of South Carolina has declared the dispensary law unconstitutional. To party politics and to the fact that two of the three judges who sit upon the supreme bench are not "Tillmanites" is doubtless due in large measure this decision, which means for the state either rigid prohibition or free whisky. It looks as if Governor Tillman might have an opportunity sooner than we hoped to demonstrate his patriotism by enforcing a law with which he is not in sympathy. It is said that it will be necessary to call an extra session of the legislature to dispose of the stock of liquors the state has on hand. The dispensary law is proving a costly experiment to the people of South Carolina, and the end is not yet. "The most vicious feature of the law," says the court, "is the profit accruing to the state," and this decision seems to open up the whole question of government control, not only of the liquor traffic, but of railways, telegraphs, waterworks, gas works, etc. If "monopoly" means, as the whisky trust was recently given to understand, an absorption by one class of persons of the property and rights of another, it followsthat the constitutionality of state control hinges upon the question, What constitutes the state? Is it one particular class or all classes?

AN Association for the Promotion of Profit Sharing represents one of the latest and one of the most laudable methods for the practical solution of the capital and labor problem. This organization, of which Carroll D. Wright, United States commissioner of labor, is president, has issued an open letter to employers and employés, inviting their attention to "the importance of introducing some form of profit-sharing as a feature of their industrial relationships," and pointing out some of the benefits to be derived therefrom. We earnestly hope this matter will receive the consideration it merits, and that employers generally will signify their readiness to coöperate in a scheme that promises, as the circular sets forth, "the surest pledge of industrial peace and the firmest support in times of commercial distress." The prevalence of strikes throughout the entire country at the present time and the probable reopening of many mills and factories in the near future, will surely make it clear to both capitalist and wage-worker that some different system from that which has obtained in the past is absolutely necessary for the interests of both factors in the great industrial power which holds in its hand the very life of the nation.

WE are truly surprised to find that in the opinion of the *Congregationalist* "the granting of municipal suffrage to women at this time would seriously retard the municipal reform movement, and set back what seems to be the most important reform of this century." Not because women would not vote *right*, but because they would not vote at all. Our friend thinks that, like a large class of good male citizens, they would be indifferent to the problems of government and careless in their discharge of civic duties, and that the work which friends of municipal reform have done in overcoming the apathy of male voters would have to be done all over again among female voters. In other words, that until women could be educated up to the responsibilities of citizenship, government would be in the hands of the vicious element which *always* votes. Can the *Congregationalist* furnish any facts from the experience of states where women already exercise the right of suffrage which will substantiate its claim and show that it has grounds for its fears? If the advocates of municipal reform will apply to this question the inductive instead of the deductive method of reasoning they must arrive at the conclusion that municipal suffrage for women at this critical juncture would not only *not* set back the most important reform of the century, but would give it an impetus that nothing else could.

MY SERVANTS.

BY ADELINE HOHF BEERY.

Blank darkness paints the woodland sky;
I cannot see the way;
Lo! from the rosy-lidded east
Winks the round eye of day!

I'm weary of this pebbly stretch,
The hard-blue heat and calm;
Ha! comes the fresh'ning west wind up
And laves my face with balm.

The grass and I, in dusty coat,
Look upward, limp with thirst;
At once a clear rill dimples by,
And showers from full skies burst!

Here's a hard seed; I want a flower;
I hide it in the mold,
Till sun and dews—strange alchemy!—
A wondrous bloom unfold.

I want to visit with my friend
Across the continent;
My steed of steam halts at his door,
With fire and strength unspent.

I reach one day a precious goal;
I'll let the home-folks know;
The lightning cries, "Hurrah, send me!"
So back the glad words go.

I want a draught of pure, deep joy;
I call the central 'phone;
God's voice rings sweetly back, "I come!
I bring it from my throne!"

Huntingdon, Pa.

AT MR. JACK STOPPER'S.

BY DOYLE.

(*Concluded.*)

"How long have you lived here, Mr. Stopper?" I asked after the recital of his daughter's death.

"About twenty-five year," he replied. "I first lived twenty year on the road, but a bad neighbor drove me out, and moved me into the 'pocket,' where there's no danger of bein' troubled by anybody. I own all the good land, and nobody comes here, unless it is to hide, and it is generally understood that I am in the bargain, and while they are hiding from the law, they must hide from me, too. The sight of me skeers 'em as bad as if the sheriff had his hands on 'em."

I replied, "You seem to have the reputation of 'skeering' people. I was warned before I got here that you would 'skeer' me; and I must acknowledge that I was a little startled when I hailed and you answered so near me at the gate. But since you are so kind, I am sure I do not feel that you are a very dangerous man."

"No," he answered with a chuckle, "*I* am not dangerous. I am not afeared of anybody, because I have done no harm to anybody, but somehow people generally respect me, and rascals are afeared of me. And then somehow, I have got it in me to love to see people afeared of nothin'. No, sir, I'm no bully, I'm the peaceablest man in the parish. I never saw the inside of a courthouse and never will. Let me tell you how I come to move offen the road. As I said, I had a bad neighbor over thar. He began to werry me as soon as he moved thar, tryin' to buy me out. I wouldn't sell; then he began to werry me to *make* me sell. The last year I lived thar, I had the purtyest ten-acre field of cotton in the parish. It would have made a bale and a half to the acre, and the whole country admired it. Jest as it was in bloom and the prospect was the brightest, one mornin' I took a neighbor over to look at it. As we turned the hill whar we could get a good view of it, and I was feelin' proud of the sight I was goin' to see, my neighbor called out, 'Good gracious, Uncle Jack, look!' What do you reckon I saw? The fence was down in a dozen places, and thar was not less than two hundred head of cattle in the field, and the signs showed they had been in a day or two. Thar wasn't a leaf on the stalks. I was speechless, but my neighbor said: 'Uncle Jack, I declar' I'd go to law with him.' I said: 'Good gracious man, haven't I had calamities enough without gettin' into the hands of the lawyers?' Do you know what I did? I rode right on to the house of the bad neighbor and asked him without any jowerin', what he would give me for my place. He made me an offer and I took him up. I said, 'I'll take it.' And by the next spring I was here right whar you see me, ready to pitch a crop, and I've been here ever since. I wasn't afeared of this fellow, but I reasoned jest this way; I had but one life, and it was poor business for me to waste it foolin' with this fellow, when I could be jest as happy and do jest as well somewhars else. And then it was not pleasant anyhow livin' by such a man."

I interrupted him here to commend his wisdom.

He proceeded: "You see I am not a man for a fuss, but I do like for people to respect me, and I do have a weakness for seein' low-down trash skeered and I have had my fun at it. I don't mean anything by it, but it is jest in me, and it's about the best amusement I ever had.

"Just last week a peddler lost his way and called at the gate and asked to stay all night. I said I had no objection, only a peddler or two had been killed in my house. At this he turned pale and shook all over, and asked, 'Mr. Stopper, is thar no other place where I could stop?' I told him thar was a man down the road apiece that would take him in, but that he had about twenty indictments now against him for killing as many peddlers. At this he took an ague, and his teeth chattered, and he said: 'Mr. Stopper, please tell me what I had better do.' I told him to get in the house quick, before anybody saw him, as quick as lightnin', and maybe he might stand a chance to get through the night with his life.' At this he flew like a skeered rabbit, and burst open the door and liked to have paralyzed the folks, asking, 'Whar must I go? Whar can I hide?' He could hardly eat supper for watchin' the door and jerkin' his head every time a noise was made. By bedtime he was so skeered he was as limber as a rag. I couldn't get his mind off the subject no way. When he went to bed he could hardly walk, and as I was about to tell him good-night and wish him pleasant dreams he asked, 'Mr. Stopper, could you let me have a gun in the room to-night?' 'Of course,' said I, 'and have her cocked and primed, and bolt your door and bar your window, and sleep with one eye open; no tellin' what's goin' to happen before mornin'.' This was the last of him till mornin'. When he come to breakfast his eyes looked like they had been gouged and filled with sand, and his hair looked like a bird's nest. I tried to talk cheerful to him, but he wouldn't talk, and seemed like somethin' was on his mind. Presently I stopped, and after waitin' a little he asked me, 'Mr. Stopper, were you jokin' about them peddlers bein' killed here?' 'Why, yes,' I said, 'of course I was jokin'; that is half my livin'.' He took a long breath, and said: 'I wish you had told me it was a joke; I didn't sleep a wink last night.'"

I remarked that this was rather a rough joke.

"Yes," said Mr. Stopper, "but he soon got over it, and it has lasted me till now, and I never think of that fellow's looks next mornin' that I don't enjoy it."

Here I will make an explanation. I have told this story just in the order, and after the manner of its happening. When I entered the house with Mr. Stopper he began to talk, and the conversation on his part was one uninterrupted volume. There was no stopping for anything. Excepting the few questions I asked there was only a word now and then from the different members of the family. Mr. Stopper did all the talking. He began before I was seated, and talked incessantly while we were at supper and on the way there and back. He shifted his position in his chair, sometimes he stood up, sometimes he threw a fresh pine knot in the fire, but no matter what else he did he never ceased talking. He was hungry for somebody to talk to, and he found me an interested listener, and satisfied his hunger. It was a desire to present things just as they were that made me neglect so long to say anything about the house and the supper. It was a complete home-made home. The house was of logs, and was made, out and out, by hand. The bedclothing, furniture and wearing apparel were also home-made. The floors were not carpeted, but were as clean as the inside of a bandbox. The clothing was not cut after any Parisian pattern, but it was clean. There was in the house that sweetness which perfect neatness always makes, and there was that smell which comes from a perfect lack of odor. If manners here were uncultivated, they were natural and easy. I should say of the people that they were modestly frank. They were polite and kind but not truculent.

At the proper time the smell of cleanliness gave place to the savory odor of well cooked country food. The aroma of ham, sausage, corn-bread, biscuit and coffee, mingling together, came invisibly to tempt the palate of the hungry traveler. Finally a door opened and we went in to supper. The table cloth was home-made cotton as white as the driven snow. The *menu* was, as to meats, ham, sausage, ribs and side-meat. The whole hog was represented if not eaten. Then there was genuine Louisiana coffee, old-fashioned Southern corn-bread, and as good beaten biscuit as were ever eaten. Have I forgotten to mention the butter, as yellow as gold and sweet enough to be eaten alone? It was there. And there were salt and pepper sauce, and that was all. Was there no sugar for the coffee? No, and nothing else that was sweet.

My host apologized by saying, "I wish we had some kind of sweetenin' for you; I have been threatenin' to get some molasses or sugar for the last six months, but I haven't been to town but once and then I forgot it."

I was anxious to know if this destitution was one of the signs of poverty. By a kind of wordy legerdemain I found that this old man had on hand three whole crops of cotton that had not been marketed.

And now there is one more thing to speak of. Bedtime came. Oh, that sweet, clean bed! A good place to lie and think it was, enjoying the prospect of undisturbed repose. And I did think. *What a man! What a family!* Not a typical man or family. One of their own kind were they; blissfully ignorant, ignorantly blissful. They had but little, but wanted no more and were happy. I slept well and dreamed of a life away from the din of the nineteenth century.

The next morning we ate by "candle-light." When daylight came my horse was ready at the gate. After bidding the family good-by I walked to the gate with Mr. Jack Stopper. I asked for my bill.

He replied: "You owe me to come again the next time you get lost."

I was about to untie my horse when the old man asked me to walk with him a "little piece," he leading the way; we turned a corner about fifty yards from the gate and going a little farther came to a small enclosure made of riven boards and shaded by one dense cedar tree. In this enclosure, on the right side, by side, were two full length graves; on the left two shorter ones. Pointing to the first the old man said with emotion: "*These* two graves are the price paid for whisky by a man who never bought a pint in his life."

The merit of this story is its plain, unvarnished truth.

Chicago, Ill.

A LESSON FOR YOUNG MEN.

BY MINERVA BRACE NORTON.

One of the most interesting of recent books is the "Life and Times" of the Rev. Cyrus Hamlin, D. D., LL.D. Dr. Hamlin, now eighty-three years of age, has had a varied and distinguished career. Beginning life on a farm in western Maine, fitting for college in a country academy, he was graduated at Bowdoin College (where Prof. Henry W. Longfellow was one of his teachers) and at Bangor Theological Seminary. In the year 1838 he entered upon the great educational work of his life by receiving the appointment of the American board of commissioners for foreign missions to the work of education at Constantinople. Later he became the persevering and indefatigable founder of Robert College on the Bosphorus near Constantinople, an institution which, by the blessing of Providence on the training there afforded to many of the most promising young men of the Turkish Empire, has doubtless already indirectly changed the map of Europe, and may affect the course of all future history.

To Cyrus Hamlin, when, a farmer's boy of sixteen, he came to Portland to be apprenticed to a silversmith, there were only visions of an artisan's career. But God had other work for him to do. When he had been a year or two in that city, the church, whose services he attended, had discovered the promise of the youth, and through a committee urged him to prepare for the Christian ministry, promising him generous aid in procuring an education to that end. He was fitted out by friends with the necessary books. "My Greek Testament," he says, "I am confident was from Neal Dow, then one of the promising young men of Portland, a tanner by trade, but also a scholar and a gentleman. That Greek Testament, printed in Boston, in 1814, has recently come back to me from the West with names of students through whose hands it passed. The son of the last owner, seeing my name and the date 1829, as I am the only living one of the students who have successively owned it, sent it to me as a memento of the past."

That good deed of Neal Dow, nearly sixty-five years ago, goes "marching on." Perhaps it paved the way for influences which were to be tributary to the great temperance work which the ninetieth anniversary of the good man's life sees also "marching on" to ultimate victory.

At least the boy, Hamlin, did not wait until his education was completed, and his life-work begun on a foreign shore, before he grappled with the rum power. In his native town, Waterford, while still an academy student, together with his only brother, Hannibal Hamlin, he pondered the situation. With these boys, action was the logical sequence of meditation. They knew every man in town, at least by reputation. From a population of fifteen hundred they wrote down the names of one hundred and fifty townsmen, of whom seventy were "hard drinkers" and eighty were "confirmed drunkards." One Sunday evening they talked over this list with their brother-in-law, Mr. William Stone, and decided that "something must be done." Mr. Stone said: "If you will write a petition to our minister to begin at once a course of weekly or fortnightly lectures on total abstinence, I will

go around to-morrow and see how many men will sign it."

Cyrus, now a youth of nineteen, wrote the petition and Mr. Stone obtained seventeen signatures, some of which were those of intemperate men who would like to hear what the minister had to say upon this new topic.

"Then William Warren," says Mr. Hamlin, "physically and mentally the most powerful young man in town, took the paper and obtained forty additional names. The minister, Mr. Douglass, was astonished and the meetings were appointed without delay. They were well attended and ably conducted. In the spring of that year, 1830, the first total abstinence society of the town was formed. It produced great and excellent results. It rescued many from the very jaws of destruction and saved a majority of the boys from the deadly habit. It needed, however," continued Mr. Hamlin, "the Maine Law to finish the work." But the star of Prohibition had not yet dawned.

Neal Dow had not lost sight of the boy whom he had helped to start for college. In the junior class young Hamlin heard lectures upon the steam-engine; but hardly one of his class-mates had any clear understanding of the machine. "Few," he says, "had ever seen one; there was no such thing in the state of Maine." The youth proposed to his professor to make a steam engine with which to illustrate the lectures and was warmly encouraged in the rash undertaking. It was at the beginning of a two months' vacation and the young man went to Portland for the construction of his model. To it he devoted the whole vacation and two weeks more, granted by the indulgent professor. It cost him seventy-two dollars, a great extra expenditure for an impecunious collegian, but he bravely gave lyceum lectures and obtained the money to meet his bills. "Neal Dow took the greatest interest in it from the beginning," he says, "and helped me in boring out the refractory cylinder." Mr. Dow was then president of the Portland Lyceum, and secured for the enthusiastic student two lectures before that body at ten dollars each. These were Mr. Hamlin's first lectures, and after that Saco, Hallowell, Augusta, Gardiner and Brunswick were open to him.

Bowdoin College gave one hundred and seventy-five dollars for that model of a steam engine, the first ever made in the state of Maine, and it is now in one of the cabinets of that college. Mr. Dow had assisted at a feat which, though remarkable for its time, was only a preparation for others still more wonderful, in later years, on the banks of the Bosphorus.

While a student in the Theological Seminary at Bangor, Mr. Hamlin for a time devoted himself to the relief of families plunged into want and misery by intemperance. Nothing so prepares one for "legal suasion," as distinct from moral, as the hand-to-hand and face-to-face knowledge of the evils of intemperance gained through association with the women and children who are the chief sufferers therefrom.

In the second year at Bangor Mr. Hamlin and a classmate were especially active in temperance matters. "We were appointed," says Mr. Hamlin, "by the Penobscot Temperance Society, to correspond with physicians and obtain an expression of their views in regard to cider. It had especial reference to the farming community. We were surprised and delighted with the general unanimity of their testimony to its injurious effects. It led to the including of cider in the pledge."

This was in the seminary year 1835-36. The same year young Mr. Hamlin was appointed to give the annual address before the Penobscot Temperance Society, at which, as he tells us, he felt called upon to do his best. This was his opportunity to make what has been called the first prohibitory law address ever made in the state of Maine. It was one for which previous thought and action on Mr. Hamlin's part had been preparing the way since, as a boy, he had begun the temperance work in his native town.

Of this address he says: "I fell upon a fortunate train of remark as an exordium that all true reforms have certain underlying principles that may be easily stated and usually condensed into mottoes. I ventured to suggest a motto for the temperance reform:

LIGHT, LOVE AND LAW,"

which he interpreted as, First, moral suasion; second, benevolent action; third, the restraint of law.

Mr. Hamlin says further: "It was the first prohibition argument I had known . . . I have never changed my mind since. . . . but Neal Dow had not then come forward into the work, and my argument fell dead!"

Not dead, but a living germ planted in soil whence beneficent harvests were yet to spring. Does not this suggest a lesson to young men who are preparing for the stage of life? Dr. Hamlin's long career has had many wonderful episodes, but who shall say that the wise and well-directed efforts of his student life to combat the evils of intemperance were not as fruitful of good as those of his maturer years when he was the honored guest and co-worker of the Earl of Shaftesbury and Lord Stratford de Redcliffe, and when in the prosecution of his life-work he was called to stand before kings?

Beloit, Wis.

ANSWER THIS QUESTION!

BY GEORGE MILTON HAMMELL.

"Woe unto him who giveth his neighbor strong drink," says Habakkuk in the name of Jehovah-God.

"Not so," protests the collector of Internal Revenue in the name of the United States Government, if he exhibit a "Special Tax Receipt" for the sum of $25 in full of all demands.

According to the report of Internal Revenue Commissioner Miller for the year 1892, the patrons of saloons in the United States paid $609,000,000 for whisky and $617,258,460 for beer, a total of $1,226,258,460; the interest of which *for one minute* at 6 per cent per annum is $8,515.68.

If it be true, as the Supreme Court of the United States declares, that the question of prohibition or restriction of the liquor traffic is "a matter of legislative will only," it must be, also, a matter of *legislators*. And, if it be a matter of legislators, it must be a matter of votes. For, votes make legislators—and—at last *votes* make *laws*.

It is said that the position of Ohio legislators is very embarrassing. "Good people" demand the passage of the Haskell County Option Bill. The Liquor League demands its suppression. In consequence, it is announced that there will be no legislation hostile to the interests of those noble citizens who pay $275 per annum for the purpose of selling intoxicating drinks at retail.

The Ohio Liquor League announces its willingness to pay a just tax for the protection of its interests. Is this the form of "protection" which triumphed so gloriously on November 7, 1893?

William McKinley, Jr., once said: "Every man who votes for license makes himself, of necessity, a partner to the liquor traffic and all its consequences"—but, this expression of sentiment will not prevent his election to the presidency as a "protectionist," if he does not advocate the prohibition of that traffic, which he splendidly denounced as "the most degrading and ruinous of all human pursuits."

Collectors of Internal Revenue discriminate between "special tax" and "license." They say that the United States government does not license the liquor traffic; it only taxes it. But, if the collector reads "*tax*" on the face of the so-called "special receipt," the saloon-keeper reads "license" on the back of it—and demands special protection in return for his special tax.

In South Carolina a dispenser of intoxicating drinks is granted the privilege of vending whisky, not as a *right*, but as a confidence, which may be forfeited on failure to fulfill all stipulated conditions.

Is it right to *accept a situation* of defiant lawlessness, and collect a tax from law-breakers in the name of good government?

Cincinnati, O.

SLUMS AND SOCIALISM.

BY HARRIET B. KELLS.

The main canon in the rubric of a worker with altruistic tendencies should be to believe with all the heart and soul and mind and strength that there is more good than evil under the awful crust of dirt and depravity, of ignorance and indolence, of sodden selfishness and sacrilege, which make the despair of the thoughtful as well as the chains of the victims themselves. Whatever life there is in a human being is the life of God, which He breathed into him when He made man a living soul. Faith will find this gift of God,—and

"He who most believes in man,
Makes him what he believes."

This must be so under the action of inexorable law. Like begets like in the spiritual world just as in the physical. Law is the only solid foundation on which to build character as well as pyramids. Philanthropy must discover the basic principles on which God has built up the human soul, if its work in the social order be other than sporadic and ephemeral.

It is probable that most philanthropic, mission and slum work is classified as church work, gospel work. This is correct, but it is no less true that it belongs equally to the social order, and when we meet it practically we cannot tell where church work and civic work, the man as a Christian and the man as a citizen begin, end or overlap each other. The more we look the more we find them identical. A corrupt municipality means a corrupt church, and nothing is truer than that deadness of spirit in the church is the *un*heavenly twin of civic immorality.

The greatest thought in the heart of the present day is Christian citizenship. Mission workers find that the saloon in politics is the arch enemy of righteousness; that unsavory municipal conditions are the wall of adamant blockading heavenly gales which would purify. Gospel workers write the precepts of the church and Christ athwart their banners, but do not consider it equally their bounden duty to force these principles into the politics of the city and state—not only for the destruction of the liquor traffic, but for justice, simple justice for all men and all women; not for classes, but for the masses who are at once the bulwarks and the menace of this civilization. We want a justice that does *not* arm the boy in the public school and drill a formidable state militia to protect plutocracy against democracy, capital against honest labor—which only asks a living wage, but to whom justice should mete out a reasonable day of labor that would secure a comfortable living and freedom from anxiety for old age. Militarism is a recession in our civilization; it has only selfish ends; is the organization of brute force against the spirit of progress.

The social questions of the day should make no stronger appeal than to the workers in city slums. The missions in these districts of Chicago—and other centers—have this winter fed and lodged on the chairs of their audience rooms thousands of homeless, starving, freezing men and women, while wheat is at so low a price that the farmer is burning it for fuel and the elevators on the lakes are bursting with stored grain. While the factories have shut down and turned an army of their operatives into the streets because, they say, production is greater than consumption, the missions have begged second-hand clothes to put on this tatterdemalion troop of naked, despairing unemployed—for the most part, honest laborers whose only cry is, "Give us work!"

Does it not behoove those who thread the grimy, reeking ways of the slums, pitifully seeking those terrible images of Christ which this civilization has cast in grim, threatening bas-relief in every doorway, to inquire into the causes of such anomalies; to understand what these conditions have to do with tax and tariff, labor and capital, strikes and monopolies, production and consumption,—and first and last and always with suffrage?

Half of the church has no citizenship—that half is supposed to "seek a city not made with hands, a citizenship in heaven,"—they'll practice it, however, awhile on earth first! God hasten this day of tardy justice, for when women vote every party will be a prohibition party, and then the work shall be not to *help* the slums but to *abolish* them, to bring up the "noblest structure of God, humanity," all together.

There has never before been a time in American history when indigence and idleness were not synonyms; when the contrasts of want and luxury were as vivid; when the struggles between capital and wages were so desperate; when anarchy and order contested so violently. Nor, as yet, has there been a time when apathy has been so roused out of its deadness; when cause and effect have had such heart-searching; when human nature has exhibited such forbearance and noble resistance to evil suggestion; when justice for each has become the sign of mercy for all; when there has been such a hunger for something better and such a divine purpose to find it; such a desire to see things as they are and such an honest effort to make other men see them.

Cataclysms do not always mean catastrophe but re-formation. These universal paroxysms are throes of birth not of death, the advance pains in the social organism which shall bring about a life,—and that life Christ formed in men, not only the hope of glory,—but of cleanliness and order, of justice and kindness, of purity and peace, of beauty of body and spirit, of common honesty for man and society, of human evolution out of self, unto one another,—and unto God.

Chicago, Ill.

MEMORIES OF THE WHITE CITY.

VII.

BY ELIZABETH CUMINGS.

A great deal of fun was poked at the Columbian guards. It is certain that their uniforms and swords did not always assort with their carriage, which was rarely military, and they had to learn their business like the rest of us. At my first visit to the Agricultural Building I had a brief glimpse of the Japanese exhibit, and for the second visit I made an appointment with a friend to meet there. But I entered the building the second time at the north, and becoming bewildered, asked a guard to direct me.

"Thur ain't no such exhibit here," said he with solemn slowness. "No, ma'am. Nowhurs."

But the Columbian guards if not well set up from a military standpoint, nor yet Solomons of wisdom, were endlessly patient and obliging, nay, more, they were often exceeding kind. I came upon my little friend Fritz one day sitting on one of the benches near the north entrance of Festival Hall. Near him was a guard, evidently trying to cheer him up, for spite of himself Fritz would occasionally smile. He sprang up at sight of me.

"I'm lost," he announced. "Mamma was to meet me here. I am sure it was here, but she has not come. This guard has gone and put down my name among the lost children;" here Fritz winked back a tear. "I don't mind waitin' with him, he's so interestin', Aunt Betty, but if"—

here Fritz's mamma suddenly appeared, and the sobs he had thus far controlled got the better of him. "Oh, guard," he cried after a second, "I don't want to be a lost child any more."

"I'll go and take your name off this minute," said the kindly fellow, and Fritz was comforted.

. . . . . .

We found the Woman's Building besieged by a flood of women when we mounted the steps the noon of May 1. I had but one ticket, and I wondered what would become of Timotheus. It was a little odd to be taking Timotheus, instead of being taken by him, but one gets used to new things these days.

"Why can't we go in here?" clamored a chorus of *soprani* voices about us. "We came to-day on purpose to get in here. This is the very place we want to see."

I put up my pasteboard with inward tremors. "This gentleman belongs to me," I explained. A door opened, and when I entered I felt as proud as a grand lama. But here were other guards and—still but one ticket. Fortune directed me to a chubby German, to whom I stated the case.

"You take de bess you gits in dere;" he waved his hand to some benches near the stage. An instant later another guard demanded our tickets, when my German guardian cried, "Das all right, Sammy; I haff dere tickets," and he slapped the breast of his snug jacket, bestowing upon me at the same moment a most atrocious wink.

. . . . . .

Crocheting seems to mark a certain stage of female development. Curiously enough the Spanish, Mexican and South American exhibits of women's work abounded in crocheting and artificial flowers. In the Brazilian booth there were curtains all of crochet, and the attendant was always "hooking," as Timotheus said.

. . . . . .

I never knew anything about cats until Jeremiah adopted me. Jeremiah was evidently of good family, but circumstances had been too much for her, and she certainly was as wretched as a cat can be until she took me for better or worse. I called her Jeremiah because, not content with yowling upon all other occasions, she would stop lapping up milk to run to me and cry, possibly from gratitude, possibly from a desire for sympathy. Recollections of dear Jeremiah made me go again and again to see Henrietta Ronner's cats. Civilization has had little effect upon pussy. To paint her the artist must have exceptional keenness and sensitiveness of observation, endless patience, and a swift and sure touch. Rosa Bonheur has rarely attempted her, but no creature has more delicate and graceful lines, and no gem rivals pussy's eyes. Inscrutable pussy looked out at you from Mme. Ronner's canvases, her fur a-quiver with changeful lights, her eyes seemingly closing and unclosing to the light, till after a minute it seemed as if you had but to cry "scat!" and she would vanish. And Mme. Ronner was born in Amsterdam! *Vivant les chats! Vive la Mme. Ronner!*

And there were other pictures in that Holland exhibit I close my eyes to see again—pictures of roses, ethereal and dewy, such as grow beneath the sunny skies of our own south; a picture of a homely noontide meal within a cottage, to which somehow the artist has given that unspeakable touch which transmutes the commonplace into the sacred, and you know he meant to suggest the sanctity of home, the blessedness of daily bread with love; and still another canvas shines before me full of the indescribable tints of spring, a glory of sunshine filtering through tender leaves upon crystal water.

"Let's get out of here," I overheard one serious looking man say to another in the French art exhibit. "I'm tired of seeing naked women capering around without any sense." There certainly were a good many naked women pictured as "capering around" in that region, in the woods, and fields and upon the sands. I believe the painters of nudes go in for naturalism. As I looked I could not help wondering if the artists ever thought how soon real flesh, especially cherubic flesh such as they painted, would suffer for soda and vaseline exposed to the sun and the sting of insects. Of course there is neither sun-burn nor mosquito in Arcadia, but is it consistent for the naturalist to paint his figures from life and his landscapes from his imagination? No other substance takes the light just as flesh does. One looking for objectionable pictures at the Fair, if he were sharp-sighted, found them not among the nudes; the evil in a picture being in its suggestion.

South Evanston, Ill.

A CERTAIN minister called upon a member who had been neglecting the week-night services, and went straight up to the fireplace in the sitting-room, and with the tongs removed a live coal from off the fire and placed it on the hearth, then watched it while it turned from the red glow of heat to a black mass. The member in question carefully observed the proceeding, and then said: "You need not say a single word, sir; *I'll be there on Wednesday night.*"

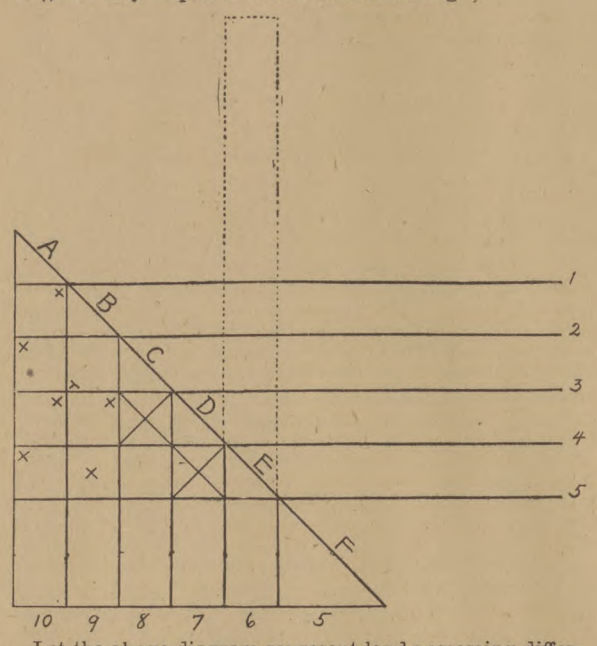
ECONOMIC PRINCIPLES.*

V.

Distribution.

BY ELIZA STOWE TWITCHELL.

The law of rent is so important; the more it is studied, the more light is thrown upon existing conditions. A diagram may help to a clearer understanding:



Let the above diagram represent land possessing different degrees of productiveness. All land lying in column A may be said to yield 10 per cent wealth by a given amount of labor. Land in B yields 9, in C 8, in D 7, in E 6, in F 5.

In settling upon this land, people naturally settle first upon (A)—the best. When this is all taken, the overflowing population must settle upon B. But the same amount of labor on B will yield only 9 per cent wealth, while those owning land in A have 10. The A's have now an advantage of 1 over B's. Here is a beginning of unequal opportunities. For the B's surely were not to blame for being born ten years later, or from families that had not the good fortune to obtain the best land when it was freely open for settlement. The fact that the A's have an advantage of 1 over the B's, fixes the rent line at 1. All above goes to rent; all below to wages and interest. For, since those living in B can make but 9, they will be as well off if they live in A and pay 1 for rent; they will then have nine left. This competition for land in A fixes the average wages of all in A and B alike.

Soon B is full and people are crowded to C. Here the same amount of labor will produce only 8 per cent wealth. C's may as well live in A and make 8, paying 2 for rent; or, live in B and make 8 paying 1 for rent. This competition fixes the rent line at two. All above goes to rent, all below to wages and interest.

People owning land in A can now begin to live without labor on their rents, while the average price of wages and interest is pressed down to 8. Everything in the end comes out of labor; the more rent receives the less will wages and interest receive. Many begin to see how things are going and so take up land in C or purchase what they can afford in B and A. The effect of this is to press population out to D, which will give only 7 per cent wealth with the same labor, and presses the rent line down to 3.

Again, an increasing population and more land held out of use, and the rent line drops down to 4 and so on down to 5. All above this line now goes to rent; while below, labor and capital are fighting each other in a life and death struggle, combining against each other, not seeing the real cause of their trouble.

The land that is now freely open to labor and capital is poor and unproductive. What labor can make off this land fixes the average price of wages in A, B, C, D and E; for all above line 5 goes to rent. Capital being hard pressed, cuts down wages. Laborers being poor cannot buy what they need; this gives a dull market. At last one or two heavy failures occur and there is a panic. Then both labor and capital stand idle, until on every street you see signs "To Let, To Let." By this you know that rents have fallen *i. e.*, the rent line 5 is pushed up a little so that labor and capital can now begin again on easier terms and there is another eight or ten years' rush of good business. But with every recurring panic they grow more and more severe.

Now suppose in E there should suddenly be discovered a coal mine or oil well, or a thriving city should spring up. In each of these cases the land would be exceedingly productive and its value rise in proportion, which is here represented by the dotted lines. Labor and capital would rush here and for a time receive higher wages and profits; but all above line 5 would soon go to rent, and laborers would work as they now do in the coal mines of Pennsylvania for sixty-five cents a day.

Political economy is called the dismal science because it is one of the saddest things to realize that this rent line pressing down as it does upon all alike till it reaches the poorest men with land freely open to them, is controlled by a law of nature which cannot be changed. At first sight it seems a cruel one. It is God's plummet line of justice let down, forcing all to suffer in proportion as human rights are trampled upon. For the rights of the lowest ones in the community are as sacred in God's sight as the rights of the highest.

But this picture, dark as it is, does not tell the whole story, for not only does this excessive weight of rent rest upon labor and capital but they are also burdened with many and grievous taxations, pressing down so heavily that the wheels of industry almost stop; and in the midst of plenty there is starvation. The last census discloses the fact that the land of this country is owned by ten per cent of the population, leaving ninety per cent landless, or what amounts to the same, mortgaged to the full value of their land.

Look at the chart once more and note how unequally this rent is now distributed. Those owning land in A receiving five, in B 4, and so on, while all those living in A, B, C, D and E, who own no land, are as bad off as those pressed out to F. That wealth which labor produces should go to labor in the form of wages, and that which capital produces should go to capital in interest, and that which land values produce, should it not also go to them who produce it and not to landlords? Landlords do not produce this value. It is produced socially, as we have seen, by the growth of the community. This is a fact, and, moreover, one upon which all economists are agreed. The only point where we disagree from the old school is, to whom does this rent belong—to *all* who produce it or to only ten per cent of them?

Supposing there could be discovered a method by which all of this rent, above line 5, could be fairly collected, and then equally distributed to all. The effect would be like loosening iron bands of pressure about the body which threatened convulsions, bringing almost instant relief. The first effect would be to make it unprofitable to hold land out of use, and at the same time more profitable for all users of land. The result would be that those squares in the diagram now marked with crosses, representing land held out of use, would be again open to labor and capital; population would flow to this land, and the rent line would rise to 3. The emigrant wagons would be seen coming home, for no one would care to live beyond civilization when better land was freely open to them, and even in the midst of great cities there would be plenty of land for each family a home. The building industry would receive an impetus, and with this all other allied industries would soon feel the rush; wages and interest would both rise, and there would be no end to the increasing production of wealth until there was an end to human wants. Rent which now acts as a barrier, checking production and increasing the gulf between classes, would then be the strongest of forces, both in the production of wealth and in promoting more equal conditions in life.

Wollaston, Mass.

EDITORIAL CORRESPONDENCE.

Ten Days in Germany.

DEAR UNION SIGNAL:—To be able once more to send a lead pencil letter "*en route*" to "our folks," is a token of improved physical condition that brings me into happy harmony with the tender fields of green and skies of blue that are about me and above. Anna Gordon and I have had a ten days' wonder of an Easter outing, all of which, except the two twenty-seven-hour journeys from "The Cottage, Reigate," to the German capital and back, we have invested with Mrs. Mary B. Willard and her children. Lady Henry went to Paris with her son, and, having remained quiet all winter, I thought to try my wings preparatory to the home-flight in June, and am delighted to find that, though ill by reason of a cold in the early days of my sojourn, I was able to go about somewhat the last two, revisiting the scenes I had known in 1868, when in Berlin as a student.

But, while I met many distinguished men and women (of whom more anon), the most delightful episode was an evening in the large drawing-room of my sister's "American Home School," with herself, my nieces Katharine and Mary, my nephew, Frank, and the pupils from many states, including California and Colorado. We agreed to give each other of our best, and talked of the life of God in the soul of man, and that life of man in the soul of his brother, which, together, make up all true work and worship. We sang dear hymns of home and sanctuary, enshrining memories the most tender and hopes that "lay hold on immortality." Among them were the Church of England's beautiful "Hymn for those at Sea" (as there are almost always those in the group whose loved ones have "gone down to the sea in ships"). We spoke of Matthew Arnold's definition of "culture" as a "knowledge of the best that has been said and done in the world" (a free rendering this, from memory); whereupon we incited

each other to quote from the poets, and the choice morsels were like honey in the honeycomb. "From grave to gay, from lively to severe," we ranged, like bees in a posy garden, and if I could write here one-tenth of the good things garnered from years of reading by that score of aspiring Americans, that inspired French teacher, and the accomplished young Japanese (a student in the university who quoted from his native poets), it would make one whole appetizing number of the white-ribbon woman's own pet paper.

But I shall not attempt it, for the spirit of that halcyon hour can no more be adequately reproduced than the song of a shell or the tint of a rose-leaf. Of the practical outcome, however, I wish to say a word: We then and there resolved, unanimously, that it was every one's duty and privilege to quote at least one couplet—so far as possible the *best*—from each leading poet of all times, and especially from each leading poet of England and America. We then declared that as the big quotation books are costly, unwieldy and impracticable for people generally, we would proceed to compile a little pocket hand-book, which, were one familiar with its contents, would make him (or her) master of one priceless thought from each of the electest minds, especially those whose language-drapery was after fashions English or American. We then appointed a committee in good, orthodox fashion (Mrs. Mary B. Willard, chairman; Mlle. Pichmont, vice-chairman; Miss Katharine Willard, secretary; Miss Mary Noble, of Colorado, and Miss Lillie Burbank, of Baltimore, and several other accomplished young ladies, members), and any who are interested may look out for our booklet in time for the next holidays. "Can you quote from Spenser? From Dryden? Schiller? Hugo?" will be questions then answered in the affirmative by many who must now be silent,—at least that is our notion.

When the happy, helpful evening was over, we all made a "ring, round rosy," holding hands (as I told the girls was our custom at the close of W. C. T. U. conventions), and repeated together, after singing "Auld Lang Syne," our white-ribbon farewell: "The Lord bless thee and keep thee."

So good-by, gentle readers, and "God bless us, every one."

Frances E. Willard.

On the cars in Holland, en route to London.

THE WOMAN'S VOTE.

Colorado's Push for Prohibition.

DEAR UNION SIGNAL:—Partial results of woman's enfranchisement have been realized through the state this spring, each municipality except Denver holding election on April 3. Knowing the previous situation, one may read election returns between the lines. The general result exhilarates like our mountain ozone.

Very generally the women voted. They were the most intelligent women, not the element conservatives feared. Persons sent out to register the new citizens reported that ninety per cent of the women "on the hill" willingly registered, while only thirty-five per cent of occupants in the bottoms so prepared themselves for the ballot. In scores of places women were put upon the ticket for responsible positions, each party vying with the other as to the qualifications for office such candidates should possess. Many were elected upon city boards: Montrose, Canon City, Golden, Salida, Highlands and Greeley so honoring themselves. One woman utterly declined to vote the ticket which carried her husband's name, because there were two bad men on it.

All over the state women were judges and clerks of election, in no case failing to command and receive respect. A white-ribboner who was chairman of judges at a Pueblo precinct says she had to instruct three times as many men as women in the preparation of their Australian ballot. At classic Colorado Springs, one-third more ballots were deposited by women than by men.

When it reaches our special cause, the study becomes absorbing. We have a fair local option law—as such laws go—and never before have so many towns "gone dry." Only one of these is without a stirring W. C. T. U.—little Julesburg up in the northeast corner, which must have become disgusted with her proximity to high license Nebraska. Heroic efforts were made by Akron, where our president, Mrs. Higgins, has lately planted a union, and though they failed to elect their ticket, their cause is elected and the future will show it. Republicans and Democrats laid down the deadly weapons they wield against each other for the offices out at Sterling, and joined forces to down the cranks. Rocky Ford began late but worked valiantly and almost won. Highlands, where our own National Laura A. Berry lives, fought off annexation to Denver to keep out saloons. At Colorado City, the first territorial capital, "the woman's ticket" not a distinctively temperance one but opposed to the leading liquor firm, was elected and a woman is to be an appointee of the new board. Littleton, ten miles south of Denver, has a prohibition mayor. Breckinridge took its very first prohibition ticket into the field and also elected the issue if not the candidates. Evans, Berthoud and Loveland carried the *anti* ticket. At Longmont, where rests the casket which used to hold the spirit of our state founder, our indomitable Kitty Thompson, the war was to the very teeth, and the home carried the day by a majority of one hundred and eighty-seven, a glorious victory. Its value cannot be appreciated except in taking into account the fact that the high license party *had promised to levy no taxes for the year* if they won. But fifteen hundred apiece from the boy-murder-mills did not count.

Probably the most interesting situation in the state is at Monument. The little town boasts an annual potato-bake day, and sometimes one of the two saloon men boasts that he has made his five hundred dollar license fee from the crowds that come by rail on that one day.

Last August the Lord sent a little W. C. T. U. into the town. Its nine members became twenty-five. At the first gospel meeting twenty-nine, mostly mature men, took the pledge. As spring came the union women called an anti-saloon convention and nominated a ticket. Then the liquor element took account of stock and decided their chances were in a dangerous plight. So the registry books were not sent for, no election was called and as the state day for registration came no board sat at Monument. It was given out that the old board could hold over indefinitely. They will be wiser in a few months. The law will take its course, impelled by this wise, determined band of women, despite the persecutions of the enemy, leveled at the president of the union and at the head of the temperance ticket, and Colorado law-breakers will have their object lesson.

Meantime the Prohibition party, as such, is already in the field. Hope is written all over their banners. The lower element fears—the God-fearing prays—the invincible believes. Put in your prayers and your words and your dollars, blessed white ribbon host, the world through, for now is our salvation nearer than we believe!

MARY JEWETT TELFORD.

En Route in Colorado.

A NOVEL TEMPERANCE ENTERTAINMENT.

DEAR UNION SIGNAL:—The Geneva branch of the Blue Cross Society has just had an entertainment of a novel character, an account of which may interest your readers.

Pastor L. L. Rochat, the founder of the Blue Cross Society, began the work here about seventeen years ago, and although it has extended all over Switzerland and other countries, Geneva remains his headquarters. He and the friends that have rallied round him have been the chief movers thus far in getting up meetings, lectures, entertainments, etc.

The idea had struck a certain number of reclaimed drunkards of Geneva that they might, in their turn, get up an entertainment to testify their gratitude to Pastor Rochat and his co-workers. This was accomplished on the 14th of March in the great hall called the *Salle de la Réformation.* The 320 reclaimed drunkards of Geneva invited Mr. and Mrs. L. L. Rochat and the members of the various committees, together with their friends and acquaintances, to what may be considered for Geneva, a monster tea-meeting. The hall was beautifully decorated with flags and evergreens, and about 900 people sat down to tea in the body of the hall, while about 500 more filled the galleries.

The program, which was punctually observed, comprised thirty-seven items, limited each to a minute, "like a railway table" as was sarcastically observed by one of the local papers, and consisted in speeches, testimonies by reclaimed drunkards, poetical and other recitals, together with numerous musical productions by the Blue Cross brass band, by the choir, by the juvenile members of the *Société de l'Espoir* (Band of Hope) etc.

The chair was taken by Mr. Rochat, a reclaimed drunkard of many years standing (no relation to Pastor L. L. Rochat), a blacksmith by trade. He said that his namesake, Pastor L. L. Rochat, little thought when he founded the Blue Cross seventeen years ago, that a great temperance meeting would one day be presided over in this city by an old nihilist, an enemy of society. On behalf of his colleagues and friends, the 320 reclaimed drunkards of Geneva, he expressed his deep felt thanks to Pastor L. L. Rochat, and to all the Christian friends who have shown sympathy to the fallen and spent much of their time and means in starting this good work of temperance; had they not come to the rescue where would he and his colleagues be now? Some in penitentiaries and prisons, others in lunatic asylums and most of them in that terrible abyss—a drunkard's grave. Other speakers followed.

Rev. Frank Thomas alluded to the saying of a cynic, "Marriage is like a fortress, those who re in are anxious to get out, and those who are out are striving to get in"; now temperance is just the reverse, formerly he had felt very little inclination to enter, but now he was in he would never go out, so help him God; hehad learned better things in temperance than in the theological school, for he had practically experienced that the Gospel *is* a power unto salvation.

A piece of poetry was then heard, the subject, "The Three Crosses," viz., the white cross of the Swiss national flag, the red cross of ambulance work and the blue cross of temperance. Great applause was elicited as each flag in succession was brought forward on the rostrum by a boy from the *L' Espoir* society. At the end of the recital the whole audience sang the national anthem. Tea was then served, while bouquets were offered to Mrs. Rochat and Miss Constantin, her aunt. A large photograph in a gold frame was presented to the venerable pastor, Choisy, chairman of the cantonal committee. In returning thanks Mr. Choisy said that there was a name in the hearts and on the lips of every one in the assembly, and named Pastor L. L. Rochat amid thunders of applause. The speaker said he had long been indisposed against temperance, but in his case the parson had been converted by his parishioner!

The closing speaker expressed his deepest thanks to all the dear friends who had got up this meeting, and now that they had felt, as the disciples on the Mount of Transfiguration, "it is good for us to be here," they must return to the foot of the Mount and resume, with Jesus, the great battle against that demon, drink, "that goeth not out but by prayer and fasting."

The object in sending the above particulars to THE UNION SIGNAL is to ask for the interest and sympathy of friends in America for the temperance movement on the continent of Europe. Many of your readers will be touring in Europe this summer; would it be asking too much to solicit their interest, and to recommend their inquiring of the local pastors what branches of *La Croix Bleue* may exist in the towns and villages of their passage or residence; a little trouble taken in calling on the local office bearers, or in attending at the weekly or fortnightly meetings, will be amply repaid by the encouragement and sympathy they will bring to their continental brethren; and I venture to say that in most instances they will receive a hearty welcome.

National branches of the Blue Cross Society exist in France, Switzerland, Germany and Belgium (Charleroi); the last census gives a total of over eleven thousand members; the international committee meets every Friday morning at No. 7 Evêché, Geneva.

EDWARD MILSOM,
Hony. Sec. C. C. F.

Geneva, Switzerland.

BY HARRIET B. KELLS.

I have put my trust in the Lord God, that I may declare all thy works.—Ps. 73:28.

A letter has just come from Mrs. Carse stating that she has a pledge in writing from a noble man and his wife, for the $50,000 referred to in our last issue, payable in two years, the estate to be liable for the amount in case of death. There is an obstacle in the way, but one that can be overcome by looking to the source of all power, as the Temple workers have ever done.

There was a little meeting of prayer and praise at Headquarters when this news came, for it is understood that the second $50,000 is considered pledged on the condition that the first is secured. So everybody recited a verse of thanksgiving and trust. Mrs. Carse said in her letter: "The true and faithful praying band at the Temple is sending an unseen host to my assistance. I feel strengthened and encouraged." And this in the face of the fact that her foot has been hurt by being thrown from a horse. This plucky woman wrote of the accident: "You see old Satan is after me still, but he can't kill me till my work is done, the Temple paid for."

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The Willard Hall collection on Neal Dow day, for a memorial window in his honor, amounted to somewhat less than $25. Will not others send in the amounts collected for that purpose so that the window may be begun at once? The "grand old man" of prohibition ought to see that window with his own "eye of sense."

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Romulus, N. Y., sends $10 to be applied on the Seneca county union pledge. From the Fayette street union Baltimore, Md., comes $10 to be credited on a $100 pledge, with the promise to make the last payment in May. That is *business-like.* McMinnville, Tenn., W. C. T. U. sends $15, its first installment on $100. This is a small union in a little town at the beginning of the long mountain ascent to the Cumberland plateau—a country of such beauty that in sight of it just to *live* is a joy, and the pure air an inspiration to all best things. There's no such thing as fail in the women of that region. Vermontville, Mich., sends $8 to complete its $100 pledge. There is a "mounting" spirit in those women, too, for they express themselves as "stimulated to further effort for the Temple." Fredonia, N. Y., forwards $20, making $30 paid on its pledge. Mrs. E. Mc Neill, treasurer, in sending this sum says: "We thought we had helped all we could, but gladly rally to the Temple call." Mrs. H. M. Jacobs, Medina, N. Y., sends $50 in completion of $100, the gift of a generous brother to the W. C. T. U. of that city, but who will not permit his name to be used. These kindly brethren incline our faith toward the final redemption of all humanity, to a hope that an essential immortality will finally inhere in the race. Miss Louise E. Tilton, Temple Supt. for Vineyard Haven union, sends a check for $16, first payment on $100. She says: "We have twenty-eight mite-boxes, and hope by next January to have our full amount raised." Des Moines county, Iowa, W. C. T. U. forwards $10, first installment on its *second* $100. Mr. H. H. Higby, of Danville, was at the county convention when the first hundred dollars was decided on. He was so aroused by the Temple talk that, unsolicited, he gave the first $5, and Miss Ida Mix followed with the second. Iowa shows notable ingenuity; Mrs. Dunham, president, printed white ribbon bows with the state flower, and by their sale secured $15 for the Temple. "Mother wit," is good capital in this cause. Carthage, Ill., has sent $55 to be applied on a $100 pledge. Barton, Fla., contributes $10 on $100, making $25 already paid. From the Urbana, Ohio, union comes $25 on a $100 pledge for Champaign county. Winthrop, Ia., W. C. T. U. gives $1 with its prayers for the Temple. Mrs. Thos. W. McCool Martin, New Providence, Iowa, sends $50 with promise of a like sum in a near future, *in memoriam* of her former husband, Thomas W. McCool, "a true temperance man, whose light should shine for distant generations."

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Miss Fannie Dean, Jamestown, Ohio, writes: "Inclosed please find $10, a part of a sum I have been saving for a long time for a much desired object, but the call is so strong I divided it between the Temple and the missionary society." This self-denying and generous woman is filling a mite-box also. Mrs. F. A. Babcock, treasurer, sends $31.35 from the Milton, Wis., W. C. T. U. Some nameless friend from Greenville, Miss., has forwarded $5 "for the Temple fund." We are just as grateful as if her name were known; however, it is written on the "white stone." Macedon, N. Y., union sends $10 with such a generously expressed wish that it were more, we are sure it will be made more, after a little. An offering of $10 comes from Balaton, Minn., for its W. C. T. U.

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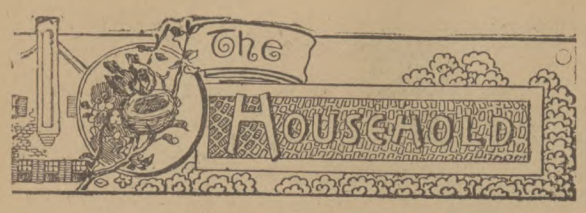
Mrs. Fannie C. Wilcox, Plattsburgh, N. Y., has sent the contents of her mite-box, $3.65, for the souvenir spoon and wishes to state that of $52.16 credited on March 17 to her, nearly $30 was from the mite-boxes of about twenty persons, and only $11 was wholly hers, fancy work supplied by friends helping also to swell the figures. A $10 order comes from Cortland County union for souvenir spoons for Mesdames Decker, Watson, Sanders, Stoppard, Burroughs, Reese, Sager, all to be credited on $100 pledge. Seven members of a veteran band at Union City, Mich.—Mesdames Antisdale, Zimmerman, Johnson, A. C. and H. E. McCrary, Collins, Buell—send $7, with the request that a Columbian souvenir be sent to the last named, she being an invalid eighty years of age. Our hearts grow tender and our heads involuntarily bend for the blessing of these blessed aged saints who live in the glory of sunset.



THE OLD MAID'S FLOWER.

BY TARPLEY STARR.

No more I wear the fresh, bright flowers
That bloom in May.
They only grow for sweet, young things,
As fair as they.
But, ah, spring cannot claim the whole;
Some peerless flowers grace, too, the fall,—
Of faces fair and grand perfume,
Where no young claimant will presume.
I'll wait till later days shall come,
And then I'll pluck—most mete of all—
The old maid's flower, the flower they call
The elder bloom.

Berryville, Va.

THE PITY AND THE USELESSNESS OF IT.

BY EMILY M. ALLEN.

Among the striking pictures in the Art Gallery at the Columbian Exposition was one in the British gallery entitled, "The Curse of the Family." To the left of the foreground in a low, dark room, almost destitute of comforts, a woman bends wearily over a wash-tub, her face seamed and hard with grief and hopeless poverty. In the background sits a young woman, evidently the eldest daughter in from service, her arm passed around a little sister clinging closely to her. The mother's heavy eyes, the daughter's stolid, hopeless gaze, and the child's pathetically helpless look, are fastened upon a huddled man on the right before the grate—the husband and father; a man made in the image of God, crowned with glory and honor, called to be a king in the realm of manhood, a priest in the sacred domain of home, alas! stripped of his honor, glory exchanged for disgrace, duty forsaken, love drowned —king, priest, husband, father—*drunk!*

The artist had shown consummate art in his coloring; not a touch of brightness anywhere, all dull grays and browns. It was a fearful picture! If there had been visible one glimpse of blessed blue sky; if, across that weary woman's face, those hard girl-eyes, those hungry child-eyes, that miserable heap of a man, there could have streamed in one warm ray of sunshine to suggest the Redeemer from the bondage of sin, it would have been more bearable.

Was that picture a sketch of fancy? How far would an English artist have to go to find a model for a picture of such "death in life"?

There is a story that haunts me, a story that begins with "the red old hills of Georgia" and ends under the glorious sky of California; a story without a plot, in which the only characters are a boy and a mother thousands of miles apart.

In the late fifties amid the mountains of North Georgia, in the comfortable home of a well-to-do farmer, was a young man just past his majority. He was a splendid physical specimen, warm-natured as the glow of a southern sun, tender, as a brave man ever is. His general lovableness won countless friends. Little children found in him a comrade and a hero. Personal friendship with Christ seemed to be the one thing lacking to round a character so naturally attuned to the highest.

He studied law in the neighboring town, was admitted to the bar. The mother waited and hoped. But the atmosphere of "good-fellowship" around him, his own warmth of nature, the prevailing intemperance of the times,—alas! there were no "crusaders" then to raise a voice of protest "heard round the world,"—all these were cultivating tastes and habits that made the mother anxious.

The California gold fever had reached even his quiet community, and that Mecca of youth and pluck and enterprise drew him with the irresistible force that to us, of a later generation, fills all that time and the western Eldorado with romance. So, one day, the mother's wayward, yet loving boy, said good-by to his friends, with hope high in his heart and ringing in his voice; took a farewell look at the fields where he had plowed and sowed and reaped with a farmer boy's hardy strength; wrung the brother's hands, kissed the sisters a tender good-by, and heard the last word of counsel from the great-hearted father. On the mother's pale cheeks and trembling lips, as he kissed them, his hot tears fell like rain. He saw the unspeakable sorrow in those eyes, felt it in her clinging arms. But "wilful lad will have his way, and the wind no man can hold." Would he not come back in a few years rich, and they should all "live happy ever after"?

. . . . . .

The California side of the story is wrapped in uncertainty and shadow. The conditions of life in the mining regions of California are matters of history now, stranger, wickeder, more pathetic than even Bret Harte can paint it in his "Luck of Roaring Camp." That mother's boy—of a nature that above all others needed home care, home living, home love—found his brightest, most lovable traits were snares for his destruction.

The four years of the Civil War made a great silence between him and his home. The war over, the letters frequent at first, in a clear, bold hand, gladdening the mother's misty eyes, became few and unsatisfactory. A fortune of thousands and thousands was made several times with the quickness and readiness of their peculiar conditions—made easily, lost easily—recklessness became the order of life. Glimpses of the old tender, lovable nature were given. Preachers returning from missionary tours out there told of his successes, his losses, his popularity, his carelessness of life. The mother wept and loved and prayed and waited.

Fifteen years passed; twenty, twenty-five. The father died; the sisters married; the brothers scattered; the old home was broken up. To the younger members of the family the absent brother became almost unreal,

"Faint as a figure seen in early dawn
Down at the far end of an avenue—
Going we know not where."

The letters now had almost ceased, poor fellow! The last one the aged mother carried in her old-fashioned leather pocket-book. It was an irregular scrawl, barely legible; lines so wavering that they crossed one another. She could never find a word of blame—it was all love and hope and prayer with her. Sometimes when her grandchildren gathered about her she would tell them of their uncle's frolicsome childhood and boyhood, his bright sallies of wit, his daring escapades, his tender, chivalric love to everything weak and defenseless. When they asked, "Do you think he will ever come back to see us, grandma?" the sigh that gave an answer made them feel that they must not talk any more, but must run away and leave her by herself—poor grandmother! How that son would have wept to see her old, sad face! How tenderly he would have kissed the dear, wrinkled hands that were never idle.

There came a silence of three or four years. Then one summer day, to a young nephew bearing the same name, came a letter postmarked Sacramento. Enclosed was a letter the child had written over a year ago to the distant, never-seen uncle, and a long clipping from a Sacramento newspaper stating that at the hospital in that city on a certain date, that mother's boy, now himself a middle-aged man, nearing fifty, had, in an attack of delirium tremens, cut his throat! The child's letter, carried for many months in the poor wanderer's pocket, the last feeble link between him and home and hope, was the only clue to the address of his family. The paper bore testimony to his success at fortune-making only to lose again, his noble possibilities, and the traits that won him admiration and esteem. Can any one ever know a mother's thoughts as she pillows her head at night, not to sleep—but that her heart may break in the silence of darkness where none but God can know! There was no complaining—she knew in whom she had believed. The day after she heard it found the blessed old saint in her place in God's house while the minister talked of the power of prayer. I believe she somehow felt that her prayers for nearly fifty years could not remain unheard. God knows.

But the tired body with the weight and wear of eighty-three years which she had tried to make last until she could see her boy again in the flesh, and could read in his face and life "the victory that overcometh the world," the weary body failed rapidly, and soon the lifelong heart-break was ended. But oh, the pity of it, and the *uselessness* of it, this pitiless slaughter of its sons by permit of a nation that pretends to *guarantee* "life, liberty and pursuit of happiness" to every creature under its flag.

Forsyth, Ga.

MOTHERS' CLUBS.

VI.

Another Parents' Evening.

BY MARY WOOD ALLEN, M. D.

As Dr. Wayne could not preside at the women's meeting his wife officiated in his stead. As usual, the exercises were begun promptly at three. The paper was given by Mrs. Benson, a woman whose white hairs betokened age of body, but whose placid face indicated youth of soul. She announced her subject as:

"THROUGH GRANDMOTHER'S SPECTACLES."

"The strong and rapid current of time has swept my little bark into an eddying bay, where apart from the turbid tide of active life I sit and watch the world move on. I see many things, some glad, some sorrowful, and even in my old age I am still learning. When I hear of the kindergarten for children, and am instructed in its methods, my heart rejoices for the little ones so fortunate as to live in this day of the world; but when I see those same children suffering under the barbarous empiricism of faulty home-training my heart goes out to them with a great pity.

"The injustice done to children by those who love them best is a strong plea for *Mutter-Gartens* as well as *kindergartens*. I shall not attempt to set forth any system or philosophy of child-culture, I purpose only to give a recital of some incidents, witnessed by me in homes of intelligence and Christianity, illustrative of the unintentional education in injustice and other evils given to children most dearly beloved and most earnestly prayed for.

"I once saw a child given the pan from which his mother had just poured the dough of a rich cake. With spoon and pan the child was having a luscious feast. His enjoyment was as great as that of his mother would have been had she been set down to a dish of ice-cream or of delicious fruit. In the midst of his pleasure the mother came in, hurried with her work, and wanting the particular place at the table which was then occupied by the enraptured boy. 'Get away,' was her greeting, 'I want this place. Give me that pan, you've had it long enough.' The child protested. He was not yet sated with the delight of scraping the pan. It was an enjoyment the mother had herself provided. She had not given it with any conditions or provisions. He had a right to expect it to continue as long as he wished. He would have been willing to move to another place, but the mother could not see in the scraping of the dish any especial pleasure, so she rudely snatched it from him, and drove him away.

"Rebelling in spirit the boy set up a howl, and slapped at the mother. In a moment he was engulfed in a whirlwind of passion. 'Slap me, will you? I'll teach you to slap me, you wicked, naughty boy,' and slap, slap, went the mother's hand over the delicate ears.

"Sobbing more with the feeling of injustice than with physical pain, the child crept away to one whom he felt would give him sympathy. In truth she, too, was hurt at the injustice done him, but she did not dare to express sympathy, for that would be to encourage him in rebellion against his mother and that would never do, so she took the tearful little figure on her lap and diverted him with stories until he had forgotten his grief. Later in the day, when the mother was rested and not busy, she hugged and kissed the child, calling him her dearest, darling treasure and a long list of other pet names, but that did not atone for the injustice done him in the morning. She is an intelligent woman and a loving mother, but the possibility of being unjust to her child has never occurred to her.

"The truth is we expect of our children far greater perfection than we have ourselves reached. We set them bad examples and then punish them for learning the lesson too well. We omit to say 'please' or 'thank you' when we address them, but are horrified if they neglect these polite phrases in speaking to us. We interrupt them when they are talking, but are withering in our rebukes of them if they, with their impetuous natures untrained by experience, find it hard to keep still when running over with such delightful things they wish to share with us. This is not a plea for permitting children to monopolize conversation, but simply a plea for allowing them an occasional opportunity to 'let off steam' as a measure of safety, and also as an act of simple justice.

"It is proper that they should be taught respect for their elders and not to interrupt conversation; but on the other hand, when we have allowed them to begin to speak, we should never be guilty of the rudeness of interrupting them, unless we are willing they should follow our example and interrupt us."

"Do you think it an injustice," asked Mrs. Barnes, "to have articles of food on the table which are not permitted to the children?"

"By no means. Some articles may be allowable for adults which are not permissible for children, and the children should be accustomed to see before them things which they must not have. It is a lesson in self-control which is needed in real life. They will always be seeing things which they must not touch, and if in childhood they obtain the idea that they are to have everything they see they are poorly fitted to meet the circumstances of actual life."

"Is it injustice to punish a child without allowing him to make an explanation in his own defense?"

"It seems to me that question answers itself. Still, I know some parents think that it teaches a child to make excuses, and perhaps to prevaricate, if allowed to explain a matter which the parent supposes he understands. I have known cases, however, where a child has been most unjustly punished because circumstantial evidence was against him and he was not allowed to defend himself by an explanation.

"It is also an injustice to punish a child when he does not understand what fault he has committed. This often occurs where parents make continual threats which they do not fulfill until their passion has been aroused; then they fly at the child and whip, when he, perhaps, has no idea for what he is being punished. He has been forbidden to do a certain thing, to be sure, but he has disobeyed the injunction so often without being punished that he cannot see why he should be whipped this time, and feels that he has been unjustly treated. And in truth he has. Justice demands that each and every disobedience of a command should be followed by an appropriate punishment. When this plan is followed the child will recognize the justice, and will also receive a lesson in the keeping of promises which will be of great advantage to him."

I would be glad if space would allow a longer report of this very practical paper and the discussion that followed. Its effect can be judged by the fact that a number of women went to Mrs. Benson at the close of the afternoon and acknowledged their indebtedness to her for opening their eyes to views of child-training unseen by them before.

The president now requested that each member of the club should bring to the next meeting a slip of paper bearing the full names of their children and the day of their birth, saying that the reason for this request would be given at the next session.

Toledo, O.

SPRING FASHIONS.

Now, old Dame Nature was worn and anxious,
For winter was slipping fast away,
While scarcely a stitch had yet been taken
On gowns that were needed the first of May.
And while she busily cut and fashioned,
Her children clamored in wild distress;
Each one giving a hundred directions
As to the color and style of her dress.

"Red," cried the tall and queenly Tulip,
"Blue," begged the Violet, shy and sweet;
"White," said the Jonquil, "white, remember;"
"Purple," the Pansy exclaimed in a heat.
While through the clamor and din of voices
For yellow and lavender, buff and white,
Old Dame Nature worked busily onward,
Striving to please them as best she might.

But, lo! when the children went a-Maying,
Their tiny gowns were a sorry sight;
In each were mingled, in strange confusion,
Breadths of yellow and blue and white.
Instead of red the queenly Tulip
Came out in colors of every hue;
While the mortified Pansy was wearing
A gown of purple and pink and blue.

The Crocus, too, was most unhappy,
And marched off home in a terrible huff,
Because her beautiful dress was ruined
By mixing its lavender breadths with buff.
But was it strange, ye thoughtful people,
With all the worry and care of mind,
With all the endless stitching, stitching,
That the weary mother grew color blind?

—*Lucy E. Tilley.*

FOR LITTLE JOE.

BY EUDORA STONE BUMSTEAD.

(*Concluded.*)

Katy was deftly plaiting her long, flaxen hair into smooth braids. On the chair beside her lay a new gingham dress which Mrs. Holt had made while this wonderful little woman had been out on her mission. Katy had not had a new dress since she could remember. All her clothes she had made over, as best she might, from the faded and worn apparel of the dear, dead mother. This crisp, fresh gown of warm plaid was almost a miracle to Katy. But after all it was not this that made her eyes sparkle and her thin cheeks flush. It was to think of going to the "Commissionary meeting."

"It seems like a great many names that I have to my paper," she said as she tied her first braid. "I could never have got so many if Mr. Holt had not helped me so. I will remember it as long as I live." And then more softly, "I will remember it when I am young and when I am old, and when I am gone to heaven."

"Now, just hear that, mother," said Holt, smiling with moist eyes. "And you know I hain't done nothin'. Jest drove 'round a little to show off our Katy because I'm so proud of her."

"And I'm jest as proud of you, Si," declared his wife, emphatically.

"And he will explain about my paper," said Katy. "And he says he'll make 'em tend to it, too. And then, after this month, there won't be any saloon at The Corners."

"You dear child," cried Mrs. Holt. "I never saw you look so happy. It has done you good."

"Yes," said Katy, "I can eat and sleep now, because the saloon is going to be stopped, and that makes me strong. And as long as there is a saloon anywhere, to kill mothers and fathers and make little boys drunk I will try to think of some way to stop it." Then Katy tied the second braid with a very firm knot, and went to array herself in the new dress.

Little Joe had been feasting his blue eyes upon it, and making admiring comments in the only language he knew, but when Katy came back with it on he was quite overwhelmed, and could only put his thumb in his mouth and stare. Katy hugged him close, and then ran back to the kitchen bedroom and took from under her pillow a daguerreotype of her father, taken long ago, when her mother first knew him. "It will keep me from being afraid," she thought.

It was a lovely day, like a bit of spring in midwinter. They drove fifteen miles to the county seat, and found the trip delightful. At last they stopped in front of a great brick building, climbed a long flight of stairs, chose the right door and entered the commissioners' office.

One of the gentlemen they found there recognized Mr. Holt and spoke to him, being addressed in return as Mr. Bugbee. Katy was then introduced with the remark: "She wants to see you about that matter of givin' a license to Cooney at The Corners."

"Ah, does she? Well, what is it, Miss Katy? We have just been looking at the petition. It seems all right."

"Here is my paper," said Katy. "These names are signed to ask you not to give him any license."

"They're all free-holders," said Holt.

"Well, I must say, Holt," said Bugbee, "this surprises me. I never took you for a temperance fanatic. In fact, I thought you stood firm for personal liberty."

"I did," said Holt. "I do yet. This little woman's father lost his personal liberty on account o' that saloon. And what's worse he lost his life. And now she's got a little brother growin' up that she sets great store by. This business is for little Joe. Her petition may not be quite reg'lar, but the meanin's plain, and I hope you'll give us a free ballot and a fair count, that's all."

By this time the other commissioners were listening with marked interest.

"I'll do what I can for you," said one of them earnestly. And turning to the man who had not yet spoken, he asked, "Can't we count on you in this matter, Reinhardt? What if this were your little Greta? She looks like her, too. I'll venture she is of your own country."

Katy had been studying these new faces most anxiously, and her eyes lighted with joy as she recognized the unknown friend who had smiled on her and little Joe that memorable day at the grocery. He did not reply directly to the appeal of his colleague, but turned to Katy and asked kindly in the German speech, "How was it about your father, dear child?"

Quite reassured by the tender tone and the beloved mother-tongue, she told the whole bitter story. How her father had thought no harm of a glass now and then, and had become a slave to habit before he knew it. How bravely he had done in their new home till the saloon had come to curse and ruin him. How he had struggled against it, and how, in spite of all, it had brought him to his death. "But now," she said with friendly confidence, "that saloon will never kill any more fathers, nor make little boys drunk, because you will stop it for me. I am so glad you are one of the commissionaries. You will stop it very soon, won't you?"

Katy's story, as she told it, had always a strange power. She seemed to be living it over again. And now there was something more. Her listener was under a spell. She did look like his own daughter, of whom he had often said, "Greta is the living picture of her Uncle Fritz. Oh. my little brother! if I could only find him!"

"You will stop it very soon, won't you?" she repeated softly touching the hand that supported his bowed head.

He answered hastily, "Yes, I will stop it. I will stop every saloon that I can. Dear child, what was your father's name?"

"Frederick Reinhardt," she said.

"And do you look like him?" he continued.

"I have heard people say so," replied Katy, wondering a little. "You can see if I do. Here is his picture."

Her new friend scanned it closely, and his blue eyes so like Katy's, filled slowly with tears. "Poor boy!" he sighed. "Oh, if I had known! My poor little brother! Why did he lose himself in this new fatherland? Why did he not come to me? Why did I not know you when I saw you before? Katy, *mein kind*, I am your Uncle Joe!"

Ontario, Cal.

WHAT UNCLE WISE SAID.

"I have been to the Zoölogical Gardens," said Uncle Wise. "A learned doctor was with me, and he said to me, 'If you take one hundred different animals you will find that they prefer, perhaps, a hundred different kinds of food, but they all desire the same kind of drink. All beasts drink milk in their infancy, and for the rest of their lives water. Instinct,' nephew Ned, abhors the taste of alcohol, and that this instinct is safe to follow is shown by the fact that in all climates, and among all nations, the power of the human body to resist disease is lessened by the use of stimulants. The keeper of the Zoological Gardens told us that in former times the beasts were given strong drink sometimes to excite them to be noisy or to perform antics. In Paris they used to give to the elephants spirituous drinks to provoke them to great feats of lifting or jumping about. But it was found that the ardent spirits made the animals very ill-tempered and also injured their digestion, left them dull and sullen, and brought on fevers and other diseases. So the governors of the Zoölogical Gardens have forbidden any drink but water."

DEAR BOYS AND GIRLS:—Did you ever think how fortunate you are? Those of you who attend school are the ones whom I have in mind. And I am thinking especially of the great opportunities which you have of knowing about some serious dangers and of preventing them.

When your mother was a little girl and went to school, when your father was in short trousers and carried a school bag, there were no text-books on the evils of alcohol and tobacco among the books which they studied at school. People were not awakened to these questions, and so the boys and girls of twenty years ago were not so well grounded in these important facts as now.

As you study in school and realize in your daily life the harm of alcoholic drinks, does not the question come home to you: "What can I do about it?" And does not a strong desire come to you to do everything you can to protect others from these dangerous things?

The only possible way is to put them away, and we will be fortunate, indeed, who live to see the day—and it is coming with *your* help—when the saloon has gone forever! Your

Aunt Jane

NEPHEWS AND NIECES.

My brother got a little Shetland pony for a Christmas present. We are all learning to ride. We belong to the Loyal Temperance Legion, and I like to go.

Dixon, Ill. BELLE FLOTO.

Do you have a Band of Mercy, too, at your home, Belle?

Hearing our leader, Mrs. Osgood, speak of the boys and girls who belong to the Cozy Corner, thought that I would like to belong to it, too. I have signed the pledge, and mean to keep it. I am doing all I can to help the temperance cause along. GRACE W. HINCKLEY.

Those last two sentences speak volumes, little niece.

I am a prohibition boy, and go to school. I am planning to have some ducks, and sometime, perhaps, I will write and tell you how I succeed with them.

Wiscasset, Me. ROY C. JACKSON.

We'll be glad to hear about those ducks. Are they prohibition, too?

There are no saloons here. I would like to step into your Corner. I guess it is a nice place. I would like to belong to an L. T. L. There is none here. I wish some of the cousins would write to me. The cousin that said her birthday was in leap year will be fourteen two years from now. ETHEL WILLIAMS.

Foristell, Mo.

Welcome, Ethel.

I am eight years old. I have two little sisters, their names are Frances Willard and Lucile. Papa and mamma went to see the Temple and brought me a picture of it. We are all temperance folks and read the children's letters every week in THE UNION SIGNAL. I hope you will print mine. HARTWELL SHIPPEY.

Richards, Mo.

I am seven years old. I like to go to Sabbath-school. I have a dear little brother Charley Jennings Demorest. This morning I took him to see my rabbits. He is as dear as he can be. I belong to the L. T. L. Charley is a little light bearer. EDNA M. DALE.

Warrior's Mark, Pa.

SOFT-SHELLED NUTS.

292.

NUMERICAL ENIGMA.

I am composed of 14 letters, and am something which every temperance family should have.
My 9, 10, 5 is in all men's hearts.
My 11, 6, 8 is a bad drink.
My 13, 4, 12, 1 is a relative.
My 2, 7, 14, 3 is an opening.

WM. H. COYE.

293.

PI.

Hout stah niveg a rennab ot hemt tath reaf heet; hatt ti yam eb sidpylaed ceaseub fo het hurtt.

J. A. S.

Send all replies and *original* puzzles to Puzzle Editor, THE UNION SIGNAL, the Temple, Chicago, Ill.

ANSWERS TO PUZZLES PUBLISHED APRIL 6.

284. Neal (Kneel) Dow.
285. Prohibition is beneficial.
286. 1, France-s. 2, h-ale. 3, Cars-e.

Correct answers: J. Fletcher McFadden; Mary Montgomery; Marion Irwin; Manora Walker; Abby M. Collester; Mary Lee Fishburn; Grace Taber.

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We know that all things work together for good to them that love God.—Rom. 8:28.

A TEST OF PATRIOTISM.

Upon the passage of the South Carolina dispensary law over a year ago, we gave some reasons why, in our opinion, the measure should receive the support of Prohibitionists. We still think that the cause of prohibition has nothing to lose but a great deal to gain by a fair trial of this law, and that all foes of the liquor traffic would do well to lend their influence to its enforcement.

In the first place it *is* the law, and Prohibitionists are *par excellence* law-abiding people. Though we cannot *indorse* the measure as an embodiment of righteous principle we may, without disloyalty to that principle, aid in securing for it the respect and observance due to all civil law.

We cannot too strongly reiterate our unqualified disapproval of any policy which looks toward compromise with the evil of evils, and in commending Governor Tillman's persistency in upholding the majesty of law and the dignity of his office by his prompt and authoritative dealing with the insurrectionists, we abate not one iota of prohibition principle, swerve not one inch from the path which leads to total annihilation of the drink traffic.

Every effort made to solve this problem, every experiment along restrictive lines, serves to educate the people through whom victory must ultimately come. For many reasons regulation by means of state control is far in advance of any license or tax system. Under the latter forms the state is, from a legal standpoint, an irresponsible party to the liquor business; under the former system, with the assumption of entire control the state becomes solely responsible for results. Under license the saloon-keeper is the direct producer of paupers and criminals, while the state—at a cost far exceeding the amount of revenue derived from their manufacture—takes care of them; under the dispensary law or the Gothenburg system the state itself becomes the source of the pauper and criminal population, which is such an enormous drain upon its resources.

Again, when taxpayers, as integral parts of the state, are directly engaged in the liquor business the line of reasoning from cause to effect is more readily traced, and the citizen will the sooner be brought to see the relation between the drink evil and surrounding conditions.

But the most conclusive proof of the superiority of government control to any other method of regulation is the fact that the liquor men fight it so vigorously. High license or mulct tax they enthusiastically support, but when it comes to giving over the business into the hands of the state, in other words, of the *people*, a mighty howl goes up from the camp of the liquorites. They regard it as the beginning of the end. For the next step will naturally be one which is even now suggested by leading advocates of state control, namely the elimination of the revenue feature. The root of the liquor evil, as of all evils, is the money that is in it, and with that prop removed the decline and fall of the rum power would be inevitable and rapid.

The best and quickest way to disclose the weak points of a law is to put it in active operation. If it prove obnoxious to the people the surest way to secure repeal is to rigidly enforce it. If the dispensary law be thoroughly tested in the state where it originated, other states may profit by South Carolina's experience, and will know how to avoid falling into the same errors.

The anti-prohibition press is striving to create the impression that public sentiment in the Palmetto state is unfavorable to this law, and that the better class of people oppose its enforcement. As a matter of fact the moral element generally regard it as a stepping-stone to prohibition, for which a majority of the voters declared at the primaries held previous to the passage of the law, and it is thought that the difficulties which beset its enforcement will conduce to the success of the "conservative" Prohibition ticket at the next state election—which means, of course, a Democratic Prohibition ticket.

We would like to see the present governor elected on such a ticket. It would be interesting to note results of a state prohibitory law with Governor Tillman as chief executive. It is said that, personally, he is opposed to prohibition, but according to the principle laid down by himself during the late disturbance, to enforce a law of which one personally disapproves is a grand opportunity for the exercise of a self-sacrificing patriotism. We commend this principle to certain patriotic (?) cities of the state of Iowa.

The Republican mayor of Sioux City—one of the cities which the mulct tax is designed to "relieve"—plainly says that the authorities will make no attempt to carry out the provisions of the new law in that municipality. After all the Herculean labors of the party in conforming to anti-prohibition sentiment to have the boasted "relief" thus repudiated! What black ingratitude! Will Governor Jackson be equal to the occasion? Now that the Martin bill has become a law of Iowa, we hope for the honor of the Republican party—if that honor has not been exhausted in fulfilling the party pledge—that it will be upheld even though extreme measures should be necessary to enforce it.

When the authorities set law at defiance, what can be expected of the masses? What wonder that a spirit of lawlessness is fostered, and that anarchy and riot stalk through the land! The professed inability on the part of men to enforce certain laws is hastening the day when law respecting citizens will say to the other half of humanity, "Come over and help us." As Miss Anthony happily remarked in one of the congresses last summer, "Man's extremity is woman's opportunity," and we believe that all things work together for good even in politics.

SOME LESSONS FROM THE POLLARD-BRECKINRIDGE TRIAL.

It is with a sigh of infinite relief that we write *finis* over against the record of crime, hypocrisy and pollution which has been dragging its fulsome slime through our courts and through our press for the past six weeks.

Nor is that feeling of relief due to the fact that Colonel Breckinridge has been found guilty. He did not need the verdict of twelve men to declare him guilty. His sentence had been pronounced by a deeper, a more unmistakable voice. Out of his own mouth the mind and conscience of the American people had judged him, and though the jury had unanimously acquitted, that judgment could not have been reversed.

It is without doubt a cause for profound thankfulness that the jurors spoke so clear and swift a sentence; that the guilty man receives condemnation at the court of justice as well as at the tribunal of public opinion, but our chief cause for rejoicing to-day lies in the fact that *any* verdict has been pronounced; that the trial is ended; that this mass of moral corruption can no longer flaunt its insistent existence in the sight of high heaven; that being of the earth, earthy; of death, deathly; of putrefaction, putrid, it may at last be consigned to its only true environment, the charnel house of oblivion.

We shall not undertake to review the disgusting details of the case. We speak to a constituency which does not come under Judge Bradley's sweeping indictment against human "buzzards." THE UNION SIGNAL would have its readers "of too pure eyes to *behold* iniquity," save as the Son of Man beheld it, that through beholding, He might redeem from it. If there were in this case no lessons of value to us in our work "for God and Home and Humanity," we surely should not touch upon it. Because we believe there are such lessons we dare the "descent into Hades," and strange to say, the lessons we find are chiefly of encouragement and cheer. First, we learn that there is a sure growth in the public mind regarding the one moral standard for men and women. Whatever may be one's individual opinion as to the conduct of the associated press in sending the details of this case broadcast over the land, there can be but one opinion as to the manner in which those details have been received.

The American people almost to a unit have condemned Colonel Breckinridge's defense as unworthy of manhood. It is not the women of our nation alone who have denounced Colonel Thompson's detestable assumption that the defendant was on trial for a universal sin. The men, not primarily of the churches, but men of the world, men of the secular press, men of the Union League Club, men high and low, everywhere, have cried out against it as a personal insult.

Not the women of our nation alone, but the men as well, have risen to thank and bless Judge Wilson for his clear, unfaltering statement that there is but one code of moral purity for men and women alike. To those who have watched this trial with the memory of an instance not a decade ago, when charges of a somewhat similar nature were brought against an aspirant for public honors, the growth of sentiment upon this line is nothing less than phenomenal. Surely it presages the dawning of a brighter day.

The second lesson is of like nature, but is one which fills us with a still gladder surprise, and it consists in the fact that we seem to be approaching a day in the world's history when the man more than the woman is to receive public condemnation, if it be clearly proven that he, more than she, is responsible for guilt. Madeline Pollard has not posed as a saint. We have no desire to lessen her manifest sinfulness. A disgraced woman, guilty in the sight of God and man, pitiful to a degree which God only can know, but which those who see God most clearly because "pure in heart" can dimly apprehend—she stands to-day. God himself cannot give back to her that which she has lost. Eternity cannot restore what she has so wantonly thrown away. This we all know; this is the orthodox standpoint from which the "fallen woman" has been viewed since the world began. We would not have her viewed otherwise. Not a mistaken condoning, but a true valuation of woman's sin can alone bring to her salvation from sin.

But in this trial, side by side with the "fallen woman" there has appeared a new factor—the "fallen man"—and behold, we find that he is regarded as an object of greater abhorrence than is she. The public mind actually discriminates between the proportionate guilt of the man of fifty; the husband of a loving wife, the father of children, the Christian philanthropist, the silver-tongued advocate of high moral ideals, the man who had been elected by the franchise of his native state to a position of honor and responsibility in our national life—it discriminates, we say, between this man and a woman of twenty, who, at best, could have known but little of life, who came to him for counsel as the friend of her dead father. And lo! the discrimination is in favor of the woman as against the man.

Society at large—not "religious" society alone—dares boldly to say, "He is more guilty than she. He! His very manhood made him the rightful friend of every unprotected woman. His own fatherhood made him the father of a universal girlhood. The vows of Christ upon him made him the champion of the weak against the strong. If she were an erring, easily tempted girl it was his duty to save her from herself. If, as he claims, she tempted him, what right had he—a Christian man—to yield to such temptation? What right had he, having yielded, to cover up, by fraud, by lying, by false promises, by persistent hypocrisy, for nine long years, during which he posed as a model man, his own pollution? The cries of his own children whom he tore from the arms of her who, however sinful, was still their mother, and consigned, without a single parental instinct to the hands of strangers, condemn him as being both without heart and without moral sense. The personification of cruelty and hypocrisy he must remain through the ages. Compared with him, the woman—the partner in his guilt—walks in white, blameless."

Yes, it has really come to pass that for once in the world's history it is the man who stands in the midst of the indignant throng while humanity writes his condemnation.

Let not that condemnation be from woman's lips as absolutely merciless as the one he has been pronouncing upon her since the world began. It is hard to pity a whited sepulcher, but after all a whited sepulcher demands pity from the very fact that it is what it is—an attempt to cover up corruption. Let us be careful that it be not because the *man* is condemned that we rejoice, but because we recognize in the very fact that the man *can* be thus condemned a better hope for both man and woman.

After all, in the truest sense, men have been greater sufferers than women through the false social code which has condoned in the one what it has condemned in the other. Men, more than women, have been wronged by the damnable theory of wild oats sowing. By just so much as sin has been made easy for them have they lost their chance of attaining righteousness. By just so much as sin has been made hard for woman her birthright of purity has been made more secure. Therefore, when the sinful man is cast without the camp even more pronouncedly than is the sinful woman, it means the bringing in of a better hope for the world. It means that when it is once understood that men and women sink to the same level of degradation it will be demanded that they rise to the same height of purity.

That white-haired man, going out of the court-room, friendless and alone—as so many women have gone out of like places—marked the beginning of a new era in the world's redemption. Now is the salvation of humanity nearer than we had believed.

Our last lesson has been not only the "exceeding sinfulness" but the exceeding *misery* of sin to the sinner. Is any woman likely to follow Madeline Pollard's example through envy of her happiness? Is any man likely to find in Col. Breckinridge's life his ideal of what makes life worth living? If there be nothing else written all over this lurid record of two sinful lives it is the old and yet, in the depth of its divine philosophy, the ever new message—"*The wages of sin is death.*" Death to happiness, death to hope, death to love, death to all highest possibilities of life here and hereafter. Was there ever an example of higher powers more wantonly squandered? And what have been the results? Not happiness, but such misery, such shame, such reproach, such confusion, such beggarly equivocations and dastardly hypocrisies as the very devil who inspired could almost pity.

Verily, "the way of the transgressor is hard" and it grows harder as men know more clearly the "way of the Lord" for body, mind and soul; in the individual and in society as a whole. The Christianity of the days to come will make it an easy thing for a truly repentant sinner to come back to God and truth; but for those who flaunt their brazen immorality and putrescent hypocrisy in the face of the world there shall be found "no place for repentance."

There are other minor lessons to be gathered from this trial. To us, these three are the pivotal ones, and we rejoice that they are brought out in such unmistakable colors. Surely, however deep the depths of depravity revealed by this trial, there *is* hope for the race. We have long known that "A curse from the heart of womanhood is very bitter and salt and good," but when that curse shall be increased in volume and intensity by one equally "bitter and salt and good," welling up from the heart of manhood and directed against all false and debasing moral standards, against all impurity and unrighteousness everywhere—then the end of the curse shall be forever attained; and in the light of the new city "descending out of Heaven from God," "every curse shall be no more."

OUR IMPORTUNITY.

White-ribboners with the experience of twenty years behind them know full well that prayer for the overthrow of the liquor traffic is not in any sense an "effort to overcome God's reluctance," but that it is a "taking hold of His willingness." They know that they ask "according to His will," for their petition is in harmony with the purpose for which the only Begotten came into the world—the salvation of men. Christ came to "destroy the works of the devil," of which in this day it may be truly said the liquor traffic is the chief.

The same spirit which inspired the Crusaders is manifest to-day in the persistency with which the W. C. T. U. wages war against the rum power. It is God working in the Christian motherhood of our land and of other lands "to will and to do of His own good pleasure." We are impelled forward by a power not of ourselves, yet a power that operates in every heart touched by the needs of humanity. Before Christ can reign as King, before God's purpose in man and for man can be fulfilled, this monster iniquity must be driven from the face of the earth, the world must be freed from the subtle bondage of a legalized evil.

Seeing then that the drink traffic is foreordained to destruction, why is it necessary to keep on praying about it? Seeing we appeal not to an unjust but to a just Judge to avenge us of our adversary, why need we be so importunate? This question is asked by one who is heart and soul with us, but who thinks we "pray too much." Our prayer, our demand, spoken in the name of Christ, to whom is given "all power in heaven and on earth," is the medium through which we take hold of and apply that power. It is the lever which sets in motion those forces which bring the fulfilment of our heart's desire.

Because we do not understand the laws of spiritual dynamics, that is no reason why we should hesitate to apply them. The child does not understand the laws of electricity, yet by the simple pressing of a button he is able to flood the room with light or set in motion ponderous machinery.

And so we speak advisedly of the "*power* of prayer." In the spiritual life—which is the real and the controlling life—it is an actual force. Through prayer (which in its deepest sense does not always mean *asking*) we come in touch with God and with the power that makes for righteousness.

And what is it that delays the victory? Let Christian voters answer! Prayer without work is dead, and work without votes is dead also. Nothing but votes will ever destroy (in this country where the people rule) Satan's most powerful emissary. Alas! that Christians themselves should hinder the coming of the kingdom. "Prepare ye the way of the Lord!"

To-day "the dramshop stands in the King's highway," and until this obstruction is removed it avails little to pray, "Thy kingdom come." But because of our importunity, because of the firm hold which praying mothers have upon God's willingness, the Spirit is moving daily with more force upon the heart and conscience of the Christian citizen, and ere long earthly powers and human law will yield to its divine influence.

CONFUSING ARGUMENTS.

The debate in the Massachusetts legislature over the woman's suffrage bill, like all such debates, contained a great deal of interesting material. We think these debates should be preserved in humanity's archives for the instruction of coming generations. They will not redound to the glory of the present age, but they will be of value to the future as showing the things that "passed for arguments" with nineteenth century men. Of course there were the usual wearisome platitudes concerning the loveliness of woman as she is and the adoration with which men regard the refined, retiring, domestic woman, and then the opposite picture, showing that this angel of the home is ready to fall at the first temptation, and so surely as she gets a chance will become a fallen angel. In other words, the lovely wife and mother of the present is true to home, husband and children only because she has no opportunity to be untrue. Once open the doors of her cage and she will fly away to wallow in the filthy pool of politics.

One speaker went so far as to say that if women were given the ballot they would become the tools of the saloon!!! How strange that the keen-sighted liquor men have not discovered this fact. In their blindness they are fighting woman's suffrage as the deadly foe of their business. If this Massachusetts statesman (?) can but convince them of their error, we shall see them arrayed on the side of woman's ballot. Another opponent of the cause grounded his objections on the conceded fact that woman suffrage meant prohibition of the liquor traffic! Who shall decide when doctors disagree? His argument was peculiarly fresh and charming, because he declared that woman suffrage in the abstract he believed in. But just now woman suffrage meant prohibition; Massachusetts had had prohibition two years, during which time more liquor was sold and drank than during any other period in her history, and so he should oppose woman suffrage solely because of the way women would vote on that question.

To oppose giving the suffrage to any class because said class will vote contrary to the judgment of its masters, is not a new idea, but it is not often so frankly stated. As we understand it, that is the sole objection in the mind of the Czar of Russia to giving his subjects the franchise. If he could be sure they would always vote as he wished them to he would bestow the ballot upon them to-morrow. So has it been with every other ruler or set of rulers since time began. Massachusetts statesman No. 2 has struck the bed-rock of political principle this time. It is of course a little perplexing to the illogical, feminine mind to find one set of men opposing woman suffrage because the women will vote in prohibition, and another set because the women will become the tools of the liquor power; but in some inexplicable way it is doubtless all right and straight and serves the purpose beautifully, for opponents of woman suffrage can take whichever horn of the dilemma they prefer as their ground of opposition.

A lady correspondent of the London *Sun* prophesies a "tremendous outburst of cycling energy this summer, and women are sure to be swept into the torrent." May this prophecy not be supplemented by one to the effect that in consequence of this coming "cycling energy" there will be an outburst of physical energy testified to by glowing cheeks, brightening eyes, expanding chests—and appetites? Also that a wave of common sense will flood the territory of fad and fashion, ushered in by the growing favor for cycling suits? If all this may be, hurrah for the bicycle and its fair patron!

***

A startling statement was recently made from a Chicago pulpit, as follows: "Many of you have been earnestly praying to-day that the spirit of God would be poured out upon our city this morning. You meant it, no doubt. But supposing God had heard that prayer and throughout the length and breadth of this great metropolis there was a desire to come up to the house of God and worship. Here are ready to receive this God-touched multitude some six hundred churches. Supposing five thousand stayed at home, too young, too feeble or too full of care to go to church. Supposing all the churches were packed to their utmost capacity. There would be an audience of seven hundred thousand people who could not find room to worship inside the churches where the Word is preached. You are not *ready* to have your prayers answered!"

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In a recent issue of *The Independent* a very bright letter from the pen of Kate Foote contains sketches of leading senators and representatives. Among them she mentions the senior senator from Georgia, Mr. Alfred Holt Colquitt, recently deceased. Of him she says: "He was the only Southern man I knew among the senators who was an open and avowed advocate of temperance. He made an address on that subject to a young men's association in Brooklyn a few years ago, and it was especially well received as coming from a man in his position."

***

"My brother's keeper." Not my brother's guardian-at-large, not simply his watcher, his criticizer, his exemplar, his interested friend; not his alms-donor nor his patron; not his sympathizer nor his confidante; his *keeper!*—one who keeps him before the remembrance of the Father by prayer; keeps him by patient firmness and tender sympathy in hours of temptation; keeps him facing toward righteousness by constant watchfulness, example, even rebuke; keeps him by every known means from the snare of the evil one; keeps him in the way of purity by making clean the pathway for his feet; keeps him by that love which suffereth long and is kind, seeketh not its own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things, and *never faileth.* Thus and thus alone can the disciples of Christ be their "brother's keeper."

***

Desire is at once the blessing and curse of the world. All the efforts of reformers are, in fact, to direct to the noblest ends the desires of man. The knot of white ribbon indicates for its wearer an uncompromising desire to turn the desire of the drunkard away from his cups—that among other things. A desire is an appetite, a thirst, a craving. A whisky-soaked body desires alcohol. A frame fed on the fruits of the earth desires above all other that beautiful food. The body, however, is but the outward and visible sign of the inward and spiritual man, and this spirit has its desires. So blended are the spiritual and the physical that it is often a matter of question as to which is the seat of disease. It may be a diseased body that prompts the mind to evil activities. A mind fed on impure food is very likely to lash its body into some excess. In many Christian homes, from which the poison alcohol is banished, there may yet be found a supply of—not food—but husks and poisons for the tender minds of its sons and daughters. These miserable counterfeits of bread and fruit and meat for hungry minds are books whose pages are red with blood—histories of strife and carnage, stories of the war of abnormal desires, vivid descriptions of man's "inhumanity to man," tales of the struggles between beasts goaded on to rend and tear each other, and relations concerning those worse than beasts in human shape, whose highest use for this fleshly House Beautiful is to bruise and break and mar it in hand-to-hand conflicts.

ON DUTY.

World's W. C. T. U.

MOTTO: "For God and Home and Every Land."

OBJECT: To unify the methods of woman's temperance work the world over.
BADGE: A knot of white ribbon.
HOUR OF PRAYER: Noon.
METHODS: Agitate, educate, organize.
DEPARTMENTS: Preventive, educational, evangelistic, social and legal.
THE POLYGLOT PETITION has been circulated throughout the world and signed by representatives of over forty countries. It asks for the outlawing of the alcohol and opium trade and the system of legalized vice. The chief auxiliaries of the W. W. C. T. U. are the United States, Canada, Great Britain, Australia, South Africa, India, Japan and the Sandwich Islands.

JAPAN.

TOKIO W. C. T. U.

Our temperance work is growing nicely and we are just preparing the second annual meeting of our National W. C. T. U. on the third of April.

The Mikado and Empress of Japan had their silver wedding on March 9. It was the first time in Japan and the people personally and collectively made the most memorial and beautiful presents made of silver. It was the great memorable day in Japan.

On such an occasion the government gives money for wine, from twenty-five cents to one dollar, each officer according to his degree. And also the Mikado gave fifty cents to the people who were over eighty years old; one dollar to those who were over ninety years old and one dollar and fifty cents to those who were over one hundred years old. Thus the habits of congratulation are to drink wine. In order to stop such poor habit our W. C. T. U. made special tracts and distributed many thousands of copies very widely to all kinds of people. By this special work we did not see drunkards so many as we thought of. Our W. C. T. U. presented to the Mikado and Empress the beautiful handkerchiefs; on them plum trees and nightingales with sweet essence were artificially embroidered with rich silver threads. They are very pretty, indeed.

We thank you for your kind care to our messenger, Mrs. Sakurai, who is now in Chicago and we hope her mission will be greatly blessed. We wish you to give her some advice just what you see the best.

KAJI YAJIMA, *Pres. Nat. W. C. T. U.*
TOKU NEMOTO, *Cor. Sec.*
33 Kaminaban, Cho. Tokio, Japan.

TOKIO TEMPERANCE NOTES.

The fourth annual meeting of the Tokio temperance society was held on the 10th of March, at Koseikan, the large lecture hall in Tokio.

The chair was taken by Rev. Y. Taketa. The reports were read and accepted. Words of encouragement from the branch societies were read to the meeting, and the delegates were benefited by each other. The reports made by the delegates from Kioto and Yokosuka were especially interesting.

The rules and by-laws of the society were amended and adopted. Mr. Taro Ando, as the president of the society, and Mr. Sho Nemoto, as the vice-president, were unanimously reëlected and accepted.

In the afternoon Rev. K. Miyama made the opening address of welcome to Mr. Sho Nemoto who had just returned from Mexico. President Taro Ando also spoke very kind words of welcome to Mr. Nemoto who replied with many thanks. This was followed by an interesting program and entertainment. All the members who attended the meeting are very active and enthusiastic in the work. Last year we had wonderful progress in temperance work. The members of the society were doubled from one thousand to two thousand during the eight months. This special effort was caused by President Ando and Rev. K. Miyama who are so faithfully working as the work shows best. May the Lord bless us all!

Since Mr. Sho Nemoto came back from Mexico he has given temperance lectures concerning Mexico. He was with great interest listened to and welcomed wherever he went.

The Tokio temperance society is growing very wonderfully. In this cause we are much indebted to Mrs. Toyoyi Sasaki who was one of the first organizers of the Tokio temperance society in 1890. Mrs. Sasaki with her three children went to Hogashi Monbetson, Hakkaido, the most northern island, last summer and was the first woman to become a colonist. Wherever she goes her good influences will make the air purer and heaven sweeter to all who are in need.

JAMAICA.

KINGSTON WORKERS.

The few workers in our union have decided to take up some special line of work. So after considering several fixed on a crêche or day nursery for poor babies. As it was a work in which neither of us had had any experience, I was deputed to see and consult with Mrs. Denniston, an earnest Christian lady, who for the last six years has been keeping a kindergarten for one hundred or more little children of the street, I believe entirely at her own expense. She entered heartily into the scheme, telling me that it was one that she had long made a subject of special prayer. I had a little money set aside exclusively for it. Others have promised aid when we get fairly started, but others shake their heads and predict failure.

We trust we have been divinely guided, and that "The Lord will provide." Pray for us.

CONSTANTIA MADDIX.
17 Laws St., Kingston.

OUR World's Petition furnishes an excellent opportunity for young temperance workers. Lake Benton, Minn., has a Y. P. S. C. E. whose temperance committee have undertaken the circulation of the Polyglot Petition as part of its temperance stint.

WORLD'S WAVE CRESTS.

FOUR hundred and forty-seven new names have been added to the World's Petition from the Netherlands.

A MOST unique list of names for the great Petition comprising thirty-four converted Zulus from Mrs. Bridgman's mission station at Umzumbe, Natal, South Africa, has been received at world's headquarters.

A MISSIONARY correspondent in Tottori, Japan, writes encouragingly: "I have a regard, almost amounting to reverence, for the heroic women of the W. C. T. U. who, although they have compelled recognition and respect for their disinterested devotion to home and country and for the betterment of the world, have not outlived the opposition of all the powers that work for wickedness. The battle is still on, but you have the sweet satisfaction of knowing that when that 'golden year' shall come, 'when all men's good will be each man's rule, and universal peace lay like a shaft of light' on land and sea, the W. C. T. U. has been one of the most potent factors for hastening its coming."

THE birthday of the grand old hero of prohibition was celebrated at Honolulu, H. I., at the regular monthly meeting of the W. C. T. U. The treasurer read the poem, "After Many Days," from THE UNION SIGNAL; the husband of the recording secretary who had served during the war under Gen. Neal Dow, gave personal reminiscences. Among the characteristics which most impressed him was the fatherly interest that Mr. Dow took in all the men under his command, seeming to consider it his duty to look after their welfare in every respect. The temperance regulations were very rigid in his command, no liquor being allowed within the lines. Items of Mr. Dow's life and work were taken from THE UNION SIGNAL and read by another member, and altogether a most pleasant and profitable hour and a half was spent.

"BOTH silver and golden wedding anniversaries have been celebrated this year for the first time by Japanese. On the 9th of March occurred the twenty-fifth anniversary of the marriage of the Emperor and the Empress of Japan; this was celebrated with great pomp and ceremony throughout the Empire, and will have souvenirs in the shape of 'Jubilee Stamps.' The first golden wedding anniversary was celebrated on March 25, by the parents of one who is well known to the temperance workers of America. Note the following item from the *Japan Mail*, of Yokohama: 'The parents of Mr. Sho Nemoto, an employé in the Foreign Office, who recently returned from a tour of investigation in Mexico, will celebrate their golden wedding on the 25th inst., at their native place, Godaimura, Naka District, Hitachi Province. They are the first venerable couple who have observed such a festival in this country.' It is to be hoped that the observance of these anniversaries will serve to make the marriage bond more sacred in Japan," writes a UNION SIGNAL correspondent.

AT Lunenberg, Nova Scotia, a mass temperance meeting was held on Neal Dow day, the president of the W. C. T. U. in the chair. Besides being a celebration of Neal Dow's birthday, the meeting partook of the nature of a jubilee as the results of the Prohibition Plebiscite showed that all the counties of Nova Scotia but one had given large majorities in its favor. The chief address of the evening was given by Rev. Mr. Archibald, who had had personal acquaintance with the General in his youth. Then followed a recitation and reading, both taken from the Neal Dow number of THE UNION SIGNAL. The superintendent of suffrage, Mrs. Mary Chesley, then read an original payer on "The Enfranchisement of Women." This was a logical and convincing argument for the rightful position of woman in home, church and state. Addresses on the results of the Plebiscite and our future course as temperance workers in connection therewith were given by Messrs. Batty and McMillan. Music, both vocal and instrumental, was beautifully rendered and combined to make this meeting the most interesting of the series held during the Prohibition campaign.

SOUTHERN CALIFORNIA.

NOTES OF PROGRESS.

Unlike most states, our annual gatherings occur in the spring and early summer, when the greater part of the year's work is completed, and before the usual preparations for a summer rest are begun. Thus it is that with the first songs of the migrating robin comes the equally pleasant music of the calls to our annual fellowship assemblies.

It was supposed that during these hard times the state union could be thankful if they received one invitation for the convention, and we were accordingly grateful when Riverside county union desired to entertain us, but soon from far-distant Santa Barbara came an urgent plea to come thither, and not only enjoy their hospitality and sea breezes, but help them on the temperance way with our enthusiasm. To such need, Riverside yielded her right, and, therefore, some time during May or June, the white-ribbon host will convene at Santa Barbara.

If a few newspapers did refuse to publish articles regarding Gen. Neal Dow, saying he was already well known (his principles, no doubt, were too well known to such editors), a knowledge of his life and work has been largely disseminated since March 20. Though but few reports are in, it is known that most of the older unions, at least, observed the day with rejoicings.

Santa Monica union and the Good Templars united in doing honor to America's "Grand Old Man." "Such men the world delights to honor. God give us more such," writes a sister of that city.

San Pedro rejoiced in the honor of having "one of the blood" to assist them in their celebration—a niece of the General's being a resident of that seaport.

Los Angeles union of unions gave the public a program at Temperance Temple on Neal Dow day that was composed of the real cream of temperance friends. As it may create a ripple of thought I give the items at length. Fifteen societies were represented on the platform by the following speakers: The ministers by Rev. T. Hendry, of the Park Congregational church; Prohibition club by Mr. F. M. Porter; Salvation Army by Staff-Captain McIntyre; Woman's Suffrage Society by Mrs. Alice Moore McComas; Christian Endeavor, Dr. J. T. Price, district president; L. T. L. by Miss Bonnie Lynn; Y. W. C. A. by Miss C. Y. Morse, and Y. M. C. A. by Mr. W. D. Ball, the general secretaries of their respective societies; Epworth League by Mr. J. W. Kemp; G. A. R. and W. R. C. by Mr. F. B. Colver, and for them our own Mrs. McClees; Woman's Parliament, Mrs. E. S. Stephens, president; Good Templars, Mr. Theo. D. Kanouse, grand chief Templar, and for the W. C. T. U. our state president, Mrs. M. E. Garbutt, and "Incidents of Neal Dow's Life," from Mrs. E. Cash, our state organizer. Excellent music was furnished by a boys' violin quartette, a mixed chorus from the Philharmonic Society of the State Normal School and Rev. M. J. Hall. The latter sang the Prohibition Rallying Song, composed by Mrs. McClees, having the audience join in the chorus. Speeches were limited to five minutes, a bell being used for the purpose, and the program closed with the temperance doxology.

Nor did the interest in the day stop there, but on successive days meetings were held under the same auspices with the unions in their respective districts of the city, only two of the nine failing to hold such services. At the West End union six ministers and their congregations united in the services. The special number of THE UNION SIGNAL and other Neal Dow literature were sold at each meeting, and new members to the unions secured.

Both Ramona and Merrill lodges of Good Templars held special services in honor of our ideal citizen, with very interesting programs.

It is with much regret that I report the intended departure of Mrs. Ellen D. Blair, National organizer, to the east, in the interest of her department. She has been so thoroughly adopted into our sisterhood that she will be greatly missed. Her instructive chalk-talks and lectures have awakened new enthusiasm in the senior grade work and increased the desire to study for the L. T. L. diplomas.

The editing of the April number of *America's Defenders* is but part of the recent work of Mrs. S. A. McClees, National superintendent of soldiers' and sailors' department. Interestingly she has presented the work of her department to a number of local unions, and made it the subject of evening addresses at the churches. Nor has she voiced that theme alone, but has addressed different audiences upon woman suffrage, the work of the National and World's W. C. T. U., the care and training of children, and during the series of meetings under the auspices of the Los Angeles union of unions, took an active part in the Neal Dow meetings. Mrs. McClees deeply appreciates the cordiality extended, which has created a home-feeling among her white ribbon sisters in this, what so recently was to her a far-away land.

Orange county: An effort was recently made by the Santa Ana union to create a deeper interest in the regular meetings and to that end they began the study of scientific temperance instruction and social purity varied by selections from temperance papers. A committee from the union called upon the ministers and invited them to become honorary members. Six joined and others were yet to be waited upon. The ministers' association upon invitation consented to appoint one of their number to represent them on the program at each regular meeting of the union. A sister writes: "If they (absent members) could only realize how much we miss them and how much they miss by not being with us, I am sure they would make an extra effort to attend."

Anaheim, as many another place, is calling for a woman to lead the band of temperance workers.

San Bernardino county: A new union was formed or rather an old one was revived at Cucamonga by Mrs. Lucy D. More, who a few months ago resigned as president of our temple board of trustees, because of her removal to a country residence. Mrs. More was well-chosen as president of the new union.

Redlands recently held their annual election and continued in office their president, Miss Sue Smiley. They have also contributed to our Ransom Home.

Ontario is reviving the L. T. L. work, which, by no fault of theirs, was greatly disturbed for a time.

The Sunday-closing ordinance at San Bernardino aroused both friends and enemies to diligent efforts, and of the city trustees all but one voted in favor of the measure, and, as might be guessed, he is a friend of the saloon. The battle will soon be revived, as one of the trustees has resigned, and a strong effort will be made to fill the vacancy with a man who will oppose the Sunday ordinance.

At Colton, the home of Miss Alice Sudduth, our state superintendent of flower mission, a school teacher has interested twenty of her scholars in the work of raising flowers from seeds furnished by Miss Sudduth, and for the greatest number of flowers thus raised she has also offered a prize.

Other counties will be reported in my next letter.

VISITORS.

Miss I. C. De Velling, National organizer, came to us from San Diego county, where her work was highly satisfactory as well as her labors abundant, she having given twenty-seven lectures in seventeen days. Her detention here for a week gave us an opportunity of hearing her—a pleasure not soon forgotten. She gave an address at the Park Congregational church one Sunday evening, speaking at the Christian Endeavor meeting first. Her address was highly complimented notwithstanding physical indisposition hindered its delivery. She also addressed the Willard union both afternoon and evening, and the Garbutt union held a public meeting at which Miss De Velling and Mrs. McClees spoke. Her return to us ere long is a pleasant anticipation.

Mrs. Clara Holbrook Smith gave a series of her instructive lectures under the auspices of the Los Angeles union

at the First Congregational church, during the latter part of March.

Mr. Tatum's work throughout Southern California is highly commended, he having made many friends by his earnest, sincere words and ways.

An open door and hearty welcome everywhere in our counties awaited the managing editor of THE UNION SIGNAL, Miss Margaret Sudduth, now visiting her parents at Colton.

Another highly prized arrival is Mrs. E. Griffith, territorial president of Utah W. C. T. U. She has returned to her former residence—Pasadena—not to lay down her temperance armor, but to lend a hand, and encourage others by her cheerful faith.

GABRELLA T. STICKNEY,
State Reporter, Los Angeles.

MINNESOTA.

A FULL BUDGET.

It is with unusual pleasure that this reporter sits down this fair spring morning to send the regular letter to THE UNION SIGNAL, for my envelope is full of reports of good things from all over the state.

Red Wing union has not been heard from before for a long time, but they are very busy, nevertheless. They have fifty-six members, twenty-one of whom take THE UNION SIGNAL, and the union sends the state paper, the *White-Ribboner*, to sixty-one persons, so they are an intelligent union, and well informed of the needs and progress of the temperance cause. Believing in the mother's power for good or evil, this union has eight superintendents of mothers' meetings, two for each ward of the city, and a meeting for mothers is held in each ward every week, led by one of the superintendents. Leaflets are given to each one present, and, after it has been read, there is free discussion. Many Scandinavian women attend these meetings.

As a part of its spring work, this union is circulating a petition to the city council, signed by voters only, asking the enforcement of the state laws and city ordinances against gambling, the selling of tobacco and strong drink to minors and habitual drunkards, and the closing of the saloons on the Sabbath. Some pitifully sad incidents occur in getting the signatures. One man, an official member of a church, when asked to sign, read the petition and handed it back without his signature, saying: "That is right! The laws ought to be enforced, and I'd like to sign it, but—these are hard times! I have to support my family, and I don't want to offend the saloon-keepers. I need their patronage in my business."

Villard, away up north, is a no-license town. Some of the business men were particularly grieved over the poor condition of the sidewalks and mourned that they could not be repaired. "But then, you know, the treasury of the town is nearly empty because there is no saloon to bring in the needed revenue, so what can we do." The eleven women who compose the W. C. T. U. of that place determined to show what could be done and keep the saloon out at the same time, so they went to work to raise the money to buy the lumber for new sidewalks and get them laid. They held socials for that express purpose and bought the lumber. They pledged as many of the men as were so minded to do a certain amount of work upon the walks or furnish an equivalent in money or nails, held more socials, and now are only waiting for settled weather to get the walks built. Meantime their annual election has taken place, and whereas last year the vote for and against the license was a tie, this year the saloon was voted out by a large majority. And besides this they have stopped the mouths of some outside the union who were saying, "We cannot see that that W. C. T. U. is doing anything. When they show us that they can accomplish any good thing we will join too."

Royalton has recently voted no-license, and as usual in such cases, the women put their shoulders (if they could *not* their votes) to the wheel and gave it a good push. A week before election a call was given out in all the churches for all ladies interested in the no-license movement to meet on a certain day. Only about eighteen or twenty responded, but they decided to give the No-License Club, numbering about eighty men, a grand supper the evening before election. Invitations were sent out, and each member of the club was asked to invite one other no-license man, who would vote that way, but was not a member of the club, and all were to bring their families. As a result, there was a grand turn-out, and who will doubt that some of the voters were strengthened in their determination to vote for the homes the next day? For no-license was carried, and great was the rejoicing thereat among all good citizens, while the saloon sympathizers put their heads together to try to "break" the election. They engaged a lawyer from St. Cloud, and are now trying to make a point out of the fact that two sets of tickets were printed, one bearing the words "against license," the other, "for license and against license," and the contestants claim the latter should have been on both sets of tickets to make the result a legal election. What will be the outcome remains to be seen. The No-License Club is making plans to keep up that organization, having hired a hall for a year, and invited the Ladies' Auxiliary to meet with them occasionally.

Monticello rejoices in a no-license victory at their recent election, and here, too, the women helped with a gospel temperance meeting, a W. C. T. U. tea, a Sabbath evening public meeting and a Demorest medal contest, one right after another, and closing with the contest the very night before election. A "blind pig" has cursed the village for a year past and defied men and law. But on the Thursday after election a set of thieves made a raid and cleaned the institution completely of liquors, cigars and everything worth taking; and while the people do not approve of the method employed, they do rejoice in the freedom from the evil.

Edgerton union is heartily at work. Our new state organizer, Mrs. Ferro, lectured for them recently, and soon after they had a gold medal contest, the medal being awarded to Miss Lulu Marshall.

Huntley union has become much interested in systematic giving and desires to take it up as part of their regular work. Their president has been in ill health much of the time during the winter, but the union has been carrying on the work bravely. They would not listen to the president's resignation, assuring her they would "do anything" if only she remain in her office to plan and advise with them, and their love prevailed. Those who attended our last state convention will remember this president, Mrs. Florence Lake, and her beautiful Bible reading one morning, and will not wonder at the devotion of her women.

Two years ago Windom union commenced to erect a building for temperance work, a temperance temple, the first one in the state. They have worked bravely, and hoped to have it so far completed by next fall that they could ask the state convention to assemble in it. But the hard times have delayed them, and while they have made a little advance, it has been but a little. And now, with the approval of the state officers they appeal for help. They would not wish in any way to interfere with the work and plans of any local union, but they ask any who are willing to assist to do so, and suggest that some private individuals who have the means might be glad to aid, if asked to do so, in so worthy a cause. Any money sent to Mrs. H. S. Kellam, Windom, will be thankfully received and reported at state convention. A personal word from Mrs. Hobart accompanies their request, endorsing the work and commending the workers.

NEAL DOW CELEBRATIONS.

The birthday of Maine's hero was generally observed throughout this state. Three meetings were held in Minneapolis, the first one on the Sabbath preceding the 20th, under the auspices of the Y's. The weather was cold and rainy, yet a good audience assembled, and was addressed by a number of the pastors of the city and Rev. Mr. Conoly, from St. Paul. Rev. Dr. Wells said that Neal Dow had won a greater victory than Lord Nelson or any of the conquerors of Europe. It was a victory that saved a state from degradation. Rev. Thomas McClary, in speaking of the traffic in this city, said that the two hundred and seventy saloons made, on the lowest average, five thousand dollars a year, or a million and a quarter of dollars! If this enormous sum were spent in legitimate directions there would be no hard times, and no need of free soup.

On the evening of the 20th two meetings had been planned, one on the East side and one on the West. Owing to the rain, the West side meeting was postponed. At that on the East side the audience was addressed by Rev. H. H. French, who turned his powers of eloquence in full tide against the saloon-keepers and the city mayor; Rev. Mr. Sample thought church members who upheld the mayor were just as much to blame for the non-enforcement of the law. The laws can be enforced, and ought to be. The postponed West side meeting was held Sunday afternoon, and addressed by Rev. Mr. Reese and Rev. Peter Clare, who said this was his maiden speech as a Prohibitionist.

Red Wing union held the celebration with a fair audience, although the storm visited them also. The pastors of the M. E. and Presbyterian churches gave addresses upon Neal Dow in early life and Neal Dow as a soldier and citizen, and Mrs. Hobart spoke of him as a Prohibitionist. Five children sang "Brave Neal Dow." C. B. Sheldon contributed a fine bass solo, and Mrs. H. J. Harrington gave a beautiful recitation.

Edgerton union's celebration of the day was rather unique in that the two addresses were given by F. W. Burdett, aged seventy, and George Gates, aged seventy-seven.

The report of one other celebration reached me and I let the writer tell her own story, for she has done it so admirably: "I think some day for the benefit of some despairing temperance worker, I will write up how we celebrated the birthday of Gen. Dow. There is a big ache in my heart when I think of it; yet, if it were not so pathetic it would upset my gravity merely to think of it. It was not a success financially, and the rain and the storm know why it failed socially. Yet the young boys and girls were very much interested, and I think went away with a pretty good opinion of the Prohibition chief as well as of our white ribbon queen, Frances Willard, whose portrait hung next to Gen. Dow's, draped in white and between them the banner with the well known motto, 'We wage our peaceful war for God, Home and Humanity.'"

MRS. AMY A. GREEN,
State Reporter, Minneapolis.

CONNECTICUT.

TEMPERANCE MOVEMENTS.

A group meeting was held in the vestry of the Baptist church in Plainville. The unions of Southington, Milldale, Plantsville and Plainville united. A goodly number were in attendance. Some very interesting and instructive papers were read, one worthy of special mention by Mrs. Newel, of Plantsville. Her topic was the "Opportunities of the hour," which she said were "along any plain path of duty."

Mrs. E. T. Lewis, of Plantsville, read an excellent paper on scientific temperance instruction. Mrs. Walcott, president of Plantsville union, was present and made some very terse and appropriate remarks. Mrs. Bowles, of Hartford, advised getting the best instruction books of temperance for our schools.

Mrs. Moody spoke of the labors of Mrs. Andrew and Dr. Bushnell as she heard the story from their own lips at Chicago. Mrs. Pierce said it should be the prayer of each one of us, "Lord, what wilt Thou have me to do?"

Mrs. Margaret E. Babcock, of Plainville, contributed a poem, beginning:

Take courage, press forward
And hope to the end,
For the steadfast in purpose
The Lord will defend.
Then march to the front,
And stand firm and true,
For the Lord is our strength,
He will carry us through.

SHORT ITEMS.

Buell union, of Bridgeport, holds cottage prayer-meetings with sick and aged women.

Sherman union finds this plan successful in increasing the interest of meetings: Written questions relating to the work are distributed at one meeting; at the next, written answers are required.

Danbury union holds semi-monthly meetings at the jail; several persons have taken the pledge at these services.

Bridgeport union holds gospel temperance meetings Saturday evening and Sunday afternoon.

Stepney has circulated class pledges and literature in five Sunday schools.

An attractive entertainment consisting of good singing and excellent speaking was held in the town hall, East Haddam, Mr. and Mrs. C. C. Beveridge, the famous Nebraska vocalists, furnishing the music, and Editor Allen B. Lincoln, of the *New England Home*, speaking on the subject, "The Present Crisis, and What to do."

The Moodus union is waking up a little to the needs of the work and seems to be gaining in interest and energy.

Portland still moves onward in the good way, several new members have lately been added, and at the last monthly meeting held with Mrs. E. E. Ellsworth, the ladies were invited to the dining-room, at the close of the meeting, where a bountiful collation was awaiting them. All did justice to the good things, and a rising vote of thanks was given the hostess.

The Cornelia B. Forbes Y has been for some time without a president, but has lately elected Miss Mary E. Cramer to that office; Miss Elizabeth Clark was reëlected secretary and Miss N. Clark, treasurer.

The Crusade meeting was held with Mrs. H. M. Wright, and quite a goodly sum was realized which was donated to the National treasury. Cake and coffee were served at the close of the meeting; verdict of all was "a good time."

The Rockfall W. C. T. U. held a free-will offering and the service was very pleasant. Generous donations were received from those solicited. The L. T. L. is doing well despite much inclement weather.

M. B. SMITH,
State Reporter, Rockfall.

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NEWS IN A NUTSHELL.

THE address of Mrs. Mary Clement Leavitt is changed to care Kidder Peabody & Co., Boston, Mass.

THE Y's of Washington, D. C., had a mass-meeting recently, addressed by Mrs. Frances J. Barnes.

A FULL day's school of methods is being prepared for the Chautauquan Association of Southern Oregon.

FIFTY signers to the pledge were secured at the Neal Dow anniversary by the active union at Sturgis, S. D.

BANGOR Crusade W. C. T. U., Bangor, Me., celebrated its twentieth anniversary recently, at which its secretary, Mrs. S. J. Pickard, read an encouraging report.

A TRUE white-ribboner and friend of THE UNION SIGNAL passed away in Thomasville, Ga., March 17,—Mrs. O. M. Develle, who was sixty-three years of age and had been a life-long Christian worker.

THE Oregon W. C. T. U. state executive has concluded to curtail expenses by doing away with the full state minutes, and making better use of their organ at convention time, the *Oregon White Ribbon.*

UNDER the auspices of the District W. C. T. U., Luther Benson, of Indiana, delivered an eloquent address at Washington recently. Neal Dow's ninetieth birthday was appropriately celebrated by this union.

MRS. LYDIA A. IRONS, Box I, Marshall Junction, Wash., is associated as lecturer and organizer with the National W. C. T. U. department of mercy, of which Mrs. Mary Lovell, Bryn Mawr, Pa., is superintendent.

ADAMS, Ill., W. C. T. U., fifty strong, went over to Burton, where they have no union, and distributed literature on Neal Dow Day. The L. T. L's helped in the celebration by recitations and a pastor, Rev. Stecher, gave an address.

THREE college men from Maine were in the audience at Clifton Springs, N. Y., April 9, when Rev. Dr. Halsey, of Oswego, gave an address on Neal Dow. They were ready to indorse his statements concerning the success of prohibition.

A CHAUTAUQUA W. C. T. U. was organized one year ago at the South Florida Chautauqua, held at Mount Dora. During the session just closed the W. C. T. U. held three enthusiastic meetings, state evangelist, Mrs. E. S. Oliver, being present.

BROOKLYN, N. Y., W. C. T. U. on the hill, of which Miss Greenwood is president, adds its quota to the numerous Neal Dow celebrations, having addresses by two of his old friends, Rev. Dr. Cuyler and Mr. George Shirley. An original poem was also read.

AT Hickory, North Carolina, the Neal Dow anniversary exercises were largely attended, the opera house being filled to its utmost capacity. Neal Dow souvenir cards were distributed to the children, and a number of Neal Dow UNION SIGNALS were given to the leading citizens.

ROLLO KIRK BRYAN is a chalk-talker much in favor among W. C. T. Unions who have had the benefit of his services. Unions in and near Chicago will be glad to hear that he will be available for May and June. Address him care of P. J. Bryan, 309 First National Bank building, Chicago, Ill.

IN accordance with the wish of our beloved National President, Miss Frances Willard, the Palmer union celebrated the ninetieth birthday of Gen. Neal Dow with appropriate exercises, at the close of which all were invited to remain for a social time. About one hundred availed themselves of this opportunity.

BURR OAK, Kan., celebrated the Neal Dow anniversary with much enthusiasm. The afternoon was given to a "woman's meeting," and the evening to the proper celebration of Neal Dow's birthday. The children marched and sang. The exercises in THE UNION SIGNAL were used, and altogether proved a very delightful program.

MRS. FRANCES J. BARNES, the genial general secretary of the Young Woman's Branch, spoke before the Current Events Club in the woman's century building at Wilmington, Del., last month and attended a Y reception at their headquarters. From Wilmington she went to Baltimore, Md., and participated in the annual state Y conference there.

THE prohibition church at Newburgh, N. Y., for which Rev. Edward A. Tuck has so zealously labored, was dedicated April 1. A week of meetings followed, including missionary, temperance, endeavor, and church days, that of temperance being a triumphant one. The popular Silver Lake quartette furnished music and the crowded auditorium proved the interest of the gathering.

DR. CLARA SHAW, superintendent of scientific temperance instruction in the Chicago Central W. C. T. U. and vice-president of the South Side Chicago Christian Endeavor Society, has just begun a series of scientific temperance instruction lectures in the Christian Endeavor Associations of Illinois. It is of special value to the cause that Dr. Shaw will speak from the physician's standpoint.

THE proceeds of the recent Dow entertainment by the Rushford, Minn., W. C. T. U. were invested in flour to be made into bread for the suffering poor of Chicago, not flowers, to be distributed, as previously stated. Welcome as flowers always are the bread was more acceptable in times like these. Mrs. Thomas Kierland is doing good service as president of this union whose battle against license was bravely fought this spring.

THE sixth district W. C. T. U. convention met at Mankato, Kansas, March 22 and 23. The attendance was good. A lively interest was manifested in all departments of work, especially that of suffrage. Mrs. A. P. H. Weatherhead filled the chair of the departed president, Mrs. Martia L. Berry. Mrs. Strong, of Phillipsburg, was elected to succeed her. Resolutions were passed, protesting against an increased tax on whisky.

A TEMPERANCE mass-meeting of great interest and profit was held at Maplewood, Ill., not long ago and was attended by an attentive audience. Music and addresses by earnest speakers were heard. One of the speakers, a member of the Moody Institute, Chicago, made a most solemn appeal to the young women present to enter into no betrothal with a young man who indulged in alcoholic liquors, emphasizing his appeal by a thrilling incident from his own experience.

THOUGH the Dracut, Mass., union was formed only last October there was a large and enthusiastic gathering to celebrate the ninetieth birthday of Gen. Neal Dow. Members and others joined in the reading of poems and selections on the life and labors of the temperance hero, letters, etc., clipped from THE UNION SIGNAL, and singing Mrs. Stevenson's "Song of the New Revolution." The frontispiece of the Neal Dow UNION SIGNAL, resting on an easel graced the president's table.

MRS. BATEHAM, National superintendent of Sabbath observance, has been among the "shut-ins" this winter and is still far from well. She writes regarding the Sabbath observance day, which occurred April 1, that "there has been a very wide-spread observance of the day by sermons in the morning, and distribution of leaflets at the close of services, nearly one-third of a million pages having been ordered of me for this purpose. Many unions have also held public meetings with their own speakers Sabbath afternoon or evening."

DODGE CENTER, Minn., begins its fourth year as a "no-license" town. The question which has been brought up and voted upon three years in succession seems now to be finally settled. Rev. E. O. Taylor, of Chicago, in his recent lectures there proved a talker whose remarks were so plainly and simply stated that the children crowded to hear him. His definition of temperance was, "Temperance is the moderate use of those things that are good in their essential nature, but total abstinence from all things that are bad in their essential composition."

Official Communications.

DEPARTMENT OF NARCOTICS.

CIGARETTE SMOKING BY BOYS

is alarming boards of education and teachers from New York to California. Letters are coming from all quarters; now is the time to strike. Never before have parents and teachers been so wide awake to this gigantic evil.

I have a plan to propose which will help the boys of the present generation over the "growing period." After that time, we hope to make smoking so disreputable that no self-respecting young man will be seen using the foul weed.

Charles Bulkely Hubbell, of the New York board of education, has formed in the public schools of that city an "Anti-Cigarette Smoking League," pledging the boys not to use cigarettes until they are twenty-one years old. The league is officered by the boys, and they have a constitution and by-laws and wear a badge in the buttonhole. Mr. Hubbell is meeting with great success.

Now, I ask every superintendent of narcotics and every local president to lose no time, but at once organize these leagues in all boys' schools, and report to me. I hope our lecturers will give voice to this scheme, so we may pledge every boy in the United States before vacation.

I do not approve of the twenty-one year clause, and in a league of thirty-seven members that I organized in Central College, Fayette, Mo., that part was omitted. The president, Professor Walker, writes that the league is increasing and that the boys are in earnest.

Why do we not have more lectures on this subject? Many of our best lecturers are prepared to speak, but they are not called upon. Why is this? At Fayette, Mrs. Clara Hoffman was invited to speak on narcotics, on very short notice, and her lecture was considered very fine by the best people of the town. I do hope our unions will engage these women, and let the people know the evils of tobacco and opium.

Workers are calling for a digest of narcotic laws. Please send me laws, state and municipal, relating to tobacco, cigarettes, cigarette paper and opium in its many forms.

The latest bulletin on narcotics will be sent on application, enclosing three cents.

MRS. E. B. INGALLS.
4119 Westminster Place, St. Louis, Mo.

BAND OF MERCY.

IMPORTANT NOTICE TO OUR OLDER BOYS AND GIRLS.

Through the kindness of Miss Kendall, a lady in New York, a gold medal will be given by the National Department of Mercy for the best Essay on "The Attitude of the Bible Toward Man's Treatment of Dumb Animals."

Essays are limited to not less than two thousand and not more than three thousand words.

The age of those who compete is to be from fourteen to eighteen years inclusive.

Essays must not be signed, but name and address and age of writer, written on a separate sheet, must be sent with the essay in a sealed envelope. Enclose stamp if you wish your essay returned.

All essays must be sent by August 15, 1894, to Mrs. Emanuel Friend, 574 Jackson St., Milwaukee, Wis., to be examined by a committee appointed for the purpose. No essays will be accepted after August 15.

It is hoped that our young people, especially those who are L. T. L. graduates, will gladly avail themselves of this opportunity, and that there will be a brisk competition for the handsome prize. And, dear young people, those of you who take this trouble without winning, remember that endeavor in such a cause will be admirable, and that your searching of Scripture to discover man's obligation to show mercy will be of lasting value to you, and through you, may also be to many others. The reasons for all the good we should do can be found in our Bibles, and even if it is not set down in so many words, yet we can always find enough to show us what the right course must be.

I will send specimens of the literature used in this department to any young person sending name and address.

MARY F. LOVELL,
Superintendent Department of Mercy.
Box 163, Bryn Mawr, Pa.

PARLOR MEETINGS.

What are parlor meetings?

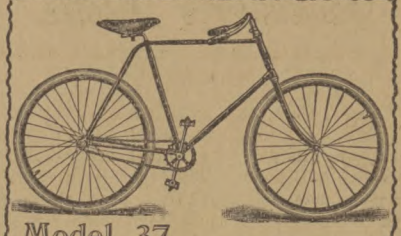
They are to interest the people who know comparatively little or nothing of our work, by inviting them to our homes in a social manner, where instruction can be given through a pleasing program.

Each local union should appoint a superintendent who can select her own committee to assist her, and endeavor to hold at least four meetings a year. Secure a parlor in the home of one of your women rather than in the room of the Woman's Christian Temperance Union or a church. This will impart sociability and prove an attraction to the guests. The hostess can receive with the committee and give a cordial greeting. Send out invitations (printed or written) after this manner:

"You are cordially invited to attend a parlor meeting of the Woman's Christian Temperance Union at the home of Mrs. J. C. Evans, 21 Broadway, Thursday, January —, 1894, at three p. m., to be addressed by Mrs. M. S. Wood. An offering will be acceptable. COMMITTEE."

This can be optional with your union or committee, but in one union large donations have been realized. If more convenient to hold the meeting in the evening, would suggest that gentlemen receive an invitation, thus affording an excellent opportunity to secure honorary members. In Pennsylvania a state parlor meeting is held where the needs of the state are discussed and a collection taken for state work. I would recommend that at the annual convention or school of methods, in both state and county, such a meeting be instituted. This would illustrate this department, and other departments could be discussed, as scientific temperance instruction, Loyal Temperance

(*Continued on page 13, 2d column.*)



Model 37
Columbia,
Price, $150.

This beautiful machine marks the extreme limit to which regular bicycle construction has thus far gone, in lightness combined with strength and durability. It is a semi-racer, built for track work, and for road racing under reasonable conditions, but it will afford the highest satisfaction as a regular mount for light and careful riders who are willing to do without brake and coasters. Weight with wood rims, 21½ pounds.

POPE MFG. CO.,
Boston, New York, Chicago, Hartford.
Call on any of our agents and get a Columbia catalogue free, or send us two two-cent stamps and we will mail it.

"1847" Rogers Silverware

If you wish the old original quality of Rogers Spoons, Forks, Knives, etc., accept only those which are stamped

1847 ROGERS BROS.

Manufactured only by the
Meriden Britannia Co., Meriden, Conn.
For sale by dealers everywhere.

REFRESHING and INVIGORATING.
THE CROWN LAVENDER SALTS
Sold everywhere, in Crown stoppered bottles only.

STUDY LAW AT HOME. Take a Course in the SPRAGUE Correspondence School of Law. (Incorporated.) Send 10c. stamps for particulars to J. COTNER, JR., SEC'Y, DETROIT, MICH. No. 22 TELEPHONE BDG.

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Medal and Diploma on our INCUBATOR and BROODER Combined.
"Old Reliable" Leads them all.
If you are interested in Poultry, it will pay you to send 4 cents in stamps for our 72 page catalogue, giving valuable points on Poultry Culture. Address
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45 yards High Class Fowls.

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But save you money on everything you eat, wear or use. Send 8 cts. for full catalogue.
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Send 30 cents and names of 6 people who might subscribe, and we will send you THE ST. LOUIS MAGAZINE a full year. The price of the magazine is $1 a year. A sample copy for 6 cents. Address
ST. LOUIS MAGAZINE, 2819 OLIVE ST., ST. LO., MO.

Publisher's Notes.

BOOKS.

"LADY GAY AND HER SISTER," by Mrs. George Archibald, is a sequel to "Lady Gay," published as a serial in *Our Little Men and Women*. The two little maids, quaint, wise and bubbling over with fun, will remind more than one mother of the children in her home. They are live children, with whom any other little man or woman will be glad to be acquainted.

Price 75 cents.

WOMAN'S TEMP. PUB. ASS'N,
THE TEMPLE,
Chicago, Ill.

COLUMBUS AND WHAT HE FOUND. By Mary H. Hull. Chicago: Woman's Temperance Publishing Ass'n. 267 pp. $1.

With all the great amount of literature upon the subject which is now preëminently before the world, there is a scarcity of books written especially for children, a want Mrs. Hull has undertaken to partially fill in the present volume. As a tale of simple heroism, if nothing else, she rightly judges that the story of Columbus should be made familiar to every boy and girl, and considers that as Washington is studied as personifying truth and patriotism, so Columbus should be made to stand for courage, perseverance, patience and faith. The story is simply and pleasantly told, without affectation of "writing down" for young readers. The text has side heads for the separate topics, and is printed in clear and handsome type. The volume has a full-page frontispiece of the young Columbus, and, as a whole, is one of the most attractive of the Columbian birthday books. —*Journal of Education.*

THE WHITE RIBBON HYMNAL.

"THE WHITE RIBBON HYMNAL" contains the favorite hymns of white-ribboners everywhere, besides many new ones of great merit. It contains sections for services, gospel temperance work, memorial services, mass-meetings, Prohibition rallies, special days, closing hymns and responsive Scripture readings. The poetry and music are well written, the typography is excellent and the binding is neat and attractive. This book is of great value to temperance workers, and ought to have a wide circulation.

Price 35 cents.

WOMAN'S TEMP. PUB. ASS'N,
THE TEMPLE,
Chicago, Ill.

A GREAT MOTHER.

The biography of Madam Willard, as written by her great daughter, Frances E. Willard, and her kinswoman, Mrs. Minerva Brace Norton, with an introduction by Lady Henry Somerset, is a book that will be heartily welcomed by all who have had at times glimpses of her beautiful life and death. It is handsomely illustrated and full of her wise sayings and the helpful incidents occurring in her household. All W. C. T. U. women will be delighted to secure this book, which will be out with the spring trade and can be procured of the W. T. P. A., The Temple, Chicago, Ill.—*The Ohio W. C. T. U. Messenger.*

PUT INTO THE HANDS

of your children the game,

"Book of Books,"

and the result will be a better acquaintance with the names, writers and classification of the books of the Bible than many older people have.

Intensely interesting as well as instructive, and just the thing for Sunday evenings.

Price, in neat box, 30 cents.

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Chicago, Ill.

LET US SING!

With the coming of the glad spring-time let every white-ribboner sing from our "White Ribbon Hymnal," sing in the union, sing in the home, sing in the churches, in the convention, sing everywhere one of the sweet songs contained in this unsurpassed collection, which you can buy for 35 cents.

Address

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THE TEMPLE,
Chicago, Ill.

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper. W. A. NOYES, 820 *Powers Block, Rochester, N. Y.*

(*Continued from page 12.*)

Legion, franchise, etc., in two minute speeches. Our women would become better acquainted and exchange their views more freely than in the convention. Great good might be accomplished by occasionally holding a meeting in the home of a German woman (or of any nationality) thus awakening an interest among their friends. If unacquainted with our language, some capable woman might serve as an interpreter. Prepare a good program. Let your opening exercises be short. Reading of Scriptures. Prayer. Have both vocal and instrumental music; latter not necessary. One or two readings applicable to temperance. A paper on Temperance Temple prepared by one of your members; another on Temperance Hospital or one on the dangerous results from using brandy, wine or cider as a beverage, as a medicine, or in our food. Read a good article on franchise, which can be gleaned from THE UNION SIGNAL or purchased from the W. T. P. A. This is suggestive where a union depends upon local talent. If you wish a speaker give her at least half an hour. A basket passed with papers and pencil before the opening exercises with the announcement that questions would be answered at the close of the address, would be productive of interest.

Do not forget to invite your pastors, and call upon them to speak after the main talk of the evening. In large unions it is impossible to invite every member, so would suggest asking the general officers, vice-presidents and superintendents. Our purpose is to reach non-members, but once or twice a year hold a special session for your own members in a parlor, giving them the privilege of bringing a friend with them.

By all means have refreshments. Having made this department a study for years, I am confident that it is in the social hour spent over coffee, tea or chocolate and wafers that members are gained and temperance impressions strengthened through conversation.

Have your white ribbon ready to tie upon the dress of the new member, and ask her to wear it constantly. Send her notices of your meetings. I sincerely hope every state president will see that a superintendent is appointed, and that every state superintendent will push the work in her state and not rest satisfied until every county has appointed one; that she in her turn may arouse each local union, for from this agency the great rallying of the clans must come, which shall grow into greater proportions, as we keep our forces at work, steadily overcoming our opponents by our gentle persuasiveness, faithful pleadings and earnestness in the cause we profess to champion. A superintendent cannot work *well* without money, and each state should furnish means to scatter broadcast leaflets to instruct its membership. The reward will be manifest next autumn if each state, county and local superintendent does her duty. While the work seems gigantic and the laborers few in comparison with those uninterested, our ardor is not abated nor our faith weakened, for the Lord of hosts is with us. I have prepared a circular, which can be forwarded to any one wishing information in pamphlet form and to send liberally throughout the country.

MRS. MARY D. TOMLINSON,
National Superintendent.

Plainfield, N. J.

WORK AMONG FOREIGNERS.

RECEIPTS FOR ELLIS ISLAND FUND.

The following contributions have been made to the missionary work at Ellis Island since last November:

Mrs. Emma Longan, Kansas City, Mo.	$ 7.30
Mr. B. Frank Leeds, Buffalo, N. Y.	15.00
Phil. German Union, through Miss Anna Willson	12.50
Kirkwood, Mo., union, for Mrs. Grubb's lecture	10.00
Collection at Benton, Mo.	16.00
Collection at Lindenwood, Mo.	1.73
Y. P. S. C. E., Lindenwood, Mo.	1.70
Mrs. Hannah Bailey, Maine	5.00
Mrs. Sophia F. Grubb, Missouri	5.00
Mrs. Anna T. Lee, Denver	5.00
Mrs. Julia Spaulding, Minneapolis, Kan.	5.00
Mrs. D. G. Allen, Wenona, Ill.	1.00
Mrs. Florence Day, Lecompton, Kan.	1.00
Mrs. Mary Hodge, Chicago	1.00
Friends in Pennsylvania through Miss Dornblaser	25.00
Miss Emily Howland, Sherwood, N. Y.	25.00
Pennsylvania W. C. T. U. through state treasurer	2.84
Total	$140.07

I feel very grateful to the friends who have thus enabled me to pay Miss Lindahl's salary up to this time.

SOPHIA F. GRUBB, *Nat'l Supt.*

Kirkwood, Mo.

Cor. Secy's Notes.

The following correspondence will be of interest to our readers:

Judge Jeremiah Wilson, Washington, D. C.

HONORED SIR:—The women of the National W. C. T. U. desire to express to you their heartfelt gratitude for your noble endorsement (in the Pollard-Breckinridge case) of one code of morals for man and woman in society and in law. Also for the delicacy and refinement which has attended your conduct of the case mentioned, in happy contrast to that exhibited by the attorneys for the defense.

Respectfully,
(Signed) MARY A. WOODBRIDGE,
Sec. National W. C. T. U.

WASHINGTON, D. C., April 16, 1894.

Mrs. Mary A. Woodbridge, Corresponding Secretary W. C. T. U., The Temple, Chicago, Ill.

DEAR MADAM:—I received your communication of the 14th instant, this morning, and beg that you will express to the women of the National W. C. T. U. my most sincere thanks for their very kind words of commendation. If I have succeeded in doing anything, however little, that will advance the cause for which the W. C. T. U. is struggling, it is a source, and always will be a source of great gratification to me.

Very truly yours,
(Signed) J. M. WILSON.

Mrs. Helen M. Stoddard, president Texas W. C. T. U., writes of great activity among the women of her state—the kind of activity that comes of the conviction that all our work is necessary, and all departments must be carried on, or, as Miss Willard puts it, "No force is adequate except the allied forces." Five unions have lately been organized, the Y in Add-Raw University, young gentlemen and ladies from every portion of the state, numbering about seventy-five charter members, being the most significant. Thus, the white ribbon gospel is being built into the character of future leaders.

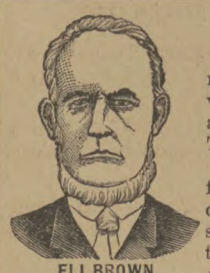
A letter has been received from Miss Mary P. McTeer, Mayville, East Tenn., containing money and request for literature giving facts suited to the preparation of an article on "Temperance in Mission Lands," with desire that it be forwarded immediately. Both literature and a letter were mailed without delay, but the latter has been returned bearing post-mark, "No such office in state named." The package has not been received by us, but if Miss McTeer should see this notice, we shall be glad to hear from her.

Mrs. Higgins, president Colorado W. C. T. U., writes: "I can give you but a faint idea of the growth of prohibition sentiment and the seeming determination among the people to outlaw the saloon. Our membership is rapidly increasing and new organizations multiplying. One union organized two months ago with eighteen members now has thirty-seven, and has put a no-license ticket in the field. She speaks with commendation of the stand taken by the governor in maintenance of the law against gambling, and for which he had suffered continually from the press, ignorant of conditions, but says he cannot be frightened or bought. She adds, "the matter is simmered down to this, shall the mob, or law and order prevail?"

The inquiry is often made, Do you charge for Polyglot Petition blanks? Blanks will be sent upon request without price, but under our money stringency we should greatly appreciate the gift of postage.

Mrs. Mary H. Hunt, superintendent of scientific temperance instruction, has accomplished the almost Herculean task of sending a sample of the annual budget, consisting of the "Co-worker's Letter" for 1894 for the local superintendent, "A brief report" of the work of scientific temperance in the public schools for the year 1893, a sample of the "Monthly Advices" with circular concerning the same, and a personal letter to every local Woman's Christian Temperance Union president.

MARY A. WOODBRIDGE.



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My age is 63. I suffered intensely from catarrh 10 years; dry scabs formed in nostrils, one or both sides stopped up continually dryness and soreness of throat, hoarseness intense headache, took cold easily, and had continual roaring, cracking, buzzing and singing in my ears. My hearing began to fail, and for three years I was almost entirely deaf, and continually grew worse Everything I had tried, failed. In despair I commenced to use the Aerial Medication in 1888, and the effect of the first application was simply wonderful. In less than five minutes my hearing was fully restored, and has been perfect ever since, and in a few months was entirely cured of catarrh.

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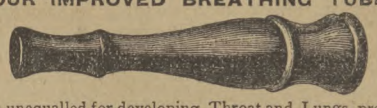
MEDICINES FOR THREE MONTHS' TREATMENT FREE.

To introduce this treatment, and prove beyond doubt that it is a positive cure for Deafness, Catarrh, Throat and Lung Diseases, I will, for a short time, send (by express) **Medicines** for three months' treatment free. Address,

J. H. MOORE, M. D., Cincinnati, O.

OUR IMPROVED BREATHING TUBE



is unequalled for developing Throat and Lungs, preventing and **Curing Consumption, Asthma** and **Throat Diseases.** Send stamp for Circulars to HYGIENIC SUPPLY CO., Box **1951, N.** Boston, Mass.

MY WIFE CANNOT SEE HOW YOU DO IT AND PAY FREIGHT.

$14 Buys our 2 drawer walnut or oak Improved High Arm Singer sewing machine finely finished, nickel plated, adapted to light and heavy work; guaranteed for **10 Years;** with **Automatic Bobbin Winder, Self-Threading Cylinder Shuttle, Self-Setting Needle** and a complete set of **Steel Attachments;** shipped any where on **30 Day's Trial.** No money required in advance. 75,000 now in use. World's Fair Medal awarded machine and attachments. Buy from factory and save dealer's and agent's profits. **FREE** Cut This Out and send to-day for machine or large free catalogue, testimonials and Glimpses of the World's Fair. **OXFORD MFG. CO. 342 Wabash Ave. CHICAGO, ILL.**

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$18.50 Carriage for $9.25.
$12.00 " " $5.95.
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RELIABLE Exclusive territory given. **AGENTS WANTED** Terms, extremely liberal.

To sell the wonderful **ACTINA**, a pocket battery that makes the **Blind See, the Deaf Hear,** and **positively Cures Catarrh;** also **Prof. Wilson's Curative Appliances.** Address immediately, N. Y and London Elec. Ass'n, 34 E. 14th St., New York City N. Y., or **1021 MAIN ST., KANSAS CITY, MO**

FREE. TRIAL.

$2.75 Buys our $9 Natural Finish Baby Carriage complete with plated steel wheels, axle, springs, and one piece steam bent handle. Made of best material, finely finished, reliable, and guaranteed for 3 years. Shipped on 10 days' trial. FREIGHT PAID; no money required in advance. 75,000 in use. We are the oldest and best known concern of our kind, reliable and responsible. Reference furnished at any time. Make and sell nothing but what we guarantee to be as represented, sold at the lowest factory prices. WRITE TO-DAY for our large FREE illustrated catalogue of latest designs and styles published.

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DEAFNESS AND HEAD NOISES CURED by Peck's Invisible Ear Cushions. Whispers heard Successful when all remedies fail. Sold by F. Hiscox, 853 B'way, N. Y. Write for book of proofs **FREE**

AGENTS clear $100 monthly. 100 New Ladies' Specialties for Old and Young. 64 page Illust'd Catalogue FREE. G. L. Erwin & Co., Chicago, Ill. **LADY**

At ¼ Price Watches, Guns, Buggies, Harness, Sewing Machines, Organs, Bicycles, Farm Tools, Safes, etc. List FREE. CHICAGO SCALE CO., Chicago, Ill.

CANCER permanently cured. No knife. No poison. No plaster. **JOHN B. HARRIS, Fort Payne, Alabama**

WORK FOR ALL. $75 a month salary and expenses paid. If you want employment write at once to P. O. VICKERY, Augusta, Maine.

when you can learn it AT HOME within 100 hours' study, without the aid of a teacher, from

GOODWIN'S

Improved Book-keeping and Business Manual

Up to April 12, 1894, **40,933** copies have been sold and **4,045** testimonials received. Price, **$3.**

☞ Tear this out and *keep it!* ☞ Sixteenth Edition *now ready!*

☞ "**'Tis worth $500!**"—N. TOMNEY, Vermillion Bay, Ontario, Can.

☞ "I learned from it **in 3 weeks!**"—F. A. DEAN, Lima, O., Feb. 5, 1892.

☞ "It made me **the firm's chief accountant!**"
WM. O. SHIREY, Indianapolis, Ind., Feb. 23, 1891.

☞ "It raised my salary from $780 to **$1,650 a year!**"—L. R. PARKER, Brenham, Texas, July 15, 1893.

Do **YOU** wish **SIMILAR SUCCESS?** ☞ Send for a descriptive pamphlet.—then for the book!

Address exactly as follows: J. H. GOODWIN, Room 676, 1215 Broadway, New York.

RUBIFOAM FOR THE TEETH is absolutely perfect. It is delicious in use. It gives strength to the gums, stops decay, and destroys that extreme sensitiveness that causes suffering. Rubifoam is your friend. It's a perfect liquid dentifrice.

25 cents. All Druggists.

Sample vial free. Address

E. W. Hoyt & Co., Lowell, Mass.

Publisher's Notes.

THE UNION SIGNAL

Subscription Rates for 1894.

UNIFORM RATES.

One copy per year in advance	$1.00
" " " " 3 months	.25
" " " " 1 month	.10
For distribution at Conventions, County Fairs, etc., per 100 copies	1.70

OTHER PAPERS ISSUED BY THE W. T. P. A.

The Oak and Ivy Leaf, published monthly. Price per year	$ .50
Young Crusader, monthly, one copy, (12 Nos.) per annum	.15

Address all orders to
WOMAN'S TEMP. PUB. ASS'N.
The Temple, Chicago.

SUNSHINE AND SORROW.

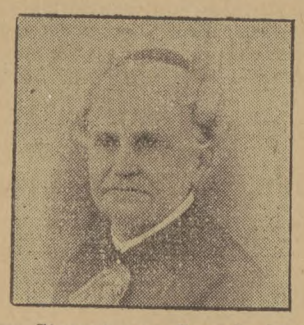
"DEAR SISTER:—Since the 28th of last August my dear husband and little girl have been confined to their beds, and my husband will be compelled to use crutches the remainder of his life. While it seems to me our home would lose its sunshine if THE UNION SIGNAL was to be taken from us, I fear I must submit to it. Though the clouds have so deeply shadowed our home, I have been enabled to look beyond, not knowing where to turn, but with the faith that He knows all things, and directs wisely."

A little addition to the Philanthropy Fund which you will not miss, dear reader, will give THE UNION SIGNAL to this suffering, hungering one.

WORDS OF CHEER.

I owe very much of my inspiration and enthusiasm to THE UNION SIGNAL. This was the means that brought me into the work actively. Our own little union was nearly dead, but when I came across this paper, with all its aims, methods and plans, it was just like manna to the hungering and thirsting soul, and I was glad to pass the paper on to others, and we owe much of our own brightness and success to THE UNION SIGNAL.

THE CRUSADER IN GREAT BRITAIN.



Mother Stewart, our Crusade historian, has given us another volume of Crusade reminiscences, this time an account of her wonderful work in Great Britain. The book is interestingly written, containing descriptions of scenes and people which are in themselves of much interest, and is illustrated with engravings of some of the noted English temperance workers.—*New England Home*, Hartford, Conn.

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THE TEMPLE,
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CAMPAIGN ECHOES.

A well-printed book, neatly and strongly bound, is "Campaign Echoes." It is the autobiography of Mrs. Letitia Youmans, the pioneer of the white-ribbon movement in Canada. It is written by the request of the Provincial Woman's Christian Temperance Union, of Ontario, with an introduction by Miss Frances E. Willard, indorsed by Lady Henry Somerset. Though an invalid, Mrs. Youmans has written an interesting history of her life, and the movement in which she was engaged. This substantial and entertaining volume is worthy of a wide circulation.—*Boston Star.*

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Our Library Table.

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Thomas Whittaker, 2 and 3 Bible House, New York City.

THE ORTHOEPIST is a valuable little budget of information carefully and exhaustively prepared by Alfred Ayres. For those who want a reliable pronouncing manual aside from the bulky dictionary, this book will amply fill that need. It contains over four thousand words often mispronounced, giving the diacritical markings of the various authorities with full notes and comments.

D. Appleton and Co., New York City.

OUTLINES OF ECONOMICS. College Edition. By Richard T. Ely, Ph. D., LL. D., University of Wisconsin. A finished treatise on this subject, which is commanding more or less attention from intelligent American citizens. It is arranged especially for use by college students, with summaries and questions at the close of each chapter, but it is also a book that ought to find its way into the hands of any and all who desire a better understanding of the great economic machinery of the country.

Hunt & Eaton, New York City; Cranston & Curts, Cincinnati.

THE PUBLIC SCHOOL SYSTEM OF THE UNITED STATES. Dr. J. M. Rice. Published by The Century Co., New York City. The book in question is the result of a series of investigations made by the author under the auspices of *The Forum*, his tour covering a period of over five months. He visited leading institutions in Massachusetts, Connecticut, New York, Pennsylvania, Maryland, District of Columbia, Michigan, Ohio, Indiana, Illinois, Wisconsin, Iowa, Missouri and Minnesota, studying not only the theories in each case and underlying methods, but the actual practice as seen in classes. Many of the criticisms are valuable, and the light thrown upon the elections of boards and teachers ought to be a beneficial one.

OUR BOYS is a book full of such reading as the lads love. "What They Can Do and How To Do It" is the sub-title. Its contents embrace vivid descriptions of such pursuits as especially appeal to boys' hearts—life at sea, balloon ascents, boating; very clear and complete descriptions for making such things as an electric battery, a camera, banjo; how to start and fit up an aquarium; the games of base ball, football, cricket, Lacrosse are fully explained; easy experiments described; and in addition are a few stories of boy exploits, all healthful and bracing in tone. Truly, a boys' "own book."

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UNION: A Story of the Great Rebellion. Vol. XII. The Columbian Historical Novels. By John R. Musick. Funk & Wagnalls, New York and Toronto.

This volume completes the series of twelve admirable books, entitled the "Columbian Historical Novels." It is full of historical and romantic interest, and is markedly the best book of the set, excellent as all of them are. The book opens in novel fashion, exciting one's interest at the very outset. Adroitly it changes the scene to the sunny South, and, before one is aware, the events leading up to the Rebellion are passing in review. The illustrations include portraits of Presidents Lincoln, Johnson, Hayes, Garfield, Arthur, Harrison and Cleveland; also of John Brown, Jefferson Davis, Generals Grant, Meade, Sherman, Hancock and Butler; also of Gen. Robert E. Lee, Horace Greeley, Samuel J. Tilden, James G. Blaine and William McKinley. The usual historical index closes the volume. Thus is completed this most remarkable series of historical novels, a fascinating history of our country, so written and interwoven with romance as to delight the young, interest the old and instruct all.

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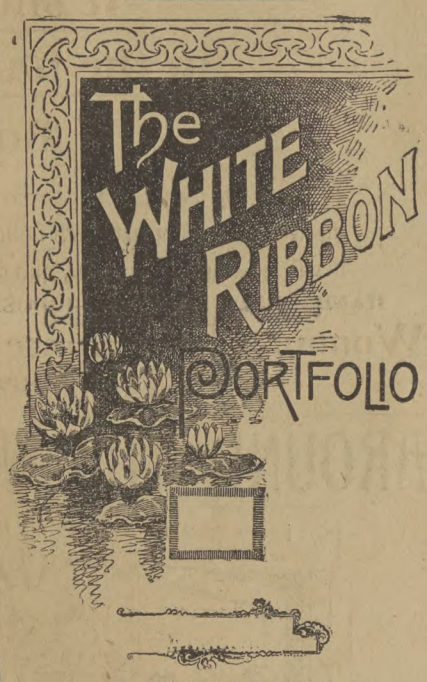
In these times there is great need that men and women should understand the methods and rules for keeping accounts. The best manual we know of is Goodwin's Improved Bookkeeping and Business Manual. The work is the outcome of business experience and careful study, with an effort to secure the best methods. The author, Mr. J. H. Goodwin, has for some time had a standing offer of the sum of $3 in cash for any valuable point not having been published or used by any one else; and in this way he has widened his opportunities for acquiring information and perfecting his book. It is surprising how much there is of useful information, hints, etc., contained in it. We think the most experienced bookkeeper or business man will find it useful. The fifteenth edition of this book is now offered, and our readers will find an advertisement on the 13th page of this number of THE UNION SIGNAL. A pamphlet descriptive of the work will be sent to any of our readers who will mention THE UNION SIGNAL, addressing J. H. GOODWIN, Room 676, 1215 Broadway, New York, and it would be well worth while to send for it.

Publisher's Notes.

W. T. P. A. LEAFLETS.

The *Tribune* is in receipt of sample leaflets from the Woman's Temperance Publishing Association, Chicago, which treat of the tobacco and liquor questions and are valuable for circulation. Price 15c. per hundred. "A Modern Devil's Mission" is the name of a valuable tract on the rum traffic with Africa, by B. V. Cushman, M. D. The magnitude and horror of the liquor traffic on the dark continent is but dimly comprehended. "For every one influenced for good by Christianity one thousand are driven into deeper degradation by the gin trade." It is estimated that two million people a year are killed by rum. Other leaflets that should be placed in the hands of every parent and teacher are: "Tobacco and the Naval Academy," "Does it Pay to use Tobacco?" and "Expert Evidence Concerning Tobacco." Here are extracts from the latter: "It is contrary to the custom of the college for any professor or any student to use tobacco in any form. Nothing would induce us to give up this delightful freedom. We pity the people who cannot escape from the reeking spittoons and stale odors and stifling smoke of tobacco." "On several occasions during the past two years, youths who have successfully passed the physical tests have developed eye trouble, soon after commencing to study. In three cases the expert oculist in New York reported that the weakness of vision was caused by tobacco poisoning, resulting from the continuous use of the 'deadly cigarette' before coming to the academy. The regulations of the Military academy prohibit the use of tobacco, and prompt and severe punishment follows if cadets are detected smoking." — *Charlotte Tribune, Charlotte, Mich.*



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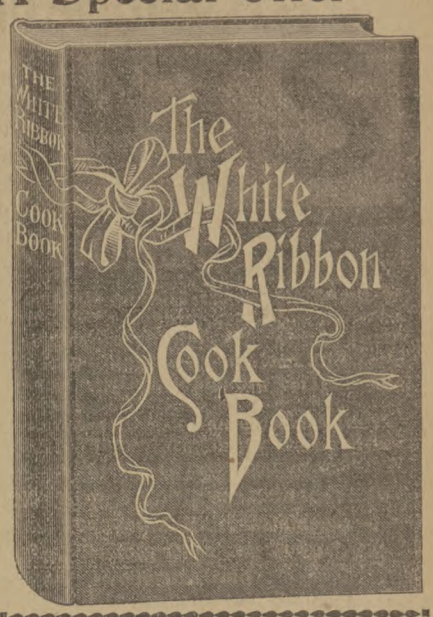

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WOMAN'S TEMPERANCE PUBLISHING ASSOCIATION
...The Temple, Chicago...

Signal Notes.

"NINE-TENTHS of the wealth of the United States is in the hands of professing Christians. It therefore should mean in the hands of God, but it doesn't."

ANOTHER practical work started by the Salvation Army in London is a steam laundry, where some thirty women are taught a business and given a chance in life.

THE Salvation Army is carrying on a noble work in far distant Ceylon. The Women's Rescue Home and Prison Gate Brigade have issued an annual report of their work in which the results achieved by the European and Singhalese officers are very gratifying.

DR. PAUL GARNIER, chief medical officer of the Paris prefecture of police, is authority for the statement that in Paris during the past sixteen years, lunacy has increased thirty per cent. The alarming feature of this alcoholic insanity according to another eminent authority is the marked homicidal tendency.

WALDENSIANS to the number of three hundred have immigrated to North Carolina, where twenty thousand acres have been bought for their use and for others who are to follow. If they bring with them their loyalty to their Christian faith, they will surely be a grand addition to the population of the United States.

THE Rev. Mr. Merrick, chaplain of Millbank, the great English prison, has issued a little book called "Work Among the Fallen," in which he gives particulars of the lives of over fourteen thousand fallen women. Drink played the most important part in the lives of these unfortunates. Their numbers included domestics, needle-women, barmaids, a few governesses and trade-girls. Eleven thousand were imprisoned directly or indirectly for excessive drinking. It is rare to find a woman who has taken to prostitution because of drink, but not one in ten carries on the wretched calling without it.

AMONG the late and welcome additions to the army of the right is *The Southern Temperance Magazine*, edited and published by J. A. Scarboro, Atlanta, Ga. In the two numbers which have been issued, the magazine presents a very pleasing appearance from a mechanical standpoint, but better than that a close examination of its pages shows it to be wide awake and full of the spirit of uncompromising attack on all defences of the liquor evil. This new journal establishes itself upon a broad base by extending a cordial invitation to all temperance organizations throughout the South to use its columns for the promotion of their interests.

A CALL has been issued by a committee of arrangements, Joseph A. Bogardus, 167 Chamber street, New York City, secretary, for an international temperance congress to be held at Prohibition Park, Staten Island, June 3, 4 and 5. The main object of such gathering is "to review fully and faithfully the entire field of battle; to compare in frank and friendly discussion the conflicting views held by the different divisions of the temperance host; to come as nearly as possible to an agreement." All local, state and national temperance societies (regardless of sex, color or politics) and all churches and other religious or secular organizations which oppose the saloon are asked to send representatives, each organization to be entitled to one voting delegate to each twenty members. This call is also signed by many presidents of State W. C. T. Unions and the National general officers. Mr. Bogardus requests that delegates be appointed early and the names immediately forwarded to him. Board and room can be secured at the Park at $1 per day, and it is hoped that special railroad rates can be secured for delegates and friends. The circular closes with these words: "General Dow wishes to greet once more the representative temperance forces of the United States and Canada. This should be an historical gathering, and the date of a new era in the temperance agitation."

AN ASTHMA CURE AT LAST.

European physicians and medical journals report a positive cure for Asthma, in the Kola plant, found on the Congo river, West Africa. The Kola Importing Co., 1164 Broadway, New York, are sending free trial cases of the Kola Compound by mail to all sufferers from Asthma, who send name and address on a postal card. A trial costs you nothing.

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In many instances invalids are restricted by physician to easily digestible food, usually boiled or sterilized milk is prescribed. In such cases the value of Borden's Peerless Brand Evaporated Cream, or unsweetened condensed milk is apparent. Prepared by N. Y. Condensed Milk Co.

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Publisher's Notes.

In greatly broadening the scope of that invariably interesting monthly, the Chicago Magazine of *Current Topics*, its publishers have decided upon a change of name, which will comport more fully with its contemplated field. *Current Topics* will be dropped and, with the May number, "*The Chicago Magazine*" will be assumed as the title. Under its new name, the greatest latitude will be given for the introduction of those features most desirable in the popular magazines of the period. Price, as heretofore, 15c. per copy, $1.50 per year.

Union Signal and Chicago Magazine, $1.75 Per Annum.

Our Day and Chicago Magazine, $1.75 Per Annum.

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APPRECIATED WHEREVER KNOWN.

"Our Home on the Hillside," at Dansville N. Y., as it was originally known, has left its imprint upon mankind as no other health institution in America has done. Dr. James C. Jackson, its founder, will leave behind a more enduring monument than one of bronze, as in the memory of thousands of patients who have within its walls learned the laws of health, it will ever be the fountain head of knowledge and source of strength in this connection. In the now famous "Granula"—the incomparable food, Dr. Jackson has given humanity a priceless blessing, as to many it is both the way to health and the means of retaining it when once regained. It contains all the nutritious properties of the unequaled Genesee Valley Winter Wheat in such form and proportions as to be quickly digested and thoroughly assimilated by the entire body and is A REMARKABLE REMEDY for certain diseases. If regularly and persistently used it will not fail to remove Dyspepsia, Indigestion and Constipation. It builds up the tissues rapidly and clears the system of impurities. Manufactured solely by the GRANULA FOOD CO., Dansville, N. Y. Trial box 25c. Book of recipes free. Many of America's most prominent people use it daily and indorse it publicly.

UNION SIGNAL

AND WORLD'S WHITE RIBBON.

FOR GOD AND HOME. WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION FOUNDED 1883 AND EVERY LAND.

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

Volume XX.—No. 18.] CHICAGO, May 3, 1894. [Price $1.00 per Year in Advance.

Mrs. Ursula D. Herrick 1029 15th St. Apr. 1894

SINCE OUR LAST ISSUE.

Henri, the French anarchist, has been condemned to die.

The New Jersey legislature has passed a bill forbidding gambling on horse races.

The numerous strikes throughout the United States show the tension of the industrial condition.

A movement has been inaugurated to make General Grant's birthday, April 27, a national holiday.

Ohio women will have school suffrage privileges in future, the bill to that effect having become a law.

Fifteen thousand persons were in attendance at the Confederate Veterans' Reunion in Birmingham, Ala., last week.

The Bundesrath has rejected the bill passed by the Reichstag, permitting the return of the Jesuits to Germany.

There is a prospect that Great Britain will extend a protectorate over Samoa, the United States and Germany concurring.

The Illinois attorney-general has commenced proceedings against seven Chicago gas corporations for alleged violation of the anti-trust law.

The second annual conference of the German Y. P. S. C. E. of the United States adjourned Thursday after a two days' session at Tiffin, O.

Changes to suit opposing Democratic Senators have been made in the tariff bill which it is hoped will be disposed of by the Senate ere long.

The twenty-third annual session of the Presbyterian Woman's Board of Missions met in Denver last week, with representatives from thirteen states.

The latest returns from the ruins of the earthquakes in Greece, report the number of deaths at two hundred and fifty; injured, one hundred and fifty.

The Federated Women's Clubs of Chicago, held their first successful meeting, with twenty-two representatives in attendance, at Central Music Hall last week.

A bill has been introduced in the United States Congress to open six hundred thousand acres of the land of the Southern Utes reservation, removing the Indians now occupying it.

It is announced by Ballington Booth that the English government has offered the Salvation Army a large tract of West Australia for colonization purposes, and that Commander J. A. Carlton, of London, has been chosen as governor.

Members of the French diplomatic and consular service have been forbidden, under pain of dismissal, to marry without the consent of the foreign minister. The reason is generally understood to be that the foreign wife of the diplomate may become possessed of dangerous secrets.

Recruits in various parts of the country made strenuous efforts to join the Coxey commonweal army which appeared on the outskirts of Washington, Sunday, in pursuit of its intention to petition Congress on May 1. About three hundred footsore and hungry men constituted the much-advertised army.

IN a recent issue THE UNION SIGNAL stated that Miss Willard would sail for home June 1. It seems we should have said *about* that time. The exact date, Miss Gordon writes, is June 13, passage having been engaged on the steamship "Teutonic" for that date. Miss Willard will go directly home from New York, and remain until the meeting of the National Prohibition Convention in Montreal, Canada, early in July, where she has promised to speak. Her plan is to spend the rest of the summer in the Catskills, and not to undertake any public work until the fall.

So many of our workers are inquiring the date of the National W. C. T. U. convention that they will be glad to know that a cablegram just received from Miss Willard annouces November 16 as the day for the opening of the twenty-first annual Convention at Cleveland, Ohio.

WHITE-RIBBONERS throughout the country will extend warm sympathy to Miss Ruby Gilbert in the recent loss of her father, who was for more than forty years a Baptist minister and widely known among churches of central and northern Illinois. Mr. Gilbert was a loyal temperance advocate, and a stanch friend of our organization. His daughter is known to W. C. T. U. workers as the faithful cashier for eight years of our publishing association.

GOOD news from New Jersey! A telegram from Mrs. Mary H. Hunt, National superintendent of scientific temperance instruction, brings the cheering news that the governor has just signed a "good, strong temperance law" for that state. The W. C. T U. of New Jersey has concentrated its efforts the past few months upon this department of work and with the assistance of Mrs. Hunt has planned and carried on the campaign which has resulted in taking the public school for temperance. This leaves only five states without some enactment providing for the teaching of scientific temperance in schools.

ON behalf of the British Women's Temperance Association, Lady Henry Somerset extends a cordial invitation to our National W. C. T. U. to send fraternal delegates to the eighteenth annual meeting of that society to be held in Memorial Hall, London, May 7, 8 and 9, closing with a public meeting in Queen's Hall, May 10. We have abundant reason to know that, as Lady Henry suggests, the interests of temperance generally are greatly promoted by an "interchange of greetings and good-will among the different countries in which our organization has been formed," and this important meeting is certain to furnish additional momentum to woman's work for humanity.

THE Haskell bill, extending local option privileges to every ward and voting precinct, has been defeated by the Ohio legislature. Ohio has already tried five different local option bills only to have each pronounced a failure as far as satisfactory dealing with the drink evil is concerned. All measures looking toward compromise must from their very nature, result in disappointment to the enemies of the liquor traffic, their only value being as object-lessons. We prophesy that the experiences of the past will induce temperance people of Ohio ere long to concentrate their forces upon securing for the state prohibition pure and simple.

WORD comes to us that some of our "dear five thousand friends" have started the report that Miss Willard is coming home to inaugurate a local option movement. In the light of her consistent record from the beginning it seems like an aspersion for us to say that the intimation is wholly untrue. As a matter of course she has taken a deep interest in the pending local option bill in Parliament, and the more because women under it will vote on the question of saloons or no saloons in all the localities of England. The record already made by women voters in New Zealand under their local option law proves that we have not erred in our oft-repeated declaration that the women's ballot will be "the enacting clause of prohibition," but the conditions in our own country are different. Our leader is one who has from the first "marched with the regiment," and never drawn aside from any movement because it was unpopular. We should like to have any of those who have given credence to this report to quote to us any declaration of hers that is not consistent with the stanchest loyalty to what she has often termed "Prohibition by law and prohibition by politics."

THE most important question to come before the New York constitutional convention which assembles May 8, is that of striking the word "male" from the constitution. Petitions to that effect are being industriously circulated, and the interest and enthusiasm with which the question is being agitated in that old and conservative state is a significant sign of the times. Prominent politicians, irrespective of party, declare themselves in favor of the measure, and ministers who once were hostile now actively support it. "Not only have all sorts and conditions of women put their names to these petitions," says a New York paper, "but men of all creeds and degrees have willingly avowed themselves in favor of the demand." It is the general opinion of political leaders of the state that the convention will provide for woman suffrage. With the women of the state of New York enfranchised the women of other states may feel sure that their turn will soon come.

THE reports of the recent election in New Zealand, in which women voted for the first time, show that the new voters appreciate the privilege and responsibility of the ballot. A letter to THE UNION SIGNAL from that far-off progressive land says that, in the district of the writer, out of thirteen thousand six hundred and forty-three names on the electoral roll six thousand seven hundred and sixty were men and six thousand eight hundred and seventy-four women, and this is a fair sample of results generally. A newspaper of our own country, commenting on the election, says that, "*as might have been expected*, they arrayed themselves on the side of candidates who professed Christianity and favored temperance." This tribute to the moral effect of woman's vote is all the more significant coming from a journal holding pessimistic views of "female" suffrage. Like a good many others, while admitting its purifying influence, it fears that, "as in our own country, where the experiment has been tried on a modified scale, as soon as the novelty wears off women will not go to the polls." Perhaps heretofore in this country the scale has been too "modified." We think investigation will show that the less modified the more successful the experiment.

A MOST valuable periodical that is steadily pushing its way to the front is *The American Medical Temperance Quarterly*, organ of the American Medical Temperance Association. Non-professional temperance advocates have always felt that amid the ranks of the medical profession were some of their most dreaded opponents, for a doctor's prescription is well-nigh sacred law, and the factor of alcohol in that prescription could not be cried down by logic, advice or persuasion. The American Medical Temperance Association announces its platform thus: "The object of the Association is to study and investigate the action of alcohol as both a beverage and a medicine. The only qualifications for membership required are, to be a regular medical practitioner and a total abstainer from alcohol as a beverage. It will be apparent that the last qualification is more or less a scientific necessity for good work in this field. . . . The alcoholic problem has reached such proportions, and has become a subject of such intense interest in all political, social and religious circles, as to demand scientific study." The *Medical Temperance Quarterly* is the medium of conveying to the world the results of the investigations of this body, and has for its editorial committee, the well-known physicians, N. S. Davis, T. D. Crothers and J. H. Kellogg. May its twenty-four pages, although "having nothing to do with the temperance *sentiment*," be yet so freighted with scientific truths as to create such sentiment against the insidious drug as shall banish it forever from the shelves of those whose profession it is to promote the physical welfare of the race.

SUSAN B. ANTHONY.

An Acrostic.

BY HARRIET FRANCENE CROCKER.

Sister of mercy in its widest sense,
Unsatisfied with woman's fett'ring laws,
Serene of face with fire-enkindled heart,
A hater of wrong,—a champion of the right;
Needing no stimulus but the daily needs
Before her kindly, keen, all-searching eyes.
A sweet, good woman,—brave and strong and true,
Not willing that her sex should sit enthralled;
Thinking no sacrifice too great to bring
Honor to womankind; steadfast and sure
One constant aim her gentle life has borne.
No statesman holds a higher, nobler place,—
Young-hearted, brave—the helper of her race.

Santa Paula, Cal.

HER WEDDING JOURNEY.

BY EMMA PLAYTER SEABURY.

I happened to be on the steamer the morning she left. She was so forlorn, so pitiful, with great tears in her dark eyes, and I somehow felt attracted towards her.

Every one was on deck in the sunshine and warmth. The fields lay all ripply and gold in the August sunshine, like yellow lakes margined with green forests, and the sound of the reaper came down to us as we touched at the different landings. But she sat apart, not noticing nor entering into the merry conversations around her, half crouching into a corner, and leaning over the rail as if searching the water.

She was not attractive; she was lame and deformed, and her features were irregular, but her face was *spirituelle* in its delicacy and refinement, and her eyes were luminous with the reflection of a soul struggling to the light. Somehow her hungry, longing look appealed to me, and I said:

"You are sorry to leave Chautauqua so early. It is not bad news that calls you away, I hope?" She gave me a startled, appealing look, as if I had done her an unexpected kindness.

"Oh, no," she said, with a sob that went to my heart, "I couldn't stay. I couldn't bear it. I was so lonesome."

"Lonesome!" I exclaimed.

"Yes," she said, "'tis the worst kind of lonesomeness to be in a great crowd alone."

"You were by yourself in this great, busy throng, then," I replied, with a startled sense of what she might have endured. By bits I drew out from her the whole story of one of "Christ's little ones," who had found the full bitterness of realizing that every other "little one" in the hurry and joy and pressure of the "Father's business" had left her out of the family circle of God.

"I had been thinking and planning about it for years. You see I had read the C. L. S. C. course. I can't begin to tell you how I sacrificed and worked to get the books and the magazine year after year. Sometimes I picked potatoes and berries or sowed corn or tended a sick child for a summer boarder once in our neighborhood. I sold a little butter. I did some crochet work.

"We were never idle in the old-fashioned farm-house, but in the long winter evenings we read, my mother and I. My father said it was all foolishness. He never quite got over his disappointment that I was not just as other girls. I had a severe illness when a baby that left me with spinal curvature. But my dear, gentle, invalid mother loved me all the more, I think, because I was not strong and beautiful. Once in a while as we sat together in the evenings we talked of Chautauqua. It seemed a veritable fairyland to us, only noble men and women there, ready and helpful. It seemed as if the blessing of God must be on those people, that they must be near the dear Lord Himself, so much of His spirit was in what we read.

"One terrible day my mother died. I can't tell you about it. It crushed me to the very earth. It seemed as if the sun had dropped out of the sky, as if God had forgotten the world. She had one request to make of my silent, stern father, that he should send me to Chautauqua this summer. My aunt came to stay with him, and he would fulfill that promise, foolish as he thought it. The neighbors, busy, meddlesome people, out of whose atmosphere my mother and I had dwelt apart, said it was too much to ask, but he said I should go.

"I cannot tell you how we worked and pinched and scraped and saved to let me come. We don't need to do this exactly, at all, but my father had to do it in his early days and now he grasps the little he has with close hands. His life is the little he makes and saves, and he screws the lives of all around him to the same tension. Sometimes, God forgive me, I wonder why it could not have been my mother spared to me.

"I somehow felt a ray of light thrill through my sorrow. I hoped and dreamed and planned, as girls do for a wedding journey, I think, because it is always the unknown, the ideal that gladdens them most, I believe, and—I came at last. A lady hearing of my eagerness to come who had a cottage here, said I might have a room in it and the use of her stove. She would not open her cottage this summer. I expected only consecrated people here, for I had heard dear Bishop Vincent preach once. I never thought of being alone. Well, I can't tell you all the rest. To me it is the bitterest thing, and it will seem so small to you, such a silly story.

"I sat in my little room, and on my veranda in the silent, unoccupied house. No one came to me. I went to the prayer-meetings; people looked pityingly at me, unaccustomed to my misfortune. I went to the lectures and the concerts, and I sat by the lake, always alone. Once or twice a kind lady spoke to me, but I never saw these again in the crowds. I tried to play with the children, but they shrank from me; some boys said rude things that cut my very soul; the girls looked at me with great, curious eyes, as at some strange thing apart. I came and went, and went and came. How I longed to talk to the dear, white-haired minister who sometimes spoke in the chapel. I did speak one morning and he said: 'Yes, child, but I am in a hurry this morning,' and he forgot, I suppose, after.

"I longed to go out in the row boats. I wanted some kind hand to clasp mine. I wanted some of the love I had lost. It seemed to me the heart-beat of the multitude of Christ's people should be one of sympathy and friendliness, but it was not. I tried to think it was all my fault. At last I found some one as lonely as myself. For a few days we clung to each other, and went everywhere together, but she had to go home. I staid a few days after that, and then I couldn't bear it any longer. It was all entertainments; and with no one to share them it was so lonely. It made my heart ache, and all the time I thought: I am glad mother is not disappointed, too; so glad she is not here. If Bishop Vincent had been there it would have been different, I think. I am sure it would; but you know he is away, and this year people are not so sociable.

"I used to wonder when the beautiful, happy ladies passed me if they knew how hungry my heart was, and once I prayed in a little meeting for the brotherhood of man, for the binding together of the nations in Christ's love, and the minister said to me patronizingly, 'A good prayer, my child,' and went his way.

"I am going home. My wedding journey is over. Christ has not yet come to His kingdom.

"Yes, it is as lonely there, but not like the great crowds. I have my books, and people are used to me, and I have my mother's grave."

"If you will go back," I said, "I will make you have a lovely time. We shall go together. You shall learn to know people. It is all because they are so busy, so occupied they haven't time."

"No," she said, quietly, "the dream is over. I want the kindness for kindness' sake, not because of your influence.

"I suppose wherever we go in life we do not realize what we hope for . . . . Yes, you may tell these consecrated people, and it may brighten some other life. I see nothing ahead in my own. I am so sorry I went. I might have had it to think of, and now everything seems over."

The boat touched the pier. I carried her packages reverently. She was one of His children, and she had been thoughtlessly refused a cup of water by the people of God.

I repeat her story here because the summer is near with its hundreds of gatherings by sea and lake, in the glory of sky-tending mountains—and there are so many lonely, aspiring souls perishing for the human touch which would transfigure their hungry lives into inspiring purpose and usefulness.

Pittsburg, Kan.

"OUR NATIONAL DILEMMA."

BY W. JENNINGS DEMOREST.

No question now before the world, demanding attention or seeking solution, has ever equalled the liquor traffic in its magnitude. Through long and careless indulgence and thoughtless toleration of the sale of alcoholic beverages, this traffic has acquired such gigantic proportions and such influence in the country that its heinous crimes and devastating injuries cover the land with misery, prostrate its industries, and threaten to engulf the whole country in moral degradation and financial ruin.

Benumbed by base appetite, slavish prejudice, mercenary greed, and blinded by neglect and indifference, the nation has been tempted into a moral morass of treasonable complicity with this pernicious, fascinating poison, until conscience is warped, virtue and integrity are contaminated with crime—the capitol of the nation invaded and desecrated with the villainous traffic, and to a large extent, religious professions have become a hypocritical mockery.

A CULMINATION OF CRIME.

In deference to this wicked traffic, and in violation of all constitutional guarantees of protection, the government has become a vicious license of toleration and encouragement to the sale of these poisonous beverages through which it has done more than anything else to bring on this carnival of crime and lawlessness. This has also served to increase the depravity of these monsters of evil—the liquor-dealers—who have reached out and drawn into their clutches, many of the brightest and best in society only to degrade them to the lowest depths of humanity, including a large portion of laboring men and women in all our great cities, gorging courts and crowding prisons with the victims of this poison.

POLITICAL JEOPARDY.

More recently these liquor dealers, their allies and abetters, have increased their activity and intrenched their influence, until they have obtained control of courts and legislatures, and by means of insidious appeals, threats, fraud and political chicanery, defy and seek to nullify all judicial and moral restraint, so that our country is now honey-combed with their enticing traps for the unwary, and our politics a cesspool of corruption.

A FORMIDABLE COMBINATION.

Led on by the enormously increased consumption of alcoholic beverages, mercenary politicians and unscrupulous parties in the interest of this traffic, together with many moral cowards in our churches, deride and oppose all appeals for suppression. Combined with these are reputable citizens, who through misleading, insidious arguments and subtle methods have either joined this cabal, or stand silently by, witnessing the awful devastation, hearing the shrieks and groans arising from the misery produced, and yet with only a flimsy protest, basely allow these liquor dealers, with their satellites, to control our politics in the interest and for the perpetuation of their piratical business, altogether revealing an amount of treachery, moral cowardice and duplicity, that is truly appalling.

THE VICIOUS STATE OF SOCIETY.

And this infamous traffic has extended and ramified its influence until the whole community in its moral sentiments, business interests and social relations, has become a seething, boiling cauldron of vicious tendencies, overrun with anarchial sophistries, traitorous cliques, tramps and vagabonds, who manifest their degradation by threats and deeds of violence, and all this criminal viciousness in the community is brought about by the action of the government in league with this cruel traffic. But worse than all, this infamous business is entrenched in law by the actual consent and connivance of our own citizens, many of them to cover their own personal complicity, even blaspheming the Almighty, by charging Him with being responsible for this degrading, crime-producing poison.

ITS RESULTS.

So completely is the community deluded and controlled by the fascination of this traffic and its surroundings, and so oblivious are the people to their constitutional rights of protection against it, nor even conscious of their treasonable responsibility for its awful ravages, that the whole nation is suffering from paralyzed ambition, enforced idleness, deranged finances and business depression. And under the stupefying influence of this demoralizing traffic the people are so benumbed into moral insensibility that they allow themselves to be coerced and fettered with the heavy chains of their old party associations, upon which the traffic depends for its existence.

CAUSE OF BUSINESS DEPRESSION.

Thus gradually and insidiously has this moral cancer of alcoholic poisoning imbedded itself into the nation's life, and its degrading, desolating grasp on society has become such a domineering influence in our political and social economy that it has blighted our moral sense, destroyed our material prosperity, depressed our commercial vitality and brought all the business relations of the country into such a distressed condition that a terrible paralysis now covers the whole nation.

JEOPARDY INCREASED.

And all this degradation and injury can be traced directly to the results of this atrociously destructive and insidious liquor traffic, which robs the laborer by exhausting the resources of the country to the enormous extent of one thousand million annually, with another thousand million required to take care of its awful consequences, making altogether a drain on the resources of labor of two thousand millions annually—a tax of more than eight times the income from the tariff, and amounting to five times the cost of running the whole government, being *a yearly tax on each family of over one hundred and sixty dollars, or three dollars per week on every family* in the United States, the annual consumption of beer alone hav-

ng increased from two million barrels to thirty-five million barrels within a few years, while the population has only doubled.

NO OTHER RESULT POSSIBLE.

The depressing and paralyzing effects of this traffic, the stupendous loss of capital and the drain of injury on our industries, must of necessity paralyze business and cause depreciation in the value of labor, greatly reduce production and manufacture and depreciate the price of commodities, by demoralizing and exhausting financial resources of the people.

FINAL RESULTS.

This loss of commercial integrity and financial strength has at last plunged the marts of trade into a condition of chaotic uncertainty with closed mines, silent factories, idle workshops, riotous strikes, reckless tramps, and all the business interests of the country injured and tossed about like a ship without a rudder on a boisterous sea;—resulting in a large portion of the people being driven to enforced idleness, men and families wandering houseless and homeless, with gaunt misery, crime, suffering, pauperism and starvation everywhere. Everybody asking in trembling anxiety: "What is to be the final outcome?" And none can answer.

A REVOLUTION INDISPENSABLE.

To turn this tide of peril to our industries, and infamy to our morals, there must be no jugglery or treacherous concealment of facts—these awful realities are now facing our civilization and must be met, and to awaken business activity, or have any revival of trade—to secure any general prosperity or relief from this flagrant wrong, terrible incubus, we must rise to the dignity of American citizenship, and find our only hope in a moral and political revolution.

We must have a new birth of freedom and awakened conscience, with an outburst of indignation against this piratical business. There must come a general uprising of the people, demanding their constitutional rights, claiming from judicial authorities protection from this terrible enemy and accepting nothing less than its entire prohibition and suppression as their security.

Especially and imperatively must the people awaken to the necessity for political agitation. Prohibitory legislation must be acknowledged as the only feasible method that will bring permanent relief to depressed trade, injured homes and demoralized society. Restored confidence must come through a restored virtue. A brand of shame and disgrace must be put on this infamous traffic at the ballot-box.

New York City.

TEMPERANCE AND THE BIBLE.

Two Kinds of Wine.

BY REV. HENRY BURTON, M. A.

It is one of the bright signs of our times, and one which shows a marvelous ripening of public opinion, that the churches of England have agreed to set apart one Sabbath of the year for the cause of temperance. Hitherto the work has been left mainly to a small section of the church, what has been termed its extreme party. Others have stood back, or kept aloof. Theoretically they are on the side of temperance; they approve of total abstinence—at least for others—but such is the influence of their early training, and perhaps of acquired habit, that they are not yet convinced that they are called to make any personal sacrifice. Nay, they believe, and honestly believe too, that the Bible is on the side of moderation, rather than on the side of total abstinence; and just as people who are troubled with insomnia will resort to a pillow of hops to induce sleep, so our moderate friends pick up their isolated texts of Scripture, and from them decoct a grateful anodyne that will soothe and quiet a too wakeful conscience.

But what is the teaching of the Bible with respect to temperance? To this Cæsar we make our appeal, and we are quite content to abide by its verdict.

First, then, let us observe that the Bible distinguishes between things that differ. The word "wine" in Scripture is most general and elastic; almost as elastic as the "wine" of modern commerce is, which includes many substances that were never grown in a vineyard. In our version it is made to stand in the place of no less than eleven Hebrew words. It may be a word which speaks of the natural produce of the vine, such as clusters of grapes, but our version calls it "wine." It may be a word denoting the newly expressed juice of the grape, unfermented, but our version calls it "wine." It may be a mixture of other drinks besides the juice of the grape, but our version calls it "wine." It may be a word denoting some kind of cake, perhaps of pressed grapes or raisins, but our version calls it "wine." (II. Sam. 6:19; Hos. 3:1.)* It is evident then the "wines" of Scripture are not all to be classed in the same category. There are wines *and* wines; and between these varying kinds Scripture draws its broad lines of division and distinction. It will be enough for our purpose to mention the two kinds of wine specified in the Bible. One was the fermented juice of the grape, containing alcohol and so intoxicating; the other was the unfermented juice of the grape, in which there was no trace of alcohol, and which was no t only quite harmless but most nutritious.

If we turn to Deuteronomy 32:14, we find an enumeration of the good things of the Promised Land, and with the mention of "butter of kine," "milk of sheep" and "fat of lambs" it is said of Israel, "And thou didst drink the pure blood of the grape." That this was a kind of wine commonly used in ancient times is seen from the dream the chief butler told to Joseph. He said: "Pharaoh's cup was in my hand and I took the grapes and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand." It is evident from this that the newly expressed juice, unfermented, was the royal beverage in the time of the Pharaohs and the time of Israel's bondage in Egypt. "It would seem," says Bishop Lowth, in his commentary on Isaiah, "that the Egyptians drank only the fresh juice pressed from the grapes." Bishop Lowth, however, presses his point a little too far; for it is not historically accurate to say that the Egyptians drank *only* the fresh juice expressed from the grapes; for the *bas reliefs* on the walls of the tombs of Thebes show that in those early ages there was a wine that could unman a man, a wine like that which sparkled in Circe's fatal cup, and which could turn men into swine and send them wallowing in the mire of foul and slimy ways.

It is sufficient for our purpose to show that there was in ancient days an unfermented and harmless wine, and that this was a common beverage both amongst Egyptians and Hebrews and among the surrounding nations, as the statements of their historians abundantly prove. Has it never occurred to us with what different tones and language the Bible speaks of wine? Has it not seemed a double voice, with a testmony which was conflicting, discordant, and in fact contradictory? Now it says that wine "maketh glad the heart" of men; and again, "Wine is a mocker, strong drink is raging." Now it speaks of it as one of God's choice gifts. "She did not know," says God of Israel, "that I gave her the corn and the wine and the oil." (Hos. 2:8); while again we hear the Bible denouncing wine, condemning its traffic and uttering a bitter woe upon him who puts it to his neighbor's lips. How can we explain this double mode of speech, this want of harmony between the different statements of Scripture? It is our translation which is obscure and somewhat misleading. It is because our word "wine" is made to represent things totally different, both in their nature and in their effects; and so the broad line of division the Hebrew Scriptures draw is in our translation obscured and effaced. The Hebrew Scriptures recognize the difference, the broad difference too, between the wines with which they were familiar, and to these two different things they attach two different names; the one invariably used in a good sense, the other almost invariably used in a bad sense. It finds a wine that is harmless, refreshing, nutritious, and it calls it by its distinctive name, *tirosh;* it finds a wine that is harmful, fascinating, dangerous, and it calls it by its distinctive name, *yayin;* and all through the Old Testament this distinction is observed. One is a good, the other an evil; the one is a blessing, the other a bane; the one is a gift of God, the other a perversion of man; the one is the minister of life, the other is the minister of death; the one is healthful and benign, recruiting a wasted strength, giving the power to act and think; the other saps the strength, enfeebles the vital organs, throws reason into confusion and stupor, and turns man—made erect in the image of God—into a maudlin incapable or a raving maniac. When then we hear the Scriptures singing the praise of wine, or telling how good men made use of it, we must find out what kind of wine it was. We must not confound what Scripture distinguishes; but we must always remember that it is the unfermented wine that Scripture sanctions and applauds; while for the wine that intoxicates, the Bible has no word but of censure and of condemnation.

Let us notice further how the Bible teaches that stimulants are not a necessary of life; that life will be just as long, and work as easily done, without them as with them. It is surprising to what an extent men are influenced by their predilections and prejudices. It may be only a fancy, a superstition, that has taken possession of the popular mind; but it dies hard.

But what says the Bible upon this question? Why, that stimulants are not necessary; that labor can be as arduous and prolonged, life as intense and virile without them as with them, and it teaches this by giving examples of total abstaining lives. Let us borrow the wand of the witch of Endor and call up Samuel. Can we find a nobler specimen of a man, or one who lived more intensely than he? He is the historian, writing down these sacred records when literature was young; he is the statesman, who could either crown kings or chide them; he was the saint, who kept near to God as "His right arm"; he was the prophet, through whose lips of fire Jehovah himself spake. But Samuel kept his garments all unspotted from the sin of Noah and of Lot. He tasted neither wine nor strong drink; he touched not the fruit of the vine even in its harmless, unfermented shape. Or let us call up Samson. The muscles of his brawny arms are like cords of steel. How he plays with the Philistines, carrying off their city gates upon his shoulder, and pulling down the temple of their god! Even the jawbone of an ass, with his right hand clasping it, becomes as a scythe of steel, leaving its bloody swarth behind it. But Samson was a total abstainer; no particle of his giant strength was drawn from the fruit of the vine. Or let us call up Elijah, the stern eremite of the old dispensation, that champion of a forsaken faith. In one short day he builds his altar upon Carmel, challenging the priests of Baal to an ordeal of fire; and then at evening, when the strength of others is spent, he girds up his loins and runs before the royal chariot to Jezreel. And Elijah was an abstainer. So too was Daniel, who suffered no harm from refusing the royal wine. His face was fairer, ruddier, and purer than the faces of the Babylonian youths who had not, as he, the courage to say No. Or let us make way for the rough Baptist as he comes from the desert. With what tremendous energy he wrought and spoke! What thunders were in his tones, when the mere echoes of his voice shook the royal palace and made Herod tremble in his purple! But John was an abstainer; from his birth to his sharp death he did not know the taste of wine.

And so it seems that when God summoned a man to the highest kind of service, one of the conditions of that service was abstinence from wine. Even the priests who were engaged in the temple service were required to abstain from wine. They were not even allowed the unfermented wine, when engaged in the service of the temple; and one reason why Jesus did not himself take the unfermented paschal cup, saying, as He passed it to the rest, "I will drink no more of the fruit of the vine"—was that now as the world's high priest, He was about to offer the atoning sacrifice, passing himself up those "dark altar stairs" of Calvary.

But we are asked, How about the first miracle at Cana? By turning the water into wine, did not Jesus sanction its use, giving to the wine cup His benediction? Well, the questions are easily answered, when we remember that the unfermented wine was a common beverage of those times. And this being so, can we suppose for a moment, that Jesus would create that which deadens the sensibilities, weakens the will and makes such havoc of both body and soul? Is it at all likely that Jesus with one hand should create life, should bless life, should brighten life and lengthen life, and with the other deliberately open the gate for death? He is a bold man, and something more than bold, who could aver that or even suggest it.

But what about St. Paul's recommendation to Timothy? The apostle writes to his beloved, but invalid son, "Be no longer a drinker of water, but use a little wine for thy stomach's sake and thine other infirmities" (I Tim. 5:23). And what does this prove? Why, it proves only this: That Timothy was a total abstainer, living a Nazarite life, and abstaining both from fermented and unfermented wine, and that Paul recommended the moderate, medicinal use of wine. If any one will prove to us that the apostle recommended the use of fermented wine (which he cannot), even then Paul's prescription would only put wine in its proper place—and where we are perfectly content to leave it—among the medicines. But what is a medicine must not be a beverage.

And so the whole drift of the Bible is on the side of total abstinence, and he who does not find this taught in its pages, reads it in the ruby glasses of his prejudices. What, then, is *our* attitude and responsibility with regard to the question?

London, Eng.

*The Revised Version has corrected some of these defects of translation.

AN ENGLISH LAW COURT.

BY FRANCES E. WILLARD.

It is one of London's gray dull mornings, with a clammy atmosphere. We have been summoned from Reigate by telephone and telegraph with the statement: "Miss Philips' lawsuit comes on in Her Majesty's Court, Queen's Bench Division No. 8 at eleven o'clock this morning." Now, Miss Philips is a "British woman," or as we should say, "a white-ribbon comrade." She is one of Lady Henry's coadjutors on the National Executive Committee, "a Quaker woman of position and independent means" (to quote the statement of her counsel), and has devoted her life to deeds of philanthropy.

About a year ago she saw a drunken man stagger into a public-house in Tottenham (the part of London where she was born and bred), and calling a policeman, she pointed out the "saloon victim" and requested that the proprietor of the house be summoned for violation of the law against the sale of intoxicants to those who are already under the influence of liquor, but the police declined to do this,

whereupon Miss Philips herself issued a summons, which was thrown out by the court, and she soon found herself charged with malicious prosecution, the damages being laid at twelve thousand five hundred dollars.

Figure to yourselves, dear white-ribboners, a great hall, stately and magnificent, with lofty and emblazoned arches, from which doors on either side conduct to courts, in which the leading lawsuits of London are heard. We enter a room, the dimensions of which are about 25x35 feet; it is well filled, but not crowded. Perched on his high seat sits Mr. Justice Wills in his robes of red and white and his portentous horse-hair wig of gray; the judge has a fine, keen face, and before we have finished he proves himself the ablest intellect inside those walls. In front of and below him sits a big, heavy-faced man, also in a black gown and wearing a big wig; he is the clerk, or as they say here, the "clark," and on a much abused little copy of the Sacred Book he swears each witness in a droning and well-nigh unintelligible voice. Near him sits a harmless old gentleman in black, who moves quietly about and keeps order; they call him the usher in these parts. Next comes a row of benches occupied by solicitors or office lawyers, and next is a row set apart for the biggest wigged men in the room, who are called "Q. C.'s," or "Queen's Counsel," having attained a grade as pleaders at the bar which is the highest they can reach unless they become judges. Behind these impressive gentlemen is a row of desks and seats for their assistants, the junior members of the bar, also in black gown and wig of gray. Seated together on our left were the clans and cohorts of the liquor traffic, whose general appearance was the same with which we are so familiar in our own country, a group of men with a general tendency to a reddish copper color, with faces on which intellectual and philanthropic work have set no seal, but whose vacuity is only emphasized by the scowling forehead and fierce or downcast eye.

Thirteen witnesses were examined, all of whom testified that Miss Philips is what the distinguished Q. C. whom they had retained for their counsel declared her to be, viz: "a fanatical teetotaler," "one who lives for the suppression of the liquor traffic," and "a busybody in other people's matters." As the liquor men's Q. C. proceeded in his suave tones to set forth the case through minute questions to the saloon men which brought out an account of Miss Philips' work and faith, the judge turned uneasily toward the prosecutor and said: "Is it then to be a subject of reproach if a person takes an interest in preventing licenses? Surely we are not here to limit legitimate private or public action; if you do this it cuts both ways, and if you have not something better than this for your case it is poor enough, indeed."

The liquor men now brought forward a more distressful looking person than any hitherto elevated into the witness box, and he declared that it was in his mind to pay a certain large sum for the public house in which Miss Philips saw the drunken man enter, but on learning about her action he had determined to pay less, and in fact had done so by about £3,500; this may or may not have been true, but these intuitional processes of his own mind did not make a deep impression on the judge, and he declared that he would not allow the case to proceed on the basis of a slander by Miss Philips, for it had been already proved that the same publican against whom she appeared had sold drink to a married woman who was an inebriate, after he had received warning from her husband, and that when he had brought a dozen witnesses, and among them some policemen, to prove that she was not intoxicated, the court had disregarded their testimony, having an ampler amount on the other side, and had fined the publican fifty dollars.

The liquor men having really no case at all now brought in fresh witnesses to prove that Miss Philips was a devoted temperance woman and opposed to the existence of public houses; also what they claimed as parallel cases in the past, whereupon the judge said to their counsel: "I think you are putting the cart before the horse, and the plea and the cases you cite are about as relevant to the present discussion as if you should urge in my hearing a chapter of genealogies from the Old Testament." This produced a strong effect, and no more witnesses were called. The liquor men tried to make out that the man was not drunk but had had a broken leg and therefore a rolling gait.

The speeches of the two Q. C.'s, who stand in the very front rank of the London bar, were of especial interest. Butter would not have melted in the mouth of the liquor men's advocate. Few voices would be able to compass so many mild circumflexes and agreeable rising inflections; he was apparently much grieved that such a calamity had fallen on his client. Miss Philips' counsel was short, thick-set, of sledge-hammer oratory, ponderous, clear and conclusive; he firmly hammered his ideas into the jury and concluded by calling Miss Philips into the box. She gently affirmed, declining to kiss the Book, that she would tell the truth and nothing but the truth. In answer to questions she said that she was born and had lived all her life in Tottenham; was an officer in the Society of Friends and in the B. W. T. A. In her reply to a question as to whether she was in the habit of taking proceedings against publicans, she answered in her mild voice: "I never took out a summons before," and further when asked whether she did not think she was influenced by malice in prosecuting this publican, she replied, "I neither knew him by name nor sight." When asked what she had said to the policeman she answered: "I said to him: 'It seems to me a very grave responsibility you take to see a clear violation of law and do nothing about it.' Later the policeman told me that I could summon if I chose; I said I did not know that." It was evident that the policemen were willing to transfer their sworn responsibility to a private citizen and to a disenfranchised one at that.

The charge of the judge to the jury was one of the best temperance speeches I have heard for many a day; it equaled that of Miss Philips' own distinguished counsel. In his dry tones the judge remarked: "It is very difficult to get a case like this fairly tried in these days when the temperance question is mixed up with law and politics, but nobody who has sat as a judge as many years as I have, can fail to feel that the drunkenness of this country is at the bottom of a large share of the cases that come before him. I do not agree with Miss Philips in all her ideas as a temperance woman. I think the slow lift of civilization is doing more for us than any specific effort can. The progress of England toward sobriety in fifty years has been immeasurable; drunkenness is now disgraceful and in the better classes it is becoming practically unknown, nevertheless the curse is on us heavily and will be for a long time yet. I must say that when the man accused by Miss Philips came into court I certainly thought him under the influence of liquor; it may be that he has by nature a thick and stuttering utterance and a remarkably rolling gait. but she says that she believed him to be drunk and that she does so still. I therefore take it that Miss Philips acted in the best of faith and her conduct was as far from malice as one can possibly conceive. Her words to the policeman were undoubtedly privileged; the question for the jury is, did she desire to see the law vindicated and to bring the offender to justice for the welfare of society? She is a lady who, as has been universally admitted, has spent her life in good works, and by her origin and training she included active participation in the temperance reform as a part of her duty. It is not much wonder that she had little hope of the police and felt that she must herself issue the summons when they gave her to understand that they should not testify to the man's drunkenness.

It is almost needless to say that the jury found Miss Philips innocent and that all the costs of the case are to be paid by the liquor men who had undoubtedly hoped to make this a test case, which if it resulted in their favor would furnish such a precedent as to intimidate temperance people from prosecuting hereafter. It will be seen that the tactics of the enemy are the same in England as with us in America.

Reigate, Eng.

EDITORIAL CORRESPONDENCE.

Life in Southern California.

DEAR UNION SIGNAL:—A six weeks' outing in this favored corner of our country has not oblivionized all sense of obligation to the paper which white-ribboners on the coast as well as inland are pleased to call "ours." And no one is more happy to hear that possessive pronoun than ye traveling editor, who never entirely cuts the strings that bind her to the busy sanctum in Chicago.

Someway it does not seem as hard to find our women here as it does in the East (all the other side of the Rockies is "East" in California parlance). Either the women are more faithful wearers of our modest insignia or else they are more cordial in their advances to each other. Then perhaps the warm sunshine thaws out the natural reserve. At any rate a white ribbon woman is a distinctive type in Southern California and seems to form the bulwark of the churches and all advanced work, even more than in other places where my lot has been cast.

This is the season of county conventions and I have been invited to at least three which I am unable to attend on account of my speedy return. I am impressed with the methodical and intelligent manner in which these conventions are arranged for and the paramount importance which they assume in the eyes of all the membership. Indeed, I was about to write, for steadfastness, loyalty, self-sacrifice and intelligence, the California branch of our great society is especially distinguished; then I reflected where have I *ever* seen those qualities lacking in W. C. T. U. women, and so I forbear to say more than that our auxiliaries on this sunset coast are keeping pace with the great army, and there is not one laggard in the camp.

In many respects the country has a different aspect from that of my former visits. There is an unusual drouth even for this rain-slighted land, and that combined with the cold weather of the previous winter has produced such a late spring that the roses are only just beginning to bloom and the orange blossoms are fully a month late. The freezing in some isolated sections was exceedingly calamitous. I have heard of one orange grower who invested twenty thousand dollars on eighty acres of land in smudge pots, oil tanks and pipes, and other devices to drive the frost king away, and was so successful that he not only recovered the amount of his expenditures, but made a snug fortune out of his golden fruit. The new orchards are being planted on the foot-hills, as it has been demonstrated that a young grove not only needs protection from the winds, but that a higher altitude is not as frequently visited by Jack Frost. If Eastern people would keep friendly with Californians, they should cultivate the orange appetite far more extensively than they have in the past, for the thousands of new orchards that are now coming into bearing are capable of producing twice the amount of fruit that is at present shipped from here.

Another new aspect is the presence of the absurdly named "Industrial Army." California has apparently been the *rendezvous* for this new development of tramp life. Many of the "armies" which are now forming on this coast came from the East and are now headed towards Washington. The papers have been full of accounts of "industrial" bands coming from Texas, Missouri and Chicago on the same plan that the California recruits are forcing their way eastward. At first the large-hearted Californians were disposed to give them quarters and share their earthly goods in generous Western fashion, but as the "armies" multiplied and the lazy recruits increased, the feeding of the almost unnumbered multitude became an absolute impossibility. As my father has remarked to them many times a day, "I have but one cook, and she could not bake bread enough for you, if she did nothing else. Help yourself to all the oranges you can eat." But they are not disposed to live on nature's food and have threatened and in some cases committed violence to obtain what they want.

I am writing in my pleasant cottage home, surrounded with orange trees, roses, geraniums and all manner of blossoming plants and shrubs. The little home circle of three—father, mother and sister—have fully adopted this sunny land, after a residence of seven years, and think no less favored clime habitable. At present we are fortunate in having for our guest, Mrs. Matilda B. Carse, whose indefatigable labors in erecting a building that shall return a handsome revenue for National and state W. C. T. Unions are now meeting with deserved success. During the three weeks she has spent in this state she has secured in pledges fifty thousand dollars for the Temperance Temple, and is not through with her canvass yet; this in the face of the hardest times this coast has ever known is well-nigh marvelous. THE UNION SIGNAL of the 19th inst., which has just come to hand, speaks of this pledge as "conditional," and Mrs. Carse requests me to say that the pledge is *positive*, though the payment may be delayed two years.

I leave next Monday for San Francisco, and if there are features of special interest to our readers in the Midwinter Fair they shall have them next week, at which time I hope to be wielding the editorial rather than a correspondence pen. MARGARET A. SUDDUTH.

Colton, Cal.

OUR WASHINGTON LETTER.

DEAR UNION SIGNAL:—In regard to the coming of Coxey's army, it is a matter of surprise that a number of men heading in the direction of Washington could be so mistaken as to suppose there is any prospect of securing employment, or obtaining financial legislation from Congress in their own behalf. The leaders of this movement should know that their presence at the doors of the capitol will amount to nothing, that Congress can make no appropriation for their aid, and that they run the risk of being turned over to the authorities under the vagrant law. These men are misguided, no doubt, and their judgment unbalanced by their needs; but the facts remain and they should not be encouraged in this mistaken crusade.

There is no place in the country where opportunities of obtaining work for the unemployed are scarcer than here. During the past winter the leading papers and citizens have raised money and supplies to the extent of fifty thousand dollars for the support of those who have been unemployed, and who are *bona fide* residents of the District. The city is powerless to do more, and has petitioned to Congress to anticipate a few thousand dollars to prosecute certain public improvements, thereby furnishing the idle with employment and livelihood.

It is astonishing how the paternal idea of our government has gained ground in all parts of the country. This has not come to pass as yet. If the theories of Bellamy could be realized it might be the case. Our fatherland is simply an idol for whom we are expected to live—and to die if need be.

How much poverty and real suffering could be saved if the mistaken people who come here in hopes of getting a place under government could be persuaded to remain at home. Instances are so sadly common of the arrival of men and women without any definite encouragement—except their hopes and the chances they run of getting a place in government—that the whole place seems full of the depression. These broad streets, with their attractive buildings, the lovely parks, and even the great dome of our beautiful capitol, "humped up against the sky," become menacing and threatening to the unfortunate man or woman who is foolish enough to take any risk in seeking office or government place.

If there were time and space in this letter I could recount numberless instances to illustrate the futility of this sort of thing. My advice to people who feel tempted to change their environments, lured by false hopes of the better pay and shorter hours of government employ is simply, *Don't do it.*

The American Society of Religious Education held its fifth anniversary at the First Congregational church in this city, beginning its first executive session on Saturday last, continuing with two sessions on Monday and Tuesday. The object of the society as defined in the constitution is, "To awaken increased interest in the subject of religious education; to engage scholars in the study of man's spiritual nature; to devise improved methods of Bible study and teaching for the home, the Sunday-school, the public school and the college; to collect and preserve at the national capital information of all systems of religious instruction." The convention was largely attended and much interest was evinced.

The young temperance workers of the District have drafted the following resolution which will be sent to Congress:

To the Senate and House of Representatives:

We, the children of the District of Columbia, representing the various juvenile organizations, respectfully petition the Congress of the United States, to pass a bill prohibiting the sale of intoxicating liquors in this District, and to affix a penalty to the law prohibiting the sale of tobacco and cigarettes to boys and girls under sixteen years of age.

Since the publication of the Breckinridge-Pollard trial with its prurient details, the women of Washington have been aroused to the necessity of creating public opinion in favor of the punishment of man as well as woman with social ostracism for crimes of this nature. Recognizing that to the women of every age has been left the legacy of the world's morality, therefore the prominent women's clubs have met for the purpose of framing a set of resolutions which will give expression to a just indignation concerning the course of Colonel Breckinridge, and also to the belief that if men are made to suffer a like social penalty with women, are made to feel that they are equally responsible to society for sins of impurity, a higher standard of social morality will be reached, and that pure girls will escape the risk of marriage with impure men. The resolutions also ask that Colonel Breckinridge's constituents refuse to return him to Congress, in order that a high tone of morality shall be the order among legislators.

At the Chapin auxiliary society of the W. C. T. U., of which Mrs. M. E. Cohen is president, the following resolution was drawn up by Mrs. S. D. La Fetra:

WHEREAS, the Christian sentiment of this community has recently again been insulted and shocked by the not only irreverent but blasphemous manner in which Robert G. Ingersoll, on Sunday has spoken in an open theatre, and for gain, an admission of from one dollar to one dollar and fifty cents being charged. Therefore,

Resolved, that we appeal to the Sabbath loving and God fearing citizens of this community to bring to bear all proper means to secure the passage of Senator Kyle's bill for the protection of Sunday in this District.

Resolved, That we appeal officially to the Senate committee, of this District of Columbia, asking a full and favorable report of the bill to the Senate that its passage may be secured this session.

LUCY PAGE STELLE.

Washington, D. C.

HOW IOWA MANAGES.

DEAR UNION SIGNAL:—Some of the work of the Iowa legislature deserves to be chronicled. It has set the unique example of giving *legal* permission in one law to violate another—provided a sufficient consideration is paid—for this is the gist of our new liquor law. Consequently, the liquor dealers, having long violated the prohibitory law with impunity, are languidly discussing whether it is worth while to pay any attention to this; still, the revenue part will doubtless be a success.

As the penalty—outside the revenue or mulct tax—for disobeying its provisions is merely to make them liable under the old law, it is probable that the screen will still remain at the windows, pictures adorn the walls, music continue to attract and chairs furnish resting places for the weary loungers. Governor Jackson was anxious to rekindle the fires in the distilleries but his converts were few.

The liquor traffic is now out of politics and rests on a strictly non-partisan basis, for Republicans are eagerly besought for their names on the petitions which give the saloons the legal right of way. The Democrats, as usual, are in the opposition and the Prohibitionists as sometimes at the polls, cut no figure in this.

A very stringent act to protect bottled and canned goods was passed, but the girls above thirteen are still at the mercy of the base and the lustful. No strong arm of the law protects them. Petitions bearing thousands of the best names in the state, both of women and voters, went in asking that the "age of consent" might be raised to eighteen years. By the untiring efforts of Senator Rowen—who literally wrested victory from defeat, and who deserves the lifelong gratitude of every girl, woman and right thinking man in the state—after being modified to fifteen years, the bill passed the Senate 44 to 0, as he exultingly telegraphed me, April 4. But it was in the last days of the session. On the sifting committee in the house were some men bitterly opposed to it, and they refused to report it, so it was lost. But there is a day after to-day and two years for the campaign. The next legislature will pass the bill. This not being enough to protect men against their natural enemies, women, an act was passed, of which however, I have not seen the text, requiring that in cases of an assault upon a woman, there must be a third person to corroborate her testimony; it is usual in such cases for the perpetrator to provide this witness!

To offset all this we have the ballot, and henceforth any injustice we endure will be due to our own inaction; for in the future we are to vote. For officials of any kind or grade? Oh, no; that might destroy the foundations of society, especially the foundations on which the lust and and greed of men securely rest; but if at any time an increase of tax rate or bonded indebtedness is to be considered then we may vote. It is evident that the women of Iowa will *not* vote "early and often."

But let me give that small body of citizens due credit. They adjourned. Nothing in its official life became our legislature like the leaving it. May it be long before we again see the like of its majority.

MARION H. DUNHAM.

Burlington, Iowa.

A WORD FOR EVERYBODY.

DEAR CO-LABORERS:—Sitting at my desk with almost numberless letters pouring in upon me, I have become alarmed at a condition which somewhat obtains in the National W. C. T. U., and which I trust you will permit me to bring before you.

There is great financial depression in the land, seriously felt by all philanthropic institutions, and although many states are doing magnificent work, from localities and occasionally from state officers come to us the words, "We would be glad to do this or that (whatever may be needed) but we cannot raise the money." "Our unions find it absolutely impossible." "We would be delighted to take hold of the work could it be done, but money cannot be raised," etc., etc., and under such conclusion scarcely an effort is made and the Lord's work languishes. We appreciate all difficulties that beset our work, but cannot think they are wholly of a financial nature. Missionary societies, Christian Endeavor, Epworth Leagues, educational clubs, and other societies feel the depression as do we, but they do not sit down beneath the conditions and fold their arms, and count impossibilities. Financiers tell us there never was more money in the banks, and it is noticeable that entertainments are very largely attended. The grand opera has had unprecedented success in Chicago this year, an average audience of five thousand greeting the singers daily.

There *is* money, and a proper share should find its way into the till of the W. C. T. U., but machinery must be set at work that will send it through the hopper. The outlook from headquarters is very encouraging, and could the pessimistic views taken in some localities be changed to an optimism which would lead to a determination, God helping, to overcome difficulties and to do and to dare in the name of the Lord, the whole nation would have reason to rejoice in that pressure beneath which every energy had been aroused, and the reward of persevering activity had been secured. Believing a little article written for THE UNION SIGNAL of Dec. 14, may help to this end, I copy:

"When a speaker or organizer is desired, ascertain exactly her charge. A church or hall will, no doubt, be donated, but the expense of janitor, fire and light is often met by the union, unless a noble generosity leads the trustees to contribute all. Calculate the necessary outgo for advertising; then finding the aggregate of these items, sell tickets enough at *ten cents each to raise the full amount before date of the meeting.* Five desirable things will thus be secured: 1. Through sale of the tickets there will be a large advertisement of the meeting. 2. An audience is assured. 3. The money required is raised. 4. Women will be relieved from anxiety, and able to enter heartily into the work. 5. Every penny taken at the door will be a bonus to the local treasury.

"We believe this to be a practical way of meeting the desired end, and a few energetic women will accomplish great things by the effort. Will not unions try this plan? We will gladly give all information possible concerning speakers, organizers, etc."

Yours with hope,

MARY A. WOODBRIDGE.

The Temple, Chicago, Ill.

BY HARRIET B. KELLS.

The hand of the diligent shall bear rule: but the slothful shall be under tribute.—Prov. 12:24.

The redemption of the world lies in the materialization of the expression, "She hath done what she could." Note the pronoun. It is not *he.* The good Lord knew better than to expect so much of *him,* environed as *he* is in the criss-cross of expedients, interests and the necessity to provide for the women and the children of the race. Think of the little shoes and Easter bonnets! But all along through woman has had just sense enough to cling to a pure ideal. Once possessed of it, flotillas of argument cannot bombard it out of her and she rides the wave of unpopular prejudice like a mermaid. If she thinks she *ought,* "that's an end on't." Jesus—when not many but foolish women and "common people heard Him gladly"—dropped that little phrase about another woman into the unsounded abysses of the ages, and ever since woman has kissed the footprints of His feet in the dust and said: "Lord, *I will,*" and gropingly, obstinately, stupidly, sometimes, but loyally, "hath done what she could." Scientists say that necessity creates the species; as the ants burrow deeper to get out of the way of the devourer, the ant-eater's nose grows longer to reach them; as the soul realizes the instability of the material it develops appetite and energy for that which does not perish with the using. So it is a mistake to regard Mrs. Carse as "a sport," as the florists say. She is the resultant in regular metamorphosis from the woman in the family recesses ever begging for market money to the woman whom woman's necessity has *created* begging for a million dollars for a world's purpose. She is the first of the species, without doubt; a two-million dollar woman will be the next metamorphosis. In the meantime every woman in process of development is expected *to do what she can now* to help Mrs. Carse, and toward the perfecting of the type originated in our Temple builder, whose speech shall be:

"Build thee more stately mansions, O my soul,

. . . . . .

Leave thy low-vaulted past;
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea."

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Many touching tributes to the golden bond of love in the W. C. T. U. come to this office, of which the following from Mrs. Addie B. Edsall, Plainfield, N. Y.: "After many years of suffering and blindness, my mother, Catherine R. Ball, of Newark, N. J., has left us for the Golden City, in her seventy-fourth year. Among her things was found a little purse containing one dollar, evidently laid away for a special purpose. I want mother's name to be the first of a veteran in band our union." A draft of $71 comes from the following unions in Minnesota: Mrs. E. A. Gordon, Janesville W. C. T. U., $21; Mrs. F. C. Davis, W. Winona, $10; Mrs. H. Witherstine, Rochester, $40. It was a generous-minded Providence that predestined these good sisters to be friends of the Temple. Miss H. Frances Parmelee, Kobe, Japan, says: "I feel in some way I must send my dime; but how can I? I haven't a dime to my name, *i. e.,* a good United States one, so I am just going to send stamps, trusting that the stamp fiend exists in Chicago, and will convert these stamps into money for the Temple. Mind you, these stamps are not ordinary! they are just one issue, in honor of the Imperial twenty-fifth wedding anniversary, March 9. The Japanese have learned from foreigners to make beer and use cigarettes, and foreign wines and liquors have come in on us like a flood; so we wait eagerly for Miss Willard and Lady Henry." Here is the chance of a prize for the boy collector; call at 1113, The Temple. From N. Muskegon, Mich., union, comes $10 to be used for the Neal Dow window, half of it from mite-boxes, the rest the result of an entertainment. These women always take a mite-box to our union meetings, and many a penny drops in. That's a "taking" idea—we pass it on. The W. C. T. U of St. Johns, Newfoundland, sends $5-a gift.

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Winchester, Va., W. C. T. U., sends $21.90, third installment on $100; Westerly, R. I., W. C. T. U. forwards $50 on its pledge, and Cuba, N. Y., $43, second payment on $100; Mrs. Sarah C. Moore, Champaign county, O., Temple superintendent, sends $42 on its pledge, and $35 comes from Oscaloosa, Ia., W. C. T. U., on the *in memoriam* tablet for Mrs. Mary J. Cook. Mt. Carmel, Pa., wants $20 credited on its pledge. Bradford, Pa., sends $28.74 to apply on $100,—$10 of the amount being for a full Baby Band. The genial sympathy that comes with the check goes to the depths of spirit. Rockford, Ill., union, delights us with $20 on its pledge, and $15 on $100 from Wrightstown, Pa., is welcomed.

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All persons sending $1 to the Temple will receive the beautiful Columbian souvenir. Any individual who fills a mite-box during 1894 will receive a solid silver Temple souvenir teaspoon. This, however, does not apply to persons filling boxes for unions; they receive the Columbian souvenir. All money orders and checks should be made out in the name of William D. Preston, and sent to our financial secretary, Miss Sara G. Johnson, the Temple, Chicago, Ill. All orders for mite-boxes and everything pertaining to the Temple should be addressed to Mrs. Matilda B. Carse, the Temple, Chicago, Ill.

THE HOUR'S NEED.

BY EMMA PLAYTER SEABURY.

Life is a struggle, view it as we may,
Against the powers that be; the poisoned weeds,
The evil thoughts, that nurture evil deeds,
And choke the right and truth along our way.
We are such moral cowards that we pray
At morn, then wrap ourselves in selfish creeds.
And secretly, at night, we sow the seeds,
Whose tangled growth we wrestle with all day.

We need true hearts, which can forget themselves,
Their harvest, in this barren human field;
The purpose stern, to garner truth again;
The willing hand of brotherhood, that delves
But for the common good, the common yield;
God give us now, true women, and brave men.

Pittsburg, Kan.

THE LARGER POSSIBILITIES.

BY LILIAN WHITING.

'Tis heaven alone that is given away;
'Tis only God may be had for the asking.
—LOWELL.

It touches one to realize how many girls all over the land are longing for collegiate privileges and are unable to enjoy them. Sometimes a girl can make a way, as heroic Lucy Stone did, but largely with women, as with men, the opportunities of college study are more usually those opened by some degree of wealth rather than by the personal desire of the student. Of course, with a majority of college students, opportunity and desire meet; with some the desire has fairly created the opportunity, for, as Emerson tells us, "When a god wishes to ride every stick and stone will bud and shoot out winged feet to carry him"; and again a few have been forced into college life by parents or guardians who regard a Harvard diploma as the pledge and promise of social prestige.

There is, however, a distinctive class of women with unlimited aspirations and limited means of realization that appeal to one's thought, and might we not consider, for a moment, if life does not offer to them something far removed from defeat and denial? Education is too frequently held to include merely the instruction of class-room privileges, and the term "higher education" of women is almost invariably used as the synonym for college study. Never was there a greater misnomer. Instruction and culture are two very different things, and both should be comprehended under the term higher education. Unfortunately, it is only the instruction, as a rule, that is meant.

This certainly implies an instructor, a class-room, paraphernalia, apparatus,—what you will. And I am not decrying the invaluable nature of all these when I venture to affirm that the best, or some of the best results of culture are attainable in the humblest home. Of spiritual culture, its supreme form, of course this is seen to be true; but of intellectual culture it is largely true. We must distinguish here between the purely intellectual and the artistic. Paintings, sculpture and lyric and dramatic art are inseparable from the large cities. Occasional pictures from the best artists, or pieces of statuary that may be owned in a private home do not offer that range for knowledge and comparison that is afforded by the public art galleries of a city; and opera and the theatre must of necessity exist in the larger centers. So that artistic culture is conditioned, while intellectual culture is free and unlimited.

Many are the cultured women who are not college women; and many are the college women who have very little genuine culture. Those who combine the college training with extended culture are not few, but the one does not in all cases presuppose the other. Now culture, in all its intellectual and spiritual phases, is attainable by any one in any place. Given some of the best books, —the essential thought of the world lies in a few of the great authors,—and a mind open to spiritual influences, and the very inflorescence of fine culture may be achieved. We find women of college training who do not know, in any deep and intimate sense their Holmes from their Hawthorne, or their Emerson from their Lowell, who have never steeped themselves in the marvelous depths of thought or caught the vision that is in Dante, Shakespeare, Goethe, Mazzini, the Brownings; who have never learned to recognize the exquisite literary quality in St. Bernot and Matthew Arnold; the fire and intensity of vision in Balzac; the strength in John Morley; the vital sympathy and fine philosophy of George Eliot. They have never felt the magnetic power of Coleridge, the exquisite charm of Shelley and Keats, or studied the perfect art of Henry James and Mrs. Humphry Ward. They are familiar with all these authors and many others in an academic way, it is true; but the child who browses, at will, among books because he loves them, and who grows up absorbing their atmosphere and influence in a kind of unconscious way, has far more true literary culture than the college graduate who has only acquired a kind of perfunctory academic acquaintance with literature.

Artistic culture is necessarily largely technical; but the literature of art—as regards pictures and sculpture and the drama and opera librettos—can be acquired *as* literature; and it is wonderful to what degree thorough ground in this enables one to rapidly acquire critical appreciation and discrimination between different schools of art and methods of artists.

Life may be narrow by circumstances quite beyond our own control, but it may always be deep and high. It may have profundity and uplifting, and these are the essentials. The best gifts of life are those most universal.

"'Tis heaven alone that is given away,
'Tis only God may be had for the asking."

The names of four American women whose youth antedates the period of college privileges for girls, stand out as examples of preëminent culture: Elizabeth Peabody, Margaret Fuller, Julia Ward Howe and Sarah Holland Adams. Miss Peabody had not only the exceptional culture of philosophy, but was at home in several languages and literatures. Margaret Fuller, the classical scholar and the most original thinker of this century, acquired all this culture without the special means and methods of university opportunities. Mrs. Howe, the brilliant and idolized daughter of wealth and luxury, had the best private masters of the day, but how little would they have availed had her mind not teemed with exalted ideas and her energies been never tiring? Sarah Holland Adams, one of the most scholarly and exquisitely cultured women of the day, laid the foundation of it all in the refined and intellectual atmosphere of a book-loving home. Miss Adams has just returned to Boston after many years' absence in Europe, where she lived chiefly in Berlin, and her charm of personality makes one realize the divine nature and influence of extended and symmetrical culture. While abroad Miss Adams translated the works of Prof. Herman Grimm (the son of the one and the nephew of the other of "Brothers Grimm") the works including the lives of Goethe and of Raphael and a volume of literary essays on Emerson, Voltaire and several other men or events.

So many are the women and young girls who, from the limits of what may be for the time a narrow life and restricted outlook, are looking and longing for something higher and better, for the magic touch that shall bring them into clearer vision and larger sympathies with the intellectual progress of the day, that one would be sad in thinking of them if it were not for the way out. But culture liberates; and culture in its finest and broadest and divinest sense is possible to each and all who earnestly strive for the beautiful life that is lived in the spirit.

The Brunswick, Boston, Mass.

MOTHERS' CLUBS.

VII.

Our Children's Birthdays.

BY MARY WOOD ALLEN, M. D.

The day was gloomy and a rain was pouring, but the gossamers and umbrellas that found their way to Mrs. Stacy's at the appointed hour proved conclusively that the interest of the women was not to be dampened by a little rain. Nearly every mother had complied with the request made at the previous meeting to bring the names and birthdays of their children plainly written out. To such as had neglected or forgotten the request, paper and pencil were furnished, and it was asked that each name be written on a separate slip.

In one corner of the room sat a plainly dressed woman, who seemed to hold no communication with the others, and who, when the paper and pencil were passed to her shook her head in refusal. Those who sat near and saw her action did not wonder that Mrs. Hall did not wish to register the name of her son, for Jim Hall was the "worst boy in town." Only thirteen, yet he was the acknowledged captain in all mischief. He led the raids on henroosts, was ringleader in Hallowe'en mischief; in short, if a window were broken, a gate taken from its hinges or a pet cat missing, the blame was laid to Jim Hall. His mother, a widow, was a little woman who fretted over his misdemeanors and scolded him out of the house in her attempts to lead him to better things.

After all the names were collected the president said: "We have here a book which has been divided into twelve sections. At the head of each section is the name of a month, and under the appropriate heading the name of each child and its birthday will be inscribed. At each meeting hereafter the list of those children whose birthdays will occur during the next two weeks will be read, and every woman will make it a point to pray especially for these during these two weeks. As far as possible each child shall be more particularly remembered on its own birthday. We have been led to see more clearly than ever before that we are not only responsible for our own children, but that we have duties concerning our neighbors' children. Not the duty of finding fault with their misdeeds, but the duty of loving them and helping them to overcome their faults. It is very easy to criticise other people's children, and other people's methods of training, but that is not Christ-like. We are to be united as a community of mothers to work for the best interests of all the children in our town, and one way is to unite in praying for each child as if it were our own."

While she was speaking Mrs. Smith, sitting next to Mrs. Hall, saw her lip quiver, and divining her feelings, whispered to her: "You did not send up your boy's name, did you?"

"No," was the hesitating reply, "and it's his birthday, too."

Mrs. Smith did not hesitate, but rising said: "Madam President, we do not need to wait till next time to begin praying for our children on their birthday. To-day is the birthday of Mrs. Hall's son James. It seems to me I never realized the full blessedness of this mother's work as I do to-day. Mine, you all know," and there was a tremor in her voice, "mine is a childless home and I have felt that I had been shut out of the privileges of motherhood, but this plan just proposed opens to me the cheering thought that I, too, can have a mother's right to pray for my children, mine, because my Heavenly Father's."

The president rose, her sweet face radiant with joy. She said: "I am so glad we can begin this part of our work at once; glad that Mrs. Hall has given to us the opportunity to ask God's especial blessing upon one of our children. Let us pray."

For a moment silence reigned and then the gentle tones continued: "Dear Father, we are glad to come to thee today with one of our loved ones to commend him to thy especial care. We know thou dost care for him, for he is thine more than he is ours. We do not need to recount to thee either his good or bad deeds. Thou canst read his heart, and where we might misjudge, thou alone knowest of a truth, all the motives that move him to action. But, dear Father, we thank thee that thou hast given him a clear intellect, and we believe that thou wilt come at length to be acknowledged by him as the ruler of that intellect. We thank thee that he has so much of courage, and we trust that it may ever be displayed in the right direction. This dear boy is one of our coming citizens and as such we pray that he may have a due appreciation of his own great value. Give to each one of us the opportunity and the wisdom to be to him a wise, true, loving friend. We ask it in His name who is our Elder Brother. Amen."

The tears of the mother were falling fast, but they were blessed tears. Her boy had not been held up to the Almighty as an irreclaimable reprobate, but tenderly had he been presented to the merciful Father as a child, beloved and hoped for. The prayer had been to many a revelation of the purpose of the proposed plan. It was not to give them an opportunity to find fault with naughty children, but to love them and pray for them as for their own. Mrs. Hall's eyes were not the only ones moist with tears as the prayer ended.

At its close Mrs. Stone was presented, who spoke but a few words in opening the discussion upon the topic.

"HOW SHALL WE TEACH TRUTH TO OUR CHILDREN?"

"My time is limited, and the topic unlimited. I shall therefore simply touch upon one or two points which we can each elaborate ourselves. The first and best method of teaching children to be truthful is for every one who deals with them to be truthful. Threats made and left unfulfilled are not only lessons in disobedience but in untruthfulness. The oft-repeated threat, 'I'll surely punish you if you do not mind,' not only loses its significance, but becomes a direct lesson in falsehood. All promises made and broken are lessons in untruthfulness, and a threat is a promise, a bad one, to be sure, but a promise nevertheless. If you say a bad promise is better broken than kept, I reply, 'a bad promise should never be made,' and threats can be avoided, or if made should be fulfilled. A mother told a restless child on the train that the conductor would cut off her nose. The little one was frightened, but after the conductor has passed and repassed without harming her she looked up into her mother's face and said, 'Mamma, you lied.' Such lies are being told daily by conscientious mothers who have never stopped to think that such threats, which they know can never be verified, are lessons in untruthfulness.

"Unkind criticism of absent friends who are, when present, treated with especial kindness are lessons in the conventional white lie, which is neither necessary nor pardonable. All deception practiced upon a child, the slipping away while protesting that you are not going anywhere, telling the child that the medicine does not taste bad, or that it will not hurt to have the tooth pulled, giving false answers to the child's honest inquiries, are all methods of teaching untruthfulness. These few thoughts will suggest the manifold ways in which we teach our children to do the thing for which we punish them afterwards with a great assumption of our own superior purity and goodness."

It would be pleasant to continue the report from the experience of this Mothers' Club, but it may not be. With one recital of a result from this especial meeting our record will close.

Toledo, O.

BOYS AND GIRLS.

Time will bear you fast and free,
On the wings no eye can see,
To the years that are to be—
Boys and girls.
Thro' your spring-time buds and flowers,
Thro' your summer's fruitful bowers,
Thro' your autumn's winds and showers—
Girls and boys.

May truth and knowledge follow pain,
Weaving in life's mystic chain,
Golden links of good and gain—
Boys and girls.
There is work enough to do,
Work for me but more for you,
Who must warp and weave the new—
Girls and boys.

Seer nor sibyl can foretell,
On what lofty parallel,
You may do your life work well—
Boys and girls.
Battling in misrule's despite,
For the good, the true, the right
'Gainst every form of lawless might,
Girls and boys.

—*Sarah T. Bolton.*

MISS WILLARD'S MESSAGE TO THE PUPILS OF THE INDIANAPOLIS HIGH SCHOOL.

DEAR CHILDREN OF THE "DAWN":—You mustn't mind my writing this way, because, you see, I am getting to be "old folks," and very glad of it. In a cosmos where two hundred and fifty million worlds have been already estimated (and more to follow) it is good to go on, and on, and ever on.

The dawn of being here predicts the day elsewhere. I suppose that just one thing, and one only, is important, that we should start right on the race, knowing, loving and keeping the laws of God. For this reason I have dedicated the dawning years on this little planet, earth, to helping hold that sacred thing, the human brain, in its integrity. For behind everything there is a thought, behind every thought there is a thinker, and the thinker plays upon the brain like human hands upon a key-board. Alcoholics hurt the brain and harm the home, so I am for total abstinence and home protection.

In a High School where the brain is so much used—or ought to be—these thoughts will not, I hope, be otherwise than welcome.

We must remember the motto: "Each for the other and God for us all."

Also that only the Golden Rule can bring the Golden Age.

To the girls, let me give this: "Womanliness first; afterward, what you will."

To the boys: "Dedicate your brave young lives to the chivalry of justice rather than of romance."

I am

Yours "For God and Home and Native Land."

London, England. Frances E. Willard.

MORE CAT CORRESPONDENCE.

A PUNNY CAT.

DEAR SIR TOOTS:—I belong to the Columbian Y in Spain and yet do not feel *fur* away from you, as we have the same interest in temperance.

I learned from a *claws* in your letter that you *pur*pose to sell your photograph to help the cause.

Miss Anna Gordon told me a *tail* about you, when she was here from which I learned that you are not at all *puss*-illani*mouse*.

I hope you will put my name in the *cat*alogue of temperance cats. It will *amews* people to see it.

Like you, I am always willing to be a *cat's-paw* in any good work.

If you consider me *meat* please *rat*ify my proposition to enter the *cat*egory of workers.

I must now *paws* or these hastily *scratched* lines will not catch the post in time!

Yours *feline*ly,

DUQUE DE SAN SEBASTIAN.

Postscratch:—I put my *nine lives* and my *pur(r)*se at your disposal.

San Sebastian, Spain.

FROM AN ENGLISH CAT COUSIN.

MY DEAR TOOTS WILLARD:—I have been shown your portrait in THE UNION SIGNAL, and as I am also a Persian cat (tabby), and live at "Evanston," London, I think we must be cousins, at least. I send you my portrait and should like yours, and I also send a mite towards the L. T. L. work.

Do you know, Toots, I think you and I ought to be very thankful that we live in teetotal homes, for I gather from what I hear read that many people who drink even ill-treat their children, so what it must be for cats, not to say cats of refinement, I shudder to imagine!

I am now seven, and I made my mark to the total abstinence pledge when I was six months old. If you would like to know how handsome I am, you just ask Miss Anna Gordon, who has visited our Evanston, but as she is in England, I should like you to ask Mr. and Mrs. John G. Woolley, who are great friends of mine, and, at the same time, by the way, you may whisper to them that we should all be very glad if they would come to England again. There is plenty of work for Mr. Woolley to do here among the Christian churches, at least I am always hearing my mistress say so. My young mistress (we used to call her little mistress till she grew taller than the other one) always reads THE UNION SIGNAL and says it is the best paper going. I am afraid that one of these days she will visit America; then she will, of course, want to see you; but I hope if she does you will soon let her come back.

I do not write much (though I like to sit on the papers while my young mistress plays a machine that clicks all the time; they call it a typewriter), so we will say good-by. Yours purringly, FLUFFIE OSBORN.

P. S.—On Christmas day I received from a great admirer a present of a box of sardines, addressed "Sir Fluffie Osborn, Prohibitionist, Evanston."

His mark.

Evanston, London.

DOLLY'S NAME.

A recitation for a little girl.

I've brought my dolly to show you;
Don't you think she's a pet?
A prettier dolly, I feel sure,
You've never seen as yet.

And I've had to give her a name, you know;
Oh, dear! 'twas a nuisance—quite!
There are plenty of names to be had, of course,
But none of them seemed quite right.

But I've had a bright idea now—
I thought of it yesterday—
I shall call my dolly "Temperance,"
Because, you see, they say,

At Band of Hope, that if fathers drink
Too much of beer or wine,
Their children can't have pretty clothes,
Nor dollies dear, like mine.

And I'm a Band of Hope girl now,
And always want to be,
So I'll call my dolly "Temperance,"
Then I shan't forget, you see.

B. E. S.

BRAVERY.

Some years ago an uneducated Indian recounted the accomplishments of his youth which he considered marks of bravery. He said:

"To resist the raging storm.

"To defy the roaring billows of the prairie fire.

"To run down a wild turkey and fawn.

"To treat my friends to wondrous barbecues of birds.

"To outlast the swimmers under water.

"To be struck a dozen blows on the forehead without blinking.

"To walk with contempt barefooted in the sandburrs.

"To run an arrow-shot without heaving breath.

"To know all that passed in medicine-lodge or council.

"To never know discouragement or pain. These were the accomplishments I loved."

And the speaker was at the time of his death one of the bravest Indians of the southwest, adds *The Young Idea.*

The educated Indian of the present day, seeing the ruin that "fire-water" has wrought in his race, might well consider the strength to resist alcoholic drinks an accomplishment better than all the above put together.

DEAR BOYS AND GIRLS:—Good news! There's no longer need for any of our Cozy Cornerers to write, "I would like to belong to the L. T. L., but there is none in our town." Just read the following message from the lady who does so much to help our good work by superintending the movements of the great Loyal Temperance Legion of America:

"Please say through your columns to any boy or girl who would like to be a Loyal Temperance Legioner, but finds no local company to join, that if he will write to the L. T. L. superintendent of his own state she will make him a member-at-large, provided he is prepared to sign and keep the triple pledge. She will also give him instructions in regard to the diploma course if he desires to become a graduate of the Legion. Please say also that the address of any state superintendent may be obtained from your own editor, or from the National L. T. L. superintendent.

"We should be glad to count *all* the boys and girls of our land, of whatever age, color or nationality, in our blessed army.

"HELEN G. RICE, *Nat. Supt.*

"*1597 Washington St., Boston, Mass.*"

Now isn't that a splendid plan? By following these simple directions you can become a member of the noble Legion.

Our "Toots" is becoming well known in foreign lands as you will see by his interesting correspondence on our page. A supply of his pictures can still be procured at twenty-five cents each by sending to Miss Anna Gordon, Evanston, Ill. Your

Aunt Jane

NEPHEWS AND NIECES.

A. M. Grant, Maryland.
Lola Spikeman, Michigan.
Charlotte A. Talbott, W. Virginia.
Edna Munford, Iowa.
Mary Bishop, New York.
Mollie M. Kelso, Virginia.
Myrtle Painter, South Dakota.
Blanche E. Webb, } Illinois.
Z. Menia Beswick. }
Wayne Bond, Indiana.

I hope you will let me be one of your nieces. I have four brothers and no sisters. I have a cat and I call him Toots. I named him after Toots Willard.

Milton, Ill. HILA R. BROCK.

There are four saloons in our town. We are all temperance people at our house. We all enjoy reading THE UNION SIGNAL and I especially enjoy the Cozy Corner and wish to belong to it. We have no L. T. L. in our town but I used to belong to a good one when we lived in Redwood Falls. GENEVIEVE C. WILLIAMS.

Chatfield, Minn.

My mamma belongs to the W. C. T. U. My papa is a strict temperance man, and my brother and I belong to the L. T. L. We have no saloon in our town.

Plainfield, Wis. EDWARD A. SPARKS.

I am a friend of THE UNION SIGNAL and hope that I may be admitted into the Cozy Corner.

Watertown, N. Y. ALMON KNOWLES. (Fourteen years old.)

I am a little girl ten years old and would like to be numbered with your nieces. I am a member of the L. T. L. and have graduated in four of L. T. L. manuals. Our graduating exercises were held in connection with the county convention at Mt. Pleasant. EDNA LYMAN.

New London, Ia.

SOFT-SHELLED NUTS.

294.

CONVERTED GRAINS.

[Example.—Change corn to meal in four moves. Answer: corn, morn, moan, mean, meal. Change only one letter at each move.]

1. Change wheat to flour in ten moves.
2. Change oats to rice in four moves.
3. Change malt to feed in four moves.
4. Change bran to seed in four moves. J. A. S.

295.

BEHEADING.

My whole is a day of rest.
Behead to contract the features and leave eight furlongs.
Behead to lift up and leave to estimate or value.
Behead not far away and leave that by which sound is perceived.
Behead to inhabit and leave a spring.
Behead the seed of a tree and leave a small hard particle.
Behead a plant of a thousand leaves and leave a weapon of offense. R.

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One God and Father of all, who is above all, and through all, and in you all.—Eph. 4:6.

THE CHURCH AND THE MASSES.

Our subject is significant of the times. In itself it is a nineteenth century evolution. The church was once believed to exist only for the masses, of the masses, and by the masses. To-day the two are as universally conceded to be divorced each from the other. Regardless of the fact that the church, if it exist at all, must be made up of units taken from "the masses"; regardless of the fact that both are "of one blood," we speak and write as if between them there were a great gulf fixed; a middle wall of partition built up; while the one problem with which the church spasmodically and erratically is dealing is "how to reach the masses."

What does it mean? Something radically wrong somewhere. With the "church" or with the "masses"? Unquestionably with both. There is danger that the subject be viewed from one standpoint alone. In a realization of the failure of the church to rise to its point of privilege and duty, we are quite apt to condemn it for faults which exist, not primarily with the church but with those whose mission it is to reach.

We cannot ignore the too patent fact that "the masses" are largely opposed to "the church," from innate love of that which the church, from the very fact of its existence, must oppose—evil. Though our doors were thrown open by day and by night; though our music were divine; though men and women preached with the eloquence of an Apollos and the tenderness of a John; though kindliest welcome were given to all, of whatever social grade; though rags and misery were a patent of nobility, entitling their possessors to the best seats and the most considerate attention, who can believe that the church of Christ would, even under such conditions, prove sufficiently attractive to lure the masses, as a whole, from the saloon, from the gambling den, from the brothel, or even from the home, with its ease and its Sunday newspaper?

We are in sore danger of eliminating from our consideration of the problems of to-day the factor which Paul so clearly recognized when he declared that "the world, through wisdom (worldly), knew not God," as well as ignoring the reason given by the same astute thinker why his gospel was not universally accepted. "The god of this world hath blinded the minds of them which believe not." Sin as an obstructing force in the work of the church cannot be ignored. Nor, until the church more clearly recognizes its sphere of action and is better equipped for its work, can it be removed.

But it is with the church in its potentiality rather than with the obstructing force, that we, as integral parts of that church, are interested. The church ought to reach the masses. It ought to be the outward, visible sign of an inward love and helpfulness between each human unit. The dreams of a universal brotherhood should be realized in the church. The church should be the center of light, of cheer, of moral power, of all reforming forces for all humanity. It must become all these if it is to accomplish its mission. Our chief interest should be to learn "what doth hinder" in attaining this end. Three special lacks are apparent.

1. An adequate realization on the part of the church as to the nature and scope of its mission. By just so far as it has ignored all elements entering into the manifold nature of man save what it has been pleased to know as the spiritual, has the church failed to lay hold upon the masses. The lesson it needs to learn to-day is that God made man, not man's soul—but *man*, with body, brain, affections, ambitions, instincts, will, soul and spirit; all that enter into the mystery of personality, in His own image. This being so—man being in no sense a disembodied spirit, nor even pure spirit clothed upon with body—but the body with its potentialities and even its limitations entering into the human ego, it is clear that the church cannot do true work for humanity if it exalts one element to the absolute suppression of all others.

The spirit *is* the highest element; it dominates all others; but it also holds a vital relation to all others, and if that relation be ignored it is at the expense of the spiritual with the physical and mental.

To bring men into communion with God, into vital relations to Christ, is the supreme end of the church, but there are other ends which are necessary steps to the highest, and in ignoring those the church has been for ages attempting to leap from the bottom to the top of the ladder, heedless of the intervening rounds.

The church of Christ exists to make this world clean and pure, to make men's brains clear and strong, their bodies vigorous; it exists to make politics clean, homes glad, nations righteous. That famous saying of the old philosopher, "I am a man, and nothing that touches humanity is indifferent to me," should be inscribed over every church door and written in every member's heart. When it shall find humanity in all its unfoldments and all its interests sacred, then, and not till then, can the church begin the fulfillment of its mission.

2. A lack of common-sense business methods in the effort of the church for the masses is conspicuous as a second hindrance. So conspicuous is that lack that it often causes one to wonder if, after all, the church *desires* to reach them. That was a startling fact announced in a Chicago pulpit the other day, that if the vast city should be swayed by an irresistible impulse church-ward, there would be, after the six hundred churches were filled, seven hundred thousand who could find no house of worship. A startling fact! and yet, in the majority of Chicago churches, there are empty pews each Sunday, and no definite, concerted action taken as to how they may be filled.

"You have the plant of the church," said Stead in Willard Hall, "and you are working it in such a way that if it were your neighbor's capital instead of God's, you would have landed in prison long ago." Oh, for a baptism of common sense business methods in the church of Christ! Oh, for a consecration which shall make men willing to give of their best thought and most practical efforts to its work! When that baptism comes we shall probably talk less and sing less about "going to heaven," but we shall *do* infinitely more to bring heaven to earth.

3. The third lack is that marvelous power which, call it by what name you will, is still *vital*—the life of the individual or the organization. It was that power which sent forth the early church in a glad enthusiasm to do and die for the Lord Jesus. It has been this power which has led on the church to every great conquest in the centuries since. Whenever this burning zeal is lost, whenever dogma takes the place of devotion, whenever creed is found to dominate Christliness, then the church loses its hold upon the hearts of men.

"The church to-day is a devitalized body." We have been pondering upon those words since hearing them a few days since from the lips of an earnest Christian. Is it true? It depends largely upon the meaning one attaches to the word "devitalized." That the church has life is proven by its continued existence, as well as by many deeds of Christliness here and there. But that the church lacks the splendid vitality which is its normal condition is also proven by the fact that it is content merely to "hold the fort" instead of marching on, conquering and to conquer.

The masses would long since have been reached if the church of Christ had but apprehended first the masses themselves and its mission to them; second, the methods for carrying out that mission; and third, the power which is its only true life. Not power of place, of wealth, of rank, but power of and from God.

We know no definition of the church of Christ so clear as that given by William T. Stead. "The union of all who love in the service of all who suffer." When that definition is fully accepted the mission of the church to the masses will be both defined and fulfilled.

THE SABBATH WAS MADE FOR MAN.

When Christ rebuked the captious Pharisees with the statement, "The Sabbath was made for man and not man for the Sabbath," he uttered a twofold truth but, unfortunately, the one which He emphasized to His immediate hearers is the only one which many people at present see. The most of mankind have gone to precisely the opposite extreme from the old Pharisees. They readily accept the last half of this teaching of the Master, but fail to see in the first half anything more than a negative affirmation of the truth contained in the second.

The Pharisees fell into the error, prevalent at all times, of substituting forms and ceremonies for the weightier matters of the law. It would be a comparatively easy thing to get to heaven if we could only go by the path of long, toilsome pilgrimages, punctilious observance of the rites and ceremonies of external religion, or even of self-inflicted privation and suffering. All of these things are so much easier than to be "meek" and "merciful," "pure in heart" and "poor in spirit," to "hunger and thirst after righteousness," to love God with all our heart, soul, mind and strength and our neighbor as ourselves, that the majority of mankind has always sought eternal life through them. Extreme and absurd punctiliousness in the observance of the Sabbath was but one of the many forms in which the disposition to seek future happiness by external ceremonies manifested itself in Christ's day. This spirit He always rebuked in whatever form it appeared. It was His attitude of uncompromising hostility to it that excited the opposition and hatred of the Pharisees.

Were Christ to come upon the earth now, He would not find that this spirit had been banished, but in this one matter He would find a totally different, though equally erroneous, sentiment prevailing. Few, indeed, need now to be told that the observance of the rites and ceremonies of the Sabbath is not one end of man's creation, but there is great and crying need that men be impressed with the fact that the Sabbath is a divine institution appointed to meet the necessities of man's physical, intellectual, moral and spiritual nature, and that he disregards its claims at the cost of the decay and death of all his powers. This generation has all but lost sight of the vital truth that *the Sabbath was made for man.*

"The Sabbath was made for man." It was made for the sake of his physical nature. There is an instructive diagram which represents the effect of the day of rest upon the physical frame. A broken line starts upon a given plane, goes down during the day of work, comes up again after a night's rest, yet not quite to the level from which it started, and so on through the week, each morning finding the physical strength a little lower than on the preceding morning, until the Sabbath's rest fully restores the wasted tissues of the body and the man starts again upon the original plane. This is a truthful representation of the facts. Many experiments have proved it beyond a peradventure.

So long ago as when the white covered wagons of the emigrants marked out the trail which the trans-continental railroad afterward followed, the actual gain in time and money to the traveler by observing one day in seven as a day of rest was established. One such train in the face of ridicule actually ventured to obey the command of God instead of the traditions of men, and halted in its long march on every Sabbath day. It reached California ahead of trains that had started before it, and with man and beast in far better condition than were those that traveled continuously. Since then some railroad companies have tried the experiment, with similar results. In proportion to the degree in which they have complied with the demand of the Fourth Commandment, in just that proportion have employers and employés been benefited. "A financial success"; "a great saving to the road"; "we are doing the work of seven days in six and doing it successfully"; "men earn as much as before, and are greatly pleased," are the testimonies of railroad managers to the benefits of Sabbath observance. Along all lines of work

similar experiments have proved again and again that men and animals do more work and live longer when one day in seven is observed as a day of rest.

The Sabbath was made for man's intellectual development. The higher faculties are dependent upon the physical, and whatever contributes to the well-being of one benefits the other. In the great majority of cases it is impossible to have a "sound mind" in anything but a "sound body." In the exceptional cases the mind, however bright, would be vastly improved by a body which was not constantly intruding its ills upon the soul.

Few could, and still fewer would, take any time for the development of mind and heart were it not for the periodical day of rest. At the best, only a modicum of intellectual life is possible to the average man or woman. There are a few exceptional cases of hard-working artisans conquering by the light of their furnace fires the subjects usually delegated to the student's "midnight oil," or of busy housewives learning Greek at their ironing boards! But the race as a whole can never accomplish such feats. The general intelligence of the great mass of the American people is the utmost that can be hoped under present conditions. But even that does not exist in lands cursed by a "continental Sunday." It will not long exist here if we suffer our Sabbath to become an ordinary day of work and pleasure.

The Sabbath was made for man's moral and spiritual nature. When the morals of a people decay, its physical and intellectual attainments are soon blighted and the highest, noblest life is possible only when the spiritual is nourished and developed. Christian virtues sometimes shine with rare lustre from a life of unceasing toil, but the usual effect of a life of monotonous drudgery even when, as in the case of many household drudges, the toil is lightened as much as may be on the Sabbath, is and always must be, death to the spiritual and intellectual powers. This tendency is aggravated under our present system in which the struggle for existence is so fierce that many, even Christian people, have fallen into the view that the main purpose in life is to "earn a living," and that the chief virtues are thrift and economy. Bread and butter first, afterwards what you like, is perforce the motto of existence in a competitive system. Without our Sabbath of rest all the higher powers of man's being would be bereft of their one chance for life.

"Man was not made for the Sabbath." He was not created that in this matter or in any other he might flatter the vanity and self-esteem of a capricious deity by obsequious devotion. However strenuously the Pharisees might have denied the accusation, practically they had precisely this conception of God, for the worship with which they sought to please Him was suited only to such a deity. Many people even yet hold the same false, heathenish, degrading view. But He who "pleased not himself" never gave a command to His children for the sake of any advantage to himself. All of God's laws, as this one of the Sabbath, were made *for man*, and because they were, the path of disobedience is the path of ruin. If we could only appreciate that He has said "thou shalt" and "thou shalt not" always and only because along the lines He thus points out lie our welfare and our happiness, we should not so often evade His commands.

"The Sabbath was made for man." Infinite love devised it for his children's good. Observe it and we shall develop all of those powers in which we resemble our Maker. Disregard it and the death of all that is noblest and best follows, not as the arbitrary penalty of an omnipotent despot, but as the inevitable result of the broken laws of our own nature.

INTERNATIONAL ARBITRATION.

There lies on our desk a document whose import is one of glad significance to the whole human race, a document which represents the crystallization of the doctrine of human brotherhood, and which comes to white-ribboners particularly as a message of encouragement and good cheer. It is a souvenir copy of the World's Columbian Exposition Memorial for International Arbitration, in dainty white covering, symbolical of its mission, and the title fittingly set in letters of gold.

This memorial, which is an outgrowth of the World's Peace Congress, is addressed to all the governments of the world, and prays "that they will unitedly agree by mutual treaties to submit for settlement by arbitration all such international questions and differences as shall fail of satisfactory solution by the ordinary peaceful methods of negotiation."

Appended are the official signatures of men and women from every civilized country on the globe—World's Fair commissioners from nations of Europe, Asia, Africa, North and South America, Australia and the islands of the sea; World's Fair directors and managers, representatives of the pulpit and the press, United States cabinet officers and officers of the World's and National W. C. T. U. The letter which accompanies the memorial informs us that through the courtesy of Secretary of State Gresham the request of the memorialists that the various governments be officially presented with copies, has been complied with.

The next step will be for legislative bodies of the different nations to take some action in the matter. And in view of the present situation, and the alliances, political and matrimonial, recently formed between the leading powers of Europe, there could be no more opportune time than the present for concerted movement along this line.

The logic of events unquestionably points to a general disarmament in the near future. The idea has taken root, and is putting forth lively young shoots in a quarter where a few years ago we should have least expected it to flourish. That the cause of peace should find a leading champion in the ruler of a nation justly proud of its standing army and of its military system generally is indeed a matter of surprise and rejoicing. Surely Emperor William, of Germany, has come to the kingdom for such a time as this. And, indeed, upon a survey of the whole European ground we might say the same of the rulers of other nations. With Russia, Germany, Great Britain and the United States all leading the thought of the world toward peace, the time must soon come when war shall be relegated to the past and the whole family of God on earth shall dwell together in brotherly unity. Notwithstanding the pessimistic utterances of a certain class of critics (who, by the way, seem to think that man can never rise above his present level), it is said, by those who are watching the course of events across the water, that disarmament is going to be the engrossing topic of the year.

Varied agencies are working together for the furtherance of arbitration plans. Rulers and people are beginning to consider the question of peace, both from its humanitarian and its economic side. Europe has to-day more than three times the number of soldiers she maintained twenty-five years ago, and unless the powers mutually agree to disarm they must each continue to increase the burden in like ratio. It is evident that no nation, however wealthy, can *always* stand the strain of the financial outlay demanded by this constantly increasing class of non-producers.

The manufacture of new and "improved" weapons of war is another cause which furnishes impetus to the peace movement. As King Humbert, of Italy, recently remarked, "What sovereign will precipitate war now-a-days when it means such a slaughter that even victory would be fearful?" The more deadly the weapons the sooner must permanent and universal peace be established. Hence, the most recent inventions for wholesale slaughter may be regarded in a true sense as *improved* weapons.

Further, the advantages to be derived by pursuing the policy of arbitration are obvious, and have been demonstrated. To the memorial is appended a list of seventy-six cases in which disputes between nations have been settled by arbitration, (some of which are now pending), the United States having been a party to nearly one-half. The English speaking nations, as was fitting, took the first step in this reform. The first case occurred between this country and Great Britain in 1819.

"The fact," says Mr. Wm. E. Blackstone, to whom the Columbian commission intrusted the work of preparing this memorial, "the fact that no war has ever arisen over one of the decisions of an arbitral court, and that instead of deepening animosities and jealousies as war does, these settlements have brought the countries into much more friendly relations, ought to be a powerful appeal for the universal adoption of international arbitration." And it *will* be.

The principle of arbitration has already been officially indorsed by the legislative bodies of ten different countries, and at the Pan-American Congress of 1890, the official representatives of eleven American republics adopted and signed a treaty of arbitration, recommending the same to their respective governments. The governments failing to act before the time for ratification had expired a form of extension was submitted, and favorable replies have been received from seven of them.

The W. C. T. U. can wield, and has already wielded, a mighty influence in the direction of international peace. It is itself an embodiment of peace. It stands not only for God and home, but also for God and humanity, and wherever the white ribbon goes it represents the higher and broader Christian thought, that love and service for humanity is nobler than love and service for home or for native land because it includes both.

The prophetic motto which prefaces the memorial—"Nation shall not lift up sword against nation, neither shall they learn war any more"—suggests to the Christian at least, the power which operates in man and inclines him toward universal peace, and toward all the varied movements by which he works out his own salvation and brings about the conditions necessary to the development of the high standard which he is destined by his Creator to attain. The harmonious notes of peace are, in this latter part of the nineteenth century, heard above the mutterings of war, and in unison with all the other agencies now employed in carrying out the divine purpose speak unmistakably of the "fulfilling of His word."

We legislate very carefully and conscientiously concerning the number of hogs that shall be penned in a box car but there is no law touching the number of people who shall work, cook, eat, sleep, the sick with the well, perhaps even some dead and dying in one unhealthy swarm, in a room measuring nine by twelve.

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The world is wide
In time and tide
And God is guide
Then do not hurry.
That man is blest
Who does his best
And—leaves the rest;
Then do not worry.

—*Dr. C. F. Deems.*

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Very small straws sometimes suffice to reveal in a most unexpected manner the directions of the great currents of human progress. A picture dealer was heard to lament his loss on a particular etching of which he had in stock more copies than he generally kept of one subject. It was a particular type of picture which had been much in demand but for some reason the demand was on the decrease. He thus told the story: "Col. and Mrs. S. came the other day for a dining-room piece. Mrs. S. is no mean critic and I felt sure she would like 'The Young Lord.' She saw its merits and dilated upon them, but said to her husband, 'However, you know we cannot have it.' 'Why not? It is surely fine and is offered to us at a special figure.' 'Yes, I grant that, but think of the children always looking at it when at table.' 'Oh,' said the Colonel, and they turned to look at something else. They chose finally an old engraving representing Sir Philip Sidney giving his flagon of water to a fellow soldier whose need seemed greater. 'That will teach them heroism,' the Colonel said, and a new light dawned on my mind." He adds, "I will have to sell those others for a mere song to the saloon trade." The pictures of conviviality are passing away from American homes, even as other adjuncts of sensual pleasures are being barred out.

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What a choice bit is the following from that quaint and genial philospher, Oliver Wendell Holmes, spoken through the personality of his "Professor at the Breakfast Table." "Do you know that every man has a religious belief peculiar to himself? Smith is always a Smithite. He takes in exactly Smith's-worth of knowledge, Smith's-worth of truth, of beauty, of divinity. And Brown has from time immemorial been trying to burn him, to excommunicate him, to anonymous-article him, because he did not take in Brown's-worth of knowledge, truth, beauty, divinity. He cannot do it any more than a pint pot can hold a quart, or a quart pot be filled by a pint. Iron is essentially the same everywhere and always; but the sulphate of iron is never the same as the carbonate of iron. Truth is invariable; but the *Smithate* of truth must always differ from the *Brownate* of truth."

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Here is a bit of temperance history found in *Letters of James Russell Lowell.* The date of this particular letter is July 6, 1842. "We have been having temperance celebrations down here at a great rate. Last Friday, Maria, (Maria White, who in December, 1844, became his wife) presented a banner to the Watertown Total Abstinence Society in the name of the women of Watertown. There were more than a thousand persons present. The meeting was held on a beautifully wooded slope belonging to Mr. White. . . There were a great many tears in a great many eyes when she presented the banner. . . She said a few words in clear, silvery tones. She told them that the banner came from their mothers and sisters, their daughters and wives, and they must hold it sacred. The motto on the banner was excellent. It was this verse from the Bible: '*My son, if sinners entice thee, consent thou not.*' . . On the 4th I attended by invitation the celebration of the Cambridgeport W. T. A. society. . . I was called out and made a speech of about ten minutes from the top of a bench to an audience of two thousand. I spoke of the beauty of having women present and of their influence and interest in reforms. I ended with the following sentiment: 'The proper place of woman—at the head of the pilgrims back to purity and truth.'"

ON DUTY.

NEWS FROM THE FIELD

OHIO.

MIDYEAR MEETING.

The executive committee of the state union met in midyear meeting at Newark, March 28 and 29. Much business in the interest of the work in our state was transacted.

Cincinnati was chosen as the place where our next state convention will be held, and Upper Sandusky for our next midyear meeting. Superintendents present presented their departments and interesting letters were read from some of the absent ones. Mrs. Shay, of Youngstown, superintendent of work among railroad men, made an earnest plea for Bibles and literature to furnish the cabooses, and for cottage prayer-meetings to be held in the homes of railroad men.

Mrs. Dora Webb, state superintendent of purity, has waged war all the past winter upon the infamous registration system that prevails in Cleveland. She has spent a number of weeks there, in coöperation with the local W. C. T. Unions and the Woman's Council, organizing the forces against this outrage on womanhood. Has held many large mass-meetings at which denunciatory resolutions were passed. A petition was also prepared and endorsed by each of the organizations of women in the city and many influential men, asking for the repeal of that clause in the statute upon which this system of regulation is based. With this backing Senator Clark, of Cleveland, introduced such a bill in the senate. On March 21 Mrs. Webb appeared before the senate committee in the interest of this bill and on the 28th it passed the senate. April 10 Mrs. Webb appeared before the House committee, speaking in the House in the evening instead of in the committee room, by invitation of Senator Clark, and was thus able to reach a large number of members beside the committee. She thinks the committee will report favorably on this bill, and hopes for its passage. Word has just come that Mansfield has recently passed an ordinance authorizing the regulation of prostitution. Does it not behoove Ohio women to rouse themselves to fight this threatening evil?

Our superintendent of juvenile work gave a fine report. Ohio is, in point of companies, reported the banner state in L. T. L. work. We have 1,252 companies reported with a pledged membership of 30,000. We have also fifty Bands of Mercy. More interest is manifest this year in the study of the L. T. L. curriculum of scientific temperance, and in securing diplomas and seals than ever before. Our children are contributing toward the Temple and to the L. T. L. room in the Temperance Hospital.

Mrs. Southworth, of Cleveland, state superintendent of franchise, reported that in all the twenty years of her work for suffrage she had not had a result so gratifying. The responses from local superintendents have been enthusiastic, sympathetic and earnest. There have been no refusals to coöperate and only two or three postals expressing indifference to the cause. She is now in direct correspondence with one hundred and twenty-four local superintendents scattered through forty-six counties, The bill granting school suffrage to women has passed the state senate and we hope will pass the house.

The Bible readings from eleven to twelve each day were real spiritual uplifts and the Scripture lessons and prayers throughout the entire meeting were signally blessed by the presence and power of the Holy Spirit. The first day the reading was given by Mrs. M. G. Townsend, of Holgate, the second was on "Angelic Ministry," by Mrs. H. C. McCabe, of Delaware, first president of the Ohio W. C. T. U. The spiritual power of our meeting was most inspiring. Each member seemed filled with the love of God, her heart tender with sympathy for the sinner and the suffering. We seemed to be reaping abundantly the results of the great tidal wave of religious awakening that has swept over Ohio the past months.

A beautiful letter was received from Mother Stewart, whom severe illness for many weeks past had prevented from meeting with us, and it was ordered published.

Two public meetings were held. The first, a platform meeting, addressed by our state superintendents, and the second, a Crusade meeting, at which Mrs. H. C. McCabe gave the principal address. It contained a most interesting history of the organization of the Ohio Woman's Christian Temperance Union, which preceded the National four months. Mrs. Morris Sharp, of Washington Courthouse, gave an interesting account of the Crusade at that place. Each Crusader present was heard from briefly. Mother Stewart, Mrs. Thompson and Mrs. Frances W Leiter were expected to speak at this meeting but were unable to be present.

The report of our state treasurer showed that $1,100 had been paid in dues, and the outlook was encouraging. *The Messenger*, our state paper, made a good financial showing. Miss Goodwill, of Canton, was chosen matron of the Home at Lakeside for this summer.

Mrs. Morris Sharp read a paper written by Mrs. M. G. Carpenter (Mrs. Rev. Geo. Carpenter), the leader of the Crusade at Washington Courthouse, giving some Crusade history not generally known. The paper was interesting, and its historic statements merit careful investigation. Mrs. Carpenter has written a history of the Crusade at Washington Courthouse, which the ladies of the local union there have recently had published in a beautiful volume.

Our thankoffering service will be held in June, and the program has already been prepared.

Our state superintendent of narcotics sent an interesting report of work accomplished, principally through the aid of the teachers in public schools, who set the children to investigating the truths of science. To help their children and answer their questions, fathers have been enlisted to study this great question of the effects of tobacco, and some have given up its use.

Our entertainment at Newark was delightful. The pleasantest homes of the city were freely opened for our delegates, and every kindness was shown them. At the church each officer was provided with a spacious table supplied with fresh flowers each day. The Newark ladies, headed by Miss Pollock, our state recording secretary; Mrs. J. M. Graham, president of the union; Mrs. M. E. Eagye, Mrs. Thorne and others, have endeared themselves to the hearts of all who attended this meeting.

The union of unions, Cleveland, is busy preparing for the entertainment of the National Convention. They hope to make this the most successful National meeting that has yet been held.

Democracy union has been holding Demorest contests each month; what other state can boast of such ideal democracy?

Miss Florence Savage, of Akron, a young evangelist of whom Ohio is proud, has served for some time as pastor of the Friends' church at Beloit.

The new union at Barton, Belmont county, organized by Miss Savage last January has increased its membership from thirteen to fifty-five.

ANTOINETTE H. CLEVENGER,
State Reporter, Wilmington.

OREGON.

WHISPERS OF SPRING.

I find that the organizing work done by Mrs. Helen Harford, state organizer, has been overlooked. I except the report of the Plainview union, organized by Mrs. Harford, with eleven active and ten honorary members. Mrs. S. E. Nichols, president, and an account of five different addresses on the Sunday, at Myrtle Point, Southern Oregon. A pretty good day's work for the Rest-day. Turner was favored with a visit from Mrs. Harford who lectured two evenings. At the close a W. C. T. U. was organized with six members and seven honorary members.

The Honor Day to America's "grand old man" was held in loyal remembrance in many places. Mrs. A. R. Riggs conducted a brief service at the Centenary church, Portland. Albina, Mt. Scott, East Portland and Mt. Tabor, all in the vicinity, celebrated in their different ways. At the latter place the ladies, with the help of those from the churches, gave a banquet in Oriental Hall, to over a hundred guests. After which bright speeches took the place of the usual conventional toasts.

We have lost out of our midst Mrs. Fannie Damon, of Salem, Mrs. A. K. Handy, of Corvallis, likewise Birdie Osburn, of the Y's, and Mattie B. Palmer, the adopted daughter of Mrs. Dr. Owens-Adair, of Astoria. Each left an empty niche, sore to mourn and hard to fill. We can thank God for their blessed memories.

"For words of hope, and bright example given,
To show through moonless skies, that there is light in heaven."

With regard to the new Mt. Scott union, there was material for a fine nucleus there in the person of a lady (name unknown) who herself defeated the saloonist with his petition, who already considered himself the rising sun. She drove the entire day from house to house, gaining signatures to her remonstrance (according to Oregon law for country places), containing a majority of names over the saloon man's, defeated the saloonist in the court next day and caused his sun to go down in darkness.

Our superintendent for mercy work has been making many trips on behalf of her department, sowing a seed in the school that generally bears fruit in an organized Mercy Band soon afterward. Since Mrs. Louise Rounds' visit to Corvallis six mercy bands have arisen in the different rooms of the school, with from thirty to fifty members each. In Forest Grove the influence has been equally felt.

A case was lately won by Mrs. A. R. Riggs in the county court, which excited great interest among our white-ribboners. The city of Portland decided against Mrs. Riggs for erecting the new refuge home within one thousand five hundred feet from a public school, wherein the home was decided to be "a nuisance." In the circuit court, to which she appealed, Judge Munly's decision was that "the common council had no authority to pass such an ordinance." In his summing up he said: "Is the fallen woman, endeavoring to walk in the way of virtue, struggling backwards again toward the life, to be regarded as offensive? Can those who consecrate themselves to the work of giving to the repentant Magdalene a helping hand be said to be engaged in an offensive business? Manifestly not!"

L. A. NASH,
State Reporter, Corvallis.

RHODE ISLAND.

THANKOFFERING DAY.

"When we enumerate our blessings and give only a penny for each, we shall find our mite-boxes bursting with fullness."

So would our hearts be if we kept the record there. The thankoffering service held in connection with our spring quarterly meeting is always a season of refreshing. We need to learn to count the pleasant days instead of the stormy ones, the kind words rather than the thoughtless ones, the bountiful gifts instead of the withholdings; so shall we gladly offer unto the Lord the sacrifices of thanksgiving and render back to Him of all that He has so freely given to us.

Mrs. A. M. Paine took charge of the service. In speaking of systematic giving she said: "I believe the time will come when Christians will so imbibe the spirit of their Master, that our churches and all benevolent enterprises will be sustained by the systematic giving of those who proportionately lay aside of their means, "as every man hath received the gift, even so minister the same one to another as good stewards of the manifold grace of God."

Then came the presentation of the offerings, each with its note of thanksgiving. Owing to the "hard times" and the many calls for aid which they entail, the total was not quite so large as last year, being about four hundred dollars. Yet of many of the offerings it might truly be said, "She hath done what she could."

Miss Thurston's Bible reading at the noon hour brought out the thought of how much can be accomplished with the little upon which Christ's blessing rests.

The quarterly report of the corresponding secretary supplemented by representatives from the unions, showed progressive work in many lines. An able address by Mr. J. A. Williams, was followed by a reunion of as many as possible of our original workers. Mrs. G. F. Martin, for sixteen consecutive years president of the Providence union, gave a history of her experience in the work of that city. Others followed with reminiscences, and some who could not be present sent items of interest. A souvenir volume of twenty years of W. C. T. U. work in Rhode Island is now in process of preparation and promises to be of much more than local interest.

GENERAL NEWS.

The Prohibitionists carried on a vigorous campaign. One hundred and fifty meetings were held, one hundred thousand pages of literature distributed, and legislative tickets printed in thirty out of thirty-five cities and towns in the state. Several things conspired, however, so that the actual vote polled fell far short of a year ago. This was a great disappointment after so much labor had been expended and such representative men nominated, but the *Independent Citizen*, looking forward and not back, is not one whit discouraged and sums up its prophecy and advice thus tersely: "When the break comes in the old political parties, what a rush there will be into the Prohibition camp! Come now and avoid the rush."

Mr. F. O. Draper, superintendent of public schools in the town of Lincoln, has organized an anti-tobacco league for the school boys. They "determine and earnestly purpose

"1. To abstain from the use of tobacco in any form until sixteen years of age, in conformity with the laws of the state.

"2. To abstain from the use of tobacco in the form of cigarettes until twenty-one years of age."

One thousand names have already been secured, and as many pretty bronze badges have been given by a friend of the cause.

When people realize how this narcotic poison stunts the intellectual and physical growth of children, and remember that "The nation of to-morrow sits in the schoolroom of to-day," they will see the vast importance of just this kind of work in the development of good citizenship, which requires a sound mind in a sound body.

Neal Dow meetings have been generally held throughout the state, and many pastors have preached practical sermons on the themes suggested.

The department of flower missions has been formally introduced into our W. C. T. U. with Miss Mary L. Thurston, an earnest member of the Newport Y, as superintendent. The work already done in this line by different unions has opened doors of opportunity to carry cheer into desolate lives and speak the "word in season" that has stayed many a soul in its downward course. By thus organizing we hope that every union will take up the work ere the coming season of flowers has passed.

GOSPEL MESSENGERS.

Mrs. J. K. Barney has just returned from her ministries to sister unions.

Mrs. H. D. Walker is reaping rich harvests for the Master in home fields, and our unions are being greatly helped by her efforts.

Miss E. P. Nichols, state superintendent of evangelistic work, brings strength and cheer to many hearts and homes all over our state.

Mr. Joel Bassett, of the Bethany mission, is a successful "fisher of men." In connection with his work he serves substantial meals Saturday nights and Sunday mornings to needy men.

The mission at Pawtucket, under W. C. T. U. direction, although meeting with many obstacles, is sowing good seed and reaping fruit.

The Y's of Providence have had a series of helpful meetings at the tea rooms, with Bible readings by Mrs. J. K. Barney, Miss E. P. Nichols, Miss E. C. Hodge and Mr. F. H. Jacobs.

We thank God for these workers in our midst, and we thank Him, too, for the many humble witnesses of His love who shines each in her own little corner, and thus helps to make the world bright.

"In this world of darkness, so *we* must shine,
You in your corner and I in mine.'

MIRIAM EARLE,
State Reporter, Valley Falls.

NEBRASKA.

COUNTY CONVENTIONS.

Hamilton county convention was held in the town of Aurora. Mrs. Annie M. Steele presided. Greetings were given by Mrs. Stanley, and response by Miss Hiller. Mrs. E. M. Wilcox read a paper on "Individual Responsibility," which elicited much discussion; a paper was read by Mrs. Stanley on "Literature," and one by Mrs. Burt on a "Mother's Duties." The latter also led a Bible reading, which was very helpful. Ten different departments of work were taken up. The local union at Aurora had a week of temperance lectures preceding election.

Pawnee county convention met in Table Rock, opening with a consecration service, led by Mrs. J. D. Nesbitt, of Pawnee City. A very interesting mothers' meeting, conducted by Mrs. S. B. McCoy, of Pawnee City, kept all attentive. A Bible reading of texts bearing on the topics was interspersed throughout the discussion. Rev. Bailey, of Humboldt, gave an able lecture, and Mrs. Nesbitt, the president, gave an address on "Woman's Kingdom and Influence." This was Mrs. Nesbitt's first attempt at a public address, and she is warmly congratulated on her success by friends and the press. Little Lucy McCoy and Pauline Wright gave recitations, and Misses Katie and Edith Wood sweetly sang a duett. Three honorary members were gained. Other papers were read with such interest that only the knowledge that trains would not wait compelled an adjournment.

Thayer county held its convention in Alexandria. Six little L. T. L. children sang; recitations were given. The W. C. T. U. of Alexandria presented a beautiful floral boat

to "Mother Putnam," county and district president; Rev. Vincent made a short address, and a collection was taken.

The lines of work were discussed at the morning meeting. The hour from eleven to twelve was given to devotions. The afternoon was devoted to papers and reports. A short talk was given on the duties of franchise, and Mrs. Putnam spoke on "The Associate Member." A very fine set of resolutions was adopted, embracing a provision for a school visiting committee in each union in the interests of scientific temperance instruction; a single standard of morality and a vote of thanks to Mayor Weir, of Lincoln.

The evening program was very full and included addresses by Mrs. Putnam and Rev. Bean; a paper Mrs. Warner; recitations; and "Hans Dunderkopp's View of Equality," by Mr. E. P. Griffen. Excellent music was rendered.

Merrick county convention was held by its president, Mrs. L. K. Gibbs, of Central City. It was also favored with the presence of its district president, Mrs. S. M. Walker, of Surprise. Subjects of papers and discussions: "Christians and Temperance"; "Unconscious Influence"; "Economy of Time and Strength"; "Influence of Hymns." The last two were from the manuscript of the late Miss Mary Ripley. A W. C. T. U. experience meeting and a question-box brought out some good ideas. An instructive talk on parliamentary usage was given. At the evening session, "Crumbs from our National Convention" was given by Mrs. Gibbs. The oft-asked question, "What is the W. C. T. U. doing?" was ably answered by Mrs. Walker, in an address listened to by a large and attentive audience. Resolutions strong for prohibition, equal franchise and church assistance were passed.

Saunders county convention, held at Ashland, was called for the purpose of electing officers and again taking the form of an organization. Two years ago the county union was left without a head by the removal of its president. Through the persistent efforts of the district president, delegates were assembled and officers elected, of which the president is Mrs. S. N. McIntyre of Ashland. Mrs. Walker gave an address; Rev. Miss Townsley, a Bible reading that was truly a word of hope and spiritual uplift; Mrs. McIntyre a paper on "Benefits of County Organization" and Mrs. Allen one on the "Signs of the Times." Reports from unions were helpful, and the occasion was felt to be one of encouragement and profit.

Butler county convention was well greeted at Ulysses by Geo. P. Reynolds for the city, Rev. Ingham for the churches, Mr. Challis for the press and Anna E. Ritchies for the union. The president's address by Mrs. Anna M. Bunting, followed. The following day papers were read on "Social Purity" and "School Franchise," followed by discussions which brought out many new ideas. Superintendents for departments were selected and a new department for our state organ. On the next day other papers were given on "Postmortem Praise," "Our World-Round Missionaries," "How to Make a Home out of a House," which were all good. Editor Challis of the *Ulysses Dispatch*, was introduced as a friend who believed in and advocated in his paper, equal rights. The last evening was pleasantly filled by a lecture by Mrs. S. M. Walker, who also sang by request, "There are bands of ribbon white, around the world."

Douglas county convention was held at Omaha. The Omaha women report they have been having "such rousing good times in our W. C. T. U. work," that it is not to be wondered at that they are saying, "This is the best county convention we have ever held." There were representatives from all the unions of Omaha and South Omaha, and reports from Valley union. Devotional exercises opened the first session. The welcome was extended by Mrs. G. W. Clark, in her usual bright and hearty manner. This was briefly responded to by each local president or her representative. Short but pithy speeches were made by several of the workers and by visiting brethren. Mrs. W. B. Smith led the noontide hour of prayer, Devotional exercises in the afternoon were led by Deaconess Hester Miller, who is district superintendent of evangelistic work. Then addresses by the ladies upon the subjects, "What are the most important lines of work to be taken up in Omaha?" "Food and dress; their relations to the surrounding conditions." Reports were heard from state superintendent of parlor meetings, Mrs. M. M. Pugh, who also reported plans for county fair work. At this time the newly organized Y union presented a most refreshing program of reports, recitations, songs and a delightful little speech from its acting president, Mrs. T. H. Waltemeyer. Great help was also felt in the presence and address of Rev. Miss Chapin, D. D., pastor of the Universalist church of Omaha. At the suggestion of Mrs. Clark, committees were appointed to ask the county commissioners to place a matron in the woman's department of the county jail, and to plan a crusade against the wine rooms of the city.

The faithful women of Omaha feel that God is answering their prayers. As they prayed on Crusade day that they might have the coöperation and sympathy of the pastors of the city, the thought of a lunch party came to sister Clark, to which the pastors and their wives should be invited, and where the desires and plans of the women should be presented. This was carried out. At this conference meeting one of the pastors moved that a committee of three women be appointed in each church to confer with the W. C. T. U. and in turn lay its plans before their respective pastors for approval and coöperation. This was carried, and the result has been the preaching of a temperance sermon in nearly all the churches on March 18, the passing of the pledge and teaching the temperance lesson on that day, while seven temperance mass-meetings were held in different parts of the city on that day, some in the afternoon and some in the evening, and one grand meeting in South Omaha. At these meetings the pastors participated and usually some W. C. T. U. women presented our work. The ladies have since been invited to hold their own distinctive meetings in two of the churches, which invitations were promptly accepted. The church committees meet with the W. C. T. U. once a month in the union of unions. Any movement bringing the temperance work more into the churches should be looked upon as a gain. We trust great good will be done in Omaha through this union of church and W. C. T. U.

Shop meetings are held on Tuesdays and Thursdays at Union Pacific car shops in Omaha, Miss Hester Miller, superintendent. These meetings are well attended by the men and warmly endorsed by officials.

For one week previous to April election for license or no-license, meetings were held each day at the noon hour at Burlington & Missouri shops at Havelock, Mrs. S. K. Dailey and Mrs. S. M. Smith, local and state superintendents, coöperating. Both the employés and officials gave much help. Mrs. Dailey has led the work for the last fourteen months most faithfully. Mrs. Woodward, National superintendent, attended the noon meeting at Omaha shops, March 29, and the day following at Havelock.

Seward W. C. T. U. held a very fine meeting on Neal Dow Day in the M. E. church, auditorium and lecture room being crowded. A number of choice selections and musical numbers were rendered by ladies and gentlemen not members of the union. Mrs. C. M. Woodward gave an interesting address. The Mandolin club also furnished some choice music. Neal Dow's birthday was quite generally observed in the state.

Later reports from Lincoln correct some statements in my last letter regarding the rescue work in that city in connection with Mayor Weir's enforcement of the law against the social evil. A committee of the ministers took the work in charge and secured Mrs. French, of the Salvation Army, to assist, opened up a rescue home, one of the ministers standing responsible for the expense of the first month. The work has since been carried on by the pastors and interested ladies who have come to their assistance. The union has had no responsibility in the matter since presenting its memorial to the ministers asking them and their churches to take up the work.

DORA V. WHEELOCK,
State Reporter, Beatrice.

DISTRICT OF COLUMBIA.

THE QUARTERLY MEETING

was held March 30 at the Vermont Avenue Christian church, and was conceded to be one of the finest ever held; almost as many delegates were in attendance as at the annual convention. Devotional exercises were conducted by Mrs. M. Merrick, superintendent evangelistic department. Rev. W. H. Schill delivered the address of welcome. Mrs. S. M. Hartsock responded, and captured one and all by her impromptu remarks. Rev. W. B. Matchett and Rev. Mr. Varvter were introduced, and gave us words of encouragement. Mrs. Anna Rice, of Batavia, N. Y., led in the noontide devotions. The corresponding secretary reported a great deal of work accomplished; an increase of thirty-one active and six honorary members; beside paying quarterage, $104.39 has been spent in the unions.

Mrs. Griffith, the District president, has had a quarter of untiring labor. A new work has been inaugurated among the messenger boys of our city. A mass-meeting was addressed by Mrs. M. E. Griffith. A temperance convocation was held in March. A lecture by Hon. Luther Benson, of Indiana, had a large audience in attendance.

Mrs. Mattie McClellan Brown lectured on the "Problem of Progress."

The Neal Dow celebration was held at Convention Hall, under the auspices of the W. C. T. U. and Anti-Saloon League. It was, without doubt, the largest temperance gathering ever held in this city, five or six thousand persons being present, Protestant and Catholic, white and black. There were representatives from all the temperance organizations; some came in a body, with regalias and banners; the Junior Rechabites, little lads in white jackets and red caps, created enthusiasm.—[This great meeting was fully reported in THE UNION SIGNAL of April 12.—ED.]

March 21 Mrs. Brown spoke at headquarters, and in the evening a mass-meeting, held in Georgetown, was addressed by Luther Benson. March 22 temperance prayer-meetings were held in many of the churches. Friday evening an entertainment was given by the literature bureau; Saturday a children's mass-meeting.

A number of new members were introduced to the convention, and warmly welcomed. The devotional exercises of the afternoon session were conducted by Rev. Mr. Patch, followed with prayer by Rev. Mr. Johnson. Hon. Hiram Price and Judge McDowell were introduced; the former gave a stirring address, in which he laid considerable stress on Christian and temperance people dealing with grocers who deal in intoxicants.

The treasurer's reports showed receipts, $485.71; disbursements, $445.73. Mr. F. M. Bradley was introduced and spoke of the urgent need and made known his plans for obtaining a permanent home for our organization. Mr. Bradley was made chairman of an auxiliary to which this work was referred.

The superintendents then reported.

Legislative and petition:—Asked Senator Fry to present a remonstrance, prepared by Mrs. Mary Woodbridge, from all the state W. C. T. U. presidents, in regard to an increase of the tax on whisky. Assisted the National Reform Association by securing the signatures of our general officers to their petition, for the acknowledgment of God in the Constitution and forwarding the same to the proper Congressional committee. Assisted the Anti-Saloon League in circulating a petition addressed to the Senate committee in charge of the Babcock amendment to District liquor laws. The above amendment has since been favorably reported to the Senate by the committee.

It has been recently said by some of our senators that they did not know if the religious and philanthropic element of our city desired prohibition of the liquor traffic; that if they were assured that the churches and pastors favored it they would vote for it with a feeling of security that such a law would be enforced. We are now planning to let them know by getting the voice of the churches on the subject.

Juvenile work:—The Neuman Legion gave three hundred responsive readings to the First Congregational Sabbath-school and forty picture tracts to the primary class, three hundred Neal Dow letters to the mass-meeting of children March 24. A new Legion has been organized at Gurley Presbyterian church. The Neal Dow mass-meeting for children was held at Wesley Chapel M. E. church. The day proved all that could be desired and the L. T. L's, Bands of Hope and Junior Templars were represented. The Capitol Hill Band reports better work done this quarter than since its organization; have had an accession of twenty-four members, held nine meetings, six regular, three extra; talks have been given by Rev. E. O. Eldredge Mrs. H. A. Gillenwater, superintendent narcotics, and Mrs. Hartsock, superintendent scientific temperance instruction. Mr. Stahl entertained the band with songs and recitations from his Sunday-school temperance organization and we returned the visit with one hundred of our members, taking charge of their meeting for them. During the month of January held the sixth anniversary at which the children rendered a good program. At the District mass-meeting, Mrs. S. D. La Fetra read petition which was carried unanimously by the children.

To the Senate and House of Representatives:

We, the children of the District of Columbia, representing various juvenile temperance organizations, respectfully petition the Congress of the United States to pass a bill prohibiting the sale of intoxicating liquors in this District and to affix a penalty to the law prohibiting the sale of tobacco and cigarettes to boys and girls under sixteen years of age.

Unfermented wine?—Have been systematizing the work so that we may ascertain just which churches are using the fermented wine. Since the last report another Presbyterian church has adopted the use of unfermented wine. One hundred and sixty pages of literature distributed.

Mothers' meetings are held in some of the unions; however, we may term all the meetings such, for light is being continually shed on the path of all mothers who attend any W. C. T. U. meeting.

Sabbath observance:—Have gained a new local superintendent. Have sent requests to a number of the city pastors asking them to preach on the observance of the Sabbath

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the first and second Sabbaths in April; also, that as far as practicable the churches join with the Christian world in the union of prayer February 15. A bill was introduced in the United States Senate by Hon. Galloway, and in the House by Hon. E. Morse, to protect the first day of the week, commonly called Sunday, as a day of rest and of worship in this District.

Evangelistic Department:— Three prayer services conducted; ten Bible readings given; clothing and provisions given to the poor; papers sent to the jail; visited a number of sick persons and prayed with them; visited two presidents of unions urging upon them greater activity; twenty-eight meetings held; ninety-seven pages literature distributed; nineteen postals written; thirty-two dollars expended; communicated with six pastors in regard to holding temperance prayer-meetings. A man who has been a slave for years to tobacco, has taken Christ as his deliverer, several others have professed to live different lives; sixty-nine visits have been made; a number of persons have promised to send their children to the L. T. L. and themselves attend church. Our missionary in Willow Tree Alley reports that some of the most desperate characters have professed faith in Christ and left the alley, others have passed from this life rejoicing in redeeming love.

Prison and Jail:—Almshouse, jail and hospitals have been visited; pages of literature distributed, 8,904; ten copies of the *Changed Cross* and one Testament given; letters stamped and mailed. One who is condemned to death declares himself a saved man through the grace of God; now he is anxious that his wife and children should become Christians. The prisoners are willing to listen to our Christian advice.

Literature Department:—The members of the literature bureau have been very busily engaged in preparing for an entertainment which was given March 23. Much literature has been purchased and used, there has been a revival in this department and we are expecting to see good results. At the Neal Dow anniversary over five thousand pages were distributed. Total number accounted for, 63,353.

Flower Mission: — Hospitals, jail, almshouse and the sick in their homes visited; literature distributed, 2,257 pages; money expended, $13.68; fruits and other delicacies given: 5½ dozen oranges; 79 bouquets; potted plants, 3; 6 dozen eggs colored and taken to Children's Hospital on Easter, also 85 colored picture cards on another occasion; 51 visits to the sick.

Narcotics: — This department has been pushed as vigorously as possible under the existing law, which unfortunately is defective in that it attaches no penalty to the one buying the cigar or cigarette; then, again, many want us to do something to punish those who are selling to minors, but are not willing to testify in open court against the venders of the weed.

Y. W. C. T. U.:—The Y's were very helpful at the New Year's reception held at headquarters, entertaining the guests and providing some of the refreshments. Our girls have been kept busy with the Moody meetings and the work in their own churches; seventeen meetings have been held by the unions. Vermont avenue reports forty-six active and thirty honorary members; fifty-seven adults have signed the pledges; Crusader Y numbers fifteen. The evangelistic and flower mission departments have done excellent work. First Baptist Y has thirty active members, and has induced many to sign the pledge. District superintendent has attended eight meetings, written ninety-seven postals and thirty-eight letters.

Heredity and Hygiene:—Gave an address from chart to the Capitol Hill union. Gave a talk to a mothers' meeting under the auspices of the King's Daughters; have distributed 100 pages of literature, also half-dozen copies of *Good Health*, and secured two new subscribers for the publication.

Messenger Boys' Department:— Two entertainments have been given, at which a large number of boys have been reached, in all about one hundred. The socials are held weekly, with a different audience each time, in order to reach all under this head. Our headquarters are not large enough and imperative need is felt for a recreation hall, reading-room and gymnasium, which we hope to have in the near future. A number of the boys have already signed the total abstinence pledge; with such an efficient superintendent as Mrs. Nellie Bradley we expect to report progress in this new department right along.

The following resolutions were adopted at the quarterly meeting:

Resolved, whereas, the late United States Senator, Alfred H. Colquitt, has been promoted to higher realms to do further service for the Great King of kings,

And whereas, it was largely due to his good offices as governor of Georgia in the early days of our National society, that our honored President, Miss Frances E. Willard, had the gateway to all the South thrown open to her and her coadjutors.

And whereas, Senator Colquitt was always a strong and consistent advocate of total abstinence and prohibition as well as a loyal Christian and pure patriot.

Therefore, resolved, by the Woman's Christian Temperance Union of the District of Columbia in quarterly session assembled, that our organization, through his death, has sustained an almost irreparable loss.

Resolved further, that we deplore his loss to the United States Congress as well, since never in the history of the nation were pure and unsullied patriots more needed than now.

L. C. KESSLER,
District Reporter, Washington.

NEWS IN A NUTSHELL.

ASHLAND, Ore., union is having most profitable mothers' meetings, using "Unanswered Prayer," as a text book.

SIXTEEN members of the Franklin, Pa., Y went recently to the Micklen church, a few miles out of town and organized a Y union.

A FLAG drill was given by the Loyal Temperance Legion, of Dunbar, Pa., at the stirring Neal Dow celebration in which the W. C. T. U. and Y united.

THE names of all delegates to the Michigan state convention to be held May 22, 23, 24 and 25, at Ann Arbor, should be sent at once to Mrs. W. W. Wetmore, chairman of entertainment committee.

ON the morning of April 17, after a brief illness, Mrs. Clara Bird, an active and honored member of the Woodstock, Ill., W. C. T. U., passed into rest. "God calls the workers but the work goes on."

MRS. HOFFMAN and Rev. Eugenia St. John will present the "Economy of forces through organization" in the department of philanthropy and reform at the Social Science Federation meeting in Kansas City, Mo., May 3.

AT a recent entertainment given in Addison, N. D., forty-nine signers were secured to the pledge. A young school-teacher, whose genuine enthusiasm will lead her to yet greater things for the cause, was mainly instrumental in the success of the gathering.

FLOWER mission work will be aided by the results of the recent necktie social, given by the Dunbar, Pa., Y's, who find these socials easy to arrange; an excellent plan to get members and keep them interested in the work; and also to secure funds for their treasury.

NEW HAVEN, Conn., W. C. T. U. has connected with its work a mission whose meetings are largely attended by young men and boys and are productive of much good. On March 18 the pastor of one of the churches preached a temperance sermon by request of the union.

MISS BELLE KEARNEY has been wonderfully sustained during her first two weeks of labor since her illness, having delivered eleven addresses, organized four unions, held four business meetings and formed one L. T. L. She will be ready for service in the North a little later in the season.

EVANSTON, Ill., Y's held a public meeting, April 21, at which Miss Clara Parrish, National Y organizer, gave the address to young women, and Dr. Delano presented the financial aspect in his own inimitable manner. A number of young people expressed their intention to aid the society's work by giving their names as members at the close.

AT a meeting attended by seven hundred women only, in the South Eighteenth Street M. E. church in Philadelphia, April 9, eighty-six new members were obtained for the first Y. W. C. T. U. through the efforts of Major Geo. A. Hilton, who spoke upon impure literature, drunkenness among women and social impurity. It was a wonderful meeting, such as never before known in this city.

THE president of Lansing, Mich., W. C. T. U., Mrs. Malone, writes: "On last Sunday afternoon our W. C. T. U. held its monthly gospel temperance meeting. The largest audience of the season assembled, as it had been announced that Rollo Kirk Bryan would give one of his chalk-talks. Mr. Bryan clearly has a mission, and those who contribute to making his work known, that his chalk may constantly be kept busy will serve the cause of home and country."

"WE find the serpent's trail in this Eden of loveliness," writes a correspondent from the healthful pine regions of Florida. "Wherever the white man goes a saloon is found, called, and rightly too, by the denizens of these forests 'The Tiger.' We are told that seven negro men have been shot in this place since Christmas. These graves are within sight of us and yet there is no law to investigate these crimes. Or if a law it is not used. Will not God bring us again to judgment for this crime to fellow men?"

AN address by Mrs. L. M. N. Stevens, state president, is announced for the evening session of the seventh Franklin county, Me., convention, May 24, at Shorey Chapel, Allen's Mills. The inviting program promises to be of varied interest and more than usually representative of the county work.

AN unusual audience greeted the Y's annual convention at Oakland, Cal., April 20. Three-fourths of the two hundred and fifty members of the California industrial army being in attendance. Every one raised his hand when asked if he would assist to oppose the saloon, and all joined in singing, "America," at the close.

THE Illinois Eastern Hospital for the insane at Kankakee, Ill., which has over two thousand patients, asks that all who read this and who have copies of illustrated magazines for which they have no use, will donate the same to the institution and send them boxed by freight, the charges on which the institution will pay.

OVER five hundred pounds of temperance and religious literature were placed in a druggist's store at Creighton, Neb., last fall, by Mrs. Ellen Dayton Blair, National W. C. T. U. chalk-talker. In six weeks it had all been distributed and numerous calls were heard for more, showing the demand for literature, which should be met.

A MEMORIAL window was placed by the Stanhope, N. J., W. C. T. U. in the Methodist church there, March 7, 1892. The necessary funds were raised by a social affair —a supper being given at the home of the president, at which one dollar admission for two was charged. This also helped to gain public sentiment for the temperance cause.

MRS. M. L. T. HIDDEN, the valued state organizer for Western Washington, has just closed a six weeks' work in the state, including the annual convention of Pierce county in Tacoma. She gave nine addresses in the different churches of Tacoma on "Woman's Place in the Temperance Reform," and also gave an address to the women of Seattle in the Chamber of Commerce at that place.

IN the city of Cheney, Kan., at the spring election of city officers, prohibition was the issue. Notwithstanding the dust and wind storm, nor the fact that they must use the Australian ballot system for the first time, fifty of the women went and voted, while less than twenty who were eligible as electors stayed at home. About two-thirds of them voted the prohibition ticket.

MRS. C. HARRISON, president of Central division, Texas, W. C. T. U., passed away peacefully San Jacinto's day, April 21, in Fort Worth, Texas. She had no relatives nearer than England, but the W. C. T. U. sisters had many tender ways of showing their love. She died among flowers and friends. Her works do follow her.

"Somewhere there is work to do."

JENNIE SMITH'S card "To Gentlemen" to be hung in railroad depots, barber shops, etc., is a striking setting forth of the evils of profanity and drink in a simple and practical way. The card is printed in colors, measures nine by twelve inches and is an admirable means to catch the eye and arrest the thought of those to whom it is addressed. Copyrighted by Jennie Smith, railroad evangelist, Mountain Lake Park, Maryland.

THE calendar of the Moorestown, N. J., W. C. T. U. is a convenience which all active unions should adopt. This one measures seven by nine inches, and is of plain white cardboard, printed in black, good sized type. One side contains scriptural mottoes, list of officers and superintendents of work, place of meeting, pledge and other items of information. On the reverse is a list of weekly meetings giving exact dates and subjects for the year.

THE equal suffragists of the third congressional district, Kansas, were made happy recently by a gift of twenty dollars for use in securing speakers to agitate for the constitutional amendment now pending in Kansas. The donor was West Philadelphia W. C. T. U. If other friends of equal suffrage want to assist in sending an Anthony, Chapman or Shaw to help the workers for this amendment, they can address Helen L. Kimber, Parsons, Kan., president third district Equal Suffrage Association.

ANNOUNCEMENT.

The thirteenth annual convention of the Texas W. C. T. Union will be held in Taylor, Tex., June 15 to 17, inclusive. Our work has gained in favor this year, and we expect a large attendance. Mrs. Clara C. Hoffman will be present, and all visiting friends of the cause will be heartily welcomed.

MRS. HELEN M. STODDARD, *Pres.*
HATTIE HENDERSON, *Cor. Sec.*

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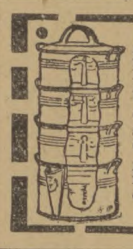
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Cor. Secy's Notes.

Mrs. Mary Clement Leavitt, our first round-the-world-missionary, who has spent the winter in the Hawaiian Islands, has returned to our own country, being in California, and during the summer will be addressed, "Care Messrs. Kidder, Peabody & Co., Boston, Mass."

A most spirited letter has reached us from Mrs. Hoffman who has been in attendance upon the Louisiana W. C. T. U. convention at Shreveport, where she presented many phases of the temperance work. In response to an invitation extended by prominent gentlemen of the city, she addressed the public the following Monday evening on woman suffrage, which was received with enthusiasm and applause. Appreciation of her labors was manifested by a reception given her the next evening at the house of the chairman of the meeting.

Mrs. L. M. Dodge, wife of Professor Dodge, of Berea, Ky., writes of their district convention held at Kirksville, at which attendance and interest were good; the reports from unions were encouraging, showing interest all along the line. Mrs. Frances E. Beauchamp and Miss Laura Clay, of Lexington, were in attendance and added greatly to the interest of all sessions, especially the evening meetings which they addressed. The time was well occupied with papers, discussions and routine business. The Kentucky W. C. T. U. will hold its usual ten days' school of methods during the Chautauqua gathering in June.

Mrs. Clara V. Weaver, National superintendent of the department of state and county fairs, has issued her circular of the year, a rallying call, giving first, the object of the department. She then urges the erection of a tabernacle for permanent headquarters on all state agricultural grounds, where opportunity will be given for the presentation of W. C. T. U. work in all its lines. Also that schools of methods be there held, and gives the remunerative features of such effort, with admirable suggestions concerning decorations.

We heartily congratulate our friend, Mrs. W. Wakelin, *nee* Mrs. N. A. Hitchcock, president Nebraska W. C. T. U., and commiserate our Fremont friends who, because of her marriage must give her to the good people of Brock, where she with her husband, will be at home after May 1.

The supreme court of South Carolina having declared their dispensary law unconstitutional, let us praise God and join hands with the W. C. T. U. and all good temperance people of that state in an effort to establish legal prohibition.

We are again rejoiced to find temperance work particularly recognized in the program of a missionary meeting, by which is emphasized our unity in the work of the Master. At the second quarterly meeting of the Minneapolis branch of the Woman's Foreign Missionary Society of the M. E. church the "noon-tide prayer for temperance" was offered by Mrs. L. W. Irvine, president tenth district W. C. T. U.

Gratitude was extended by the National W. C. T. U. to Mayor Hopkins, of Chicago, for refusal of the "Amusement License" applied for by Garfield Park owners, granting which, the place would have been of the most disreputable character. The mayor kindly received and acknowledged the words.

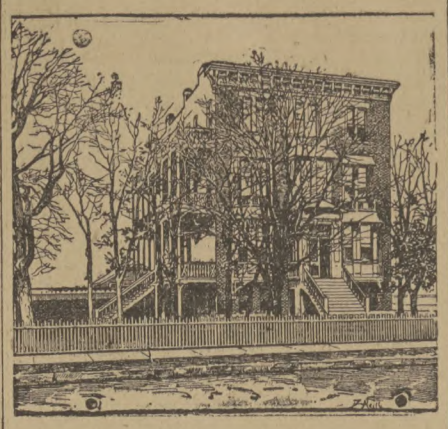
A saloon license was applied for in a new place in Lancaster Co., Pa., where it was not "needed to accommodate the traveling public," but urged as a necessity, under circumstances appealing to the sympathies of neighbors and friends of the applicant, an old and crippled soldier. A member of the W. C. T. U. did not, however, approve of assisting *one* person to the detriment of many, and to prevent it diligently circulated a remonstrance, to which she secured the signatures of men and women. This was presented to the license court by the union's attorney, who plead with success the cause he represented. The license was refused, and the item is given that others, seeing what may be done by our earnest women, may be encouraged to do likewise.

A friend from Spencer, Ia., writes with much commendation of the labors of Mrs. L. E. Bailey, of Michigan, during their campaign for prohibition. Many unions were organized, and members added to others, over two hundred having been added in the eleventh district alone. Our friend says she is a pleasant, logical speaker, and convincing in all her arguments.

MARY A. WOODBRIDGE.

PREPARATIONS are being made by Catlin, Ill., Y to hold a grand temperance revival beginning May 8. This busy Y union served dinner to voters election day and cleared about ten dollars. This was the first attempt of the kind in the village.

Nat'l Temp. Hospt.



Conditions of membership in the Hospital Association: Signing of the temperance pledge, payment of $5 membership fee and $1 annually thereafter.

Needs of the Hospital: Members in its Association; Endowment of beds, contributions of money, blankets, towels, etc. (As quilts cannot be used to good advantage on hospital beds, it is better to sell them at home and to send the money thus received.) Acquaintance with its principles and purposes. Urgent invitation is extended to all interested, and especially to all physicians, to visit the institution and make full inquiries in regard to its workings.

At the last meeting of the Board of Trustees of the National Temperance Hospital, a vote of thanks to all who aided in the recent graduation exercises was unanimously passed and ordered published. Miss Alice M. Guernsey has removed from Chicago to Rutland, Vt., and still has charge of the L. T. L. work for the hospital. All communications and money to aid in furnishing the L. T. L. room and endowing the beds should be addressed accordingly.

The first occupant of the L. T. L. room, a little girl of eight years, was received on April 18. Ohio has applied for the admission of a child, and the case is now being investigated. The room is now in very good condition, some items of furnishings, having been added since our last report. Mrs. Wadham, of Irving Park, has donated some handsome hand-painted oatmeal bowls, white French china decorated with forget-me-nots—and her little daughters have sent framed pictures for wall decorations. It will take about eight dollars a week to keep a little child well cared for and properly nursed in this delightful spot. How many L. T. L. organizations will send enough for this purpose?

The hospital is recently in receipt of a generous donation from Dr. L. L. Gregory, of the medical staff, who sent a supply of magazines—*Harper's*, *Scribner's* and *The Century*, and a year's subscription to *The Trained Nurse*. *The Silver Cross* for one year has also been donated. Mrs. Dr. Gentry sent four dainty china cups and saucers and a silver sugar and creamer, for use in the diet kitchen. All interested tender grateful acknowledgments. The great need of the diet kitchen now is a supply of dainty oatmeal bowls and plates. An interesting case now in the hospital is that of a young man who came all the way from Butte, Montana, to the hospital of his choice for treatment. His mother accompanied him and is enjoying the restful, home life exceedingly.

Miss Ella Safford, superintendent of hospital work for the tenth district W. C. T. U. of Iowa, has issued a very interesting circular to physicians, giving comparative statistics regarding death rates under alcoholic and non-alcoholic treatment. Her conclusion is: "Therefore, sober reason seems to compel the conclusion that alcohol is not a beneficial or necessary adjunct to medical practice, and, therefore, I would ask you to refrain from its use in the cases that come under your charge, believing that the best interests of not only your honorable and humane profession, but of humanity in general, will be best served by such a course." Miss Safford has done well in making her appeal.

More and more is the fact impressed upon the board of trustees that the time has come when an effort must be made to secure the erection of a building adapted to the needs of the institution. A plan will be formulated at an early day for this purpose, and it is earnestly hoped will meet with generous response. A very small sum of money is now held by the treasurer sacred to this purpose. Temperance people of all sorts will doubtless be glad to aid this enterprise—the one scientific demonstration of their principles, and but a short time need elapse before the most sanguine hopes may be realized. The plans will be made public ere long.

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Publisher's Notes.

THE MESSAGE ASKS A QUESTION.

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Orders for the Quarterly Temperance Lesson for June 17 (prepared by Mrs. Helen G. Rice, National superintendent of Loyal Temperance work,) and issued as a supplement to *The Young Crusader* can be filled after May 1, *i. e.*, orders for the supplement alone. *The Young Crusader* and supplement together will be ready May 21. The former arrangement is for the accommodation of state workers who wish to secure the lesson for early distribution among county and district superintendents, and it is hoped, will greatly facilitate the wide circulation of this most valuable aid to the teaching of the Word on temperance lines.

CAMPAIGN ECHOES.

A well-printed book, neatly and strongly bound, is "Campaign Echoes." It is the autobiography of Mrs. Letitia Youmans, the pioneer of the white-ribbon movement in Canada. It is written by the request of the Provincial Woman's Christian Temperance Union, of Ontario, with an introduction by Miss Frances E. Willard, indorsed by Lady Henry Somerset. Though an invalid, Mrs. Youmans has written an interesting history of her life, and the movement in which she was engaged. This substantial and entertaining volume is worthy of a wide circulation.—*Boston Star.*

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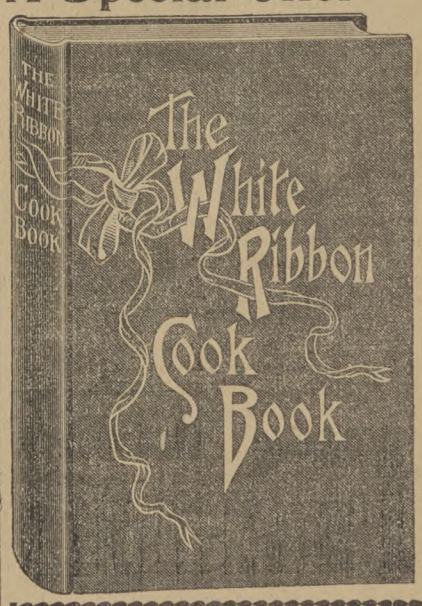

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...THE TEMPLE, CHICAGO...

Are you reading THE UNION SIGNAL and *Oak and Ivy Leaf?* They are always full of good things.—*W. C. T. U. Helper, Walla Walla, Washington.*

Signal Notes.

An addition of membership amounting to eight hundred and twenty-five was gained by the Catholic Total Abstinence Union of America during March, five hundred and thirty-one of whom were women and girls.

That the one thousand seven hundred and fifty field officers in the Salvation Army of America reach some one million four hundred thousand people through indoor meetings alone every month is the statement made by Gen. Ballington Booth.

A commendable movement has been started to ask the legislature of Illinois to accept the Lincoln monument at Springfield, from the association now having it in charge, to complete it and put it in perfect repair, provide a suitable custodian for it and keep access to it, free and open to the American people forever. If this is not done the monument in a very few years will crumble to pieces.

The Children's Home Society is an organization for the purpose of finding homes for homeless children. It has headquarters in Chicago, and is already, in a short period of existence, organized in fourteen different states with application from twenty-nine others. It is a practical method to improve society by guaranteeing proper home training for friendless and homeless children.

The Woman's Foreign Missionary boards are beginning to include "temperance work in mission lands" among their topics and in the many papers which they so ably edit. This is a significant sign of the times. Ten years ago they would not have dreamt of doing it. *The Century* magazine, New York City, is about to publish a careful study of the scientific and statistical side of the drink question, which is another remarkable token of the progress of the movement.

A seven days' gospel temperance mission was held recently in the north of France at Boulogne-Sur-Mer, Calais and Dunkerque by the *Société Française de Temperance de la Croix Bleue.* Thousands of handbills made known to the residents the existence of this French temperance society. Professors in the technical colleges were present at several of the meetings, being in sympathy with the movement, believing it would be an additional aid in the solution of social questions. Earnest appeals were made by the speaker, Monsieur Ludwig, of Paris, calling attention to the fearful ravages of drink throughout France.

The National Council of Women, through its president and secretary, has called an executive committee meeting for May 7 and 8 in Philadelphia. Plans will be considered looking to the advancement of the work of the council as promulgated by its first president, Frances E. Willard; arrangements will also be made for the second triennial session, which will take place in Washington, D. C., next February, and altogether this business meeting will be one of exceptional importance to women. Communications from those desiring to attend the gathering should be addressed to Rachel Foster Avery, Somerton, Philadelphia, Pa.

The Artisan Expedition to America, sent out by the Dundee (Scotland) *Daily News* in 1893 has made its final reports, and a brief bulletin of the delegates' impressions has been issued for the press. Among other conclusions they arrive at are: That labor on the average is remunerated at about double the rates paid in the old country; that holidays are few in number and workingmen have little time for recreation; that houses of workingmen are more comfortably and neatly furnished here than in the old country; the standard of living is much higher; American workmen pay more for clothing and medical attendance but less for transportation; that the expense of keeping up a family is doubtless the reason why the native born Americans have as a rule, so few children, and that the conditions of abor, variable climate, long hours, quality of drinking water are all against America. The result of the expedition will doubtless be to spread a feeling of content among the British workingmen and to dissipate many a longing desire to emigrate to America, the land of the free.

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If you do, you will be glad to hear that the Kola plant, found on the Congo river, West Africa, is reported a positive cure for the disease. The Kola Importing Co., 1164 Broadway, New York, have such faith in this new discovery, that they are sending out free by mail, large trial cases of Kola Compound to all sufferers from Asthma, who send their name and address on a postal card.

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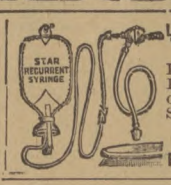

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"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

Volume XX.—No. 19.] CHICAGO, May 10, 1894. [Price $1.00 per Year in Advance.

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SINCE OUR LAST ISSUE.

Italy's premier has announced himself in favor of peace.

The national convention of deaconesses met in Chicago Thursday and Friday.

Illinois Prohibitionists held their annual state convention at Bloomington, May 3.

Latest reports from Washington assure the passage of the tariff bill at an early date.

A bill for the disestablishment of the church in Wales is under consideration in the British House of Commons.

Thousands of English workingmen made their annual demonstration in favor of an eight-hour day last Sunday.

Kosciusko, the beloved hero of Poland, and the centennial anniversary of the rebellion which he led were honored, May 3.

The association of general secretaries of the Y. M. C. A. of this country met at Cedar Rapids, Ia., last week.

A mob of strikers at Cleveland, O., destroyed machines, broke windows and drove out employés in several factories before the police could overcome them.

A Memphis, Mo., court has decided that margin sales, unless actual delivery is intended, constitute gambling, pure and simple, and the money so lost can be recovered.

Mr. Gladstone and other notable persons were leaders in the meeting called in London, Thursday, which decided to erect a wing to a London hospital as a memorial to Sir Andrew Clark.

The report of the English labor commission is based upon that formulated by the Duke of Devonshire. Industrial tribunals are disapproved, and suggestions are made for the sanitary conditions and protection of workmen.

The Lexington, Ky., ministerial union has passed resolutions condemning Colonel Breckinridge's acts and strongly opposing his renomination to Congress; the women of Lexington have appealed to the voters for his defeat.

Ninety-eight delegates were in attendance at the annual congress of the Sons of America in Washington, D. C., last week, which resolved to offer gold, silver and bronze medals to American schools and colleges for the best annual essay on American history.

Through the mediation of commercial citizens, the strike on the Great Northern railway system was ended after eighteen days' duration. Eugene Debs, president of the American Railway Union, makes the welcome prophecy that the day of great strikes is over.

The international bi-metallic conference convened at London, Eng., May 2, with four hundred delegates present, representing the leading countries of Europe, Australia and the United States. The object of the conference is to agree on an international bi-metallic money standard.

The Coxey division of the "industrial army" is encamped in the suburbs of Washington, awaiting the arrival of other companies. The leaders were prevented by the police in their attempts to violate the District law and deliver speeches from the Capitol steps; they have been arrested for creating a disturbance.

JUST as we go to press the glad tidings comes that the legislature of Ohio has repealed the law authorizing the registering of inmates of houses of ill-fame. We "thank God and take courage."

WE desire to call the attention of our readers to the admirable report from New Jersey on page 11. It will be found especially interesting and encouraging to workers in the scientific temperance and legislative departments.

AN important gathering convened in New York's state capitol last Tuesday—the sixth constitutional convention. As our readers know, the most vital amendment to be presented to this body of one hundred and seventy-five delegates—to whom the people of the Empire state have intrusted the task of suggesting revisions of their laws—is the proposition to strike out the word "male" and give women full suffrage. Women everywhere and all sympathizers in political equality await with eager interest the outcome of this convention, which, if favorable, will give woman's cause an irresistible impetus.

A LEADING Democratic politician of Kansas, who says that his party is opposed to striking the word "male" from the constitution of that state, makes the sage remark that "the law never touches women except with tenderness and partiality." Sundry laws touching the interests of women occur to our mind and make us rather curious to know this eminent lawyer's definition of the words "tenderness" and "partiality"; but we will only ask Mr. Overmyer if he ever heard of "age of consent" laws? And does he not recognize the help that even woman's municipal ballot has been in raising that age in his own state of Kansas to eighteen years?

THE movement which promises so much for the protection of boys—the anti-cigarette crusade—originated in the public schools of New York and is rapidly becoming national in its scope. Its object is the creation of a sentiment against this vice among the boys themselves by pointing out the evils which attend and follow it. Not only is the moral and physical degeneration caused by cigarette smoking emphasized, but also the serious obstacle the habit invariably is to a boy's education and to a young man's business career. Members of the Anti-Cigarette League pledge themselves to abstain from the use of cigarettes in any form until they reach the age of twenty-one years. It is to be hoped that by that time they will be ready to forswear tobacco in *all its forms* forever.

AS WILL be noticed in our news from Canada on another page, the W. C. T. U. and Christian Endeavor Societies of Montreal are engaged in very practical temperance work. They are endeavoring to eliminate the saloon feature from the grocery. We have reason to know that in Chicago and, doubtless, in all places where liquor is sold by grocers, the result is, as in Montreal, increased use of alcoholic drinks among women. Surely it ought not to be difficult to secure legislation which would check the—alas, that we should say it—growing tendency to "alcoholism" among society women. For many a voter, while opposing sumptuary law for himself, would, under the same circumstances, deem it a good thing for the women folk. What male citizen (putting himself out of the question) would not vote for prohibition if that was the only way to keep his wife or daughter sober?

"WHETHER woman suffrage be in itself right or wrong," says the *Presbyterian Journal*, "the women would make short work of the liquor traffic. They suffer all its woes without the sensual pleasure of the corrupted taste which sways the men who have come under its influence and makes them helpless." And what of the men who have never come under its enslaving influence, the men who deceive themselves with the belief that if they let liquor alone liquor will let them alone? Are we to believe that because the liquor traffic exists a majority of the men of these United States are swayed by the drink appetite? No, it is not a corrupted taste, not the influence of sensual pleasure which makes the majority of men helpless before this great iniquity. It is rather the influence of party politics which makes them blind. Could they—nay, *would* they—but shake off the fetters of liquor parties, woman's ballot would not be needed in order to make short work of the drink traffic.

THE Temperance Congress Auxiliary to California International Exposition will hold an eight-day session commencing May 21. It will consider the question of temperance as related to education, philanthropy, religion and government, and will endeavor in this way to unify the temperance work of the coast. The president of each organization will have charge of the program on the days assigned to it, W. C. T. U. days being the 24th and 25th. We bespeak for this important congress the hearty cooperation of all interested in the protection of the home.

EMPLOYERS who oppose the eight-hour day for the wage worker would do well to inform themselves as to the result of experiments recently made along this line in England. A notable one is that in the great iron works at Salford, where for the purpose of experiment the working time was reduced a year ago from fifty-three to forty-eight hours a week. The report, as published in the London *Times*, of March 28, shows conclusively that as far as the output of that industry is concerned the eight-hour day is of decided advantage to the employer. As employers generally consider this question from the economic rather than the humanitarian point of view, this experiment will doubtless result in a more general adoption of the eight-hour system, not only in Great Britain (where the government itself has already introduced it to some extent) but all over the world.

ANOTHER great trust has through its insatiable greed and its arbitrary methods, brought upon itself the search light of legal investigation. The state of Illinois won a signal victory in its contest with the whisky trust; now it is attacking another mighty influence for evil, the cigarette trust. At the instigation of local tobacco dealers, Attorney-general Maloney has entered proceedings against the American Tobacco Company for alleged violation of the statutes. This mammoth combine is said to manufacture ninety-eight per cent of all the paper cigarettes in America and has a capital stock of thirty-five million dollars. Its dividends last year were twenty-five per cent, while retail dealers were only allowed to make thirty-five cents on every thousand. The court is asked to restrain this trust "conceived in fraud" and living by vampirism—preying upon the very life blood of the nation—from selling cigarettes in the state of Illinois, and local dealers from handling its goods. This is a good illustration of the truth that evil sooner or later brings about its own destruction.

A STRAW which significantly indicates the trend of popular thought on the saloon question is the decision of Postmaster-General Bissell that no applicant shall be appointed to the position of postmaster in a town where at any time he has sold liquor. As almost every member of the present Congress has one or more applicants for these offices, who have at one time or another either sold or supervised the selling of liquid "refreshment," their surprise at this ruling is mixed with consternation, and they are anxiously awaiting the result of a case now pending in which the would-be postmaster once kept a hotel and leased the bar to outside parties. Mr. Bissell does not regard the matter from a temperance or moral, but purely from a business standpoint. "From my observation and experience," he says, "I am convinced that any man directly or indirectly interested in the liquor business is in a measure unfitted by his occupation to fully and capably discharge his official duties in any branch of the postal service." It speaks of good times come, and better times coming, when those in authority decide that connection with the saloon business interferes with the proper discharge of official duties. The day is undoubtedly near at hand when this "business" rule will be applied, not only to the postal service, but to all public offices whether in the gift of the President or the people.

"HIS WILL OUR PEACE."

BY MIRIAM E. BIRD.

"*My* peace," I said, "dear Lord, my peace I seek;
Amid life's tossing tides the heart grows weak,
And faith grows faint. Is there no star,
No voice, to guide me, Lord, beyond the bar?"

And still, like seaweed in the surf, my soul
Had neither rest, nor purpose, nor a goal.
No weird star shone, nor any angel spoke;
Life's tides alone the awful silence broke.

But far away a radiance on them shone,
As from a moon whence passing clouds have blown.
At last I understood. If life for me
Has only tides, then *these* His message be!

"*Thy* peace," I sobbed, "give me, O Lord, thy peace."
That prayer He heard and bade the tempest cease.
One shining star on the horizon hung,
And lo! a singing shell the waves upflung.

Delaware, O.

THE GINGHAM GUILD AT CLIFTON.

BY MRS. F. M. HOWARD.

Clifton is a manufacturing town of a respectable size, located between the two oceans and on American soil. Quite naturally, there are to be found in it the extremes of riches and poverty which enter into the society of every town, and especially where the greater portion of its population are the employed, while the small minority are the very wealthy who furnish capital and employment.

As might be expected, these two classes knew very little of each other. The laborers saw the rich few apparently enjoying every good thing in life without a care, and the socialistic among them had hard, bitter thoughts; the wealthy looked on at the toiling hundreds with pity for their hard, sordid lives, still not knowing just when or how to extend a helping hand to them; while the middle class contemplated both sides, seeing how much good might be done could the two classes be brought together in intelligent harmony.

Here, as everywhere, the octopus of social life in all grades, the liquor interest, had settled itself and its feelers were reaching out, up, down, drawing the poor laborer, the sons of the wealthy manufacturers, as well as of the middle class, into its clinging grasp, and yet public sentiment seemed almost paralyzed.

There were a few faithful souls however who kept stirring the waters of temperance thought, and praying earnestly for light to break in on the dark prospect. Mary Carver was one of these, a broad-minded woman who, in lieu of matrimonial cares, had given time and thought to economic questions.

Mrs. Hilton, wife of a foreman in one of the mills, was another earnest soul, and Mattie Sloan, who from a light-hearted, gay girl of fashion had been transformed to an earnest, discriminating woman by a drink tragedy in her family was a third.

These three met one day with the earnest, prayerful, question upon their lips, "What can we do?"

"We must organize," said Mrs. Hilton, "and cultivate public sentiment. Enlist all our Clifton ladies in the enterprise, rich and poor together, and present a solid front of opposition and influence to rout the enemy. Mrs. Blunt will join us I am sure; she is a good woman when she sees any special need of active goodness."

"I see a snag upon which our enterprise will catch at the first trip," said Mattie Sloan. Mrs. Blunt in her rich garments would drive the really needy ones out of our circle, or whatever we may choose to call ourselves, by very force of contrast."

"You are right, Mattie," replied Mary Carver, thoughtfully. "We must have an equality rather than a quality club if we wish to accomplish the best results. I have it. Let us level dress distinctions at the first sweep and organize a Gingham Guild. Then Biddy Mulrooney can come to our meetings as well dressed as Mrs. Blunt, and sure it is she needs our help far more."

"Mary Carver, you are a Solomon in skirts," cried Mrs. Hilton, enthusiastically. "The very novelty of the plan will insure its success and I can foresee that dressed on an equality, we shall naturally come to a closer intimacy than would be possible where a part of us were feeling humbled by the richer costumes of others. I am anxious for Mrs. Blunt, Mrs. Jackson and others I could name to become acquainted with some of the humble operatives whose labors are helping to build the fortunes they enjoy."

"I can see the wisdom of your thought," rejoined Mary Carver, "yet who can blame the woman in a cotton mixture for shrinking from contrast with the dresses which these ladies wear ordinarily. The hand clad in a faded cotton glove does not reach out heartily to meet the kid of the millionaire proprietor's wife. It takes a strong mind to rise above social distinctions, and little as I care for the item of dress in the main, I confess I do not relish sharp contrasts myself."

The idea met with a warm welcome from all classes when it is broached by its three earnest sponsors. Mrs. Blunt saw at once the possibilities which it opened up. As Mrs. Hilton had said, she was a good woman at heart, with reasonably correct ideas, and she had felt the barrier existing between herself and some of her less favored neighbors.

It is a pity that clothes are a help or hindrance everywhere. Christ, clad in kingly robes of purple, could never have reached the class which so sorely needed His uplifting hand. Mrs. Blunt in silk and jewels was illy equipped to counsel patience and fortitude in others tried and tempted through poverty and its train of life, and she felt it; hence had meddled very little with the affairs of those outside of her "set"—to the dwarfing of her soul.

"I think you have struck the key-note of success, Mrs. Hilton," she said quite warmly, "and while we will in no sense regard our gingham as a uniform, yet I recommend that we carry it into our social gatherings as well as into our purely business meetings, and I anticipate very satisfactory results."

Mrs. Blunt set the fashions for her set, and her name as a member of the Gingham Guild drew in others whose money and influence were useful for a complete success. The first meeting was largely attended. It was not a shabby-looking gathering, either, by any means. The majority of the ladies had not bought a yard of gingham in years, and their fresh gowns had all the charm of newness, and were made as tastefully as a richer material might have been.

Mary Carver was made president. Mrs. Blunt had been tendered the office, but she wisely declined, saying that she could do better service in the ranks, at least until she had demonstrated her ability to lead.

"It is very pretty in you to ask me," she said smilingly; "but if we preserve the true spirit of equality in our enterprise we must give brains and ability the lead, while mere social status occupies the rear until it has earned promotion."

Hetty Grey, the pale dressmaker, who felt like a down-trodden social worm, because of a drunken father, was elected secretary, and her gray eyes were like stars as she took part in the proceedings. Hope opened up delightful possibilities if her father's case could be reached, for she remembered the time when he had been honored among men, beloved in his own home, where he was now only a burden and disgrace.

"We must reach the young," said Mrs. Jackson earnestly, as ways and means were discussed. This lady had a young son reeling home to her at night, and so it came to pass that Mrs. Jackson's elegant home was the first to be thrown open for a temperance social.

With a life-long training in the fashionable customs of thoughtless society, it seemed to her, at first, almost impossible to entertain without the sparkling accessories which make temperance work a necessity.

"Mother must be a goose, father," Harry Jackson said, with as much of a sneer as he dared. "See how naturally she takes to water."

"It might be better for us if we all took to it as readily," the elder gentleman replied firmly. He had cherished some grave doubts of late in regard to an accepted theory that if one brings up a child to drink his glass and play his game at home, that he will have no desire to carry those things to excess away from home. He had the best of evidence (the late payment of an alarmingly large gambling debt) that his young son had wearied of the tame excitement of a quiet, home game. He had sown tares with his wheat, and a troublesome harvest was coming on.

"I had no idea that such a mixed company could be so agreeable," said Belle Johnson, after it was all over and the participants were hanging up their ginghams at home. "I believe I have found a congenial friend in that shy little Lottie Cramer. There has always seemed to be such a barrier between us, but to-night she was like another person."

"It was the gingham that did it," replied her sister. "I believe that Gingham Guild is going to overturn some social notions in regard to dress, besides correcting moral mistakes among us. For my part I haven't enjoyed anything so much in years."

"And Grace," whispered Belle under her breath, "Harry is in bed, his own sober self. How good it seems. I saw him talking earnestly with that sweet Mary Hilton this evening. Long live the Gingham Guild if it gives us back our brother."

It was simply astonishing with the leveling of dress distinctions, how other social barriers gave way to a warm personal interest between women who would otherwise never have known each other, and how harmoniously they worked side by side, for the good of great causes. Dispensers of strong drink began to regard the Gingham Guild uneasily.

"I tell yer, them vimmin is mightily in airnest," said one to another, "ven dey kin lay h'off furpelows for the sake o' routin' us. I ain't skeered when a passel o' white-banded vimmins gets togedder wid their pest clothes on, an' make up some resolutions an' py-laws; that hurts nopody; no more does the talkin' about the evils o' drink an' that sort o' thing, so long's the mayor, the lawyers, an' jutdges are on our side; talkin' don't hurt nopody, but I'm skeered when I see 'em takin' holt like this. Dey're 'takin' der var into Ahfrica,' and shust pefore we know dey'll have de mayor converted and de dickens vill pe to pay."

"We shall have to work harder than ever to get the boys established in their habits or our business is doomed," was the reply.

This second speaker was a man of better education than his competitor, more guilty because sinning against greater light.

"I am going to offer a prize to the boy who buys the most cigarettes at my place. Cigarettes are the best bait I know of to catch fish with—just enough opium in them to keep up the craving, you see. Maybe it isn't business-like to tell my plans, but union is strength, you know," with a sly wink. "My customer to-day may be yours to-morrow, and *vice versa*. It's all for the good of the trade."

"Dem pesky vimmins is runnin' a crusade against cigarettes, don't ye tink? Consarn vimmin, anyhow! So long's dey stay to hum an' cry an' blead wid de men to let liquor alone, dey're harmlesser dan doves. I don't care how much dey tinker away at de spigot so dey lets me have de runnin' of de punghole."

"I owe them a grudge for robbing me of one of my best customers," growled the second speaker,—"Harry Jackson; he was worth a fortune to me in drawing the other boys in, as well as by his own trade; but I'll be jiggered if they haven't straightened him up like any old Puritan. If I can get hold of him once more I'll give him a dose that'll fix him for them," with a threatening shake of his head. "I've lost old Grey too, but that ain't so bad. He was gettin' to be a disgrace to me. I keep a respectable place, you know, an' I ain't so sorry to be shut of a man after he gets ragged an' noisy. I like fresh stock."

But the Gingham Guild fortunately was hedging the "fresh stock" about with safe guards. A handsome reading-room and library had been opened for their benefit, and coffee rooms in other parts of the town, and games where no stake was allowed, lured many away from the enticing saloons. The gloomy predictions of the saloon-keepers had come true, and Mr. Jackson was in time elected mayor, and the strong hand of municipal law took the liquor industry and gambling by the throat and shook them out of existence.

Three years after its first organization, there was a question before a meeting of the Guild. The social necessity which had given rise to its name and nature at the beginning had passed away, as all were acquainted and working together in harmony.

"Shall we discard our name and dress as a club?" asked the president, Mrs. Blunt. "I think there are none of us who need ocular demonstration of the willingness of all our members to lay aside distinctions of dress, means or station for the good of the cause, and if the ladies wish it, we may return to our conventional dress without injury to our social interests."

But the proposition was voted down almost unanimously and the Gingham Guild which had done so much to level the towering battlements of a nefarious trade, and the artificial barriers which socially separated heart from heart, went on its serene way, content with a unity in usefulness which substituted communal ties for selfish interests.

Clinton, Ia.

FATHER MATHEW'S MISTAKE.

BY REV. J. H. GAMBRELL.

While the question of prohibition is having extended review through the well merited honors heaped upon the man who crystallized it into law, it seems but just to remember a more distant prophet of prohibition whose augury was forced from him by the heart-break of the incompleteness of one of the grandest works ever done by a single man. This hero, born ahead of his time, has been recalled by re-reading an editorial in a New Orleans *Christian Advocate* from the pen of Bishop Charles Galloway in 1883, then editor of that paper, now recognized as the father of the Mississippi local option law. The editorial as well as Father Mathew's opinion, is well worthy of record and repetition in the light of to-day, and is given in full, as follows:

"The name of Father Mathew will ever command the grateful homage of all generations. As an apostolic champion of temperance he wrought righteously, and reared for himself a monument lasting as the eternal hills. The movement he inaugurated "swept over Ireland like some great wave of the sea," and effected a reformation amounting to a revolution. His temperance apostolate was begun at the suggestion of a Quaker. Into it he flung the energies and sympathies of his whole being, with no ambition but the redemption of the fallen, and no hope of reward but their benedictions. Through his labors thousands were reclaimed from besotted habits. Desolate homes and hearts were made to blossom as the rose. Crime decreased everywhere until jail-keepers were almost without an occupation.

"In the course of five months in the city of Cork he administered the pledge to 150,000 persons. In Limerick thousands flocked to him even "from the furthest parts of Connaught." At Galway 100,000 signed the pledge in two days. In recognition of his reformatory labors Queen Victoria gave him an annuity of £300. To more accurately estimate the strength and popular influence of his reformation note the following facts and figures: Criminal offenses of all kinds in 1837 amounted to 12,096; in 1838, 1,097; while in 1840 there were only 173. The Father Mathew movement began in 1838. During these three years the consumption of spirits fell from 12,296,000 gallons to 5,290,000, and the excise on brandy decreased some £750,000. The number of prisoners confined in the bridewell and Dublin jail in one year fell from 136 to 23, and 100 cells stood empty. The Smithfield prison closed its doors.

"What a grand and gratifying achievement! But just there was Father Mathew's fatal mistake. When he held a nation in his hand he let the supreme moment pass unimproved, and Ireland again lapsed into whisky and crime. *Just then a prohibitory law should have been passed, which would have perpetuated the reformation and sealed for all time the redemption of the land of the Shramrock!* Seeing the enthusiasm chilled and the cause declining—a cause inaugurated and sustained by his personal magnetism and popularity—Father Mathew acknowledged his mistake and bitterly recognized the necessity of prohibitory legislation. He said: "*The principle of prohibition seems to me to be the only safe and certain remedy for the evils of intemperance. This opinion has been strengthened and confirmed by the hard labor of more than twenty years in the temperance cause.*"

"That is the mature judgment of one certainly authorized to speak, if man ever was, by a career of unparalleled achievement. The convictions and enthusiasm of a people must be crystallized in statutory and constitutional law to make them permanent. But for its wonderful checks and restrictions—formulated by the prescience of a marvelous statesmanship—our national constitution would have been torn to shreds long ago. Ireland could not and did not long endure the strain of that enthusiasm. But if repressive legislation had immediately followed, that land, so sorely scourged with drunkenness, would have rejoiced in a blessed deliverance.

"We hope, therefore, that in all states and communities where reform is agitated, the lesson of Father Mathew's mistake may not be unheeded and unimproved. When the people are aroused let them petition for legal protection. Let public sentiment once be expressed in constitutional law, with its provisions faithfully enforced one year, and no people will ever return to license or free liquor."

Greensboro, Ga.

MOHAMMED WEBB AND CHRISTIAN WOMEN.

BY MRS. O. W. SCOTT.

The great and "only" Mohammed Webb was called to this small city in the "Land of Steady Habits," to lecture before a woman's club, composed of "leading women." So far as this club is concerned it sustains a good reputation for intellectual achievements, and is noticed here only as the medium through which the American Apostate was introduced to the public. Our aim is to examine some of Mr. Webb's statements with a desire to show their inconsistency, and also, if possible, to call attention to some perils peculiar to American women.

Mohammed Webb was expected to lecture on Orientalism, but concerned himself largely with advocating and explaining the doctrines of Islam. His remarks were naturally in commendation of the system as a whole, but we turn to those bearing upon its social life. Of this he said: "Life among the better class of Mussulmans is very pure, although the missionaries do not seem to discover that fact, since they seldom come in contact with the more intelligent." "Polygamy never was, nor is it to-day, a part of Islam. The Koran does not refer to polygamy, except in one place, and there I cannot interpret it as being in favor." The speaker considered that plurality of marriages often arose from a desire to give a *homeless and defenseless woman*, "a local habitation and a name!"

Oh, my countrywomen! It is possible that Mr. Webb thought that since he was in New England with its thousands of "superfluous woman" he was perfectly safe in advancing this comforting theory!

In his address before the Parliament of Religions this gentleman said: "The chief objection and the first one generally made (against Islam) is polygamy. It is quite generally believed that polygamy and the Purdah, or seclusion of women, is a part of the Islamic system. This is not true. . . . I never met but two Mussulmans in my life who had more than one wife. . . . The Koran places her (woman) on a perfect and complete equality with man, and the prophet's teachings often place her in a position superior to the males in some respects."

"Ah! how we have been deceived respecting the character of this great religion!" exclaim susceptible hearers. "We have actually been sending missionaries to these happy and fortunate beings!"

But what are we to do with the published statements of missionaries and travelers upon these points? Mr. Webb states that missionaries "seldom come in contact with the more intelligent." Dr. Butler, in India during the Sepoy rebellion, and many years afterward, in his "Land of the Veda," referring to the Emperor and his "allowance" from England which had become insufficient says: "Fifty years of idleness, and the license of a sensual creed which permitted *unlimited polygamy*, made that which would have been easy to virtue, impossible to vice."

Still further: "The Mohammedan is allowed by his Koran to take up four wives or concubines, and few of the wealthy among them limit themselves to less than this number, while it is notorious that they use their facilities of divorce with so little scruple that license under their law is practically unlimited."

Miss Thoburn has been a missionary in India for twenty-five years, with opportunity for wide observation. She says, in her chapters on the "Women of India," in Bishop Thoburn's book, "India and Malaysia," Islam is to blame for the (*parda*) system. Oriental women always lived more or less in the background, but Mohammud shut them within walls and turned the key. When his religion came to India this custom came with it. The invading kings and their courtiers forcibly added Hindu women to their harems, and, to protect their wives and daughters from such outrages the Hindus kept them indoors. . . A devout Mussulman may never have more than four wives at once, but he may be married twenty times.

Dr. Murdoch mentions an Arab who had been married fifty times. It is also allowed them to marry for a period of time—a year or six months according to their pleasure. These customs have degraded every family instinct, and home life and character have suffered immeasurably. . . "The wives and daughters of both Mohammedans and Hindus are for the most part wholly illiterate." From a recent India paper we clip this item:

It is marvelous how little love of purity and righteousness there is in the average Mohammedan! Last Sunday a Moulvi began bazaar preaching about an hundred feet away from our usual preaching place in front of our city church. He kept a large crowd nearly an hour, and went on pouring out a stream of the vilest language and thought that the most degraded would hesitate to use.

And yet Mohammed Webb sounds the praises of the false prophet and his "elevation of women" in the ears of refined, "cultured" American women, and is paid for so doing! It will not be surprising if he learns to think that we are ready to welcome the crescent instead of the cross, and thus strengthens the idea of some Orientals that we are weary of our faith. Mrs. Van Petten, who has recently returned to Japan after a year in the home land, says in a letter given in the April *Heathen Woman's Friend:*

It seems strange that the idea of the Parliament of Religions should be so misconstrued, but it is said to have been convened because Americans were dissatisfied with Christianity and wished to learn of something better. The applause which greeted their speakers gave them the notion that the doctrines were approved, and Buddhist missions to America are being discussed.

And if the Buddhist priests appear, there are women who will listen to their "Orientalisms." When Pundita Ramabai was in Boston during her short stay in New England, she said that several young and effusive women gathered around her at the close of her address, and one of them said: "How nice it must be to be a high caste Brahmin. Oh, I wish *I* were a Brahmin!" Ramabai repeated in fine, though unconscious, imitation, the words of the "innocent"; and then her face grew solemn as she added: "And I wished she *could* be one, just twenty-four hours. *She couldn't bear it any longer!*"

There are perilous times before us, if women who owe everything,—home, position, education, salvation, *everything* to Christ, turn from Him to the vapory, vague, but cultured—oh, so cultured!—"isms" which now fill the atmosphere. In their desire to avoid Puritanism, denominationalism and "fanaticism"—as they are wont to term any degree of spiritual fervor—they have grown so flabby in their religious texture as to awaken fears of a return to original bioplasm.

What God thinks of such sad abuse of unequaled privileges who dares imagine? It would seem that a reaction must follow. Humanity demands something positive. The crushed and outraged women of the Orient—in spite of Mohammed Webb—reach imploring hands toward us. Could *they* come to America, from zenana, harem and hovel, and tell the story of their wrongs, we believe there would be a revival of common sense, of sympathy toward them, and of loyalty toward that Friend of women, who made His own kingdom of grace a free country for her.

Meanwhile, we enter our humble protest against Mohammed Webb, the belated disciple of a false prophet, and beg our "clubs" to study the stars until a "time of refreshing" from on high shall fill hearts and hands with good, honest work for suffering humanity.

Willimantic, Conn.

ECONOMIC PRINCIPLES.*

VI.

Distribution—The Single Tax.

BY ELIZA STOWE TWITCHELL.

The previous lessons have emphasized two facts. First, the more laborers, and also the wider and freer the exchanges are, the cheaper and more abundantly will wealth be produced; and were this wealth justly distributed, the tendency would be toward more equal conditions among laborers, which, in turn, would bring about a closer association purifying public morals, advancing refinements, knowledge and culture. Did nothing interfere to prevent this natural growth toward equality and freedom the amount of wealth that should be produced annually, even with present methods of production, would astonish the most incredulous. Present methods would soon give place to new inventions and greater subdivisions of labor, till, not only wealth, but what are now termed luxuries, would be within the reach of all.

The second fact is the opposite of this. As numbers increase, as labor-saving machines multiply and cheapen production, the value of land rises; moreover, this value fairly represents the benefits of coöperation to each member of the community. This enormous privilege now goes to a few. Could it be enjoyed by all equally, benefits conferred by each to society and benefits received by each from society would be equal. Land values would then operate in adding the strongest force possible, both in the production of wealth and in its equitable distribution. But going as it now does to about ten per cent of the population, the effect is to not only check production enormously but to broaden the gulf between classes, resulting in such contradictions as too much vacant land, too many people, too much poverty and too much wealth.

Had the Creator fashioned the earth entirely uniform, the same soil, surface, climate, products, everywhere, one place had been as advantageous to man as another. And then, had He formed man without the social instinct, since he could obtain his food as well in one place as another, mankind would now be scattered, solitarily, over the whole earth, elevated but little above the brute; for it is by the added powers that come to man by association that progress is chiefly made.

These two divine laws—social instinct and diversity of soil and climate—are the chief cause of rent, which now acts as a barrier to further progress, creating inequalities and preventing association, enslaving the masses and blinding the few to their perilous condition. As Nature provides the newborn infant with food from the overflowing breast, so Nature has provided this growing organism, Society, with a fund—*land values*—which is always sufficient for its growing needs. What more clear than the fact that when this fund is not put to its divinely intended purpose, the result in both cases is the same,—congestion, disease, decay, starvation. Does this not show that the Creator took thought not only of man's individual needs, but of his social wants also, and included society and government in His divinely intended plan; that "there are no classes nor races, but one human brotherhood?"

The question of questions, of importance alike to rich as well as poor is: How shall this fund be distributed equally to all? For if it is right and just there must be a way, and whatever is right must benefit not a few, but all. To do this is easy. We already collect annually, some of this economic rent to defray public expenses wherever taxes are levied upon bare land according to its value. We have only to remove all taxes from labor and capital, placing instead one single tax upon land values to collect this economic rent for public uses in which all will share equally.

But we must accustom ourselves to look upon taxation in a new light, as a payment of each to the community, for only such benefits as are received by each, and so is no tax. Our present system of taxation is a relic of barbarous ages, which endeavors to tax each citizen in proportion to his wealth and consumption; to squeeze out of each as much as possible. It is nowhere fairly or justly levied, but savors of robbery, breeds corruption and fraud, for it puts a premium upon lying and evasion.

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The proposed new method is as much an improvement upon the old, as the art of printing is over that of making books by the process of writing them out with a pen. And the train of improvements which will follow its introduction will not be short of the blessings humanity has received from the invention of printing. Since all men are equally entitled to the use and enjoyment of God's bounties, and also, to what is gained by the general growth and improvement of the community, which their presence has created, no one should be permitted to hold such special privileges without giving to the whole a fair return for so doing.

The value of the land in every community exactly represents such privilege. *Not the privileges of the past, but of the present.* Farmers living where land has little or no value, would pay little or no tax. But should one man or a few men choose to own all the rich coal fields of a state, another, the oil lands; should railroad corporations own, as they now do, land enough to make six large estates; or foreign syndicates own nearly as much of American soil; in short, should one man desire to own the whole round globe, there would be no objections, *provided*, he paid the inhabitants of the world the full market price for his special privilege of appropriating their inheritance. This is the only way in which God's bounties, and that value which is created by the progress of society can be equally distributed and enjoyed by all.

Land values have been compared to the drifts of snow after a blustering storm. The value being represented by the depth. The single tax would shovel all this snow, (economic rent) annually, into one pile (the public treasury), and then distribute it equally, by using it for public revenue. We would do this, first, because it is just, but more especially to break the power of monopoly in land values—the one great monopoly upon which all others rest, making it forever impossible for idleness to produce a scarcity by force, when there is no scarcity in nature; thus placing the farmers and honest mechanics at the mercy of monopolists—honest labor begging for employment as a boon, labor idle and capital idle, till people everywhere forget that if labor had its rights it could not only take care of itself, but would keep the wheels of industry and capital constantly and profitably employed.

The labor question? It is far more than a question of rents, or of wages; of the gulf between the millionaires and the slums! It is a question of human rights! the contempt of which has led to present conditions. "But if, while there is yet time, we turn to Justice and obey her, if we trust Liberty and follow her, the dangers that now threaten will disappear."

A PICTURE OF THE FUTURE.

Imagine for a moment the single tax in full operation. The value of land is highest in great cities and where all such industries exist as are now monopolies, such as mines, railroads, telephones, telegraphs, gas, electric-roads, power, light and heat. This value alone (without taxing capital or anything labor has produced) would be sufficient for most public expenses, beside keeping all steam and electric railroad beds, electric wires, telegraphs and telephone lines, in good working order, and as open and free to the public as our country roads now are; yes, far more than that,—sufficient to extend electric car lines, light, power and telephone service freely to every fair-sized town in the country, knitting them all together by easy and cheap access, uniting city, town and country in one pleasant society with advantages for all. Steam and electricity would thus relieve man and horse alike from severe drudgery, and the luxury of a gentle, fine blood horse for each member of every family to ride or drive at pleasure would, at least, be within reach of all, while subdivisions of labor would put the care of such horses in convenient livery stables where kindness and gentle treatment would prevail.

The next greatest land values are in manufacturing centers. These would tend toward coöperation, each laborer either owning some share in the mills; or electric power being distributed throughout the town to each home; work would be done at home and paid for by the piece. The tenement house, as now known, would disappear, for the crowded city would flow out to the pleasant country, filling it with life and cheer.

Farming lands have the next highest value. This industry would also tend toward coöperation for more and more machinery would be used. The homes would be built along the great highways, where every advantage of electric light, power, car service and telephones would be so cheap as to be nearly free to all, and thus bring farmers into neighborly proximity to all social advantages, such as city schools, libraries, museums, churches, concerts and deep lesson of life from works of art and plays by great masters. The life of the farmer would become easy, pleasant and attractive with leisure for culture and travel. Such a state of society, where freedom and increasing sociability abound would promote morality and culture. Would not even the present millionaires make a good bargain to give half their wealth for citizenship in such a state?

And this picture is by no means a fanciful one. Such a condition is a faint limning of what would follow the right use of God's bounties to all, just as now the wrong use breeds injustice and misery, poverty and crime. A young mother with a child at her breast is a picture which inspires the most tender emotions, for it represents unselfish love, trust and repose. A society in which all shared equally in the bounties of a Heavenly Father would soon develop a most unselfish spirit and brotherly love among its members as well as an unfaltering trust and repose in Divine goodness that had rescued and redeemed it. The way there is certain! but the road is steep. Who will lend a hand?

Wollaston, Mass.

A WOMAN OF ACTION.

BY REV. EZRA HURLBURT STAFFORD, M. D.

"For woman is not undeveloped man
But diverse; could we make her as the man
Sweet Love were slain: his dearest bond is this,
Not like to like, but like in difference."

A hundred years ago the only possible future to which a woman could look, was a satisfactory marriage, and the subsequent oblivion in domestic life. The present century has widened the field for woman's work to proportions never before dreamed of. Women now are filling the professions and holding their own with men. In mercantile life they are even preferred to men for many positions of delicacy and trust. The same preference is extended to women in educational work. Into politics, too, they are now finding their way in person where they have for so long had only an indirect influence, and during the last decade it has been women who have come before the whole world as philanthropists in the widest sense of the word; what Harriet Beecher Stowe did for the abolition of slavery, the women of America and England are now doing for the temperance cause.

But perhaps one of the most singular instances to be found in history of activity among women is that of Lady Aberdeen, the wife of the present Governor-general of Canada. The daughter of Sir Dudley Majoribanks, she spent her childhood in the free, fresh air and wild scenery of the Scottish highlands. Here she met her future husband under rather romantic circumstances, while she was yet but eleven years of age. The young man had lost his way among the hills and at nightfall made his appearance at her father's castle, requesting shelter for the night. It soon transpired who he was and a warm welcome was extended to him. Nine years afterwards he returned and took the young girl away with him as his bride.

A chief friend of her father's was Mr. Gladstone, who made him frequent visits at his estate in the Highlands, and upon these occasions the young maiden was the great statesman's companion upon his out of door excursions, accompanying him upon a pony and listening in wonder to his accounts of the busy world in which she, too, was destined soon to play a conspicuous part.

Upon her accession to wealth so great and to a social rank so high this brilliant woman never yielded to the impulse, if, indeed, she ever felt it, to devote her life to pleasure and indulgence. Moreover, when she became afterward the mother of five children and burdened with all the cares and responsibilities of domestic life, she does not make even this an excuse, as many would for no greater reason, to live in selfish retirement. She is lavish of her immense store of energy, and her hand is felt in every direction. She combines in herself the rare faculties of conceiving, in the first place, and carrying out in the second.

The social duties of the hostess of the vice-regal palace at Ottawa are constant and onerous, yet while no one has enjoyed as great a popularity as she has since the days of Lady Dufferin, she has found time to extend her influence to all parts of the Dominion. There has been no convention of women, no college commencement, no public movement of any kind where women are concerned but what she has inspired it with her presence and her influence. A score of societies have been set in motion by her, and, gathering force as they go, it has been her hand which has directed their course.

A conversation in a drawing-room suggested a thought which led to the "Onward and Upward" society, with its thousands of members. The object of this society is, primarily, the amelioration of the condition of the poor and hard-worked.

A great idea has fastened upon this brilliant woman. The poor and half-starved really do not need advice so much as sympathy and bread and butter. The "Onward and Upward" society therefore, instead of providing tracts and free lectures, aims to augment in every practical way possible the comforts of those who lack comfort altogether. Its object is to cheer, not to dispense moral aphorisms.

Visitors to the World's Fair will remember the "Irish Industries Association," which had its headquarters at Blarney Castle in the Midway Plaisance. This is a national movement, while the "Onward and Upward" is wholly charitable.

Nor are these enterprises carried on by agents. Lady Aberdeen was present in person at the Columbian Exposition, and superintended to some extent the construction of the Irish Village. At the inauguration of that great pageant, President Cleveland lingered for a few moments in conversation with the Countess, who gave him a handkerchief of real Irish lace as a gift for Mrs. Cleveland.

Again, there is the "Woman's Liberal Federation," with nearly a quarter of a million members. The object of this is wholly political, not to tell women how to vote, but to teach them to take an intelligent interest in the political questions of the day.

Though Lady Aberdeen has only been in Canada a short time she has already organized a "National Council of Women," whose object is religious and industrial, and which already has a very large membership.

Besides these she has inaugurated many movements which have been a boon to particular classes of the community. Who but such a woman, for example, in crossing the continent upon the train would think a second time of the dreary life which must be led by the lonely settlers on the far plains of the west. She, however, did not rest until she had instituted a medium for the circulation of reading matter among the settlers. To the lot of the household servant also she has given careful attention.

The fearlessness of this gifted and unselfish woman shows what a woman can do if she will; shows that no hard-and-fast line can separate a woman's field of usefulness from that of a man. There are a few words that have for centuries been a menace to honest and sincere effort. Such a word is *Utopian*. Railroads and telegraphs and baloons were Utopian until they succeeded. A woman's place in the forefront of national activity was something Utopian, too, until women came forward who could do as good work as men—and did it.

In the meantime, let women learn calmly to look upon the world as their province, and not upon a mere section of it—the home alone.

The participation of women in the greater questions of life and civilization and religion will not lead to confusion, but, on the contrary, to a greater dignity of state and to a more profound stability of religion.

Toronto, Can.

WILLARD HALL NOON MEETING.

BY JANE E. ZIMMERMAN, SUPT.

The two young men mentioned in my last notes, continue serious and interested, one of them leaving me a few days ago with tears in his eyes. As they both have work now, they can only come in occasionally.

The other case spoken of in my last article, has been saved. As he was really ill from long continued drinking, we got him into the Washingtonian Home, temporarily, through the influence of a noble Christian worker, Mr. J. L. Whitlock, who is one of the directors of that institution. There he proved himself so helpful and willing as a watcher with the sick, and also ready to turn his hand in any direction needed, that the authorities are glad to have him remain for a time. He is rejoicing in the forgiveness and favor of the Lord, and has secured work. This man had not been without from ten to twenty drinks a day for ten years.

Another young man through an uncontrollable thirst for drink, has fallen several times, but always comes back to us for help. He has been attending one of the churches very faithfully all winter, and had as he supposed, many friends there. Not long ago he went to a consecration meeting held in this church. He was somewhat intoxicated, and not one of his friends would speak to him, but passed out, leaving him alone in his anguish of self-condemnation and repentance. He remarked, in telling me of this incident: "This (Willard Hall) is the only place where a man can get any help." This incident is mentioned, not by way of arraignment of church Christians, but as a reminder that the servant of Christ must not, like the priest and the Levite, "pass by on the other side," but like the good Samaritan, take hold and help him who has literally fallen among thieves. If a drunken man goes into a church, be assured he goes for help which he knows ought to be obtained there. This young man has a fine position and many friends, but tries to avoid them as much as possible, as they are all drinking men. He goes to church and seeks his boarding place persistently among Christian people, in order to surround himself with the influences which he feels he needs.

A good Christian man, plain, quiet, unassuming, has been coming to the noon meeting all winter, never saying anything, but having always a deep interest in the exercises. Not long ago, we had a drunken young man in who was hard to deal with. This man sat down beside him. Others came up to talk with him but he was inclined to be quarrelsome toward them. This other he clung to all day. When he went to sleep the quiet Christian brother,

Mr. A., put his arms about him and drew his head down on his breast, holding him there throughout the service. We kept the young man till late in the afternoon. Nothing would soothe him until I began reading God's word in low tones. Then he grew quiet and attentive. Before leaving us he offered the most humble, childlike prayer I ever heard.

A day or two ago I asked Mr. A. if he had looked after our young friend any since we had parted with him. "No," he said. I replied: "God never gives us influence with any human creature but He intends we should use it." Seizing his hat, he answered: "That's right, hit me again, Mrs. Zimmerman; I'm going right off now to look him up."

A letter from a mother whose son comes to Willard Hall states: "My every breath when I have any leisure is a prayer for the conversion of my dear son." This young man has become very earnest and attentive since he began attending our meetings. Letters from mothers and friends of young people continue to come in. These are a source of anxious care and earnest prayer, as it is not always apparent what is the best course to pursue to make their acquaintance. We have a few sincere and earnest Christian workers, however, who are willing to be made "fishers of men." These I am sending out to devise ways for reaching the dear ones committed so prayerfully to our care.

Chicago, Ill.

THE W. C. T. U. IN PARIS.

DEAR UNION SIGNAL:—In the United States where one is almost always in the midst of good work being done to lift up humanity, to right wrongs that have built up while our country has been growing in real greatness, where women do so much and where they have so much encouragement, it is not difficult to say something of interest as to the real work in the cause of temperance.

But on this side it is difficult, because one is so amazed at the quantity of liquor used that he is deprived of the ability to realize advance. People drink here at dinners, at small evening parties, when calling, at receptions, concerts, the theatres, in the dining cars, while the restaurants and cafés are always filled with imbibers of both sexes, until one unused to such sights almost concludes that Europeans subsist upon drink. This is confirmed in examining the statistics of France which show that a little more than four per cent *more* is spent annually for drink than for rents. In Germany and Belgium this per centum is enormously increased.

Quite a notable meeting in Paris took place not long since at the headquarters of the World's W. C. T. U., No. 205 Rue St. Honoré, and was conducted by Mrs. Homer A. Nelson, of Poughkeepsie, N. Y., the president of her county union. On her acceptance of the invitation to give or conduct a Bible reading, we were both curious as to the possible size of the audience. However, the meeting, held in a lovely salon of the headquarters, was largely attended and a charming affair. Mrs. Nelson's remarks on the subject of intemperance were timely and tactful, and her interpretation of the Bible subjects were earnestly listened to by all. Thanks to God there are those to be found who will listen to the Bible. But it is often a subject of much interest to the French, who are such lovers of eloquence and oratory, and who listen with attention, especially to many of the sweet and promising stories of the Bible, notwithstanding their indifference and infidelity. I have not yet found a French women who does not drink wine, though of course there are teetotalars, and I have known but one Frenchman, and he has never used any kind of liquor in any form.

Number 205, Rue St. Honoré, Paris, is designated as "A Home from Home," and is the office of the Paris branch of the World's W. C. T. U. In the windows one is attracted by two large open Bibles, French and English, Scripture texts, etc. This is a temperance refreshment room, also the office of Miss de Broen's mission, that lady being the president of the Paris W. C. T. U. In addition to this room there are a large number of apartments, some furnished nicely, others simply, and all nearly always occupied. There is also the large salon already mentioned, beautifully furnished and lighted. For all this the union pays $2,000 per year rent and all profit goes to the great mission of Miss de Broen, situated at Belleville, not very far away.

At this home may be found kind ladies ready to give the advice needed by one in a strange city. Many Americans and English frequent the home and find it remarkably reasonable in prices and especially pleasing as to care and security. Here are found all the leading publications of the day and the kindest of friends and full information about Christian work and churches in Paris. It is hoped that many American workers abroad will not fail to visit there.

This mission of Miss de Broen's has had this unusual woman's undivided attention for more than sixteen years. Her devotion was aroused in 1871 while visiting the great cemetery, Père la Chaise, that place of burial known to the whole reading world, as being established in 1790, soon after the enactment of a law prohibiting the burial of the dead in churches, for which Voltaire is given credit. This cemetery is one of the most interesting and beautiful spots in the world, because here are the names of the great who have shaken the world and to whom the world pays the homage of remembrance. Miss de Broen was there the day after the execution of an order given by M. Thiers, which resulted in the shooting by the troops of five hundred communists, the dead being buried in one common trench, around which surged a crowd in grief and rage, burdened women almost mad with desperation.

The workers and Miss de Broen are everywhere and by all classes greeted as friends, and many eminent men of Paris have been known to declare that this brave woman's work, and that of her noble helpers, because of her situation in the very heart of the communist element, from which Paris has suffered so much, has saved the city from another revolution. This mission is situated where it will do the most good, and is one of the safest houses in all Paris because Miss de Broen has the love and respect of the people by whom she is surrounded. Much of this noble work is the result of temperance women's organization and the godly sympathy with which they are bound together in the circle of the white ribbon.

In Brussels, another but smaller Paris, the same drinking is seen among all classes. If you speak of it as an evil you are looked upon by women as if you were losing your reason. When they come to you with a tale of wife-beating by a drunken husband, or a case of wife and children being shut in a cellar by a drunken husband and father, and left without food, or of a wife who has had an ear cut off by a furious wretch, they expect you to express sympathy. A drunken old woman staggering along the street fills you with horror; they smile and pass on. A small boy of twelve years is found wildly drunk and a policeman is called. The boy is carried home to sober up—and do so again if likes.

At their public balls, which commence at a very late hour, generally at twelve o'clock, nearly all are under the influence of liquor long before the usual hour for closing. A gentleman said to me, as something to boast of, "Yes, Paris gives four gay balls each season at the opera, but you will see far more gayety in Brussels at our opera, which, too, is a state institution the same as that of Paris. In Brussels we drink champagne until many roll under the tables." Yet some of these very people are dreadfully shocked when a German writer tells them that Americans are far ahead of any in Europe as to a sane and healthy life, and in a degree even superior intellectually, morally and physically, and that they, more nearly than any other people, realize a truly economic, social existence worthy of the name. MRS. A. C. WILLARD.

Brussels, Belgium.

THE SUFFRAGE QUESTION IN SOUTH AUSTRALIA.

DEAR UNION SIGNAL:—With regard to the letter, "Adult Suffrage in South Australia," published in your columns of February 1, we desire to state: The position of womanhood suffrage was never so good as it is at present, and never so well understood. The justice of woman's claim to the franchise and her fitness for it are very generally acknowledged, both in Parliament and out of it.

The early friends of the movement wanted to carry a bill giving the vote to women of property only, which was, they said, the thin end of the wedge and would lead to full suffrage. But the Woman's Suffrage League, of which Miss Spence is a member, as are also several of our own executive, including our president—who is also superintendent of the W. C. T. U. suffrage department—has uniformly and always stood for the principles declared, as follows:

"That your petitioners are impressed that the women of the country should have a voice in the choice of representatives to the House of Legislature.

"That they consider that the qualifications entitling women to vote should be the same as those which apply to men.

"That while women's suffrage is desired, no claim is put forward for the right to sit as representatives."

Thousands of signatures have from time to time been secured for this petition. Deputations have waited on the government year after year, and last year for the first time womanhood suffrage was made a government measure, but was imperiled by having the Referendum tacked on to it.

The government would not yield the Referendum, consequently many members who voted for the second reading, hoping to be able to eliminate the Referendum in committee, voted against the third reading.

After the bill was thrown out a large and representative deputation waited on the Premier, asking to reintroduce the bill without the Referendum. The reply was that if the government could be assured of a sufficient support they would consider the matter. The deputation then adjourned, and it was resolved that sub-deputations should wait on those members who had voted for the second and against the third reading to see if they were prepared to support the government. To suit the convenience of those members they were waited on at Parliament House, at a time appointed by themselves, and were courteously received in a committee room, to which they were conducted by Mr. Caldwell.

This is the sum and substance of the alleged "lobbying." These members chiefly urged the lateness of the session, but strongly advised that we should support them next session by sending in a monster petition. At the last meeting of the council of the Woman Suffrage League it was resolved to do so, and the petition was drawn. This will be largely circulated by our unions.

At the Wesleyan Methodist Conference held recently the following resolution was adopted unanimously, and with enthusiasm:

"That this conference believing that the extension of the franchise to the women of this colony would result in the improvement of our laws, more particularly in connection with the drink traffic, gambling and social purity, declares its cordial sympathy with the effort now being made to secure that measure, and further desires to express the earnest hope that our people will accord the same their hearty support."

With regard to the elbowing out, etc., we simply say that Mrs. Robin, whom we all revere, resigned her position as treasurer owing to severe personal affliction. The others mentioned, together with the writer of the letter, resigned their positions on the council for other and varying reasons to the regret of the officers and members, but the work has never faltered for a moment.

E. W. NICHOLLS,
Colonial Pres. and Suffrage Supt.
MARY J. GEORGE,
Colonial Cor. Sec.

Adelaide, S. Australia.

BY HARRIET B. KELLS.

He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want.—Prov. 22:16.

Our "Mother Thompson" speaks a timely word in saying, "I hope Mrs. Carse will remember that 'a horse is a vain thing for safety,' until her grand mission is ended, as she seems to think it will be when the Temple is paid for. We are greatly comforted by the reports of her success. When I hear of generous souls here and there, with means under their control, who turn over something to the Temple, I sing a doxology, all to myself, in my cozy corner."

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Drafts for $10 each come from Mrs. C. P. Manee, president of the Youngstown, O., union, and from the Orion, Ill., W. C. T. U. and Good Templars, the latter amount the result of an entertainment in which both societies united. The union of forces is never a "featherweight" matter, you see. Mrs. D. S. Leonard, of Hampden, Mass., sends $30, $10 of the amount being the gift of Mrs. B. A. Leonard, "saintly Mother Leonard," eighty-six years of age, who says: "I have faith in Mrs. Carse and want the Temple to stand free of debt, a monument to her untiring devotion." Mrs. Annie E. Harper, of Fayette, Miss., sends $5, with the wish that it were $50,000 for the Temple, "that sublimest instance of faith in modern times. The starting out of one heroic woman to raise that vast sum is worthy a place in the history of the country. *Every* woman should make it a personal matter to see that she does not fail by sending her at least $1." Mrs. Lucy A. Brown, of Nyack, N. Y., has contributed the contents of her mite-box, $5. Miss Annie Ryan, Pacific Grove, Cal., empties her mite-box of $3.65 for the Temple treasury, and with abiding faith—and an eye to souvenir spoons,—sends for a new mite-box. Mrs. E. C. Ayer, S. Windham, Me., forwards the same amount, intending to make herself a present of a souvenir spoon on her seventieth birthday. Abby L. Loney, Evanston, Ill., also forwards $3.65 for a spoon, saying, "I earned the money selling molasses candy and ironing-holders. I want my baby cousin, Gertrude Reiley, to have the credit, as I have sent money before to the Temple." That girl is a treasure-trove herself in any community. Mrs. E. M. Niven, Dobbs' Ferry, N. Y., writes of her souvenir spoon: "It is much admired. It comes to my table continuously, for some special guest or favored member of the family, and is to me a pledge and obligation inciting to more trust and further effort for the emancipation of the Temple from debt."

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Mrs. M. H. Wells, Wellsville, Pa., sends $10 to credit of memorial tablet, in honor of her brother, Dr. William Hunter, and expresses her intention of beginning another *in memoriam* as soon as this payment is completed. Mrs. E. L. Evans, Nat. assistant secretary of the Y's, sends $2.50 towards the tablet for the South African Y. W. C. T. U., realized from the sale of silver leaves from that country; $1 also comes from the Y's of Staunton, Va., for the Frances Barnes tablet, and $1 is received to place the name of Mrs. Harriet Judd, who died in Lockport, N. Y., aged seventy-three, in the Veteran Band.

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Mrs. G. F. Martin, president of the Providence, R. I., W. C. T. U., sends $100 from Mrs. Freeborn Johnson, desiring a tablet in Willard Hall, and hoping to send another $100 soon for her husband's name. Mrs. Freeborn Johnson is 86 years old; she made a record on the anti-slavery movement, in the Washingtonian Temperance Society, and was leader in the thrilling story of the first no-license petition the Rhode Island women presented. She was afire in the Crusade, and says to-day: "If women can work but in one place, the temperance cause is more imperative than the church. Ministers and men will not *vote* right, and *women* must work and pray—as they cannot vote for the success of the temperance cause. Mrs. Johnson is said to have originated the name of our great organization—Woman's Christian Temperance Union. Winchester, Va., W. C. T. U. sends $51.10 to complete its $100 pledge, having the second name on the Virginia tablet, and much grieved not to have been first. The sum of $10 comes from each of the following names, all payments on $100: Colfax, Wash., W. C. T. U.; Y. W. C. T. U. of Evanston, Ill.; Alfred Centre, N. Y., union; Frances E. Willard union of S. W. Harbor, Me.;—$6 of this amount being from collections taken at medal contests and Neal Dow meetings, the balance from the mite-boxes of Misses Katha Freeman, Julia Kittridge and Miss Emily Freeman,—being $28.25 paid in full by this faithful little "Downeaster." The Ingham county, Mich., W. C. T. U. sends $56 on $100. Amherst, Mass., union makes a second payment, $45, on its pledge, and $30.75 completes the pledge of the Wisconsin W. C. T. U., for a tablet to be inscribed to Mrs. Amy Kellogg Morse, the president of Wisconsin union from 1884 to 1892. The Frances E. Willard W. C. T. U. of Helena, Mont., sends $25 as a credit for its tablet; $15 each comes from Carthage, Ill., and Union No. 1 of Washington, Ia.; from Kinsman, O., $5, and $14 from Syracuse, N. Y.,—all credits on $100 pledges; also $17 for the Winchester, Mass., W. C. T. U. Mrs. M. A. Ward of that union has already paid $8 toward their tablet and promises to increase the amount to $25 if the union will raise the rest—all hard earned money. She rightly believes that home work prospers all the more for this out reaching.

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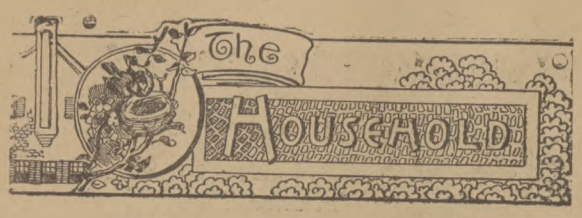
All money orders and checks should be made out in the name of William D. Preston and sent to our financial secretary, Miss Sara G. Johnson, the Temple, Chicago, Ill. All orders for mite-boxes and everything pertaining to the Temple should be addressed to Mrs. Matilda B. Carse, the Temple, Chicago, Ill.



DEEDS.

Words are cheap, and very plenty,
When men need help, not talk;
Puffed up with cant and cold advice,
Would-be advisers stalk.

These windy trumpets toot aloud
How this and that should be;
While modest workers of the world
Do good deeds silently.

The years roll on; the words of men
Have vanished into space;
While Christly deeds, on history's page,
Have found a lasting place.

—*Selected.*

WHAT DOVERDALE DID.

BY LOUISE W. BUNCE.

Doverdale was experiencing a summer sensation. It was entertaining—this little country neighborhood—a family of city guests. It had never been much given to benevolent works for the simple reason that there was no one at hand who needed benevolence,—not a case of real destitution seemed existing in all the country-side. But its opportunity had come in the following way: Early in the spring Miss Caxton, an invalid, bemoaning the uselessness of her thirty-five years of life, had been moved to importune prayer that she might be shown some Christian service fitted to her feeble strength. As a genuine heart-cry like this quickens to alertness every faculty of the petitioner she soon found what she sought.

"I've hired the Messenger farm another year," her brother said, one morning, about this time. "It's a pretty good thing for me with that west apple orchard, the twenty acres of good meadow land, and all the planting ground. I'd like to do something with the house—a good, comfortable house like that—but I don't see as I need it. Seems kind of a pity, I declare, to think of all the good house-room being wasted on New England farms, especially when city folks are so huddled together."

The idea of superfluous farm-houses was certainly not new to Miss Caxton, but that morning it somehow fell into direct connection with her longing prayer, and from thence to the letter just received from her cousin Belle, of New York, wherein a continual combat with the suffering and poverty of the city's masses was described. It was then that in her mind a thought, a purpose, a plan followed each other in rapid succession, while in direct co-relation circumstances were being shaped in a city more than a hundred miles away.

. . . . . .

It was the back room of a crowded tenement house in New York—a clean little room, but bare of anything except necessities for the humblest housekeeping. Fanny Thayer, an invalid during the seventeen years of her life, was the only occupant of the room. Her old rocker had been drawn up to the window of the room that she might perchance get a stray waft of spring air. Sounds of boisterous children, oaths of coarse men and women, odors of numberless suppers, and of cheap tobacco and whisky were borne in with it to the intense disgust of the sensitive invalid. She turned wearily away from it all as her mother entered from her day's work at Madame Graeme's dressmaking establishment.

"Poor mamma!" Fanny pressed the hard-working, needle-pricked fingers to her lips. "How tired you look! It's too bad for you to sew all through these warm days. Oh, I wish, I *wish* I could do something to help."

"It isn't the work altogether, Fanny," Mrs. Thayer was making quick preparations for supper as she talked, "but I'm almost discouraged. Your father was at Belloe's playing cards as I came past, and he told me he had not found work yet. I don't know how much he tries to get it but I do know he is at Belloe's a great deal more than is good for him. It almost kills me to see him going on so. Then there's Jimmy! Why Fanny, he is getting to be an actual little 'tough' among the others. I saw him to-night in a fight with another newsboy, and Fanny,—it is too dreadful to even think of—but he was swearing too, the most horrible oaths! Dear little blue-eyed Jimmy, only nine years old and so familiar with evil; I never had thought a child of mine—"

Sobs choked the words, and mother and daughter mingled their tears over the new affliction that was added to their poverty. In the midst of Fanny's helplessness, she, a child of God, turned, like Miss Caxton in her far away country home, to her Father for guidance. Thus it was that in her heart too, a purpose was soon formed. She had not long to wait to carry it into effect, for it had to do with the sweet Christian lady who was a monthly visitor from one of the great churches to this especial district of the city.

"Miss Caxton," she said, for the lady was the "Cousin Belle" whose letter had so stirred the heart of her country cousin, "we're in such trouble that I've made bold to ask your kind advice." With Miss Belle's kind eyes smiling assurance the shy little girl told the whole story.

"This is certainly no place for you," exclaimed her adviser, "and I cannot believe matters will improve till you get away from it."

"Oh!" Fanny's tone was full of regretful dismay. "I thought you might know of something father could do and Jimmy, too, perhaps, in some respectable place, away from temptation; but we couldn't go away, we couldn't afford a rent in a better place or to pay for moving either."

Miss Belle's mind was trained to clear, rapid thought and she replied almost instantly: "Fanny, how would it do for you all to go into the country for the summer?" The country! Green fields, bird songs and flowers everywhere! Fanny had never seen it, but her mother had been a country-bred girl and had told wonderful stories of her girlhood's home. Fanny clasped her hands in delight.

"Nothing could be more lovely," she said, "but it never could be done. We don't know of any such place, and shouldn't have the money to get there if we did."

"A cousin of mine in Doverdale," said Miss Belle, "has just written me that very near to her home a house is to stand vacant all this beautiful summer. She has gained permission to use it and has written to me to send her tenants. There is no one for whom I so desire the privilege as for my friends, the Thayers."

But could mother be released from her sewing at Madame Graeme's? Or would father wish to give up his fitful quest for work? And could the enormous sum of ten dollars ever be raised for the traveling expenses? There was a medley of talk and plans when the family came home later.

"Our busy season is nearly over," said Mrs. Thayer, "and Madame is already discharging the newer hands. I've been afraid every day my turn would come."

"There isn't much use in trying to get work at my trade till fall," said Mr. Thayer, "I never knew it so dull. I'd like to go into the country first rate. I was at my grandfather's farm a good deal when I was a boy and I guess I haven't forgotten how to hoe or to rake hay."

"A fresh-air feller told me he caught a string of fish up in that country, that long," piped up Jimmy. illustrating with his hands, "caught 'em with worms, he said. I hope they've got a fish pond up in Doverdale."

In short, it was the unanimous wish of the family to go to Doverdale, and preparations were at once begun. Miss Belle loaned them the needed ten dollars, and also a trunk quite ample enough for the scanty family wardrobe; their furniture was gladly accepted by neighboring tenants until called for, and the rent relinquished.

In the meantime energetic preparations were going on at Doverdale under the direction of Miss Caxton. A letter from her to her cousin Belle referred to the matter in this wise: "The whole neighborhood has aroused to interest. Such a searching of attics for old furniture! Such ingenuity in repairing and beautifying it! Such overhauling of trunks and closets! After nearly two weeks of this united work our neighborhood home stands to-day in readiness for its occupants. We have a parlor, kitchen, pantry, and three bed rooms plainly but comfortably furnished. On the bare floors are home-made rugs, at the windows are low-priced shades and sash curtains of muslin and silkoline, and with the loan of crockery and some articles of furniture I think our guests will find everything needful for their comfort."

"Ah, my dear, how happy you look!" was Miss Caxton's greeting one morning a few weeks later, as she found Fanny reclining in the hammock under the wide-spreading elm. "You are writing, I see. Do I intrude?" For answer Fanny put into her hands the paper she had written. Shy as she was, Miss Caxton's sympathy had swept away all barriers of reserve and prompted to this revealing of her heart-thoughts. Miss Caxton read with careful attention.

"Why, my dear Fanny," her look and tone told her unfeigned astonishment, "this is exquisite! It is a poem, child, really deserving of the name. How could you give such beautiful expression to your thoughts?" In her sweetly modest way Fanny told of her life-long love of beauty, and how, amid nature's revelations, expression had been a necessary outcome. From that moment Miss Caxton made it her especial aim to guide this rarely beautiful soul into its best estate.

The summer passed to the whole family like a beatific vision. At its close the neighbors watched their departure with real regret. "The best investment we ever made!" exclaimed a farmer, as he explained matters to a by-stander on the railway platform; "the change has done the whole family good. Thayer's a good fellow and a worker. He takes to farming, and he's hired the Bunnell farm for another year. Says he and Jimmy can run it and make it pay. They say the girl is turning out a real genius. I ain't much judge of poetry, but I know the boy's a smart one and a reg'lar born farmer."

The neighborhood home harbors other guests this summer, and Doverdale has evidently begun a permanent system of work in this line. Miss Caxton says: "Abandoned farms are numerous enough, but we in Doverdale have found that they may be made an all-around blessing instead of an evil, if they are rightly used."

Dover, N. H.

ONE RESULT FROM THE MOTHERS' CLUB.

BY MARY WOOD ALLEN, M. D.

Mrs. Hall went home from the meeting of the club with a lighter heart than she had known for many a day. She had not sent in her son's name, for she had not wished to hear his faults recounted, and that is what she had supposed would be done. But when she heard the sweet and tender prayer offered in his behalf, it gave her a feeling of courage and of hope that his life might not end on the gallows, as so many had prophesied. When he came home that night at supper time it was with the expectation of receiving the accustomed scolding, which made no impression but to arouse rebellion. Great was his surprise when his mother said smilingly, "My son, I think I could have supper ready sooner if you'd bring me some water and wood." For the first time in his remembrance, he felt self-reproach that he had neglected his home duties, and quickly responded to the needs of his mother.

At the supper table she ventured quietly to remark: "I was at the Mothers' Club this afternoon."

"Well, I don't know as that makes any difference to me," was the ungracious response.

"Did you remember that this is your birthday?"

"No, and nobody else remembered it, I guess."

"Yes, they did, Jimmy. I remembered it. The club are going to pray for all the children on their birthdays, and they prayed for you to-day."

Jimmy gave an expressive growl of disgust, and said: "I suppose they told the Lord what an awful bad boy I am."

"No, they didn't. It was Grandma Benson who prayed, and she thanked the Lord for you; that He had given you so good a brain, and that you had so much courage, and she said they should expect you to be one of the best citizens of our town."

Jim looked at his mother in astonishment. That anyone could expect of him anything but mischief was a great surprise. He ate the rest of his supper in silence; then, rising, he took his hat and started towards the door.

"Where are you going?" asked the mother, who had hoped the boy would stay at home this evening after what he had heard.

"Oh, I'm just going out awhile. I'll be back pretty soon."

On his way home that evening he had seen the light shining through the window of Dr. Benson's house, and, seized by the spirit of mischief, he had thrown a stone with so accurate an aim that it crashed through the glass, and he knew must have caused considerable consternation.

Indeed, it was not impossible that it had injured some one. Maybe that dear old lady who had thanked the Lord that he had so much courage was even now suffering pain from an act of his that was not courageous but cowardly. There was some manliness in his heart, and his mother's report had aroused it. He was going to confess his guilt.

He knocked at the door, and Grandma Benson herself opened it. She smiled pleasantly at him, although she knew that it was he who had thrown the stone. "Come in," she said, kindly.

"Is Dr. Benson at home?" inquired the boy.

The doctor, hearing his name, came forward, and Jim stepped into the room. How much courage it took for this almost outlawed boy to report his own misdeed you may imagine. But he did not hesitate. Bravely he looked up into the doctor's face and said: "Dr. Benson, I broke your window to-night, and I have come over to tell you that I'll pay for another one, and, if you'll let me, I'll come and put it in. I know how. I have done it often at home."

Dr. Benson was his mother's son, and he did not think it wise to give the boy a lecture, but to accept his voluntary confession as all apology needful and as a tactic promise for the future; so he said in a pleasant, off-hand way: "Well, my boy, it will be a great accommodation if you will come and put it in. What time will be convenient for you, wife?"

The hour being appointed, Jim turned to go. "Won't you sit down?" asked Mrs. Benson.

"No, thank you," answered the boy, more embarrassed than he had been during the conversation. "No, I think I'd better go home."

Grandma Benson opened the door for him, and, giving him her hand, said gently: "I knew you had a brave heart."

Those cheering words rang in his ears all the evening, and obliterated the plans for mischief which usually employed his evening thoughts.

At breakfast the next morning he asked, somewhat abruptly, "Mother, what women belong to the Mothers' Club?"

Mrs. Hall named them over, wondering why the question was asked, but the boy made no explanation. His thought was, however, "All these women are praying for me and thinking that I have brains and courage." Somehow, the thought gave him pleasure, but it also, in a queer way, embarrassed him. He felt that these women were his friends, and yet he did not want to meet them. While he knew them to be his enemies he faced them boldly, but the feeling that they thought him to have some good qualities took away his bravado. As he went to school two or three women who met him spoke kindly to him, a most unwonted courtesy. His teacher, who was a member of the club, gave him a proof of confidence in trusting him to do an errand for her, and he justified her trust by a prompt and reliable acceptance and execution of the commission.

It must not be supposed that Jim Hall became at once an immaculate model of goodness. He was a human boy, passing through the physical changes which are generally, even in the best boys, accompanied with evidences of original sin; his temptations to return to his former pranks were sometimes yielded to, but the public feeling in regard to him was greatly modified, and instead of general reproach and doleful prophecies concerning his future, he found many friends who drew out, by their trust in him, his better self, and in time he learned to take a pleasure in doing unseen acts of kindness greater than he had ever felt in mischief. To-day, in the promise of a noble manhood, he blesses the influence of the Mothers' Club.

Toledo, O.

SAMMY'S IDEA OF THE SILVER QUESTION.

Little bits of silver,
Little grains of gold,
Make a lot of trouble—
How the people scold!
If we only had some—
Just a few you see—
We'd know how to spend 'em,
Johnny Bates and me!

First, we'd buy some candy—
Half a pound or more;
Then we'd buy some cookies
Down at Kneadham's store.
When we'd done a-feasting,
In some shady nook,
Then we'd wash it down with
Water from the brook.

Little grains of silver,
Little chunks of gold,
Make a lot of trouble
Where strong drink is sold.
But *we'll* never buy it—
Just you wait and see—
Rum or gin or brandy,
Johnny Bates and me!

—*Mrs. A. M. Kidder.*

A RAINY DAY MAY PARTY.

BY MABEL GIFFORD.

Eight little girls looked out from eight windows on May morning. Eight pairs of eyes grew as misty as the sky, and eight girl voices wailed, "It rains!"

No run in the woods, no May flowers, no May queen, no merry games, no May party, no fun, because "it rains!"

Belle Bly's mother was the first to come to the rescue. Oh, these blessed mothers, who are always thinking up something to comfort the little Belle Blys!

"Have a house party," said Belle Bly's mother.

"But eight of us!" said Belle, "we couldn't run or anything, but just sit still." Notwithstanding Belle began to brighten.

"You might ask grandpa to let you go into the hall."

The hall! that almost took Belle Bly's breath. But mother had proposed it. Yes, she would go right away and ask grandpa if she might have the May party in Pickering Hall.

Grandpa Pickering had built a big brick block with stores below, then offices, and over the offices the hall. What a delightful place it would be for a party!

Grandpa Pickering had rather a stern face, and he expected a good deal of children. He expected them to always mind what they were told. Grandpa's bushy gray eyebrows started out quite alarmingly when he heard Belle Bly's request. Then he stopped, and looked at her; put his hand in his pocket and drew out a bunch of keys, detached one and handed it to Belle. "You may have your party in the hall," he said, "but you must not make any noise."

Now it was not every little girl that Grandpa Pickering would have given the key to the hall. He trusted Belle. "Belle is a pretty good girl," he was often heard to say. Perhaps if she had stopped to think of it a little she would have done a little differently.

As it was, she ran off to tell the good news to her seven friends, and the long faces shortened in a twinkling and hands and feet flew so that in a very little time the May party was transferred to Pickering Hall.

When they were all there and chattering like blackbirds Belle remembered grandpa's warning. "We mustn't make any noise, that is, not much," she said.

"Why?"

"Oh, I don't know. Perhaps he was afraid it would trouble the folks below."

There was a silence; the girls looked at each other, and suddenly it seemed that a May party without any noise would be no party at all.

"I don't think he meant any common noise," said Belle. "Of course, we shan't make any great noise; we don't want to. I don't believe the folks below can hear us."

All the faces brightened then, and Belle, with a run and a skip, slid across the hall; the rest followed, and a merry time they had on the waxed floor.

After that the table on the platform and another in the cloak room were put together, and the May dainties were spread on it. One had brought honey, another lady-fingers, another jelly-roll, and somebody contributed sweet pickled pears. There were golden sponge cakes, and olives and cunning slices of bread. Belle and Conny Hastings had taken their tea sets out there, and it looked so tempting that after Esther Donham had placed a tiny bouquet of red geranium blossom and rose geranium leaf at each plate, the girls voted unanimously to have their treat then and there. So they did. What appetites they had, and how clean the dishes looked when they had finished!

They were in most excellent spirits now and ready for exercise. They played all the "ring a round" games they knew, and then to get their breath they played school. The class was very saucy and missed in every lesson and so it was soon dismissed. Then they had a concert and sang songs and spoke pieces. They were getting very gay.

Once in awhile a little tremor of apprehension would steal over Belle Bly, and she would wonder if they were making very much noise.

At last they played a game without any name. This is the way they played it: All the girls climbed upon the platform and one after another jumped to the floor, ran around to the end of the platform, and climbed up ready for another jump.

Belle Bly grew nervous, but disliked to interfere with the fun, fearing they would look at each other again in that queer way that made her think they were all going home. But when they joined hands for a jump altogether, Belle spread out her hands and opened her mouth to stop them, but before she could say a word down they came, laughing and shouting and scrambling to their feet as fast as they could.

And then something terrible happened. The hall door came open with a bang and a great, tall, wild-looking man strode into the room. He was in his shirt sleeves and his bushy yellow hair stood on end all over his head, his eyes were red and he frowned at the girls in a terrific fashion.

"Get out of here, get out of here," he roared, in a voice big enough for a lion, and he spread out his great claws of hands at them; "Get out of here, get out of here!"

How frightened they were! How they ran for the china dishes, and tumbled them into the baskets, snatched their hats and jackets and ran by the wild man, down the stairs helter skelter and out into the street.

"Who is he? Where did he come from? How did he know we were in there?" questioned the May party when it got its breath.

"Oh, I don't know. I think he must be a crazy man," gasped Belle Bly.

"Well, anyhow, I think your grandpa might have told us if there were any crazy men around," said Esther Donham, tossing her head high and looking as if she were much too good for Pickering Hall.

"I never'll go into your grandpa's old hall again, see if I do," sobbed Conny Hastings, still shivering from her fright.

"Won't you come into the house?" asked Belle, feeling very miserable, and knowing they would not have any more party that day.

No, they wouldn't go in; they would all go home, and home they went.

Belle went to mother and told her all about it. "Now why," said she, "didn't grandpa tell me if there was a crazy man around?"

"He gave you fair warning; if you had obeyed him you would have been safe," was mother's answer.

When grandpa came in Belle went to him with her doleful story. "I told you to keep still," said grandpa.

But when Belle came to the description of the wild man, grandpa could look severe no longer, he burst into a hearty "ha, ha, ha!" that quite amazed Belle Bly.

"Jenkins don't like to have his slumbers disturbed," he said. "Poor Jenkins! you were coming down on him like a thousand of brick."

"Jenkins? who is he?" asked Belle Bly.

"Jenkins? he's the night watchman."

"And does he sleep there?"

"Right under the hall."

"And you never told me," said Belle Bly reproachfully.

"I told you to keep still."

"But I didn't think there was anything so particular."

"You don't want to think," said grandpa, "you want to mind."

Then he walked off trying to look very severe, but Belle Bly caught the twinkle in his eye.

"Oh, dear! he thinks it is a good joke. I don't see any joke," sighed she, and she went away by herself to think it over.

"I'll pay particular attention next time," said Belle when her reverie was ended. "How glad I am we had the honey first!"

Abington, Mass.

SADIE was teaching little Guy to make the numerals on his slate, and telling him what they each stood for, when she she came to the cipher. "That," she said, "is nothing.'" The little eyes widened, and he looked at it some time before he remarked, thoughtfully, "At doesn't *look* like nossin'!"

DEAR BOYS AND GIRLS:—Such a variety of letters I have had this week! I wish our Corner space would permit me to print them in full. But you know how it is in large gatherings—only one can speak, and but a few minutes, at a time.

First is our Marion Irwin with a "poser." She asks, "Won't you tell Cozy Cornerers how many of us there are?" How many? I give it up! You have flitted in and out and clustered round about so thickly that I would as soon think of numbering the stars in the sky!

Fletcher McFadden, an Illinois cousin, hopes that because he has not written for a long time he is not excluded from the Cozy Corner circle. Indeed not! Aunt Jane's nephews and nieces come in "for always."

A new niece, Menia Beswick, wants to know if there is *really* no liquor sold in Maine, adding, "We ought to praise Neal Dow forever." I am sorry to say that liquor is sold in Maine, just as many other evil deeds are done, contrary to the laws of God and the government. But the offenders are very often found out and arrested. Then the liquor is confiscated and emptied on the ground, as was done on one occasion when Lady Somerset and Miss Willard visited Neal Dow at his home in Portland. Some jugs and bottles emptied at that time were carried away as trophies by the white-ribboners and now bear our significant badge, which redeems them from such base service.

Let us hear from the cousins who are planting seeds for flower mission work; from those who have wandered after wildflowers in field and wood. How many welcome the springtime?

Affectionately,

Aunt Jane

NEPHEWS AND NIECES.

All of us are temperance. MARY BISHOP.
Newark Valley, N. Y.

I intend to work for temperance until King Alcohol is vanquished. MYRTLE PAINTER.
Sisseton, S. Dakota.

My papa is a Congregational minister, and takes your paper, and we all like it very much.
New London, Wis. TESSIE ROWLAND.

I expect to work for temperance all my life.
NELLIE J. TAYLOR.
222 Crown St., New Haven, Conn.

The place in which I live is very small so they don't start an L. T. L. And I am glad to say that it is too small to have a saloon. They have a petition in this town that women shall vote and many have signed it and hope many more will to vote out King Alcohol.
AMY ELLIOT.
Sheridan, Chaut. Co., N. Y.

SOFT-SHELLED NUTS.

296.

ENIGMA.

The man who drinks my first you'll see,
Will then (plus "gble");

And he who takes this old time drink,
Will have a (same plus "s") I think;

And he who once imbibes my last
Will see his hopes of (add "a") blast.

So now, my boys, who read these lines,
Beware of liquor of all kinds.

Waterman, Ill. SOLON.

297.

WORD SQUARES.

I.

1, Finished. 2, Spoken. 3, A small spike. 4, A girl's name.

II.

1, A possessive pronoun. 2, Notion. 3, Neigh. 4, Gain by labor. RUBY CROSS.

Send all replies and *original* puzzles to Puzzle Editor, THE UNION SIGNAL, the Temple, Chicago, Ill.

ANSWERS TO PUZZLES PUBLISHED APRIL 19.

289. *The Young Crusader.*

290. If God be for us who can be against us?

291. Temperance.

Correct answers: Edna Munford; Bernice Peart; Marion D. Rowland; Edith I. Shott; Grace Hinckley; Mary Haynes; Elsie S. Thomas; Mrs. H. M. Wilder; Myra Horton.

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So we being many are one body in Christ and every one members one of another.—Rom. 12:5.

THE SITUATION.

The developments of recent months along the lines of the financial and labor questions are of the gravest character. Strikes are general. Coal miners to the number of one hundred and twenty-six thousand have stopped work all over the country, and the end is not yet. From new districts reports are coming in daily of additions to the strikers. Other strikes of varying dimensions and importance are reported from every direction and in some cases these have been attended with violence and bloodshed. Whatever may be the ultimate result of these strikes, their immediate effect is to increase the suffering of the laborers, injure capital and prolong the financial depression.

It is useless to descant upon the folly displayed in this paradoxical situation; of the absurdity of an army of the "unemployed" marching to Washington to petition the National Legislature to provide work for those who have no support and no means of obtaining it, while the army of the "employed" refuse the work offered them unless wages be raised. It is equally futile to reëcho the cry of the current political economies that the working class always chooses the most unpropitious time for its contest with capital; that invariably laborers strike when business is depressed and capital can well afford to lie idle, instead of timing their demands when business is prosperous and employers making money. Without regard to the wisdom or justice of the parties in the contest we are obliged to face the facts as they are.

He must be a prophet, indeed, who would venture at this time to predict what the outcome will be or to offer with confidence a remedy for the serious evils which confront us. It is difficult to decide just what were the causes that precipitated the existing disorders upon us. Republican leaders, of course, lay the blame upon the free trade principles of the Democratic party, and say, triumphantly, "We told you so." We do not deny that the uncertainty concerning the action which the Democrats would take upon the tariff may have had something to do with our troubles. Whatever may be said in favor of free trade, it is certain that the sudden transition to it from excessive protection would involve ruin to many individuals and serious temporary injury to the financial interests of the country.

Yet, making due allowance for all the disturbance that must be caused by a sudden change of policy, and still more from uncertainty as to what the policy is to be, it hardly seems that this one thing alone fully accounts for the severe, long-continued business depression which came upon us at a time when it was least to be expected; in the midst of good crops and flourishing business and when the great Fair promised to bring millions of dollars into the country; at a time, in short, when there seemed every reason for confidence to be firm. But, if it is impossible to determine with certainty the causes which brought about our financial troubles, still less is it possible to point out the remedy. As usual, the leading political parties are ready to assure the country with all the confidence of the patent medicine vender, that their election to power will speedily restore things to their normal condition, and again we do not deny that a clearly defined policy along either line (especially, perhaps, an assurance of the continuance of what has been during recent years, the policy of the country) will have a decided effect in restoring confidence, which seems to be the main thing needed.

In the meantime, while business is regaining its equilibrium, the distress of the poor must be tided over. This is a matter of serious gravity for it has outgrown local treatment. No one has a clear cut method to offer. The army of the commonweal demands for the present, work; for the future a different distribution of wealth, but so far as we have seen, has very few and very inadequate suggestions to offer as to how these desirable ends are to be reached. For ourselves, we recognize the justice of both demands but fail to see how either of them can be complied with, except to a very limited extent, without first a complete reconstruction of our social system, and that cannot be accomplished in a day. It is exceedingly improbable that the government or the nation is ready yet for any very radical measure, and under existing conditions neither of these two demands can be granted permanently. The state cannot long invent needless work and unless it controls the work of the nation it cannot employ the workers of the nation; nor is anyone so foolish now as to desire a wholesale confiscation of private property, or so insane as to suppose that were such a confiscation to take place and an equitable distribution to be made, such a distribution could be maintained under our present system.

In the meantime the army of the commonweal is bearing steadily down from all quarters upon Washington. In a way it reminds us of the mobs of Paris, which marched through the streets of that city demanding bread or work. Our readers will recall the outcome of that reign of terror, the useless bloodshed, the final return of the poor to be ground down pitilessly as before beneath the oppressor's heel. True, the leaders in this army of the commonweal and the principal members are law-abiding citizens who do not intend that disorder or violence shall disgrace them, but we do not see how they can prevent their ranks being filled with the tramps and vagabonds of the land, or how they can control this element when once it forms a considerable part of their force. Yet there are many points of hopeful contrast in the situations. Our laborers meet at Washington no despot or class of despots whose position depends upon keeping their heel on the necks of the prostrate people. They meet, rather, fellow-citizens who are not so far removed from them that they cannot appreciate the real hardships from which these petitioners seek relief, but who, on the contrary, have a keen sense of those hardships and an honest desire to do what is possible to relieve them.

On the other hand, there is not in the "army" marching as we write to the nation's capital, a wild French mob, knowing nothing of self-government. Though, as is natural, a good representation of the tramp element is to be found in its ranks, it is composed largely of clear-headed American citizens who comprehend the difficulties of government, who understand that great changes cannot be wrought in a moment, who know how to abide by the decision of the majority and who have been pronounced more than once by foreigners "the most patient people on earth." If this element can maintain the ascendency nothing but the most extreme injustice can arouse them to acts of violence.

Very much depends upon the treatment of "industrial armies" by Congress and the more fortunate class of people generally. As we have already indicated, there is reason to hope much from the relation sustained by our national representatives to the members. Whatever means should or should not be taken to satisfy the requests of these petitioners there is only one course to be followed by Congress and the nation at large. In this case, as in every other, "the soft answer turneth away wrath but grievous words stir up anger." If the laborers who have suffered so much during the last year feel that the sympathies of their more fortunate fellow-citizens are with them, that the nation as a whole is ready and anxious to do the utmost that can be done to assist them, they on their part will be ready to listen to reason and yield to the judgment of the majority even where it conflicts with their own. But if they are made to feel that all that the rest of the nation cares is that its own interests do not suffer, they will be driven to desperation.

Their views may seem impractical and foolish, but it is well to remember that the problems before us and them to-day are exceedingly complicated. Who can say he has reached the solution of any one of them? It behooves us to acknowledge that after all what seems to us the path of error may be the path out of our difficulties. He who has not had some of the political principles which he had supposed established shaken by the events of the past few years has either been most unobservant of the trend of events or began far in advance of his contemporaries. It is one of our chief sources of strength as a nation that we can make experiments without endangering our institutions. In the months of business depression through which we have already passed the chief sufferers have been the laborers. They, if any class, should have the right to ask that their views receive the most serious consideration. We cannot afford to let the working people feel that their interests are disregarded. Any experiment in our nation is safe except the experiment of setting class against class or subjecting any portion of our people to oppression.

WOMEN AS WAGE-EARNERS.

Mr. Walter Besant, in the interview to which allusion was made in our issue of April 12, goes on to disclaim against the admission of women into industrial fields upon the following grounds. "Each woman drives out her own or somebody's else husband and there is consequently a destitute family. Then they take small salaries and so lower wages."

"But," suggests the interviewer, "there are women who must work." "Yes; but there are also many who work and have no need to do so. Girls become dissatisfied with a quiet life in the country, and they seek for literary work. They write to me by the hundreds. In journalism the entry of women is proving most disastrous. They take half the pay of men. That must be stopped somehow. Certain religious societies are notorious sweaters of women."

There is a certain truth in these assertions of Mr. Besant; a much needed lesson which should be drawn from them. With his premise we take issue; with his conclusion we are forced to agree. That a woman should take the place of a man in the industrial field is not, in itself, a matter to be deplored; ince, unfortunately, she possesses the same need as to food and clothing, and not infrequently must look to her individual efforts as the only supply for those needs. But that any class should enter the industrial field under conditions which make it possible for that class to accept less than a living wage, thus lowering the price of labor for both men and women, is certainly a thing to be deplored, and that is what many women and more girls are doing to-day.

Mr. Besant well says that "there are many who work and have no need to do so." It is this "many" which is the menace of the more who work because they must. Whatever are the underlying causes, whether the greed of parents, or the unrest and dissatisfaction of daughters, it is true that the class of women wage-earners, who are not wholly dependent upon their wages, who have homes and parents, those to whom the payment of board is unnecessary, but who work for better clothes, or more pocket money, is constantly increasing, and its increase means a corresponding decrease in the amount of wages paid, not to them alone but to all workers.

Here are some cases in point. A young girl recently called upon a prominent woman physician and asked for employment in type-writing. She offered to do her work at one-half the usual price paid per one thousand words, stating that she was not dependent upon her labor, having a comfortable home, but she wanted to earn money for a long trip in the summer. The doctor being the woman she is, saw the glaring injustice, and instead of engaging the applicant at once, as we fear too many women needing a type-writer would have done, told her that the only ground upon which she could rightfully seek employment would be that, doing her work better than other stenographers, she could charge one-half more and thus rob no other girl of her necessary wage.

We have in thought a teacher in a city public school, who is doubtless only one of many. Her parents are comparatively wealthy. She not only pays no board, but

she does not clothe herself, nor is her salary in any way applied to present necessities. Regularly each month the whole amount is banked. Thus she is growing rich, but not from the fruits of her labor so much as from the life and hope, yes, the very flesh and blood of some other girl who needs that place, to whom it may stand as the only alternative to starvation, or to something infinitely worse.

But we need not multiply instances in proof of our position. The facts are too patent to be denied. What makes it possible for the employers in large firms to offer to girls applying to them for situations a salary barely covering the cost of board, answering the girl's remonstrance, oftentimes, with the damnable suggestion that she must "look to other sources for clothing"—if it be not the fact that the girls who have homes, who do not need to pay board, can and do accept such salaries?

What is to be done? It is very much easier to discover an evil than to discover and apply the remedy, but there are certain things which suggest themselves as being at least the first steps toward righting this manifest wrong.

1. Impress upon the restless girlhood of our land that to "do something" does not necessarily imply the going away from home or entering upon some avocation demanding wages. In the rebound from the old ideals when it was counted almost a disgrace for a woman to technically "earn her living" we are in sore danger of reaching the other extreme and counting it almost a disgrace for her not to do so.

One sighs, sometimes, for the old type of a home, where the daughters were content to remain by the mother's side, lightening her labors, filling that niche in the home life which is always sadly vacant if there be no daughter there. Now the daughters go out into the world and the mothers are left too often with burdens far heavier than they can bear and without the sweetness and gladness in their lives which comes from a daughter's sympathy and help.

We are not arguing that the daughters should remain at home idle, nor that, having a distinct fitness for some other line of work and a call to it, she should accept house-work and home life as a woman's only vocation; but for the great class without special fitness or special call, we are claiming that the work a girl does at home is as legitimate work as any she can find out in the great world, and that very often, in leaving the one to go to the other, she is "omitting the weightier matters of the law."

2. The second remedy, if applied, must rest for its application with the parents themselves. If the thousand nameless duties which fall upon a true daughter in a true home—whether that home be rich or poor—constitute legitimate work, it should be recognized as such by the parents, and treated as such upon the basis of sound finance. A girl should be spared the humiliation of looking upon herself as being "supported." It is that more than anything else which drives the daughter out of the home. How women have lived through the centuries as wives, mothers and daughters, under that intolerable stigma, one is at a loss to know. "Supported!" The very word makes one's blood tingle; the state of society it stands for is little less than barbarous. The idea that men are to be sole manipulators of household finances, and women are to look to them for every penny received as a special and particular favor, is at the bottom of the unrest and dissatisfaction in women's hearts to-day. Never until it is fully recognized that the bread-makers place is beside the bread-winner in the evolution of a home, can the "woman question" be settled.

Let it be understood from the first that the daughter's place in the home is one of independence—that she receives full value for services, if it be only the service of entertaining guests in homes of wealth. Let matters be upon a business basis, as well as a basis of sentiment. If you dislike the word salary as applied to your child, call it an allowance; but let it be understood that she is entitled to that allowance if she conscientiously discharges the duties attendant upon her high position as daughter. There would be fewer selfish daughters, fewer shirks in the home, as well as fewer girls going forth from its safe doors, if this principle were but universally accepted and lived up to.

3. In cases where the parents are poor, invalid or otherwise unfortunate, and the daughter's assistance is needed, let her demand the same pay for her services that she would need if altogether alone in the world. Let her pay her board in her own home as her brother would do in his. If the women wage-earners would but combine upon a uniform rate, whether they have homes or not, Mr. Besant's argument would soon loose its force.

We recognize fully woman's legitimate place as a worker in any industrious field. We recognize the fact that many women must work for themselves and for others. We recognize also that, where there is no imperative necessity, a woman has the same right to go into the world of toil that a man has if she chooses so to do. But let her go as a man goes, not seeking special immunities, nor underbidding other workers. Let her be a help to the world of workers, not a stumbling block.

Work is one of the divinest gifts God can give to humanity, but work is a generic term admitting unlimited species. The violet works as well as the tornado, when it fills with perfume the spot in which God has set its life. Being is infinitely more than doing, and it is the awful danger of the age in which we live that, both for men and women, we are risking the exaltation of doing at the expense of being. A "career" is less than a life. Too often a career may be at the expense of a life.

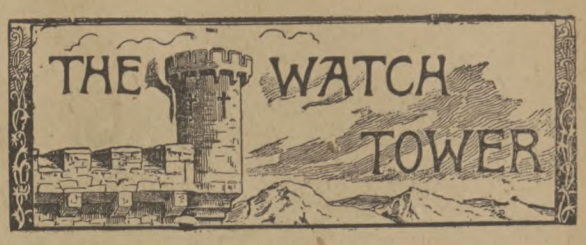
It is time to send the John the Baptist cry, "stop and think" out into the dusty highways where women congregate, as well as into the quiet homes. Stop and think whether after all it shall profit you to "earn a salary" if at the same time you miss doing the duty which lies nearest at hand. Stop and think whether a finer dress than you could otherwise afford, or a longer vacation is worth your while, if to obtain it you take the place of some other girl who needs food and clothing.

Justice, the most needed thing in this universe to-day, is especially needed in woman's relation to woman.

"It is very good for strength to know that some one needs you to be strong." Think of the pitifulness of a life shorn of such needs, the emptiness of a heart that has not the sweet task of urging itself onward and upward for other's sakes. We are not meant to be thus set apart. If in the course of nature the house be left unto you desolate, the human ties removed or severed, count on it there is a need elsewhere for you to "be strong." Especially is this true of woman to-day, when woman's war is "on" against the forces that have invaded and destroyed her sweet seclusion. Drunkards' children, suicides' wives, criminals' families, saloons' victims are crying to her on every hand, for vain, indeed, had been the help of men. Here is a tonic for strength. Let us write it on our walls that we may see it as we pass in and out —"It is very good for strength to know that some one needs you to be strong."

The satanic genius of the saloon quite outdoes itself at times in its attempt to name these resorts suggestively and truthfully. Riding in open cars every day through the length and breadth of the great city, we are often moved to a smile—with more of pathos than humor therein—at the names displayed on the windows and doors behind which destruction and death are bartered for man's best. Here are a few illustrations: "The Slip Inn," and we think of the degraded drinker, slinking away from the honest gaze of wife and children and slipping down ruin-road. "The Pearl Exchange," where the pearls of purity, self respect, intelligence, manliness, aye, the "pearl of great price," itself is exchanged for everything that pertains to impurity, degradation, befuddled brains, unmanliness and eternal loss. "On the Quiet," yet we can imagine the powers of darkness making the night of their Inferno hideous indeed over the poor soul that is going their way "on the quiet." One window particularly noticed bears the cabalistic letters, "M. U. M.," and "mum" must be the word, for what heart-sick wife or mother can expect to learn from any one inside those doors how she may trace and find her lost one, and "misery upon misery" is the true translation of the illy-made joke. But they are hardly worth the space accorded to them unless it be to mourn the fall of the once keen wits whose flashes were wont to adorn a worthier cause than that of the saloon.

It is a happy thing that sometimes at least men who dare to be in the right with "two or three" can stand true to their highest convictions and yet be made the recipients of what are called "worldly honors," but which ought to be rewards of honest and faithful service to their fellowmen. A prominent illustration of this is afforded in the recent appointment of Canon Wilberforce to a Canonry in Westminster Abbey, and of Canon Leigh to be Dean of Hereford. Both these true Christians are teetotalers and radical temperance men, they are also Liberals in politics. Mr. Gladstone appointed Canon Wilberforce, and Lord Rosebery's first appointment was good Canon Leigh. It is significant that the latter's new and high position will make him a most influential church officer in the diocese in which Eastnor Castle is situated, and which has been for many years in charge of a man pronouncedly conservative in all his views. The recent death of Prebendary Pulling, who for forty years had occupied the rectory at Eastnor, and who was also of the old *regimé*, has given Lady Henry Somerset the opportunity to appoint the Rev. Mr. Hird, for many years secretary to the Church of England Temperance society, a devoted teetotaler and progressive in every good sense of that word. The temperance work and the recognition of woman as a factor in religious work, not only as a hewer of wood and drawer of water but a recognized leader, will both receive a strong impetus from the incumbency of the trio of teetotalers whom we have named. As The Union Signal is the organ of the World's W. C. T. U. it is fitting that these facts should be known for the encouragement of our constituency.



Grief should be
Like joy, majestic, equable, sedate,
Confirming, cleansing, raising, making free,
Strong to consume small troubles; to commend
Great thoughts, grave thoughts, thoughts lasting to the end.

—*Aubrey De Verne.*

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I must take things and people more or less as I find them. Here is a piece of walnut the size I want, the peculiarity of grain I have been looking for, but there, also is a gnarl I did *not* want. However, I must accept the gnarl-marked beauty or lose the whole, and after all, the gnarl is the least part of my treasure unless my vision become distorted. Have you never been turning the leaves of a book and come to one which, before the press had laid its mighty hand upon it, had a crease across the corner which the workmen had failed to notice? Your instinct of perfection makes you attempt to smooth out the folded page, when lo, in the attempt you find you are destroying the harmony of the print, and making your narrative unreadable; it is too good to be lost, and you are forced to leave the page with its imperfection that the greater good be not spoiled. I have met souls like that, just a little warped, very beautiful save for a gnarl here or a twist there. But upon them, and through them, is a beauty and helpfulness of character-writing I cannot afford to lose, and I must accept them as they are. And the strange part of it is, the more I dwell upon the loveliness the smaller the defect grows, until I wonder at last if it were there at all!

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People are wont to say, "If it would not be the least trouble or take a minute of your time, would you kindly do me a little favor?" Against this form of speech I urge the following considerations: 1. It takes as its major premise the position that a person would do nothing for you if it caused him any trouble, *i. e.*, it presupposes universal and complete selfishness. 2. It is not genuine thus to use the expression, for one must know that the favor asked will take time and give trouble, else in the nature of the case it cannot be a "favor" at all. 3. By making use of this expression, the doing of whatever is asked is altogether bereft of being a kindness, for if it is "no trouble whatever" it is no kindness, there is no heart in it. Doubtless no one who ever used the expression thought that it was unworthy of human lips. I have had it said to me a thousand times, by friends good and true, but have always resented it in my heart. Better say, "If it is not too much trouble," always acknowledging that as a matter of course you have asked what would not be done except for reasons based on our universal brotherhood, which is itself based on the principle, "Bear ye one another's burdens and so fulfill the law of Christ."

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Mr. T. J. Alley, one of the missionaries of the Jewish Relief Mission at Jerusalem, has discovered in that far-away city, a new use to which tobacco is put, and tells this sad story: In what is known as the "Box Colony" the rickety shanties of the very poor are built principally of scraps of old boxes and tin cans, affording but little protection against the terrible winter storms of howling wind, rain and snow. Sometimes there is not a dry thread to be found upon the inmates, and the floors of clay are turned into deep mud. Sometimes clothing of any kind is conspicuous by its scarcity, and the poor creatures, aged, sick, starving, shivering, herd together like animals to economize natural warmth. The missionary going to them had a check to his feelings of pity by the sight of the tobacco pipes to which many of them clung, and would have turned away with a rebuke, thinking if the tobacco had been foregone there might have been bread or fire. But upon investigation he found "that the stuff they were smoking was refuse stems and scattered waste which the wretched creatures—God's creatures—gathered up about the government tobacco house *to deaden the pangs of death from starvation and cold.*" "The sad experience has worked something of a change in me," writes Mr. Alley. "Hereafter I shall have a shade more of kindness in my thought for tobacco as thus ministering to the dying than for 'Christians,' so-called, who worse than squander God's means to use it as a foul luxury and thus leave others of His creatures to resort to its use for so pitiful a purpose."

On Duty.

Canadian Field.

RETROGRESSIVE PROGRESS.

"For freedom's battle, once begun,
. . . . . .
Though baffled oft, is ever won."

The temperance battle of the last month has been fought and won in what is often called the "garden of Canada," Prince Edward Island. Physically beautiful, this province has now placed itself in a position to become morally so, for it is the one clean spot in all Canada which is throughout the entire province under the temperance act, commonly known as the Scott act.

Charlottetown was the scene of war, being situated in the only county which had not already adopted the Scott act. The fight was fierce and bitter. For three weeks previous to the vote being taken both sides worked their hardest. How close the contest was is evidenced by the small majority of two, the vote standing 714 for, 712 against.

The W. C. T. U. helped nobly, many of the women pledging themselves to give all their spare time for weeks before to this work. Mr. F. S. Spence, of Toronto, secretary of the Dominion Alliance, also materially assisted in the result by his talent for organizing and brilliant and telling speeches.

The contest excited much interest throughout the Dominion, and at the crowded thanksgiving mass-meeting, which was held in the Charlottetown Opera House the next evening, it was the pleasing duty of Mr. Robert Angus, secretary of the Scott act committee, to read many letters and telegrams of rejoicing and sympathy.

Certain combinations of water, snow and ice, sometimes make in our roads a condition of things in which walking is best described as "two steps forward and one back." It is not a pleasant method of locomotion, although progressive in the long run. Temperance workers in Canada are suffering from a counterpart of this condition at present. Elated by the cheering results of the Prohibition plebiscites all over the Dominion, and feeling a powerful backing in public sentiment, a large deputation waited on Sir John Thompson and his cabinet, representing the Dominion Government of Canada, and requested their serious consideration of the abolition of the traffic in strong drink. Messrs. Spence, Buchanan and other leaders made forcible addresses, and Mrs. Alexander spoke on behalf of the ten thousand women of Canada whom she represented. A courteous reception was no disguise to the hopeless nature of Sir John Thompson's answer. He gave them to understand definitely that they could expect no aid from government as regards prohibition.

This check, discouraging as it is, has not cast down temperance workers; on the contrary, never was there such an awakening in every department of work as at present. The Dominion superintendent of franchise, Mrs. Edwards, has framed a petition to be presented during this session of Parliament, asking that full parliamentary franchise shall be granted to the women of Canada on the same terms as to the men. This petition will be presented to the Senate by the Hon. W. Scott, and to the Dominion House by Sir James Grant.

The Christian Endeavor societies of Montreal have taken up in earnest the very practical work of trying to dissociate the sale of liquor from groceries. Their method of work is to circulate petitions and do their utmost to get people to promise not to buy from grocers who sell liquor. Father McCallen, the Catholic champion of temperance, when interviewed on the subject, gave it his heartiest encouragement, saying he feared that drunkenness is on the increase among women, owing to this pernicious system.

It is always a pleasure to hear of new W. C. T. Unions being formed. Owing to the growth of Montreal westward, it has been thought advisable to organize in that part of the city. Miss Dougall, county president, and Mrs. Ella Williams, Dominion president, recently met a number of ladies in Welcome Hall, and amid considerable enthusiasm organized what will in future be known as the Western W. C. T. U. of Montreal. It was decided that temperance groceries would be the special branch of work the new union would undertake.

The Montreal Y's under the leadership of Miss Finley, held their annual meeting this month and showed a most successful year's work. They aim especially at the training of children in temperance work.

The Dominion W. C. T. U. will consider the question of affiliation with the National Council of Women for the Dominion, at their convention to be held in London, Ont., during the first five days of June.

Miss Lillian Phelps has been sent by the Dominion union on an organizing trip to the northwest territories, lying between Manitoba and British Columbia, comprising Assiniboia, Saskatchewan, Alberta and Athabasca. A faint idea of the energy and efficiency of Miss Phelps may be gathered from the bare mention of the fact that *en route* to the northwest, while passing through Western Ontario she gave seven lectures, organized two new unions and traveled two thousand miles in ten days.

Mrs. J. K. Barney, the World's W. C. T. U. evangelist, is expected to be present at the W. C. T. U. Dominion convention in London, June 1, and will deliver her lecture "Clean Hands." She will also give a gospel address on Sunday afternoon and a Bible reading next day.

Major Hilton, the evangelistic temperance worker so well known in the United States, is making a tour in Canada. He has made several engagements and will give a week to the work in Galt, Ont.

"Beautiful Joe," that new publication worthy of a place beside "Black Beauty," was written by Miss Marshall Saunders, who is connected with the W. C. T. U. of Halifax, Nova Scotia, as superintendent of the department, Band of Mercy.

Two Dominion W. C. T. U. leaflets have been recently issued, "Hints for Juvenile Work," by H. A. Brough, which is most helpful. "Facts! Sir, Facts!!" by E. R. A., gives some startling statistics in regard to the consumption of liquor and tobacco.

MARGARET G. URE.
772 Palace St., Montreal. *Canadian Reporter.*

OHIO.

AN INTERESTING BUDGET.

Ohio women have at last secured the school suffrage ballot. The bill passed the house April 24 by a vote of 55 yeas to 26 nays. We do not expect to content ourselves with this small bit of justice, but by exercising it well, we expect to use it as a wedge to force the door to entire enfranchisement wide open.

"Deep Sorrow" is the headline in an Akron paper to an account of a public farewell reception given to Ohio's beloved Ferdinand Schumacher on the eve of his leaving Akron for a home in Chicago. Never before in the history of the city has a man been given such a public reception as was tendered Mr. Schumacher—an ovation, indeed, though full of sadness. The First Congregational church was filled with representative citizens, men and women, who have known and honored Mr. Schumacher.

Words of highest praise and appreciation were well spoken by those selected to voice the feelings of the people, and they found an echo in the breast of every one present. Hon. J. Park Alexander presided, and gave an interesting address. The mayor of the city spoke in behalf of the city, stating that the name of Mr. Schumacher and the name of Akron are synonymous. The president of Buchtel College spoke for that institution, for which Mr. Schumacher has done so much. The "Business Men" were represented, and spoke of Mr. Schumacher as the creator of business in that city. "Woman's Suffrage" responded feelingly, as Mr. Schumacher has been an active, sympathetic member since its organization. They commended him heartily to the women of Illinois. The "Professional Men," the "Cereal Company," "Education," "Merchants," "Temperance," the "Ministry," "United Charities," the "Woman's Christian Temperance Union," "Citizens," all paid highest tribute to an honored friend.

Hundreds took Mr. Schumacher by the hand. As the people were leaving the church the Eighth Regiment band appeared and rendered two beautiful selections, closing with "Auld Lang Syne," after which they gave three cheers and a tiger for Mr. Schumacher. Not only the Akron citizens and societies regret the departure of Mr. Schumacher, but also the Woman's Christian Temperance Union of Ohio, which pays a tribute to one whom it honored as a hero in all reforms and as one of the most faithful friends and sympathizers of our cause. May he soon return!

Mrs. Frances W. Leiter, National superintendent of this department, has spent two years in careful work to gather valuable literature on this subject, and she now has a department envelope prepared that contains 250 pages of important matter without advertisements. This is being extensively used by the workers in the department. Mrs. Leiter is giving many lectures on this subject in Ohio now, and has received quite an ovation in many places. She is now making careful study of the cadet system.

Canton union has issued a tasty little shopping list souvenir for 1894–5. It gives the history of their union from its organization, the directory of their membership, officers, trustees, advisory board, superintendents, etc. Each left-hand page is devoted to the information regarding the W. C. T. U., and the right-hand pages to valuable advertisements of business houses of the city. It closes with several blank pages for memoranda. This union conducts an industrial school of eighteen classes of girls and one of boys. Instruction is given in sewing to 140 scholars. They have a large L. T. L. that meets every Sabbath afternoon, having three lessons in scientific temperance and one in mercy each month. They own a building in a prominent business part of the city, valued at $10,000, which is a home for women and girls, and is always open for use. A good library, the daily papers of the city, and conveniences for writing, are always open. Canton is in every sense a model union.

Green county union held a meeting at Osborn, April 12. The reports from local unions of work done, and being done, were very encouraging. Good papers on equal suffrage and prohibition were read, and followed by interesting discussion. The state president, Mrs. Monroe, was present, and did much by her timely remarks and suggestions to lend interest and help. The day was beautiful, and an inspiring audience was present throughout the meeting. The delegates returned to their homes feeling that they had had a profitable convention, and much enthusiasm for renewed work was kindled. Osborn is a place of historic interest to the W. C. T. U., having the honor of having the first W. C. T. U. in the world organized there by Mother Stewart, December 1, 1873.

Athens union has sent one hundred dollars to the Temple. Under the direction of Miss Augusta Morse, jail and evangelistic work have been systematically carried on for two years past. They will soon have Mrs. Frances W. Leiter, National superintendent, give an address on physical culture.

Mrs. Willis Boughton, wife of the professor of English literature in the Ohio University, is president of the Y. W. C. T. U., organized four years ago by Miss Jessica Morgan. It has ever since carried with it the spirit of her faith and enthusiasm. There are upwards of seventy active and thirty honorary members, many of whom are college students. Three professors and the instructor in German are among these. Parlor meetings have been one of the special lines of work. These have been largely the means of the steady growth of the union. A drinking fountain is about to be erected on the public square by these loyal Y's.

At the late convention of the Hamilton county union, a most interesting account was given of the work among the colored people of Walnut Hills by that union. Lockland now has a junior Y. Rev. Peter LeClar, of Cincinnati, read an excellent paper on "What shall we do with the liquor traffic?" Mrs. Mygatt gave "Experiences of a worker." The president gave her semi-annual address. They resolved to make early preparations by prayer and plans to celebrate the 21st anniversary of the Crusade, next December.

NOTES.

Flint union has a dear white-ribboner now past one hundred years of age, probably the oldest in Ohio.

Marlboro held a very successful Neal Dow celebration, after which their people were much better informed as to the good results of Prohibition than ever before.

Finley chapel union, Union county, held an interesting Neal Dow celebration continuing all day and evening. They had an excellent program, a full house at each meeting, and one man present stated that he would not have missed it for ten dollars.

Van Wert union is about to take from the infirmary and give a business education, a young man who had his arm crushed by an accident, while working in a stone quarry. He is a worthy and friendless boy.

Mrs. Rev. Faris Brown, president of Muskingum county union, visited five of her local unions, giving addresses on social purity. She will soon visit the other unions of the county. At each place a package of literature was left for special distribution. Ten dollars for this purpose had been contributed by a few good women.

Ripley union is one of our most persistent, meeting once a week no matter what the discouragements. Their flower mission work is an example for all to follow. Last fall by a very enjoyable chrysanthemum sale (the flowers raised by the members of the L. T. L.) a sum was raised that at Christmas tide brought joy to many families. The L. T. L's sent an orange to each inmate of the Children's Home, fifty little ones. The W. C. T. U. also sent Christmas remembrances to the inmates of the infirmary. They strive to keep in touch with the Master by ministering "to the least of one of these."

Bethel Chapel union consists of thirty women scattered over a territory of six miles. Scientific temperance is taught in all their schools. Literature is freely distributed, a parlor meeting was of much interest; a great amount of missionary or flower mission work is done.

Milford Center reports union temperance meetings held in their churches one Sunday evening in each month the past winter. They had felt quite encouraged about their work until the spring election was held, when the voters showed their appreciation of these efforts by electing their two saloon-keepers members of the council. The union is now looking for woman's enfranchisement with renewed earnestness, as the only hope of Prohibition.

ANTOINETTE H. CLEVENGER,
State Reporter, Wilmington.

FLORIDA.

ELEVENTH ANNUAL MEETING.

Kissimmee, cosily nestled on the shore of her beautiful lake, gave royal welcome to the gathered clans.

Thinking of the financial stress so keenly felt throughout our land, we had scarcely dared hope for an average attendance, but when all were there and "noses counted" we found more unions were represented by a larger number of delegates than usual. So we "thanked God and took courage."

The meetings of the first day being of an informal character, the real opening of convention did not occur until the evening. Mrs. E. A. Hill, president, called the meeting to order. After usual devotional exercises and music the addresses of welcome were given. Hon. E. D. Beggs, mayor of Kissimmee, on behalf of the citizens; Mrs. Kate A. Lewis, president, on behalf of local union. The response was rendered by Mrs. Alice C. Brown, of Fort Reed. These were all pronounced of unusually high order, gems of thought.

The president's annual address was in perfect touch with all advanced ideas of the times, and was delivered in a clear voice. It was listened to appreciatively.

The first hour of every morning session was a prayer and praise service, bringing benediction upon all the business of the day. "That blessed convention," writes a sister, "its blessed influence will follow me through the year."

The usual memorial service was substituted by one of praise, conducted by our evangelist, who sounded a clarion note of rejoicing for the "dead who had died in the Lord." Are they not blessed, even more than we?

The report of corresponding secretary, Mrs. M. E. L. Herrick, was lengthy but not tedious, showing an encouraging increase numerically; seven new unions reported. We regret that so faithful and efficient an officer is unable to serve longer, for she goes North to rest. The treasurer's report showed a small balance on the right side.

Elizabeth Springer Oliver, organizer and evangelist, delivered an address one evening, her subject, "The Bible in Temperance." Other interesting features were a stirring paper by Mrs. N. E. Arnold, upon unfermented wine and a spirited address upon elective franchise for women by Mrs. Mary V. Miller, late of Baxter Springs, Kansas.

In convention among our new members we found a number who had recently come into the state. It was encouraging to see they had not laid the armor down but were going right along in the work.

An important paper carried to convention to be read was crowded out. I refer to the one noticed in your columns some weeks ago, written by Lillian S. Wells, of Tampa, and read, by request, before the association of Congregational ministers convened there. A W. C. T U. sister has had this excellent paper published in pamphlet form, to be sold for the benefit of the local work.

In the absence of a National speaker, as we usually have some one during convention, Mrs. Hill marshalled the presidents of unions, or their substitutes, for a five minutes' talk each. The talent displayed was truly surprising, and augured well for the future annual meetings of Florida's W. C. T. U.

It was decided, after full discussion, that Florida should invite a speaker on suffrage for the coming year.

A gratifying amount of work was accomplished in our four days' meeting. Three new departments were added, and new courage inspired, as the fruits have shown since.

The closing evening was given to the Y's of Kissimmee, a noble band. Miss Maggie Lewis presided gracefully. The feature of the evening was a spirited Demorest medal contest between six young ladies, resulting in the winning of the gold medal by Miss Oliver of the city. The music was exceptionally good, furnished by home talent.

Kissimmee has a vigorous L. T. L., which marched into convention one afternoon with flying colors, singing "Saloons, saloons, saloons *must* go," just as though they meant to *help* them go.

Neal Dow Day was observed by a number of unions in public meetings. Florida, in convention, voted to have sent a letter of greeting and a box of orange blossoms to this staunch friend and father of prohibition, on his ninetieth birthday.

Pensacola union met with much determined opposition in attempting to commemorate the day. Letters opposing their plan were openly published in the daily papers. The president of the local union promptly and effectually answered them every one. In spite of it all the meeting was held in the Y. M. C. A. rooms which were handsomely decorated, and much enthusiasm was manifested. Several gentlemen were converted to prohibition principles, among them the husband of the president. The right is bound to triumph.

Miss Muirhead, president of Pasadena Y's, writes that they gave a strawberry festival this spring, also an appropriate Dow memorial entertainment of literary character, the reading of an original temperance poem written by the president, being not the least of the evening's attractions. The proceeds were given toward a union church building—the district affording no house for worship. This band of young girls, rather isolated as they are, deserve commendation for their pluck and perseverance.

News comes of a union organized at Sarasota since convention. Also of a Y at Melbourne, on the Indian River.

During the late convention of Christian Endeavor in Tampa, an excellent paper upon the W. C. T. U. work was read by Miss Susie M. Frank, one of the Y's of Kissimmee.

Mrs. E. A. Hill writes concerning Somerset Park: "A few white-ribboners went out to the grounds and planted some century plants, resolving to begin a *new* century with faith and patience to wait." Hoping and believing that "All things *will* come to him who waits."

SALLIE J. GLENN,
State Reporter, Tampa.

NEW JERSEY.

"REDEEMED."

Because of my long silence, is not a proof that work has not been done in my state, but rather that there has been so much to do, there has been no time to make a record, therefore I ask pardon of those who in the weeks gone by have sent me jottings, wherein I fail to represent them in these columns—for to do so *now*, would be such stale news—for each day's duties have been so full of complications, hopes and fears, alternating, that it has been impossible for me to do more than use each moment as it passed, then take up another that was passing, not stopping to question, but trying to "sow beside all waters."

Our work is not lagging but progressing, public sentiment is aroused as never before, license has had a setback in many places. Seed is being sown everywhere, and bearing good fruit already in places not looked for. The "winter of our discontent is over," we hope. Now that mills and factories so long shut down, greet us with the busy hum of work resumed, we take heart of hope that *our* finances, which suffered with the general depression all over the country, may soon receive the benefit of the revival of trade, and the lessons taught in the midst of suffering by our working brothers may be lessons remembered, that will help them to refrain from that which intoxicates, and thus by a reflex influence strengthen our cause.

Long before this sees the light in your columns you will have announced that New Jersey has been "redeemed" as Mrs. Hunt says, and is no longer among the states not compelling scientific temperance teaching in public schools—but a short *resumé* of how it was brought about may not be amiss.

The complexion of our legislature having changed from the year previous, the outlook seemed favorable, and Mrs. Hunt, National superintendent, called representative people to a conference in Newark, and after several meetings it was decided to push the work.

The arrangement of lectures for Mrs. Hunt and sending out petitions was our especial part of the work, and right royally did Mrs. Swan Brown, state superintendent of scientific temperance instruction, attend to the former, and Mrs. J. T. Ellis, our corresponding secretary, the latter.

The opening day of the one hundred and eighteenth session of the legislature saw Mrs. Mary Hunt and Mrs. Bourne, state president, at the state capitol, amid the surging crowd, surveying the field and taking their bearings—but lo! a stone wall met them! "A deadlock in the senate!" And thus for weeks it continued, but though trying and extremely crucifying to the flesh at the time, yet *now* we can see God's hand in it, for while the fight continued, petitioning, interviewing, correspondence from constituents kept piling up until, when the three months had passed and the final vote was taken, it was a surprise to the most sanguine. Only one opposing voice and vote against its passage in the house of assembly, and in the senate every senator answered "yea" to the roll call.

The following day, April 24, Governor Werts signed the bill, and thus gave to us a law which Mrs. Hunt says is "one of the best, with scarcely a weak point." Thus after *nine* years of sowing and working we reap a victory! In the afternoon of the same day in the governor's reception room a number of senators, assemblymen and a large sprinkling of our women stood by Mrs. Hunt while she directed the ceremony of taking off the black patch from New Jersey.

Senator Stokes, of Cumberland county, who championed the bill in the senate, cut the upper half, while Assemblyman Wilbur, who introduced the bill, and also spoke eloquently for its passage in the house, cut the remaining half, thus giving us a white place upon that illustrious map of scientific temperance instruction. Each of these gentlemen claimed a souvenir, Senator Stokes the scissors, which he purposes to have engraved and presented to the W. C. T. U. of his town, Millville. Dr. Wilbur claimed the black patch which so long has been a disgrace to us, and lastly, but not least, the governor presented the pen with which he signed the bill to Mrs. Hunt for her National collection. And *we women*, what did we claim? Thankfulness that we were permitted to work for Him who all the way had led us to such a blessed victory!

Now, who helped God's plans to be carried out? First came the thought from Mrs. Mary Hunt, who is constantly on the alert; then a ready response from the Presbyterian synodical committee on temperance and our own state president, for her six thousand constituents; then the Methodist clergymen and laymen; then the Baptist and Congregational churches; then the Christian Endeavorers; the Epworth Leagues; the Young Men's Christian Association, all in the work of correspondence and circulating petitions.

Who signed these petitions? Pastors and officiary for their churches, everywhere; mayors and council in a number of cities; school boards in cities and towns; in one city forty-three physicians and a number in others; seven college professors in one town, while Christian Endeavorers were to be found everywhere. Synodical, presbyterial and conference bodies appointed committees to urge its passage, until I can truthfully say no one bill during this session had so many petitions, letters and indorsements to give it force as this one.

Another element which contributed to success was the numerous letters from constituents, the memorials from conferences, and the interviewing by prominent laymen as well as ministers upon the floor of the house, as well as before the education committee, did much to down the opposition—for opposition there was at first—and for a time the cause hung in the balance. These all helped with God to bring about the result.

Who voted for it! Republicans, of course; but its only dissenting voice was a Republican, while every Democrat in house and senate voted for its passage, but whether from principle or policy I do not know. Nor do I care. Neither do I question the motive of its most eloquent advocate in the senate. (I only know he is not a total abstainer.) God can make the wrath of man to praise Him, and success is ours!

Neither do we care that the mildness of the measure in reference to total abstinence, which caused the Governor when he had signed the bill to say, "it certainly would not do harm," may have been *why* the party in power, and committed to reform, thought it "wise to pass it," though in the beginning they fought exceedingly shy. We only know it is a law, and our women will see that it is properly enforced.

Another factor which helped to success was the attitude of the state superintendent of public instruction, A. B. Poland. With his assistance Mrs. Hunt was able to frame a bill in accord with our school laws. From the first to last he has been Mrs. Hunt's ardent supporter, and will endeavor, so far as he has power, to see that its provisions do not become a dead letter.

Another element was the inspiring lectures of Mrs. Hunt while the cause seemed to be hanging fire; these lectures set the people to thinking and working, and results showed an avalanche of letters to their representatives that, "for very peace sake they demanded the vote." But not alone in the lecture field did Mrs. Hunt contribute to success. A woman with less endurance, patience, persuasiveness of manner, tact, indomitable will and exhaustive knowledge of the subject would not have been equal to the strange emergencies which so often (and did in this instance) arise in the political atmosphere; but at every point she met the enemy and they became hers!

Then the painstaking of the Trenton union, who personally received, sorted and made ready for presentation, the thousands of petitions; and who, day after day, took their turn in interviewing and requesting the different members to present their cause and vote for it when presented to their body; then silently watched the tiresome sessions to see that their requests were carried out. These *all* helped to carry out the plan so well mapped out. What I say of Trenton union, so far as in them lay, I say of all our women—they responded to every call whether pleasant or not. To them all our success is due, for in carrying out a campaign, the rank and file are just as essential as good generalship; one cannot do without the other.

Last, but not the least, was the constant response of our state president to *every* call from Mrs. Hunt; the carrying out of every command so far as possible. From January until 24th day of April she gave her undivided attention to this one work, and thus supplemented Mrs. Hunt as faithfully as it was in the power of another to do.

But over and above all was God, watching and helping His own! Blessing us far above we even dared to hope, and to Him we give thanks; for with His own right arm hath He gotten the victory! To Him we give thanks, that our children will bless us when we are resting from our labors, and they are the workers.

N. L. CAMINADE,
State Reporter, Trenton.

NEW YORK NEWS.

Just at present white-ribboners are working with a will on the petitions for the "Full enfranchisement of women," and the "Prohibition of the liquor traffic," to be presented to the constitutional convention in May. A fine meeting was held in Oswego in which prominent white ribbon workers took part, the county president, Mrs. S. M. Barker, making all local arrangements. Mrs. G. M. Gardenier, our state recording secretary, led in a discussion on "Why business women desire the ballot." Various phases of the question of equal suffrage were discussed.

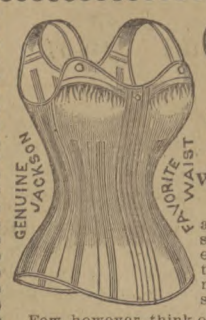
Mrs. Mary J. Weaver has been holding successful evangelistic meetings in Fulton, Oswego county. Several new unions have been reported of late and the organizing work is going steadily forward.

Mrs. E. N. Burgess has given five lectures in the interest of peace and arbitration and two on general temperance topics, in Madison county. At Canastota a large audience greeted her. This county is preparing for its first gold medal contest. Franchise work is being pushed and the general outlook is good.

I am very glad to report some of the work done in Rochester, Monroe county, where seven unions flourish. These are called by the wards in which they are located. All are in good condition, the largest having one hundred and thirty members. They unite in a central organization for general city work. A board of managers, consisting of three representatives from each ward union has charge of the work, and they have now under their supervision a mission Sunday-school, comprised of poor and neglected children, and a rescue mission, which is reaching the fallen and degraded. The meetings are largely attended. Five unions conduct L. T. L's, all of which are in charge of a special teacher who is engaged by the board of managers, and is under their general direction, they bearing half the expense. The board calls a "rally" of all the unions once a quarter at central headquarters, when reports are given of local and general work. A canvass for funds is being made this winter instead of serving a "big dinner" for that purpose as has been done other years, and the prospects are that more will be secured in this way. Each union takes up the usual lines of work, and the rescue mission has for its superintendent, Mrs. L. A. Bosworth, who is present every evening in the week and also on Sunday afternoon. This she does in addition to the prison and jail work for city and county.

COUNTY CONVENTIONS.

Cattaraugus county held its semi-annual convention at Allegheny with sixty delegates and twenty-one visitors present. Special features were made of physical culture and suffrage. Dr. Anna H. Shaw was



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present and delivered a lecture in the evening. Reports were heard and all were satisfactory. My correspondent closes by saying, "*now* we are going to bend all our efforts in the direction of suffrage work."

Tompkins county held its semi-annual convention at McLean, with forty-four delegates present. Mrs. P. J. Adams, state organizer and evangelist, was with them and gave valuable aid. Encouraging reports were listened to. A "model mothers' meeting" was a pleasing feature of the convention. The evening address was delivered by Miss Barbara Buchanan, of Sage College, a native of Natal, South Africa, and the daughter of missionary parents. The pastor of the church where the convention was held, indorsed the work of the W. C. T. U. in strong words, bidding them Godspeed.

The Clara M. Selkreg union at Ithaca, will entertain the annual convention. This union is settled in pleasant headquarters, and has organized a Y and an L. T. L. Active department work is carried on and the superintendent of literature keeps wall pockets filled in the railroad depots. They were obliged to close their coffee-house but the Salvation Army has assumed control of it for the present, and good results are looked for.

Livingston county W. C. T. U. met at Mt. Morris, and pronounced it the best meeting ever held. No regular reports were given but two-minute speeches from the local presidents brought to the front the subjects most at heart, and furnished food for thought and action. The children's hour was one of rare interest. Another hour was given to evangelistic work and was especially helpful.

Several papers were read, all of them prepared by workers who had never before been called out in county work. Mrs. Van Benschoten gave a splendid lecture in the evening.

Orange county reports a fine convention held at Newburgh. The program had been carefully prepared. A very taking feature was the "Ten Minutes with Notable Women." Miss E. U. Yates, who was present and addressed the convention, is a great favorite in Orange county. Every hour was filled, no time wasted. An hour was given to the L. T. L., delegates being present with reports. There will be an L. T. L. graduating class this year. Several unions are conducting free reading rooms, Newburgh carrying on the work extensively and with much success.

The eighth semi-annual convention of *Chemung County* was held at Pine Valley this spring. There was a large delegation present at the opening of the convention, and they continued to come until the church was filled. Greetings were extended in behalf of the churches of Pine Valley by Rev. J. M. Langworthy. He said: "For twenty-six years my people have not had to say, I do not know how my pastor stands on the temperance question." He referred to what the W. C. T. U. had been the means of accomplishing in scientific temperance instruction, and also spoke of the omens of hope in the decisions of courts.

The conference on franchise was pronounced the best the county has had. A paper on "Committed to a great Cause—the Temperance Cause," brought out points best suited to help the W. C. T. U. in its work.

Mrs. Helen Bullock called the attention of the parents to the pernicious practice of administering medicine containing alcohol. Fathers were advised to be good examples to their boys. The temperance people were urged to become acquainted with the school teachers of their children in the hope that they might better aid the thorough teaching of scientific temperance instruction in the schools. I would like to report all that was said, as every word spoken was an educator to the people.

Fulton county met at Gloversville. Five unions of the six in the county were represented. All felt sad over the loss of the county president, Mrs. Frances Bentley, whose death occurred a few months since, and a touching memorial service was held. Mrs. Calkins, of Indiana, was present and gave an address, and also a talk on parliamentary usage. The department of mercy received special attention, and a general discussion followed.

Warren county convention was held at Glens Falls, the guests of the Y's of that place. The attendance was large throughout and the interest deep, while a devotional spirit pervaded the entire delegation. Very interesting five-minute papers were read and discussed. A question-box was a helpful exercise, as it always is. A program was arranged for the evening, and was followed by an address by the pastor of the church, Rev. W. A. Stearns, on personal influence.

Niagara county met in Lockport with ninety-two delegates present. This was a most interesting meeting and the commodious M. E. church was filled at every session. A Bible reading on "Compensation," by the county president, Mrs. Ruth A. Frost, was especially appropriate and helpful, as were all the devotional exercises of the convention. Miss Henrietta G. Moore, of Ohio, was present day and evening, giving a fine address at the evening meeting. A superintendent's symposium with "Laying the Foundation" for its subject was most interesting, and a paper entitled, "The Significance of the Constitutional Convention to Women." An Indian girl was present and gave a bright paper on physical culture, following it up with an exhibition of the same. She was heartily applauded and obliged to respond to a recall.

Erie county met in Richmond Avenue M. E. church at Buffalo. This county always has so many good things crowded into a two days' convention that it is impossible to mention all. The devotional exercises throughout were particularly uplifting. A school of methods was conducted by the corresponding secretary, and a parliamentary drill by Mrs. Dietrick, of Lockport, who also gave a talk on narcotics. Several clergymen were present and gave greetings. Rev. Father Zurcher, the Catholic president of Buffalo Union Temperance Committee, was earnest and strong in his ringing words. An hour was given to the L. T. L. and several discussions were called out on leading questions.

The W. C. T. U. of *Schuyler county* has just held a most successful convention at Watkins. Every union in the county was represented and all report increasing interest. Flower mission, Sabbath observance and mothers' meetings have all received special attention. A new union was organized at the close of the convention.

Tioga county W. C. T. U. held its semi-annual convention at Apalachin, with larger attendance and greater enthusiam than ever before. A parliament on "How to have a good Convention" brought out valuable suggestions that were put into immediate use. "Temperance in Medical Science" was ably presented. "The White Ribbon" brought out the fact of the existence in Owego of a "ribbon committee," who carry extra badges to supply those whom they meet on the street without them. Here's a thought for us all.

Mrs. Helen L. Bullock gave glowing word pictures of the work done for erring girls in the Anchorage at Elmira, and her appeal for aid met a ready response in a collection and pledges of money and supplies from different unions. Miss S. E. Margetts made an earnest plea for temperance work among the young men and women. Mrs. E. A. Spring was to have spoken on "Woman's Ballot," but ill health prevented. An able paper on "The duty of a Christian man as a voter" was presented. A telegram was received from Rev. Emily C. Woodruff and Mrs. E. T. Holland, ex-presidents of this county W. C. T. U., both of whom are now pastors of Congregational churches, the former at Little Valley, N. Y., the latter at Napoli, N. Y.

Ontario county met at Shortsville. The representation was not so good as usual owing to the fact that there were several cases of small-pox in a small village on the outskirts of Shortsville, but all who did attend felt well repaid, and so far as I can learn, the contagion has not spread. Excellent papers were read and cheering words spoken. Mrs. Yan Benschoten delivered the evening address.

Wyoming county convention was held at Castile in spite of a severe storm. Good reports, good music and everything good, was the order of the day. Several fine papers were read. Rev. Henrietta G. Moore was present adding greatly to the interest of the occasion. Excellent resolutions were adopted, among them, one heartily endorsing the petitions for Prohibition and for the full enfranchisement of women as sent out by the W. C. T. U., and one of thankfulness for the returning health of our beloved state president, Mrs. Mary T. Burt.

Seneca county W. C. T. U. held a school of methods at Waterloo. Miss Davis gave a talk on franchise in the evening.

If all other meetings held in honor of our "Grand Old Man" were reported fully, THE UNION SIGNAL would have space for nothing else.

Dwight Post G. A. R. has offered their hall, rent and fuel free, to the Sodus W. C. T. U. for their meeting. This looks as though the G. A. R. recognized the need of *our* G. A. R. (Grand Army of Reform) and were making room for our onward march.

FRANCES W. GRAHAM,
State Reporter, Lockport.

NEWS IN A NUTSHELL.

TEMPERANCE papers would be put to good use if sent to John E. Lightbown, 10 Stanley avenue, Ellsmere Road, Eccles, England.

ONE of Michigan's earnest workers, and an original Crusader, Mrs. D. M. Garner, of Davisburg, has been very ill during the winter and obliged to turn aside from her accustomed activities in temperance work.

A BOX of welcome wild violets directed to editors of THE UNION SIGNAL, is acknowledged with thanks and appreciation on the part of the recipients to the unknown but kindly donor.

THE graduating exercises of the Covington, Ky., L. T. L. were held in connection with the Dow day festivities. There were ten graduates, the first to receive diplomas in the Blue Grass state.

AN L. T. L., numbering nearly one hundred and constantly growing, is the care of the Williamsville, Ill., W. C. T. U. This union is active in many good works, literature, flower mission and press being the other leading departments.

THE date of Wisconsin W. C. T. U. state convention has been changed to June 5, 6, 7 and 8, a week earlier than previously announced. The gathering will be in the Presbyterian church at Portage.

WEST HARLEM W. C. T. U., of New York City, believes agitation to be one of the best means of promoting the temperance cause. Six public meetings have been held in the last year with Col. George G. Bain, Miss Greenwood, Mrs. Frances J. Barnes and others as speakers.

A CORRESPONDENT pertinently asks: "Would it not be advisable for the white-ribboners everywhere to express themselves unmistakably on the single standard for morals?" The Florida W. C. T. U. has sent a memorial to the United States Congress, voicing the sentiment of the organization for the same purity in men as in women, and for a clean body of legislators.

THE Central union of Portland, Ore., recently reported as dead because it ceased to hold its usual meetings in the usual place for certain business reasons, was not even a case of "suspended animation," for vigorous efforts are being made in certain directions. Mothers' meetings are taking place in different parlors, thereby attracting attention in different circles; the special superintendent is meeting a group of mothers weekly at the North End Mission. On behalf of the union, (which supplies him with literature) Mr. Fletcher, an ex-sailor himself, does a grand work among sailors. The great bulk of the Refuge Home is carried on by the Central union. Every Sunday a gospel meeting is held there by the evangelistic superintendent. The same work is done at the jail.

A VALUABLE postal card designed for mailing to railway train men is sent out by Mrs. Charlotte Pittee, Michigan's superintendent of railroad work. It is headed "Greeting to the Railway Men from Woman's Christian Temperance Union of Michigan." Then follows this earnest appeal: "The white-ribboners, with their peaceful emblem, welcome to their ensign the R. R. T. A., with its white button, and unite with them in entreating you to join efforts for the best good of the greatest number. That intoxicants, more than all else degrade labor, destroy capital, break up the home, and ruin the soul, all thoroughly candid men must admit. To stem this flood of evil, we beg you to put your good wishes for our cause into execution, by your signature to the following resolution. When given a position on the road, you *accepted*, and then no matter how dark, and stormy, and cold the night, when called, you went—you *got on board*. Decision was needed, and *is now*, at the turn of the Y. Which way is your run? We pray that it may never be through the barren lowlands of infidelity, but up grade into the pure, sweet air of 'God and Home and Native Land.'" Beneath are Scriptural texts and the pledge, with spaces for address and signature, the whole forming a suggestive idea for other workers in this important department.

ANNOUNCEMENTS.

CONVENTION CALL.

The eleventh annual convention of the West Washington W. C. T. U. will be held in the M. E. church at Chehalis, June 5, 6, 7, 8.

MRS. MELINDA A. SHAFFER, *Pres.*
MRS. ELLEN K. SIMISON, *Sec.*

CALL FOR STATE CONVENTION.

The W. C. T. U. of Southern California will hold its twelfth annual convention at Santa Barbara, June 12–15. The state executive committee will meet at 1 p. m., June 12.

The need of the times demands increased self-denial, greater enthusiasm, and a broader outlook. Undaunted by the present financial situation, let us gather with thanksgiving for tokens of good received, and with a zeal to fully compass our territory with the evangel of temperance during the coming year. "Therefore now go, lead the people unto the place of which I have spoken unto thee"—a country free from rum rule.

MARY E. GARBUTT, *Pres.*
GABRELLA T. STICKNEY, *Cor. Sec.*

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Publisher's Notes.

A COURAGEOUS WOMAN.

Mrs. Matilda B. Carse, the brave woman who, in the face of the stringent times, has started out to raise the funds to finish paying for the beautiful Temperance Temple, is now in our state. Her plan is not to apply to the unions for assistance, but to the men and women who, of their abundance, can give to such a noble cause. She is meeting with success in our state, and it is to be hoped, before she returns to Chicago, the debt on the building she has labored so arduously for will be greatly decreased.—*Pacific Ensign.*

Part II of the White Ribbon Portfolio, has a fine, full-length picture of Mrs. Carse, well named "the brave woman."

CONVENTION TIME.

The season of conventions is at hand. Have you a full supply of the "White Ribbon Hymnal"? Think the matter over and order in advance. The songs from this unexcelled collection will be an inspiration to every white-ribboner, and help make your meetings a success.

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Dr. Wm. B. Towles,
Professor of Anatomy and Materia Medica in the Medical Department of the University of Virginia, former Resident Physician, Hot Springs, Va., says:

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The late Dr. Wm. F. Carrington,
Resident Physician, Hot Springs, Ark., Surgeon (retired) *U. S. Navy, says:*

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Springs open June 15th.

Cor. Secy's Notes.

Miss Willard expects to sail for America June 13.

Miss Carrie Lee Carter, National organizer, writes of the acquisition to our ranks of an evangelist, Mrs. L. M. Woosley, of Coneyville, Ky., under whose ministrations a large number of souls have been led to Christ at Dexter, Mo. Mrs. Woosley is an ordained minister of the Cumberland Presbyterian church.

A call for blanks for the Polyglot Petition comes from Miss Cecele Grant, Terry, Miss., with the word, "We have had but one meeting of our union, having been just organized by Miss Kearney. I have been appointed to take charge of the petition work and we are all encouraged to persevere."

The Georgia union No. 2, sends encouraging words. The corresponding secretary, Mrs. M. A. McCurdy, is full of faith and confidently looks forward to the day when Rome, the city of her home, will be freed from the liquor traffic, the action of the city council in reducing the license fee from one thousand to eight hundred dollars, having greatly aroused Christian men and women.

Mrs. Louise M. Thomson, of Bloomington, Ind., is obedient to the command "Strengthen ye the weak hands and confirm the feeble knees." The words are as "apples of silver in pictures of gold." She writes: "As county president it is my duty to organize unions and upbuild the work. Letters to various points failing to bring replies, I was obedient to the command "go," which was clearly heard; and I truly realize that the Lord ordered my every step. Ministers received me kindly, while hearts, homes, churches and pocketbooks opened to me. Oh, it is true that 'when He putteth forth His own sheep, He goeth before them.'"

Mrs. S. A. Thurston, corresponding secretary of Kansas W. C. T. U., writes that the state executive committee issued a call to unions for the observance of May 1st, the anniversary of the day when the prohibitory law of the state became effective. The Kansas State Temperance Union also issued a circular address. The two organizations were preparing for mass-meetings on that evening and it was expected that temperance sermons would be preached from most of the pulpits in Topeka on the last Sunday of the month, with a view of arousing sentiment that may be somewhat dormant. "We realize that the enemy never lags even in a prohibition state, and we realize further, that the enemy is fighting the suffrage amendment, thinking that its passage will help the cause of prohibition."

"Dinna ye hear the" ring? It comes from the West Philadelphia union, Mrs. Henrietta H. Forrest, president. The vice-president at large, Mrs. C. E. Moorehead, in reply to the letter of the National corresponding secretary on page 5 of THE UNION SIGNAL of May 3, writes: "Our union knows no depression in works or money. Our treasury was never so full. We have just sent twenty dollars to Kansas, paid our state dues for the year, entertained the county union for a day, setting it down three hundred strong to a regal dinner and sent in seventy-five dollars for state entertainment in October. In short, we give to every and all objects presented. We have had Mrs. Muir, of Allegheny, working in the railroad round houses and are conducting weekly prayer and Bible meetings in the station houses for the officers and employés, furnishing books and organs."

Miss Jennie Smith has been steadily at work since our last National Convention, April 27 being only the sixth night of rest since that date. Her labors have been abundantly blessed, many souls having been gathered into the kingdom. She asks: "Do not our women need to be aroused to the faithful wearing of the white ribbon? If all were alive to the great need of more earnest, consecrated work and could realize the weight of their unconscious influence they could not forget this important factor."

Will not each state W. C. T. U. follow the example of Texas, where a copy of the new scientific temperance law has been neatly framed and presented to each school in the city by the Dallas union. Miss Sweeney has lately organized a union of fifty members and a Loyal Temperance Legion of seventy members. Mrs. Stoddard's diligence, perseverance and ability are clearly outlined by her work at Will's Point, where after rendering valuable service in a medal contest, she delivered four consecutive lectures, held a model W. C. T. U. meeting and gave a parliamentary drill.

MARY A. WOODBRIDGE.

Treasurer's Corner.

The reason the corner was empty last week was because the occupant was in Michigan a few days for W. C. T. U. work.

At St. Joseph, Mrs. Armstrong, president, seconded by her good husband and a faithful band of white-ribboners, had arranged for a meeting that filled the M. E. church. Singing was excellent. Good work is being done.

At Grand Haven a reception was tendered the Cornerer at Mrs. Dr. Cummings' beautiful home, and beside the white-ribboners about fifty other women called and several ministers, and strange to relate, a few politicians, including the mayor of the city, whom we were informed by one of the leading men was elected by the better element of both the old parties, which united to elect a *respectable temperance man.* They seemed proud of the record, too. They were all out for the evening lecture.

When the wanderer reached her room, tired and dusty, she found a beautiful box of carnations and roses, fresh and sweet, sent to her by Mrs. Hancock. Immediately the lonely, weary feeling fled, and a wonderfully homelike sensation came over the traveler.

Mrs. Orr, the president of the union, has a brave band of good women that coöperate with her in making W. C. T. U. work in Grand Haven a success. The next morning we had the privilege of speaking to the girls at Akely College. The building is beautiful and the management excellent.

At Alma the county convention was entertained by an earnest lot of women, not one of whom were members, as Alma had no union. We had the privilege of organizing a good W. C. T. U., with Mrs. Bruske (wife of the president of the college) as president, Mrs. Rev. Jones, secretary, and Mrs. Nelson, as treasurer. Mrs. Waterbury, an educated and refined woman, is the efficient county president, and was unanimously reëlected.

Here I was the guest of Mrs. Sharpe, at the beautiful sanitarium, where every courtesy was extended. A talk in the parlors upon suffrage drew out a lively discussion by several intelligent gentlemen, if it can be called a discussion where the talk is all on one side.

From here we went to Mrs. Benjamin's, fifth district convention, at Grand Rapids. Mrs. Benjamin is known as an expert parliamentarian, and her management of a convention is excellent. She has many bright, active women in her district, that coöperate with her in all her intelligent plans. She had every vote of the convention for reëlection. Mrs. McKee gave me a quiet room in her hospitable home, and a home it was indeed.

The convention was held in the hall of the Y. M. C. A., and the meetings were largely attended throughout.

At Ionia, a union meeting Sunday evening filled one of the large churches and two or three hundred went away for lack of room. Mrs. Helen M. Wilson, president, demonstrated that she knew how to advertise and work up a successful meeting. Rev. Dickey followed the speaker with a strong plea for equal suffrage which was received with favor by the large audience.

I am receiving responses to my query as to dollar dues and shall give them a place in the corner next week.

HELEN M. BARKER.

Organizers' Corner.

January, February and March, with the exception of a few weeks at home, I spent in Arkansas, Louisiana and Mississippi, lecturing, organizing and strengthening unions and Y's. In each state an effort is being made for better organization and more systematic work and the outlook is encouraging. Early in May I shall "set sail" for Florida. Unions in Alabama desiring my services on return trip please address me at Dexter, Mo.

CARRIE LEE CARTER,
National Organizer.

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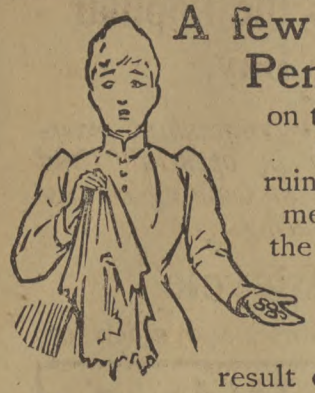

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Orders for the Quarterly Temperance Lesson for June 17 (prepared by Mrs. Helen G. Rice, National superintendent of Loyal Temperance work,) and issued as a supplement to *The Young Crusader* can be filled after May 1, *i. e.*, orders for the supplement alone. *The Young Crusader* and supplement together will be ready May 21. The former arrangement is for the accommodation of state workers who wish to secure the lesson for early distribution among county and district superintendents, and it is hoped, will greatly facilitate the wide circulation of this most valuable aid to the teaching of the Word on temperance lines.

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FROM THE KANSAS MESSENGER.

We should subscribe for and read *Our Messenger*, in order to be intelligent in regard to all lines of work adopted by the state union, and the methods of doing the same. THE UNION SIGNAL, our national paper, carries vitality to all who read. Other periodicals are helpful—these are a necessity.

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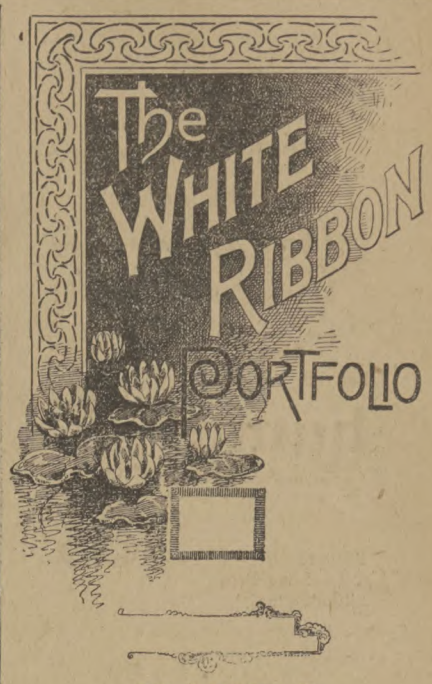

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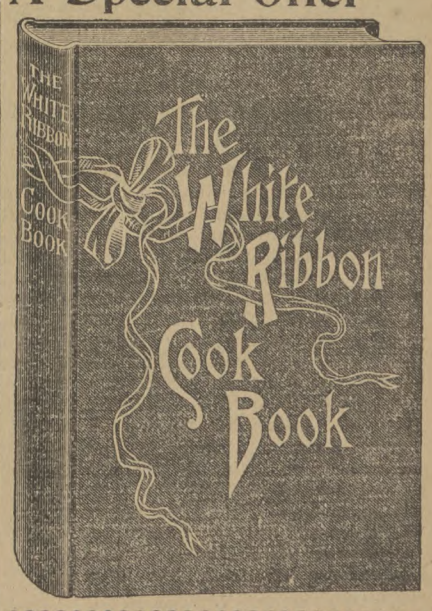

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Are you reading THE UNION SIGNAL and *Oak and Ivy Leaf?* They are always full of good things.—*W. C. T. U. Helper, Walla Walla, Washington.*

Signal Notes.

It is authoritatively stated that there are 5,453 Young Men's Christian Associations in the world with a membership of half a million.

Four tons of grapes have been gathered from a single California vine in one season. The land of horticultural prodigies ought to be able to furnish pure fruit juices in sufficient quantities and cheaply enough to supply the thirsty citizens of the rest of the world.

A lady of Philadelphia has bequeathed sixteen thousand dollars to religious and charitable organizations in that city; the remainder of the estate is to constitute a unique fund from which Philadelphia ladies in reduced circumstances can draw a pension of twelve dollars a month.

New inventions in military pharaphernalia all point to the coming of the reign of peace. A bullet proof coat is the latest production of a German tailor. In this he dressed and offered himself as a target for bullets. The missiles were imbedded in the material, which is some new resisting substance, whose composition is not yet divulged.

Christian Endeavorers are looking forward to their thirteenth international gathering at Cleveland, O., July 11 to 15, and are preparing extensive plans for its consummation. The committee of '94 in the beautiful forest city of Ohio, is determined that this shall be no less brilliant and satisfying than the previous conventions of this great young Christian host whose yearly gatherings are of world-wide import and stimulus.

The Good Templars of England celebrated their twenty-fifth anniversary this spring at Portsmouth, with a large attendance and delegations from Scotland, Wales, India and Australia. The year's work was reviewed; about ten thousand public gatherings have been held, petitions sent to Parliament, and the order has been represented in the great temperance demonstrations, the passing of the amended act prohibiting the liquor traffic among North Sea fishermen, and in the parish and district councils act against holding meetings in public houses.

Munich, which is renowned for its beer "industry," has a new organization worthy of note—an Association Against the Abuse of Alcoholic Drinks. Ecclesiastics, high military officers and professors are among the promotors who think "the consumption of beer ought to be restricted" because its use "undermines the resistibility of the body and the mental energy." The researches of this well-meaning body will soon demonstrate to them that something more than restriction against the abuse of alcoholic liquors is needed if their labors would avail.

A timely petition to the newspapers which is being industriously circulated in Arizona by the W. C. T. U. and other reform organizations, will meet the warm approval of Christian people in general. Here is the gist of it: "We approve of our papers in their energy and enterprise, but we believe the time has come for them to take a higher stand on the question of public morals. We deplore in them 'sensationalism,' not the exposure of crime. We deplore 'personalities,' not the public announcement of personal acts. We believe that it is a minority of your readers who demand sensational, personal or immoral details, rather than the clean statement of facts and truth. There is too often a minuteness of detail in the reports given of crime, wickedness and sensuality, which can gratify only prurient and vulgar curiosity, or awaken such curiosity in innocent and inexperienced minds. We feel that spreading broadcast vicious and debasing news in our homes and among our children, and the consequent knowledge and easy familiarity with crime in all its forms, has a tendency to lower the tone of thought among the best of our people, and to strengthen the worst instincts among the morally lower classes."

GOOD NEWS FOR ASTHMATICS.

We observe that the Kola plant, found on the Congo river, West Africa, is now in reach of sufferers from Asthma. As before announced, this new discovery is a positive cure for Asthma. You can make trial of the Kola Compound free, by addressing a postal card to the Kola Importing Co., 1164 Broadway, New York, who are sending out large trial cases free by mail, to sufferers.

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Publisher's Notes.

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We have still a limited supply of this year's readings up to date.

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"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

Volume XX.—No. 20.] CHICAGO, May 17, 1894. [Price $1.00 per Year in Advance.

Mrs Tisha D Henrick
1029 16th st

SINCE OUR LAST ISSUE.

Correspondence relating to Samoan matters has been submitted to the Senate.

The Michigan Equal Suffrage Association closed its annual meeting Thursday.

A meeting of practical value and interest was that of the working girls' clubs at Boston last week.

One hundred people have been arrested in connection with a suspected nihilist plot at St. Petersburgh.

An English syndicate is reported to have agreed to pay fifty million *lire* annually to Italy for the monopoly of it traffic in alcohol.

Chicago University has received from Mrs. Caroline Haskell an endowment of $20,000 to found a chair of comparative religion.

Reports of a terrible earthquake in Venezuela tell of an immense loss of life, and assistance has been asked from the United States.

The State Intercollegiate Prohibition Association held its second annual convention and oratorical contest at Abingdon, Ill., Thursday and Friday.

The dedication of the Booth memorial took place at Mt. Auburn cemetery, Mass., last week, Rev. Edward Everett Hale conducting the simple services.

Various labor union officers are investigating land in the San Joaquin Valley, Cal., for the purpose of founding coöperative colonies of unemployed laborers.

A loss of two million dollars was caused by the burning of Dr. Talmage's Tabernacle at Brooklyn, N. Y., Sunday noon. Fortunately the congregation had dispersed.

The Congregational Union of London, May 10, passed a resolution of sympathy with the Christians of America in the lynch law outrages against the negroes of the South.

As a result of a compromise between Democratic senators, many duties have been increased in the proposed tariff bill, notably those on sugar, glass, cutlery, tobacco, cigars, cotton and woolen goods.

After hearing Mr. Jacob Coxey, the House Committee on Labor have decided to report a resolution to Congress asking for a joint committee to investigate the Coxey movement and the labor conditions.

A bill to change the date for the assembling of the United States Congress to the first Tuesday after March 4, instead of waiting until the following December, has been presented to the House of Representatives.

The reports of the recent elections for delegates to the Hawaiian constitutional convention, received May 10, state that the event was orderly and resulted in the election of men who will uphold the republican government.

The Brazilian Congress opened at Rio Janeiro last week with Dr. Prudente de Moraes, president-elect, in the chair. The insurrection was reported to be well-nigh over and the commercial outlook good. The nation has a treasury deficit of $9,000,000 to meet.

The trial of twenty-three members of the Roumanian national party for treason in distributing documents denouncing the union of Austria and Hungary, was commenced in Buda Pesth, 30,000 Roumanian sympathizers gathering, ready to protect their leaders.

Three thousand workmen in the great Pullman car works at Pullman, Ill., have struck for higher wages on order of the American Railway Union, despite the honest showing on the part of the employers that the works have been kept running at an actual loss to the company.

Philadelphia was the scene of the second biennial convention of the General Federation of Women's Clubs, last week, Mrs. Charlotte Emerson Brown presiding. Three hundred and fifty clubs are reported to have joined the federation, which is making its way into foreign lands.

THE opposition to Colonel Breckinridge's reëlection to and present prominence in Congress, as chairman of the sub-committee on deficiencies, has not weakened in the least. The protests received from his *clientele* by the Texas chairman of the general committee on appropriations shows the attitude of the men of the Lone Star state toward social purity and the resolutions of all large bodies of women, as well as the active resistance in Mr. Breckinridge's legislative district, indicate how thoroughly the womanhood of the country is aroused. The women will "carry the day" without a doubt.

IT must afford great comfort to such political economists as are not humanitarians to know that be the times hard or good, there is one business which never fluctuates —and that the all-powerful saloon. In Chicago there were seven thousand two hundred licensed saloons during the World's Fair season, but it was said, "Oh, a large part of them will fail and go out of business when the Fair is over." On the first day of May the new licenses for the current year were granted at the city hall and the number issued was six thousand seven hundred—but five hundred less than during the height of the Fair. Hard times have not affected the saloon—but the saloon has wonderfully affected the hard times.

THE annual meeting of the British Women's Temperance Association was held in London last week, and the last night, May 10, was fittingly devoted to a farewell meeting for Miss Willard. Only the cable message has reached us yet, but it is refreshing to see the convention reported by the International Press, and to realize that Miss Willard is strong enough to address a meeting. Antoinette Stirling sang and Canon Wilberforce and Sir Wilfrid Lawson spoke the eloquent words of appreciation and Godspeed. Miss Willard said that during her two years' visit in England she had observed nothing so gratifying as the power of English women to combine for a great cause. The dispatch adds: "The meeting throughout was very enthusiastic!"

THE past week witnessed a ceremony of much significance in the unveiling of the noble monument erected over the long neglected grave of Mary Washington in Fredericksburg, Va. For more than half a century the idea of building this monument has existed. It was first inaugurated as a private enterprise by a prominent merchant of New York city, Silas E. Burroughs, who was obliged to relinquish it because of financial reverses. Later it was considered by the state of Virginia and the Federal government, and after much discussion and procrastination was abandoned. Then it was that the pluck of the womanhood of the country asserted itself and in 1890 organized a Mary Washington Memorial Association with Mrs. Chief Justice Waite as president, and the work was begun in earnest. Orator Daniels' review of the enterprise was brief and telling. He said: "Men attempted it and left it half accomplished. Our noble women undertook it and it is done." The ceremony was witnessed by fifty thousand people, the special guests of honor being President Cleveland and Vice-president Stevenson, with the Cabinet and their wives and the Daughters of the Revolution. President Cleveland declared: "I believe that he who thinks it brave and manly to outgrow his care and devotion for his mother is 'fit for treason, stratagems and spoils' and should not be trusted." Since George Washington, the foremost figure in our nation's life, ever freely and proudly admitted, "All that I am I owe to my mother," it is not amiss for us to regard Mary, the mother of Washington, as one of the most potent characters in American history. It is a cause for rejoicing that this tardy recognition has been made to the honored mother of the "Father of our country," and that the ceremony was conducted with all the official dignity of our national government.

THE outcome of the liquor battle in South Carolina was certainly anticipated by no one. It is nothing more or less than total, absolute prohibition. First, the dispensary law was declared unconstitutional, and every one supposed that South Carolina was to have free whisky until the legislature should meet again. But two cases which have just been decided bring out the following results of the foregoing decision. The court states that the dispensary law has been declared unconstitutional in all points save the one which forbids the granting of licenses. The bill as a whole being unconstitutional, the clause repealing the previous liquor law is also unconstitutional, therefore it is still illegal to sell liquor without a license. But if no one can sell without a license, and there is no power in the state that has authority to grant a license, the liquor traffic is prohibited. This is an unexpected victory, and it remains with Prohibitionists to hold the fort that has fallen so easily into their hands.

NEARLY two years ago we issued a special memorial number of THE UNION SIGNAL in memory of Madam Willard, the sainted mother of our editor-in-chief. That number was in great demand and the extra supply was exhausted long before the orders could be filled. Miss Willard's protracted illness and her long absence from this country alone prevented the early appearance of the fascinating volume which only this week arrived from the hands of the binder and bears upon its beautiful cover the magnetic title, "A Great Mother." If the reader expects to find a mere biography in this book, he will be disappointed, for while its three hundred pages give a comprehensive sketch of the life of Madam Willard and her immediate family, they also most deftly and delicately set forth the inner motives and outward methods of consecrated motherhood. As Lady Henry Somerset so concisely puts it in her charming preface: "Whatever may be the immediate reception of this book, of one thing I feel assured, that its pages will be sought in future times by those who would trace the source of that mighty inspiration which has led to the significant and far-reaching organization of Christian womanhood, at the close of the nineteenth century, which the historian will be called on to explain." Aside from the exquisite analysis which the authors, Miss Willard and Mrs. Norton, have made of her great mother-heart, Madam Willard is frequently permitted to speak for herself in extracts from her journals and in well remembered sentences that fell so frequently from her lips. Here are two illustrations: "Motherhood is life's richest and most delicious romance, and sitting now in the sunshine calm and sweet (seventy-six years old) with all my precious ones upon the other side save the daughter who so faithfully cherishes me here, I thank God most that He ever said to me, 'Bring up this child for me in the love of humanity and the expectation of immortal life.'" "Don't put your child in a dark room and let it cry itself to sleep; it would be more motherly to hang it to the limb of a tree like an Indian baby, where it could see the light and feel the gentle motion of the breeze." It is of the highest gratification to our publishing house that this truly remarkable book has so beautiful and artistic a setting. Not only is the binding—a delicate silver gray—most appropriate to the age and character of the subject, but the clear type, heavy paper, excellent illustrations and methodical arrangement and beautiful setting of the chapters, each introduced with a choice illustration, bespeak the very best workmanship and editorial supervision. We congratulate Mrs. Katharine Lente Stevenson, the editor, and the W. T. P. A., the publisher, as well as the gifted authors, upon the production of a book in every way worthy the noble character it delineates. It is a volume which will ever be in demand, and will sell as well a decade hence as now, but we are confident that every white-ribboner and consecrated mother who can possibly afford it will purchase a copy at once.

DO YOUR WORK EARLY.

BY SARAH KNOWLES BOLTON.

Beside my window in the early spring,
A robin built her nest and reared her young;
And every day the same sweet song she sung
Until her little ones had taken wing
To try their own bird living; everything
Was done before the summer roses hung
About our home, or purple clusters swung
Upon our vines at autumn's opening.
Do your work early in the day or year,
Be it a song to sing, or word to cheer,
Or house to build, or gift to bless the race;
Life may not reach its noon, or setting sun;
No one can do the work you leave undone,
For no one ever fills another's place.

Cleveland, O.

AN IGNORANT OLD COUPLE.

BY MRS. GEORGE ARCHIBALD.

An ignorant old couple belongs to our church. I say "belongs," though the wife is dead and the husband will not stand in the house of God again. He will only wait a little longer in his humble home before the last summons shall call him to rest, peace, joy and reward. I can think just how the pair always looked on Sunday mornings as they walked up the aisle to the front seat. Long ago I used to smile as other young folks did, but I outgrew that, and when time brought the changes that put me among the matrons and set my first little girl by my side, I had a long Sunday afternoon talk with her on that first day when her observation led her to say: "Mamma, how funny that high old man in the front seat looks, and so does the fat woman with him."

The "high" old man was very tall. In the Sunday afternoon talk my little girl learned such truths about the occupants of the front seat as made her ever after regard them with childish reverence.

The ignorant old couple were not only an amusement to the young, but were, to a certain degree, an annoyance to those of our older auditors, who had æsthetic or prim tastes. There were several reasons for this. In the first place they were always late. And how they could be so promptly late was a matter of some speculation, for their tardiness was not of a haphazard kind. It always terminated at a regular time—just as the congregation had finished the first hymn. There was one notable exception to this—the morning when they reached their pew at the moment the pastor had finished reading the second hymn, when the organist began to play and the choir rose. On this occasion they walked decorously into their places and stood facing the singers, unconscious that every other body was sitting, for we rose through the first hymn in those days and sat during the second. This exposed the long, lank figure of Brother Harmon and the fat, shapeless form of his wife to the full view of those behind. And it seemed a long exposure to those made nervous by the protracted spectacle of such ill-fitting clothes, a glare of bandana handkerchief sticking from a coat-tail pocket, the only enlivening dash of color in the rusty black of their apparel.

Brother Harmon's boots squeaked. They could not have been the same boots for so many years. But it was the same squeak, which, by a transmigration, mysterious, but audibly proven, remained with us through successive eras of leather new and old.

Also, Brother Harmon "responded," and his "Amens," "Bless God" and "Yes, Yes," were not acceptable to all of us. His wife used to cry, too, when the pastor was particularly effective, not a correct tear or two, as is perfectly proper at times, but a shower and a sob of ridiculous proportions considering the inducements.

These things were so manifestly superfluous in a well-bred and mainly well-dressed congregation that they now and then were the cause of impatience. Indeed, a few hasty members had been known to say that such people ought to be compelled to rent a back seat.

But the ignorant old couple, unconscious that they were ever the object of scrutiny or the subject of remark, came and went, came and went. Often they brought with them a nondescript wagon-load of neighbors who filled up their own pew and spilled over into the next. These persons used to stand around awkwardly while Brother Harmon and his wife introduced them to the minister and to such of the other members as were too unlucky or too conscientious to escape. Few knew what to say at such times. It is strange how much grace it takes to make the average city-bred Christian so gracefully cordial as to put the country-bred at ease!

Late one summer afternoon when a recent rain had made atmosphere and roads perfect for riding, a father, a mother and two little girls went for a long promised drive up the mountain southwest of the city. From it, as the father had often told them, was got a magnificent view of miles of valley exquisitely beautiful as it lay—field, river, island, trees and houses peaceful in summer loveliness. As they rode slowly along loath to descend, suddenly a curve in the road brought them to an old house which had been painted red so long before that only a faint blushing memory of its past high color remained. Its bright green door, evidently a recent after-thought of appearance, opened into the best room off a low, rambling front veranda on which sat in big cushioned chairs our ignorant old couple. No wonder at this distance from church they were chronically late at the preaching service!

The father reined in his horse and called a greeting. The old man and woman came forward with pleased surprise and welcoming words and smiles. The children, much to their delight, were lifted out and went up the narrow, hard path in company with their elders, who thus, without premeditation became callers upon their odd acquaintances.

That was an hour of simple pleasure. It was refreshing to sit and to walk for an hour in the atmosphere of thankful, Christian content which "Brother and Sister Harmon" undoubtedly breathed daily. Their evident satisfaction as they told the number of their cows, showed how comfortably their unhandsome horses were housed, exhibited poultry, bees and trees and bushes of swelling fruits, was something to do one good. And no one seeing it all could doubt that these things and the small, neat house, furnished with obsolete furniture and adorned with abnormal pictures and bric-a-brac, represented to them the bounty of a good God to His children.

"It is strange," said one, talking it over afterward, "how the narrowest and remotest life seems to fit the needs of some natures. What would such hill-tops be if no one like the Harmons should settle on them, winning some return from their naturally unfruitful soil? And what would such people as the Harmons do if there were no cheap farms within the possibility of their possession? They would never be happy in the strife of towns, and they have no ability equal to big agricultural ventures. They find their satisfaction in hard work, small economies and petty acquisitions. Think of forty years devoted to the self-denying industry necessary to the modest success they have won! And yet they have enjoyed it as fully as greater people enjoy greater achievements."

"*More* fully I should say," responded another. "For great people have seldom so much thankful gratification in what they have done. They are more apt to look over a life of long endeavor and, realizing that it is almost over, fall into a state of pessimistic reflection. 'After all what does it all amount to,' they say."

"I suppose some would say that of Brother Harmon's life," said the first speaker. "They have toiled early and late to improve their small spot of earth and now they will soon be gone and what has come of it?"

"A peaceful, sweet existence has come of it," replied the other, "and there is the hill-top, which would have been less fertile with less faithful care, and there is their example of honest, Christian living which has perhaps had some influence in their neighborhood."

After that day the same quartette were once or twice again welcomed at the elevated farm and always to their betterment of mind and soul. And when one day it was told that Brother Harmon's wife had gone to heaven, they were regretful at thought of the little house without its old mistress, and sorrowful for the lonely old man.

It is death that directs our most interested thought to the life that is gone. And now that Mrs. Harmon's queer clothes would never appear before us any more, we began to say that she was, in spite of her absurd garments and superfluous emotion, a most excellent soul and that she really could not have been more than she had been under the circumstances.

"Perhaps," said one charitable sister, "we might have done no more in her place. She had no opportunities."

I wonder why we think people who have not *our* opportunities have none, unless they evidently have more. In time we came to learn that Brother and Sister Harmon had really had opportunities and had improved them.

We found that there was in their home a woman who had been with them from the age of ten. She had a crippled hand which had made it impossible for her to find at that age a home with any one else. Most people want to adopt children likely to be useful if they are not to be ornamental. But this waif was neither. So she had grown up in the shelter of Brother Harmon's house and was decently reared and not without some education, though the education had been mainly what the old couple could give her at home, because her crippled hand was so much an embarrassment to her that she rebelled about going to school. She was moderately bright, however, and Mrs. Harmon had boarded the school-teacher one winter for the instruction he would give to the girl. This arrangement was a help to the school-teacher, too who was a poor young man preparing for the ministry; too self-respectful to board without paying for it in some way, and grateful for a chance to earn it, he had done his best for the child Sarah. It was this young man who had come so far to assist in the funeral services. He was doing good, had a nice family and could hardly make the neighbors believe that he had once been the poorly-clad, struggling school-teacher.

The other children who had found refuge with the Harmon family had all been sent summer and winter to the district school until they were old enough to work and support themselves elsewhere. From first to last there were fourteen of them, and one, a girl, taken from the poor-house, grew up very pretty and married above her station. But it is pleasant to think that she never forgot her gratitude.

Many of these children grew up to be simple-hearted Christians, much like their protectors in frugality, industry and unsophisticated contentment. One became a cause of regret to them. He wandered into town and fell into some new ways that carried him into sin. But even he paused long enough in his wicked pleasure-seeking to gather with the rest of the old couple's children, and dropped sincere tears as the school-teacher clergyman talked of humble life well lived.

A washerwoman in the city lost a day's work to attend the funeral. And having no other way to go she walked up the long hill taking her two strong children with her. She said it was no harder than washing, and she never would have felt satisfied not to go. Mrs. Harmon had taken care of the two children two months, one summer, while the mother was sick.

There was another woman, too, whose child had been born at Mrs. Harmon's, there being no other private refuge for the mother. The child had died, and that was well for the child. It had been buried on the farm, and Mrs. Harmon had always kept the grave neat. The mother had not reformed, though she had often and often promised Mrs. Harmon to do better. And she had gone to the hill-top home and nursed her benefactor a week. She wept bitterly at the funeral.

All these things were learned, little by little, when it was too late to do Mrs. Harmon such honor as the approval of good deeds moves us to show the doer. And added to the list was another fact that showed steadfast perseverance in service—the fact of a Sunday-school carried on for twenty years in the country school-house on the hill-top. It might seem that Brother Harmon would not be an acceptable superintendent. But what he could do in this capacity, he did for a score of years, with his faithful wife as helper and teacher to the pupils.

After Mrs. Harmon's death Brother Harmon came to church as before, and with him came the girl with the crippled hand, who, somehow, had inherited a proud heart which made her deformity so bitter a trial that it was hard for her to be gentle because of it. I think the old man was surprised to get acquainted with all his brethren, in a way that all the years before he had neither dreamed of nor expected. But, someway, we came to feel exactly as if he were one of us from more than the point of view got from reading his name in the church directory. Perhaps there were not many, but I am certain there were some who wished they had always done as well in their own spheres as the "ignorant old couple" had in theirs. And when Brother Harmon took to crying in sermon time, something as his wife had been used to do, no one, so far as the writer is aware, objected to the spectacle.

And now he is on his death-bed. His pew is empty. His minister and several of the leading members have climbed the wintry hills to see him. He is still content. He is still thankful. But he misses "mother," and he thinks it is time he should go to her.

When he is gone our mental average may rise slightly. As for our spiritual average—what if it should rise, too, from the influence of the lives of an "ignorant old couple"?

Elmira, N. Y.

IS INEBRIETY A DISEASE?

Some Personal Experiences.

BY T. D. CROTHERS, M. D.

In an experience of nearly a quarter of a century in the association, cure and treatment of inebriates many strange events have passed under my observation. Years ago the views of disease which I urged were sharply ridiculed and condemned. Clergymen and reformers were especially severe in their criticisms. A clergyman of much prominence, and a most excellent man, thought it his duty to warn his people of the danger of believing that inebriety was a disease and the bad influence of my preaching in this direction. Some years later this clergyman came a long distance to consult me regarding the inebriety of his son.

A reformer and lecturer, who was for many years a

severe critic of my work and writings, became an inebriate and begged to be placed under my care. He recovered, but died from drink excess a year later. An increasing part of my daily work is consultation regarding the capacity and incapacity of inebriates and moderate users of spirits. Many years ago a lady consulted me respecting the marriage of her daughter to a young man of wealth, from a good family, who drank to excess. He had promised to abstain after marriage, and craved the privilege of using wine at the wedding, after which he would become a total abstainer. I advised against this marriage on these terms, and gave the mother a gloomy prediction of the future in such a case. A short time after the father of the young man consulted me in this same case, thinking that his son would recover by marriage. My advice against this was taken, and within a year this young man married into another family. He continued drinking, and died two years later in great wretchedness. His wife was left a comfortable fortune. The girl he wished to marry at first, whose mother had consulted me, married a clergyman, and a few years later was left a widow in destitute circumstances, with two children. Both families are severe in personal denunciations of my judgment, and believe that had the first marriage taken place this man would have become an abstainer, and, at least, his wife would at his death have been left comfortable,—the same old story of what would have happened, that rises up to distress many good persons.

In reality the best judgment of the time and place is all that should be expected, and in the larger number of cases this is the best wisdom and is followed by the best results. A W. C. T. U. society had gathered a sum of money to build a hall and reading-room, and a private banker, who was a drinking man, held the money on deposit. Some members objected to this and appealed to my judgment. I could only urge on general principles that this was perilous. When the society was ready to build it was found that this banker could only pay a small part of the money as his property was involved. Severe recriminations have followed, but the mistake was the failure to act on sound common sense principles.

In all these questions associated with inebriety there is a common sense view that must be the basis of all judgment. A man who has pursued a line of conduct for years and proposes to stop or change at once by the mere act of will power, and then urges that you have full confidence in his ability to do what he says he will, demands that which is opposed to common sense. The restoration of inebriates is a gospel of works; the reforms and revolutions we are all so anxious to help on are also a matter of works. The faith and confidence we expect others to have in our labors must be based on realities and works that will bear the tests of time. The theory that inebriety is a disease and curable, if it had been a mere opinion or guesswork, would long ago have been put aside. Reformatory efforts to build up a correct public sentiment regarding the evils of the use of spirits and other social perils, will never succeed unless founded on great principles and supported by laws of growth and evolution.

Two devoted women organized a W. C. T. U. in a New England village in opposition to the best and leading society. They gathered a few factory girls and began, conscious of their final triumph and the reality of their work. The criticisms and sneers and social ostracism of the first two years only paved the way for great popularity which came at last by works and solid realities that rose above all theory.

To the scientific man criticism and doubts, even to persecution, have no perils or discouragements. If the facts he urges are true they will only grow the stronger by opposition, and if they are not true, he will be the first to discover their error and put them aside. There can be no fears of true work, real facts, and common sense opinions. Criticisms and denials of the reality of any facts or work are very common and very cheap in the market. Anybody can indulge in them, but the men or women who can recognize the truth, and have the courage to urge and defend it, are the real workers of the ages. The many great questions concerning the drink problem, and its associate evils are unknown in the general world, and hence a wide difference of personal opinion must exist. Men and women who have made much study and observation of these topics, are the least assertive, and most tolerant and quick to welcome any new facts based on study and experience, while those who know least are the most dogmatic and positive. The theorist who describes inebriety and its causes with startling minuteness, and points out the exact remedies, and announces that specifics have been found, and is able to explain their action, is always the most ignorant, and literally has no real knowledge of what he is talking about. The person who knows all about these confusing questions is always the one to be avoided, while the real student, who possesses real knowledge, is so conscious of how little he knows compared with the unknown, that he states his facts modestly and as views that may change from a larger and more complete knowledge.

Every year's experience brings into greater prominence the necessity of accurate, sociological and scientific study of all these problems, and the means of prevention and cure. If the W. C. T. U. should through its large membership gather facts on the various disputed points, and put them in available form, it would be a recognized and valuable advance. If the burning reformers who are so anxious to help on the march of the race will become fact gleaners everywhere, they can do permanent work, the influence of which will be felt far down the coming years. This age wants *facts* not opinions or theories.

Hartford, Conn.

THE NUDE IN ART.

I.

BY ABBY FELTON.

"Nor hath God deigned to show himself elsewhere
More clearly than in human forms sublime;
Which, since they image Him, compel my love."

It is probable that every woman who has given any thought to the subject of art has sometimes wondered why the undraped female figure is so favorite a theme for brush and chisel. The various movements in Philadelphia and the cities, having for their object the exclusion of nude statues and paintings of nude figures from public exhibition, are doubtless known to all. A futile hope that the Columbian Exposition might be refined in this respect was cherished by many. If these movements have had some effect in the line of educating or modifying public opinion it is the most that has thus far been achieved.

Few people dote on being called "reformers," with a sneering accent, or crave the unenviable distinction of being termed "prudish," with a tone of superior sanctity. The Pharisees of nudity are forever falling back upon their cant about "human forms divine." Superior purity and superior appreciation of the sublimest work of God, the human form, are, with a modesty quite overwhelming, arrogated to themselves by those who sneer at all efforts aiming at the purification of our art. One is here reminded of the married couple who, together, were about to witness a drama. "Come, James," said the wife, "let's go; I don't believe they've got any clothes on!" "Wait," replied the pure-minded spouse, "let's see whether they have or not."

Thus Anthony Comstock's proscription of one of Han's Makart's pictures when it was first placed before the public "insured its popularity, in America, at least, for twenty years to come." This natural desire to be one's own critic has given rise to the dogma that the best way to fight an evil is not to fight it, but exalt the good. Certainly that is a charming way of excusing one's self from the performance of a disagreeable duty. But it may be doubted whether the evils which all admit must, in some way, be got rid of, can be annihilated without any disturbance of what might be called one's æsthetic morality.

Still one does shrink from proclaiming that one's æsthetic taste is not fully up to the standard erected by the all-powerful "four hundred," and that one dares to think for one's self on such subjects, for example, as the nude in art. It is ugly work to touch, even with a pair of symbolic tongs, the *élite* nuisances, no less than the mob vices, and each prefers that some other person should do it, and have the courage of our convictions for us!

Sacred history tells us that the first members of the human family were set adrift in their earthly paradise entirely innocent of drapery, and that they were accustomed to attend the "functions" of the society of their primeval day in "full dress." Nevertheless, Babylon, London, Paris, New York, and even Chicago—primeval as is its civilization—are all radically and, it is feared, irremediably different from the Garden of Eden.

At heart, assuredly, no one believes that "human forms sublime," which, as Michael Angelo so nobly reminds us, image God himself, have any sincerer appreciators than those who remember that God hath never yet unveiled himself to human gaze, and who reverently believe that, since those forms do image Him, they, too, should be kept sacred from the gaze of profanation. Whether the time will ever come when the "snowdrops" will be exhibited in rooms by themselves, and those rooms opened at separate hours to the different sexes, we have not the heart to prophesy.

A young lady once related to me an experience of hers during a trip abroad. The party included two young men, one of whom was almost a stranger to the girl, and an elderly man, who, with his wife, acted as guides to the company. This gentleman ushered them one day into a room in an art gallery, which was devoted to statuary, nearly all the figures of which were nude. Too late to retreat the gentleman perceived his mistake and the embarrassment which must inevitably come to his young friend. The young lady herself instantly perceived that she was the object of curious scrutiny on the part of the young men as well as that of her elder friend—a scrutiny which was perhaps felt rather than perceived, but which, however unconscious on the part of the younger men, was, she assured herself, no less certain. She was afterwards enthusiastically commended because she bore the ordeal so nobly and "unconsciously." Mrs. Grundy has written over the doors of all such galleries, "To the pure all things are pure." Nevertheless, when we get behind the scene, and a pure-minded girl discloses her inmost heart to us, she tells us how very gladly she would escape such an ordeal as this.

The most difficult subject of the artist's brush is the human form, and it is therefore the one which affords the greatest test of his artistic power. To have reached approximate perfection in this places the artist at once in the higher ranks. It is but natural, therefore, that every sculptor and painter should be eager and impatient to display his power in this direction. Ruskin says: "The highest art can do no more than to rightly represent the human form. This is the simple test of a perfect school that it can represent the human form so that it is impossible to conceive of its being better done." Wallace says: "The human form possesses the power of serving the imagination for the representation of moral and spiritual sentiments, beyond all other objects. The Creator himself has established relations between all parts of His system, and this is the real foundation of all the glorious life of high art—applying to the human form above all else. The shapes and scenes of the inanimate world are not fitted to be the vehicles of the fervid, deep, and impetuous emotions of the highest life of art; the human form and face only can supply them with a language." Hamerton says: "The decline of the study of the nude on a large scale is an evil which goes far beyond the extinction of a single branch of art—it weakens other branches also."

Nudity is not always indecency and those who would exclude exhibitions of it from the promiscuous public gaze appreciate well the distinction between what is pure and that which suggests impurity in the undraped figure. They reverently admit that the beauty of a perfect human form which enshrines purity and nobility of soul, is the highest beauty in nature. But they cannot forget the Scriptural injunction not to "cast pearls before swine."

"A British painter who was wont to exhibit, yearly, paintings of the nude on the walls of the Royal Academy, was harshly censured by his critics for his evident fondness for this theme. He responded by exhibiting the next year two pictures, one of which displayed an entirely nude figure of remarkable purity, and the other a female figure entirely draped with the exception of one eye. In the one eye of that figure he boldly and successfully suggested all that he had most carefully avoided in the nude figure."

Ravenswood, Ill.

A PREHISTORIC CRUSADE.

BY MARTHA G. DAVENPORT.

All honor to Christopher Columbus, who made known the new continent to the civilized world. Nevertheless the round tower of Newport testified to the explorations of the hardy Icelanders centuries before Columbus was born.

Without wishing to detract from the honors of Hillsboro, Ohio, the starting point of the great woman's temperance crusade, I desire to relate a similar previous movement, of which I was a witness and a part. Place, Mt. Pleasant, Iowa. Time, the winter of 1868-9.

A very interesting and successful women's union prayer-meeting had been in progress daily for ten weeks. The women had consecrated themselves to the Lord's service, and were exclaiming, "Here we are, thine handmaidens; what wilt thou have us do?" About this time the leader, Mrs. N. M. Powell, received a call from Elizabeth Dickey, who requested her to ask the prayers of the women in behalf of her drunken son. She had pleaded with him and prayed for him; she had visited the drug store where he obtained liquor, and entreated the druggist not to sell to him again. Mrs. Powell laid the case before the meeting, and most earnest were the prayers for the wayward boy and his troubled mother. (The young man afterward reformed.)

Talks upon the drink evil followed, and some one suggested that one meeting should be devoted to the subject of temperance. This being approved, notice was given in the papers, and on the appointed day a large congregation of women assembled in Asbury (Methodist) church. The result was the formation of the Women's Temperance League with a membership of over one hundred, and with Mrs. Powell for president. A committee, with the president as chairman, was appointed to visit the drug stores and saloons, and report results to the League at its regular meetings. Other members could accompany them if they so desired. The committee held their meetings in one of the church parlors, changing the hour from day to day, that the time of their visits might not be definitely known. After Scripture reading and prayer they went forth on their missions. The drug stores where

whisky was sold were first visited, the beer saloons afterward. There the president and her supporters kindly but earnestly talked of the evils of drink, and entreated the men to quit selling and engage in some other pursuit. Sometimes there would be a prayer or a hymn, but the main exercises were the quiet, calm exhortation and the repetition of passages of Scripture bearing upon the subject. One druggist declared he only intended to sell for medical purposes, but was being constantly deceived and would quit it entirely.

At the drug stores the women were courteously treated, and the visitations were quiet and orderly; at the saloons they did not fare so well. There was one saloon in a back room of the Brazleton House (the leading hotel) called the "Hole in the Wall," from its being reached by a narrow passage from the front. On one occasion the proprietor, John McCormick, became very angry; raved, swore, knocked the glasses off the counter, breaking them on the floor, picked up an iron poker and declared if the women did not leave at once he would go through them "like an engine through a Yankee town"; but the women fearlessly stood their ground and were unhurt. He then struck the stove with the poker, breaking the top of it.

A number of shamefaced citizens stood by, unable to get out, as the passage was packed with women. Next day a rear door was cut that these customers might have a means of exit.

But McCormick told his wife he could not sleep after he had so abused the ladies. He quit the business, left town, and two years afterward wrote to Mrs. Powell that he had been converted, and dated the beginning of his change to the visits of the women. Another one closed out, went to Missouri, and sent word he had joined the church.

At this time I was a teacher in the High School and could attend the meetings only when held outside of school hours. Being the youngest member, and I believe the only girl, the women affectionately termed me "the Daughter of the League."

In addition to the work described, the women also held a series of evening public meetings, with music and lectures from the ministers and others of the town. Two members of the League, Mrs. Mary F. Beavers and myself, were appointed to prepare each an address for an evening meeting. It was the maiden effort for both of us. The W. C. T. U. has developed many lecturers, but at that day a woman speaker was more of a novelty. Mrs. Beavers' subject was "The Hyenas of Society." "The hyena, fierce, cruel, preys upon flocks. It will even open graves and feast upon their contents. The saloon-keeper," she said, "is the hyena of society, robbing the home of its treasures, and feasting upon the vices and the sorrows of his fellow-men." Mrs. Beavers is an evangelist of the Methodist church. She has been engaged in temperance and religious work all these years, and is now state evangelist and organizer of the W. C. T. U. of the state of Washington.

My night to speak came in the midst of a revival at Asbury church. Some of the members favored adjourning the meeting for the evening, but the majority objected, as there were enough people for two audiences. But those who belonged to the League did not desert their "daughter" in her hour of need, even for their church. Never shall I forget the joy and encouragement I felt on seeing those good Methodist sisters walk down the aisle of Saunders' Hall.

W. M. Treloar, now a professor of music in Mexico, Mo., then a youth attending school, sang a pathetic original song entitled "The Drunkard's Child." Professor Treloar has given great aid to the work by his temperance musical productions.

At that time fermented wine was generally used by the churches at the communion service. I had never heard a temperance lecturer protest against it, and felt I was doing a bold thing to do so. But the League women said I was right; and John P. Grantham, a prominent Good Templar, pushed the subject at Asbury, even declaring he could no longer partake of the service unless a change was made. The fermented wine was banished and the juice of the grape substituted. This is the first church I have knowledge of taking this step.

Dr. Ross, a lecturer from Illinois, was procured for a series of meetings extending over a week, the Good Templars bearing a large share of the expense, giving a literary and musical entertainment to raise the funds. The people came in crowds to these public meetings, and a great interest in the cause of temperance was awakened. All of the nine saloons closed. Then the committee visited the city council asking them to pass a prohibitory ordinance, that the work might be permanent, local option being the law at that time. The council replied they had not the power, but would submit the matter to a vote at the regular spring election.

The men said it never would carry; the women would be disappointed. But the League appointed committees for each ward, who visited the voters personally at their homes, soliciting their votes to protect the town hereafter from the saloon curse. Great interest prevailed. The election was the talk everywhere. The day came, and victory for prohibition was the result, by a majority of three hundred and twenty-one. Of fifty-seven colored voters, fifty-three voted for prohibition. The women felt their labors were rewarded and their prayers answered.

Saloons being banished, drinking clubs were formed to evade the law, but the "Temple of Honor" took in hand the work of routing them, and the women disbanded.

The meetings in all occupied nearly a year. Every Protestant church was represented on the crusade committee. The more prominent members, as I remember them, were Mesdames Powell, Guylee, Vernon, Tyner, Beavers, Hawkins, Hart, Spencer, Steadman, Atheron, Harvey, Smith, Stewart, White, Neen, McQuigan and Griffith (my mother).

Five years later, when the great Ohio Crusade swept over the land, these brave women again went forth to battle, not as raw recruits, but as experienced veterans. Though a quarter of a century has passed since the organization and work of the Woman's Temperance League and many of the dear women have passed from earth, a fond remembrance still holds the surviving members in bonds of friendship.

Along with the name of Mother Thompson, of Hillsboro, O., leader of the Crusade of 1873 and 1874, I would place that of the leader of the prehistoric Crusade of Mt. Pleasant, Ia.,—Mrs. Nancy M. Powell, who has recently been translated to her heavenly home. Mrs. Powell was a member of our local union while living in this city. At the time of her death she was a resident of Chicago. Her interest in temperance work never abated, though age and infirmity compelled less activity in later years. Her courage and strength of mind, united with a sweet, gentle disposition, made her a beloved leader and a beautiful character.

Mt. Pleasant, Ia.

FIRST RESULT OF THE MAINE LAW IN ENGLAND.

BY J. H. RAPER.

When the Maine Law was passed in America, Mr. Dow had direct correspondence with Mr. Nathaniel Card, of Manchester. This true philanthropist, a member of the Society of Friends, carried the tidings which he received, from one gathering of temperance workers to another, and in his own simple way he told of the great aid to the reformation that the new law was rendering amongst the people of Maine, and how its palpable benefits were rousing the citizens of the United States. Mr. Card got a committee of Manchester and Salford leading temperance men to consider what could be done in the same direction in Great Britain. The result of their consultations was the formation of the United Kingdom Alliance for the Legislative Suppression of the Liquor Traffic. As this great citizen-organization is so direct an outcome of the labors of Mr. Dow and the Prohibitionists of Maine, I give you the statement of its platform:

The United Kingdom Alliance is an association of temperance and social reformers, and was formed in Manchester on the 1st of June, 1853.

At the first meeting of the general council, held in Manchester, in October, 1853, when the society was publicly inaugurated, the following declaration was unanimously adopted as a basis for the agitation and as indicating the character and scope of the movement:

1. That it is neither right nor politic for the state to afford legal protection and sanction to any traffic or system that tends to increase crime, to waste the national resources, to corrupt the social habits, and to destroy the health and lives of the people.

2. That the traffic in intoxicating liquors, as common beverages, is inimical to the true interests of individuals, and destructive to the order and welfare of society, and ought, therefore, to be prohibited.

3. That the history and results of all past legislation in regard to the liquor traffic abundantly prove that it is impossible, satisfactorily, to limit or regulate a system so essentially mischievous in its tendencies.

4. That no considerations of private gain or public revenue can justify the upholding of a system so utterly wrong in principle, suicidal in policy, and disastrous in results, as the traffic in intoxicating liquors.

5. That the legislative prohibition of the liquor traffic is perfectly compatible with national liberty, and with all the claims of justice and legitimate commerce.

6. That the legislative suppression of the liquor traffic would be highly conducive to the development of a progressive civilization.

7. That, rising above class, sectarian, or party considerations, all good citizens should combine to procure an enactment prohibiting the sale of intoxicating beverages, as affording most efficient aid in removing the appalling evil of intemperance.

London, Eng.

SHOW your conversion by your acts. A druggist in a country town was recently converted. The very next Sunday this notice appeared on the door: "This store open on Sundays for medicines only. Positively no other goods sold." The sign is still up and the conversion holds. Drinkers now have to go to the back door of the saloons.

EDITORIAL CORRESPONDENCE.

Lord Rosebery and English "Pointers."

DEAR UNION SIGNAL:—As the time hastens when I am to leave England, and as my strength increases, I have felt that I must see some of the characters who set the keynotes of this wonderful land. Therefore Lady Henry, Anna Gordon and I recently secured tickets (through the kindness of Mr. Costello, barrister at law, member of the London county council and son-in-law of our own Hannah Whitall Smith) to the great meeting in which London welcomed the new prime minister, Lord Rosebery.

St. James Hall was packed like a National W. C. T. U. Convention on "welcome evening," and I rejoiced to see that women were so largely in evidence. This is a most significant sign of the new politics, and I hope will be a growing indication in our own dear country. At present, however, it must be reluctantly admitted that in the two old parties at home they have small recognition. The Prohibition party stands at the head with us in its recognition of the abilities and power of women, and the Populist comes next. Doubtless little girls are now living who will tell to their children as a drollery of the past that "there were once intelligent people in America who thought it just to prevent women from having any part in making the laws by which they were to be judged or by which their children and homes were to be protected from their most subtle enemies."

At Lord Rosebery's meeting there were women on the platform, on the floor and in the galleries, and when that nobleman came forward he addressed his audience as "*Ladies* and gentlemen," while they rose with tumultuous enthusiasm, singing with the hearty good will in which an English audience excels all others, "For he's a jolly good fellow." Bowing his thanks, Lord Rosebery stood before us, a man of ideal figure and bearing, with face perfectly smooth, quick genial smile that twinkles first in his large blue eyes, then transfigures his fine mobile lips and proves catching to the beholder. He is the embodiment of gracious dignity and for the time at least wins all who hear. He is not what we at home call an orator, having too much of the technical parliamentary manner; like the genial Arthur J. Balfour, governmental leader of the Conservatives of the House of Commons, Lord Rosebery thinks of his next point by grasping the lapels of his coat, but aside from this rudimentary gesture (which, as I remember, the professors in olden time at Evanston warned their fledgeling "theologs" against as quite unpardonable), the new prime minister is a remarkably pleasing speaker in look and attitude, gesture and tone. He has one of those smooth, deep, resonant English voices, and occasionally rises to something like eloquence; but if he did not, what could be more intrinsically eloquent than the spectacle of a Scotch earl, who through his alliance with the Rothschild family, is a man of princely fortune, to which are added a university education, the culture of the court and the cosmopolitan polity of a "globe trotter" (for such Lord Rosebery is), and who is beside—or in spite of it all—a man genial, popular, sincere and devoted to the people's cause. The great Gladstone is his friend, and long ago declared that he was in training for the primacy that he now holds as the actual ruler of 350,000,000 human beings. What a man thus gifted and equipped says on any subject is of vital interest to those who hear.

His theme this night was the work accomplished by the London county council, that "section of the millennium" which is transforming humanity's capital as rapidly as may be. Lord Rosebery was chairman of this council and told with evident delight of the improved facilities for obtaining pure water, pure air, breathing places in the form of parks and playgrounds for the people, a more equitable taxation, more comfortable tenement houses and many other improvements of the most practical character. He said: "The day is past when the knights and castles are to have all the good things and the pawns all the evil ones in the great game of life on the chessboard of the world." (I quote from memory.) At this time the knights rose around him like the knights of the Round Table when King Arthur spoke. Again, he said: "There will come a minister—be he prime or otherwise—who will step down from his official platform to meet the people face to face and hand to hand, to know their wants and to carry their decrees into effect." Here the audience rose once more to a man (and to a woman) cheering so vociferously and waving handkerchiefs with such enthusiasm that I know an American woman who could not keep back the tears that such a declaration thus indorsed brought to the eyes of many. And then he said (again I quote from memory): "If this should not be so the people would ere long rise in

their majesty and say to the Liberal and Conservative parties alike, 'A plague on both your Houses; we will have politics that mean the preservation and enjoyment of our rights.'"

I have never seen in any audience such enthusiasm as this declaration awakened in loyal British breasts, nor can we wonder at it. No Prime Minister since time began has ever spoken thus, and least of all, were such words looked for from a leader in the House of Lords.

"The world is moving on." I begin to think that the tide rises more equally on all shores than we who are so happy as to live "in the land of the free and the home of the brave" are apt to think. It certainly looks as if Great Britain and Ireland, so compact in population, so homogeneous in race—the entire country being no larger than Georgia and South Carolina combined—will be able to handle the living issues of the time more skillfully than a great country like ours subdivided into many states. The temperance, the labor and the woman questions are bubbling with activity and enthusiasm in these islands, and if we do not look well to our laurels they will reach the goal before us. It must be remembered that Great Britain's local option, with woman's municipal ballot back of it, is a wholly different measure from the fractional law that we call by that name, from whose operation we deliberately and idiotically root out the home vote, representing that shrine of all things good and holy with one, while the saloon-keeper can collect at least a dozen ballots with which to neutralize and overwhelm that one.

Now, good-by, one and all, and forgive this long letter. I hope to see you "in the leafy month of June."

Yours for the extinction of the liquor traffic,

Reigate, Eng. Frances E. Willard.

THE INTERNATIONAL TEMPERANCE CONGRESS.

DEAR W. C. T. U. CO-LABORERS:—A call has been issued by advocates of temperance, Joseph A. Bogardus, 167 Chambers St., New York City, secretary of committee, for "a reception to Gen. Neal Dow, in honor of his ninetieth year, and for an International Temperance Congress, to to be held at Prohibition Park, Staten Island, N. Y., June 3, 4 and 5." It is expected that every phase of the temperance question will be represented. General Dow hopes to be present; Joseph Cook will deliver the oration on June 3, and Major-General O. O. Howard will preside. Many distinguished men and women will be in attendance. Mr. Bogardus heartily calls upon "all local, state and national temperance societies (regardless of sex, color or politics) and all churches and other religious or secular organizations which hate the saloon to send representatives to this International Congress, each organization to be entitled to one voting delegate for each twenty members. The body sending the representatives must favor the *overthrow of the saloon* and *total abstinence*."

This will probably be the largest and most representative temperance meeting ever held in the country, and we trust that a large number of members of the Woman's Christian Temperance Union will be there. Will not each state and each local union having twenty members appoint a delegate? Surely if Coxey's army can march to the national capital in search of a principle (we can but wonder if they will find it there), we, fired with the righteous, inspiring hope of deliverance of home and church and nation from their liquor enemy, can sacrifice to the successful gathering of this army of reform! What an inspiration it would be to our hosts. It is desired that delegates be appointed at the earliest possible date, and their names be sent to Mr. Bogardus, that hotel accommodation may be secured at moderate rates. "A reduction amounting practically to a discount of one-third has been made in all railroad rates east of the Mississippi," and we doubt not that equal favor will be shown by the western roads, so universally generous. Let our hearts be cheered by hearty response to this almost unlimited invitation.

MARY A. WOODBRIDGE,

Chicago, Ill. *Cor. Sec. National W. C. T. U.*

DRIFTWOOD FROM MISSOURI.

DEAR UNION SIGNAL:—"Yes, you had better accept Mrs. Hoffman's kind invitation and visit Missouri. It will be lonely in the home but you are my thank-offering to the temperance cause."

With these self-sacrificing words from him who bids his wife "Godspeed" in all her work, I packed my valises and started on my journey to that great state, whose fertile valleys and mountains rich with treasure, whose educational institutions and climate mild and healthful, are unsurpassed in all the land.

I found earnest, self-abnegating women everywhere, trying to block the way of the liquor traffic in that "block option" state, for county prohibition prevails in but a small portion of the state at the present time. Where county local option has been defeated a majority of taxpayers in any block can petition for a saloon and if there is an obstruction, liquor men buy the block in the most desirable place and plant the deadly upas tree, paying a license fee of five hundred dollars.

I spent ten days in Lilian Woods' district. Miss Woods is also vice-president-at-large of the state and is an efficient worker.

My visit was at a time when revival meetings were in progress and it is reported that Missouri leads the nation in the number of conversions this year. Pastors frequently gave up their pulpits for the temperance revival and I have heard recently that some poor weak word of mine, baptized by the Holy Spirit, caused an arrest of thought in the heart of an infidel, who has since been converted and joined the church. God grant that so much of Christ's spirit may permeate our work that a temperance address will not be an innovation in any revival.

Two ministers refused to pray at the opening exercises during the trip, and a college president read the notice of the lecture and added: "This will hardly come under the head of divine services. If any of you should attend see to it that you do not neglect your lessons for to-morrow." Contrast that with the announcement of the lecture by Professor Lynch, principal of the schools at Mountain Grove, who said to his hundred students: "I want to see every pupil at the lecture to-night and I shall look around to see whether or not you are present. Don't let there be a single absent one."

At Clinton, the home of Eva Jones, "whose strength is as the strength of ten," because her life is consecrated to the Master, I met the leaders of the Anti-Saloon Army, which numbers one hundred strong, and is a power for good in that city. It has two degrees, the agitators and abolishers. It is a terror to the saloon, feared by bad men, beloved by good. No room in the city will hold the people when an open meeting is held.

At Springfield I visited the Industrial Home, a refuge under the auspices of the W. C. T. U. Within the last two years two hundred and forty women and children have been rescued from the street; many sent back to home and mother; many led to Him who said: "Neither do I condemn thee. Go and sin no more."

"The world still calls her lost.
Oh, were it your loved one or mine,
Would we say lost?
Nay, help divine we'd e'en implore,
And lead her up to heaven's door;
And count it cheap whate'er the cost,—
To lead to God what the world calls lost."

At Bolivar, many new recruits were added, and the work moves steadily forward under the splendid leadership of the state recording secretary, Mrs. Kate Newton.

One of the pleasant memories of the trip was a visit to Houston, twenty miles from the railroad over the Ozark mountains. The church was filled to overflowing. Mrs. Herrick, the district president, is ever leading the people to higher ground.

The cause of equal suffrage is constantly advancing; there is still much prejudice existing, but nearly all white-ribboners there, as in other states, are suffragists. They are learning that mother love is a mighty lever, and the ballot-box the fulcrum with which she can lift the world nearer ideal manhood, nearer heaven and nearer God.

When I was given receptions and entertained in the hospitable homes of Confederate women how my heart ached to think we had ever been at war; but thanks be to God, there is no North, no South, in this other war, and the little bow of white is binding together hearts once estranged as nothing else has ever done.

I remember one of these dear women slipped a silver dollar into my hand and whispered: "It's for you; don't tell any one. My husband would be so angry;" and then she sobbed, "Oh, Mrs. Cranmer, my husband drinks." There are so many hurts in this world of ours, so many hearts breaking because of rum.

My trip took me to Chillicothe, Stanbury, Maryville and Hannibal. Here I was entertained in the beautiful home of Mrs. Dr. Hickman, who has done such efficient work among the prisoners of that city. At Sedalia I met the efficient editor of the *Home Guard*, Mrs. Lucy Whisker, and from here visited Appleton City, Seneca, Holden and other points—the climax being reached in an all day celebration at Kansas City in honor of Neal Dow. All temperance organizations united in this celebration and the meeting was presided over by Mrs. Ira Lewis, a model presiding officer, a model wife and mother. It was a pleasure to visit W. C. T. U. headquarters and meet the state secretary, Miss Ellen Morris, whose careful planning of the trip was much appreciated by a weary temperance pilgrim.

I wish I had space to speak of the many noble workers of that state. Mrs. Ingalls' recent bulletin on narcotics should be in the hands of every local union. Everywhere I saw the strong impress of that leader of leaders, Clara C. Hoffman, whose heroic, self-sacrificing work will be to her a crown of immortelles and to Missouri a legacy rich and rare. No wonder her recent reëlection was unanimous. Not only does she belong to Missouri, but the nation and the world.

EMMA A. CRANMER,

Pres. S. Dakota W. C. T. U.

Aberdeen, S. Dak.

BY HARRIET B. KELLS.

Charge them that are rich in this world . . . . that they be rich in good works, ready to distribute, ... that they may lay hold on eternal life.—I Timothy 6:17-19.

"Many daughters have done virtuously, but thou excellest them all" should be spoken of the fifth district of Michigan white-ribboners. They have paid $100 for the record of their district in the Temple, and every county in the district has made the same votive offering for the sacred walls—a total of $600. Having done all this has but inspired them to nobler effort, and now they send $100 more, asking that the name of their district president, Mrs. Anna Smeed Benjamin (National superintendent of parliamentary usage), be honorably enrolled on a tablet. This is the only district in any state that has no missing link in its record. Mrs. Kenneday and Mrs. Wilson, of Ionia, have each sent $100, and the aggregate from other individual gifts in this loyal-hearted and steady-going district is a large sum. There is but one more open door for the irrepressible energy of the fifth district, and that is to enroll every infant in its area in a mammoth Baby Band. Compact, shoulder-to-shoulder work like this would soon place the Temple beyond the reach of adverse criticism, and the world would delight to recognize the inflexible purpose and victory of woman as we honor the Michigan fifth district.

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A good brother, C. C. Spooner, Sand Creek, Mich., encouragingly writes: "Perhaps there are many like myself intending to help the Temple out who have not said what they will do. When you lack $100 call on me and it shall come without delay. Every man and woman who professes any love for the temperance cause should show it by helping to lift the debt." Bethany, Conn., W. C. T. U. sends $28.37 to be credited on $100. Schoharie county, N. Y., union forwards $14.50; $12.50 of this sum is from the Jefferson union, the balance from Richmanville; Cabliskill W. C. T. U. had previously sent $10.60 and Seward $2.22,—$52.32 being total paid on the county pledge. Tilton, N. H., W. C. T. U., contributes an additional $25 towards its $100.

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Mrs. Ada H. Kepley, Effingham, Ill., sends one of her Band of Hope and L. T. L. spoons to be sold and proceeds used for the Temple. It is solid silver, and sells for $2.25. Who speaks first for it? Laurel, Del., union, has sent a gift of $10 through its president, Mrs. E. M. Hitch. Far-off Scotland keeps us in its heart, and shows it by sending $25, the gift of Miss Home, of Edinburgh, and simultaneously comes $1 from Miss Marshall Saunders, the author of that wonderful book, "Beautiful Joe," written in the interest of "our sister bee, our brother ass,"—as the good saint phrased our dumb friends of the lower orders. It helps us to know our Temple flash-lights are recognized far over the seas and beyond our borders. Rev. S. S. Schnell and his good wife, Jennie E., write: "We have already given our mite to the fulfilled pledge of $100 from Tioga county, N. Y., but we wish now to make a birthday offering of $1 each." God bless you, friends! St. Croix Falls, Wis., union sends $1 for the Neal Dow window.

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McKean county, Pa., W. C. T. U., which heads the $100 list from that state, sends the following resolution passed at the last semi-annual convention:

Resolved: That we heartily indorse the management of Mrs. Matilda B. Carse in the great Temperance Temple enterprise, which she has undertaken with the sanction of the National W. C. T. U., and that we do all in our power to prove to the world that there is no inherent reason why a woman may not carry to a successful conclusion an undertaking which would do honor to the best masculine financier in America; and that to Mrs. Carse in particular, as one of the foremost and bravest business women and temperance workers in the country, we extend our most cordial sympathy and co-operation.

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An error was made in crediting, recently, $40 to Mrs. H. Witherstine, personally, instead of to the Rochester, Minn., W. C. T. U., a payment on its pledge. From Montague, Prince Edwards Island, comes $4, the contents of the mite-box of the family of Mrs. Charlotte M. Lawson, who says, "We intend to keep on filling our box until the beautiful Temple is paid for and secure in the hands of the women. We were so delighted with the lovely Columbian souvenir that I presented it to my little daughter as a birthday gift, and want another for a like occasion for her sister." Mrs. L. H. Hyslop, Nebraska City, Neb., that untiring worker who *will have* everything good "going" in the cause, sends the contents of her mite-box, $3.65, with an order for the souvenir spoon. She is seventy-two and longs to send a $1,000,000 check to the Temple. Mrs. Grace I. Holbrook, Springfield, Mass., sends $2 for two Columbian souvenirs.

Mrs. J. E. Leith, Finley, N. J., forwards $2.50, contents of her mite-box, and wants the beautiful Columbian medal. This will always be sent for a $1 contribution, and this sum may be credited on a $100 pledge. The full contents of a mite-box, $3.65, entitle the sender to a souvenir spoon, but in no case can this amount be credited on a pledge.

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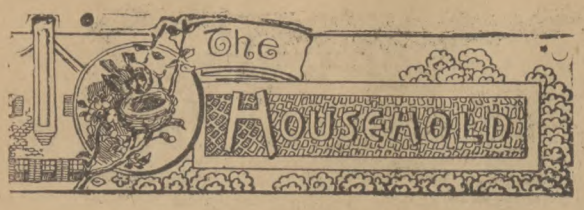
All persons sending $1 to the Temple will receive the beautiful Columbian souvenir. Any individual who fills a mite-box during 1894 will receive a solid silver Temple souvenir teaspoon. This, however, does not apply to persons filling boxes for unions; they receive the Columbian souvenir. All money orders and checks should be made out in the name of William D. Preston, and sent to our financial secretary, Miss Sara G. Johnson, the Temple, Chicago, Ill. All orders for mite-boxes and everything pertaining to the Temple should be addressed to Mrs. Matilda B. Carse, the Temple, Chicago, Ill.



MY APPLE-TREE.

My apple-tree, thy dome of rose and pearl
Will vanish on the morrow, like a dream.
Yet every spring, the springs when I am dead,
A tabernacle thou wilt build for men;
And they will look up through thee into heaven,
And hear the hum of bees among thy boughs,
A faint sky-music. I shall worship then,
With friends beloved, under other shade.
Are only palms in Eden? I shall miss
The tree whereby Eve fell,—if that thou wert,—
Not seeing it beside the River of Life.

Thou art too beautiful to be dropped out
Of human vision, even beatified.
There is no glory of the trees like thine;
Tho' there be many set in Paradise,
There must thou blossom also.
Dreams are lost
In guessing at the glory of thy boughs
In that immortal spring-time.
Ah! dear friends,
Sweet memories of the earth, and sad no more,
Will float around us in the air of heaven,
A fragrance and a melody, when we,
Young, glad, and all as if at home again,
Sit under our transplanted apple-trees.

—*Lucy Larcom.*

HOW ONE WOMAN PLANNED FOR THE TEMPLE.

"Go thou and do likewise."

BY A. E. SIGBEE.

Nothing had yet been said or done by the ilttle union, organized only two years before, about raising money for the Temperance Temple; and the probability is that nothing would have been done had not some one brought the subject up for discussion. The membership was small and nobody wealthy, but quality and zeal were better material than numbers.

Mrs. Cady was surprised, when she thought about it, that the Temple had never been once mentioned their midst. When the next meeting day of the union arrived it was cold and stormy and only the few faithful ones were present. As a minister once said in reference to the attendance at the prayer-meeting: "There were but few present, as the inclement weather kept all but the old and infirm at home."

Mrs. Cady was one who had never been absent from a meeting since their union was organized, although her home was not very near. After devotional services and the regular business, one sister arose and in a clear voice said: "There is a subject which I have been thinking much about for some time, and have wondered why it has not been taken up by our union—that is our Temperance Temple. I believe we could raise one hundred dollars for it just as well as not if we put our heart in the effort. I think as a union we ought to do something."

The Temple never having been even suggested, the bare proposition of raising one hundred dollars was felt somewhat like the shock of an earthquake.

The pallid silence was at last broken by Miss Douglas, a new member, who said: "I do not know what the possibilities of the union are but I feel confident we could do something in that line."

Another profound dumbness reigned. Then the president replied: "I have not given the subject much thought, and I must confess that what I have given it has been unfavorable. It seems to me that the money used for that purpose had better be put in the work."

"That might be, if the extra money which would be given for the Temple *would* be put in the work. But it will not," said Mrs. Cady. "I had a little experience in that way myself last week. I tried to raise a little extra money for the work, but did not succeed. Said one lady: 'No, I have already given all, and really more than I can afford, but if our union will raise one hundred dollars for the Temperance Temple I will give five dollars toward it.' Now you see she will not put that extra five dollars in any other channel, for she has already given liberally otherwise; and I believe she is only one of many who would do the same."

"Well," said the president, "if I am to express my opinion, I do not believe in putting so much money in the building."

"How much?"

"Twelve hundred thousand dollars. It never can be raised."

"Yes, it can. If states can put millions in their capitols and public buildings and single religious denominations can build churches that cost one, two or more hundred thousand dollars why cannot the world erect a Temple as a memorial of the greatest issue in its history, an issue which has for its object the death of the traffic in the bodies and souls of humanity, an issue which is common to all nations, creeds and conditions? Why, the Methodist church is about to build a house at Rome (the corner-stone has already been laid), which will cost one hundred thousand dollars, and the ground on which it stands cost forty thousand dollars. This, you see, is one-twelfth of what the Temple is to cost, and is built by a single religious denomination. Large? Why, to me it has never appeared so. When I think that the whole world is represented in the offerings, that the issue memorializes the Master, I am surprised that more enthusiasm is not shown by our country. Remember, too, that after the debt is paid what a princely revenue will annually come from the rentals of the building and will go back to the states in proportion as they have paid,—all to be used in the work."

"But," said the president, "our public buildings are paid for by taxing the people, which makes it sure."

"Now, that is a practical suggestion to act upon," said Mrs. Cady. "What is to hinder every white-ribboner from denying (or taxing) herself something and putting the amount in the Temple? We have two living examples given us in Holy Writ—the widow's mite and the pot of ointment, memorialized for all time by our Master. All other gifts are unrecorded. That was near nineteen centuries ago, and even then there were capitalists who found fault that the costly offering was a waste of money which might better be expended. We all remember the Master's word. I confess I have often wondered why some costly gifts have not been given to the Temple by our wealthy philanthropists who have given so largely to other objects no more meritorious. How long would it take to pay the whole debt if every union should make an earnest effort to raise one hundred dollars, and all white-ribboners who are able give one hundred? Just think, there is no building like it in the world. Africa, China, Japan, and the nations of the earth have sent their tithes and offerings to put in it."

"Well, I must say," persisted the president, "that I have lost what faith I did have in the project, since—since when? I suppose you received a marked article which was enough to shake the faith of any one. Did you receive a paper?"

"Yes; but why one should be sent to me I cannot tell, as we never took the paper and it was the first one that ever, to my knowledge, came into our home. I was astounded when I read the article, and said, An enemy could not have done more! I neither showed nor told any one about it, but put the paper with the circular once sent to me about the 'pellet pills.' It seems to me that the very fact of opposition should make every W. C. T. U. woman rally loyally to its support and wipe out the debt. It can be done. I have, perhaps, said too much. When I got up I only thought of bringing the subject before the meeting, but forgot myself, and have taken up too much time. I will pledge five dollars, and will get five more to make it ten."

"I will pledge the same," said Miss Douglas. And five of the eleven members present each pledged to be responsible for ten dollars toward one hundred.

Said one lady who had intently listened: "I will undertake to raise a Baby Band which will make ten dollars."

There was no more opposition nor indifference; as sixty dollars was pledged that afternoon, the rest was sure, as one not there could be counted on for five. A vote was taken and the union agreed to raise one hundred dollars for the Temple. The five members pledged for ten dollars were appointed to act as a committee to secure the money.

"I know very little about it," said one member, "but I can just as well do without a new dress which I intended to get and have made. It would cost at least fifteen dollars. I will tax myself that amount and give it to the Temple."

An entertainment was given which was so well advertised that it netted over twenty dollars; the whole amount was raised within two months from the time it was first spoken of.

Why cannot all unions do the same? and by concentrating their efforts, pay the debt and put a stop to the carping and hostile criticism, and give the people a rest and the world an object lesson on the Golden Rule and woman's faith and principle. Let us stop wasting time thinking and go to work. The Temple is *there*, and American women and the W. C. T. U. will be the laughing stock of the nations if they let it slip out of their hands, and will be pointed at as a proof of woman's incapacity for business. Men will say, "Why, they didn't know how to *keep* it after they built it!"

Don't let us demonstrate that we *belong* with "Indians, lunatics and idiots."

Mendon, Ill.

OVERCOMING UNFAVORABLE HEREDITY.

BY HELEN L. MANNING.

"There is nothing we cannot overcome,
Say not thy evil instinct is inherited,
Or that some trait inborn makes thy whole life forlorn,
And calls down punishment that is not merited.
Back of thy parents and grandparents lies
The great Eternal Will, that too, is thine
Inheritance:—strong, beautiful, divine;
Sure lever of success for one who tries."

Many close students of the subject of heredity agree with Ella Wheeler Wilcox in the sentiments expressed in the foregoing that abnormal tendencies through heredity may be eradicated by proper training, judicious diet, etc. The facts of heredity are much more generally accepted as unalterable than they should be. It is time to emphasize the other side—that whatever the hereditary tendency, be it physical or moral, the bias may be wholly changed by environment and education. People are too apt to pile their shortcomings upon the shoulders of their ancestors, instead of recognizing their own responsibility as to whether they shall remain the slaves of hereditary circumstance or its conqueror.

It is all nonsense to say, "My father had consumption and I expect to have it," or "My mother was a thief and I am not to blame for stealing." Doubtless the degree of responsibility in the latter case is not so great as when one has a long ancestral line of purity and uprightness, but the freedom of choice is individual, double lines of fortifications are needed as safeguards, and above all, the aid of Him who is able to deliver in every time of trial or temptation. The will must be strengthened and a proper sense of probity instilled. Consumption is not inherited, although small, weak lungs may be, and the proper thing to do is to cultivate the breathing capacity and build up the general health.

Probably no person in the United States has studied more carefully the criminal and pauper classes than W. M. F. Round, and in a recent magazine article he strongly states that the world has been making too much of heredity and not enough of moral and industrial education. He holds that criminal laws should be so amended as to allow of indeterminate sentences, and that no one committed for crime or vagrancy should be allowed his liberty again until he is able to earn his living in some industrial occupation and is willing to do it. He does not believe in coddling convicts and making their lives so easy behind the bars that they will continually seek commitment to jail rather than face the world by earning an honest living. His idea of discipline is not cruelty but firmness, and he believes in the plainest of wholesome fare instead of food which is luxurious compared with what prisoners have known outside. He has had several years of experience as superintendent of the Burnham industrial farm, Canaan Four Corners, N. Y., a reformatory for boy criminals and boys of criminal tendency, and the success there has been wonderful. The physical and moral natures of the boys are simultaneously and wisely trained; the spark of latent manhood is fanned into life, and being committed on indeterminate sentences, they soon learn that good behavior and its rewards are their only passport to manhood and freedom.

Apropos of this, Herbert Nicholas, Ph. D., in an article in McClure's magazine, on the Harvard psychological laboratory, touches incidentally on heredity *vs.* environment, in the following terms:

"Psychology is coming close to the affairs of church and state in more than one way. One of the greatest crimes of modern society is its conception of criminal jurisprudence. Between the fetal period and adult life, man passes through, in abridged series, all the degrees of evolution that have led up through the lower animal stages to his own. In early infancy, and even in childhood, he is not yet wholly man; nor yet safely over the brute period of his lineal development. If the domestic calf and chicken spend their first days wild in the woods, this pre-domestic environment will seize upon and develop their pre-domestic traits; and these once set, no amount of domestic training will, thereafter, make calf or chicken anything else than a wild, untamable creature. The early instinctive periods of man's progeny are more prolonged, more delicate and more susceptible than those of lower animals, yet are of the same nature. If left to evil environment in early years, the latent brute within him will surely lay hold of its own, and ripen the yet innocent child to a creature bearing the same relation to the moral and civilized man that the wild wolf does to the house dog. On the other hand, the wolf whose first lair is the hunter's hearth, grows to share it lovingly with the hunter's children. The government that ignores the hordes of children which crowd to-day the criminal quarters of its great cities, and abandons them to ripen their pre-civilized propensities under such evil influences, becomes itself the foster father of its own crimes; nurses its own children to fill its poor-houses, and raises its own youths to fill its prisons. Psychology, if on mere ground of financial economy alone, will yet force criminal jurisprudence to begin its work before, rather than after, this early period of 'unalterable penalty.'"

Battle Creek, Mich.

THE BOY AND THE SQUIRREL.

"Come, squirrel, come, and live with me,
I have a nice big cage;
No hawk can touch you there, no dog
Can chase you in a rage."

"No, thank you, thank you, little boy,
I have a better home
In that oak tree; and, better still,
The forest I can roam."

"Oh, squirrel, come, I'll give you food,
As much as you can wish,—
Sweet hazel-nuts, and water pure,
In my blue china dish."

"You're very kind, but I prefer
The nuts that I can hide,
And sparkling water I can find
By any cool brookside."

"Now, squirrel, think, you ought to know
I do not mean you harm;
When cold, cold winter comes, I'll keep
You safe and snug and warm."

"Enough! Good-bye. *You* ought to *think*,
Then you'd be quite aware,
'Tis best for squirrels to be free,
And trust in God's own care."

—*Our Animal Friends.*

THE HUMMING-BIRD.

BY MRS. WYNFORD PHILIPPS.

A humming-bird sat perched high up on the crown of a tall and very fashionable hat; filmy clouds of lace were around it, and mossy bands of velvet below it, and the hat was next to a plate glass window in front of which many people stopped to gaze.

The sky was bright and the world was busy, but the poor little humming-bird couldn't fly into the world of brightness, because his little feet were fastened together by a cruel wire and his body was attached to the hat by a sharp spike. Bright were the eyes of the bird, and dazzling the color of his plumage, but alas! his wings could no longer bear him in a glorious flight amongst flowers and foliage!

The plain little sparrows hopping about the street saw the gorgeous creature and envied it; and chattering to one another wished that they had soft green things to peck at, and soft, downy lace to roost on, instead of having to grub about for their dinners in the gutter.

One ugly little sparrow that had been a happy, impertinent little bird before grew quite moped and wretched from gazing at the splendor of the humming-bird's plumage, and longing to be like him.

"It is very hard," she thought, looking dismally at her dull brown feathers, "that through no fault of my own I have to be only a little sparrow all my life! If I had been born with wings like that, all shimmering with emerald and gold, I should always have been very, very happy."

She ruffled herself deliberately and made all her feathers turn the wrong way and opened her beak in protest and shut it again with a snap. But Mr. Sparrow came up and gave her a nice, cheerful encouraging peck and said:

"Don't be silly, my dear. I like you much better as you are. I couldn't have courted you if you were a gorgeous tropical person covered with jewel-like feathers of all colors, for I should be ashamed of my own feathers then, and besides it would be very awkward to have a wife permanently attached to a tall hat so as to oblige one to build a nest and roost there and rear up one's family and all that. Between ourselves, my dear," he continued, "though green velvet bows are certainly most beautiful to look at, I doubt after all whether they would be so very nice to eat."

The humming-bird knew nothing of what was being said of him; he was very unhappy, thinking regretfully of the sunlit land where he had sported in perfect happiness in the branches of the tall tropical trees; where he used to join the early breakfast parties of his friends, the birds of paradise, and play among the branches with them, as they tried who could bring his tail farthest above his head so as to let his brilliant plumage fall over him like a golden cascade.

Poor little prisoner! He could see no companion now, except when the tall hat on which he was stuck was tried on, and then he would gaze mournfully at himself in the glass, and pity the sorrows of his reflection, which he mistook for a brother bird. The many human faces around him seemed strange and bewildering for a long time.

Before he was brought to England he had seen no human creature at all, except an occasional Papuan negro, a black thing, with frizzly black plumage on its head, and no other feathers at all; with skin polished like a snake, and as great an enemy to the bird world as the snakes are. The cruel noose of one of these wicked human animals had been the means of making him captive; by treacherous means, too, for some sweet, red berries had been fastened at the end of a long stick, and when in good faith he alighted to feast on the toothsome morsel, his delicate feet had been entangled in a cord twisted for that evil purpose.

The world had seemed a very bitter, uncomfortable place ever since that time! He soon knew he had nothing to fear from the customers who thronged to the French milliner. Whilst he was only a free, wild, natural thing, an embodied harmony of brilliant colors, winging his way joyously through God's earthly garden, he was a thing to be hunted, hurt, destroyed;—but now he was dull and silent, and unable to move, a mere piece of perked up millinery, he had become precious in losing the very things most precious to have, and, for the future, human beings would value him and guard him from harm in the safest of bonnet-boxes.

One day the humming-bird saw a wonderful sight. Two bits of brilliant blue, shining like the tropical sky when seen between the petals of the heavy scented golden lily, and below these glimpses of sky loveliness, two red berries, shaped more daintily than any that grew on the bushes.

The blue was hidden behind a dusky fringe, and the berries parted, showing a pearly glimmer, and the humming-bird realized that the radiant vision had been the eyes and mouth of a young woman.

A moment more and madame, the milliner, had seized the tall hat in which sat our prisoner and was assuring Miss Blue Eyes that it was the most becoming headgear that French art had ever fashioned.

"What a dear bird, how beautifully it glitters," said the smiling customer, "and it really is most becoming." Straightway she bought the hat and drove away with it. "If I must linger imprisoned," thought the poor little captive, "I am glad I can help to make her look beautiful, and I am glad that I shall go about with this lovely creature, for she is as nearly like a bird of paradise as any big unfeathered mortal can be."

Next day he had his wish, for the lady donned her new hat and went to a great flat plot of ground where men were running up and down after a silly little ball, whilst hundreds and hundreds of others stood round and clapped. How different was the play of the birds! How beautiful they looked when they waved their glorious tails, and how exciting it was when they darted after the shining fireflies! Still Blue Eyes seemed to enjoy herself, and all the more so when a tall man talked with her. He was dressed as differently as if he belonged to a different species, with a hat that Madame Milliner would have been quite ashamed of, just a straight, black cylinder, like a saucepan inverted without a handle, and no ribbon or feathers of any sort about it.

That evening when the maid came into the room to put away the fine clothes and the tall hat, her mistress said pettishly, "Lord Ronald objected to that stupid bird in my hat. He said that it hurt him to see the body of a creature that looked as if it ought to be living pinned to anybody's head. Take it away, Marie, and don't let me ever see it again."

And so the humming-bird found himself poked away in an untidy and stuffy room, and never came into the light of day except on Sundays, and the moss green bows were taken away. Magenta ribbons were fastened on instead, of color so hard that it quite hurt him to look at them.

"Lord Ronald meant well," he thought to himself, "but, oh, if he had but let me alone and had shown his kindness of heart by punishing the Papuan negroes, so as to prevent them from capturing my friends, the birds of paradise; after all, I can never fly again, and my only good now is to adorn others, and here I am, useless and ugly, half hidden by the magenta ribbons!"

The bird sat drearily on the lavishly trimmed hat of Marie, the maid, for a whole year, till at last he found himself packed up with numerous odds and ends of frippery, stuffed in a bag and removed to a close little shop. He heard money clinking in the greedy hand of the servant, and then he was taken out, poked about, and the hat and he were placed in the window.

(*To be continued.*)

London, Eng.

PROF. EDWARD E. FISH estimates that birds save for agricultural purposes alone, annually, one hundred million dollars in the United States, and we are told that insect life in many places has increased so as to make human life almost unendurable.

Michelet has stated that there could be no vegetation, and therefore no *life*, if the birds were all destroyed.—*Selected.*

DEAR BOYS AND GIRLS:—I read an article not long ago which interested me very much. It was about Great Danes. I don't mean the great men of the Danish country, but the dogs which are called by that name, and which some of you may have seen. Perhaps you do not know that these large animals are not at all dangerous; indeed, they are very gentle. It is said their mouths are the softest in the world and they will not harm any one. For this reason, the Great Danes, look as fierce as they may, do not make good watch-dogs. Bismarck, the former prime minister of Germany, owns a number of these dogs of which he is very fond.

A story is told of a Great Dane who was walking with its owner in Central Park, New York, not long ago, when a laborer passed carrying a pail of beer. The dog, who is as tall as a small Shetland pony, ran after the man and before he knew what had happened the animal had stuck its nose in the pail and drank the contents. The frightened workman dropped the pail and ran, and we can imagine that the dog greatly enjoyed his surprise. Which was the better off, do you think, the dog who drank the beer, or the man who was prevented from doing so?

This story recalled to my mind the fact that a great deal has been written on our page and in our Cozy Corner about temperance *cats*, but what do we hear about our temperance dogs? Have we no white-ribbon-decorated dog friends, too? I believe we have and shall expect to receive letters about them from the owners who read Cozy Corner. Your

Aunt Jane

NEPHEWS AND NIECES.

Rosamond Clarke, New Jersey.
Myra Horton, Mary Haynes, Millie Chamberlin, } New York.
Clyde McCoy, Oregon.
Fred Schumaker, Nebraska.
Clara B. Sears, Ohio.
Clara Goodrich, Kansas.
Isa Olla Boyle, Illinois.
Elsie S. Thomas, Maryland.

I am a farmer's daughter and belong to the L. T. L. We have two nice cats. One has a very nice coat of black fur and the other cat is black and white. Their names are Thomas and Tinker. BLANCHE E. WEBB.
Nauvoo, Ill.

With your consent I would like to join the Cozy Corner. I am a little boy eight years old and have four brothers. My pa is a minister of the Friends' church and a Prohibitionist. WAYNE BOND.
Jonesboro, Ind.

We are a temperance family. My father votes for prohibition, mamma belongs to the W. C. T. U., and the rest of we children except my oldest brother who is away at college, belong to the L. T. L. I would like to correspond with Cozy Cornerers.
Onancook, Va. MOLLIE M. KELSO.

We have seven churches and *no* saloons. We have a local option law. We have an L. T. L. of over fifty members, of which I am secretary. Won't some of the other nieces and nephews write to me, and if there isn't *too* many, I will try to answer them. MARY PATTISON.
Tarkio, Atchison Co., Mo.

I have signed the pledge. I hope you will let me be one of your nieces. I would like for one of the Cozy Cornerers to write to me. MAGGIE A. HITCH.
The Oaks, Cuba, Mo.

SOFT-SHELLED NUTS.

298.

DROPPED LETTER PUZZLE.

O. a d.y a.a.k t.e d.y!
L.v. w.o.e. m.n.h i. e.e. My.
S.i.d a b.o.s.m p.s.i.g f.i.
P.a.i.g i.t.e w.n.o. a.r. L. P.

299.

SUBTRACTION.

Take five from five and leave an expression of contempt. R.

300.

TEMPERANCE PI.

Iwen si a kromce tgsnor irkdn si grnagi nda voersweoh si ecdivede ytheber si tno ewsi.

ORA PALMER.

Send all replies and *original* puzzles to Puzzle Editor, THE UNION SIGNAL, the Temple, Chicago, Ill.

ANSWERS TO PUZZLES PUBLISHED APRIL 26.

292. THE UNION SIGNAL.
293. Thou hast given a banner to them that fear Thee; that it may be displayed because of the truth.

Correct answers: Fred Denny; Mrs. H. M. Wilder; Lalla A. Rowland; Edith I. Shott: Clara Goodrich; Fred Schumaker; Rosamond Clarke; Mary Lee Fishburn.

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The name of the Lord is a strong tower; the righteous runneth into it, and is safe.—Prov. 18:10.

"JINERS" AND SPECIALISTS.

There is an amusing story of an Irish woman who appealed to a judge for redress from the habits of a husband whom she described as a "jiner." On questioning her the perplexed judge made out that the sin of which she accused her husband was joining every organization that came along, to the serious neglect of his business and family. A story of the opposite kind is that of the student who devoted his life to the study of the Latin definite article, and died lamenting that he had not confined his researches to the dative case. Both of these stories represent actual though exactly opposite characteristics of the present age, the fact of whose co-existence furnishes valuable material for a study of our curious and complex human nature.

The Irish woman's grievance illustrates a real evil. Societies for all sorts of objects are multiplied on every hand. Most of them are laudable in their purposes, and the natural desire of a person interested in the philanthropic and advance movements of the world is to sympathize with all of them. Taking them separately he would join each of them, but when it comes to joining all he becomes aware that it would require more than the time usually allotted to one man to do justice to them. Yet the representatives of each organization often act as though the individual who refused to join this or that society were derelict in duty. The result is that the average human being finds himself, before he knows it, undertaking more than he can possibly do. He who attempts the Herculean task of belonging to every good thing that presses its claims upon him will end by doing nothing of any account along any line. Like the individual so graphically portrayed by Edward Eggleston, he will do "his level best," but it will be a dead level which will never rise into anything above the dreariest mediocrity. There is but one course open to the sane man or woman, and that is to choose for himself the lines of work to which he will devote himself and firmly refuse to have more crowded upon him.

Avoiding Scylla, however, we must not fall upon Charybdis. The extreme specialism of the times is an equal though opposite evil. Bishop Haygood in his striking way shows how the exaggerated division of labor, which is but another name for the same thing, has converted the shoemaker (who, as the maker of every part of the shoe, had to be a man of skill, and consequently of thought) into a mere machine for polishing heels or sewing on buttons, etc., where no thought being required he soon ceased to think. We fully believe that much of the specialism in what are considered higher lines of work is just as injurious to the worker and, in addition to this, which is not true in the case of the shoe, is detrimental to the work. To shut one's self up rigidly to a single narrow field, is to disregard the versatility of human powers, to become narrow and cramped one's self, and in all kinds of intellectual pursuits, injure the work itself. For complete knowledge of any object embraces not only a thorough acquaintance with every feature of the object itself, but a knowledge of it as a whole and in its relations to all other objects. A thorough knowledge of the dative case can be obtained not merely by a knowledge of it and of the entire article, but of the whole Latin language, and the knowledge will be vastly improved by an acquaintance with as many other languages as it is possible to master.

We look with wonder and admiration upon Michael Angelo, the poet, painter and sculptor, but attribute his diversified powers to a transcendent genius which lifts him above our emulation. The truth is that great poets, sculptors, painters, statesmen, philosophers, etc., are very largely the result of environment. Man has a capacity to rise above his circumstances, nevertheless, there are circumstances in which certain kinds of geniuses are never produced. It is due to difference of environment, not to changes in the human intellect, that no Homers are writing to-day and that the art of past ages remains the unattained ideal of the present. If we desire a return to these we must study the conditions essential to their production. Of one thing we may be sure, geniuses of such versatile powers as Michael Angelo will rarely be produced in an age in which the quintessence of wisdom is supposed to consist in choosing a life occupation and devoting one's self to it to the exclusion of everything else.

That there exist to-day people of as versatile if not as great powers as Michael Angelo, we have abundant proof. We all of us know those who have such marked gifts along several different lines that it seems a pity that they cannot develop them all. Gladstone, the great statesman, the translator of Homer, the Christian apologist, is an example of the diversified powers of the human mind, and what Gladstone did, the majority of us in our lesser orbits may do also; for he accomplished his great results by following out the correct theory of recreation, that it consists not in idleness but in change of occupation. Gladstone was a better not a worse statesman for the work he did outside his chief line. He was a better statesman for being something besides a statesman. His outside work served the double purpose of recreation and of developing his powers of thought. In addition to this, he acquired through it a fund of knowledge, much of which bore directly or indirectly upon the questions of statesmanship with which he was called to deal.

There can be no cast iron rules laid down for every one to follow; but all should recognize these two opposite dangers and take care that he becomes neither a "jiner" nor a burrower into the "dative case." No one can do everything, therefore each one should choose his own vocation to which his main energy shall be given. In addition, every one should have at least one avocation chosen in accordance with circumstances and his own natural bent. The mother will do better work in her home if she have something outside the dreary routine of household cares, whether it be in the form of active reform or philanthropic work, or in some kind of literary employment. The weakest of all the weak arguments that are urged against woman suffrage and woman's participation in public affairs generally is that the home will suffer in consequence.

What is true of the wife and mother is true of every workman in whatever kind of pursuit. We are heretical enough to believe and rash enough to say that the work of many a college professor suffers from excessive specialism. It is hard for human nature to be conservative in the proper sense of that term. It is much easier to be an extremist of one kind or the other. Hence the majority of us are either "jiners" or are wasting our lives in puerile devotion to the dative case. The happy mean is to be sought. We recognize that there are serious diffculties in the way of securing this happy mean. To some, these difficulties are insurmountable. Machinery forces many workmen to be nothing but polishers of heels. To many of our brothers and sisters life is of necessity nothing but one long, fierce struggle for daily bread. Not until a radical change in our social system itself shall set free these "prisoners of poverty" and give to the heel polisher some leisure hours in which to cultivate his powers can these classes of society be other than they are. But many have the opportunity for choice. Many of us may approximate that broad development of our diverse powers which constitutes the truest manhood and womanhood and makes us the most efficient workers. We shall serve not only ourselves by such development of our powers, but also the world by giving it a better standard of work and workers than its present ideal.

A SIGN OF THE TIMES.

A brief report of a recent meeting of the Chicago Central Relief Association brings out some startling facts. "It was discovered, for example, that the expense of feeding families in one district and furnishing them with fuel averaged a trifle over one dollar a week for each of five hundred families, while in the Bohemian district the total expense for families fully as large and entirely dependent was sixty-two cents a week for each family."

One's mind is staggered in attempting to gain some conception of the conditions of living in which a "family" can be maintained for sixty-two cents per week. If not at the actual point of starvation it must be so near the border-land as to constitute a genuine *terra incognita* to all healthy, vigorous, normal life. What a grim comment upon our civilization that such living should be possible. A bare struggle for an existence—it can surely be nothing else; no place for life's brightness; no hint of poetry or song; a dull, cold, leaden-gray living, which is no more *life* than is the existence of the sponge or the microbe.

And yet this existence belongs to the more fortunate part of Chicago's destitute—those who have been helped by the Central Relief Association. For the thousands who are outside its possible benefactions, what can life hold? A stray meal now and then picked up at a saloon, a mission, or some door which has not closed itself against "tramps"; for the rest, the weary tramp through the streets and starvation more or less accelerated according to the plenty or scarcity of such meals. Is it any wonder that the saloons are thronged with wild-eyed, sore-hearted men, who, not having sufficient logic to recognize in the saloon itself the greatest cause of their misery, seek in drink oblivion from misery's haunting presence?

Our nineteenth century civilization is becoming a problem which may well stagger the stoutest heart, and it is all the more appalling because of the fact that it *is* a nineteenth century civilization; that nearly two thousand years have elapsed since the angels sang "peace on earth, good will to men," and we are no nearer the working out of that divine dictum in society.

But the most startling thing about the report in question came, if we are to trust the newspapers, in the form of a suggestion that "through the services of the agents of the Central Relief Association and the reduction of living expenses of workmen, an opportunity was now offered for a very profitable investment of capital when the necessary wages would not need to be more than a dollar or two a week instead of the ruinous prices hitherto prevailing."

We are not told who made this detestable suggestion, but we are glad to find recorded that it "did not receive the attention that its far-reaching import would require." "Far-reaching" indeed. So far-reaching that it goes down to the very foundation of our free institutions and threatens to set up on our shores the serfdom of Europe in the middle ages. So far-reaching that it points to the establishment of a worse form of slavery than the one abolished a quarter of a century ago. In the old slavery it was to the personal interest of the Master, whether or not he were a humane man, to see that his slaves were properly housed and fed. A man, though a slave, represented money and must be protected as was one's other property.

In the new slavery a man represents nothing. If one falls by the way there are others to fill his place. It is not the duty of his master to see that he is clothed and fed. He is given the grinding wage of "one or two dollars per week" and left to feed, clothe and house himself.

Think, too, of the discrimination against American workmen implied in the suggestion that capital be invested and men of another nationality employed because they can live so much more cheaply. We do not believe in race discrimination in the industrial field, but when such invidious distinctions are even hinted at it is high time that "America for Americans" became our watchword.

What place for comfort? What place for education? What place for brightness and joy? What place for morality and religion? God keep us from the day when capital and labor will be so remorselessly pitted each against the other. We cannot believe that day will ever come, although we acknowledge that the signs of the time are anything but cheering. Still, it must be that God has

a future for our nation, and that it shall find the way to settle these problems in the interests of righteousness before the right to that future be forfeited.

Surely we need a campaign for Christian citizenship, not only against the saloon, but against all injustice, greed, oppression and unrighteousness.

No nation can be established by blood, and "the hire of the laborers . . . which is kept back by fraud, crieth, and the cries are entered into the ears of the Lord of Sabaoth" as truly now as in the days of James.

Doubtless employer and employed could find greater economy and simplicity of living both possible and beneficial; but doubtless, also, concession on the part of the one should accompany demand from the other.

If the gulf between the palace and the cottage continues to widen until the cottage becomes of necessity a hovel, there will be found a way to bridge the chasm, though it be a lurid way. It rests largely with the church of Christ to say whether that way shall "be by evolution rather than by revolution."

PROHIBITION VERSUS HIGH LICENSE.

The W. C. T. U. has gone where the enemy is, and proposes to destroy its legislative ramparts. The question now remains as to mode of warfare. There are but four courses possible to the law: To let the liquor traffic alone; to regulate it; to go into partnership with it; to prohibit it. The first course is advocated by no one, and may be dropped from consideration. The second and third are usually associated together, and are very mistakenly assumed to be identical. Let it be distinctly understood that the restrictions usually combined with a license system are so far from being an inherent part of the system, that they are mere accidental accessories and objections to the system and in no sense objections to these restrictions. Given a certain number of saloons in a city, and Prohibitionists are willing to join in a movement which shall close those saloons nights and Sundays, diminish them by regulations which limit their number according to the ratio of the population, make their existence depend upon the consent of those in whose neighborhood they are to be established, and secure laws prohibiting the sale to minors. All of these items are prohibition as far as they go, and, while the Prohibitionist is not satisfied, he considers them better than no restriction, and will assist in passing and enforcing such laws. The difficulty is that the advocate of high license, which is the chief substitute now urged against prohibition, always assumes that the advantages which come from such subsidiary measures are the result of high license, pure and simple. Such restrictions in and by themselves we heartily favor, but they are too dearly gained if they are accompanied with license, high or low. To the license system we are forever opposed.

The liquor trade being what it is from a business standpoint—robbery from an ethical standpoint, a moral curse to the community—it follows that license is treason against God. "We cannot prohibit the liquor traffic, therefore let us tax it and make it pay part of the cost which it imposes upon the community" may be a legitimate argument for one who denies the existence of God, or that He reigns in the affairs of men. It is rank heresy for a Christian to suggest such a course until God acknowledges that He cannot subdue the rebellion against Him. When He who said "I have overcome the world," declares that He is forced to compromise with the devil, it will be time enough for us, His professed followers, to make terms with evil. Until then our only course is war to the death. While God is God, "there is nothing that a free nation ought to do that it cannot do."

But it has been urged, with some degree of plausibility, that high license is not subject to these objections, as it is in the nature of the case restrictive in its effects and is a step toward total prohibition.

Fortunately or unfortunately, these claims are no longer matters of conjecture or abstract speculation. We have given high license a full trial and know exactly what its effects are. The high license movement began in 1881 as a temperance measure, with such temperance leaders as John B. Finch, H. W. Hardy and others. It was at this time that Nebraska passed the Slocum law, and that state has been ever since an exemplification of the workings of high license. The idea of these temperance people was that high license would diminish the number of saloons, and hence, necessarily, it was supposed, diminish drinking. It was farther believed to be a step toward total prohibition. In the end all saloons were to be taxed out of existence. In 1889 statistics carefully gathered from forty-one high and thirty-eight low license cities showed that licenses in the former cities were five times as great as in the latter; that the number of saloons in the high license cities was only one-third as great as in the low license, but that the ratio of arrests to population was nearly the same in the two classes of cities, while the ratio of arrests for drunkenness to the total number of arrests was greater in the high license cities than in the low. The testimony of the temperance leaders who had honestly advocated the measure speaks for itself. John B. Finch said in 1885, "I now know I was terribly mistaken in my theories. Many of the delusions urged in defence of high license have been exploded by the trial of the law." H. W. Hardy, called "the father of high license," said that "high license increased the number of unlicensed drinking places"; and farther, "If ten saloons are making, clear, $1,000 each, and you tax each of them $1,000, it would leave them no profits at all; but if four dropped out, or went into partnership with four others, then they could pay $6,000 and make money again: for they save the expense of running four saloons. . . It (high license) does not lessen the drinks, or the curse, but heavily increases them. . . It procrastinates prohibition ten years. It is a whisky devil in temperance garb. We were deceived by it, or Nebraska would have prohibition today. The money serves as a bribe. Praying church-members vote for it just for the money."

Lack of room, not of material, forbids quoting many other similar testimonies.

COOPER UNION'S BIG SUFFRAGE MEETING.

[Too late for insertion in our Correspondence columns, this account of New York's great suffrage demonstration finds place in our editorial pages.]

One of the greatest gatherings that New York has ever seen assembled in the large hall of Cooper Union Tuesday evening, May 8, for equal suffrage. It was composed of the brightest and most intellectual of New York women, and when one looked around at the fine, earnest faces, alight with enthusiasm and purpose, one wondered how any force could resist them, and said at once: "*These women know what they want, and mean to have it.*"

That grand flower of womanhood, beautiful in old age, queenly in her bearing in spite of her infirmity—Elizabeth Cady Stanton—met with an ovation from men and women that no one present can ever forget; the Rev. Dr. Henry M. Sanders, the first speaker, addressed the audience as "Fellow Citizens," which brought forth a storm of applause. He said he "believed in suffrage" as much as he did "in a mathematical truth"; that "it was based on justice and fair play, and the government should give a vote to every class that has the ability to exercise it with wisdom and honest purpose. We are not going to drag woman into the mire of politics, but ask her to help us lift politics out of the mire."

Mr. Gompers, President of the Federation of Labor, said: "I ask you, can any worse condition come if you give the ballot to women than exists at this moment? Women would never turn deaf ears to the helpless children in the sweat shops; organized labor has always demanded equal pay for equal work. You say that women cannot fight. Have you forgotten Joan of Arc? What of Molly Pitcher?"

Mrs. Stanton followed Mr. Gompers in one of her best speeches. A very storm of greeting broke forth over the entire house and continued for some time, after which she said: "They say women cannot fight. They have been the recipients of persecution, ridicule and jeers for fifty years and borne it unflinchingly. If that is not the best part of fighting, then I fail to see it. Do not tell me that suffrage is a privilege. It is the corner-stone of the Republic, and while the state has the right to regulate suffrage, it has no right to deny it to any American citizen. Women have school suffrage and sidewalk suffrage; they have voted on these questions and I cannot see that it has changed them any. The women of England have the suffrage largely. I have been a guest in many of their homes, and found it brought no discord but added harmony and peace. You say we would get what we want if we did not clamor so loudly for it. That reminds me of the clown in the classic fable who, when the archer had brought down the bird said he might have saved his arrow. The fall would have killed the bird."

Mrs. Stanton's daughter, Mrs. Blatch, followed her mother in one of the grandest bursts of eloquence that ever fell from the lips of man or woman; her powerful magnetism, her desperate earnestness as she pictured her own feelings, and those of every disfranchised woman, thrilled her audience to a tension that was almost pain.

A curious incident was that of a big, burly policeman, who seemed almost in a hypnotic state, as he unconsciously drew nearer and nearer the platform. As the beautiful woman flushed and quivered under the intensity of feeling which her subject inspired in her, his hand slowly stole toward his hat, which he most reverently removed, and his eyes were riveted on her face like that of the devotee on the face of his saint.

Two clerical gentlemen followed her, the Rev. John P. Peters. and the noted Catholic priest, Father Ducy. Henry George made a brief address and Mrs. Sarah Cowell Lemoyne read the following resolution:

Resolved, That we respectfully urge the delegates from the county of New York to the state constitutional convention, to exert their influence toward such amendment of the constitution as will place before the voters of this state the question of the enfranchisement of its women.

M. W. Ravenhill.

At the recent meeting of the Federated Woman's Clubs of Chicago, which I greatly enjoyed, the subject of woman's relation to industry was discussed in many phases by a representative from each organization. One thought invention would release and uplift labor. Another claimed that fair feeling and not philanthropy nor charity is what is wanted. Another demanded that woman's claim should be, equal work for equal wages as well as *vice versa*. A plea was made for a higher industrial education for women. Only one speaker did not want the ballot and she was quickly answered by the next. The legal relations of women in business were sharply and clearly discussed and no fault was found with Illinois laws as they relate to industrial women. Intemperance as a factor was not presented in the social phase and an opportunity neglected which was an omission greatly to be regretted.

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Following is a query sent in recently by a white-ribboner: "Cannot On Duty suggest some plan by which temperance hotels may be placed side by side with the open bars that greet travelers at every stopping place?" On Duty could fill her column week after week with the various suggestions that might be made along this line, but this one thing is sure: When so-called and "professing" Christians and the people who "believe in" temperance but endure with most surprising content the presence of its opposite throughout the land, become truly Christian and truly temperance, full of zeal and good works—in place of being zeroes and well-wishers—then and then only will the cause of right be able to command the front ranks. Saloons build on the choice corners and honeycomb the thoroughfares. Their blood relations—hotels with bars—compel patronage by the ability *given them* to stand uncontested in the ways of travel.

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An educated Indian gentleman, a graduate from one of the universities, said to an English friend: "Your government did not know what it was doing when it abolished the burning of wives on their husbands' funeral pyre. The fact is we were obliged as men to introduce that measure to prevent our wives from poisoning us." This is a beautiful side-light on the condition of things in the land of Buddha, and it is a sword that cuts both ways, for it not only reveals the cunning of bad men for their own safety, but shows the sort of husbands they must be whom wives would poison if the penalty were not to be burnt alive.

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Many a good woman who professes sympathy with temperance and all kindred good things is, for all the "influence of the times," behind them in her opinion of the beneficence of woman's ballot. "Would you vote if you could?" was a question put to such a woman—a sweet, loving little mother of a bright son and daughter. "Oh, how *could* I? I could never let myself come in contact with the rough men at the polls." Yet she thinks everything that can be done ought to be done to better the way of the world! Closely related to the above was the reason given by a young man for keeping the ballot out of woman's hands: "It would cost too much. We could *never* let women mix up with the roughs and toughs at the polls and extra polling places for the use of women would too greatly increase the expense of the elections." Truly, the character of such "reasons" would make one suspect that the opposition element was running out of arguments!

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One of the things that most surprises an American in England is the length of time that elapses between the death and burial of friends. With us the third day is practically universal, and embalming occurs usually on the first, but here five or six days intervene and embalming is practically unknown except in the case of persons of distinction. The origin of such a custom would be interesting to ascertain; it is certainly most unhygienic and must in the course of generations have caused the death of countless numbers; it must also have increased the national sense of the terror of death and the heart-rending sorrow and depression that result as a rule from the departure of those bound to us by ties of kindred and companionship. The strong scientific impulse of this age, which has led to the introduction of cremation, will undoubtedly within the next half century revise the funeral customs so that less danger and less misery will be endured by the living on account of the departure of those they love.

On Duty.

NEWS FROM THE FIELD

MICHIGAN ETCHINGS.

This is the time of spring house-cleaning, and we of Michigan are looking diligently for the "buffalo moth," that like some other things puts in its best work where it is the lightest. The lights of civilization, to my mind serve to bring out every detail of the dens of vice and traps full of iniquity. The trees are yet bare and leafless but we believe in the future foliage and fruit. Thus, in the moral world work on, with eyes fixed on the goal, buds, blossom and fruit.

One of our superintendents, Miss L. J. Newcomb, has been called to the department of expression and physical culture at Bethlehem, Pa., a seminary founded in 1749, and of wide sustained reputation. Miss Newcomb also has summer dates for two Chautauquas, one school of methods, one prohibition camp. A part of her time while at the seminary can be given to outsiders, application for dates made to J. Max Hark, D. D., Bethlehem, Pa.

The unions in *fifth district* are at work. They hold their district convention at Grand Rapids. All of us are full of prayers and sympathy for its bereaved president, Mrs. Benjamin.

The *fourth district* reports a county convention at Kalamazoo. The papers were upon "Love, the Mainspring of the Work," "The W. C. T. U. as a Home Protector," "Inheritance and Mistakes." Mrs. Webber, of Vicksburg, gave a *résumé* of the liquor business. Among many bright things she said: "The law has but one eye and it needs two, which in time it will have."

Mrs. F. L. Brown, who is the district president, gave a stirring address. She said, "Time writes records. Each individual makes his own. The battle is on, and God expects us to do our duty. With the wisdom and power of God our tracks remain; they have not been washed out, having been so firmly planted."

The *first district* report from Wyandotte says they observed Neal Dow day, had a speaker from Detroit and fine public meeting. This union held an all-day prayer-meeting election day, a blessed time. A saloon-keeper for mayor and a brewer for alderman were badly defeated. For the first time in ten years the saloon is without a representative in the council.

The state corresponding secretary has given ten dates to this district.

Denton held a Crusade meeting.

Lathrap union, Detroit, have just held graduating exercises of Co. L. Nine graduates received diplomas. One of the oldest members of Willard union is now matron at the "Door of Hope."

I will begin *second district* report with a county convention held at Temperance, so well attended each meeting could be properly called an overflow. Reports from twelve unions were given. Subjects of papers were: "The causes of intemperance," "Woman's influence in the destiny of nations," "Why I belong to the W. C. T. U." They were all excellent. Mrs. Stannard, district president, was present, also state superintendent of narcotics, Mrs. Bradley.

A gavel and block were presented to the presiding officer made of historic wood indeed. The block was from a desk of Mother Thompson donated in the rough by her. The gavel was a piece of the floor of Libby prison. Mrs. Rawson, an Ohio sister, made the presentation speech. The work was the gift of the unions. This county president, Mrs. Lockwood, for six years has been their leader. Among the greetings was one from the citizens, given by Mr. Hitchcock. A gold medal contest was held the last evening, Miss Sadie Carrico, successful contestant.

Ann Arbor is the Mecca to which the eyes of white-ribboners turn now, for the call for annual meeting is out and the clans will gather third week in May. Their work there is so fortunate as to have two of our district presidents and one county president as residents. Mrs. Moorehouse read a paper at the Neal Dow meeting at which the collection was divided between the World's W. C. T. U. and the local union. A telegram was sent to Gen. Dow, 1 Thess. 1: 2, 3.

Hillsdale county convention was held at Cambria in *third district*. Whenever we write this or see it in print we remember it is the home of our beloved Mary Lathrap, to whom in these days all hearts have gone out as she has stepped aside from the line of march and been called to halt "for a little." The work goes on, and from the point of her pen she is most helpful.

At Jackson, also, lives Mrs. Thurman, who has been doing good work in Branch county. At Algansee union she obtained five new members. At Dorrance union her lecture was said to be the first of its kind in fifteen years; two active and five honorary members added.

Call for county convention of Calhoun is out; to be held at Albion. Each union has been asked to furnish a paper on "What interests your union most?" "What department does your union consider most important?"

Seventh district:—Mrs. Jennie McClurkin has filled acceptably nine consecutive dates. Lapeer union held their annual dinner, and raised forty dollars. Smith union held a medal contest, and had a grand prohibition rally.

Eighth district:—The home of Mrs. Weeks, who has visited eight counties in the state as L. T. L. lecturer; held fifty-two meetings; organized a Y at Marshall; held sixteen extra children's meetings. Greenville union held a social in the interest of Evelyn Industrial Institute. At Laingsburg a prohibition W. C. T. U. was held in honor of Neal Dow.

Ninth district:—The land of the arbutus. Big Rapids had two lectures by Helen Gougar; they are to hold a franchise contest soon. Manistee has distributed 19,805 pages of literature. Ludington held a yellow tea and netted fifteen dollars. The new union at Pentwater has six honoraries; the secretary writes, "We are quite enthusiastic. I thank God for not bottled up but flowing enthusiasm."

Tenth district:—Bay City unions are agitating the matter of trying to influence the managers of the agricultural society to exclude liquors and gambling from the county fair. Pincorning reports a patient for alcohol cure treatment. West Branch is circulating a petition to keep children off the streets after nine o'clock. West Bay City held a special temperance meeting helped by the pastor of the M. E. church and Adjutant Hart, of the Salvation Army. Sisters, this army work is quite like ours; if any corps is near you attend their meetings, help by word, influence and money. Fifteen new members added to this union as a result of those days' work, six added since.

Eleventh district:—Four ladies visited the Cheboygan saloons Sunday evening. Two were running in full blast. Complaints were made; arrests followed; hearing was had and adjourned twice. Very likely it will go to circuit court. Complaint was also made to marshal for non-fulfillment of duty.

Twelfth district:—Mrs. E. N. Law, president, is addressing large and enthusiastic audiences. Gospel temperance meetings are held every Sunday afternoon at Escanaba. The press department showed sixty items for last month. Their latest effort—the opening of a woman's exchange. Menominee gives the people reason to believe the W. C. T. U. is in town. At Iron River and Stambaugh, where Mrs. Law held meetings, sixty members were added to the union; Loyal Temperance Legion organized at Baraga. Mrs. Baumgartner, at Jacobsville, still holds the fort. She has the children meet at her own home (the boarding house) and clears the dining room to give them a place of meeting. The sentiment is growing in favor of the prohibition of the liquor traffic.

Our L. T. L. work is in "the corner" in the state paper, but *all over* in the big state. New Legion at Holly, their local name is "The Wide Awakes." Detroit Company L has graduated a class of nine, six of whom were boys. Class motto, "Aim High," class colors, blue and white. Arrangements have been made for a district L. T. L. convention to be held in the summer. First and second prizes are offered for essays on these subjects: "Is Alcohol Necessary as a Medicine?" and "Prince Nicotine." The L. T. L. room is finished and has been formally presented to National Temperance Hospital; money being left will go towards the endowment of this room, which will do so much for poor children.

Sixth district purposely held to the last, so as to close with their grand convention just held at Milford. Reports from Lansing: A large public meeting, speech of Evangelist Ranton was applauded by all parties. Fenton union has been very busy this winter in sending clothing and literature to Northern Michigan. Rev. Mr. Cluff, an Episcopal clergyman, gave an address in his own church at a union temperance meeting; subject, "What is Personal Liberty?" They have also held an apron sale, receiving them from thirty-eight states, the historic one from Virginia made from a piece of Barbara Freitchie's gown—the proceeds towards building a summer home at Long Lake.

The district convention was held at Milford, quite a full delegation. We were welcomed by the church, local union and a greeting from the state officers; a county president, Mrs. Bowerman, very fully voiced the response. The annual message of the president, Mrs. Shepherd, was replete with wisdom and suggestions. Each delegate seemed impressed with the text of program, "Ye are my witnesses." Reports on all lines either given or sent. There were two papers. The one on franchise, the only failure, not being sent, but Mrs. Dawson, of Pontiac, most acceptably filled the half hour—a live woman who has come to us from New York. The other paper, "Why?" were the different reasons that our work is not always perfect, and was given by state recording secretary.

The resolutions rang with no uncertain sound upon politics, purity of the press, ballot for women, indorsing Mrs. Carse and work, and the cigarette law. The speaker on the last evening was Mrs. Reed, of Detroit. Her address was most helpful, as were her talks all through.

MRS. C. H. JOHNSON,
State Reporter, Flint.

TENNESSEE.

WILLING WORKERS.

So many good reports of work done have come to me the past month that I scarcely know how to condense into the space allowed.

Knoxville, through Mrs. Fitzgerald, reports good work along several lines, chief of which is their kindergarten work. A teacher, whose salary is paid by the W. C. T. U., has been employed. The work started in October, and has grown in importance and power for good ever since. The teacher, a sweet spirited, gifted W. C. T. U. woman, has a power for good over the children in her care that is wonderful. An entertainment given for the purpose of raising funds to carry on this work realized a nice little sum, besides being the means of getting some good prohibition sentiment before the public.

Their social purity work, under the superintendence of Mrs. Wright, has been productive of so much good that they feel that if the Knoxville W. C. T. U. had done no other thing they would have reason to congratulate themselves. Hearing that the city council had decided to abolish the office of police matron, they sent in a petition, signed by seven hundred of the best and most influential of the business men and citizens in the city, for its continuance, and the office was retained. At the suggestion of the superintendent of railroad work, over a thousand cards, with Scripture texts printed on them and tied each with a little knot of white ribbon into which were woven sixty prayers, were sent to railroad employés as an Easter greeting. Among their honorary members is a Cumberland Presbyterian pastor, whom they reckon as one of the most active and efficient working members in their union.

From Johnson City comes a report of the second annual convention of the first district, which was held in Jonesboro some weeks since. The work of the convention was good all the way through, the program being well gotten up and ably carried out. The devotional exercises conducted by Mrs. Rhea the first night of the meeting gave them a spiritual uplift that lasted through the convention. The address of welcome and response and the president's address, "What of the Night?" were all replete with good things, and the music and recitations well selected and delivered. Mrs. Wilson's parliamentary drill was well received, and her address on the Crusade all the more interesting that she herself was one of the original Crusaders.

Mr. Hickey, fraternal delegate from the Y. P. S. C. E., made an interesting talk, and Col. Cheirs delivered an address at the evening session that every voter should hear. Officers elected were: Mrs. Simpson, president; Miss Lucy Hardin, secretary; Mrs. J. J. Adams, treasurer, and Mrs. R. D. Wilson, organizer.

Springfield union, as reported by Miss Mary Anderson, was organized last November by ladies sent out by the East Nashville W. C. T. U., and has been prospering ever since. They have taken up work along several lines, including social or parlor meetings, mothers' meetings, prison work, etc. Their prison work has been interesting and they think much good has resulted. But their best work the past winter was along charitable lines.

For the purpose of raising money for this work they held a bazaar, to which each member contributed or donated some work done by her own hands. This was so successful that almost every article made was sold, and quite a good little sum realized. They also had a lecture by Mr. J. B. Keeble, of Nashville, the proceeds of which were donated to them. After the lecture the young people of the union were entertained by Mrs. Garner, the president. They also had Mrs. Adams with them in the winter.

A candy pull was given recently which brought them in a nice little sum. Preparations are being made to plant chrysanthemums for a chrysanthemum show in November. The treasurer reports having received, exclusive of membership dues, fifty dollars. Expenditures thirty-five dollars.

Dickson reports being much hindered in the work by sickness in the family of the president, but since this is over they hope to do better. Three of their members have been circulating petitions for a scientific temperance instruction law. They hope soon to institute a series of mothers' meetings.

The Morristown W. C. T. U. has been doing good work along several lines, though they have been hindered some by the bad weather, and a long series of protracted meetings detracted from direct interest in W. C. T. U. work for a short time.

They have done good work in the social purity department, through the distribution of literature, the holding of mothers' meetings, etc. At their last parlor meeting, which was well attended, they had a speech by one of their honorary members, on the rapid growth of the W. C. T. U. in the past twenty years, and the good influence of the organization on that community. This was followed by a recitation "The Women who Went to the Field."

At their Neal Dow celebration they had an interesting program, which was well carried out before a good audience.

Tullahoma reports that their meetings were interesting and well attended until the bad weather set in, when they were smaller. They are working along several lines, and hope to be able to report good results later.

Ripley union reports: "Was organized by Mrs. Adams in December with five lady members. Have since increased to eight." They have eight saloons and four churches. Have not much to report in the way of good results yet, but hope to be able to do so soon.

Cookeville, another new union, is still alive, with seven active and two honorary members, though they send no special report in the letter written me by their secretary, Mrs. Chapin. Hope to have a good report from them soon.

Milan reports: "Was organized in November by Mrs. Adams, with four active and two honorary members. They meet twice a month, and now number fourteen members. Have had one public meeting in which much interest was manifested. They have distributed some literature, have subscribed for THE UNION SIGNAL and *Outlook*. They have a column in their local paper, and are circulating our petition. They are considering the matter of taking up the departments of franchise and social purity.

Harriman reports keeping "the noiseless tenor of their way," and doing nothing startling. They have recently held a Demorest medal contest. They celebrated Neal Dow's birthday with a good program well executed. They hold their weekly meetings quite regularly, only one having been omitted. At their last meeting an interesting Bible reading was given by Rev. W. Olinger, pastor Congregational church. At this meeting they elected a superintendent of franchise, and filled two vacant departments. They have a very interesting and promising union among the colored people.

Their social purity department, under the superintendency of Dr. Caroline G. Kellar, is not excelled by that of any local union in the state. Dr. Kellar has organized a White Cross society among the young men which meets regularly twice a month. At a recent meeting of this

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society a young lawyer gave an interesting talk on "A Young Man's Influence on Posterity." She has also organized a White Shield society among the young ladies, the Y. W. C. T. U. taking charge of it. They hold their meetings once a month. In addition, they have a social meeting every month, when they invite the Knights of the White Cross. This social purity department has distributed much good literature. With the assistance of the lady superintendent of their public schools, a rare Christian woman, they have organized White Shield societies among the girls of the public schools, with a membership of one hundred and eighteen children under ten taking the children's pledge. The gentleman superintendent of public schools took the boys, fifty-four in number, not including the primaries, and organized them. The colonel in charge of the military department of the university, detailed one of the cadets, a member of the White Cross society, to drill them. Before they were thus organized Dr. Kellar gathered the boys into her home once a week after school. She was doing a good work for them when it was taken up by the school. They have also a social purity department in their colored W. C. T. U., under an earnest colored woman, which is doing much good.

Mrs. Adams is still in our state doing good work. She has delivered twenty-one lectures since my last letter, and organized two new unions. One at Dunlap, in Sequachie Valley, Mrs. E. J. Thaxter, president, and one at Dayton, Mrs. Sarah A. Chase, president. And while results may seem meager, I am sure much good has been done in an aroused public sentiment.

SILENA MOORE HOLMAN,
State Reporter, Fayetteville.

TEXAS.

The last issue of the *Texas White Ribbon* is unusually interesting. Occupying a conspicuous place on the first page is an article by a World's Fair visitor, entitled "A Peep into Rest Cottage."

On the next page is a long, interesting letter from the former editor, Mrs. Jennie Dixon. She writes of the love and kindness she has received from the union in Houston, and of the work of those busy women. They have two L. T. L's actively at work. One has given a Demorest medal contest, which was very successful, and the other is devising ways and means of sending a patient to the drink cure.

The work that union did to secure the money to pay for Mrs. Hoffman's lecture was capital advertising and could be imitated anywhere. First, they had a lecture by Dr. Lampkin and collected eighteen dollars. Then they had an "experience social." After a fine program of music and recitations, they gathered round the contribution basket, deposited their dollars, and gave many amusing experiences in earning them. In all they received twenty-two dollars and fifty cents.

Mrs. Tracy, president of the Houston W. C. T. U., and former state reporter, has gone on a lengthy visit to Washington, D. C.

Wells Point called another election and prohibition won despite the "schemes and tricks" of its opposers.

Mrs. Sweeney visited Rockdale and assisted by Mr. James and Miss Angus organized a union of fifty-six members and a Loyal Temperance Legion of seventy.

Mrs. Becca Calhoun's future address will be Longview, Texas. It is a great loss to Fort Worth, but she will no doubt do just as good work for scientific temperance in her new home. Fort Worth union was greatly benefited by Mrs. Hoffman's lectures, many new members joined and a large collection was secured. The local papers refused to publish an account of the lectures.

Galveston W. C. T. U. finds itself "braced up" both financially and in increased membership by Mrs. Hoffman's lecture on the "Worth of the Woman's Christian Temperance Union."

Hillsboro union was organized with seventeen members. The recent visits of Mrs. Stoddard and Mrs. Hoffman have increased it to ninety-one with seventeen honoraries. Prison work is successfully carried on, the ministers heartily coöperating with the women. Prisoners are supplied with good literature and Bibles. Nine have signed the pledge. Four churches have agreed to use unfermented wine.

The thirteenth annual convention of the Texas W. C. T. U. will be held at Taylor, June 15, 1894, continuing three days.

Mrs. Harrison, president of the central division, has been very ill at Fort Worth. Dr. Kellar, superintendent of hygiene and heredity, is treating her.

Mrs. Stoddard spoke at Brooklyn Heights, also at Door of Hope Mission in Fort Worth. It was a much fatigued woman who spoke at the last place, it being the third public address that day. But God blessed it as shown by results, many signed the pledge, one throwing away his pipe and tobacco.

At Weatherford she addressed a public meeting in the C. P. church, also three hundred students in the Methodist college; organized a good union. An aged saint, "Grandma Williams," aged eighty-nine, full of faith and zeal, was received into the union. "Sisters," she said to the members, "I prayed better and easier this morning because I had on this little white ribbon; it spoke to me of purity and love." Mrs. Stoddard organized a new union at Granberry composed of fifteen earnest women. Mrs. Baker took her over to Thorp's Springs in time for chapel service in Add-Rau university where she addressed about four hundred, and upon invitation returned and organized a grand Y of between fifty and seventy-five charter members. There are students there from all parts of the state who are sure to become centers of influence wherever they go.

An electric storm threatening a cyclone did not keep the people from church in Stephenville, where the union was reorganized.

A Sabbath spent in Comanche was utilized by the union in securing two addresses from the state president. Large audiences attended, and much interest was manifested.

Neal Dow's birthday was celebrated by the Dublin union. The women were gratified at having Mrs. Stoddard with them. Three ministers and several ladies took part. The music the union furnished was good. The women are watchful, and the new local option law is being well enforced.

The executive committee meeting in Denison was a very earnest one. Many plans were discussed and adopted for the furtherance of our work. It was decided to create a "Faithful Worker's Rest Fund," for use as the state executive committee shall determine, to care for any faithful state workers who may drop down in the harness and are not able to provide for their needs.

Mrs. Acheson attended the executive meeting for the first time since she resigned the presidency in 1891.

Mrs. R. H. Hayes, of Galveston, president of the Equal Suffrage Association of Texas, delivered an address in the Christian church in San Antonio, April 26.

The L. T. L. of West End San Antonio had a flower contest on April 28 among the boys and girls under twelve. A pink geranium was given to the best speaker among the girls, and a red one to the boys. Jessie Gullidge won the pink one and Ernest Morris the red one. The L. T. L. on Prospect Hill has been reorganized.

CORNELIA KEITH CARTER,
State Reporter, San Antonio.

PENNSYLVANIA POINTS.

"I am glad to think I am not bound to make the world go right, but only to discover and to do with willing heart the work that God appoints; I will trust in Him that He can hold His own, and I will take His *will* above the *work* He sendeth me to be my chiefest good."

Such a budget of good things as I have received! Luzerne and Lackawanna counties held their mid-year conventions together in Scranton. It was a most enjoyable and profitable meeting. A large delegation from Wayne county responded to an invitation to be present and Wyoming county was also represented. Clergymen and prominent Prohibitionists from several cities and towns in both counties came and added much to the interest of the occasion. Mrs. D. B. Hand, of Lackawanna, and Mrs. C. H. Cool, shared the honors of the chair between them. Mrs. C. D. Simpson and Rev. Pierce, of Scranton, welcomed the convention, and they were responded to by Mrs. B. Downing, ex-president of Luzerne county. Mrs. Furay read an interesting paper on, "The Outlook"; George Johnston, a most instructive paper on, "Temperance in the Sunday-school"; Mrs. Lance, on "Franchise." Mrs. Holvey gave a report of the World's and National Conventions. Interesting discussions were held on the various departments of our work, and words of commendation and congratulation were spoken.

Miss Henrietta G. Moore delivered the address of the evening, and she also lectured at Wilkesbarre and West Pittston to the delight of all her hearers. Miss Moore is a speaker of rare ability, and unions securing her services cannot but be benefited by the enthusiasm she inspires.

West Pittston has been holding monthly parlor meetings all winter, with an increased membership and deepened interest as the result. Luzerne county W. C. T. U., in connection with the prohibition clubs, is united in an effort to sow their county "knee deep with prohibition literature." The outlook is most encouraging.

Carlisle union, Northumberland county, held a successful parlor meeting at the home of Mrs. Dr. Reed, of Dickenson College, on March 6. A very elaborate program, consisting of music, readings, addresses and recitations, was well received by the large audience present, and a number of new names added. This union also celebrated Neal Dow's birthday. The Loyal Temperance Legion is prospering and temperance sentiment in Carlisle is growing.

Chester county is all aglow with temperance enterprise and enthusiasm. Remonstrance work is at present claiming the undivided attention of our workers, and the women in many localities are determined to publish the names of petitioners for license, together with the names of bondsmen. The Neal Dow memorial meetings, held all over the county by the unions, have met with pronounced public favor from both friends and enemies of prohibition. In one section several unions combined and held a splendid ovation in a public hall, with addresses, readings, prohibition music, etc. In other places attractive parlor meetings were held, and the Neal Dow Memorial Number of THE UNION SIGNAL and Souvenir Cards distributed; congratulatory telegrams were sent to Portland.

One of the unions has just opened new headquarters with a seating capacity for three hundred persons. It is handsomely furnished with Brussels carpet, organ, pictures and the stage contains a beautiful curtain with the National motto at the top.

The semi-annual convention was held at Downington and was a wide-awake occasion. Mrs. Hammer was present and conducted a question-box very ably. Mrs. O. P. Amies was also present and presented juvenile work in an introductory to a school of methods. Mrs. Ella M. Gordon, county president, has been quite ill, but is now able to be about again. The Kenneth Square union has managed a course of lectures for the past three years, and this year cleared fifty dollars which will be used to pay off the last installment on their pledge to the Temple. The press department of this county is doing good methodical work. Chester county proposes to know neither weariness nor discouragement in the work.

Butler county is on the "onward march." Mrs. A. M. Rice, of Petrolia, was employed to visit the unions in the county and as a result three new unions were organized and four old ones were resuscitated. She also organized Loyal Temperance Legions in nearly every place. She was accompanied and assisted by the county president. Butler, the county seat, is wholly prohibitory, not a single license being granted—so this city with its eight thousand inhabitants is without license—only seven applications were granted in the county and every wholesale application was refused. When the court opened the Butler W. C. T. U. called a daily prayer-meeting which continued to the close, the last day being one of praise. This union has just erected a handsome fountain on the public square at a cost of about one hundred and forty dollars, part of which was solicited from the public and fifty dollars of which was donated by the union.

This union also engaged Mrs. Emma P. Ewing to give a series of cooking lessons—an enterprise which proved popular as well as profitable and sixty dollars were cleared. The Butler South Side union won the banner for holding meetings—fifty having been held—besides a regular sale, an experience social, a spelling bee, etc. Very efficient work is done by the superintendent of railroad work, Mrs. Steen. Prospect union is getting ready to hold a gold medal contest. D. H. Burwell spent a week with this union with the most gratifying results. He also went to a number of other places, everywhere having crowded houses. He has been recalled by the county Prohibition committee for a month's work. The Butler union expects to pay the remainder of its one hundred dollar pledge to the Temple within the year.

Over fifty copies of *Monthly Advices* have been furnished the public school teachers by three unions of this county.

The Franklin Y has now over one hundred members including the honorary. They recently held a "market" and cleared over twenty-five dollars.

Mrs. A. M. Rice, recently added to the Lecture Bureau of our state, has been doing most excellent work. In Butler county she organized four unions and nine L. T. L's. In Lawrence county she visited thirteen unions; increased the membership of each and organized two new Y. W. C. T. U's; visited the Foxburg union and added seven new names; also to St. Petersburg organized a Y and an L. T. L. with fifty members; at Shippenville an L. T. L. of thirty members. Mrs. Rice gives "chalk talks" to the children, and her work is very satisfactory—her lectures being highly spoken of.

Mrs. A. M. Holvey is "on the wing" the most of her time, and has been recalled to a number of places.

Sharon union (Mercer county) celebrated Neal Dow day.

Smethport union held a very successful parlor social and also succeeded in getting sermons preached on Sabbath observance.

Mrs. R. J. George, state superintendent of physical culture, sends out a most excellent circular letter on her department which deserves the widest circulation.

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Mrs. Bertha Washburn Howe, of Bradford, has been commissioned a notary public. Mrs. Howe is from Bradford, McKean county, and will make a very efficient officer.

Fourteen new Y unions have been organized since our last report.

ADDA BURCH,
State Reporter, Greenville.

ALABAMA.

A FEW GLEANINGS.

We are in the midst of an evangelistic meeting of great power, conducted by Messrs. Munhall and Birch, which promises great good to our people and we hope will further our cause, as we hear they utter no uncertain sound on the temperance subject.

At the reunion of the Confederate veterans in Birmingham, April 25 and 26, the W. C. T. U. had barrels of ice water on six of the principal street corners. The barrels were painted white, and lettered "W. C. T. U. free ice water." Crowds of people testified to the excellence of this practical demonstration of cold water principles. The local union also served lunch two days, and added a neat sum to their treasury.

The Y. W. C. T. U. of Birmingham, though only a few months old, is a source of pride not only to its director, Mrs. W. L. Murdoch, but to every member of the local union. It is well officered, and is laying strong foundations for future usefulness. We believe these bright girls will exert a wide influence in the social circle of the city, where now the punch-bowl is considered the proper thing.

From Greensboro we have cheering news. A sermon was preached to the Y's in the Presbyterian church by Rev. J. M. P. Otts, a noted divine and author of several notable volumes. The address was a grand one, sparkling with happy and inspiring strength and helped on our work as nothing else could have done. Sermon, music and all were a free gift to us and our cause.

I have heard of only one Neal Dow celebration in our state, but it is not because he is not known and his work for prohibition unappreciated. Several Demorest medal contests have been held lately and numerous gospel temperance meetings are keeping the temperance fires burning.

MRS. JULIA H. MCBRYDE,
State Reporter, Mobile.

NEWS IN A NUTSHELL.

THE Oregon state convention meets at Salem (the capital) on May 19. On Sunday, the 20th, it is expected that several of the pulpits will be lent to the W. C. T. U. leaders. This will be almost a new feature in Oregon.

A FORMAL notification of its intention to prosecute all persons engaged in unlawful dealing in Pembina, N. D., has been published by the local W. C. T. U., a plucky union which is standing nobly for enforcement of the law.

A SILVER medal contest was held in connection with its Neal Dow celebration by Hudson, N. C., union. April 6, at the gold medal contest, a letter of thanks was read from the Grand Old Man in response to the message of the union.

GOOD literature, including back numbers of THE UNION SIGNAL and any religious and reform reading matter will be thankfully received and faithfully distributed among the poor whites and the freedmen of the South if sent to Rev. J. B. Mitchell, home missionary, Westfield, Ind.

A UNION SIGNAL reader, noticing the advertisements of alcoholic liquors in prominent ladies' papers, makes the apt suggestion, that every white-ribboner send in her protest to the publishers of these papers against such advertisements. Let the publishers' desks be heaped with letters objecting to the use of their columns in such interests, and the result must surely be suppression of so objectionable a feature.

THE scientific instruction department of Illinois is to be congratulated in the leadership of Mrs. Mary L. Baimback, of Odell, who is now especially pushing a conquest in the state teachers' institutes through the lectures of Dr. Clara Shaw, who has been a public school-teacher. Now from the physician's standpoint, she carries the total abstinence gospel into the nation's citadel—the school-house. A better scientific instruction law and better enforcement must result for Illinois.

MRS. HAUSER of India, reports a busy month in the new year. A number of members for the "India union" were secured at the North India Methodist Mission Conference in Lucknow. Evidence concerning the opium traffic was given before the Royal Opium Commission. She has visited the union at Tundla, the temperance society of young Christian students at Agra, and at Ajmere two unions were formed, an English one of fourteen members and another of native Christians, numbering thirty.

ARKANSAS' recent state W. C. T. U. convention is pronounced by a correspondent to be "the best meeting we ever had." The suffrage convention followed immediately and was also a great success.

THE Willard union and the Phœnix union—the two unions of Phœnix, Arizona,—are waging active war against the saloons and houses of ill repute in their city. Their Dow day celebration was an unqualified success. They are also circulating a petition to the press for a higher moral standard.

A LETTER received from a friend at Maple City, Kan., bears a list of names for the Polyglot Petition, although the lady wrote "she had not seen a copy, but learning of it, desired her own name and those of friends to be attached." Who will manifest like interest by forwarding names to Miss Alice Briggs, office secretary, World's W. C. T. U., the Temple, Chicago, Ill.?

A VERY interesting institute was held by the W. C. T. U. at Fairfield, Neb., last month, Mrs. J. N. Gill, of Edgar, presiding. Excellent papers were read, one in particular, entitled, "The Liquor Traffic's Drummers," showed conclusively that those who are not putting forth every effort in drumming recruits for temperance are beating the drum for the enemy. The ministers of the different churches encouraged the workers by their presence, and gave practical aid.

THAT the temperance committee of the Y. P. S. C. E. at the Memorial Ave. M. E. church, Philadelphia, is a stirring one, is proved by its leaflet, and certainly must be by its works. The striking pamphlet is ablaze with typographical illustrations, setting forth the platform of the committee, the watchword, and pledges of the Y. P. S. C. E. and the men's National Christian Prohibition Union. The whole is a suggestive appeal for temperance legislation to the Christian voter.

THE fifth district of Michigan has just held a most successful annual meeting at Grand Rapids, and Mrs. A. S. Benjamin was unanimously elected president for the fifteenth time. Coming from her great sorrow in the loss of her husband, she bravely takes up her life work. In a personal letter she says: "I never can *even think* of a reply to the hundreds of letters of sympathy and tenderness and love that have come to me from all over this land and the lands across the sea as well. In the garden of my heart you have sowed amaranths and forget-me-nots that will bloom long as life shall last."

A LARGE company of friends gathered, April 23, to tender their felicitations to Mrs. Sarah M. Perkins, Cleveland, Ohio, whose three score years and ten, though spent in arduous and untiring service, sit lightly upon her, and she bids fair to round out a full hundred of useful years. Mrs. Perkins received her friends with her daughter, Emma Maud, the brilliant professor of Latin at the Woman's College, and the Misses Case. Gifts and flowers in rich profusion were the silent sponsors of absent friends. Two of Mrs. Perkins' nieces presented her with seventy roses and seventy carnations, respectively. Letters and telegrams were also received from friends living in distant cities and states.

THE Meriden, Conn., W. C. T. U. commemorates its crystal anniversary by issuing a history of its organization during the past twenty years. This forms a handsome *brochure* and furnishes most interesting reading to white-ribboners. A *résumé* of the work of the society is given and tributes are paid to the efficient workers in the ranks and to the helpful friends of the cause. Prominent among the latter are Hon. I. C. Lewis, whose gift of five thousand dollars proved his confidence in the work of the union and insured its prosperity. His portrait adorns the book with that of Rev. James H. Chapin, through whose earnest request, Dr. Dio Lewis visited Meriden and started the union which was permanently organized April 14, 1874.

MRS. MARY D. TOMLINSON, National superintendent of parlor meetings, opened her house in Plainfield, N. J., recently for a suffrage address. She sent out four hundred beautiful cards of invitation, many of them to ladies who "had all the rights they wanted," and had never given a thought to the subject. The large parlors were well filled; the devotional exercises conducted by the officers of the local W. C. T. U.; then came the address, which was followed by several questions by the ladies, and were answered by the speaker. Then came the offering for the cause and tea and wafers. It was all as beautiful as the bright May day, and seemed to be thoroughly enjoyed. Several ladies united with the union, and several names were also given to MRS. Florence Howe Hall, president of the state suffrage association. Temperance women do not always realize the importance of meetings as helps to the cause.

FINDLEY'S LAKE, N. Y., union, after six years of helpful work in different lines, feels the need of headquarters of its own. The opportunity is at hand and the best wishes of white-ribboners everywhere are with them in their commendable endeavor.

MRS. MARY LOVE, in an interesting letter from Parkersburg, W. Va., gives among others the following items of news:

"For eighteen months Parkersburg has been my headquarters and I have not found in all my travels a more difficult field of labor. The amendment defeat was a triumph of the enemy over the friends of prohibition. A most successful mission was held in February by Mr. Woolley, under the auspices of the Baptist Young People's Union.

"I visited Grafton, Fairmount, Palatine and Prunty Town during the winter; found the Grafton union and Y's actively engaged in W. C. T. U. work. Fairmount and Palatine are still undaunted in the battle. Prunty Town has no union, but by invitation I attended a meeting of the Good Templars. I spoke five times in the interest of Christian temperance work and twice to the boys in the reform school, and was led to praise God for the institution which is compulsorily educating the refractory boys of our state.

"Our district convention met last Friday, April 27, at St. Mary's, the county seat of Pleasants county, on the Ohio river. Your correspondent was the speaker of the evening, and our district president read an able paper on social purity, titled "The fathers, where are they?" St. Mary's is blessed; has a W. C. T. U. of thirty members and a Y of twenty-two, who meet in the homes fortnightly. Both organizations clustered around the platform in the evening and rendered good and inspiring music."

Official Communications.

SUNDAY REST BILL.

The National Sunday Rest Bill (Blair's bill) has now been introduced both in the Senate and House, not with a view to early action, but that being on the calendar it may be the sooner reached next winter. A great number of petitions for its passage have been presented and it is desirable that all petitions not yet sent on be retained till next winter or put in care of Mrs. M. E. Catlin, 1736 13th St., Washington, D. C.

Allow me to urge that every state, yes, every local union, push the petition work this summer and not wait till the rush of fall work and bad weather and roads prevent, for we must have an immense petition, and every ward and country district must be canvassed and it will take much time.

The Sunday Rest Bill for the District of Columbia, which was introduced in both houses and referred to the District commissioners, was by them referred to the attorney for the District who reported the bill unobjectionable but unnecessary. Your superintendent has memorialized the commissioners in behalf of our National organization, and Mrs. La Fetra for that of the District, and some other local effort has been made to secure a favorable report to Congress. If this is secured, this important bill is likely to pass, and I hope our state organizations will be moved also to send memorials promptly, care Mrs. La Fetra or Mrs. Catlin.

ANOTHER LEAFLET CHANCE.

Many have taken advantage of our liberal offer for manuals, but the time for which the offer was made has nearly expired and we believe the majority of unions have overlooked it. I am anxious to keep the subject before the people and to reduce my great stock of leaflets and set them to work, so I hereby renew and improve the offer. Till November 1, whenever desired, either a twenty-five cent manual or a superintendent's outfit will be sent free with each dollar order for leaflets, *on* twenty-five cents worth of petitions and Blair's bills (each ten cents a hundred) may be substituted for the manual, *or* seventy-five cents may be sent for a dollar's worth of leaflets and petitions at catalogue prices. If you *intend ordering*, you can drop a postal and receive a catalogue and so make your own selection. There are nearly forty leaflets and it is hard for me to choose to meet local needs. No. 3 is gone, 22 nearly so and 45 is low, otherwise the stock is full. The majority of them are four-paged and fifteen cents a hundred, several two paged and ten cents, others higher. All should be ordered of the undersigned, bills, postal notes and even silver come as safely as stamps and are more acceptable.

Please cut this out, read to your union and preserve it, and let us make this year's work the best of all for the preservation of the Sabbath now so dangerously menaced throughout our land.

MRS. J. C. BATEHAM.
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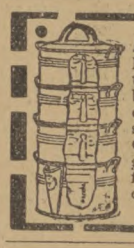
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ANNOUNCEMENTS.

DOMINION WOMAN'S CHRISTIAN TEMPERANCE UNION—OFFICIAL ANNOUNCEMENT.

The seventh convention of the Dominion Woman's Christian Temperance Union of Canada will be held June 1 to 5, inclusive, in the city of London, Ontario.

The local union in London will provide entertainment for the executive committee and all regularly appointed delegates. Visitors are always welcome, and by applying to the secretary of the London W. C. T. U., information concerning suitable boarding places can readily be obtained.

The following is the basis of representation:

"The annual convention shall be composed of the executive committee and the Provincial corresponding and recording secretaries and treasurer, one delegate-at-large from each auxiliary Province, and one delegate for every one hundred paying members of auxiliary Provincial unions."

The treasurer's books will close for auditing the 18th of May. Provinces which have not yet paid their yearly affiliation fees should do so before that date in order that they may be entitled to full representation.

A school of methods will be held on the afternoon of Monday, June 4, and a Y conference is being arranged for Wednesday, June 6. Daily Bible readings will be given.

The railway companies will be asked for the usual reduced rates, and it is hoped that each Province will send its full quota of delegates, and that throughout the Dominion, daily prayer will be offered for the success of this convention and the presence of the Holy Spirit to guide and direct all its deliberations.

ELLA F. M. WILLIAMS, *Pres*,
55 Drummond St., Montreal, Que.
JULIA TILLEY, *Cor. Sec.*
544 Spadina Ave., Toronto, Ont.

Cor. Secy's Notes.

The convention of Vermillion county, Ill., Mrs. Lizzie E. Kyger, president, has just closed its session at Hoopeston, leaving an impression for good on all the community. Reports from unions were admirable, but that from Bismarck union excelled all others. But two months have passed since, in the midst of great opposition, five courageous souls organized a W. C. T. U. of young women. "Saloons," it was claimed, "would furnish sidewalks which were greatly needed." The ladies held their own counsel. They entered diligently into work that attracted the attention and aroused the curiosity of the people, and commended their enterprise. Money began to come in to them and still flows to the treasury, and on Saturday of this week (they having purchased the lumber) the building of sidewalks will begin, presided over entirely by the white-ribboners, who will furnish a hearty dinner to every man who will help. The report given by Miss Bacon, superintendent of public schools of Bismarck, aroused much enthusiasm.

Mrs. Herrick, late corresponding secretary of Florida, has been obliged to leave her post of duty and will soon come to the North for health and recuperation. Miss Minnie Neal, DeLand, has been appointed her successor.

Miss Frances E. Griffin has returned from her southern trip during which she spoke eighteen times in Louisiana, where, realizing the value of organization, they are diligently establishing district unions. She tells us "hard times are not felt there as in the North, and there are a less number of tramps than at any previous time since the war. No river overflow is expected, from which there has been serious suffering the last two years, and the promise of good crops is abundant." We heartily congratulate our Southern friends on their conditions.

Mrs. Emilie Martin, a faithful superintendent, writes with encouraged heart, "My department work has increased until the mails bring me hundreds of letters from mothers and sisters concerning the invasion of home by impure publications and pictures. Maryland has enacted a magnificent law against the exhibition of woman's form anywhere." The growth of interest in "purity in literature and art" should give all lovers of purity cause for rejoicing.

The annual convention of West Washington W. C. T. U. will be held at Chevalis, June 5–8, during which a grand gold medal contest will be held; an address will be delivered by our honored sister, Mrs. Narcissa White Kinney, from whom we wish we might hear with more frequency, and an evening will be devoted to the children. Addresses of welcome and response, talks from president, vice-presidents and others, will add much interest, and woman suffrage will have a prominent place.

We return thanks for the many words of appreciation and gratitude received from state and local union presidents concerning the personal letters sent out by the corresponding secretary. Seeking to adapt such communications to the needs of each state, the secretary will be glad to receive press notices, carefully marked (that no time may be lost in searching for what they are sent), from which she may secure the true temperance status of the locality.

The women of New York, seeking the entrance of a constitutional amendment striking out the word *male*, in the proposed changes which are to be made by the Constitutional Convention soon to meet, have had a lively week. Two great meetings have been held, one at Sherry's, May 3, and one at Cooper Union, May 7, at which the honorable, notable women in this reform have redoubled their efforts, and been assisted by men and women of high position in judicial and ecclesiastical circles. We await anxiously reports of these meetings. Miss Anthony and Mrs. Mary Seymour Howells have together visited sixty counties of the state, having spent their entire time in the work since January.

MARY A. WOODBRIDGE.

Treasurer's Corner.

Wisconsin, Georgia and Kansas have sent in installments of dues, and Ohio remits monthly. Why cannot Ohio's treasurer tell us how it is that her state can send dues regularly every month? Other states might learn how and it would be a great improvement upon the present method of waiting until near the close of the fiscal year, and then sending in one large sum. New York sends dues quarterly.

In response to the suggestion that local dues be made one dollar, Mrs. Bronson, treasurer of Missouri (where our energetic Mrs. Hoffman imparts courage to her women), writes:

"I have just read your request in THE UNION SIGNAL, asking unions or treasurers to give their experience regarding the plan of paying one dollar dues. We have tried it for several years and find that it works admirably. There was a great hue and cry raised when it was first talked of, such as the membership would fall off so much that we could not keep up expenses. But the fact is our membership has increased. Everybody is thoroughly satisfied with the new plan, we pay our dues semi-annually; the local treasurer sends seventy-five cents of every dollar to the district treasurer, the district treasurer sends thirty-five cents to the state and keeps forty cents in the district. That gives the local twenty-five cents, district forty cents, and I believe fifteen cents of the thirty-five goes to the National, I am not sure; the district gets the largest, but it is used to pay organizers, etc., to go through counties."

Only ten cents per member goes to National from any state, and one cent of that goes to the World's W. C. T. U.

Mrs. Clement of Haddonfield, N. Y., treasurer of local, writes:

"In the Treasurer's Corner of April 19 number of THE UNION SIGNAL, I saw a request for local treasurers to give their opinion on raising the local dues to one dollar. When I collected the dues this spring, I simply informed each member it would be *one dollar next year. No one objected.* I for one entirely approve of it."

Mrs. O. P. Bray, the treasurer, in sending Kansas dues writes: "There has been some falling off in our dues this spring for many feel the pressure of the hard times. I am glad to say, though, that generally the *workers stick* so that the work has not been crippled as much as you might fancy by the decrease in dues." This shows the need of greater diligence on the part of local treasurers to collect and forward dues. Let each local treasurer see to it that *every member pays her dues this year* above all other years. Unless this is done there will be a large falling off in *paid-up membership*, which is really the only membership that we can honestly report.

Illinois' president is constantly in the field, arousing new interest, kindling into new life the flagging unions and organizing new ones, and she assures me with her characteristic vim and faith that there will be no falling off in dues in Illinois, notwithstanding the hard times. To this end district and county presidents are working energetically. Let us hear from others as to dollar dues.

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"DEAR UNION SIGNAL:—I want to give praise where it is due. I want to just say that when I am told that I am an enthusiast in temperance, and that I put new life and energy into the unions that I visit, I reply, Give the credit to THE UNION SIGNAL, for I got my inspiration from that source."

Our Library Table.

The current number of the QUARTERLY JOURNAL OF INEBRIETY is rich in its study and exposition of the various phases of inebriety, made from a purely scientific standpoint. The leading article of the issue is "Opium: Has It Any Use, Other than a Strictly Medical One?" by Brigade Surgeon Robert Pringle, M. D., a paper read before the English Society for the Study and Cure of Inebriety. Dr. Pringle investigates all possible uses of the drug and closes his highly interesting and valuable discourse by the statement, "There is one use for opium, a medicinal one; all other use is vicious, from the peculiar character of the drug."

T. D. Crothers, M. D., Editor, Hartford, Conn.

THE REVIEW OF REVIEWS, which gives to its readers valuable character sketches from time to time, presents in its May issue, that of Louis Kossuth, concerning whom the article thus speaks in its opening paragraph: "Last month, when Louis Kossuth died, there passed away the last link which connected us of this generation with the great ones of the mid-century revolution. One by one all the stars have fallen from the galaxy, and now there is not one left of all those famous heroes whose exploits were the inspiration of our boyhood. Mazzini, Garibaldi, Herzen, Ledru Rollin, Louis Blanc, Victor Hugo, Kossuth, all are gone." A personality of later and perhaps nearer interest to Americans is that of the late David Dudley Field, of whose work at the American bar Austin Abbot writes exhaustively.

Published at 13 Astor Place, New York City.

The ATLANTIC MONTHLY has among its many notable contributors for May, William Frederick Slocum, Jr., who ably presents "The Ethical Problem of the Public School," and from whose article a few selections may be welcome: "The political instincts of the people of the United States have led them to seek the best possible system of public schools, and the supreme motive for the expenditure of the vast sums of money that have been voted with great willingness for their foundation and their continued support has been the education of the youth of the country for citizenship . . . No one denies that the education of the thirteen million children in these schools has much to do with the destiny of the republic, nor that the country has placed its future for good or evil, in the hand of the public school-teacher. . . . Is the public school laying its foundation deep enough? Has it struck its roots into the moral nature of these thirteen million children? . . . To touch the springs of action in these pupils is to touch the very sources of power in the national life; and there is no opportunity to be compared with that offered by the public school. The institution is so sacred, so far-reaching in its influence, that it must be rescued from political strife and partisan narrowness."

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The May ARENA is a number of unusual interest, containing articles of vigorous thought on a variety of themes. But the subject of most certain attraction to the readers of these columns will, in all probability, be that discussed in a symposium entitled, "How to Deal with the Saloon Evil." A. A. Miner, D. D., discusses the saloon evil itself and the conditions that tend to develop its proportions; Helen M. Gougar "points the way out," in a stirring prohibition article at the close of which she enumerates as follows the steps leading to our emancipation from the saloon slavery, 1. Education of the rising generation as to the physical effects of alcohol and narcotics. 2. Punishment for intoxication. 3. Legal prohibition of the indiscriminate sale of alcoholic beverages. 4. Incarceration, in the penitentiary, of those who violate the law. 5. Enfranchisement of women. 6. The election of the Prohibition party to power in all branches of the government. Walter Vrooman follows with a brief but emphatic indorsement of "The South Carolina Experiment," and B. O. Flower closes the symposium by a paper on "The Corrupting Influence of the Liquor Power in Politics and Outlines of two Practical Methods for Dealing with the Saloon Evil." These two "practical methods" are the Scandinavian system and the state control of the traffic—methods regarding which there is most strong diversity of opinion in the minds of earnest temperance advocates, but neither one of which harmonizes with the "no compromise" policy of the W. C. T. U.

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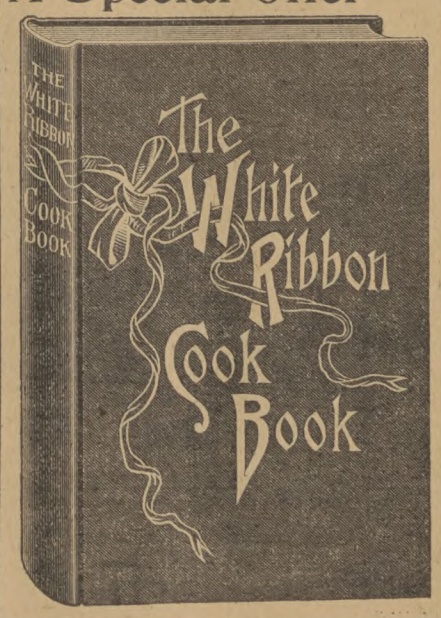

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Publisher's Notes.

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Signal Notes.

FIVE thousand dollars will be expended by the city of London in entertaining the Y. W. C. A. Jubilee Convention in June.

SIX hundred million cigarettes are annually produced by one factory in Richmond, Va. Where are the statistics in regard to the smokers?

THERE is no more faithful observer of the Sabbath than Hon. Wm. Gladstone, who, his daughter says, always avoids travel on Sunday, and puts aside all secular work and thought on the rest-day.

THE Army Temperance Association of India is reported to have enrolled one-third of the entire British army in that country, thus proving that it is quite possible for Europeans to live in India without alcoholic stimulants.

BY the will of a charitable resident of Rockford, Ill., G. A. Sanford, six worthy institutions are given bequests. Among them are the American Board of Foreign Missions, Chicago Theological Seminary and American Missionary association, each of whom receive three thousand dollars.

THE distributing agencies of the English and American Bible societies at Kiëf and other large cities in Russia have for some unreported reason been recently closed by the police. Hitherto no objection has been made by the Russian authorities to the circulating of Bibles and tracts of these societies.

REGARDING the offspring of habitual drunkards, says Dr. Paul Garnier, of Paris, who has made a special study of children of the slums, "There is a flaw in the very nature of these young wretches that the psychologist sees clearly and notes with apprehension—the absence of affectionate emotions, and where they did not become lunatics they show insensibility and pitilessness."

THE Pan-American Bi-Metallic Association, whose offices are in Denver, Col., has called a meeting of all representatives in the United States, South and Central America and Old Mexico who favor the objects of the association. The convention is to be held in Washington, D. C., May 22, and its purpose is to memorialize the Congress of the United States to restore silver to its old place at a ratio of 16 to 1.

CHRISTIAN Endeavorers are reaching out a friendly hand to the isolated residents in life-saving stations, light ships and houses. At the Montreal convention representatives were chosen from Canada and other lands, thus constituting a work of world-wide import. Services are conducted for the brave guardians of our coasts, and books, papers, magazines, comfort bags, mufflers, caps, mitts, etc., are to be furnished to those who need them.

PROHIBITION Park, Staten Island, N. Y., will be the scene of an international temperance congress, June 3, 4 and 5, for which the Supreme Lodge of Good Templars is making elaborate preparations. Delegations from all temperance societies are expected to be present, and names should be sent as soon as possible to Mr. J. A. Bogardus, 167 Chambers St., N. Y. A great reception is to be given to Gen. Neal Dow, of Maine, on the opening day.

MRS. S. B. CAPRON, who has been for five years superintendent of the women's department in the Moody Bible Institute, Chicago, has resigned her position on account of advancing years. Mrs. Capron is well known to foreign mission workers, having spent twenty-five years in India. She is also known as a writer for religious papers, her chief characteristics being deep spirituality and consecration. Miss L. L. Sherman, her successor at the Moody training school for Christian workers, has been four years a teacher at Mount Holyoke (of which she is a graduate) and later principal of the Moody school at Northfield, Mass., for three years. She is eminently fitted for her responsible position.

A NEW CURE FOR ASTHMA.

Medical science at last reports a positive cure for Asthma in the Kola plant, found on the Congo river, West Africa. So great is their faith in its wonderful curative powers, the Kola Importing Co., 1164 Broadway, New York, are sending out large trial cases of the Kola Compound free to all sufferers from Asthma. Send your name and address on postal card, and they will send you a trial case by mail free.

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Orders for the Quarterly Temperance Lesson for June 17, prepared by Mrs. Helen G. Rice (National superintendent of Loyal Temperance work) and issued as a supplement to *The Young Crusader*, can be filled after May 1, *i. e.*, orders for the supplement alone. *The Young Crusader* and supplement together will be ready May 21. The former arrangement is for the accommodation of state workers who wish to secure the lesson for early distribution among county and district superintendents, and it is hoped, will greatly facilitate the wide circulation of this most valuable aid to the teaching of the Word on temperance lines.

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We are not often asked to indorse goods advertised in our paper to help the sale of the same, but when Mr. W. E. Beveridge, of Baltimore, who manufactures the celebrated "Automatic Cooker," wrote us stating that he had sold very few to our readers, we felt we ought to say to them that we know this almost indispensable article to be of the highest merit, and we should like to see every housekeeper possess one. See his advertisement on page 12, of this issue. Send for catalogue and find out more about this worthy article.

Toothache is a little thing in the books, but many physicians would rather meet a burglar at the door on a dark night than to be called to cure a bad toothache, especially of several days continuance. The old-time remedies only postpone the evil day, and usually the patient is respectfully referred to the dentist. Now to avoid all this trouble keep in the house a bottle of Dent's Toothache Gum, so handy to use; does not spill or dry up. Always ready. In value it represents but a small amount, 15 cents, but in good results untold pain and loss of sleep and rest. For sale everywhere by responsible druggists, or direct upon receipt of price. C. S. DENT & Co., Detroit, Mich.

Publisher's Notes.

CAMPAIGN ECHOES.

A well-printed book, neatly and strongly bound, is "Campaign Echoes." It is the autobiography of Mrs. Letitia Youmans, the pioneer of the white-ribbon movement in Canada. It is written by the request of the Provincial Woman's Christian Temperance Union, of Ontario, with an introduction by Miss Frances E. Willard, indorsed by Lady Henry Somerset. Though an invalid, Mrs. Youmans has written an interesting history of her life, and the movement in which she was engaged. This substantial and entertaining volume is worthy of a wide circulation.—*Boston Star.*

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The stability of many educational institutions has been severely tested during the recent period of financial depression, and those that have weathered the storm have done so on account of their exceptional merits. During all this season of commercial disaster the New England Conservatory of Music has had an attendance but little, if any, below the normal. The majority of its students are there to prepare themselves for their life's work, and the recent valuable additions to the courses have served to stimulate ambition, and to give further desirable qualifications to those who are now ready to teach. There is to be a special summer term this year, of unusual value to music teachers.

What folly! To be without BEECHAM'S PILLS.

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AND WORLD'S WHITE RIBBON.

FOR GOD AND HOME. WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION FOUNDED 1883. AND EVERY LAND.

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

Volume XX.—No. 21.] CHICAGO, May 24, 1894. [Price $1.00 per Year in Advance

FLOWER MISSION DAY, JUNE 9,

Is the birthday of Jennie Casseday, the first National Superintendent of Flower Mission Work, to be observed by taking flowers with text cards attached, to prisons, jails, hospitals, almshouses and to the poor and sick and sinning everywhere.

SINCE OUR LAST ISSUE.

The international miners' conference met at Berlin last week and discussed methods of benefiting the condition of miners.

Egyptian investors have commenced suit against Ferdinand de Lesseps and the Suez Canal directors for criminal misappropriation of funds.

The Lutheran church celebrated the twenty-fifth anniversary of its board of home and foreign missions and church extension at York, Pa.

The Ohio senate has enacted an excellent law, placing the heavy penalty of $2,000 fine and five years imprisonment on the publication of obscene literature.

United States Commissioner of Labor, Carroll D. Wright, presided over the tenth national convention of chiefs of bureaus of labor at Washington last week.

The General Assembly of the Presbyterian church convened at Saratoga, N. Y., Thursday. The trial of Dr. Henry Smith, of Lane Seminary, Cincinnati, O., for heresy was begun.

Ten seamen were drowned and nine lumber schooners were lost in Chicago harbor during a violent gale from the north last Friday; fourteen schooners were wrecked at other points on the lake shore.

That the World's Fair was "a courageous inception, splendid in execution and successful in results" is the summary of the British Royal Commission in its report of the Columbian Exposition just issued.

The diplomatic relations between Portugal and Brazil have been severed on account of the action of the Portuguese in receiving Brazilian rebels on their fleet in the harbor of Rio Janeiro during the late war.

The reports of the Illinois annual Sunday-school convention showed an increase of seventy-four schools in the state during the year, and a total of 7,329 schools with 86,102 officers and 617,942 scholars, a gain of nearly ten thousand.

The charges of attempts to influence tariff legislation, by bribery, will be investigated by a committee of five United States Senators, on a resolution introduced by Senator Lodge, of Massachusetts, and adopted by the Senate, Thursday.

A bill for the completion of the Nicaragua canal by the purchase of $70,000,000 of stock and the issuance of United States legal tender notes in payment has been presented to the House of Representatives by Congressman Bryan, of Nebraska.

The clergy of the Church of England have issued a manifesto against the disestablishment of the church in Wales. The law thus opposed, if carried, would divert the yearly income of the Welsh church, $1,395,000, to the erection of hospitals and public halls, libraries, technological institutes, etc.

By the decision of the Iowa supreme court, May 17, in the case of the Gipps Brewing Company *vs.* Chas. de France, saloon-keepers in Iowa who have paid for liquors to firms outside the state can recover the amounts so paid and are not responsible for the return of empty cases and kegs, even when so contracted for, the ruling being that any agreement was in violation of law and void because to be performed in the state.

A FITTING ceremony will take place in the city of Louisville, Ky., June 9. It will be the unveiling of the monument erected to the memory of Jennie Casseday, by the school children of Louisville. This monument is simple in design but of choice marble and marks the resting-place of our promoted flower mission superintendent.

THE flower mission is one in which every union may engage, for in every community, whether in the populous city or in the sparsely settled country district, there are always human beings to whom the ministry of flowers comes as a strength and a benediction. And whether the flower gift be the cultivated product of garden or conservatory, or the more humble blossom of mountain or prairie, it is always God's messenger and its mission is to tell of a Father's love and of the Christ-spirit in the hearts of men.

IT is with unfeigned pleasure that we note growing indications of church unity through the young Christians of the land. Believing so heartily in the Young People's Societies of Christian Endeavor, we have sincerely regretted that every denomination did not give them cordial encouragement. It is gratifying to see in the *Methodist Recorder* of Pittsburg this editorial recommendation: "If it is possible to bring the Epworth League of the great Methodist Episcopal church in line with the Christian Endeavor organizations it will consummate an end to be desired, and greatly augment this wonderful movement."

IT speaks well for the inherent nobility of human nature that its susceptibility to the uplifting and refining influence of flowers is well-nigh universal. There is something in the delicate form of a flower, in its beauty of color and fragrance that touches a responsive chord in young and old alike, that appeals to the pure and innocent heart of a child and to the hardened conscience of the man steeped in crime. No matter to what depths of degradation they have fallen, the simplest bunch of flowers, accompanied by a loving message from the Father's Word to His erring children, will come to the sin-stained man and woman as a harbinger of peace, will suggest, though perhaps unconsciously, faith and hope and love—the goodwill of God and man.

IF there is any local union which has no superintendent of flower mission work, it should appoint one without delay, and as a helpful preparation to systematic flower distribution on June 9 and during the summer months that follow, we would suggest that each union make this department of work the subject of discussion at a special meeting. A brief paper might be read, giving the origin and aims of the flower mission, and if the union or any of its members have had previous experience along this line, some of the practical results may be profitably given. For it will be found that every woman who has engaged in flower mission work can tell many a pathetic and heart-stirring story of the blessed influence of these silent messengers of truth.

THOSE who are wise enough to be regular attendants of the Willard Hall noon meetings never miss the exceptional opportunities that frequently come to this favored place in the way of subjects and speakers of rare interest. A fine illustration of this was obtained last week through the presence and address of Miss Ben-Oliel, of Jerusalem, who presented in a most inspiring manner the Christianizing of the Jews in their native land. She referred to the fulfillment of many of the prophecies concerning this chosen people of God, such as their return in large numbers to their native land (there are now one hundred thousand in Palestine) and the building outside the gates. The audience was visibly affected by her tender plea for mercy to the Jew, particularly when she so truly exclaimed, "It was not the Jews, but *sin* that crucified the Christ!"

SCIENTISTS have a great deal to say nowadays about the "power of suggestion" and we are told that silent suggestion is, under many circumstances, more effective than that which is audibly spoken, for the reason that it does not antagonize the conscious or objective mind of the recipient. And so, though we cannot *hear* the message of the flowers, we none the less surely—perhaps all the *more* surely—take it in.

A PRIVATE correspondent writes us concerning the indignation meeting against Colonel Breckinridge's renomination to Congress, held in Lexington, Ky., May 15. Hundreds were turned away from the large opera house. Many of the most prominent men and women from adjoining cities were in attendance and all agreed that such a spontaneous uprising of the best elements of a community had never been known before. A "White Life for Two," was the theme on which that vast and indignant audience so unanimously united. The W. C. T. U. social purity department is verily receiving its reward in these latter days. Oh, for woman's ballot in the cause of home and purity!

WE all know that "shut-ins" everywhere are peculiarly sensitive to the influence of flowers. They speak to them of bright sunshine, of health, of happiness, of liberty. To the sick their cheering presence serves not only as a soul stimulant but often as an absolute refreshing for the body as well. "They seem to quench an inner thirst," said one sick girl. "They make me breathe easier," said another. What brightness and joy their freshness and fragrance shed upon the sick-bed, through the hospital ward, in all places where are the sick, the poor, the friendless! And those unfortunates who are "shut-in" because of violation of human as well as divine law, those who in the prison cell spend the solitary hours in communion with their own crime-stained hearts—what wonder that such should be "all broken up," as one of their number expressed it, by the tender message of a few bright blossoms conveyed by a kindly and sympathetic hand. Seed sown by our W. C. T. U. women in flower mission work has already brought forth much fruit, and as the work extends it is destined to bring forth sixty and a hundred-fold. Let each union, each individual, go forth to sow!

WE are looking forward eagerly to the International Temperance Congress to be held in Prohibition Park, Staten Island, N. Y., June 3–5. Without doubt, it will be the most momentous temperance meeting ever held, and one in which prohibition doctrine will take the front seat. The reasons for this assertion are well stated by Mr. C. L. Haskell, the secretary of the congress, as follows: "Within the past few months, at least two important Supreme Court decisions have greatly reduced the issues between moral reformers, and to-day they can meet together with reasonable assurance of uniting their efforts as never before, against the rum traffic. The Indiana Supreme Court decision against the licensing of the drink traffic has done much toward narrowing down the issues between reform workers. The North Carolina Supreme Court decision against the constitutionality of state dispensaries for selling intoxicating beverages, has also helped to narrow down the differences between sincere friends of temperance reform. Then again, the high-license craze of only a few years ago, has now come to be so generally advocated by saloon-keepers, brewers and distillers, that it has been abandoned by many thinkers and speakers, as a temperance reform measure. Constitutional prohibition, repealed last winter in Iowa, is no longer an anchorage sure and steadfast for any great number of temperance advocates. Local option has also lost, rather than gained, in favor." The failure of these one-sided measures will necessarily bring about more unity of thought and method among temperance advocates, which will undoubtedly show itself in the temperance congress of 1894.

CONTRIBUTED

LIFE'S PAEAN OF GRACE.

BY KATHARINE LENTE STEVENSON.

Laugh out from your great warm heart, O earth!
  Laugh out through your rocks and your rills.
Let the jubilant breezes bear your mirth
  To the sun-crowned, storm-kissed hills:
Laugh out in the glint of the violet's blue
  In the dance of the columbine,
In the sheen of the apple bloom's opal hue
  And the breath of the regnant pine.

Laugh out where the trailing arbutus twines
  Its pinky white fragrance along
Over banks where the timid anemone shines—
  And bobolink trills his mad song.
Laugh out where the soft, dainty baby ferns push
  Their questioning forms through the mold,
Laugh out in the thrill of the young leaves' rush,
  In the maples' bright fringe of red gold.

Laugh out where the wild brook shimmers and shines
  And coquets her glad way to the sea,
'Neath feathery festoons of riotous vines,
  Where the birds swing in swift ecstasy.
Laugh out in the heart of the forest deep,
  Where the hush of the stillness is heard,
Where the velvety mosses in breathless joy keep
  The secret too deep for a word.

Laugh out! Oh, I join in your laughter to-day,
  I catch the glad, jubilant strain,
Though 'round me there pulses the city's mad sway,
  The city's full measure of pain.
Far away are the nooks where the wild flowers hide,
  Far away is the sweet woodland mirth;
Still I joy—for I know that the spring's blessed tide
  Is flooding the heart of the earth.

Far fairer than all the fair flowers of spring
  Is the thought that lies under their birth;
Far sweeter than all the sweet songs birds e'er sing
  Is the dominant song of the earth.
The birds and the brooks, the mountains and seas
  Are but chords in one symphony grand;
I hear it, though far from the orchestral trees,
  Its rhythmic swell fills all the land:—

"Life is stronger than death: joy vanquishes pain;
  Warmth conquers forever all cold;
The tomb has been powerless to hold once again;
  The new still comes forth from the old.
All beauty, all gladness, all perfume, all light
  Are but parts of the great central plan;
God—God is the source and the end of delight,—
  One delight, or in flower, or in man."

Shall I not then be glad in the joy of the all—
  I, who of that all am a part?—
Though prisoned about by the city's cold wall
  The eye of my soul sees God's heart.
Because there is glory all round me on earth,
  That glory gleams ever for me;
Since I am a part of joy's jubilant birth
  I must share in the full ecstasy.

Laugh out, then, O earth, in your rapture divine,
  Laugh out in your God-given glee;
My soul shall laugh, too, in a joy that's all mine;
  My soul as the wind's breath is free.
I, too, am a part of life's paean of grace,
  Though I strike oft the keynote of pain;
The Master-ear knows where the discords find place
  In the swell of the perfect refrain.

WHAT THE LILIES OF THE FIELD DID FOR MRS. ARCHER.

BY MARY F. BUTTS.

The Archer homestead was surrounded by fields of various magnitude that were put to various uses. There were the crib-meadow, the barn-meadow, the orchard, the plain, the Maxonin-meadow, once belonging to a man named Maxon, the bog, the swamp, the back pasture and the Babcock woods. One and all suggested torture to Mrs. Archer. She had been tired for years. In fact, she could scarcely remember feeling thoroughly rested and natural. She was the mother of seven bright girls and boys—thoughtless, frolicsome creatures, devoted to out-of-door pursuits, and caring more for birds, bugs and flowers than for "mother," the weary woman sometimes thought.

"Times have changed," she said, talking over the matter with a neighbor. "Girls and boys are born into a different world from the one we came into. They even go so far as to say that their parents *owe* them all kinds of good things for bringing them here. There's truth in that, too."

But it is difficult for a tired out woman to be fair in her treatment of husband and children, and poor Mrs. Archer gradually came to be the victim of her circumstances. Was it in her power to rise superior to those circumstances? Were there undeveloped forces in herself that might be more than a match for their tyranny?

Every nook and corner of the farm divisions I have named were thoroughly known to the Archer children. They could tell you where the dogwood held out its white banner-like flags of truce, where the first trilliums shone like stars along the dusky wood paths, or the wild azaleas lighted the forest with their spicy blooms. They could lead you to the spot where the wintergreen berries were thickest and plumpest. They could tell you of certain purling brooks running through "the bog" lined always in the season with purple "flags." There were arid spots on "the plain" where the lupine stood in stiff, soldier-like ranks dressed in vivid blue. There were the secrets of sweet-flag and black birch, and pennyroyal; the haunts of the shy, lonesome lady-slipper, the jack-in-the-pulpit and the Indian pipe. There were the tall birch trees in the "back pasture" where the wild grape rioted, where in autumn great luscious clusters tempted the boys and rewarded the mother at preserving time for zig-zag rents in obtrusive trousers.

From all these out-of-door delights the mother was by some occult reason cut off. There was indeed one period in the year when she allowed herself a mild form of vagabondage, namely the huckleberry season. Then, clad in the oldest and thinnest of calicoes, protected from the sun by a "slat" sunbonnet with a deep ruffled cape, she would spend three or four hours of a summer's afternoon—in company with two or three of the neighboring wives—in the most prolific field. These women all testified that they loved to pick huckleberries—a pathetic confession of their stifled joy in the pleasantness and restfulness of the outdoor world.

One June day Mrs. Archer found herself in dire need of Flora's assistance. The bread was "suffering" to be kneaded and "set"; the fire was exactly right for ironing, and, as usual, at the most inconvenient time possible, company had dropped in to dinner—Deacon Tefft and his excellent wife. Frantic inquiries being made for the daughter of the house, the little ones, fresh from their outdoor bakery, peeping in "to see the company," gave the information that Flora had gone with Jack to see a wild bee's nest that he had found. Mrs. Tefft, seeing Mrs. Archer's red cheeks and anxious eyes, "took right holt" and helped much more effectively than the untrained Flora could have done.

"I dunno's I ought to find fault," said the hostess apropos of her daughter. "Flora got up at five o'clock this morning and ironed a whole horse full of starched things—frocks an' aprons an' trousers for the young ones. I s'pose she had this very voyage in mind all the time. You'd think my children come of wild Indian stock, they're so possessed to be ou' doors."

Mrs. Tefft, protected by an enormous bib apron, pared a potato tranquilly as she replied: "I never could make out what folks go trapesing up and down the fields and through the woods for, especially women folks. Miss Burns, she't boarded to our house last summer, used to try to get me to go with her trailin' 'round, but I told her I could get exercise enough in the house."

Mrs. Archer looked thoughtfully as she moulded bits of the raised bread dough into little biscuits for the early dinner.

"Exercise in the house isn't the same thing," she said, presently, moved by, she knew not what contradictory spirit. Had the dryad in the oak outside darted an influence through the kitchen window? There was a wondrously sweet whispering among the lovely leaves.

"No, it isn't the same thing," repeated the biscuit-maker. "When Flora and Jack come home from their half day tramps in the woods they look as if they were new made. Their eyes have a shine in 'em that you don't see when they've been drudgin' in the house. And when I scold Flora for beatin' herself out so, she says, 'Oh, ma, it's a good kind of tired,' and she looks as if she had been in heaven."

Dinner was nearly ready when the young people came in loaded with great boughs of pink azalea. Flora cast a deprecating glance at her mother. There was no look of sympathy in Mrs. Archer's face. Naturally the girl began immediately to take her mother's part against herself, and worked hard all the afternoon. Mrs. Tefft looked askance at the exquisite azalea saying to herself that she "wouldn't have such stuff litterin' up" her house.

The Deacon and Mr. Archer had come in and Jack launched into a talk about the runaway bees. He had been resting himself under a great hickory tree one day when he discovered the bees coming and going through a sort of tree door. (At this the dryad whispered to Mrs. Archer that perhaps she might find honey of one kind or another by resting under a hickory tree.) Flora filled a large jar with water and set it in the old-fashioned kitchen fireplace. Presently the pink, fragrant flames of the azalea lighted the hearthstone. It was as if the very spirit of beauty had come to sanctify the family altar of the Archers. The two men watched the girl with indulgent looks, as if to say, "Young folks, especially females, will be foolish over sech things!"

Jack had been to his room and now appeared with one of John Burrough's books, the treasure of his little library, sent to him by a young collegian who had boarded in the neighborhood the summer before. He showed his sister two or three passages. Deacon Tefft's curiosity was aroused and he wished to see what the book had to say about bees. Jack read aloud the account of the honeymakers in the early spring,—how they fly about the running sap of the maple trees, and haunt the sap buckets, how they keep a diligent watch for pollen and rifle the willow catkins as soon as they appear, "going to mill, and returning to the hive with a golden grist." "When a bee brings pollen into the hive," read Jack, "he advances to the cell in which it is to be deposited and kicks it off as one might his overalls or rubber boots, making one foot help the other. Another bee, one of the indoor hands, comes along and rams it down with his head and packs it into the cell as the dairy maid packs butter into a firkin."

"Do tell!" exclaimed Mrs. Tefft as Jack paused.

"Do you mean to say that men make up books about sech little matters as that?" asked the deacon.

"I think it's awfully interesting," said Flora, "and the book tells about the kinds of flowers that the bees love best; red raspberry blooms suit them the very best of all. But the white clover is their regular harvest."

"The honey bees can't get the honey out o' the red clover, but the bumble-bee can," piped up one of the little boys: "the bumble-bee has a longer 'boscis."

"Proboscis," corrected Jack.

"Well, I never!" commented the deacon's wife. "To think they're a-noticin' of sech things! I allus s'posed the Lord made bees so's't we could have honey; but I never thought of watchin' an' interferin' with the creeters that He has made."

The farmers were somewhat amazed to learn that the experiment had been tried of moving colonies of bees north on the Mississippi, "Starting from New Orleans and following the opening season up, thus realizing a sort of perpetual May or June."

That the bees go house-hunting just before they get ready to swarm, was next put forth as a fact by the boy with the book. The household was listening by this time, quite forgetful of the dinner that was imminent.

"All bees are wild bees, and every new swarm undoubtedly means to migrate to the woods," quoted Jack.

"Yes," said the deacon, "the queen is all ready to lead the swarm off, and we allus used to beat tin pans to drownd her orders."

"I wish we kept bees," said Flora.

"Every family in the neighborhood used to have a hive or two, when I was young," remarked Mr. Archer. "We used to dip walnut boughs in sweetened water and wash the new hive to draw the swarm. 'Twas allus an excitin' time when the bees swarmed."

"Queer that they should like a hole in an old tree better'n a nice hive all fixed up a-purpose for 'em," said the deacon.

"I don't blame them a bit," said Flora; and then with some timidity she brought a slip that she had cut from a newspaper and showed her mother what Mr. Whittier had written in pathetic verse about "Telling the Bees." There was some new and soft expression in the woman's face that invited this confidence of the girl.

"I didn't know that you had sech a book as that," said Mr. Archer to Jack. "I should like to look it over sometime."

That night after the company went away Mrs. Archer electrified Jack by saying: "The next time you go to the bee-tree, Jack, I should like to go with you."

To the astonishment of the household Mrs. Archer went to the bee-tree and to several other places much haunted by the children. Flora was glad to keep house that her mother might have these outings, and Jack was the most enthusiastic of guides. In fact, Mrs. Archer was "personally conducted" over her own farm. She found that she could find time to take a walk for its own sake if she so willed. Indeed, as she dryly remarked to her husband one day, "Many mothers and housekeepers find time to go away from home altogether—when death calls them."

"That's so," replied Mr. Archer. "When we are obliged to give up our places they seem to get filled pretty easy."

Mrs. Archer compressed her lips. "My place has got to be filled to some extent before I die," she said to herself.

It was rumored presently in the neighborhood that Mrs. Archer was "a little off."

"She's been seen trapesin' over the fields at six o'clock in the mornin'," said Aunt Betsy Sears, the tailoress. "I never heerd of insanity in any of her kin."

Deacon Tefft's hired boy testified that he "come across Mis' Archer when he was lookin' for the old cow. She was settin' on a log down by Alder brook, right in the woods, sewin'."

Some of the school children had discovered her lying "flat" in the shadow of the great boulder on Honeysuckle Rocks, reading. Such a "feeling" was aroused in the neighborhood that various persons felt called upon to condole with Mr. Archer. Finally, to the mystification of everybody, "the afflicted woman" disappeared altogether.

. . . . . .

"Well, wife, this is fine, I declare. Velvet carpets an' sofas an' chairs an' the trimmin's thrown in, so to speak. Look at that red lily, with its back up against them ferns, Old Solomon's dye-houses couldn't furnish that color, specially when the sun strikes through it. The Saviour's words about the lilies seem different out here from what they do in the meetin' house when I'm squeezed up in my hot, black coat an' my tight neckerchief. Here among the shadows, where you can hear the water a-drippin' an' the Bob Whites a-callin', they seem to take holt. Why, wife, this world is good enough for anybody."

"Wife" took a Testament from a moss cushion at her side. On the same tuft of moss rested a book of poems and a "nature book." "I have lived a new life out here," she said, opening to the lily chapter.

"You've grown ten years younger since your vacation begun," said the husband presently, "an' we've got along well enough at the house. It's astonishin' how Flora carries on the work, an' how the little ones fall in under her generalship. She calls them her army, an' tells 'em that they are fightin' for mother's freedom. I call that bright of Flo."

"The responsibility will be the best thing possible for her," said Mrs. Archer. "She will find out her powers and be happy in her leadership. I mean to let her play housekeeper the rest of the summer, and I will take orders under her. My vacation will be worth as much to my family as it is to me. Hear this!" and Mrs. Archer took a printed scrap from her pocket and read aloud: "'As if a woman lived only to boil and bake and wash dishes and wash clothes, and make and mend. These things are all necessary, and a good wife and mother will see to it that they are done; but any woman who means to keep on being a good wife and mother must keep her *soul* out of the dishpan and the wash-tub, and she mustn't darn it into the stockings, nor sew it into the frocks and coats.' I know that is true," and the wife looked up earnestly; "why I have had my nerves worn so threadbare that it made me mad to see Jack and Flora come into the house with their arms full of wild things, looking so happy when I felt so out of sorts with everything. Do you call that being a good mother?"

The husband chewed a bit of black birch in silence.

"And I've been too tired to fix myself up and make something of myself for your sake. And little by little you've left off looking at me as you used to, as if I was something precious. I have thought my life all over out here under the trees, and I have made up my mind that I won't keep running down at the heel, that I won't be the kind of woman that children are glad to get away from, and that a husband respects about as much as he does an old shoe."

"Plenty of the old spirit left," said the husband, and he kissed the reddened cheek next him. "You were the brightest, sweetest girl in the neighborhood, Nell, when I fell in love with you, but there hasn't been much sparkle to either of us lately."

The above conversation was held in Camp Careless, on Alder Point, a playhouse that Jack and Flora had constructed at odd times, and little by little, assisted by the younger fry, but which had been enlarged, beautified and furnished for Mrs. Archer's vacation. It was, as its name suggested, only a camp, affording adequate protection from the weather, when one cared to be protected, and fitted with sufficient comforts for a summer rest. It was beautiful for situation, standing on the edge of a lovely field just where it dipped to the lower lands. The ground was tongue-shaped and bordered with a fringe of alders. A great pine dropped its shadows upon the camp, and the winds played all the summer day with the exquisite foliage of the tall white birches. Just to sit still and listen and look was heavenly delight. O, the restfulness of it, the peace, the beautiful harmony. Every fern frond, every grass blade, every sylvan flower seemed to say, "How happy I am! I never think of being seen or praised. I grow where God has put me, and He gives me all I need." Surely that is the condition of heaven—just to love and obey. Such thoughts as these sank into Mrs. Archer's heart as she looked and dreamed and rested.

From this full heart-tide the husband gained rest and refreshment when he came after his day's work to sup with his wife on camp-fire dainties. They were sitting one evening in their hammock in a little bower of birches. The light from the setting sun made a golden pathway through the dusk. Purple wild geraniums sprung up in graceful tufts among the trees; great clusters of brakes reminded one of tropic palms; a hermit thrush poured out the fullness of his joy. Mr. Archer stole an arm around his wife's waist.

"It seems like those long-ago times when I was first in love with sweet Mary Macy," he said. "I have longed now and then during the years of hard work to take you and go far away from the world and the worry of it, and try to bring back the old heaven of love."

"If we should go to the other side of the world," said Mrs. Archer, "we couldn't get further away in feeling, and that's the main thing. I've been made over new, and I call that having 'a change.'"

"I calculate," said the husband, "that it's a sin to be so busy that we can't get acquainted with our Heavenly Father. I s'pose He made such places as this for His children to rest in, and hold communion with Him. It comes to me plain enough now that the world is made beautiful on purpose for us. It was for you, wife, to lead the way in this new departure, and"—hesitatingly—"I guess that's the woman's part, to find God and lead men to Him."

"We're awfully behind our duty and our privilege, then," replied the wife. "But it's my opinion that the world will never come right till we women go straight to God for our orders. Men alone are not fit yet for safe guides, but the best of them, like you, dear, are all ready to follow when we take our true places."

Boothbay Harbor, Me.

FLOWER MISSION DAY.

BY GERTRUDE FERGUSON.

National Superintendent Flower Mission Department.

Letters have come to me recently asking the question, "What are the plans for Prison Day this year?" I do not think we can improve upon the plans laid down by Miss Casseday in her "Explanatory Leaflet," although they were formulated in the initial stages of our department. These suggestions, as she terms them, were not intended to confine our missioners to certain methods, but were merely given as helps to her co-workers, many of whom were consecrated women, full of missionary spirit and in most cases identified with the public and associated charities in their own cities; having had rich and varied experiences along these lines, the work grew marvelously and the aims of flower mission were met. Souls were brought to Christ, and degraded human beings lifted out of the slums of vice to a higher plane of manhood and womanhood. As letters came day after day from the white-ribboners telling of the encouragements along the way our beloved leader would say, "Our W. C. T. Unions are so splendidly organized, our women so earnest and faithful, I just lie here and watch the work grow and wait to see the unfolding of God's plans."

We hope this June 9th that you will, as far as possible, visit every prison, jail, reformatory, hospital, almshouse and "shut-in," carrying flowers, with text cards, Bibles, literature (carefully selected) and pledge cards. The flowers, with their fragrance and beauty, will frequently soften the most obdurate, while to others they convey the hidden meaning of God's goodness and love to all. Use the texts; these little cards bear God's messages, and He has said: "My word shall not return unto me void." Be sure when practicable to offer the pledge cards for signatures; such a committal of self with a sense of honor has many times proved a safeguard to struggling, tempted ones and put a purpose into their souls. Before another year some of these you visit to-day will have passed beyond your reach.

"Throw out the life line!
Some one is drifting away.
Throw out the life line!
Some one is sinking to-day."

In visiting the prisons we are governed largely by the courtesies extended and privileges granted by the prison officials. Each state superintendent can accordingly best arrange for her own visiting committee. In some states the prison officials prefer to have the committees come on Sunday preceding or following June 9th.

But little change has been made in form of service. If you have not already arranged the program the one following here may serve.

The hymn, "God be with you till we meet again," was a favorite with Miss Casseday, and would be suggestive as a benediction hymn for our missioners' use in their visitations this year.

How much we miss the heart-to-heart letters and judicious counsel of our sainted leader! Many a tired worker has been inspired with fresh zeal; many a burdened heart comforted, and "shut-in" cheered by her rich experience and testimony. Truly

"The influence of her quiet life
Fell on us like the dew."

On June 9 the monument that marks the resting place of Jennie Casseday will be unveiled. The public schools of Louisville will participate in the exercises. The success which has attended the securing and erection of this beautiful and fitting memorial is chiefly due to the efforts of the school children.

Let us endeavor to make June 9 a golden day, bright, precious, the memory and influence of which shall be enduring.

"Thy love shall chant it own beatitudes
After its own life-working. A child's kiss
Set on thy sighing lips shall make thee glad;
A poor man served by thee shall make thee rich;
A sick man helped by thee shall make thee strong;
Thou shalt be served thyself by every sense
Of service which thou renderest."

PROGRAM.

OPENING HYMN.—"Jesus, lover of my soul."
PRAYER.
SCRIPTURE.—Matt. 6:24–33.
HYMN.—"There are lonely hearts to cherish." (Gospel Hymns 5 and 6, No. 162.)
ADDRESS.
Distribution of Flowers and Literature (if the service is in prison or hospital).
HYMN.—"God be with you till we meet again."
Lord's Prayer (in concert).

Louisville, Ky.

WOMEN IN POLITICS.

BY FRANCES E. WILLARD.

At a recent meeting in Reigate of the local association of the Liberal Women's Federation, Mrs. Fenwick Miller, the famous woman journalist, in her own charming way made the closing address, which delighted all present and was the outcome of her lifelong study and practice of the art of persuasion added to remarkable native powers. My notes yield the following most inadequate outline:

She said: "I cannot forget that the first man who ever spoke in favor of the enfranchisement of women in our parliament was Benjamin Disraeli, and the next was John Stuart Mill, representing the two parties. We have found our friends, then, both in the Liberal and Conservative political camps. To my mind politics is just that part of the business of each of us which may be more conveniently done by the people altogether. Personally I am not suited with the world as it now stands. Men have carried it on as best they could for ages, but they are willing to admit they have not made a very good thing of it. I should feel free to say to them with all good-will, 'You have done pretty well—better very likely than I could—but two heads are better than one; you need now to seek the help of women to bring the world to be a purer and happier place than you have been able to make it alone.'

"We wish to enlarge the circle of thought and conversation in the home. As it has been in the past when a man came from his work in shop or office he was regaled with such topics as the condition of Johnnie's tooth, little Mary's corn, the increase in the price of potatoes, the difficulties that have arisen with the ruling power in the kitchen. But nowadays we are changing all that; for instance, my husband and I differ in politics; we have many a nice little tilt about great Mr. Gladstone, but we do not lose our tempers, far from it; indeed, we often sit up later than we would, so interested are we in talking over the state of the country, and he says, 'Why, this is the way men talk at the club!' and I know it is far better for him to be at home talking with his wife; far more interesting for us to agree to differ, to modify each other's opinions, to have the pleasure of sympathy and company together, rather than for me to be sitting alone and for him to be off at the club until all hours. I want women in politics for men's sake and for home's sake as well as for the sake of the women themselves.

"One day many years since a poor woman came in to our suffrage headquarters in London and said: 'I see by the sign that this is a society for women's sufferings; my feet have troubled me a long time and I thought I would come in and see what you could do for them.' We had a laugh all round, but she was right, after all! that society was formed because of women's sufferings. Far be it from me to advocate disregard of the duties of home, for I believe it is a principle that the nearest duties are the most important, but then this is just as true of men as of women. First of all, men have their industrial and social interests, but just as they feel led out, and ought to be, from the routine of their lives into the larger brotherhood of their political parties, so women need to establish a feeling of sisterhood that will broaden and enrich their characters and lives. Women are too exclusive; they make great account of their own social plane but men learn to mix with men of sense who are not their equals in culture. I should like to see a society for discussing all great questions here in the town of Reigate, in which women would learn not to determine their acquaintances by rule of thumb, asking who lives in large, who in small houses; who has two hundred pounds and who two thousand pounds a year; but meeting and mingling our knowledge and sympathies concerning all the questions that affect women in this historic old town in this beautiful county of Surrey and in our own dear England.

"Mr. Walter Besant, one of the greatest critics of the woman's movement, has recently said his say in Lady Henry Somerset's paper against our progressive ideas. He cannot deny that queens have been notoriously successful as administrators, but he tries to neutralize this by saying that they have had great men as their advisers; however, we who know for ourselves something of the history of Elizabeth of England, Catherine of Russia, and Maria Theresa, know that in the face of what they accomplished it is simply grotesque for Mr. Besant to try to belittle their achievements. It will take a revolution perhaps to bring women to the front in government, but if so, that is sure to come. I often think how grievous was the pity of it that the firstborn of our queen—her daughter Victoria—was shunted off the English throne because she was a girl. Unlike her brother, she had every qualification to be one of the best sovereigns that ever sat upon a throne, but simply because she is a woman she is now only a dowager living in as great an obscurity as such a woman can.

"The discovery of woman by herself is the greatest fact of the century, greater than the discovery of steam and electricity; we have allowed her powers to go largely to waste too long. You will see a wonderful world one of these days when women come to their own. If anybody fears that the world will be less homelike in those days let him study the history of the Quakers extending now over three hundred years. There was nothing in the creed of the Society of Friends sufficiently superior to what was in other creeds to account for the wonderful influence they have had in our history. Their single, salient and never-to-be-forgotten peculiarity was their treatment of women as their equals. No class of religionists has ever more worthily won the respect and goodwill of mankind. A famous member of it said recently, 'Our society has never taken up a cause that has not at last succeeded.' I once asked an illustrious old Quaker woman how she reconciled with her belief the declaration of St. Paul, 'I suffer not a woman to speak in the church,' and she replied: 'God's revelation did not end with Paul. The spirit of the Lord is upon His people still and has been always; we should do violence to the inner voice if we did not obey it when it tells us to testify how gracious have been the Lord's dealings with our souls.' Who could wish anything nobler, gentler, more home-loving, upright, truthful and moral in every way than the character of Quaker women as a class? They are types and forerunners of what shall be when man welcomes woman to his side in every line of life. 'The woman's cause is man's; they rise or fall together, dwarfed or god-like, bond or free.'"

Reigate, Eng.

THE NUDE IN ART.

II.

BY ABBY FELTON.

All the arguments which were considered in the first paper of this series have not sufficient force, separately or collectively, to invalidate the objections and protests of the advocates of exclusion. They simply transfer the argument, throwing the whole force of the reply into aspersions of their opponents. The main points of those who protest are the inevitable effect on the common mind and the certain pandering—which all history forcibly demonstrates as the sure accompaniment of promiscuous exhibitions of the nude—to the degraded tastes of that portion of the public which is composed of "whited sepulchers" without, but within full of dead women's bones! Until society is pure and its individuals are *known* to be pure one cannot gaze upon such a picture as "Don Juan in Hell" in a mixed company like the one which for six months slowly filed through the rooms of the Art Palace at Jackson Park without an inward shrinking and wounding, and we venture to say that any mother would prefer to see it, if see it she must, with no one but strangers about her, rather than in the company of her own sons and daughters. The gentle Shelley never spoke harshly, it is said, of any other person than Byron, and that one lapse was caused by the publication of the poem, "Don Juan," for he felt that the poet was prostituting his genius by writing it. No one can deny that it was painted for the express purpose of telling graphically the story of a foul life and its hideous ending, but many will assume that it was painted to teach a moral, that its *raison d' être* is to act as a repellant and not as an attraction toward an evil life.

Very well, let us admit so much as that, for the sake of the argument, though we by no means thereby assent to its truth. A little reflection will convince any candid mind that such an admission simply emphasizes the impropriety of placing it in a public room exposed to promiscuous view. Suppose the father of a family, wishing to inculcate the lesson which this picture is supposed to teach, purchases a book giving a detailed account of the various "episodes" in the history of a man of evil life, ending with a careful exposé of the inevitable retribution. Does any one for a moment suppose that that father will gather his sons and daughters, of all ages, about him and proceed to read aloud to them the entire book from beginning to end, not sparing one "jot or tittle" of the recital? Which, think you, is the better way—this one, or a thoughtful, prayerful division of labor, the father reverently forewarning his sons, and the mother her daughters against the sure temptations that beset the path of youth, and thus forearming them to meet them bravely and subdue them victoriously? But this portion of the argument in favor of such pictures as the one in question is rendered absolutely nugatory by the attitude of the "new art criticism," whose advocates vehemently deny that pictures can convey a moral lesson.

Mr. George Moore, the eminent English art critic, once wrote of one of the figures in a picture by Deyas:

A life of low idleness is upon her face; we read there her whole life. The tale is not a pleasant one, but it is a lesson.

Later, he wrote concerning this extract:

I have written many a negligent phrase, many a stupid phrase, but the phrase, "It is a lesson," is the first hypocritical phrase I ever wrote. I plead guilty to the grave offense of having suggested that a work of art is more than a work of art. The picture is only a work of art, and therefore void of all ethical signification. In writing the abominable phrase, "but it is a lesson," I admitted the ridiculous contention that a work of art may influence a man's moral conduct. . . In the abominable phrase which I plead guilty to having written, I admitted the monstrous contention that our virtues and vices originate not in our inherited natures, but are found in the books we read and the pictures we look upon. . . To soothe the reader who is shocked by everything that lies outside his habitual thought, and to dodge the reader who is always on the watch to introduce a discussion on that sterile subject, "morality in art," to make things pleasant for everybody, to tickle the Philistine in his tenderest spot, I told a little lie; I suggested that some one had preached. I apologize for having hypocritically declared a great picture to be what it is not, and could not be—a lesson.

This sweeping iconoclasm completely and finally destroys the one argument in favor of such books as "Don Juan" and "Mlle. de Maupin," and such pictures as "Don Juan in Hell," *i. e.*, that they convey a moral lesson and are produced for that purpose. If this is not their purpose, what purpose have they? Simply *pictorial*. To present to the "mind's eye," through the retina, a picture of an evil life. A noble employment for "great" artistic power, is it not? The new criticism protests unceasingly that the aim of art is not truth, but beauty. Do not the sources and the circumstances in which a great artist in literature or painting finds the "beauty" which inspires him set the indelible and unmistakable seal upon the character of his own soul, and of his genius?

We close this section of our argument by reminding the reader that we are now speaking, not of all nudity in art, but of such pictures as the one by the Spanish artist, which, if they have no moral purpose, as is now claimed, are an insult to the public and a degradation of art.

For ourselves we can say that that woman who can, without regret and pain, look upon the scene of a young man and young woman viewing this picture together—especially if the young girl be her own daughter, pure and unspotted from contact with evil—has reached a height in her progress upward toward the *ideal* which we have not yet attained.

It is claimed that numerous nude statues in public places have the effect to produce types of greater physical beauty, and by doing so elevate the race. The effect of mind upon matter, personal striving on the part of individuals of the people to approach the ideal thus set before them, and a reciprocal influence between the mind of the artist and his art, are the means by which the physical elevation of the race through the nude in art, is to be affected.

Even if it were true that the ancient Greek race was physically ennobled by "classic art," at what cost was such an elevation purchased! Praxiteles introduced the first nude female statue, which was at once rejected, then accepted, and finally cherished so affectionately that nothing would induce the city which possessed it to part with it. By-and-by the pure ideal of the Grecian artistic mind became a sensual ideal in the common mind; art, responding to the prevailing taste, passed inevitably through the phases of degradation and declension to its final destruction. First, a pure art; then a nude art; then a sensualized people, and, by reaction again, a sensualized art, the rediscovered examples of which are too prurient to be shown to the public even in this age of devotion to "high art"; then sure decline and at last complete downfall.

If the gradual dissolution of the Roman empire assisted in the going to decay of classical art, that decay came "all the more quickly and thoroughly," says James Jackson James, "because of the sensuality into which it had sunk."

Even the "divine Raphael" became intoxicated with "the beautiful forms of antiquity" which he "would fain revive," and the beginning of the decadence of modern art dates from that revival.

Let it be understood that those who desire a pure and refined art stand for no sweeping iconoclasm. Let it be conceded that the study and representation of the human form is a necessary adjunct of all highest art, but let it be as rigidly maintained that, as Ruskin says, "There is a right and wrong way to paint and carve the human form. It is difficult to say," he adds, "by just what minute difference the right conception of the human form is separated from that which is luscious and foul, for the root of all is in the seeking and love of the painter; who, if of impure and feeble mind, will color all that he touches with clay staining, as Bandinelli puts a foul scent of human flesh about his marble Christ, and as do many among the moderns; but if of mighty mind and pure he may pass through all places of foulness, and none will stay upon him, as Michael Angelo; or he will baptize all things, and wash them with pure water, as our own Stothard." Ruskin also affirms that the right use of color, and the careful severity of form and hardness of line practiced by the old religious painters, redeemed such nudity as they were compelled to treat. "These religious painters, with Michael Angelo and the Venetians, except Titian, whose Magdalens are truly disgusting, form a great group, pure in sight and aim, between whom and all other schools by which the nude has been treated, there is a great gulf fixed, and all the rest, compared with them, seem striving how best to illustrate that word of Spencer:

"'Of all God's works which doe this world adorn,
There is no one more faire and excellent
Than is man's body both for power and forme
Whiles it is kept in sober government.
But none than it more foul and indecent
Distempered through misrule and passions base.'"

It is well known to all students of art that Fra Beato regarded painting as an act of worship, to be engaged in only after a season of fasting and prayer, and thus he felt himself inspired for his work by God Himself. Such veneration of his art was incompatible with any use of it which would degrade the taste or morals of his fellowmen, and it was but a natural corollary from this that he esteemed it a sin to paint the nude, and refused to do so, and his representation of the human form stands to-day as the one perfect example of that portion of the art.

Correggio may be suggested as an example of the other extreme, wherein is shown the "seeking and love of the painter," who, as Ruskin says, "With less apparent and evident coarseness than Rubens, to whom much may be forgiven on account of his redeeming color, has more of inherent sensuality, wrought out with attractive and luscious refinement, and that alike in all subjects—Madonnas, St. Catherine, Diana, etc., not to mention any of his works more definitely evil." Beneath these works of Correggio, Ruskin again places some of those of Guido, which "are devoid alike of art and decency, and so on, descending to the absolute clay of the moderns, who, for the daring frankness of the old men—with whom much of what is evil and base in subject and tendency is redeemed by what is pure and right in hue, and whose art seldom missed of human grandeur even when it failed of holy feeling—have substituted a mean, carpeted, gauze-veiled, mincing sensuality of curls and crisping pins, out of which nothing can come, I believe, but moral enervation and mental paralysis."

Ravenswood, Ill.

EDITORIAL CORRESPONDENCE.

Honors to Women.

DEAR UNION SIGNAL:—A few mornings ago I went with Lady Henry Somerset to Westminster Abbey where perhaps a hundred invited guests assembled to see the Princess Christian unveil a tablet in honor of Madame Jenny-Lind Goldschmidt, that Swedish Nightingale, whose visit to America in 1850 was one of the events the knowledge of which reached us in our pioneer home on a Wisconsin prairie and set my eleven-year-old spirit agog with wonder and delight that a woman's voice could thus enthrall humanity. But most of all, I have from that day on loved her fame and memory because when asked if the laudation in the atmosphere in which she lived did not divert her mind from the highest ideals, she answered: "When I come forward and the people greet me so warmly, while I am glad and grateful, I only sing to God." She rendered back to Him His own who had given her the most marvelous vocal instrument of which the world has record.

As is the custom in this country, everybody remained standing because a member of the royal family was expected, and soon we heard a rustle along the aisle behind us, while every head was craned to see Dean Bradley, the chief ecclesiastic of the Abbey, marching along the aisle in his official robes, while beside him, with slow and dignified step, came a lady of medium height, rather stout, and as we should say, "well-to-do looking." She was in quiet, tasteful morning costume, and it was the princess. Behind her walked her husband and her daughter, and behind these Otto Goldschmidt, widower of Jenny Lind, and their daughter, with several other lesser lights. As the group formed around the medallion we heard the voice of the Dean intoning the usual prayer, "Prevent us, O Lord, in all our doings," and in a moment more there was a drawing of cords, the white cloth was pushed aside, and there was the medallion. Not a word was uttered so far as we could hear, and I wondered if it would not have grated on the sensibilities of that aristocratic group to hear a woman's voice break the traditions of that "silence in the church" which the State Church of Great Britain observes even to the exclusion of women's voices from its choirs! Just then at a distance we heard the clear tones of one of the Abbey choristers singing the words, "I know that my Redeemer liveth." So it was a man who, in the most famous pile of religious masonry that the Anglo Saxons have reared, was set to sing in memory of that great woman's voice forever hushed.

This was in keeping with the action of the Archbishop of Paris, who, a few days later at Notre Dame, went through the ceremonial of the canonization of Joan of Arc, but who, when it was suggested that a woman might well sing on that occasion, declared that no woman's voice could be heard in the great state church of France. As the ice lingers latest in the low places of the valley because the sun is longest reaching it, so the melting of medieval prejudice against the free action of woman's mind and heart will be longest resisted by the ecclesiastic mind with its predisposition inherited from the cloister; and we cannot wonder or blame anybody that this should be so; it is simply the effect of a cause, and to kill it out we must not inveigh against the individual who is what he is as the result of certain forces, but we must emphasize more and more, by word and work, the principle and practice of a homelike world in which men and women go side by side "through every lane of life."

The medallion that we saw is placed under a beautiful statue and monument to Handel, the great artist whose "Messiah" was her favorite composition, and around the tender and womanly bas-relief portrait of Jenny Lind (as one likes best to call her) are the chiseled words, "I know that my Redeemer liveth."

While singing in New Orleans, Jenny Lind heard that the wife of a Presbyterian preacher lay dying, and had expressed a longing desire to hear her sing "I know that my Redeemer liveth." She at once signified her wish to her manager, P. T. Barnum, to cheer the last moments of this unknown sister by her divine gift. Mr. Barnum objected stoutly, and endeavored to use his official power to prevent. But this high-souled woman put on her bonnet and, with her maid, sought the home of her about to enter into the new life, and made the prelude to the new song to the Lamb she was so soon to join in, by singing gloriously, "I know that my Redeemer liveth," and she won the undying gratitude of a city.

When the somewhat uninspiring exercises were over we sought those flagstones of the great floor in Westminster underneath which lies all that was mortal of Tennyson and Browning. We remarked, as I imagine thousands must have done before us, how good it would be if the women of the world would place a bust of Elizabeth Barrett Browning and her poet husband side by side on the pillar that stands near the resting place of him who wrote "The Ring and the Book."

. . . . . .

To my surprise, I find that my well-meant suggestion of a "love feast" at the National W. C. T. U. is strongly combated in several quarters. It had seemed to me to be the most harmless method by which we could outwardly express our heart affection as white ribbon women.

But as it is not at all essential and is objected to by women good and capable, I am most willing to "withdraw the motion," although I know that it has been seconded by many. I append one of the protesting letters.*

I confess my inability to see why any should also object (as some do) to the simple receiving of a little child by the W. C. T. U. members as a prospective recruit for our "peaceful war," and tying the white ribbon on the little one's wrist in token of our loving claim. More than this I did not mean to advocate, though as a matter of course, a woman minister has as much warrant as a man to administer any rite of the church that has consecrated her to that high calling, all of which is "respectfully" (and I may add humbly) submitted, by yours ever in the faith,

Frances E. Willard.

Reigate, Eng.

*DEAR UNION SIGNAL:—I read Miss Willard's letter in THE UNION SIGNAL of March 15, 1894, in which she proposes or recommends to the state presidents that a day, preceding the next convention, "be set apart as Consecration day, and to open that by a love feast, at which bread and water be partaken of in unity of spirit, as an outward sign of our inward bond of peace." Now I am only *one* of our great white-ribbon army, but feel it my duty to protest in this matter, for the sake of unity and peace.

In the first place the W. C. T. U. is composed of Christian women of every denomination, and up to this time have been united all along the various lines of our work. To introduce a ceremony at our meetings in which all cannot conscientiously take part will be entering a wedge for dissension and trouble now and in the future. For instance, the "close communion Baptists" (as they are sometimes called) hold that the Lord's Supper is strictly a church or congregational ordinance, so they could not join in that ceremony, and it is the same with other denominations, they have their views according to their teaching in this matter.

I do not approve of infants and little children being "consecrated" to this work. It is the duty of parents to train their children so, that when old enough to understand these things, they will fall into line and work for God and Home and Every Land. These ceremonies are borrowed from the churches—and as no two agree, it will be impossible to introduce them into our gatherings and not produce trouble and dissatisfaction. If we faithfully follow out the lines already laid down in the W. C. T. U. by taking the pledge, giving time, talent and money, are we not showing sufficient fealty, without these useless (to many) ceremonies, in which all cannot take part? I hope our beloved leader will reconsider her request, and instead, have a prayer and song service—something in which all can participate.

Yours for peace and good will towards all,
ELLEN C. EDWARDS.

Jefferson City, Mo.

ECHOES FROM FAR-OFF BATTLE-FIELDS—SWEDEN

DEAR UNION SIGNAL:—In recent issues I have noted accounts of the temperance work in Denmark and Finland. Allow me to supplement them with a brief review of the temperance movement in another of the Scandinavian countries.

The temperance work in Sweden was not begun yesterday. Since the time of its inception it has, however, suffered many relapses and at times been held in disrepute. As early as the sixteenth century Gustof I., "the father of his country," passed a prohibitory measure and his grandson, the great Gustof Adolf (Gustavus Adolphus), followed in his footsteps. Those laws were, nevertheless, of short duration, but they were revived in 1756 and later in 1772, during the reign of Gustof III. Strange to say, this monarch suddenly changed his mind on the temperance question, and only two years afterward he established the famous state breweries and distilleries, through which he made the Swedes a nation of drunkards and the effects of which it will yet take decades to obliterate.

The circulation of temperance literature in Sweden dates back to the beginning of last century. Then the first tiny seeds were sown in the rocky soil—they were few and far between, but that they took root is shown to-day in the magnificent harvest. One of the first pamphlets was: "A patriot's thoughts regarding the manufacture of alcoholic drinks," (issued 1711) and the printed "thoughts" were emphasized by the voices of prominent men who breasted the waves of public opinion and declared the liquor traffic a menace to the welfare of the nation. Among those first "temperance fanatics" we find Carl von Linnæus, the great botanist, Urban Hjärne, one of Sweden's greatest medical lights, and others. Even the Muses sanctioned the temperance sentiment through one of the last of the eighteenth century poets and philosophers, Thomas Thorild, who stated the truth, that "a little is already intemperance because the thing itself is unnatural."

In the beginning of this century the flood, which since the establishment of the home stills in 1809 had swept over the historic country, reached high-water mark. Liquor was manufactured in every cottage, but at last the reaction came. Not until then was the temperance work properly organized.

The movement first began with so called "moderation societies." They were the first feeble efforts to stem the tide, and they were short-lived. It soon became apparent that no definite line could be drawn between "moderation" and intemperance, but, nevertheless, these societies were the foundation for teetotalism.

Sweden's first temperance speaker was Herr Wieselgren, a noted preacher. He formed a temperance society in his own parish, which, after three years' existence, counted one thousand six hundred members. During that time he also succeeded in closing no less than two hundred stills and distilleries and the same number of "speak easies," to use a modern parlance, in this same parish,—comment is unnecessary. If ever there was a nation "preserved in alcohol" it must have been the Swedish, and only the sturdy Norse stock could have survived such a "preservation."

Through the unceasing labors of Rev. Wieselgren and his followers similar societies sprung up in different parts of the country, and in 1837 these branches were organized into the "Swedish Temperance Society."

In 1855 the home-stills were at last abolished, and the purpose for which this society had been organized was in the main accomplished. The interest in the movement began to wane; the leaders had principally directed their efforts against the manufacture and sale of whisky, losing sight of wine, beer and lighter drinks, and now they considered their labors ended.

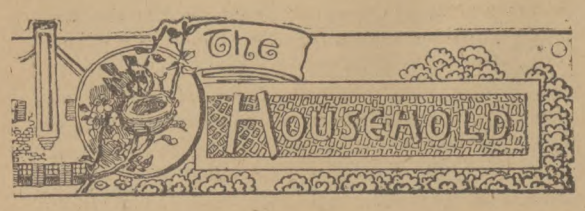
This was the turning point of temperance work in Sweden. Total *abstinence* became the battle-cry of the new standard-bearers, and the scattered forces rallied under the banner of the Bands of Hope in the sixties and seventies. 1879 the first lodge of Good Templars was founded, and the ranks were later on recruited by the National Order of Good Templars, the Swedish Society of Blue Ribboners and the Order of Templars. The membership of the different societies is now as follows: The Blue Ribbon Society, 55,309 members; the World's Order of Good Templars, 50,090 members; the National Order of Good Templars, 16,968; the Order of Templars, 25,000.

November 4, 1892, a bill was passed introducing scientific temperance instruction in the public schools, and in the parliament is found to-day many a champion for prohibitory law.

This much regarding the past. Of the present a few additional words later.

KATE LUNDEN.

New York City.



"A TENDERNESS OF SPOTLESS SNOW AND ROSE BLOOM."

SURELY there
never fell so
pure a light
From any crystal-
line cathedral
dome,
As that borne
down with the
soft, summer
rain
Through the pink
apple-blooms,
the lucid green
Of June's uncan-
kered leaves,
and branches
gray,
Scutcheoned with
lichens, tracery
more antique
Than earls or bishops bear upon their shields.

A color not of earth, a tenderness
Of spotless snow and rose bloom clothed the tree
That stood up underneath the heavens, one flower.
The multitudes that John saw in white robes,
Singing the Heart Divine, whose living drops
Had cleansed their stains and warmed them into life,—
That multitude looked through my window panes,—
And with them I joined praises.

To-day I worship in the apple-boughs,
With the great congregation of the flowers
That come up to their heights, as came the tribes
Of old unto Mount Zion once a year;
A passover of perfect, open praise.

The world we live in wholly is redeemed;
Not man alone, but all that man holds dear:
His orchards and his maize; forget-me-not
And heart's-ease in his garden; the wild
Aerial blossoms of the untamed wood,
That make its savagery so home-like; all
Have felt Christ's sweet love watering their roots:
His sacrifice has won both earth and heaven.
Nature in all its fullness is the Lord's.
There are no Gentile oaks, no Pagan pines;
The grass beneath our feet is Christian grass;
The wayside weed is sacred unto Him.
Have we not groaned together, herbs and men
Struggling through stifling earth-weights unto light,
Earnestly longing to be clothed upon
With our high possibility of bloom?
And He, He is the Light, He is the Sun,
That draws out of darkness, and transmutes
The noisome earth-damp unto Heaven's own breath,
And shapes our matted roots, we know not how,
Into fresh leaves and strong, fruit-bearing stems;
Yea, makes us stand, on some consummate day,
Abloom in white transfiguration robes.

—*Lucy Larcom.*

THE MEMBER-AT-LARGE.

V.

BY HELEN CAMPBELL.

It was at the top of University Hill and a mile away. Against the reddening sunset sky rose fair and white the beautiful dome of the capitol, small if compared with that statelier one at Washington, but perfect and pure in every line. The member-at-large whose hasty constitutional had taken her through the main street of the city, and who had pushed from her path banana skins and papers, and a tin can or two, and much general refuse from the small shops along her way, drew a long breath of relief.

"Of course if there were any way of depositing tin cans on the dome they would do it," she said. "It is almost the only spot where I do not find them."

"That is your craze," said her companion. "Your present one, at least. I don't wonder. There ought to be some sort of association for picking up things or hindering their being thrown out, which would really be better, but as matters are now I doubt if it would accomplish much. It seems to be part of the theory of liberty that every one shall deposit what he will at his door, and though the city ordinance forbids piling ashes and that sort of thing even otherwise respectable citizens do it constantly. I don't see what to do about it. Do you?"

"Look at those boys," returned the member-at-large, with apparent irrelevance. "So far as any sort of decent bearing goes they might be a set of young hoodlums. Hands in their pockets, and slouching along, feet scuffling, shoulders round, and their clothes looking as if they had been thrown at them. Of course base-ball and athletics and drill are going to alter all that, but think what sort of training lies in the background that makes it possible for them to appear here like that in the beginning."

"They are going through the cub stage," the friend answered. "Don't you know that that is inevitable with every boy?"

"A purely Anglo-Saxon theory. No other nation has its cub stage. It is not needed, and it robs the boy of a good-sized bit of his birthright. No; as usual it is the women who must be held responsible, and precisely they have not thought out the situation but accepted unquestioningly the time-honored falsehood that a boy must go through such a period of condensed disagreeableness. Do you suppose a young Greek ever held himself in such fashion or spoke in such tones? There is not a peasant abroad who would not be ashamed of them, but it seems to be considered part of the American Declaration of Independence. There are three hundred and eight reasons for it, however."

"What *can* you mean?" asked the amazed friend.

"Wait till my turn comes again and you shall know," was the reply; and when the turn had come, this is what the member-at-large read:

"What I want to talk of with you this evening has its origin in a series of facts, sufficient in number to satisfy the most technical mind, and each one capable of full demonstration. It was a newspaper reporter who made the first count, seeing in it an opportunity for the item in search of which he spends his days, and I followed in his wake bent upon seeing if he had told the truth. Up and down and across the pretty city, numbering one by one the three hundred and eight, hidden all winter under a coverlid of snow and ice, turning now to vapor in the unexpected sunshine and warmth of the early March days, showing their full proportions and astonishing their creators with the magnitude of the thing their own hands had made.

"For the three hundred and eight were ash-heaps, which the March winds took in charge, sifting generously on the passer-by, and distributing impartially wherever ledge or projection of building, public or private, offered lodgment. That a city ordinance forbids the piling of rubbish, ashes or garbage of any order in the street, or on the sidewalk appears to have made no difference in the formation of these piles, beginning in a mere scuttleful dumped into the fresh snow, sinking at once out of sight, and so satisfying such conscience as may in the first offense have stirred a little. Naturally, as each fresh snowfall covered all traces of repeated transgression, it gradually blunted, and at last even justified its acts. It is these three hundred and eight heaps that are my text, made up not only of ashes but of old boots and shoes, the omnipresent tin can and all flotsam and jetsam of household life in its most unlovely aspects. And the reason they were there can be better given you in the outraged comment of a German friend, whose consternation at American methods never ceased, and whose summary I have more than once used:

"'It is a country where always I find dirt and more dirt. I look to see why, and soon I find it is because all will throw down and none will pick up. Why is dot so? That I know not, but ever I find that big and little— all alike, will ever throw down; and so if there are none to pick, why not dirt? I look in houses much and see how it is. A German child play, and when it is done comes the mother, or it may be the nurse, and her must see all in place. All small things in drawers or shelves, maybe. All great things where the mother will, but order, order forever. *Ach, himmel!* But America is not so! The American play and throw while he play, till all is on the floor, and then say to mother, or nurse, Come, you pick up, or he go and say naught; but mother must pick without saying. That is so in house. Out of house, under the sky, how is that? Same as other time. Alway throw down. So in city is dirt and in country is dirt, and then say, Why so dirty? City must pay men to sweep, but they sweep not much. If I were ruler of city, I say, each man, each child pick always. Each man sweep his own share, and when that is done comes the wagon and all is taken. What I say is true. I find my own land clean. There every child in wood or field same as house, he must not throw on the earth. If he sees things lie there, then he knows someone is break the law, and he run sometimes for fear he be caught and told he is done dot. But in our wood, deep always, and green, and so still, so clean, one sees never tin can and paper. *Himmel*, what shame to see ever dot tin can! It make me shame for all American that do so that way. I go to picnic and always tin can and much paper; *Ach*, how much paper I see! And if I pick up then all laugh and say, "Oh, you German. Americans not mind. Let it alone. Who care?" I say that bad, too bad. Why not care? It is your own country. Do you want dot country always with paper and tin can? Why they not pick up?'

"Here we have one phase of dirt and its methods, viewed by eyes taught from babyhood the beauty of order and the power of law to compel it. Now take another, whose offence is voiced by the Englishman who, not only in his own but in all countries where English is known, has done most to make clear the inner meaning of beauty and order and law. It is the wail of John Ruskin over the once lovely pool of Carshalton, and this is what he writes:

"'Just where the welling of stainless water, trembling and pure like a body of light, enters the pool of Carshalton, cutting itself a radiant channel down to the gravel, through warp of feathery weeds all waving, which it traverses with its threads of clearness, like the chalcedony in moss agate starred here and there with white *grenouillette;* just in the very rush and murmur of the first spreading currents, the human wretches of the place cast their street and house foulness; heaps of dust and slime and broken shreds of old metal and rags of putrid clothes. They have neither the energy to cart it away nor decency enough to dig it into the ground, and thus is it shed into the stream to diffuse what venom of it will float and melt far away in all places where God meant those waters to bring joy and health.'

"Anglo-Saxon methods these it seems, for we too are Anglo-Saxon English, with but a few generations between us, and the old home, whose beauty is more and more at the mercy of trade, and the crowding manufactories whose smoke blackens the heavens and defiles the earth, and leaves no clean spot for the foot of man. How is it that for France and Germany such profanation would be impossible? How is it that in this America which boasts a system of universal education more comprehensive than anything that England has till recently known, there is still no education in that which makes most for happiness in outward living, and that beauty and its laws have no inch of space in the scheme?

"This is the statement for the mass. The fact that a genuine spirit of art is growing up amongst us, and that our work takes high rank among artists abroad, does not touch the fact that for the great rank and file of Americans there is not only no art but no sense of what it may mean. And here we come at last to our own share in the matter, and the recognition that the privilege of the cultured is their obligation also. *Noblesse oblige;* and it is for each one of us who meditates on the significance of the three hundred and eight ash heaps, to meditate also on what method will best prevent their reappearance with another and yet another spring.

"With the heads of these households it is practically impossible to treat. Their education must often be said to be 'finished.' But there are the children, our own often, hardly less aiders and abettors in the throw-down-and never-pick-up system. With them there is still time to work. Tree-planting day is opening up to them the meaning and uses of the thing that before had neither meaning nor use save as something to burn for fuel or climb in nest-robbing. Why should not every foot of ground on which we walk be also cared for and tended and made beautiful by the hands which have as yet never been taught what part they may have in beauty? Why is it not part of our privilege to see that such teaching begins, and that if the school cannot and will not admit it, that in our homes at least with every child that comes in faintest degree under our influence, the new system may begin?

"Not alone in the removal of mere unsightliness is there work to be done. The enormity of many modern conditions, the obtuseness of perception and the death of any real art spirit, have been mourned over, not only by Ruskin, but by Morris and every one of that school who are thinkers as well as art lovers. And out of it has grown something which is the seed for more and always more of the same sort; something so practical, so simple and so certain in its results that I want, at the risk of telling you something you all know already, to give you a little of its story, and ask why something of the same sort may not easily and directly begin its work here and now.

"It is the Fitzroy Picture Society of London, whose work is barely a twelvemonth old, and which came to it through precisely such discouragement and even bitterness as mark the words of Ruskin quoted in the beginning. Watts had added his wail to that of Morris as he wrote: 'Sensibility to beauty is, as a natural possession, nearly extinguished in modern times, and art as a factor in education is overlooked and neglected.'

"Sound economics, good ethics have been gradually demonstrating their necessity, but how is a sensibility to beauty to be aroused in a time when every tendency seems to crush out imagination, always the chief builder of hope in the heart of man? Only with the children could there be won a place in their hearts for beauty, and these men decided that photograph and lithograph must work where other forms of art were impossible, and that by it the masses might be reached.

"They designed at once a series of colored prints for

school-rooms, workmen's clubs, churches and the like; strong and vigorous in outline, original and striking in conception, pure in form and beautiful in color. The first exhibition of the designs was in Liverpool, where deep interest was excited, and their educational value at once admitted. Later, in London, they found their place, and are gradually being introduced, the leader in the movement, the well-known artist, Mr. Heywood Sumner, writing of them:

"'To teach the young and the gracious of every age to see, to think and to feel, and therefore to become more actively and securely virtuous, is the sphere which Wordsworth gives to sight in education; and to free, arouse, dilate, is the special scope of art. School walls should raise an ideal for children's eyes. There will be small chance of a great public art arising again to express the public spirit of the time, if our children's eyes are left to be educated in reckless disorder by means of advertisements, and in triviality by means of low comic prints. For many of these little citizens will soon be playing their part in the shaping of democratic England, and by their votes will be deciding whether imaginative works of art are treasures to be valued by the people.

"'Accordingly I believe that the national school-room should be recognized as a serious field for connecting art with daily life, and that where there is a desire for simple vital art on school walls, there will further arise a desire that our other public modern buildings should be more expressively and worthily adorned. Thus our ultimate aim touches on the large and intricate question of the spectacle of modern daily life which has been shaped for us so long by men of commerce and men of science.'

"In Felix Adler's Workingman's School in New York, I have seen the child taken straight from the slums, in a few weeks modeling with delight a cluster of leaves, his eyes opened once for all to the beauty of lines, and what power his own hands may have in creating them. If for every child such chance were given, there would be an end forever to the hideousness that disfigures our towns and villages, makes the monuments for which our congressmen vote a terror, and their verdict on any work of art the grimmest of farces. And right here, we who talk of it and laugh or wail as temperament directs, can take the matter in hand and, for some one, at least, make these blunders impossible. It is as practical a form of Christianizing as we have yet attempted. It humanizes the hoodlum; it gives to restless hands an occupation, and to empty minds a purpose, and I guarantee that if work in these directions once begins, we shall find not only its good for the learner, but for the teacher as well."

Madison, Wis.

HIGH ART IN FRIENDSHIPS.

BY LILLIAN WHITING.

Never strike leagues of friendship with cheap people where no friendship can be.—EMERSON.

People, like pictures, should have the advantage of a good light and of fair and true perspective. This is only simple justice. Many persons are like the pictures whose color is put on in the *décomposition du ton*—the method that blends only at a certain focal distance. Seen too near, the canvas is all one blot and blur of shapeless smears of paint, without meaning or values; but go to the true focal distance, and, behold—the purple smear becomes a mountain range; the shapeless patches of blue or gray or rose become a sky and clouds; the red and green spots show as scarlet flowers in the grass, and the entire landscape is palpitating with light and throbbing with color. It is luminous and beautiful; the artist has fairly painted light as well as color. But all this is only to be felt and seen at the true focal distance. Another school of painting permits the closest scrutiny, but at a distance you miss the wonderful atmospheric effects and the light and life of the impressionist.

There are people who correspond to each: those who suffer by being seen too near, and those who may be seen to advantage in small details, but whose character or achievements when viewed in perspective are not impressive. Each must be given the advantage of the true light and the true focal distance.

Again, friendship, like love, must be largely taken "for better, for worse." It is idle to "throw over" a friend who in many ways gives you pleasant and agreeable companionship because, indeed, you discover faults not at first perceived. If one waits to find perfection in his friend, he will probably wait long and live and die unfriended at last. The fine art of living, indeed, is to draw from each person his best. Friendship is in itself as fine an art as is music or painting or sculpture. Let the artist approach the key-board and what melodies does he evolve. Let the untrained and the ungifted come, and we have discords. The skilled fingers of the sculptor touch the clay into beauty of form and charm of suggestion; the painter, the poet, brings color and vision and power; but the one not endowed with the artist's genius produces discords, daubs or meaningless rhyme. So with life. The individual gifted with tact, faith, sweetness and charm creates the very qualities in which he believes and which he himself possesses. He "gets on" with people harmoniously. It is the exquisite result of high qualities.

Per contra, to be swift to discern the faults or follies of others does not argue the possession of superiority. It takes far less insight to discover defects than it does to discern noble and lovely qualities. "It requires a god to recognize a god." Noble people recognize each other intuitively. Of course there are persons with whom no friendship can be—people who are cheap, petty, selfish and self-seeking. One should not "strike leagues of friendship" with these, for with them no friendship can be.

Nothing is more fatal to friendly relations than complaints and reproaches and demands for explanations. People must be judged in the wholeness of their conduct. A thousand subtle influences, unexpected and unforeseen events, have their action and reaction on life. A thousand things occur that can neither be analyzed nor defined. Many a temporary alienation is effectively overcome by silence. Reproaches, questionings, but widen the gulf. Leaving it alone, taking up other interests and ideas, bridges it over. Then, too, if people would meet—really meet—it is in an atmosphere above the merely personal and local and visible. By different and very diverse paths they may gain the same spiritual plane, and when there, meeting is inevitable. In fact, there is this element of inevitableness in all friendship worthy the name. It is not so much an achievement, or an agreement, as it is a predestined relation. Its strongest bond is charm. "Men talk of morals,' says Emerson, "but it is manners that associate us." More deeply still, it is tastes that associate us. An expression that jars on one's sense of taste will undo in an instant all the influence or impression made by sterling virtues through a term of years. A defect in knowledge, or even in morals, can be condoned, but a defect in taste is hopeless. For its roots lie deep in temperament, in the lack of all that culture which is the result of a thousand subtle influences.

The defect in taste that results in fussiness, in want of consideration for others, in forgetfulness and carelessness in little things; that imposes upon the time, strength or resources of other people, is a defect more inimical to friendship than is many a graver fault in morals. It implies lack of good breeding, lack of refinement, lack of a thousand essentials of daily intercourse.

Cheapness of nature can be redeemed only from one source—that of the invisible power on the divine side of life. By seeking this in silence and concentration for a little time each day, all refinement and loveliness and charm can be achieved. It is the magic of life.

—*The Budget.*

The Brunswick, Boston, Mass.

STRENGTH AND BEAUTY.

BY MARY A. LATHBURY.

Did you ever note the "joy of the Lord" in an apple tree? The life of the tree rises inch by inch through root and stem and branch and twig, drawn by the ardent sun, until some heavenly morning it bursts into an expression of joy and beauty that is as old as creation, and yet forever new, and the tree overflows with a rosy foam of flowers. It is a necessity of its life, and when the rapture has passed, the peaceful and orderly work of molding and swelling and coloring the fruit follows; but the "joy that cometh in the morning" of the year comes only then—like the song that the lark "at heaven's gate sings."

Later, it is a noble hymn of praise, far more deep and full; yet there are souls that have looked upon an apple tree in bloom, and have gone on the strength of that meat forty days, to whom an apple tree in full fruitage would not bring unusual delight or satisfaction. Such an one was Henry Ward Beecher. I also remember a certain good Doctor M—, who worshiped before a glorious apple tree one May morning, as Moses did before the burning bush, and for more than a month he tried to impart to his friends the vision of things spiritual that came to him with it; but it is only "the man whose eyes are open" who finds the Lord in common things, and it is he who leads his flock in the desert who comes upon "holy ground."

"As the days of a tree are the days of my people," says the Word. But we are a people who expect fruitage without a flowering time. We think we cannot waste ourselves in the joy of living, and the giving of joy, when so many are waiting to be fed. There are ten thousand flowers upon a tree that bears but a thousand apples, and why the Lord should be so wasteful we cannot understand, and so we miss much of the joy of our May-time; and when the time for ripe fruit arrives we bemoan our barrenness, or the smallness of our fruit. The wise believer is not so. "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season." He cannot make the life that flows through him, but he can let it flow in its own divine fullness into its own forms.

"The trees of the Lord are full of sap."

The overflowing life forces of Nature are but the type of the fulness behind our unready and uninstructed hearts, for the Lord not only waits to flood us with life, but with "life more abundantly." Nothing of genuine life is wasted in all the Lord's kingdom, and there is no such thing as "mere beauty." Beauty is goodness and truth made plain and clear to the dull, human understanding, and becomes its sacramental bread and wine. To "behold the beauty of the Lord" and to "inquire in His temple," whether it be under a roof of apple blossoms or of carven angels, is to eat and drink at His table.

Let none, then, who are looking for fruit, pass by the flowering time, or deplore the superabundance, if he can say, "My cup runneth over;" for our Lord came to "give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they might be called trees of righteousness, the planting of the Lord that He might be glorified."

New York City.

A MORNING AT NIAGARA FALLS.

Thoughts on Self-Surrender.

BY FRANCES E. WILLARD.

Of all the thoughts Niagara has evoked—and I suppose they would make many volumes if literature were searched for them—perhaps the one that comprehended best the panorama here spread out was written by James G. Brainard, a young poet who had never heard this roar, nor seen this whiteness of eternity. But for a single sentence, it seems to me that of Emerson is most suggestive, where he says, "Difference of level makes Niagara." Of this I thought one memorable day. The lower level of consecration and self-abandonment is the path of truest power. Standing here singing "Rock of Ages, Cleft for Me," there came a concept of analogies full of lessons to my spirit.

In all that roar and din the gentle whisper of Lake Michigan's soft summer wavelets came to my ear, the lake at home, beloved by all of us, and known so long and well in all its moods, rejoiced in when the foaming white caps chased each other like eager coursers at a tournament, and feared, almost, when the great yellow waves lifted themselves ocean high and roared their wrath in the wintry storm. But to Niagara Lake Michigan had come to lay its greatness down; it had traveled fast and far from its beautiful and varied shores to pour itself over these rocks, so awful and so high. In the thunder of it all, I heard the deep, orchestral voice of that supreme lake of them all, Superior, hastening onward with mighty tread from its northern fastnesses and dreary strips of wilderness; and then came Huron thundering down with heavy waves; and then the gleam of Erie, that had mirrored many cities on its cultivated shores, splendid in themselves and historic in the vast work back of them.

Yet all these wondrous waters had gathered in above the cataract, and though fretted here and there by obstacles of rocks and islands, and hesitating for a moment, they had poured themselves with awful majesty, their very semblance gone; spun, woven, whipped, beaten, over the billowy brink in the utter abandonment of self-surrender, as they took the leap of death, calling only upon God. But the rainbow of faith spanned their grave and heralded their resurrection. To me it was an emblem of the Holy Spirit let down from heaven with light and warmth and actinic ray of divine vitality—the real power behind all powers.

After the plunge the great lakes lie there seemingly sluggish and inactive, as if stunned by the descent. This, however, is of brief duration, for a mighty force is in them. I think Edison has said there is enough power at Niagara, if correlated into electricity and coiled and stored and transported to New York, to turn every spindle on the way and furnish the total forces needed to carry on all departments of mechanical work in the metropolis of America. So the great lakes have gained a mighty impulse, and because they have their powers are mightier. Those deep, strange waves, they start off, now, on their inevitable journey; for it was to reach the sea they took that leap, and all of gravitation drew them to it. The whole current of their being set that way, and they could do no other. They can really care for no less journey; they have no other home; their insatiable desire for unity with the source of their being, the great fathomless and restful heart of the ocean, urges them on. Nothing can stop them now; they are headed toward their source. But on the way men ask them to turn mills, to furnish power for various industries, and they take time for that, helping to the utmost in every pursuit of man, happy and blithe as they make the little wheels go spinning around, singing their song of sunny toil, laughing in foam as they come down the sluice-ways, and the moment that they are released, seeking their natural current, going away upon their unreturning journey.

So it is with the soul of man intent on God, who is its natural home, and happy is that soul and blessed that Christian, however great, that takes the holy leap of consecration and speeds onward toward the satisfying sea!

THE UNION SIGNAL AND WORLD'S WHITE RIBBON.

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Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me.—Matt. 25:40.

OUR FLOWER MISSION WORK.

Like all things of permanent value, the flower mission department of the W. C. T. U. is an evolution. Primarily it reaches back to one life, and that life unconscious of its far-reaching influence. No better illustration of Emerson's lines,

"Nor knowest thou what argument
Thy life to thy neighbor's creed hath lent,"

could be found; only the "neighbor" must in this case widen out in its meaning to the world, for the waves of divine helpfulness so simply set in motion are to-day washing the shores of an universal humanity.

Let us look at the links in this chain of evolution. First. A Boston school-teacher, going each day from her home in one of the beautiful suburbs to her school in the heart of the city. She felt a longing to carry some of the beauty and freshness of the green world into the stifled lives she saw about her, and so she drew upon her own and her neighbor's gardens, and each day passed through the streets with her arms filled with flowers which she gave to those about her. The children soon came to watch for her coming, to crowd around her with eager clamorings, till her daily journey became a triumphal passage, leaving light, perfume and gladness in its wake.

Second. A friend, knowing that summer's work, felt that its beneficent influence should not be confined to one locality, and wrote its simple record for one of the large religious papers.

Third. An invalid in a far-away city read that record. She had long since passed through the Gethsemane of recognizing herself as hopelessly cut off from her young activities; of knowing that the couch upon which she lay must be henceforth the center of her life. It remained for her to say whether or not it should also be the circumference.

Bravely she had faced that question. In a touching submission she had bowed 'neath the affliction, but with a faith and a courage indomitable she had also risen above it, and already her sick chamber was known as the center of many beneficencies which reached out to others. She was sought for by those in affliction, and bravely and sweetly did she minister to them of the comfort wherewith she had herself been comforted.

The story of that Boston teacher's work fell as seed in a prepared soil. Why should she not establish such a work in her own city—Louisville, Ky.? True, she could neither gather nor distribute the flowers, but others could and she could direct their work. Then the thought of those like herself tossing upon sick beds; of prisoners, of the weary and heavy-laden everywhere, came to her and she saw in some measure the glorious possibilities reaching out before her. That the divine inner beauty might be so closely linked to the outer as to be apparent to those who had not eyes to see it for themselves, she thought of tying the text card to the bouquets and thus the beauty of nature and the beauty of holiness were shown as one. Quietly she began her work, but quick hands were ready to take it up until its scope and province widened far beyond her thought.

Fourth. The President of the National W. C. T. U. was riding through the streets of Louisville with one of the most loved and most noted of temperance orators. Pointing to a cottage he said: "In that upper window you can just see the bed of the most loved woman in Kentucky." Always on the alert to learn of woman's work she plied him with eager questions; she visited the white shrine of that chamber of suffering, and, as a result, at the next National Convention the flower mission department became an accredited branch of the W. C. T. U., and the beloved invalid, Jennie Casseday, was made its superintendent.

To-day there is hardly a local union which has not taken up, to a greater or less degree, this beautiful mission. Those of the country pour the sweetness of their green fields and dainty gardens into the city; while those of the city travel miles with baskets upon their arms, climbing rickety stairs, up into tenement houses, through hospitals, through prisons, jails, police stations, asylums, poorhouses, into factories, on the street, everywhere scattering these living witnesses to the great truth that God is love. Each bouquet bears its text card tied with a white ribbon, thus linking heaven and earth together by the chain of sympathy and service.

For nearly ten years the center and soul of this work was left to rejoice in it; to date her letters "Sick Room" and yet to prove that a sick room may be a source of divine health to the world at large. A little more than a year ago she put on as an outer garment the immortality she had long worn as an inner. She has passed into the life beyond, but her works do follow her, and wheresoever this gospel of woman's work for humanity shall be preached this also that she has done shall be spoken of for a memorial of her.

The lessons? They are many. First among them must be this: that a living seed finds a prepared soil. In the economy of grace it cannot be otherwise. That which has life must live. Because that teacher's work was instinct with the divine life, which is love, it shall not return unto her void.

Another lesson is the ministry of beauty, and into that is so marvelously woven the ministry of pain that we stand in awe before the two as reverse sides of the same great truth. That pale, shrunken little human flower, lying among her pillows, seems at first thought so sad a contrast to the brightness of the roses and the lilies through which she ministered; but if we look more closely we see that the brightness and joy of the lilies were in her soul, that they were, after all, only a faint type of the perfume her life exhaled. We see that as the pain of pruning and the toil of culture minister to the beauty of the vine, so the pain of her life had ministered to and brought forth the beauty of holiness.

Great is the mystery of suffering, but there are times when its uses are shown to us in object lessons so clearly outlined that we can never quite forget, but for all time we must associate it in some dim, mysterious way, with the light and warmth and gladness of life. It is beautiful that our flower mission saint did this for us; that the room which radiated beauty and perfume to the world was a room of pain and suffering such as is given to but few to experience. Some day the riddle will be read clearly.

But the ministry of beauty *per se* must not be overlooked. It is a glad thing for the world that it is coming to recognize, even dimly, the mission of the beautiful. When it shall be fully recognized God's kingdom will be established upon earth. We have lived too long in the shadow of the old thought which made beauty a thing to be feared. Why God made beautiful things must have been a sore puzzle to men in other days. To us who are beginning to recognize Him as Infinite Beauty, it is becoming more and more apparent that He could make nothing else. The wealth of outward beauty is only a type of the beauty which dwells in the heart of God. Each flower by the wayside is its manifestation. The rocks and the mountains declare it; the seas and the trees join in its unfoldment. In the highest sense of the term sin is only a violation of the law of beauty, whether that beauty be physical, mental or moral, while the very fact that the beautiful can be so cruelly perverted as to make of itself sin proves that the salvation of humanity depends upon a true conception of what constitutes beauty. Therefore, everything which tends to increase man's right appreciation of and love for the beautiful, is of God.

Rejoice with great joy, therefore, ye who go forth on this roseate mission. Scatter flowers, smiles and kind words together.

Let the outward expression of beauty but voice your own inward peace of soul and verily there shall awaken, wherever your footsteps tread, a hunger, not only for the flowers you carry in your hands, but for the flowers which grow in the gardens of your souls.

The day is coming when all beauty shall be known to be one; when music, and laughter, and perfume, and sunshine, and flowers, as well as righteousness and justice shall be recognized as the garments in which He clothes Himself, "in whom we live and move and have our being."

"A GREAT MOTHER."

Frances Willard once said: "Never forget that the only indestructible material in destiny's fierce crucible is character. Beauty, money, fame cannot be carried beyond the horizon line that shuts around this cradle of a world; but love, joy, peace, gentleness, goodness, faith, meekness, temperance, are jewels which by their very nature will survive the transit to the world invisible."

The truth and power of this expression has been recalled by a careful examination of the pages of "A Great Mother," just out of press,—the loving tribute of her daughter and cousin, Mrs. Minerva Brace Norton, to the "survivals" that existed in the character of Mary T. Hill Willard, so long known as the mother who gave a leader to the white ribbon movement of the world.

It is a great thing to have given such a priceless legacy to mothers as this book will prove. The quickening mother-heart of the world needs demonstration, not theories, of child-culture. It is the province of some to be the inspirers of deeds by the verbal expression of high ideals; it was Madam Willard's higher destiny to be the illustrator of ideals, the very spirit of deeds, the prophet-souled mother-spirit.

The keynote of her life may be found in the following words from her own lips: "I thank God that He ever said to me, 'Bring up this child for me in the love of humanity and the expectation of immortal life.'" Her training had one formula: "Conquer by love, if possible. It is more masterful than all other correctives combined." "We blame too much and praise too little. Tenderness and sympathy are the best teachers. Children understand these things very early. If you withhold your meed of praise where it is due you are simply a defaulter."

Miss Willard says: "If I have any gift as a public worker it is one I learned from my mother, that of developing the talents of others through warm appreciation and practical encouragement."

The difference in the parental government of the family is thus stated:

The father desired to train his children after his own preconceived models; he would have planted and watered and grafted and clipped and pruned character as he did the trees in which he delighted, making them to fit the places he chose for them, and realizing his solemn responsibility as a parent, not so much to the children as to their Maker. . . . . The mother's instinct was less dominating, and for that reason, more influential. When a child was given her the overpowering vision was of its inherent personality, its endless life and the responsibility laid upon her as guardian and helper of its development, rather than architect to shape the young immortal according to her preconceived plans. God and immortality were her pole-star.

Madam Willard had a Spartan soul, a Roman presence and an ideal Christian's dignity of character and cheerful trustfulness in the universal Good. There was a calm, non-assertive assurance about her, as though she *knew* she had made her "loftiest moods the guiding constellations" of her life. Her recognition of individual human rights was so clear that it gave her the unbewildered insight and singular courage to be as true to herself as she was to others. "I will not be unhappy for anybody; nobody *can* make me so, and nobody *shall*," was her royal edict of self-protection. "Life has nobler uses than regrets," was so practically her creed that she shook off the bondage of yesterday with a self-reliant, "I am free to say I did what I thought best," and then kept her face steadily in the dawn of the eternal present. "You have got your own life to live and look after; don't forget that," was her divine practicality.

But "the spiritual realm was her familiar abiding place." She knew no eternal life *to come;* it was here. She was a

part of it. "Landscape of earth and sky" were her daily environment. "The existence and love of God are the pulse of our being whether we live or die," was her frequent saying. She believed in the perpetual revelation of God to truly seeking souls. Her daughter says: "Mother's whole concept of a perfect universe was that of a home. Concerning those who left us she said: 'They hasted to safe shelter on the other side. . . I have never really lost them. . . They are here in my room with me every day.'"

In speaking of Rest Cottage home she said: "I do not take all the resources with me, and I shall be often here. . . I often wonder whether I shall not be able to do more for her (Frances), for all whom I love, for this world in which I take so deep an interest, when no longer imprisoned in the body. It seems the most reasonable thing possible, and I look forward to it with keen anticipation."

The best summary of her character is given in the words of her young relative, Rilla Norton: "Madam Willard was a perplexing example of independence of environment. Living in this intense age, within a few miles of the most feverish activity known on this planet, she passed a life calm and placid. Yet no one cared more for progress than she did, no one was more conscious of the onward movement of the century. . . Like all great personalities, like nature itself, she was totally devoid of futility and impatience. You had a sense of space and time in her presence. Her whole being suggested immortality. . . Struggle for place and precedence, for wealth, for superficial culture, each would have fitted her as ill as the modern garments a Greek goddess. In these days of exciting, ephemeral pleasures, of hasty, inconsiderate action, of one-sided, inharmonious development, such a personality speaks more eloquently than could any essayist, of the beauty and value of the higher life."

Madam Willard's great nature was saturated with God and immortality as revealed in Jesus Christ. The vitality of her faith is contagious. Soul-study and soul-destiny will be approached with new certainty because of the "Great Sunset" of her life. Endless generations of mothers and their little ones will acquire a steadier motion Godward because this mother-natured woman was given to the world—and because she reared a reverent child who has known how to "pass on" the living spark to new home altars, to translate her mother's nobleness into words for holiest mother-growth.

THE MONEY POINT OF VIEW.

Bishop Haygood, of the Methodist Episcopal Church South, has a characteristically keen article in a recent number of the New York *Independent* upon the matter of finance. He calls attention to the fact, several times emphasized in THE UNION SIGNAL, that every subject is viewed from the money standpoint. He then observes that as a person may look at a spot so long and steadily that at last he becomes unable to see it at all, so excessive attention to finance has seemingly rendered the people incapable of having clear ideas on the subject and instances as proof the present distress. He thinks that the subject of finance itself would be better understood and the national finances better managed if the nation could think of anything else. If our representatives would but remember that righteousness has something to do with establishing the foundations of a nation, and would occasionally propose a measure because of its rightness, instead of always and only looking at its bearing on the financial interests of the country, those very financial interests would be greatly benefited.

There is not a shadow of doubt but that Bishop Haygood is precisely right. We have run mad over money. Even the secular press acknowledges that craze for wealth is the curse of our times. One paper says: "When we think of nothing but money, how can we think of morals?"

The temperance advocate, or other reformer who goes before his audience with no argument save that eternal right is on his side, can hope for little success. Unless he can also show that the reform in question will better the financial condition of the people, or at the very least will not injure it, his views may be acknowledged as all right in "theory" but will be denounced as impracticable and visionary, and only possible of being acted upon in the millennium. Christ said, "Take no thought what ye shall eat or what ye shall drink or wherewithal shall ye be clothed, for your heavenly Father knoweth that ye have need of all these things;" but modern Christians interpret this to mean that we are to work to the utmost limit of our capacity, strain every nerve in the fierce contest with our fellows, "save" pennies and dimes, no matter at what cost to brain and heart, and—trust God for the rest.

All this is true and "pity 'tis 'tis true," but merely preaching against it is not going to make it much better. Persuasion reaches only individuals, and the cause of this state of things lies in the very organization of society itself. Individuals may and will rise above their environment, but the race as a whole, never. We shall continue to put money above everything else, to estimate a man's worth by the number of dollars he possesses, to consider the needless expenditure of dollars and cents a sin, and to pass by without comment the reckless waste of physical strength, the starving of brain and heart power, or even to look upon these with commendation if only they serve to gain more money, we shall continue to apply to every moral question the one test, how will it affect the wealth of the nation; in short, to make money our god so long as the system in which we live is a rough and tumble fight for mere physical existence. If we wish to change all this we must go back and seek the causes of it in the organization of society.

AN INTELLIGENT CRITICISM.

William T. Stead's new book, "If Christ came to Chicago," has received a keen but kindly review by the trenchant pen of Lady Henry Somerset in a recent issue of the *Woman's Signal*.

From the chapter on "Whisky and Politics," Lady Henry quotes the expression of the saloon-keeper, which seems to have been the keynote of Mr. Stead's crusade against evil in Chicago. This is the sentence:

If you want to do any good in this town, begin a crusade against the indecent saloons. You will do no good at all if you go against all the saloons, but you should distinguish between the decent and the indecent saloons.

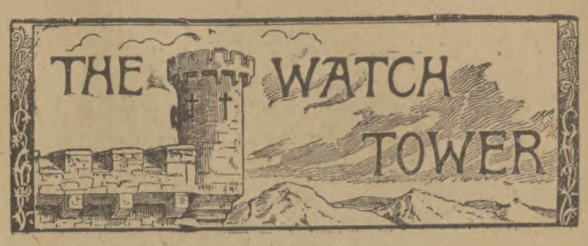
In reply the loyal temperance reviewer says:

This is no new gospel; it has long been preached, and doubtless will be to the end. It was the great argument advanced by the anti-abolitionists—keep the *good* (?) masters, and restrict the traffic within certain prescribed limits. It is served up again by those who defend the legislation of the public house; but it appears to me that no one can read this chapter without feeling that in all probability this very "oasis of cleanliness and light," for thus Mr. Stead describes Brant's saloon, has done more to ruin Chicago, to demoralize its citizens and debase its politics, than the indecent saloons shunned by all who still retain the vestiges of self-respect; for here is planned the political prostitution of the voters, bought up at so many dollars apiece that men may be continued in power under whose leadership the reign of misrule, which the author deplores, may steadily strengthen and extend its malign sway.

Lady Henry shows her appreciation of the status of the W. C. T. U. in America when she suggests that Mr. Stead omitted one of the most potent agencies for good in Chicago, and concludes her able review thus:

But honor to whom honor is due; Mr. Stead, throughout his entire presentation of the political situation in Chicago, has absolutely failed to recognize the only philanthropic society that had the Christian fortitude, the womanly love, to "dare to be in the right with two or three," as his favorite poet, James Russell Lowell, has so truly described this divine courage. I mean that band of women who rose superior to rooted prejudice, social ostracism and religious rebuke, and stood for the new movement in which whisky and politics are to be mixed no longer. He is probably unaware that in 1884 the Women's Christian Temperance Union, for the first time in the history of American philanthropy or politics, stood for a political party whose rallying cry was the protection of the home, and dared the obloquy of the Republican and Democratic party, both of whom feared to antagonize the liquor power. Their action brought the expected result. Up to that time they had been upheld by the churches and praised by the press, but from that day on they have suffered financially, socially, and ecclesiastically the retribution which in earlier times fell on the abolitionists when they dared to pass from theory to practice, and tried to act as they believe Christ would have done had He been there.

"WHAT a grand bureau of communication THE UNION SIGNAL is between the sundered hearts around the globe," writes Mrs. Elizabeth Wheeler Andrew from China, and she adds: "I would do wrong if I did not tell you what one of our grandest workers in central China said about THE UNION SIGNAL. It was something like this: 'I owe more to THE UNION SIGNAL than to any other one influence. It has broadened my mind and my sympathies. It has kept me in touch with the whole world and its needs. The paper is an incalculable blessing to women all over the world. No other newspaper can possibly take its place; it is so bright, so interesting, so helpful, so truly Christian.' So thoroughly is this consecrated woman acquainted with every phase of our work that, although for ten years pursuing her labors as a missionary in China, and separated from the home-land, yet we found her alive to every interest and awake to every forward movement of the W. C. T. U. The native women who take up our work are so dignified and self-respecting, although *all* women in China bear the weight of ages of oppression and slavery, and thousands of girls are sold every year into degraded lives with no power to defend themselves, being regarded solely as property." Mrs. Andrew and Dr. Bushnell are holding meetings of wonderful interest in the far East, and find that their remarkable work for purity in India has opened rather than closed the hearts of the Orientals to them. They were to sail for Japan April 18, where they are to work for several weeks. Thence they go to the Hawaiian Islands and hope to return to this country before our next annual Convention in Cleveland, November 16–21.



On Duty is so charitably disposed toward the flower mission that she cheerfully consents to turn her colnmn this week into a bureau of suggestions for the observance of this most beautiful of all white-ribbon red-letter days.

***

In the first place the date which all unions celebrate in unison is June 9, the birthday of our promoted missioner, Jennie Casseday, but the three summer months in the North and the entire twelve in the South may be utilized in the observance of this department.

***

Enter into the celebration with the spirit of *privilege*, remembering that the flower mission work, like mercy, is capable of a twofold blessing—it blesseth him that *gives* as well as him that receives.

***

Carry flowers to the *rich* as well as to the poor, and in doing so remember that the wealthy may more keenly appreciate a simple wild flower or an old-fashioned nosegay, because such are not to be found in their conservatories or to be purchased in the greenhouse.

***

Always attach the Scripture text card and white ribbon. Heavy bevelled cards, neatly printed and with a smooth, round hole punched in one corner for the insertion of the ribbon, may be purchased cheaply from the present flower mission superintendent, Miss Gertrude Ferguson, 3208 Rudd Ave., Louisville, Ky.

***

Enlist the children. Send them out to gather up the flowers, and take them to the least objectionable places of visitation. It goes without saying that they should not visit the jails or penitentiaries.

***

Children may be taught flower culture and thoughtful generosity by planting and tending their own garden beds, whose products may be devoted to this mission.

***

Utilize the reserve force. Every union has a reserve force; silent and passive it may be at other times, but ready always to be called out on pleasant occasions. This is a work in which outsiders and even opponents may be pressed into service. Many men and women who coldly criticize or even aggressively antagonize our work in general have nothing but commendation for the flower mission.

***

Liquor sellers themselves have been known to contribute flowers or the money to purchase them. To visit the sick and imprisoned is regarded, as one saloon-keeper was heard to remark, as "strictly within woman's sphere," and, no doubt, liquor men generally would rejoice if white-ribboners limited their efforts to this and kindred ministrations.

***

Such men do not realize that a bouquet of flowers is oftentimes the entering wedge, that behind it—nay, *within* it, is a subtle and potent power which ofttimes opens the door of the heart to the Divine Gues

***

The pre-requisites for the flower mission visitor are Christian tact and consecration; at least *one* who can speak to the sick or the sinner of God's love and mercy should accompany each visiting group.

***

Fans, on which flower mission texts are written or printed, are very welcome to the sick in summer, and will waft an enduring breeze from heavenly heights.

***

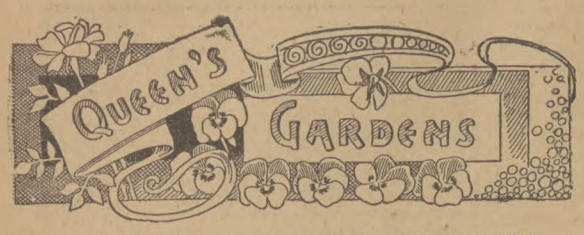
Books, papers and scrap albums may be loaned to prisoners, and jellies, fruits and broth given to the sick.

***

Do not forget the *pledge*. It is *the* opportunity of the entire year for enforcing total abstinence doctrine, as the softened heart is open to all good suggestions.

***

Make a careful, a *religious* study of color harmony in the arrangement of bouquets. On Duty has known instances where the beauty of the flowers, the uplift of the text and the sweetness of the ministration were each nullified because of the glaring combination of incongruous colors. So far as possible group only flowers of like kind together. A spray of lilies of the valley nestling in their broad, green leaves; a bunch of violets, though few in number; a cluster of gorgeous nasturtiums, indeed, almost any flower will count for more and be more highly prized if shown in contrast with no other. ON DUTY.



HAPPY JACK—A CALIFORNIA CHARACTER.

BY HARRIET FRANCENE CROCKER.

It is such a beautiful old garden. In it the air is sweet with a thousand delicious perfumes, and everywhere the eye is greeted by color and beauty of flower and foliage. There are rows of orange trees, whose dark, glossy, green-leaved branches bend almost to the ground under their weight of golden fruit, while from the same branches gleam forth starry and white the exquisite orange blossoms, whose waxy beauty and delightful fragrance fill the air.

Then there are snow-balls,—dear, old-fashioned flowers, that remind one of childhood days at grandma's. Syringas, with their clinging, sweet perfume; carnation pinks, giving out their spicy odors; great glowing red peonies; petunias of almost every shade; fuchsias, drooping gracefully here and there in great clusters; stately magnolias, with their glossy leaves and great waxen white flowers, heavy with sweetness,—and roses—oh, roses without number, and of almost every conceivable color and variety! The graceful Bankshire rose, with its bridal-like whiteness and purity, the Jacqueminots, the Gold of Ophir, the Duchess, the moss and the tea roses, climbing roses, and in their midst a great bush of the curiously-beautiful green rose of California.

Into this Garden of Eden wandered one day an old man who announced himself to me as Happy Jack. I had heard of the character and knew that his self-given *sobriquet* was associated in everybody's mind with drunkenness and vagabondism.

I was out among the flowers with Baby Alice near me in her carriage when the old man drifted in from the street and looked about him with bleared eyes as full of appreciative delight as such eyes could be. He was in his usual condition of intoxication, but he went to the purpose of his visit with straightforward promptness.

"I am Happy Jack," he said; "I'm an old miner from 'way up on the top of the mountains where they ain't no flowers at all. I'm awful fond o' flowers, and I'm willin' to pay you any price for a bunch of 'em."

Little Alice looked up at him with her serious blue eyes, and he returned the look with a long, wistful gaze. "You like flowers, too, baby?" he asked.

Refusing his proffered money, I sent the old fellow away looking down at his great bouquet of roses, geraniums and calla lilies as happy, apparently, as a child.

Happy Jack came again and again that summer, always telling of his great love for flowers and going away pleased and delighted with his fragrant burden. Once he came when the afternoon sun shone very warm, and not wishing to go into the garden I told him to help himself. He appeared astonished at the thought of being allowed to pick them for himself and hesitated a good deal about it.

"I don't know nothin' about makin' a bouquet," he said, appealingly glancing back at me as I stood in the door. Later I saw the gray-bearded old man go down the walk and out at the gate with the oddest collection of flowers bunched awkwardly together in his hand. Great red peonies (which seemed to be his favorite flower), red petunias, brilliant scarlet and crimson geraniums and red roses. Not a trace of white or green in the bouquet—nothing but red. "Red is Happy Jack's color," I thought as he passed on up town, doubtless to his favorite haunt—the saloon.

Often I have seen, in passing this saloon, a lovely great cluster of waxy calla lilies lying on the steps—an incongruous resting place for such pure-hearted flowers,—sometimes a bandana handkerchief full of oranges that some one had given him, and knew that Happy Jack was within.

What a strange contradiction is the poor old fellow's character! Given over, body and soul, to the worst vices, living a vagabond existence, respected by no human being, an outcast from decent society because of his miserable life and debased habits,—yet still with this keen love of the beautiful ever strong and fresh within him, like a thrifty, ever-blooming flower itself. Surely his heart cannot be *all* bad, since flowers can hold him in such bondage!

I have wondered if better thoughts did not come to him when I have seen him gazing down absorbedly into the golden heart of some sweet lily, or delightedly inhaling the perfume of a rose.

Who knows! Perhaps there come to him then sweet, indistinct memories of more innocent days, of youth and childhood, and perhaps of an upright manhood. I like to fancy that the flowers do him good in this way, that higher, better thoughts and gleams from a long past, sinless childhood come to him, even though no aspirations for a better future ever creep into his poor, bewildered old brain.

I know but little of the life history of Happy Jack. It is said that he came to California many years ago, when the gold excitement brought so many here in quest of riches—leaving a wife and children behind, praying, perhaps, for the safety and welfare of husband and father—that he had had "bad luck," became discouraged, got into bad company, ceased to write to the loved ones at home—and never went back.

Drifting downward with each year, a confirmed drunkard, a wanderer on the face of the earth, depraved, debased, homeless,—a familiar figure to the towns-people's eyes, generally considered a harmless old creature who was no one's enemy but his own,—such, outwardly, is Happy Jack.

But there must be some spot of goodness in him still, I think, since the flowers in my garden can entice him in from the busy street, and soften his old face with the tenderness their beauty and fragrance wake in him. I cannot condemn this wretched soul, but pity him. I cannot call him wicked, only weak.

Who knows what fierce temptation he had to battle with at the first, in that mad rush for gold when, if a man lost all in the eager grasp for more, it was so easy to go down,—easier than to fight it out. Weakness of character might have been his only sin at first. Is it sin or is it mere misfortune? It is hard to tell. Very little is known of the poor old wanderer's life. Happy Jack and his eccentricities are good-humoredly tolerated, and people are fairly kind to him—at least he never asks for flowers in vain.

Santa Paula, Cal.

NEW HAMPSHIRE.

SUCCESS OF THE MERCY HOME.

It is four years since the Mercy Home at Manchester, under the care of the W. C. T. U., was opened. Since November, 1889, there have been received one hundred and ten inmates, the ages ranging from thirteen to fifty years, the average age of these unfortunate females being less than twenty. Almost invariably these applicants have gone to the home without decent apparel and some suffering from the effect of a recent debauch. They have been met with kindness and love and welcomed to the household as members of one family.

The industrial life of the home has proved very fruitful in its results; it is a training school for these girls that will fit them for a useful life when they go out into the world. Washing, ironing and cooking are taught to each girl as fast as possible.

The laundry business was started in May, 1890; the receipts for the first month were fifteen dollars. The next year, beginning with September, 1890, the receipts were $596.75. That year the house was enlarged and the facilities for carrying on a laundry were so improved that in 1891 the receipts were $1,080.07. The growth is steady and this year nearly $1,650 have been received. During all this time there has been a constant and faithful effort to build the character upon a higher plane, and to save their souls from degradation. It would be worth all the effort put forth if only one were helped to a better and more Christ-like life. Devotional exercises are held night and morning, and a service on Sunday at which all are expected to be present.

Miss I. J. Jenness, of Epping, has been in the home as assistant matron for a year. She has conducted an evening school, where reading, writing, spelling and arithmetic have been taught to those who in early life had no such advantages.

There have been five sewing bees—this year the ladies' societies of different churches going out for the day with their lunches. Busy fingers make light of the work which drags in overburdened or inexperienced hands. The girls are taught to do their own mending neatly.

There have been between three and four hundred callers the past year.

The new department of "finding homes for homeless children" is under the supervision of Mrs. M. A. C. Calef, of Tilton. She has sent out her circular. "Let all with the mother heart reach out and become the friend of every homeless child in our state, and if possible secure a home for all where they may be kindly cared for."

Wilton union has this winter sent twenty dollars as a thank offering for the reformation of a girl of that town, brought about by our Mercy Home. Hollis union is pledged to pay two hundred dollars annually, toward the running expenses of the Mercy Home until it becomes self-supporting. Hillsborough county W. C. T. U. voted, three years ago, to pay five hundred dollars annually to the Home until it became self-supporting, and they have fulfilled their agreement. Greenville union, last year, paid seventeen dollars for land purchase, besides giving for furnishings. A cow has been purchased recently by the Home, and Hillsborough county unions paid for it.

. . . . . .

One of our most earnest workers passed from her earthly duties on March 1; Mrs. C. E. Albee, of Claremont, had reached the middle life, and was descending the sunset hill. All her family had gone before her some years ago, and she must have laid down her life-work gladly, while she was yet in her prime. She has been county president, president of the local union and one of the trustees of the Mercy Home.

There was a general observance of Neal Dow's birthday throughout the state.

Some five hundred persons met in the Methodist church at Rochester to celebrate Crusade Day, which had been postponed on account of sickness. The pastors were there and made lively speeches; a petition was circulated to the mayor and marshal, asking for the enforcement of the prohibitory law in the city. It was a rousing mass-meeting.

Rev. J. C. Mitchell, the local Unitarian pastor of Wilton, gave a lecture not long since in which he showed figures that are startling, and it is only want of space that deters us from quoting from it.

The seventeenth quarterly meeting of the W. C. T. U. was held in Keene. Though the assembly was not large it was very earnest and several fine papers were read. Mrs. Hunt had a paper on evangelistic work; a sketch of the general work was given by Mrs. M. Griffen; Mrs. Wright had a paper on contests; Mrs. Spaulding was the author of an essay, and Mrs. M. A. Sabin wrote an original poem.

The convention was fortunate in having Mrs. J. R. Nichols, of Indiana. She also lectured in the evening upon "Homes versus the saloon."

The quarterly convention of the Belknap county W. C. T. U. was held in Tilton. Good reports came in from New Hampton, Belmont and Tilton unions. Gilmanton and Meredith are striving earnestly to do more work and are gaining in favor. Laconia gave a report of work. Mrs. Calef reported her work among the home for homeless children which I have mentioned before. Mrs. Emery, of Tilton, delivered an essay upon temperance in a broad sense. A paper on franchise kindled a desire in every woman's heart to handle the ballot. Miss C. E. Rowell urged the ladies to work earnestly for the Mercy Home. Mrs. Nichols, of Indiana, had charge of the question box. Mrs. Hoyt spoke upon the subject, "Consecration, and what it means." Mrs. Nichols addressed a full house in the evening. Tilton W. C. T. U. have given eight Demorest contests, seven silver and one gold. They have the hearty support of the churches, the president of the seminary and the professors, thus securing the best talent in the town for speakers.

Hopkinton sent forty-seven comfort bags in a recent barrel of reading to the lumber-camp—the largest number ever received in one barrel. Mr. Dury's report of his trips through the camps is very interesting—every one should subscribe for this tiny sheet at twenty-five cents per year. It is in charge of Mrs. W. A. Loyne, Jefferson, N. H.

The Hillsborough county W. C. T. U. held their convention early in March at Nashua. It was voted by the committee to have the county commissioner asked to provide a night matron at the county farm, also to attend the purity meeting at Manchester. The county president, Emily K. Jewett, opened the regular meeting. A letter was read by Mrs. Loyne regarding the work at the lumber camps. Mary L. Goodale opened the discussion upon the "Power of Persuasion," which was participated in by many of the ladies. At the roll-call it was shown that a good delegation was present from fifteen towns. After a bountiful dinner furnished by the ladies, the afternoon session was opened and many matters of interest discussed; one upon "Training children for temperance" was opened by Mrs. Addie N. Field, of Bedford; the second, "What can young women do?" by Miss Ella Abbott. "Our Mercy Home—its claims and needs," was presented by Mrs. Hatch, the matron. The afternoon was filled full of good things and the convention did not adjourn till five o'clock and met again at half-past seven to listen to a lecture by the talented young lawyer from Ayer, Mass., George J. Burns. He spoke in a stirring and telling manner of the needs of enforcing the prohibitory law or for the credit of the state changing it, as it reflected discredit upon any state to have a law which they were unable to abide by—a law not kept is worse than no law at all.

Henceforth the state paper, the *Granite State Outlook*, will be issued from its new publishing house at Rochester, N. H., the first week in every month. The subscription, twenty-five cents per year, should be forwarded at once to Mrs. A. N. Abbott, Rochester, N. H. Let it be the duty, as well as pleasure, of every white-ribboned sister to help this, our state paper, by a personal subscription. The unions *must* take this matter in hand and send their subscriptions each year, or the paper must be discontinued, for want of support from the W. C. T. U. members, who should be only too glad to read each month what is being done all over New Hampshire. Surely our state would feel ashamed to have it said that its state paper was discontinued for want of proper support. Wake up, sisters, and look at the matter with open eyes, and then *act*, as becomes a true New Hampshire woman.

MRS. F. H. BAILEY,
State Reporter, Hopkinton.

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MINNESOTA.

WORK ALL ALONG THE LINE.

To the many workers who have so kindly sent reports to help fill my letter, I wish to send my hearty appreciation. Were it possible it would be a pleasure to write a note to each one individually.

Canton union, in the first district, has sent papers to a lumber camp and done what local work came in their way. They have recently held very interesting meetings on suffrage, mothers' work and health and heredity, and have been encouraged by the addition of new members. The village lately voted no-license and the good results are evident, though the saloon element has been trying to create disturbance.

Dexter union meets once a week. They use the Bible readings and have taken up thirteen departments of work. Each member of the union has pledged herself to try to induce at least one person to abandon the use of tobacco.

One union in this district (name not given), composed wholly of farmers' wives and daughters, meets once in two weeks and has not missed a meeting for six months. Five departments of work have been taken up and all are being ably carried on. Every member takes the state paper.

Prosper union reports much interest if not much accomplished, but "still want to keep up their dues and be counted in." They have no saloon within twenty miles! Oh, blessed village! Would there were more such.

Lanesboro has held no meetings during the winter on account of the sickness and absence of members, but has invited the county convention to meet there this month, and expects to receive new impetus therefrom.

Chatfield has eighteen members, and is constantly at work, remembering the command of the Lord to "go forward." They labor under the discouragement of a saloon voted in this year, while last they were free from its influence.

Rushford union has suffered from the sickness of some of its most active members and the removal of others. Saloons are around them, and breweries as well, but in the name of the Lord they mean to keep sowing the seeds of truth and temperance.

Wykoff union boasts only six members, but there is no doubt as to their willingness and anxiety to do their all. Mr. Taylor gave three lectures here, which did much good for temperance.

Spring Valley Y union numbers eleven members, most of them busy in school, but they have held one public meeting when six young girls put on the white ribbon. The union afterward voted to make the "honoraries" active members, and elected one their president.

South Troy, a farming community, meets once in two weeks, but just at present the "women-folks" can't have the horse, so they have to postpone the meetings. In January they had a ten cent tea and raised over seven dollars, two of which went to help the Windom union build their temple. They sent literature to the lumber camps and distributed leaflets and will take up flower mission work as soon as the season permits.

In district No. 2, South Branch union sent newspapers to one lumber camp all winter, sending each week in time to have the papers reach their destination by Saturday night. The union takes the *White-Ribboner* for each member. A silver medal contest was held in March and a series of lectures is now being planned.

Madelia union in the same district began work against the saloons three years ago, but made little headway until the saloon stuck its own doom. Two years ago Christmas eve a saloon row ended in the death on the streets of one of the participants. On the New Year's eve following the incoming train brought a young lady to take charge of one of the country schools. The man who was to carry her to her destination had been waiting in a saloon, and was unfit to manage his team, which ran away, throwing the young lady out and killing her instantly. The train which had brought her was hardly out of sight ere the wires were carrying back the news of her death. These two sad tragedies aroused the town to vote no-license. But though the saloons were gone, "blind pigs" were not until unearthed by detectives, and made to leave. No-license was carried again at the next election, when, lo! instead of blind pigs the saloonists have adopted wholesale liquor houses under "United States license," with bar and billiard and pool tables. A citizens' league has been formed to test the law and several temperance organizations are working together against their common foe.

The press superintendent of Redwood Falls union in the sixth district, writes that the department meetings of the union are growing in interest. Recently a large and enthusiastic company of women, many being "outsiders," met for a study of scientific temperance instruction. Able papers were read and discussed, and those present realized as never before the importance of training the children in temperance principles. Teachers testified to the interest of pupils in this topic. One mother said the instruction her boy received at school remains with him, a safeguard against the use of tobacco and alcohol. A Sabbath school teacher found to her surprise and chagrin that many of the little ones in her class knew more of the effects of alcohol and narcotics on the system, and of temperance work and workers than she herself did. But it was found that the majority of the town school board oppose temperance instruction in the schools, and so another lesson was brought home—the *duty* of women to be present at the school meetings *and to vote.* Temperance Sunday was observed in nearly all the churches of this town by temperance sermons and Sunday-school lessons. At the M. E. church the pastor addressed the Epworth Guards on the life and work of Neal Dow, with whom he was personally acquainted. Four lumber camps have been supplied with literature weekly, and that this labor was appreciated is shown by the following extract of a letter:

"BRAINERD, MINN.

"DEAR MADAM:—Allow me in behalf of the lumbermen of Camp No. —, to thank the ladies of the Redwood Falls W. C. T. U., for your kindness in sending us reading matter. And I am happy to say your action has been productive of much good, as it has changed the course of some of our boys' lives. . . . Woodsmen naturally grow careless, as their associates are ever the same, and little but the dark side of life is known in a lumbering town . . . . Again thanking you for your kindness we remain, yours respectfully,

"CAMP NO. —
"*Per W. N.*"

Mrs. J. A. Clifford, president of the seventh district, writes that the work is progressing since their last convention. In Goodhue county the state suffrage superintendent, Mrs. Julia B. Nelson, filled twelve appointments at least, three of them being in localities where no union existed. As a result, in one place, Denison, a new union was organized, which has taken up work in a most intelligent manner, and will soon hold a medal contest. Organizations are hoped for in two other places where Mrs. Nelson spoke.

Glencoe union, in Scott county, hold "little socials" after their business meetings which are pleasant and helpful. Rev. Mr. Knowles, of the M. E. church, has delivered for them a fine lecture on "The Virgin Mother." Mr. Knowles is in full sympathy with our work, as was also his predecessor, Rev. Mr. Ellery, who left them last fall. Mrs. Ellery was one of their most cherished members and her sudden death almost immediately after leaving Glencoe, was a great shock to that union. The president writing of Mrs. Ellery, says: "Her appearance in our meetings was a rest to us. She was *never discouraged.* The last meeting at which she was present she made a remark I shall never forget. Some of us were making the old complaint about doing no visible good, and Mrs. Ellery, in her quiet way said, 'All we are expected to do is what little we *can* do!'"

MRS. AMY A. GREEN,
State Reporter, Minneapolis.

NORTH DAKOTA.

"NOT WILLING THAT ANY SHOULD PERISH."

With the return of spring the work for county conventions once more begins, and North Dakota W. C. T. U. is preparing for an active campaign during the pleasant months that are to follow.

Our president has been in the quiet at her father's home for the past few weeks, and, during the brief respite from field work, her pen has been busy, and she now goes forth again with renewed energy and the same untiring zeal.

Numerous are the reports of the Neal Dow anniversary. In spite of the storm which prevailed all over North Dakota that day, most of the unions held their meeting with good results, nearly all reporting not only interesting but enthusiastic meetings. A few, however, postponed the event until the following week.

Cooperstown union held their meeting in the court house, the Y's uniting with the W's, and the program was a most interesting one, the prominent feature being the prohibition states, with a brief history of each represented by young ladies prettily costumed for the occasion, and the *twin* states, North and South Dakota, by two little four-year-old girls.

The M. E. district conference and the Presbytery both occurring at the same time, were held at Drayton at the time of the Neal Dow anniversary. The W's and Y's gave these two bodies a reception. Upon anniversary day a union meeting was held and a fine reform program, Neal Dow and prohibition, was rendered, the ministers taking an active part.

Sabbath observance was brought before both bodies, and both passed resolutions recommending ministers to preach on that subject the first Sabbath in April, or as soon after as practicable.

Wahpeton and Casselton observed Neal Dow anniversary with an afternoon meeting.

A good program was rendered, followed by refreshments, and both report profitable and pleasant meetings, with a good attendance in spite of the storm. Uxbridge, a small country union, held their meeting one week later, with a large attendance. Lunch was served at noon, followed by a program. Tower City and Elliott report pleasant and interesting meetings on that day. Northwood reports a grand L. T. L., which is their special work.

Hillsboro's special work for the past winter and at the present time, consists mostly in the line of help and mercy. They are paying the expenses of a sick woman at the city hospital, and have provided fuel, groceries, clothing, etc., where it has been needed in some cases.

Forest River is becoming famous for its success at enforcement of our prohibitory law, although at the expense of some discord in their own ranks. The secretary writes: "What discord and confusion is created when a few women dare to put their puny might in defiance of the time-honored (?) liquor business." The "discord" in this case being occasioned by the circulation of petition among the ladies of the town asking them not to sign a certain druggist's permit.

Ardoch reports their special work, help and mercy, narcotics and scientific temperance instruction. Uxbridge Y's, also Drayton Y's and the W's at Bowesmont and Joliette, have adopted the triple pledge. Fairmount holds its public meetings regularly, keeps a box in depot supplied with literature, and reports its meetings as profitable and interesting.

Elliott has good meetings and good attendance. Lisbon and Grafton hold mothers' meetings which are well attended and very interesting. Portland has a large Loyal Temperance Legion and schools savings bank. The system of schools savings banks is growing in favor, and it is only a question of time, we believe, when they will be generally adopted throughout the state. Our superintendent of this department, Mrs. H. C. Ruth, is an enthusiastic worker, and being an excellent business woman, her efforts are usually crowned with success.

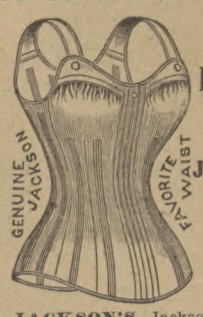
Sheldon, though a young union, has a live and energetic membership and an enthusiastic L. T. L. and is doing excellent work. Mrs. Pierson, our active and energetic secretary of young woman's work is in the field and flattering reports are received wherever she has been, the latest being from the Wahpeton Y's. These Y's have held two public meetings during the past quarter.

Wahpeton is greatly blessed in having among their workers Prof. M. V. B. and Mrs. Knox, so well known among the New Hampshire workers so many years. The M. E. college is located at this place with Rev. Knox as president and Mrs. Knox as one of the faculty. Both are earnest advocates of temperance and equal suffrage and never lose an opportunity of instilling their principles into the minds of their students.

The Casselton W's at present are caring for two little waifs. Two little boys aged thirteen and nine years, their mother dead, and deserted by a drunken father, were put off the train in the middle of the night and were found the next morning at the depot cold and hungry. They were taken home by a kind man, warmed and fed. Their case being reported to the Help and Mercy committee, steps were at once taken to look into their case. A temporary home has been provided, and they are now comfortably clothed and are being sent to school, and an effort is being made to provide good permanent homes for the poor little outcasts.

Pembina being a border town, the enforcement of our prohibitory law is a difficult and most discouraging task. The union at this place is making heroic efforts for the enforcement of our law, and we are watching with great interest the results. This union is also doing good work in the circulation of literature.

Jamestown has a circulating library and much credit is due the workers there for the efforts put forth to sustain this library which does much good. We have had in our Crittenton Home during the last quarter thirty-five inmates and at present thirteen. We are about to lose our matron, Mrs. Blair, who has filled the position most acceptably for some months, and we trust another may be found equally as able with a mother's tender heart and sympathies. Miss Briggs, who owned the lots upon which our home is built, has recently most generously given us a deed of the same and now our faithful and efficient board of managers are devising ways by which to raise an amount suffi-



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cient to improve the grounds and complete the unfinished portions of the building, for it has become apparent to our sisters who have the work in charge that the time has come when it is necessary to add a nursery. The secretary writes: "We must tell the Father all these things. He knoweth the needs and will supply them."

Our superintendents of narcotics and Sabbath observance are both young women new in the work, but have taken it up with a zeal that is truly pleasing and encouraging. Miss Bena Halcrow is superintendent of the former, and Miss Louise Crunmy, of the latter department. At Bowesmont, the home of Miss Halcrow, the merchants have consented to place in their stores notices forbidding smoking in the same.

Our very efficient superintendent of foreign work, Mrs. Mary Bennet, of Jamestown, who has won her way into all our hearts, has been compelled to resign on account of failing health. During the past few months she has several times been at death's door, but God has spared her life and we trust she may be spared to us for many years of usefulness.

DELIA W. SHINN,
State Reporter, Casselton.

Cor. Secy's Notes.

Our honored National evangelist, Mrs. S. M. I. Henry, has been "trying her wings for a short trip." Long detained from her loved work for the Master by ill-health, as returning strength cheered, she heard and accepted a call to join in a "Pentecostal Service" at Fort Atkinson, Wis., speaking on temperance and reform May 12, and preaching twice on Sunday, the 13th, and again on Monday, the Pentecostal day. "In the Lord Jehovah is everlasting strength," and we believe our sister will be sustained while she thus ministers to others.

The spring W. C. T. U. state conventions are in progress, Louisiana, Arkansas, Mississippi and Indian Territory having been held under hopeful conditions, though with some official changes.

Mrs. Fannie L. Chunn was elected president of Arkansas, in place of Mrs. Hart, who declined reëlection, and Nellie N. Somerville, corresponding secretary of Mississippi. New Mexico, Wisconsin, Michigan, Texas and Oregon follow. Thanks to those who have already sent the full address of officers elected, and we shall hope to hear from each state.

It is always somewhat humiliating to be obliged to confess one's self mistaken, but in my last note from Oregon I gave to Portland credit which belonged to Newberg, and am sorry to say the former has saloons and other evils as other cities. Mrs. Helen D. Harford, the nominee on the state prohibition ticket for superintendent of public instruction, is one of our active workers who is in the field constantly speaking on the issues of the day, in which is ever included our beloved cause. Mrs. Harford is a graduate of the state normal school at Auburn, N. Y., and has been twenty-five years a teacher.

A mass-meeting was held at Topeka, Kan., May 9 and 10, in the interest of the pending suffrage amendment. We find among speakers advertised the names of our honored friends, Susan B. Anthony and Anna H. Shaw. This meeting was followed by a school of methods at North Topeka, with an evening devoted to a suffrage symposium, at which Mrs. L. B. Smith, state W. C. T. U. president, delivered the principal address, supplemented by state superintendents of franchise and gentlemen advocates of the cause.

A friend writes: "An interesting point came to me recently. Helix, Ore., W. C. T. U. was organized from an inspiration received through Miss Willard's appeal to the young women about three or four years ago. It is a small village situated in the sparsely settled district adjacent to the Umatilla Indian reservation. We can scarcely measure the good that has come through the efforts of our sister, L. Elizabeth Rehm, who was the prime factor in organization and subsequent work. Notwithstanding they are in a great wheat belt, they have suffered greatly during the year, first from loss of crops by unprecedented early rain and the low price of ten cents per bushel for their wheat. In spite of this the union is pushing Demorest medal contests and doing much for education of public sentiment."

Mrs. W. P. Kuhl, president of the fifteenth district of Illinois, is surely the right woman in the right place. Her definite knowledge of our work, clear setting forth of plans and principles, parliamentary drills and Bible readings, marked her at the late conventions of Champaign and Vermillion counties as a workman needing not to be ashamed, having commanded the respect of all.

The town of Guinda, Cal., has been said to be without saloons, but when our National organizer, Henrietta Skelton, entered the express office she scented the enemy, whom she faithfully pursued until a federal license was discovered when her helplessness was manifest.

A man who had spent some weeks in the town trying to secure five signers to a petition, by which he might purchase an acre of land and erect a saloon, disturbed Mrs. Skelton's meeting. Finding him in the post-office the next day she administered a Skeltonian rebuke, and upon the opening of the evening meeting she presented her compliments publicly. Before the lecture closed the bells rang violently but a word put the constable on his feet and the bell ceased to ring.

Mrs. E. A. Cranmer, president North Dakota W. C. T. U., is possessed of unconquerable "grit, grace and gumption." Having decided there is no reason for a state to be in debt even in hard times, she has been making a little trip among her constituency during which she has raised over one hundred and eighty dollars for state and district work, beside meeting all her own charge, and one hundred and fifty have been added to the unions (including honorary members) and two new unions have been formed. MARY A. WOODBRIDGE.

Treasurer's Corner.

Mrs. M. E. Bryan, treasurer of Kentucky, in sending ten cents for each member of Millersburg union and a check for state dues, writes: "I have tried hard to get in enough to send a respectable check to you for state dues, but have succeeded in getting but twenty-five dollars to date. Many of our unions pay but once a year, and that in September. I know the times are hard, but if each one would help a little how soon our debt could be paid."

Mrs. Barnes, National secretary of the Y's, writes in a sisterly letter: "Our Y organizers have been so self-denying this last year, that it has made my heart ache, and it is most trying to see on one hand young women waiting to be gathered with us, and Y's going down for just the help that the organizers could give if we only had money enough to bring the need and the supply together. I suppose we must pray on in faith, work on with courage, and some day the gold will flow our way in a more copious measure." Does any one wonder that Mrs. Carse was moved to try and secure an income for our great work? Surely one need be at headquarters but a brief time and hear the cry for money from every department, and from every state, to feel that one of our great drawbacks is lack of means to carry on our work.

Mrs. Alice Ames, treasurer of Wisconsin, writes of the desirability of each local sending all funds through the state treasurer and says: "The head of the financial department in the state ought to have a knowledge of the exact financial condition of the state, and thus be able to act intelligently when she may conserve the best interests of her constituency. Her annual report of the aggregate amount of such moneys received into the local treasuries of the state and the total amount expended for the work, would give to the unions themselves and to all the friends of the cause a more definite idea of the extent of our work."

Mrs. Stoddard, Texas' intelligent president, writes of dollar dues as follows: "The local dues in Texas are one dollar, of which forty cents goes to the state. A less sum is too small to enable a union to do effective work. Discouragement comes to unions, especially if inexperienced, if the treasury is empty. We would raise rather than lower our dues." HELEN M. BARKER.

Organizers' Corner.

NATIONAL ORGANIZERS.

Mrs. Helen L. Bullock, Elmira, N. Y.

Mrs. L. H. Washington, Port Jervis, N. Y.

Miss Frances E. Griffin, 69 Maple street, Chicago.

Mrs. Mary Bynon Reese, Chautauqua, Wash.

Mrs. Emily Pitt Stevens, 1907 Bush street, San Francisco, Cal.

Mrs. Ellen Dayton Blair, 936 Cottage Place, Los Angeles, Cal.

Mrs. Maude L. Green, Manitou Springs, Col.

Mrs. E. Norinne Law, Baraga, Mich.

Miss Belle Kearney, Flora, Miss.

Mrs. Delle H. Cox, Newberg, Ore.

Miss Ida Clothier, Manitou Springs, Col.

Mrs. Henrietta Skelton, 132 McAllister street, San Francisco, Cal.

Mrs. S. C. Harris, Franklin, Va.

Mrs. F. E. W. Harper, Bainbridge street, Philadelphia, Pa.

Miss Clara Parrish, Paris, Ill.

Miss Carrie Lee Carter, Dexter, Mo.

Miss Frances Ensign, Madison, O.

Mrs. E. A. Kenyon, Townshend, Vt.

For terms and dates address as above.

I spent the month of April in Maryland and Virginia, attending the Y conference at Baltimore, filling several other engagements in that city and organizing two Y unions in Virginia. The first of June I will start for Wheeling, West Va., to attend their state convention. Unions *en route* desiring my services will please address me at Madison. Ohio. FRANCES H. ENSIGN.

NEWS IN A NUTSHELL.

THE Clara M. Selkreg W. C. T. U. of Ithaca, N. Y., mourns the loss of one of the oldest members, and at one time county president, Mrs. Joan B. Nourse. At the time of her death she was local superintendent of heredity. April 4 another member, Mrs. Mary A. Warner, passed to her reward. She was the wife of Rev. F. M. Warner, and had lived a life of courage and great usefulness.

A DECADE of work was completed by the Phœnix W. C. T. U. of Arizona on May day, its tenth anniversary. Miss Mattie Quinn, president of the union, told of the purpose and scope of W. C. T. U. work, and Dr. Eliza Ingalls gave a résumé of the society's history. Other addresses were given, and the remarks of Mrs. L. C. Hughes, president of Arizona W. C. T. U., and her husband, the territorial governor, greatly added to the interest of the occasion. This stirring union has a building fund, which is to be devoted to the erection in the near future of a temple consecrated to its work.

THE commencement exercises of the American Temperance University, at Harriman, Tenn., will begin on Saturday, May 26, with a field day for athletics and military drill by the gymnasium classes and the cadets, and will conclude on Wednesday, May 30, with the graduation of a senior class of eight young ladies and gentlemen. Rev. C. H. Mead, D. D., is to preach the annual sermon on Sunday morning; and the baccalaureate sermon will be delivered Sunday evening by Chancellor Spence. Examinations will close on Monday, May 28. Tuesday will be a temperance and educational field day, with addresses morning, afternoon and evening by Judge East and Prof. J. A. Tate, of Nashville, Rev. Geo. Stuart, Rev. Dr. Mead and others. This new institution has had a remarkable first year, and prospects are fine for the second year, to begin in September next.

A VERY beautiful fête, called a Prismette, was given in the Temple, May 15, by the Central Y's of Chicago, who were granted open sesame to the connecting rooms of the National and local W. C. T. U. offices, for the day. Visitors on the eleventh floor of the House Beautiful that afternoon and evening found that a transformation had been wrought by the deft fingers of the enthusiastic young women. A "rainbow" arched the corridor near the entrance to the Temple trustees' room, in which a violet rustic bower framed the young ladies in gowns of lilac tint who served the sweets. Violet shades covered the chandeliers and the well known room assumed a changed and lovely appearance. Passing on into the cozy office of our National corresponding secretary, her quarters were found to be usurped by old-fashioned china and furniture draped in indigo hues. Candle light shed its dim radiance upon the Puritan maids who served coffee and sandwiches or whiled away the hours at the spinning wheel. A dream in blue had descended upon the octagonal room where the financial matters of the National W. C. T. U. receive daily attention, and surely no usurpers were ever more welcome. Silver stars studded the cerulean draperies and a soft blue radiance gave the odd shaped room an ethereal touch. The National reception room became Y headquarters for the nonce, where signers to the pledge were received; a gypsy-palmist in her green tent, and maids in yellow with delicious lemonade carried on a competitive contest in the familiar apartment. The room of the Central W. C. T. U. was given over to the riotous tints of orange and red, while in a vacant office the seven colors were combined in a pure white apartment where refreshments were served. A mandolin orchestra filled the corridors with sweet sounds, and the first evening entertainment at National headquarters was pronounced an unqualified success by the several hundred people, young and old, who were in attendance.

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Publisher's Notes.

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Single copies	$ 10
5 "	35
10 "	40
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TEMPERANCE TEMPLE ITEMS.

BY MATILDA B. CARSE.

He (Abraham) staggered not at the promises of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that what he had promised he was able to perform.—Romans 4:20, 21.

It is with joy that through the Temple Items column I am again permitted to greet the friends of the Temple—to thank those who have sustained me during my absence by their prayers and letters of sisterly sympathy, as well as by substantial gifts to the "House Beautiful," at a time, too, when giving means sacrifice to most. It is with such gifts the Lord is well pleased; in fact, I doubt if we ever please Him unless we give so that we feel it. To me, while away, the thought of the little faithful band at the Temple meeting each day at twelve o'clock to join in prayer for the success of my efforts for the Temple, was a source of great strength. I could never think of it without a moistened eye and inexpressible tenderness of heart. The prayers of these faithful women and others like them accounts, no doubt, for the kindness and consideration with which I was greeted by those that I called upon.

I found financial conditions in California unexpectedly stringent, yet in my whole trip I did not meet more than half a dozen persons who said: "I cannot give toward your object." The rest asked for time, until a change takes place for the better in the business world, and then they will only be too happy to help us secure our National building. I think I can truthfully say, the journey, when times take the long desired turn for the better, which all are so anxiously longing for, will bring in a net return of $100,000. Besides, we cannot expect to sow and reap in the same day.

***

There was one rich field I came across, however, where the seed had already been sown, and the harvesting was an easy matter. I refer to the princely sum of $50,000 pledged by General John Bidwell and his noble wife, Annie K. Bidwell, who is a devoted white-ribboner. The promise given in writing was signed by both. The preamble to this pledge shows so conclusively the high esteem in which this noble man and distinguished Prohibitionist holds the W. C. T. U. and the Temple enterprise, I hope he will not consider it a breach of confidence if I make it public.

"Having it in my heart," he says, "to aid the cause of temperance, and believing there is no way to that end so promising, so certain, so enduring in its beneficent and far-reaching results as to assist the National W. C. T. U., and at the earliest practicable period, say within two years, to free their magnificent house in Chicago, known as The Temple, from the burden of debt, Now, therefore, I," etc. The document goes on to state that he will sell for a certain sum per acre 6,500 acres of his estate in Butte county, California, and from the sum so realized pay $50,000 towards the Temple indebtedness. This land is part of the well-known Rancho Chico, consisting of 25,000 acres in the fertile valley of the Sacramento, which has been owned by General Bidwell since 1849. This magnificent tract, when it came into his possession, was wholly in a state of nature, and partially occupied by a degraded Indian tribe, rapidly wasting away through the vices and injustice of the white man. It has become, in forty-five years, under the fostering care of this man of exceptionally noble, broad and progressive views, a perfect Eden. A land seeming to flow with milk and honey. The poor Indian is no longer poor and degraded, but happy, Christianized and educated through the patient, self-denying labors of Mrs. Bidwell, warmly seconded by the efforts of her noble husband. The Indian village, with its comfortable homes, is within half a mile of the mansion; all this adds a most unique and ideal charm to this beautiful estate, and sets one wondering if Eden could have been lovelier, and Adam and Eve more noble specimens of manhood and womanhood than the owners of Rancho Chico. But more of this wonderful place next time.

Our Library Table.

GODEY'S MAGAZINE for May is an attractive issue for summer days. Its stories are short and crisp, its poems full of merit, and its articles of more serious vein are timely and vigorous. It contains a special department for boys and its fashion department is ably conducted. Fine illustrations abound through the pages of this periodical making it pleasing to all readers.

The Godey Company, New York.

The current number of the NEW ENGLAND MAGAZINE publishes a sketch by Elizabeth Porter Gould, of Hannah Adams, the pioneer woman in American literature. Other women resident in America had before attained to some literary distinction, but it was reserved for Miss Adams to be the first native-born American woman who made herself known through her pen. She is described as "an unusually retired young woman in private life, never heard of in the great world, until in bold letters appeared her name on her book." She was born in Medfield, Mass., within twenty miles of Boston, in 1752. "To realize the loneliness of Miss Adams in her literary career, it is only necessary to remember that when this, the last of her six books, was published (in 1824), not a book of the now well-known American literary women had appeared."

Warren F. Kellogg, Publisher, 5 Park Square, Boston.

AMONG THE BOOKS.

THE SIBERIAN EXILE is a translation made by Mrs. Mary E. Ireland, from the German of Gustave Moritz. The narrative reads easily, which speaks well for the translator, and is one of interest.

Presbyterian Committee of Publication, Richmond, Va. 60 cents.

CROWNING GLORY, T. Wilbur Chapman's and P. P. Bilhorn's book of popular Gospel hymns, has been revised by the latter and is now ready for use by its thousands of old friends and the host of new ones ahead. The hymns are full of beauty and spirit and their singing will carry blessedness wherever heard.

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A. W. Hall, publisher, Syracuse, New York.

One of Olive Thorne Miller's most charming volumes is A BIRD-LOVER IN THE WEST, which relates her own experiences with her feathered friends. She studies their habits from the standpoint of scientist, writer, friend and lover, and her boundless painstaking and patience are rewarded by the revelation to her of many beautiful bird secrets, which, when told by her felicitous pen, make chapters of reading that are full of artistic beauty and rural rest and refreshment. The book in question contains material gathered at different times in Colorado, Utah and Southern Ohio.

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A VISIT TO DREAMLAND.

BY DAISY MC LEOD.

THERE was a pretty maiden,
Who always would delay
The tasks she should have done at once
Until another day.
One night she went to Dreamland,
And saw—what do you think?
A garden full of lovely flowers,
Red roses, white and pink.

She loved such blossoms dearly,
So stopped to gather one.
When suddenly she saw near by,
Within the glaring sun,
The queerest little creature
In suit of green and gold;
She could not rightly guess his age,
He might be young or old.

"A secret now I'll tell you,"
The funny fellow cried,
Then opening wide two roses,
He bade her glance inside;
She saw some busy fairies
Refreshing with sweet dew,
Each flower before it shriveled up,
Or even thirsty grew.

"They always do their duty,"
Observed the tiny guide,
"And see how fresh these blossoms look!
In those I have no pride."
He pointed to a number,
Which hung their heads with shame,
And as the maiden looked within,
She saw who was to blame.

A very lazy fairy
In each poor rose was found;
Instead of keeping it alive,
She lay in sleep profound.
"Now, human flowers, called children,
Have nestling in their hearts
A sprightly elf, or one who works
Only by fits and starts.

"Which kind is in you dwelling?"
Inquired the keen-eyed man.
Downcast, the lassie left his side,
Towards home she quickly ran;
But, as she went, she stumbled,—
Why,—strange to be in bed!
"Go, lazy fay, I'm done with you!"
The drowsy maiden said.

Baltimore, Md.

THE HUMMING-BIRD.

BY MRS. WYNFORD PHILIPPS.

(*Concluded.*)

Such a cheerless view now met the gaze of the bird. Inside the shop such cheerless people coming to it as purchasers, or oftener still to sell or pawn their dreary bits of finery.

One afternoon a woman came in and said she wished to buy the hat, and with her was a little boy carrying a very big basket. After trying it on and gazing at herself in front and behind and sideways for some time by the aid of a cracked piece of looking-glass she said to the shopwoman, "I will buy this hat if you will put a bunch of flowers in here, nice bright blue ones, instead of this bird that is all squeezed up and makes hardly any show," and the bargain was thus concluded, our poor friend with untender hands being plucked from his resting place.

"How much does the bird cost, please, missus?" inquired the little boy with a big basket.

"You may have it for sixpence, and very cheap too, and a beautiful toy he would make, my little man!" But the little man had no sixpence and so he followed the woman out of the shop, carrying her bundles for her. But next day he came again and entering timidly asked with a deep blush and eager heart beating, if the bird were still to be had; and he pulled forth a battered coin with a hole in it, and the string still attached by which he had for long worn it round his neck.

The woman examined her rag bag and gave the little crushed golden creature to the child. It must have felt new life, I think, as it was held softly and with unutterable care in childish, tremulous fingers.

Away through the streets went the boy, on and on till he came to a dark alley and out of that into a noisy court and up a shaky staircase, higher and higher, till it seemed that he would never reach the top.

At last he did so and pushed open a low, creaking doo and from a little bed in the corner of a bare room, a pair of loving hands were stretched out in greeting, and a glad, faint voice spoke its welcome.

"Joey, Joey, where have you been? I've been frighted a-thinkin' you were lost in the streets, and it's so lonesome like when you're a-gone—"

"I have brought you something, Allie," answered the boy, and he knelt by the bed and opened his hands to show his treasure. "It's a bird. A dead bird, you know, that can't sing and jump about, but I minded what you said about never seein' the sun in here, and the yaller in the wings of the bird seems bright like sunshine, and I thought it would mind yer of the lovely land you was a-tellin' me of where the sun is always a-shinin' and the flowers grow in the alleys and courts, so that the poor folk can pick 'em, and where there is no more trouble and sickness, and I s'pose the birds is all of 'em gold and green and blue like this."

Joey had often listened to Alice's tales of fairyland, of foreign countries and of Paradise, which she culled from her few beloved books, and in his untaught fancy the stories grew confused, all the stories of the Garden of Eden, of foreign countries or of fairyland, related to the beauties of the same wonderful place. He knew only one earth, of squalor, of misery, of ugliness, and all he heard of a land beyond was strange as a fairy tale and beautiful as heaven.

Alice took the bird and kissed the broken plumage and laid it tenderly beside her on the pillow.

"I wish I could bring it to life again," she said, "poor, pretty thing, and I would let it fly away if it wanted to, back to the beautiful warm country that it came from."

Joey brought Alice her pet geranium flower—a splendid plant that had grown from a cutting carelessly thrown aside by a gardener for whom the boy had worked, and he now helped the girl to fasten the humming-bird amongst its leaves and place it where she could gaze upon it.

"It will never seem so dull and wintry again, Joey," she said, "for you see I always can pretend to be in the places I read of, if there's something to help the pretending, but it used to be so difficult to pretend here where one cannot see the sky and where there is nothing to look at but the shadow on the wall."

"Now with the geranium and the bird, Joey, I can guess what the country's like. I can imagine streets full of flowers like that in red and yellow and blue, and thousands of birds like this one, able to sing and to fly like flowers got loose from their stems; Joey, dear, I feel sore and weak, and I shall soon be in the land of the flowers and the angels; then, dear, you'll keep the plant carefully and think of me often. But oh, Joey, dear," she said with tears running down her wan cheeks, "I didn't mean to make you cry—I can't go, I won't go, if you wish to keep me here."

"Alice, don't," whispered the boy; "I ain't worth a-stayin' for, I know, I ain't much of a feller, but I can't a-bear to be left here all alone."

The humming-bird trembled with emotion as the little desolate children of earth clasped one another and he wished that he, too, could have wept in sympathy.

"The wretched frizzly negro must have struck her," he thought, "and now they will stuff her too, and put her in a tall hat, poor, poor little mortal!"

But Alice lingered through the long winter months, and was able to cheer and comfort Joey even when the pain was worst. Many a day would he sit beside her gazing with her at the humming-bird and letting his thoughts fly with hers, borne on the golden wings to lands of beauty and wonder far away. So much suffering and yearning and hope in her voice as she spoke of the land where the sun always shines and trouble never comes.

No wonder Joey said one night, "Alice, I feel that I *want* you to go and I'll bear it all right, and wait here alone for a little," and as a flicker of content came over her face he gave a great sob, and knew she had said her last good-by.

When they came to carry her away he took the humming-bird from the perch on the geranium flower and placed it in her hand where none could see, so that the poor bird might journey back with her to the land of joy and sunshine; and he planted the geranium over her grave. As he trudged wearily homeward he saw a marvelous sunset, it seemed as though cloudy gates of purple and orange had opened, showing a dreamland of exquisite loveliness.

"Ah, she and the humming-bird are happy now. I am sure that they are safe and happy in the heaven she told me of."

London, Eng.

DEAR BOYS AND GIRLS:—Flower Mission! What does it mean? What does the phrase bring to your minds? A good many hands go up, and yet a good many of our new Cornerers look a little puzzled.

Yes, you are right, Norma. The flower mission is the work of visiting the sick and poor everywhere and carrying to them God's messengers of love and peace with a Scripture text.

And Frank tells us that the flower mission saint is beloved Jennie Casseday, who lay for many years in a darkened room and sent from her bedside messages of love and comfort to others equally as unfortunate as she. A year ago God called her home.

June 9 is her birthday, and has been called Flower Mission Day, because on that day workers everywhere unite in special services at public institutions and in the homes of the sick. Isn't that a beautiful way to have one's birthday celebrated—by trying to relieve the pain and brighten the sorrow of others?

What can your part be on Flower Mission Day? The flowers and the sick are everywhere, and God's love is over all. Shall we not each try to spread just a little sunshine on that blessed day?

Affectionately, your

Aunt Jane

NEPHEWS AND NIECES.

I have four brothers and one sister, and we are all for temperance. There are no saloons in our town now.
Weston, Ore. WALTER WHITMAN.

We did as you requested, and my brother and I sent a message to Neal Dow on his birthday. We were very much pleased to receive a letter in return, for we did not think it possible for him to answer all the letters he received at that time. We also received a copy of the *Portland Express*, which had a great deal about him in it. I cut it all out and put it in my scrap-book. I value his autograph very highly. CLARA GOODRICH.
Mankato, Kan.

May I join the Cozy Corner, please? I am a temperance girl through and through. I never tasted a drop of whisky. I never saw a drop, either. I am one of the editors of a little temperance paper in our school. My teacher is a temperance woman, too.
Barnesville, O. CLARA B. SEARS.

I am nine years old. We have no L. T. L. in Blair now but I am a temperance boy, and my mamma is a member of the W. C. T. U. FRED. SHUMAKER.
Blair, Neb.

I would like to step into your Corner. I guess it is a very nice place. I would like to belong to an L. T. L. There is none here. We have one saloon here. I have signed the pledge, and mean to keep it.
Hennepin, Ill. ISA OLLA BOYLE.

I guess I belong to your Cozy Corner for I am a temperance boy. My pledge I suppose had its place in the late Exposition. I like my little cousins and their little letters very much and will correspond with any of them.
Nevada, Ia. HOMER G. J. APPLEGATE.

SOFT-SHELLED NUTS.

301.

NUMERICAL ENIGMA.

My answer, composed of nineteen letters, is a part of THE UNION SIGNAL that we love.
My 1, 3, 4 is a small insect.
My 10, 12, 6, 19 is a great ruler.
My 14, 15, 16, 17 is something that grows in the garden.
My 5, 2, 7, 8 is a month of the year.
My 9, 11 is a small word.
My 13, 18 is a pronoun. CLYDE ALLEN.

302.

CROSSWORD ENIGMA.

My first is in husband, but not in wife.
My second is in cut, but not in knife.
My third is in only, but not in mere.
My fourth is in start, but not in fear.
My fifth is in jump, but not in fun.
My sixth is in act, but not in run.
My seventh is in hand, but not in arm.
My eighth is in dread, but not in harm.
My whole is a person who has many relations.
CARLETON CROSS.

Send all replies and *original* puzzles to Puzzle Editor THE UNION SIGNAL, the Temple, Chicago, Ill.

ANSWERS TO PUZZLES PUBLISHED MAY 3.

294. 1, Wheat, cheat, creat, creak, croak, crock, clock, flock, flook, floor, flour. 2, Oats, rats, rate, race, rice. 3, Malt, melt, felt, feet, feed. 4, Bran, bean, been, seen, seed.

295. Sunday, S-mile; U-praise; N-ear; D-well; A-corn; Y-arrow.

Correct answers: Mrs. M. T. Sullivan.

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The Union Signal.

Resolved, that as no one can be interested in a thing of which he has not a good general knowledge, and that as THE UNION SIGNAL is filled with a knowledge of temperance work and workers throughout our country and the world, therefore every W. C. T. U. woman should give to THE UNION SIGNAL her earnest support as a subscriber and worker to obtain subscribers. Also to *The Watch Tower* and *The Danville Sentinel*, our Illinois and Danville papers.—*The Danville Sentinel.*

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WOMAN'S TEMPERANCE PUBLISHING ASSOCIATION
...The Temple, Chicago...

Signal Notes.

A UNION of all the charitable women's societies in Germany is being talked of.

FIVE thousand dollars has been willed to Harvard University by Mrs. Harriet Hayden to found a scholarship for colored students.

A MEMORIAL to Jenny Lind, the great-hearted singer, who died seven years ago, was recently unveiled in Westminster Abbey.

IF all the drunkards in the world were formed in line, marching five abreast, the army would be sixty miles in length, and its numbers 536,000.

ACCORDING to a recent foreign dispatch, Belgium, Denmark, Great Britain, Germany and the Netherlands have concurred in an agreement against the sale of spirituous liquors in the North Sea.

THE premier of New Zealand informed a delegation of women voters recently that their political education should first be acquired before they could become eligible as members of Parliament.

A NOTORIOUS inebriate recently made her two hundred and sixty-third appearance in a London police court, remarking facetiously to a reporter: "I don't know what we should do without the police!"

HARD times have not interfered with the liquor business of Russia, where during a single month last winter the excise receipts were twenty million *roubles*, just double the receipts for the same month last year.

THE British Association for the Advancement of Science has opened its medical section to the membership of women. Twenty women doctors are now enrolled as members in full standing by the British Medical Association.

THERE are ten fruit schools in France which receive an annual grant from the government of three thousand francs each. The pupils are taught how to cultivate and husband fruits and especially to make the world renowned French cheeses.

AN invention worthy to be classed as "a Yankee notion" is that of the Australian confectioner, who prints the daily news upon a thin paste of dough with an ink of chocolate. The customer reads, then eats the novel newspaper with his coffee.

DESPITE the general cry of hard times, the American Sunday-school Union is able to report an increase of gifts for its work during the past year. The amount received was $120,158 which was nearly eleven thousand dollars more than the previous year. Although the largest supporters of the work have been compelled to give less, the number of givers has increased.

AN interesting regulation is just announced from autocratic Russia, by which the government hopes to prevent overcharges of physicians. By the new rule cities are divided in three classes according to size, and the patients in three grades, as follows: The first, capitalists, proprietors and manufacturers; the second, members of professions, and the rest of the population is included in the third. Fees are then named according to the grades. First class, five *roubles;* second, three *roubles* and thirty *kopeks* for the third.

SWITZERLAND has stringent rules for the repression of drunkenness which add somewhat to the orderliness of localities where public houses are situated. The regulations vary in the different cantons. The unemployed father of a family dare not loiter about the public house in Ticino. Berne's special laws are that drunken and disorderly persons may be excluded from the saloons for two years, and abettors of pauperism, drinking and gambling are subject to a sentence of sixty days hard labor. Homes for inebriates are provided in Zurich. Saloon-keepers are bound to maintain good order and are responsible for the behavior of their servants. These laws are based upon present enlightenment on the drink evil and must eventually be displaced by the liberty by which all are made free—the removal of the temptation which weakens and debases.

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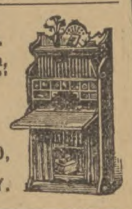

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Beginning Sunday, May 27th, the Electric Lighted Pennsylvania Limited train equipped with New Library, Smoking, Dining, Sleeping and Observation Cars, will leave Chicago at 5:30 p. m., and run through to New York in exactly 24 hours.

Full particulars at Pennsylvania Ticket Office, 248 Clark Street, corner Jackson. H. R. Dering, Asst. Gen'l Pass. Agt.

WOMAN'S DRUDGERY ENDED.

The last piece of drudgery in woman's work is at last about to be rid of. Invention has come to her rescue in a dish-washer, simple, efficient and at a price within the reach of all. It is called the "MARY JANE DISH WASHER." The writer has used one of the washers in his home for some time and it has become an indispensable article in kitchen work, and would not do without it for several times the cost. The machine is simple and can be operated by any one and the washing can be done in a few minutes, the dishes drying to a brighter polish than by washing by hand. For pots and skillets use the wire pot cleaner which accompanies each machine, and the whole dish-washing can be done quickly and without putting your hands in the water.—*Advertising Manager* UNION SIGNAL.

It has been claimed that members of the W. C. T. U. are so much occupied with other people's business and their efforts to convert the world, to the neglect of home duties, that they have no eyes to see or disposition to avail of many of those things which conduce to the betterment and elevation of the home and its environments and that to advertise in THE UNION SIGNAL is of comparatively little purpose. This statement, however, is easily refuted, being fully confirmed by the testimony of one of our most progressive advertisers, the Mosely Folding Bath-Tub Co., who, though but a short time in the field soliciting public favor, state that their advertisement in our columns has brought them volumes of correspondence and orders, not only from this country but all over the world; thus they have been warranted in placing a larger and attractive advertisement in this issue on the rear inside cover page, to which we invite particular attention, feeling that our readers fully appreciate an article of merit. We cheerfully give our assurance that this unique and progressive idea in a bath service is of unquestionable merit, hundreds of these indispensable articles are in use all the world over, with marked satisfaction. Our readers can rely upon the integrity of the manufacturers of these excellent goods. Write them inquiring about the goods, and they will supply you with all necessary information and handsome catalogue.

UNION SIGNAL

AND WORLD'S WHITE RIBBON.

FOR GOD AND HOME. WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION FOUNDED 1883. AND EVERY LAND.

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

Volume XX.—No. 22.] CHICAGO, May 31, 1894. [Price $1.00 per Year in Advance.

Mrs Tresia Henrick 1029 15th st 1894

FLOWER MISSION DAY, JUNE 9,

Is the birthday of Jennie Casseday, the first National Superintendent of Flower Mission work, to be observed by taking flowers with text-cards attached, to prisons, jails, hospitals, almshouses and to the poor and sick and sinning everywhere.

SINCE OUR LAST ISSUE.

Six Spanish anarchists were executed last week.

Civil service commission appropriations have been refused by the House.

The constitutional convention of Hawaii met May 30 to form a new republic.

The National Conference of Charities and Corrections met at Nashville, May 25.

Congress has repealed the law which deducted from members' salaries for absence except during sickness.

Charles W. Buttz has been found guilty, by the Senate investigating committee, of an attempt to bribe Senators.

Preliminary Memorial Day services were held at Saratoga, N.Y., Sunday, by delegates to the religious gatherings.

The French cabinet has resigned, being defeated on a question of permitting state employés to attend a labor congress.

The loss in Williamsport and Lycoming county caused by the devastating floods in Pennsylvania last week is ten million dollars.

The House committee on elections has reported favorably on the election of the United States senators by direct vote of the people.

Over four hundred changes have been made in the schedules of the tariff bill since it left the lower House, and the debate is still going on.

King Alexander of Servia, by proclamation, has revoked the National constitution of 1888, thus accruing greater powers to the king.

Michigan W. C. T. U. closed its twentieth annual convention, Friday, with an address by John G. Woolley; Mrs. Lathrap was reëlected president.

The three leaders of the Coxey commonweal army were sentenced to twenty days in jail, as the result of the May-day demonstration at Washington.

France has instituted a suit against the World's Columbian Exposition Directory for $100,000 damages caused by fire before exhibits were removed.

Queen Victoria's seventy-fifth birthday was celebrated officially, Saturday, throughout the Empire. A number of noted Englishmen have received knighthood.

Strikes and rumors of strikes have been the order of the week. Nine companies of the Illinois militia were ordered to the mines at La Salle to quell the riots.

More than forty societies and charitable organizations of all sects and creeds are named as beneficiaries under the will of the late New York banker, Jesse Seligman.

Drunken Canadian soldiers tore down the American flag which was floated in honor of Queen Victoria by the United States consul at St. Thomas. An investigation has been ordered.

Twenty-four thousand school children of Toronto celebrated Flower Day, Friday, by planting 10,500 flowering plants in the grounds of the forty-eight schools, with musical and literary exercises.

The American Baptist Educational Society held its sixth annual gathering at Saratoga, N. Y., discussing topics related to religious education. Governor Northen, of Georgia, was elected president, and the appropriation of public moneys to sectarian schools was vigorously opposed.

THE electric wires carried a ring of victory into National Headquarters last week from the old dominion city of Norfolk, Va. Here is the joyful message: "Entire city government prohibition; clean sweep; straight party ticket; old Virginia places first municipal jewel in crown of National prohibition. It is a gift from God." All credit to the Southern city for its regal conquest over rum. "Entire city government prohibition!" Does that look like a "twenty years' set-back"?

OUR columns may not have stated with sufficient clearness that the special feature of the International Temperance Congress, to be held at Prohibition Park, Staten Island, June 3, 4 and 5, is a reception to General Neal Dow, in honor of his ninetieth year. The entire exercises of Sunday, June 3, will have for their focusing point the celebration of this happy anniversary and will lead up to the general temperance meetings which follow on Monday and Tuesday. THE UNION SIGNAL of June 14 will report this notable congress as fully as our space will permit.

WE have watched with keen interest for the action of the general assemblies of the Southern and Northern Presbyterian churches on the Breckinridge case. The Southern assembly in session at Nashville, Tenn., simply passed a general resolution declaring that it desired and intended "in all orderly ways" to require personal purity in its people, and added: "As the supreme judiciary of our church it would be manifestly *highly improper* for the assembly to express an opinion in a case which is before a lower court." Pray, what relation does a church assembly sustain to a civil court? Has it taken the affidavit of the sworn juror to hold no conversation with outsiders upon the question at issue?

BUT the general assembly in session at Saratoga, N. Y., has not passed even so much as a general resolution upon the subject of personal purity. An earnest overture was presented from the presbytery of New Albany, Ind., asking that the assembly memorialize Congress to enact such regulations with reference to the personal life of their members as will prevent the presence in the national councils of men of immoral and dissolute habits. The answer returned to this overture was: "We recommend no action be taken." We are glad to notice that a "few dissenting voices" were raised to this summary disposition of an all important matter. Some member remarked that "that was not the business of the church." If it is not "the business" of a religious council, representing the church in which a notorious offender against morality holds his membership, to pass such a resolution, will not some "statesman" arise to the emergency and explain whose "business" this is?

IN our Correspondence Columns will be found Miss Willard's account of the annual meeting of the British Women's Temperance Association. This meeting was a great test of Miss Willard's strength, but she bore it surprisingly well, and although being called upon to speak several times, refrained from any lengthy address. She has but three engagements previous to sailing for home, and those are at a peace meeting of the Friends, at the temperance convention of Kent county, whence her ancestors sailed to Massachusetts in 1634, and at Dublin, Ireland. At all of these her addresses will be very brief, as it is her desire to husband her strength for the long journey and the home-coming. In this connection we are constrained to ask that the friends in this country refrain from *urging* Miss Willard to address conventions and summer meetings. Knowing the great desire of the white-ribbon women to once more see and hear their long-absent leader, and her own accommodating spirit, we beg that she be allowed to take up her work gradually and quietly, so that her strength may grow rather than diminish during the summer months.

"SUNDAY closing" is in the air, and it is mightily augmented by the opposition of the liquor traffic, which, in retaliation to closed saloons, in some localities, is determined to close all kinds of business on Sunday. Would that the enemy would carry this war to the gates, and that every form of industry and trade be forced to rest on the Lord's day, if necessary, to secure closed saloons. Verily, "the wrath of man" shall be made to praise Him in these latter days.

BY an inadvertence, we have neglected to make an earlier public explanation of the appearance in our business columns of a watch advertisement offering cigars as a special inducement to boys. The advertisement was one of a series sent in an electrotype plate; hence, did not require any type-setting or proof-reading, and was not critically examined by the advertising agent, as the others had contained no objectionable matter. "Eternal vigilance is the price of liberty"—from the all-insinuating cigar, and no one could regret so keenly as the editors of this paper that a moment's cessation of vigilance cost us the annoyance of a supposed acceptance of an advertisement which our editorial columns constantly decry.

"TELL a man that he can't get whisky on Sunday and he will at once start in search of a side door." This is the position taken by some of the anti-prohibition newspapers with regard to Sunday closing of saloons. They say it is "human nature" to desire forbidden fruit, and because in New York more than two-thirds of the saloons are open every Sunday in defiance of law they declare that in order to promote Sabbath day sobriety the Society for the Suppression of Vice in that city, instead of fighting open Sunday saloons, should encourage them. According to this philosophy, a man should—because the grocery store is closed on Sunday—become possessed of an inordinate desire to buy flour or coffee or soap, and the same spirit of contrariness should impel him to start in search of a side door to the tailor's establishment on that day. Is it not a little strange that "human nature" should feel the promptings of original sin in so much greater degree when it is saloon commodities that are the "forbidden fruit"? And that prohibitory law when applied to the "liquor traffic" should be more difficult to enforce than prohibitory law when applied to anything else? It will be found on investigation that the trouble lies not so much with the man who *buys* the drink as with the man who *sells* it.

IT is gratifying to note the trend of all organizations of women towards deeper thought and declarations upon all social and moral questions. Notably so is this true of the National Council of Women which recently held an important executive session in Philadelphia. As the council represents seventeen national organizations and a total membership of seven hundred thousand, every forward step of the executive is of far-reaching importance. Four aggressive and highly commendable positions were taken: An equal standard of moral purity for men and women; an equal number of women and men on divorce reform commissions; the appointment of a committee on patriotic teaching in the public schools, and fourth, the offering of a prize for a dress design, suitable particularly for students and business women. The requirements of such a costume are: "No interference with the free and natural action of the organs and limbs of the body; no contradiction of the natural womanly outlines; simplicity of construction and ease of adjustment to the wearer, and adaptation to a variety of materials and to change of temperature." At its next biennial meeting in February, 1895, in the capitol city of Washington, we trust that these most needed reforms will be adopted and that the further advanced stand of total abstinence for the individual may be embodied in the council's declaration of principles.

MEMORIAL DAY—"MISSING."

BY DELLE M. MASON.

Again comes the day when the native flowers are strown;
I have no grave to cover, and I sit here alone.
Dear Lord, I am weary and I only long to die!
I thank thee every day that the end is drawing nigh.

And yet, I must linger, for if my boy should come
He must find his mother waiting to give him welcome home.
But it's only in stories that the missing come again,—
My heart is burdened sorely with its heavy load of pain.

I remember that morning,—the weekly paper came
And reading down the fatal list I saw my Willie's name;
I couldn't hold the paper nor read another word—
For all the room grew dark and my heart was all I heard.

It was his corps and regiment, it was his company,—
And though I hoped against it, I knew it must be he.
Spelling over every letter I found it just the same,
And "wounded and missing" was after Willie's name.

Sometimes I live again the days that followed then;
And when we had the letter from one of Willie's men,
He wrote that their captain had received a saber wound,
And when they cleared the field next day he was not to be found.

How oft in dreams I saw him, and saw the ghastly wound
From which his blood was oozing as he lay upon the ground.
I saw his white lips tremble as he breathed a homesick prayer,
Once more to feel his mother's hand upon his tangled hair.

How often the thought came to pierce my heart again
That perhaps my boy lay starving within some prison pen,
While on our orchard grass fell the peaches ripe and red,
And the pantry shelves were crowded with *mother's* pie and bread.

Oh, the sickening suspense, the mingled hope and fear,
When the prisoners were released and the end was drawing near.
How I sprang to meet my boy, if a tap came at the door,
And my heart was ever longing for his footstep on the floor.

And when the boys came home at the closing of the war,
Som with empty coat sleeves and some with many a scar,
I could not bear to look at my neighbors in their joy—
For my heart was bleeding yet in its sorrow for my boy.

Day after day I watched, but my Willie did not come,
And at night I set a light in the window of his room.
In prayer his mother's heart ever palpitates his name,
And though he never comes yet I ask it just the same.

Others have graves to cover with flowers and garlands fair,
Our flag is borne above them and music fills the air.
Ah! what can be more grand than a nation turned from toil
To place the wreaths of memory on such heroic soil!

But I sit alone, and I say within my heart:
"I gave all I had and I think I've done my part."
Not even a grave for my boy, my only son!
Dear Father, help thy servant to say, "Thy will be done."

Mound City, Kan.

ANOTHER ST. GEORGE AND HIS DRAGON.

BY REV. WILBUR F. CRAFTS.

"If you could prove to me that Christianity is all a delusion I would go home whistling."

George Young, a rich young man, who startled me with this remark, I had met for the first time a few minutes before, in Bonanza, the great silver city, at a teachers' meeting, where the lesson studied had been the rich young ruler. George had been all that study hour the heart and soul of that group of teachers, the most thoughtful, apparently the most spiritual also, of them all. He was the teacher of a class of fifty young men, whom he held, not by greater age but by mental mastery. However, his superior physique, six feet and straight and round, added to the admiration and loyalty of his class, which had become his clan. He had been, in previous years, a physical director in the Y. M. C. A., and by an all around education of his muscles, avoiding the one-sided development of an athletic specialist, had made the most of his physical possibilities. The members of his class were the more ready to accept his opinions when he had outplayed them all in the gymnasium and the ball field. He was also president of the Y. M. C. A., and a church trustee. In business he was a bank teller, with promising investments in several new silver mines. In that frontier city, where nearly all young men drank, gambled and gave free rein to passion, he had kept himself pure. In the crowd of faces about him, tanned by tobacco juice, alcohol and lust, his face seemed as white as a Greek among Turks, although it was not pale but hale. His voice was full of vim, and his step showed his whole being astir! He was what was called "a hustler" by native frontiersmen, "a rustler" by the more refined people.

When the preacher who led the lesson study that evening stated, as a matter of course, that it was love of money that made the rich young ruler go away from Christ sorrowful and disobedient, this rich young man had dissented with as much intensity of feeling as if he, himself, had been the subject of discussion, as indeed he was in his own mind.

"Young men," he said, "seldom love money for its own sake. They do not at first seek it and save it even for the sake of the honor that it brings. The young man's ambition is to achieve success in whatsoever he undertakes, whether ball or banking. The rich young ruler held on to his money as the foot-ballist holds on to the ball, not for its sake but for the sake of victory."

Being introduced to this young man at the close of the teachers' meeting, we found that our homeward walk would be in the same direction, and so left the house together. As we started out, he startled me by asking with manifest earnestness, about some Bible difficulties. I replied that to my mind Christianity, in its great essentials, is a science, not a dream. He suddenly interrupted me to say, "I have no doubts. *I wish I had.* If you could prove to me that Christianity is all a delusion I would go home whistling."

I was stunned into silence by such words from such a source, and he continued: "If that lesson we have just studied is really the teaching of Christ, and if Christ is our Lord and Master, what business have I rustling for the million I hope to make? Imagine Christ lolling at ease in a millionaire's coach and castle while men and women and children die all about Him for want of relief or reform. A Christian has no right to devote his chief energies to making his fortune, and *that is the very thing I want to do.*"

I could only say that a *good* Dives can do much good.

He repliéd almost fiercely, apparently speaking not so much to me as to himself: "The devil has told me that a hundred times, but it's a lie—in the sense he means it. I may have the feast if I will not forget to do good to somebody with the crumbs. I don't love money but I love *success.* I want to excel in business as I used to in ball. I want a fine house as I used to want the lesser prizes that crowned my victories in sports."

He paused, hesitated, and went on: "And the girl I love I want to enthrone as my queen in a palace. She is not poor exactly but she has never tasted luxury, and nothing is too good for her. But to disobey Christ for the love of a girl is no better than to do it for the love of gold," he added bitterly. "He that loveth father or mother (or any other) more than me is not worthy of me."

He paused, expecting my rebuke or consolation. I gave neither, but looked on with awe at this battle between the new St. George and his dragon.

. . . . . .

"My dear Ruth, I have something important to tell you."

"What is it?" she said with trembling, for his pallid face made her fear the worst, and the worst was a break in their affection.

"It is not *that*," he said, reading her thought, and the blood which had left her face so suddenly at his first sentence rushed back in a rosy tide at this assuring word. "It is not that, but I had hoped to enthrone you as my queen in a palace worthy of you, especially if the Sherman silver purchase law should pass and make my silver shares a bonanza. This morning's papers brought the report that it passed yesterday, and my stock went up to half a million in value. I had been battling all night in my mind about what I am going to tell you, and the right had won when this news reënforced the other side, and it has taken me all day to regain the victory."

"Do you mean," she said, "that you have been tempted to gamble with your stock?"

"I mean," he said, with swiftness, as if he feared something would cut him off in his story, "that I have given my silver shares to God for the poor, and appointed myself manager and administrator without salary. My salary as a teller is as much as a Christian ought to spend on himself and his—family."

Ruth glanced toward the door. Had her lover gone crazy? She turned an inquiring, searching look upon him. His face seemed unnatural because preternaturally calm, that calmness that is intensified by appearing on the background of a retreating storm. She could not understand that face, and so her thoughts returned upon herself. An average Christian, she had liked preaching next best to a party; had said her prayers regularly, but had never given more than a passing thought to the great sorrows and wrongs that raged like billows outside the secure ark of her own home. In dreams of night and day she had anticipated luxury with her lover, with a casual thought, now and then, as she met a beggar, that charity is one of the duties, perhaps privileges, of wealth. Stunned at first by her lover's announcement, she now realized that the palaces of her dreams, which she expected him to turn to brick and stone, had instead, been broken like a bubble by the breath of his words. Her heart overflowing with disappointment and resentment, she pulled her engagement ring from her finger and handed it to him, saying, with mingled pity and scorn, "Crank or crazy, whichever you are, here is my contribution to your new scheme for mending the universe."

. . . . . .

Our St. George had given his silver stock to God *in word only* after two victories, each at the end of a twelve hours' struggle with selfish ambition. But in dealings with God a man's word is not always as good as his bond. Partly from fear of the scornful laughter of business associates, who could not appreciate his motive, and partly from a secret hope, hardly whispered to himself, that he might recover his lost love, he used a part of his silver profits to build a fine mansion, surrounded by a stately private park, ostensibly for his mother and himself. He tried to compromise with conscience by ordering generous supplies of food to be given to all beggars who applied at his door. In leisure hours, partly to escape thinking, he investigated in tenements and public institutions the causes of sins and sorrows, and found them to be appetite and lust and covetousness.

Thus it was he came to attend a temperance meeting of the W. C. T. U. He had never been identified with temperance work, thinking its advocates rather fanatical, and so took a seat in a half hidden nook near the door. A woman was speaking whose face he could not see, but her voice set his heart aquiver.

"Pshaw!" he said, "it can't be Ruth. She never cared for such meetings."

He listened eagerly, not daring to look out lest she might see him, if indeed it was she. It was. She told the meeting how she come to give up what she called her aimless life and enter into temperance work. She had been sent by her mother to carry relief to her aunt, who had made a pitiful appeal for help. She found that once beautiful, that cultured aunt in what was hardly better than a hovel, to which her once wealthy husband had dragged her down through drink. And so she had become a member of a W. C. T. U. and was now their president.

When the meeting was over she lingered to write a note, some message of mercy, and so all others had left the hall when she reached the door.

They met. "I am so ashamed of my selfishness," she said.

"And I," said he, "of the cowardice that took the place of my consecration."

. . . . . .

The palatial residence is now not only their home but also by irreversible deed, the home of the friendless, the aged, the orphaned—a great headquarters of charity and reform; and the park is the park of all.

Pittsburgh, Pa.

THE ANNUAL RATE OF MORTALITY FROM INTEMPERANCE.

BY CARL F. ELTZHOLTZ.

It has generally been admitted that about sixty thousand deaths are annually caused by intoxicating drinks in the United States. The popular idea in England has also been that sixty thousand drunkards died every year in the United Kingdom, but as some thought that this was an exaggeration, Dr. Norman Kerr, one of the leading physicians in England, was led to investigate this interesting question. He was afterward invited to introduce the discussion of this subject to the British Medical Association at Worcester some years ago.

In reporting the remarks made by Dr. Kerr, the *Medical Temperance Journal*, London, says: "Some years ago Dr. Kerr was led by the feeling that the popular idea that sixty thousand drunkards died in the United Kingdom every year was an exaggeration to inquire into this intricate and difficult question. He had noted all the deaths in his own practice which were caused either directly by acute or chronic alcohol poisoning, or indirectly by the induction of secondary causes. Applying his own results after due corrections for the special characteristics of his *clientèle* to the whole number of medical practitioners, he had been unable to bring the probable number of annual deaths from personal intemperance below 40,500. The records of twelve medical brethren—some engaged in London, some in provincial practice—had shown a considerable higher average."

After reference to an investigation by Dr. Thomas Morton, which brought the annual deaths from personal intemperance up to 13,953 more than Dr. Kerr's estimate, and to an investigation made by the Harveian Medical Society of London, which also brought the annual mortality from intemperance several thousand beyond Dr. Kerr's estimate, the *Medical Temperance Journal* continues its report:

"Dr. Hardwiche and other experts had endorsed this estimate as most moderate, and Dr. B. W. Richardson had stated that he thought the deaths in this category were at least 50,000 annually. But this was not all the mortality from alcohol. Besides those who died from the effects of drinking in their own person, a larger number of lives were lost through the indulgence of others in strong drink. There were deaths by violence and by accident; the suffocation of children through the drinking of one or both parents; and a long chain of innocent victims, weak women and helpless children, either literally starved to death through the intemperance of the husband and father, or with life gradually crushed out of them through the tyranny and brutality of him who ought to be their cherisher and protector. This indirect mortality from the intemperanc of others than the slain was not only much greater than the direct mortality caused by the lethal of alcohol on the person, but was infinitely more difficult to compute. Though he had closely studied the subject for years, and had done his best to reduce the figures to as low a compass as possible, Dr. Kerr could not shut his eyes to the probability that, for every death from personal intemperance, there were about two deaths from the excess of others. The estimate of 40,500 dying every year in the United Kingdom from their own intemperance, and 79,500 dying from disease, violence, accident or starvation consequent on the intemperance of others, had been submitted to several representative medical gatherings, and had, he regretted to say, not been seriously disputed; in fact, it had been pronounced moderate and far within the truth by such competent authorities as the late Dr. Hardwiche, and many other coroners and medical officers of health."

As the above lengthy quotation from Dr. Kerr's remarks gives "the annual rate of mortality from intemperance" in the United Kingdom to be at least 120,000, should it then be considered an exaggeration to say that the drink demon annually murders 280,000 persons in the United States?

Think of a legalized monster devouring *daily* 767 persons in this fair land of ours! Think of the treasures worse than wasted! Think of the innocent victims slain by this monster; the desolated homes; the shattered hopes; the lost souls, plunged into eternal misery—a drunkard's hell!

This monster evil is touching every vital power of the nation—and it withers, blasts and defiles everything it touches. No country can continue to prosper if its vital powers are thus drained every year. This infernal drink traffic, this murderer of soul and body, must therefore be destroyed or our boasted civilization, purchased by the precious life-blood of our fathers, will be wrecked on the rock of intemperance.

University Place, Neb.

THE NUDE IN ART.
III.
The Use of Models.

BY ABBY FELTON.

Concluded.

"The pest of modern classical and religious art," says James Jackson Jarves, "is the predominance of the model. So that this is conspicuous, and the artist himself intrusively manifested by academic legerdemain, the fundamental idea is left to shift for itself. Out of very shame at its ignoble position, it hides its ethereal form from mortal eyes." Thus in the paintings of the nude in the art of to-day, no matter what is the subject—whether it be a so-called "Madonna" or a "Wasp's Nest"—the artists seek not to embody or represent some noble and sublime thought, but simply to show how perfectly they, Bougereau or Kenyon Cox or St. Gaudens, can draw and paint the female form. But, as Jarves says, something besides absolutely correct, by rule drawing and painting is necessary to constitute one an artist,—these should be means, not ends—means by which the true artist can worthily say something which is also in itself worthy. If he has nothing to say he is no true artist. We are well aware that a sentiment like this is altogether antiquated, and that the "new critcism" scores nothing so mercilessly as the "vice of subject" in art, and the "absolute idiocy" of those artists who put ideas into their pictures. "The object of art," say the exponents of this newest dogma, "is beauty, not truth." But a new generation must be educated and the old one must pass away before it will b possible for spectators to eliminate all thought from the pleasure they receive in viewing a fine picture. Whether the thought suggested by the artist and perceived by the spectator be something abstract and noble, or concrete and expressed in the term Hans Makart or Apolloni, remains, we fear, altogether in the power of the modern artist to decide and enforce.

If it is conceded that there can be no highest art without the study and representation of the nude, it must also be admitted that the living model is equally indispensable. "No great painter," says Ruskin, "was ever able to do without the use of the model." The historians of Michael Angelo, however, assure us that that greatest genius of all time, who "put unconscious life into stone," whose statues of "Morning" and "Night" "live and breathe, and will live on for ages," accomplished all these immortal works and all the wonderful Sistine frescoes entirely without the use of models. Twelve years of indefatigable study of the anatomy of the human figure, and of practice, in the beginning of his career, gave his conceptions—those lightnings of thought—such supernatural clearness, and his hand that sure dexterity which enabled him to "strike the marble into shape," as with an improvization.

Though all writers on art agree that the use of the living model is necessary, they just as unanimously agree that such a practice is not without its dangers. "All artists," says Rossetti, "unless they have emancipated themselves into such an imaginative attitude, far from the gross region of fact, as to dispense with models altogether, are exposed to the danger of an injudicious choice of models; Virgin Marys and Cleopatras are not always to be found for the wanting."

Raphael is a conspicuous example of one of the evils to which a young, "heaven-taught" artist is exposed by this practice. The "corrupted" Raphael could not, or did not, restrain within due bounds his love of beauty in form, nor succeed in keeping his use of the model up to an ideal level. His St. Cecilia, which some esteem as his greatest work, is so far from being "idealistic" that it is only a "mere study of a passionate, dark-eyed, large-formed Italian model," at least so one writer regards it.

Of the more subtle dangers, pertaining less to the artist than to the man, of the comparative morality between the profession of art and that of other professions, of the great artists, "few of whom," says Jarves, "were rigid in their religious observances or scrupulous as to the stricter moralities," it is unnecessary to speak. Those who would "treat these subjects with the calm and dignified strain that matters of high art deserve" and that St. Gaudens bespeaks for them must appreciate the truism that it is not the profession but the individual that marks the dividing line between "what is of good and what is of evil report."

But, it may be asked, would not artists themselves occupy a more dignified position and exhibit a higher and nobler advocacy of their art if they refrained from caricaturing the sensibilities of the "outer public" in such pictures as the one entitled "Shocking!" in the German section of the Art Palace at Jackson Park?

As a final word concerning models, we are most happy to record the dictum of an experienced artist who declares that the American model is far superior to her sisters across the sea. Let us hope that the superiority is not wholly an intellectual one.

There is still another aspect of our general subject, which, perhaps, should be touched upon. It is said that Ruskin believes that it is an artist's mistake as well as a moral wrong to expose the human form in art, for what is morally wrong cannot be artistically right. The new criticism, as it calls itself, would easily dispose of this aspect of the question by reminding us that art is simply and exclusively pictorial; that all subjects, all ideas, abstractions, moralities and the like have no place whatever in art. But the aspect to which we referred in the beginning of this paragraph concerns the moral wrong done to the victims. We may, perhaps, be condescendingly allowed the simple privilege of at least questioning, What right has any man or woman, artist or cartoonist, to deprive a woman of all clothing and display her unclothed form in public? and we may appropriately add a second query, Will the matter be made more or less an evil when the dawning custom of representing the forms of unclothed men becomes a "fad"?

There is but one answer to the question of right in this matter—at least in the present day when the mistakes of Moses and those of Jesus of Nazareth—the two great expounders of moral law, are so freely "exposed," and that is to ignore it, or to reply by refraction, that "whenever and wherever the common mind demands the indecent, the vulgar or the meretricious, it gets it," or in other words, the much-vaunted "high art" drops like a plummet to the level of the demand, and, moreover, by that token it is known at once to be "out of its legitimate sphere." As our quotations are, each and all, from the writings and criticisms of well-known artists, we feel no hesitation in presenting them or in emphasizing the last clause of the one just given. If artists would remember that to paint pictures which come under the above classifications, they are, not only in the minds of the public but of the artists also, placing themselves once and forever *outside* of all true art, the consideration might prove a valuable deterrent.

But just so long as "artists" will paint and carve canvasses, marbles and ivories which must be kept under lock and key, (their only suitable abiding place, by the way,) and just so long as purchasers can be found for them, we are justified, we think, in wishing that the whole matter could be quite done away with and that all men and women would *live* beautiful pictures so that artists would be impelled to paint only such.

Ravenswood, Ill.

A LEADING QUESTION.

BY FRANCES W. LEITER.

A communication, written some months ago, has recently come to notice, in which the writer makes this inquiry: "The pledge of one thousand prominent ladies to use their influence in favor of dress reform, doubtless meant a word of encouragement; and it was. Is it not possible to devise some plan whereby all who desire to adopt correct dress will act in concert? *Can this not be brought about through the W. C. T. U.?*"

Experience in the varied demands of a rapidly growing organization has surely fitted our women to face prejudice and overcome some serious difficulties. It will be noticed, however, that the reform measures in which we have been courageous, and, in a remarkable degree, successful, have not had so personal bearing as correct street dress involves. If we were all addicted to the use of alcohol, opium, and tobacco, and could, under such circumstances, command sufficient will-power to act, perhaps we would venture no further than declaring our intention to lend our influence against such habits, trusting the hour to come when there would be concerted movement among women to step from under the yoke of narcotics.

There was a time in the history of our country when we emerged from a disastrous civil war, with commercial and monetary interests depressed. The average business man, looking through the pessimistic lens, regarded paper money with a sense of weary disgust, evidently believing that times never would be any better, and that bankruptcy stared this great nation in the face. If, during the protracted discussion over the situation, the men of the country had been women instead, with no broader outlook than law and popular voice grant to women even in these progressive days, they would likely have congregated in conventions, or issued documents for signatures, declaring themselves ready to "lend their influence" in favor of specie payment; and this would have ended the matter, for a season at least. Fortunately, this government places its great financial interests in the hands of an executive head with power to act, particularly in crucial periods, and the country is expected to follow. The secretary of the treasury, in those days, proved himself a statesman. With the courage of inborn patriotism, backed by fitting mental caliber, he declared that upon a certain day the treasury would begin matching every piece of national paper with an equivalent in gold or silver. From that hour the nation retraced its steps toward peace of mind and prosperity.

According to the divine standard, womankind is, to-day, below par. She emerged from barbarism and low grade civilization, possessing, it is true, some remarkable guarantees of power, but bearing serious indications of having become a depreciated product of creation, even under the more favorable circumstances of modern times. Legislation is gradually releasing us from bondage over which it has any jurisdiction and is protecting our rights. The church is surely opening wide its doors, granting to women all the privileges that a "whosoever" gospel extends to humankind, while the philanthropic field recognizes no barriers. There is, however, a type of slavery to which we are yet subjected, that unfits us, in a large measure, for the opportunities so freely granted. Upon this the church and the law will not likely attempt to draw the line, because the remedy rests with woman herself. While this disability remains we are thus far responsible for the limitations placed upon us.

An aeronaut may sit in the car of an inflated balloon with all the conditions for rapid ascent fully met; but so long as it continues anchored to earth he remains an aeronaut only in name. No argument is needed to prove that woman is denied the highest pleasures and possibilities of existence, through the slavery of inappropriate dress more than any other one known cause.

Drunkenness is called vice, and continues such so long as this indulgence remains under control of the individual. Vice of any kind means a perversion of the human, whether of body or mind, from the design of the Maker. The permissions of fashionable life in dress may become vice, lowering the standard of morality in men and women. Dress, even in meeting every day requirements, that hinders and cripples the discharge of conscientious obligations, is removed from vice only so far as it is not the result of voluntary choice and from which there is no

power to escape. Centuries of acquiescence have settled upon woman a style of costume wholly unfitted for the privileges and responsibilities of the present day, and popular prejudice binds this to her being with all the relentless tenacity of unwritten law. *This* is the tyranny under which the progressive, liberty-loving woman frets; from whose displeasure the influential sister shrinks, and about which the writer has asked: "Can release not be accomplished through the W. C. T. U.?"

If the ten thousand locals in the Woman's Christian Temperance Union of the country would decide to adopt an appropriate costume for outdoor service, and persistently wear it, this might prove a little leaven which, in time—perhaps a very long time—would extend to the entire sisterhood. It is safe to affirm that this will not be done. Why? Because even women whose lives are given to philanthropic effort lack important conditions which make the step probable. The solution of the dress question does not depend upon law which must be peremptorily obeyed; nor upon leadership which the rank and file not only may, but must follow, as do the votaries of fashion's dictum. The fact is, the conditions of women must change. When this requirement is fulfilled, the dress problem will have been solved, and without consciousness of the process. *What are the conditions?*

Who has not heard even sensible women say: "I know it is not in accord with common sense or decency to wear trailing skirts upon the street; nor to indulge in a costume so bound about the person as to impede locomotion? In fact, it is not right; but I must confess that I have not the moral courage to be out of fashion." In the course of events, it becomes the style not to wear trailing, fettering skirts. The representative woman falls into line—not by exercise of moral courage, and because the style happens to be more sensible—but through the overwhelming desire to be in fashion. In settling the matter of correct dress, an element of moral courage will doubtless be needed; but the *lack* of it does not wholly explain why we continue victims of inappropriate attire. Yes, we shall have occasion to command moral courage—and women possess it; but something else is necessary before this emancipation fully comes. The truth, plainly spoken, is this: We are not all gotten up, physically, according to a plan which will permit us to adopt a costume allowing freedom and comfort without disturbing our vanity somewhat. So, vanity must be conquered but not through the medium of moral courage more than is already possessed. Let us illustrate.

During the Denver National Convention it was announced that one would appear in a newly devised business suit at a noon intermission. That locality, so noted for its remarkable weather, produced, unexpectedly, a genuine snow-storm. Upon the day mentioned, scores of W. C. T. U. women were seen wending their way to the church through snow, wind, rain, mud and slush, vainly attempting to manage with only two hands, an unruly umbrella, pounds of documents, and dry-goods that persistently obeyed the laws of gravitation. Once inside the lecture-room these courageous reformers dropped their belongings with a woeful expression of face, ejaculating, "Isn't this *dreadful?*" Of all the conferences that occurred during the convention this one commanded even eager attention. As the apostle of decency and fitness, appropriately attired in short dress and leggins to match, with simple walking hat, stood upon the window-sill that all might see, from every direction could be heard, "She looks splendidly." "Now that is sensible." But what gave the whole crowd away was the frequent, unguarded utterance: "Yes, but how would I look!"

At that wonderful congress of women in Chicago last May, no conference proved so overwhelming as the one in the interest of correct dress. The program presented a coterie of prominent lights, each bearing her pet torch—from dear Lucy Stone who simply recounted her trying experiences in other days, to the more modern designers whose great purpose seemed to be escape from the prejudice against "bloomers." It was reasonable to suppose that these same enthusiastic women, so appropriately suited, would consent to appear daily in their costumes as an object lesson to the multitude who needed education along that line. But the frocks disappeared to be produced only on a later special occasion.

These two experiences thoroughly convinced one student of the situation that before hygienic, sensible dress can ever prevail, women must possess waked-up, trained muscles, better digestion, healthier blood, more perfect nutrition, more active moral sense regarding the fitness of things, and *physical courage* which comes through proper body discipline under circumstances of health. We may not all scream at a mouse or faint at the sight of blood; but we do, as a sex, lack the physical courage to carry out that which our moral sense assures us is right. The most illiterate man with reasonable health and no more than ordinary body training, prides himself upon physical pluck. Women have been educated to pride themselves upon the lack of it. This was the deplorable bequest of the days of chivalry.

What cannot be accomplished by simple decree may be reached by indirect methods. When women are built up physically according to the Creator's standard, and have acquired a keener sense of the relation which a healthy, disciplined body sustains to the demands of life, some of the questions which truly perplex us will have passed away. Let us, then, cease talking about "lending our influence" in favor of correct dress, and work with zeal which is born of knowledge to establish a gymnasium for women in every center of more than one or two thousand inhabitants, with an experienced director or leader in charge.

Some of the surplus energy in children which distracts tired mothers, and woefully upsets the plans of well-regulated households, can find fitting harness in the easily constructed home apparatus which should be the adjunct of every nursery. If, as the inheritance of long-established prejudice, girls are found wanting in energy, then the privileges of early body discipline are all the more imperative. To systematic physical training during the public school course, we are earnestly looking for the *balance* which women of to-day unfortunately do not possess. As a reform through education which vitally concerns the success of women, this organization should not be slow in seeking legislation which shall make this discipline compulsory.

If the spirit-level of feminine life must be fashion, for the sake of our children's children, let us make it the fashion to possess such physical conditions that the possibilities of the individual may have chance, not only for existence, but progress. Under these circumstances, dress for women will easily and naturally adjust itself a fitting servant rather than an oppressive master.

Mansfield, Ohio.

NOTES OF THE NOON MEETING IN WILLARD HALL.

BY JANE EGGLESTON ZIMMERMAN.

In my notes of the meeting in THE UNION SIGNAL of March 29, I spoke of a mother in the South who expressed a desire that our "House Beautiful" might be the spiritual birthplace of her son and his wife. As he was a good singer, she thought he might be gotten to lead our singing, and so have some reason for coming to the hall. But our singing was led by Mr. A. W. Shaffer, who freely gave us his services, so much appreciated by our audiences, and I saw no way of compassing the mother's desire. Mr. Shaffer, however, was just about this time tolled away from us by the Y. M. C. A., which offered a handsome salary, and we could but acknowledge it was well deserved; with great regret on both sides we parted with our cherished leader.

Thus was the way opened to invite Mr. W. to sing for us. He came, but was at first very indifferent and inattentive. He afterwards told me that he did not dare to listen to what was said, or to allow himself to become interested in what he sang. Little by little, however, he showed more attention, and now both he and his wife are truly converted and thoroughly enlisted in the Lord's work. Every day at noon his mother, in a distant city, was locked in her room praying for their conversion. Thus does God honor faith in himself.

A young man mentioned in my notes of May 10 is still standing, humble, chastened and deeply in earnest. While he was absent from the meetings I wrote him a letter of Christian counsel. He told me afterwards, that receiving it at his place of business, after reading it he turned it over to the young man whose desk was next his own. The latter read it with tears dropping down upon it. Afterwards, seven of the clerks in this establishment went out to get a drink, my friend, to whom I had written, among the number. As they waited for their drinks to be mixed, he, being a little intoxicated already, pulled my letter from his pocket and read it to his six companions. They listened silently till it was finished, and then went out, leaving their drinks untouched upon the bar. He also called for the bill, paid it, and went out without drinking. The barkeeper remarked that in all his life he never saw the like of that before. Pray for all these young men that good fruit may result from this, humanly speaking, chance seed sowing.

During the latter part of April, a large, powerfully built man was brought to me at the close of the meeting, as one desiring help. I give his story as nearly as possible in his own words: "My mother died when I was four months, and my father when I was nine months old. I was put to live with a farmer who misused me in every way. When I was five years old I ran away and came to Chicago, and sold papers for a livin'."

"How did you live?" I asked.

"Live? Like the rest of 'em. I slept in boxes or under the sidewalk, and got what I could to eat. I've been all over the western country. My best friend is Texas Bill—maybe you've heard of him? Him an' me's been together since I was twelve years old. He's an awful good-hearted kind of a man, though if you was to make him mad he'd just as soon shoot you as not. I want to get him in here."

"What led you in here?" I asked.

"Well, I never heard of God, only in a bad way, that's swearin', except just twice. I was in a church once, an' I heard 'em talking about God, but I couldn't make out nothing what they meant. An' once, when I was out on a ranch, the ranchman an' me got to talkin', and he said: 'John, you're an infidel.' 'What's an infidel?' I said. 'Well,' he said, 'there's two kinds o' people in the world—Christians (they believe there's somebody higher than they are who rules over 'em that's called God) and the rest's called infidels.' After that we got to arguin' about it, an' that's all I ever heard. But I've been thinkin' about it for a year past, an' I've watched people comin' out o' church, an' I said to myself, 'Them people's got something I ain't got, and I'd like to find out what makes 'em so different from me.' The other day me an' Bill was walkin' along the street, an' he says to me, 'John, we ain't no better than the dogs. We are livin' like 'em an' we'll die like 'em.' 'That's so,' says I, an' I made up my mind I'd find out something different. So to-day, when I was goin' by here I couldn't get past the door; *my feet wouldn't go by*, an' I had to come in an' see if you could help me any. I supposed you was some kind of an organization, an' I didn't think you'd let me in, but I *couldn't* get by, so I had to come in."

To instruct John Marsh was a difficult task since the terminology of the Christian life was an unknown tongue to him.

"I s'pose doin' wrong that's what you call sin, ain't it?" he asked. "You promised to get me a book,—what do you call it?"

"The Bible," I replied.

"Yes, that's it. Well, I wish you'd get one for me, for I want to learn all about this thing."

The next day Mr. Malcolm McNeil, the converted seaman, came in, and I introduced the two, knowing that Mr. McNeil, who had had a similar experience, could lead him. He took him up to the office of a devoted Christian lawyer, Mr. Moony, who gave him some money to buy a Testament. With a few cents that were left, although, like the Son of Man, he had not where to lay his head, he bought a candle and betook himself to a box-car, where he read his Testament till three o'clock. As he read the old, old story so new to him, sweat covered him from head to foot, and when he came to the account of Christ on the cross, speaking pardon to the dying thief, his heart broke. That was his case, and the Saviour of sinners became his Saviour.

"I've been all through the western country," he said, "for twenty-three years, an' I've seen men drinkin' an' shootin' an' killin' each other, an' I never once saw or heard of anybody tellin' 'em not to do it, not a single time. Now, when I've got this book all learnt, an' it won't take me long I'm goin' back to the western country to tell 'em about God, an' bein' good."

A wealthy cattle dealer who knew him in Texas wanted to supply him with money for his needs, but he has repeatedly refused, saying he was big and strong and was able to earn whatever he needed.

Thus has this new apostle received his heavenly call. Nor theological seminary, nor church, nor any institution of men, with chairs and endowments and professors and degrees, nor any human agency called him to his life work, but a little book whose name he could not readily remember, and the Spirit of the Lord, whose "testimony is sure making wise the simple."

Chicago, Ill.

EDITORIAL CORRESPONDENCE.

White Ribbons to the Fore.

DEAR UNION SIGNAL:—The eighteenth annual meeting of the British Women's Temperance Association and the fourth since Lady Henry Somerset was president, has occupied us during the week just closing. It was a marvelous meeting; there were as many delegates duly accredited as we have at our largest National W. C. T. U. Conventions. Three hundred new societies have been organized this year and Helen Hood has had much part in this as secretary of the department of organization of which Lady Henry is chairman. The principality of Wales has been added to the society. Eight and a half million pages of literature have been published; over three hundred thousand copies of the *Woman's Signal* have been circulated since it was started in January last. The total membership of the society is about one hundred thou-

sand, and the total amount expended during the year, exclusive of that required for founding the weekly organ, is about twenty thousand dollars.

As a memorial of the twenty years since the Crusade, Lady Henry and coadjutors asked the local societies to collect money in boxes to establish an Industrial Farm Home for inebriate women, and for this purpose they have raised eight thousand seven hundred and fifty dollars, and besides this one lady—Miss Sarah Hinton—gave two thousand five hundred dollars.

A White Ribbon Publishing Company has been organized on the same general plan of our sturdy old W. T. P. A., and brings out the women's paper, books, pamphlets, leaflets, etc. One Industrial Home for girls and one Rescue Home have been affiliated with the B. W. T. A. this year. Sixteen departments have been organized to which (after an earnest plea from our World's superintendent of that department, Anna A. Gordon) the council voted to add a new one—juvenile work or the Loyal Temperance Legion. The Bands of Hope in Great Britain are such a power that until recently the white ribbon women have not felt the necessity of such an organization of their own, but they believe that they can reach an army of children who do not belong to Bands of Hope, excellent as they are.

The question of scientific temperance instruction is very difficult to handle here because the department of education has entire control, no Parliamentary enactment being possible; and the method of introducing subjects into the schools is rather by suggestion than by demand, the local boards being the final authority. But strenuous efforts are made and these earnest women will doubtless reap in good time—for they are sure not to faint.

The work for social purity is steadily advancing, as the resolutions adopted by the council clearly indicate; and while they do not pledge their constituencies, the delegates, almost without exception, rose in the annual meeting to show their personal loyalty to the equal franchise for women.

Lady Henry Somerset was reëlected with but two dissenting votes; Mrs. Aukland, one of the veterans, formerly associated with Margaret Bright Lucas, was reëlected honorable secretary; Miss Mary Gorham, who has a talent for raising money hardly second to that of our own Mrs. Carse, was made treasurer, and Mrs. Hannah Whitall Smith "of ours" was chosen recording secretary, with Mrs. Ward Poole as her assistant; Miss Gertrude Hunt is office secretary, and has an alert-minded gift for details that I have not seen surpassed. Miss Helen Hood, whose talent for organizing local unions has been known to us so long, is made superintendent of that department for the year to come, also a member of the executive committee and the central committee, which speaks well for her work here. By an amendment to the constitution, Lady Henry was permitted to choose a vice-president who should represent her in case of her illness, absence, or if for any other reason she should be temporarily unable to perform the duties of her office. Mrs. Eva McLaren, wife of Walter McLaren, M. P. (woman's chief champion in Parliament), was chosen to fill this responsible position; Mrs. McLaren is a niece of John Bright and Margaret Bright Lucas, and, like them, a member of the Society of Friends. She was chosen in Chicago at the Women's Parliament as the secretary of the International Women's Council, of which the Countess of Aberdeen was made president; and is treasurer of the Women's Liberal Federation, of which the Countess of Carlisle is president. She has been for a year superintendent of the department of franchise in the W. W. C. T. U.; she is a woman in the early prime of life, of remarkable executive capacity, and most discriminating and trustworthy mind and perfectly equipoised manner toward everybody on all occasions. Mrs. McLaren is an invaluable acquisition to the official force of our white-ribbon movement in Great Britain.

Lady Henry's own work has been unusually arduous, Heavy debts weighed upon the new executive, and the subscription list was absolutely unequal to the demand. By an arrangement with the United Kingdom Alliance large meetings were held throughout the kingdom, they arranging the meetings, and Lady Henry, as speaker, receiving any balance left from expenses. This arrangement enabled the Alliance to hold immense mass-meetings on the Veto Bill without any loss to their society, and Lady Henry's report states: "I have placed in the treasury of the British Women's Temperance Association the sum of £470, which I have thus been able to earn."

Concerning the tremendous meeting in Queen's Hall with which the council closed, I do not feel adequate to write; suffice it that the Exeter Hall meeting pales its fires of enthusiasm in the glow of this beautiful panorama where three hundred children dressed in white rendered the music from Miss Anna Gordon's Y Song Book; Canon Wilberforce, Sir Wilfrid Lawson, Sir Benjamin Ward Richardson, Ben Tillett (the labor movement leader), Miss Florence Balgarnie, the Rev. Dr. F. B. Myer (the "beloved disciple" among the London clergy) and many others spoke; where memorials and gifts, that will be the delight of our women when placed among the archives of the Temple, were presented; where Lady Henry Somerset presided, and Monseignor Nugent, of the Catholic Total Abstinence Society, pronounced the benediction.

A cable came signed "National, Chicago. Titus 3:8." It was too late for the council, but is hereby gratefully acknowledged. More anon.

Reigate, Eng. Frances E. Willard.

A PERSONAL WORD.

DEAR UNION SIGNAL:—An explanation seems necessary to the many friends all over the country whose letters of business, friendship and sympathy have remained unanswered for several months.

Ever since the coming in of the new year, I have been out of the battle and have only heard it from afar. At no time have I been able to keep even with my regular correspondence either by pen or dictation, and only part of the time could do any work.

I am now improving and expect to be ready to "begin all over again" soon. I have thought best to plan no hard work for the summer, but to play and get strong, and this is only to tell why letters and letters have brought no response. MARY T. LATHRAP.

Jackson, Mich.

A LETTER FROM COULSON KERNAHAN.*

Author of "A Book of Strange Sins."

DEAR FRIEND:—My aim in writing "A Book of Strange Sins" was that I felt that when men like Oscar Wilde speak of some form of wrong-doing as "more beautiful than the seven deadly sins" (!); and when some of the ablest of our writers in prose and poetry are using their abilities to make vice look attractive, and to throw the glamour of poetry over what is foul, it is time for earnest men and women to show sin as she is—to strip her of her harlot powder and paint and show her for the loathsome hag that she is.

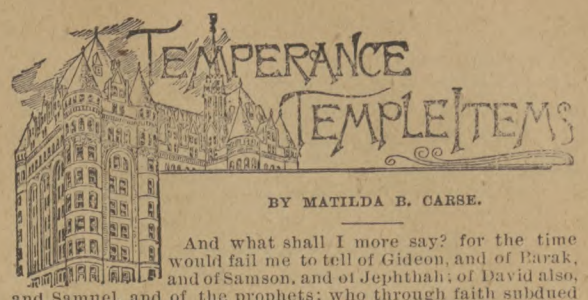
I have in this work tried to reach the men and women who will not read sermons or hear them, and to do so I had to paint sin as it *is*, to draw aside the curtain and show it in all its nakedness. I did not "point the moral" because to have done so would have frightened away the people I want to reach, but I did feel that no one who is on the side of right and purity could misunderstand my *aim*, however he might fail to sympathize with my *method*.

The adverse criticisms in the *London Quarterly Review* made me feel at first as if I must—to be so misunderstood—have been guilty of publishing what *was* "loathsome," as if I had actually struck a traitor's blow at the cause which is so near my heart. But when I found how utterly religious people repudiated the *London Quarterly Review*, I took heart again and your generous and sympathetic words helped and encouraged me beyond telling. The book is meant to set people thinking for themselves, and for this reason I have tried to make the articles suggestive.

"The Lonely God," for instance, seems to me to point to the one and only answer to the question it raises—the Christian belief in the Holy Trinity; and "A Strange Sin" was written to show our terrible need of some help outside ourselves—our inexorable need of salvation by our Saviour. The "Richard Armstrong" of my story is a man who is (in his latter days at all events) a *moral* man but not a *Christian*. Had he brought his sin to the Cross of Calvary (I am old-fashioned enough, though a young man, to believe that the Cross of Christ is poor humanity's only hope) he would never have let his blind longing to atone for his sin drive him into the doing of so mad and morbid an act as the committal of *another* sin.

Outside Christianity I see no hope for the man who is weighed down by the burden of sin. I do not mean, of course, that I see no hope for his ultimate salvation. What I mean is that the dead weight of his sins is often the surest clog to drag him down again into the mire, and often deeper mire. But the man who brings his sin, and even his inability to free himself entirely from sinning again to the Lord Christ, has such hope and help as are nowhere else to be found. It was humanity's terrible need of a Saviour to which that story "A Strange Sin" was meant to point. . . It seems to me that men and women who write on the terrible questions of the day must adopt some other methods than the sentimentality of the old-fashioned temperance tract. That sort of literature only appeals to men who are not likely to go wrong. The Y. M. C. A., and kindred institutions, are doing noble work in keeping the well-disposed fellows from harm, but I fear they have but little influence in reaching the men outside—the very men who are most in need of help and warning, but who turn away resolutely from such influences. The ordinary temperance tract may strengthen the steady steps of the friends of temperance, but I fear that it very rarely turns the feet of the intemperate away from the dangerous road. The temperance novelist of the future must be equipped with the same intellectual power, the same dramatic vigor and strength of presentiment which make the "literary" novel a success.

*By permission we publish this extract from a letter to Miss Willard.



BY MATILDA B. CARSE.

And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah; of David also, and Samuel, and of the prophets; who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions.—Heb. 11: 32, 33.

The small space allotted last week did not give me an opportunity to speak at length in regard to my visit to the Pacific coast. I will therefore continue the subject. I had a delightful visit in Southern California, especially in Colton, at the home of Mr. Sudduth, the father of our busy and talented editor of THE UNION SIGNAL, Miss Margaret A. Sudduth. "Marguerites," the name of their home, is a lovely cottage, embowered in marguerites and roses, in the midst of a fine orange grove, where mocking-birds sang all the night long. Mrs. Sudduth is the president of the Colton W. C. T. U., and although a very small union, she pledged $100 for them for the Temple. Redlands, Riverside, Santa Barbara and the many unions centering in Los Angeles, are all going to work for the Temple. Besides several individuals promised large sums as soon as the times improve. Mrs. M. E. Garbutt, president of Southern California, was very kind, so, also, was Mrs. Sturtevant Peet, president of the W. C. T. U. of North California; both ladies are heartily in sympathy with the Temple enterprise, having discernment to see the good that must accrue to all state W. C. T. U. work through the success of the project.

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Southern California is a delightful winter resort, but to my mind the valley of the Sacramento is the garden spot of the Pacific coast. Here, between the thirty-ninth and fortieth parallels, the flowers bloom and the birds sing the year round, while in the country east of the Sierra Nevada Range in the same latitude, severe winters prevail. This stupendous mountain barrier, in connection with the topography of the Sacramento valley, as well as the ocean currents which sweep around the coast, which is but one hundred miles distant, gives to Chico and its adjacent regions the delightful, even and healthful climate for which they are noted. The rainfall here is also much greater than in Southern California. This is the one spot where the vegetation of the cool, temperate zone and of the semi-tropics meet on common ground and find all that is essential to their perfect development. Grain—especially wheat and barley—are most productive, besides all kinds of fruit, including oranges, lemons, figs, apricots and nectarines; the almond is especially productive and remunerative. The cherries and peaches of this region are wonderfully delicious and abundant. Chico, containing six thousand inhabitants, and Rancho Chico, for they are one and the same, as the city is built on one end of the Rancho, is beautiful for situation. An enthusiastic admirer writes of it in the following glowing terms: "Chico, 'the city of roses!' the gem of the Sacramento valley! the charming emporium of Butte county, is located on Chico creek, in the northwestern part of the county, about midway between Sierra Nevada range, uplifting itself to an elevation of eight thousand feet, a mighty barrier between the warm, flower-ladened valleys of the coast and the colder basins of the east. Nothing can excel the beauty of her location and surroundings. Within this vast amphitheatre of hills and mountains there is a land as rich as any in the valley of the Nile or the Po, with a climate so warm, balmy and hospitable that all the verdure of the temperate zones and fruits find a most congenial home." It is six thousand five hundred acres of land in this beautiful valley which General John Bidwell now offers for sale, out of the proceeds of which he is to give $50,000 to the Temple. A syndicate of Prohibitionists in San Francisco are now planning to purchase the entire tract and make a temperance settlement of it, dividing it off into small farms. If they succeed it will indeed be a Utopia for our temperance people. Happy, indeed, will the men and women be who are fortunate enough to secure a farm in such a favored locality.

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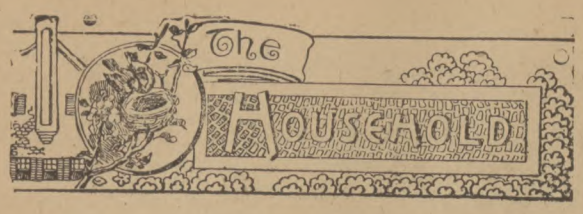
Mrs. Emily P. Nichols, North Chatham, N. Y., sends a check for $100 *in memoriam* for her husband, Bradley Nichols, the trend of whose life was for temperance and righteousness. Mrs. Nichols writes: "He, too, was an unfaltering worker for those better things which carry eternal life with them." It is surely appropriate therefore that the name of such a man find a place under the beautiful text which is cut on the marble band running along the south wall of Willard Hall: "Blessed are the dead which die in the Lord; yea, saith the Spirit, that they may rest from their labors and their works do follow them." A $100 check comes from the W. C. T. U. of Minnesota. The ever loyal and true state president, Mrs. H. A. Hobart, writes: "This is in response to the letter of Mrs. Carse, requesting the state presidents to pledge the state union for $100 by January, 1895. Will you please call Mrs. Carse's attention to the fact that Minnesota state W. C. T. U. has responded promptly and cheerfully and is standing by her every hour of every day? Our women have sent the request that Mrs. Eliza Sheeks Wright's name accompany the one hundred dollars to be placed on the Minnesota tablet." Mrs. Nancy A. Morse, La Fayette, N. Y., an aged white-ribboner, sends through her lawyer $100 on which we are to pay her six per cent interest during her life; at her death the money is to revert to the Temple. Are there not some others whose sands of life are growing few, who would like to be their own executors and give to the Temple, if they could be assured of an income from their bequest during their lives? Several now have bequeathed money to the Temple in this way. One good man sent almost two thousand dollars under such an agreement; before our answer of acceptance reached him the call came for him to go to the land where gold and silver are of no value unless it has been coined into good works.



STRENGTH IN WEAKNESS.

Lord, carry me.—Nay, but I grant thee strength
To walk and work thy way to heaven at length.

Lord, why, then, am I weak?—Because I give
Power to the weak and bid the dying live.

Lord, I am tired.—He hath not much desired
The goal, who at the starting point is tired.

Lord, dost thou know?—I know what is in man;
What the flesh can and what the spirit can.

Lord, dost thou care? Yea, for thy gain or loss
So much I cared it brought me to the cross.

Lord, I believe; help thou mine unbelief!—
Good is the word; but rise, for life is brief.
The follower is not greater than the chief;
Follow thou Me along my way of grief.

—*Christina Rossetti.*

WHAT MEMORIAL DAY DID FOR JOHN.

BY MRS. MC VEAN-ADAMS.

My brother John, I mean,—John Parsons; I make my home with him, being an old maid.

A kinder-hearted boy never lived than John; and he is the same as a man, but heedless, needs a sight of reminding about some things. When they first began to observe Decoration Day here at the Corners' burying ground, John didn't take to the idea.

He was an old soldier, he said; had been in the war more than a year, until his fingers—two of them—were shot off and he had his honorable discharge, and was drawing a pension, and that was all there need be of it. He said he didn't know as he'd feel any better, when his time came, to have a salute fired over him and a flag set up at his head, and have flowers laid on his grave once a year by a passel o' girls that knew nothing about him, and cared less.

But one spring he was put on the committee with a couple of Grand Army men from the post over at Longtown, to find and mark the soldiers' graves in our burying ground. There wasn't but three of them, and their folks had moved away, and such a hunt as those men had! Why, the weeds were taller than the headstones!

Well, after that year, John began, of his own notion, to call out those interested, to put the grave-yard in order before grass started. They fixed the fence up so that it kept out cows and sheep, cut down the old dead weeds, trimmed the trees and took out some dead and broken evergreens and raked the leaves out of the way. It was surprising what a pretty place it looked. The elms, not being too crowded, had grown into beautiful forms. On some lots the white clover had spread and showed sheets of white clover blossoms, and in other places the periwinkle—we call it the blue-eyed myrtle—had formed a thick mat of green even across the paths, and blossomed full of blue stars. By Decoration Day the air was full of the smell of lily of the valley—you know how that will spread—and all along the fence were rows of green spires, each shielding a stem hung with fairy bells. I noticed the change, for I had been at John again and again to fix up our lot, at least to fill in the sunken graves and seed it down to tame grass. But he never could get to it till his pride was touched by having others notice the difference after their lots were in order.

So off he goes, day after day, and works by himself until he was just suited. Evenings he would sit awhile thinking, and then he would speak up to me and say, "Patience, I've thought a good deal about mother lately," and he would go on about remembering how she carried flowers to father's grave when we were little, and how good her chicken pies used to taste, and how she used to talk to us about leaving the world better than we found it and being on the right side of every question.

I took notice that when Wilkins came over to beg off from paying his mortgage because his wife had been sick so long John told him he'd wait till better times, and gave him a load of wood besides. And Mary, John's wife, told me she went over one day when the union met at the Corners, slipped out and ran over to the burying ground, and there John stood leaning on his rake, looking down at their baby's grave—the only one they ever had—it seemed such a pity to lose it.

She said that night he spoke to her about the baby, which he hadn't done for a long time, and he said: "Such a little grave as it is!" And he had kept thinking, what if his boy had lived what comfort they would have taken providing for him. Mary had always been lonesome since the baby died, and she spoke up and told him how many little ones were suffering for care, and were neglected, abused and taught to do evil.

"Why, right at our own Poor Farm is the baby those movers left in the road last week," she said.

And that was how it came about that a baby was brought to our house, a year-old boy just trying to walk, and as full of fun and grand in his ways as if he owned the whole establishment.

You never saw a woman grow young so fast as Mary did, and pretty, too, especially when that blessed boy had his arms around her neck. And John, why, he took that boy with him all over the farm, and the child knew all the animals before he could talk plain, and would sit on John's shoulder, and pat them with his mite of a hand, all pink and dimpled. Such an interest as he takes, too, in all John's affairs—the garden, the crops, the hay and the orchard.

Of course it made a great change in John, musing over mother's grave, and remembering so many of her teachings, and grieving over his baby's grave, until he sought out a little one to train in his place; but there was one grave in our lot over which he brooded with a bitter sorrow—"Brother Willie"—the youngest boy, that mother had left in John's care. We never knew he had taken to drinking (we all trusted him so) until one night he was shot in a drunken fight, in the back room of the grocery at the Corners, and we all felt heartbroken; fairly crushed by the disgrace of it as well as the agony of losing Willie, the baby of us all.

It seemed only a little while since mother had wound his long, yellow curls around her fingers and said: "Willie will take care of mother when she is old." And now they lay side by side in our lot.

Working over Willie's grave John had thought it all out, how other mothers' boys had been led to ruin, swiftly or slowly at the grocery and at the new saloon at the Corners. Above those graves he had vowed again and again to drive out the cruel enemy from the Corners. How he did it (with the help of the new preacher and our union) the whole township knows.

So I often wonder if, in other village grave-yards and neglected country burying grounds, the yearly preparation for Memorial Day—which teaches patriotism to the young and revives love of country in the hearts of the old—also awakens in other Johns' minds thoughts that bloom and bear fruit of blessed deeds, such as those of my brother John—John Parsons. I make it my home with him, being an old maid.

Mound City, Kan.

TRUE UNDER STRESS.

BY MARY E. ALLBRIGHT.

"I am actually too busy to be good!" exclaimed a conscientious little woman despairingly to a confidential friend. "Not just industriously, methodically busy, but driven, overwhelmed, rushed to death. Circumstances are too much for me, and I've lost command of the situation. So I feel worried and unhappy and wicked most of the time."

The experience of this mother, the center, and almost the slave, of a flock of little children, is duplicated by most of us at some period or other. There are days, and sometimes weeks, of stress, when "everything comes at once" and the ordinary burdens of our lives are augmented almost to absurdity.

Woman meets this condition of things at house-cleaning time, with bad weather, poor help and a thin pocketbook, or maybe in a siege of scarlet fever, with days and nights of wear and watching. Perhaps she has been drawn beyond her strength into church or charitable work, and suddenly finds herself in the meshes of a network of outside interests and cares. Or, if she chance to be a public school-teacher, with her "field of action" a crowded roomful of restless boys and girls, she has the condition to meet in its chronic and most aggravated form.

"The times which try *men's* souls" usually come to them in the line of their business or profession. Financial stringency, competition, hard times are only different forms of stress which result in much strain of body and wear and tear of nerve and brain. Epidemics come to the doctors, exciting cases to the lawyers, and times of special interest and work to the ministers, and "every man" certainly has "his own burden," however well or ill he bears it. Even the children reach their difficult places, and earlier sometimes than we think suffer from this kind of pressure.

"Fred, you look pale," said a mother to her boy one evening. "You'd better go right to bed. I'm afraid you are sick."

"No, I'm not," answered Fred, forlornly, tossing his Latin grammar into a corner preparatory to climbing the stairs. "I'm not sick a particle—*it's my griefs!*" The boy had been through a day of stress, and he felt it.

"Sarah, I wish you would try to be a little more pleasant!" a lady exclaimed in irritation to her kitchen girl. "There's nothing so disagreeable to me as the sulks."

Sarah burst into tears. "I wasn't sulky," she protested, "but we all has our ups and downs."

Ah, yes! there it is. We do have our ups and downs, and sometimes the "downs" seem to predominate to an amazing extent.

There is nothing more trying to one who is sincerely earnest than the sense of defeat which is sure to follow one of these periods of stress. Flesh and blood—and nerves—have been unequal to the strain, and in some moment of utter exasperation have given away. The poor tired soul has "gone all to pieces," and the faithful, patient life and self-restraint of weeks before, perhaps, seems neutralized by the outburst. The valley of humiliation lies just here, and Apollyon is ready to meet one, strong on his own territory. The temptation is to lose patience with self and faith in God, and utterly to give up the fight. How shall we be saved from yielding?

One great secret of strength in these trying times is plan and preparation for them. Too often we are taken by surprise, as "if some strange thing had happened unto us." We must take such experiences into the account. We are so likely to make out a schedule or model of Christian living, in which all shall be smooth and orderly, and work to it. We formulate theories and try to live them out, having no patience with irregularities or hindrances. Just this was the motive of the old monks when they "fled the tumultuousness of this world" and hid themselves in caves and monasteries. But we of later days have learned better than to shirk responsibility by running away from it. We are here to meet the storm in whatever way it breaks. And that it will storm at times we can be sure from history and our own observation. Then "forewarned" should be "forearmed."

Another safeguard against defeat is a proper estimate of the relative importance of things. Some way, in our planning and calculations we are so likely to get things all out of proportion. If we could remember, for instance, that a sweet temper is more desirable than a house in perfect order, or that a sympathizing heart often counts more for good in the world than a capable head, we might suffer from less friction and subsequent mourning.

Then there is the wise little admonition uttered so long ago, "Fret not thyself." Think of it! There was fretting even in those slow, quiet times of the early days, when life was simple and the pulses beat evenly. How much more in the whirl of 1894! Then, when the next rough place comes and "the ends of the earth" seem to be upon us, let us decide at least not to fret ourselves, but keep our heads as cool and our hearts as patient as possible.

And, last of all, better than all our philosophy and expedients, is a single unfailing remedy. Was not Paul thinking of stress and emergency when he wrote the four words: "Continuing *instant* in prayer?" If we could only take this motto literally and live by it practically, we would never be overcome by the troublous times. No matter how great the crisis or sudden the onslaught, we would be on guard and ready. And whatever the stress or the extremity, the answering help would fully avail, for the Lord himself has said, and is willing to prove it, "My grace is sufficient for thee."—*The Congregationalist.*

"MODEL" PLANS FROM A STATE PRESIDENT.*

"Our county conventions begin next week and there I find my new workers for our summer meetings. I am looking for the 'coming woman' as you have taught us, so that besides developing new members we show to the public that we have more than one clique of workers, and attract audiences by the novelty of new faces and voices. Next week, too, Mrs. —— comes for a month to begin a series of engagements in our state. Dr. —— also comes this month, and I am having a different woman make up the appointments for each speaker, as it works so well, and gives each an acquaintance with state workers and the localities they represent. We arrange one set of speakers to include our spring meetings and another for summer and others for autumn and winter, giving so much for so many successive appointments. In that way the unions get reduced rates, and the speakers receive more money with less worry by travel, irregular meals, printing testimonials, etc.

"Recently I addressed a Sabbath-school and a meeting in the W. C. T. U. Hall, and we sent congratulations from our seven thousand to the brave General of the Pine Tree state. My mission is oftener to the unions with empty treasuries, who could not otherwise have any parlor meetings or public gatherings, but when started they move along grandly.

"Our Y's are really in a prosperous condition, and at one of their meetings lately I was delighted with the arrangements. The program of the committee plans for two meetings ahead, then this committee is replaced by another; the proceeds from a recent musical were voted for scientific temperance work. Gleanings from *Oak and Ivy Leaf* were read by one member; two vocal solos were rendered; a spicy paper on Prohibition given, etc. As Sunday was Temperance Lesson Day one teacher asked if the other teachers would tell how they intended to give the lesson; then a committee of five was appointed to consider what this Y could do for temperance with the factory girls in ——. Our state is trying to make this a grand year."

*From a letter to Miss Willard.

HOW PATTY BECAME A PEACE-MAKER.

BY HELEN SOMERVILLE.

They were very great friends, grandfather and little Patty. Grandfather was getting old, and he had to lean more heavily on his cane than he did ten years ago, and his hair—what there was of it—was perfectly white, while his eyes, once so bright, were now growing dim with age.

Patty was a tiny creature, with eyes as blue as violets, and hair, which in the sunlight, was just the color of gold.

The two were sitting in their favorite resting-place, the large arm-chair, the child nestling in her grandfather's arms and talking rapidly, while he listened with closed eyes and a pleased smile. He loved to listen to Patty's prattle.

"Grandfather, it was so lovely! I wish we could have Children's Day every Sunday! The flowers were so beautiful, and the birds sang, and everybody looked so happy! Our Dick sang just as if he was at home, and another bird just opposite talked back to him. I just know what they were saying. Dick said, 'Well, my friend, don't you think we ought to be very happy to be in such a place as this? Don't you think the Lord is very good to make this world such a bright, beautiful place?' And the other bird answered, 'Yes, indeed, Dick, let us sing, 'Praise God from whom all blessings flow.' But, grandfather," and the merry voice softened down, while a troubled expression came into the happy face, "I was so sorry about one thing. When Miss Eaton's class got up to give their texts, there was cousin Fanny in *such* a faded old calico dress, and it was so short for her! I saw the other girls laughing at her, and I felt so 'shamed of them, and wanted to go right up to her and kiss her. Grandfather, you are so good to me, and give me everything, but never let me speak of Uncle Ned's family. You know I've wanted to ask you about it, and you always make me stop."

Patty looked up into the dear, wrinkled face, and saw that the smile had disappeared, while a harsh, forbidding expression had taken its place. Winding her arms about his neck she whispered:

"Grandfather, I love you very much, and don't want to make you angry. But dear, dear grandfather, you are so kind to me always that—that—oh, grandfather! I'll be willing to share some of your—your kindness with cousin Fanny!" And she ended up with a storm of sobs.

Grandfather soothed and comforted her with soft words and loving caresses.

"You must not worry about these things, darling. You are your grandfather's joy and sunshine, that should be enough for you."

"But won't you tell me why I must not have anything to do with Uncle Ned's family?" persisted the child, gently patting his hand with her tiny one.

"Well, child, I'll tell you a little of the disgraceful story, though it isn't what a child should hear. Your Uncle Ned was my favorite child, the youngest, and I spoiled him. So when he grew up he was headstrong and willful, and when he was eighteen he ran away from home. I thought I could never forgive him, but when he came back, sick, discouraged and penitent, I received him just as the father in the Bible received his prodigal son."

"Yes, of course, dear grandfather," and Patty looked up with beaming eyes.

"But it didn't last, child. Ned had contracted bad habits, and it was not long till I discovered that he was drinking—just think of that, my precious. You know how grandfather feels about liquor. And Ned went on from bad to worse, and finally I had to send him away."

"What, grandfather!" exclaimed Patty, starting back, and looking in astonishment at the face which always beamed so lovingly into hers. It was now so changed that she was frightened. "You don't mean to say that—that you sent Uncle Ned—away from home!"

"Of course I did. Disobedient, ungrateful son that he was!"

"Oh, dear, oh! How dreadful! Poor, poor Uncle Ned! But when did he come back?"

"He has never come back. He knew I would not receive him!"

Patty burst into tears, and it was long before she would be pacified. When she had calmed down a little, she said in a trembling voice, "Oh, grandfather, how could you? How could you? And you say yourself that you spoiled him. Then poor Uncle Ned wasn't to blame at all!"

Grandfather looked a little surprised at this, as if a new idea had struck him. Before he could reply, Patty added:

"Besides, grandfather, think of the verse I had to-day; Mr. Nelson explained it to us. 'If ye forgive not men their trespasses, neither will your Father forgive your trespasses.' Oh, grandfather, what an awful thing to think of, that the Lord cannot forgive us, because we do not forgive others. What if something should happen! Suppose the Lord should call you up to heaven to-night, and you had not forgiven Uncle Ned! How dreadful it would be!"

Just then Aunt Sarah came into the library, saying, "Tea is ready." They went out to the table, but neither grandfather nor Patty could eat much. "What is the matter?" asked Aunt Sarah. "Don't you like your strawberries, Patty?"

"Yes, aunty, they're all right," answered Patty, listlessly.

After tea they went to the library for prayers. Grandfather seemed nervous and out of sorts, and his hand trembled as he turned over the leaves of the Bible. The chapter for the evening contained the verse, "Let not the sun go down upon thy wrath."

Patty listened with feverish eagerness. They then knelt to pray, and the old gentleman's voice shook. Aunt Sarah, who knew nothing of the conversation between her father and little niece, listened and wondered as he prayed that they might be enabled to forgive others as they hoped to be forgiven.

And then they joined in repeating that prayer of prayers, "Our Father, who art in heaven." As they reached the petition, "Forgive us our trespasses as we forgive those that trespass against us," grandfather broke down completely, and burying his face on the arm of his chair, gave way to such a storm of tears as men do not often shed. They arose from their knees, and little Patty, gliding to his side, said simply:

"God heard us, grandfather, I know He did. I felt it."

Grim Aunt Sarah, holding her handkerchief to her eyes, left the room, and the child followed her. An hour passed, and the church bells rang for evening service, but there was no sound from the library. Another hour went by, and finally the door opened and grandfather came out. Walking up to Aunt Sarah, he said, in a voice which, low as it was, was tremulous with feeling:

"Sarah, I've come to tell you that my mind is made up. I have been an obstinate, sinful old man all these years, but the Lord helping me, I mean to be different. I have made my peace with God, now I mean to make it with my son."

"The Lord be praised!" exclaimed Aunt Sarah.

"Come, Patty," said her grandfather, "you must go with me." They went out together, hand in hand, into the summer night, the feeble old man and the fair-haired child, and down one street after another they went till they reached a humble little house on the edge of the town.

"The Lord help me!" exclaimed grandfather, leaning on the gatepost. Slowly they went up the garden path.

"I smell southern-wood, something that Ned always used to like," said the old gentleman as he knocked at the door. From an inner room came Fanny, carrying a light. When she saw the visitors she looked her wonder. "Is your father in, child?" asked grandfather, huskily.

"Yes, sir," answered Fanny, leading the way through the shabby little parlor to the room beyond, where two children were sitting at the table looking at pictures, while the mother rocked the baby, humming a sad little tune as she did so.

"Isn't papa here?" asked Fanny. In response to her question her father came in from the kitchen, a delicate looking man, with a dejected air. He looked in amazement at his father, and rubbed his eyes to be sure they did not deceive him.

"Ned, my boy!" exclaimed his father, stepping forward and extending his hand. But the son stood erect, saying proudly, "No, sir, I cannot take your hand!"

"What, Ned, my son! Will you not speak to your obstinate old father, who comes asking you to forgive him for his undue anger?"

The son still stood proudly erect, his eyes flashing, his whole attitude expressing the bitterness of his feelings. Then little Patty stepped forward, and putting her tiny hand on that of her uncle, looked up fearlessly, saying, "Oh, yes, you will, Uncle Ned. Of course, you will. Grandfather is very old, you know, and has lived a very long time, and one of these days God will call him home to heaven. He thinks that he was too hard on you when you were a boy, and wants to show you how sorry he feels. Uncle Ned, if you think you have something against grandfather you must forgive him—you must, indeed. 'If ye forgive not men their trespasses neither will your Father forgive your trespasses.'"

Then closing her eyes and clasping her little hands, the child said: "Dear Lord, help my grandfather, that he may forgive Uncle Ned, and help Uncle Ned to love my dear grandfather. 'Forgive us our trespasses as we forgive those who trespass against us.' For Jesus' sake."

Uncle Ned took a quick step forward, and taking hold of his father's hand with a warm grasp, exclaimed: "Father! Let us forget the past and begin anew, and may the Lord forever bless our dear little peace-maker."

And Grandfather added, solemnly, "Amen!"

Kansas City, Kan.

DEAR BOYS AND GIRLS:—I fancy all our Cozy Cornerers are Sunday-school girls and boys as well, and that you all enjoyed as I did, the splendid lesson of last Sabbath about the childhood of Moses. No matter how often during your youth and after you are grown, you may hear this fascinating story it will always be like a beautiful kaleidoscope turning new sides and delighting your thought.

After all, the boyhood of Moses was not so strange when we think of it as God's plan for him,—that God was preparing him for a great service and getting him ready to rule over the people of Israel and lead them out of slavery. Later history has many such incidents. Lives of great men are all prepared and they are made ready for their work.

So it is in every-day life with each one. We must be *getting ready* for our life work, and no one is too young to have some thought and desire about what he would like to do and to be. In many ways you can be getting ready. By going to Sabbath-school you are preparing your mind and soul for a higher knowledge of God's commands. By signing the temperance pledge you are getting ready to lead others out of the bondage of wrong into that liberty which helps them to be free. By going to school and studying well your daily lessons, you are preparing to become good citizens. By practicing the virtues of obedience, charity, faithfulness, you are getting ready for a Christian life.

Getting ready might well be our Cozy Corner motto. How would you like it? Your

Aunt Jane

NEPHEWS AND NIECES.

Zelia Griffin, Nebraska.
Leigh Smith, Nona E. Melton, Cora Wood, Kentucky. } Illinois.
June A. Edwards, Minnesota.
Ethel Moore, Indiana.
Charles H. Goodno, Edith White, Grace White, } California.
Carl Spikeman, Michigan.

I belong to the L. T. L. My mother takes THE UNION SIGNAL and I am always glad when it comes. I think "For Little Joe" is a very good story.

Albany, Ore. CLYDE MCCOY. (Aged nine years.)

I am a little temperance girl. We have some little pigs and some little chickens. There are three of us children, two girls and a boy. CHARLOTTE A. TALBOTT.

Sistersville, W. Va.

I am a "Scotch lassie," but have been in America for five years. I recite, and play my violin in our temperance school and my sister accompanies me on the organ. I am an out-and-out temperance girl and will do all in my power to kill the ruinous "King Alcohol." I have a dear little niece called Airdrietta, and she is going to be another temperance girl. Please accept her too, as one of your nieces. I would like if some of your nephews and nieces would write to me. I will tell any one who asks me, anything I know of "Bonnie Scotland," my native home.

Uniontown, Pa. M. ETTA B. P. GIBB.

I write this time from Pasadena. It is a lovely place. We do not live in town, but out against the hills, three miles west of town. Pasadena means "crown of the valley." Do you not think that is a pretty name? I think we ought to have a poet's corner, don't you? Don't you think we could make room for it? I am sure all the Cozy Cornerers will want it. ADDIE O. CLARK.

Pasadena, Cal.

Everybody in our house is temperance, mamma, sister, brother and I. I went with my sister to the W. C. T. U. on Saturday and joined. I have a white ribbon which I am going to wear. MARY HAYNES.

Hillside, N. Y.

SOFT-SHELLED NUTS.

303.

PI.

Eth ksy si gylin ni het keal
Dan meess fo sit won fels a trap,
Os eevhan hitw lal tis caeep liwl keam
A meoh hiinwt eht tueiq reath.

JUNE PARSONS.

304.

PUZZLE.

Take one-fifth of Moses, two-fifths of Asher, one-third of Samuel, two-elevenths of Christopher, one-fifth of Urban, three-fourths of Seth, one-sixth of Theron and one-fifth of Silas. Answer, a state. PETER BROSSARD.

Send all replies and *original* puzzles to Puzzle Editor, THE UNION SIGNAL, the Temple, Chicago, Ill.

ANSWERS TO PUZZLES PUBLISHED MAY 10.

296. Rum-grumble, Ale-sale, Gin-gain.

297.

D O N E	M I N E
O R A L	I D E A
N A I L	N E A R
E L L A	E A R N

THE UNION SIGNAL
AND WORLD'S WHITE RIBBON.

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First be reconciled to thy brother, and then come and offer thy gift.—Matt. 4:25.

RECONCILIATION WEEK.

One of the unique features planned by the Salvation Army for the celebration of its General's "Jubilee" is called Reconciliation Week.

General Booth himself says of the idea:

"It is an especial favorite with me. I am not sure whether the idea is original or no. That it should be original seems too much to hope for, as it has been said, upon authority, that "there is nothing new under the sun." Still, I would really like to be the author of the plan. Whether original, however, or not, I like it, and predict for it much usefulness with my own people; and, as many of my poor methods have been so largely imitated outside our borders, I do earnestly hope for the very general adoption of this. May it grow into an annual institution! Why not? Men devote particular periods of the year to fasting and feasting, to commerce and pleasure. They have their Lenten seasons and their carnival festivals. Why should not one week in the year be set apart wherein all the world, or a good portion of it, should strive after the healing of the wounds of love, the return home of penitent prodigals, the renewal of broken friendships, the coming together of separated hearts, the gathering of His wandering children to the fold of the Great Father—a *world-wide week of reconciliation?*"

Why not, indeed? To us the thought comes as an especial inspiration—one of the many which have marked the Salvation Army from its inception and proven its divine origin.

There is nothing this world needs to-day so much as a week of genuine "reconciliation"—reconciliation first between God and man, and then reconciliation between man and man, as children of God.

There is nothing so needed among Christians as this same blessed reconciliation. What is hindering the work of Christ? What is hindering the upbuilding of His kingdom upon earth? Not so much the machinations of His foes as the differings of His friends.

Only God can know how many gracious revivals have been checked because two prominent church members refused to be reconciled, or because of some miserable neighborhood feud, kept alive through months and years to pour out its poisonous tide of bickerings, jealousies and cruel words, to the death of all higher forms of life.

Only God can know how His work on earth has been prevented by the coolnesses, the misunderstandings, the half jealousies, soon to become full grown, which Christians have allowed to creep into their hearts, all imperceptibly at first, but which have speedily become like the deadly Upas tree,—casting a shadow of poison and blight.

There is nothing which can work such devastation in the home as this spirit of unforgivingness;—the spirit which nurses injuries, which tears open wounds, which feeds upon rancor, and takes a half-insane delight in torturing itself with the remembrance of grievances. The home of the drunkard is not more foreign to the true home ideal than is one dominated by this cruel form of selfhood.

It is strange that, when God's word speaks so unmistakably upon this subject there should be such dullness of apprehension on the part of His children. A man who is a drunkard is cut off from church fellowship if he persists in drunkenness, but a man who refuses to forgive an injury may be a consistent (?) church member down to his death. And yet "No drunkard shall inherit the kingdom of heaven" does not stand out more clearly from the pages of the Bible than does "If you forgive not men their trespasses neither will your Father forgive your trespasses."

"Thou shalt love the Lord thy God" is not more unmistakably a divine command than was the Master's "A new commandment I give unto you, that ye love one another"; while John adds the awful conclusion—awful with the irresistible logic of one who had loved much, and, therefore, saw with clear vision, "If a man say I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

That is the question in a nutshell. How *can* he? It is no arbitrary command on the part of God which makes His own love and the knowledge of His forgiveness depend upon our own forgiveness and love towards others. It is merely the statement of an immutable law. The soul which cherishes hate cannot know love. God himself cannot make that possible. Just as the human voice can make itself heard over the telephone wire only when the connection is open at each end, so God's voice, speaking peace to man's soul, sounds against deaf ears if that soul is nourishing "anger, and wrath and all uncharitableness" against any other human being. Hate closes the communication between God and man more quickly than does any other form of sin.

Do we not all know this from our own experience? The day upon which we have let a bitterness, be it never so small, creep into our hearts, has been a day when we could not "read our titles clear"—that is, if we were honest with our own souls. Some one has said, "The beginning of an aversion is hell." No truer sentence was ever penned. How could it be otherwise? If God is love—then hell, which is separation from God, must be the opposite of love—or hate.

In Olive Schreiner's wonderful dream of heaven and hell she has brought out this fact more clearly than anything we know in literature except the Gospel and the epistles of St. John. The whole atmosphere of her hell is permeated with hate—it is that which makes it hell, for it is a "fair country," as beautiful to the outward eye as heaven; but when she had entered heaven there came running towards her one of its citizens, and it was straightway as if they had been born of one mother, and had played together through all their childhood. And when she went with this discovery to God, He said, "All people feel like that when one comes towards them in heaven."

And heaven must be a state before it can be a place! and only love towards each human being can make a heaven! God help us, but how are we convicted of sin before this indisputable fact!

Then welcome "Reconciliation Week"! Let the W. C. T. U. adopt it, beginning first in the heart of each individual member of each local union; reaching out through families, through neighborhoods, through states, through the nation and the world, until every slight, real or imaginary, shall be forgotten, every feud buried, every wound healed, and until in the might of that love which "is not provoked," which "beareth all things, believeth all things, hopeth all things, endureth all things," a love which "never faileth," we shall move forward gloriously in our work of reconciling the world to God—to God-methods and God-purposes in society.

ANNUAL ADDRESS OF OUR BRITISH LEADER.

The British Women's Temperance Association has great cause for rejoicing in the marvelous growth of membership during the past year. Yet, indeed, it is marvelous only in the light of the gloomy prognostications made by the dissenting members a year ago, for with such a gifted and consecrated leader as Lady Henry Somerset, untrammeled in her broadening plans for the association, how could anything but growth and power result!

Her annual address before the recent convention, or council, as our British sisters prefer, is so replete with gems of thought and plans for the future, as well as a record of work and general survey of the field that we are convinced that our readers could not find more profitable matter for reflection and adoption, hence, we here produce as many passages as our space will admit. And, first of all, since our editor-in-chief is not here to object, we will quote entire the passage headed

THE PRESIDENT OF THE WORLD'S W. C. T. U.

Last year, at our annual council meeting, we had the joy of welcoming one who has now summered and wintered with us, till we had well-nigh forgotten she is a guest, and have claimed her as one of our own household, as indeed she is in the true sense of the word. I mean the President of the World's Woman's Christian Temperance Union, Miss Frances E. Willard. Forever let it be remembered in all nations that the modern temperance movement found in her its most fearless advocate; the wider outlook its foremost champion; and the "do-every-policy" its author and chief exponent. Her great achievements, her prowess in the cause, won our respect and admiration as we greeted her when first she came to us; her unfailing devotion to our association, her unselfish work, her loyalty to our aims and objects, her gentleness, and her sweet, winning ways, have forged a closer chain, and we now love her not for her work alone, but for all she is and has been to us as friend and comrade through these past months. The white ribbon women of England are as loyal to the president of the international society as are their sisters across the water, and we can never forget the services she rendered us when, in spite of ill-health and suffering last year, she spoke at many great gatherings until medical advice obliged her to leave the platform. Since that time she has worked with brain and pen with ready interest and ceaseless activity. Our deepest love and gratitude go with her, and we feel that we are bound to those whom the great ocean separates with a tie that neither time nor space can dim, for their leader has done more to unify the women of England and America than the Atlantic cables that coil their lengths beneath the tossing billows or the ocean greyhounds that bear us swiftly from shore to shore; and we would assure her that many eyes will look westward to watch for her return, and that many hands will clasp hers in tender welcome when once more she lands on English soil. For no ambassador from the great New World has ever brought so true a message of peace and of good-will, and none has done more to break down the barriers that have existed between nations, classes and creeds. We bid Miss Willard tell her comrades on the other side, that if her work among them has been suspended for a little while, her work for the world has deepened and broadened, and that in the last two years she has built up in the mother country an edifice worthy the great world's cause which she so nobly represents. For my part, I think that women's hearts are tenderer, and the cause seems nobler, the difficulties easier to bear, the hardships more worth enduring, since she has been one with us.

The prominent position immediately following the introductory paragraphs is assigned to

OUR YOUNG WOMEN.

Under this head Lady Henry Somerset says: "Nothing is more encouraging to us than the progress made this year by the Y Branches. Miss Alys Pearsall Smith, who has undertaken the general secretaryship of Y work, has done splendid service. In May last we numbered twenty Y Branches; this year we can record a total of forty-six. The leadership of the young women is a most important office, and the devotion and whole-hearted enthusiasm brought to it by our young comrade augurs well for the future of our association. One by one we must drop out from the ranks; indeed, even now as we march we know that the sun of eternity shines in our faces; the burden feels heavier than it did of yore, the willing limbs are wearier and the spring of youth is no longer what it was; but our hearts beat with gladness as we catch the sound of the quick step of the recruiting ranks that are gathering to fill our places, and each bright young face and winsome voice and springing step seem to give new hope to our hearts and new impulse to our energy and zeal. . . . It is time for the mothers to reconsider their daughters' responsibilities and to give them a glad and willing co-operation in all work and aim that shall broaden and deepen the best influences of their lives."

"MY YEAR'S REPORT"

is a modest statement of meetings addressed and conferences held—one hundred and forty-two in all—and a simple description of how she "earned" four hundred and seventy pounds for the association, which was by means of public addresses in support of the Direct Veto Bill, under the auspices of the United Kingdom Alliance. She is happy to state that "every engagement that was canceled by my being obliged to leave for America has now been fulfilled" and adds "best of all we are entirely out of debt."

It is a trial to be obliged to skip the valuable divisions entitled "A Retrospect," where the temperance movement

in the United States is charmingly condensed to nutshell compass, and the "Rationale of the Temperance Reform" in which "the voice of science, public spirit and the Golden Rule" are made to testify to the reasonableness of total abstinence.

As we hasten on through the important legislative, political and social methods that have been and are to be employed, we come to the educational division, and are not surprised to find our scientific temperance instruction department and its National and World's superintendent, Mrs. Mary H. Hunt, warmly indorsed, and this declaration made: "I have every confidence that Great Britain will yet require specific teaching on these subjects throughout its school system."

The indispensable adjunct, "juvenile work," is treated exhaustively and with great wisdom. While supporting the present system of Bands of Hope, which are not directly in charge of the British temperance women, Lady Henry says:

So long as the white ribbon women (it warms our hearts mightily to know that our favorite appellation is now adopted by our British sisters.—Eds.) in England have no juvenile work under their care, they are out of line with the great world movement, and have failed to carry into effect its spirit and method in one of its most important and characteristic departments. It is my earnest hope that the children who signed their names to well-nigh fifty thousand pledge cards that we sent to the World's Fair, and who are now contributing to place the cup of cold water fountain on some thirsty London street as a memorial of their mothers' loyalty to total abstinence, may form the nucleus for such a "cold water army" as England has never seen, and in which the best methods of work, gleaned by a world-wide observation, may be introduced. It is a dear hope of mine that in this association of children, auxiliary to our own, there shall be no distinction of creed or class, but that we may contribute our share to break down those well-nigh adamantine walls of caste that, separating good people into clans so that the good do not present a united front against the evil, have become the greatest curse of England. . . I should like to have the new society called the Loyal Temperance Legion, a name which is now loved in every Christian land where the white ribbon has made for itself a home in the hearts of the people. All things are now ready for such a movement; the plan of organization and instruction, the literature, the songs, the badges, are the most attractive that devotion and experience have been able to contrive. Let us enter in and possess the land! We are able to do it—we are willing—and this annual meeting sending out its clear keynote shall hear the swift response of "the little feet, the little feet a-coming" throughout the United Kingdom, and some day throughout the great Empire itself.

As a result of this earnest plea, the department of Loyal Temperance Legions was created, the resolution being carried unanimously. Thus Miss Gordon's province as World's superintendent of juvenile work is greatly extended and strengthened.

Among the general recommendations, we insert this one as most interesting to our readers:

I wish that every local branch would subscribe for a copy of THE UNION SIGNAL, published at the Woman's Temple, Chicago, the organ of the World's W. C. T. U. This paper is now in its twentieth volume and is a mirror of the widening work of our comrades in all countries.

The closing paragraph of this splendid address is such a fitting *finale* to the whole that we give it in its entirety:

A MESSAGE FROM THE WHITE CITY.

One summer evening not long since, tens of thousands were gathered in the White City by the great lake and greater prairies, and from the wide heavens of the West, the shining stars spoke to all hearts of immortality. Bands of music played the national airs of different lands and were applauded according to the nationality of those who listened, but at last, another and a more tender strain melted upon the air; it was that song worthy to be called the national hymn of the immortals, and native to the intuitions of every human heart, "Nearer, my God, to Thee." Until now, the people had but listened, but as by a heavenly impulse, that mighty throng broke forth into this anthem of man's holiest hope and aspiration; till now they had been patriots of their respective earthly countries, but they became citizens who sought a country "which is an heavenly." "Nearer, my God, to Thee," is the universal hymn—the chorus that rings out at this hour in every nation, while

"We hear with groans and travail cries,
The world confess its sin."

The incense fires that belt the earth are but the waving torches of the singers; man's deep tones, woman's aspiring note, and childhood's fresh young voice unite in every zone to sing "Nearer, my God, to Thee." Oh, may we each and all learn to breathe out these holy strains, not with our lips alone, but in our lives!

STRONG WORDS FOR PROHIBITION PAPERS.

Chairman Dickie, of the Prohibition National Committee, has issued a strong manifesto for Prohibition papers. His own words are as follows, and cannot be well abbreviated:

"You ought to take and read a Prohibition paper:

"1. For your own good and the good of your family. You probably subscribe for an anti-prohibition daily because you must have the news. You need an antidote. You ought to have at least one paper to advocate your own views, give you information from the field of action, and keep you in touch with your fellow-workers. He must be a rare man who can stand against the sophistries of the average daily without the bracing influence of a paper sound on the great progressive movements of the day.

"2. For the sake of the publishers. No men are doing so much work and rendering so important a service for such meager compensation as are the publishers and editors of our Prohibition papers. Many of them are compelled to practice the severest economy, and to labor at a great disadvantage because of limited support. Advertisers frequently boycott them. As a matter of conscience, they refuse to admit a class of objectionable advertisements commonly seen in other papers. They toil early and late amid discouragements that would dismay less heroic souls. They expect the opposition of their political enemies; they ought not to be required to suffer the indifference and neglect of their friends. To pass them by and subscribe for the opposition papers is to paralyze our most efficient allies and give aid and comfort to the enemy. The devoted labors of the men and women who furnish this branch of service merit a better recognition than they receive.

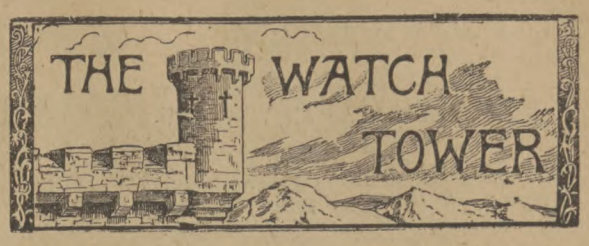
"3. For the sake of the party, most of all. Weak papers do us but little good. We can make them all strong. Every paper that succumbs works us injury. We can save them all if we will. Without depreciating any other line of work, it is not too much to say that no other service rendered the Prohibition party is comparable in value with the service rendered by our press. It ought to receive our loyal and liberal support.

"But, after all, this exhortation will be of little avail unless you pass it along. You who read it are already subscribers to one or more papers. May I not ask every one of you for a half-hour's service? Will you not select some friend—a Prohibition friend who does not take a Prohibition paper? They are unfortunately not difficult to find. Having selected your man will you not call upon him? If necessary, spend an evening with him. Lay siege to him. Take this exhortation along. Show him his duty. Press your case. Take his subscription, collect his dollar and forward his name to the paper of his choice. You can do this with ease in one case at least. It is a small service for the individual, but will yield important and enduring results. Will you not try it?"

THE UNION SIGNAL extends a vote of thanks to Mr. Dickie for presenting such admirable points with such clearness and brevity. If this exhortation is observed the coffers of the Prohibition press of the country will know no more emptiness.

THE "COMMONWEAL."

It would be difficult to invent any shade of opinion concerning the army of the commonweal not already expressed by some paper of the country. We have never seen such an amusing diversity of view nor such flatly contradictory opinions concerning any other subject save one, and that is the President's annual message, which is always pronounced everything from good, better, best to bad, worse, worst by the press. Yet in the most of these opinions concerning the commonweal, contradictory as they appear, there is something of truth, just as all four of the travelers were right when they severally asserted that the pot was black, white, red and green. The color depended upon the side from which you viewed it. Without doubt there are tramps and idle vagabonds in this army who do not want work. This portion of the army is unworthy of sympathy or respect and should be sternly dealt with if it attempts violence. It is also probably true that no definite ends will be gained by this movement and that serious results may follow. On the other hand it is also true that very many of the leaders and the participants in the movement are thoroughly honest in their purposes. They are men who through no fault of their own have been out of employment for months. They believe that the nation as a whole must be roused to a realization of the condition of the laborers, and that Congress by the adoption of certain measures can do very much to ameliorate the present hard conditions. They know of no better method to reach these ends than by marching in large numbers and presenting their grievances in person to the national Legislature. It is also beyond question that the army has the sympathy of a large part of the most substantial citizens of the nation, and what is of still greater importance, however mistaken these men may be in their methods, however many worthless vagabonds may join their numbers, they have real grievances; they have suffered intensely and are certain to suffer for some time to come. The movement has a cause so great that we dare not overlook the meanest force that it puts in motion. It is not the part of wisdom for the nation to treat the army of the commonweal with unnecessary harshness. Like all other citizens, its members must of course be held to respect the laws of the land, but any attempt to put them down with an iron heel, to force them, under the specious plea of the good of society in general, to suffer on in silence, to refuse to listen to what they have to say, is a kind of folly which has overthrown despotisms before now and is not safe policy for a free government.



The little innocent letter "u" spoiled such a good story in this column recently that I shall let a kindly critic tell it all over again:

"DEAR ON DUTY:—I cannot allow Ben Tillett's story to go for naught. He said in a temperance meeting in London that 'A jockey had three horses to sell. The middle horse was good but the other two were Gothic steeds in architecture, that is,—bundles of bones. A buyer wanted the middle one but the jockey said, 'You must take the lot, for if the best horse were taken out the other two would tumble over.' The application is that the three great reforms now before the public, the temperance, labor and woman questions, are dependent on the central figure which some would call temperance, others labor, others the woman question, according to their point of view. But this harmless little joke was introduced into THE UNION SIGNAL—very likely through some type-writer's mistake—as 'three *houses*, two of them Gothic.' How to make such a figure work was evidently beyond the ingenuity of your 'joke reviser' and certainly baffles that of

"THE ORDINARY READER."

***

A poor old beggar woman in the street was accused by a policeman of having picked up something and concealed it in her basket. She was very much hurt to think that he insisted on her going to the police station, and when called upon to produce what she had taken, she showed a broken bottle and said: "I took it awa' that it might never hurt the bairnies' feet!" But alas, it is not the *broken* bottle that most endangers the children all about us, and it should be the ministry of the thoughtful and kind to remove from their pathway the legalized temptation of the alcoholic bottle-shop, and this is, in a word, the purpose of the Loyal Temperance Legion.

***

A mother wished her little boy to go to bed and presented various motives to him for that purpose, but he was reluctant and ingeniously found reasons for sitting up. Whereupon she said: "But you know the little chickens have all gone long ago and you are my little one." "Yes, mother, but when the chickens go to bed the old hen goes along with them," piped up the little fellow. In like manner might the children answer when we insist on total abstinence in them and do not furnish the example.

***

"If thou canst do anything" were the pathetic words of the father who brought his son to Christ when He came down from the Mount of Transfiguration; and the temperance cause comes to each one of us, saying, "If thou canst do anything."

***

"Repentance is truth absolutely reigning in the soul"—not an ecclesiastical definition exactly, but one worthy the thoughtful analysis of the truth seeker.

***

In one of the classic halls which front the broad quadrangle of the Chicago University, the important department of physical science is inculcated in *all* its branches, nothing being omitted. The visitor entering the handsome marble vestibule is amused to find on the nearest door the surprising label, "Broomology." The hours of recitation are not indicated, though the object lessons of this practical study are suspended in plain view. The attention of our friends of higher education, who advocate the introduction of *home*ology, domesticism and like additions to the college curriculum, is called to this practical departure of Chicago's broad-based educational institution.

***

The latest news from Pundita Ramabai and her loyal friend and co-worker, Soonderbai Powar, is that they have fifty pupils, which is a larger number than at any previous time. The new building was dedicated on the 12th of March. Mrs. Judith Andrew, of Boston, (a leading member of the Rev. Dr. Edward Everett Hale's church) is spending some time with the Pundita, helping to develop the interest of the school of which Mrs. Andrew has been the most influential friend in America, where money has been raised by the Ramabai groups of women who agreed to subscribe a certain amount yearly. There is not a purer fountain of influence for every good and holy thing in all India than the *Sharada Sadan*, the school for high-caste Hindu widows founded by the greatest leader among women that India has produced—Pundita Ramabai.

ON DUTY.

World's W. C. T. U.

AUSTRALASIAN W. C. T. U.

SECOND TRIENNIAL CONVENTION.

The Colonial union of New South Wales was the hostess, so delegates from Victoria, South Australia, Tasmania, Queensland and Western Australia journeyed to Sydney in March.

Wednesday, March 28, was devoted to an all day prayer-meeting to ask God's richest blessing on this momentous gathering of Australasian white ribboners.

Seldom, if ever, has Sydney seen a more glorious spectacle than was witnessed on the following night, when a torchlight procession and temperance demonstration publicly announced our presence in the city. Hundreds of Good Templars, members of kindred organizations and the Salvation Army joined the procession, and the large town hall would hardly accommodate the vast throng. Some amongst us feared for the success of this big venture, but back of it was the wondrous faith which has taken the second W. C. T. U. missionary round the world. Miss Ackermann, Australasian president, received a splendid welcome when she was conducted to the platform by her white-haired friend, Mr. Lucas, the oldest temperance worker in New South Wales. Resolutions relating to the liquor traffic were passed by the meeting.

On Friday morning, March 29th, sixty-nine voting delegates were reported, but many visiting delegates from the different colonies were present, making a total of one hundred and fifty. After the business opening of the convention, the secretary's report and treasurer's balance sheet for the past three years were read and adopted, the treasurer cheering our hearts by announcing a substantial bank balance.

All the departments of work were ably presented during the week by their respective superintendents, and inspiring and instructive papers given on "Police Matrons," "The Press," "What shall we do with our boys?" "School Savings Banks," "Barmaids," "Signs of the Times," "The Ideal Woman," "God's Plan of Finance," "The moral, intellectual and spiritual training of children," "Female Inebriates," "How the union can raise the standard of health and morality," "Women as Wage Earners," and an ably written yet delicately worded one on "The necessity of instructing children in physiology."

During the devotional hour on Thursday morning we drew very near to God and special prayers were asked for guidance and conscientious action. Immediately following came the all important election of officers resulting in majority votes for Mrs. Nicholls, of South Australia, as president; Mrs. E. B. Harris, of Queensland, as honorable secretary; Mrs. Webb, of New South Wales, as honorable treasurer (reëlected). It was agreed to appoint four Australasian organizers, Mrs. Phillips and the Misses Vincent, Cummins and A. Murcutt. On the last afternoon the convention decided to elect Miss Ackermann to the position of honorary president of the Australasian W. C. T. U. as being a slight tribute of our appreciation of her manifold services as our first president.

A number of strong resolutions, dealing with gambling, the liquor traffic, scientific instruction, besides tributes to our World's president, the World's missionaries and others, were adopted, and a comprehensive plan of work, including suggestions for a week of special effort, for an intercolonial white-ribbon paper in the near future, and for more aggressive work in all departments, was presented and met with approval.

Invitations from Adelaide and Brisbane were extended for the next triennial, but by vote of the convention (the by-law dealing with this having been altered), it was decided to meet in Brisbane, Queensland, in 1897.

The women's object lesson on the opening night was almost, if not quite, eclipsed by a splendid procession of children, eight or nine thousand strong, marching through the principal streets of the city on Saturday afternoon to the town hall, where a program of sweet music, interspersed by two addresses, was presented. Most enthusiastic was the reception given to Miss Ackermann. The immense concourse of people rose, and the children waved their flags and cheered. The scene was very picturesque and inspiring, and conspicuous amongst the banners, etc., were three or four tiny American flags. Miss Ackermann presented two girls with Demorest gold medals, and a telegram was sent from the children to Miss Lucas, whose health had given away and to whose efforts the success of the gathering was mainly due.

A crowded house greeted the Y's on Monday night and the audience was rewarded by bright and telling addresses, good music and the "Congress of Nations." Short printed appeals for membership were scattered about and several of these were signed and handed in at the close of the meeting. The Y's had a helpful conference for two hours on Tuesday afternoon when papers were read and considerable impetus given to the work.

To help the convention expenses, Miss Ackermann gave a most interesting lecture on the World's Fair. So delightful was the recital that we felt the time passed all too quickly.

One evening was devoted to "Womanhood Suffrage" and another to an anti-opium demonstration, when Miss Ackermann gave a stirring and heart-thrilling address, and a resolution pertaining to the traffic in opium was moved by Mr. Quong Tart, a Chinese philanthropist of this city, and carried unanimously. Two Chinese choirs sang sacred selections and our hearts glowed at the sight of these "brothers in Christ Jesus." The last meeting of the convention was a farewell to the retiring president. Mrs. Nicholls presided, and in spite of the loving tributes paid to Miss Ackermann's work and influence by the various colonial presidents, a feeling of sadness stole over our hearts when we remembered that we were bidding "good-bye" to her, probably never to see her again on earth. Mrs. Nicholls presented her with a small "purse" from some white ribbon friends as a very slight memento of the love and esteem in which she is held.

Lady Winderger, wife of Judge Winderger, and the Rev. F. B. Boyce, a Church of England clergyman, gave most enjoyable garden parties to the delegates, and the Postmaster General, with John Bowes, Esq., M. P., invited the members of the convention to a trip round the world-famed Sydney harbor.

The beautiful decorations at the various meetings were the work of the Y's, who also served tea very daintily on the last evening. Lunch and tea were provided each day by the city and suburban unions.

While singing the closing hymn, "God be with you," hand clasped in hand, our hearts were filled with gratitude to those who had shown us so much kindness and hospitality, but, above all, to the One above who has guided us so unmistakably, whose wondrous peace has filled our hearts, and whose blessing and benediction rested on our convention in a truly marvelous manner.

FLORA B. HARRIS,
Brisbane, Queensland. *Australasian Reporter.*

QUEENSLAND NOTES.

Several of our unions held interesting public meetings, or socials, to raise money for helping the traveling fund of the Queensland delegation to the Australasian convention. Ipswich had a franchise social at which the local president, Mrs. Payne, presided and made an effective speech. The decorations were attractive, the refreshments dainty, and the audience large, and the women were encouraged by the presence of so many of the opposite sex. After an excellent paper and a question-box, which was conducted by the chairman, a vote was taken on the wisdom of extending the franchise to women. The audience was unanimous in thinking that the time had arrived for granting that which we demanded as a *right*, not a privilege.

Franchise is in the air in our colony, and several leagues have been formed outside the W. C. T. U. No aggressive work in this department has yet been done under union auspices, but our members are reading and educating themselves so that they may be ready when the time comes for action.

A gigantic picnic, under the management of four Brisbane unions, was held on Sunday at the exhibition grounds. The idea first came to Mrs. Howling, of the Central W. C. T. U. She has thought for some time that we do not reach the poorer classes of people, and it seemed to her possible to do so by means of a picnic and temperance meeting in the afternoon. She, alone, collected sufficient provisions for five hundred people. There was a large attendance of mothers, unemployed people and poor children. A very bountiful dinner was provided for all, and toys for the children. Mrs. Brentnall, Colonial president, presided at the meeting, when addresses were given by our organizer and several ministers. The No. 1 L. T. L. supplied some very attractive items on the program. The financial result was most encouraging; fifteen pounds being left with which to buy clothing. Our first district conventions will be in May.

FLORA B. HARRIS,
Colonial Correspondent.

Brisbane, Queensland.

JAPAN'S SECOND W. C. T. U. CONVENTION.

I take great pleasure in writing you about the second annual meeting of our National W. C. T. U. The meeting was held on the third of April at Bancho Girls' School. The chair was taken by Mrs. Kaji Yajima. She read the one hundred and twentieth Psalm and sang hymns, and prayer was offered by Mrs. Ushioda. The reports were read and accepted.

Mrs. Kaji Yajima was reëlected president, and other officers were also reëlected and accepted. Mrs. Toyoji Sasaki, of Hokkaido, sent to the meeting a telegram of congratulation for the second annual meeting.

In the afternoon Mr. Tokutomi, the editor of *Kokumin Shinbun*, gave an interesting address at the chapel of Bancho Girls' School. He spoke upon the subject, women's reform, and emphasized that the workers should have great patience for the movement, though they have so many difficulties, as the world is full of vanity.

Mrs. Yajima wishes you to give some encouragement to Mrs. Sakurai, who was sent by the National W. C. T. U. to Chicago Convention, and we hope that her mission will be very successful. We received a letter from Mrs. Andrew and Dr. Bushnell, who are in Shanghai, China. We expect to see them in the first part of May. They will work first in the south at Kobe, Osaka and Kioto; then will come to the north to Tokio by overland train. We have some rain now, but flowers also. The air is pure, and the weather delightful.

MRS. YAJIMA, *President.*
MRS. TOKU NEMOTO, *Cor. Sec. Nat. W. C. T. U.*
33 Kaminibau St., Tokio, Japan.

SOCIAL PURITY WORK IN ITALY.

Donations received for Mrs. Josephine Butler's Italian fund since those reported in THE UNION SIGNAL of February 8, 1894, are:

W. C. T. U., Burlington, Vt.	$ 5 00
W. C. T. U., Rome, N. Y.	1 00
Mrs. M. E. Hopter, Forest Grove, Ore.	4 90
Miss Eva K. Foster, Roxbury, Mass.	5 00
Mrs. M. G. Crosby, Ransomville, N. Y.	1 00
Mrs. L. A. Coonley, Chicago, Ill.	5 00
Mr. Ferdinand Schumacher, Akron, O.	10 00
Dr. R. H. McDonald, New York City	25 00
Miss Abby W. Turner, Randolph, Mass.	10 00
W. T. Wardwell, New York City	10 00
Mrs. Rose E. Peters, St. John's, N. F.	2 50
Miss L. H. Habersham, Rotherham, England	1 85
	$ 81 25
Amount before reported	115 00
Total	$196 25

THE students of the Methodist Polytechnic college, Fort Worth, Texas, by a unanimous vote indorsed the World's Petition which was presented to them in April. The signatures of the faculty were also added to our great protest. The wonderful growth and prosperity of this school only in its third year, evidences the fact that it is upon an enduring foundation.

WORLD'S WAVE CRESTS.

A FRESH consignment of 160 signatures to the Great Petition comes from Mrs. Hauser, who is now in England *en route* to America for a rest.

MRS. MARY R. PHILLIPS, wife of Rev. Dr. J. L. Phillips, of the India Sunday-School Union, takes the office of the India W. C. T. U. on the return of Mrs. Hauser to America. Mrs. Phillips is already holding drawing-room meetings in the Punjab, and will bring to the work rare qualities and opportunities.

"REFRESHING Drinks for Hot Weather" is the title of a pamphlet containing seventy recipes collected from many sources—English, American, French, Italian and particularly India—published by Mrs. Hauser and to be obtained for three *annas* each from her successor, Mrs. Phillips, 136 Dharmtolla St., Calcutta.

EMMA E. PAGE, of Olympia, Wash., although deprived of sight, reports "a very successful year's work in Demorest contests and other W. C. T. U. lines." She incloses some signatures for World's Petition which were misplaced, remarking, "I am glad, indeed, not to lose anything that may add to the strength of that Petition."

THE *Temperance Tidings*, of Japan, is an excellently conducted sheet and prints in addition to its Japanese matter, its contents and "internal reports" in English, which is a help not to be regretted by the reviewer this side the water. Number three of volume second contains articles upon Neal Dow, the Japanese Silver Wedding, Canadian Temperance News, with editorial and other notes.

MRS. JEANNETTE HAUSER, during her year's incumbency as president of India's W. C. T. U., had the joy of seeing eight new unions added to the National society and the formation of "the India union," now numbering one hundred and ten members, largely through her individual efforts. The lines of work, principally literature distribution and correspondence, have greatly increased, and the India W. C. T. U. will long feel the effect of her devoted services.

HARBOR GRACE, Newfoundland, is a year old union in a no-license district, stanchly standing for prohibition that prohibits. At the fall election they presented pertinent questions to the candidates concerning woman suffrage and prohibition, asking that the support of each would be promised, to which a discouraging silence was given. By literature distribution and public meetings they inculcate temperance sentiment. Their free night school has proved a benefit to people of all classes, creeds and ages, ranging from six to forty.

GOOD news comes from Miss Ackermann. She is to have a testimonial from the generous-hearted people among whom she has worked so faithfully. One man who has reformed has started the subscription with $5,000. That the Australasian triennial convention was a great success is manifested by the report in another column. Miss Ackermann alone wrote six hundred letters in working up the meeting. She was offered a carriage with white horses in which to lead this procession, but she preferred to "keep to de middle o' de road" along with the soldiers of the rank and file.

THE following interesting paragraph is from a letter received from Sin Lan Chang, aged eighteen, treasurer of the Chinkiang, China, L. T. L.: "Last week the Chinkiang L. T. L.'s put their names to a petition to be sent to England to persuade the Queen to abolish the legalized traffic in Indian opium. We hear that this opium war is at its height, and that it is hard telling which side is going to win; we even hear bishops testifying to the harmlessness of opium. We wish they could have been in the room where that petition was being signed. While the L. T. L's were filing in to put down their names there was a tap at the door, and a woman servant came in and begged to be allowed to sign that paper, at the same time recounting the troubles opium had brought to her home; her husband, unable to do anything for himself or family, and wholly dependent on her earnings, $1.50 per month, to keep them fed and clothed. While she was pleading her cause, another white-haired servant came and asked if she might add her name to the list, for she said, 'There are three in my family ruined by opium smoking!' The Queen herself would have been moved by this pathetic scene. The papers in Shanghai favor in the main this traffic, publishing everything that makes for their cause. To this very petition the husband of our temperance society's president does not dare sign his name lest he lose his position, which is under a foreigner. An anomalous position of affairs when a native man pleads his country's cause! Fourteen years ago the father was instrumental in sending a like petition to the Queen to stop the legalization of the opium imports. What wonder there is bitterness felt toward the 'arrogant foreigner'!"

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MISSOURI.

PRESSING FORWARD.

It is an inspiring thing to be state reporter and receive the glowing letters that tell of the "doings" by the unions in city and country, in towns "wet" and towns "dry," and to watch the progress made, and note the zeal and faithfulness that win success under so many varying circumstances. Earnestness and consecration, pluck and energy, characterize the living, growing union, whether great or small. I often wish it were possible to give the letters entire instead of the condensed report.

A "Business Men's Carnival," conducted by the W. C. T. U. and Epworth League of Osceola brought a return of twenty-three dollars for the union. This union had an excellent Crusade anniversary, and besides their regular meetings their plan of work includes a social and reading circle combined held the last Friday of each month. The visit of Miss Bender, state superintendent of physical culture, was very helpful, eighteen charter members joining the club formed.

The South Side Y's of St. Louis invited the Hoffman and La Fayette unions of the same city to unite with them in their interesting Crusade meeting. This union has taken charge of a newly organized L. T. L. Their prayer-meetings at the Bethesda home are now held each week, and a pound party recently had at the home not only furnished needed supplies, but interested new friends in this part of the union's work. This Y meets every Monday, rain or shine, and no wonder they report "interest is growing."

Two reports come of splendid mass-meetings of children on the afternoon of temperance lesson Sunday, March 18, one at Appleton City, the other at Lee's Summit. These meetings, with the program by all the Sunday-schools combined, were very impressive and greatly enjoyed. The collection of three dollars and seventy-five cents was given at Lee's Summit to help this department of work. The Delsarte club of Appleton City is doing good work with about twenty-five members. The union lately gave a social tea, specially inviting the pastors and editors of the town, with their wives.

Palmyra union, having worked steadily along several lines, finds the bitter prejudice it at first met now giving way, and the cause gaining friends and favor. They edit a column in their paper, supply literature to the jail, place it in farm wagons, do some flower mission work, and once in six weeks have a parlor reception, besides their regular meetings which are well attended.

Local elections have given some unions an opportunity to help the right side. Adrian is rejoicing over the largest temperance vote ever polled there, and is ready and waiting to "try again." Very interesting mothers' meetings are held by this union.

By way of public meetings the Neosho union has lately had an address by Col. Geo. W. Bain, a Neal Dow celebration and a silver medal contest. They are now preparing for the district convention. Three public meetings have been held by the Ashburn union since its organization six months ago, the ministers helping right royally, and the one saloon of the place has been closed by the circulating of a remonstrance against renewing the license, for which they thank God. Temperance literature is diligently used and freely distributed, and the union membership has greatly increased.

At Stanberry, the lecture by Mrs. Cranmer was followed by a week's course of meetings by Messrs. Stone and Folsom, who used views to illustrate the truths presented, and later Brother Frank Griffin, of Maryville, gave a very earnest, fearless lecture, which was attended by men for many miles around, even the saloon-keeper being seen to enter the church. At every meeting the union gained new members, and three hundred signed the pledge. The L. T. L. here is earnest and growing, and meets every Saturday. The tobacco subject has special meetings devoted to it. This town also had a "dry" election.

A temperance school board has been elected at Ritchey, where a vigorous union has doubled its membership in the past year. A grand rally by this union and the prohibition club celebrated Neal Dow's birthday. A basket social also in March was a pleasant affair, and helped fill the treasury.

Mr. H. P. Faris, of Clinton, the well-known leader of the Anti-Saloon Army, gave a stirring address at the Neal Dow celebration, held by the union at Holden. His subject was "The Duty of the Christian Citizen in the Temperance Cause." Members of the union took other parts on the program.

A number of places are holding contests, intending to continue until they shall have a gold medal as the fruit of their own efforts. Montrose union, newly organized, has had their first one. One at Galloway, with seven boys from fifteen to twenty-one years of age, was a grand success. Three Springfield white-ribboners were the judges. Eight girls at Golden City formed the class for a contest held April 5. Dixon is holding a series of contests, and hoping to send a contestant to the next state convention. This union gained seven members on Crusade day. They each month have a gospel temperance meeting and a social lunch, at both of which new members are constantly gained.

The Total Abstinence society joined with the Cole Camp Y to celebrate Neal Dow Day. The High Creek union distributed fifty Neal Dow UNION SIGNALS, and is doing other effective work with literature. This growing union has had a series of lectures by Mr. Barney. Golden City was cursed with a whisky drugstore, but through the efforts of the union a case was opened against it, temperance gaining the victory, and the "store" is packing up to move.

The Clinton union has doubled its membership since January 1, and now occupies rented headquarters centrally located.

Sedalia Central union made a fine success of her "Living Library Social," twenty-eight impersonated volumes forming the library, and the occasion was both an amusing and remunerative one. A good "librarian," and some appropriate "library rules" helped much to make it interesting. A similar social has also been recently given by the Humansville union.

EVA JONES,
State Reporter, Clinton.

INDIANA.

A GLIMPSE OVER THE FIELD.

Neal Dow's birthday was celebrated by many unions in our state; among them may be mentioned LaPorte and Moorefield which held silver Demorest medal contests, in honor of the occasion. New Albany celebrated the day on Sunday. Kendallville had an elaborate program in which the ministers took part. New members were added to the union, the result of this meeting.

Kokomo had a large mass-meeting in the M. E. church, under the auspices of the Prohibition club and the W. C. T. U. Five ministers took part in the meeting. The principal address was delivered by Mrs. Esther Pritchard, in which she portrayed the character of Neal Dow, his plan of work, and enumerated many incidents in his eventful life. The L. T. L. sang the song of "The New Revolution." One of the ministers read a letter from Neal Dow which was received thirty-nine years ago. Delaware celebrated the occasion by holding its semi-annual convention.

The time for our semi-annual conventions and schools of methods has arrived. Blackford county's convention was held at Millgrove. The heavy rainfall did not prevent the attendance of our earnest women.

The Hancock county convention reports "thousands of pages of literature distributed, the sick and needy visited and assisted; money raised for the Hadley Home; a saloon driven from Charlottesville; an industrial school established in Greenfield, public meetings held and much personal work done by the earnest women who compose the various unions."

Mrs. Helen M. Gougar was the principal speaker at the convention in Steuben county.

The convention of Howard county was fortunate in securing the assistance of our state vice-president, Mrs. E. L. Calkins.

The unions in New Albany and Goshen have regular gospel temperance services every Sunday.

Logansport union has undertaken to establish a Home for the Friendless, for which the members have accumulated quite a sum in their treasury, and a gentleman has donated a house and lot for the home.

New Castle Y has celebrated the second anniversary of the opening of their reading room.

Our Y superintendent has recently organized Y unions at Lyons and Bloomfield.

The school of methods at Liberty was well attended. Three state officers and six state superintendents took part in the exercises, all of whom were able and experienced workers, which insured success.

Schools of methods have been held in Anderson, Liberty, Franklin, Greensburg, Vevay, Huntingburg, Mt. Vernon, Vincennes and Orleans. Our state officers and superintendents have assisted in these schools which have been very beneficial and were most thoroughly enjoyed. Mrs. Calkins, who assisted in all of the schools, is a fine lecturer, argumentative, eloquent and earnest.

Encouraging reports come from Vevay. They report four medal contests and the superintendent expresses a determination to hold a contest every month while she holds the office.

Moorefield reports two contests.

Our ministers responded to the W. C. T. U. call for sermons on Sabbath observance. It gladdened the hearts of our women to hear them bravely place the censure of desecration upon the church-members, where it belongs.

We will continue
"Sowing in hope till the reapers come
Gladly to gather the harvest home."

N. CORNELIA MEADOWS,
State Reporter, Evansville.

NORTH CAROLINA.

STATE PRESIDENT RECUPERATING IN CALIFORNIA.

You have not heard from us in a long time, but we are not dead, neither are we sleeping. For three months a state organizer was kept busily at work visiting old unions and organizing new ones. Two miscellaneous organizations were formed, which bid fair to do much good. Neal Dow meetings have been successfully held by several unions.

Charlotte union has been revived with the organization of a Y and Band of Hope, which are doing good work. We hope to hold our state convention there this year. Our loved state president, Mrs. Woody, is now in California recovering from an attack of la grippe. All who know her can understand how great is our loss, even by a temporary absence. She is the steam-tug that has brought us safely through year after year, until we feel helpless without her zeal and enthusiasm. May the dear Father soon restore her to us is the earnest prayer of every white-ribboner.

Our dear Mrs. Gorrell has also been ill with pneumonia. All of us know her as the financial head of our W. C. T. U., making things *go* when no one else could find any "go" to start with. If we had six such women, the state would be won for prohibition before another year. She is now advisory member of our state executive committee, her niece, Mrs. Weatherby, taking her place as state treasurer.

Our hearts are cheered by the encouraging intelligence that we are soon to have dear Miss Willard with us again. May the dear Father bless work and workers, overshadowing them with His protecting care.

SUE T. TOMLINSON,
State Reporter, Greensboro.

NEWS IN A NUTSHELL.

THE West End Y. W. C. T. U. of Richmond, Va., has furnished one of the wards in a local hospital in a first-class manner with the latest improved furniture and appliances. The ward was dedicated with impressive ceremonies, May 12.

ONE of the oldest and most esteemed members of the Troy, Ill., W. C. T. U., Mrs. L. B. Stewart, has been called from labor to reward. Such an ardent and faithful worker was she, though eighty years of age, her zeal was undiminished in the cause to which she was devoted. The union passed resolutions in memoriam testifying to her work and worth.

MRS. E. T. SALISBURY, president of the eleventh ward W. C. T. U., of Rochester, N. Y., died recently at her home. Mrs. Salisbury was an indefatigable worker in the church and union, and will be greatly missed, especially in the western part of the city. Mrs. J. A. Copeland, first vice-president, has been elected president for the balance of the year.

COLORADO W. C. T. U., in lieu of a state paper, issues a unique News Letter, of which the necessary numbers of copies is made for distribution, showing what may be accomplished under adverse circumstances and in dearth of means. The news is crisp and fresh, the items concise and helpful, and the news letter will certainly serve the excellent purpose of keeping the local unions in touch with each other.

MISSISSIPPI'S eleventh state convention was held at Canton, May 5 to 8, and was of unusual interest. Mrs. Snell lent her inspiring presence and Mrs. Hoffman's name was a magnet for the Saturday evening meeting. Y evening was varied and entertaining, an address by Miss Kearney being the crowning feature. The beautiful new banner of the state Y. W. C. T. U. was formally presented and won unstinted admiration.

IN these times when unions find it difficult to secure speakers, because of a lack of funds, the plan of a prominent lecturer, Mrs. Marion B. Baxter, is most feasible. Mrs. Baxter accepts engagements at the low charge of five dollars a meeting, when twenty consecutive appointments can be made and the collections be added to the nominal fee. This plan has proved satisfactory both to the speaker and unions engaging her, and really places the burden of supporting temperance teaching where it belongs—on the community, rather than a struggling W. C. T. U. Will other speakers who have adopted this method please report its operation to THE UNION SIGNAL?

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than all devices in the world. H. A. Wales, 674 Ashland Block, Chicago.

An L. T. L. has recently been formed in the mission Sunday-school conducted by the Toledo Y's in one of the roughest parts of the city. One of the classes is composed of girls about fourteen years of age whose mothers are habituês of disreputable houses, and their instruction in this school is their only means of getting ideas of purity and Christianity. Miss Louise Bond, the superintendent of the Sunday-school, is also flower mission superintendent for the Y's and brings to her work a rare consecration and practical ability.

In answer to the question, "How shall the church be reached on the temperance question?" Rev. L. B. Carpenter, Diagonal, Ia., writes: "Let the preachers preach the doctrine of the church, regardless of their bread and butter; absolute prohibition, which is the doctrine of the Bible. Get the church converted to God. Get fathers to see that their boys are worth more than the Republican or Democratic party. Let hot shot go from every pulpit in the United States against the legalizing of the traffic. 'It cannot be legalized without sin.'"

Kennebec county, Me., held a successful convention May 2, at North Vassalboro. Mrs. L. M. N. Stevens gave the earnest preparatory address on the preceding evening, awakening interest in the proceedings of the following day. Mrs. E. U. Burgess was the special guest of the occasion and her lectures on "God and Government" and "War and Intemperance" were worthily commended. Mrs. Hannah J. Bailey, World's and National superintendent of peace and arbitration, whose home is in this county, is a mainstay in all its endeavors. Each year she is instrumental in bringing some noted lecturer to the field and sustains the union in all financial difficulties.

The editor of a Kansas City paper which would have its readers believe that the drink traffic is regaining its quondam power in that prohibition state, writes as follows: "The rousing temperance meetings of twelve and fifteen years ago in Kansas, which formed the sentiment that gave Kansas prohibition, are no longer possible, and to a certain extent the temperance enthusiasm of the state has died down. The law has made the people too secure and the need of the blue ribbon and the pledge seems to be thought preposterous. So the rum fiend is slyly insinuating himself into a community from which he was driven with spectacular indignation only a few years ago." Such a writer is willfully blind to the active temperance work being done in the state continually, prominent among which is that of Major and Mrs. Scott, who have recently been holding "rousing meetings" in Sterling, Hutchinson, Walton, Newton, McPherson, Wichita and other places.

Official Communications.

SUNDAY-SCHOOL DEPARTMENT.

Beloved Co-workers:—Where timely and diligent effort was made the observance of our Quarterly Temperance Sunday, March 18, was a pronounced success. From various states come tidings of good, even grand results. Says one worker, "I had no idea so much enthusiasm and interest could be created."

That every county and every town in every state shall engage in the observance of our next Quarterly Temperance Sunday, occurring June 17, is, at this moment, our supreme desire for the work. We feel sure the L. T. L. workers will coöperate in this effort, since by concerted action on this line the cause gains a strong forward impulse. To succeed, superintendents will need to begin efforts at once. Our former plan is *recommended.* Temperance sermons in the morning from the clergymen in their respective pulpits; the temperance lesson in the Sunday-school; young people's societies convening on that day asked to consider a temperance topic or their own topic, temperance-wise; a *mass temperance Sunday-school meeting* held in the afternoon or evening.

Let each state superintendent correspond with her county or district superintendents and through them with local superintendents or Sunday-schools in reference to this plan. The remarkable results attending the efforts of some of our state superintendents assure us that a whole-hearted consecration of time, means and patience to the development of this plan will win coöperation and success.

Under the guidance of the Holy Spirit let us labor to make this the largest temperance Sunday in our history. A new program is prepared, which will be sent on application. An illustrated diagram, 24x36, entitled "The License Monument," is printed in connection with the program, price ten cents. This diagram may be used for or instead of a blackboard illustration. The meeting should not close without some form of pledge signing.

The Temperance Lesson Leaflet, prepared by Mrs. Rice and published by the W. T. P. A., is of special value to all Sunday-school workers and for general circulation. We owe it a large patronage, and we trust all department workers will do their best for its wide circulation.

Fulfilled prophecy teaches God's use of His *own* people to work out divine purposes. Firmly believing that the largest loyal use of our department opportunities is the chief means of bringing the church into united activity for Bible temperance,

I am, affectionately yours for toil and triumph,

Julia A. Bidwell, *Supt.*

ANNOUNCEMENTS.

WEST VIRGINIA CONVENTION.

The twelfth annual convention of the W. C. T. U. of West Virginia will convene in Wheeling, June 5, 6 and 7. The executive committee will hold its first meeting in W. C. T. U. hall, 1207 Main St., on Monday evening at 7 : 30.

The representation will consist of the general officers, presidents of districts, state superintendents, one delegate-at-large from *each organized* senatorial district, three delegates from each union, to represent the union, and one for every twenty paying members. Unions will appoint their delegates at once and send their names to Mrs. W. B. Hicks, 69 Sixteenth St., Wheeling, W. Va.

All white-ribboners and friends of our cause are earnestly requested to observe Sunday, June 3, as a day of prayer for God's blessing upon our convention and work for the coming year.

Mrs. Jennie P. Sisson, *Pres.*
Mrs. Mary Cartwright, *Cor. Sec.*

Cor. Secy's Notes.

The Salvation Army has been assembled in convention in the city of New York during the past week. Greeting was extended them by telegram from headquarters through Commander Ballington Booth.

Mrs. Ella F. M. Williams, Montreal, Can., treasurer World's W. C. T. U., reports the receipt of one hundred dollars from Mr. J. Hale Ramsey, of Winnipeg, Manitoba, who thus becomes the first life patron of the World's union. Are there not friends in our own country who will increase the number of patrons and give to us the "sinews of war" in this our hour of need.

A cheery letter has been received from Mrs. Sakurai, of Japan, who has remained in this country since the World's W. C. T. U. Convention last November. She is now in Pennsylvania speaking both for the W. C. T. U. and in the interest of her school in Japan. A bit of her experience will, I am sure, interest. Desiring to see Miss Bruckhart, a former teacher of her daughter, who returned to America last February because of ill health, she visited Litiby, but was startled to learn that her friend had entered her heavenly home the previous day, and she might look only upon the form from which the spirit had fled.

Mrs. Henrietta Skelton, National organizer, is busily at work. She added two unions in April, and seventy-three members to other unions and held one excellent county convention. She will attend the temperance congress that opened at the Midwinter Fair, May 20, then off to help in other states, having given half the year to her own. She will be glad to have doors of opportunity opened to her in eastern states.

The following startling figures published in the Omaha *Bee*, of December 20, 1893, are taken from the Internal Revenue Report of that year, thus bearing the seal of the United States government:

Commissioner Miller of the Internal Revenue Bureau, Washington, D. C., says we consumed, in 1893, in the United States 6,000,000,000 glasses of whisky, for which we paid over the bar $600,000,000, or $50,000,000 more than all the annual appropriations of Congress. We consumed over 80,000,000 *gallons* of whisky, brandy and distilled spirits. This represents a consumption of 100 glasses of whisky each year for every man, woman and child in the United States, or 500 *gallons* for each male adult. Of beer the figures are equally astounding; the consumption last year was 31,562,345 *barrels*, costing our inhabitants $617,258,460. The tobacco used was 279,726,092 *pounds*, and cost us $139,663,036. The annual drink and tobacco bill of the United States is the incomprehensible sum of $1,641,903,460. Every dollar of the circulating medium in the United States goes each year over the bar of the saloon or the counter of the tobacconist.

A recent letter from Mrs. Isabel C. Spurlock, of York, Neb., states that she and her husband have adopted a household of forty children just as their very own. These children attend the public school and are taking high rank both in deportment and scholarship. Mrs. Spurlock writes that, as Miss Willard suggests, the united head of man and woman will do the work better together than one alone, and that they are hoping to help solve the "slum child" problem by taking these children into a fatherly and motherly kinship.

Mrs. Charlton Edholm, author of "The Traffic in Girls," has been in attendance upon the conference of the M. E. church South, at Nashville, Tenn., and has forwarded us the following resolutions adopted there:

1. Resolved, That we urge upon all our members a perpetual memory of the solemn vow that rests upon them to wholly abstain from the use of intoxicating liquors except in cases of necessity.

2. Resolved, That we lay upon the consciences of our preachers the duty of instructing our people concerning the moral turpitude of the liquor traffic and concerning the evils of, and the most moderate use of, intoxicating liquors as a beverage.

Resolution 2d is decidedly equivocal. Does it mean that preachers are to instruct the people how to make "the most moderate use of intoxicating liquors as a beverage?" or there is "moral turpitude in such use?" Alas! "The children of this world are, in their generation, wiser than the children of light," but will Christ's kingdom come until His will is done? The world has a right to demand of the church *complete* and *entire freedom from iniquity* and the Lord said: "Up, sanctify the people, and say, sanctify yourselves against tomorrow; for thus saith the Lord God of Israel, There is an accursed thing in the midst of *thee*, O Israel; thou canst not stand before thine enemies, until ye take away the accursed thing from among you."

Mary A. Woodbridge.

Treasurer's Corner.

Here comes an encouraging letter from a courageous spirit from Nevada, sending one dollar on the ten cent fund: "I think the old adage, 'Better late than never,' holds true, but 'tis better never to be late. As I look over The Union Signal each week and always notice the Treasurer's Corner, I see that the mites are still pouring in, and we, the union at Reno, Nev., wish to add ours to help a little in this your time of need; wish it were twenty times as much. I just long to help in this grand work for God and Home and Native Land. We have but few active members, and we need to be stirred up."

Here is a letter from a good friend in Maine, that surely ought to "belong": "Please find two dimes, one for myself and one for my five-year-old grandson, Howard Frederic Hill, who is an L. T. L. I do not belong to any organized W. C. T. U., but am a white-ribboner at heart and greet with pleasure the weekly visits of The Union Signal to my home, and rejoice in every forward movement for woman and home."

A Pennsylvania Y, Miss N. E. Gooding, sends us a cheery greeting, as follows: "Please find enclosed sixty cents for the National debt. It should have been sent long ere this, but hope the offering, though late in going and small, will be acceptable."

Mrs. Davis, of San Pedro, Cal., sends $2.45 for the use of the National as per Miss Willard's call to be credited to the union.

Another Maine woman sends one dollar for the National in response to Miss Willard's appeal; twenty cents comes from a Pennsylvania woman for self and little daughter; Farmington Y's, N. Y., send another ten cent contribution; Coin, Iowa, $1.30 on same fund; Sumner, Washington, W. C. T. U. sends by its treasurer, $1.10 in answer to Chieftain's call. Brown's Valley, Minn., has not forgotten the call though made some time ago and sends $2 to "help make the wheels go round."

From Indiana we learn that an assessment is levied upon the unions to carry on the work each year, being as given below:

Unions of five members and under	$3.00
" " five to ten	6.00
" " ten to twenty	9.00
" " twenty and upwards	15.00

One-third of said amounts are retained in the county treasury, and two-thirds sent to the state treasury.

We should be very glad to hear from other states as to the methods adopted to secure funds to carry on the work.

Helen M. Barker.

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Publisher's Notes.

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Subscription Rates for 1894.

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" " " " 3 months	.25
" " " " 1 month	.10
For distribution at Conventions, County Fairs, etc., per 100 copies	1.70

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The Oak and Ivy Leaf, published monthly. Price per year	$ .50
Young Crusader, monthly, one copy, (12 Nos.) per annum	.15

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The Temple, Chicago.

PURITY LITERATURE.

A request has come from one of our freedmen's missions, asking where literature on the subject of purity could be gotten, and thinking that, perhaps, many others would be glad to know, I ask for a few lines in your paper through which to give needed information.

The W. C. T. U. found impurity so inevitably connected with the use of intoxicants that the department of purity was among the first divisions of its organized work. They have found that this deadly contagion, incessantly fed by the ever-open saloon, is polluting the life of our country. In their unwearied efforts to rescue the loathsome victims and protect our children and youth, they have learned much of the extent and destructive power of this evil. The Woman's Temperance Publishing Association, corner of Monroe and La Salle Streets, The Temple, Chicago, Ills., has a large and varied supply of leaflets, pamphlets and books on this subject. Prompt attention will be given to any who may ask advice, or who send for literature.—*E. O. Orr in United Presbyterian.*

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NATIONAL TEMPERANCE HOSPITAL.

Conditions of membership in the Hospital Association: Signing of the temperance pledge, payment of $5 membership fee, and $1 annually thereafter.

Needs of the Hospital: Members in its Association; Endowment of beds, contributions of money, blankets, towels, etc. (As quilts cannot be used to good advantage on hospital beds, it is better to sell them at home and to send the money thus received.) Acquaintance with its principles and purposes. Urgent invitation is extended to all interested, and especially to all physicians, to visit the institution and make full inquiries in regard to its workings.

The following official document explains itself:

NATIONAL TEMPERANCE HOSPITAL,
1619 Diversey Ave., Chicago, Ill.

To all interested:—Under the unusual circumstances prevailing all over the country at the present time, the National Temperance Hospital, in common with other institutions, needs the unwavering support of its friends. At a meeting of the board of trustees held recently it was decided to make public this need. A brief statement of the condition of affairs is doubtless all that is necessary to bring responses that will enable the hospital to continue to do the temperance work for which it was established, and such a statement is here submitted. Inasmuch as it may meet the eye of some who have no knowledge of our work, we give some items familiar to many of our friends.

The National Temperance Hospital was established to demonstrate the fact that intoxicating liquors are not needed in medicine and that recovery is more rapid and certain when they are not used. The disastrous results of their general use in cases of illness emphasize the importance of this line of temperance work. The success of the hospital up to date has been phenomenal, but its work must be sustained and enlarged in order fully to demonstrate its principles, and it has peculiar claims upon temperance people.

About one-third of its work has been charity work, and the demands in this direction are increasing. It is a serious thing to refuse admittance to the Temperance Hospital to any who may apply for care, and thus make it necessary for them to go where liquors may be given to them. To avoid this, we urgently appeal for generous contributions. The poor and the sick we have with us always, and no more deserving charity can receive our attention. Give. Give generously. Give as the Lord hath prospered you.

Send all contributions to Mrs. Calista E. Bigelow, Treasurer, 539 West Adams street, Chicago.

By order of the board of trustees,
MRS. M. E. KLINE, *Pres.*
MRS. WATSON THATCHER, *Sec.*

News reaches the trustees that two good temperance men and one good temperance woman have executed their wills, making generous bequests to the National Temperance Hospital. We are quite confident a large number have done this who have not made the fact known. It would be very gratifying, indeed, if large contributions should be reported as being sent now.

At the last meeting of the Board of Trustees it was determined to make every effort to secure a superintendent of hospital work in *every local* union. A national superintendent was also chosen—Mrs. M. E. Kline, president, being given that position. She will hold herself in readiness to give any information regarding the help local unions can extend to the hospital and that it can in return render to them, and will also respond to calls to speak in the interests of the hospital. It was decided to work now to secure a building fund of fifty thousand dollars, so as to be able to erect a building exactly suited to hospital needs before the present lease expires; also an endowment fund of fifty thousand dollars, so that the destitute sick can have the care which is provided at this institution. The quarterly meeting of the Board of Trustees will be held on Monday, June 4, and it would be very gratifying if generous pledges to either of these funds could be reported at that time.

The second inmate of the children's room is a little boy from Harvey. Excellent reports are given of him, as also of the first inmate—a little girl. Both of these children have had care and attention as a result of the efforts made by the children of the Loyal Temperance Legion. They are doing much to help and promise more. The benediction, "Inasmuch as ye did it unto one of the least of these my little ones, ye did it unto me," "Come, ye blessed," will surely be theirs.

PRESS COMMITTEE.

Our Library Table.

THE MENTOR is as it announces itself "a little book for the guidance of such men and boys as would appear to advantage in the society of persons of the better sort." Its author is Alfred Ayres, another of whose books, "The Orthoepist," was recently reviewed in these columns. It is possible there is a class of people to whom such a book as THE MENTOR would be of some assistance when it is their desire to plunge into that dreaded maelstrom, society, composed of "persons of the better sort," but in this time of broad education, when the son of the millionaire aristocrat sits and walks beside the son of the meanly salaried stone-mason, when "manners" are in the air one breathes and the American principle of equality gives every man a chance,—nay, forces him to know how to carry himself,—the real need for printed rules of decorum is somewhat questioned. However, he who runs may read, if he so desires!

D. Appleton & Co., New York City. $1.

A work that will doubtless receive a wide and eager reading is entitled STEPS INTO JOURNALISM. It is written by Edwin Llewellyn Shuman and is the outgrowth of a course of instruction in journalism, conducted by the author at the Bay View Chautauqua Assembly, Michigan. The two hundred pages of the book are packed solidly with the very cream of things which are so sought to be known by would-be journalists. The general heads of the chapters give the outline of the author's plan: Evolution of the Press; Plan of a Newspaper Article; A Day with a Reporter; Interviewing and News Gathering; Getting a Start as Correspondent; Methods of the Editorial Room; Writing a Special; Women in Newspaper Work; Errors of all Sorts; Magazine and Novel Writing; Mission of the Press. The author says in his preface, "though these pages were written entirely in moments stolen from sleep or recreation, the writer has tried to keep as far from ununjust pessimism as from the still more vicious extreme of sentimental optimism." He has surely touched the golden mean and adorned with delicate sarcasm and bright touches of humor has given to all pen aspirants such light on a much misunderstood vocation, as has long been looked for.

Correspondence School of Journalism, Evanston, Ill.

A GREAT MOTHER. Sketches of Madam Willard, by her daughter, Frances E. Willard, and her kinswoman, Minerva Brace Norton. Introduction by Lady Henry Somerset.

Such is the simple, titie-page announcement of a book, which, while it was yet but a beautiful thought in the minds of its writers, had assured for itself a reverently-joyous reception at the hands of thousands the world around. There is ever a native desire in the human mind, a high and worthy curiosity to learn of the environments, the moral, mental and physical home-surroundings of its heroes and heroines. Thus it is that through the heroine of the white ribbon army, the world has come to know and honor the mother, likewise a heroine; for one who was great enough to rear a daughter fitted to fill a great place among the daughters of the land,—fitted to train and teach that one who has so rarely presided over the ranks of the Woman's Christian Temperance Union, is a heroine herself. A GREAT MOTHER takes its place to-day among the world's biographical literature, not alone because a loving heart would thus pay tribute to a sacred memory, but because in Madam Willard's life were elements of nobility, Christian faith and love and hope, sterling principle and unswerving purpose that by reason of their very preciousness ought to be known and read of all. The book lies beyond a mere "review." It contains the faithful testimonies of those who knew this great mother best and are the best qualified to tell the story. To say that it will be instrumental in moulding other mother's lives, and through them the destinies of sons and daughters is not to speak too strongly, and it is easy to prophesy that the record of woman's growth in strength, purity and truest womanliness will be, to no slight degree, a lovelier record because of the wide reading of this tenderly beautiful and highly inspiring record.

Published by the Woman's Temperance Publishing Association, The Temple, Chicago. Price, $1.50.

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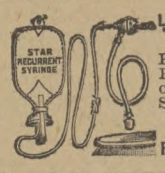

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Madam Willard

has just issued from the press of the Woman's Temperance Publishing Association, and is a rare acquisition to our literature. It is more than a biography; it is a setting forth of her sublime

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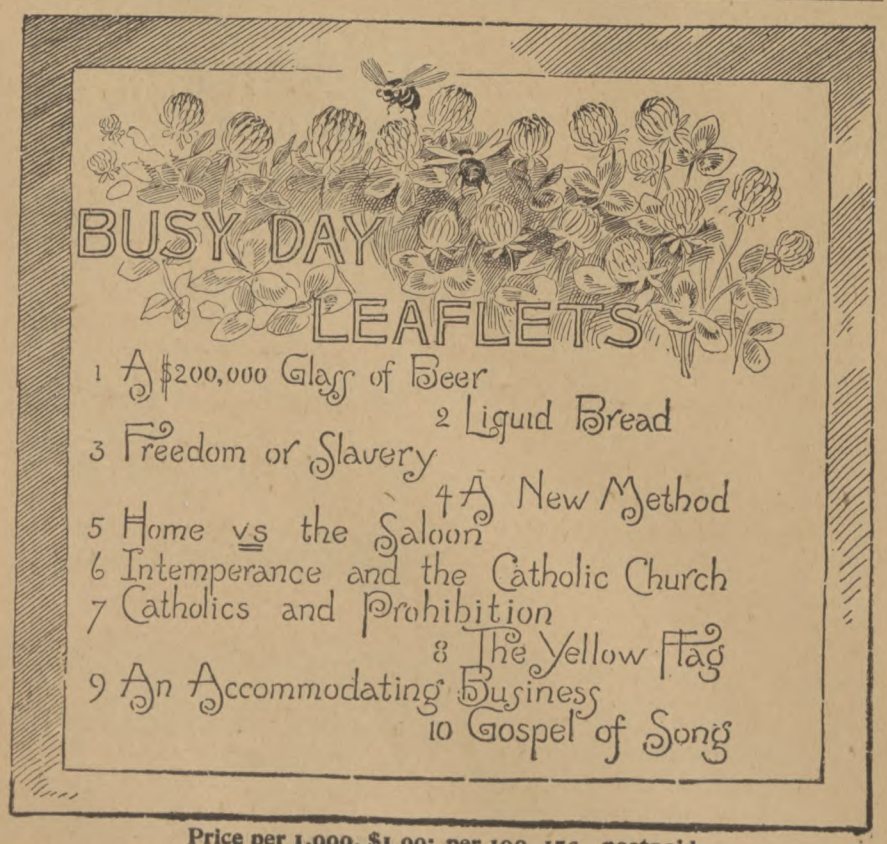

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Publisher's Notes.

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A GREAT MOTHER

From THE CHICAGO EVENING POST

Biography of Mme. Willard.

A STUDY OF SUCCESSFUL MOTHERHOOD WORTHY TO BE WIDELY READ.

"'Come, let us live for our children,' was her watchword, and to study and educe their powers her occupation," is the backbone sentence of Lady Henry Somerset's introduction to "A Great Mother," the latest book publication of the Woman's Temperance Publishing Association of this city.

"A Great Mother" is a loving biography of the late Mary T. Hill Willard, by her daughter, Miss Frances Willard, and her kinswoman, Mrs. Minerva Brace Norton. It is a handsomely bound volume, containing a score or more of portraits and illustrations, among them fine engravings of Mme. Willard, Miss Frances Willard, Mrs. Norton, Miss Katharene Willard, Oliver A. Willard, Lady Henry Somerset, and of "Forest Home," the Wisconsin residence of Mme. Willard, with several views of "Rest Cottage," at Evanston.

The biography is one of exceptional charm, and makes a special claim upon the large and increasing section of the community referred to in the dedication, which is: "To the white-ribbon women of the world, their husbands and their children."

Mme. Willard was an extraordinary woman—a type of that womanhood which is the product of New England birth and training, and of development in the broader arena of Western life. She was a woman of remarkable adaptability to environment, yet never yielding to but always overcoming circumstances. Her whole history bears the impress of resolute individuality. Strong common sense, ardent love of nature, quick discernment of the aptitudes and motives of her associates and of the tendency of the times; patience, perseverance and unfailing courage; practicalness and inventive genius; a terse, epigrammatic style of speech — these were the leading mental characteristics of Mme. Willard, a noble nature, whose influence was inspirational upon all who came within her circle.

There are many mothers in the land who are as great in every moral trait, in every attribute of the highest motherhood, as was Mme. Willard, and in their interest, and as a just tribute to a class but rarely eulogized, it is eminently fitting that this "study of successful motherhood" should be widely read.

FROM THE INTER OCEAN.

A GREAT MOTHER.—Sketches of Mme. Willard. By her daughter, Frances E. Willard, and her kinswoman, Minerva B. Norton. Published by the Woman's Temperance Publishing Association, Chicago.

The introduction is by Lady Henry Somerset, and is dedicated "to the white-ribbon women of the world, their husbands, and their children." The publishers have spared nothing in making the book beautiful in its print, illustration and binding, and it may be added truthfully it is in keeping with the text. A beautiful Christian home never stood out with finer object lessons than in the chapters in which the every-day life is modestly and clearly recorded. A child can receive no richer inheritance than that from such a mother as is pictured in the pages. Such a book can scarcely do less than inspire its readers with life's possibilities. The mothers in the multitude of Christian homes in the land are to-day filling a more exalted place than many of them dream of.

FROM THE WESTERN CHRISTIAN ADVOCATE.

A GREAT MOTHER.—Sketches of Madam Willard. By her daughter, Frances E. Willard, and her kinswoman, Minerva Brace Norton. With an introduction by Lady Henry Somerset. Chicago: Woman's Temperance Publishing Association.

This exceedingly neat and eloquent volume is Miss Frances E. Willard's appreciative and appropriate tribute of esteem to her now sainted mother. Few such mothers or daughters have lived. The volume is dedicated to the white-ribbon women of the world, their husbands and their children.

Publisher's Notes.

MAY-JUNE OUR DAY.

Contents.

Photogravure of Rt. Rev. Bishop John H. Vincent. Frontispiece.
Photogravure of Hermann Lotze.
1. Strategic Points in Christian Sociology — Rev. W. F. Craft
2. Neal Dow as Guest and Host. — Mrs. Joseph Cook
3. The Church and Civic Reform. — Rev. L. S. Bea
4. Negro Emigration to Liberia. — Pres. J. E. Rankin
5. Boston Hymn—Contrasts. — Joseph Cook
6. Boston Monday Lectures — Nineteenth Year — Shall We Have a Mormon State — Self-Surrender to the Self Evident in Science and Scripture. — Joseph Cook
7. Book Notices: Dean Stanley's Life and Letters — Mrs. Humphry Ward's "Marcella" — Prof. Sayce's Higher Criticism and the Verdict of the Monuments—Smithsonian Report for 1892.
8. Vital Points of Expert Opinion: Senator Hoar on the Unemployed—Austin Abbott on David Dudley Field—Career of Kossuth — Dr. Talmage on His Proposed Tour of the World—Nicaragua Canal and Hawaii.
9. Questions to Specialists: Prince Momolu Massaquoi and General Morgan on the Rum Trade in Africa and on Lynchings in the Southern States—President Rankin on the Breckinridge Scandal.
10. Editorial Notes: Train-Thieves, Tramps and the Worthy Poor—Kelly's So-Called Industrial Army — Woman Suffrage Agitation in New York—Photogravures in this Number.

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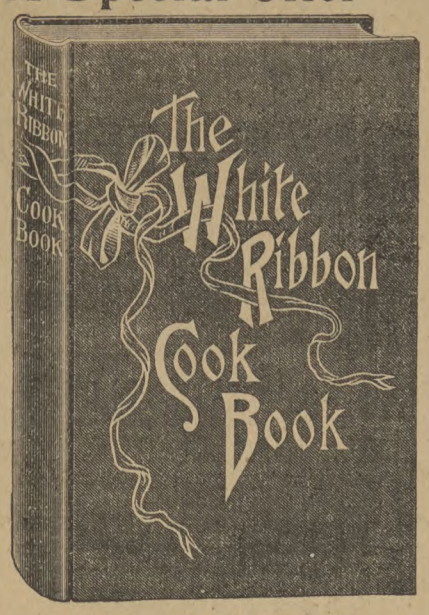

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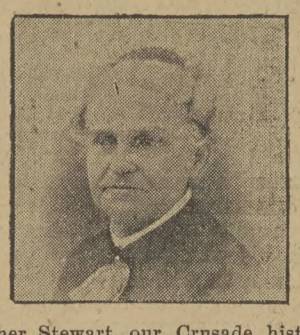

Mother Stewart, our Crusade historian, has given us another volume of Crusade reminiscences, this time an account of her wonderful work in Great Britain. The book is interestingly written, containing descriptions of scenes and people which are in themselves of much interest, and is illustrated with engravings of some of the noted English temperance workers.—*New England Home*, Hartford, Conn.

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CAMPAIGN ECHOES.

A well-printed book, neatly and strongly bound, is "Campaign Echoes." It is the autobiography of Mrs. Letitia Youmans, the pioneer of the white-ribbon movement in Canada. It is written by the request of the Provincial Woman's Christian Temperance Union, of Ontario, with an introduction by Miss Frances E. Willard, indorsed by Lady Henry Somerset. Though an invalid, Mrs. Youmans has written an interesting history of her life, and the movement in which she was engaged. This substantial and entertaining volume is worthy of a wide circulation.—*Boston Star.*

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NEW LEAFLET, TIMELY TALK No. 6.

"The National Ox; What Shall be Done With It?"

This admirable article has been reprinted from THE UNION SIGNAL, and is now on sale at 30 cents per 100; $2.50 per 1,000.

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SUMMER MEETINGS.

Among the many gatherings which have become a feature of the summer months are the conferences for college students at Northfield, Mass., and Lake Geneva, Wis. Last year there were six hundred and fifty delegates, besides many visitors, at these popular gatherings, whose primary purpose is the training of Christian men to take the leading part in the Christian work of the colleges.

For the ninth successive year the World's Student Conference accepts Mr. D. L. Moody's invitation to meet at Northfield, June 30 to July 10, 1894. Many eminent divines will be in attendance, among them Bishop Thoburn, of India, now on a visit in this country. Mr. Moody will preside.

At Lake Geneva, an offshoot from the Northfield conference, an exceptionally fine program is promised from June 22 to July 2.

Recreation is not forgotten to furnish relief from mental activity.

The arrangements are the care of the college department of the international committee of the Y. M. C. A.

The summer Bible schools, under the direction of the American Institute of Sacred Literature, are assuming large proportions. Not all places where institute instructors are sent can justly claim the title of "Bible schools," but there is a tendency toward centering the Biblical instruction in a "school" in all summer gatherings, a part of whose work is religious instruction.

The schools announced for this summer are as follows:

Chautauqua, N. Y. (July 5 to August 16), where instruction will be offered in two terms of three weeks each. The work in the English Bible will be conducted by President George S. Burroughs, of Wabash College, Prof. Chas. Horswell, of Garrett Biblical Institute, and President William R. Harper, of Chicago, during the first term, and by Prof. W. W. Moore, of Richmond, Va., Prof. Chas. Horswell and Rev. O. C. S. Wallace, of Toronto, in the second term. The work will all be Christo-centric, covering in some classes the life of Christ and His teachings, and in others Messianic Prophecy. Courses in Hebrew will be conducted by Professors Harper and Moore and Prof. D. W. McClenahan, of Alleghany, and in New Testament Greek by Professor Horswell.

In the University of Chicago (July 1 to September 22) a complete list of courses is offered in Semitics and Biblical Greek. Courses are also to be given in the English Bible. The work will be conducted by the regular instructors in the respective departments, and will be genuine university work.

The other schools are:

Chautauqua Assembly at Bay View, Mich., July 12 to August 15; Crete, Neb., July 3–14; Spirit Lake, Ia., July 10–27; Lakeside, O., July 12 to August 14; Waseca, Minn., July 11–27; Waterloo, Ia., July 1–15.

At all of these schools the work is so combined with pleasant recreation and outdoor life that study becomes itself a pleasure, and an opportunity is thus given for many an overworked body to recuperate while an equally overworked brain finds refreshment in a new line of study and a temporary respite from customary responsibilities.

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Signal Notes.

THE Duke of Cambridge has issued a circular to warn all military and civil authorities in English garrison towns that they need not hope for a restoration of the notorious Contagious Diseases Acts.

NEBRASKA half yearly meeting of the Society of Friends, at Lincoln, recently forwarded a memorial to the House of Representatives, expressing its condemnation of Congressman Breckinridge, and urging action by Congress.

A BILL which is intended to reduce the number of liquor stores in New York city, was sent by the Church Temperance Society of New York to Assemblyman Lawson, and introduced by him. It would make the proportion of saloons to population as one to five hundred.

THAT religious enthusiasm is not on a decline in England is attested by the fact that for nearly two months every year the great metropolis is crowded with religious meetings, nearly four hundred separate ones being held this year alone. The greatest interest is manifested by the large audiences in attendance at these world-renowned "May meetings."

MOMOLU MASSAQUOI, the Christian African prince, whose manly bearing and well chosen language made so favorable an impression at the Parliament of Religions, is about to publish a little book setting forth the sad history of the tribe to which he belongs in Africa; its customs, religion and superstition; the work of missionaries and the causes of their successes and failures, and the effect of the liquor traffic on these ill-treated people. He will close with a strong appeal to the Christian governments of the world for the cessation of the rum trade which has brought such tragic results to the native African and largely counteracted the evangelistic work of the missionaries, of which he is himself a fruit. Christian temperance people cannot be too strongly aroused to Africa's wrong and to righteous indignation and practical efforts to annihilate the rum traffic. Such a direct appeal as this consecrated noble African makes in speech and writing cannot fail to result in such effective action.

A RECENT copy of the *Japan Mail*, of Yokohama contains the following interesting account of how the employment of women in business is regarded in some quarters of conservative Japan: "The decision recently arrived at in a debate held at the Post and Telegraph School on the advisability of employing women for communication business, is far from giving satisfaction to the fair sex, or to those who are earnest for the elevation of women's status in society. Three opinions were stated: (1) Women should be employed, not only for the telephone service but also for postal and telegraphic business; (2) women should be employed for telephone service alone; (3) Women should not be employed at all. After an interesting discussion, it was found that the last of these three opinions was the one which commanded the largest majority of votes. The reasons given against the employment of women in communication business are said to have been as follows:

"1. It is a virtuous custom of Japanese women from olden times to remain at home and to apply themselves to their domestic duties. Should they be employed in the government service, the consequence would be the neglect of domestic affairs and a possible disturbance of family relationship.

"2. Women are by nature passionate and difficult of control.

"3. Women being devoid of the power of judgment are unsuited for postal affairs which require knowledge of an abstract and inductive character.

"4. While it is of primary importance in postal affairs to strictly observe secrecy, the want of caution in women entirely incapacitates them from undertaking this responsibility.

"5. A woman's voice is very useful in telephone exchange business, but in view of the foregoing defects they had better be superseded by boys."

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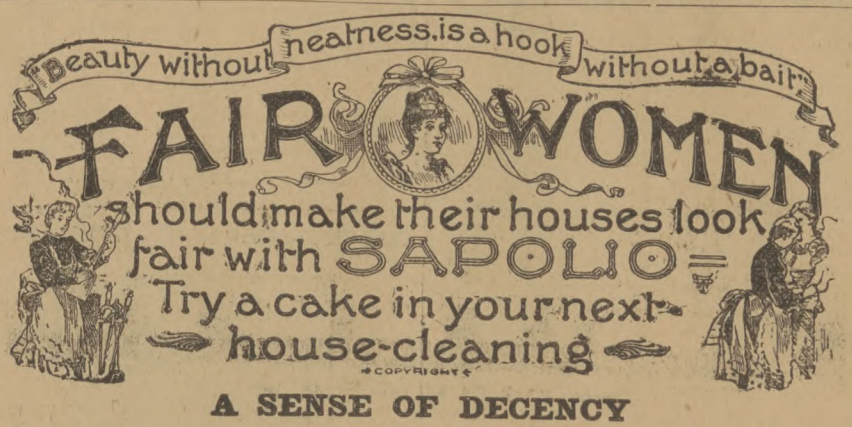

A SENSE OF DECENCY

Constrains many people to hide the dirt of their kitchens. They make the kitchen a secret chamber, into which it is forbidden to enter; but half the trouble which they take to hide the dirt and the disgrace which it entails, would keep the kitchen clean, and all its pots and pans bright as a dollar, that is, if they use

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Volume XX.—No. 23.] CHICAGO, June 7, 1894. [Price $1.00 per Year in Advance.

Mrs Ursula D Hettick 1029 16th st N.W.

SINCE OUR LAST ISSUE.

A rebellion is in progress in Samoa.

Bulgaria has a new prime minister and cabinet.

Lumber has been placed on the free list of the tariff bill.

M. Dupuy, the new French premier, has succeeded in forming a cabinet.

The Southern interstate immigration congress met at Augusta, Ga., last week.

A joint resolution to nullify the treaty with Russia was introduced by Senator Turpie, Thursday.

Last week the triennial congress of American physicians and surgeons gathered at Washington.

A coal famine has been occasioned by the prolonged and widespread strike of miners in the United States.

Owing to a rebellion in Corea, a warship has been ordered to Chemulpo, for protection of American citizens.

Nearly three hundred employés have been dismissed from the war department through curtailment of appropriation.

The Field Columbian Museum at Jackson Park, Chicago (the Art Building of the World's Fair), was formally opened to the public, June 2.

The Senate, Thursday, unanimously passed a resolution for non-interference in Hawaiian affairs, and to regard interference from any other nation as inimical.

Senator Vilas has introduced an important bill, making it unlawful for any obscene or indecent literature or article intended for immoral use to be transmitted by express.

The published inquiries of the Senate bribery investigation committee point clearly to the fact that the "sugar trust" has endeavored to influence legislation in favor of its interests.

Active preparations are being made in Brazil for a celebration of the Fourth of July, in appreciation of the aid rendered by the United States during the recent Brazilian revolution.

Rev. Henry P. Smith, of Lane Seminary, Cincinnati, has been convicted of teaching false doctrines, by the Presbyterian General Assembly, and dismissed from their ministry, his appeal not being sustained.

A resolution has been presented to Congress by Representative Rayner demanding that the Russian government permit Americans the same right of entry, travel and sojourn in that country as Russians are granted in this, according to treaty.

The Reformed Presbyterian synod in session at Philadelphia has passed a resolution scoring the nation's representatives in Congress for their low tone of morality and their failure to make any effort to vacate the seat occupied by Breckinridge.

The state Prohibition convention met at Carrollton, Mo., Friday; in addition to the usual resolutions, national banks and the issue of government bonds were opposed, and the election of president and vice-president by direct vote of the people was favored.

Evidence has been received in the New York police investigation showing that certain disorderly houses have been protected from police raids by the payment of stipulated sums to the ward police captains. One man testifies to having paid $4,300 in five years.

London was taken possession of by the fiftieth anniversary of the Y. M. C. A. last week, many noted divines and laymen participating. Sir George Williams, the founder of the Y. M. C. A., was present. Three hundred sermons referring to the jubilee were preached in and about London on Sunday. The occasion was a memorable one.

THE *Voice* states that Dr. Rainsford, of New York city, who a short time ago advocated "church saloons," has recently been converted to total abstinence through his study of the social temperance problem. We hope that this is the case and that with this important change of front, Dr. Rainsford will continue his active crusade against municipal corruption.

MRS. CHARLTON EDHOLM, who was in attendance upon the General Assembly of the Southern Presbyterian church at Nashville, Nenn., writes that Dr. D. C. Kelley, the well-known Prohibition preacher, presented our World's Petition, which was unanimously approved. This means a great deal for the Petition, as the three hundred and forty-three ministers and laymen present represent one million three hundred and forty-three thousand members.

THE Chicago council has carried its beloved license system into the tobacco business, and while it sings the praises of pipes and cigars, claims to dislike cigarettes to the extent of taxing their dealers five hundred dollars a year. On the surface this is a virtuous deed, as of all vile forms of the obnoxious weed the cigarette is admittedly the vilest, but those who know the makeup of the city council are not unmindful of the fact that the license fee is the desideratum.

A CABLEGRAM received Saturday morning from Miss Willard announces her intention to sail June 13 on the steamship Teutonic, as previously planned. Some of the prohibition papers have stated that she would arrive in New York in time to attend the International Temperance Congress at Staten Island. Doubtless it would delight her to do this, if her strength were sufficient for such a large meeting at the end of an ocean voyage. Her steamer is not due in New York until June 20.

MRS. MARY A. WOODBRIDGE, National corresponding secretary, is confined to her home in Ravenna, O., with an acute attack of sciatic rheumatism. As this prevents her attendance upon and participation in the International Temperance Congress, June 3–5, it is to be doubly regretted. Not only her friends at Headquarters but the many throughout the entire country unite in wishing speedy and complete recovery from a disease so distressing. Her mail should be sent to Chicago, as usual.

THE women suffragists of New York are daily handing in new petitions to the constitutional amendment convention. Up to June 4 the number of signatures had reached nearly three hundred thousand, while the petition against granting suffrage bore comparatively few names. Some of the strong men of the convention are known to be personally opposed to the petition, but it is thought they will be judicial enough to consider the overwhelming number of signatures as significant of the sentiment of the state.

THE temperance committee reported briefly but effectively to the Presbyterian General Assembly as follows: "We reaffirm the deliverance of the assembly that no political party has the right to expect the support of Christian men so long as that party stands committed to the license policy or refuses to put itself on record against the saloon." Objection was taken by several commissioners who presented a formal protest, saying: "We deem this action an unwise interference with a political question and believe that it cannot fail to be regarded by many of our people as burdening the free and conscientious discharge of their duties as voters." If these commissioners *vote with* a party "committed to the license policy or that refuses to put itself on record against the saloon," they are acting consistently in opposing this temperance resolution, which clearly refers to the Prohibition party, for what other party has ever, nationally, "put itself on record against the saloon"?

"HERO of Prohibition" is the head-line in one of Chicago's leading Republican papers, referring to General Neal Dow's ovation at Staten Island on Sunday. Of the fourteen memorable speeches made at the opening meeting of the great temperance congress, General Dow's was declared to be the most interesting. Two thousand white handkerchiefs composed the Chautauqua salute which welcomed the "grand old man" of prohibition. His lips quivered as he arose, erect and strong, in his ninetieth year, to respond, but he soon recovered perfect composure and delivered a powerful address, whose closing sentence was resonant with truth—"Christians have the whole solution of the liquor business in their own hands; when church members say *Go*, and *vote*, Go, the grog-shop *will* go."

THE associated press sent out a message last week stating that Miss Willard had returned to the National W. C. T. U. securities for the two years' salary received during her absence from this country. In reply to this, Mrs. Helen M. Barker, the National treasurer, has sent out the following statement: "The National W. C. T. U. will not accept the return of Miss Willard's salary. While no executive action has been taken, the officers at Headquarters, including Mrs. Louise S. Rounds, chairman of appropriations committee, are unanimous in their resolve that Miss Willard shall retain her salary. While in poor health and absent from the country she has still maintained her magnetic touch upon the work and kept her hand constantly upon the helm, and has richly earned all the salary she has received."

IT having been reported in the press that the Prohibitionists and W. C. T. U. of Haverhill, Mass., were about to start a prohibition saloon in that town, in order to close up the others, we wrote to the corresponding secretary of the union and received this reply: "I took your letter to our meeting to-day. Our ladies all felt indignant at the report. We have never heard of any such project except that W. T. Stead and Mr. Alexander have written letters here addressed to 'The Temperance Saloon.' There being no such place, these letters were left at our coffee rooms, 24 Washington Square, by the puzzled letter carrier. You can emphatically deny the existence of a 'prohibition saloon' in Haverhill." We know not whose malicious pen framed such a dispatch, which went the length of the electric wire, but we are glad to be able to show its falsehood to our readers, at least. It is fortunate for us that Mr. Stead cannot establish his ideal "temperance saloons" by merely addressing letters to them, especially if they all fall into the hands of the loyal white-ribboners, as did this one.

HERE is an invigorating breeze direct from a medical missionary in far-away Tien-Tsin, China, dated April 10, 1894: "Who but Dr. Kate Bushnell and Mrs. Andrew are here! They have thoroughly reorganized the W. C. T. U., with forty-two members. Their presence is so refreshing. It renews one's faith to look into their faces; they are so strong, earnest, beautiful and fearless. I didn't realize how dusty and shriveled up I had become out here in this old tomb of the centuries, till they came with their 'round-the-world' enthusiasm. How can I describe the magnetism of Dr. Bushnell's womanly strength, and her intense exhortation to purity of heart and life! Her audience was composed chiefly of educated men who have come to this lawless country and given rein to the worst that is in them. They came knowing that Dr. Bushnell was to speak on social purity and expected to hear some coarse, low fun. She looked them calmly in the face and with that deep, spiritual power, before which all base things cower, talked directly to them of God's punishment until they must have felt that the judgment day had come."

IT MAKES NO DIFFERENCE TO ME.

BY S. L. OBERHOLTZER.

And why should the world go wrong
And the movement not onward be,
While people swagger and say—
"It makes no difference to me."

As the wheels go round and round
There are many mistakes to see,—
Traceable mostly back to
"It makes no difference to me."

There lies at the root of the wrong
An idea false and free,
That wrong can live and thrive,
And make no difference to me.

The blindness of human thought!
He loses his soul's best key
Who says of the ill and wrong,
"It makes no difference to me."

Frieburg, Germany.

HIS SHARE OF THE PROFITS.

BY MARY HUMPHREY.

"I tell you, Sarah, it would mean ruin,—absolute, hopeless ruin. That man doesn't know what he is talking about. The people of this province are not ripe for total abstinence. The traffic is a necessity, and I might as well have my share of the profits. If I refuse to sell liquor—the wines that these gentlemen want on their tables—they will simply deal elsewhere, and we may sell out and close our doors."

The speaker threw off his heavy overcoat, and thrusting his hands into his pockets commenced rapidly and nervously to pace the large and handsome apartment. He and his wife had just returned to their home, and she sat, still with her sealskin sacque and pretty bonnet on like one ill at ease with her surroundings.

"But it is so dreadful," she said, "the harm this traffic is doing."

"Oh, those temperance lecturers are a ranting lot. Their greatest pleasure in life is telling the most harrowing stories—"

"Alec, dear, you know as well as I that every word he said was true, only too true."

Ay, he knew it better than she did. He stood before her like an animal driven to bay, a hunted, miserable expression in his earnest brown eyes. "What would you have me do?" he said. "Say the word and I'll go down this moment and roll my hogsheads into the gutter—they're worth thousands of dollars—and we shall be beggars. Shall I,—shall I do it?"

A little shriek, as a pretty baby escaped from his nurse and toddled forward eagerly into his mother's outstretched arms. She folded him to her heart and laid her gentle cheek upon his fluffy curls and thought about the happy life which she had planned for him.

"Remember, if I do this deed we are beggars," said the husband and father, sternly.

"Don't be hasty, Alec; let us take a night to think of it," she murmured.

Next day his mood had changed. "It is absurd," he said. "If I don't sell liquor somebody else will, and I simply take the food out of my children's mouths to enrich other people."

His wife shed many tears over their cruel predicament, but forebore to urge him, and in future each, by tacit consent, carefully avoided the temperance lecturers and the total abstinence agitators.

Business prospered. The children, two daughters and a son, grew up amid "all the refinements of a Christian home." But over in his "general grocery," day by day, week by week and year after year there went on that deadly distribution whose return was misery, degradation and death.

"One of our best citizens" the town called Alec Guthrie, for he was a steady supporter of the church, an earnest worker in all philanthropic and charitable projects, a faithful, true-hearted friend. None deplored more deeply than he the spread of drunkenness among the young, "the *abuse* of alcohol," as he expressed it.

"Total abstinence is not necessary," he would declare. "Not at all. Use a little wine for thy stomach's sake," etc. He did not pretend to be more strict than St. Paul. He had liquor in his sideboard constantly, used it himself with unfailing regularity, and "no one ever saw me the worse," he would declare with pride.

"Woe unto him that giveth his neighbor drink," says the Word. Possibly he never saw the warning, Bible student though he was. Nevertheless woe was on his track.

More dearly than aught on earth, except his wife, Alec Guthrie loved his only son. And the time came when, for his sake, wine was banished from the sideboard and from the house, when the wine vaults were kept both locked and guarded; and young Harold simply "dealt elsewhere," buying from his father's rival that which had become a necessity to him, and reeling to his shadowed home.

Alec Guthrie stormed and threatened: "You have no right to sell drinks upon your premises; liquors among your stock of goods conveys no privilege of retailing drinks," he said.

"I have every right to invite a customer into my parlor and treat him, if I wish," retorted the other.

"He is no customer of yours."

"Excuse me, he seems to find my biscuit better than your own, and makes a purchase daily. My fancy groceries are choice."

Then the father pleaded: "He is my only son, and he is drinking himself to death. Pity me,—give him no more!"

"Pshaw! I am used to that sort of talk. You get your share of it, too, I fancy. What is your son more than any other man's? Half the young men in the town are in the same condition,—through the *abuse* of alcohol."

Harold tired of study, left his college, gained a situation through his father's friends in a distant city, but soon lost it, and came home to loaf about and torment his people. He was a dissolute looking fellow now; his manly beauty was a thing of the past; his sisters were ashamed of him; his parents looked upon him with ever increasing pain.

Of course he "got in" with the worst set of young men in the town. Then his progress downward, though gradual, was steady. He worked his way to the inside of a prison cell, and from thence, through implication in a burglary, was handed on, with three or four of his chosen set, to the penitentiary.

"My son! my son!" wailed his mother. "Would God we had been beggars a thousand times, and more—"

"Sarah, do you remember—"

"Remember? Ay, as well as I do my child's happy laughter, the feel of his soft baby arms about my neck, his silky curls against my cheek. Why, oh, why?—Alec, do it now,—knock the end out of every hogshead—pour the vile stuff through the street!"

"Too late—too late," groaned the unhappy man.

"For us, alas, yes, but not for others. There are other precious boys growing up in this town. We will not be their ruin. We will do what we can to warn their parents to save them and God may bless us yet."

He did her bidding. Men and horses went to work and before night every drop of the costly fluids—deadly poison—flowed like a river of blood past the great doors of his general grocery. Drunkards flung themselves into the gutters, lapping up the fluid like dogs, and fell in a heavy stupor about the streets. All the town congregated around the grocery door, and not a few compassionate women wended their way up the richly carpeted staircase in the handsome home to mingle their tears with those of the desolate mother.

"Mothers," she said, "oh, mothers, be warned—" and choked and sobbed and could say no more.

But in the street below, Alec Guthrie's voice was raised tremulously at first, but growing stronger with intense purpose, as he preached to the thronging street such a total abstinence sermon as they had never before heard. Not a man or woman present stood unmoved.

"Thank you, Alec, thank you," said his pastor, as the two men clasped hands. "I have been as the blind leading the blind. God forgive me. Henceforth we will work together to build up the homes which we, by our example and encouragement, have helped to destroy. No more wine on my table from this night,—no more 'trifles,' or wine jellies, or sauces, or puddings. It is—I see it now—it is an accursed thing."

Then began such a work of grace as the little town had never known. The news of it penetrated even to young Harold Guthrie in his lonely prison. "Had they done it sooner," he said, "I would not have been here. They taught me to drink, and when I had learned my lesson to perfection, all other evil was easy."

But God was merciful. He came out of the penitentiary five years older but immeasurably a wiser and a better man, and, though the consequences of his early training were to himself a lifelong shame, the aged couple whose stay and comfort he became, pointed with pride to the son who, though once worse than dead, had been so mercifully restored to them.

Harold assumed control of his father's business, and though their rival persisted in his pernicious traffic, the Guthrie trade afforded a comfortable living, and when urged to take out a license, since the thing was a necessity, and he might as well share the profits, his reply was ever the same, "It is impossible but that offences will come, but woe unto him through whom they come."

Ottawa, Can.

THE COMEDIA HUMANIA.

As Actually Enacted in the By-ways of Chicago.

BY RAMAH.

Over west, "dis side de tracks," is where the field lies as a general thing, but "the needy" are to be found almost anywhere at the present time. Some of the very gauntest woe stalks up and down the best streets.

"It is so remarkable my husband should be out of work, for we have been in no such straits ever in our lives before," were the words proceeding from a delicate and beseeching face, with eyes that would say, "*Please* do not class *us* with people who are needy. We are strangers in Chicago, and that is how it happens, I suppose."

"Delicate, ladylike women and little daughters who look like princesses with such an air of refinement and inability to cope with the hard problems evidently confronting them," is my mental comment as I try to answer back: "You need not fear that I cannot estimate you correctly, for I would not know my business if I could not see the one thousand and one agonies felt at every pore of your refined soul." Well do I know that a nature chilled and undeveloped and hardened by want from childhood is mercifully saved from a sense of all its loss and pain.

But this is a delicate "case." I must not let her know I am a "visitor." "I was sent by a friend." True, the "friend" had heard in a roundabout way, and had sent to headquarters such information as "only a currant loaf for Thanksgiving." This was the word heard there. "Go and see them" was the next word, so here I found myself.

Bric-a-brac and one or two fine paintings all crowded into a small flat, in a decent part of the city, it is true, but the incongruity of things, surroundings and people, the dissolution, as it were, of the fitness of things in general had already begun to take place, that was to be plainly seen, and "visitor's" brain quickly understood that here was an English brain that must "hustle" along with the American alertness or the dissolution would continue.

Then this family would exactly resemble one I had seen the day before "dis side de tracks," where "to the rear," up shaky stairs (what is it that can so send the feeling of insecurity in earthly substances all over one's body as does the ascending of rickety stairs?) I had found just such a family farther along in the "straits."

"My husband is in," said the lady, "I would like to have you see him;" and a general feeling of relief came over me as the ruddy, cheerful man made his appearance, struggling like a giant beneath that good cheer, determined to make things go and keep wife from fear and worry. Upon her departure from the room closer confidence is gained with him as to what can be done while the sweat stands out, not on his brow as stories go—but along the sides of his nose and under his eyes, indicating exhausting anxiety.

One would say he was a man at the head of things, and sure enough he had been at the head during the Fair, but now collections cannot be made. Everything is down and "nothing doing!" "I cannot get a thing to do yet, but I will surely, and I must learn of you Americans how to *make* something to do. We came to America so that we might be independent and free from under-class distinctions. We lost much property in England two years ago which meant to us loss of everything, even our friends, for I have had to work awfully to keep us going, and even my wife has had to do her own work; so we were young and believed we could work and earn our own living in this country without being disgraced—and here we are with a rush."

He had walked down town, seven miles, rising at four so as to meet (dis)appointments, when he might collect *salary due him.* But "no money yet," was his only reward. This had been repeated several times, also trips of the same kind hunting—hunting—hunting for work.

A basket of provisions and a few dollars was the extent of material aid extended for the time, but intelligent sympathy was the substantial aid. "My poor wife hasn't been out in two months, nor has a single person called. She needs a friend; do come and see her. That is the most I care for. She simply cannot live here all alone, it will kill her. If you can comfort her, I surely can do the rest."

So spake this noble, self-forgetful man, and I replied: "You must be a great lover, but you must take a little thought for yourself and not work all night like this. Don't fail to do thus and so, and see this reliable lawyer as to collecting your dues, and this man who may give you some money on that beautiful painting," were a few of the suggestions offered ere I bade them good-bye, and all felt better somehow.

Accident, however, brought me to know ten days after (though there had been a social evening spent together in the meantime at my home) that nothing had succeeded, and that only a quarter of a loaf of bread had sufficed for the four at breakfast, when all had gone supperless to bed the night before. "Mamma was sick from worry,—the rent man had frightened her so, and papa had been in a dead faint in the morning from which he had

jumped up and gone to see a man on the North Side, to find a buyer for another something." Yet who would imagine this sort of thing from the appearance of the man that same day at headquarters when he came dressed in kid gloves, silk hat and cheerful smile?

Only a detective could see the agony beneath it all. (The following aside.) "Is this your suffering man? What does he wear kid gloves for?" Detective answers: "He probably can't sell his gloves nor hat for anything, and he is not enough of a fraud to leave them off, for he is accustomed to wearing them."

. . . . . .

He has very good prospects for a position in an office, which makes the sky not so black.

I finally got "dis side de tracks." Back of saloon, over the saloon, side of the saloon, is the usual location, though in the nature of things it is never in the saloon, for which I am personally very thankful. Back, rear, past first, second family to third, from where word had come, "Family starving; man drinks all he earns,—is no good"; hence much wise caution on part of "visitor" as she knocks for entrance. I hear the racket from the outside and the general scrabble inside to get ready to open the door. Sure enough hardly room is cleared for its opening but it finally creaks on its hinges. There sits a stupid, sweet-faced woman, holding a child, unable to speak much English. Bright little Fred does the interpreting as conversation strives to begin amidst the din of the squirming little ones who always are wriggling the minute a new face looms up into their sky over "the valley where they live."

Such childlike peerings into one's very soul to see if the gods have not somewhere in the universe something with which to fulfill childhood's dreams, are enough to stagger one who understands their gaze—and is it not written all over the face of humanity in its babyhood everywhere?

No, we must only talk of bread, not dreams, poor children, and the mother, through Fred, pours out her tale of woe, which dulls all eager eyes and makes the children peevish again, and sure enough there is one sick. I had forgotten this.

Here comes the father from the mere closet of an inner room. He has been in there on the watch. Hearing a new voice he steals out, and most humbly takes a seat near the door, as he pulls another little one into his lap. He doesn't look very drunk,—nothing like a drinking man. He speaks good English; has been out in the world, and has learned the ways of America, while the wife — poor, stupid, ancient type of German, her hair in tight braids, her dress as Dutch as ever it was—looks ten years his senior. Now I pity *him*, for what can he ever do to make her young and interesting again(he is of a nature appreciative of only such a woman), and what can she do?

Fritz is not so sick to-day. No sleep, no food, no rent paid, no work, seemed, indeed, blank desperateness. But, thank fortune, all are so stupefied, except Fred and the father, life is only an existence anyway. So an invitation to come to headquarters for medicine and for food and clothes seemed to be equal to offering them a fortune. A little side-talk with the father, as he politely saw "visitor" out of the door, revealed to her some new thoughts which were passing through his brain.

"I used to drink, but this winter is the worst I ever saw. I sent to the old country for my wife and children two years ago, and I had a good deal ahead then. I did teaming. Now I haven't a team, nor anything, and I don't know how the children can eat. Indeed, I take no more drink. I am so afraid my children will die. Good-by!" And as I went for the car the noon whistles sounded, and pell-mell, from every door of the factory near by, came men in droves with tin pails, scrambling to the nearest saloon for beer.

I thought to myself: It takes a mighty hero to withstand such a stream of tendency as this string of men is. What courage it would take for one of them to stand out alone, and say, "No; I never drink," as he would try to munch dry bread for lunch without beer, for he would feel, and look to the others "like a fool." Yes, he would have to be a hero, for the best of women know what forethought and skill and money it requires to keep material on hand in a house for good lunches—and how it is impossible for such a woman as I have just left to get up a lunch that would help to save her "man" from beer.

So hungry are these men for bread, they seem to fairly gasp as they run for beer, spending their money for that which is not bread at all. But they warm up a little socially as they drink it together, and some witty one in the crowd cracks a few jokes and they all feel a little better—as though they had eaten something. At home the wife has not even the social minute at noon or any time. She eats her three meals a day in the spot where all her labor lies, while the clerk down town is always wisely admonished: "Never eat at your desk or bench." What about the women? What about other women?

Just one thing saves these women, and the men, too, for that matter, naturally speaking—and that is the children. There comes a mother off the car. She has been down town somewhere. Four, five children are on the corner waiting for her. She stoutly picks one up, another she takes by the hand, two more hold on by the skirts, and the fifth one actually holds on behind. Mighty refreshment all have had because she has been gone a minute. It may not be half an hour, however, before each little imp feels her sharp tongue or fingers in warning to keep out of her way as she sails into fifteen different kinds of trades, such as laundry, sewing, cooking, cleaning, etc., etc.

One mother of nine children, square-hipped and cheerful, benign and proud, said to me the other day that she had baked up nine barrels of flour in one year for her own family alone. And "My gosh, it was quather of twelve las' night when I take de las' pie out tat oven, an' I vas up at four in te mornin'."

But this good woman was not poor. She had a "guarl." "She works in te telephone," and two boys "who keeps a job," and a husband who did no harm as well as no work.

Chicago, Ill.

THE SCANDAL OF SKIMMED MILK.

BY G. MILTON HAMMELL.

On an April day of this year of divine grace and human disgraces, there occurred an event in the mephitic history of the Cincinnati police court which was either symptomatic of a moral collapse in the body politic or a resuscitation of the corporate conscience. That there can be such an alternative I was not aware until I described the scene to a fellow-citizen of liberal opinions, and was informed with some effervescence of feeling that there are at least two points of view from which the occurrence may be contemplated; that *he* occupied the true standpoint, and that I, being an extremist and a Prohibitionist, stood on a dangerous quagmire of mere prejudice! That which I had ignorantly, and, therefore, audaciously pronounced a *wrong emphasis of justice*, he characterized as a necessary stress, without which the administration of law would inevitably degenerate into a harmless monotony.

The case was this: "The City of Cincinnati *vs.* Johann Veiss—Selling skimmed milk from unmarked cans!" Johann came up "from below" in company with debased procuresses, brazen-faced girls who had rebelled against home, riotous men who had broken the peace and tried to break each others' heads, the vagrants who had been found drunk on the pavements, the thieves who loiter, and the loiterers who steal. He was evidently in very bad society, but he plead "not guilty"; he was only one of the unfortunates against whom the police have irremovable prejudices! But the faithful "milk inspector" was there under a police court "oath" to bear testimony to the fact that the accused had sold milk from "unmarked cans," and the analytical chemist was there to bear witness that, having subjected the "milk" to analysis, he had found it entirely destitute of those elements which a normal cow always furnishes in the true lacteal fluid.

Evidently the milk had been skimmed, and was only a mere shadow and ghost of milk, a nondescript liquid in which there is nothing to stimulate the brain or enrich the blood. As the judge hearkened to the accumulating evidence his sense of the enormity of poor Johann's crime increased; bursting forth, like a new Sinai, he thundered and flamed in mighty and vociferous speech, threatening to exterminate the whole pestiferous and destructive business of peddling skimmed milk, even if it should become necessary to employ all the police powers latent in that exalted office of which, by grace of "the Boss" and a contribution to the campaign fund, he was then the "honorable" incumbent.

The scene was majestic—or mean! The "*juncta juvant*"—the scales of justice—and the wand of Mercury, skillfully carved on the judicial bench, seemed (to an imaginative eye) to be sympathetically appreciative of the occasion. The foul atmosphere seemed to quiver in accord with the sovereign, ethical sentiments of the judge, and Johann—where was he? Like the man without the wedding robe, he was without a tongue! He made no defense. There was no defense to make! *He had sold skimmed milk!!* The inspector said so. The analytical chemist said so! There being no recourse, he must pay the penalty! And the Bench again thundered and flamed—so that he could not fail to realize the measureless enormity of his offense—FIFTY DOLLARS AND COSTS!

Well, Johann should not have peddled skimmed milk in Cincinnati. Perhaps he will not sell it again. But, if he had only sold whisky or beer out of kegs and barrels marked with the seal of the United States government, he would not have been convicted of crime. He would have demanded a jury—and a Cincinnati jury can always be depended upon to acquit him—or the prosecutor would dismiss his case. Of course, the children who become "beastly drunk" on his poisonous drinks may be arrested and fined; men and women who commit crime under the baneful influence of his malignant merchandise may be punished, and no meddling inspector nor keen-eyed analytical chemist would dare appear against him and testify that the fluid which he retails is a "poison"—a foul liquor of degradation and death—so vicious in all its effects that all the powers of the state should be employed to suppress its manufacture and sale. Oh, no! The saloonist pays a "special tax," and he demands and receives *special protection*. Selling "strong drink" is not a crime! It is a privilege.

But it is a serious offense to distribute skimmed milk through the streets of a city! Who may measure the danger, the disease, the disorder and misery which lie in a can of skimmed milk? The people must be protected against these evils,—therefore the inspector, the analytical chemist, the police court. True, there are no children "beastly drunk" on the pavements because they drank skimmed milk; no men who have become mad because they have formed the habit of drinking skimmed milk; no women who have lost the grace of their womanhood because they had been poisoned and stupefied by drinking skimmed milk; no bright youths who have become victims of the skimmed milk habit; no homes that have been desolated by the abuse of skimmed milk; but—then—*there shall not be!* Before this traffic becomes big enough to pay a special tax, or a high protective license, the judge of the police court will throttle it and kill it. If all judges in all the courts are as determined as is the judge of the famous Cincinnati police court, this Republic shall be spared the perils and scandals of an unscrupulous traffic in skimmed milk sold from unmarked cans. Our children shall be safe, our young men shall no longer be in peril, our homes shall not be disrupted, our graves shall not be shadowed by the shame of the drink!

Cincinnati, Ohio.

ANSWER TO DR. LYMAN ABBOTT.

BY KATE C. BUSHNELL, M. D.

In THE UNION SIGNAL of December 21, 1893, are quoted words from Dr. Lyman Abbott, and the readers are asked for an exegesis more in harmony with the spirit of the gospel. The reader will excuse my long-delayed answer on account of the distance I am from home. The words are evidently comments on Ephesians 5:21-24, and are as follows:

The wife will submit herself to her husband. Not because she is his inferior, nor because she is his servant, but because in every organization there must be some final authority, some real head, and in the household, according to the divine law of the household, the husband is the head. Therefore, no woman should marry unless she can reverence as well as love her husband, look up to him in a true sense and rejoice in accepting his will as the law of the household. This submission is the submission of love, not subservience to power, legal or social.

I would like to beg my white-ribbon sisters, in order to get the full force of this reply, to read it, Testament in hand. For their convenience I will quote from the old (King James) version. As it has been requested by THE UNION SIGNAL that replies shall be especially a setting forth of the "spirit of the gospel," I will confine our references almost wholly to those that can be found in the New Testament.

In these remarks Dr. Abbott seems to take three things for granted: 1. That Paul is addressing Christian married pairs. 2. That the text would warrant the teaching, "husbands, command your wives." 3. That a man can both love and command an equal, and that a woman can both love and be commanded by an equal. He further declares that according to divine law the husband is the "final authority" in a household.

On all four of these points I do not agree with Dr. Abbott. As to the first point, I believe the thought of wife obeying a *Christian* husband is to be excluded, because it is not anticipated that the *Christian* husband will command. The following passages of Scripture forbid the exercise of "authority" among the disciples of Christ: Matt. 20:25, 26; Mark 10:42, 43; Luke 22:26; I. Peter, 5:2, 3; Gal. 3:27, 28. Further, a *distinct penalty* is prescribed for men as well as women who exalt themselves as chief. See Matt. 23:12; Mark 9:35; Luke 14:11; Luke 18:14, etc. While meekness and humility are commanded in all without regard to sex. Matt. 5:5; Matt. 18:4; Matt. 23:12; Mark 10:43; I. Peter 5:5, 6; Rom. 12:10; Gal. 5:23; Eph. 5:21; Phil. 2:3. The sinner desires to exalt himself and have dominion over others in exact proportion to the degree of selfishness in his heart, and it is probable that Paul had reference wholly to this sort of husband.

No one will deny that, further, just in proportion to the degree of sin in a man's heart will be his desire to make woman his subject. Almost, without exception, every heathen country makes woman a slave. These Ephesian women were recently converted out of heathenism. To these women with *heathen* husbands Paul says, "Wives, submit yourselves." In this same sense, Paul and the other apostles bade slaves to submit to masters: Eph. 6:5; I. Cor. 7:21-23; I. Tim. 6:1. The question arises why Paul did not likewise turn to the Ephesian men and

say (in accordance with the spirit of Eph. 5:21): "Husbands, submit yourselves to your own wives." This, as will be pointed out, he really did in verse 25th, when commanding husbands to give themselves for the wife as Christ did for the church. But in the present instance Paul is not speaking of the "submission of love" between Christian married pairs, but of the submission of necessity of that relation called marriage, which is literally that of master and slave, as is the case of marriage in all heathen countries. Of *this relation* Paul might as well have uttered the meaningless command, "Masters, obey your slaves," as "husbands, obey your wives." But of this heathen bondage Paul could well say to the enslaved wife, in the spirit of Matt. 5:41, "submit,"—but with the added precautionary limitation, "as unto the Lord."

What this clause implies is made clearer by I. Cor. 7:21–23, and Col. 3:23, 24,—directions to servants or slaves. In I. Cor. 7:23, Paul asserts that the service is to be rendered unto the Lord with the distinct mental reservation that it is done, not because the master commands, but because the Lord does, for he charges the slave in outward life not to be a servant of man in spirit, but to be the Lord's freeman (22). Thus the Ephesian woman is exhorted to submit "as unto the Lord,"—not because of her husband's commands, but in the spirit of the teaching of such scripture as the following: Matt. 5:39–41; I. Cor. 6:7; II. Cor. 6:4; I. Cor. 4:12; II. Cor. 4:8, 9; II. Cor. 12:10; Heb. 10:34; Heb. 10:30; II. Tim. 2:24, 25; II. Tim. 4:5. And, of course, it is always implied in these texts that the obedience rendered and the cheerful submission yielded, shall be within the keeping of God's moral law. Not even a child should obey when commanded to sin against God.

Now as to Dr. Abbott's second assumption. He speaks of it as a "divine law" that the husband be the "final authority" in the household, from which I infer he means that the teaching implies the right of the husband to govern. Exactly such a converse interpretation as this was formerly applied to such texts as "Servants (slaves), obey your masters," and this rule of interpretation was made to do duty as a diploma of privileges and immunities to slave holders. But it was finally discovered that to follow the example of Him who "took upon himself the form of a servant" did not at all imply the right to *others* to take upon themselves the form of masters. And as Paul said, "Slaves, obey your masters," because the *slaves* were within the fold,—the masters generally beyond his reach, so Paul has said, "Wives, obey your husbands," because subjected wives were within the fold,—masterful husbands outside, so that to speak to them was beyond his scope, further than the general principles already laid down in references we have given, such as Eph. 5:21.

I have searched in vain for passages of Scripture in the New Testament other than passages such as we have now under consideration which establish by "divine law" the husband as "final authority" for the wife in the household. In I. Tim. 3:4–12, the father is exhorted, according to the English version, to "rule" the children and the house, but no mention is made of the wife as being under this rule, and in other passages, such as Titus 1:6, it is inferred that the father should control the children. But if it is argued that the expression "house" includes all who dwell in the house, then it is in place to consider carefully an expression used by Paul in I. Tim. 5:14. The English version reads: "I will, therefore, that the younger women marry, bear children, guide the house," etc. Now, if this expression "house" includes all who dwell therein, then the wife is directed to "guide" the husband. But the word treated by the English translators as meaning merely "guide" has the force, "do the despot," its root being the very one from which *despot* is derived. Had Paul wished to indicate in Greek the "final authority" in the house he could not possibly have found a stronger word than this one which he applies to the *woman*-head. From the same word we get "*master*," in I. Tim. 6:1, 2; I. Tim. 2:21; Titus 2:9; Matt. 10:25. My lexicon calls this noun a word "denoting the possession of supreme authority." It is translated "Lord" in Luke 2:29; Acts 4:24; Rev. 6:10; Jude 4 (in the phrase "only Lord God").

As to the word applied to the husband in I. Tim. 3:5 and I. Tim. 5:17, etc., it means literally "to stand before," or to maintain or to profess. It is coupled in five of the seven instances in which it occurs with a Greek word which in its adjective form is translated "good" and in its adverbial form is translated "well." These five instances are I. Tim. 3:5, 12; I. Tim. 5:17; Titus 3:8, 14. In the last two places in Titus the significance given it by the marginal reading of the revised version is simply "profess honest occupations," from which it is but fair to presume that the same forms appearing in the three references in I. Timothy would *bear* the interpretation "supporting (or maintaining) well (or honestly) the household." However, I am not interested in showing that the Bible does or not give woman the place of supreme rule over the husband or any one else, for I believe Christ sternly forbids such rule in either husband or wife. I only wish to point out the extreme unfairness of the English translators of the Greek.

Shanghai, China.

(To be continued.)

EDITORIAL CORRESPONDENCE.

A Women's Political Meeting.

DEAR UNION SIGNAL:—Last evening (in company with Mrs. Dr. Seimer, our vice-president for Denmark, Mrs. Gordon Gulick, who holds the same position in Spain, and Miss Anna Gordon, superintendent of juvenile work,) I was seated on the platform in St. James' Hall, London, to watch the proceedings of the great public meeting with which the National Women's Liberal Federation (the political ally of the Liberal party now in power) is wont to close its annual convention. Lady Henry could not go because, as a member of the executive committee, she had toiled all day through the difficulties and contingencies of management, and one of her blinding headaches came on toward evening.

The new president of the Federation, Rosamond, Countess of Carlisle, was in the chair. Her husband, Earl Carlisle, is a member of the Union party and opposes Home Rule, of which she is a devoted advocate, but the Earl is an estimable man, and they go their separate ways politically in peace. The Countess is a lady of medium height, plump figure, clear, fine, intellectual face, a pleasant, earnest voice, and dignified bearing. She is considered the best parliamentary speaker among English women, by which I mean that she has much of the argumentative, orotund style characteristic of the House of Commons; she has not Lady Henry's humor, pathos, or charm; but she is a woman of remarkably statesmanlike intellect, the highest character and has the courage of her convictions, for she is a most pronounced Radical, and in her speech last night denounced the House of Lords with vehemence. The Countess was attired in a sheeny, light silk walking dress, with bonnet to match adorned with a delicate wreath of roses, and did not remove her ashes-of-roses gloves during the meeting, not even when she was speaking. On entering she was received with tumultuous applause, the English audiences being, as everybody knows, the most responsive in the world to their leaders and to the principles they advocate. In speaking of the House of Lords the Countess said: "The rills of pure influence from the homes of England that roll on into rivers of power to the House of Commons are lost in the stagnant marshes of the House of Lords. Of one thing the country may be assured, we will never help to put Tories in power." She also said: "Although we regret that Mr. Gladstone does not stand upon our suffrage platform, we must remember that it was he who most strongly favored the organization of the Women's Liberal Federation, and encouraged his wife to stand at its head; it was he who said that when the womanly mind has shown what it can do for the country in such an association, then it will be time to discuss our relations to politics." Lady Carlisle declared that "the 80,000 Liberal women now organized into local societies in England, were committed to the temperance cause, the cause of labor, of home rule, and of the women's ballot." At each of these avowals there was a rousing cheer, and none called out a more hearty one than her allusions to the temperance reform of which she is a devoted advocate, having turned every drop of wine out of her castle, and being a vice-president of the British Women's Temperance Association.

When she had spoken Sir Edward Grey, M. P., addressed the meeting in advocacy of Home Rule, and other Liberal measures that have been "mutilated" in the House of Lords. He believed that "a broad, generous life in the homes of the country was needed more than any other one thing to preserve and extend the greatness of Great Britain. The Parish Council Bill, which puts the affairs of every locality into the hands of the men and women of that locality, will do more to bring the working classes to a comprehension of the value of representative government than any measure ever adopted by Parliament."

Miss Katie Jenkins, the woman farmer and girl orator of Wales, was unable to speak, and her place was taken by one who, with true Celtic enthusiasm, denounced the Church of England. She said that "many a farmer is refused to be continued as a tenant on his land unless the latter promises that he will attend the Church of England, although he is practically sure to be a dissenter in faith and practice. Twenty-nine out of thirty-one Welsh members of Parliament desire to have the galling yoke of the state church lifted from their necks, and if this is not done they intend to know the reason why. The House of Lords will vainly attempt to override the wishes, convictions and determination of the Welsh people."

When Michael Davitt, the greatest of home rulers, rose to speak the entire audience rose, and he was cheered to the echo. He said that "the Irish members of Parliament had forced the land question on the consideration of the English people not for Ireland alone but for Great Britain. The people were beginning to perceive the relation that a monopoly in land bears to their subjection, and they propose to do away with it; they intend to dethrone the sacred rights of land owners and enthrone the more pressing rights of those who till the soil. This key to the labor question now confronts Parliament and the public; we have waited and we have won before; the House of Lords has triumphed, but 'they laugh best who laugh last'; the lords derive their property from the soil, but the burning question of this hour is the supreme right of the people to own the land they till,—not for the pride or profit of a territorial class, but for the peace and prosperity of the people themselves. Devolution is vitally important to the British Parliament, and is being achieved more rapidly than we are ourselves aware; by and by we will have home rule on all fours—not for Ireland only, but the entire country; it will permeate the imperial federation. Ninety-eight per cent of those who urge these reforms are working people. The ladies of the Liberal Federation are the right arm of the service; their devotion and loyalty offset the class pride and prejudices of the Primrose dames who seek only to retain the prerogatives of the past, but the doom of whose Tory allies is sealed already, for the people want a larger share of what their sweat has earned. Rent is the blackmail of civilization. Let me picture to you what is now occurring on the Isles of Arran, on the west coast of Ireland. These are limestone rocks upon which the people for centuries have been delving, bringing peat from the mainland and kelp and seaweed from the shore, thus manufacturing with infinite labor a thin soil that supports them at the hardest. I know every rood of the ground, and I will vouch for the truth of statements made by eye-witnesses who say that when the evictor arrives with his officers to collect the rent that these poor people cannot pay, they have seen men over eighty years of age led out of these humble thatched cottages and others laid out on straw on the country roads; they have seen the mother with a babe in her arms vainly pleading to be permitted the protection of the pig-sty; they have seen the iron pot in which nettles were cooking for dinner set out on the highway as a trophy for the landlord; they have seen enacted crimes that cry to heaven for justice and which are the direct outcome of laws that the English have fastened on the Irish race."

Mrs. Eva McLaren, who, with her husband, Walter McLaren, M. P., has for years stood in the forefront of the suffrage battle, made a remarkable speech,—compact, convincing, and cogent with the restrained power of a character that is one of the most trusty among the many noble women whom I have learned to love and prize. In referring to her speech Lady Carlisle paid a deserved compliment to Walter McLaren whose resolution in the House of Commons asking that women be granted the parliamentary franchise is but the most recent of his constant endeavors to help on the good cause.

Mrs. Wynford Philpps, the wife of another member of Parliament, and one of the chief speakers among women, is the most prominent among the women orators in the gallant little principality of Wales noted for the forensic talents of its people. Mrs. Philipps made a fine plea for woman's ballot. She said: "How can we work as well for politics if willing ourselves to be left out? What should we think of Wales if its speakers never mentioned disestablishment—that question as vital to them as the beating of their own hearts? Many women dare not be great because they desire to be popular; they would rather do the *debonair* than the difficult thing."

Hoping soon to sing "Home, sweet home" with you all, I am loyally ever,

Reigate, Eng. Frances E. Willard

A LETTER FROM DENMARK.

DEAR UNION SIGNAL:—It gives me so much pleasure to hear of the good work performed by my brothers and sisters in the whole wide world that I certainly should have sent you news from the Danish temperance work, if I had thought it worth the while; but unhappily for the last years we have been hindered from working outside our temperance unions, while we have had so many troubles inside.

The Danish Christians are generally opposed to total abstinence work, and only few out of the well instructed, well educated classes are partaking of this work. Satan, knowing the truth of Christ's saying, "Every city or house divided against itself shall not stand," just now is trying wholly to spoil the total abstinence work in Denmark by making us quarrel among ourselves over the unhappy weak beer—containing from one to two per cent of alcohol.

In 1879 the foundation was laid of the Danish Abstinence Union, which is now the greatest temperance society in Denmark, numbering twenty-seven thousand members, and inside this union the beer question never arose; the members are taking the weak beer as a matter of course.

But in the beginning of 1880 the I. O. G. T. came to us, working on a non-alcoholic base. Unhappily, a member found out a year and a half later that the work should proad more rapidly if the weak beer could be used inside he order, and thinking that no harm could arise from his non-intoxicating drink, the chief of the order, my husband, tolerated the use of it. When three or four years had elapsed he saw that he had been mistaken, and since hat time we have been discussing this question very often at ordinary and extraordinary conventions, and we have tried to convince the members of the fact that the non-alcoholic base is the only sure one and that real total abstinence prevails only where *all* alcohol is left alone.

But in vain! In 1892 six thousand members left the I. O. G. T. and formed a new society (which they called the Northern I. O. G. T.), inside which they gave themselves the permission to take the non-taxed beer (containing still two and one-fourth per cent of alcohol). Two thousand members remained faithful to the I. O. G. T., but instead of going on the right base *at once* they decided to arrive there *by and by*, and *restrained* the use of the weak beer. After this action (which made my poor husband almost desolate) we ought to have gone in the same direction at the annual convention of 1893, but on the contrary we made a great step backwards, giving a clear *permission* to take the weak beer (out of sixty-five voting representatives and officers only eight votes were given *for* the non-alcoholic base, while almost all the voting members were on this base themselves). Together with another member of the order (my husband was not present), I appealed the decision of the Grand Lodge, which gave the named permission to the R. W. G. T., urging that it was not conformable with the laws of the I. O. G. T. To our great astonishment the Danish chief of the order interpreted the answer of the R. W. G. T. as a clear *permission* to take the weak beer, and the majority now rejoices that the minority has been decidedly beaten; but we are waiting to see what decision shall be taken at the next annual session, where the question will come up again. And really it shall be of the utmost importance, for while the I. O. G. T. never has been the greatest temperance society in Denmark, it was regarded as the most rigid fraction of total abstinence workers, and to a certain degree, has been a leader of this work. Indeed, we are so greatly indebted to the I. O. G. T. that it is almost breaking our hearts to see it failing, and if it shall not come round right very soon it will be a failure for all real total abstinence work in Denmark.

Our dear little native country is suffering extremely from alcohol, it is really drowned in strong beer, (and non-abstainers, too, scoff at beer-drinking teetotallers) which has been and is a curse to our nation; we therefore have been full of gratitude that total abstinence came to fight the drink evil by us, and now we are so anxious of what shall become of this work, that I shall ask my dear sisters in total abstinence work over the sea to pray that God will bring it about so that our work may glorify His name, help our fellow-creatures and become a blessing to ourselves.

The Danish W. C. T. U. is only a small one from the reasons before named added to the dependence in which the Danish women are living generally; but the few sisters bound together by the white ribbon are faithful.

Perhaps it would interest the readers of THE UNION SIGNAL to read a sketch of the life of our Danish temperance worker, my beloved husband, Dr. Selmer, the loss of whom we now regret, and who seemed just in our actual fight to be of so great value to total abstinence work. But He, whose ways are not our ways and whose thoughts are not our thoughts, certainly knows always to find out the best thing for us, and we only have to bow before His will also in this case.

Henrik Selmer was born 1847 and died 1893. His father was a renowned Danish physician, who did a great reform work for our insane asylums. Henrik Selmer also made himself a physician and after practicing for three years in a village he returned to Copenhagen, working in the great hospitals for more than four years. Hygiene became his special study, for the sake of which he went to Munich, Germany, in 1883. The previous year he had been elected physician of the quarantine, and this office he held till his death. He made short travels to Germany to study the animal vaccination, which he introduced in Denmark, and for more than fourteen years he made the weekly statistical, medical worksof Copenhagen. As he had an unusual fertile spirit and extraordinary energy, his work shall not die with him, but others shall continue what he began.

Having a great desire to be useful to his fellow-creatures and seeing that it was very important from hygienic reasons to leave alcohol alone, he engaged himself in an uninterrupted war against alcohol. He met with this idea in 1880, when the I. O. G. T. tried to get entrance in Copenhagen. He joined the order and worked so much inside and outside this union that his good health failed. He was the Danish chief of the I. O. G. T. till 1885, and member of the executive committee for the world from 1885 till 1887. He had great gifts for inspiring, leading and presiding, and at the same time he knew perfectly to work together only as a member of the order and always assisted at the weekly meeting, as far as his health and his affairs permitted. He very much admired the splendid organization of the I. O. G. T., and he sincerely meant and hoped that this union should be capable of regulating the Danish temperance work, so that it should really be for *total abstinence*. He certainly was slain in the battle, as his health was broken down by overworking himself, but he left to us, his fellow-workers, a precious inheritance, and I am hoping and asking God that He will enable us to continue the noble warfare of this man, who forgot his own gain to seek that of his poor fallen fellow-creatures.

ELISABET SELMER.

Copenhagen, Denmark.

LETTER FROM ENGLAND.

DEAR UNION SIGNAL:—It is very significant of the fact that in England as elsewhere, the woman question looms large, both on the social and political horizon, that the close of your chieftain's visit to this country should have been marked as it has been by a remarkably wide-spread interest—even greater than that by which she was welcomed a year and a quarter ago. Then, Frances Willard was but a name to the great bulk of English temperance people—true, it was a name known and honored, but still little else. Yet, then one of our largest halls was filled to overflowing with almost as many again people wishing to enter, on the occasion of a National welcome accorded to Miss Willard by the united temperance forces, on the invitation of Lady Henry Somerset.

Remarkable as was this event, it has just been eclipsed by the "farewell" which took the form of the eighteenth Annual Meeting of the National British Women's Temperance Association. A still larger hall was crowded from floor to ceiling—and had the building been twice the size, it could, without doubt, have been amply filled, so great was the number of people representing temperance and social reform of every name and section, who were anxious to do honor to the departing guest and to unite in wishing "God-speed" to one who through the intervening months has come to be better known and more highly regarded than perhaps any other American visitor to this country.

The meeting held in Queen's Hall on Thursday last, May 10, consisted of over three thousand people, including five or six hundred delegates to and members of the Annual Council of the National British Women's Temperance Association. The speakers were all of National fame—they were Rev. Canon Wilberforce (grandson of the great emancipator, and perhaps the most eloquent of English divines), Sir Wilfrid Lawson, Bart. M. P., (the witty and genial leader of our Parliamentary temperance forces). Sir Benjamin W. Richardson (the great scientist and hygienist), Alderman Ben Tillett (one of the best known labor leaders), and of course the President of the National B. W. T. A., Lady Henry Somerset, who filled the chair and spoke with marked eloquence and grace. The speakers all paid a high tribute to Miss Willard, and to the vitality which the woman movement has brought to the temperance reform.

Miss Willard's reply was a masterly effort, focusing into brief space all the salient points of modern temperance reform, and suggesting in eloquent terms the tendencies of the present and the possibilities of the future through its multiplied agencies.

Perhaps the most striking feature of this remarkable meeting was the introduction of a new rendering of the white-ribbon song, "There's a Shadow on the Hearth." A choir of over three hundred children, selected from the Bands of Hope in one of the most densely populated sections of London, filled the orchestra, and sang, to the delight of the vast audience, selected white-ribbon hymns. With the assistance of the choir, "There's a Shadow on the Hearth" was rendered by a party of fifty ragged children drawn from London slums—the actual, unadulterated article, rags, dirt, and apparent wretchedness included. Ranged in a long line along the front of the platform no more impressive illustration of the drink shadow over the homes of the people could be devised. By way of contrast the response, "We are Coming to the Rescue," was sung by a party of fifty well-dressed children robed in white, and holding aloft garlands of white ribbon. These marched singing through the gangways the length of the hall, and were finally ranged close behind the line of ragged children. The effect of this combination was electrical, a large number of the audience being deeply affected, while the object lesson conveyed on the one hand of the evils of drink, and on the other the blessings of abstinence, needed no words to accentuate it. Here was typified in visible presence not only the drink-cursed residuum, but also the beneficent activity of white-ribbon workers hastening to the rescue.

A pleasant feature of the meeting was the presentation to Miss Willard of numerous mementos of her visit, supplementing other presents offered at the meeting of the Council earlier in the day, and as the vast audience separated after singing together "God be with you till we meet again," the wish found frequent and hearty expression that it might not be long before Miss Willard is able once more to visit this country.

The anniversary of the National British Women's Temperance Association of which the "Willard farewell" was the climax, has been a most gratifying success to Lady Henry Somerset and Miss Willard and their many co-workers. A year ago after a small revolution, there were many who feared that failure might follow the widened plans then adopted. The result shows an exactly contrary outcome. Three hundred new branches have been formed within this time and every department of work has throughout the year shown corresponding activity and success. Debts left by the former executive have been cleared off, thanks generally to the untiring energy of the president who, in coöperation with the United Kingdom Alliance has held a series of great meetings in support of the Direct Veto Bill, the monetary proceeds being handed over to the British women's treasury. Perhaps no better proof of the vitality of the society could be found than the fact that after only a few weeks' appeal, between nine and ten thousand dollars have been contributed to a fund for the establishment of an Industrial Farm Home for Inebriate women.

The evangelistic department instituted last year has also made a record of progress and crowned its success by a remarkable all-day religious meeting on the day preceding the council. The Speakers' Bureau, another of last year's new departures, has drawn into coöperation nearly one hundred speakers, has supplied over three hundred and fifty meetings, and has added five hundred dollars profit on its transactions to the treasury. The same record of success might be given in respect of practically all the departments, and the association sets out upon another year's work with every indication that even greater success will mark the future—thanks in very great measure to the self-sacrificing devotion of Lady Henry Somerset, which is beyond all praise.

London, E. C. HENRY J. OSBORN.

BY MATILDA B. CARSE.

For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith.—I John 5:4.

These are times, from a financial standpoint, that try men's souls. Their hearts fail them for fear, they know not what the end may be. The children of God should not fear, nor let the present financial conditions disturb them. He that is the same yesterday, to-day and forever will not fail those who put their trust in Him. This is as certain as that two and two make four. Abundant crops bless the land. There never was more money in the country. Lack of faith has caused its withdrawal for a time from circulation. The well-to-do have hidden it away in their strong boxes, and it is stored by the rich in bank vaults. Some of it, thank God, is reaching the Temple treasury, from faithful, true souls who know that what they give is saved, and turned into the true riches which is laid up for them at God's right hand, where no earthly disaster can sweep it away.

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Jane E. Weeden, the staunch friend of the Temple, has been heard from again. She sends $10 for a Baby Band and says: "This is merely to show that I have not forgotten the Temple and that my friends in Danville, Ill., who have elected me city missionary, are still kindly disposed toward it. They have encouraged me to get up this Baby Band and wish me to form an L. T. L. band." Mrs. L. M. Stow, Burt, Ia, sends $5. She writes: "This is the fifth time I have sent this amount within five years. It is but a trifle among thousands, but the littles help. This may be the last as I am past seventy-eight years and my health failing." Think of this aged saint sending her yearly mite of five dollars for five years. If other white-ribboners had been equally faithful and helpful, there would be no need to go outside our ranks to ask for money to pay for the Temple; but, alas, it is in the littles we fail. So many think, "If I cannot give a large sum I will give nothing." Such conclusions are erroneous and must be displeasing to God. We are to give according as He has prospered us. Beloved white-ribboners, will you not help a little with the burden that presses so hard these terribly stringent times? If you cannot give a hundred dollars, give five. If a thousand persons during the next month would give each five dollars what an encouragement and aid it would be. Our plan, as those who read the Temple Items of March 22 know, contemplated a gift of five dollars from five thousand persons which will aggregate $25,000.

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Mrs. F. A. Myrick, N. Tonawanda, N. Y., sends $5; in return she asks for one of our Temple souvenir spoons and the Columbian souvenir; both have been sent to her. We will be glad to send these lovely gifts to all who send us $5. Another aged friend who has passed her three score years and ten, Mrs. L. H. Hyslop, Nebraska City, Neb., sends $3.65. She speaks of what a joy it is to work for the Temple, and realizing the necessity of working while the day lasts, she has commenced filling another mite-box. Mrs. Charlotte M. Lawson, Montague, Prince Edwards Island, sends from her Methodist parsonage across the border a bright, cheery letter containing $4. She says: "This is the contents of our family mite-box for the Temple, regretting that we cannot this year make it five dollars as last, money being so scarce. We intend, D. V., to keep on gathering our mites and filling our box until the great heart of the Temple founder is satisfied by seeing the beautiful building paid for and secure in the hands of the women. We were delighted with the lovely Columbian souvenir. I presented it to my eldest little daughter for a birthday gift, and now I must have another for her little sister. We all feel we have a share with you, our noble sisters across the line, in this great work." Mrs. P. H. Henderson, Holt, O., writes: "I received the Columbian souvenir. I am much pleased with it, but more pleased to do a little for the Temple; even if it is only a dollar it cost me some sacrifice, but I enjoyed it all the more on that account. I do not believe God accepts our gifts unless they cost us something. I only wish I had thousands to give." Our sister must remember the value placed by our Master upon the widow's mite. A dollar given through sacrifice is greater in His sight than a thousand, when its only cost is the trouble of writing a check.

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It will delight the hearts of the noble white-ribboners of Chautauqua county, N. Y., to know that at last their beautiful fountain has arrived from Italy, and men are now at work putting it in place in the corner reserved for it in the Willard corridor. It should have been placed there a year ago, but the marble man to whom the order was given either willfully deceived us or there were so many orders ahead of ours he could not get it out sooner. The bronze part of the fountain has been in readiness for a year. We will give a description of this beautiful work of art in next week's Items.

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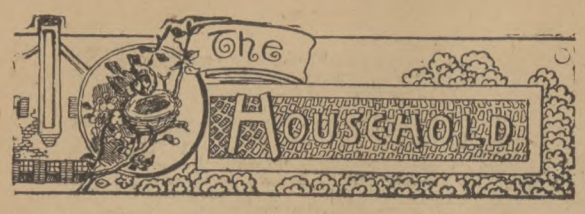
All persons sending $1 to the Temple will receive the beautiful Columbian souvenir. Any individual who fills a mite-box during 1894 will receive a solid silver Temple souvenir teaspoon. This, however, does not apply to persons filling boxes for unions; they receive the Columbian souvenir. All money orders and checks should be made out in the name of William D. Preston, and sent to our financial secretary, Miss Sara G. Johnson, the Temple, Chicago, Ill. All orders for mite-boxes and everything pertaining to the Temple should be addressed to Mrs. Matilda B. Carse, the Temple, Chicago, Ill.



NOT ALL THERE.

The innocents, of whom the Scotch say, "They are not all there."

Something short in the making,
Something lost on the way,
As the little soul was taking
Its path to the break of day.

Only his mood or passion,—
But it twitched an atom back;
And she, for her gods of fashion,
Filched from the pilgrim's pack.

The father did not mean it,
The mother did not know,
No human eye had seen it,
But the little soul needed it so!

. . . . . .

Through the streets there passed a cripple,
Maimed from before its birth;
On the strange face gleamed a ripple,
Like a half-dawn on the earth.

It passed—and it awed the city,
As one not alive nor dead;
Eyes looked and brimmed with pity,—
"He is not all there," they said.

Not all! for part is behind it,
Lying dropped on the way;
That part—could two but find it—
How welcome the end of day!

—*Selected.*

"SMILE, MAMMA, SMILE."

BY ELIZABETH GRINNELL.

When the Master "took a little child and set him in the midst of them" He knew that He gave, to such as would receive them, the best spiritual teachers. And yet, in how many Christian homes are the little ones set aside and suppressed into silence when their mission is to teach. "Children should be seen and not heard" is a favorite maxim with many parents. Would that it were a forgotten adage.

When a "little child is set in the midst of them" let the family receive him as a "teacher come from God," for "of such is the kingdom of heaven." They, fresher, because more innocent than their elders, have an originality and terseness quite their own. Let them speak, though their parents' mood be averse to words. We miss a hundred helps by the way, when we suppress the children.

There is a little "family prophet" among the children. He is never repressed nor corrected for what he pleases to say. He is simple and apt and helpful; never presuming on the liberties granted him, and all the time so merry that his mission has a double sweetness—that of good cheer as well as helpfulness.

I rise in the morning unrefreshed. Baby has been fretful and I miss my sleep. Things to me seem all awry. At breakfast I am peevish and ungracious, or I am inclined to be so. F. looks up at me with one of his irresistible smiles and exclaims, "Smile, mamma, smile!" I do smile, and the very change of countenance rests me. F. returns to his saucer of mush and cream with the air of one who has discharged a very pleasant duty.

I have been hindered at my work by a thoughtless neighbor who thought she would "drop in and see me" just in the busiest part of the forenoon. When she goes I am "cross." I say "Hush!" to the baby in a way that makes her cry, and I can feel the frown on my face like a veil. F. comes straight up to me, and, with another of his own enchanting smiles, says, "Smile, mamma, smile!" The frown goes away as clouds go down somewhere in the west, and there is a tranquil sunset, with the flush of gladness deepening the blue of the sky.

At supper Robbie spills his cup of milk on the clean table-cloth, and it starts, a colorless rivulet, down towards my plate. Robbie looks scared, and turns crimson in view of the scolding which he knows he deserves. Quick as thought little F. takes up his refrain, and Robbie and I smile together. It is all so perfectly natural on the part of F. that no one accuses him of arrogance. His text needs no comment. If there were more like him to dispel domestic frowns by a winsome command, "Smile, mamma, smile," how many mothers would be the gainers. But then, the child might be told to "hush" in time to suppress the text.

A young lady in an old-fashioned Southern kitchen was beating a great platter of eggs for a fancy cake. A sudden, awkward movement, and platter and eggs were mixed in hopeless fragments on the floor. A sharp exclamation of dismay and anger cleft the air, but "B'ar de cross, Miss Frances, b'ar de cross," rang out in a childish treble from the almost baby lips of a little negro boy on the floor. Mirth and ripples of laughter followed the gay girl into the house as she ran to repeat little Abe's swift philosophy.

Alice, aged fifteen, sits contemplating her hands. They are good, useful hands, but Alice is thinking of their color and shape. She exclaims petulantly, "My hands are so ugly, mamma. They are so rough and brown. The fingers are so blunt, and look, how stubby they are. If I do a bit of work they have little callous places on them like warts on a toad's back. It don't do any good to wear kid gloves all night, either. I never saw such ugly hands. Maude's and Lucy's hands are soft and white, and the fingers taper so prettily. Everybody notices their hands, and mine are so coarse."

Beth, sweet-tempered little Beth, who never grumbles at her own looks, although she has a pug nose and straight hair, comes softly up to sister Alice, and whispers something that makes Alice change color.

"What was it you said, Beth?" I ask.

"Nothing," is the answer; "only I told Alice that we ought not to find fault with our presents."

Alice understands the child and appropriates the text. It needs little comment. Let the children with their small texts be welcome, we remembering that it was the Master who "took a little child and set him in the midst of them."

Pasadena, Cal.

LIGHTHOUSES IN CHICAGO.

The Jane Club.

BY BERTHA DAMARIS KNOBE.

Coöperation is no new principle, but mutual dependence finds an essentially unique and intensely interesting embodiment in the coöperative home for working women —the Jane Club of Chicago.

There are innumerable coöperative homes in the larger cities of the country. But outside the small club formed by a coterie of friends, the Jane Club is the only coöperative home for working women known to exist independent of a governing board of managers. It is distinctively a self-managing, self-supporting organization.

And what is more, the Jane Club is a thoroughly successful organization. Founded just two years ago the tenth of May the Jane Club, with a large, well-equipped house full of happy girls and an exchequer full of gold dollars, has long ago ceased to be a mere experiment. Claiming the distinction of being the first club thus successfully conducted it offers an example worthy of praise and emulation.

The Jane Club—so named in honor of Miss Jane Addams, widely known for her noble philanthropies—owes to this enterprising woman a heartfelt gratitude for a real home in the heart of a great city, for she is the founder of the organization. Recently Miss Addams was asked if the idea was original with herself, and in her modest, noncommittal way she answered: "It seemed to me that a number of girls whom I knew were paying exorbitant prices for home privileges. It occurred to me to apply the principle of coöperation to such a club for working women to insure refined surroundings and wholesome food at a minimum cost. My ideal club, however, would be limited to twenty-five members. The Jane Club now numbers forty-eight resident members, as you know. But as to the success of the undertaking you have seen for yourself." And indeed the club does speak for itself in an unmistakable language.

Passing down bustling South Halsted street, and turning on Ewing street, one comes to a substantial, commodious red brick structure of five flats. There is no sign to distinguish it from the average home apartments in the city. The doorbell resounds through the hall and one is immediately ushered into an inviting reception room, with comfortable furniture, attractive pictures, cozy draperies, two large cases of books and pretty pieces of bric-a-brac. In the adjoining parlor, similarly furnished with the addition of a piano, the young women are entertaining their friends. The sound of music, happy laughter and animated conversation immediately commends itself. One instinctively thinks of the average boarding-house lacking in home comforts and the contrasting picture but makes Jane Club appear more alluring as a refuge after a day's work in the down-town hustle and bustle.

There is that indescribable something—the homelike influence—in the very air, such as is needed around every girl in a large city to shield her from the lack of protection and the lack of sympathy. And in this home influence Jane Club meets its ideal, the consummation of its purpose.

The history of the club, though brief, is interesting. Two years ago it started with seven members. A sufficient number of rooms in the building now occupied were secured and furnished by Miss Addams. From time to time as the club grew flats have been added. With thirty-five rooms now in use the indications are for a further extension before long.

Ths women who find a home in Jane Club are stenographers, clerks, sewing girls—in fact, they hold all kinds of positions. The proviso to admission is that the applicant has no income except her wages and has no home in Chicago. It is thus, strictly speaking, a home for working women. Another characteristic of the club is that the members, without exception, are in favor of unions.

The club is managed in this manner: Each member pays three dollars a week into the general treasury, which amount covers her expenses for board and room. The treasurer dispenses this money in payment for rent, bills incident to lighting, fuel and food, and reports once a month. If there is a deficit, which is rarely, if ever, the case, the next month's income is sure to cover the amount. If there is a surplus it is reserved for the extra expenses of winter or invested in a much desired piece of furniture.

There is no matron, no anybody who has a governing voice in this institution. There is a corps of officers who only perform such duties at the regular club meetings as are implied by their respective titles. The present officers, chosen for a period of six months are: President, Miss Jennie Triel; vice-president, Miss Nellie Collins; secretary, Miss Mamie Gavin; treasurer, Miss Bertha Levison. So the girls, as they familiarly call themselves, decide all questions after the usual manner at the regular fortnightly meetings, referring such matters as may come under the constitution to the regular committees, while matters outside the constitution are decided by vote. Thus each member, new as well as old, has equal voice with every other.

The club elects a stewardess every six months to superintend the culinary department. It also employs a cook and three assistants who attend to the regular duties of the house. They may or may not become members of the club. Then each member of the club pledges to give at least an hour a week to the general domestic work in addition to the daily work required to keep her own room in order. A fine of twenty-five cents is imposed for each hour thus omitted.

The club has three classes of members—the honorary, the non-resident and the resident. The honorary members may be present at club meetings but pay no dues and have no votes. The non-resident member is one, once a member of the club, who may have left the city and who continues her membership by payment of twenty-five cents a month. She is eligible for re-admission at any time. The resident members are of course the ones now living at the club who share equally the expenses, losses and benefits.

The constitution provides that any self-supporting unmarried woman, or widow without dependent children, between the ages of eighteen and forty-five, who is of good moral character, shall be eligible for regular membership. Members of the club, however, who attain the age of forty-five while members of the club shall not, on that account, leave the club. Applicants for membership have their names proposed in writing, and voting by the club is conducted in the usual manner. If the applicant be accepted she pays an initiation fee of one dollar and signs the constitution.

Continuing the tour of inspection through the house, the visitor is ushered through a series of three pleasant dining-rooms, up stairs to the cozy bedrooms with painted floors, rugs, white iron bedsteads and the usual furniture. While in the basement one finds a well-equipped kitchen and a large laundry where each member attends to her individual laundry if she chooses. Added to these conveniences baths, furnaces and hot and cold water all through the house, one easily understands why Jane Club is so popular.

"Let fortune do her worst—as long as she never makes us lose our honesty and our independence," said Pope. And indeed the Jane Club member has the intense satisfaction of maintaining her independence. Subject to no rules except the implied rules of conduct which govern every person, she goes and comes as she pleases, entertains her friends—in fact, leads the same free, happy life she would in her own home.

Many of the girls attend the college extension classes at Hull House, which is in proximity. In addition, all the members have the privilege of frequenting the gymnasium on Polk street twice a week. Besides the individual social diversions, the club gives a social entertainment once a month at the gymnasium hall.

Thus the Jane Club not only admirably illustrates the principle of self-help, but offers to the homeless women of Chicago what Dryden was pleased to call "the sacred refuge of our life"—a home. It was once said of the great-hearted Hans Christian Andersen—"He loved home for he had known what it was to be homeless." And so the happy faces of the Jane Club members testify in language greater than mere words that having known what it was to be without a home in a great city, they have come to have a strong affection for Jane Club. One is instantly impressed with this wholesome air of happiness and contentment, and the interest each one has in "our" home.

Chicago, Ill.

APPETITE.

I am going to speak of appetite;
And when my piece is ended,
I hope you will not find a place
You think could have been mended.

Now appetite is right enough;
A great and grand possession;
If natural, entirely safe,
And will the bones put flesh on.

If artificial, then look out,
And pamper not the stranger;
An artificial appetite,
If gratified, means danger.

An appetite for ale and beer,
For brandy, gin and whisky,
Is artificial, and we know
Of all things very risky.

All dangerous things we ought to shun,
And so we think it better
To practice total abstinence,
Unto the very letter.

—*Thos. R. Thompson.*

THE PLEDGE.

Why do we sign the triple pledge?

For own sake.

When Adam's body was formed of clay his Maker breathed upon it and breathed into it not only life, but the consciousness to know and the will to do right. How he abused this power we have read in the story of his temptation by the fair one to whom he was intrusted.

For our own sake, because this body of ours should be kept unspotted from the world—a world that will kick whom it can and respect whom it must. For the sake of bodily purity, and strength, and for the character that is strengthened with every "no," answered to the tempter who clamors for an irresolute "yes."

For our brother's sake.

"If meat maketh my brother to offend I will eat no more meat while the world standeth." Who is my brother? The rich and lordly; the poor and lowly; the friend of my young life; the foe who deals out death by the glass full is my brother in the eyes of Him who prayed, "Father, forgive them; they know not what they do." And for that brother's sake I will do nothing that will cause the weaker one to fall. Though I may think that I, in my strength, may look upon wine when it is red, my brother, through my influence, may go down, down, beneath the flood of intemperance. Every one has some influence for good or for evil. No man liveth to himself alone. And lest my influence be for evil I will taste, touch, handle nothing whereby my brother may offend. No mother shall weep for a son, no wife for a husband, no maid for a lover, brought low through word or deed of mine.

For Jesus' sake.

For the sake of Him who died for me I will live; and while I live King Alcohol shall fear one deadly foe. And as all over this fair land of ours girls and boys are pledging themselves to this warfare for life the tyrant well may tremble. "We shall grow up." And as Legioners grow up, and "outsiders die off" "saloons must go" out of here into nowhere.

"First we'll make war on cider,
Then wine, then ale, then beer,
And then we'll fight the larger foes
Until our coast is clear."

MAUD PAINE,
West Berlin, Vt. (*An L. T. L.*)

TRUE GENEROSITY.

They were sitting in the window seat, Magdalene and Mabel, busy with their work, and talking. "The mission band meets this week, you know," said Mabel.

"I know it," Magdalene said, with a scowl on her face; "I've got to go, I suppose, but I don't want to a bit; I haven't any money to spare to give; I'm not going to give but a cent, anyhow, I just can't afford it. Isn't this blue silk sash lovely, Mabel? It just matches my dolly's eyes. It was horridly expensive; I had to give twenty cents just for this little piece."

"Nell is going to mission band," said that small woman from the carpet, where she played with her dolly. "Nell knows all about it; mamma told her. Nell doesn't want to be a selfish girl and not give to the heathens; Nell is going to give her bestest thing."

Magdalene nudged her friend's elbow to call attention to what her darling little sister was saying, and the two listened.

"What are you going to give, Pet?" asked Magdalene at last, as the baby voice ceased its talking.

The little girl looked up with surprised eyes; she had not supposed any one was paying attention to her.

"What are you going to give to the mission band for the heathens?"

"I'm going to give my bestest thing," said the baby, with a sweet gravity, "I shall give my wubber dolly that I love."

Mabel laughed, but Magdalene looked sober. Nobody understood better than she how the "wubber dolly" was loved, and she knew that Baby Nell meant what she said.

"I think I will give my twenty-five cents, after all," she said, after a moment's silence, "and let my doll go without a fur cape; there is a lovely fur cape for sale at the doll store for twenty-five cents, and I meant to have it; but I believe I won't."

"You want to match Nell's 'wubber dolly,'" said Mabel, with a good-natured laugh, "but I don't believe you can."

—*Pansy.*

CHILDREN'S DAY.

Oh, Children's Day in the summer's prime,
How bright is the world and how fair,
When over the bowers the roses climb,
And the lilies are waving in air!

We bring to our altars our gifts of flowers
And the singing birds, and say,
The happiest day of the summer hours
Is the children's Sabbath Day!

The Sabbath of lilies and roses!
Our souls draw near in praises
To the beauty of Christ in Paradise,
On the children's Sabbath Day!

To-day the censers of roses swing,
More sweet than the censers of gold;
The birds at the altar sweetly sing
As they sung in the temple of old.

We joyfully sing 'mid the birds and flowers
To the praise of God, and say,
The beautiful time of the summer hours
Is the Children's Sabbath Day!

The Sabbath of lilies and roses!
Our souls draw near in praises
To the beauty of Christ in Paradise,
On the children's Sabbath Day!

Oh, who is the Rose of Sharon to-day?
And who is the Lily white?
And whose is the love that leads our way
To the gardens of Paradise bright?

At His feet triumphant we cast our flowers,
And our off'rings there we lay,
Rejoicing the gifts of His love are ours
On the children's Sabbath Day!

The Sabbath of lilies and roses!
Our souls draw near in praises
To the beauty of Christ in Paradise,
On the Children's Sabbath Day.

—*Hezekiah Butterworth.*

I've been reading from the poem
God has written for the world,
There's a thought of mighty meaning
In the rose with dew empearled.

There's a message for His children,
Folded in each flower that blows:
He is blind who fails to read it;
Happy he who reads and knows.

—*Eben E. Rexford.*

DEAR BOYS AND GIRLS:—I was sure there were plenty of temperance dogs in our UNION SIGNAL family when I referred to them in a recent letter; and here is a bark from a notable one. I shouldn't be surprised if many of you could tell who his mistress is, and have read the beautiful story she has written:

A TEMPERANCE TERRIER.

DEAR BOYS AND GIRLS:—When my mistress was reading the last number of THE UNION SIGNAL she turned to me and said, "Here is your chance, Billy. Listen to Aunt Jane's words, 'A great deal has been written on our page about temperance *cats*, but what do we hear about our temperance dogs?'"

I was glad to hear this, and I want to tell the boys and girls of the Cozy Corner that I am a good, temperance dog, and well known to the W. C. T. U. of this city. I am a small, white fox-terrier, Billy, by name, and I go to many of the W. C. T. U. meetings, and often visit our lunch-room where the matron takes me behind a little screen and gives me nice things to eat. We have a coffee-cart, too, and a coffee-room, and lots of teas, especially when any of the members get married. You must forgive me for speaking so much about things to eat. I am only a dog, you know.

I try to be kind to cats, and I think Toots Willard is a beauty. But I have to be firm with them. My mistress keeps a lame crow out in the garden, and whenever he sees a cat he gives a loud caw for me to chase them away, otherwise they would kill him, for he cannot fly. I would not bite them; I only chase them over the fence.

I like to sit on my mistress' lap when she reads THE UNION SIGNAL, and I love the boys and girls that write the notes in the Cozy Corner, for I hear that when they grow up they are going to make men stop getting drunk. I am afraid of drunken men, for they kick dogs.

Though I am only a dog, my mistress says that I can be of some use in the world, and she takes me to a Band of Hope and a Loyal Temperance Legion, and to the Poor Asylum where there is a poor woman who seems to find some comfort in me. She is blind and nearly stone deaf, so she can neither see nor hear, but my mistress takes me by the nape of the neck and lifts me in her lap, and then the poor woman says, "Oh, the dear, little dog!" and she tells me how she feels, and whether her eyes are worse or her back or head, and my mistress stands by and hears it all.

Good-by, dear boys and girls, I seldom write a long letter for my paws get tired of holding the pen.

There are plenty of other temperance dogs in Canada. I used to play with one in Ottawa, that belongs to the Dominion W. C. T. U. treasurer. Snap Tilton is his name.

Yours, with three barks for temperance,
BILLY SAUNDERS.

28 Carleton St., Halifax, N. S.

A Cozy Corner salute to Billy over the border. We wish him long life, and wish every temperance family had such a good dog friend. Your,

Aunt Jane

SOFT-SHELLED NUTS.

305.

NUMERICAL ENIGMA.

I am composed of 14 letters.
My 1, 2, 9, 10, 5, 6, is a girl's name.
My 12, 8, 14, is twenty-four hours.
My 12, 11, 13, 3, is an ecclesiastical dignitary.
My 7, 8, 4. is to be able.
My *whole* is a dear invalid whose memory we all honor.

I. P. M.

306.

BEHEADINGS.

I am composed of 9 letters, and am the name of a beautiful, fragrant flower.

Behead a vehicle and leave cunning.
Behead a mineral and leave an opening into an enclosure.
Behead a well-known cereal grass and leave a brittle, colorless substance.
Behead orderly and leave what all people do.
Behead to pass by and leave an empty space.
Behead faithfulness and leave a woman's name.
Behead enraged and leave to scold.
Behead a sentiment and leave a fetter for the arms,
Behead a connective and leave a choice. R.

Send all replies and *original* puzzles to Puzzle Editor, THE UNION SIGNAL, the Temple, Chicago, Ill.

ANSWERS TO PUZZLES PUBLISHED MAY 17.

298. On a day, alack the day!
Love, whose month is ever May,
Spied a blossom, passing fair
Playing in the wanton air.

—*Shakespeare.*

299. F I V E
V
F I E

300. Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise.

Correct answers: Ethel Newcomer; Margaret Sears; Edith I. Shott; C. Edwards Snell; Ella C. Reed; Mrs. H. M. Wilder.

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He is the rock, his work is perfect: for all His ways are judgment: a God of truth and without iniquity, just and right is He. —Deut. 32:4.

IOWA'S NEW LIQUOR LAW.

For the benefit of many of our readers who may not have an opportunity to see the text of the law concerning which so much is being said *pro* and *con*, we give the leading features of the bill recently passed by the Iowa legislature:

In places where the selling of liquor is permitted, a tax of six hundred dollars per annum is levied upon the person carrying on the business, and also upon the premises where liquor is sold.

In cities of five thousand inhabitants and upwards, the would-be vender of intoxicating drinks must obtain the consent of sixty-five per cent of the legal voters who voted at the last preceding general election, residing within the county and without the corporate limits of the city, also the consent of a majority of the voters within the city, and of all the resident freeholders owning property within fifty feet of where the saloon is to be situated.

No saloon can be located within three hundred feet of a church or school.

In towns of less than five thousand inhabitants, the consent of a majority of the voters of the county, including those of the town, must be obtained.

The saloon-keeper is required to file with the county auditor a bond in the sum of three thousand dollars as pledge of his observance of all the conditions of the act, and also as surety that he will pay the damages resulting from the sale of liquors on his premises.

The place in which liquors are sold must be a single room with but one entrance or exit, and that upon a public street.

The bar must be in plain sight from the street, without screens, blinds, painted windows or other device to obstruct the view.

No amusements of any kind, as cards, dice, billiards, music, etc., can be furnished in the same room or in one adjoining.

No woman can be employed about the saloon.

The place cannot open before five a. m., and must close by ten p. m.

It cannot be opened, nor can any sales be made on Sunday, legal holidays or election days.

No minor, drunkard, or intoxicated person can be allowed in the rooms, nor can sales be made to such persons, or to those who have taken a cure for drunkenness.

Sales may not be made to any person whose "wife, husband, child, brother, sister, guardian, ward over fourteen years of age, or employer shall, by written notice, forbid such sales."

It will be seen at once that this is a very good local option law. The restrictions are as comprehensive and satisfactory as can be found in connection with such laws. The advocates of the law, and many of them are people who would vote for prohibition rather than for license in its ordinary form, claim that under its provisions Iowa, practically, is as near to prohibition as she was under the previous prohibitory statute for, they say, the places which will now have liquor selling with the consent of the inhabitants, under prohibition had free whisky in open defiance of the law, and without the restrictions which the new law will impose. There will, therefore, be no more liquor selling, perhaps rather less, than before, and what there is will be under better control.

We know personally one of the best, most highly respected citizens of Iowa who takes this view. He is a man who always gave the prohibitory law his full support. He lives in a town which had prohibition long before the state had it as a whole. On the several occasions on which the advocates of "personal liberty" attempted to force upon this prohibition town a saloon, the inhabitants held mass-meetings, arrested the offender, seized his goods and gave themselves up to the business of driving out the violator of their rights, not resting until the offender was glad to promise to leave, never to return. This man was always one of the most earnest on the side of right, and he now declares that he has no patience with a Prohibitionist who finds fault with the new law, because practically it reaches the same ends that the prohibitory law did, viz., it gives prohibition to the districts where public sentiment will enforce prohibition, while the districts where the law always went by default will have liquor selling just as they always have had it.

And this without doubt is the sentiment of a large portion, perhaps the majority, of the best citizens of Iowa. The reasoning sounds plausible. Why, then, do Prohibitionists regard it as a backward movement?

With due respect for the good people who conscientiously champion the law in question, with full acknowledgment of the good points of the law itself, we must still hold that Iowa has taken a step backwards. If the liquor traffic is an illegitimate business, if it is a species of robbery just as much as highway robbery itself, prohibition is the only attitude which the state can rightfully take towards it.

The business of the state is to make men just in their relations to one another. Whenever it fails to do this, whenever it acknowledges itself unable to do it, it abdicates its authority. Anything but prohibition of evil is compromise with evil, and compromise with evil will result in evil, absolute and unmitigated, so long as "right is right and God is God." It is very easy, of course, to pooh at this sentimental theory, but the end proves that what looked like impracticable sentiment, if based upon God's laws, proves to be the only thing practical. So it will be in the present case, and we venture now the prediction that the people of Iowa will find to their sorrow that it was easier to enforce prohibition than it will be to enforce the present law, and that the prohibitory law, unenforced as it undoubtedly was in some localities, was yet far more successful than the new law will be.

It is generally admitted that, except in a few localities, prohibition was as well enforced as most laws; we predict that under the new law the territory of prohibition will be very much less than it was. Under the old law license was not possible; any one who sold liquor did it in violation of the law, and was liable to be punished. Hence it would rarely be attempted, except in the regions where the weakness of prohibitory sentiment was notorious. If it was attempted elsewhere it was comparatively easy to bring the offender to justice. Now there is always the possibility of securing license.

The aggressive liquor traffic will be sure to bring the question up and in many formerly prohibition districts, by bribery, fraud and the methods in which they are so well versed, the liquor men will be almost sure to carry the day. Nor will it be found an easy thing to enforce the restrictions, unless Iowa has a species of liquor sellers unknown to the world elsewhere. Without exception, they are the most lawless members of society. They never keep a law that they dare to break. Hence, we prophesy that, except possibly when the law first goes into effect, the restrictions will be very little observed.

We fully expect to hear that the saloons of Iowa, like those of Chicago, run Sundays and the one-entrance clause will soon be forgotten. Screens, etc., will be the invariable accompaniment of the bar, and friends of the rum-seller's victim will find great difficulty in collecting damages. The fact is, experience proves that, hard as it is to enforce prohibition, it is easier to prohibit than to regulate the liquor traffic.

But even though we could see no reason for distrusting the law, the fact that saloon-keepers favor it would be sufficient to condemn it in our eyes. So long ago as 1888 when high license bills were pending in the legislatures of New York and New Jersey, a prominent distiller of Omaha wrote thus concerning Iowa: "We have had a great deal of business in the state of Iowa both before it was prohibition and since, and we can say positively that there is very little satisfaction in doing business in that state now. Ever so often the goods are seized and it causes a great deal of delay and trouble to get them released; and then there is a fear of not getting money for the goods and all the forms we have to go through make it very annoying business. It is like running a railroad under ground. You don't know where you are going or what is ahead."

Since the passage of the recent Iowa law, the *Voice* has published many letters concerning it from liquor dealers. Without exception, they regard the law as a great improvement over prohibition, notwithstanding the fact (?) which they are always harping upon that "prohibition doesn't prohibit." Our policy has always been that when we find out what liquor dealers do not want done, we immediately go and do it. In this case the legislators of Iowa with the "statesmanship" which seems to characterize the men of this generation have found what the liquor dealers wanted done, at least what they greatly preferred to prohibition, and have gone and done it.

INCONSISTENCY OF LAW.

The short-sighted and contradictory policy of our rulers in befriending a recognized evil to the extent of giving it legal protection, and at the same time endeavoring to suppress by legislative enactment the natural and inevitable outcome of such action, sometimes places them in an undignified, not to say ridiculous, predicament.

This free and democratic government aims—so we are told on Fourth of Julys and other patriotic occasions—to secure to all men their "inalienable rights," among which are life, liberty and the pursuit of happiness. And yet we find it taking measures to secure greater permanence and stability to an institution which in its very nature is destructive of these rights.

Furthermore, when loss of life, liberty or happiness is directly traceable to this destroying influence, we find it providing for the punishment of the man who conducts this institution by the favor and sanction of this same government. The law in dealing with the drink problem certainly manifests a "contrariness" which is, to say the least, illogical and confusing.

To cite a case in point. In a drunken quarrel recently, one man killed another. This fact of itself is too sadly frequent in our rum-cursed land to call forth newspaper comment except perhaps in the immediate locality where it occurred. But it sometimes happens the event possesses more than usual interest, and is of sufficient importance to be reported by the associated press. In the case referred to the murderer having been found guilty of manslaughter and sentenced to fourteen years imprisonment, his wife promptly commenced suit for ten thousand dollars damages against a saloon-keeper of that place. The plaintiff alleges that the trouble which led up to the killing occurred in his saloon, that her husband was intoxicated at the time with liquor supplied him by the defendant, and that under the dram-shop act of that state, the liquor seller is responsible for the crime and for the consequent loss to her of "the services of her husband."

We are always glad of any move which tends to rivet public attention upon the practical workings of the great crime-producer of modern civilization. It would be well for the cause of prohibition if damage suits were more common, and that more often the drink-seller could be made to feel the consequences of his degrading occupation in his most sensitive point—his pocket.

But deserving of censure as the saloon-keeper undoubtedly is, is it altogether fair to hold him *solely* responsible? Who gives the saloon a right to exist? Whose voice declares that the rum traffic shall be a "protected industry"? By whose authority does this national institution for the manufacture of murderers and all other kinds of criminals carry on its work?

The liquor traffic in our country to-day is in the nature of a contract between the government and the liquor-seller. From first to last—from the great whisky and beer trusts, which control legislative bodies, to the smallest retail dealer whose vile concoctions are called by courtesy "drinks"—it is a business partnership, and according to all commercial precedent both parties should be held responsible for results. If a city or state undertake to protect the saloon for a "consideration" does it not savor somewhat of inconsistency and unfairness when, realizing the dangerous tendencies of the business, it passes a law making the rumseller liable for damages?

It seems to us a poor "protection" which seizes upon a share of the plunder and then makes a scapegoat of the "protected."

Suppose, for instance, the wife of every saloon-made criminal—to say nothing of saloon-made paupers and saloon-made mental and physical incapables—were to bring suit under legislative acts against the saloon-keeper. The latter would then begin to discover the peculiar kind of protection afforded him by law. His business would soon be "run into the ground." Government authorities, federal, state and municipal, all admit the saloon to be a breeding place for crime and pauperism and anarchy. Why then not give wider scope to the dram-shop act (if we have one at all), and make the drink-seller responsible to city or state for financial loss involved in the care and maintenance of its saloon-made pauper and criminal population?

Our legislators must see, if they are not willfully blind, that when they enact laws with a view to checking the evil consequences of a legalized liquor traffic they are vainly striving to beat back an onrushing torrent, the floodgates of which their own hands have opened. Having deceived themselves and the people with the idea that this evil is "necessary," they endeavor to regulate it by weaving a tangled web of legal enactments which only serves to make the labyrinth in which they find themselves more bewildering.

If the voters—the governing power of these United States—decide to countenance and support the liquor traffic the only logical thing for them to do is to accept the consequences. Drunkards and murderers are the natural and legitimate outgrowths of the dram-shop. The saloon-keeper's business, under our present system, is as legal as the tailor's business.

When we hear a man denouncing the work of the saloon, commending the action of the wife who brings a damage suit, and declaring that it is right and just for the drink-seller to "pay over a part of his ill-gotten gains" to the family of the pauper or criminal, and know that he votes regularly with a party which befriends and protects the saloon, we marvel at his obtuseness, and are moved to ask, Who *are* our drunkard-makers, who our criminal-makers? It is time that the denunciations of all foes of the dram-shop were directed less against the saloon-keeper, culpable though he be, and more against the power which makes the saloon possible—to the really responsible person, the sovereign voter.

Eye-openers are what anti-liquor men who are still in political thralldom need, and damage suits may aid in convincing some of them of the error of their ways; may show the American citizen that talk as he may about the "majesty of the law," one jewel is lacking in its crown—and that is consistency.

THE RIGHT USE OF DECORATION DAY.

The New York *Christian Advocate*, with whose editorial utterances THE UNION SIGNAL is not always able to agree, especially upon matters involving any phase of "the woman question," has spoken such wise words in its issue of May 24 that we cannot refrain from expressing our heartiest indorsement.

In an editorial entitled "Union Soldiers to the Rear," is quoted the following letter from the New York *Sun:*

To the Editor of the Sun:

SIR:—As Decoration Day approaches, some fitting tribute should be paid to those who for many years have championed the cause of woman's emancipation in Congress and the various state legislatures.

The advocates of woman suffrage should see that the graves of those who have passed away are decorated each year with immortelle wreaths and flowers. Soldiers in a great moral warfare, who must face ridicule and the sneers of the multitude for generations, must have more courage and endurance than those who face the cannon's mouth for a few hours on the field of battle.

Women in all the states should take pains to get the names and photographs of their champions, and have them framed in groups and hung up in public buildings, as well as in their own homes, for the admiration and gratitude of coming generations.

If the members of the present constitutional convention in New York had the assurance that they would be thus honored by their countrywomen, the word "male" would no doubt be speedily expunged from Article II, Section 1, of the Constitution.

ELIZABETH CADY STANTON.

While by no means prepared to indorse the *Advocate's* indictment of "cold-blooded" as applied to the above, we still feel that Mrs. Stanton has made a great mistake in sending out this letter.

Decoration Day, both North and South, is set apart for a specific purpose—to honor the graves of those who gave their lives for their country in the late civil war. Because each section believed the other to be mistaken in that warfare does not alter the fact that both were actuated by intensest patriotism, a patriotism which stood the supreme test—the laying down of life.

None other than soldiers have a rightful claim upon this especial day. Not, of necessity, because they were braver than all others, but because, when the exigency arose, they spared not their own lives, and the day is set apart to their memory. There is, certainly, both truth and justice in the following quotation from the editorial in question:

While "soldiers in a great moral warfare" are, indeed, entitled to credit for courage, to describe the condition of a soldier who for many years knows not whether at morning, noon or night he will be called to dare and do at risk of liberty or life, as facing "the cannon's mouth for a few hours on the field of battle," is so to misrepresent the stress of soul in such a conflict as to excite wonder.

"Soldiers in a great moral warfare" may go, after ridicule and sneers, each night to their own homes, where wife and children may comfort them and give them courage for the next battle; but these men, many a night, lay like cattle upon the ground, snatching a few hours' sleep, or failing "to lose themselves" at all before the turning of the lottery wheel whose prizes might be life, honor and the gratitude of those who would never disparage their deeds, or death and honor, or, as in thousands upon thousands of cases, death and an unnamed grave.

Thank God, the war is ended! It is so fully ended that not even the pyrotechnic breath of some isolated Decoration Day or Fourth of July orator can revive its dead embers. The graves of the Blue and the Gray are decorated North and South alike by hands which once carried the musket, or which still feel the farewell clasp of those nearer to them than life itself. We stand one country today, and white ribbon women, more fully perhaps, than others, know how truly we are one. We know how the bond of "a great moral purpose" has drawn us together, linking each to the other "with hooks of steel."

But, just because we know this, because we see sectional differences receding into the dim past, because we rejoice in one country, we would honor the graves of those who laid down their lives for that country; we would see that one day out of the three hundred and sixty-five is kept sacred to them alone.

Decoration Day is neither a feast day nor a fast day; it is a day of memorial. Its most sacred use is not to dwell upon the past in a spirit of pride or of rancor; not to refight long fought battles; not even to call to remembrance the time when the two halves of our great country could be counted foemen, but, with tender memories of those who have fallen, to turn from their flower-strewn graves, to preach the blessedness of peace; to show the needlessness of war; to point to the higher victories, the more glorious consummations which are before us as a nation.

Doubtless the day is coming, when to "soldiers in a great moral warfare" shall be accorded a day of like import; when the world shall come to realize what it owes to its reformers. But that day will not be hastened, rather retarded by attempting to force the claims of reformers upon an anniversary which is sacredly set apart to another purpose.

We are sure Mrs. Stanton did not realize how very much like "a bribe" her last sentence sounds; and we are equally sure, to the honor of the state of New York, that if the members of her constitutional convention "vote to expunge the word male from Article II, Section 1, of the constitution," as we are earnestly hoping and believing they may, it will be because of the tardy awakening of their innate sense of justice and not in the hope of "*post mortem* decoration."

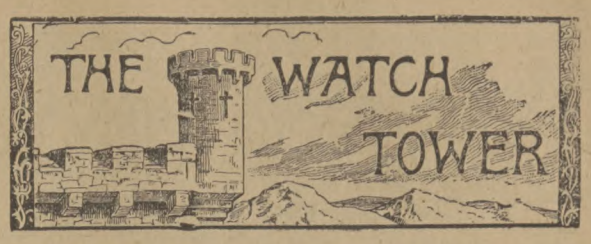
PLEDGE.—"*I hereby solemnly promise, God helping me, to abstain from all distilled, fermented and malt liquor, as a beverage, including Wine, Beer and Cider, and to employ all proper means to discourage the use of and traffic in the same.*"

QUERY.—Will you please explain the meaning of "Postal Union"?

ANSWER.—The Universal Postal Union was established in 1874, at a conference of the United States and all the European countries. The object was to simplify all postal arrangements. At a subsequent conference in Paris in 1878, the additional countries of Egypt, British India, Persia, Japan, Liberia, Brazil, Peru, Mexico and the colonies of Great Britain and Europe joined the union. Great reduction has been realized in foreign postage.

Q.—What is the age of consent?

A.—It is an age which legislatures name as the limit of childhood innocence in girls, after which they are supposed to know the full gravity and life-long consequences of an act by which they may consent to their own ruin. In some states this age is only *nine years*, in many, only *thirteen!* The W. C. T. U. has labored to raise the age to at least fifteen years, and has been successful in a few states. The law is enacted for the protection of evil men to whom no adequate punishment can be meted out, provided the child is above the age specified by the law.



Of all the sophistries which the deluded human mind ever invented, the greatest was seen by On Duty recently at the Midwinter Fair in San Francisco. In a beautifully gilded and decorated wine-room, which purported to represent California's "chief industry," were these words in artistic mural lettering:

"Good wine makes good blood;
Good blood causes good thoughts;
Good thoughts bring forth good works;
Good works carry a man to heaven—
Ergo, good wine carries a man to heaven."

The inexorable rules of logic, whereby a false conclusion *must* follow a false premise were never more forcibly illustrated.

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Other inspiring (?) mottoes which adorned this wine-room were as follows:

"Good company, good wine, good welcome, can make good people."

"To be, or not to be,
That is the question,—
Sit down, my friend, and drink,
It helps digestion."

"Let us have wine and mirth and laughter,
Sermons and soda-water the day after."

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At a late notable meeting of women, one of the speakers was detained at home and sent her husband to read her paper. In introducing him, the quick-witted chairwoman said, "We will 'suffer' him to speak, provided he will speak so he can be heard." The speaker as well as the audience did not fail to see the point.

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"Which is the 'foreign nation' in the thought of God?" pertinently asked a foreign missionary in a great audience recently. The arrested thought of the audience was apparent on every face during the effective pause that followed.

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A white-ribboner was accosted by a clergyman "of the contrary part," with the words: "Why do you go against the Holy Scriptures by your advocacy of total abstinence?" "Pray cite an example of Holy Scripture," was her prompt reply. "Wine that maketh glad the heart of man," was the ready quotation; whereupon the temperance advocate made answer: "Please give us the rest of that passage." "And oil that makes his face to shine." "If you, my honored friend, are loyal to the letter of Holy Writ, I shall expect when next I meet you to see your face aglow, and I am surprised that one so zealous for the 'lively oracles' does not illustrate his appreciation of olive oil in a more practical manner than you have yet done." Whereupon the excellent dominie proceeded on his way silenced but not convinced, and our temperance friend went on her way rejoicing.

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On the principle that every member of the social compact must be protected from possible injury by any member, is based the rationale of every law on any statute book.—*Lady Henry Somerset.*

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In addition to the six churches which On Duty has previously reported, as having memorial temperance windows, three others are announced. The first seems to be the oldest in this country. Here is what the former pastor, Rev. A. K. Felton, says about it: "Possibly ours was first. The First Lutheran church of Philipsburg, Pa., of which the writer was pastor at the time, was dedicated November 18, 1888. It contains a window bearing this inscription, 'Presented by the W. C. T. U. of Philipsburg, in honor of their president, Mrs. A. C. Felton.'" The next window is also located in Ohio, and is described by Mrs. Mary E. Hart as follows: "The Woman's Christian Temperance Union, of Hicksville, O., placed, at its own expense, a beautiful stained glass window in the United Brethren Church of that city, dedicated April 3, 1892. It is a front window to the right of the pulpit, the upper part bearing the initials, W. C. T. U. It was made to order, at a cost of fifty dollars. We think it a good way to keep our work before the people and is money well invested." One who helped to place it there thus describes the third window: "In the front of the Methodist church of Evansville, Wis., there is a beautiful circular window dedicated to the W. C. T. U., and paid for by members of the union personally contributing. It was placed there in October, 1890, and bears the initials, W. C. T. U., also the words, 'For God and Home and Every Land,' and the beautiful emblem, the Madonna and child." ON DUTY.

NEWS FROM THE FIELD

NEBRASKA.

EXECUTIVE MEETING.

The semi-annual meeting of the state executive was held in South Omaha, April 19 and 20, and was well attended when we consider the unfavorable circumstances of this hard year.

You know it is said we learn something new every day. I certainly felt the truth of this saying when I learned by the actual experience of a mile of track walking that there is no B. and M. depot at South Omaha, but one must go on the Union Pacific road or else go on to Omaha and return on the motor. I am glad to know this in case I go there again, but the knowledge does not erase the memory of the long, lonely twilight walk over the prairie and through the freight yards of South Omaha. The hearty welcome of Mrs. Lottie Towl at her home, as she made me most comfortable for the night, went far, however, to mitigate the unpleasant experience.

South Omaha union has recently been revived and has taken hold of work anew. So they were ready with a most hearty welcome, and a two days' meeting was very successful and greatly enjoyed, notwithstanding the cold and rainy weather, and the close proximity of the Kelly army of commonwealers. As to the weather, the citizens told us their supply of pleasant weather had been used up for the brewers' convention a week or so previous, and knowing us to be very partial to cold water, they ventured to offer us an unlimited supply!

The Kelly army was no nearer than Council Bluffs where they were awaiting transportation through Iowa, but rumor filled the streets of South Omaha with them, seized freight trains and engines and kept every one under intense excitement. The brave ones, however, came out to the meetings, and we had good audiences each evening.

The first evening an address of welcome was given by Mrs. Rev. Ross on behalf of the W. C. T. U. while her husband followed with an impromptu welcome from the churches. These were responded to in a very bright, pleasing address by Mrs. Nellie Richardson, of Lincoln.

Mrs. Jones, editor of the *Union Worker*, read a very interesting history of "How a Union Flourished without the *Union Worker*." This was so good and so applicable to some unions in the state that the paper was ordered printed in the *Union Worker*. I hope it may be read outside our own state. The fine singing was furnished by a talented quartette.

Friday evening was made most interesting by a paper from Mrs. Pugh, of Omaha, on parlor meetings, of which department she is state superintendent; a model ten-minute address by Mrs. T. W. Pease, of Albion, president of the eighth district; an address by Mrs. C. M. Woodward, and a paper on "Suffrage," by Mrs. S. M. Walker, both of whom gave great satisfaction. A feature of this evening was singing by a large number of high school pupils led by their teacher.

The business sessions of the committee were very interesting, finance being the great subject of discussion. The assessment plan was agreed upon for present emergencies, and a plan for making the *Union Worker* self-supporting was discussed and will be presented to the convention next fall. Thrilling reports of work in the social purity department were presented by Mrs. Clark of Omaha, Mrs. Leader, of Chadron, and Mrs. Brakefield, of Red Cloud. It was incidentally mentioned that Rev. Dr. Lasby, of St. Paul M. E. church, Lincoln, had preached four "fearless and powerful" sermons against the social evil and its management during the campaign against it in that city this spring.

Miss Fairbrother, of Omaha, was present the second day and distributed copies of the paper she edits, the *Woman's Weekly*. This is "a journal for the up-to-date woman," as its heading reads, and is the organ of the "Omaha Woman's Club," a new organization of several hundred members, which has started out most auspiciously. The paper is a handsome, well edited sheet, soon to be enlarged. With a liberality of spirit we are glad to see, it freely divides its space with various organizations, the W. C. T. U. being given a whole page which is edited by Mrs. Mary Moody Pugh, one of our state workers.

ITEMS.

Mother Putnam was present looking as young as ever.

It was suggested that the unions furnish each minister and editor with a copy of the state minutes.

Program committee for state convention consists of Mrs. Walker, Mrs. Dailey, Mrs. Pugh, with one member to be selected from Lincoln, the place of meeting.

Mrs. O. H. Jones, editor of *Union Worker*, was present, accompanied by little Miss Helen, who seemed quite at home in her first public meeting. She fell readily into the ways of the committee and made herself heard occasionally, just like the others.

Two bills were decided upon—equal suffrage and raising the age of protection to eighteen years—to be brought before the legislature next fall.

The *wearing of the white ribbon* was emphasized, as it so much needs to be.

The B. & M. was made the official route to the National Convention.

Mrs. Bryant, superintendent of Chinese work, read an interesting letter from a Chinese student of Bellevue College, who had gone back to China to be married. She also reported fifty dollars, sent by the Chinese Sunday-school of Omaha to support a colporteur in China.

A new departure in the work of the W. C. T. U. has been made in Omaha, from which much is expected by the women there. In April a union of the unions was held.

From the reminiscences of the early days of the work given by Mrs. Jardine, it was learned that the W. C. T. U. was organized in Omaha in 1878, with twelve members. In 1885 the old Buckingham playhouse was converted into a gospel temperance headquarters, with lunch-room. When new unions were formed in other parts of the city, the mother society chose the name of the Buckingham union, which it has since retained.

To the women of the various unions, it seemed that a time had come when better work could be done by consolidation of the forces. After considerable discussion of the subject, this was decided upon, and now there is but one union in Omaha—a consolidation of the five or six that existed before, and it is hoped and expected that the work will go on with greater zeal, less machinery and consequently less friction. We trust the step taken will result in good to the cause. The officers of the new organization are, Mrs. E. L. Wood, president; Mrs. E. M. Covell, vice-president; Mrs. Mary M. Pugh, recording secretary; Mrs. Margaret Park, corresponding secretary; Mrs. F. Ada Tucker, treasurer. Fifteen superintendents have since been appointed. A public reception to the teachers of the public schools will be given this month, for which elaborate preparations are being made.

The cause of scientific temperance instruction will surely receive new strength and interest from both the teachers and the public.

DORA V. WHEELOCK,
State Reporter, Beatrice.

MISSISSIPPI.

ELEVENTH ANNUAL CONVENTION.

On Friday evening, May 4, a goodly number of the Mississippi W. C. T. U. assembled in the court-house at Canton, Madison county. An audience large enough to be inspiring was present, and with addresses of welcome and responses we opened the eleventh annual meeting. The pastor of the M. E. church, Rev. L. S. Jones, gave us a cordial and rousing temperance welcome, which sent us home with a thrill in our hearts presaging a fine convention.

Miss Virginia Bransford, in behalf of local W. C. T. U., made a winning welcome speech, which was responded to by Mrs. N. N. Somerville, of Greenville, for the state, with her usual strength and clearness. The opening address was made by Mrs. M. M. Snell, who is a great favorite in Canton, having just closed a most successful evangelistic meeting there in conjunction with Rev. W. M. McIntosh, of Alabama.

On Saturday the convention was called to order by the president, Mrs. L. S. Mount, of Greenville, with the usual devotional exercises, the appointment of committees, etc. Mrs. Mount's address is always a treat to the convention, so clear in its recommendations and so brave in voicing her own advanced thought on public questions, where she takes her stand as a leader should. This she did unequivocally on the suffrage question, and though the Mississippi W. C. T. U. has never adopted suffrage as a line of work, during a heated discussion of a suffrage resolution there were few delegates who did not declare themselves as suffragists.

Many of our old officers were present, among them the ever welcome face of our beloved Mrs. M. E. Ervin, the pioneer of W. C. T. U. work in our state.

The Crusade prayer meeting conducted with great power and sweetness by Mrs. Snell, set the keynote to a deep spirituality during the convention.

On Saturday night Mrs. Clara C. Hoffman (we Mississippi women love her) gave one of her splendid addresses on "The Perfect Woman," showing conclusively that the 19th century woman of to-day, in her highest development, filled the Bible standard with much completeness. This in such strong Anglo-Saxon that Canton had food for thought for many days. Again on Sunday night she offered "strong meat" (no milk for babes) on the position of woman in the Bible. Nothing else was talked of on the street for several days. Such sowing will yield fruit.

Our sermon on Sunday morning was delivered to a crowded house in Brother Jones' church, by our Mrs. Snell; nothing more magnetic and persuasive could have been given. Her power lies in her tenderness. Long may she live to work for the Master.

On Monday night a Demorest medal contest for a gold medal gave its fine object lesson effectively to a large house. Then the convention adjourned to a reception given by Mrs. Anna Davis Smith in her beautiful home, which will linger delightfully in our memories.

Y night, as usual, closed the convention with songs, recitations and presentation of banner to the best working union of the year. Natchez, under its faithful, earnest president, Mrs. T. Otis Baker, captured the prize. Miss Belle Kearney delivered her address to a densely packed house, many standing until a late hour, held by her passionate, burning appeal for a clean, pure life. We predict that she will capture Canton yet. Many signed the pledge when she was done. The society young men were unanimous in wishing "the beautiful Y girl" would come back to Canton.

The constitution and by-laws were revised, district presidents were appointed and an earnest effort made to start a paper of our own, the size of the *Woman's Column*, also a Mercy Home for women on the order of Florence Crittenton homes, was planned to be started with funds remaining from sale of lot in Jackson.

Greenville was the banner union for work. Only five counties remain under liquor dominion in the state. As our men give us the credit for this great result we resolved to concentrate work upon the wet counties and begin campaigns to keep dry the territory already gained. There were present sixty-seven voting delegates, fifteen visiting delegates and five L. T. L's.

The animus of the convention was inspiring and full of promise that Mississippi should not go backward in the temperance fight.

The next convention meets in Natchez and we intend that Natchez shall never forget it.

In addition to the customary resolutions, one of gratitude for Miss Willard's restoration to health and promise of speedy return to us was adopted, also one affirming our faith in Mrs. Carse which we hope to show in a substantial manner before the close of the year.

The following extracts from Miss Kearney's report will interest Mississippi readers:

"Grenada, Canton and Jackson are the only places in which there is an open saloon on the I. C. Railroad between Memphis and Osyka. I have lately made a pilgrimage from Pickens almost to the Louisiana line, afterward going to Natchez, Fayette, Port Gibson and Vicksburg, organizing new unions and reorganizing old ones, holding eight business meetings and delivering sixteen addresses. At Goodman, a W. C. T. U. was formed of forty-two members; at Terry, of fifty-six; at Wesson, of thirty-two, and one hundred and forty-six pledges secured. At McComb City a series of meetings were held, cordially assisted by Rev. M. L. Burton, which resulted in the formation of a Loyal Temperance Legion of fifty-six members, and a strong W. C. T. U., with adult pledge-signers amounting to seventy-three. Everywhere the ministers were loyal and helpful, hesitating at no sacrifice, faltering at no demand. They are great towers of strength to the temperance cause, active, untiring, progressive and aggressive. The faithful few among the W. C. T. U. of Vicksburg are holding their own against overwhelming odds. In Natchez, the temperance forces are gaining ground rapidly, and are doing telling work. The Y's there now number over one hundred, and are accomplishing a wonderful amount of good under the able leadership of their president, Mrs. T. Otis Baker. Mrs. Snell has lately caused an arousement in Jackson, and through the local option election soon to be held in Hinds county we can easily foretell the ejectment of grog-shops from the capital city. Canton has been the scene of a desperate struggle within the last few months between the powers of light and of darkness, with the happy result of the powers of light being far in the ascendency. The saloon-keepers are thoroughly intimidated. They have arranged their property so as to be able, at a moment's notice, to put it on the market and 'take unto themselves wings and fly away' to more congenial climes."

Our president and Mrs. Snell went before the legislature, and plead for constitutional prohibition, and though they did not get it, they left the impression that the women are awake, and know what they want, and they know they will get it some day.

ANNIE E. HARPER,
State Reporter, Fayette.

SOUTHERN CALIFORNIA.

COUNTY CONVENTIONS.

Such excellent reports of the county conventions have reached me, I wish space permitted them to be given entire.

First to summon the comrades was San Diego county union, and the gathering was at Escondido, April 9 to 11, with our state president in attendance. Some of the work accomplished was reviewed in reports from sixteen departments. Mrs. Ella Whitmore, county president, gave an address so replete in suggestions and pointed in advice that by request it was published in full. The number of unions in the county remain the same with an increase in membership. By their effort a local option ordinance was secured, and they now wish for the ballot to enforce it. The San Diego Bay union of unions has prospered beyond anticipation, and at each all day meeting new members are enrolled. A Fourth of July grove celebration is suggested to "round up" the remaining five unions into a second union of unions. After expressing gratitude because the one hundred dollar pledge to our state temple had been paid, Mrs. Whitmore suggested the filling of mite-boxes for the Chicago Temple, or, better, raising another one hundred dollars to engrave the name of the county union upon a Willard Hall tablet. Last year the county received the state prize banner for the best work *reported* in scientific temperance instruction department.

The second evening of the convention was given to addresses, first by Mrs. Roberts, of Bonsell, on "The Women of the Bible," followed by a very able one from Rev. Amanda Deyo, of San Diego (a recent valuable addition to the union), and another of deep interest from our state president, Mrs. Mary E. Garbutt.

On the last evening the Y's and Legioners possessed the platform and discoursed upon such themes as "Narcotics," "A Girl's Duties to her Associates," and "Am I My Brother's Keeper?"

Los Angeles county union came next and held its annual convention in the pretty village of Compton, April 18-20. The sisters of Compton received the convention in their large, unfinished hall ("which represented more heroism and self-sacrifice than any wealthy community can understand") and literally spread their nets—one upon the wall festooned with vines and baited with crimson blooms.

A fellowship meeting full of a tender spirit of consecration opened the session and gave the keynote to all that followed. Reports from county officers showed that thirty-two unions were active, with sixteen L. T. L's, and that $172.20 had passed through the treasury. Sometime we will learn to pay *all* money into the local treasury first.

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A local presidents' parliament—like Dorcas' garments—evidenced abundant labors for good. A delightful song service opened the evening program, followed by an impressive devotional by Mrs. Fenton, of Glendora, and graceful words of greeting from Mrs. Leech for the Compton union. Words witty, wise and practical were termed "Snap Shots," the first being truly aimed by our state president.

Thursday morning "Benefits of Organization"—for mothers, young people and children, was ably treated by Mrs. Josephine Marlatt, president of Los Angeles union of unions; Mrs. A. C. Broadbeck, state Y superintendent, and Mrs. Ellen D. Blair, National chalk-talker. Mrs. S. A. McClees, National superintendent soldiers and sailors, enthusiastically presented her department work.

Our chief of Ransom Home work, Mrs. C. A. Lorbeer, gave the cheering news that the home was out of debt, matron's salary all paid and money in the treasury; a leaflet giving history, work and needs of the home having aided the cause much.

A memorial service led by Mrs. A. B. Southwick, was solemnly sweet and the closing prayer tenderly sympathetic.

The election of officers resulted in the reëlection of Mrs. Emma Cash, president; Mrs. L. H. Meserve, vice-president; Mrs. Laura T. Carter, recording secretary, and Miss Eva Reese, treasurer. Mrs. J. E. Terpenning, of Pasadena, was chosen corresponding secretary.

By resolution the convention "indorsed the action of the Woman's Purity League, of Washington, D. C., in praising Judge Wilson's recent plea for purity, and join them in demanding the same standard of purity for men and women."

Thursday evening was given to the subject of franchise, Dr. Ella Whipple-Marsh, of Pasadena, answering the question, "Why give the ballot to women?" and Mrs. Alice M. McComas, of Los Angeles, following with a fine address. Pomona received the first, and Los Angeles Central the second prize for best work done in franchise department offered by Dr. Whipple-Marsh, county superintendent.

Eighteen departments of work were chosen for the coming year and well womaned. Papers by Mrs. Lucy M. Hutton on scientific temperance instruction and Mrs. Tilla H. Lodge on temperance literature gave evidence of what had been and more that ought to be done.

The president made an earnest plea for money to purchase a quilt made by a feeble union, and when she finished was quite abashed by being made the recipient of the same. Compton's silent fishing was equally successful, for they were surprised by a gift of twenty-five dollars toward the payment of their hall, with grateful thanks for their kind entertainment of "the best convention ever held by the county union."

At Riverside, April 25 and 26, there was a family gathering, when the "old folks" came to visit the new household. In other words, the second annual convention of Riverside county union was enthusiastically celebrated, with San Bernardino county sisters as guests. The exercises were held in the Baptist church, with Mrs. E. J. Davis, county president, presiding.

Mrs. Mary Potter presented the subject "The Legal Progress of the Enforcement of Prohibition Ordinance," and Mrs. N. P. J. Button, state vice-president, opened the discussion thereupon, after which Mr. Anderson, district attorney, explained the enforcement of the ordinance.

Reports showed a growth from the original three to thirteen active unions, with thirty-four delegates in convention. A resolution condemning the immorality of men in high authority was passed by a rising vote. Mrs. Emma L. Cameron, of Colton, and Mrs. Rice, of Rialto, by request led devotional exercises. Discussions followed the reading of excellent papers on "Parliamentary Drill," "Social Purity," "How Best to Interest Unions," and "Narcotics." Of the last, a delegate writes, "This paper was not consumed with its smoke, but still burns into the hearts of its hearers." "The Press in Relation to Our Children," was considered, and Mrs. D. F. Barrett, state superintendent of Sabbath Observance, impressed the audience with a better way of keeping the day of rest.

After a short, informal reception, the evening audience was delightfully entertained by the L. T. Legions and their friends, members from East Riverside participating. Mrs. Ida Russell, state superintendent of juvenile department, gave an interesting report of the county Legion work.

Thursday was given to business, the reports of officers and superintendents. As the county president and others declined to serve longer, the election resulted as follows: President, Mrs. S. A. Webber; vice-president, Mrs. M. E. Hewitt; corresponding secretary, Mrs. Lizzie M. Reynolds, East Riverside; recording secretary, Mrs. Mattie Black; and treasurer, Mrs. Plimpton, reëlected. An invitation from San Jacinto for the semi-annual convention in October was accepted.

Kern county, with its three unions, held its convention at Bakersfield M. E. church, April 26. At the opening devotionals, Mrs. Brown, superintendent of Chinese work, voiced the important truth that "much of our success is due to the devotional exercises of our meetings."

Mrs. Emma Cash, state organizer, was present and gave a brief talk on parliamentary usage in the afternoon, and in the evening delivered one of her interesting and instructive addresses.

Scientific temperance instruction, purity in literature and art and franchise were taught through able papers, by Mesdames Stockton, Candee and Fish, while Mrs. McLeod furnished one on "Our Emblems." Mrs. S. S. Hunter was reëlected county president; Mrs. Wright, of Rosedale, corresponding secretary, and Mrs. Lee, treasurer.

Resolutions were passed condemning gambling as seen in "purchasing of prize baking powders and chances given on goods"; recommending "the circulation of petitions for closing saloons from Saturday evening until Monday morning"; to "lend a hand to educate public sentiment for temperance during the coming campaign," and heartily indorsing Judge Wilson's sentiments of "the same standard of purity for men as women," while demanding "purity of character in the candidates for officers of public trust, irrespective of party."

Orange county held its convention at Santa Ana, April 24, 25, but no report has reached me, probably because they have been so busy driving out the enemy. Prohibition sentiment from Riverside county wafted across the boundary line and Orange county has been "all stirred up," our comrades active in the stirring. A county ordinance was passed compelling *open* saloons—no screens, tables, private gambling boxes or rooms and then so amended at the next meeting as to undo all the good done. Mrs. C. E. Way, county president, and Rev. Mary Woody, former president of North Carolina W. C. T. U., addressed the county supervisors on behalf of women and the home, but one vote gave the enemy the victory, and soon the saloons had drawn their curtains, preferring darkness to light. So numerous were the petitions presented that practically a large portion of the county has gained prohibition. Westminster, Garden Grove, West Orange, Olive, Newport, Laguna, El Modena and El Toro, are to have no licenses granted, while in three of the larger cities licenses are given. The *Standard* printed in full the names (1,455) on the temperance petition.

NOTES.

A glimpse at a little white ribbon aided a presiding officer to decide the question of having claret punch at a public reception of Eastern guests thus: "We have a representative of the W. C. T. U.—of course not."

Santa Monica union presented a petition to the city trustees of four hundred and forty names, asking that to the three hundred dollar liquor permit be added the Pomona law provisions—a saloon without attractions. Not granted. The union on April 12 entered upon their possession—property willed to them for a temperance free reading room—with music, and—not dancing, but earnest, fervent addresses, followed by refreshments, which netted a neat little sum. They now ask for donations of temperance and religious books.

Mrs. M. B. Carse has come and gone. She addressed the union at Redlands, the Los Angeles union of unions and possibly others, winning friends for her cause.

GABRELLA T. STICKNEY,
State Reporter, Los Angeles.

EASTERN WASHINGTON.

THE WORK MOVES STEADILY ON.

The Neal Dow anniversary was observed with pleasure and profit by many of our unions. Demorest medal contests are being multiplied with gratifying success. We are rejoicing in the fact that our efficient National organizer, Mrs. Delle H. Cox, has consented to lend a hand for a time to the work in Eastern Washington. She began May 14 in the southern portion of the state and we hope will visit most of our unions.

It is a time of depression and general unrest. The "commonwealers" are disturbing many communities. Because of these things, we realize the need for greater effort in behalf of Christ and the temperance cause.

I bespeak for Mrs. Cox a special interest in the sympathy and prayers of the white ribbon host everywhere.

The sad tidings have just come from Spokane of the "going home" of Mrs. A. P. Crystal on May 7th. Her daughter, Mrs. Chas. S. B. Chant, writes: "Mother was born in Columbus, Ohio, March 22, 1835. She was a noble, pure Christian, beloved by every man, woman and child who knew her. She was ever a staunch Prohibitionist, and all the years of its existence has been a subscriber to THE UNION SIGNAL. She held the office of president of both county and local unions, and was also for a time the state treasurer. She was a very earnest student of the Bible. Although she had been ailing for some months her death was an unexpected blow. On that last early morning she talked hopefully of the future, then, turning, said she would take a nap. A half hour later it was found she had so quietly 'fallen asleep in Jesus,' that her loved ones who were in the room knew not just the moment."

Thus have the family, the large circle of friends, and the temperance cause been sorely bereaved. We bow to Him, who willed her promotion, earnestly praying that her beautiful life and death may be used by Him to greatly increase the laborers in this field "white already to harvest."

JULIA B. COLE,
State Reporter.

VIRGINIA.

GREAT VICTORY IN NORFOLK.

In Norfolk the recent election for municipal officers resulted in a splendid victory for the Prohibition Reform party. The success of this party was the result of an uprising of the better class of people against the despotism of "a ring" which for political purposes had permitted gross wrong-doing in all departments of city government. The W. C. T. U. were active and their influence was felt and seen everywhere. The city officers were elected by about fifteen hundred majority and the Reform party elected (which is most important to Norfolk) a majority of the city council. There is general rejoicing among all religious and temperance people, a great thankfulness that corruption and "ring rule" have been rebuked and the power of the liquor traffic in Norfolk at last is *broken*.

In Lynchburg the W. C. T. U. is at present inactive, but the cause of temperance, which is one with the religion of Jesus Christ, can not be said to have declined, because there is greater activity in "rescue work" than ever before, and many of the W. C. T. U. are to the front in all good work of that kind.

Richmond, I think, in the W. C. T. Unions leads in religious and charitable enterprises. The last and best that has been done by any of the unions is the furnishing of wards and rooms in cottages at the Confederate Soldiers' Home near Richmond. The Y's have done a noble work in that line and the remnant of the Lost Cause that remains in pain and suffering, is cheered and comforted by the knowledge that there are those who care for them, body as well as soul. Many souls have been saved that but for these women who love the Lord, would never have heard of the blessed message the gospel has, even for those who have spent and wasted the best years of their lives in sin and forgetfulness of God.

The W. C. T. U. of Virginia has not taken up the department of suffrage. All things are lawful (or ought to be) we think, but all things are not expedient. It is the conviction of many earnest, thoughtful women that the women of this state, at least, are not prepared to assume the responsibility of the ballot. Not that education on other lines is not equal to what is needed, but education on that line is most decidedly "below par." Until our women learn to vote right we would not have them vote at all. At present very few even desire to exercise this privilege, and these few are not pressing a claim to it.

For several years circumstances have interfered with our flower mission for the state prison. This year we have the promise of again giving this great pleasure to our poor people "behind the bars." Prison work has not been neglected, although there has been no "flower day" for a long time. Religious services and Sabbath-schools are held regularly in both male and female wards. I think I can safely say there is no decline but rather an advance in temperance sentiment over the state, and along with it a marked increase in religious zeal and activity in all lines of religious work.

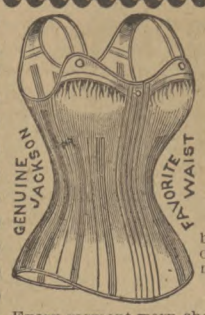
Circumstances not best to mention have prevented a regular letter from the state reporter. In future I hope, unless providentially prevented, to give the latest news from all *parts* of our work in the state.

Yours for service,
W. H. WHITEHEAD,
State Reporter, Ashland.

NEWS IN A NUTSHELL.

FALLBROOK, CAL., with its eleven members has two juvenile unions with a membership of seventy-five.

MRS. SARAH A. MCCLEES, National superintendent soldiers' and sailors' work, is so charmed with California that she has decided to remain for the present at least, and has begun housekeeping at 936 Cottage Place, Los Angeles. Letters for her department may be sent directly to her by state superintendents and others.



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THE central union of Kansas City, Mo., has recently lost one of its oldest members. Mrs. Elizabeth Lindsey passed into rest Sunday morning, May 6, after a long and painful illness.

A NEW union is formed at Fillmore, Cal., the result of a visit by Mrs. A. Hammond, of Nebraska, to Mrs. Martin, both white-ribboners. The union now has twenty-four members and two thriving L. T. Legions.

TWENTY-THREE years ago saloons were voted out of Carthage, Ill., and all other evil institutions were outlawed as well. The inhabitants are prosperous and a finer residence spot would be hard to find. An application for license to run a billiard hall was promptly rejected by the city council.

MRS. CLARA C. HOFFMAN has been engaged for several of the eastern conventions and from the 27 of Sept. (when she attends the state convention in Maine) until the middle of November will be glad to answer calls in the Eastern states. Any one wishing to secure her admirable services for our "peaceful war" please address Mrs. Minnie B. Horning, 1116 The Temple.

A NEW paper bearing great promise has been launched by the Young Women's Christian Associations of America. The significant title is *International Messenger*, and the object is to unify and extend the work of the Y. W. C. A.'s through this valuable medium of communication. The editor is Mrs. Fannie C. Duncan, of Louisville, Ky., sister of our own lamented Jennie Casseday. Mrs. Duncan has had long and successful experience in journalism and we predict a fortunate career for the new *Messenger*.

THE seventh annual convention of the W. C. T. U., of the Indian Territory, met at Wagoner, May 16, 17 and 18. There was no union at that place but the delegates were made welcome and entertained right royally. The first evening was devoted to addresses of welcome and responses. May 17th a new union was organized at Wagoner with eleven members, and two honorary members, with Mrs. J. Parkinson, president. May 18 a Demorest gold medal contest was held, Miss Willie Akin, of Vinita, receiving the gold medal. The convention held morning and afternoon meetings for business and public meetings in the evenings. It adjourned to meet next May at Claremore, hoping to form a union there and do much good. The W. C. T. U. of Vinita entertained Mrs. Hoffman May 31.

Official Communications.

WHITE SHIELD WORK.

It has long been my wish to unite the various White Shield societies to a common center, through which they might obtain an acquaintance with each other, and receive help by an exchange of experiences. As it now is, each society seems to be alone, working on its own plan and trying to solve its own problems. If there could be coöperation, an interchange of thought, a discussion of methods, an expression of opinion as to causes of failures, or a cheering recital of successes, the work would be greatly advanced.

I think I have found a way by means of which the different White Shield societies can be made each a link in a chain of sympathetic union through which shall flow the strong current of united effort. I have obtained the consent of a woman whose life is connected with young people, who understands their needs, sympathizes with their feelings and is desirous of giving them every possible incentive towards lines of purity and nobility, to act as secretary of the White Shield, and I now earnestly request that each White Shield society will at once report to Emma F. Bates, Valley City, North Dakota.

Give her all the facts concerning your organization. Tell when it was organized, by whom, with how many members it begun, and how many it now has. Tell her your plan of conducting meetings, the discouragements you have met, the successes that have been yours.

If you desire a personal reply to your letter *enclose a stamp*. The department appropriation has this year been cut down, and while you will not miss the two cents needed to secure you a reply, the department will be much helped.

Let me urge you to make this report at once, as we desire to have, as soon as possible, an accurate idea of the number of societies, their location and membership, that we may be able to put into definite form the plans that are in process of maturing for promoting this work.

Come, give your White Shield secretary a hearty welcome to her new office. With sincere confidence in your earnest coöperation, I am your cordial co-worker,

MARY WOOD ALLEN,
Nat'l Supt. Purity Dept.

Toledo, O.

Treasurer's Corner.

From Ceres, N. Y., comes a delayed, but no less welcome, dollar on the ten cent fund; also one from Wellington, O., and from Allston W. C. T. U., Boston, Amboy, Ill., Plummer, Ind., and Dover, N. H., with $2 from Kingfield, Me., and $1.20 from Mt. Ayr, Ia., 70 cents from Lena, Ill., 50 cents from St. John's Newfoundland, and a few single dimes from various friends. Those receipts are especially cheering in these hard times. Miss Willard is delighted that her earnest appeal has touched so many loving hearts and opened so many purses.

Delaware, West Washington and Illinois have sent in installments of state dues during the past week, and from Shanghai, China, comes a donation of $5.84, sent by Mary J. Farnham as a Crusade offering. She writes: "Miss Robinson asked me to forward for the Chin Kiang union, $6.70. The executive committee of the Chinese National union voted $5 for the same purpose, so I bought a postal order for 25 cents. The $11.45 (the two contributions) in silver put into gold ($5.84) seems a small sum, and I wish it were much more, but as yet we have to do with the day of small things in the temperance line in China. We have just been helped and cheered by the visit of Mrs. Andrew and Dr. Bushnell. They were entertained at our home, and we felt it a privilege to have them with us and were sorry to have them go. We are now looking forward to the coming of Miss Willard and Lady Henry Somerset, and hope for much from their visit. We need to be constantly stirred up, and are so glad for the presence of the round-the-world missionaries of the W. C. T. U. I think very few even of the missionaries realize the importance of temperance work in China. The Chinese are said not to be a drinking people, but they do a good deal. At any rate, we do not want to wait until drink and the drink traffic become the curse here that they are in Western lands. Foreign liquors are already imported here, and the Chinese are very fond of champagne. I sometimes get very much discouraged, and then again something comes to inspire with hope and enthusiasm."

Isn't that a good letter and does it not show us the need of greater effort for the world's work?

I give to-day the opinion of two sisters with reference to the dollar dues. A North Dakota white-ribboner writes: "At a recent meeting of the Uxbridge W. C. T. U. it was resolved that in our opinion it would be very unwise to raise the fees and dues of the members of the W. C. T. U. believing that it would result in a decrease of membership and even money, as those that are able and have their heart in the work will pay just as much now as if the rates were much higher and we can ill afford to shut out or lose any that may feel like joining us and casting in their mite, and we will work, trust and pray that all will become more fully aroused and set themselves in array to combat with this giant intemperance."

From South Edmeston, N. Y., another writes: "We are a small union scattered over a part of two counties, and are having a hard time to live. I am sure an increase of dues would entirely destroy us—one member having already left on account of calls for money. Of course some of our members would not mind it."

We are glad to hear from both sides of the question and would especially be glad to hear of unions that have raised the dues and the result as to loss of membership.

At the federation of district unions held in the Fourth Baptist church of Chicago, May 31, a large majority of the delegates expressed themselves favorably to raising dues in Illinois to one dollar. In fact many unions have already done so.

HELEN M. BARKER.

Organizers' Corner.

NATIONAL ORGANIZERS.

Mrs. Helen L. Bullock, Elmira, N. Y.

Mrs. L. H. Washington, Port Jervis, N. Y.

Miss Frances E. Griffin, 69 Maple street, Chicago.

Mrs. Mary Bynon Reese, Chautauqua, Wash.

Mrs. Emily Pitt Stevens, 1907 Bush street, San Francisco, Cal.

Mrs. Ellen Dayton Blair, 936 Cottage Place, Los Angeles, Cal.

Mrs. Maude L. Green, Manitou Springs, Col.

Mrs. E. Norinne Law, Baraga, Mich.

Miss Belle Kearney, Flora, Miss.

Mrs. Delle H. Cox, Newberg, Ore.

Miss Ida Clothier, Manitou Springs, Col.

Mrs. Henrietta Skelton, 132 McAllister street, San Francisco, Cal.

Mrs. S. C. Harris, Franklin, Va.

Mrs. F. E. W. Harper, Bainbridge street, Philadelphia, Pa.

Miss Clara Parrish, Paris, Ill.

Miss Carrie Lee Carter, Dexter, Mo.

Miss Frances Ensign, Madison, O.

Mrs. E. A. Kenyon, Townshend, Vt.

For terms and dates address as above.

Through the successful planning of Miss Mary E. Campbell, state leader of the Y's, the writer is having a delightful "fly" through New Jersey. Thirty-five appointments in scarcely more than as many days! This is certainly the best work on record for any state Y secretary. New Jersey white-ribboners believe in public meetings as a means of creating sentiment. It was reported last year at their state convention that forty-eight lecturers, besides their own women too, I think, had been in their borders during the year. For this reason the ground has been thoroughly canvassed, so that there are few calls for organization, but many are joining the societies already established which marks a substantial advance. More young women are identified with the W. C. T. U. of New Jersey than I have ever found in any other state. The unions are in a prosperous condition, and everywhere one sees the results of the recent work of Mesdames Bourne, Hunt, Benjamin, Mary Wood Allen and others.

This is the county convention season. I like New Jersey's plan of holding semi-annual conventions, the spring session to be a sort of conference or school of methods; the autumn for the election of officers, reports, etc. The clergy of this state stand by the women, and are generally present at our meetings and occupy the platform. At one point two ministers *volunteered* to conduct a Loyal Legion at the close of convention!

At Passaic we found a Young Ladies' League composed of seventy-five girls from the best homes in the city, who were holding weekly consecration prayer-meetings in the very parlors where they used to dance and play cards, this the result of a week's evangelistic services held under the auspices of the W. C. T. U. Twenty of these young women were present at our meeting, and all arose at the close to manifest their interest in our work. They have since brought it before their League, and ere this is read Miss Campbell will have organized them into a Y. W. C. T. U. What will it mean when there are seventy-five such consecrated young women in every town? The time is coming, this is my faith.

Merchantville union made money by giving a course of three lectures, and selling the tickets for the small sum of fifty cents, even when one of these lecturers was Col. Geo. Bain.

New Jersey women are good advertisers. At the Cumberland county convention word reached us that our appointment for the next night had been canceled. The Post Norris women, at that late moment, had the courage to invite us there and gave us a crowded house. Their work began at six o'clock Friday morning, and at eight o'clock Friday night their hall was full to overflowing. How did they do this? They secured a new and popular hall, the platform of which they decorated with rugs, rockers, pictures, lace curtains, stands and piano lamps from their parlors, and with natural flowers. They put a canvas on the omnibus, secured good music, and last, but not least, they had five hundred "complimentary tickets" printed and these were sent into the homes early in the afternoon by bright young men, the young pastor of the M. E. church leading. I hope this may help some discouraged union to hold public meetings.

The middle and last of June I am to give to eastern Pennsylvania, New York and Ohio, July 1, in N. Dakota. Not quite all the time in June is filled. Unions in states mentioned desiring my services may address me, 139 Somerset St., New Brunswick, N. J.

Yours for a more consecrated young womanhood, CLARA PARRISH.

[We publish this report in full since there are no others on hand. Organizers, *please* send in a message and your calendar of engagements long enough ahead to hulp make your appointments.—EDS.]

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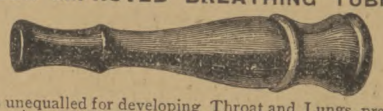
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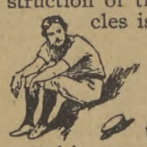

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Publisher's Notes.

MAY-JUNE OUR DAY.

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Photogravure of Hermann Lotze.

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Publisher's Notes.

Read What Our Exchanges Say About

A GREAT MOTHER

THE EVANSTON PRESS, MAY 26.

A Great Mother.

"A Great Mother," being the biography of the late Mrs. Mary Willard, the famous "Saint Courageous" whom temperance women all over the world delight to honor, is a book which will be of great interest to many Evanstonians. It is written under the joint authorship of Miss Frances E. Willard and Mrs. Minerva Brace Norton, a kinswoman of Mrs. Willard.

As the volume is a biography of Mrs. Willard, the scenes of the sketches are largely laid in Evanston, which had been her home for so many years. Many of the persons spoken of in the work are persons whose names are household words to all Evanstonians, and for that reason the work will undoubtedly find much favor in this city.

As a whole, the volume is one of rare interest. Carefully analyzing every prominent trait of character of Mrs. Willard, the analyzing is not so flattering as to be tiresome nor so critical as to be annoying. There are some admirable passages in the work and several of the chapters—those which have to do with the later years of Mrs. Willard's life—are of very unusual interest.

Lady Henry Somerset, in her introduction to the book, says: "It is my deliberate judgment, therefore, that this volume, sent forth by the leader of the white-ribbon host and her faithful kinswoman, will not only be a favorite hand-book of motherly teaching in the purest Christian homes, but one of the chief explanations of the character and achievements of that loving and loyal daughter whose life work has so largely molded the awakened womanhood of her epoch."

The book is the third which has been put before the public as a biography of members of the Willard family. The other two, "Nineteen Beautiful Years" and "Glimpses of Fifty Years" have met with an extraordinary amount of popular favor. "A Great Mother," which completes the trio, is certain to meet with generous appreciation.

The typographical work on the volume is especially good, and much is added to the book by the excellent portraits and other pictures with which its pages are embellished. It is issued from the press of the Woman's Temperance Publishing Association of Chicago.

THE EVANSTON INDEX, MAY 26.

A Great Mother.

No better title could have been chosen than the above for the volume of sketches of the sainted Madam Willard. The word "great" necessarily includes the qualities of goodness, intelligence, patience, large heartedness, and the other virtues, else it has no fitting application in this connection. The office of motherhood is the most sacred to which a human being can be called, and to be a great mother, as Mrs. Mary T. Hill Willard certainly was, is a supreme distinction.

An appreciative biography of "Saint Courageous" would be pleasant and profitable reading anywhere. Here where she spent so many happy years, and where she was universally loved, this volume of sketches of a beautiful life will be welcomed with unusual favor. It will be the more enjoyed because prepared by Miss Frances E. Willard and Mrs. Minerva Brace Norton.

The principal facts in Madam Willard's life were given in these columns at the time of her death, and it is unnecessary to repeat them here. We cannot refrain, however, from quoting a single sentence from Lady Henry Somerset's introduction: "But the choicest trait of her character as schoolmistress and house-mother was that unfailing optimism which she had by inheritance from a long line of ancestors, wholesome and holy, a home training full of cheerful spirituality, and a personal faith in the unseen verities that never wavered, and that alone gives substance to any character or life."

The book is issued by the Woman's Temperance Publishing Association, Chicago. It is neatly printed, handsomely bound, and is beautifully illustrated by twenty-one full page half-tone pictures, including portraits of Mrs. Willard at different times in her life, and those of her daughter, Lady Henry Somerset, Mrs. Norton and other persons, as well as views of Rest Cottage and other scenes.

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Signal Notes.

GREAT Britain's drink bill for 1893 is £2,011,433 less than the preceding year.

AN agitation in favor of unfermented wine is being made in ministerial circles at Blairgowrie, Scotland.

SEVENTEEN hundred and forty converted drunkards is last year's record of the London City mission.

MRS. JOSEPHINE BUTLER who has been resting with her sister at Naples, is reported to be greatly improved in health.

THE university of Tennessee has been recently opened to women. There are forty in attendance and the faculty pronounced the experiment a success.

THE *Madras Temperance Advocate* is the new monthly organ of the Madras Temperance League, which will help to spread the anti-liquor propaganda in far-off India.

THE new home for homeless and friendless native women recently opened at Calcutta, India, is the result of the well-directed efforts of Mrs. Thoburn and others.

IT is the business of the state to stand out clearly on the side of decency, sobriety and Christian manhood. This it cannot do so long as its hand is deep in the saloon-keeper's pocket.—*J. H. Ecob, D. D.*

TEN years ago there were one hundred and fifty thousand brewers in Great Britain. An evidence of what temperance agitation has accomplished is the fact that their numbers are reduced to ten thousand one hundred and forty-three.

AN imperial decree recently promulgated by the Mikado of Japan, repeals the law by which husbands were selected for women who were unmarried after a certain age. The new edict permits the Japanese women to remain single if they so elect.

MRS. CARLISLE, wife of Secretary Carlisle, is not only known to be opposed to the use of intoxicating beverages but is notably consistent in her convictions. Her dinners are served without the alcoholic concomitants which custom seems to have fixed so inflexibly upon less independent and enlightened society leaders.

MISS CHARLOTTE TUCKER, so well known to the Christian world as a writer of instructive and useful books for children, under the pseudonysm of A. L. O. E., went to India as a missionary when she was over fifty years of age, and there ended her useful life. It is said she seldom left a letter unanswered over night in the anticipation of the Divine call to the eternal home.

UNDOUBTEDLY for the first time in the history of the M. E. annual conference, a candidate to that body in New England has refused to answer affirmatively to the question, "Will you wholly abstain from the use of tobacco?" which the bishop is authorized to ask. An appeal from the bishop's refusal to admit the candidate to membership is to be taken to the General Conference which it is to be hoped will sustain so just a ruling.

SOMERSET HOUSE, in Norwood Road, near London, is the first headquarters operated by a B. W. T. A. branch, and named in honor of Lady Henry Somerset. The institution is conducted on a college settlement plan and is the center of many Christian activities as well as of special temperance endeavor. One of the rooms is fitted up as a meeting room in which are held gospel prayer-meetings, mothers' meetings, etc. Open air services are conducted during the summer season. A visiting evangelist is employed and a coffee stand has been established. In addition a soup kitchen will be operated in the winter. An employment bureau has been carried on and about forty domestic servants have thus been aided to places. There are two Y Branches, one composed of young ladies of leisure who give their aid to the good work of the institute, the other is a Y union for working girls. Altogether Somerset House is a center of refined influence, dedicated to "holy and helpful uses."

GOOD NEWS FOR ASTHMATICS.

We observe that the Kola plant, found on the Congo river, West Africa, is now in reach of sufferers from Asthma. As before announced, this new discovery is a positive cure for Asthma. You can make trial of the Kola Compound free, by addressing a postal card to the Kola Importing Co., 1164 Broadway, New York, who are sending out large trial cases free by mail, to sufferers.

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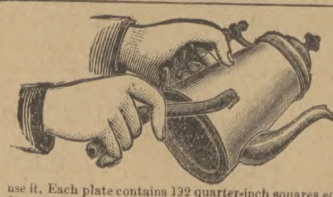
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SUMMER MEETINGS.

SCHOOL OF APPLIED ETHICS.

The third summer session of the School of Applied Ethics will be held at Plymouth, Mass., beginning July 12, and continuing five weeks, closing August 15.

A special feature of the next session will be the attention given to the labor question and allied subjects in each of the departments. In the department of Economics the relation of Economics to Social Progress will be discussed by leading economists from different universities. In the departments of Ethics and History of Religion various phases of the labor problem in the past and present will be considered by a large corps of able lecturers.

There will be an important Conference of Educators and Teachers during the week August 5 to 11, inclusive. The relation of various forms of educational activity to ethical and social progress will be considered by leading educators, and opportunity will be afforded for free and full discussion.

Plymouth has proved a most attractive place for a Summer School. It has good sailing and sea-bathing, and beautiful drives, besides the added attraction of interesting historic associations. An electric railway connects the hotels, boarding-houses and lecture-hall which will be occupied by the school.

Plymouth is a little over an hour by rail from Boston (Old Colony Road, Kneeland street), from which, also, it may be reached by steamer daily during the summer. The new railroad from Middleboro to Plymouth affords a direct route, via Fall River Line from New York.

SUMMER CONFERENCES FOR YOUNG WOMEN.

It has been a serious drawback to women's ability to avail themselves to the utmost of the many fields of religious work which have opened up to them that there have been and still are so few untrained workers. It has been to meet this great felt lack, that the International Committee of Young Women's Christian Associations has held for the last few years summer conferences for young women. Last year the first conference was held at Northfield, Mass., under the joint management of Mr. D. L. Moody and the International Committee of Young Women's Christian Associations.

The attendance numbered 180, representing forty-one schools and colleges, as well as many young people's societies and city mission workers. This year another conference will be held at Northfield, June 22-28. The attendance promises, even at this early date, to be large and the program is very fine.

Another conference will also be held at Lake Geneva, Wis., July 4-18. This will be the third summer conference which the young women will hold there. Last year the attendance was over 150, with large delegations from both the Western and Southern states.

There will be fine opportunities given for workers in young people's societies, and those who are interested in mission work both home and foreign, will find here many practical suggestions. None can go away from such a place without a deepening of her own spiritual life.

The International Committee also plan this year a third conference at Cazadero, near San Francisco, Cal., July 11-18. Thus no section of our country is omitted in the opportunities thus afforded for Bible study and practical methods.

For further particulars address Miss Thirsa F. Hall, 1301-2 Venetian Building, Chicago.

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Volume XX.—No. 24.] CHICAGO, June 14, 1894. [Price $1.00 per Year in Advance

Mrs Ursula D Hettick 1029 15th st 1894

SINCE OUR LAST ISSUE.

A change in ministry has occurred in Hungary.

Spain has an estimated deficit of five million dollars.

The Ohio militia has been called out to quell the riots of striking miners in that state.

Monopoly has gained a victory in the vote on the sugar schedule of the Senate tariff bill.

The United States Breweries Association meeting at Syracuse, N. Y., adjourned Friday.

Pennsylvania Prohibitionists met at Williamsport last week to nominate state candidates.

The South Carolina Prohibition convention closed June 8, without nominating a state ticket.

Much damage to property was done in Vienna, Thursday, by an unprecedented hailstorm.

An unusually large delegation was in attendance at the Ohio state prohibition convention, in Columbus.

The June graduation exercises have taken place in many educational institutions in different states.

After a three months' debate, the Belgian Chamber of Deputies has voted for a revision of the constitution.

San Francisco entertained the forty-fifth annual convention of the American Medical Association last week.

The welcome announcement is made by the Democratic managers of the tariff bill that a vote may be expected soon.

Portage entertained the twenty-first annual convention of the Wisconsin W. C. T. U. last week. The same officers were reëlected.

About twelve hundred delegates were present at the session of the Congregational Home Missionary Society which convened at Omaha, Neb., June 7.

The Stanford estate has been sued by the United States government for its share of the debt of the Central Pacific railway, amounting to fifteen million dollars.

Statistics sent out from Washington during the week show for the last ten months the largest exports in American manufactures ever recorded, $153,305,294.

The most successful convention ever held by the Ohio Sunday-School Association closed its thirty-fifth session Friday. Two thousand delegates were present.

Professor William Dwight Whitney, of the chair of Comparative Philology and Sanscrit at Yale College, and the superintendent of the Century Dictionary, passed away June 7, aged sixty-seven.

The American Flag Day Association is just founded in Illinois for the purpose of fostering patriotic sentiment among the school children by having June 14 fittingly recognized as the anniversary of the adoption of the American flag.

A committee was appointed in Pittsburg, Friday, which is expected to settle the difficulties existing between mine owners and miners in Pennsylvania whose strike has led to those in other states and a general inconvenience to coal dealers and consumers.

Dispatches from Honolulu state that the constitutional convention adjourned in recognition of Decoration Day. It is understood that certain franchise qualifications in property and education will be required of voters, although the constitution has not been given.

Senator Allen, of Nebraska, has introduced a bill which, it is said, was inspired by the Senate bribery investigations in which he has been engaged. The bill would forbid any senator or representative during his term of office owning stock, the value of which would be influenced by a vote of Congress, or being interested pecuniarily in any board of trade, stock exchange, national bank or any organization in which such stock is sold.

As Miss Willard will be on the "high seas" by the time this paper is printed, it is safe to announce the reception which is to be given her on the night after her arrival in New York city. This is in the name of the state W. C. T. U. and is called a "welcome meeting." It is to be held in the Calvary Baptist church, June 21. After this reception, Miss Willard and Miss Gordon will go to the secluded 'Eagle's Nest" in the Catskills, and rest until the Prohibition convention in Montreal, July 3-5, after which they will come directly to Evanston.

THE program for the meeting to welcome Miss Willard on her return to this country is being arranged, and knowing the devotion and loyalty of the young women to our leader, Mrs. Barnes is desirous that they, too, should have their part in the greetings of the evening. She therefore asks each Y. W. C. T. Union to send a small contribution toward an American flag for the cottage at Twilight Park, which she will present in behalf of the National Y Branch. As the time is short please send without delay to Mrs. Frances J. Barnes, 146 West 103d St., New York city.

IN the excellent letter of the Northern California Field reporter will be found an item of unusual interest relating to church W. C. T. Unions. The First Baptist and two Presbyterian churches of San Francisco have adopted unions into their regular services, placing their meetings upon their calendar and recognizing them as a part of the religious work of the congregation. White-ribboners will rejoice at this. They comprise a large proportion of the membership of the churches, their work is a part of the great work for Christ's kingdom and should always have been under the protection of the church.

A DISPATCH from Washington says that Mr. Breckinridge is decidedly unpopular in the House and that even his Kentucky colleagues avoid him as they would a pestilence. He has not been in Congress but a few days since the beginning of his trial three months ago, but has drawn his salary regularly. A few sentences from a private Frankfort correspondent are apropos: "THE UNION SIGNAL editorial on the Breckinridge case is considered, in this locality, the finest article that has been written on that subject during its long run before the public. It has been widely republished in Kentucky. The women of this district are turning their indignation meetings into prayer-meetings, and at the same time working hard against Breckinridge's reëlection, saying, 'If the men won't fear God, they must be made to fear good women.'"

OUR third and fourth round-the-world missionaries, Dr. Kate C. Bushnell and Mrs. Elizabeth W. Andrew, are now in Japan, and expect to sail from Yokohama June 22 by the S. S. Oceana, reaching San Francisco, July 6. From California they plan to proceed northward, from Sacramento to Portland, Oregon, and from Tacoma, Washington, *via* the Northern Pacific railroad to Jamestown, North Dakota; from Jamestown to Huron, South Dakota; thence through Mankato, Minn., homeward to Evanston by the Chicago & Northwestern railroad. These details of their precise route are given in order that any unions on their direct line of travel may take advantage of the opportunity to hear the story of their marvelous round-the-world journey and work. Under no circumstances can they hold more than one meeting a day. As the time is so brief, we mention here that it has been the usage generally in all lands visited, save in missionary fields, for the unions to assume the local expenses of arranging for their meetings and entertainment, and to hand the collection taken at each meeting to them. All unions desiring the services of these gifted, consecrated women will please address either Dr. Bushnell or Mrs. Andrew immediately, care Thos. Cook & Son, Bankers, San Francisco, California.

AN item of special importance may be found in Mrs. Carse's Temple Items on page 13. It relates to the beautiful Chautauqua fountain which is now being placed in Willard Hall. It is in the deep recess of the corridor, about middle way from the entrance on the left hand side. The fountain will be completed in a few days, but will be veiled from the public until the arrival of Miss Willard in July, when it will be appropriately dedicated.

SO MANY of the readers of THE UNION SIGNAL were patrons of the Woman's Dormitory last summer that they will be interested to learn the final outcome of that worthy institution. At a meeting of the directors held June 5 Mrs. Matilda B. Carse, the president, stated that aside from the successful entertainment of 12,210 women, there was a balance on hand of $678.91. The total receipts were $73,708.16 and the disbursements $73,029.25. The building cost $38,688 and recently sold for $2,239. The furniture which cost $11,432 brought a fair amount. The great building was erected to accommodate 1,000 guests at a time, but one night there were 1,100 entertained. If any stockholders applied for admission when the rooms were all occupied, their money was either refunded or their board was paid at another hotel. As the six hundred dollar surplus would pay to each stockholder only about two cents, which would be swallowed up by the postage, it was decided to appropriate the money to some institution for the advancement of the interests of women. It should be a cause of great rejoicing that the Dormitory, by its low charge, not only enabled thousands of women to attend the great Fair but that it successfully weathered the stormy, financial tides of the Columbian year.

OUR readers will turn with eagerness to the report of the International Temperance Congress on pages 4 and 5. The congress was so full of mental feasts that our correspondent found it difficult to condense them into the space assigned, so we continue the excellent report into our next issue. It is too early to state the outcome of this large and enthusiastic meeting, but it is impossible to believe that there will be no beneficial result. In this period of unparalleled social revolution, the temperance question has not been uppermost in all minds as during the past decade at least. Other questions have been sharing its prominence until some foolish followers have declared, "Our cause is dying." Not so have the leaders and the great rank and file believed, and their faith has been sustained by this great meeting. What other moral, social or political question could draw so many noted advocates and such diverse representatives as has this gathering? The capital-labor question is a great one, but so long as the saloon bears signs of prosperity and perpetuity, and extracts from the unemployed their last bit of saving or charity's bestowal, there is no question so vital before the American people as the abolition of the drink traffic. The proposed Advisory Board, consisting of the two chief officers of each National temperance society, and the bureau for distribution of temperance literature stand as the most tangible results of the deliberation of the congress, but is that all? Not by any means. The congress has shown what the different temperance organizations really hold in their ranks. It has brought to the notice of the outsiders the intelligence, the singleness of purpose, the heroism of the men and women who stand opposed to the liquor traffic. It certainly was one of the most magnificent gatherings of "cranks" ever witnessed, and when they, in the fullness of time, all "turn" *together* and in the *right direction*, the props that uphold the liquor traffic to-day will fall. The organizations represented, one and all, and not least the W. C. T. U., are to be congratulated upon the choice of their representatives, and more than that, they are to be congratulated upon the fact that the bulk is of the same quality as the samples.

CONTRIBUTED

THE CONVERSION.

BY E. H. CHASE.

In my neighbor's garden in early spring,
A rampant thistle I chanced to see;
"'Tis a pest," I cried, "'tis a spreading thing!
Each tiny seed has an active wing;
You must root it out or 'twill trouble bring!"
"But the flower is soft and pink," quoth he.

So he let it grow all the summer through.
"It is only one, let it live," said he.
"If the thistle did but to rare plants belong
We should prize it much, it could do no wrong,
We should even give it a place in song;
Now this is true," said my friend to me.

In the spring through many a garden bed
The baby thistles were plain to see.
And out on the common their deep roots fed,
And new seeds fast on their light wings sped,
And tender fingers from sharp spines bled,
And my neighbor came calling on me.

"What can we do with this noxious weed?
The thistle is seeding the town," said he.
"Out in the pasture 'tis spoiling the feed;
And my wife lost her tulips because of its greed;
My lawn grass is ruined and full of its seed;
'Tis a pest!" said my friend to me.

But I knew my neighbor and answered him back:
"My dear sir, we can't hope to agree.
You should *license* the thistle and still let it grow;
'Prohibition can never prohibit,' you know,
And if seeds keep on flying, why just let 'em go."
"I've done wrong," said my friend to me.

Minneapolis, Minn.

A SHADOW IN A COUNTRY NIGHT.

BY FRANCES OVIATT LEWIS.

Twilight was stretching a ghostly hand over the small town. It had already gathered the woods in its embrace, and was stealing the slanting sun rays from the straggling stone wall. It was touching with dusky color the patient figure seated there—a woman's figure—presenting the tense attitude of long and painful watching. Her face leaning on her thin hand showed in the darkening shadows the dim blurred prettiness which comes early to the hard-worked classes, followed too soon by the more common look of worn resignation. But the delicate profile showed as yet the hope and desperation belonging only to youth—hope deferred, hope springing anew from a shallow grave, but still hope.

The country lay as still as a churchyard, only broken by an occasional dropped note of a half awakened bird, or the monotonous croaking of an old frog down by the brook. She had waited since her early tea, every moment dragging more heavily, and seeming to drop a clod on her already overburdened heart, as it passed. The sun had set gloriously, carrying with it the resplendent hope it had inspired, and now the deep stillness filled her with mystery and dread. Far off in the shadowy pasture a cow bell echoed faintly, as the animal crunched the short, sweet grass, and the bark of the shepherd dog sounded supernaturally loud and ominous.

She was a young thing—this Elizabeth—and had seen two summers glow and fade since her marriage. With a heart capable of the deepest love and a highly idealistic nature, she had given her life and soul to the man for whom she waited now so anxiously.

As she listened for the horse's hoof beats on the hard summer road, her thoughts rushed back to another summer night before their marriage. She could see him yet—strong and gay, with his erect head and impetuous gestures and his deep tones sounded again in her memory as he solemnly swore to make her happy as long as he lived. He was young, and did a young lover ever fail to swear by the changing moon? Like the scene from another's life she could see them there—could hear herself responding:

"Oh, but I am so afraid—so afraid. My mother says that your pleasure-loving nature will lead you astray. How could I bear a life like that your mother has endured with your father, and how could you bear to see me worn and anxious and faded like her, with nerves racked from long watching. For both our sakes I must resist."

Then she could hear again the protestations which followed and felt herself once more yielding to the sweet glamour of that love-lit night. Now it was past, and she could not linger over the days that lay between then and now. The first were sweet, filled with the wine of youth and love. He had been as active as she in doing the innumerable sweet nothings which go to make the witching beauty of a first home, and after that—ah—she had seen the dreaded spectre stalk into their simple lives. It shadowed every pleasure in these days, and the most dreaded were those on which he made his now too frequent trips "over town" just to get this or that for the house or premises.

How many nights she had watched there, sometimes with starry skies over her with fleecy clouds, like chariots for the dead, sailing across a moon-ridden sky; again, when the wind blew her thin coverings and wailed a requiem through the somber fields of wheat.

To-night the calm only made the beating of her heart more painful. The old kitchen clock struck one creakingly and slowly, and through the half-open door its voice seemed to tick a solemn warning: "Give up! Give up!"

Still she waited, and her thoughts surged on. Should she struggle longer? She had heard of brave women who had come out of such trials braver and stronger, but she was so weak and life so long. She thought of the lives around her, some holding the sweet perfume of the freshly gathered hay and adorned with the blossoms of happiness, but how many dwarfed and saddened, an endless, care-laden round, with work and worry writing their inscriptions on brow and cheek. Should she live to grow old? To watch and wait and suffer and die? Night held her in its spell. She was in the throes of a youthful grief, none more poignant. Age suffers and philosophizes and is resigned. Youth is stabbed to the death by its own impetuosity.

The murmur of the brook at the foot of the hill seemed to grow insistent in the stilly watches of the night. Its voice had a low, liquid song of repose: "Sleep and rest. Sleep and dream."

She would walk down the broad wall and bend over and watch the moon's reflections in its face, just as he and she had in days gone by. The wind was beginning to blow in light gusts which swayed her slender figure as she followed the curving wall. Her fair hair, tossed by the capricious breeze, enveloped her as with a floating garment. She seemed a thing of the night.

She knew the spot, the heart of the brook so deep and quiet. If only the old, familiar, strong hand were here to guide her. She felt strangely dizzy. Surely there was a step here—oh, God, she was falling . . . and the dark water seemed to reach up to gather her to its heart.

. . . . . .

Far down the road came the quick, sharp beat of a horse's hoofs—a reckless hand guiding the lines—but the brook murmured on into the sea and its refrain was still, "Sleep and rest."

Chicago, Ill.

ANSWER TO DR. LYMAN ABBOTT.

II.

BY KATE C. BUSHNELL, M. D.

Men were educated and taught ancient languages long before women, and I have often wondered, consequently, how the case might have turned had woman got into the green pastures of learning ahead of man. "Possession is nine points of the law." In Genesis 36th chapter, we have an account of the dukes of Edom, and we illiterate women are able to spell out the fact that several of these dukes were women! At verse 14 we are told that Anah is the *daughter* of Zibeon; but by the time we reach verse 24 we read that this same Anah "found the mules in the wilderness as *he* fed the asses of Zibeon *his* father"; and by the time we follow on to study history in I. Chronicles, first chapter, at the fortieth verse we find Anah styled the *son* of Zibeon!

Yet we are called upon to prove that women have ever ruled to any extent, or can rule, or were meant to rule, according to Bible teaching or history; and I answer that when woman's sex is snowed under without protest between the beginning and end of a single chapter, by careless translators who take it for granted that men are doing almost everything that is done, the case is singularly hard to prove. And when "to stand before" and "to profess" mean "to rule" for the *male*, and to "do the work of a despot" means only to "guide" for the *female*, I wonder if sex or intelligence has the determining power in the "final authority" exercised in the translation of the *English* Testament from the undefiled original Greek!

To quote further instances of the degree that sex affects the English translation of the Greek Testament: The same word occurs in I. Tim. 3:2 and I. Tim. 2:9. When applied to men it is translated "good behavior," but when to women "modest." In Hebrew 12:28 man is exhorted to serve God with "reverence," but in the only other place where the same word is used in the original, it appears to the English translators more suitably rendered "shamefacedness," for it here (I. Tim. 2:9) refers to women exclusively. My Greek-English Testament lexicon calmly informs me that the *masculine* meaning of "*sophrosyne*" is "soundness of mind," but its *feminine* meaning is "modesty"! The Greek adjective "*hagnos*" is never given a stronger translation than "clear" or "pure" when applied to males, nor a weaker translation than "chaste" when applied to females. See Phil. 4:8; I. Tim. 5:22; James 3:17; I. John, 3:3; II. Cor. 7:11; II. Cor. 11:2; Tit. 2:5; I. Pet. 3:2.

In numberless instances in the New Testament *diakonos* is translated "minister" or "deacon," and so is it rendered *every* time it refers to an office held by a man in the church; but in the one instance where it refers to a woman, although distinctly stating that this is her rank in the church—an ecclesiastical order, yet it is rendered "servant" (Rom. 16:1). In this same 16th of Romans, at the 7th verse, mention is made of Andronicus and Junia as "of note among the apostles." Now, Chrysostom and Origen, Greek fathers of the early church, contended that this passage of Scripture proved there had been women apostles in the earliest days of the church, for they said, *Junia* was a household female name among the Greeks, and "of note among the apostles" meant, as it properly could be rendered, "noted apostles." But the modern commentators, Jamieson, Fausset and Brown, have found themselves able to master the difficulty with one masculine flourish as follows: "Chrysostom, Luther, Calvin," etc., "take this to mean 'noted apostles,' . . . and of course if Junia is to be taken for a woman this latter ['of note among'] must be the meaning." That is, if Junia is a woman she cannot be an apostle, and if Junia *is* an apostle he [she] cannot be a woman! But the *Greek* fathers ought to have been considered authorities both as to the meaning of a Greek phrase and as to the sex of a Greek proper name.

In I. Tim. 5:1 the word *presbyteros* is translated elder, and repeatedly used in the chapter as referring to an office in the church. But in verse 2 of the same chapter *presbytera* is made to mean "elder woman." These are masculine and feminine forms of one and the same word, and I assert my opinion that if *presbyteros* means "man elder" *presbytera* means "woman elder"; and if *presbytera* means simply "old woman," *presbyteros* means simply "old man." Thus much for the present as to man's title to the estate of "final authority" in household, church and state. It can be much more readily proved from the English translation of the Testament than from the original Greek.

Dr. Abbott says: "The wife will submit herself to her husband, not because she is his inferior nor because she is his servant, but because . . . . according to the divine law . . . . the husband is the head" (the final authority). I differ from Dr. Abbott. I would say: "The wife will submit herself to her husband, not because she is his inferior nor because she is his servant, *but because* she is the servant of one who commands her to resist not evil"; because the sacrifice of the spirit of meekness and gentleness is accounted as too great a price to pay for liberty (when subjection does not imply compulsion to immorality); cannot exist longer than the earthly career, and can affect only the outward life, unless a *spirit* of servility to the male is cultivated. For no other reasons than these may the real Christian submit herself, and this is what the phrase, "as unto the Lord," means—something wholly different from the usual inference that when the woman marries man takes the place of authority formerly exercised by God, that is, the husband is "as the Lord" to her (I. Cor. 8:5, 6).

Dr. Abbott's third inference, as we have noted them, is that the wife will obey although recognizing her equality with her husband, and that the husband will command, although recognizing the wife's equality with him. I assert that the wife *cannot* obey while recognizing her equality with her husband, without also realizing his injustice. The husband cannot command a wife who is his equal without his conscience accusing him of wrong. If the woman accepts cheerfully a "final authority" in her husband, it will *necessarily* be from one of two motives, either because she feels that it is better to suffer wrong than to do wrong by resisting evil, or because she does not *feel* herself her husband's equal. Every woman, I am sure, who has thought on this subject, will testify to the truth of this statement. On the other hand, no man can constitute himself "final authority" to a wife and retain the respect for her he may have for other women over whom he cannot exercise a "final authority."

But Dr. Abbott says, "This submission is the submission of love." Does love always lead to a spirit of submission? I think it does. Does hate always lead to a spirit of despotism? I believe it does. Then, as husbands are commanded in verse 25 to "love their wives" in proportion as they *love* will they master or submit to their wives? *Can* a woman love and reverence a husband who constitutes himself her "final authority"? She cannot, unless the Lord gives her the spirit of Matt. 5:44-46, or unless she is content at the loss of loyalty to her Lord, to find her "final authority" on earth. It is as true of woman as of man, "Ye *cannot* serve God and mammon," ye cannot "serve *two* masters." She will hold to one and despise

the other, unless she hold to God and by His power, not by natural law, love in spite of inflicted injustice. Dr. Abbott may not be able to see this truth unless he put it to the test of the Golden Rule. Would Dr. Abbott love his wife as much as now if she felt herself constituted *his* "final authority," and proceeded to act accordingly? How long would Dr. Abbott live in blissful peace with his best beloved male friend if that friend constituted himself Dr. Abbott's "final authority"? How long would Dr. Abbott love and respect his best male friend after becoming "final authority" to that friend?

Shanghai, China.

(*To be continued.*)

THE COMMONWEAL.*

BY CHAS. O. BORING.

I have recently learned a new use of an old word. The word is "comrade," which I have heard used many times and under many circumstances, but never before to stand for such depth and intensity of meaning as in the camp of the "commonwealers."

I recently visited several of these camps and conversed with a great number of the privates as well as some of the leaders. It occurs to me that no movement has been so little understood by the public as this, and none more misrepresented by the press. I will, therefore, give the impressions that come to me from what I conceive to be a reasonably impartial investigation. I certainly was not prepossessed in favor of these movements and previous to my personal acquaintance with them could only regard them as wild delusions of men led on by ignorant or designing leaders to a rash venture with no possible outcome but misfortune. That I hold a different view to-day is owing to personal observation, which has given me an impression different from any I could possibly have received through the public press.

I find it is a common opinion that these armies all originated with Coxey, who now languishes in jail. While Coxey has obtained prominence because his army was the first to reach Washington it is not true that he was the prime mover or organizer of the movement. *No man or set of men originated it*. It arose as spontaneously as the grass which comes from the soil when touched by heat and moisture. It originated not in one place or geographical situation, but where conditions existed favorable to it. Each army is independent of the other in movement, and most of them were independent in origin. In Kelly's camp none of the men in the ranks knew anything about Coxey's arrest at Washington the day after it occurred, or took the slightest interest in the fact. Indeed, I found very few who knew anything about any other movement, as newspapers are luxuries which they had not obtained.

Another very common misconception is that these men are willful tramps or "hobos" as they are called. There never was a grosser misconception. Professor Hourwich, of Chicago University, has explained this fact to the public here as regards Randall's army; and the census of Kelly's army showed it to be composed, seventy-five per cent, of skilled workmen. I, myself, talked with a large number, and am absolutely convinced that I met none but workingmen out of employment and positively unable to obtain it.

I was in Indianapolis when Fry's army reached there, and in Des Moines the day Kelly's army arrived from that fearful tramp through the mud from Council Bluffs, Iowa. I also met many of the men coming down the Mississippi from Minneapolis and in each case obtained all the information possible. I got a better idea of the movement, however, from Kelly's army than any other, and will devote this article to the impressions of this division which is now making its way up the Ohio river to Wheeling, whence they will march overland to Washington. They left Des Moines, on May 9, in one hundred and fifty flatboats which they constructed at this place, and numbered 1,425 persons in all at that time.

This division left Oakland, Cal., with eight hundred members, April 17. They had eleven hundred men when they left California, and recruited the remainder *en route*. They succeeded in getting passage on the cars to Council Bluffs whence they tramped to Des Moines, suffering most intensely from exposure, deprivation and exhaustion. For two nights they laid out in the mud under a pelting rain without the slightest shelter. For bedding they had scraps of comfortables, pieces of old blankets sewed together, gunny bags and other such material. I found very few whole blankets among them except for the sick—of which there were seventeen in the camp hospital on Sunday, May 6. The clothing of the army beggars description. It was pitifully worn, torn and ragged. Most of them were reasonably well clad when they started, but exposure and rough living had made sad havoc with it.

*As it seemed to an intelligent sympathizer.

As to the *personnel* of this army, I should say it was above the average of American workingmen in intelligence and ability. I talked with about one hundred of them in all, and heard many sorrowful stories. I do not see how it would be possible for any one to come into the atmosphere of this camp without sympathizing with these poor men, and without feeling that they are honest and in earnest. Let me relate a history as given to me by one of the men, an Englishman by birth, although eight years in this country, thirty-five years of age, clean as it is possible for a man to be in such a camp. And, by the way, let me say that the stories of the filthy and unkempt condition of these men are quite untrue. Ragged, they are, but not dirty as to person. They have barbers with them who devote their entire time, when the army is not moving, to shaving and shearing. The men bathe and wash their garments as often as possible. This Englishman told me he washed his underwear and shirt twice a week. He had no clothing except that which he wore, and, indeed, I saw little or no baggage of any kind in the camp. This man had been employed as bookkeeper in a fruit-preserving establishment at $1,800 a year. When it failed he secured a place as foreman at four dollars a week. When this failed he got brief employment at one dollar a day in another establishment. This failed and the wolf soon stood at the door. He had a little home partly paid for. He sacrificed this for enough to pay his wife's expenses back to England where she had relatives. "Comrade," he said, "I could not beg and would not steal. I could get no work at any price, and joined the army in hopes that I might find it *en route*. I have tried diligently every place we have been, but you can easily see why one whose clothes are worn as mine could not succeed."

I stooped at a couch where another man lay, upon whose face I saw the death mark written. "Is there anything I can do for you?" I said.

"No," said he; "many thanks; I am very comfortable. The boys are doing all they can for me. I get all I can eat and a comfortable place to sleep, so could ask for nothing more."

"Are you going on with the others to Washington?" I asked.

"Yes," said he; "the boys say they will not leave me behind."

I arose from the cot with tears in my eyes.

"Thank you, comrade," he said; "it seems very nice when some one besides the boys sympathizes with us."

I found those who had worked in fruit-preserving establishments most numerous. Besides these I talked with teamsters, carpenters, plumbers, brick-masons, stablemen, barbers and blacksmiths. I also found a most excellent opportunity to interview Commander Kelly. As I am often asked my impression of him I will state that he instantly presents the idea of a man who is honest and intensely in earnest. To be sure he shows signs that he is what is commonly called an egotist. To succeed a man occupying his position must have that degree of self-assurance which so often passes for egotism. He has a most winning smile and pleasing voice, a happy combination in any one. He is exceedingly tactful, and is a master at organization as well as diplomacy. He is a born leader, and is idolized by the army. He is not always grammatical in his remarks, but he is always pointed. He will win, if patience, good-nature, tact and far-reaching diplomacy are means to his end. He makes friends out of foes, and is vastly more popular where he has been than where people have not met him. In answer to my inquiries he told me the origin of this organization known as Kelly's army.

"In California," said he, "are the rich and the industrial populations with few of the middle class as regards wealth. When the panic struck the Coast all the works which gave employment closed down very quickly. The whole or nearly all of the industrial populations were thus thrown out of work and unlike those in eastern states, they had no fellow-laborers who had employment and were thus able to help them out. The situation became so desperate that the state of California set aside a sum to be expended in public works in order to make employment. This amount was soon exhausted and then followed greater want and destitution than before. This movement was then undertaken to proceed to Washington to ask help from the general government." . . . "I had nothing to do with this movement in the beginning," said Kelly, "but was finally asked by the men to lead them. I was employed as a printer and needed nothing for myself, but was willing to help my comrades. We have left nine thousand two hundred of these remaining in California in one body, and if we have suffered in coming they suffered not less in remaining."

"Now, Mr. Kelly," said I, "will you tell me what the object of your movement is and what you hope to accomplish when you reach Washington?"

"Comrade," he answered, "do you know much about the question of irrigation in the West?"

"Yes," I replied, "I am familiar with the iniquities practiced by the irrigation companies."

"Then I do not need to tell you," said he, "that with us this is the foremost question. *We think the water of irrigation is as much the province of the government to superintend as the water of navigation.* This is the fundamental theory of our movement. We intend to ask Congress to set aside a special fund to provide storage of water and make irrigating ditches to improve the arid lands of the West. We intend to ask that the ditches be under governmental control and that the land shall become the property not of corporations, but of private individuals. We think this work is not the province of any state or number of states but should be under the management of the general government."

I have given his words at length so I may clearly define the movement from their own position. I further asked him regarding the connection of the "Industrial Army of California" with the Coxey movement. He stated that there was absolutely no connection, whatever. He had never had any relations with Coxey, and that few, if any, of the men in the ranks had any information concerning the Coxey army. I was surprised at this, but learned that such was the case on making personal inquiries.

The sympathy of the working people of Des Moines was remarkable and touching. I saw them come by hundreds with baskets of provisions. They gave the money which was collected at Des Moines to build the boats and furnish the tugs. Little if any was given outside of the industrial population. They furnished the men tools to build their boats and helped to construct them.

"Are there not many criminals and professional hobos in this army?" I am asked.

I saw no signs of such, and on consulting those who had been with the army for some time, found that none had been discovered.

Mr. Kelly told me the three promises exacted from those intending to join the army were as follows:

1. Not to use intoxicating liquors of any sort, and to report any brought into camp.

2. Not to take anything from a comrade or from any one else *en route*, and to report any comrade who might be guilty of theft.

3. Not to use force under any circumstances or provocation.

These laws are enforced and the discipline maintained surpasses that of an ordinary regiment in some respects. These people are not all law abiding, it is said, and the actions of some who are not must reflect on all. This may be true, but it is also true that the movement is too great to be finally hurt by the folly or crime of any man or any set of men. In the fall of the year the great trade winds blow from the southwest. They mature the corn, ripen the grain and prepare the ground for another season's crop. Their value is beyond computation. They bring us physical discomfort for a time and are accompanied by storms and cyclones which do vast damage in some places. On the whole they are beneficent, even if the wreck and ruin and devastation of home is effected by the same cause. Can we expect a gigantic, evolutionary movement like this to be unaccompanied by danger or loss? It is certainly remarkable that there has been so little, thus far, to complain of. There have been marvelous patience, wonderful forbearance and masterful self-command.

Already the iron heel has been put upon some of the leaders, yet we cannot but admire the spirit of meekness manifested. This is but the beginning of possible martyrdom. If this is a great and destined movement, as I now think, there will be and must come only harsher treatment from selfish and prejudiced officials. The movement can only acquire greatness through repression, and will develop its strength in opposition.

I write this article for the reason that I consider these nascent times. We are in the birth throes of a great revolution, one long foreseen by sentient souls. The fact that it was not expected to come in this way is only greater proof of the magnitude of the movement. It has often been the way of the Lord to use the weak things of this world to confound the mighty, and the foolish things to confound the wise. It seems to me that just now is the time for the friends of the home and the enemies of the organized enemy of our institutions—namely, the saloon—to be more vigilant than usual. In another issue I will undertake to show what in my judgment is the real meaning of this movement and compare it with a previous mighty movement parallel to it in many respects.

Chicago, Ill.

A MOTHER hen calls her chickens to some special crumb every little while, and a leader must rally her comrades to some specific work quite often. The general lines do not suffice—there must be special pressure brought to bear, a clear sounding note of invitation, and the chicks who have been chirping in the grass or straggling here and there in pursuit of some worm that did not materialize, or some fly that eluded them, will all make tracks with great alacrity toward the center where the cheerful mother stands, resourceful, kindly and imperturbable.

THE INTERNATIONAL TEMPERANCE CONGRESS.

PROHIBITION PARK, STATEN ISLAND, JUNE 3–5.

Bright and cloudless dawned the 3d of June. The dark pall that hung over the shores of the Atlantic the previous night was swept away by the morning breeze and the June sun shone in all its splendor over the lightly rippled waters of the bay, when the tried and the true of the temperance reform wended their way to the beautiful camping-ground, Prohibition Park, the very name of which is indicative of the cause of their gathering.

From north and south and east and west they came to do homage to their "Grand Old Man" and lay at his feet while living the tributes of love, gratitude and admiration which, alas! so often are only bestowed upon the graves of the world's heroes. General Dow is fortunate in this respect; the garlands twined by loving hands are placed upon his brow before it is chilled by the hand of death, the sweet fragrance of the gratitude of nations is wafted to him to-day, not saved to perfume his bier or indicate his future resting place beneath his native pines.

Was the cloudless sky, the pure atmosphere prophetic of that coming day when after the passing of the nightly shadows the Sun of Righteousness shall arise over a purified earth from whence ascend no sickening odors from dramshops and dens of infamy? We believe it and to hasten that day the hero now honored has done his part.

At promptly ten o'clock the exercises of the day were opened with a devotional service, led by D. S. Gregory, D. D., late president of the Lake Forest University, Ill., who chose for his Scriptural reading a few verses from Romans 14 and Proverbs 20 and 23. ("Wine is a mocker," etc., and "Who hath woe, who hath sorrow," etc.) In his remarks Dr. Gregory called attention to the fact that the foundation of every good movement is laid in the religion of Jesus Christ, and that the principles of reform are found in the Word of God. After singing "How firm a foundation," Dr. A. A. Miner, of Boston, led in prayer. Eloquently did the venerable champion of prohibition express his gratitude for what had been given to the world through the life and work of General Dow; warmly did he thank the Lord for the men that are at intervals raised up to emphasize new truths.

As this part of the service was "irregular," to quote Dr. Gregory, any one in the audience who so desired was invited to take part, and several availed themselves of the opportunity.

General Dow, who had quietly entered the hall, was now called upon to say a word and took his place on the platform amid the applause of the audience. There he stood, the hero of many battles, unbent by age, with the snow of almost a century glistening in his locks, modestly receiving the plaudits of those who love and revere him. He spoke briefly, remarking that before the day was over he might have occasion to say something more, and referred to the old Virginia saying: "Never say die," which was what the Prohibitionists of the United States are saying just now.

Col. Alexander S. Bacon, of Brooklyn, president of the Sunday Observance Society and chairman of the executive committee of arrangements, now called the meeting to order.

This congress, said Colonel Bacon, was the most remarkable gathering of this century, and on behalf of the committee of arrangements, on behalf of the residents of Prohibition Park, and of the citizens of Staten Island he welcomed all present.

Hon. William T. Wardwell, of New York, who was to preside at the morning session, was now introduced. He defined the character of the meeting as an expression of gratitude to Neal Dow, who stood at the front of this age or any age. The psalmist had said: "Blessed is the man who passing through the valley of Baca make it a well." General Dow had more than made a well; the influence of his lifework has touched the world.

"The only distressing thing about General Dow," said Mr. Wardwell, "was that he had already crossed the line beyond which few mortals are permitted to go." Fain did the gray-haired speaker wish he could discover the fountain of youth, so as to keep the gallant leader forever. In closing he expressed the conviction that if they all get together the liquor traffic would be annihilated before the close of this century.

Mrs. Susan S. Fessenden, of Boston, was warmly greeted as the representative of the National W. C. T. U., and spoke for the white-ribboners in the absence of their beloved leader. Well was the organized motherhood of the land represented. Mrs. Fessenden spoke of the honor of which General Dow was the recipient, an honor not shown by his countrymen alone, but in all parts of the world, and pointed to him as a man of perennial youth, not only able to take care of himself, but to care for the homes of others.

Aaron M. Powell, editor of the *Philanthropist*, was the next speaker. He told how he had met General Dow at a temperance congress as far back as 1853. Times had changed since then and the man who then stood in the minority was now in the majority. There was no organized liquor league in those days, but times had changed even in that respect, and now an organized effort was needed to counteract the influence of the rum power.

Neal Dow, said Mr. Powell, had sounded the keynote of the W. C. T. U. and in his address he also touched upon the differences between the past and the present, especially regarding woman. The following eloquent passage ought to be burned into the heart and conscience of every citizen who loves his country and cares for its weal:

"It is the death-knell of the republic when its public men must trim their sails to catch the breeze of the liquor traffic." And when shall the Christian voters of this nation wake up to the truth of this statement of the speaker that "the saloons hold the balance of power in our politics and dictate to the law makers"?

Mrs. Ellen J. Phinney, of Ohio, spoke next on behalf of the non-partisan W. C. T. U. She referred to General Dow as the Moses of temperance reform, whose righteous soul had been vexed times and again by finding the people worshiping the golden calf, and dwelt in her brief but pointed address upon the achievements of the honored guest of the day.

Next on the program was Hon. Samuel D. Hastings, of Wisconsin, a representative of the Independent Order of Good Templars. He said he doubted that any one had been in the temperance work longer than he, for his first temperance speech was made over sixty years ago. He had never believed in license, high or low, and had introduced a bill in the legislature for the repeal of the license laws, which was, however, defeated, but by only two votes. General Dow had been an inspiration to him, and he paid a high tribute to the work and influence of the "father of prohibition."

A very important matter was next to be considered, and Colonel Bacon laid it properly before the people. The aim of the congress was to organize a National Temperance Advisory Board, composed of the first two officers of each general temperance organization that favors total abstinence, but to carry that idea into effect at least $2,500 was needed, which amount ought to be raised by the congress.

"Watchman, tell us of the night," was now appropriately sung, and, during the singing, Mrs. Helen M. Gougar entered, carrying a huge bouquet, which, amid cheers, was presented to General Dow.

C. A. Everett, of St. Johns, New Brunswick, Most Worthy Patriarch of the Sons of Temperance of North America, welcomed General Dow on behalf of that organization.

It was long since, said the Patriarch, he met their guest down in Virginia, in 1852, when he was initiated into the order. The Sons of Temperance did not begin on prohibition principles, but when General Dow came into the ranks he brought prohibition with him. Speaking of the present outlook Mr. Everett said that the people of the United States had to wake up, or their neighbors across the border would be ahead of them. Several provinces of Canada have already spoken in favor of total prohibition; New Brunswick had had and lost prohibition, but was going to regain it. They would go to Ottawa next, and make it national.

William Daniels, of Maryland, candidate for vice-president on the Prohibition ticket in 1888, spoke as the representative of the Prohibition party. He was present, he said, to honor his friend, Neal Dow, owing to whose teachings he had nailed his colors to the mast in the legislature of Maryland in 1853. He made his first political speech on prohibition principles, and on those principles he was reelected by his constituents. More than half of the counties in his state had local prohibition, and this year they planned to have General Dow come over and help them.

Mr. and Mrs. Beveridge now brought down the house by singing "Putting on Sand."

The representative of the Catholic church, Father McGlynn, was prevented by illness from being present, and a letter from his substitute, Rev. Father Nilan, of Poughkeepsie, N. Y., who had not yet arrived, was read, after which Dr. Miner and Mrs. Gougar made a few remarks. Dr. Miner quoted Sir Wilfrid Lawson who said that "Neal Dow seemed to have got hold of the truth that the cause of drunkenness is drink." Mrs. Gougar said that we had with us to-day one who had planted a principle, one who had never compromised with evil, and that those present were there to bring to him the flowers of gratitude and appreciation, and were glad to bring them while he lived.

Henry B. Metcalf, of Rhode Island, Prohibition candidate for governor, spoke briefly for the National Temperance Society, and after him arose Colonel Ritter, the legal hero of the Hoosier state. Colonel Ritter pleaded for harmony and said that if any one was there to sow discord he would better not be there at all.

Mr. Hall, of the Christian Endeavor Society, brought to General Dow the greetings of the youngest of the temperance organizations whose 1,681,000 members said amen to his work.

SUNDAY AFTERNOON SESSION.

This session will stand out in future history as a fitting memorial to a grand idea, heroic, nay, divine, in its conception and faithfully, unflinchingly executed. It was the crowning of a noble life, one of the brightest rays in the great sunset of a historic character.

The gathering was truly representative. The different ranks of the temperance army had sent its most tested champions to greet the foremost leader of them all. True, some famous names were missing from the program, but all knew that though absent in body, separated perhaps by oceans, or continents, from the gathered clans, the bearers of those names were present in spirit, and the cheers that greeted their names whenever mentioned gave proof of the place they held in the hearts of that great assembly.

It was but fitting that one who had shared the dangers of the Southern battlefield with the hero of the day, no less than the hardships and triumphs of the moral war he has so long been waging, should preside over this session. When Gen. Wager Swayne, leaning on his crutch, appeared at the speaker's stand, the audience broke forth in prolonged cheers. "I do not forget," said the gallant warrior, "that General Dow was just as great a fighter for Abolition as for Prohibition." Prayer was offered by Rev. Hilliard, of Boston, and Rev. Father Nilan, of Poughkeepsie, N. Y., delivered the first address.

Father Nilan said he stood before the audience in the spirit that would remove evil and substitute good. This spirit is simply what our Master taught us as being next to the greatest commandment: "Thou shalt love thy neighbor as thyself."

Mr. and Mrs. Beveridge sang "The Broken Wing," and for encore "The Twin Votes," which naturally brought forth a thundering applause.

The orator of the occasion, Joseph Cook, now arose, a veritable Saul among the prophets, towering head and shoulders above the majority of his supporters on the platform. Space does not permit an extended report of the address. The epigrammatical arrows that flew right and left were not shot at random; they hit the mark. The oration was "A review of sixty years of temperance agitation—what it has accomplished," and as the program stated, "A tribute to the work started by General Dow with the agitation for prohibition in the state of Maine." A few stray expressions, caught on the wing, may show the drift of the sentiments.

Dr. Cook began by quoting Mr. Gladstone, who had said that "the House of Lords must either be mended or ended." General Dow has said that the liquor traffic cannot be mended, therefore it must be ended. He had fought a good fight, kept the faith, but, thank God, at ninety years not finished his course.

Glancing over the annals of the temperance reform he mentioned how far back the liquor traffic had been denounced by men famous in the world's history. John Wesley, for instance, classified liquor dealers as men living in houses stained by blood. "God has come to stay, and whatever is contrary to His will shall have to go," exclaimed the prophet of better times, and the audience showed by the applause that followed that this opinion was shared.

"General Dow was fortunate in choosing his parents," said Dr. Cook. "He was also born at a conspicuous time—the very year Napoleon was crowned—and the most stupendous events of history have taken place during his lifetime."

The story of General Dow's entrance upon temperance work was graphically told, the incidents of the passing of the Maine law related and the present condition of Maine described. Getting down to the politics of to-day the speaker asked with mingled scorn and pathos, "Are we coming to the day when promises made before election are like the platforms of railroad cars—made to get in and off on but not to ride on?"

Telling the story of the dog which turned over times and again at the bidding of his master to earn a cracker which he did not get after all, Dr. Cook said that the temperance people had turned over and over for the old parties but had not got the cracker yet and they did not propose to turn over once more.

"Can Neal Dow's program be mended by moderate drinking?" came next in tones of thunder from the platform, and the vast assembly answered as one voice, "No!"

A glowing tribute was paid to the leaders of the white ribbon movement and their names applauded to the echo by the enthusiastic audience. Speaking of the scientific temperance instruction in the public schools now in force in all but five states of the union, Dr. Cook said that Mrs. Hunt would shine as a jewel on the forefinger of the twentieth century.

But we must pass over the rest of the brilliant "review" in silence. It closed with the whisper of the statue of Liberty answered by the monument on Plymouth Rock, and through the auditorium echoed the words put into the mouth of the guardian of the main entrance to the republic: "I forbid the bans; I forbid the union of rum, religion and politics."

The presentation of the formal address to General Dow was next on the program. This document, presented in the name of more than 700 temperance leaders, and which will go down to posterity as the crystallized sentiment of the temperance hosts of the closing hours of the nineteenth century, was most impressively read by B. B. Tyler, D. D., of New York.

The address is too lengthy to be given in its entirety, but we cannot refrain from quoting its last paragraphs:

"This year the door of return for the saloon has been opened in Iowa. The Judas hand of the Liquor League is busy in the politics of Kansas. Let prohibition but be annulled there, and the solid rum power of the nation will concentrate itself upon Maine, to undo your grand lifework, sir, and never rest till there shall not be a spot between the seas where the American citizen can be free from the baleful shadow of the legalized saloon.

"That is the program. That is the battle-line—the extermination of temperance or the extermination of the saloon.

"We accept the challenge. We hail the clear-cut issue. Their rock is not as our rock. They come to us with the still and the brewing vat, the jug and the bottle, but we go to them in the name of the Lord of hosts, the God of Israel, whom they have defied. We are fighting an enemy who cannot pray, while with us are the prayers of saintly fathers and mothers, of pure and devoted wives and of white-souled little children gathering year by year, like a cloud of incense, around the throne of Majesty in the heavens. The answer must come upon earth, and if we bring but the consecrated hearts God is ready to give the blessing now to our waiting hands. This congress must be historic. Something must be done here to advance the cause of total abstinence and prohibition to a point it has never before reached in all the march of time.

"With the hope and prayer that God will grant you to see the dawn of this grander triumph, we lay at your feet, Gen. Neal Dow, to-day the tribute—all too little—of earnest, grateful hearts, wishing for you every blessing in the heavenly Father's gift; while

"'Behind you holy martyrs
Hold up the palm and crown,
Before you unborn ages send
Their benedictions down.'"

Committee:

B. B. Tyler, D. D., of New York.
James M. Buckley, D. D., of New York.
D. H. Mann, M. D., R. W. C. T.
Mary A. Woodbridge, of Chicago.
A. J. Kynett, D. D., Philadelphia.
Mary A. Livermore, of Boston.
Rev. Father Nilan, of Poughkeepsie, N. Y.
Dr. Oronhyatekha, of Canada.
Rev. J. C. Fernald, of New York.
Commander Ballington Booth, of the Salvation Army.

Deeply moved, General Dow rose to respond, and the audience rose *en masse* to greet him. After the tremendous applause had died away he told in his earnest, eloquent way what prohibition had done for Maine. The venerable speaker prefaced his speech with saying that it was not true that prohibition was a failure. It has been a great, a wonderful success. As an illustration of how people talk about what they do not know, he told how a gentleman who had been in Maine a week came to him and said that prohibition was a failure. On being pressed for his reasons for that conclusion he admitted that he had been refused wherever he had applied for liquor and that even a barber, who of course ought to know, had told him it could not be bought in the city,

"but," said he, "I have seen a drunken man lying in the park with a bottle by his side," whereupon the General asked him if he knew for sure that the man had not come on the early train from Boston.

A generation has grown up which has never seen an open saloon and the condition of the state is entirely changed. Maine is now one of the most prosperous states in the Union, whereas before the adoption of prohibition it was undoubtedly the poorest.

"The person," continued General Dow, "who says that prohibition cannot win is very much mistaken. It will win when the churches wake up from their lethargy. They are the masters of the situation. When they say go, the liquor traffic will go. Some say that the temperance cause is spoiled by being carried into politics, but the temperance question is the most prominent before the people, for more misery comes from the liquor traffic than from all other crimes combined."

General Dow closed by saying that this great meeting must result in making the people understand the question better than before, and took his seat amid tumultuous applause.

The historic session closed with benediction by Father Nilan.

EVENING SESSION, JUNE 3.

The last session of Sunday was presided over by ex-Governor Perham, of Maine, who said they were very proud of Neal Dow in his native state. As he had been requested to say something about prohibition in Maine in addition to what General Dow had already said, he told how, under the law that bore the name of his state, the jails had been emptied and poorhouses relieved from the burden that had rested upon them. He also told how a strong license law had once been enacted by the people, who thought it would be an improvement upon prohibition. It was a failure. A change came over the country. About six months after the passage of the law it was found that drinking had increased three, four or five times, and, in some places, even ten times. They let the matter run for two years to test it, although the license law was unpopular. After two years the law was repealed and, as the prohibition sentiment of the state has been steadily growing, and prohibition, after a thirty-three years' trial, put into the constitution by a majority of 47,075 votes, there was little danger of a license law ever being enacted again.

Mr. Joseph A. Bogardus now read a few of the many congratulatory letters and telegrams received by General Dow. Among the congratulations we note Lady Henry Somerset, the National W. C. T. U. through Mrs. Woodbridge, Mrs. Mary Clement Leavitt, Mrs. Clinton B. Fisk, Hon. John Bidwell, Sir Wilfrid Lawson, Rev. Josiah Strong, Dr. Talmage, Francis Murphy, John J. McLaren, of Canada, Bishop Hurst of Washington, and a host of others.

Governor Tillman, of South Carolina, who had arrived during the afternoon session, was requested to show himself, and "the worn-out governor of Maine," as the chairman styled himself, introduced "the live governor of South Carolina," who, interrupted by cheers, gave notice that Monday night he would tell what he knew about being "far between dispensaries."

Then followed one of the most powerful addresses of the congress; an address which Dr. Funk truly said ought to be in the hands of not only every Catholic but every Protestant minister. Father Lawrence W. Murphy, of Montreal, well sustained his reputation both as orator and temperance reformer. The address was a terrible arraignment of the churches for their indifference in regard to the temperance cause. "I came here to-day," said Father Murphy, "as a Roman Catholic priest to lift up my voice and tell the house of Jacob, or in other words, the churches, of their sins. I will tell you of the juggernauts of so-called Christian civilization which are crushing the heart's blood out of millions of our fellow beings. Shall the sleeping churches awaken to the cries of the heart-bleeding multitudes, and with a baptism of heavenly deliverance, sweep away as by a divine tidal wave this idolatrous temple of the liquor traffic? The social, political and economic unrest and distress of the world demands an answer and that answer will be either religion or revolution."

"Drink has no place in this world," shouted the Catholic apostle of temperance. "Alcohol makes a sick man sicker, and a weak man weaker. A monkey and a dog will die the respectable deaths of decent brutes, rather than subsist on food saturated with alcohol. Do the churches and the clergy imitate Jesus? No. The watch dogs on the towers of Israel are muzzled, and the stones are crying out that the wolves of the liquor traffic are devouring the fold for whom Christ died. If Christ came into the world to-day, He would not shake hands with most of the modern clergymen, for they know Him not. Alcohol is no more a gift of God than cholera. It destroys the body and damns the soul."

Father Murphy proposed that "all the Catholic prelates of Canada and the United States meet all the leading representatives of the Protestant churches, say, two years hence, in Chicago, and let a Christian edict go forth anathematizing the manufacture and sale of alcoholic intoxicants on the American hemisphere," and closed with, "In the name of Jesus, the Saviour of men, let the churches come together, and if they do the power of the Holy Ghost will overshadow them and they will sweep this evil forever from the earth with the force of an incoming, irresistible tide from the great ocean of God."

The session closed with a few three-minute speeches.

MORNING SESSION, JUNE 4.

This session opened with Mrs. Caroline B. Buell in the chair. The committee on resolutions, to which all resolutions were to be referred without debate, was appointed and the names announced as follows:

Volney B. Cushing, Portland, Me.; Hon. Wm. Daniels, Baltimore, Md.; Wm. H. Armstrong, Washington, D. C.; Mrs. Fessenden, president Massachusetts W. C. T. U.; Mrs. Ellen J. Phinney, president National Non-partisan W. C. T. U.; Hon. Samuel D. Hastings, Wisconsin; Col. Eli F. Ritter, Indianapolis, Ind.; Hon. Henry B. Metcalf, Rhode Island; Joseph A. Bogardus, New York; Dr. Miner. Boston.

The first subject on the program was, "The Medical Profession and Total Abstinence." An excellent paper by Dr. Norman Kerr, of London, was read by Hon. Henry B. Metcalf. Dr. Kerr gave the pioneer medical testimony on temperance, the American and the English testimony on the same subject, spoke of the decrease of alcoholic expenditure in hospitals and workhouses, treated alcohol as a medicine and stated the peril of an intoxicant prescription as well as the responsibility of the medical attendant. He defined the duty of the medical man to the inebriate and spoke of the true medical teaching on alcohol.

A paper on the same subject by Dr. T. D. Crothers, Hartford, Conn., was next read by Dr. Shepard, of Brooklyn. Dr. Crothers said that to the medical man total abstinence is not a theory, it is a fact. The societies for the study and cure of inebriety have brought out the fact of disease in drunkenness, and opened up a vast realm of causes and conditions of heredity. These societies in their work are slowly and surely laying foundations for a great revolution of theory and opinion concerning alcohol and drunkenness.

Rev. Charles L. Thompson, D. D., of New York, followed with a speech on "The Saloon a Power in Municipal Politics." He brought forward the fact that it was in the great cities the important battles of reform were to be fought.

"But," went on Dr. Thompson, "there is one way to meet the question of the saloon in politics and that is to meet it on the high ground of principle. As long as the liquor traffic stands on legally protected ground it is too much for you, same as the giant was too much for Hercules as long as he stood on Mother Earth."

The next speaker was Col. Eli F. Ritter, of Indiana. He spoke of the legal aspect of the question and said there were laws enough to suppress the liquor traffic if they were enforced.

Mr. Stearns, secretary of the National Temperance Publication society, spoke in the absence of T. Edward Murphy, of Connecticut, the son of Francis Murphy, who was to have treated the subject of "Pledge Signing." Mr. Stearns said that they could always count on him as one for temperance, and told how he had been down South and found that the drink devil was just as bad in a dispensary as in a licensed saloon.

Father Murphy, of Montreal, next announced by the chair, spoke eloquently, as usual. He reminded the delegates that they were there on a solemn mission, and that the thoughts uttered will become a motto. On this question there was no Catholicism or Protestantism.

Dr. A. A. Miner, of Boston, a veteran of veterans in the temperance reform, was called upon, and responded by saying that it was a pleasure to speak to veterans. In 1830 he gave his first temperance lecture, and since that he has never tasted a drop of liquor.

Prof. Samuel Dickie, of Michigan, chairman National Prohibition Committee, who had just arrived, was accorded a royal welcome as he stepped forward. He spoke briefly, portraying the effects of the liquor traffic, and being requested to answer some questions replied to the following by Dr. Boole:

Question.—Back of the saloon are two things greater than that institution—the license and the law. How are we to dispose of the saloon while the license remains and the law remains on the statute books?

Answer.—To wipe out the saloon wipe out the law. Get rid of the saloon by shaking all the license voting Christians over the brimstone pit until they change their course.

Having previously remarked that his church would not allow him to keep a saloon, but it would allow its bishops and ministers to vote for others who kept them, he was asked by a gentleman in the audience how he justified himself in leaving a party which supported the saloon, and staying in a church which did not support prohibition. His answer was that that question was "bothering him a good deal just now."

AFTERNOON SESSION, JUNE 4.

Col. Eli F. Ritter presided. Dr. Louis Albert Banks, of Brooklyn, took the place of Dr. David J. Burrell, of New York, who was to speak on the subject of "The Drinking Usages in Society."

Not long ago, said the speaker, Dr. Daniel Steele, of Boston, had told him how, when a boy, he was taken to an auction of church pews and that when the bidding was lagging the demijohn was brought out and the people treated. After that the bidding became more spirited. The temperance sentiment had made progress since then. About sixty years ago drinking was common among the middle classes; to-day it is principally confined to the Four Hundred and the Submerged Tenth.

Now came a very interesting part of the program. The officers of the different temperance organizations represented were requested to step upon the platform and with General Dow, who received an ovation whenever he appeared as the central figure, a historic group was taken. After the camera had done its work Mrs. Helen M. Gougar took her place at the speaker's stand. It was incomprehensible, she said, that in the afternoon of the nineteenth century we should have to discuss the relation of the Christian church to the saloon.

After a song rendered by Mr. and Mrs. Beveridge in their own inimitable way, a paper was read by Rev. J. C. Fernald, of New Jersey, on the topic: "A National Bureau of Temperance Literature."

The plan outlined was to sow the nation knee-deep with temperance literature, as the state of Maine had been sown fifty years ago. The literature is ready, said Rev. Fernald. The National Temperance Society has a rich store of books, pamphlets and leaflets, and the Woman's Temperance Publishing Association has a great number of admirable productions. Various individual publishing houses have also each their store. The question was only to give the literature feet and hands. It must come off the shelf into the hand and the home.

To this end a Missionary Society of Distribution was proposed, with a central bureau probably in or near New York, and branches in every city, town and hamlet. The members of this society would simply take the one obligation that each one will endeavor to distribute at least ten cents worth of literature every three months.

If this society becomes a fact, provisions would be made for the translation of the best temperance leaflets into German, Swedish, Italian and Spanish, and for their circulation among those people by persons of the same nationalities.

It was further proposed that a start be made there at the congress by the appointment of a committee, with power to nominate a board of directors, to consist of from three to five members from each state. If the proposed society was given a room and a man, able to survey the vast field, and such assistance as he may need to do the clerical work, it would undertake to put 5,000,000 pages of temperance literature into the hands of the American people before the congress meets again next year.

A resolution recommending the establishment of a National Bureau of Temperance Literature was introduced and carried.

Mr. B. F. Wright, representing the Prohibitionists of Iowa, spoke next. He paid the highest tribute to the honored guest of the congress, General Dow, and after that turned to the condition of his state.

The condition of Iowa was "better than it was, but not as good as it had been." In 1896, however, prophesied Mr. Wright, the people will bring in prohibition with a majority of over 50,000, for there is as much prohibition sentiment there now as when the prohibitory law was introduced.

The next subject, "Total Abstinence for Young Men; How to Make it General," brought out one of the brightest stars in the galaxy of the congress orators, A. C. Dixon, D. D., of Brooklyn.

"The young men," said Dr. Dixon, "must be convinced of four things to make total abstinence general:

"1. That nature is against alcohol.

"2. That the Bible is against alcohol.

"3. That the church is against alcohol.

"4. That the state is against alcohol."

Rev. Father Eagan, of Yonkers, N. Y., representing the Catholic Total Abstinence union, spoke briefly, touching on the same subject. "The total abstinence idea is growing in the Catholic church," said the Father. "The church is committed to the opposition of the saloon, and either the church or the saloon must go down."

A congratulatory letter to General Dow from Mr. Terrence V. Powderly was now read by Mr. Joseph A. Bogardus.

Against a background formed by the great map of the United States, with only five states covered with black, the next speaker stood out boldly, a personification of combined gentleness and strength, of consecrated motherhood and heroism.

Mrs. Hunt reviewed the work done for the introduction of scientific temperance instruction in the public schools, and told of the battles fought and the victories won, and when she said that thirteen million of children were now under the instruction of temperance hygiene, the auditorium echoed back the prolonged applause of the enthusiastic assemblage.

Mrs. Ella A. Boole spoke with unsurpassed eloquence on the same subject. She likened the liquor traffic to an Upas tree, which it is our duty to cut down. This was not only the duty of the W. C. T. U., it is the duty of all. Mrs. Boole also reminded the assembly of the almost forgotten fact that it was a woman who first suggested the placing of the American flag over the school-house. The Grand Army took up the idea, afterward it was taken up by the politicians, and now flags are waving everywhere. She asked that the right hand of fellowship be given to the W. C. T. U. by the temperance people in enforcing the temperance instruction laws and that they help the women when they are trying to get the text-books into the schools.

An "address to the people of the United States and Canada" entitled, "Reasons for the more than fifty years of temperance agitation" was next read by Mr. E. J. Wheeler of *The Voice*. The committee selected to frame this address was composed of the following persons:

E. J. Wheeler, of *The Voice*, New York; H. K. Carroll, of the *Independent*, New York; A. A. Hopkins, of Harriman, Tenn.; Edward Everett Hale, D. D., of Massachusetts; Rev. Father Malone, of Brooklyn; Sallie Chapin, of South Carolina; Robert Graham, of New York; Samuel Dickie, of Michigan; Hon. George E. Foster, Minister of Finance, Canada; Mrs. Ellen J. Phinney, of Ohio.

The document is too long to be given here, but it closes thus:

"We express the hope, warranted by the deliverances of the courts during the last few years, that in the not remote future they will decree the saloon an outlaw and an alien, on the principle enunciated by the supreme court of the United States when it said (102 U. S., 816):

"'No legislature can bargain away the public health or the public morals. The public themselves cannot do this, much less their servants. Government is organized with a view to their preservation, and cannot divest itself of the power to provide for them.'"

Dr. Boole, Mr. John Lloyd Thomas, Hon. Henry B. Metcalf and Dr. Miner spoke from the floor on the address, and an amendment was moved to substitute for the word saloon, drink traffic, or traffic in alcoholic drinks.

EVENING SESSION, JUNE 4.

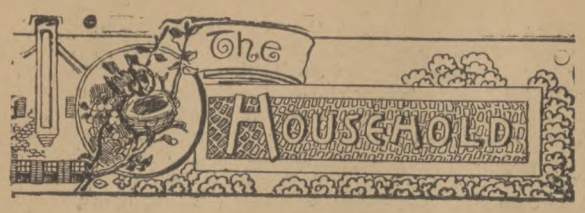
Up to this time the speakers had generally agreed as to methods; now there was a change in the program. The other side was to be heard. A more appropriate person to present that side could hardly have been chosen than Governor Tillman, of South Carolina, the man of dispensary fame, who in giving his pedigree, said he went straight from the plow to the chief executive's chair. The auditorium was filled, the New York reporters had scented the fray, and they were there to witness it as seen through their own spectacles of different hue, and, as thus seen or imagined, give it to their readers.

"The autocrat of the evening," to use Colonel Bacon's pet expression, was H. L. Wayland, D. D., of Philadelphia, a giant in stature, who amply filled the chair. Introduced by Colonel Bacon, he alluded in his preliminary remarks, in a jocular way, to the national reputation earned by his introductor through his arrest by John Y. McKane, the czar of Gravesend, now serving a seven years' sentence in Sing Sing prison for election frauds, and spoke in terms of highest appreciation of the lifework of Neal Dow.

The following telegram was received and read:

"California sends greeting. Outlook bright. Harvest ripe. On to Washington." KATE LINDEN.

(*Concluded next week.*)



A SONG FOR TO-DAY.

Groweth the morning from gray to gold;
  Up, my heart, and greet the sun!
Yesterday's cares are a tale that is told,
  Yesterday's tasks are a work that is done;
Yesterday's failures are all forgot,
  Buried beneath the billows of sleep;
Yesterday's burdens are as they were not,—
  Lay them low in the soundless deep.

Share thy crust and ask no dole,
  Offer the cup thou wouldst never drain;
Only he who saveth his soul
  Loseth all that he fain would gain.
Smile with him who has gained his day;
  Smile the gladder, if at thy cost.
It was his to win and thine to aspire,
  It is his to-day who loved the most.

Pluck the flower that blooms at thy door;
  Cherish the love that the day may send;
Cometh an hour when all thy store
  Vainly were offered for flower or friend.
Gratefully take what life offereth,
  Looking to heaven nor seeking reward.
So shalt thou find, come life, come death,
  Earth and the sky are in sweet accord.

—*Louise Manning Hodgkins.*

A BABY'S FUNERAL.

BY HARRIET FRANCENE CROCKER.

It was such a pitiful little funeral, so sad in its every detail, so full of the pathos of poverty!

The memory of it has lingered with me for years,—the memory of that baby's funeral in the poorest, lowest quarter of the town.

The work of a flower-missioner leads her into the by-ways of life, into odd, unexpected, out-of-the-way places, into the pathetic homes of poverty and sin.

The cheap little coffin upon which I laid my flowers encased a tiny fragment of humanity—a three-weeks-old baby girl. The frail little body lay at peace in a simple little gown of cheap material, and the poor, pinched baby face with its blue eyes forever closed touched one's heart by the very pitifulness of the drooping little mouth that had known its mother's kiss so brief a time.

The mourners sat in their wooden chairs against the wall,—father, mother and four small children. The father sat with face downcast but one could see the marks of dissipation upon every feature. The poor mother, wan and haggard from recent illness, insufficient care and grief for the little being who lay before her, sat beside her husband, patient, humble, submissive. No ray of hope shone in her face,—just patient, dumb despair.

The four little brothers and sisters sat looking about them curiously at the novelty of the scene. They were all barefooted, and sat curling their little toes about the rounds of their chairs like bird's claws about the twig of a tree. Those little bare feet! How eloquently they told the sad story—drunkenness and its inevitable result.

The floor of the one poor room was bare and not too clean. The scanty furniture was of the plainest and cheapest kind. The tiny coffin stood upon the small box stove (for it was summer time) and near it stood the minister, whose highest joy it was to enter homes like these, to comfort aching hearts, to bring the healing power of Christ, his Master, and apply it to such needs as these. A few poor neighbors, with sympathy upon their faces, sat and stood about the room, and in one corner were three or four of us who had come to sing.

I cannot recall one word of the minister's prayer, or of his brief address. I do not know what were the words he read from that great Book of Comfort for human souls. I only know that while he prayed the hot tears ran down his face, that his deep voice broke in such sobs as only strong men, moved by great emotion, can express. I only know that borne upon that shaken voice there rose such a power of passionate pleading to God—not for the dead baby, that was safe—but for the father and the sad-eyed mother, for the four little brothers and sisters who were left. The very angels must have paused awe-stricken that midsummer day when that strong supplication came up to the gates of heaven.

It seemed as though a something Christ-like entered into the minister's soul that hour; such pity, such sympathy, such deep, unfathomable love for these poor souls as the Man of Galilee himself must have shown had He been the comforter in that poor home.

Not one in that full room was left unmoved. It would indeed have been a heart of marble—a heart such as no human being can possess—that failed to respond to the eloquence and pathos of that prayer. In the experience of years I have never heard a prayer that compared.

The minister, a highly-educated man, a man of great talents and wide-spread influence, had been so filled with divine love and pity and so thrilled with passionate longing to lift up and heal the sin-sick souls groping in the darkness of poverty and ignorance, that all his soul ran over with compassion.

I do not know what good was wrought that day to others; I know that one heart was deeply touched and lifted up and filled anew with desire to be good and do good.

We sang that old, sweet hymn—"Shall we gather at the river?"—the weeping, pale-faced mother bent over the tiny baby form in its little coffin, the children were lifted up to look once more and for the last time upon the wee sister's face,—the father gazed in silence—with what thoughts, who can tell?

A plain, two-seated wagon stood at the door, and when the father and mother in their shabby mourning were seated they took the little burden upon their laps,—the tiny black coffin with its simple cluster of pink and white blossoms tied with white ribbon. The neighbors lingered and talked a little, then dispersed, the minister walked, with his Bible under his arm and with a thoughtful face, and so they wended their slow way up the long hill to the cemetery where the little one was left to sleep.

Into the daily life of a flower-missioner there come experiences strangely sad and sweet. The silent comfort of a bunch of blossoms or a simple little wreath of white and green,—the warm hand-clasp of sympathy, the kind look, the magic power of even the least thing we can say—"I am so sorry for you"—are often the keys that touch a sore, despairing heart and unlock it to the Great Physician and His gentle ministrations.

We cannot all wrestle with God in such impassioned prayer as did the minister that day beside the baby's coffin; we cannot all speak with such eloquence and kindle indifferent hearts to highest aspirations; we cannot all sing—even the old familiar hymns that bear such blessing on their tuneful wings, but we can carry to the homes of sorrow and poverty the light and beauty and fragrance of those sweet messengers of comfort—God's flowers.

And it is no small thing, after all, for hearts are often touched by the silent power of beauty and purity that are not reached by spoken words, and often their sweet influence is left behind in the lonely home after the loved one is laid away from human sight. God's blessing surely rests upon a work so beautiful, so pure, and to the worker there come, as I have said, experiences like these, which make her better, truer and more like Him whose servant she delights to be.

Santa Paula, Cal.

SUCCESSFUL CONDUCT OF A BUSINESS MEETING.

BY ELLA BEECHER GITTINGS.

How to dispatch the most business with the least waste of time and nerve force is a problem of ever-increasing importance to the busy local workers who are the sinews of our Woman's Christian Temperance Union. Of no two things has the average W. C. T. U. woman less to spare than time and nerve force. To use these with conscientious economy should be our most earnest desire.

All realize the waste of time when business is allowed to drag, or is done in ignorant, "bungling" fashion, but do all comprehend the full mischief to our over-taxed nerves? As an illustration let us think back to the conduct of business in our own homes on two typical days—for we assume that most W. C. T. U. women are practical housekeepers. Both were busy days, but one is remembered as the day when "everything went right," and the other as the day when "everything went wrong." In the first instance you put forth much more physical effort, perhaps, than in the second, but you went to bed with a self-approving sense of having done well much work, than which nothing is more conducive to quiet nerves and refreshing sleep. At the close of the second day you dropped exhausted into the nearest chair, every nerve strung to its highest tension, saying—possibly sobbing: "I've worked *so* hard all day and I cannot see the first thing that I have accomplished!"

It is not the housekeeper possessed of greatest brawn who always gets best results, but she who has most system in her work; she, who in the language of our grandmothers, has learned to "let her head save her heels." A frail woman, who has learned this, often puts to shame some sister of almost Amazonian strength.

The same holds true in a degree of the feelings with which we leave our W. C. T. U. meetings. If all do not feel this difference I am sure that the president and secretary do.

Let us take as the Golden Text for our business meetings, "Let all things be done decently and in order." This resolves itself naturally into two parts: 1. Things to be done. 2. Manner of doing them.

Our business meetings are of two kinds, regular and special. The business of the latter is usually stated in the call and should be entered upon at once with little if any preliminary. For the regular meetings a fixed order of business should be adopted and *strictly adhered* to, except when set aside by a *two-thirds vote* to meet an emergency. This order of business should be well understood and remembered not only by the officers but by the members, who will learn thus not to waste time by trying to introduce business out of order. The order usually adopted is that found in "Roberts' Rules of Order," viz: 1. Reading of minutes. 2. Reports of standing committees. 3. Reports of select committees. 4. Unfinished business. 5. New business.

As boards of managers, superintendents of departments, etc., come under the head of standing committees and there is seldom time for all to report at one meeting, business is facilitated by assigning to each a regular day upon which to report. The president and secretary should then have perfectly in mind or on paper or note-book just what reports are due each day. The president should call these reports promptly when due and the chairman of committee or superintendent *be on hand* with or send full but *concise* report.

The art of successful reporting is worthy of *closest* study. Do not—*pray, do not*—let the preamble consume more time than the actual report. Too often this preamble, usually taking the form of excuses, is about all there is of it. If you have nothing to report say so in less than a dozen words, and "stand aside," as King David bade Ahimaaz do for Cushi, who brought the real tidings, while Ahimaaz could only report that he "saw a tumult, but *knew not what it was.*"

In disposing of committee reports bear in mind that "accept" or "adopt" are synonymous, and both make the action of the committee the will of the union.

The reports of special committees usually have a close relation to unfinished business, which follows them as a logical sequence. The reports of standing committees often *suggest* new business. This furnishes temptation for the common error of proceeding at once to its transaction instead of deferring it until its proper time. By this error important unfinished business is still further postponed for lack of time, and the whole machinery thrown seriously "out of gear."

In the transaction of new business we cannot remember too well that it should always be brought before the house in the form of a motion before it is open for discussion. Have rules regulating discussions and *adhere to them.*

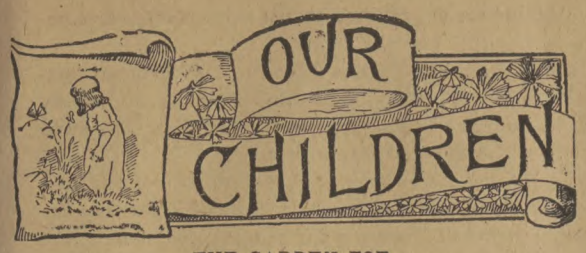
Do not resolve yourselves into a "committee of the whole" or "informally consider" a question unless you have formally voted to do so. We often hear it said: "What is the use of all this formality in our small local meetings?" We must not forget that each union is a part of the whole magnificent machinery of the World's W. C. T. U. Good business training and experience in the local union is the foundation of good business transactions in county, district and state conventions. Successful and thorough conduct of state business insures perfect National and World's business and saves, much precious time for the inspiring papers and addresses that clothe the dry bones of our conventions with the flesh and blood of true philanthropy in which alone the public in interested. Truly if "*one member* suffer, *all the membevs suffer.*"

One of the greatest hindrances in our local business meetings is the lack of *personal* responsibility on the part of the members. In nearly every organization there are usually a few members who more than others feel this personal obligation. Let us call them Mesdames A, B and C. They are usually busy women, to whom time is precious—to many of them it has an actual cash value. They are frequently energetic, nervous women to whom dilatory work of any sort is real torture. Rather than see business lag they are ready with motions to put it in shape for action. Now Mesdames X, Y and Z, whose obligation is equal, finding that A, B and C will make motions, allow them a monopoly of this part of the work. Presently a rumor gets afloat—not always a kindly one, either—that Mesdames A, B and C "run the union." Whose fault is it? If you will not, or cannot, bear your share of the burden of responsibility at least you can refrain from backbiting those upon whose shoulders you shift it.

Truly has it been said that a fitting epitaph for many women would be not "She hath done what she could," but "She hath done what she thought she couldn't."

So, while we sing with swelling hearts and dewy eyes, "We all belong," let us not forget that we "belong" to the labor as well as the joy, to the responsibilities as well as the glories of our beloved W. C. T. U.

Colorado Springs, Col.



THE GARDEN FOE.

BY CARRIE L. POST.

I once knew a garden fair
Bright with pansy blossoms rare,
Pinks beside the violets grew
Sunned and freshened by the dew,
Modest mignonette so sweet
Nestled humbly at my feet,
And the little weeds were drawn
Carefully in early morn.
Yet with all my watchful care
A foul monster entered there,
Hidden from the light of day
Secretly he caught his prey.
And my beauties drooped in death
Poisoned by his vicious breath,
Biting with repulsive jaw
Filling his capacious maw
With my pansies' velvet bloom
And for tender pinks made room!

How I dug and searched for him
Round each root to outward rim,
And I found him—sleek and full
Fed on pansies—bountiful;
"Oh! you hideous beast," I said,
"Get thee quickly from this bed,
Hated enemy, ill-bred,
'Woman's heel shall bruise thy head.'
For such evil do you dare
Hope that I your life can spare?
Or that I will *license* give
Granting you elsewhere to live?
Never—never, 'cut worm,' think
I can *license* you to drink
Life-blood from a royal plant,
License I will never grant,
And my trowel strong and true,
Evermore PROHIBITS you!"

Fort Worth, Tex.

JUNE.

O June! delicious month of June!
When winds and birds all sing in tune;
When in the meadows swarm the bees,
And hum their drowsy melodies
While pillaging the buttercup,
To store the golden honey up;
O June! the month of bluest skies,
Dear to the pilgrim butterflies,
Who seem gay-colored leaves astray,
Blown down the tides of amber day;
O June! the month of merry song,
Of shadow brief, of sunshine long;
All things on earth love you the best—
The bird who carols near his nest,
The wind that wakes and, singing, blows
The spicy perfume of the rose;
And bee, who sounds his muffled horn
To celebrate the dewy morn;
And even all the stars above
At night are happier for love,
As if the mellow notes of mirth
Were wafted to them from the earth.
O June! such music haunts your name;
With you the summer's chorus came.

—*St. Nicholas.*

LITTLE FOXES.

Among my tender vines I spy,
A little fox, named "By and by."
Then set upon him quick, I say,
The swift young hunter, "Right away."

Around each tender vine I plant
I find the little fox, "I can't."
Then, fast as ever hunter ran,
Chase him with bold and brave "I can."

"No use in trying"—lags and whines
This fox among my tender vines.
Then drive him low and drive him high
With this good hunter, named "I'll try."

Among the vines in my small lot
Creeps in the young fox, "I forgot."
Then hunt him out and to his den
With—"I-will-not-forget-again."

A little fox is hidden there
Among my vines, named, "I don't care."
Then let "I'm sorry," hunter true,
Chase him afar from vines and you.

—*Selected.*

UNCLE JOHN'S GOOD-BYE TALK.

XVIII.

SWILL-BARREL.

How many of you have a swill-barrel at home? How many chickens have been drowned in it? No wonder you don't want to tell. My estimate is that about one man in ten covers the swill-barrels so as to lose no chickens, kittens, or—yes, I once heard of a dear little baby. It makes me shiver to think of it, but it is partly on this account that I want you to make the kind of cover I propose to tell you about. Not wholly, for I may tell you whom I know so well, when no one else hears, that even I have cried over a poor little chick that lost his life in a swill-barrel.

Best place is under a tree, far enough from the house so that the smell will not be troublesome. See that the barrel is level. Take a rough 1x4, and cut off two pieces as long as the diameter of the barrel four inches from the top; and two pieces two inches longer. Nail the four together to make a square frame, like a box four inches deep. Slip this over the barrel and nail through the staves, leaving the edge of the frame a trifle higher than the barrel. Now make a cover of thin stuff and let the cleat on the east side extend north about ten inches beyond the cover. Hinge the cover to the frame at the north side. From the projecting cleat take a strong twine to the ground. Now any kind of a board about four feet long, to lie on the ground along the east or right hand side of the barrel, the north end just reaching that string. One of you stand on this board and hold the cover straight up, while another fastens the string to the board. Now as the cover closes, the board will be lifted from the ground. Then when you approach with a pan of milk, holding it with both hands, you simply step on the board and up goes the cover; and after you empty the pan you step off and down it comes.

Convenient? I guess so. Why, Aunt Mary actually made as much fuss over that thing as she did over the dumb-waiter to the cellar. Saved our chickens? No, because I was one of the tenth men; but it was so awkward when Aunt Mary sent me out with one of her widest pans full to the edge, to set it down where there wasn't any place for it and take the cover off. Yes, it is important to adjust the string just as I said, so that you can step on the board as heavily as you wish. And it is also important that the cover shall not stand up after you get off from the board. Yes, you can study it out and I need not use up your time. Mine, you see, has a stick nailed to the east side and running obliquely down so that the end of the cleat strikes it before the cover is quite perpendicular. Don't let another day pass before you make one, and my word for it your mothers will be glad.

Look at that list. Fifty things to talk about and you all going off next week! I wanted to tell you about my miter-box, rocking-chair, pigeon holes, dumb-waiter to save cellar stairs, noon mark, shades with rollers at the bottom, book shelves, gates to save the baby, Bessie's sandwheel and windmill, whistling signals and a half gross of other things.

But if you remember all I have told you, you will know more than some people I have seen who called themselves mechanics. Good-by, dears, and may "God be with you till we meet again."

Vineland, N. J.

THERE are four days for patriotic study and remembrance in June, which are well described by the *Youth's Companion:*

JUNE 14: Adoption by Congress of the "Stars and Stripes" as the American flag, 1777. "The symbol of the power and glory, and the honor of fifty millions of Americans."—*George F. Hoar.*

JUNE 15: The granting of the Great Charter (Magna Charta) on the banks of the River Thames, England, 1215. This was the first great step of the English people toward freedom.

JUNE 17: The Battle of Bunker Hill. On this day the American insurgents made their first effective stand against the British power.

JUNE 23: The gift of corn, 1621. In the summer of 1621 Mr. Edward Winslow, Mr. Stephen Hopkins and an Indian guide named Squanto crossed the Taunton River and the Kickemuit and came to the village of Sowams in Pokanoket or to some place near that village. They were the first white men who ever came to the town, and their errand was to beg corn of Massasoit for food and planting. The chief received them like a father, and gave them the cereal which has become the strong food of the nation. Indian corn should be put on every plate on Thanksgiving day, in memory of the scant ration that once kept our forefathers alive.

DEAR BOYS AND GIRLS:—Just about the time this paper reaches you and you turn to read your own page, a certain great ocean ship will loose its cables, and slipping away from the harbor of a large English city will set out for its trip of more than two thousand miles across the Atlantic ocean.

We can imagine the shouts of the people on shore and the waving of handkerchiefs as the great ship moves away with her precious burden of humanity.

There are two people on this steamer (the Teutonic) in which we are specially interested. They each wear a tiny knot of white ribbon, and nearly all the friends who bade them good-bye wore the same familiar badge. One has sunny brown, wavy hair peeping from beneath her bonnet, and such a happy smile. The other has a face familiar to temperance children around the world.

Their pictures are in every temperance home. Need I describe them to you?

Who are these interesting people?

Miss Willard and Miss Gordon, of course! In one more week they are expected to land in New York harbor. Wouldn't we enjoy giving a Cozy Corner salute on that occasion! And wouldn't we like to swell a great chorus to greet them with the words:

"There are bands of ribbon white
Around the world!"

Your

Aunt Jane

NIECES AND NEPHEWS.

I am a little temperance girl and would like to join your Cozy Corner. Will some of the Cozy Cornerers please write to me? MYRA HORTON.
Greenport, Suffolk Co., N. Y.

May I step into your Corner? It must be a nice place. I have a little sister named Fay. She is near three months old. There is one saloon in our town.
San Gabriel, Cal. GRACE WHITE.

We have five saloons in our town and I hope some day they may be voted out. We have no L. T. L. here but I am a temperance boy just the same. May I be one of your nephews? I can crack most of the Soft-Shelled Nuts. CHARLES HENRY GOODNO.
Sutter Creek, Cal.

My papa is a temperance man; he neither smokes, drinks nor chews. I have no brothers, but if I had I would try to get them to be temperance boys. My little sister and I belong to the L. T. L.
Lancaster, Ky. CORA WARD.

I am a little girl ten years old. I sent and got the picture of Toots Willard and think it is lovely. I have a little brother. When he was just learning to talk, one morning he went outdoors; he saw a caterpillar and said: "Oh, mamma, come and see the little worm with plush legs!" We are temperance children.
Yarmouth, Nova Scotia. HELEN S. MCALLUM.

SOFT-SHELLED NUTS.

307.

DOUBLE ACROSTIC.

X O O O X
X O O O X
X O O O X
X O O O X
X O O O X
X O O O X
X O O O X

1, One bereaved of a husband. 2, A tired feeling. 3, A flat surface. 4, A water way. 5, A musical performance. 6, One who is under age. 7, A garment worn by Jewish high priests. *Primals:* A word of greeting. *Finals:* The surname of one to whom we accord a glad reception. J. A. S.

308.

TRIANGLE.

X
X O X
X O O O X
X X X X X X X

Left side: Fixed determination. Right side: A kind of grease.

Across: 1, A consonant. 2, A meadow. 3, One who idles.

The base and two upper sides form a familiar and inspiring name to temperance workers. J. A. S.

Send all replies and *original* puzzles to Puzzle Editor, THE UNION SIGNAL, the Temple, Chicago, Ill.

ANSWERS TO PUZZLES PUBLISHED MAY 17.

301. Aunt Jane's Cozy Corner.
302. Aunt Jane.

Correct answers: Ross Cain; Margie Lovell; Mrs. H. M. Wilder; Miriam M. Carter; May Arrowsmith.

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For therefore we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of those that believe.—I. Tim. 4:10.

JOHN WESLEY AND "THE WOMAN QUESTION."

Already the shadow of the coming General Conference is falling athwart the Methodist Episcopal church, North. The question so evaded and stifled in the last session of that great body has proved like Banquo's ghost—it will not down. The famous "Hamilton resolution" is coming to the front and, if not in the conference, at least in the press, is occupying both time and space in its discussion.

Without entering into the merits of this particular resolution, or indeed, into the discussion of the rights of women as lay delegates, it seems to us it would be well to look at the general subject of Methodism's early attitude towards woman as embodied in its great founder. Those who are always ready to deify the past at the expense of the present, may be influenced by considering the fact that John Wesley's views more than a century ago were somewhat more advanced than are the views of the editor of the church's chief official organ to-day.

What womanhood owes to John Wesley can never be fully estimated. He opened her lips in testimony and all that has followed has been but the necessary sequence of that act. He early appointed women as class-leaders, it is true, over classes composed of women alone, and he seems not to have considered the possibility of their addressing mixed audiences any more than he considered the possibility of Thomas Maxfield's preaching, but when the exigency arose, he was as slow to thwart the one as the other.

There is an amusing progressiveness in his letters on this subject. The first to Sarah Crosby bears date of 1761, in which, after saying, "Hitherto you have not gone too far, you could not well do less," he exhorts her to be sure and say everywhere, "The Methodists do not allow of women preachers; nor do I take upon myself any such character." In 1769 he charges her never to take a text, and never to speak "in a continued discourse, without some break," above four or five minutes.

In 1771 he concedes to Miss Bosanquet "an extraordinary call," but on this same plea of an extraordinary call bases his approval of all lay preaching. In 1791, within a month of his death, having for thirty years, as Tyreman says, "winked at" woman's preaching, he writes to Miss Cambridge, who for preaching publicly was meeting with opposition from the younger ministers, as follows: "Mr. Barber has the glory of God at heart and so have his fellow laborers. Give them all honor and obey them in all things as far as conscience permits. *But it will not permit you to be silent when God commands you to speak;* yet I would have you give as little offense as possible; and, therefore, I would advise you not to speak at any place where a preacher is speaking at the same time, *lest you should draw away his hearers.*"

Was this unconscious irony, or was Mr. Wesley meeting, in his wisdom, one of the brethren's chief causes of opposition to the labors of Miss Cambridge?

Can any one doubt what would be John Wesley's attitude on the "woman question" if he were in the world to-day? Do you say he would not admit her to an equality of position with man in all departments of church life and polity? How dare one say so in view of what he did? But he never designed woman to be ordained. He never thought of her in church deliberations. Probably not. Did he design lay preaching; separation from the established church; the ordination of his preachers; the establishment in America, of an Episcopacy?

Much that John Wesley never designed, because he could not sufficiently project his mind into the future to see its needs, has, nevertheless, come to pass. If he were alive to-day he would approve what he did not design; he would be broad enough and great enough to take upon himself the conditions of the nineteenth century, as he was broad enough and great enough for the conditions of the eighteenth.

One man to-day as the leader of a great religious movement is John Wesley's legitimate successor. Allowing for certain distinct differences of culture, training and methods, William Booth may be said to represent John Wesley. When we see woman's position in the Salvation Army, we see what would have been her position in the Methodist Church had the birth of that church and its founder been retarded for a century. It behooves that great church, as it stands to-day, to see that its future be not such as shall shame its past.

When the last relic of sex intolerance shall be destroyed, and the last shade of narrow bigotry laid with its departed kindred; when woman's brains shall have a part in the councils, as her hand in the work, and her heart in the prayers, of her church; when her call to preach the Word shall be fully recognized, and she left free to obey God's call anywhere; then, and not till then, can she pay to the world, in loving, consecrated, *effective* service, the debt she owes to the brain, the heart and the life of John Wesley.

DISTORTED SCRIPTURE.

In an infidel circular, recently issued, about seventy Scripture references are given which, with three exceptions, are in the Old Testament. To show how hard pressed the authors of the circular were to make out their case, note these three citations. In order, presumably, to show the harsh and wicked civil government taught by Christ, a reference is given to the command of the prince in Christ's parable, that "his enemies," who would not have him rule over them, should be put to death, which is about as fair as to make Gibbon responsible for the acts of Nero. Another of the three from the New Testament is the statement of John in Revelation, that in his vision there was "war in heaven"; the third is the advice of Paul concerning marriage.

Of the Old Testament references twenty are accounts of the wicked doings of some of the Old Testament characters. David's sin against Uriah is given, and, while the compilers omit to refer to it, we can safely trust that the majority of persons will read on and learn God's terrible punishment of Israel's great king, and that such persons will draw the very obvious conclusion concerning the honesty of those who have used this incident in such a way and for such a purpose. The outrageous sins of the sons of Jacob are referred to, but the statement that Joseph incurred their bitter hatred because he reported their evil doings to their father, is omitted. We do not see why, on the principle on which the other references are selected, the selling of Joseph into Egypt would not serve as a specimen of the "precious morality," etc., taught in the Bible, were it not that that beautiful narrative teaches God's care for the righteous and punishment of the wicked in a way that flatly contradicts what the authors of the circular wish to prove concerning these points. Also the blameless character of Joseph might quite as reasonably be supposed to be a Bible ideal as the wicked characters of his brothers, and the purpose of the circular is to show that the Bible prefers immorality.

Other references are to severe judicial punishments pronounced, some of which without doubt seem harsh to us of the present day; but any one of sense knows that if God left man as He made him, a free will agent, He must allow him to develop according to his nature by virtue of his own choices and that all laws must be adapted to their times. The civilization of 1900 A. D. could not be imposed upon people living 1500 B. C. The judgments pronounced upon heathen nations, the command to destroy the inhabitants of Canaan, are not of course forgotten. But the thoughtful reader will hardly fail to notice that this judgment was delayed many centuries, that Abraham was explicitly told that he could not have the land for a possession because the "iniquity of the Amorites was not yet full," in other words, because these people had not yet had every opportunity that could be given them to repent, and that when sentence was at last executed upon them it was for such crimes as offering human sacrifices, burning their victims alive, at that, to please a wicked deity.

The fact that slavery was allowed is made the most of, but of course no mention is made of the fact that it was under such restrictions that slavery as an institution practically died out among the Jews. The permission to make slaves of aliens is quoted but not: "Thou shalt neither vex a stranger nor oppress him, for ye were strangers in the Land of Egypt."—Ex. 22:21. The law of Moses about a man's divorcing his wife is quoted but not Christ's statement: "Moses, because of the hardness of your hearts suffered you to put away your wives; but from the beginning it was not so" with his statement of the strict law of marriage. It would be, of course, too much to expect that these candid (?) students (?) of the Bible should notice that, for some reason, under the Jewish law polygamy entirely disappeared, and that in no contemporaneous nation was woman held in so high esteem or family life so sacredly guarded. Passages commanding absolute obedience to God, and the worship of Jehovah only are referred to, but those which show what the service of God involves are for some reason left out. The Mosaic law is chiefly concerned with establishing just relations between man and man, and such passages as Micah 6:8 explicitly state its spirit: "What doth the Lord require of thee but to do justly and to love mercy and to walk humbly with thy God?" while Christ teaches the same with increasing emphasis by putting love to man on an equality with love to God.

The chief end which the circular has in view is to show that members of Christian churches are "more devoted to attending to the imaginary wants of a God and Saviour than to the real needs of little children, the aged and the helpless" and that as a necessary logical result of the teachings of the book which they believe to be the word of God. In this connection, the fact is not mentioned that this Saviour explicitly taught again and again that His "imaginary wants" are identical with the real needs of "little children, the aged and the helpless" and that He makes this one test the sole ground of the salvation or ruin of those whom he judges, for, "inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

The attempt is another of the many striking fulfillments of Christ's words: "If they have persecuted Me, they will also persecute you." "If they have called the master of the house Beelzebub, how much more shall they call them of his household." Yet there is another side to the matter which we have no right to disregard. The character of the accusation gives ground for fear that the church of Christ has not truly reflected the spirit of its Master. The chief complaint against Him was that He was the friend of publicans and sinners. There can be no doubt that the church as an organization has not won for itself the unquestioned reputation as the friend of the lowly that the Master did. The "common people heard Him gladly," nay, more, they thronged Him until He was compelled to flee to the desert for opportunity "so much as to eat." It is the fault of the church that they do not hang thus upon His words to-day.

We do not forget the mission work carried on in our great cities by devoted Christians, nor the well meaning if sometimes mistaken charities of the followers of Christ; but there is a recognized gulf between the church and the poorer classes of society which all these efforts have failed to bridge. We do not, on this account, indulge in wholesale denunciation of the church; we believe this sad state of affairs is due not to the lack of good intention but to the failure on the part of the church to recognize her mission in its entirety, to realize that she was to save not men's souls alone, but their *bodies* as well, and not men individually merely but society as well; that her great prerogative and privilege is to set up the kingdom of Christ in the earth.

If the church shall awaken, as we believe it will, to a realization of its whole mission, if it shall as the Master did, minister to the bodies as well as to the souls of men, if it shall take its rightful place as leader in the great social crisis which is upon us and demand that the reorganization of society be effected in accordance with the principles of Christ, there will be no need to waste any time in refuting so senseless a libel as that the Christian church is careless of the welfare of those whom her Master left to her care as "His brethren."

ANOTHER VIEW OF THE GENERAL ASSEMBLIES.

Having inadvertently given a wrong impression in our criticism of the failure of the Presbyterian Assemblies to pass stronger resolutions upon the Breckinridge case, we gladly give space to a correspondent's view of the matter, taking exception only to the statement that the Assemblies might well feel "affronted" at being called upon to define anew their position on the social purity question. The late Assembly passed particularly strong resolutions on temperance, Sabbath observance and the Mormon question; surely a deliverance on the subject of social purity, which has received a wonderful impetus by reason of the infamous disclosures in the above-mentioned case, would be no more of a "reflection" upon the church than these. Such exigencies should always be utilized as opportunities for expounding afresh the attitude of the church on all moral questions:

You speak of the Northern Assembly as "A religious council representing the church in which a notorious offender against morality holds his membership." Surely you should be aware of the fact that the person referred to is not, and never has been, a member of a church represented by the Northern Assembly, unless, which is not probable, he was a church member before the beginning of the civil war. The Northern Assembly, therefore, has just as much to do with him, and no more, as the General Conference of the M. E. church.

What necessity exists that the Presbyterian church of this country should define its position on the subject of social or personal purity? Can there be any possible doubt on that question in the mind of any intelligent person? The suggestion that any deliverance by the Assembly on the subject was required seems to me to be an entirely unwarranted reflection upon the Presbyterian church. The Assembly did not feel called upon to give out any public utterance on a subject with respect to which the church it represents occupies, and always has occupied the highest possible ground. And to say the least, it is a doubtful proceeding for an ecclesiastical body to take action by which it shall appear to dictate to the Congress of the United States what regulations it shall adopt for the personal conduct of its own members. Does not the church perform its duty in this matter when in all its teachings it presents the standard of absolute purity according to God's Word, and so far as possible enforces this standard upon all its members?

The court to which the Assembly had reference is the church court, or the session, of the particular church of which Colonel Breckinridge is a member. The impropriety of the supreme judiciary expressing an opinion in the case in question arises from the fact that the case may yet come by appeal, through presbytery and synod, before the Assembly itself for final adjudication. In view of this possibility, as well as of the fact that the case is now in the hands of the session of the church of which the offender is a member, which should be left to act upon it without prejudice or pressure from any higher court, the Southern Assembly felt that it had no right to prejudge the case.

A court, whether civil or ecclesiastical, before which a case may come by appeal for adjudication, is always very careful not to prejudge the case by expressing any opinion beforehand. And it is equally careful not to interfere in any way with the lower court while the case is passing through that court. And the same thing should be said of the Southern as of the Northern Assembly. A public deliverance in favor of social and personal purity was not needed to assure the people of the country as to its position on the question, even though the offender in this instance was a member of a Southern Presbyterian church. I can well believe that the members of both Assemblies felt almost affronted at the intimation that they were required to give an assurance to the country as to the position of the Presbyterian church on this question.

It gives me pleasure to say that I find myself in cordial sympathy with nearly everything that I see in your paper, and that many articles appear in it which commend themselves to my mind as especially able and valuable. I might specify such articles as those on "Capital Punishment" and "The Nude in Art," which have appeared in recent numbers.

Wishing you all success and prosperity in your noble work, I am, Very respectfully yours,

Carlinville, Ill. W. S. PRYSE.

OUR LEADERS IN IRELAND.

May 22–24, inclusive, were occupied by Lady Henry Somerset and Miss Willard in going from London to Dublin and back again, holding two meetings and attending a reception given them by the Lord Mayor and Lady Mayoress.

Forty-eight hours of travel over and back were accompanied by weather clear as a bell, so that not even the smallest perturbation assailed the sensitive diaphragm of our senior editor. All the leading temperance representatives called upon our leaders, and among the company of thirty or more there was a Wesleyan minister, a Catholic priest and a Quaker lady, who presided at a meeting of ladies in the Friends' lecture room. A large list of names and addresses was made out of those who agreed to join a local temperance union—the first in Ireland on the white-ribbon plan—and with the understanding that when others have been organized in the leading towns and cities we are to have an Irish W. C. T. U. directly affiliated with the World's.

The meeting in Leinster Hall was one of the largest recently held. The hall accommodated six thousand persons, and was packed like "honey in the honey comb." The united choirs of the Band of Hope sang delightfully. John Wigwam, president of the Chamber of Commerce, presided, and welcomes were given by leading representatives of the cause in the Irish capital. A young Irish priest said that "Ireland has so great a heart that she welcomes everybody who comes to her shores, but when those who come bring blessings, as do the ladies here to-night, an Irishman can say no less than that our guests are welcome a hundred thousand times."

The wider outlook was stated and illustrated by both speakers, and seemed to find a warm response in the wide Irish heart. The ladies visited Trinity College, the Bank of Ireland, and other famous places in the beautiful old city under the escort of Professor Barrett, a leading member of the college faculty and a devoted friend of temperance and every good cause. When this gentleman in his address of welcome at the great meeting, declared that the ballot in the hand of woman was the way out of the wilderness, the applause was far more hearty than our radical reformers had hoped to hear.

Plans are being made for an active year's work in Great Britain. Well-known leaders will take up different lines of departmental work under the auspices of the B. W. T. A., now grown so large, and keeping step with that movement by means of which

"There are bands of ribbon white
Around the world."

THE NORTHERN PRESBYTERIAN ASSEMBLY ON TEMPERANCE.

The position taken by the late Assembly for the scientific teaching of temperance and its advocacy in the pulpit, the Sunday-school and the home is so strong and commendatory that we gladly publish the entire deliverance of the temperance committee, which was cordially adopted by the Assembly:

Resolved, 1. That we approve of the Permanent Committee on Temperance, and we ask the sympathy and cooperation of all our churches and Sunday-schools and young people's societies in this noble work.

2. That we deplore the evils of intemperance, and that we see in those evils a great hindrance to that coming of the Lord's kingdom for which the church labors and prays. We realize that the early education of the young as to the nature and effects of alcoholic drinks and other narcotics is a powerful preventive against intemperance. And we rejoice that laws have been enacted requiring this study in the public schools of thirty-nine states and in all the territories, in the national military and naval schools and in all Indian and colored schools under federal control—embracing fully thirteen million children of school age. We recommend that our churches appoint special committees to make efforts for the enforcement of these laws, and in cases where the laws are not sufficiently mandatory we recommend that our synods instruct their temperance committees to petition for such amendments as the case may demand.

3. That the time has fully come for the introduction of physiological temperance instruction into all schools, home and foreign, under the direction of the Presbyterian church. We therefore urge that the proper school authorities be required to provide for instruction as to the extent of alcoholic drinks and narcotics, and their effects upon the human system.

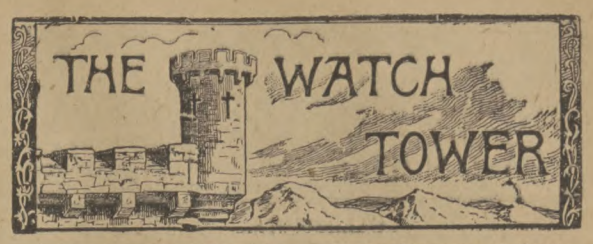
4. That we commend to the presbyteries and synods in the five states yet without temperance education laws, viz.: Indiana, Tennessee, Arkansas, Georgia and South Carolina, the example of the synod of New Jersey, which last autumn instructed its temperance committee to petition the next legislature of that state for compulsory temperance education in all public schools, which petition has been granted in the enactment of a very satisfactory statute requiring this study of all pupils in all schools in that state under state control.

5. That while recognizing the importance of a wise discussion as to methods, we especially urge that temperance instruction be given from all of our pulpits, in all our schools, and in all our homes, and we recommend the recognition of the fourth Sabbath of September, or some proximate day, as a day for special instruction on this subject. We also heartily approve of the recommendation of former Assemblies that a special collection be taken for the work of the permanent committee on that day.

6. That we recognize the good work of the Presbyterian Woman's Temperance Association, and other similar societies of Christian women. And we approve of all attempts on the part of our national government to suppress the rum traffic in all parts of the foreign field.

7. That we reaffirm the deliverance of the Portland Assembly that "no political party has the right to expect the support of Christian men so long as that party stands committed to the license policy, or refuses to put itself on record against the saloon."

THE June number of *Life and Light for Woman*, the organ of the Woman's Congregational Missionary Board, is an ideal missionary-temperance issue. Aside from the editorial mention of the progress of the temperance reform in foreign lands, there are four leading articles on the special features of our own white-ribbon work, *to wit:* "The Polyglot Petition," by Lady Henry Somerset, "World's W. C. T. U.," by Miss Willard, "Temperance Work Among the Zulus," by Mrs. C. W. Holbrook, "Temperance in the Smyrna Boarding School," by Miss Agnes Lord, and "Business Methods for the Conversion of the World," by Mrs. Mary H. Hunt, also articles of special interest to the juvenile readers. We congratulate our Congregational sisters on their magazine.



A friend in San Francisco told me that one of the invariable accompaniments of the conversion of a Chinese was the relinquishing of his seat to a lady in a crowded car. Dare we apply such a test to a native Christian?

***

The Rev. Dr. Parker, of London, recently protested against a misquotation of the text, "Where two or three are gathered together in My name, there am I in the midst of them." Many a time he had known people fling themselves out of a church, gather up their books and hassocks with spite and malice written on every feature, and go down to the street corner and sing, "Where two or three are gathered together, there am I in the midst of them." Christ was not in that temper. One had no idea how many little corner shops had been set up by that misquotation. If the mother church sent its children out to form churches for themselves in Christ's name there was Christ, but a church built upon spite was the worst of the infidelities.

***

The day of prayer which preceded the British Council meetings was most helpful, and no address was more so than that of the Rev. F. B. Meyer, who is called the "beloved disciple" among the London clergy. He said that in the glades of Eden our Heavenly Father cried out, "Adam, where art thou?" and He has been repeating that loving question ever since. It is the keynote of all religions just as a cloud most saturated and steeped in light is the one nearest the sunset, so the heart most loving toward God is the most tender, and all that we do we do not of ourselves; it is God's work through our yielded lives whose hearts are drawn toward Him as the tides swell beneath the moon.

***

An easy solution of the labor problem in a nutshell is found in this paragraph: "The trouble with this world, Raggsy," said Walker, the tramp, "is just here. In Central America bananas grow wild, but there ain't no markit for 'em. Up here where there is a markit for 'em they don't grow wild. What nacher wants to do to help the workin' man is to have things grow wild where there's a markit for them things."

***

"How shall we rescue the full-blooded Indian?" was asked in the recent missionary congress in San Francisco. "Send after him the full-blooded Christian" was the bright reply.

***

It is refreshing to read the high tribute paid to Mrs. Bishop Thoburn by a Calcutta correspondent. During the Bishop's absence in this country, his noble wife fills the position of deputy bishop marvelously well. She is an M. D., and the professional calls upon her strength and time are severe, but she manages to look well to the ways of her household, preside over the W. C. T. U., lead a "class" in the good 'old Methodist fashion, visit the members of her congregation, and, in short, is a quiet leader in all branches of Christian work. "So long as Bishop Thoburn will leave his wife at home," writes this (man) correspondent, "we do not feel so badly at letting him go."

***

An entire day of prayer and devotional service preceded the recent annual meetings of the British Women's Temperance Association. Among those who spoke were Miss Willard, Mrs. Bramwell Booth, Mrs. H. W. Smith and Rev. F. B. Meyer. The *Woman's Signal* reports these services with rare skill and says concerning our own leader: "When she advances in response to the call, it is not difficult to recognize the existence of that force which has been wielded among the women of the New World and the Old. The slight frame and delicate face cannot conceal the strong personality; and when Miss Willard speaks all present know the leader of thought and action, the dauntless worker and brilliant orator who represents America's womanhood amongst us. Miss Willard's message to the women is, 'The Master has come and calleth for thee.' It is impossible in these notes to give a true presentment of the noble utterance in which the assembly is led to the very feet of God. Apt simile, keen intellectualism, tenderest pathos are mingled here. And whether the winged words glance from 'the finer chemistry of the world invisible' to the 'great, leaping, living light' by which Christ is symbolized; whether they throb with 'the flutter of that quick wing that beats the air of the eternal life,' or pass 'beyond the curtains that close around the cradle of this world,' they bring love nearer to us, and lead through the infinite isolation of life, and the infinite loneliness of death, into the very infinite of God, to that 'divine which is given away, and the heaven that may be had for the asking.'"

ON DUTY.

CALIFORNIA.

CONGRESSES AND CONVENTIONS.

The Midwinter Fair is at its height as midsummer approaches and therein is finely consistent with a climate that knows neither winter nor summer. Interior California can emphasize the summer season sufficiently, but San Francisco never gets beyond the springtime, or passes the period of expectancy. The sensation that summer is approaching is perennial, and even the storms of winter have the effect of having by some chance fallen out of season.

The Fair attracts the people who were not able to go to Chicago, and it is delightful to see the eager faces of the rural youth as they enjoy its novelties, and the older faces of those to whom recreation is a novelty, and we are all glad of the treat they are having. Above all other treats have been the congresses. Of course, Chicago knows all about them, but this western world has never had such a feast of fat things before.

Of the congresses in which we are most interested, the Woman's Congress of Missions led off with a three days' session. It was an unqualified success in every way; not the least of which was in showing how well women can do such things. The topics discussed were missions, the city, the state, the nation and the world. The first half of the program might have been supposed to be a temperance congress, so frequently did that subject appear in the papers given. Twenty-two speakers were W. C. T. U. women, and the sympathy of the audience was manifest every time allusions were made to temperance.

The Woman's Congress was a notable occasion, and was the most popular and fashionable of all the congresses, assertive, aggressive, esthetic and intellectual, with the highest ethical sense but committed to no tangible reform but the general advance of woman. Mrs. Sturtevant-Peet, our president, Mrs. Nellie B. Eyster, Dr. Kellogg Lane, Mrs. Sarah C. Sanford and Miss Severance, ably represented the W. C. T. U., and "shone amid that galaxy of stars."

The Temperance Congress was really a very ambitious undertaking for San Francisco. There has never been a premium on temperance sentiment in this city, and to fill a week with such meetings seemed even to our friends a preposterous scheme. However, there was a plan of work, well adhered to, and carried out thoroughly. The design was to combine as many as possible of the various temperance organizations and friends of the cause. The result is satisfactory.

Hon. J. E. McComas was the very excellent choice for president of the temperance congress, a vice-president for each organization presiding on their respective days. Forty men and forty women appeared in the week's program of eighteen sessions, beginning with the general congress Monday afternoon, May 21; the same evening David Starr Jordan, president of Stanford University, gave a most effective address on "The Relation of Artificial Stimulants to Human Evolution." The next evening Prof. E. R. Brown, of the University of California, gave one on "The Relation of Total Abstinence to Intellectual Development." Tuesday afternoon and evening were under the auspices of the Christian Endeavor Society which numbers 42,000 in the state. A fine feature in their program was the reading of resolutions sent from all parts of the state by local societies. How delightfully cheering to know that this grand army of devoted youths are coming right along.

In fine contrast to these young recruits was the next day under the Good Templars. These veterans brought out in bold relief the magnificent record of pioneer work that has made possibilities for others wherever they have been, and the well trained workers and thorough system that characterize their work.

Thursday and Friday were W. C. T. U. days, and when the gavel fell on Thursday morning fifteen minutes earlier that devotions might not be hurried, the song arose full and strong—our own hymn,

"To thee, O Lord, we raise
Our hymn of love and praise,"

and Anna Bidwell's sweet voice spoke of the Light of the World. The full chord was harmonious and the discipline of another corps of veterans was felt. A cablegram from Miss Willard, 12,000 miles away, added inspiration to the occasion. Friday evening was given to entertainment, serving the several purposes of relaxation, instruction and business.

Miss Severance's "Extra Session" was produced to a most appreciative audience who might well afford to laugh after the tension of five days of the most "deadly in earnest" people ever met together; the object lesson was given and the proceeds paid our share of the expenses, by no means a small consideration.

Saturday morning was occupied with the consideration of alcoholism as a disease, and naturally the Keeley cure came in for discussion. There are said to be five hundred graduates of that institution in this city, and that they are but a fraction of the number who need such remedies is an appalling fact.

The afternoon and evening were improved by the Prohibition party. They were considerately placed at the end—given the last words, as it were—but it was hard to say which day had not belonged to them, so prevalent was the strong prohibition sentiment throughout. The chairman thanked the management for the place assigned them, calling the Prohibitionists the tail end of the Congress. There was an unpremeditated fitness in the circumstance, for while the whole organism of a whale may be engaged in spouting, the process by which attention is attracted, its fighting, must be done by the tail. The program was carried out very nearly as arranged. Mrs. Lilian Cole Bethel failed to appear, and her place was filled by Major Scott. With characteristic perversity the newspapers credited his facts and figures to her. Several speakers were reported as advocating exactly what they did not, but the press gave notice enough to help along considerably, notwithstanding, by provoking discussion.

The enthusiasm of the congress outran the time, and a mass-meeting Sunday afternoon was held to close proceedings. Steps were taken to form an Anti-Saloon League, with the hope of uniting all elements that work against the saloon.

A new organization to defend the saloon interest follows directly on the congress, but perhaps the most significant straw is the following extract from the press dispatches in a morning paper, in regard to the preparations going on at Sacramento for the Republican state convention:

"Secretary Steppacher says it never was understood that any intoxicating liquors would be sold in the convention building, and the San Franciscans who set up a howl for fear that temperance voters would be lost, squealed before they were hurt."

This *is* funny, when it is remembered that an inducement held out to the last Republican convention to meet there, was, that all the breweries in the city would be thrown open to it.

One of the attentions the state union is glad to acknowledge is the invitation to fill a day in the program of the Chautauqua Assembly at Pacific Grove—this is placing our work in the recognized educational institutions where it belongs.

This letter has been so full of congresses that the county work is crowded out. Several counties have lately held successful conventions, all showing healthful vigor. Mrs. A. J. Wheeler succeeds Mrs. D. S. Dickson as president of Sonoma and Marin Bi-county, but the old officers are generally being reëlected, their faithful service making their constituents reluctant to change.

The last union organized here marks a step in the right direction. In harmony with the suggestion of Miss Willard in her last annual address, our state officers have recommended the following plan of work for church W. C. T. U.:

"A union within a church is recommended to adopt the constitution and methods of other local unions, and a plan of work as follows: While by no means neglecting the various departments of work in the W. C. T. U., the *special* object of this union will be to secure attention to the importance of the subject of temperance in all the various lines of church work. To this end there shall be committees appointed by the president, with the approval of the union, whose duty it shall be to interest themselves in all working societies in the church, and secure in each a definite time for instruction or discussion of the subject, to distribute and circulate literature throughout the church, suitable to the time, and arrange special meetings or lectures as may be required.

"Committee for prayer-meetings, committee for Sunday-school, committee for Christian Endeavor or Epworth League, committee for juniors, committee for mission bands and children, committee for young men's societies, committee for social work—this list of committees is intended to suggest what may be done in each church, and may be adapted to the existing organization of the church."

The First Baptist church of this city (the first Protestant church ever organized in California) is the first to avail itself of this idea. The pastors of two Presbyterian churches have expressed the wish to have a W. C. T. U. as a part of the machinery of their churches, in regular place on their calendar. The Baptist church already had a temperance baby band—the pastor's wife, Mrs. J. Q. A. Henry, having originated the baby band idea. The vignette portrait of her little daughter on the baby band literature is a sweet remembrance of the suggestive life of a little child.

DORCAS J. SPENCER,
State Reporter, San Francisco.

KANSAS CULLINGS.

'Tis said "a rose by any other name would smell as sweet" yet that seems scarcely possible, when, as now, every breeze that is wafted in at my window comes laden with the perfume of this favorite flower. But the fragrance of the roses is not all that is "in the air"; it is full of the ozone of the suffrage movement which is sweeping over the state with the spring breezes, gathering strength as it goes, and the summer's heat will but increase its forces until we fully expect it to develop into a veritable "Kansas cyclone" by the sixth of next November.

The series of meetings that are being held under the auspices of the amendment campaign committee are destined to be a great factor for good. Miss Susan B. Anthony was expected to assist and it had been so advertised, and it is a great disappointment that she was recalled to New York when her work in our state had only just begun. Dr. Anna Shaw is not a stranger in Kansas and is cordially welcomed whenever she comes to us. Other speakers of national repute have been lent us, and we fully appreciate their efforts. Our own workers are "afield" and have put their hearts into the cause.

Rev. C. H. St. John has filled several of Miss Anthony's appointments, and it was a satisfaction to listen to his earnest plea for justice to the womanhood of Kansas, and coming from a man, it must have an influence over the voters. I would recommend unions to secure him if possible for an address on suffrage at some time before election.

We are anxiously waiting to see the outcome of the political conventions of the state on the amendment question.

Three of the four conferences of the M. E. church within our borders, at their recent sessions, passed ringing resolutions of indorsement, the fourth was presided over, I am told, by a bishop who is not in sympathy with the movement, and out of respect to his views the subject was not brought up. I make this explanation, that the ministers of said conference may not be classed as opposing it; for they are as loyal to the cause as those of the other conferences.

Suffrage contests are being held, the contestants oftentimes being middle-aged or old people. The contests are highly spoken of and are recommended to others.

Mrs. Kemp, state superintendent railroad work, says: "The work of my department is steadily advancing. Mrs. C. M. Woodward was at the third district convention and did much to arouse interest, and to awaken to intelligent action. She returned the next week and presented the department before the South Kansas Conference of M. E. church. This was quite an awakening to some who knew little or nothing of our work. A resolution of commendation and a promise of helpfulness was passed by the conference. The department was specially presented in many of our county conventions this spring, and already the good results are becoming apparent. Our spring convention was a most excellent one, the best ever held. Each convention is a decided advance. Our district is improving. The loving, sweet Christian spirit of comradeship was especially noticeable in convention."

From Wichita union comes the following: "We are doing all in our power to keep temperance sentiment alive here, but have many and strong odds to encounter, and find it necessary to take every possible method to attract public interest to our work. Major and Mrs. E. T. Scott were with us a week, and helped us wonderfully. We celebrated Neal Dow day. Services were held in the M. E. church. Several made short addresses, and papers were read which proved that the best intellect and character of Wichita people is arraigned on the side of the temperance reform. The "Crusade" of Wichita union, as reported in THE UNION SIGNAL, was an evangelistic service, held with the desire to lead sinners to Jesus, and the good done will doubtless be revealed only in eternity. Word has since come to the union of a man who was in from the country on that day and was in one of the saloons when those Christian women visited it. Evidently God's spirit convinced him, for he says he had never heard such reading and such prayers before, and that he will *never enter a saloon again.*"

NOTES.

Rev. C. H. and Rev. E. F. St. John celebrated their silver wedding anniversary April 10. Four hundred guests were present. Sweet music was discoursed, speeches made, original poems read and abundant refreshments served. They were the recipients of gifts of silver money and valuable articles, testifying to the friendship of the people present.

Parsons also celebrated Neal Dow day.

Cherokee union has just opened a fine reading room. More good has been done than the mere opening of the room, for it has interested the town in our work.

Many places celebrated "Prohibition day" on May 1, that being the anniversary of the date on which our prohibitory law took effect.

Mrs. J. C. Haines, president fourth district, conducted a successful silver medal contest at Eskridge recently. She also organized a suffrage amendment club at the same place. She is doing much work in both these departments.

The Chautauqua Assemblies of Kansas, both to be held the latter part of June, are preparing for their annual "feast of reason and flow of soul." Those having charge of the W. C. T. U. hours are evidence that our department will be a success.

In several places women were elected to municipal offices at the spring election, and they "held the balance of power" in many more, carrying the election for "law and order." More women voted than at any previous election.

Our next state convention is to be held at Baldwin.

The brother of our state president, whose illness was noticed in last UNION SIGNAL report, passed away March 17. The sympathy of all her constituency is with her in this sad bereavement.

At the meeting of the state executive board, a Cooper medal contest was held, the contestants being members of that body. Mrs. Dora Evans, president of fifth district, won the prize, although the contest was for the purpose of winning votes more than winning the medal, and was pronounced a success.

Augusta union had the Jaquith sisters (W. C. T. U. evangelists) for a four weeks' meeting, resulting in several conversions, also several pledged members to the union. They also celebrated Neal Dow's birthday, holding services in the opera hall. Excellent addresses were delivered by Revs. F. J. Rice and Joel Brown. Neal Dow UNION SIGNALS and memorial cards were distributed, and the temperance sentiment of Augusta much strengthened.

Miss Edith Hill, one of our white ribbon evangelists, has been ordained pastor of the First Baptist church of Pittsburg, Kan. A neat ordination card announced the fact.

MRS. S. S. WEATHERBY,
State Reporter, Le Roy.

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OHIO.

PHYSICAL CULTURE DECAPITATED.

You may be startled by this heading, but cannot be more so than was your reporter when she read in her last UNION SIGNAL letter the note on the *Physical Education Department* which left her hands with a fully developed, round head, but in process of publication had been decapitated and consequently had no individuality whatever. We can but hope that all who saw the note were so familiar with the National superintendent as to understand what was intended and have already ordered the department literature package from Mrs. Frances W. Leiter, Mansfield, Ohio.

GOOD NEWS.

On the third of May a bill passed the legislature of Ohio repealing section 2,123 of the statutes of Ohio, by which municipal governments were empowered to regulate prostitution.

DISTRICT AND COUNTY CONVENTIONS.

The twentieth district met in annual convention in the M. E. church of South Charleston, the president, Rev. Emily K. Bishop, presiding. The pastor, a strong Prohibitionist, gave the convention a royal welcome. The attendance of delegates was good and all the meetings were largely attended. The convention was gratified to have present as delegate from the Xenia union the beloved president of the state, Mrs. Monroe, who rendered valuable assistance and gave an able address on purity, which awakened the women of the district to increased diligence along this line. From eleven to twelve o'clock each day was spent in devotional exercises which were pervaded by the power of the Holy Spirit. It was found that evangelistic work had accomplished much good in house-to-house visitation, distribution of literature, public meetings, establishing mission meetings, holding services in infirmaries and refuge homes for women and girls. A police matron was reported as established in her work in Dayton. Parlor meetings have secured additions to membership. Ten departments of work were carried on the past year. Scientific temperance instruction will be given special prominence the new year. Unions will procure the law in suitable form and will have it tacked up in school-rooms. A number of subscriptions were taken for THE UNION SIGNAL and *Ohio Messenger* and ten copies of State Minutes were sold. The evening address was given by the National superintendent of physical culture, Mrs. Frances W. Leiter, of Ohio, who charmingly and forcibly emphasized the close relation of physical development to temperance. At the close of the convention delegates and friends held a praise meeting in the depot while waiting for trains. It was a fitting close to the spiritual temperance feast that had been enjoyed. The pastor of the church in which this convention was held preached two rousing temperance sermons the following Sabbath. Six new members were secured.

The seventeenth district and Allen county held their annual conventions jointly in the English Lutheran church, of Lima, Mrs. Mary E. Mehaffey, president, in the chair. Reports on prison and infirmary work showed much good accomplished among prisoners and unfortunates. A Bible reading and prayer service closed the first morning meeting. A paper by Mrs. Hesser, on narcotics, was so highly appreciated as to be ordered published in the Ohio *Messenger*. Literature, peace and arbitration and juvenile work were also well presented by papers. A gymnastic drill by a class of boys and girls, under direction of Miss Belle Hughes, a teacher in the city schools, is reported as the most interesting feature of the afternoon, and was given a well-merited round of applause.

The address of the first evening was given by Mrs. H. E. Hammond, of Cleveland, on "The Mission of the W. C. T. U."

After devotional exercises the second morning the election of officers was conducted by Mrs. S. A. Strother, of Findlay, and Mrs. Mehaffey was again elected president of district and county. Practical reports on resolutions and plan of work were adopted. Mrs. Hammond read a paper entitled "The Bible Position of Women," a strong plea for the equality of women and men. Mother Strother, a veteran white-ribboner, led in the noontide prayer.

A good presentation of Sabbath observance, and a report of work done by the union toward the better enforcement of Sabbath laws, was made. Purity, parlor meetings and evangelistic work were reported, and the question-box was specially enjoyed.

Mrs. Strother led the devotional exercises of the second evening's meeting. After excellent music Mrs. Josephine R. Nichols, of Indianapolis, gave an address which the Lima daily papers say bristled with strong points interspersed with wit. Many ladies, leaders in society, stated to the president that they had been won to franchise. The convention was esteemed such a pleasure and profit to the city that the officers were invited to hold the next annual meeting in the same place.

On May 17 and 18 the twenty-third district union, consisting of Highland, Ross, Fayette and Clinton counties, assembled in annual convention in the Christian church of Wilmington. The president was detained by sickness, which detracted much from the meeting. A fine address of welcome was given by Miss Bessie Todhunter, a professor of Wilmington College. The state president, Mrs. Monroe, who was present throughout the convention, responded. Thursday afternoon she gave a practical lesson on parliamentary usage. The address of Thursday evening was given by Mrs. Josephine R. Nichols, of Indianapolis, subject, "The Present Outlook—Woman Suffrage." The large audience was delighted.

After the election of officers, Mrs. Emma Unthank, Wilmington, president; Mrs. Lucy Thorne, of same place, corresponding secretary; Mrs. Harsha, of Hillsboro, recording secretary, and Miss Mary Kline, of South Salem, treasurer, Miss Rachel McGregor was elected delegate to the National Convention. The county presidents gave encouraging reports of the progress and outlook for the work in their counties. The state president gave an hour's talk on state work, the financial condition and the plans in hand. On Friday morning Mrs. Nichols gave a Bible reading on lessons from the Bible regarding women. The treasurer made a fine financial report, showing a large increase of dues. Peace and arbitration was well presented by the state superintendent of that department, Mrs. Abigail J. Hadley, who distributed much valuable literature on the subject. Excellent, practical reports on resolutions and plan of work were adopted; devotional and consecration services opened each meeting. On Friday evening Mrs. Henrietta L. Monroe, the honored president of the state union, gave an inspiring address on Christ in the Work. At its close Mrs. Eva Holland sang beautifully "Christ, My All."

The third district held its annual convention at Sandusky on May 23 and 24. The twenty-two unions of the district were well represented. Excellent papers were read and discussed spiritedly. "Industrial Schools" was treated by Miss Mary Stewart, of Norwalk, daughter of Hon. Gideon T. Stewart. "Good Roads" was presented by Mrs. Perkins, of Wellington; Mrs. Cooke, of Sandusky, told of "Delsarte and Physical Culture"; Mrs. Cady, of Sandusky, of Social Purity, and Miss Boehm, of Monroeville, reported the last National Convention, to which she was a delegate from this district. Mrs. N. S. Hershiser, of Wakeman, was elected president of the district. Rev. Henrietta G. Moore gave the evening address.

The midyear convention of Lorain county was held in the M. E. church of Wellington, May 9. Devotional exercises, earnest in prayer and praise, opened each meeting, and the singing was full of spiritual fervor. Seven local unions reported. Large delegations were present, especially from Oberlin and Lorain. The former place had twenty-three visitors and delegates present. The Loyal Temperance Legion of Wellington was ably reported. "The Temperance Question from our Point of View," was well handled. Young ladies from the high school rendered beautiful music. Miss May Haskell, a little girl, served the convention very acceptably as page. Rev. McClay, of Oberlin, led the noontide prayer. Dinner was served by the ladies of the Baptist church at the expense of the Wellington union.

The plan of work recommending the distribution of social purity and suffrage literature, parlor meetings, securing new members, becoming acquainted with strangers that come into our society, Demorest contests, occasional visits to town council, etc., was adopted. Strong resolutions bearing directly on lines of work were passed. Visiting and resident clergymen were made associate members of the convention. "Conservatism the Enemy of Progress" was thoughtfully presented by a paper, as was also "Women as Factors in the Progress of Nations." Mrs. Root, of Lorain, pleaded for greater vigilance in protecting boys and girls from the beginnings of vice, and for an equal standard of morals for both sexes. Mrs. Leiter, of Mansfield, followed, speaking of the knowledge she had acquired of the sin palaces of Chicago by a visit to them during the last National Convention. Ministers also denounced a double standard of morality for men and women.

An organ voluntary, an anthem by the choir, prayer by Rev. Mr. Wall and solo, "Jesus, Lover of My Soul," by Miss Agnes Haskell, formed the opening exercises of the evening meeting. Mrs. Frances W. Leiter, of Mansfield, National superintendent of physical culture, gave the address of the evening on the relation of physical education to the temperance question. It was stated by all present that the meeting was delightful. Written invitations were sent to the superintendent of the schools, the teachers and school board, to King's Daughters, Epworth League, each Y. P. S. C. E., and many families were personally invited by the secretary. The result was a fine audience and we believe good results.

The annual convention of Cuyahoga county union was held in Grace M. E. church, Cleveland, the guest of the Quincy street union. The day was beautiful, the attendance large, although some of the prominent workers were absent attending W. C. T. U. and suffrage conventions in other places. The church was decorated with wreaths of roses and fragrant bouquets on desk and stand. Mrs. H. B. Wisner, president, was in the chair, all the officers present. All reports were full of interest, showing the work going steadily on. The committees on benevolence and mercy have been busy the past winter. Several new Y unions were reported. Jail and prison work is actively carried on by Mrs. T. K. Doty, state superintendent of that department. Franchise department rejoices over the passage of the school suffrage bill and the purity department in the fact that the city has ceased to advertise its shame. Flower mission is growing. The first president of the county union, Mrs. H. Ford, after an absence from the state of several years, was present at this convention. Cuyahoga county is looking forward to the National Convention with pleasure.

The convention of the Ross county union held in Bainbridge recently, was one of unusual interest. The business meetings were held in the Presbyterian church. Mrs. Purdum, state treasurer, served as president. The addresses of welcome and response were followed by a paper on "Young Womanhood," by Miss Kline, several other papers and recitation. The evening meeting was held in the M. E. church, which was crowded. Vocal solos and music on the mandolin and guitar enlivened the program. The address of the evening was given by Mrs. J. R. Nichols, of Indiana, and was a highly interesting lecture. By request, the date being open, Mrs. Nichols remained and spoke the next evening in the same church. Twelve members were added to the union, eight active and four honoraries.

Miami county recently held its semi-annual convention with the new union at Bradford, at which six unions were represented. Mrs. L. F. Hedges, president, was in the chair. "The Relation of Intemperance to Pauperism," "History of the W. C. T. U.," and "Equal Suffrage" were presented by papers. An interesting discussion followed the last named topic in which many gentlemen took an active part. The county union has two hundred and twenty-seven members. Reports showed advancement along many lines of work. The address of welcome, by Mrs. Rev. Wright, was exceptional, to which Mrs. Harrison responded very happily. Mrs. Northcutt, of Troy, gave a parliamentary drill. Their resolutions were strong and worthy of publication would space permit. Rev. Hughes of the Presbyterian church of Piqua, gave the address of the evening.

ANTOINETTE H. CLEVENGER,
State Reporter, Wilmington.

RHODE ISLAND.

"So God delights to teach this lesson ever,
That His success depends on our endeavor,
That lovingly performed, each lowly duty
Adds to the inner strength and outer beauty."

"Our semi-annual state meeting has passed and we have entered upon the latter half of our working year. The reports, as gathered up by our corresponding secretary, show increased interest and activity all along the line." So says our president, and that her own efficient and systematic efforts have helped to bring this about, is the glad testimony of many unions. The Newport correspondent says: "In consequence of an address by Mrs. M. A. Babcock, state president, the union has been greatly encouraged to do more and better work for the Master." She made three visits to Block Island before election, resulting in an increase in the Prohibition vote from seven last year to fifty-nine this. A promising union has been formed. The town has been controlled by the liquor element a great many years, and it created quite a little stir among the illegal liquor dealers (no licenses are granted) when they learned there was a prospect of a Woman's Christian Temperance Union being formed. An increase in the Prohibition vote was also noted in the towns near her home, and many throughout the state have been set to thinking by the earnest words and clear arguments of our state officers. The truth has been pressed home that "Your vote is the standard of your morals on the prohibition question." Also, for our encouragement we note the election of two members of the Prohibition Central Committee to seats in the general assembly.

A new union has been organized at Knightsville under hopeful conditions, and

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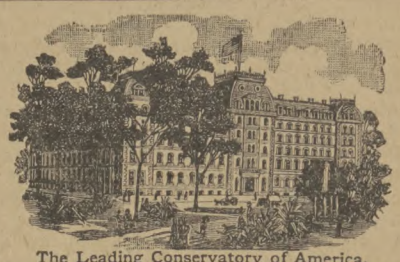
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Mrs. J. H. Pay has started a flourishing L. T. L. at the same place.

Our state union has four districts now instead of county divisions. The monthly board meetings are made educational as well as executive by the presentation of a paper on some branch of the work. The subject of the enfranchisement of women was ably brought forward and received hearty indorsement. The "Effects of alcohol on the body and its use as a medicine," by Mrs. A. W. Chase, elicited warm commendation and animated discussion. The fact that every remedy known to medical science has a substitute was emphasized by one member for the benefit of those who believe that there are cases where alcohol is a necessity, in order that they may find and use this substitute rather than risk the terrible consequences of an appetite awakened or stimulated when the body is least able to resist its power.

Ten delegates were appointed to attend the Neal Dow celebration at Prohibition Park, Staten Island, June 3, 4 and 5. An invitation has been accepted to arrange the program and take charge one day at the Hebronville camp-meeting to be held in August, under the auspices of the Christian Workers' Association.

The *Outlook* has entered upon the ninth volume of its existence with a circulation of two thousand copies. As the years go by, it keeps strengthening and developing. In fact we are very proud of our state paper under its able management. The editor says: "Though far from being satisfied with its present material progress, and desiring nothing so much as an ability to enlarge its influence, still it rejoices in the fact that for a year or two it has made advances, financially, and each time come out a little further ahead."

Providence Y's are busily at work preparing their new Rest Cottage at Saunderstown for the coming season. Their new and beautiful drinking fountain, near the electric car station, promises to be a boon to the thirsty wayfarers in that portion of the city. Their loan library in connection with the tea rooms is appreciated by its patrons, two hundred and ninety-seven books being taken out during one month.

As the anniversary of the Beacon approached, the Newport Y decided there could be no more fitting celebration of the dedication of a gospel mission than by holding a series of gospel meetings. Accordingly Mrs. J. K. Barney was invited to conduct such meetings.

Saturday, Sunday and Monday, May 12-14, these services were held each evening at the Beacon, Sunday afternoon a Bible reading in a church, and Monday afternoon a social purity talk to women.

The meetings were well attended, much interest manifested and some souls saved. The power of the Holy Spirit was manifestly in every service.

Monday evening, May 28, Mrs. H. D. Walker came to Newport, speaking at the regular service that evening at the Beacon, and working during the following day, which was election day, and speaking in the evening.

Election day the Beacon was open the entire day, two or more ladies being present each hour to serve lemonade and sandwiches, give out leaflets, sing, or hold personal conversation with all who came in.

In the afternoon leaflets were distributed to those passing by and in the saloons on the wharf. The gospel service of the evening was attended with the power of God in the salvation of two souls.

The refreshments were served, the leaflets given, the words spoken to many from out of the city, but having been given "In His Name" we leave the results with Him and know that He will see to it that it shall not be in vain.

Miss Flora Grant won the grand gold medal at a contest held in the Y. M. C. A. rooms, Providence.

Providence union mourns the loss of one of its oldest and most faithful members, Mrs. Martha Humphreys. A memorial service was held by the union and sincere tributes of respect and affection were given by Mrs. Babcock, Mrs. Martin, Mrs. Walker and others.

"Beautiful twilight at set of sun,
Beautiful goal with race well run,
Beautiful rest with work well done."

MIRIAM EARLE,
State Reporter, Valley Falls.

RIVERSIDE county, Cal., which is under a prohibitory law, still harbors those who insist upon disregarding such mandates, and expect to avoid punishment through some technicality of the law, therefore for that reason the trial of the first case was awaited with much interest. It came, and was one of liquor having been sold at a hotel under cover of a sandwich. The case was tried by a jury which convicted the offender, much to the joy of the W. C. T. U., who have worked hard and contributed liberally to have the law enforced.

Cor. Secy's Notes.

STRONG WORDS FROM THE SHUT-IN SECRETARY.

Last week had I been able to write I should have given you in our own column that magnificent telegram from the secretary of the state prohibition committee of Virginia, announcing the complete prohibition victory achieved at Norfolk—the capital of the state—a note of which was found among first page items. It was a trial to be laid aside, but while I have lain in my bed looking straight up the words have sunk deeper and deeper in my heart and I have "thanked God and taken courage." "There is more and more to follow," *if* the W. C. T. U. will stand with unbroken front against every form of compromise, even though it be the specious Gothenburg system of tax, license, local option, high license to include brandy and lighter drinks, etc., his honor, the governor, being the final referee. Anti-saloon, anti-license are in the same category, and "whosoever is deceived thereby is not wise."

It is *anti-traffic* that is wanted by the W. C. T. U., and it is *for* anti-traffic that *one* state, at least, will stand. Read the following message received with thanksgiving:

"TO THE OFFICERS OF THE NATIONAL WOMAN'S CHRISTIAN TEMPERANCE UNION:—
Greeting from Michigan W. C. T. U.

The Michigan division stands ready for marching orders. Our chosen captain for the fourteenth time is Mary T. Lathrap, who will stand for us in the National. May the year to come be blessed with soldiers who shall be armed with *conviction*, *consecration* and *intelligence* wielded in faith, and may the Michigan division do its share of earnest battle.

JULIA R. PARRISH, *Cor. Sec.*

Who will stand with these women and their magnificent leaders? Let us hear from each state, and when all shall have thus declared themselves, the world may read upon the National W. C. T. U. banner, "As for us and our house, we will serve the Lord."

Miss Hattie Henderson, corresponding secretary Texas union, writes: "The thirteenth annual convention of the Texas W. C. T. U. will be held June 15 to 17 inclusive, at Taylor, where are found the banner union and L. T. L. It is a small town but full of wide awake people, the union having over three hundred pledged members. We are anticipating a fine time with Mrs. Hoffman (who will be fifteen days in the state) in attendance, but must close her work with us with our convention."

Miss Belle H. Mix, corresponding secretary of Iowa, tells us "new unions are being formed just now with pleasing rapidity." What true woman will not rejoice in this and earnestly pray that the Iowa W. C. T. U. through "grace, grit and gumption" may be delivered from the intrigue by which the state has been led to its present "temperance (?) status," and which still as a tireless enemy is seeking whom it may destroy.

Mrs. M. H. Switzer, president Oklahoma W. C. T. U., allows me to share with her the good words she has received from another, and believing in the "greater good to the greater number," I pass the words along. "A prayer-meeting was held by the W. C. T. U. of Guthrie on election day from five o'clock in the morning until the closing of the polls. Great interest was aroused in temperance, thirteen were added to the membership of the union. A new union was soon after organized a few miles away, and plans are laid for another among colored women." "Queen Mary said she would rather face a regiment of soldiers than one of John Knox' prayers." Why are not our prayers of equal power?

Owing to the detention by illness of the National corresponding secretary from the Staten Island International Prohibition Congress, Mrs. S. S. Fessenden, president Massachusetts W. C. T. U., kindly represented the National organization. The following telegram was sent:

CHICAGO, June 2, 1894.—The National W. C. T. U. sends greeting to our honored prohibition chieftain and prays that "your love may abound yet more and more in *knowledge* and in all *judgment* and that ye may *approve* things that are *excellent*."

Headquarters have been made increasingly pleasant by the reception of a delightful invitation from Mrs. Mary T. Burt, president New York W. C. T. U., to attend a meeting of welcome to be given our beloved president, Frances E. Willard, upon her arrival in this country on Thursday evening, June 21, 1894, at 8 o'clock, at Calvary Baptist church, Rev. Dr. McArthur, pastor. Thanks, dear Mrs. Burt. We want to come, and will if we can, every one of us.

MARY T. WOODBRIDGE.

Treasurer's Corner.

A letter from our musical veterans, Mr. and Mrs. Bailey, contained two dimes and many words of cheer for the work. They are now resting in Iowa for a time.

Three white-ribboners from Palmyra, N. Y., also sent their dimes in response to Miss Willard's call. Freeport, Ill., W. C. T. U., sends $3.10 for thirty-one members, to apply upon same fund. Elizabeth City union, N.C., sends Neal Dow collection, $2.60; Akron, O., $5 for World's; Popham Beach, Me., also sends Neal Dow collection, and $6.45 was sent by Miss Ames, treasurer of Wisconsin, as self-denial fund. Whatcom, Wash., sends $1.85. Olinda, Cal., 20 cts., and Mexico, N. Y., $2.68, all of which will be forwarded to Mrs. Williams, treasurer of the World's W. C. T. U.

The question of increased dues is being considered by many states more seriously than ever before. The outlook for National finances seems bright, and we are hoping that dues may not fall off; if memberships are kept up, and dues are paid promptly, we shall be able to send our superintendents their much-needed appropriations.

HELEN M. BARKER.

Organizers' Corner.

NATIONAL ORGANIZERS.

Mrs. Helen L. Bullock, Elmira, N. Y.

Mrs. L. H. Washington, Port Jervis, N. Y.

Miss Frances E. Griffin, 69 Maple street, Chicago.

Mrs. Mary Bynon Reese, Chautauqua, Wash.

Mrs. Emily Pitt Stevens, 1907 Bush street, San Francisco, Cal.

Mrs. Ellen Dayton Blair, 936 Cottage Place, Los Angeles, Cal.

Mrs. Maude L. Green, Manitou Springs, Col.

Mrs. E. Norinne Law, Baraga, Mich.

Miss Belle Kearney, Flora, Miss.

Mrs. Delle H. Cox, Newberg, Ore.

Miss Ida Clothier, Manitou Springs, Col.

Mrs. Henrietta Skelton, 132 McAllister street, San Francisco, Cal.

Mrs. S. C. Harris, Franklin, Va.

Mrs. F. E. W. Harper, Bainbridge street, Philadelphia, Pa.

Miss Clara Parrish, Paris, Ill.

Miss Carrie Lee Carter, Dexter, Mo.

Miss Frances Ensign, Madison, O.

Mrs. E. A. Kenyon, Townshend, Vt.

For terms and dates address as above.

DEAR CO-WORKERS:—It is now May 30, and I have been longing to get into this corner again ever since I wrote you last, which was February 15. Since I wrote you I have filled fifteen engagements in Steuben county, N. Y., organizing two good unions there, and our Sunday mass-meetings were really inspiring. We spoke at seven points in Potter county, Pa., organizing two good unions there in the midst of the most fearful snowstorm of the season. At one meeting only twenty men and three women were present on account of the storm which blocked the roads in all directions, but the woman who is true to the white ribbon can brave the storms of winter and heat of summer. Following this came our county convention at De Ruyter, Madison county, N. Y., where we organized a splendid Y between afternoon and evening sessions, then we held meetings at Camden, Poland, Norway and Gray, N. Y., organizing a strong union at the latter place, May 22.

I entered the grand old prohibition state of Maine and spoke at South Berwick, York county convention, where I had the pleasure of meeting Mrs. L. M. N. Stevens, president of Maine, who was helping her white ribbon daughters as usual, for she is a faithful, tireless, cheerful worker to whom her loyal women can always turn for counsel and aid, feeling sure of a ready response.

May 23 found me at Woodford's, a lovely seaside resort where the Cumberland county convention was held, with its able president, Miss Cornelia Dow (daughter of Hon. Neal Dow), in the chair. Both these conventions were crowded with interesting reports, showing the ability and fidelity of both county and local presidents and workers. Then followed a pleasant rest of two days at the delightful home of Mrs. Sarah Lord Cram, of Biddeford, corresponding secretary of the state. This lady is one of those quiet, faithful, persistent workers who accomplish so much in such a quiet manner that you feel restful in their presence. Our meeting last Sunday evening at Bath was

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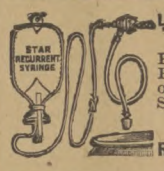
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Publisher's Notes.

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Young Crusader, monthly, one copy, (12 Nos.) per annum	.15

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MAY-JUNE OUR DAY.

Contents.

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Photogravure of Hermann Lotze.
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10. Editorial Notes: Train-Thieves, Tramps and the Worthy Poor—Kelly's So-Called Industrial Army — Woman Suffrage Agitation in New York—Photogravures in this Number.

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THANKFUL FOR THE OPPORTUNITY.

"I am delighted with the White Ribbon Portfolio. Have received Part I. and Part II. and now wish Part III. I should think every white-ribbon sister would obtain these photographs of our beloved temperance workers. I feel that I cannot be sufficiently thankful for the opportunity of obtaining these precious pictures."

A THANKOFFERING.

"A subscriber and friend of the temperance cause" sends a thankoffering for our beautiful Flower Mission number. This will give some poor, hungering sister THE UNION SIGNAL for many months.

(*Continued from page 12.*)

an inspiration, for it was estimated 1,400 people were present and with four Prohibition ministers on the platform it was no wonder forty-two new names were added to their union and a big collection put in the baskets. The good minister who made the collection speech told of the many efforts and organizations started by *men* for the better enforcement of their law since the W. C. T. U. was organized in Bath, and of all these only the latter had lived on and worked on while the men had given up again and again. He commended their faith and never tiring efforts, and in *silvery tones* the audience generously responded.

In our work since March 11, God has given us 580 new names to be added to the unions mentioned, and as Samantha says, "More anon."

Yesterday with Mrs. Stevens I called on General Dow who was busy in his study preparing scrap books. He greeted us with a pleasant smile and seemed like a man of fifty years instead of ninety. To-day he goes alone to that great New York meeting at Prohibition Park. God bless and keep him is my prayer.

I am now resting for a few days at the Maine W. C. T. U. headquarters, which is a pleasant home in the midst of this busy city of Portland where "they say" there is so much drinking, but I have looked everywhere for a man who showed signs of drink and have not yet seen one in Maine. To-day being a holiday and a loafing day for the drinking class, I walked slowly through the worst part of the city, going down on one side of the street (where it is thought liquor is sold) and up on the other side, hoping to see at least the worst side of the city, but saw no evidence of drink. In *all* these suspected places I did not see as many persons enter in the half hour I watched as I would see enter *one* saloon in my own city in five minutes, and no air of respectability given to any of these places. When the women of Maine *vote*, Portland will have officials who will look after even the *suspected* places, so that the large cities as well as the small ones shall be protected from the rum fiend.

At Maine W. C. T. U. headquarters every afternoon you will meet Mrs. Stevens, the state president, and Miss Cornelia Dow, who at their desks are looking after the state work. This handsome house was purchased by the Maine union, and the rooms rented (besides those reserved for use of headquarters) will bring in a nice income as soon as the house is paid for. It is now helping to pay for itself that way. My work will be in Maine until the middle of July when I return to New York state. They have arranged for me to speak at ten county conventions in Maine which will enable me to see for myself the effect of their law in different portions of the state, and as I expect to speak in their state prison on Prison Sunday I shall see the criminal side. HELEN L. BULLOCK.

TEMPERANCE TEMPLE ITEMS.

BY MATILDA B. CARSE.

The faith which thou hast have thou to thyself before God. Happy is he that judgeth not himself in that which he approveth. But he that doubteth is condemned if he eat, because he eateth not of faith: and whatsoever is not of faith is sin.—Romans 14: 22, 23.

The Chautauqua fountain, now being placed in Willard Hall corridor in the Temple, is of exquisite beauty and workmanship, commemorating as it does that which has proved the greatest factor in the temperance reform. The Temple Trustees have decided to keep the fountain from the inspection of the public until Miss Willard's return, after which it will be unveiled with becoming ceremonies. The ceremony will probably take place some time in July. The intention is to invite the leading women who took part twenty-one years ago in the formation of the Woman's Christian Temperance Union at Chautauqua, N. Y., to be present at the unveiling of the fountain, which has been erected through the indefatigable efforts of the white-ribboners of Chautauqua county—to commemorate the birthplace of the W. C. T. U. It will indeed be a notable occasion, and will give white-ribboners an opportunity to welcome their chieftain back to her own city, state and country after such a long, enforced absence. It is probable that the presentation and unveiling of the Children's fountain will take place at the same time, as that fountain is to be placed in the street at the entrance to Willard Hall.

***

Lady Henry Somerset in her annual address before the British Women's Temperance Association, in London, May 7, spoke as follows in regard to the Temperance Temple:

"Having been cognizant of the *pros* and *cons* connected with the great enterprise that has resulted in the building of the Woman's Temple, I feel that it is no more than an act of loyalty to our co-workers across the water for me to say that the unfair presentation of that enterprise to the public is, in my opinion, the result of local jealousies, which unfortunately are never absent from any circle of workers, no matter how good and earnest they may be. It is the pitiful human element entering into the work of God, and has characterized that work in all ages. What I wish now to impress upon the minds of all my comrades is, that disinterested business men of the highest standing in Chicago have put their names to a statement that the Temple enterprise has been so founded and so well conducted as to deserve the confidence of the public, and that if carried forward, as they have reason to believe it will be along the lines at first laid down—which have not been changed and are not likely to be,—the enterprise merits the people's confidence. Among those who thus gave the weight of their business reputation to the enterprise are such men as Philip Armour, George M. Pullman and Marshall Field. No fair-minded person will doubt but that such a statement is better worthy of credence than the spiteful declarations of local workers who have for a year or two past misled many good men and women with regard to an enterprise that deserves the sympathy and help of all well-wishers of humanity."

***

The following communication was received during my absence in California from Mrs. Eliza Hume, secretary of the Eau Claire, Wis., West Side W. C. T. U.: "At the last meeting of our union, a unanimous vote of sympathy for, and confidence in, Mrs. Matilda B. Carse, and the great work she has undertaken, was passed, and the secretary instructed to convey the same to her. The Eau Claire West Side union is proud of having its name in Willard Hall, and can truthfully say that raising $100 in no way hindered their own local work." Mrs. S. A. Packard, at present a sojourner for her health at Winter Park, Florida, writes a lengthy letter from which the following extracts are taken: "I always look at the Temperance Temple Items the first thing on receipt of THE UNION SIGNAL. I am a Massachusetts woman by birth, but was Temple treasurer in Santa Clara, Cal., W. C. T. U., when that union raised $200 for the Temple, and I helped to raise it. It did not take so very long, and we did not find it such dreadful hard work either. Our union was small and the work done for the state was never more prosperous than during the time we were contributing our penny a day toward the Temple. The next two years found that little union able to purchase an Estey organ for the benefit of the L. T. L., and money enough beside to erect a fountain on the street, for which we paid $24 a year for water. I want to say to my sisters, my experience is, give if you wish to receive. Let every white-ribboner put her penny a day into the Temple at once, until it is all paid for. All I want is health once more, and be assured I will stand shoulder to shoulder with you in the Temple work."

***

The souvenir Temple spoon is giving great satisfaction. All who receive it are delighted. Mrs. F. M. Honaker, Carrollton, Mo., writes: "The souvenir spoon is a beauty; every W. C. T. U. member should have one. Will try to fill another mite-box this year." Mrs. Edward Eells, Washington, D. C., writes in regard to the Columbian souvenir: "It is lovely and I take the greatest pleasure in showing it to my friends."

Let our white-ribboners remember all persons sending $1 to the Temple will receive the beautiful Columbian souvenir. Any individual who fills a mite-box during 1894 will receive a solid silver Temple souvenir teaspoon. This, however, does not apply to persons filling boxes for unions; they receive the Columbian souvenir. All money orders and checks should be made out in the name of William D. Preston, and sent to our financial secretary, Miss Sara G. Johnson, the Temple, Chicago, Ill. All orders for mite-boxes and everything pertaining to the Temple should be addressed to Mrs. Matilda B. Carse, the Temple, Chicago, Ill.

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Facing the future's glory-tinted skies,
Reflect their radiant gleam on us again."

Miss Esther Pugh. "Few women have been more widely loved than she who was known as 'our Esther.'"

Mrs. Caroline B. Buell. "For fourteen years corresponding secretary of the National W. C. T. U., Mrs. Caroline Brown Buell may be counted both well known and well loved among white-ribboners."

Mrs. Mary T. Lathrap. "The Daniel Webster of the Temperance Reform," Mrs. Mary T. Lathrap, needs no eulogy. No lips were ever more truly touched with a live coal from God's altar than are hers."

Mrs. Louise S. Rounds. "Few states are blessed with a leader so strong and brave and earnest, and in her loyal followers she inspires her own lofty courage."

Mrs. Mary T. Burt. "Queenly in presence, courtly in speech, elegant in manners in private life, as well as dignified and inspiring in public, she is well fitted to lead the more than twenty thousand consecrated women of the Empire State."

Mrs. Susan S. Fessenden. "Mrs. Fessenden is a born leader, queenly, magnetic, with the courage of her convictions, which is sublimely contagious, and a devotion to the cause which knows no discouragement and recognizes no obstacles."

Miss Margaret A. Sudduth. "Has fine literary and executive ability, and the force of her personality is felt by all who come in contact with her."

Mrs. Katharine Lente Stevenson. "Graduated in 1881 from the School of Theology of Boston University, being the only woman in her class. In 1891 she was elected corresponding secretary of the Massachusetts W. C. T. U., which position she held for two years, coming in 1893 to Chicago as editor of Books and Leaflets and contributing editor to THE UNION SIGNAL."

Mrs. Harriet B. Kells. "Has rare literary ability, and a breadth of mind and courage of convictions which combine to make her influence most far-reaching."

Miss Jennie A. Stewart "Is the Associate Editor of THE UNION SIGNAL and the 'Aunt Jane' enshrined in the hearts of the children."

Mrs. Caroline F. Grow. "Business Manager of the Woman's Temperance Publishing Association. Graduated from Wheaton Female Seminary, Norton, Mass., class of 1855."

Miss Ruby I. Gilbert. "Among the many jewels grouped in the setting of the Woman's Temperance Publishing Association, must be counted Miss Ruby I. Gilbert, whom Miss Willard rightly denominates 'the staunch and true.'"

John G. Woolley. "The days of miracles are not yet passed, and this man with tongue of fire called of God as truly as was ever prophet of old, is a living proof of the fact. His work is just begun, but its outcome is destined to affect the future as has the work of but few men."

A GIRL'S EDUCATION

Need Not Cost Her a Penny

Under the plan, started two years ago, by THE LADIES' HOME JOURNAL, over 125 girls have now received musical, art or elocution trainings under the best teachers, with every expense paid by the magazine.

Over 50 girls will be educated next Autumn

The plan is an easy one. Write to

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If you have an invention on hand send a sketch or photograph thereof, together with a brief description of the important features, and you will be at once advised as to the best course to pursue. Models are seldom necessary. If others are infringing on your rights, or if you are charged with infringement by others, submit the matter to us for a reliable OPINION before acting on the matter.

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A GREAT MOTHER

THE ABLY-WRITTEN AND DELIGHTFULLY INTERESTING BIOGRAPHY OF

Madam Willard

has just issued from the press of the Woman's Temperance Publishing Association, and is a rare acquisition to our literature. It is more than a biography; it is a setting forth of her sublime

Philosophy of Life,

and a record of her wise, pithy sayings, as well as of the incidents in which she put her philosophy to the test of practical experience.

It should be in the hands of each Mother

while, at the same time, so vivid is its portrayal and so interesting the facts recorded, each child will find it full of interest.

It is now ready. ORDER AT ONCE.

HANDSOMELY BOUND. PROFUSELY ILLUSTRATED. PRICE $1.50.

Woman's Temperance Publishing Association,
THE TEMPLE, CHICAGO.

Publisher's Notes.

Read What Our Exchanges Say About

A GREAT MOTHER

FROM CHICAGO HERALD, SUNDAY, JUNE 3.

A Great Mother.

If one is to judge of a book as of a dinner, it is easy to draw the line between the good and the bad. The man who carries from the table where he has dined the wholesome flavors of a meal calculated to nourish rather than stimulate, to strengthen rather than to exhilarate, is the man who will feel no after effects of indigestion and no deterioration of aptitude for assimilation. Just so with a book; the reading that inspires to nobler action, that reveals the worthlessness of a life that is wasted on the emotions, that uplifts and purifies and strengthens, is the only reading that is healthful to mental digestion. Nobody can peruse the beautiful tribute paid by daughter and kinswoman to the late Madam Willard without laying aside the book at last with a sincere thankfulness for a most pure and wholesome mental repast. Each chapter is but another note in a bugle-call that summons us away from a life of sordid materialism to a higher plane of action, where honor and sweetness and rectitude take the place of vapid self-seeking and empty gain.

Madam Willard was a glorious woman in all ways, but of her nothing could be said more truly, nor in higher meed of praise, than is contained in the grand significance of the title which is affixed to the book wherein loving hands have recorded the brave record of her life, "A Great Mother." No more blessed memorial could be written for a woman than is contained in these three words. And she merited them. She was graciously and genuinely human as well as sweetly spiritual. She combined qualities that made her delightful on all sides. Like a rose that opens to every point of the compass, or like a hill-top that emerges from the plain into sun-lit and wind-blown space of the upper and freer air, her nature was supreme in its individuality. She was quaint, humorous, sympathetic, human and Christian all in one. She was variable as a June day that shines and blossoms and clouds a little all in one, but carries no frost in its bosom, and knows not the meaning of blight and decay. She could get humanly cross and scold a bit when occasion required—witness her method of dealing with her belligerent grandchildren—but there was divine compensation in her quickly following smile, and the touch of her beautiful hands.

***

In the home where for so blessed a lifetime her influence was supreme, love was the ruling power and sympathy the bond. Nothing that she ever said was sweeter or gave a truer index to the long chapter of her life than the words she breathed upon her dying bed: "If I had it all to live over again I should praise more and blame less." This was said in reference to her dealings with her children. In that philosophy is summed a greater wisdom than many attain. Not harshness and not reproof, but love is what will keep the home happy and the heart tender.

Another distinguishing trait in the dear old lady's character, as strong in age as in youth, was her belief in keeping work subservient to advancement, or soul-growth and development. Miss Willard says of the peculiar phase of her mother's individuality: "She would never allow me to stay at home for work. She always insisted that we should go to school, no matter how much extra work it brought upon her on the farm. She would rather, she often said, her girls came to their best physically, mentally and morally, no matter what it cost, and always held the 'housework,' as folks call it, subordinate to that intention." Dear grandmother that she was; no wonder she gave Frances Willard to the world. Great mothers will produce great daughters as surely as robins hatch robins.

***

To read of Madam Willard's dying hour is to drop the dread of death, and learn to see in the great harvest angel but the beneficent hand that transplants the rose he gathers. The record of those love-watched hours, when the sweet spirit cast its moorings like a white-winged bark and softly slid across the bar to meet its "pilot face to face," will teach the thoughtful soul a new significance in death. There can be no mistake when such a soul as hers holds its faith steadfast through eighty-seven years, and finally meets its God with such calm assurance. "Quietly, softly, came the last breath. Into the face upon the pillow came a look wholly seraphic, tender, ineffably loving, expectant, blissful, as if to say to us: 'I love you and I leave you; it has all come true.'"

So passed a life of which no grander record has been left than the story of a great motherhood. It would be of incredible benefit to the world if young women everywhere could read this record and benefit by the beautiful story. Not by outside deeds, but in the sweet sanctities of home is wrought the tapestry whose warp and woof shine with the golden thread of God's approval. No better thing for womanhood could be done than to scatter this book broadcast as the wind scatters blossoms. There is no more sacred hope for future citizenship than in the maintenance of a great and good motherhood, and how to do it and not to fail is recorded in the life of Madam Willard, who, although actively public-spirited and far removed from littleness of thought and narrowness of outlook, still maintained her strongest hold and most blessed influence upon the hearts of her children and in the home she sanctified with her presence.—*Amber.*

AN APOLOGY.

We confess ourselves humiliated by the second appearance in our advertising columns of a deftly concealed cigar premium, under the guise of an innocent time-keeper. We have advertised these watches for years, and our unsuspecting stenographer, whose duty it is to read each advertisement, trusted too fully to the assertion of the advertiser that this particular advertisement was inadvertently sent to us, and would not be offered again. Rest assured, dear friends, we would not knowingly advertise tobacco in any form, and we wish humbly to apologize for the oversight in our advertisement department, and promise for it and ourselves greater watchfulness in the future.

Yours sincerely,

CAROLINE F. GROW,
Business Manager.

PERSONAL.

"Eternal vigilance is the price of liberty"—from the all-insinuating cigar, so says our editor, Miss Margaret Sudduth, in our issue of May 31, first page.

Miss Sudduth felt it incumbent upon her to write as she did owing to the fact that a watch advertisement, offering cigars as a premium, inadvertently found its way into our columns.

And much to our surprise and to my personal chagrin the same advertisement was inserted again in the issue of May 31. It was purely an act of carelessness or oversight on the part of myself and assistant, and no one, either in this office or member of the union, regrets it more than I do. I beg to assure the readers of THE UNION SIGNAL it was not done purposely, and if I can help it, will never be repeated. We shall watch the advertising columns closer than ever, as we do not propose to advertise anything inconsistent with the principles advocated by our paper.

SAM'L H. BLOOM,
Advertising Manager.

FOR THE MINISTERS.

"I am so thankful that you make it so easy for W. C. T. U. women to supply ministers with our good paper the *very best* that enters our homes. If our women would realize what good they might accomplish by sending this paper into ministers' homes, thousands of our preachers would be supplied. We send it regularly to our four pastors—a few years ago our one prohibition preacher moved away—to-day our four preachers are Prohibitionists. The reading of THE UNION SIGNAL has been an important factor."

EXCEEDS MY ANTICIPATIONS.

"The White Ribbon Portfolio far exceeds my anticipations, and I expected something nice, while 'The Trip Around the World' series are enjoyed by all the family."

SO RESTFUL.

"The first two parts of White Ribbon Art Portfolio were charming,—so restful to look at those noble faces. I trust No. III. will be equally so."

HAVE YOU

ordered the White Ribbon Hymnal for your convention?

TOO LATE.

We printed a large edition of *Young Crusader* supplements, but "too late" come orders we cannot fill. We regret this and hope our friends and patrons will see the importance of *advance orders.*

...Have YOU Seen Our...
WHITE RIBBON PORTFOLIO.

IF NOT, BY ALL MEANS SEND FOR A COPY.
IF YOU SEE PART I YOU WILL WANT
ALL THE SUCCEEDING NUMBERS.

****

PART I CONTAINS

FRANCES E. WILLARD,

Lady Henry Somerset, Mother Thompson, Madam Willard,
Mother Wallace, Mary Clement Leavitt, Margaret Bright Lucas,
Mother Stewart, Hannah Whitall Smith, Neal Dow,
Clinton B. Fisk, John B. Gough, Mary Allen West.

PART II

MATILDA B. CARSE,

Mary A. Woodbridge, Helen M. Barker, L. M. N. Stevens,
Clara C. Hoffman, Letitia Youmans, Josephine E. Butler,
George W. Bain, Ella F. M. Williams, Kate C. Bushnell,
Elizabeth W. Andrew, Jessie A. Ackermann, Alice R. Palmer,
General John Bidwell.

PART III

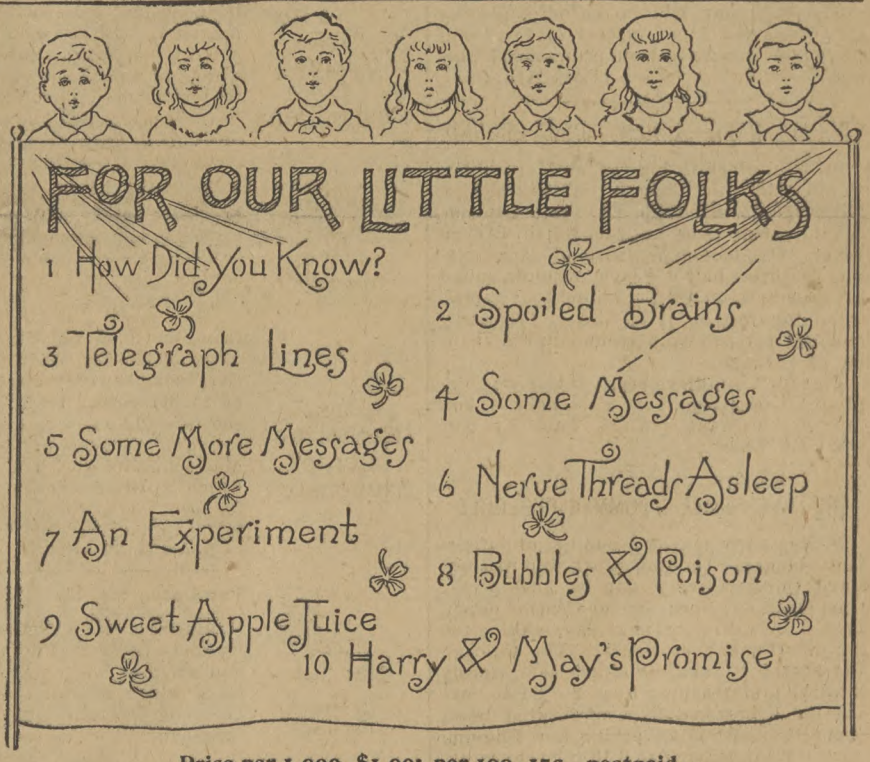
LARGE EVANGELINE PICTURE OF FRANCES E. WILLARD,

Esther Pugh, Caroline B. Buell, Mary T. Lathrap,
Louise S. Rounds, Susan S. Fessenden, Mary T. Burt,
Margaret A. Sudduth, Katharine L. Stevenson, Harriet B. Kells,
Jennie A. Stewart, Caroline F. Grow, Ruby I. Gilbert,
John G. Woolley.

WHITE RIBBON ART PORTFOLIO
...COUPON...

Send this Coupon, together with 75c., to this office, and you will receive Parts I, II and III of our White Ribbon Art Portfolio, or with 25c. and this Coupon any one number you may designate.

WOMAN'S TEMPERANCE PUBLISHING ASSOCIATION
...The Temple, Chicago...



Price per 1,000, $1.00; per 100, 15c., postpaid.

NEW LEAFLETS! NEW LEAFLETS!

NATIONAL LEAFLET, No. 67.
The Public Meeting. Why? By Mrs. L. Downs-Quigley.
No. 68.
The Convention. How? By Mrs. Lillian Hollister, and
No. 69.
The Inventor of Dimensions in Political Righteousness. By John G. Woolley.

All New, Fresh, Inspiring.

No. 69 is Mr. Woolley's famous Willard Hall address on Neal Dow's birthday.

You cannot afford to be without these leaflets.

Price, each..... $ 01
" per 100..... 90
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WOMAN'S TEMP. PUB. ASS'N,
THE TEMPLE,
Chicago, Ill.

You will find the "White Ribbon Hymnal" a great help in temperance meetings and song services. Price 35c.

WOMAN'S TEMP. PUB. ASS'N,
THE TEMPLE,
Chicago, Ill.

THE WHITE RIBBON HYMNAL.

COMPILED BY
ANNA A. GORDON

OLD—NEW—TESTED—FRESH

GOOD because it contains the favorites of White Ribboners everywhere, the songs which have become their watchwords.

NEW because rich treasures of word and song have been prepared for its pages.

TESTED because its hymns have borne the wear and tear of use.

FRESH because it rings clear and sweet for the home, the nation, and the truth of God.

It is divided into the following sections:

Devotional Meetings	Mass Meetings
Evangelistic Services	Prohibition Rallies
Gospel Temperance Meetings	Special Days
Memorial Services	Closing Hymns
Responsive Scripture Readings	

PRICE, $ .35.

Signal Notes.

MORE than all the warriors of the Matabeles, the white man's whisky is dreaded by the native South African. "Its wounds," he says, "never heal."

THERE are 20,903 juvenile temperance societies in Great Britain with a total membership of 2,678,000. Nearly one thousand societies were added last year.

A SHOCKING spectacle was recently witnessed in the bull ring at Madrid, when a matador, El Espartero, was gored to death by the infuriated bull whom he was attacking.

EIGHT thousand of the twelve thousand saloon-keepers in New York City have served terms in prison. Yet licenses have been issued to them as men of "good moral character."

AT six per cent interest, reckoned semi-annually, the cost of smoking three cigars a day at five cents each from the age of twenty to fifty years amounts to $4,494.41. At ten cents each the total of principal and interest is $9,205.16.

THE refusal of liquor dealers to attach their names to woman suffrage petitions when invited is indicative of a conviction on their part that with the ballot in the hands of women the supremacy of the liquor traffic as a factor in politics will be practically destroyed.

BELIEVING that statehood should be postponed until the youth of Utah are instructed in pure morals and good American principles, the recent Presbyterian General Assembly passed a strong resolution asking the United States Senate to postpone action on the admission of Utah as a state.

THAT one of the most serious signs of decay in this country is found in the increase of insanity is the firm opinion of Dr. De Costa. Years ago it was found that society was "dying at the top," and it was computed that 1 in 250 of the population was insane, but now the number has been put at 1 in 127.

FIFTY saloon-keepers were prosecuted by the Citizens' League of Chicago in May on seventy-six charges. Forty-four were charged with selling liquor to minors, twenty-eight for selling to drunkards and four for allowing minors to play pool. Fines and costs amounting to seven hundred and thirty dollars were imposed.

BY a recent treaty with Belgium, Great Britain has secured a coveted strip of territory in Central Africa which enables it to establish a British highway from Cairo to Cape Town. Now let the rum traffic be banished from the sad heart of Africa and the tramp of British soldiery will mean protection for both the native and alien in the dark continent.

AT a recent exposure of the tricks in spiritualism at Leeds, England, Mr. Walton Powell, president of the National Anti-Infidel League, gave practical illustrations of how the illusions are produced. Shining out through the darkness the forms of three women seemed to float in mid-air, caused by an ingenious arrangement of mirrors. Other well-known tricks were also made clear.

DURING the recent trial of Rev. Arthur Prautch, at Bombay, in spite of the fact that the evidence fully sustained his and others' published statements against the opium smoking dens and illegal selling on the part of the government opium contractor, the biased magistrate imposed a fine of 200 rupees. Mr. Prautch, who has been a missionary in India for seven years, of course declined to pay the unjust sentence and was remanded to prison for a month. Great indignation is felt at this unwarrantable action on the part of the magistrate.

THE deadly cigarette has again added to its unrecorded work of destruction. This time it is a young American pastor whose fatal addiction to the poisonous "white pipe" has just ended his promising career at the age of twenty-nine. He leaves a young wife and three babies. Although the papers chronicle the cause of his death as heart failure, there is no doubt that he died from a "smoker's heart." He was the heaviest cigarette purchaser in the town. Can any worker in Christ's vineyard afford to abate his influence in the least degree by use of the offensive weed, granting that the effect may never reach the tragic end thus noted?

Careful Attention

to the healthful feeding of the cows producing the milk received at our condenseries is vitally important. We rigorously prohibit the use of foods not qualified to produce pure, wholesome milk. Hence, the superior quality of the Gail Borden Eagle Brand Condensed Milk.

IVORY SOAP

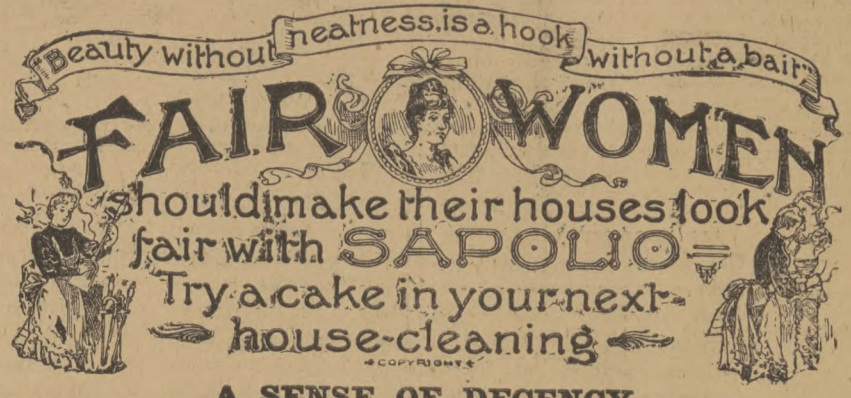
IT FLOATS

IS NOT LOST IN THE TUB.

THE PROCTER & GAMBLE CO., CIN'TI.

Beauty without neatness is a hook without a bait

FAIR WOMEN



should make their houses look fair with SAPOLIO

Try a cake in your next house-cleaning

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A SENSE OF DECENCY

Constrains many people to hide the dirt of their kitchens. They make the kitchen a secret chamber, into which it is forbidden to enter; but half the trouble which they take to hide the dirt and the disgrace which it entails, would keep the kitchen clean, and all its pots and pans bright as a dollar, that is, if they use

SAPOLIO

THE SHAWKNIT STOCKINGS,

Containing No Bunches and No Perceptible Seams, constructed in accordance with the Shape of the Human Foot, and knitted from the Best of Yarns, are

The Nicest-Fitting, Longest-Wearing, and Most Comfortable.

Coarse, Fine, and Extra-Fine (half-hose), in solid colors and mixtures, for Men and Youths; Super-Stout (hose) in black for Boys and Girls.

Look for Shawknit TRADE MARK on the toe.

SOLD BY THE TRADE GENERALLY, AND OBTAINABLE DIRECT FROM THE MAKERS.

Descriptive Price-List to any applicant. SHAW STOCKING CO., Lowell, Mass.

HAVE YOU READ KORADINE

A GIRL'S BOOK...

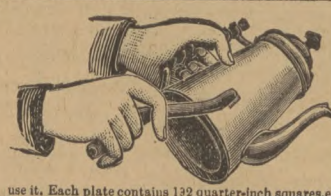
A MOST FASCINATING STORY, GIVING THE ART OF TRUE LIVING, AND POWER TO MEET EVERY DIFFICULTY

"No more charming book could be placed in the hands of a girl. It is so bright, so piquant, so full of delicious bits of nature, that one can hardly lay down the book without finishing it at one reading."

Nellie Blessing Eyster.—In **Koradine** the science of right thinking and right living is portrayed in a way so fascinating to the reader that one closes the book with a realization that he has been breathing the air of heaven. No other book like it in scope of thought, in elegant simplicity of language, nor in sweet and wholesome purpose, has appeared in this century. Although written for the benefit of young girls, it is equally enchanting and instructive to thoughtful boys; and the wise, loving mother, seeking for the highest spiritual and physical development of both, can obtain no better aid than by placing in their hands this incomparable book.

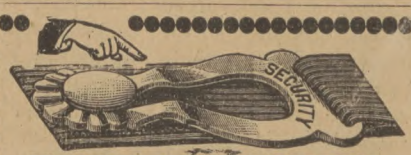
BEST TERMS TO AGENTS. PREPAID, $2.25.

ALICE B. STOCKHAM & CO., - 277 Madison Street, CHICAGO



EVERY LADY OR AGENT who sends us 10 cts. and the names and addresses of five good housekeepers will receive one of our $9.60 package of ELECTRIC SOLDERING PLATE, FREE. Don't miss this rare chance but send 10 cts. and names and addresses at once as this Special Offer is made to introduce it into thousands of new homes. The regular price of same is 25 cts. ELECTRIC SOLDERING PLATE is the greatest discovery of the age. It mends Copper, Lead, Brass Pipe, Tinware, Electric Wires, and in fact every article that solder will mend. If your Boiler, Dish Pan, Tea Kettle, Coffee or Tea Pot or Pail leaks you can mend it at home without any tools, rosin or acid, and it makes no difference if the article to be mended is greasy or dirty. It makes a neat and thorough patch, and any man, woman and child can use it. Each plate contains 192 quarter-inch squares, equal to $9.60 worth for 25 cts. as any tin-smith would charge you 5 cts. (often 10 cts.) for mending a small hole or break, so that 192 holes that this plate will mend would save you $9.60. Don't fail to send for a sample, give it a thorough trial and you will order more. We wish every one to understand that the soldering plate is an entirely new article, different in every respect from anything ever offered to the public, being the result of a large amount of study and experiment on the part of the inventor. It is something that will sell again and again over the same territory, as those who buy will be sure to recommend it to their neighbors. Men, women, boys and girls are making $45 to $75 per week clear, without any capital. Send for a package at once as per above special offer. Address C. STANFORD & CO., MONON BLDG., Chicago, Illinois.

This 10ct. offer is good till July 12, 1894, ONLY. After that 25cts.



SECURITY HOSE SUPPORTER

LOOK AT THE CROOK

Not a stitch in the web
The hold of a vice
Not a tear—Not a cut

Sold Everywhere—Made by Warner Bros., N. Y. and Chicago.

LAKE ERIE SEMINARY...
PAINESVILLE, OHIO

Practically collegiate, with the care and culture of Miss MARY EVANS, Principal.

NEW FRANCHISE DEPARTMENT LEAFLET.

"A True Picture in a Chicago Home."
By Mrs. Bech-Meyer.

This is a forcible picture of the havoc made by the saloon in a home, with a hint of the ballot's power to prevent.

Price, per 100 ..... $ 15
" " 1,000 ..... 1 25

WOMAN'S TEMP. PUB. ASS'N,
THE TEMPLE,

LESS THAN HALF-RATES TO COLORADO.

On June 23 and 24 The North-Western Line will sell excursion tickets to Denver, Pueblo and Colorado Springs and return at the exceedingly low rate of $27.50—less than one fare for the round trip; tickets good for return passage until July 27, inclusive. Solid Vestibuled Trains, Palace Sleeping Cars and Superb Dining Cars through between Chicago and Denver daily, via the Chicago & North-Western R'y. For detailed information apply to agents of connecting lines, or address W. A. THRALL, General Passenger and Ticket Agent, Chicago.

SUMMER MEETINGS.

THE W. C. T. U. AT BAY VIEW.

Mrs. Louise S. Rounds, president of the Illinois union, accepts an invitation to conduct the W. C. T. U. Institute at Bay View, Mich., this year. This means a model institute, for no worker has a more intelligent conception of the needs to make our work effective, and besides, her organizing ability and energy are an assurance of an institute that may well draw the attendance of white-ribboners from near and far. The institute dates are from the opening of the assembly, July 18 to 29, and among those who will be in service as lecturers and instructors, are Mrs. Mary Lowe Dickinson, National secretary of the King's Daughters, New York; Mrs. V. H. Campbell, president of the Wisconsin union; Mrs. E. N. Law, president of the Michigan eleventh district; Mrs. Carrie L. Grout, secretary of the Illinois union; Mrs. P. J. Howard, president of the Michigan tenth; Mrs. A. E. Sanford, editor of the *Watch Tower;* Miss Mary H. Mahon, Illinois superintendent of Y work, besides many other prominent workers who are planning to participate. Bay View has always been a favorite rallying place for the white ribbon forces, and we have there the finest summer headquarters in this country. Bay View is one of the most interesting summer resorts in all the world, and in all the plans women are given a prominent place. The Bay View summer university which now is regarded in the lead in this country, has a faculty of forty-five instructors drawn from prominent institutions of learning. It opens on July 12, and a week later the assembly, which is equally strong, opens, both extending to August 15. Living expenses at Bay View are very moderate and all roads make special low rates going there. A card addressed to J. M. Hall, Flint, Mich., will bring a copy of the *Bay View Magazine* for June. It is beautifully illustrated and gives all the summer announcements.

James Clement Ambrose, of Chicago, will deliver several lectures this season at each of the following Chautauqua resorts: Thousand Island Park, Old Orchard Beach, the Atlanta, the New England, the Round Lake, the Lake Madison, the Beatrice, the Epworth Park, the Northern New England, and every time some good words for the two great wants of woman and the land—a broken bottle and a whole ballot. A.

Publisher's Notes.

VOTE FOR IT.

It is gratifying to have our efforts to give to white-ribboners the pleasure of looking daily into the faces of their leaders so thoroughly appreciated. One enthusiastic correspondent writes: "I am more pleased than I can express in words with this beautiful collection of prominent temperance workers." We wish soon to issue Part IV, and to make sure of pleasing our friends we have concluded to give them the opportunity to decide upon the fourteen faces which shall appear in this number.

Every woman owning one part of the White Ribbon Portfolio is entitled to a vote, and the fourteen receiving the largest number of votes will appear in Part IV.

Please send your vote at once to
COUPON DEPARTMENT, Room 1107,
WOMAN'S TEMP. PUB. ASS'N,
THE TEMPLE,
Chicago, Ill.

CHEAP LEAFLETS.

We are constantly having a demand for cheap leaflets. Order our Busy Day leaflets, 15c. a hundred; $1 per thousand. Good paper, clear type, and so to the point you can afford to give a moment to them on a busy day. Here are the titles. There are nine of them:

No. 1. A $200,000 glass of beer.
" 2. Liquid Bread.
" 3. Freedom or Slavery.
" 4. New Method of Training.
" 5. Home vs. the Saloon.
" 6. Intemperance and the Catholic Church.
" 7. Catholics and Prohibition.
" 8. The Yellow Flag.
" 9. An Accommodating Business.

Price 15c. per hundred; $1 per thousand.
WOMAN'S TEMP. PUB. ASS'N,
THE TEMPLE,
Chicago, Ill.

PICTURE LEAFLETS.

This is notably the age of pictures, and we have yielded to the acknowledged demand, and provided for the young people Picture Leaflets.

Series of Eight.

Per 1,000, postpaid, - - - $1.00
" 100, " - - - .15

UNION SIGNAL

AND WORLD'S WHITE RIBBON.

FOR GOD AND HOME — WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION FOUNDED 1883 — AND EVERY LAND

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

Volume XX.—No. 25.] CHICAGO, June 21, 1894. [Price $1.00 per Year in Advance.

Mrs Ursula D Hertick 1029 16th st 1894

SINCE OUR LAST ISSUE.

The Congress of Ecuador convened at Quito last week.

A loss of a million and a half of dollars has been occasioned by a fire in Panama.

Kansas Populists, in convention at Topeka, approved equal suffrage by a vote of 349 to 268.

Canada has made a very proper apology for the insult offered to the American flag by drunken sailors.

The mayor of Peoria, Ill., elected on reform principles, issued an order for Sunday closing which went into effect June 16.

Miners in Ohio and Indiana have returned to work, in many instances at wages lower than were offered them before the strike.

A plan for a union of Australian colonies, similar to the Dominion of Canada, has been presented by Sir George Dibbs, premier of New South Wales.

William Walter Phelps, ex-minister to Germany and Austria, died June 17, aged 55 years, at his home in New Jersey, after a lingering illness from pulmonary disease.

Lord Chief Justice Coleridge, of England, grand nephew of the poet Coleridge, and famous for his conduct of the defense in the Tichborne claimant case, died in London, June 15.

A national home for aged and infirm colored people will be erected in the District of Columbia by an act of Congress setting aside $100,000 for the purpose from the estates of deceased colored soldiers.

A gift of fifty thousand dollars has been received by the Northwestern University Medical School to found a chair in honor of Dr. Nathan S. Davis, of Chicago, a revered temperance physician and highly esteemed citizen.

The first annual convention of the American Railway Union held at Chicago last week was of peculiar interest, from the fact that it is backing the Pullman strike, on the success of which the life of the organization depends.

That the New York City police department for a compensation has systematically permitted saloons, gambling places and houses of ill-fame to violate the law, has been abundantly proven by the state senate investigating committee.

June 14, the one hundred and seventeenth anniversary of the adoption of the American flag, was observed as American Flag day by various patriotic organizations. The school children of Chicago held their celebrations in the parks.

In view of the death of Muley Hassan, sultan of Morocco, and the internal dissensions incident to his succession, European powers are strengthening their war fleets on the coast of that country. Abdul Aziz, a son of the late sultan, has been proclaimed ruler.

Chicago's city council has passed an ordinance prohibiting the opening of stores on Sunday, excepting meat markets, groceries and barber shops, which can be kept open until ten o'clock. Singularly enough no mention whatever is made in this law of the city's pet industry,—the saloon.

Rev. E. G. Robinson, professor of philosophy in Chicago University, has passed away, at the ripe age of seventy-nine. He has occupied many posts of usefulness in pastorates and professorships; was president of Brown University, and for several years editor of the *Christian Review*, a ripe scholar and inspiring teacher.

The examination of Mr. Havemeyer, head of the sugar trust, by the Senate bribery investigation committee at Washington last week, elicited the startling information that the trust contributed to election campaign funds in a very impartial manner, choosing for its benefactions in each state the political party which was in the majority.

THE executive board of the Knights of Labor has decided to send out a circular to all labor men urging them to abstain from the use of beer at all times and places—*where union beer cannot be obtained!* This, alas! is not from temperance principles, such as Grand Master Powderly used to inject into the organization, and for which *he* was probably ejected, but for the laudable object of crippling the St. Louis syndicate breweries!

THE Central Y. W. C. T. U. of Chicago has organized an extensive flower mission department, and solicits flowers from country towns and city conservatories for distribution in hospitals and among the poor and disheartened of the city's "stony streets." Wild flowers, as well as the choice cultivated ones, will give great pleasure to those who seldom see so much as a clover blossom or a spear of green grass. Such flowers should be sent, express prepaid, to Miss Grace Greenlee, Superintendent Flower Mission, Room 1113, The Temple, Chicago.

APROPOS to Rev. Mr. Fernald's suggestion of having our best leaflets translated into foreign languages for use of the Bureau of Distribution, we would call the attention of our readers to the fact that our National superintendent of work among foreigners, Mrs. S. F. Grubb, of Kirkwood, Mo., has already in stock a large and valuable collection of leaflets for use among our foreign citizens. No union desiring to do effective, practical work could do better than to send to Mrs. Grubb for price list. We are sure the newly appointed committee of the Bureau will be glad to avail itself of so valuable an aid in a most difficult branch of its work.

WE are gratified with the following indorsement of our attitude towards the International Temperance Congress by Henry B. Metcalf, of Rhode Island: "I am pleased with your comment as to the probable effect of the late Congress. In my opinion the meeting did much more to strengthen the cause of prohibition than any distinctively 'prohibition' meeting could have done. Our great need is the opportunity to meet representative non-prohibitionists in open discussion before the people. It is impossible that we can lose thereby, and highly probable that we shall greatly gain. Our problem of the hour is how to make *converts*, which problem is not solved by love-feasts of the *converted*, however enjoyable those may be. The 'almost converted' are a mighty host; we want to meet them just as often as they will listen to us, even if, in return, we may be constrained to hear from them some words that may seem to us weak. I think your editorial as 'sound as a nut.'"

MRS. HARRIET B. KELLS, who is enjoying a well-earned month's vacation from her UNION SIGNAL duties, in the delightful home of an Ohio cousin, writes so charmingly of the pleasures which follow the respite from office cares, that we cannot forbear extracting a few of the crisp sentences: "I drive every morning and evening through the most beautiful towns and by the sweetest homes I ever saw. My soul is ecstatic over the homely, human atmosphere. People *have time* to run in and 'sit a spell' and tell us about the child they thought would have the scarlatina last week, and to plan for simple neighborhood pleasures, while my mind keeps singing, 'And God set them in families?' The beauty of environment rests me and the beauty of spirit comforts me. When I have a sudden pang at heart about the unemployed at Chicago and elsewhere, I say, 'Now, Lord, you know I can't help it away off here,' and take 'the goods the gods provide' with a kind of conviction that the dear God is equal to the contract He has taken, to govern the universe without me!" Mrs. Kells' comrades rejoice over her good out-of-door times and promise to look after her share of the "unemployed" and the government generally, while she stores up pure oxygen for fresh endeavor and bids "dull care, begone."

WE are happy to be able to state that Mrs. Mary A. Woodbridge has almost entirely recovered from her recent attack of sciatica. She was at her desk in Chicago several days last week, and on Monday of this week started to New York, to be one of the reception committee which will greet Miss Willard on her arrival in New York, June 20. Mrs. Carse is also in New York City and will be present at the reception. Her interesting Temple Items were omitted this week for lack of space.

DR. D. C. KELLEY, of Nashville, Tenn., presented the World's Petition to the General Conference of the Methodist Episcopal church, South, instead of the Southern Presbyterian General Assembly, as reported. What this Assembly did with the Petition we are not informed. The same General Conference reversed the sentence of suspension imposed for six months upon Dr. Kelley by Bishop R. K. Hargrove, on account of his canvass of the state of Tennessee in behalf of prohibition, and added advanced legislation in regard to prohibition, as follows: "Let all our preachers and members abstain from the manufacture or sale of intoxicating liquors to be used as a beverage, from signing petitions for such sale, from becoming bondsmen for any person as a condition for obtaining a license and from renting property to be used for such sale. If any member shall violate any of the provisions of this paragraph, he shall be deemed guilty of immorality."

THE welcome meeting to Miss Frances E. Willard, June 21, although extended by the New York State W. C. T. U., will be participated in by the following prominent organizations: National W. C. T. U., King's Daughters, Suffrage Society, Sorosis, Labor League, National Temperance Society, Prohibition Party, Good Templars, Father Matthew T. A. B. Society, Church of England Temperance Society, National League for the Promotion of Social Purity, Y. M. C. A. and many others. Among the prominent speakers invited to participate are General Neal Dow, General O. O. Howard, Anthony Comstock, Elbridge T. Gerry, Mr. Wm. T. Wardwell, Miss Susan B. Anthony, Mrs. Stanton, Mrs. Lillie Devereux Blake, Mrs. Helmuth, Mrs. Croly (Jennie June), Mrs. Bottome, Miss Grace Dodge, Terrence V. Powderly, Dr. Mac Arthur, Dr. David J. Burrell, Dr. Satterlee, Dr. Wilson, Father Elliott and Father Eagan. The young people and children will also join in a hearty greeting to Miss Anna Gordon, given by representatives from the L. T. L. and True Blue Cadets.

THE constitution of the new Republic of Hawaii provides for a president but no vice-president, a cabinet of four ministers, an advisory council of fifteen members and a legislature consisting of a senate and house of representatives, sitting separately, and each composed of fifteen members. All aliens, except those who supported the provisional government, must be able to read and write English fluently and possess property worth at least two hundred dollars in value. All voters must abjure monarchy. The president is to be elected for a term of six years and cannot be his own successor. The first president is named in the constitution and is to continue in office until December 31, 1900. In case of a presidential vacancy the office is to be filled by one of the cabinet until a new president is elected. If one house adjourns without the consent of the other, the latter has complete legislative power. The president and senate have power to conclude a treaty of commercial and political union with the United States. The legislature may restrict the residence and business of all persons coming into the Republic. Freedom of speech and press does not permit advocacy of the restoration of the monarchy. Crown lands are declared to be the property of the government, and lotteries are prohibited. We rejoice that the new Republic evidently believes that prohibition *will* prohibit.

NOT OLD.

BY CELIA SMITH BERKSTRESSER.

Call me not old, it cannot be,
I feel no touch of time upon my heart,
It seems but yesterday I stood beside my mother's knee
A little child—care free.

You say the marks of years are on my face and in my hair,
But as I look within upon my soul
I see no silver crown, no faded eyes, no wrinkles there,
But all is fresh and fair.

It is the same sweet joy to live to-day as yesterday,
And what to-morrow has in store for me
To suffer, live or die, I leave to One who said to lay
On Him our care alway.

Time cannot hurt my soul unless I will it so,—
I have the right to everlasting life.
When age and death have spoiled this house of clay, I go
Beyond the winter's snow.

There springtime stays always, and all are young,
And when I meet my friends, newborn,
We'll clasp glad hands and shout that parting, age and pain are gone.
We're young. Let time pass on.

Fayette, Ia.

HOW HETTY HIGDEN HELPED.

BY MARIE J. HESSE.

"I don't understand it, wife," sighed the minister, as he sank wearily into an easy chair, after his morning sermon. "The church was crowded as usual this morning, but in spite of my earnest appeal for closer acquaintance and more hospitality in the church, immediately after the benediction the congregation hurried out as if there were no such thing as friendliness or hospitality or my appeal for both. I suppose I ought not to complain for I never met a more generous people. They help willingly toward any good cause and always pay my salary. They want the very best of everything and are willing to pay handsomely for it. They are cordial enough in their homes, but they freeze when they come inside those walls. What can it be? Is it the church or the pastor?"

"I'm sure it isn't you, dear," soothed his wife. "Besides, I don't believe that our congregation is more so than any other city church."

"Oh, yes, it is," said he. "This morning I looked in vain to see the Burnhams speak to the Whithams, or the Ottars speak to the Fords, or the Fords shake hands with those new people who have taken the pew next to theirs. Why! If that whole congregation had been congealed to blocks of ice there could have been no less warmth!"

"Come, come, dear," gently said Mrs. Marvel, "you are taking it too seriously. Only keep on preaching sociability and *see* if you aren't rewarded," prophesied she with wifely faith in her husband's ability to remove icebergs of social conservatism if he only tried.

The next Sunday he preached from the text: "Bear ye one another's burdens," and pleaded again for a closer friendship among the members so earnestly that at least one hearer went out stirred with a determination to help the minister all she could.

The more she thought about it the more her determination grew. Her face became so earnest with the thought, that her rosy lips were compressed and every freckle on the stubby nose stood out prominently. She gave the lock of red hair that strayed across her forehead a sharp twitch, which process seemed to open the floodgates of speech: "See if I don't do it another Sunday! The *idea* of *you*, Hetty Higden, calling yourself a Christian, and after your pledge to help the pastor in every way you could, standing there selfishly letting your pride, that you call bashfulness, rule you, and stand in the way of your doing your duty! I'm ashamed of you! Now you've *got* to go and shake hands with those folks and stop thinking yourself too good!"

This, and more of Hetty's self-reproaching sermon would have sounded extremely funny to any one overhearing it, for Hetty was only a little, unfashionable girl in a great church; whose homely, freckled face, or unruly red hair that never stayed where it was put, could hardly have been noticed; whose short little jacket and a hat that had done several seasons service never attracted the least bit of attention in the fashionable throng; nor did this disturb her mind, for her ideas of the world were as yet limited to "mother's" opinion.

She thought "mother" was an uncommonly grand looking woman with her plain bonnet and shawl, and was quite sure no man was so good and true as her own father. Her parents were devout Scotch people, who were still old-fashioned enough to believe in bringing up their children in the "nurture and admonition of the Lord," and if they couldn't afford a seat among the select, they must still sit under the "preached word" if they had to resort to the doorstep. So they sat in the humblest seat in church. Each Sunday Mr. and Mrs. Higden marshalled in a seat full of bright, rugged children, all shining and clean. They looked like a row of red poppies ready to burst into full bloom. Hetty was the eldest and sat between restless Tom and wriggling Peter, and proved a sort of safety valve for them. She was so staid that she didn't seem to mind when Tom kicked her shins while he swung his tired legs, and made no sign when Peter crammed both hands and a foot into her tiny muff.

While keeping a vigilant eye on her charges she found time to think. She had queer ways of wondering about things, and this morning she wondered why the Murdstons swept into their pew and looked neither to the right nor left, and did not speak to the Brownells who sat just behind them; or why the Amhersts sat alone in their front pew when the old couple who could hardly hear sat in the rear of the church; or why Mrs. Fordham came so late. From her unfashionable perch Hetty saw all the great ones sweep into church and out again with merely a cold bow here and there. She had often noticed the minister looked a little sad as the great audience passed coldly out. The yearning in his face touched her. It was such a stately audience, but so well behaved that Hetty with her limited knowledge of affairs thought that every one felt as she did about it, and that all these good people wished very much to know and be helpful to each other but didn't know how, and were anxiously waiting on the brink of doubt for something to draw them closer. When Hetty told her mother of her determination she answered: "Be sure you are in earnest, child; *that* only succeeds."

"Oh, mother, I am; I canna bide that I dinna my duty!" said she falling easily into Scotch brogue.

"Go, then, daughter; only look na back. There'll be mony rebuffs, but they'll na hurt ye. If ye do it in the spirit of true helpfulness, the Lord will help ye!"

That Sunday morning Hetty made special preparations. She remained a little longer over her prayers and lingered over the Bible lesson and also over her toilet, for she felt much was at stake. Never were her cheeks so rosy or her eyes so bright. She heard but little of the sermon excepting the text, "Having done all, stand."

After the congregation had sung, "Blest be the tie that binds," and the benediction had been pronounced, the great organ burst out while the fashionable throng turned to hasten from the church. In the main aisle Hetty took her post, no longer timid or shrinking, but sweet and modest, with an uplifted face, she reached out to grasp the first hand that passed. It happened to be Deacon Burley's. He started a little, but as he looked over his glasses and saw brave Hetty with her honest blue eyes and bright smile he grabbed her hand like a sinking man and said heartily:

"Ahem! Why, bless you, my dear! Bless you, child!"

Before he let go of her hand with her left she had gotten hold of good but stately Mrs. Richman's and said, so pleasantly, "Here is Deacon Burley," that these two people shook hands cordially and for the first time stood talking and smiling and forgot all about Hetty. Both went away feeling that Rock Street church people were *so* cordial!

Of course many went by Hetty, but she succeeded in giving a friendly grasp to many who had never seen her before and introduced them here and there to the one next. Sometimes these introductions occurred between persons who had met the night before at a reception or banquet or had known each other always. It *was* a little amusing, but Hetty was innocent that she had disturbed the conventional! It was enough for her simple good will if they only seemed glad to meet. When the church was well emptied Hetty stood flushed for a moment, then slipped out like the modest little lass that she was.

That day at the dinner table Mr. Marvel said: "Wife, I guess your prophecy has come true. Why, somehow, people seemed to see each other a little to-day. I saw Mrs. Richman shake hands with a dozen, and the Amhersts told the usher to bring strangers to their pew. It must have been my rousing sermons."

"I never heard you preach better," said his wife. "I am sure it was!"

And so it was, but through a most unknown medium. Each Sabbath Hetty took her post. People began to look for the queer little woman with her short jacket surmounted by a rosy face. Triumph did not always perch on Hetty's banner. Sometimes her brave heart went down to her toes when the haughty Mrs. Highmind swept past her, almost over her, and looked with disdain upon the plump red hand held out in greeting, when just behind her followed Mrs. Proudfoot, who aped Mrs. Highmind—unless a greater magnet appeared; but when Mrs. Rockford, the wealthiest of "the four hundred" caught Hetty's hand, and putting her arm about her, kissed the sweet, plain face and called her "my dear," Mrs. Proudfoot wavered between the two magnets for a moment, then gave Hetty her cold finger tips and swept on, wondering what the great Mrs. Rockford found to admire in the queer little creature.

"A friendly little body, that red-haired girl is," said Deacon Burley, while General McMarch said, "Somehow people are so sociable in that church," and strangers declared it was the finest in the city as every one seemed glad to see everybody else. So Hetty's helpfulness began to make itself felt.

"Wife," said Mr. Marvel, one day, "we were both on the wrong track. It wasn't my sermons that brought about the change, but I have discovered that little Hetty Higden has organized a band of 'pastor helpers'; and every Sunday they take their places and greet everybody and introduce strangers. Wonderful, isn't it, how one little body could cause such a change!"

Rock street church was a success! Not that it had more money back of it to pay larger salaries or give to missions in greater sums; but that the men and women, whether in silk or cotton, came to know and trust one another. The church became a place where tired people went to rest and get refreshed spiritually and physically. Rock Street church was fulfilling its mission because one brave spirit dared to do what seemed right even though it was very unconventional.

Chicago, Ill.

THE MODIFIED GOTHENBURG SYSTEM AS TRIED IN NORWAY.

I.

BY REV. CARL F. ELTZHOLTZ.

Strong drink is raging. It is a mocker, a disturber. The governments of this world have in vain tried to control this monster evil. All these efforts have only been worthless and unavailing experiments. The liquor traffic is uncontrollable. It can be successfully prohibited, but regulated or controlled in a decent manner—never. The proud statesmen of this and former generations, who have enacted laws to regulate the drink traffic, have again and again been defeated. They have been mocked by strong drink in their efforts to control it, and yet it seems as if they have been very slow to learn wisdom from their many mortifying failures in this respect.

The law-makers in this and other countries have (with a few honorable exceptions) only been enabled to invent one method of handling the drink traffic and that is one or the other of the many shades of the license system. The statesmanship of this nineteenth century has seldom been enabled to soar *higher* than to a *high license*. The persons who hold license seem also to control many of the law-makers, and it is therefore no wonder that they are not permitted to mount much higher than to a system of high license.

Sweden is making its best out of its Gothenburg system. Norway is also experimenting with the same system in a modified form; even the unpopular English House of Lords had in March (1893) a bill presented to it by the Bishop of Chester, recommending "that legal facilities should be given for the legal adoption of the Gothenburg and Mr. Chamberlain's schemes, or some modification of them." In South Carolina the Dispensary Law has had its short day of existence. Iowa is groaning under its monstrous Mulct Law. In Massachusetts, the Norwegian system is under serious consideration, etc.

What is this Norwegian system? It is only a modification of the well-known Gothenburg system. As conflicting reports have been circulated concerning the success of this system, I shall endeavor to state the exact facts which I have received from the most reliable sources.

Norway has tried a modified form of the Gothenburg system for a number of years. If it, therefore, is a blessing for the government to be in partnership with the liquor traffic then old Norway ought to know. And perhaps no one in Norway would be better qualified to give this information than the Hon. Sven Aarrestad, president of the Norwegian Total Abstinence Society and a member of the Norwegian parliament (*Storthinget*) who has kindly furnished me with some interesting information from which part of the following facts are condensed:

When the modified Gothenburg system was first adopted in Norway, even temperance people looked upon it with favor, which was not to be wondered at, because the liquor traffic would, according to the laws of this system, no longer be in the hands of people who sold whisky for personal profit, and the surplus from the sale should not as formerly be used for selfish ends, but for the public good, so as to patch up some of the damage done by the drink traffic. Whisky should henceforth be sold only for cash, and in well-lighted and cozy apartments,—as vice loves darkness and hates light, this was thought to be a

very good measure. And as the municipal authorities could have control over the managers of "*Samlagene*" (which I hereafter will call *dispensaries*) and prescribe rules for them—when to open and close, how to conduct the business, etc., it seemed to many good persons, who earnestly desired to have the country delivered from the curse of the degrading drink traffic, that this measure was quite a forward step, and a great improvement. In the beginning (and before the people were really acquainted with the effect of this system) it was not an uncommon occurrence that earnest temperance people bought shares in the dispensaries, and in some places they even had temperance men to manage the business.

So it was to begin with; but at the present time, when the fruits of this system have become well known in Norway the temperance people can no longer regard these government dispensaries as allies in their great combat with the drink evil, but rather as one of the most formidable obstacles in their way to success.

When, therefore, Carroll D. Wright, Commissioner of Labor, in his report prepared by Dr. Gould, of Johns Hopkins University, which was issued in 1893, states that the attitude of even the most advanced teetotalers is one of cordial approval of the system as a provisional method, leading, as they hope, to ultimate prohibition, he must be misinformed, and those who accept his statement are thereby misled. If the Commissioner of Labor had said that the attitude of the teetotalers was one of cordial approval *for a time* after the new system had been introduced, until they detected the cloven-footed demon of strong drink to peep through the whole system, then he would have given a true statement of the circumstances as they are. But as it is that statement is worse than worthless.

In an article published in *Menneskevennen*, the organ of the Norwegian Total Abstinence society, which is criticising the above ungarded statement, it is said: "When Mr. Gould proclaims to the American authorities, that we total abstainers believe that the dispensaries are leading us to ultimate prohibition, he is publishing a doctrine that is entirely new to us. We dare to say that if he would ask every one of the one hundred thirty thousand or one hundred fifty thousand total abstainers (in Norway) they would all answer: 'No, the dispensaries are not leading us to prohibition, they lead us farther away from it, and into the abominations of drunkenness.' And many others would declare the same. Of all the foolish things which foreigners say about our circumstances this seems to be the most absurd of all. We should desire to know what Norwegian could have given him such information as that because there is no foundation for such a statement whatever. That statement is absolutely incorrect."

A distiller in Denmark said some years ago in the city council of Odense, that they had prohibited some of the saloons in the city, and when the laws of the country permitted it he would be in favor of another step forward—especially the adoption of the Gothenburg system. Now, if the distillers want the Gothenburg system we don't want it; if it is a gain to them it is detrimental to the country and a curse to society. We have therefore no use for the Gothenburg system.

When Mr. Wright, the Commissioner of Labor, declares that the administration of the company monopoly has lessened the temptation to drink, his statement must be accepted with considerable reservation. In answering this assertion the *Menneskevennen* remarks: "Those that are acquainted with the circumstances will know that the dispensaries in Bergen, as well as in Christiania, are located in very conspicuous places where they are most likely to attract attention, near open squares, or on street corners. The dispensaries in Bergen have audaciously advertised their products in a most ostentatious manner. And when they have been compelled to close an hour earlier than usual they have advertised it with bold type in all the papers. This is a strange way of lessening the temptation to drink."

I take the following from the *Temperance Record*, London, organ of the National Temperance League of England: "It has often been said that the Gothenburg system, as modified in Norway, has reduced to a minimum the interest of individuals or public bodies in the profits from the sale of drink, and so has worked a great reform in the habits of the people without corrupting the motives of local authorities. The foreign office (England) has just issued a report from Consul-General Michell on this subject, as conclusive as it is interesting. The report answers this contention decisively in the negative, and would seem to sweep away many of the arguments of the Bishop of Chester and his friends: 'The associations (dispensaries) for the sale of spirits legalized under the Norwegian Act of 1871 are a success in that they have spread all over the country, three small towns alone excepted; they sell nearly half the liquor; their profits have increased from £43,875 in 1881 to £104,409 (or about $522,045), and their shares would rise to a high premium but for the right of the municipalities to buy them up at par. As an indirect relief to local burdens they are so popular that an effort is now being made to elbow out all individual license holders and give the associations a monopoly. . . At Christiania a couple of months ago the local association (dispensary) succeeded in obtaining permission to purchase premises in a quarter of the town in which a couple of large breweries, one of the principal iron and mechanical works and some other industrial establishments are concentrated. The premises were being hastily converted into an attractive "gin palace" when the owner of the iron works (an alien) protested and brought before the 'plenum' of the municipality the fact that the license had been procured by the suppression of the strong objections formally recorded against such a temptation to the large number of workmen in the vicinity, and many workmen joined in the protest. The municipality was thereupon compelled to revoke the license, and the association (dispensary) has been driven to set up its shop in a street where fewer drams are likely to be called for. The association has a shop close to the railway station, with the result of the trains being crowded with drunken men."

These statements go far to prove that the dispensary under the Gothenburg system often is as great a temptation to the poor victims of strong drink as any full-fledged high license saloon in this country.

University Place, Neb.

ANSWER TO DR. LYMAN ABBOTT.

III.

BY KATE C. BUSHNELL, M. D.

(*Concluded.*)

It seems to me if man can see an inviting "promised land" in wifely submission, yet there remains no way of going up to possess the land except by way of the transgression of the Golden Rule. We are aware it is often said that woman's love is different in quality from man's; that when she loves she desires to be submissive. I know a thousand wives in Christendom who are starving for the *same* kind of love they could give, and there are tens of thousands more in the world to whom the kind of sentiment that has "final authority" back of it is the return of a stone for bread. Masterfulness between equals starves love, while mutual submission feeds it. In verse 25 the admonition, "love your wives," is emphasized by the thought, just as Christ "gave himself" for the church. This is the token of love; it is also the language of submission, if any phrase could be made to convey the thought of submission. (Phil. 2:8.) I agree with Dr. Abbott that there is a "submission of love," and where love exists the spirit of submission, of "in honor preferring one another," will show itself as surely in the husband as in the wife. God, who makes man and woman *one* in every true marriage, is the only "final authority" needed. Women friends and men friends can live peaceably together without constituting one the "final authority" over the other. Men can enter into business partnership and settle large business interests without one partner being "final authority" to the other. There is at present a vast amount of domestic quarreling. I wonder how much of the trouble would settle itself if *God* and not *man* were set up in Christian households as the "final authority"?

Now as to the meaning of this passage of Scripture as a whole: In verse 21 all are exhorted to submit themselves one to another; then wives who have husbands disposed to govern them are exhorted to submit in the spirit of the meaning of the phrase "as unto the Lord," that is, because the Lord says, "resist not evil," not because the husband takes the place of the Lord in her heart in a *Christian* marriage; but he literally does in a heathen marriage. (II. Thess. 2:4.) It was needless for Paul to have added, "husbands submit yourselves to your wives"; heathen wives do not make their husbands their slaves. Paul is addressing men and women recently converted from heathenism. Then follows the statement that Christ is the savior of the church and this figure of Christ's relation to the church is used to illustrate a profound and painful fact, namely, the husband is the savior of the wife's body (verse 23). Every Christian woman knows how true this is. For the wife *cannot*—simply *cannot*—work out the redemption of her body from the degradation of sin unless the husband wills it. Yet the end of Christian living is to present, not only the soul but the *body* without spot or wrinkle or any such thing (verse 27) to Christ. Now unless the husband will subdue his own flesh, the wife is dragged down by his lawlessness; and however pure her soul may be and sinless in the sight of God, *bodily* degradation remains. The husband is thus most literally the savior of *her body*—not her soul.

Verse 24 reads in the English: "*Let* the wives *be* subject to their own husbands," but all the words that put an imperative force into the passage are supplied by the English translators. Now if a portion of Scripture makes perfect sense without the insertion of words by a translator, certainly no one is in duty bound to accept the added words which alter the sense, unless convinced that the thought in the mind of the translator is more in accord with the teaching of the gospel and what was really meant. Now, leaving out that which has been supplied in the English, and translating the original, we have, "But as the church is subject to Christ, thus also are the wives to their husbands in everything," *i. e.* in everything that relates to the saving of the body (verse 23).

The verse read thus, simply implies a self-evident truth, *i. e.*, that it is as impossible for the married woman to raise her own body out of degradation without the husband's coöperation, as it is for the church to raise itself without Christ's help. Therefore, I do not hesitate to say that I prefer the teaching of the verse as it stands in the original to the teaching of the English translators.

Now as to verse 33: In the last clause, "and the wife see that she reverence her husband," a word is again supplied by the English translators to give it the force of an imperative, when the sense is complete without the addition. Dropping out the supplied word we read in perfectly simple Greek without the supply of a missing link: "Nevertheless let every one of you in particular so love his wife even ashimself, *moreover so that the wife may reverence her husband.*" When a man so loves his wife as himself, it makes reverence on her part easily attainable, and I believe this is the thought Paul wishes to express; reverence is the resultant of such love. But the assumption of authority tends to provoke strife and resentment on the part of the subjected one, and strife and resentment destroy reverence. The degradation of a pure wife's body tends to provoke disgust on her part. But if a husband will love his wife as himself, and nourish and cherish her health and freedom from physical ills, as of as much consequence as his own health and physical comfort, the wife of such a husband will find reverence for him to be almost spontaneous in growth.

Dr. Abbott says: "No woman should marry unless she can reverence as well as love her husband." As well say no woman can be a missionary unless she can talk Chinese before she learns it. No wife can possibly tell whether she can reverence her *husband* until after she has married him. To reverence him as a *lover* is one thing, to reverence him as a *husband* depends to a large degree upon his conduct after, not before, marriage.

Shanghai, China.

THE INTERNATIONAL TEMPERANCE CONGRESS.

EVENING SESSION, JUNE 4.—(*Concluded.*)

Long did the cheers last that greeted Governor Tillman at his appearance on the platform. Whatever may be said of the governor he certainly has the courage of his convictions. The set, resolute face, dogged in its expression, bespoke a relationship to the old Scotchman whom "all the world could not turn."

The governor began by saying that he had heard a good deal about "sand" and "backbone" at the congress, and that people had said that he was not without those qualities. He was going to show that evening that he dared to advance his convictions in the face of any audience; he was going to antagonize the dearest principles of Prohibitionists and it took a good deal of backbone to do that.

"Prohibition does not prohibit, cannot prohibit and will never prohibit," shouted the governor, but in South Carolina they had a plan that wiped out the saloons. He then exhibited a South Carolina whisky bottle, with the insignia of the Palmetto state on one side, a label on the other, and properly sealed with the official seal of the state. Unfortunately for the governor, the electric lights had gone out during Colonel Bacon's financial expedition into the pockets of the audience, and the semi-light shed by the hastily provided lanterns failed to bring out the good qualities of the exhibit in sufficient degree to convince the total abstainers that its sale by the state was any great improvement upon what the governor had characterized as "the curse of this age"—the saloon. And it is very doubtful if the full glare of the midday sun would have enabled them to comprehend the speaker's statement, that no one got drunk on dispensary whisky; that what the whisky people got drunk on was the "Blind Tiger" whisky, hid in holes in the ground or in the boot-legs.

Governor Tillman averred that he was one of the practical temperance men that did not drink. He took a social glass, but did not like the stuff and had not in all his life drank five gallons of whisky, all told!

The state had received a net profit of about one hundred thousand dollars from the business while in operation and drunkenness was reduced about one-half after the law went into effect.

The governor said that prohibition would never be established by votes.

"Give us a chance," some one shouted back.

"You are not ready to remove the government tax on whisky."

"Yes, we are!" came from all sides of the house.

"Then," was the governor's retort, "you are blinder than I thought you were."

He believed in "making the business responsible." "You cannot do it," came back from the audience.

"If you cannot get prohibition will you take the dispensaries?" Cries of both "yes" and "no."

There were, however, several points on which the Prohibitionists and the dispensary champion agreed, and whenever such a point was made they improved the opportunity by loudly applauding him. He said, for instance, that he was opposed to license, high or low, and that we "must stop the muddy fountain head at Washington," legislators "bought and bossed and appointed by the whisky ring."

At last the governor asked: "Shall we have dispensaries or prohibition?"

"Prohibition!" rolled in a mighty wave of sound towards the platform.

"If we cannot get it we will take the other," he asserted.

"No!" was the protest of the audience.

"How many will take dispensaries if they cannot get prohibition?" was his last question. Confused by the tumult, a number stood up.

"Ah! I got you," was the governor's parting shot as he left the platform, and a New York paper took occasion to say the next morning that "Governor Tillman captured the audience."

MORNING SESSION, JUNE 5.

Mrs. Ellen J. Phinney presided over this session. The first subject to be considered was "Preventive measures—te-to-tums—coffee houses, etc." A paper on that subject was read by Joshua L. Bailey, of Philadelphia, and contained too many practical and helpful thoughts to be passed in silence. We cull a few hints and pass them on to those who did not have the privilege of attending the congress.

Four conditions are indispensable in establishing a coffee house:

1. Location. It must be located upon one of the chief business thoroughfares. If we want to catch the fish we must go where the fish are.

2. The liquor saloon is made attractive. The coffee house must not be behind in that respect.

3. The coffee, as well as every other article offered for sale, should be of the best quality, prepared in the most skillful manner.

4. The price should not be higher than will cover the actual cost of serving.

As results of the establishment of coffee houses in Philadelphia, Mr. Bailey said that they must not be computed in dollars and cents—it must be counted another way. For instance:

The saloons in the neighborhood of the Fourth Street house had "folded their tents like the Arabs, and silently stolen away."

In regard to failures in the establishment of coffee houses Mr. Bailey mentioned two instances:

A number of ladies organized to start a coffee house. They started it in the outskirts of the town, where rent was cheap. They had all the machinery, but they had gone where there were no fish and, of course, they caught none.

A Y. M. C. A. in a large city raised four thousand dollars for the purpose, and with a fine equipment started a coffee house in an unexceptionable location. They hung out their sign: "Y. M. C. A. Coffee House," and appointed a committee to invite their expected patrons to their prayer-meetings, but no patrons came. The members of that association had failed to avail themselves of the Scriptural lesson: "In vain is the net set in the sight of any bird."

The following cablegram was received and read:

Read I Chronicles 19:31. Total abstinence. Total prohibition. Home protection. God bless Neal Dow.

(Signed) FRANCES E. WILLARD.

The second subject was, "Liquor statistics of a city parish."

Mr. Robert Graham, of New York, who said he was not a Prohibitionist and did not think he would ever become one, gave an address on the subject. He proposed two schemes for dealing with the liquor traffic. The first was, the old yet ever new plan, one saloon to every 1,000 of the population and the license $1,000. In this scheme he seemed to have *one man* in the audience with him. At least somebody said, "That's it!" The second scheme was the Gothenburg system.

Another telegram was received during this session. It read as follows:

Dominion W. C. T. U. of Canada in session assembled sends fraternal greeting. Psalm 31:23, 24.

(Signed) J. TILLEY, *Sec.*

Gen. Walter S. Payne, of Ohio, spoke next and dwelt upon the importance of getting together, for divided we can accomplish nothing. He recommended the establishment of an Advisory Board.

Col. Eli F. Ritter, of Indianapolis, was the next speaker. The title of his subject is in itself a *resumé* of the contents of his paper: "The Indiana Supreme Court decision that the saloon is liable for the damage it inflicts upon neighboring property; the scope of this decision and its applicability in other states." In closing Colonel Ritter said: "If the intelligent and civilized sentiments of this nation will unite and stand together so as to be counted against this universal public enemy, there will not be a licensed saloon with open doors in Indiana in two years, I pledge you, and I do not believe one in the United States."

"Three cheers for Colonel Ritter and his cause," were given with a will as well as the Chautauqua salute.

The motion to amend the address to the people of the United States and Canada in regard to the expression "saloon" was carried and the address as amended adopted by the congress.

The report of "the committee on the advantages and the practicability of the establishment of a National Advisory Board" was now read. As the establishment of such a board was the principal reason for convening the congress, the report is too important to be given fragmentary. Here it is in full:

"That the national temperance organizations in the United States and the Dominion of Canada may be brought in their respective countries into closer union, is hereby provided that the head officer or the chief secretary or scribe (unless two other persons are properly chosen) of each National temperance organization that believes in total abstinence for the individual and the suppression of the saloon, and in legislative enactment against the liquor traffic for beverage purposes, be constituted a National Temperance Advisory Board, whose function shall be,

"1. To labor for unity of action when and where, in their judgment, united effort will best further any object common to this national organization.

"2. That they advise the different organizations, national, state or other division, as may from time to time seem to them to be wise, in the struggle against the alcoholic evil; as, for example, in respect to the application to different states of the principle involved in the recent anti-nuisance decision of the Supreme Court of Indiana, or in respect to the compulsory teaching of temperance hygiene in the public schools.

"3. That they take such steps as may be necessary to help on agitation and education against the liquor traffic and in favor of total abstinence on the lines that may be agreed upon by all, as, through pulpit, platform and press, the systematic distribution of educative literature, etc., etc.

"4. To speak for the united temperance forces as a whole, as the presentation of a petition to congress for the passage of what is known as the Inquiry Bill.

"It is always to be understood that the function of this board is wholly advisory in all its relations to the national organizations which it represents.

"It is also hereby provided that a board be similarly constituted for the Dominion of Canada."

The committee was composed of the following well-known persons: I. K. Funk, D. D., New York; Mrs. E. J. Gray, Ohio; Gen. Thomas E. James, New York; Samuel W. Packard, Chicago; J. H. Southgate, North Carolina; Walter S. Payne, Ohio; Louis Albert Banks, D. D., Brooklyn; Volney B. Cushing, Maine; A. J. Kynett, D. D., Philadelphia.

After an eloquent plea by J. H. Southgate, of North Carolina, the adoption of the report was carried unanimously.

AFTERNOON SESSION—JUNE 5.

Chairman of this session was Aaron M. Powell, editor of the *National Temperance Advocate.*

Prayer was offered by Mr. Dixon, of Brooklyn, after which Mrs. Higgins, president Colorado W. C. T. U., spoke. "It is asked," said Mrs. Higgins, "will the women vote when they get the ballot? Yes. At the spring elections the Colorado women voted almost to a woman, and in eight towns they elected no-license officials. Perhaps the only irregularity in regard to the female vote was the forgetfulness of a woman on the ticket as candidate for alderman. On the day of election she forgot all about it, and went to the poll and voted for her opponent!" Mrs. Higgins believed that next November the women of Colorado will present a solid phalanx against the saloon. Colorado believes the time has come for prohibition.

Speaking of Governor Waite, Mrs. Higgins said that though he had been ridiculed she wished there were more such "crazy" men as he. He is honest and true and cannot be bought, and he is a true friend of woman's cause.

Judge Pierce, of Missouri, spoke next as representative of the National Keeley League. In view of the fact that there are to-day 160,000 men in the United States who have been treated by Dr. Keeley, he was surprised and disappointed that nothing had been said about this branch of the temperance work in the congress.

"What legislative enactments against the liquor traffic are most effective," now came up for discussion. The first speaker on that subject was Dr. A. A. Miner, of Boston.

"Massachusetts," said the venerable doctor, "has reaped some good from local option in the smaller towns, but at the same time drunkenness has increased in the state." Referring to the proposed introduction of the Gothenburg system, he said that system was the most dangerous buttress the saloon had.

The newspapers did not tell the truth in regard to the drink question. "They are in league with iniquity, and they are paid for it," exclaimed the doctor, and leaning over the edge of the platform, and looking right at the reporters he twice repeated the charge. (Of course the representatives of THE UNION SIGNAL, the *Voice* and the *Lever* had the satisfaction of feeling that they stood outside the league).

The speaker was loudly applauded when he said we must have prohibition, and observed that he guessed Governor Tillman did not "capture the audience" the previous night. To find out for a certainty he requested those who favored prohibition in opposition to the dispensary law to stand, and to all appearance all present stood up, with the exception of four that rose when he asked how many preferred the dispensary. This test may be taken as a refutation of the statement by the New York daily about the "capture" previously referred to.

The next speech was by Wm. H. Armstrong, Most Worthy Associate of the Sons of Temperance of North America. He said the most effective enactment against the liquor traffic was a prohibitory law based upon constitutional prohibition.

Mrs. Fessenden spoke briefly on the Gothenburg system. She read a few extracts from the so-called "Gothenburg bill," now pending before the Massachusetts legislature, and gave as her opinion that if the investigation committee had seen the other side of the Gothenburg system while in Scandinavia a different report would have been given. "The intelligent people of Massachusetts," said Mrs. Fessenden, "will not adopt the system."

Dr. Dixon, of Brooklyn, next came to the front. "The only sovereign," said he, "that we have in this country is LAW, and we ought to have a good sovereign." He believed in theocracy. It was a country where God ruled. "When you bring about a true theocracy in which Jesus is king, the millennium is here. The law that ought to be made is, that no liquor shall be sold as a beverage, and that the man who transgresses it shall be sent to the penitentiary and the mayor and governor that do not keep their oath and enforce the law shall be impeached."

Dr. Boole now "cleared away some rubbish," and when he closed Mr. E. J. Wheeler, of the *Voice*, was loudly called for.

He said the most rum-ruled cities are those under high license. He did not believe in the Gothenburg system, but after Governor Tillman's statement of cool facts and figures, he was inclined to think the dispensary system a good substitute for license. He said in conclusion that prohibition was the only effective legislative enactment against the liquor traffic.

Mr. Hall, the national organizer of the Christian Endeavor society, declared himself an uncompromising foe to the liquor traffic, and a third party Prohibitionist, Mr. James, of Connecticut, spoke on the bringing up of the reserves, and Mrs. Ella A. Boole told in a two minutes' speech, which a gentleman afterwards declared the best he had ever heard, what the W. C. T. U. did to bring up those reserves.

EVENING SESSION, JUNE 5.

The last session of the congress was opened with prayer by Rev. Dr. Weaver, of London. Mr. Geo. F. Elliott, of Brooklyn, occupied the chair.

The following cablegram was read:

LONDON, ENG.

Heartiest wishes for Gen. Neal Dow and for your convention. SIR BENJAMIN WARD RICHARDSON.

Rev. J. C. Fernald spoke once more on the important subject of distribution of temperance literature, and asked all who were ready to distribute at least ten cents' worth of literature every three months to stand up. A large number arose, and they were requested to hand in their names and addresses. He also proposed the appointment of a committee invested with power to carry on the work for one year, as outlined in his paper.

Dr. Dixon, of Brooklyn, eloquent as always, spoke next. Prolonged cheers broke him off, and he finished his discourse later.

Joseph A. Bogardus recommended Rev. Mr. Fernald's plan for the distribution of literature, and proposed the following executive committee for the work:

Chairman, Rev. J. C. Fernald; associates, Dr. A. A. Miner, Boston; Hon. Henry B. Metcalf, Rhode Island; Mrs. Susan Fessenden, Massachusetts; Dr. A. C. Dixon, Brooklyn.

The proposition was put before the house and carried unanimously.

Mrs. Fessenden recommended the distribution of literature among the foreigners, and after that Prof. Samuel Dickie presented his paper on, "The Prohibition Party Movement."

Mr. Dickie was greeted with the Chautauqua salute, and it need hardly be said that his interesting paper was listened to most attentively.

After reviewing the movement and the causes that led up to it, he presented the cost of the liquor traffic, and made these claims concerning the aims and purposes of the Prohibition party:

1. It is a financial reform.

2. The Prohibition party proposes to purify our politics and emancipate our entire political system from the disgraceful and humiliating condition into which it has fallen.

3. The Prohibition party occupies a position in exact harmony with the utterances of our great ecclesiastical bodies.

"The most distressing thing in all this great battle against evil," said Mr. Dickie, "is the fact that so many of the prominent ministers in our various churches continue to train politically with the rumsellers. If the license voting ministers would come out openly in favor of the saloon, they would do the prohibition movement less harm than they are doing now.

"Prohibition must be settled before other reforms can receive attention. We insist that the Prohibition party washes its hands from the continuation of the liquor traffic."

A motion that thanks be extended to Dr. Funk for his labors in connection with the congress was carried unanimously.

After a few words from Mrs. Higgins, of Colorado, Mr. Chas. A. Cale, secretary of the College Prohibition Association, gave an account of that movement.

Mr. Cale said that a permanent association of prohibition college students was formed at the Cincinnati Prohibition convention in 1892 Organizers were put into the field and as a result the association can report a membership of four thousand. At the National convention at Harvey, Ill., in June last year, delegates were present from sixteen states. One thousand two hundred and seventy-nine dollars and ninety-five cents had been raised during the year. This year's reports show that counting all the students, male and female, in the fourteen colleges reported up to date, sixteen per cent are Prohibitionists; twenty-two per cent in the eight institutions which report female prohibition students are Prohibitionists.

"The outlook," said Mr. Cale, "justified the existence of the association," and the applause of the audience showed that the veterans thought that the "reserves" were beginning to come to the front.

A collection amounting to sixty-three dollars and seventy cents was taken up for the campaign in Colorado, and after a short speech by Mr. Atkins, of South Carolina, the doxology and the benediction, the first International Temperance Congress stood adjourned.

KATE LUNDEN.

CORRESPONDENCE

LETTER FROM ENGLAND.

DEAR UNION SIGNAL:—I feel sure you will like to have, and I therefore hasten to send you, some account of what is probably Miss Willard's closing meeting in the United Kingdom during her present visit. It was held on May 23, at Dublin, the capital of Ireland, where keen anticipation on the part of very many people had long-awaited the advent of Miss Willard and Lady Henry Somerset—the more so as a previously intended visit to the Emerald Isle was prevented being paid. However, delay in no way damped the enthusiasm of the Hibernians; rather, the world-wide reputation of the two leaders but served to increase the desire to see and hear them.

The meeting, held in the historic Leinster Hall, was, in many senses, an imposing demonstration. In the first place, probably no temperance meeting in Ireland has ever assumed such magnitude of numbers since the days of Father Mathew; then few, if any, such meetings have displayed in their component parts such wide catholicity; and certainly it falls to the lot of few temperance audiences to listen to speeches of such tone and quality as those this meeting heard.

Of the gathering itself, one of the leading Dublin daily papers says that "not since the Father Mathew Centenary, and not for many, many years before that, has there been gathered together in Dublin an assembly of people so vast, so divided in thought on many vital subjects, but yet entirely unanimous upon the question which engaged their attention." The platform contained men and women of every shade of political and religious thought, and the meeting itself displayed the same characteristics, and showed such enthusiasm as is generally reserved for the advent of great party leaders among ardent admirers. The vast hall, densely packed by probably six thousand people, presented an animated and inspiring spectacle, and the effect was heightened by elaborate and tasteful decorations, drapery, plants and flowers, very gracefully arranged. The interval before the proceedings proper began, was filled, to the delight of the audience, by a select program of glees and choruses, admirably rendered by a choir of two hundred and fifty voices. The pent up enthusiasm found ample vent when the speakers of the evening entered, accompanied by a number of prominent temperance men—some of whom date back their connection with the movement to the days of the Irish apostle of temperance himself.

The chairman, Mr. J. R. Wigham, J. P., bears a name which is highly honored in Ireland, and not alone in the temperance world. He is chairman of the Dublin Chamber of Commerce, a merchant prince, and one of the few men who has refused the proffered honor of a baronetcy at the hands of the Queen. His warm words of cordial welcome to the ladies they had met to hear found an echo in the acclamations of the multitude. Then in brief, but telling speeches, a resolution was made giving Lady Henry and Miss Willard a hearty welcome to Ireland, expressing a grateful sense of their services to the temperance cause in many lands, and an earnest hope that health and strength may be given them "so that the great work they have already done may be continued, and, through the blessing of Almighty God, they may be permitted to see a large result from their labors in the increased happiness of mankind." This was proposed by a scientific professor, seconded by a Catholic ecclesiastic, and supported by a Protestant temperance reformer, Mr. Henry Wigham, brother of the chairman, who is the acknowledged leader of the Irish temperance forces. It was passed with real Irish warmth of feeling.

Lady Henry Somerset's speech roused the expectant throng to a high pitch. It is described in one paper as being "as different from the usual temperance lecture as chalk is from cheese"; the form of her oratory being "perfect in style, the sentences rounded, gracefully rhetorical and abounding in poetic sentiment." Many of your readers will recognize the accuracy of this description. She spoke out strongly for the local veto—a timely utterance in present circumstances—since though the Veto Bill does not include Ireland, Irish votes are essential to its passage. She drew a vivid picture of the progress of women's work for temperance reform, and appealed in most eloquent periods to all that is best in the Irishry by her reminiscences of O'Connell and of Mathew, whose statues in Dublin streets had inspired some of her finest passages, and finally she urged the women of Ireland to band themselves together that Ireland might be freed from the misery and wretchedness which oppressed so many.

Miss Willard was received with equal cordiality, and put herself on good terms with the people at once by addressing them as "brothers and sisters of a common hope and a common sorrow."

The speech need not be reported. It was full of characteristic touches, of humor, of reminiscence, of shrewd application, and will have its fitting result when the "something" of which Miss Willard spoke shall have "come of it" in Ireland as elsewhere. The speeches befitted the occasion, and it was great.

A further resolution commending the address to the earnest consideration of "all to whom the welfare of Ireland is dear" was spoken to and passed, and the meeting ended with votes of thanks and added song.

The next day a most successful conference of women, with a view to future organization, was held, and Lady Henry and Miss Willard also attended as guests a reception given by the Lord Mayor and Lady Mayoress of Dublin.

. . . . . .

The public demonstrations for temperance in Great Britain have filled Miss Willard with admiration. She says they far exceed both in numbers, impressiveness, and effect anything she ever saw in her own country, and has noted that while it is usually very difficult to get a single inch of space for temperance matters in the London daily papers, these great meetings are generally reported to the length of a column or more.

Of our Local Option bill Miss Willard, in a recent interview, confided to me her views. She does not think it ideal, but as Sir Wilfrid Lawson, after thirty years in Parliament, thinks it the best that can be got now, English leaders have combined to support it. It provides the possibility of local prohibition pure and simple, and differs from American local option measures because of the inclusion of women municipal voters—a large class—whose influence for temperance is feared by the drink sellers. For these reasons Miss Willard, who is "a prohibitionist first, last and all the time," has felt that it was "loyal and true" to support this bill.

"Neal Dow's Day," Miss Willard speaks of as a tremendous success. She exclaimed: "The commemoration of a foreign leader has never before packed Exeter Hall"; but I had to remind her that *her* coming had done so, and her *going* even more so, venturing the prophesy that "so it would again," given the chance.

After an absence of a year and three-quarters, Miss Willard is naturally looking eagerly toward home, though she leaves here many friends. It is satisfactory that she feels very much stronger than when she came, though she fears her "staying qualities on the track of reform" are not and may not be what they once were. Sir Benjamin Richardson has warned her against too constant application. HENRY J. OSBORN.

112 Fleet St., London, E. C.

THE TEMPERANCE CONGRESS AT CALIFORNIA FAIR.

DEAR UNION SIGNAL:—The recent Temperance Congress in San Francisco had wonderfully interesting sessions for five days, but I can give you only large extracts from one of the many fine papers presented. I wish you had space for every word of the entire address.

Judging from the attendance, temperance people are not in the majority as to numbers, but in quality of mind and spirit they are a host and bent on doing something that shall tell against the forces of King Alcohol. Mrs. S. M. M. Woodman's paper was entitled "Nail Driving," as follows:

"Nail driving is but a synonym for building. In nail driving three things are to be considered—the quality of the lumber used, the kinds of nails and the skill of the workman. A small deficiency in either of these will render the structure imperfect. One person hits the nail a telling first blow sidewise and sends it flying through the air; another drives it into the wood but the angle spoils the job, while another, with fine judgment, practical sense, steady nerve, keen eye and rare energy hits the nail squarely on the head and the work is complete. It has been said that 'man is not a circle with a single center, but an ellipse with two faci, ideas are one, facts the other.' The idea of the nail is a good one, but unless it is also a fact, driven straight and true, the idea fails. This is as true of nations as of individuals." After giving a sketch of some of the nail drivers of Greece and of Rome and England, the speaker said: "George III., unmindful of Pitt's warning, used great spikes where smaller nails were needed and lost his colonies. Gladstone, the grand old man, after many years of fearless nail driving, has but just laid down his liberty hammer. In our own land over a century ago, James Otis, in Massachusetts, and Patrick Henry, in Virginia, were making telling strokes for liberty; but when the bells rang out on July 4, 1776, telling thousands of anxious hearts that the foundation was begun on which the great superstructure of liberty would be reared, two weak planks were used at the very outset and the building was thereby rendered unsafe, even tottering at times. Upon this program of political principles, 'all men are endowed with certain inalienable rights, such as life, liberty, and the pursuit of happiness.' A gruesome shadow fell when every colony held slaves and the North stole men in Africa to sell them in Carolina. This was one rotten plank. Jefferson tried to put in a new timber and nail it firmly, but others said: 'It will stand as it is.' As the years went by and the very life of the nation seemed threatened, Parker and Phillips and Stowe uttered warning words thrilling with prophetic wisdom, but not until Abraham Lincoln was the worm eaten timber pulled out. Now behold a people who have 'triumphed over theocracy, monarchy, aristocracy,' and have become hemi-democracy! A government by half the people.

"Setting aside all claims of justice and looking at it as a mere matter of expediency, let us note a few facts. Suppose woman had a share in the municipal regulations of our cities. Do you believe there would be 5,000 licensed saloons to every 250,000 inhabitants, as there are now in many great centers? Do you believe that two-thirds of the applicants for admission to West Point and Annapolis would be rejected on account of the cigarette habit, if the mothers were equal law-makers with the fathers? Do you believe the drink bill of the United States in 1892 would have been one and one-fourth billion dollars if woman had been consulted in the law-making business? Government is political economy, national housekeeping; it is also morality and national ethics. 'For the higher development of the human race,' says an eminent writer, 'we need the harmonious action of man and woman, and they are equally needed in the family, in the church, in the state.' What is a home without a wife, a mother or a sister? It is no home at all but only a shelter, a place to stay. What is society without the refining influence of woman? It is pandemonium. The history of many sections of our own state in the early fifties fitly answers the question. What would a church be without woman? I cannot say what *is* a church without woman, for none exists in Christendom. What is the state without woman? It is like a home with only a father, a society with only men, a church with only brethren in the pews. It is a divided body that God made one.

"Give woman a chance to help in this national housekeeping, and as the home is made more pure and attractive by her instincts for house-cleaning so will the state become swept and garnished by her love of cleanliness and purity. Our commonwealth needs the labor of all her adult population. There are heavy blows which require the sturdy strokes of man. There are other blows which only a woman's hand impelled by her throbbing heart can give. Whose hand is so fitted for giving true and steady blows for the protection of her children as a mother's? If the home is safe the state is safe. In the present condition of things woman can build but narrow bounds for the family,—only large enough and strong enough to protect them in infancy.

"What is needed? The ballot in the hands of those fitted by birth and education to use it intelligently, and without regard to sex. With this strong hammer of power intelligently used, the banner of Prohibition may be nailed over our national capitol, and its white folds shall spread, like an angel of light, over the length and breadth of our land. Then shall peace and prosperity reign within our borders. No more cry of "hard times." No more strikes and dynamite bombs shall destroy life and property. No more "Industrial Armies" shall be hurried tremblingly from state to state and knock demandingly at the doors of our national capitol. No more pinching poverty or grinding greed. No more mourning over homes destroyed, sons ruined and daughters ravished, for the inciter and feeder of lust will be dead.

"This is not a wild, elysian dream. It is practical common sense. In Iceland woman has equal position with man in affairs of government, and to-day, Iceland with her seventy-three thousand people has not a pauper, not a prison, not a jail, not a policeman and not a person old enough who cannot read. In the United States there are thirty-six thousand more saloons than public schools. In New York alone there are one hundred and fifty thousand voters whose ballot is controlled by the liquor interest. As New York elections do more to shape the results in our national elections than those of any other state, it is easily seen that saloons control the nation.

"What can be done? Take out that rotten plank in our national Constitution,—we have found it now; it is that word *male*. Let each state follow the example. Let there be no male, no female in this battle for the protection of our boys and girls, but let father and mother, husband and wife, brother and sister march shoulder to shoulder, armed with the ballot of power and of victory, and win at once by one sweeping stroke this long-fought battle for 'God, Home and Humanity.'" CHARLOTTE I. COLBY.

San Francisco, Cal.

A THRILLING SCENE.

DEAR UNION SIGNAL:—The first commencement of the American Temperance University has been held, closing last week with the graduation of ten students, equally divided between the sexes, upon whom were conferred the usual graduation degrees. The occasion was greatly enjoyed by the people of Harriman and many visitors from abroad, who thronged the W. C. T. U. temple, used as the public chapel of the university. The weather was royal, the exercises were of a high order and the enthusiasm increased from hour to hour until the close.

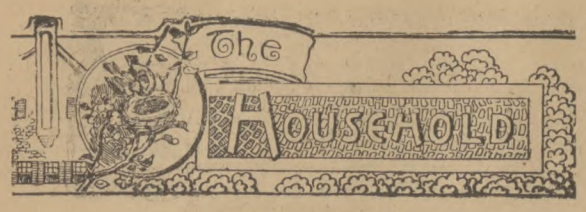
On Sunday all the churches united in union service, and an immense congregation listened to the first annual sermon by Rev. C. H. Mead, D.D., of New York, which made a profound impression. Rev. Dr. T. C. Carter followed in the afternoon with a memorial sermon before the G. A. R., of which organization Chancellor J. F. Spence, D.D., is chaplain for the department of Tennessee; and this service was attended by the Harriman Post and Sons of Veterans in a body, and was of a highly patriotic, religious and educational character. The baccalaureate sermon at night, by Chancellor Spence, admirably closed perhaps the most memorable Sunday in Harriman.

Tuesday was Temperance and Educational Field Day, with addresses morning, afternoon and evening, by Dr. Mead, Dr. Carter and others, closing at night with a powerful address on prohibition, by Dr. Mead, before an audience that filled the temple to its utmost.

On Wednesday came the graduating orations in the forenoon, interspersed with a fine program of music rendered by the Harriman Choral Society, a splendid band of singers under the leadership of Professor Thorndyke (formerly recognized as one of the finest singers and conductors in Boston). The address, by Chancellor Spence, to the graduating class, was one of the most finished and effective of the kind ever enjoyed. On Wednesday afternoon, as a popular and patriotic closing to these distinctively educational exercises, came a Union Memorial Service, preceded by a public procession to the temple of Union veterans and ex-Confederates, with the University cadets and the University band, all under command of Col. Wilbur Colvin, commandant of the cadets, and one of the professors in the University. Arrived at the temple, an address of welcome was given by Capt. J. W. Ayers, commander of the G. A. R. Post, which was responded to by Dr. W. C. Grace, on behalf of the ex-Confederates, both addresses being in excellent spirit and taste. They were followed by a memorial address by Rev. Dr. Mead, in closing which he called to his side one of the captains of the cadet corps, son of a Confederate veteran, and one of the lieutenants from the same corps, son of a Union veteran, both wearing the same uniform, and both representing the young manhood of to-day, which knows not the war of a generation gone by, but has its face set toward the sunrise; and then with an eloquent appeal to young and old, and especially to the young manhood that must make or mar this country's future, Dr. Mead called on these two young men to join their hands in his, requesting the Union and Confederate veterans seated in front of him to rise with the University cadets, and all join hands, the Confederates with the Union veterans, and all to unite in a solemn vow of fraternity, while all the vast audience, catching the fraternal spirit of union, did likewise, and Dr. Mead, with his magnificent voice led off in singing, "America." It was a unique, a wonderful and a most thrilling scene, and old veterans, who had not shed tears for years past, broke down and sobbed like children.

And thus ended in a glow of patriotic impulse the first year of the American Temperance University, of whose later achievements great things are expected in many directions. The highest patriotism, the broadest culture and the noblest manhood, in the hope and faith of its friends are to be its liberal fruitage. HARRY MANN.

Harriman, Tenn.



TIRED MOTHERS.

A little elbow leans upon your knee,
Your tired knee that has so much to bear;
A child's dear eyes are looking lovingly
From underneath a thatch of tangled hair.
Perhaps you do not heed the velvet touch
Of warm, moist fingers folding yours so tight;
You do not prize this blessing over much,
You almost are too tired to pray to-night.

But it is blessedness! A year ago
I did not see it as I do to-day;
We are so dull and thankless, and too slow
To catch the sunshine till it slips away.
And now it seems surpassing strange to me,
That while I wore the badge of motherhood,
I did not kiss more oft and tenderly,
The little child that brought me only good.

And if some night when you sit down to rest,
You miss this elbow from your tired knee—
This restless, curling head from off your breast,
This lisping tongue that chatters constantly—
If from your own the dimpled hands had slipped
And ne'er would nestle in your palm again;
If the white feet into the grave had tripped,
I could not blame you for your heartache then.

I wonder so that mothers ever fret
At little children clinging at their gown,
Or that the footprints, when the days are wet,
Are ever black enough to make them frown.
If I could find a little muddy boot,
Or cap or jacket on my chamber floor;
If I could kiss a rosy, restless foot,
And hear it patter in my house once more,

If I could mend a broken cart to-day,
To-morrow make a kite to reach the sky—
There is no woman in God's world could say
She was more blissfully content than I.
But, ah! the dainty pillow next my own
Is never rumpled by a shining head;
My singing birdling from its nest is flown:
The little boy I used to kiss is dead!

—*Neville.*

AN INUNDATION.

BY EMMA S. WISE.

The Ohio river was on its annual rampage. The rain had been falling steadily for a week or more; in the mountains where the river's headwaters had their source, the snow was melting rapidly and the signal service men predicted an inundation equal to that of '84.

Already the water had "backed up" Twelve Mile creek and had overflowed the lowlands lying between the hills and the bluff on the edge of the river.

The tall white willows that thickly bordered the banks of the smaller stream, reared their denuded heads above the muddy brown water like slender guide-posts outlining its original channel.

All the houses at Blair's landing, a half mile below the village proper, were well-nigh submerged; the brick yard had been closed down for the last two weeks, and one evening when the waves came creeping up to within six inches of the school-house door, the teacher announced that the educational department of New Palestine would have to do likewise.

"You had better not drink any more to-night, Joe," the postmaster said to the little hunchback who formed one of the party that crossed from the bluff to the foot of the hills in rowboats that night for their indispensable revel. "The river's a-comin' up like sixty. We'll all have to get out to-morrow, for ever' house in the place'll be half filled in twenty-four hours. Yours'll be the first to catch it, too, for it's low, down there on the Point. You'll need all your wits about you. I tell you it ain't no fool of a job to move all your belongings in a skift. I've tried it often enough to find that out."

Joe laughed. "I guess I know what I am doin', he answered. "I ain't lived in these bottoms for twenty years for nothin'. I'll take little Sis an' pull out for the hilltops the first thing in the mornin'. Don't ketch me takin' no chances, you'd better believe."

He meant to do so. He really did not intend to take another drink that night, nor any other night; he thought he had sworn off for good, and even when he got home and brought the black bottle from the cupboard, he told himself that it would be but one swallow to take off the chill that the trip across the lowlands had given him.

"Daddy's got to brace himself up for just this once, ain't he, little Sis?" he said, kissing the yellow-haired child of three that slept in her low bed in the corner. "He'll get out o' here to-morrow, an' he'll always be a man after this. Never steal, nor drink, nor nothin' any more."

He took his one swallow that called for another and then another; at last the flask was empty.

"Got to get out o' this to-morrow," he muttered, as he threw himself on the bed and waited for the morning to come.

His drunken stupor lasted for hours. Many times was it partially broken by blurred visions of his baby stretching out her little hands to him, and crying "Papa, papa," and each time he made maudlin attempts to answer her, but the power of the liquor was stronger than that of his will, and he slept on.

In his dreams he grew cold, very cold, and it seemed that he could hear the waves lapping slowly, regularly, up among the willows. At last, with a mighty effort, he sat upright. The river had, indeed, arisen; the bluff was submerged; the house was rapidly filling, and the bed itself was covered with water a half-inch deep or more.

He stared around him in bewilderment for a time, and then he thought of his child. "Daisy," he called, but she did not answer him. He leaned forward and looked for the low bed where the baby slept. There was nothing there but the muddy water, and on its surface a yellow curl.

The dreams of the outstretched hands and pleading voice still floated before his mind, and with a cry of terror he bounded out into the cold water and tried to snatch her to him.

He remembered then. Always before making his nightly visit to the postoffice, he would rock her to sleep and then, that she might not harm herself in any way, should she awaken, he would tie a cord round her waist and secure it to both sides of the bed. She had ever slept so until his return. The night before he had forgotten to loosen her bonds and the rising river had found her fastened there.

He reached down and broke the cord, and gathering her in his arms, he waded to the ladder that led to the loft and mounted it. All day long he sat there. His brain was benumbed, and the thought of trying to devise some means of escape never came to him. He only wanted to get beyond the reach of the water for the time with his dead child. By and by the light that came through the one attic window, began to fade away, and he knew that night was coming on. The last faint rays revealed some moving object oozing up through the cracks in the floor.

He stooped and felt of it. It was the water.

Early that morning the well-to-do dwellers on the hilltops had thrown open their homes to the deluged villagers, and by noon the one-story frame houses of the lower town were deserted.

It was night before they thought of Hunchback Joe. "I guess he's all right," said the postmaster. "He was fairly sober last night, and he said he was goin' to take his baby and pull out for the back country the first thing this morning. I expect he was the first to get away. Somebody ought to see to that man's child, though, when this flood excitement's over again. He thinks a heap of her, I suppose, and means to do the right thing by her, but he can't let liquor alone long enough to take decent care of her. She's a bonny little thing, too."

In spite of this reassuring account of Hunchback Joe's welfare, they could not dismiss him from their minds, and about eight o'clock three of the men took a rowboat and started toward his cabin.

Through the attic window, to whose ledge the water had crept, one of them thrust a lighted lantern. "Joe," he called, peering in, "are you here?"

Yes, Joe was there. In the highest part of the sloping room, he stood, holding his baby above the touch of the current that reached to his waist.

"I drowned 'er," he said, when the men had placed them in the boat and commenced to row back to the shore. "I guess I was drunk. I tied 'er in bed. She called, an' called, an' called—" He finished with a sob.

The men did not speak. The only sounds were the long, low, steady roar of the rising river and the plashing of the oars.

Chicago, Ill.

CITY SNARES.

A Bad Place for Boys.

BY AMBER.

Often as I pass along the streets of this town I notice certain places which I do not burn down, nor tear down, nor otherwise demolish, merely because of inherent cowardice and inadequate strength. If I had a wide-awake, growing boy I would no more turn him loose in your town, Mr. Mayor, than I would cut his throat with my own hand. Not, certainly, if there was a spark of human nature within him, and a boy without such a spark is hardly worth raising. And more than that, I will say this, that what with your saloons and your wide-open gambling resorts and your doorways of hell, wherein sit spiders luring flies, it has come to pass that every mother whose boy encounters harm thereby should be entitled to damages at least as great as juries award a careless pedestrian who gets his legs cut off at a railway crossing. You say that laws are inadequate to cope with evils of this kind; if that is so, then an outraged citizenhood should rise superior to law and enter upon a crusade to destroy the infamous dens that decoy our boys. On a certain downtown street there is a newly-opened resort, the windows of which are closely draped, and before the door of which a placard is suspended which invites only men to enter within. Now and then a hideously ugly man, with a yellow beard, comes to the ticket window and looks out like a tarantula from its hole, but in the main the place seems absolutely unfrequented.

Take your stand and watch for awhile, though, and you will see young men and small boys, old men and slouching reprobates of all conditions and colors going in and coming out by dozens. Why doesn't some good citizen enter a complaint of that place and break it up? We would pounce upon a small-pox case soon enough wherever it might lurk, but we are strangely indifferent where the menace is only to the soul.

How can we expect to keep our boys pure, and raise them to lives of usefulness when such iniquitous places are run wide open on public streets at noonday, granting admission to all masculinity between the ages of seven and seventy?

A well guarded youth is supposed to be at home in the night time and not to be frequenting shy neighborhoods at any hour; so that we might feel comparatively safe about the boy we send out into the world at an early age, to begin his career as errand boy or messenger, if these pernicious decoys were maintained only at night and in low vicinities. When the trap is set, however, right in the business center of the town by daylight, what safety have we? Whenever I look into the face of an eager, bright, curious, thoroughly alive boy I feel like shaking every other duty of life and going forth to do battle with the devil for that lad's soul.

Why should evil have so much greater chance than good? For one reason I don't believe we make the good attractive enough. The devil has stolen the trademark of light for half his wares. Why not have more fun and frolic in the home and filter some of the world's innocent sunshine inside the Sunday-school walls? Why may not the eager, active heart of youth find its good cheer and jollity somewhere else than in forbidden places and among smooth and unscrupulous knaves? If we made our churches less austere, and their gatherings more alluring to the young, these low and vicious resorts might close for lack of patronage.

God bless the boys! I love them next best to girls and sometimes even a little better when they are especially frank and brave and true. I am not going to see them harmed without a protest, either, and I would be one of a crowd this very day to march upon the resorts of evil that lie in wait all over town to destroy the bonnie fellows. If I had my way every man or woman who makes money by pandering to the curiosity of a boy's nature, inciting to unworthy passion by means of lewd pictures and the like, should be consigned to instant perdition. The earth is too hallowed to receive their vile dust!—*Chicago Herald.*

IS STRENGTH UNWOMANLY?

BY MRS. FENWICK MILLER.

There is no doubt that women have a great deal more stamina and strength than we have been led to suppose. Indeed, the contrast is great between the girl of to-day and the old idea of a woman as a fragile, helpless creature; and the notion that once held ground that health, strength, a good appetite, and the capacity to bear fatigue were unwomanly, and amongst the many pleasant prerogatives of the other sex, has been more signally overthrown by the women of to-day than even the other ancient standing idea of their sex's hopeless intellectual inferiority. Good Dr. Gregory, in the last century, when he wrote a manual of "Advice to his Daughters" that was so much approved as to become a text-book of conduct for our great-grandmothers as girls, told them that they should carefully conceal the possession of good health, and never talk before men about their strength and capacity to bear fatigue, for if they were thought to be well and strong, "we recoil from them in a way they are little aware of." Dear me! how very silly those recoiling great-grandpapas of ours appear to us to-day! Our far more sensible young men have learned that good health and strength of physique amongst women mean good temper, good company, and a capacity to bear up the woman's end of the log of life without murmuring at the hardship, and without a final lapse into invalidism. So they do not recoil from the strong and healthy girl any more, and she, on her part, has taken full advantage of the change of sentiment, and has set herself successfully to prove that health and strength really mean increased refinement and grace, instead of a loss of those precious feminine attributes.

London, Eng.

LOVELINESS.

"Beautiful thoughts make a beautiful soul, and a beautiful soul makes a beautiful face."

Once I knew a little girl,
Very plain;
You might try her hair to curl,
All in vain;
On her cheek no tints of rose
Paled and blushed or sought repose:
She was plain.

But the thoughts that through her brain
Came and went,
As a recompense for pain,
Angels sent:
So full of many a bounteous thing,
In her young soul blossoming
Gave content.

Every thought was full of grace,
Pure and true;
And in time the homely face
Lovelier grew;
With a heavenly radiance bright,
From the soul's reflected light
Shining through.

So I tell you, little child,
Plain or poor,
If your thoughts are undefiled,
You are sure
Of the loveliness of worth;
And this beauty, not of earth,
Will endure.

—*Maria Locey in St. Nicholas.*

WEBS AND FLIES.

Whisky spiders, great and greedy,
Weave their webs from sea to sea;
They grow fat and men grow needy—
Shall our robbers rulers be?

"Sweep the webs away!" the nation,
In its wrath and wisdom, cries;
Say the fools, with hesitation,
"No; but educate the flies!"

We do both, twin wings who sunder;
Let the school fill out their sphere;
Let the church sound seven thunders—
But the webs must disappear.

Up! the webs are full of slaughter,
Sweep away the spider's lair;
Up! wife, husband, son or daughter,
Make the vexed earth clean and fair!

—*Joseph Cook.*

WANTED—A BOY.

A jolly boy.
A boy full of vim.
A boy who is square.
A boy who can say No.
A boy who scorns a lie.
A boy who hates deceit.
A boy who despises slang.
A boy who is above board.
A boy who will never smoke.
A boy who saves his pennies.
A boy with some "stick to it."
A boy with shoes always black.
A boy who takes to the bath-tub.
A boy who is proud of his big sister.
A boy who has forgotten how to whine.
A boy who thinks hard work no disgrace.
A boy who stands at the head of his class.
A boy who does chores without grumbling.
A boy who believes that an education is worth while.
A boy who is a stranger to the street corners at night.
A boy who plays with all his might—during play hours.
A boy who listens not to unclean stories from any one.
A boy who thinks his mother above all mothers is the model.
A boy who does not know more than all the rest of the house.
A boy who does not think it inconsistent to mix playing and praying.
A boy who does not wait to be called a second time in the morning.
A boy whose absence from Sunday-school sets everybody wondering what has happened.—*The Christian Guardian.*

WHAT TO DRINK.

Miss Ruth Hays was the leader of a temperance band of ten little girls. They met at her house each week, read temperance news and stories, sang songs, spoke pieces, recited temperance lessons and talked freely on all that concerned temperance.

One day Lizzie Noyes said: "My Aunt Louise in the city says if we can't have any wine, egg-nog or punch at parties and dinners it is just impossible to entertain company, and one cannot be in society at all."

It was evident that all the girls who belonged to well-to-do families thought that this would be a dreadful state of affairs.

"Are there no temperance drinks?" asked Anna.

"Mrs. G——says that there are none fit for anything." replied Fanny.

"Now, girls," cried Miss Ruth, "I will invite you all to a lunch party here for Thursday at three o'clock. There are ten of you, and I make eleven, and I will engage to give you only temperance drinks and each one a different drink."

When the girls were seated at table on Thursday Nora handed about the drinks, and here is the list, which Miss Ruth declared to be better than any wine list ever published:

1. Anna—Lemonade.
2. Laura—Iced tea.
3. Mary—Chocolate.
4. Kate—Coffee with whipped cream.
5. Susan—Currant sherbet.
6. Ada—Raspberry vinegar with ice water and sugar.
7. Belle—Milk.
8. Jane—Shaved ice, pineapple and sugar, with water.
9. Sara—Milkshake.
10. Nell—Fruit-ade; the juice of many fruits with sugar and water.
11. Miss Ruth—Water.

"Don't think I have used up all the temperance drinks," said Miss Ruth. "Nora shall have some hot tea with cream; that will be the twelfth drink. I could serve you a lovely drink, made of the strained juice of berries in water, sweetened to taste, and served with the white of an egg beaten in each glass. I think a cup of clear beef tea, or bullion, is a delightful drink; that is fourteen; and hot milk, which is wholesome and delicious, will count fifteen. In the country we could have buttermilk for sixteen, and a drink made of cold water, ginger and molasses, beaten together, which is very refreshing on a hot day, that counts seventeen. A glass with cream or new milk, an egg, beaten, the white and yolk separately, a little sugar and a little vanilla or fruit flavor, makes a fine drinkable lunch for a feeble person; count it eighteen. The Scotch make a very nice drink of oatmeal stirred in water, with a little salt, nineteen; and barley, boiled to a jelly, strained, flavored with sugar and lemon and reduced with pure cold water, is an admirable drink to rank as number twenty. Now what do you think of temperance people who have nothing to drink?"—*Julia McNair Wright in The National Temperance Almanac.*

TOBACCO AND LIQUOR ARITHMETIC.

"Boy at head of the class, what are we paying for liquor as a nation?"

"$900,000,000 annually."

"Step to the blackboard, my boy. First, take a rule and measure this silver dollar. How thick is it?"

"Nearly an eighth of an inch."

"Well, sir, how many of them can you pile in an inch?"

"Between eight and nine."

"Give it the benefit of the doubt and call it nine. How many inches would it require to pile up these $900,000,000?"

"100,000,000 inches."

"How many feet would that be?"

"8,333,333 feet."

"How many rods is that?"

"505,050 rods."

"How many miles is that?"

"1,578 miles."

"Miles of what?"

"1,578 miles of silver dollars laid down, packed closely together, our national liquor bill would make."

Now add the $600,000,000 we are paying for tobacco annually to the liquor miles of silver dollars, which is two-thirds as much, or 1,052, and we have 2,632 miles of silver dollars packed closely together for our nation's one year's grog and tobacco bill. Let these same silver dollars be laid flat, touching edge to edge, and they would make a continuous ring around the earth.

Reader, if you need facts about this question, nail that to a post and read it occasionally. It would take a small army of men with scoop shovels to throw away money as fast as we are wasting it for grog and tobacco.—*Anti-Tobacco Gem.*

DEAR BOYS AND GIRLS:—We celebrated Children's Day at our Sabbath-school. Did you? It has become so general a custom now that nearly every one of you can answer, Yes.

It began in the morning. The birds sang so joyously that I knew it must be a different Sunday from usual. Long before church time the boys and girls were hurrying along the walks to church. The pastor talked directly to the children, and many little ones were baptized and consecrated to God by their parents.

In the evening the Sunday-school took possession of the church pews, and even the choir loft. Older folks were crowded back, and all the exercises were given by the children, who sang appropriate songs and recited pieces. Did they do that in your Sunday-school? I imagine so.

There was a fluttering of fans and a good deal of rustling toward the close, for the crowded church became very warm, but everybody listened to the five-minute talks by the grown-ups. One was about the boyhood of Christ. The pastor told of the Sunday-school of the future, which he said will be sure to have picnics, at which everybody laughed. Although the future Sabbath-school won't be like a day school, as the first ones were, he thinks there will be more *study* than we now have in a single hour once a week. The good old superintendent told what he would do if he were a boy again. Can you guess? He'd have a bicycle, first thing! He told a good many other things, too. Then another song, and the benediction was pronounced, ending a very happy day—the children's own Sunday.

A New Jersey niece sends a good plant puzzle a part of which you find below in our Soft-Shelled Nuts. She doesn't say that she wrote it herself. I hope she did. Each line has an answer. I wonder who will send in the longest list.

Your

Aunt Jane

SOFT-SHELLED NUTS.

309.

PLANT PUZZLE.

What is the blacksmith's plant,
The shoemaker's plant,
And one that is never still;
The sailor's plant,
The smoker's plant,
And one we wave with a will?

Tell me the dryest plant,
And the wettest plant,
And one the pride of the morning;
The hottest plant,
And the coldest plant,
And one for royal adorning?

Now the surgeon's plant,
The schoolmaster's plant,
And one we fear to offend;
The jockey's plant,
The gunner's plant,
And one for our absent friend?

Then the swiftest plant,
And the slowest plant,
And one the small boy's delight;
The aeronaut's plant,
The shepherd's plant,
And one that comes in the night?

What is the oldest plant,
The youngest plant,
And one we hold in our hands;
The chronologist's plant,
The geologist's plant,
And one that so straightly stands?

Now the patriarch's plant,
And the wise man's plant,
And one that is never alone;
The richest plant,
The poorest plant,
And one bad for a vessel is shown?

KATHLEEN.

Send all replies and *original* puzzles to Puzzle Editor, THE UNION SIGNAL, the Temple, Chicago, Ill.

ANSWERS TO PUZZLES PUBLISHED MAY 31.

303. The sky is lying in the lake,
And seems of its own self a part,
So heaven with all its peace will make
A home within the quiet heart."

304. Massachusetts.

Correct answers: Louie Rowland; Mrs. H. M. Wilder; Royal J. Davis; L. C. Sweet; May Arrowsmith; Fred Denny; Maud Duffey; Fred Troutman; Emma Simpson; Solon; Madge Baker.

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AND WORLD'S WHITE RIBBON.

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This, then, is the message which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all.—I. John 1:5.

A NATIONAL BUREAU OF TEMPERANCE LITERATURE.

The exceptionally fine report given in our pages of the great Prohibition Congress has made it possible for the many readers of THE UNION SIGNAL who were present in spirit, though widely separated in bodily form, to catch the thrill of that great gathering's inspiration, and to feel as if they too had been among the hosts of the Lord camped by the far sea.

From the first moment to the last the days were full of vital interest. Their outcome is destined to affect the temperance work of the future. Father Murphy's suggestion of a congress of Catholic and Protestant clergymen, to be held in Chicago two years hence, with a view to more decisive measures on the attitude of the church towards intemperance and the liquor traffic has immense possibilities.

But nothing has impressed us as being of such vital import as the suggestion of Rev. J. C. Fernald on a National bureau for temperance literature.

"All things come to him who waits," and this suggestion, or something akin to it, is the thing for which we have been long waiting.

Ever since the magnitude of our work began, even dimly, to dawn upon us, it has seemed to us that the one thing absolutely essential to its successful prosecution is a forceful, systematic propaganda of literature.

Whatever may have been true of other epochs in the world's history, it is unquestionably true to-day that the greatest force extant is the printing press, and the most effective missionary the printed page.

"As a man thinketh in his heart so is he," and as a man readeth so will he think.

The enemies of our work recognize this. Vile literature serves only one of the ends for which it was created when it brings in an immediate income. It is also intended as a feeder to the saloon, the brothel, the gambling den and whatever else makes for unrighteousness. Right well does it fulfill its mission. Our prisons and our reform schools are filled with youthful criminals made such by the literature of hell which is flooding our land.

"The children of this world are wiser in their generation than the children of light," was not truer in the Master's day than it has been through all the ages since. In nothing has this lack of practical wisdom been more apparent than the slowness with which we have availed ourselves of our enemies' methods and weapons of warfare.

The homeopathic formula, *similia similibus curantur*, has a divine forcefulness when applied to the realm of reform. Like can be cured only by like. Bad habits must be overcome by good habits. Bad reading can be conquered only by good reading. The truths of temperance and prohibition can win their way into the hearts and lives of men only through the eye.

Neal Dow was wise enough to recognize this fact. "When we would obtain prohibition in Maine," he has said a thousand times, "*we first sowed the state knee-deep with temperance literature.*" No wonder there came a harvest from such a sowing. The Maine law would have been long since a National law if Maine methods had but been carried out through the Nation.

Now this is exactly what Mr. Fernald proposes to do through his bureau, and we congratulate both himself and the cause upon the thought. Ten, twenty, fifty, one hundred thousand persons pledged to distribute ten cents' worth of literature every three months means a grand aggregate of moral force put into effective action, the results of which are beyond computation. There is no reason why the number pledged to this work should not be one hundred thousand before the year is over, with the hope of limitless expansion in the years to come. The work has been put into the hands of the strongest possible committee; its growth may be expected to be phenomenal.

Mr. Fernald well says that we have the subject matter already at hand. The W. T. P. A. alone has a stock-room, the shelves of which are literally groaning with a wealth of thought and argument along reform lines which should be out in the world doing valiant service for God, instead of being "cabined, cribbed, confined" to that narrow space.

We never enter the door of that room that we do not sigh for the power to let loose these messengers of light and life. But alas, to do that means to control the silver and gold to a degree not as yet possible for us.

The W. T. P. A. is not only a great reform agency; it is also a business house which must look to the interests of its stockholders, and can by no means ignore its pay-roll. Therefore, gladly as it would scatter its literature throughout the land, "without money and without price," it cannot do so in justice and honesty. There must be a secondary power of causation in its work, and that power must consist of temperance men and women who shall take of its output and give to the people.

This power has been more than usually "conspicuous for its absence" during the past year, and our work has been by just so much the more lessened. If temperance people have economized in nothing else during these hard times we are sure they have economized in respect to the purchase of literature.

This economy acts in two ways; it not only hinders the work out in the field, but it makes it impossible for the W. T. P. A. to put out constantly the new fresh leaflets it would gladly do if their purchase justified their publication. How dare we, in these perilous times, lock up more money in leaflets, when there is so marked a falling off in the demand for those already in stock?

And yet we are constantly receiving suggestions for the leafleting of this or that to which we should most willingly respond if experience had not taught us caution.

With such a bureau in active operation we see a solution to the problem of how to bring the supply already at hand to the need, and how to use the supply in such a way as through it to create a larger demand. Therefore we hasten to express our unqualified approval, and to offer, not alone the columns of THE UNION SIGNAL to this work, but the entire list of W. T. P. A. publications. Without doubt we shall be able to offer exceptionally low rates to the members of this bureau when assured that their numbers will warrant such an offer.

First upon our list must stand the great official organ of the W. C. T. U., THE UNION SIGNAL. There is small need that we should speak for it, since it speaks so powerfully for itself each week in thousands of homes. Its entrance into each home the world round, means the entrance of a light which must speedily cast out darkness; and we are sure if its potency could but be raised to its highest power by giving it admission to all the homes of our land, the coming of the good day would be at hand.

Next, in order of regular publications, stands the *Oak and Ivy Leaf*, the bright, official organ of the Y. W. C. T. U. *The Advance Guard* falls into line as senior L. T. L. organ, while *The Young Crusader* is the bravest and breeziest of juvenile papers.

Our catalogue gives entire the list of our leaflet publications. Our forty Signal Lights and thirty Timely Talks are practical, strong, common sense talks on the fundamental principles of prohibition. Our fourteen Total Abstinence leaflets give cogent reasons for total abstinence *per se* as opposed to moderation. Our twelve Busy Day leaflets on miscellaneous topics are just the things to catch the eye of a busy man.

Our eight Voter's and twenty-eight Department leaflets are what their names indicate, while our ninety odd National leaflets comprise the whole field of reform and are unequalled as effective medium for work. Our output along the lines of purity work is one in which we feel just pride, while our juvenile publications have their own place in the work which they fill without a peer.

These, together with our book publications, are at hand today, ready to be used as they have not been used in the past; while in addition to all these, our pigeon holes are filled with new "copy" and our brains fairly teeming with thoughts and plans for future publications.

Is it any wonder that the W. T. P. A. hails the organization of this bureau, or that THE UNION SIGNAL earnestly hopes each white-ribboner may become a member of the same? We see in it an opportunity to widen the scope of our power for usefulness. We see in it the power through which our own "leaves of healing" may be applied to the cure of this world's sore hurt. Let its beneficent work be at once begun; so shall we hasten the day of God.

"Sow in the morn thy seed;
At eve hold not thy hand;
To doubt and fear give thou no heed,
Broad-cast it o'er the land."

AN UNWISE ADVOCATE.

Ida B. Wells, a young colored woman, who has been speaking in England recently in behalf of her race, and particularly against lynching in the South, has greatly injured her cause by impulsive and untrue statements. In both public utterances and printed articles she has declared that "there is no movement being made by American white Christians towards educating public sentiment against lynch law in the United States," and that "not only was this true, but the action and utterances of certain well-known Christian workers had served to give encouragement to the practices of the Southern States towards the negro. I mention both the Rev. Dwight L. Moody and Miss Frances E. Willard in this connection."

While some of the English papers have espoused her as well as her cause, many have readily seen the absurdity of her charge against Mr. Moody and Miss Willard. The *Christian Commonwealth*, one of the most influential religious weeklies in England, says:

If Miss Wells is not careful she will kill her cause by imprudent speeches. She has been talking wildly about Mr. D. L. Moody and Miss Frances E. Willard. Miss Wells is not the first of her race who has come to this country and misrepresented both American life and American citizens. It is simply absurd to suppose that the Christians of America are indifferent to the reign of lynch law. They are just as much opposed to lynching people, whether white or black, as Miss Wells is, but there are considerations in connection with this whole matter which are studiously suppressed in some of the statements we have seen. At any rate the churches must not be regarded as approving lynch law simply because they do not believe in Miss Wells methods of getting rid of it. She represents a noble plea, if she will candidly state the whole facts of the case, but any attack upon such persons as Miss Willard and Mr. Moody will certainly react unfavorably for her cause.

This charge against Miss Willard, as doubtless against Mr. Moody, is wholly without ground. Indeed, in the light of her sisterly helpfulness and good-will towards the colored race, it is absurdly preposterous. Lady Henry Somerset has held an "interview" with Miss Willard on this subject, under the trees of her garden at Reigate, and being confident that our readers will enjoy the quaint humor and the excellent spirit with which Miss Willard makes her replies, we herewith give the interview in full, as printed in the *Westminster Gazette* of London:

"You have often told me?" I said, "that your family for generations back were all Abolitionists; that your father and mother were educated in the famous Abolition College, founded by the Congregationalists in Oberlin, Ohio; that you yourself learned to read out of a little book called 'The Slave's Friend.' How does it seem to you to be made now to appear as one of the prime causes of the terrible lynchings and burnings of the colored people of the South?"

"Oh," Miss Willard laughingly replied, "I am like the eel of whom the legend is that he was skinned so often that he learned to like it."

"But is it true," I asked, "that Christian workers in America are indifferent to these outrages upon the colored people?"

"I wondered a little," said Miss Willard, "that Miss Wells did not mention the fact that, two years ago at its quadrennial conference, the Methodist church, the largest

in America, numbering over two millions, passed a strong resolution expressive of the profound horror which everybody must feel in the presence of such cruelty. I am not informed as to the official action of other denominations than my own in the well-nigh two years that I have been absent from home, during which the outrages have been greatly multiplied; but I know that the concurrent opinion of all good people, North and South, white and black, is practically united against the taking of any human life without due process of law."

"Are these barbarities confined to the Southern States?" was my natural question.

"No; I do not think they originated there, but rather 'on the borders,' as we called it, between civilization and savagery in the far West; nor do I think these methods are by any means confined to my own country. It is well known that in the early history of Australia and in the gold fields of Africa, as in the gold and silver mines of the Rockies and Sierras, the people constituted themselves both judge and jury, and woe betide the offender who violated the rough standards of conduct which were the outcome of the selfishness of a majority."

"From the manner in which the subject is being presented to British audiences, and conveyed to us by cablegram, I think the impression might naturally enough be given that negroes are being burned or butchered to make a New York or Chicago holiday."

"Well," replied Miss Willard, "it is difficult for those who hear these things to understand that they are dealing with sixty-five millions of people scattered over a continent. State rights prevail with us, and prevent action by the national government, and it is really much the same as though London had been held responsible for atrocities in Bulgaria. It is needless for me to say," continued Miss Willard, "that neither by voice nor pen have I ever condoned, much less defended, any injustice toward the colored people. To do so would violate every instinct of my nature and habit of my thought, and I am simply one representative of the nation to which I belong and of whose record as a whole every one of its children has reason to be proud."

"Miss Wells," I observed, "quotes an interview with you that appeared in 1890 in a New York temperance paper called *The Voice*, and which she has caused to be reprinted in a little London periodical called *Fraternity*. In her comments in the same paper on this interview Miss Wells has said you have 'condoned fraud, violence, murder at the ballot-box, rapine, shooting, hanging and burning; for all these things are done and being done now by the Southern white people.' What do you think of that for the record of a philanthropist?"

Miss Willard paused a moment and then replied: "I am sorry that she has made such a statement for I fear it may injure her mission. You see," she continued, "the interview that Miss Wells has quoted did not in any wise relate to what our papers at home call the 'Southern outrages,' but on my return from a temperance tour through the South four years ago I was interviewed as to the situation in respect to the colored vote, and I frankly said that I thought 'we had irreparably wronged ourselves by putting no safeguard on the ballot box at the North that would sift out alien illiterates who rule our cities to-day with the saloon as their palace and the toddy stick their sceptre. It is not fair that they should vote, nor is it fair that a plantation negro who can neither read nor write, whose ideas are bounded by the fence of his own field and the price of his own mule, should be entrusted with the ballot. We ought to have put an educational test upon that ballot from the first.' That is what I said."

"I suppose you believe," I continued, "that you would be justified in withholding the vote from alien illiterates and illiterate colored people on the same ground that the English refuse practically all participation in the government to the native races in India, only there we make no distinctions between ignorance and knowledge. In short, we draw far more distinctly the color line."

"Yes," replied Miss Willard, "that which I had been told by the best people I knew in the South—and I knew a great many ministers, editors and home people—that 'the safety of women, of children, is menaced in a thousand localities, so that the men dare not go beyond their own roof-tree.' If this be not true, then the well-nigh universal testimony of white people in the South is unworthy of credence; but even if all that they say and ten-fold more be true, I hold, and have held always, that no crime, however heinous, can by any possibility excuse the commission of any act of cruelty, or the taking of any human life, without due course of law."

In our leading editorial of May 17, on "Jiners and Specialists," occurs the serious grammatical error of substituting Latin for Greek in referring to the study of the definite article. Our remembrance of the Latin language is not so wholly effaced that we had forgotten that it contains no definite or indefinite articles, but the illustration got confused in our mind on a particularly busy day and we proved ourselves once more fallible.

PLEDGE.—*"I hereby solemnly promise, God helping me, to abstain from all distilled, fermented and malt liquor, as a beverage, including Wine, Beer and Cider, and to employ all proper means to discourage the use of and traffic in the same."*

QUESTION.—Dr. Bushnell, in her article on "State Regulation of Vice" in THE UNION SIGNAL of April 12, speaks of the "C. D. Acts." Would you explain the meaning of this expression?

ANSWER.—C. D. in this connection stands for Contagious Diseases. These Acts were passed in 1865, 1867 and 1868 by the British Parliament, and authorized a justice of the peace to detain a woman suspected of being a prostitute for examination and treatment. The claim of its advocates was that it prevented the spread of contagious diseases, but in reality it was for the protection of the men who visited the houses of ill-fame. Largely as a result of W. T. Stead's crusade against social impurity in 1882, the House of Commons appointed a committee to examine into the effects of these Acts. Mr. Stansfeld headed the opposition in the prolonged debate that followed the report of the committee, which was in substance that these Acts had neither checked disease nor promoted morality. The administration of the Acts was suspended in 1883, and the Acts themselves were repealed in 1886. Dr. Bushnell's and Mrs. Andrew's mission in India was to gather proof that these Acts were still in vogue in that British province contrary to the orders of Parliament. How well they succeeded and how effective their testimony has been frequently told THE UNION SIGNAL readers.

Q.—Can a temperance man raise hops, or a W. C. T. U. woman pick them, without breaking their pledges, as hops are so extensively used for beer?

A.—If hops were used *only* for beer we should answer most emphatically, NO. But they have other uses; they are used in the manufacture of yeast; they are used for medicinal purposes, and very largely in the process of dyeing cloth. If temperance men or W. C. T. U. women *know* that the hops they are picking or selling are to be sent to a brewery then they are violating the spirit, if not the letter, of their pledge; but if they are raised and picked for the general market we cannot see how they are breaking their pledge any more than by husking corn or picking grapes. Corn is largely made into whisky, and grapes into wine, but each has its beneficent function, and if we are to examine thus microscopically all the good things of life there will be little room for anything else. Sometimes it seems to us that there is need in our temperance zeal of the old caution, "Be not righteous over much."

Q.—How does Mr. W. Jennings Demorest pronounce his name?

A.—Mr. Demorest pronounces his name just as it is spelled—Dem-o-rest, accent on the last syllable.

Q.—Is it in accordance with the spirit of the Demorest medal contests to appropriate the money received from them for private use?

A.—To this question we will let Mr. Demorest's own words reply: "Regarding the money received from the contests, they were organized to promote prohibition sentiment in the minds of youth and through them to the people at large, and the money obtained from these contests *should be devoted entirely to some prohibition work* and *not* appropriated for personal gain, and any persons doing this do it entirely without our sanction."

Q.—Who is John G. Woolley? This question was asked of me by a gentleman after reading Mr. Woolley's eloquent Neal Dow speech in THE UNION SIGNAL of April 5.

A.—Mr. Woolley is a temperance orator of almost unmatched eloquence. Even the complimentary title of "The Second Gough" does not always seem sufficiently strong. Mr. Woolley was for many years a leading lawyer of Minneapolis, but the power of drink enchained him until five years ago he came into the Light and has since devoted himself most effectively to the temperance cause. Mr. Woolley now resides in Chicago, or rather his family does; he is almost constantly in the lecture field but brightens up the home circle with occasional brief visits. The "White Ribbon Portfolio" says: "The life of John G. Woolley reads like a modern exposition of the Apostles creed. There was first the birth in natural innocence, the suffering under the Pontias Pilate of sinful appetite, and the descent into the hell of a burned out life; then came the glad rising into a newness of thought and power, the glorious ascension to fellowship with God and man, the communion with the saints and martyrs of all ages, a forgiveness of sins which carried with it the blotting out of the old, and a resurrection of the body into a life in which it became henceforth a 'temple of the Holy Ghost.' The days of miracles are not yet passed, and this man with tongue of fire, called of God as truly as was ever prophet of old, is a living proof of the fact."

Good people leave off their good works in the summer and go away to have a good time, but bad people take no vacations, and their headquarters of temptation have doors that swing wide and easily in one season as much as another, and perhaps in summer most of all.

***

The temperance reform seems to me to have so lengthened its cords and strengthened its stakes that it is becoming as much a settled and established institution in the most distant parts of the world as it is in the two great English speaking nations; and the best feature is that we are coming more and more to a spirit of solidarity, as a universal temperance army—men and women together forming an irresistible host. It was never before so clearly shown by science and held by the intelligent that total abstinence is the key and core of the movement; there was never so strong a determination to be rid of the domination of the liquor traffic in politics; never so clear an understanding that legislation is as important as personal abstinence, and that the watch cries of the future must be "Prohibition by law, prohibition by politics, and prohibition by woman's ballot."

***

It ought to be known as an indication of the influence that woman's entrance upon the government will be likely to deepen and extend, that the request of Queen Victoria, made to the men of her realm shortly after she came to the throne, that they would put a stop to dueling, was so persuasive that the curse of what less civilized nations are pleased to call an "affair of honor" is unknown in England, and has been for well-nigh two generations.

***

Another action of the good queen may also be taken as a proof of the high-minded purpose of a woman in power: Victoria's life has been repeatedly assailed by madmen and fanatics, but instead of showing a spirit of fear she has in every case forbidden the taking of the slightest revenge, and the criminals who sought to kill her have merely been placed where they could not attempt it again. This is said to be the only instance in which a great ruler has exercised such clemency in cases where the taking of his or her life has been attempted.

***

"My heredity is against me" is the common excuse of inebriates. It was a good reply given by a white-ribboner, "If you had lived up to your best heredity instead of down to your worst you might have had cause to extol your heredity."

***

Why are certain things unfit for women's ears and not for men's? is a query which a clergyman's wife finds it difficult to answer, after being excluded from the court in which three young girls gave their revolting testimony in the presence of a mingled audience of men onlookers. In her mind and in that of every sensible thinker the court might better have been cleared of the men, and the girls supported by the presence of elder women of their own sex. Certainly there is need for more judges of the Bradley type to administer stinging rebukes to the carrion-seekers at these nauseating trials, who go to gratify a prurient curiosity.

***

A "long felt want" is tersely indicated in the following letter by the Rev. Sam Small: "Could you not editorially and kindly suggest to the officials of the W. C. T. U. throughout the country that it would be a great assistance to gentlemen, who desire to be chivalric and conventionally courteous, if they would indicate in the signatures to their correspondence whether they are 'Mrs.' or 'Miss,' or any other form of feminity? It would relieve some of us of great embarrassment ofttimes in answering their favors of correspondence." On Duty is often at a loss over this little matter in her own correspondence, and would like to have it settled as much as our chivalric and courteous brothers. How would it do to always take for granted that a woman's signature without the prefix is "Miss," and thus oblige a married woman to sign "Mrs.," in a parenthesis, if she prefers. I am sure the most of them would gladly do this for the high honor that is supposed to belong to the title! Let us hear from a hundred or so UNION SIGNAL readers about this really important question, and not only "relieve the embarrassment" of the Rev. Small, but of hosts of correspondents everywhere.

ON DUTY.

NEWS FROM THE FIELD

MISSOURI.

A NEWSY LETTER.

From almost every part of our state hopeful reports have been received. While temperance work is being kept prominently before the people through lecturers and gospel temperance meetings, chiefly through the quiet, unwearying manipulations of the active and thoughtful workers of the unions, a great deal of W. C. T. U. work in other departments is also being done which the public hardly realizes.

Mrs. Hoffman has recently returned from Louisiana and Mississippi, where she has gained new laurels by her unanswerable and masterly addresses on Prohibition and woman suffrage. Southern manhood and the spirit engendered by the old traditions of the past, yielded to her brilliant yet forcible arguments, and they could not do her too much honor. Her trip through these states was an ovation. She is now in Missouri meeting her many appointments, but with afflicted and almost worn out body, needing much rest, which she feels she cannot take when so much has to be done.

St. Louis has been quite active during the past few weeks, and for a time it was hoped that an anti-saloon state convention, which appears to have originated with some connected with the ministers' alliance of that city, would have produced great results. It was held in Sedalia, April 26, but notwithstanding the grand motive which prompted it, namely "to unite all the temperance forces of every creed and society for the overthrow of the saloon," it can only be reported as a failure. How or why need not here be said. But it was not through want of cöoperation on the part of the W. C. T. U. or of the temperance forces of Sedalia.

The Y's of St. Louis are interesting themselves in noble work. The president of the South Side Y writes that their evangelistic meetings continue each week at Bethesda Home, and that she found an unfortunate inmate there who was one of *our own* girls, a Missouri Y. She has no parents and no home to go to. The tender-hearted president naturally asks, "Will not some big hearted Missouri W, who needs some one to help her with her work, shelter this poor unfortunate sister and her little one?" Any information can be obtained by writing to the Directress, Bethesda Home, St. Louis.

Sedalia is attempting to do much. There is a warm feeling of sisterly helpfulness and unity apparent between the Sedalia W. C. T. U., the East Sedalia union and the Catholic Woman's Temperance Union. Mrs. Laura Lake, the eloquent Catholic National organizer, held a meeting at the court-house a few nights since, and all the unions turned out in good force. Rescue work is now actively stirring the hearts of the Sedalia W. C. T. U., and an effort is being made to obtain a house for a shelter and industrial home.

Clinton has been having for months a revival of active temperance work. Much of the honor may be given to the leaders of the Anti-Saloon Army for this awakening. A very successful and interesting temperance mass-meeting was held by all the Sunday-schools one Sunday night a short time ago. Each school was entitled to ten minutes of time on the program. Mrs. Julia B. Nelson, of Red Wing, lectured to a full house on "Equal Suffrage" a few nights after. On May 15 the W. C. T. U. held a very successful meeting at the court-house, assisted by the pastors. Mrs. Nelson also lectured at Fair Play, Bolivar and at Springfield, giving three addresses at the last-named place.

Medal contests are doing much to interest and educate along all lines of temperance work. A gold medal contest was held lately at Warrensburg, and the medal was won by Miss Nannie Tevis, of Holden. Receipts, fourteen dollars and sixty cents.

Clarksville sends a bright report, and their union evidently appreciates THE UNION SIGNAL. They had a literary and musical entertainment and embodied suggestions found in its columns and cleared about thirteen dollars.

McDonald county was to have held a temperance convention May 1 and 2, but changed the date to May 22 and 23 to secure the presence of Mrs. Hoffman. "McDonald county for temperance" is their motto.

The W. C. T. U. at Pineville is full of energy and doing much to disseminate temperance literature, etc. The president of the union at her own cost sends one hundred monthly papers to leading men in the different townships. The ministers and the press help in every way. A report comes in from Lancaster which is not encouraging. A W. C. T. U. was organized in 1884, but it has gradually dwindled down until one dear woman writes: "My mother and self are the only white-ribboners in this little city, and it grieves me to admit the fact."

Good work is being done in St. Clair county, that county whose judges have been imprisoned so long for contempt of the higher court in not ordering a levy upon the people to pay for a railroad that was never built, but the bonds for which were issued. Osceola, the county seat, while a saloon and drug-store town, contains a veritable Home Guard of some of the most earnest workers in the state. The curse and blight of drink has been so apparent in that beautiful and picturesque little city on the hills, with the broad Osage at its feet sweeping onward to the Missouri, that temperance work is regarded as a large part of their religion. It is a hopeful sign that the young girls are also most earnest in the work and meet with the W's.

Appleton City, in the same county, has been equally as earnest, and has just had a most successful Demorest medal contest, as well as a Sunday-school mass-meeting. The children enacted "The Fairy Folk," and the "Response of the Earth Children" with beautiful effect, and while the closing recitation was being given about "Spinning and weaving the ribbon white" a large globe underwent the process of being festooned by children, who were supplied with the white-ribbon by the good fairies.

The Y's of St. Charles have been giving much of their time and energy to Demorest contest work, and their honorary members have been a great help to them.

Marionville has not been heard from for a long time, but during the past year it has had a re-awakening of true W. C. T. U. spirit and is full of courage, planning for effective work in many departments. Some excellent lectures and evangelistic meetings have been held, also two Demorest medal contests, and three of their members attended the county conference at Verona. One of them took part in the Old Folks' concert and won the prize, "Glimpses of Fifty Years." THE UNION SIGNAL is sent to the three resident pastors by the Marionville union.

A very fine report comes in from Cole Camp, where they appear to make good use of their honoraries, one of whom edits a type-written paper called *The Temperance Banner*. Besides having frequent meetings, occasional socials and lectures, they keep the depot, the barber-shop and the hotel well supplied with literature. The members are all willing workers.

Bolivar is also active; has had a temperance mass meeting, an interesting mothers' meeting, Neal Dow anniversary and a fine address by Mrs. Nelson, of Minnesota, on equal suffrage.

Ten unions in Lawrence county, twenty-third district, held their semi-annual conference at Verona, April 19, and the day seemed all too short for the women to say all they wished. Many gentlemen took part in the discussions and an "Old Folks' Contest" in the evening closed a well spent day.

Kirkwood reports a fine lecture from Col. George Bain, a Demorest medal contest and two interesting parliamentary drills by Mrs. Grubb, besides mothers' meetings and much general interest.

It is with regret that we have also to report the illness of our state reporter, Miss Eva Jones, of Clinton. Her physicians have forbidden her to attempt any literary effort for the present, hence some delay has been occasioned in obtaining the data and reports necessary for the above. Any correspondents who asked for replies by mail to any matter mailed to Miss Eva Jones will now understand why they may not have received them.

LUCY M. WISKER,
Editor Missouri Home Guard, Sedalia.

NEW YORK NEWS.

Probably at no time in the history of our state has there been a more general "stirring up" on the questions of the day, viz.: "The Prohibition of the Liquor Traffic" and the "Full Enfranchisement of Women," than during the past few months. What the result will be cannot be told as yet. Our state constitutional convention, which convenes this year, and then not again for twenty years, will help or hinder just as it sees fit, but this we *know*, that the work done in securing names to the petitions for the above, has not been done in vain, for it has helped to bring many to a better understanding of these questions.

Westchester county reports a fine school of methods held in Willard Hall, Mt. Vernon. All the general officers, fifteen vice-presidents, thirty delegates and seventy-five visitors being present. After the usual routine, Mrs. Bryant, of Mt. Vernon, gave a practical address on narcotics, and Mrs. Griffin, of Mamaroneck, read a paper on peace and arbitration, which was afterward published in the local paper. A Bible reading by Mrs. E. L. Niven, of Dobbs Ferry, was especially good. Mrs. Frances J. Barnes, National secretary of Y branch, gave a most interesting address, and Miss Julia Colman talked upon the scientific side of the temperance question.

Dutchess county held its sixteenth annual convention at Poughkeepsie in April, and it was a time of special rejoicing, in that their beloved county president was with them again after a five months' absence in Europe. Just previous to the opening of the convention a little impromptu reception was given her in the parlors of their headquarters. Your reporter was present, and to her was accorded the honor of presenting to Mrs. Nelson a beautiful basket of flowers which the ladies had in readiness, singing one verse of "Home, sweet home," instead of making a presentation speech. A beautiful bouquet of roses was also presented to Mrs. Nelson by Mrs. Hoag, first vice-president.

The annual address of the president was earnest, thoughtful and impressive. A beautiful memorial service was conducted by Mrs. Carver, and fitting words were spoken in memory of the fifteen who have "dropped from the ranks" during the past year. And while we were yet mourning the loss of these valued members our hearts were gladdened by the sight of the "on coming" workers, the children, and in listening to the exercises by the Loyal Temperance Legion hope for the future filled all hearts—a future when *rum* shall cease to *reign*.

The officers were all reëlected with the exception of treasurer, who, having removed to New York City, could no longer fill the position. Reports of officers and superintendents proved that there were few drones in this hive.

In the evening Anthony Comstock delivered a telling address on the "Foes of Society, Church and State." Music was furnished by Mrs. Graham, state corresponding secretary, who sang, "If I were a voice," and "My Native Land," the latter in honor of Mrs. Nelson's return, and Mr. T. H. McPherson, of Poughkeepsie, who sang with fine effect, "Come unto Me all ye that labor." The convention from beginning to end was interesting, instructive and enjoyable, as I can testify, having been present "in the body."

Rockland county reports work done along various lines. The county organization is small—only one hundred and seventy-two members, yet they have taken up fifteen departments of work, with an efficient superintendent at the head of each, and all trying to do their best. The vice-president says, "It seems as if the Lord was sending so many willing hands to help along His work. A meeting was held in the jail at which time Mrs. Lucy H. Washington, of Port Jervis, spoke to the inmates. She also gave an address before the convention in the evening, which was greatly enjoyed. Following the address eighteen young men from Spring Valley entertained the convention with fine music.

Meetings are held frequently in the jail and with good effect. The different pastors have preached several temperance sermons, the W. C. T. U. attending church in a body. At Haverstraw there is a temperance Sunday-school and several flourishing L. T. L's throughout the county.

Genesee county held a convention at Batavia. The county president, Mrs. Rice, was unavoidably absent, much to the regret of all. A loving greeting was sent by her to the convention. In her absence, Mrs. Whitney, first vice-president, occupied the chair.

Local unions were well represented, and at roll call each one responded by giving a temperance quotation from Shakespeare. Excellent reports were given. One very encouraging report came from the North Byron union, where the L. T. L. has raised twenty-four dollars and given it to the Sunday-school for a library. The superintendent of scientific temperance instruction reported a case of insubordination in one of the schools in which a pupil refused to receive instruction, having been commanded by his father not to do so. The school commissioner upheld the teacher in enforcing the law and the trustees suspended the boy. Excellent papers were read and the franchise question came in for a goodly share of attention. The pastors present spoke encouraging words and all did their best for the success of the meeting.

Y WORK.

A state conference of the Y's, the first one ever held in our state, was held in the Janes M. E. church, at Brooklyn, N. Y. An "April shower," in the form of a severe snow-storm, came just at the same time, but in spite of the weather the sessions were well attended and great interest was manifested. Mrs. Jump, state secretary of Y branch, presided. Welcomes and greetings from both Y's and W's were given and responded to. [Lack of space prevents the publication of the full account of this unusually important and successful conference, which was well reported in the May *Oak and Ivy Leaf*.—EDS.]

L. T. L. NOTES.

Cattaraugus county seems to be bearing off most of the honors in the state in regard to graduates. Since 1890 Limestone has had twenty-six graduates and twenty-three seals affixed to their diplomas.

Through the kindness of Miss Kendall, a lady in New York, a gold medal will be given for the best essay on "The Attitude of the Bible toward Man's Treatment of Dumb Animals."

A convention of L. T. L's will be held at Cortland but arrangements are not yet completed. Mrs. Burt, our beloved state president, will be present, also Mrs. Ellen D. Blair, National chalk-talker.

HERE AND THERE.

The Central union of New York city, at its recent annual meeting in the chapel of Broadway Tabernacle, rejoiced over various indications of progress, such as a large accession of new members, the Sunday-school lessons, tracts and specimen papers sent to more than two hundred Sunday-school superintendents, and the use of unfermented wine at communion adopted by some very prominent city churches. A thank-offering of ten dollars was devoted to the state fair building (a part of it to go through sister unions), ten dollars more to Miss De Broen's Paris Mission, while still another ten dollars has been spent for temperance literature, and given by the members to special cases, and an earnest canvass has been made for subscriptions to our state paper.

I would like to say a word right here for our state fair building, and urge upon the workers in our state the necessity of immediate action in the matter. Can we not make a grand rally and raise the amount needed without further urging? For years past Mrs. Burt has gone on to the state fair grounds under the most trying circumstances, and "held the fort" there. The need of a building is imperative, and if we would only make a united effort, the few hundred dollars necessary would be forthcoming at once. Let us do this without further appeal. Mrs. Tenney, our state treasurer, will gladly welcome all donations.

Mrs. Gardenier is anxious to dispose of more copies of our last state report. Can this matter not be brought before the conventions soon to be held, and a number be ordered for sale at these meetings? Nothing helps the work more than intelligence in regard to it.

Our state paper, *Woman's Temperance Work*, is growing, and the subscription price, only twenty-five cents a year, places it within reach of every one, and, while urging the claims of other matters upon our attention, I would not forget to say that every woman who wears a white ribbon, or *ought* to wear one, should be a subscriber to our state and National papers.

FRANCES W. GRAHAM,
State Reporter, Lockport.

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COLORADO.

RANDOM NOTES.

The past two months mark an era of conventions. That of Pueblo county was held in the Mesa Baptist church, Mrs. M. A. Patterson presiding. Reports were given of local unions, showing good work and a steady increase in interest and membership. All along the line is the ring of triumph. The noon hour was marked by a spirit of consecration to the Master's work and an uplifting, that continued throughout the day. Of the superintendent's reports, the jail and prison was especially interesting. Truly, the good wrought by our self-sacrificing women will not be without its reward. Mrs. M. J. Telford was present during the day and was very helpful. A paper on narcotics, compiled from the best authorities, was well received, and requests were made for its repetition for local unions. Mrs. E. K. Reynolds gave a paper on "Our Boys and Girls" in her own happy manner, followed by a parliamentary drill by Mrs. Telford.

The evening address was by Rev. N. S. Reynolds, pastor of the Baptist church, when he said "when the testing time came there would be a majority in favor of no-license in Colorado," followed by Mrs. Telford on Christian patriotism, who raised a high standard for the patriots of America. The whole convention was one of unusual interest owing to the new responsibilities of the women of our state. A resolution was unanimously adopted "That we, the women of Colorado, having received the franchise, believe it to be our solemn duty at the fall election to see to it, that no man gets office who is not unconditionally committed to the annihilation of the liquor traffic."

At the annual convention of Arapahoe county, a pleasing episode was the presentation to the president, Mrs. M. A. Cassell, of Denver, of a handsome silver tray for cake or bread, highly embossed and engraved with her monogram and the letters, "Co. W. C. T. U.," also, to the vice-president, Mrs. W. H. Wrigley, a silver berry spoon. Both ladies were greatly surprised, and responded in feeling terms of appreciation. In the evening a most thrilling and inspiring address was given by Rev. Kerr B. Tupper, pastor of the First Baptist church, on "Shall the Church Conquer or be Conquered by the Liquor Traffic?"

The southwestern district union held its biennial convention in the pleasant town of Delta, and the hospitality of its denizens was unbounded from the time the delegates were welcomed at the train until their departure. Mrs. S. B. R. Pickett, of White Water, conducted the proceedings of the convention. The opening hymn was "Jesus, Lover of my Soul," and prayer was the theme and prelude of the work prepared and business to be considered. There were sixteen delegates and several visitors in attendance. Rev. Ella F. Leonard, pastor of the Congregational church at Rice, was an inspiration by her kindly words of advice and encouragement on the varied lines of work. The president of the district, Mrs. Pickett, is wholly consecrated to the cause of God and Home and Native Land, for her every duty is performed by prayer and continued therein to its completion. One hour's communion with her, by those who are so favored, is marked with gentleness and an abiding influence for better things. Her home, nine miles distant from the center of civilization, is no barrier to her every undertaking, and although compelled to use crutches, the result of a sprain, her motto is "Press on and waver not."

From the corresponding secretary's report, Grand Junction is the banner union, having the largest membership, forty, and the greatest amount of money raised for their needs, $300.

At the meeting in the evening addresses of welcome were given by the mayor and pastors. The mayor urged us to remember the old Crusaders in the days of chivalry, applying the same to the W. C. T. U., but advised us to *keep out of politics*. We were, however, welcome to every sidewalk and avenue, (except that of free thinking and independent action). Rev. J. H. Gill, of the Methodist church, indorsed all the methods and aims of our organization and advised us to *enter politics* in our own way, which will be the right way, and thus exert a purifying influence. A fitting response was given in a graceful manner by Mrs. N. E. Hoyt, wife of the pastor of the Baptist church, welcoming all "In His name." It was a disappointment to many that Mrs. Eva C. Higgins, our state president, was absent owing to her lecture engagements elsewhere. Many able papers were presented during the session, notably, "What shall we do with our citizenship?" by Mrs. Ray Simpson, of Delta. Others on "Moral force in politics" and "The work of to-day."

The northern district annual, held at Idaho Springs, was replete with pleasant incidents from its incipiency until its close. There were thirty-five delegates besides several visitors in attendance, and the program was carried out with but few exceptions. Members of the reception and entertainment committees were waiting at the depot to welcome the friends with glad hearts, after the exhilarating ride through the beautiful canyon and noble, towering peaks, whose summits seemed to reach the blue dome of heaven, and we were made to feel at once the loveliness of nature and the magnificence of God. Mrs. M. A. Cassell, of Denver, vice-president of the district, presided in her own graceful, equable manner, and the verdict of all was, it was the most delightful conference that had been held in many months. The Presbyterian church was most tastefully decorated with blooming plants and appropriate mottoes on the walls; the pastor, Rev. J. H. Grace and wife, seeming to vie with the others in giving cordial greeting. After devotional exercises, conducted by Mrs. S. J. Corbin, of Fort Collins, and the appointment of committees, the business was taken up, the first being the discussion on the question, "Shall the district work be continued?" This was decided by a resolution that the state union in annual convention in September next, consider the dividing of the work into smaller districts or carry on more county work.

The corresponding secretary reported total membership, 710; cash receipts of local unions, $6,552.81; expended, $5,475.15; paid to Cottage Home in Denver, for unfortunate girls, $93; number of UNION SIGNALS taken, 126. Memorial service for Mrs. T. M. Wallace and C. D. H. Thompson, who have passed to the home beyond during the year, was conducted by Mrs. Kate McFarland, of Longmont.

The evening meeting was addressed by Rev. E. J. Wilcox, of Denver, who is fearless in his advocacy of prohibition, and was greeted with hearty applause. Fine music was rendered by the choir, and an original poem by Mrs. Antoinette Hawley, formerly of Missouri, but now a resident of Denver. We give her a cordial welcome to our ranks as an efficient co-worker.

The second day's proceedings were marked by the election of officers, and a highly instructive paper on "Scientific Temperance Instruction," by Mrs. E. M. Wiley, of Colorado Springs, that was full of helpful hints and statistics. Convention adjourned with the hymn, "God be with you till we meet again."

NOTES.

Loveland abolished the open saloon more than a year ago, and recently closed its billiard room.

Mrs. Higgins in her trip through the interior of the state has been received with the most generous hospitality and a hopeful feeling prevails everywhere and the outlook is most encouraging.

Canon City has made a determined fight against gambling, and Longmont voted "no saloons" by one hundred and eighty-seven majority, through the woman's influence.

The Colorado W. C. T. U. passed the following resolution:

Inasmuch as gambling is a great evil, and has been allowed to run rampant in our city and state in opposition to the law of the state and the will of the people: Therefore, be it

Resolved, By the members of the Woman's Christian Temperance Union of Colorado that we commend the action of our governor, Hon. Davis H. Waite, for the manly determination and statesmanlike bearing he has shown in appointing officials who will enforce the law and relieve our city of at least one of its evils. Also for the enforcement of law in controlling the saloons, and all other evils.

At Fruita a prohibition league of twenty-four members has been formed, and the entire state has received an impetus in this direction since hearing the noted orator, Col. Geo. W. Bain. Despite the stormy weather he has received hearty welcome and had crowded audiences. It is our purpose to have him with us at our annual state convention this fall.

A new union was organized at Breckenridge, by the state recording secretary, Mrs. Sarah L. Teetor. This is a trying field, as they have seven saloons and a population of but 1,200. The workers are in earnest, and the obstacles will soon be overcome by patient, persistent effort, that is in every undertaking. They will carry on the departments of "Loyal Legion," "Y," and "Work among Miners," until their numbers are increased.

The Trinidad union has been called to mourn the loss by death of their corresponding secretary, Mrs. Lottie Bowlden. "She hath done what she could," was the text at her funeral in the Baptist church, that was filled with the sympathizing friends and members of the union.

"We all must sleep
Nor wake again to life and love,
Sad, silent and mysterious sleep."

SARAH LEE TEETOR,
State Reporter, Denver.

VERMONT.

CONVENTIONS AND LOCALS.

The Chittenden county W. C. T. U. held its annual convention with school of methods, in Burlington, May 11 and 12. Mrs. E. B. Lund called the convention to order; beautiful words of welcome by Mrs. Hammond were responded to by delegates from several unions. Mrs. G. E. Davidson conducted a school of methods, after which Mr. W. Kensett, a missionary from Singapore, addressed the convention on the opium habit; a Bible reading was conducted by Mrs. L. D. Dyer.

The afternoon session was opened with a service of song. Mrs. J. E. Moulton read an excellent paper on "The Franchise." A parliamentary drill followed in which Mrs. G. E. Davidson proved herself fully capable. Mrs. M. E. Bell presented the comparatively new work of the home for friendless girls. She stated that the home was not entirely paid for, and no means of support assured except voluntary contributions.

Saturday morning Mrs. Ida H. Reed, state president, gave an address on the Temperance Temple. Evangelistic, jail and almshouse, railroad and other work were discussed.

Mrs. Davidson conducted a school of methods on scientific temperance instruction. Miss Helen Wellman spoke of such teaching in the Sunday-school, and Miss Carrie Loggins in the common schools.

After a short recess Miss Grace Hull read a paper on young women's work. A pleasant feature of the session was the singing of the Loyal Temperance Legion. Jericho Legion exercises consisted of an excellent paper on "Humane Teaching," by Mrs. S. V. V. Booth, recitations by young ladies, a very acceptable solo by Miss Eva Hunt, an exercise by twenty-one children, and parting words of cheer and encouragement by Mrs. Ida H. Reed.

Rutland county held its convention in Poultney. A fine program was given. Miss Alice Guernsey, well known to temperance workers, has come to Rutland to make her home there for the future. The Rutland union has opened a coffee and lunch room on Central street. It is in the business part of the city, and in close proximity to the saloons that still exist. On one of the large plate glass windows are the words, "For God and Home and Native Land." It was opened to the public in April, and it is hoped much good may be done in this way. An intoxicated man came in three times the first day and called for coffee. He said he saw the sign W. C. T. U., and knew he would receive good from his visits. The lady in charge gave him some good advice which he appeared to appreciate. May it prove to be seed sown in good ground.

The union in West Randolph is doing good work. Mr. Wm. Lord, of Montpelier, lectured for them in the early spring. They have raised a fund of forty dollars to assist those who wish to take the drink cure. They have also sent two barrels of clothing and food to the home in Burlington. Mrs. Kenyon was with them ten days. She gave two chalk talks and they had two medal contests which were well attended.

Dr. Minnie G. Leavitt, of East Hatley, P. Q., lectured at Derby Center recently. A large audience was present, and for an hour and a half she highly interested the people by her easy manner and gifted eloquence. Miss Leavitt has fine qualifications for this work, and it is to be hoped she may be long spared for her chosen profession until she becomes the Canadian Gatling gun of temperance reform.

New unions have been formed in West Burke, Lyndon and East Hardwick.

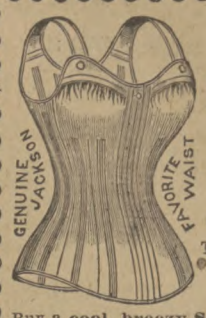
The summer W. C. T. U. camp-meeting will be held at Spring Grove, in New Haven, August 7-10. This is a lovely place for an "outing," and it is hoped that many white ribbon sisters far and near will attend. In my next letter I will tell you what speakers will be there.

Will not every sister that wears the white ribbon subscribe now for our state paper, the *Home Guard*, and thus keep in touch with temperance work in Vermont?

I will close with the poem written by Mrs. Esther T. Housh, honorary president of Vermont W. C. T. U., and sent with the names of Vermont officers to Gen. Neal Dow, as a birthday greeting:

"Oh, hero of the 'Pine-tree' state!
Vermonters send thee greeting;
Our mountains green in silence wait
The sunrise Old Katahdin meeting—
That hails thy birth, morn's glad fruition,
To send thee cheers for ninety years
Well spent for Prohibition.

"Two thousand nested homes in valleys fair
This day do reverently call thy name!
The ribbon white does twine the pine branch there,
Dear honored bearer of the Maine Law fame!



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We joy in this, our glad fruition;
Our rallying cheers for twenty years:
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"Our hopes are one, oh, honored friend!
Our hopes for all the nation,
From sunrise bright till shores do end,
From ocean unto ocean;
That every state, with rousing shout,
Shall rise in grand endeavor,
And rule the liquor power out
Forever and forever!
All hail to this—truth's glad fruition!
We'll give thee cheers, for forty years—
Maine led in Prohibition!"

MRS. E. S. FARR,
State Reporter, Bristol.

OKLAHOMA.

HERE AND THERE.

In the closing hours of this beautiful springtime the reporter is able to glean from faithful correspondents, items that will prove that the W. C. T. U. is keeping the "fires burning upon the altar" in these parts.

Our territorial president, Mrs. M. H. Switzer, has removed from Kingfisher to Enid, one of the thriving towns in the strip. She reports a flourishing union of thirty-two members in her new home, also a Y that holds a social every two weeks, and sustains a reading room and gospel meetings every Sunday, under the leadership of Mrs. Wampler.

The Watonga union is doing its best work among the young folks, about forty of the boys and girls have signed the pledge, and still a younger class of forty-nine have taken the triple pledge.

Mrs. Kate B. Jewett and her husband are engaged in the county in which Watonga is situated, organizing Sunday-schools, and they, believing the temperance work must go hand in hand with Sunday-school work, are doing much to forward our cause.

During the revival season the past winter, in Guthrie, the W. C. T. U. was often referred to by the leaders as examples of true workers for the Master. The M. E. minister took Miss Willard as the central figure for his lenten sermon, describing her personal appearance, as he said he had once traveled four hundred miles with her and ever since then he had had more exalted ideas of womanhood; he was proud to be one of her followers, and could not understand why his whole congregation were not in the procession.

One of the Baptist association meetings in Guthrie sent an invitation to the union of that city, to take part in a temperance mass-meeting Sunday afternoon. A greeting was sent them, also a physician to talk on the effects of alcohol on the brain. The result, the W. C. T. U. was strongly endorsed in the resolutions, and requested to be present at their next meeting, in which the evil effects of tobacco will be discussed.

The Guthrie union appointed committees in each ward to make house to house visitation in order to get the women to improve their privilege of voting for school officials.

The territorial Christian mission held at Kingfisher, resolved that we support no man at the polls friendly to the liquor traffic.

The following resolutions of the Oklahoma City union were unanimously adopted:

WHEREAS, The liquor traffic is the enemy of our homes and all else that is dear to our hearts, and

WHEREAS, The object of the W. C. T. U. is to overthrow this monster, and the quickest and surest way to effect its overthrow is to educate the people on the subject of temperance, therefore, be it

Resolved, That we earnestly urge ministers of our city to inaugurate a union temperance service to be held once a month on Sunday evening, taking the place of the regular evening service; be it further

Resolved, That we withhold our moral and financial support from any and all pastors in this city who refuse to coöperate in this work. Be it further

Resolved, That the members of the different churches represented in this union present to their several pastors a copy of these resolutions, and that they be presented to the press of the city with a request for publication.

The result of this resolution was the organization of a law and order league at the next ministerial meeting. We cannot believe all these resolutions "are but idle tales;" it means that the thoughtful people are being aroused to the encroachment of their arch fiend, and also lets the white-ribboner know where to find their helpers.

Miss Netta Haworth, one of the teachers of the Kickapoo mission, writes that she talks temperance to the people a great deal, and there is a strong sentiment among the Indians against drinking. She says: "It is terrible the way whisky is brought in by white men. The more white men that come about the Indians the more whisky they have in their camps. We just dread the time when this land must be opened for settlement on this account."

We have found Points for Press Workers by our National superintendent of press work so helpful that we wish to ask every union in the territory to furnish their local superintendent of press work with a copy. Send five cents to Lodie E. Reed, 66½ North Penn St., Indianapolis, Ind.

"The middle of the road—keep off the grass"—party of Oklahoma county, met in convention in Oklahoma City, and indorsed without a dissenting voice equal suffrage, nominating a woman for superintendent of public instruction.

MRS. SUE UHL BROWN,
Territorial Reporter, Oklahoma City.

MINNESOTA.

DISTRICT AND LOCAL EVENTS.

Willmar union, in the eighth district, has twenty members and worked hard for no-license this spring, holding gospel meetings and distributing literature. Students at the seminary celebrated Neal Dow's birthday with a silver medal contest. On the Sabbath before election, Rev. Mr. Wright addressed large audiences afternoon and evening on gospel truths respecting the liquor traffic, and urged the voters to stand by the right. On election day two prayer-meetings were held, one at six o'clock in the morning and one at three in the afternoon. And yet no-license was defeated. But the union, though defeated, is not discouraged. They have rented a hall for holding gospel temperance meetings and are hoping for a year of more earnest, aggressive work.

One of the most interesting recent events in the ninth district was the seventeenth anniversary meeting of the Minneapolis Central union, the "mother union" of the city, and probably of the state. Several charter members were present and gave reminiscences of the early work; also, persons present gave a brief outline of the temperance work in the city prior to that time, as far back as 1858. The work of the union has been varied, and its influence widely felt. It has brought prominent lecturers to the city, conducted gospel meetings, and latterly, through its influence, the board of education was induced to give cooking a place in the schools; the outing work among the children is another special feature resulting in great good, not only to the children but to wornout mothers and weary shop girls. The Helping Hand union, in the northeast part of this city, sends a good report of work done by its twenty members. Sabbath observance, work among woodmen, *White-Ribboner* and Temple work being the departments carried on. The superintendent of Sabbath observance being unable to act, the union as a whole took it up, and "found themselves none too many." They stopped Sabbath ball playing by boys who were disturbing sacred services and reported and "worried" a blind pig drugstore, and if it is not effectually routed the mayor and police are to blame. The union has raised over eighteen dollars for temperance work. Three copies of the *White Ribboner* and two of THE UNION SIGNAL are taken.

The North union of the city reports the temperance Sabbath generally observed by the churches in that part of town, several schools using the triple pledge, and temperance singing and addresses being given. Two enthusiastic temperance sermons have been given this year, one each in a Presbyterian and Congregational church.

Lucy Hayes union lately held an owl social which proved so enjoyable it was repeated. Time and space fail me to tell of its program, but any union wishing for it can have it by sending, with postage stamp enclosed, to Mrs. Frances Neal, 3610 10th Ave., this city.

Richfield union meets monthly, with nearly all members present at each meeting. Having no saloons to fight and being an orderly town, the union has turned its attention to helping others, and sent a large box of clothing and bedding to a frontier minister, and have sent literature to the woods; have held a temperance tea, and are planning a mothers' meeting. Howard Lake union is in good working order, and planning for a series of meetings by Rev. E. O. Taylor, of Chicago. This village holds a temperance mass-meeting bimonthly, given under the auspices of the Howard Temperance Union, organized over twenty years ago by Rev. W. W. Satterlee. No-license was voted again this year, as for the past twenty years, except one twelve months. But alas! a restaurant-keeper has just received a consignment of beer from St. Paul and will sell it by the keg or case.

Maine Prairie union in the eleventh district, is in a country place, yet has twenty-five or thirty members and new ones joining at nearly every meeting. There is a large I. O. G. T. lodge of young people here, and it is a noticeable fact that the best members of the lodge are children of W. C. T. U. mothers. An account of Royalton's energetic work for no-license was given in my last letter, and now the good news comes that the election (no-license) stands in spite of the efforts of the saloon element to break it.

MRS. AMY A. GREEN,
State Reporter, Minneapolis,

NEWS IN A NUTSHELL.

MISS ELIZABETH U. YATES has gone to Kansas to engage in the equal suffrage campaign in that state. The Sun Flower commonwealth is to be congratulated.

THE L. T. L. of Co. 17 regiment of Missouri passed an earnest resolution of sympathy upon the death of Mrs. E. W. Beach, of St. Louis, Mo., who with her husband, had long been associated with the Legion.

THE sixth annual convention of the fifth district of South Dakota, was held in Salem, May 24 to 26, with thirty delegates. The most notable result of the convention was the organization of a promising Y. W. C. T. U.

REV. JAMES A. WOOD, of Vernon, B. C., writes that the conversion of Lizzie Hansel, of Vancouver, is due not to the Salvation Army but to the efforts of Mrs. E. M. Barrett, a white-ribboner, who won her heart to Christ while on a bed of sickness in her life of shame.

DR. CLARA SHAW, superintendent of scientific temperance instruction in the Central union of Chicago, and professor in Herring medical college, is to read a paper on scientific temperance before the international convention of the societies of Christian Endeavor in Cleveland, July 10–15.

DR. C. H. ST. JOHN lectures for the W. C. T. U. upon Heredity at the Ottawa assembly, June 26, and at the Chautauqua assembly, Winfield, Kan., June 22. Dr. St. John is open for a few engagements in August in Illinois, New York and Pennsylvania. His home address is Kansas City, Kan.

THE converging of lines of Christian work has again been shown in the meeting of the Congregational association at Montrose, Col. Mrs. S. R. Pickett, president of the Woman's State Home Missionary Society, of that Church, gave an address on "A New Departure in Missions." As long time president of the southwestern district of the W. C. T. U., and now its corresponding secretary, she was in a position to give a conclusive argument, which she did, for every social and political, as well as religious help toward bringing Christ's kingdom into Colorado.

THE local temperance union of Champaign, Ill., has taken up the work of sending a petition next fall to the legislature at Springfield, asking it to abolish the saloons within a circumference of the University of Illinois. It is intended to have the petition signed by one hundred thousand voters and a large number of non-voters. Here the W. C. T. U. and Y's have a chance to help along the cause by increasing the number of signers. Whether the petition gains the point which it is intended for, or not, ought at this time not to be taken into consideration. It will, at any rate, stir up the state of Illinois, and show the people that the little as well as big folks of Champaign are on the right side.

MRS. JULIA A. CHASE, superintendent of work among soldiers in Kansas, writes: "I accepted Chaplain Robinson's invitation to go to Ft. Leavenworth and talk temperance to the soldiers, and spoke in the Post Chapel, organizing a 'union' among the soldiers. I organized one there some years ago, but the Leavenworth Y. M. C. A. took up the work, afterward letting it go—so I had to do it over again. Oh! I do wish the people at large, especially those in cities near 'Armory Posts' would think more kindly of our soldier boys. Many are rough and dissolute, it is true, so are many college students, but many, *very many* of our soldiers are as fine young men as there are, coming from good homes, gentlemen, and mothers' boys, and they feel the social ostracism keenly. Really, it is no wonder that some become discouraged and think there is no use in a soldier trying to keep his manhood, as no one gives him credit for being a man anyway. There are social distinctions in the army, the men expect that, it is the *outside ostracism* which hurts. The union in the United States military prison is still doing grand work, although not holding meetings as regularly as formerly. There were one hundred and fifty-one members before the dozen or more who joined last Sunday. I spoke in the prison chapel in the afternoon and had a long talk with as many as chose to tarry afterward. Oh! the homesick, heartsick boys,—some not yet twenty-one years old—who unburdened their hearts to me on that day. Good magazines and papers are still thankfully received. Those intended for the soldiers in the 'garrison' may be addressed to Chaplain Geo. Robinson, Ft. Leavenworth, those for the 'prison' to Chaplain Charles C. Pierce, military prison, Ft. Leavenworth."

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Cor. Secy's Notes.

We are pleased to record that much honor has come to the National W. C. T. U. through the presentation of our interests at the International Temperance Congress at Staten Island by Mrs. Susan S. Fessenden, of whose address and committee work we hear much praise.

Two official changes have transpired in the late conventions. Mrs. Hughes, president of Arizona, has retired, and given place to Mrs. Jos. Watrous, of Troupe, and our old friend, Narcissa White, of Pennsylvania, now Mrs. Narcissa White Kinney, of Oregon, follows Mrs. Riggs, of that state. We welcome those friends known and unknown, loved and to be loved, to our official circles, and trust the retiring presidents, realizing, as no others can, the conditions and wants of the state organizations, will be the strong right hand supporters of the new officers.

A delightful letter from Mrs. Maud L. Green enables us to tell you a little of her work during the winter. After our last National Convention she, with Miss Clothier and Miss Dickson, state superintendent of Y work, went through the state of Indiana, a meeting being held with the children in the afternoon, at which a fee of five cents was charged. The admission fee for the evening was ten, fifteen or twenty-five cents, as seemed well. Chalk talks were given at both, and the money raised by which a Y conference and lectures could follow later. From Indiana they went to New York, where they labored for a time with Mr. and Mrs. Barnes. The ring of the true messenger is heard in Mrs. Green's words: "I have striven to enter every open door, speaking in churches, halls, missions and parlors; sometimes to the very rich and cultured, sometimes in the mission of the slums and sometimes to the city's neglected babyhood on the streets, with a saloon for a background. It has been a wonderful winter to me, rich in God's gold of experience, but poor, often, in man's silver." For some time she has been in Wisconsin, but of her peculiar experience in that state I give you her own words:

"I was out driving with my hostess about two weeks ago and had a forcible illustration of the need of our work. A drunken man on a beer wagon belonging to one of the breweries, came running his horses down the street, and although given *all* the road it was not enough for his muddled brain, and his wagon crashed into our carriage, throwing me out violently upon the wheels and horse. It is needless to say that I did not speak the next day! I have suffered much from it, there being some slight concussion about the chest, but I have met all my appointments and feel more strongly than ever before the need of removing the 'accursed thing in our midst.'"

We feel called upon to reprint the temperance resolution of the Southern General Conference upon which we made comment a few weeks since. Miss Nellie N. Somerville, corresponding secretary of Mississippi, calls our attention to the fact that *only* the New Orleans *Advocate* printed the resolutions correctly, and asks the correction which we are glad to make, praying the baptism of the Holy Ghost upon the church north and south, for as Gen. Neal Dow said at Staten Island, "the settlement of the liquor question is with the church," and consequently the building of the kingdom of God upon the earth.

GENERAL CONFERENCE RESOLUTIONS.

Resolved, That we urge upon all our members a perpetual memory of the solemn vow that rests upon them to abstain wholly from the use of intoxicating liquors, except in cases of necessity.

Resolved, That we lay upon the consciences of our preachers the duty of instructing our people concerning the moral turpitude of the liquor traffic and concerning the evils of even the most moderate use of intoxicating liquors as a beverage.

Resolved, That our book editor and book agent be requested to provide, and to do what may be in their power toward circulating among our people tracts, pamphlets and books bearing upon the various phases of the temperance question.

MARY A. WOODBRIDGE.

Treasurer's Corner.

While the women are seeking the seaside and other health resorts to escape the heat and toil of town and city, we are glad to report that the National, state and local work is not neglected. Many speakers are in the field and the treasurer is pleased to note that on many of the programs the question of finance finds a place, and as we have all confidence in the good judgment and fidelity of the women along any line that enlists thought, we are hopeful of great improvement in financial methods in union work.

Crete, Neb., W. C. T. U., has just sent ten cents per member; Haverhill, Mass., sends seventy cents for National fund, so also does Mary P Whitney, Toledo, send contributions to same fund; Geneva, O., W. C. T. U., sends fifty cents through its treasurer; Sycamore, Ill., sends ten cents for each of twelve ladies of their union.

From Harriman, Tenn., comes one dollar, sent by Mrs. Thayer, the fourth district president. She writes: "I inclose as a thank-offering ten cents for each organization in our district. Six local, three county and one district, making one dollar." This is a novel idea. She also expresses great interest in plans of finance, and adds: "Tennessee has less than five hundred members. Local dues are fixed at one dollar, and of this, fifty cents goes to the state. At present we make an assessment on each union of one dollar, and take district members where no local organization exists, and this, with collections at conventions, are all the funds we can command for our district work at present."

A cheering letter comes from Oregon with $25, first installment of dues for 1894. The treasurer writes: "Times have been very hard in our state, and we have found it almost impossible to keep our work going at all, but we are prayerful and hopeful to come out all right, and hope, with God's blessing, that under our new president, Mrs. Kinney, new life and energy may be diffused throughout our state."

This "Cornerer" took a run into Ohio for the ninth district convention at Beallsville, at the call of their gifted president, Miss Belle Brown. At Barnesville our train was stopped by a blockade caused by a coal train, which was held by strikers on the main track. An accumulation of trains filled all side tracks, and after waiting an hour we found the train load of state militia were held at Cambridge to look after strikers there, and that the probability was that our train would not move for several hours. This meant failure to reach convention in time to speak that night. A livery carriage was ordered and a ride over the hills of eighteen miles brought us to the convention, where we found a goodly number of delegates and listened to some excellent papers, notably the address of the president. Tracks were cleared next day and we reached Cambridge to find to our surprise an old friend in Mrs. Rev. Moore, where we enjoyed a pleasant home. We had a good time in the opera house and found the women in earnest and doing good work. Saturday we held a pleasant service at the jail, it being flower mission day.

At Newark I found another dear old friend, Mrs. J. M. Graham, who has raised nearly seven hundred dollars for the Temple and is aiming at $1,000. She is a fine elocutionist, with a good voice, and has several excellent lectures; any union that wishes to arrange for an entertainment upon generous terms should write to Mrs. Graham. The ladies of Newark know how to care for a speaker. Flowers, drives and many other courtesies testified to this.

The women were a unit in their words of confidence and love for their faithful president, Mrs. Monroe.

HELEN M. BARKER.

TEMPLE RECEIPTS.

California—Amador City: Mrs. A. B. Call, $1; Arcata: Mrs. J. A. Deming, 50 cents; Cottonwood: S. J. E. Lull, $3; Coronado: Mrs. J. L. Freeland's Sunday-school class, $5; Campbell: Luella G. Caldwell, $1; Centinela: Mrs. M. A. Finley, $1; Arroyo Grande: Mary Records, $1; Dutch Flat: Mrs. J. E. Wright, $1; Oakland: Elmira Kimble, $1; Mary Bartlett, $1; Mrs. L. P. Cutting, $2; East San José: Lucy Moore Allen, $3.35; San José: Mrs. Fannie Wolfenbarger, $1; Miss C. Dumenil, $1; Sacramento: Leonard W. Hemenway, 20 cents; San Diego: Mrs. M. Alice French, $1; Pasadena: Mr. and Mrs. L. U. Rohne, $1; Santa Cruz: Mrs. G. P. Hicks, $1; Mary Thompson, $1; Perris: Mrs. Hannah W. Green, $1; San Francisco: Miss A. M. Huntley, $5; L. S. Templeton, $2; Stockton: Mrs. L. F. Turner, $8; Poway: Mrs. H. C. Abernethy, $1, Miss Helen Abernethy, $1; Ontario: Lucy E. Mackenzie, $1; Lorin: Mrs. E. S. Whitney, $1; Lincoln: Miss S. E. Philbrick, 50 cents; Mrs. F. M. Bickford, $1; Gilroy: Helen Clark, $1; Florin: Mrs. N. T. Sanders, $1.50.

Colorado—Boulder: Mrs. C. Stokes, $1; Denver: Mrs. S. R. Dimoch, $1, W. H. Hurlburt, $2, E. M. Craise, $5; Florence: Mary T. Spencer, $1; Colorado Springs: Mr. and Mrs. P. B. Jackson, $3, Anna and Mary D. Hetherington, $2; Hygiene: W. C. T. U., $11.44; Mrs. Julia D. Bickerdike, $1; Denver: A friend, $1; Greeley: Mrs. Lillian R. Copeland, $1; Highlands: Mrs. A. E. Lunbeck, $1; Trinidad: Mrs. Margaret H. Morison, $1.

SARA G. JOHNSON,
Financial Secretary.

Our Library Table.

The current issue of THE FORUM devotes some of its space to the woman-suffrage question in two articles. The first, by Matthew Hale, will without doubt arouse animated discussions in THE FORUM'S wide circle of readers and not a little sharp criticism, as the title of Mr. Hale's article reads, "*The Useless Risk* of the Ballot for Women." He spends a good deal of time explaining the common-law disabilities under which women have been in some states regarding property rights, and how these disabilities have been gradually removed, and then goes on to say: "Women, whether married or single, have the same rights before the law as men. In no respect are they inferior or at a disadvantage. It may be said that these changes have been accomplished by means of agitation and by woman's influence. If this be conceded, does it not show that woman's influence is just as powerful and effective without the ballot as it could be with it? Does it not show that the appeal by women to men's sense of justice and fairness has been as effectual in securing their rights as if women had actually participated in the excitement and labor of running elections or making laws as legislators?" No, it does *not!* What has woman's "influence" done to protect herself, her home and her country from the onslaughts of the liquor fiend compared with what her ballot would have done? True, by her tears and her prayers, by her "powerful and effective" influence she has created and nurtured such a sentiment against the open saloon and the law-covered brothel as never would have existed had she refused to hear God's call to make war on them; had she been permitted to share in "the excitement and labor of running elections or making laws as legislators," the elections would not be such farces on justice and right as they are to-day, and the laws would make it safe for the boys and girls to come and go in the cities of our land. Mr. Hale expresses himself as afraid of the "prostitute vote" if woman is given the ballot. Let him look at home. Who makes "the prostitute"? Who was it thought of the "age of consent," and by an iron hand holds that age down as low as possible? If the *present* "prostitute vote" (for that crime includes male as well as female) could be exposed and counted, the pure manhood and womanhood of the country would turn away in sorrow and shame to see what soiled hands have written the laws and handled the ballots of this free America. His last sentence is complacent, but he knows not whereof he speaks: "There is little doubt, I apprehend, that the intelligent and patriotic men and women of New York, after weighing well all that can be said on either side of the question, will come to the conclusion that the general welfare of the state will not be promoted by imposing upon women the burden of participating in practical politics, by conferring upon them the suffrage." It is the intelligence, the patriotism and the *purity* of thought of the nineteenth century that everywhere advocates the suffrage of women, clearly recognizing, as must any intelligent, patriotic, pure and fair-minded citizen, that when it refuses to womanhood the share in the making of laws and administration of government it imposes on her burdens greater than she can well bear, since a one-sided vote has thus far meant danger to herself and her children, danger to country and the breaking of the laws of God. A one-sided vote accompanies the double standard of morals that has cursed the race long enough, and when the mother's ballot drops in beside the father's there will be a fair chance of seeing the day when "our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace," and then will we cry out with the psalmist, "happy is that people that is in such a case!"

THE POLITICAL ECONOMY OF NATURAL LAW. By Henry Wood. This author's writings command attention by the strength of their quiet logic and judicial clearness. Just now, when newspapers are clamoring over "the situation" as regards this and that economic problem, when party-bound thinkers are sending out through the press their would-be solutions of the difficulties, it is refreshing to sit down with Henry Wood and study causes and results without heat or haste. He recognizes law not alone in the natural world but in the world of business action and his endeavor is to outline "a political economy which is natural and practical, rather than artificial and theoretical." Of all the books that have come to our Library Table touching this so severely and too often uselessly agitated theme, the one in question certainly contains more of helpfulness, practical sound sense and righteous principle than any other.

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"Hundreds of people have asked me where it came from and how I came by it, and I showed them the Crown on the stopper, and the address blown in the bottle. I want to know if you can put me a little in if I send the bottle, only a little, until I am better and buy a fresh one, *as I am lost without it.* If you can do it for a few pence, I will send the bottle and the stamps. I need scarcely say I am very poor.

"Signed, J. A. CONWAY."

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A GREAT MOTHER

THE INDEPENDENT, MAY 24.

A Great Mother: Sketches of Madam Willard. By her daughter, Frances E. Willard, and her kinswoman, Minerva Brace Norton. With an introduction by Lady Henry Somerset. Woman's Temperance Publishing Association. Chicago. $1.50.

This volume, delightful in itself and delightful in the biographic incidents it has collected in its pages, is a tribute to a noble woman and an ideal American mother. So long as biographies of this character can be written of persons who have lived out their lives in our American homes in the simple strength and dignity which characterized Madam Willard, we cannot say that the dignity or simplicity of American life has fled from it.

Madam Willard was descended, in the sixth generation, from Theophilus Eaton, first Governor of New Haven. The story of her childhood and family is a fascinating one, which, in this volume, has fallen to hands well able to tell it with the graces of an affluent literary style. It begins at Churchville, N. Y., varies into the romantic scenery of the Lake Winnepesaakee, to Danville and Middlebury, Vt., thence into the Genesee in Central New York; thence, by another long jump, to Oberlin, O., soon to be followed by a yet longer one to Beloit, Wis., and back to the final and more permanent home at Evanston, in the suburbs of Chicago. In all these varied relations her life was full of spring, of happy resource, and of noble superiority to circumstances. Her home was, in its strength, simplicity and Christian ideals, just the school for Miss Frances E. Willard to develop in. The daughter and mother are in one line and (with differences) surprisingly alike. The story of the "great mother" is told fully, with much incident and with much pleasing delay on the other members of the family. It is a noble illustration of that in our American home life which makes us feel that they are the best homes to have been born in, homes with moral energy enough in them for the redemption of the country from all its present afflictions, and with a good surplus remaining over to expend on the redemption of the world. The volume is richly illustrated with family portraits and heliotypes of the family homes.

WESTERN CHRISTIAN ADVOCATE, JUNE 2, 1894.

A Great Mother. By Frances E. Willard and Minerva Brace Norton. Cloth; 297 pages; 6x9: $1.50; Chicago, Woman's Temperance Pub. Association; Detroit, Hunt & Eaton.

Lady Henry Somerset in her graceful introduction says that "Madam Willard was one of the best products of New England nature and nurture." That noble mother is the subject of this beautiful sketch. The volume will reveal the origin of the high moral and spiritual characteristics, as well as intellectual clearness and calmness of her brilliant daughter. The traits of her daughter which have made her so eminent will be seen also in her "great mother." As a simple revelation of the inner life of Mrs. Willard it is a valuable contribution to the literature of womanhood and home. The sparkling rhetorical style of the writer lends charm to the materials embodied. As biography, and instruction in matters domestic, religion and education it will take high rank. We hope it will reach a sale of half a million.

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"A Great Mother" is the title given to a volume of sketches of Madam Willard by her daughter, Frances E. Willard, and her kinswoman, Minerva Brace Norton, with an introduction by Lady Henry Somerset. The account of Madam Willard's childhood, youth and early training; of her early religious experience and married life; of her children and widowhood; of her sympathetic relations with the young; of her love for the Bible; of her prayers; of her literary favorites; of her correspondence; of her triumphant death—all these and many more particulars, given with loving appreciation and fidelity, will possess great interest for the many friends of the truly "great mother," and for the world-wide constituency of her gifted and eloquent daughter. The handsome volume, which contains 297 pages, is dedicated to "the white-ribbon women of the world, their husbands and their children." It is published by the Woman's Temperance Publishing Association, Chicago. Price, $1.50.

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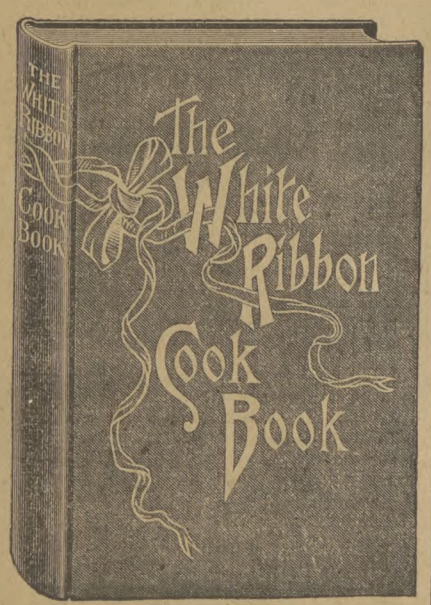

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Publisher's Notes.

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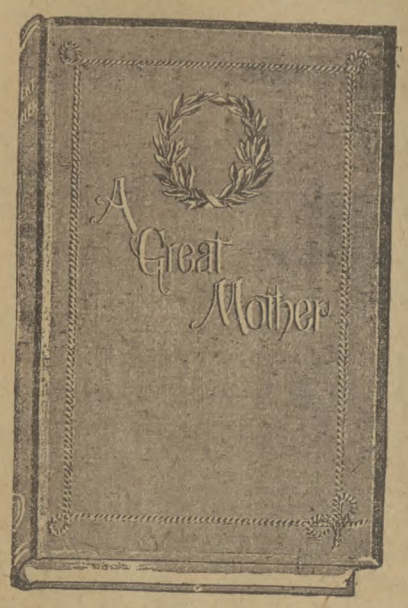

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In the province of Canterbury, Eng., there are one thousand parishes in which liquor saloons have been voted out, the voter being the landlord.

Count Tolstoi never drinks wines nor smokes. He lives entirely on bread, vegetables, fruit and grain, and uses a beverage made from hot water and raisins.

The United Kingdom Alliance for the legislative suppression of the liquor traffic in the British Isles, organized forty-one years ago, was the direct outcome of the Maine law.

During his remarks at the May meeting of the Salvation Army in London, General Booth reported that the army was in forty-two countries and colonies; with 1,997 corps and 6,443 officers, a gain of almost a hundred in each over last year.

Nearly all the official evidence given to English opium commission in India was to the effect that opium is not harmful. The unofficial and impartial evidence was decidedly the reverse. The opium smokers themselves are living witnesses of the truth of the latter.

The fact that three Canadian provinces have given decisive votes for prohibition has not yet had any decided effect in decreasing the drink bill. The revenue received from liquor last year exceeds that of the year before by nearly half a million dollars, being a total of $8,444,502. Perhaps this may be accounted for by the fact that the exports have greatly increased.

At the recent commencement exercises in Hampton Institute the valedictory address was given by a colored student from Bermuda who, though married, had worked his way through the school. The work at the Institute has not deteriorated since the death of its founder, General Armstrong, but goes "marching on" with increased power for good as shown by the year's record.

A convention composed of the representatives of the rulers of Great Britain, Germany, Belgium, Denmark, France and the Netherlands, first gathered at The Hague November 16, 1887, to consider the means of remedying the evils of the drink traffic among the fishermen in the North Sea. As a result the liquor traffic among the fishermen has been forbidden, and later conventions in February, 1893, and April, 1894, ratified the orders.

Comparing church revenues in Scotland with the sum spent in liquor in that country, the *Scottish Reformer* finds that while the three leading churches received 14,000,000 pounds, the wealth of Scotland was depleted 129,000,000 pounds by the drink traffic in the same period—ten years. It calls for leaders with the courage of a Knox to concentrate their efforts for the removal of the debasing, depleting traffic, which would bring about an increase in the revenues of the church and happier conditions for the home and country.

The compulsory education law of New York just passed goes into effect January, 1895. Its main provisions are that children between eight and twelve years must attend a public, private or parochial school or be instructed at home during the *whole* school year; between twelve and fourteen years, during *eighty* days, one-half of the legal school year; between fourteen and sixteen, they must attend school when not lawfully employed. Children not in proper mental or physical condition are excepted. Fines are imposed on parents or guardians for violation of the law.

A writer in *The Congregationalist*, commenting on the decline of religious interest among the hitherto docile and kindly natives of the Hawaiian Islands, owing to the political troubles, says that it will require many years of faithful labor by self-sacrificing white men and women to restore the religious condition to what it was even twenty years ago. The natives have become indifferent, more indolent, and resent foreign interference in politics and religion. But he finds many hopeful signs in the continued devotion of the faithful ones in the fifty-seven native churches with their native pastors, and church rolls numbering four thousand names, with three thousand in Sunday-schools. The Hawaiian Evangelical Association has strong reason to hope that under the new and settled form of government Christianity will receive a new impetus.

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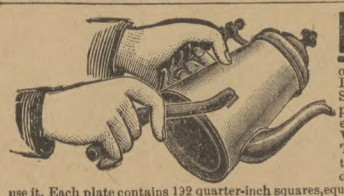

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"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

Volume XX.—No. 26.] CHICAGO, June 28, 1894. [Price $1.00 per Year in Advance

Mrs Ursula D Henrick 1029 15th st

SINCE OUR LAST ISSUE.

The tariff bill has passed its twelfth week of debate in the Senate.

The United States gold reserve has reached the lowest point, a fact which gives the treasury officials no alarm.

The American Railway Union have threatened a general boycott of Pullman palace and dining cars in behalf of the strikers.

The anti-option bill, which would lessen grain speculation by providing for actual delivery of sales, has passed the lower House of Congress.

At the Anti-lords' Conference in Leeds, England, a resolution was passed calling for a government measure to abolish the lord's veto power.

A dispatch announces the arrival of Mrs. Elizabeth Wheeler Andrew and Dr. Kate Bushnell in San Francisco last week, a fortnight earlier than expected.

Three hundred members of the House of Commons have just signed an address in favor of a treaty of arbitration between Great Britain and the United States.

Many of the leading colleges and universities have held their graduating exercises the past week. The largest classes ever graduated are reported in many instances.

An Arctic expedition, for the relief of Lieutenant Peary, numbering six and headed by Mr. Henry G. Bryant, of the Philadelphia Geographical Society, has started for the far north.

The death of Prof. Herbert Tuttle, of the chair of modern European history in the Cornell university, June 21, is announced. Professor Tuttle was the son-in-law of Mrs. Elizabeth Thompson, of Hillsboro.

Mr. Allison's Senate bill, providing that for twenty-five years all disputes between Great Britain and the United States shall be settled by arbitration, has received the endorsement of leading members of the British Parliament.

Suit has been brought by Charles Norton, of Cedar Rapids, Ia., against Brown & Co., druggists, for selling liquor to Mrs. Norton, who, while under its influence, almost murdered her ten-year-old adopted boy, for which she is under indictment.

President Carnot, of France, was assassinated Sunday night at Lyons, France, by a knife in the hands of a young Italian named Santo, an anarchist. The dastardly act is supposed to be in revenge for the death of the anarchists recently executed.

Abdul Aziz is the recognized successor to the late Sultan of Morocco. The Spanish ship which visited Morocco for the purpose of securing a payment of the indemnity was obliged to return without it. The new Sultan, however, announces his intention of meeting the claim.

The Senate bribery investigation committee has closed its examination of witnesses. Those who refused to testify have been indicted for disobedience, which practically amounts to nothing, and aside from the information gained by the public no direct result has been attained.

It seems that in Illinois a rule different from other states prevails regarding the interpretation of the Sunday law. Worldly labor and business are only prohibited in case they disturb the peace and good order of society, and this has been assigned as the reason for the veto by Mayor Hopkins last week of the Sunday closing law just passed by the Chicago council.

With the investigations made by the state senate committee in regard to police bribery in New York, the heart of corruption in municipal politics has been laid bare. Dock owners, produce merchants and others who block sidewalks, as well as the darkest violators of law, have found immunity from arrest by systematic contributions to the law enforcers.

ON page 13 will be found the form for the order of the full report of the recent temperance congress, held at Prohibition Park, Staten Island. So representative and eloquent a body of temperance workers has seldom been brought together, and the report of their speeches will make a highly interesting volume.

ANOTHER great mass-meeting was held in Queen's Hall, London, June 9, which was more enthusiastic, if possible, than the farewell meeting to Miss Willard a month previous. The subject was woman's suffrage. The five leading societies of women in England coöperated, including the temperance association, and Lady Henry Somerset presided. Among the score of eloquent speakers was our own Miss Willard, who seems to delight an English audience as much as an American. Miss Willard playfully called her speech a "postscript to her farewell meeting." Space alone forbids a fuller mention of this great meeting, which seems to presage the day when women will have the full franchise in England. Would that the United States were equally aroused on this vital point.

JULY 4, 1887, just seven years ago, the Woman's Temperance Publishing Association put forth a new publication—the *Oak and Ivy Leaf*. It was cordially received from the first, and soon became indispensable to the working force of the temperance young women. The name was selected because the oak and the ivy were two of the symbols of the Y. W. C. T. U., indicating strength and tenacity; but objections to the title have always prevailed and various efforts have been made to find just the right name to take its place. Now it has been found, at least every one consulted so far seems to think so, and next month the *Oak and Ivy Leaf* will be superseded by the *Young Women*, which is in many respects almost a new paper. It will be a larger, handsomer sheet, with a specially designed cover. The subscription price will be fifty cents instead of twenty-five, which has never covered the cost of publication. We believe the Y's and their friends will be very proud of the new and enlarged official organ. Miss Jennie A. Stewart, the editor, has spared no effort to make the initial number of *Young Women* popular and attractive. Many new departments, such as College Corner, Kindred Societies, Girls at Home, What to Read and News of the Month, have been introduced, and the best of the old features of the *Oak and Ivy Leaf* have been retained. All success to the new Y paper!

WE are indebted to our good friend, Josiah W. Leeds, for information concerning a very important judicial condemnation in Philadelphia a month ago. This was nothing less than the banishment of the atrocious *Police Gazette* and other immoral sheets from the news-stands and all public places of the city. Mr. Leeds was the prosecutor in the case, which has been before the courts a year. He says: "A good deal of care seems to have been taken to avoid spreading the information of this result. Only the *Ledger*, of the Philadelphia dailies, gave a fair report; the other papers generally ignoring it, or making very inconspicuous mention of it. The knowledge of the formal outlawry of those sheets in a city of over a million inhabitants, if sent out by the Associated Press, as it should have been, would, I believe, have helped the cause of good morals in a hundred towns and cities." Mr. Leeds truly adds: "It is such papers as the *Police Gazette* that are the favorite reading in the houses of ill-fame, and this reading does a great deal to keep up the supply of inmates and patrons." Would that every city had a Josiah Leeds to sweep away this crime-breeding and mind polluting literature from the news-stands and free reading-rooms! It is fitting that the city of Brotherly Love should lead off in this crusade for clean reading matter, which we hope is the initial movement of a universal purification.

WE are greatly encouraged by the pronounced action on temperance taken by all the great church organizations through their representative councils. We have already noticed the favorable position of the two Presbyterian assemblies and the Southern Methodist Conference in their recent sessions, and now comes the good news of advanced position on the part of the Cumberland Presbyterian Assembly, which convened last week in Eugene City, Ore. A sentence in the preamble of the temperance resolutions is so strong and pointed that we give it just as it reads: "While emphasizing total abstinence as the obvious duty of all, we believe that intemperance finds its chief encouragement and strength in the sanctions of law. The policy of legalizing and protecting sin and receiving revenue therefrom is so clearly opposed to the plain teaching of God's word, and so repugnant to the enlightened Christian conscience of this age, as to merit the unqualified condemnation of every follower of Christ." The three strong resolutions which were earnestly discussed and almost unanimously adopted, protested against the federal tax of liquors, thereby making not only the government, but every citizen a partner in the iniquitous traffic; they also urged the greater dissemination of temperance literature and commended the W. C. T. U.

"OUR Chieftain is home!" Countless happy hearts have sung that ringing refrain the past week. Every leading paper in the land has printed long interviews or sketches headed, "Miss Willard has returned," but none other than the great white-ribbon host can say, "OUR CHIEFTAIN has returned." Yet we would not be selfish because *our* leader is broad enough to lead every great cause and to be loved and honored by all good people, as has been demonstrated by the memorable meetings that have welcomed her already in New York and Boston, and that are yet to welcome her in Portland, Montreal and Chicago. Indeed, if it had not been for the fear that her strength was not sufficient for the strain, every large city in the land would delight to extend an ovation. Just as we go to press, Monday morning, comes a charming report from the pen of John Lloyd Thomas of the great meeting in New York city, Thursday evening, June 21. To our great regret we shall be obliged to hold this over to next weeks' paper, but it is so good that it will keep. In that issue we will also give an account of the Boston Breakfast, served at high noon, Saturday, June 23, in Miss Willard's honor. Mrs. Frances J. Barnes, a moving spirit in the New York celebration, writes: "It was a grand ovation—the men said, 'An ideal meeting.'" Another brief correspondent writes: "Among the many beautiful bouquets presented none was more attractive than that sent by Dr. Wagnalls and Dr. Funk, of *The Voice*, whose gifted editor, Mr. E. J. Wheeler was present. Among other distinguished guests were Rev. Dr. and Mrs. Charles A. Briggs, and the charming vocalist Miss Emma Thursby, also Rev. Dr. and Mrs. Louis A. Banks, of Brooklyn, Rev. Dr. Boole, and many other distinguished ministers. A party of white-ribboners, headed by Dr. and Mrs. La Fetra, came over from Washington, D. C., and Philadelphia was well represented. As the train for Boston stopped at Meriden, Conn., the platform was crowded with men and women of the W. C. T. U.; bouquets were presented to Misses Willard and Gordon, the cornet played 'America,' and the chorus of voices rose above the roar of the train." THE UNION SIGNAL editors and National officers at Chicago are awaiting Miss Willard's arrival, July 7, as patiently as possible, but their honest sentiment was expressed in the welcome salute which they sent last Wednesday on learning of the vessel's landing: "Westward, ho! our watchword." One single item in the New York meeting will not "keep," as it has been already generously spread by the press, and that is that our beloved leader is now Frances E. Willard, L.L. D. that deserved and dignified title having been bestowed by Ohio Wesleyan University, Dr. J. W. Bashford, president.

THE TRUE LIBERTY.

BY KATHARINE LENTE STEVENSON.

ALL o'er the land the bells ring out
In joy of Freedom's dawn;
All o'er our land glad voices shout
To hail this festal morn;
The cannon booms its jubilee,
Our flag floats on the air;
Glad praise of glorious liberty
Is blended with glad prayer.

But hark! What means that undertone
Which echoes on our ear;
A wailing, sobbing, dreary moan,
A voice of woe and fear?
It pulses 'neath our gladsome mirth
Like ocean's deep-toned swell,
It rises o'er the broad, green earth,
It sinks to lowest hell.

Discordant jangling, full of woe,
Of heart-break and of tears,
A sullen murmur, high or low,
Which tells of anguished fears;
It tells of wrongs long ages old,
Wrongs which are ripening fast;
It tells of misery made bold;
It speaks from out the past:—

"Oh, nation, called of God to life,
Boast not that power is thine;
The very air with doom is rife,
Blood stains thy hands like wine;
Unmindful of thy heritage,
Oppressor of the weak,
Thy doom through every by-gone age
The world's sad voices speak.

"Why boast thyself of Freedom's grace
When slavery fills the land,
A sorer bondage of disgrace
Than binds a shackled hand;
Thy sons have sold themselves for naught,
Thy daughters captive be;
The tyranny of wrong has bought
Thy God-giv'n liberty.

"Thy capitol looks down upon
The struggle mad for place,
Thy ballot-box has but become
The symbol of disgrace;
Bribes fill the hands pledged to uphold
The nation's glorious fame;
Might maketh right, wrong waxeth bold,
While 'patriot' means—a name.

"Up! purge thee from thy cherished sin,
Cast down thy calves of gold;
A nation's wealth lies all within;
Its prowess must be told
In hearts that beat for truth and right
Regardless of the cost;
Its mission is to vanquish sin;
Its aim—to save the lost.

"Yet there is hope; God hath not left
Thy land to darkness drear;
Still, through the night of sorrow cleft,
Rays of His dawn appear;
Arise, then, in His strength alone
'Land of the larger Hope'—
Bind thy fair shores to Justice's throne
And, bold, with evil cope."

So speak the voices of the past,
So speaks Hope's voice of cheer;
Our souls take courage from the last
To battle with our fear;
Our land shall yet its glory don,
Our nation shall be free;
The stately dome at Washington
Shall stand for—*Liberty.*

Chicago, Ill.

A NEW DECLARATION OF INDEPENDENCE.

BY MRS. O. W. SCOTT.

A span of sleek horses came trotting along the dusty country road which led past "the old Whitney place" one morning late in June. Mr. Whitney himself was in the field, and paused, pushing back his straw hat and wiping the sweat from his forehead as he watched the spirited creatures driven by a coachman in livery.

Mr. Still,—the *Hon.* Mr. Still, if you please—occupied the carriage, and leaned forward, beckoning with one pudgy white hand as the horses suddenly stopped.

"Drive a little nearer, Pat," said he, and as the wheels paused in a clump of daisies near the fence over which the farmer leaned in neighborly attitude, he exchanged salutations with impressive cordiality.

After inquiries concerning hay and crops he said: "I came on business this morning, Mr. Whitney. I hear you have a son just through college. He's a fine reader, I suppose?"

"Why, yes, John's a pretty fair reader I guess. Had plenty of practice these four years back," replied the farmer.

"Ah, yes, exactly. I understand he goes ahead of the professors. Well, tell him I have him down to read the Declaration of Independence at our little celebration here in Hopedale."

The adjective "little" impressed Mr. Whitney, for the whole country side had been discussing Mr. Still's plans for observing the "Glorious Fourth," and knew that fine speakers, bands, decorations and fire-works were to be imported at his expense.

"Yes," continued the honorable gentleman, "no such occasion is quite complete without the grand old Declaration. Let him shorten it if he chooses—unimportant passages, you know—but give us the main thing.

"Shall be glad to know your son, Mr. Whitney. Hope he won't be a preacher or teacher—mere scramble for a living—put him into business! Be glad to give him my—my *advice*, any time. Good morning! Drive on, Pat!"

Mr. Whitney took up his scythe again to finish mowing among the loose stones, nature's "rockery," on a New England farm, and with the pungent incense from fallen buttercups and golden-rod the farmer's thoughts mingled agreeably.

"He might help John, that's a fact. Hard times don't seem to touch *him*, and it's quite likely he could find a situation for John by just turning his hand over. It'll seem good to be gettin' back some o' the money we've laid out on his schoolin'. If *mother*, now"—— By "mother" he meant his wife.

John had been away during the forenoon, but was at the dinner table when Mr. Still's invitation was repeated.

His father gave it with his usual moderation, making long pauses for eating and drinking, so that when he finished John had a clear view of horses, carriage, coachman and portly owner, as well as of the honor proffered him. But he only laughed.

"That old hypocrite!" he exclaimed. "Why, father, he just wants to *use* us. Dick Ainsworth has told me all about this wonderful celebration, and he says it is a clever political scheme. Still wants the votes of the 'rural district' and takes this method instead of buying them outright. He's a 'boss' politician in the city, but out here he poses as a patriot. No, thanks; I wouldn't read the Declaration, knowing what I do, for fifty dollars."

Mrs. Whitney sent a triumphant glance across the table.

"John's right, father," said she. "I told you there was pitch on that man's hands."

Mr. Whitney had expected some such verdict from "mother," and turned half impatiently toward his graduated son, saying, "Pitch! O, well, you may think so, but he's a man of influence, I tell you, and it's handy to have such a man 'round when a fellow starts out for himself."

"I know it," assented John more gravely. "Perhaps I am wrong; but Professor Crary says that politics will never be purified as long as men come out of schools and colleges, where they have learned the principles of real statesmanship, and join right in with these ringleaders who don't care two cents for the nation. The air is full of differences that ought to be settled. Do you think an old bummer like Still is going to do it? Why, Dick Ainsworth says if he were a poor man he would be in state's prison. I tell you, father, I can't follow such a leader; I *cannot!*"

Mr. Whitney cleared his throat. "I wouldn't have you do what ain't right, John, by no means; and I don't say Still's a *good* man, but he's as good as t'other candidate, I reckon. He heads our party, and when we come into power again I guess the country'll kinder settle down."

John laughed again. "It is 'tweedle dee and tweedle dum' so far as parties go. The fact is the political 'teeter board' is cracked at its pivotal point; that is, just where it touches the fence. Don't you think we've got too much party and too few men, father?"

"I can't stop to argufy," replied Mr. Whitney, "for that hay must be in the barn before it rains; but if you don't take part in that ere program, I don't know what your Uncle Ben'll say."

John shrugged his shoulders. "I hadn't thought of Uncle Ben, but the next thing is to help you get in that hay," said he.

Uncle Ben Whitney was a "country-store politician," a man mighty in argument and one of Still's supporters. When he learned John's incendiary sentiments he was filled with wrath and hastened over to the farm the following day, sure that he could convince him of his folly.

As he was childless there were certain pecuniary interests in the remote future which had been held over John's head as sure rewards "if he pleased Uncle Ben." So with an influence which had been thus carefully cultivated for years, the old gentleman appeared, and, with his right forefinger tapping his left palm, unfolded to his nephew the modern political gospel.

After tracing the history of the country "since the war," he closed by saying: "Now, my boy, if all your fine sentiment"—and John had not failed to use his most conclusive logic—"would do any good, we might encourage it, but as it is, you only gain a little notoriety as a 'kicker.' The first thing to do is to get the country out of its present ruinous condition. Then, when the All-wise Ruler of the universe sees fit to give us a better public sentiment, we will take up the great moral questions you mention. Just now, all you can do is to fit your gearing to the wheels that are in motion. Try to stop the wheels and you lose your fingers; even your learned Professor Crary would see that. So you may as well change your mind," and Uncle Ben patted John's shoulder as though a case of infantile colic had been happily disposed of.

Following Uncle Ben came Dick Ainsworth to tell John that pretty Flora Billings, who had been selected to recite a patriotic poem, declared she would refuse if he did not take his assignment.

"And folks are taking sides" continued Dick, gleefully. "Some of 'em think you're standing out just because you've gone through college and want to show how smart you are, and some think Still is trying to run things a little too much and they wish you'd show him what's what. Most too bad about Flora, though, for she's got her Goddess-of-Liberty dress made."

That night John was weary, disgusted and confused. He did not want notoriety, nor did he expect a following. No one appeared to recognize his real motive. He got no credit for conscientious scruples.

"Well, mother," said he, joining her in the sitting-room, "I might as well give in first as last. It is a little thing to read the old Declaration anyhow, and I can't stand all this fuss. They think all I do is put on for effect, and what's the use. I see now what Professor Crary meant when he said he once thought he was educating future statesmen, but he had found out the country has no use for them. I guess the old fellow has seen some disappointments in that direction."

"I can sympathize with him," said Mrs. Whitney.

John understood. "Oh, dear! we're a bad lot—we men, I mean — disappointing our mothers and the Prof's. But what's a fellow to do? I wish I knew—if it makes any difference—" and then he took a lamp, and a United States history from the bookcase, said good-night and went up to his room.

John had a very bad habit of reading and studying in bed until he grew sleepy, and his present intention was to look over the Declaration of Independence, and try to decide what he ought to do before yielding to Morpheus. But while reviewing the old, familiar words, he suddenly lost sight of them, and found himself upon a platform facing a large audience in "Still's Park."

The great "leader of the people" was chairman, and had just announced John's number on the program as next in order. He rose, book in hand, when a tall, stately figure glided upon the stage, whom he at once recognized as the Goddess of Liberty, instinct with life and power.

Hon. Mr. Still shrank before her steadfast gaze until he disappeared from view, and she calmly took his place. In great perplexity John stood waiting while she surveyed the crowd with sad, questioning eyes. Then, without speaking, she pointed to an immense canvas suspended from two tall elms, upon which he recognized a familiar heading. He began to read in a loud, clear tone: "*Declaration of Independence:* When in the course of human events it becomes necessary for a people to dissolve the political organizations which have separated them into great, contending parties, and to resume, under better conditions, a national life in which the laws of nature and of nature's God may be observed, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to such reconstruction. We hold these truths to be self-evident—that all men and women are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness."

"Pause there!" The majestic chairman stood beside him, and even as she spoke the canvas was covered by a motley crowd. In the foreground were thousands of men

—staggering, reeling, desperate men, all in the ranks of the Drunkard's Army. Just behind them, rank on rank, came young men and school-boys, marching eagerly forward. Behind these—a fearful perspective—were wretched homes, heartbroken women and helpless children. At the right a well-dressed crowd of men stood, a part of the great scene, and yet John wondered to see them there, especially as his father and Uncle Ben were among them.

In the center of the awful picture was an immense door over which was one word, "Saloon."

"These are American slaves," exclaimed the chairman. "Some are every hour giving up life, many the pursuit of happiness, and all their liberty. They are all chained to that doorway, but some of them are not aware of it. If they go too far in any direction, however, they find it out."

Even as she spoke John heard a portly, aristocratic man shout the warning: "Let us be careful now. *Don't go too far!*"

And now the scene changed, and John saw men, women and children in garrets and cellars, bending over garments of every description. Pallid faces, hunger, disease, hatred, death—all of these he saw and turned his eyes away.

"Have *these* 'life, liberty and the pursuit of happiness'? Look again!" commanded the imperious chairman.

The canvas was now covered with a motley company, which John soon recognized as the "Army of the Commonweal." It was not simply the few who marched to Washington, but hundreds and thousands of sober, thoughtful workingmen, who stood watching the eastern horizon as though to catch the first glimpse of a new day.

Looking with breathless interest, John heard the words of a congressman repeated with peculiar emphasis: "Perhaps the Lord knows what to do with the Coxeyites, but I don't.

"One vision more," said she who stood beside him, and now John saw the assembled Congress. In mute astonishment he gazed, for it was for the most part a company of dwarfs! Men in age, but mere boys in stature, strode back and forth, gesticulating and talking in mighty but unmeaning sentences.

As they now and then raised a right hand, John saw that some were black inside as though covered with pitch. And a voice explained: "*In whose hands is mischief, and their right hand is full of bribes. They take a bribe, and they turn aside the poor in the gate from their right.*"

And there were other voices outside, which were faintly heard saying: "We asked for bread, and you gave us a stone."

"But why do you show these things to me?" John asked, half angrily. "*I* can do nothing to prevent them."

For answer the Goddess of Liberty pointed again to the canvas where the Declaration of Independence was once more visible. But instead of the long familiar list of indictments against King George—turned to dust these scores of years—was one quite as long against the crowned tyrants of the living present—King Alcohol, Monopoly, Political Corruption, Licensed Evil—in fact, every form of oppression and injustice—these bore the charge of "repeated injuries and usurpations," and facts in proof were there submitted to "a candid world."

"This is the new Declaration of Independence," said the Goddess of Liberty. "It waits for the signatures of true patriots who declare their independence of these real foes, and pledge, 'under Divine protection,' their 'lives, fortunes and sacred honor' to each other.

"Once every year the citizens of these United States read the old Declaration and rejoice in what their forefathers did. They unfurl flags on mountain top and in valley; they celebrate with music, oration and fireworks the birthday of their 'nation strong and free'; but underneath it all I hear the murmur of sorrow and discontent, and I see the haunts of sin protected by the same flag that tells the world of our victories.

"Is it not time for a new era and a new Declaration? Do we not need an infusion of patriotism suited to present exigencies to make our anniversary worthy its name? You ask why I show you these things. *Because in this nation the unit has an individuality and a conscience.* Revive these, and political corruption will find its sepulchre."

"I am but one, but I am one," said John reverently, "and I pledge my life, my fortune and my sacred honor to the new Declaration of Independence."

The chirp of crickets alone broke the perfect stillness of the summer night when John awoke. "But it was not all a dream," he said, "I have had the vision of a free man."

John Whitney took no part in the great Still celebration at Hopedale.

Willimantic, Conn.

In this country 2,500 women are practicing medicine, 275 preaching the gospel, more than 6,000 managing post-offices, and over 3,000,000 earning independent incomes. Since 1880 the patent office has granted over 2,500 patents to women, and in New York City 27,000 women support their husbands.

THE CHARTIST MOVEMENT IN ENGLAND AND THE COMMONWEAL COMPARED.

BY CHARLES O. BORING.

Nothing is more sure than that history will repeat itself. Not that any event is actually duplicated but that events similar must always arise when the same cause makes itself manifest.

We have already passed through many phases of development in the brief years of our national existence which have taken older nations centuries to evolve. We are in the hot-bed of ferments now, and new and wondrous plants never before seen among us must spring up and pass through their life history, in a span of time, which would be ordinarily impossible.

When we come to match our industrial history with that of our mother country, we have heretofore found it utterly impossible to produce the parallel of that marvelous period of fermentation which marked the rise and decline of the Chartist party in England; but now, suddenly, unexpectedly, like a nation awaking from a dream, we find ourselves in the midst of parallel conditions and consequently parallel events. A large share of our industrial population is now, as it was then, idle. Suddenly our streams of commerce have frozen over or gone dry. The people who a few months since were happy in their snug homes, with little fear that the mortgage would be met or that the children would need bread, are sitting in idleness with want approaching or at hand. The roof is no longer theirs or will soon cease to be.

Such was the condition in England from 1835 to 1850. It was a time of trouble, turmoil and disturbance—of extraordinary discontent; of dire want and idleness. The nation was about to begin a new development; it was in the birth-pangs of a new history. Events ripened more slowly than apparently now they are ripening with us. God forbid that we should pass so many years in the struggle as England then did. The great Reform bill in England had been passed, but it only created new and greater discontent.

The vast mass of workingmen were still unfranchised. To part of their members, a favored few, whom prosperity had honored, was stretched out the hand of citizenship, but England had feared to do the righteous and the Christian deed of giving freedom to all and she must now suffer for her lack of courage.

How sadly and wonderfully strange it is, and must always be, that the innocent shall suffer for the guilty. The victims now were still the destitute and needy, and those who most needed the right of suffrage to raise them to manhood and to make it possible for them to expand into the condition of free men were those to whom this right was denied.

In 1838 this discontent took shape in the rise of the Chartist party representing the people's charter, the six points of which were as follows:

1. Annual parliaments.
2. Universal suffrage.
3. Vote by ballot.
4. Abolition of property qualification for member of House of Parliament.
5. Payment of members of parliament.
6. Equal electoral districts.

It seems very strange to us in this country that such a battle was necessary, and nothing marks the rise of the cause of freedom more than a comparison of the development which finally came out of these demands. I am aware that many historians deem this movement a total failure, and such are wont to speak in harsh terms of the leaders and to make light of the cause. In nothing is made more manifest a real lack of knowledge of psychology than to look lightly upon great movements of the masses, those who are of the lower strata of mankind as regards wealth and culture. These natural, simple and needy people know their own wants even better than philosophers can tell them.

How ridiculed this movement was in its day and generation; how little understood at that time by those most in sympathy with the common people. Even Charles Kingsley, the sainted leader of one of the most valuable movements ever carried on for mankind, little dreamed when he entered the arena as a champion of the Chartist party that there was any real basis for discontent, and saw at first only the baser side. This is not to be marveled at when we note the great difference in the conduct of those industrial armies and these we have now among us.

Mark it, reader, *the fundamental principle of all of these armies now marching through the country is that no liquor shall be used by any member, and that it shall be absolutely prohibited from the camps.* As far as my knowledge goes this is a universal practice in all of these industrial armies. Not so those in England. Those men seemed often more inspired to obtain the means for intoxication than to secure greater liberty. It is not to be wondered at, therefore, that Charles Kingsley, in his first letter to the workingmen, should endeavor to show them that such liberty meant only disaster.

The cause of the Chartists, however, grew into importance and power. The petition was finally prepared, and it was proposed that five million men should assemble in London and demonstrate the power and rights of the masses. The cause was plead by such men as O'Connell with intense earnestness. Feargus O'Conner of the *Northern Star* was the foremost leader as regards assumption of position.

When the final testing day came on the 10th of April, 1848, it was a dark and stormy time in England. Fear was prevalent everywhere; never was seen such fear unless in Washington when Coxey's insignificant army marched in! No wonder, then, that there was danger, real danger of collision between the militia and the tramping armies.

To make the matter more perilous, millions of men were unemployed and were absolutely suffering for the necessities of life. To make the parallel with our times still more apparent it must be understood that the rise and development of the great party was just at the time when Cobden and Bright and others were endeavoring to introduce that great reform which has since placed England in the foremost rank of nations in commerce.

The Chartist leaders little favored this other reform, as, in their fanatical zeal for these principles they could see no other needs. To these poor, struggling souls there seemed no reform possible, however, except these six points enumerated in their charter, and they ever bitterly opposed the other movement.

The final day came, but only fifty thousand men assembled in London, and their leaders were cowed by the tremendous preparation made for war upon them. The petition was presented, upon which were placed one million two hundred and eighty thousand and odd signatures, as officially announced.

The movement came apparently only to grief. The leaders were thrown into prison, and between ridicule and use of force the tramping armies were disbanded. Then London and all England set themselves to laugh at their great scare and to talk of the wild delusions of these fanatics.

But the cause was far from dead, even when its death seemed most apparent.

There were three noble, powerful, sympathetic young men in England who consecrated themselves to the cause of the people and who set themselves to study their real wants in order to help them to help themselves, namely, Charles Kingsley, Frederick D. Maurice and Thomas Hughes. The Christian Socialist movements, which they inaugurated and carried forward, have been sublime and far-reaching in their results. The Chartist movement was turned by these men into something nobler and better than was planned by its founders.

An ice boat sails best, not before the wind, or, of course, against it, but when the wind is taken on the quarter, and then and then only does the boat outstrip the wind which propels it! So this great storm was used by these wise leaders, and the goal reached was vastly in advance of that which would have been accomplished by sailing directly before it.

Times soon improved under the better conditions from the reform legislation, but especially under the bettered condition from the new principle of coöperation put in practice. The lower classes gradually got their rights, and the principles of the charter were justified.

The points of comparison then of the Chartist movement with our "Commonweal" may be stated as follows:

1. Intense industrial depression, making it impossible to secure work at any price, or at starvation prices only.
2. Vast numbers of unemployed made idle and kept idle against their wish, and thus made dangerous to society.
3. Armies marching through the land dependent upon the bounty of the workers who are employed, thus reducing the little store which such as are employed possess.
4. Universal discontent among the laboring population, a growing discontent against capitalists and large employers of labor.
5. Universal feeling on the part of the laboring classes that they have not equal opportunities with what they please to call "the favored classes."
6. All of this is at a time when the greatest struggle for an idea ever took place in this country, and quite similar to that which was then engaging the greatest minds of England, when the Chartist movement was in progress, namely, a movement toward freer commercial conditions and wider opportunities for labor.

I do not wish in this article to draw any conclusion as to the real meaning and final probable outcome of the great movement which is now attracting such wide attention, but will be pleased to do so in another one.

In conclusion allow me to state that I have hopes that this so-called "Commonweal" movement may eventuate in grander results than ever came out of the Chartist movement, vast and beautiful as these were. To understand these results one has but to study the coöperative institutions which I referred to in another place in this article, the literature of which is easily accessible and intensely interesting.

Evanston, Ill.

RAILROAD TIES.

BY JOHN G. WOOLLEY.

That reminds me, I promised long ago to resume the "Railroad Ties" in THE UNION SIGNAL, but I didn't, partly because I had gotten out of the way of it, partly because I was working another lead, whose product will appear in due time, and partly because nothing has happened. Did you ever notice how the streams swarm with fish when you have no tackle, and how perfectly free from animal matter they seem when you "go a-fishing"? But *now* something has happened, or rather *happens*, and as before stated, that reminds me.

. . . . . .

I am away down on the "Frisco" route, in the heart of the Ozark mountains, and what is happening is a committee of the legislature going on an official visit to one of the state hospitals.

Their mere presence in the car excites intellectuality. Their very grip-sacks seem instinct with a certain stimulant-property. One rarely comes so intimately near men in the actual travail of making history. . . .

I have been reflecting upon the cold indifference with which we common people treat the care that is taken of us by our statesmen.

These good men, for instance, and there are many such, have torn themselves away from their own business and voluntarily accepted the responsibilities and labors of public office, and are on their way, in this beautiful June weather, when their hearts yearn *so* for their own homes, to consider the poor, without any remuneration but the blessing of God—and mileage.

They have passes, but these have been thrust upon them by the railroad company for its own convenience, and a *per diem* and "expenses," the merest bagatelles compared to what such men *might* get if they got their deserts.

. . . . . .

It is extraordinary how these high-strung and large-minded men descend in their tender anxiety to the consideration of the smallest details, and even anticipate events that are unlikely to happen.

Each one of them has a large plug of tobacco in case moths may have broken out in the institution and several have bottles of whisky to have ready in the event of the sudden illness of any of the inmates. Their solicitude is not relaxed even in the minutest particulars; very often they "examine" the whisky and tobacco, for the weather is warm and there is doubtless reason to fear that they may not "keep."

And then again one sees them practicing generous and long-range expectoration—in case of fire, you know; and last night after all the private citizens in this car had gone to bed in their selfish indifference, these men were playing cards to keep themselves awake to think of state affairs; occasionally one of them, overpowered by fatigue, would strike his clenched hand upon his stomach—thinking of the altar of his country—and swear eternal enmity to kings and queens.

. . . . . .

It was plain that they had no such thought as mere amusement in their playing, for they were all the time preoccupied with things of mighty moment, far removed from any game or even any trivial earthly things; it was actually painful to see one of these great, vicarious, overburdened souls throw down a paltry card, with an impassioned appeal to the Deity; now and again they seemed oblivious of immediate surroundings and communing with themselves, thinking aloud, as it were, of election and eternal punishment, and other precious old doctrines that cropped out from time to time in the unguarded, but unostentatious, grandeur of their characters.

. . . . . .

And I can see this morning from their faces that while you and I, dear fellow citizens—and women—were sleeping, these lofty, inclusive and included spirits bivouacked on Fame's eternal camping-ground without undressing.

"Republics are ungrateful,"—but I, for one, shall not withhold my recognition of the men who have enabled us to keep "Columbia, the Gem of the Ocean"—in pawn to the saloon.

. . . . . .

Rah! Rah!

En route in Missouri.

NOON MEETINGS AT WILLARD HALL.

The Precious Letter Bag.

BY JANE EGGLESTON ZIMMERMAN.

The following is an extract from a letter recently received: "I have been thinking for several days about our W. C. T. U. organization, and how much in advance it is, even of our church systems, as a universal helper. Think of it! a request dropped into THE UNION SIGNAL by our superintendent of the noon meetings, in a few days is being read by our white-ribboners the world over, and they respond by lifting up heart and voice in earnest supplication that the request be granted. If, as Jesus said, the prayers of two or three who are agreed as touching one thing shall be answered, how much more, when the Christian women of the world unite in the saving of a soul. . . . We might, through THE UNION SIGNAL, organize a Temple praying band, names enrolled under a pledge to spend at least fifteen minutes, (this length of time would shut out many busy women.—EDS.) of the noon hour in prayer for the noon meeting and the special cases reported there. It will unite our faith more closely, and cause many more to seek sympathy and help through this channel." Just before receiving the letter containing these words, Mrs. Carse had said to me, "Why do you not mention all these requests for prayer which you present at the noon meeting, in your report in THE UNION SIGNAL? I did not dream you had so many."

The difficulty has been because I had so many. I will endeavor to give them all, if possible, in the future, although I fear I shall not be able to keep this promise to the letter since space is limited.

One mother writes: "I have a dear boy in your city. He is twenty-one years of age, has been in the city six months. I do not know that he has a lady acquaintance in the place. I wrote him I should send his address to you."

A wife writes: "Your prayers are again begged for the same poor husband. He is drinking and cannot resist it. Do help him, I beg you. Pray that God will relieve him of this dreadful curse, and lift him up. My heart aches. I started to leave my home, almost insane, yesterday."

Another wife: "Please present the name of my husband each day for prayers until he is converted and saved from the power of the demon drink, for we believe that the grace of God is the only cure for the inebriate, and if there is any place where prayers are more effectual than another, it must be at the noon-day prayer-meetings in Willard Hall."

A white-ribboner writes: "I remember reading your invitation to mothers who have sons or daughters in Chicago, that you would look after and pray for them at your noon meetings. In reading my last paper, I thought, 'Oh, that my boys could be prayed for at those noon meetings, though they are not in Chicago. I have such faith in the prayers that go up to God by those devoted W. C. T. U. women who have charge at that meeting.' Why can't there be each week a special meeting of prayer for the sons and daughters of white-ribboners all over the land? Pray for my three boys. One has seen much trouble, and I feel is reaching out for God's help."

Another: "I have a young boy in Chicago who is the cause of great anxiety lest he will be led astray. I ask your special prayers in his behalf, that he may be kept from evil and be led to give himself to the Lord. He is sixteen years old and is a well meaning boy, but there are so many temptations, and it is so easy to be led astray by the persevering evil ones, that I am burdened with fear, and, from what I have read of your work, you are one of the Master's channels for 'fishers of men.'"

A lady writes from an Eastern state: "Truly said our dear poet, Mrs. Browning:

> "'Never was a lament begun
> By any mourner under the sun,
> Which, e'er it finished,
> Voiced but one.'

I have two sons in Chicago, my eldest and my youngest. . . . . I believe my boys will come back to their father's house some time, for, like Jacob, I have said, 'I will not let thee go.' But the sorest grief is the waste they are making of the precious strength of their early manhood, which belongs to Christ."

Another mother asks prayers for her son, who has lost his early faith through Robert Ingersoll's teachings. Also for her daughter, who is influenced by her brother.

Miss Emma M. Hall, president of the Young Woman's Christian Temperance Union of Rome, Italy, writes: "I wish I might hope for a special and individual mention of us and our needs when you pray for the world-wide interests of the cause, and trust the noon prayer-meeting will often remember in prayer this forlorn hope." Later, Miss Hall writes quite fully of the discouragements against which they are working, and desires the prayers of all temperance people in their behalf.

The last letter in my budget will rouse a full tide of sympathy:

DEAR SISTERS OF THE W. C. T. U.:—One of your number has lost all faith and hope. No need to particularize causes or effects; the fact is enough, I trust, to stir your hearts to pity and sympathy. Put yourselves in my place if you can, find yourselves cut off from God and from your fellow creatures, unable to help those for whom your heart aches because you have nothing of hope or love to say to them. Have pity upon me, oh, my friends, and pray God to bring me out of the prison house in which I sit. INFELICE.

While writing the above extracts I have been impressed as never before with this bitter cry of motherhood, whose children are made to pass through the fire to Moloch. In pain and peril of life they bring forth children whom the dragon stands ready to devour. It is this desperate mother's need which has built up and which maintains the marvelous organization of the W. C. T. U. which will yet slay the dragon, red with the blood of her children.

Chicago, Ill.

OUR THIRD AND FOURTH ROUND-THE-WORLD MISSIONARIES IN THE ORIENT.

DEAR UNION SIGNAL FRIENDS:—The soft breezes of Japan blow about me as I write to-day, and its beauty fills every sense with pleasure; but I realize, by the long distances traversed since we left the home land in November, as well as by the labor wrought, that the silence of months has fallen between your great, kindly circle and myself, for which I am sorry, and can only plead the pressure of work and travel.

We crossed the Atlantic last autumn, on starting out for the last year of our round-the-world journey, and after a few happy days in dear England we crossed the continent, sailed from Brindisi December 3, and, after a good voyage, reached Bombay December 17. The South India M. E. Conference was then in annual session, and Bishop Thoburn presented us to this body in the most cordial and felicitous manner. After we had addressed the conference briefly, the strongest resolutions of thanks and confidence in regard to our India work were unanimously passed.

We went to Poona for a glimpse of our honored Pundita Ramabai and her school, and rejoiced to see her established in her beautiful new home and to witness the progress made by her happy band of pupils since our last visit. Miss Soonderbai Powar was with her, the eloquent India woman, who went to England a year before to plead against the opium traffic. She is Ramabai's dear friend. Our visit was crowded with satisfaction from the first to the last moment of our stay. We always find Ramabai the same—large-minded, brave, loyal, tender—a royal woman! She returned with us to Bombay, where we were all the guests of Alfred Dyer, editor of the *Bombay Guardian*, that fearless defender of all good workers and causes, the white-ribbon army included.

Then across India to Calcutta, where we were welcomed into Bishop Thoburn's home, and had an inspiring meeting with the W. C. T. U., arranged by Mrs. Thoburn, the president, in her own drawing-room. Mrs. Hauser, India's energetic president, was also present, and we had a blessed time of prayer, counsel, testimony and rejoicing together. The Calcutta union is one to delight the hearts of round-the-world missionaries, so consecrated, so uncompromising with evil, so true to the right. A movement had recently been inaugurated against impurity in this great, sinful city, in which our white-ribboners had borne an honorable part. There were then twenty unions in India, and Mrs. Hauser was pressing the work forward by all possible means, enduring difficult journeys, and meeting sore perplexities arising out of the social conditions and other surroundings peculiar to the country, yet constantly making advance. She publishes a monthly letter to the unions called "The India White Ribbon," a four-page sheet which is an interesting *résumé* of the work and a real band of union and means of communicating intelligence among all the workers. We thank God for all the work accomplished in this difficult field during the few months since she became president.

From Calcutta we sailed for Rangoon, Burma, beginning the new year on shipboard in the Bay of Bengal. On our arrival we were met by Miss Ruth Ranney, president of the Rangoon W. C. T. U.—formerly president of the work throughout Burma—and her friend, Miss Phinney, and were taken to their delightful home. We had met Miss Ranney and her aunt, Mrs. Wells, who is at the head of their little household, three years before in England, and it seemed like a bit of home to be with them again. Miss Ranney's mother is a member of our Chicago Central W. C. T. U., and the missionary daughter is an ardent white-ribbon worker. Burma owes much to her clear, energetic plans. Our stay in this lovely land was full of satisfaction. God gave us much blessing in our work. We had the evidence of the Holy Spirit's power in the salvation of souls, in the deepened spiritual life of Christians, in adding members to the unions and in moving many to abandon the drink.

This is sacred ground. Here Dr. Judson and his devoted co-laborers began a work which has grown to mighty proportions. Our association with these dear Baptist missionaries was most delightful, and we rejoiced in seeing the precious results of their toil. We also had great joy in greeting the president of the Burma W. C. T. U., Mrs. Julius Smith; she and her husband were for-

merly residents of our own Evanston, and they are in the forefront of the battle against evil in this far-off country. Mr. Smith is the presiding elder of the Methodist Episcopal work in Burma, and fearlessly uses his influence in favor of all good causes, and in upholding woman's work and opportunities. His pulpit was open to us for Sunday services, and we had his outspoken help throughout the whole of our work in Rangoon. A noble band of workers stood by us, and our hearts are knit to this company "like minded," so true to God and to His demands upon them, in that needy city.

We also visited Moulmein, by boat, and Mandalay, by rail; both unusually beautiful and interesting places. At Moulmein it was delightful to see our large band of Burmese white-ribboners. At our evening meeting for the native people, the W. C. T. U. sat in a group together, presenting a most attractive appearance, with their graceful dress and adornments of lovely flowers, but most of all their intelligent faces lighted up by sympathy with our world-wide sisterhood and its noble activities. They carry on hospital, flower-mission, literature and Band of Hope work, and are regular in holding their meetings. Eighty-five signers to the pledge were obtained last year, and twenty-five signed at our evening meeting; the union is now six years old. There is also an English W. C. T. U., organized April 16, 1892, by the ladies themselves—mostly missionaries—which is doing good work.

The Mandalay union carries on hospital, literature, press, evangelistic and Band of Hope work. A good W. C. T. U. library has also been gathered together, which, under the careful oversight of one of the devoted members, is a great help in the work, and is doing good among the community outside of the union. Mrs. W. R. Winston is president of this faithful, intelligent band of workers.

We left Burma the latter part of January for the Straits Settlements, filled with gratitude to God who has established our organization in that land on such a thorough basis, and has caused it to increase in strength, spirituality and influence under the guidance of such brave and consecrated leaders.

We were met at Singapore by Mrs. Kelso, president of the W. C. T. U., and other friends, and received a true and hearty welcome to that lovely city, only seventy-five miles from the equator. Its fresh verdure charmed our eyes, and, as we recall it now, the city and its surroundings seem one shifting panorama of increasing beauty. Yet the enervating climate would not seem conducive to earnest activities, and the fluctuating population of this great seaport adds another element of discouragement to the efforts of our comrades. Not a trace of "wearying in well doing" appears, however, in that dauntless band. Never have we met workers in any land more heroic or humble in spirit, seeking only to know God's will and striving to fulfill it.

It was a time of special interest, as the Singapore M. E. Conference was in session, and we had the pleasure of meeting Bishop Thoburn again, and of seeing missionaries from other parts of the Straits Settlements. Our work was received most cordially, and a very strong resolution of appreciation concerning our India work and of good-will for the future was passed unanimously by the conference, a copy of which was conveyed to us by the secretary.

Our hearts were saddened there, as in every seaport city we have visited, by the blackness of darkness in sin's under-world; the defiance of God; the worship of sensual pleasures; the degradation and enslavement of women. Alas! how low a price is set upon the heads of poor, native women throughout the Orient!

Sisters beloved, *pray* for our white-ribbon workers in these far lands. They have such terrible perplexities to meet; their faith and courage are tested to the utmost; they need to feel your warm heart-throbs against theirs, at the blessed noon-tide, when we are all gathered into the *One Presence.* ELIZABETH WHEELER ANDREW.

Kobe, Japan, May, 1894.

FALSE ECONOMY OF THE SUFFRAGE.

"There is that scattereth and increaseth yet more; and there is that withholdeth what is justly due, but it tendeth only to want."—Prov. 11:24. Rev. Vers.

DEAR UNION SIGNAL:—In its issue of May 26 *The Epworth Herald*, organ of the great Epworth League of the Methodist Episcopal church, contains an editorial, which, because of its possible influence among young people of that denomination, demands consideration and deserves animadversion. It is entitled "Scatters too Much," and is intended to be a final arraignment of the omnibus policy of the Prohibition party, and a vindication of the attitude of those Christian voters who remain in political organizations which do not array themselves against the liquor traffic.

Says the editor: "A political party which honestly and openly antagonizes the saloon ought to succeed." In the opinion of the order of the white ribbon and the party of the white rose this initial proposition is cogent enough to demand free and prompt assent, although it is summarily controverted by positive persons, who affirm that the liquor traffic is not a subject of party action, and that the drink question is to be solved according to the principles of ethics and religion, and not according to the program and pronunciamento of a political organization. However, the editor of the *Herald* believes in the possibilities of the party, and thinks that an anti-saloon party ought to exist and that it ought to succeed, and proceeds to declare that the Prohibition party, as an honest and open enemy of the business which curses humanity, ought to elect its candidates and consummate its policy; which position, from the standpoint of the "third party," seems invulnerable, and the editorial syllogism appears so free from fallacy to the minds of the fanatics and cranks who are accustomed to be denounced as dishonest, crafty and hypocritical allies of one or the other great parties, and ignorant enemies of "true" temperance reform, that they justly anticipate from the acute pen of the editor a plea for the prohibition movement? Instead, there follows a statement of reasons why prohibitionism, as now organized, cannot and ought not to succeed.

The Prohibition "organizatian does not grow notably, and success seems to be a long way off," says the editor, Dr. Berry, and he asks, "Why is that?" That is what Chairman Dickie would like to know, in the name and for the sake of the 264,133 men who cast ballots in 1892 for Gen. John Bidwell. If the editor can answer his own question as easily as he asks it, he will demonstrate himself the possessor of a high order of political acumen, and if his answer is as satisfactory as his logic, he ought to be appointed leader of the anti-saloon forces in the United States.

Well, he says, "It scatters too much!" That is his charge—his reason for the failure of party Prohibition to grow or win: "It scatters too much!" More than that:—"Concerning the utter and awful badness of the liquor traffic and kindred evils there is perfect accord among hundreds of thousands of Christian voters. They would gladly hurl their ballots against this old devil if they had a chance. *But the platform upon which they must stand to cast their anti-saloon vote contains so many planks in which they do not believe that they do not believe they can consistently step upon it.*"

And that is the dual reason why the Prohibition party cannot succeed:—it "scatters too much" and it proposes a complex political program which many Christian citizens cannot consistently support. The first charge may be considered, according to the intention of the editor, as a reflection upon the wisdom and not upon the morals of Prohibition leaders; but the second is a very serious arraignment of the Christian integrity and intelligence of such representative men as Joseph Cook, Josiah Strong, Neal Dow and John Bidwell, who think it not inconsistent with their Christian faith and principles to step upon the Prohibition platform with all its fifteen planks and hurl their ballots against the "old saloon devil." Dr. Berry, however, does not desire to accuse Prohibitionists of infidelity to fundamental and inherent canons of Christian conduct, and he is prompt to say, lest his censure seem supercilious, that there may exist "honest differences of opinion" concerning the coördinate or subordinate political doctrines combined with pure prohibitionism in their platform. Granting this, for the sake of courtesy, let us ask, if the liquor traffic may be prohibited; and if the triumph of a party can secure that end, why do not the "hundreds of thousands of Christian voters, who are in perfect accord concerning the badness of the liquor traffic," unite in constituting a new party with only one plank in its platform? If, with Dr. Berry, they believe that the liquor question ought to be divorced from all other questions, and the whisky devil killed quickly and thoroughly, why don't they immediately organize and fire their ballots at the abomination?

If they are possessed of such sensitive political consciences that they cannot support a prohibitionism which advocates woman's suffrage, how can they consistently remain in parties which afford them no chance whatever to utter their protest against that business which is prosecuted against law, and by connivance of officials elected by their own acts? This editor assumes that they do not have a fair chance! Let him proceed to mobilize the "hundreds of thousands" of anti-saloon citizens and lead them against the enemy. Let him build up a "great and powerful anti-saloon organization" upon one plank! Perhaps he will discover what Prohibition organizers have already discovered, that *Christian voters are not yet a unit in believing that there exists a criminal complicity between the United States government and the dealers in intoxicating drink*—and that a "single issue prohibitionism" is just as impotent to set Christian men voting to its music as is a "broad gauge prohibitionism." It is just as difficult to convince Republicans, Democrats and Populists that it is their duty to abandon their parties *at this crisis* and join an "anti-saloon party" as to induce them to accept the leadership of men who are capable of formulating opinions on woman's suffrage, tariff, finance, immigration, trusts, public schools and civil service.

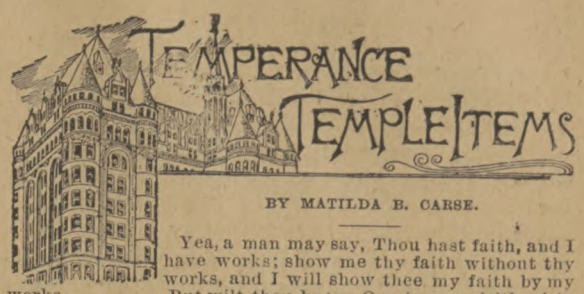
In 1857 the Republican party announced its belief in the authority of Congress to prohibit polygamy and slavery in the territories, and, also, in its right to render immediate aid in the construction of a railway to the Pacific ocean. Was a Christian then justified in withholding his vote from Fremont because he did not believe that Congress ought to aid in the building of a railroad? Were his scruples honorable if he continued to vote with a party content to "broadly rest upon the Constitution of the United States," or remain silent upon the crucial question of human slavery?

In 1892 the Prohibition party announced its belief in the power and duty of the citizenship of the United States to suppress the "manufacture, sale, importation, exportation and transportation of alcoholic liquors as a beverage, by federal and state legislation." The supreme court has pronounced this position constitutional. Now, are the scruples of Christian voters worthy of consideration and respect, if, because the Prohibition party has proposed a tariff for defense system, they refuse their allegiance to a party which honestly and openly antagonizes the saloon, and continue to act with parties which advocate license or tax?

It would appear that if any body of voters in the United States fails to destroy the liquor power because it "scatters too much," it is that great company of compromisers who, in the name of consistency (?) and economy of the suffrage (?) are willing to sustain party platforms that say something about everything under the political heavens except that fruitful source of crime and misery, the traffic in intoxicating drinks.

GEORGE MILTON HAMMELL.

Cincinnati, O.



BY MATILDA B. CARSE.

Yea, a man may say, Thou hast faith, and I have works; show me thy faith without thy works, and I will show thee my faith by my works. . . . . But wilt thou know, O vain man, faith without works is dead.—James 2:18, 20.

The following white-ribboners are showing their faith by their works: Mrs. Ida M. Peyton, Salt Lake City, Utah, sends stamp for mite-box and says: "My two eldest children and I collected $5 in our box last year, and this year baby is old enough to help, so we will try to do as well, at least. I think it a good object lesson in temperance, and reminds one of the cause every day. We not only desire to assist the Temple, but want to secure one of the beautiful souvenir spoons." Mrs. Ella Rouse, Northville, O., in sending for a mite-box, says: "I am asking the dear Father to put it into the hearts of many who have means to help pay for our 'House Beautiful,' and I am sure if I do not give of my little He will not trust me with much. Thanks for the Columbian souvenir; what a beauty it is! and how very much I prize it." Mrs. Clara S. Harza, Temple superintendent for the W. C. T. U., Brookings, So. Dak., says: "I have had great faith in the Temple since first I read there was to be such a building. I desire to help all I can towards paying for it. I am glad to say there are enough members in our union interested to pledge $100; $50 of this was sent last summer, and we are planning to send the remainder soon. I shall fill a mite-box this year, and hope to receive a souvenir spoon."

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Mrs. M. L. Stratton, Pecatonica, Ill., writes a long letter about the glory of the Israelitish Temple. In closing she says: "My dear sister, you have got the Scriptures and God on your side. I hope the blessed God of the Israelites will move on the hearts of white-ribboners so that they may bring their free-will offerings for our twentieth century Temple. We are told that the Israelites brought so much that the custodians cried out to Moses, 'The people bring much more than enough for the service of the work which the Lord commanded to make.' Was not this a loyal test of his subjects, and how nobly they responded? The Israelitish women brought their jewels. I don't think there are many W. C. T. U. women but what could at least sell a dollar's worth of jewelry and send as a thank-offering. At any rate every woman among us can earn a dollar and send to the House Beautiful." Hard as the times are many hearts are responding. The West Side W. C. T. U., Chicago, Ill., have paid $33, the last installment on their one hundred dollar pledge. Mrs. L. S. Johnson sends $15.25, which completes the hundred dollar pledge of Cortland, N. Y., W. C. T. U. She also sends $4.75 on Cortland county W. C. T. U. pledge. Eighty-one dollars comes from Mrs. N. L. Caminade, treasurer New Jersey W. C. T. U.; of this amount $55.43 is to be credited to Bergen county on their pledge. Burlington county, $7; Hunderton county, $10; Mercer county, $2.67; Huron county, from Plainfield Veteran Band, $6, on hundred dollar pledge. Twenty-five dollars has been forwarded by Mrs. Lizzie I. Pierson, treasurer W. C. T. U., Savill, N. Y. This amount was raised by holding a bazaar. We hope this union won't stop their good work until they send sufficient to have their name placed on the New York tablet. Every live union in the Empire state should have its name there, and we have no doubt they all will in time.

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Mrs. M. A. Hardy, treasurer W. C. T. U., Port Townsend, Wash., sends $13.50; $8.10 of this amount is for a Baby Band. Why don't all our unions raise Baby Bands? As we have often said before, no better temperance work than this can be done. In order to revive this work, we will give one of our beautiful silver souvenir Temple spoons to any individual who will raise a full Baby Band of one hundred names. Send to us for Baby Band documents; they will be sent free to all who desire to raise a band. Mrs. Mary H. Christy, secretary W. C. T. U., Kinsman, Ohio, sends $15 on the union's pledge. Mrs. J. W. Storey, Castalia, Ohio, sends $15, the proceeds of a Demorest gold medal contest. Mrs. Amelia W. Wilson, Black River, N. Y., sends a most kind letter, accompanied by a check for $6.60 from the union; the money was raised through a Baby Band; some lady in the union had better complete the full band, and get the souvenir spoon.

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We learn that our good friend, Mrs. A. J. Winship, Providence, R. I., who raised $100 some time ago to place the name of the Providence, R. I., union on the Rhode Island tablet, is soon to send another $100 to the Temple from the firemen of Providence. Mrs. Winship is superintendent of temperance work among the firemen, and is greatly beloved by them. It is quite remarkable, of one hundred and fifty meetings she has held on Sunday in the various fire stations in Providence, not one of them has ever been broken up by an alarm of fire. In the items of May 3, Mrs. Addie B. Edsall, Plainfield, N. Y., should have read Plainfield, N. J. Mrs. Ella S. Pringle, Santa Cruz, Cal., writes as follows: "Our union of three counties, Santa Cruz, Monterey and San Benito, had a very fine panel made of native woods, and painted by one of our W. C. T. U. artists, which we sent to the World's Fair. We instructed our commissioner, Mrs. Churchill, to give it to the Temple at the close of the Fair. As we have never seen it mentioned in THE UNION SIGNAL, we are anxious to know what has become of it." Mrs. Churchill did present it to the Temple. Through an oversight it has not been mentioned. The beautiful panel adorns the Moorish parlor of the Temple on the twelfth floor, and is greatly admired by visitors. We return our warm thanks to the W. C. T. U. women of Santa Cruz, Monterey and San Benito counties for their beautiful gift.

THE HALO.

"One London dealer in birds received, when the fashion was at its height, a single consignment of thirty-two thousand dead humming birds; and another received at one time thirty thousand aquatic birds, and three hundred thousand pairs of wings."

Think what a price to pay,
Faces so bright and gay,
Just for a hat!
Flowers unvisited, mornings unsung,
Sea-ranges bare of the wings that o'erswung,
Bared just for that!

Think of the others, too,
Others and *mothers*, too,
Bright-eyes in hat!
Hear you no mother-groan floating in air,
Hear you no little moan—birdlings' despair—
Somewhere for that?

Caught 'mid some mother-work,
Torn by a hunter Turk,
Just for your hat!
Plenty of mother-heart yet in the world;
All the more wings to tear, carefully twirled!
Women want that?

Oh, but the shame of it,
Oh, but the blame of it,
Price of a hat!
Just for a jauntiness brightening the street,
This is your halo, O faces so sweet,—
Death, and for that!

—*Selected.*

A TRAVELING MEMBER.

BY GRACE LIVINGSTON HILL.

He was only a common tramp, with the common name f Brown, and his arrival at Chautauqua that bright July morning seemed but a common happening to him. Others came with eager expectations; he had none. He had never heard of the place before. Others chose the steamboat to convey them to the grounds; he a freight car, because, having crawled into a remote corner of it the night before, it had carried him free of charge and without discovery.

Now he slipped unobserved from the car on the sidetrack and looked about him. There was peace and content in the clear sky above; there was energy and life in every sparkle of the lake before him, and a refreshing breeze was blowing, quite different from the stifling air of the city he had left the night before.

He stood on two broad, flat stones, and, stooping, bathed his face and hands in the lake, finishing his toilet by running his damp fingers through the heavy black hair. His face was full of untried possibilities, with a hard finish of "don't care" and "do as I please" put on in place of the refinement and culture it looked as though it ought to have worn.

He sauntered slowly to the station, where two men were struggling to move a heavy piano from an open car to a lumber wagon. They stopped to rest as he came up.

"Say, where'll a fellow get something to eat?" he asked, confidentially.

The man in the wagon paused and measured the social standing of the man on the ground.

"Plenty o' places over inside," he responded, nodding toward the fence. "Say, be you in a hurry? Because ef you'll lend a hand with this pyany I'll give ye a couple o' meal tickets I've got extra."

The man on the ground agreed readily enough, and was soon at work.

"It's a powerful heavy thing," said the piano man; "you just stay in and steady this end and help us unload. I've got plenty more meal tickets."

And thus it was that a tramp rode into the Chautauqua gates without a season ticket. But he cared little enough. He was used to going through life without a season ticket.

It was not until late in the afternoon, as he was walking about to survey this strange place he had fallen upon, that he found his "old lady." She wore a sweet, intellectual face and white hair, and was sitting in a wheeled chair by a pretty cottage, with a worried, nearsighted, young woman hovering anxiously about. The younger woman addressed him hesitatingly.

"Can you tell me where I can find a man or boy I could hire to wheel my mother to the Hall of Philosophy? Our boy has left us, and mother wants to go to the C. L. S. C. meeting to-night so much."

"Well, I might do it myself, I 'spose; I'm out of a job. How does the thing go?" and he came over to examine the chair.

So, piloted by the young woman, he carefully wheeled the old lady to a queer, white-pillared, open building where so many people were gathered that some had to sit under trees.

He arranged the chair and sat down on a stump a few feet away to watch the meeting. It was a strange one. He was interested. Some of the things people said about books and words reminded him of snatches of his life story, school days away back, and dead ambitions and hopes. He gathered that this was the meeting of a reading society.

On the way home the old lady told him something about it, asking his name, and calling him Mr. Brown. She finally asked him timidly, if he would not engage to take her to the afternoon meeting during the whole season, as he was so careful with her chair. He agreed readily enough. It was quite a novel employment, and he could leave when he was tired of the place.

Thereafter he attended regularly the afternoon conferences of the Chautauqua Literary and Scientific Circle, and on the whole enjoyed them. For the rest of the time he loafed about, doing odd jobs, attended any lecture, concert or entertainment he happened to come upon in his wanderings about the grounds, and told himself he was taking quite a vacation like other folks.

The season slipped away to his surprise without his growing weary of the place, and the day came when his "old lady," as he called her, was to leave for home. She paid him liberally for his services, gave him a gentle little talk, and presented him with a substantial, square package, which she said she hoped would bring him pleasure and profit.

He thanked hor roughly as he went away to sit down under a secluded tree and examine the gift. It was a new thing for him to have a present and he was shy about opening it, for this was no bundle of crusts and cold scraps such as had often been handed him out of the kitchen door.

Books! He surveyed them with awe. What could *he* do with books? He seemed less afraid of a little pamphlet lying on the top of the pile than of the larger ones, so he opened it cautiously.

"Are you Satisfied with Life?" he read in large letters. "Is it too late for you to go to school or college (are you too old, or too poor, or too busy)? Should you like to turn mature years . . . . into youth again? . . . . The C. L. S. C. will help you to gratify this desire."

So these were the books that that society read. He felt enough stirred by the questions on the paper to examine them. He opened one at random: "In order to live, and still more to live well, a man needs certain things. If he is robbed of food, air, water, etc., he will die. If he lacks books, art, clothing, friendship, esteem, etc., he will live less well than if he has these things in abundance. So we say man has wants for air, water, food, clothing, art, esteem, etc. *The power to satisfy a human want is utility.*"

Mr. Brown, tramp, was very much struck by this paragraph. It seemed to come home to him, though there were some things named in the list that had never occurred to him before to be essentials.

"Guess I'll read him through and get a little of that 'utility' whatever it is," he said to himself as he closed the book and opened the next:

"Ye who would your life glorify,
And float in bliss to God on high,
There to dwell nigh
His peace and love's salvation;
Who fain would learn how to enroll
All evil under your control,
And rid your soul
Of many a sore temptation,
Give heed unto this song . . ."

"H'm!" he said as he turned the leaves, "they all seem to be firin' at me. The old lady must uv had 'em writ a purpose."

"Take time while yet it is in view,
For fortune is a fickle fair;
Days fade and others spring anew;
Then take the moment still in view."

"H'm!" he said again as he closed the book and looked out to the lake. "What if I should? What if I took that place they offered me to-day and stayed right here all winter and read these books through? Would it make any difference?"

He opened the other small book and glanced down the first page: "The Bible unmistakably teaches that God both can and does interfere in our behalf, that His interference often is a direct result of our asking, that all reasonable prayers offered in a right spirit are certain of favorable answer."

The light was growing too dim for reading. The stars were coming out one by one, and the brilliancy of the sunset had faded into soft grays and pinks. The man looked up at the stars thoughtfully. "I wonder if that's true," he said, and something like a prayer for his own poor, useless life was forming in his heart.

Long he sat and thought, and when he arose at last and gathered up his books he said to himself: "Guess I'll try it. Anyhow I'll read them books through. Mebbe I'll turn out somebody after all. I'm a member myself now, ain't I? H'm!"

And who shall say but this new member of the C. L. S. C. may find through it an open door to a richer life in this world, and perhaps in the world to come life everlasting?

Germantown, Pa.

SPOILING THE EGYPTIANS.

BY REV. HENRY BURTON.

When Israel "spoiled the Egyptians," "borrowing" their precious things, we are not to suppose that they laid violent or stealthy hands upon their neighbor's goods, enriching themselves by sleight of hand or false pretense. There was nothing underhand in their dealings; nor did they take what was not freely given. The Hebrew word "spoil" really means to "take hastily," to "snatch away," as the brand "plucked" from the burning; while the word "borrowed" means "to ask for," either as a loan or as a gift, either as a favor or as a right. The "spoils" then were not a loan levied upon Egyptian fears, but the largess of Egyptian favors—the favor God had given to the Hebrews in the sight of the Egyptians. It is in this sense that they "spoiled the Egyptians."

In other ways, too, they led captivity captive. Going into Egypt a single family—and that, too, rent by constant bickerings and jealousies—they come forth a nation—families, tribes, all beaten and welded into a solid unit; entering Egypt as drovers, leading a nomadic, *pro tem* life, with tents, flocks, and herds, they come forth skilled in Egyptian wisdom, able to frame laws or to build tabernacles. They enter Egypt as Doubters, forsaking even the Land of Promise, because famine happens to be within it; they go forth as Believers, seeking their Land of Promise once again, and striking boldly across sea and desert to reach their goal. They thus "spoiled" the Egyptians in a higher sense, taking from them treasures of character and life more precious than any gold, finding in their exacting toil capabilities for higher tasks and from their bondage taking wider liberties.

Would it not be well if we could learn this Hebrew lesson, how to spoil the spoiler and lead captivity itself captive? If we only could, what new sources of strength and truest wealth we should find! What fresh hosts of ministering angels we should see peopling our sky and making our wildernesses vocal! And it would be so, if we were only desirous and determined that it should be so. There is, perhaps, no life but has a strip of Egypt thrown across it somewhere, somewhen. Even the Divine Life had its years of exile there, for it seems to be a law inscribed in all the books, "Out of Egypt have I called My Son"—the world's prophets and redeemers. There are times in every life when our activities either cease altogether or they go out only upon things that seem profitless, resultless and uncongenial. We feel out of harmony with our environment, conscious of powers that now are cramped, fettered, with no room for their exercise. Heirs of great promises and aspirations, freeholders of this or that Canaan, we spend our days in silence, in waiting, with no higher task, perhaps, than raking the stubbles of others' harvests for our straw or from the mud and slime fashioning the interminable tale of bricks. Well, let it be so, if God so wills it. We gain nothing by chafing at our circumstances except irritations, sore places without number that even the balm of Gilead cannot soothe; but we can gain much, everything, by adapting ourselves to our circumstances while we recognize the Divinity that is within and over them. Horace Bushnell said of someone, "He put extortion upon common things, and extracted the wine of life by pressure." And so it is. There is no way of reaching oratorios and sonatas but by the tedious practice of the scales. Perfection is but a mastery of details, and greatness itself is evolved from the littles.

Learn to "put extortion" upon life's common things and even its adverse things—the task, the disappointment, the strait, the failure—and you will be surprised how easily you may extract from them faith, hope, strength, patience and all the new wines of the kingdom. The desert bushes, if our hearts are true, will be "afire with God"; or they will exude sweet balsams and make the very wilderness fragrant. Are the hands tied that would be open in their sympathies and strong in their helpfulness? Are the feet "made fast in the stocks" that would run, oh, so eagerly and swiftly, with the Master's message? Are the lips sealed in silence, or speaking only in the whispers of the sick room which once were glad to speak to the congregation or the class? Are our means diminished so that we are only able to do little where we once did much, and when we long to do more? Accept the discipline and it will teach you many things. Welcome Disappointment as she stands at your door. Call her within and question her, and she will speak of heavenly things in heavenly tones; nay, she will sing to you and fill your tent with music. Do not complain of the narrowness of the circle; but fill the narrow circle well, and it will prove to be a circle within wider and ever-widening circles, with distances of sweep that you could scarcely dream of now. The smaller task, if well done, will fit you for the higher and lead you towards it. Give God, through man, your fellow, your best, to-day and here, and you may have something better to-morrow and yonder. He who will put extortion upon life's common and life's adverse things will have a perennial vintage; and Egypt will prove to be but a vestibule of the Temple, leading on and up to a sweeter music and to a freer, wider service.

Liscard, Eng.

FOURTH OF JULY.

The Fourth of July is almost here,
The day that America holds so dear;
The day of flags and cannon and bells,
When patriotism in each breast swells.
The day of fireworks gorgeous to view;
The day of burned fingers and faces, too!
Oh, Fourth of July is almost here,
And we're thankful it comes but once a year!

A LOYAL TEMPERANCE LEGION FOURTH.

BY ADA M. MELVILLE.

Bees have not much time to watch the boys and girls who live in the neighborhood of Old Hollow—for that is the name of the tree where our hive is—but there is a company of boys and girls who are so remarkable and so interesting that I am going to tell you some stories about them.

There are some children who are very much afraid of a bee, and it is just as well, for if they were not we could never keep our honey. But these children don't mind us at all. We were very busy in the hive one day, for there were a great many young bees to attend to, and a field mouse had been destroying part of our hive so that we had to call all hands to build up the broken walls. We were working away, when all of a sudden there came a noise like thunder all through Old Hollow. I am the quickest bee on the wing so I flew out to see what was the matter. I was ready to stab any intruder and buried myself in the hair of a little girl who was standing on the arched trunk of the tree, tapping on the bark with a stick she held in her hand. Usually when we get into people's hair they make a great to-do, and sometimes they kill us before we can get away. So I was ready for the worst and tried to sting her, but her hair was thick and fine and held me in its soft meshes a most unwilling prisoner.

"A bee! a bee!" shrieked several voices at once. "Lillian, there's a bee in your hair—it'll sting you!"

Then I *did* expect to be crushed, but instead I heard a quiet voice saying, "I am afraid the poor thing *is* angry. Malcolm, won't you take your handkerchief and catch it? Don't hurt it, please. It's only fighting for its home." In another minute I was all smothered up in something and taken out of the shining hair; then I felt myself traveling fast through the air, for Malcolm—whoever he was—had tossed the handkerchief high up, and as it unfolded in the summer breeze I was liberated and flew away. Somehow I did not feel like stinging any one just then. Lillian's sweet voice had completely disarmed me.

There was a fine clump of clover covering a little hillock near Old Hollow, and I was so eager to know what Lillian and the children were up to that I decided to combine business with pleasure, and while I gathered honey and pollen listen to what was going on. Of course there was a great deal I could not understand, but as I often saw the children through the summer I came to know them well. Just forget for awhile that I am only a bee and pretend I am one of those people who write stories for others to read.

"Well," said Lillian, "since it offends the bees to tap on Old Hollow I'll clap my hands for order. I don't believe the honey-makers will object to that." Then she gently clapped her hands, and the chattering of the dozen or more boys and girls gradually ceased.

"I think we'd better sing a song before we begin," spoke up the little president (for that was the name they called her by sometimes). "What shall it be?"

"Let's sing 'Three Cheers!' "

Then they all sang together. I heard the words so many times during the summer I am able to remember them. It was sweet music, and I swung on a clover stem, entirely idle, until they were through:

We are temperance children,
See our banner white,
Daily we are walking
In God's blessed light.
Three cheers! Three cheers!
Three cheers for the L. T. L.
Three cheers! Three cheers!
We are sure you love it well.

"Now we will listen to the report of our treasurer and secretary. Malcolm, come up here so they can all see you."

Lillian had a clear voice, like a bird's. Malcolm's was a good voice, too, but it reminded me of a boy who tried to smoke us out the summer before, and I just ached to sting him. But I didn't.

"We have seven dollars cash on hand," said Malcolm, and then stopped. Lillian laughed. "Is that the whole of your report?"

"Yes, Madam President."

"Very well. I think it will be accepted—cash is always acceptable. And now what's to be done with it?"

A boy on the outer circle spoke up—"Lillian—"

"You should address the chair," corrected some one.

"Miss President, then. Let's have a Fourth celebration."

Dead silence. I did not know what a Fourth celebration was, but I associated it somehow with that terrible time when the boy with the voice like Malcolm tried to smoke us out.

"Harold thinks we ought to have a celebration. Any remarks?"

Then they all commenced to buzz—talk, I mean—and the little lady on the tree-root forgot herself and tapped on the tree again. I made a bee-line for the hive, caught three angry relatives about to dart out and sent them back. Of course every one of the hive community wanted to know what was wrong, and they buzzed so about it that the children were frightened and ran away, thinking we were all coming out in a hurry to sting them. I was vexed for I was getting interested and wanted to hear the rest of the talk. It was two days before they came back, and then Lillian did all the talking. Here is exactly what she said—or read, rather, for it was all on paper. She had several copies of the same thing, and when they had all gone away I found this one at the foot of the tree. An owl, who lives near, assured me this is the same, and as he knows everything, I believed him:

ORDERS FOR CO. A.

JULY 4, 1894.

Co. A. will observe the Fourth of July as L. T. L's ought to.

GENERAL RULES.

No crackers to be fired off in town. No old ladies, little children or horses scared by big crackers or in any way. Every boy in Co. A is to find one or two poor boys who can't buy flags and crackers and divide, share and share alike. Every girl is to invite some poor girl to the picnic with her, and see that she gets just as nice a lunch, and has just as nice a time, as any one. Every soldier in Co. A is to carry pledges in his pocket same as any other day, and watch out for new recruits to the L. T. L. ranks.

SPECIAL RULES.

Detachment I. Co. A. (that's John and Jennie and Fritz and Isabel) are to have charge of the L. T. L. lemonade stand opposite Bunko's saloon. (Fritz's father, the policeman, has promised to "run in" lots of customers for lemonade.) Sell lemonade when you can, but give away any amount that will keep thirsty men and boys who can't pay from the saloon. Don't forget the pledge.

Detachment II. Co. A. (Hugh, Creston, Fred and Archie) L. T. L. guardsmen to watch out for boys who persist in throwing crackers on the carriage roads. Take particular care when women and children are riding.

Detachment III. Co. A. (Peter, Mamie, Axel and Estell). Visiting committee and flower missioners. To carry a flag, a bunch of flowers and a picture card with text to every sick child in town. (If they are *very* sick ask your mother to fix up a little jelly or something.)

N. B.—The whole L. T. L. will meet at Old Hollow at noon when the picnicers are eating their dinner—they always eat around Old Hollow, to sing their songs, recite pieces and distribute pledges. The L. T. L. rallying cry and salute will also be given. Every one is to practice it until perfectly known. Here it is:

Speak each syllable short and quick: "P-R-O-Pro-H-I-hi-Pro-h i-B-I-bi-P'r o-hi-bi-TION-t i o n-P r o-hi-bi-t i o n!" (Clapping hands three times.) "Saloons must go!"

The salute: 1. Right hand brought to the forehead. 2. Right hand placed on the heart. 3. Right hand extended forward. The leader gives the counts and the motions follow. The leader then says, "Interpret salute!" The Legioners reply, repeating the motions.

(1) "My head, (2) my heart, (3) and this right hand.

"For God (*pointing upward*), and Home (*hands clasped*), and Native Land." (*Hands extended at sides and brought around to the front in graceful curves.*)

MOTTO FOR JULY FOURTH.

Look out that some one else besides yourselves has a good time—a good *temperance* time.

(But they didn't pass a single resolution about smoking out bees!)

Chicago, Ill.

A WHOLE SERMON IN ITSELF.

Boys, why are you so thoughtless? Learn to govern your tongues. A coarse jest will ofttimes rankle in some sensitive, suffering soul, causing it to lose all its sweet hope and truthfulness.

I witnessed the other day a pathetic incident. A little hunchback boy was roughly pushed out of a game with these words:

"Go away, there is no room for a hunchback here."

The poor little chap came to me with a look of despair in his sad eyes.

"I wonder," said he, "if there will be any room for a hunchback in heaven."

Boys, is not this a whole sermon in itself?—*Presbyterian Observer.*

DEAR BOYS AND GIRLS:—Dear patriots, I mean—for if ever your love for our country and its institutions was aroused, it surely must have been at the recent flag day exercises and the near approach of our "Glorious Fourth." The boys and girls of other lands who may read THE UNION SIGNAL must join too in the enthusiasm of such celebrations.

The children of the Cozy Corner, however, do not allow their patriotism to end with singing songs or marching in honor of our starry flag, or with firing off crackers and torpedoes on our nation's natal day. Back of all that we have a deep and holy purpose for which we have entwined a ribbon white upon our flag and pledged ourselves to total abstinence. We have "the life, the fortune and the sacred honor" of our country most at heart, and so we are united to wipe out the greatest blot upon its pages,—the giant evil of intoxicating drink.

The school-room doors are closed for the summer now, and you are all glad, I imagine; especially those who have earned the reward of earnest study and passed into higher classes. A jolly vacation and a happy time to you all. When you have opportunity write and tell Cozy Cornerers how you are spending the summer weeks.

Affectionately,

Aunt Jane

NIECES AND NEPHEWS.

Here I am again after so long a time. I would like to correspond with some of the cousins near my own age (eleven). I have a temperance cat; its name is Toots. I named it after Toots Willard. If all the temperance cats could meet wouldn't they have a big convention?

Mendon, Ill. ERMA M. THORNTON.

I belong to the L. T. L. as a member-at-large, and have a badge to wear to show my colors. Please put me on the list of nephews and nieces, auntie. I would like for some of the cousins to write to me. I am thirteen years old.

Willow Hill, Ill. MAUD DUFFEY.

I live on a farm. Last winter I went three miles to school. Would walk when the roads were too icy for the buggy and horses. I belong to the Band of Mercy. I have a great many pet chickens. One is named Frances Willard. I signed one of the red, white and blue pledge cards. ZELIA GRIFFIN.

Alexandria, Neb.

As I had a magic lantern I thought I would try to do something for the L. T. L. So I prepared a lecture and gave it last Friday evening. We made $4.35. I gave one-third of it to the L. T. L's, one-third of it to a boy who was in with me, and I kept the other third. Our Legion has sixty-five members and we are all in earnest.

Lake Preston, S. D. ARTHUR BROWN.

My mamma takes THE UNION SIGNAL and I like to read the little letters in the Cozy Corner. I have a little brother six months old, named after Neal Dow. I am seven years old, and I go to school and I am in the third reader. I have three sisters, and I have two brothers. My papa is a prohibitionist. We have a nice team of ponies. HARRY EVERETT ELDRIDGE,

Franklin Park, Ill.

SOFT-SHELLED NUTS.

310.

ENIGMA.

1, 2, 3, 4, 5 is something everybody uses every day. It is liked best when 5, 2, 1, but many people use it when they 4, 2, 3, made into 3, 4, 2. There is a continual 1, 2, 5 between its advocates and the liquor men; let us not shed 3, 4, 2, 5's because wine seems to have won, but let us 1, 4, 2, 5 the sword and go into the fight. In one thing 1, 2, 3, 4, 5 has the advantage. The 5, 2, 3, 4 charged for it is so low (it being free) that nobody need use anything else.

SOLON.

311.

AMERICAN ENIGMA.

I am composed of fifteen letters and am the greatest day in United States history.

My 5, 12, 14, 11, 4 is what General Grant wanted, and is the signal of prosperity and happiness for a nation.

My 13, 1, 7 is made by the small boy on the Fourth of July.

My 10, 4, 9, 3, 15 exist in large numbers in our country to-day, caused by the hard times.

My 6, 2, 8 is the part of war which is most welcome.

J. A. S.

Send all replies and *original* puzzles to Puzzle Editor, THE UNION SIGNAL, the Temple, Chicago, Ill.

ANSWERS TO PUZZLES PUBLISHED JUNE 7.

305. Jennie Casseday.

306. CARNATION, C-art, A-gate, R-ice, N-eat, A-way, T-ruth, I-rate, O-pinion, N-or.

Correct answers: Bert Hartough.

THE UNION SIGNAL AND WORLD'S WHITE RIBBON.

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O Lord our God, other lords besides Thee have had dominion over us; but by Thee only will we make mention of Thy name.—Isa. 26: 13.

THE FOURTH; FROM THE STANDPOINT OF TO-DAY.

Unquestionably the Fourth day of July, 1776, marked an epoch in history. The day which sees the birth-throes of a nation can never be other than epochal, both to that nation and to the world at large. Nor can a nation, however great it may become, ever reach a vantage-point from which the failure to look back with grateful pride to its birth can mean other than a loss of power.

England cannot afford to ignore the day when her barons at Runnymede wrung from the reluctant John her Magna Charta; nor can the world. As little can the love for freedom which is innate in the heart of man afford to ignore the day, one hundred and eighteen years ago, when that grand old bell in Philadelphia "proclaimed LIBERTY throughout the land and to all the inhabitants thereof!" On each of these days, as well as on countless others enshrined in loving memory, the world took great strides towards freedom, and humanity came, by glorious bounds, up to a higher level, a clearer air.

Therefore, it is eminently fitting that the Woman's Christian Temperance Union of America should pause on this day, which represents our national birth, to give thanks and praise to God who called us into being, and whose hand has so marvelously guided our history.

But how most fittingly to commemorate this day is a question which, in the year 1894, may well "give us pause." We know that the ordinary, orthodox method of celebrating "the Glorious Fourth" is by praise and adulation.

Our orators will pronounce panegyrics upon this, "the greatest nation upon earth"; our patriotism will scream itself hoarse in our country's honor, that portion of it, at least, which has not already burned itself out in fireworks, or in a fluid preparation of a still more inflammable nature. Patriotism of the sky-rocket order will be in the air, and few will escape its contagion.

But the Woman's Christian Temperance Union has learned, in its twenty-one years of existence, that true patriotism consists neither in fulsome adulation of its country's glories, nor willful blindness to its faults. We have learned that, because a nation came into being through a God-given impulse does not prove that all its journeyings shall be God-ward. We have seen nation after nation throughout the world's history called into being for a manifestly divine purpose; and yet we have seen that purpose abandoned before its full consummation, and the nation turned aside to work its own unrighteousness instead of the righteousness of God.

Surely we cannot read our nation's history in the lurid light of the indisputable facts of to-day without feeling that it, too, is in danger of seeing the hand of flame write upon its walls the fateful letters which shall mark its overthrow.

What does the present condition of our national life mean? What does it portend? Who hath ears to hear cannot fail to hear the sentence of judgment pronounced against us in the high tribunal of eternal Justice. We have been false to our trust. We have turned from the worship of God to the worship of Baal. Our land, which was to have been the home of the oppressed, has become the home of the oppressor. Poverty stalks through our streets. The saloon has its iron grip upon our homes and upon our governmental life. The weak are ground down by the strong, and ever it seems more and more apparent that might is to take the place of right.

Can we boast of our purity, in view of an almost universal corruption? Can we boast of our freedom in full view of labor's oppression? Can we boast of our safety when the saloon exists under the protection of our laws, and yet a greater menace to the perpetuity of those laws than is anarchy: in fact the school from which anarchy itself comes forth? Can we boast of our justice in view of the fact that a glaring injustice is meted out on every hand; that, in a so-called republic, only one half the citizens are represented in the governmental life? Do strikes and industrial armies and our present success in dealing with the same call for loud and repeated boastings? Do they not rather call for sackcloth and ashes and a national humbling before Almighty God?

Well does Professor Herron, of Iowa college, declare:

"The people to-day are looking for new political conditions. Civilization is a vast undisciplined army, yet conscious of a universal change. The people are not angry, but are disturbed by sorrow and anxiety. The world is full of discontent and moving toward revolution. The race is learning that it is not an aggregation of individuals, but a union into one body. The association of men in justice is now the aim of politics. Liberty is but a means to an end. If liberty means no more than to fight each other for individual gain, it is a failure. It must be an association of men with each other. There are not two kinds of right—one for the state and the other for the individual. If there is a principle of right in the universe it is always right. The most significant fact in society to-day is that it turns to Christ as the ideal for humanity. If this ideal could be attained it would bring unity of the masses. The living Christ is the king of America, and the Christian state will be the only organized democracy. Americans are not democratic either socially or politically. In a pure democracy the people will be their own representatives. The Christian state will be the organized economy of the people. God sent this American nation to be an example to all other nations of the earth. We have failed. We have forsaken a trust. We are a fallen nation. Except the nation repent it cannot survive. We must prepare the nation for the Christian state and for the kingship of God."

And yet this address, replete with such stern facts and noble utterances, was pronounced "anarchistic" by the governor of Nebraska and by the press. If this be anarchy, then anarchy means a practical application of Christianity to state as well as individual.

It seems to us that the first use the Woman's Christian Temperance Union should make of the Fourth of July is to transform it into an occasion wherein these facts and countless others shall be fairly met. We wish each union throughout the nation could, on the coming Fourth, hold a public meeting, secure the services of some speaker who dares to face the truth, and then hurl this truth, red-hot, upon the people. If possible, hold an out-of-door meeting, in a grove, in a tent, on the common, or in any place where the people can most readily be reached; but let it be understood that you hold it, not as a day of jubilation, but as a great and awful day of awakening and enlightening as to the standpoint from which the Fourth of this Age should be viewed.

If you cannot secure the speaker, either from a paucity of such speakers or a paucity of funds, then let the union prepare its own program. There are books at hand in large enough numbers to furnish a startling array of facts. Dr. Strong's "Our Country," and "The New Era"; Helen Campbell's "Prisoners of Poverty," and others almost innumerable; while our magazines, notably the *Arena*,—that fearless exponent of the new civilization—contain in each number facts which may well thrill and startle into action.

If the occasion can be made a social and a financial success as well, by the addition of a lunch stand, an ice-cream table or any of the other methods by which our women know how to secure the inevitable dollar, so much the better; but by all means let the dollar be accessory to, not the principal part, of the plan.

Distribute literature upon these vital questions of the age. Sing songs which shall have in them the ring of the new dispensation. Let our country's flag wave above you, and honor its glorious folds, but strive, above everything else, to show to men and women about you that that flag can only be truly honored when it shall wave over a nation made free from iniquity; a nation in which the Lord shall be Jehovah, and not Gain.

God make us brave to face the truth; brave in the denunciation and the overthrow of evil, so shall our land indeed become what it has long boasted itself to be:

"The Land of the Free,
And the Home of the Brave."

THE PRESS AS AN EVANGELIST.

Press work in the temperance reform is nothing more nor less than temperance evangelization by means of the printed page. Thus the press becomes an evangelist, and no better definition of "the work of an evangelist" can be found outside of Paul's letter to Timothy, wherein he bids the young man, "Preach the word; be instant, in season, out of season; reprove, rebuke, exhort with long suffering and doctrine."

For twenty years the W. C. T. U. has been winning to itself "the power of the press," and leading it to do the work of an evangelist—to preach the temperance word in season and out of season, reproving, rebuking and exhorting with patient, long suffering, and presenting day after day, month by month, year in and year out, the unswerving doctrine of temperance and purity.

As a result of this work it is the testimony of great numbers of temperance adherents that they became such through the potent influence of some periodical, story, incident, argument or short sentence, even, pointed with a temperance truth.

Since facts are ever more satisfactory than generalities, it may be well to glance briefly at the actual temperance work being done through the press.

Take up one of the issues of the local paper to which a W. C. T. U. press superintendent has contributed, and inquire into the varying mission of this column, which has been the result of such painstaking. The periodical, according to its circulation, is speeding to its readers—hundreds, tens of hundreds, thousands. Some of these, on turning its pages over, sight such keynote words as "temperance," "reform," "woman," "equal suffrage," and forthwith pass on, not caring "to waste their precious time over such matter." Others read, but carelessly, and forget it all in an hour. One reads with a passing sneer, another to take the truth and distort it into a weapon of sarcasm, to be flung at a temperance acquaintance, privately called a "crank."

This one hurls anathemas at the editor for admitting such heresy to his columns, that one, perchance, resorts to the severer course of a request to have his paper "stopped at once." But others—and blessed it is to know they are legion—read, mark, learn and inwardly digest, and temperance brawn and nerve are fed thereby.

Here is a quiet-faced mother, who marks the paragraph and sends the paper to her absent boy or girl, who is only too glad to read every word from home, and swallows the "little preach" with a good grace, since mother sent it.

A wife folds her paper so that particular article is uppermost, and lays it carelessly where her husband must see it.

A worried young editor in a country office spies out the bright bit of temperance sentiment or news, runs his shears about it, and the next week it goes out through *his* paper to a goodly circle of readers.

A minister of the gospel sees that this interesting incident or those startling statistics will enrich his coming sermon, and on Sunday he sows the good seed in many earnest hearts.

Another W. C. T. U. press superintendent, whose "copy" is due in the little office away out on some frontier of the reform, blesses her sister worker a thousand times as she seizes the fresh items and sets it in *her* columns.

Some John G. Woolley reads it, remembers it, and from his lips it issues some day as a very thunderbolt of truth to awaken dead consciences and affright evil doers.

But the press superintendent is blissfully unconscious of all this as she makes ready for the demands of the next week. God bless her in her work—as responsible as any in the whole field. Who, more than she, must know thoroughly the inner workings of each department?

But the work of the W. C. T. U. press superintendent in filling certain corners of the secular and religious periodicals is but a small part of the press work done in the temperance reform. There is a duty to be fulfilled in getting *into* print, and there is a duty equally imperative in getting that print read. In other words, it is one thing to prepare and bake a loaf of bread, it is another thing to see that the right people eat it.

There is not, we venture to say, one temperance woman throughout our ranks who cannot find few or many opportunities of placing the bread of the press where it will feed some one. Has that poor woman who does your washing ever had a bundle of good papers from your hands? Does the little woman who sits near you every Sunday in church and every Wednesday night at prayer-meeting ever have anything better to read than the Sunday papers her husband buys? You do not know? Why do you not know? Have you ever given your grocer, your butcher, your milk-man, your dressmaker, your house-cleaner, your doctor, your friend, your pastor a good loaf of temperance bread in the shape of clipping, paper, leaflet or book? No? Then *you* are hindering the temperance evangelization of the world through the press.

We have at our peculiar service THE UNION SIGNAL; for the Y's and their friends the *Young Women*, formerly called the *Oak and Ivy Leaf;* for the boy and girl graduates of the L. T. L., *The Advance Guard*, for the younger children, *The Young Crusader;* for the use of our rank and file, the rich output of the Woman's Temperance Publishing Association, in books and leaflets, touching all our lines of work, besides the wide field covered by temperance literature from all other sources.

Do you read your UNION SIGNAL and toss it aside? Does your daughter's *Oak and Ivy Leaf* lie among the waste papers and finally get carried off? Are the children's papers torn and thumbed, burned or sold? Are your Responsive Readings and Purity Leaflets tucked away between the leaves of books, some day to follow the rest? Then *you* are hindering the temperance evangelization through the press and withholding bread from the multitude.

When through the printed temperance matter, now so freely pouring into our hands from the presses of our land, we create a demand for more, *we will have it.* There is a great deal said about the undesirable class of reading matter forced upon the people. This is false. The people clamor for certain things and they get them. The newspaper man keeps one hand on the pulse of his public and with the other makes a paper to correspond.

Behind the evangelistic work of the press is the evangelistic work of the individual, and when every white-ribbon woman, and every temperance friend, has learned to *read* for temperance so as to glean the best temperance teachings and place them where they will reach others, then temperance evangelization through the press will be speeding on, demand for temperance literature will create supply and this create further demand, and who shall say what the press evangelist shall not accomplish.

ENCOURAGEMENT FROM THE ENEMY.

We always scan with interest our liquor exchanges. They are apt to indicate in a very encouraging way the progress of prohibition, and any Prohibitionist who may chance to peruse the paragraphs of the anti-prohibition press, and will take the trouble to read between the lines, cannot fail to feel a strengthening of faith and courage. For what is meant by the editors for a note of warning to the liquor interest comes as a word of cheer to its foes. Indeed if it were not that we object to rallying to the support of the enemy by subscribing for its journals we should say to every Prohibitionist (especially to the weak-kneed, those whom some one has expressively termed "wobbly Prohibitionists"), take a liquor paper.

If anything could make us more loyal to a radical prohibition policy it would be the attitude assumed by liquor organs toward the varied restrictive experiments now being made with such unsatisfactory results in different parts of the country. We are indebted to *Mida's Criterion*, the cleanest and "coolest" liquor paper published, for many a cheering view of the situation. Its presentation of the complications in Iowa are certainly more encouraging to Prohibitionists than to anti's.

One of the most striking features of the mulct law is the freedom it gives each community to work out its own salvation—whether from the drink traffic or from prohibition depends of course upon the point of view. Under this law the tax—for as the *Criterion* observes with fine irony "the Republicans solemnly declared it was not a *license*"—may not be less than six hundred dollars, but the maximum amount is controlled by local option; hence some towns are trying high tax, Creston, for example, fixing it at one thousand two hundred dollars. This method, besides granting the liquor-seller permission to violate constitutional law, tends also to create a monopoly, and is eminently satisfactory to the favored dealers.

Other towns are trying the Gothenburg plan. In Ida Grove, for instance, seventy-five per cent of the net profits are to be paid to the town and twenty-five per cent to the school fund. "All persons employed in the business must be satisfactory to the council and school-board," which means that the business will be run by the political machine.

That the *Criterion* regards the mulct law as a "bungling attempt to give some degree of freedom to prohibition-ridden Iowa," goes to show that the measure is not likely to be looked upon with favor by the persons it was originally intended to benefit. It is, in fact, a bungling attempt to cater to so-called popular sentiment in that state. Its worst feature in the eyes of the liquor interest is the "endless litigation it must produce." As this means endless agitation it is to the Prohibitionist the one hopeful phase of the law, the one result that will bring good out of this evil.

The Prohibitionists, so the *Criterion* informs its readers, are attempting to show irregularities in the form of the petition under which saloons are opened. This document grants permission to the applicant to "lawfully sell, etc.," and it is claimed that under the constitution the only persons who can lawfully sell intoxicants are the pharmacists. As might be expected, the saloon-keepers are now accusing the druggists of providing the financial backing in this contest, and they are watching closely for any violation of law on their part. With the druggist and the saloon-keeper each keeping a vigilant eye on the other there is hope that the work of the Iowa prohibitionist will be made easy. The mulct law, which the Republican party of that state risked its life to secure, is evidently not to bring the "relief" the liquor men of "prohibition-ridden Iowa" hoped and expected.

But while criticising the measure which has brought about such a "muddle," the *Criterion* at the same time regards it as a blow to prohibition. As such, and only as such, is it commendable in the eyes of the liquor fraternity. "It has cut the claws of the prohibition monster," it affirms. And this monster, which liquor leaders realize is growing to huger proportions each year, is the one thing feared by the whisky interest. The utterances of its press confirms the statement that unadulterated prohibition is the only remedy for the evils of the liquor traffic to which the rum power all over the land is vehemently and unalterably opposed.

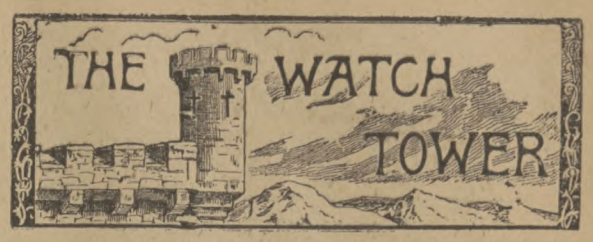
Do the whisky organs claim that prohibition is a failure and that drink-sellers have nothing to fear from it? Not at all; on the contrary they are constantly reminding their constituencies of the necessity of guarding against the "encroachments" of the "monster." High license was, when first adopted, as strenuously opposed by liquorites as it was favored by loyal prohibitionists. A few years trial of the system resulted, as we know, in a change of front for both. Drink-sellers are now its strongest advocates; Prohibitionists its most active opponents. So it will be with all compromise measures. The Gothenburg plan, the dispensary law, the tax method—any system which *regulates* the traffic must invariably result in giving it added strength and protection.

The *Criterion* does not hesitate to proclaim the failure of the Gothenburg system, and quotes at length from an article in the *Boston Traveler* showing *why*, in the face of its known failure in Norway and Sweden, the Massachusetts commission recommends it to the lawmakers of that commonwealth; so *why*, in view of statistics proving the increase of drunkenness under its operation, it is not abolished in the Scandinavian peninsula.

Being therefore pronounced a failure by the leaders of thought in liquor circles, in fact admitted to be rather helpful than otherwise to the trade, we need not expect to find much opposition to the Gothenburg plan among the whisky forces.

We are pleased to note that anti-prohibition leaders are waking up to the fact—long ago perceived by temperance workers—that the prohibition question is becoming a potent factor in obliterating the old lines between North and South. The *Criterion* calls attention to the fact that Massachusetts and South Carolina, though widely divergent in sentiment upon other issues, "seem to be *drawing together* in a common experiment with the liquor traffic. . . . they are coming to have one opinion on alcohol." In this fact lies the strength and the hope of the Prohibitionists. There is gathering to this righteous cause, not a solid North or a solid South, but a solid nation. North and South are arrayed against a common foe, the enemy of every home and of every moral and industrial interest in our land.

We know well that the liquor question will never be settled until it is settled right, and it is clearly the aim of the liquor dealer and the politician to delay its settlement by experiments apparently so reasonable and righteous, and by sophistries so subtile as to deceive the very elect. We have said, and still say, that the mulct law is a step backwards; but we must not forget that it was not Iowa, but a party machine in Iowa—a combination of whisky-sellers and politicians—which foisted this law upon her citizens. The *people* have yet to be heard from. May the *voters* of Iowa, whenever opportunity offers, not fail to express the will of her *people!*



Whatever may be the action of the church as an organization, all reforms must originate in the principles of Christ and be pushed by His followers. No weightier responsibilities were ever laid upon those followers than at the present time, for we stand in the shadow of events as great as any the world has yet seen. Social changes, as radical as any of the past, are just before us. Like the Pharisees and Sadducees, we may be swept on or overwhelmed by them, or we may rise to the honor of the children of God, become co-workers with Him and assist in bringing about the transformation of society according to a Christian model.

***

About the last of this month there will arrive in this country two young ladies who are encircling the globe on a journalistic expedition. They are Miss F. Marie Imandt and Miss Bessie Maxwell, from Dundee, Scotland, who are representatives of the *Dundee Courier*. The mission of these intrepid travelers is to collect facts concerning all matters of interest to women. Last year this same enterprising paper sent out twelve men, artisans, to this country to investigate the condition of their several trades in the New World. They kindly visited THE UNION SIGNAL, over which this quill driver chanced to be presiding alone, and the one who ushered the stalwart party into the editorial rooms, inadvertently introduced them as representatives of an *arctic* expedition. We were so accustomed to all sorts of rare visitors and distinguished people, that it did not seem strange to have our quiet office invaded by twelve sturdy arctic explorers, whom we proceeded to ply with questions relative to the North Pole interests. When the mistake finally dawned upon us, the hearty base laugh from the twelve sound Scotch lungs joined with "On Duty's" treble, and a merry time ensued.

***

"A little item on the last page of your issue of June 7," writes a friend, "reminds me of an incident that occurred at the annual session of the East Ohio conference in 1888. Bishop Joice presided. When (in his examination of the ministerial applicants) he came to the question 'will you wholly abstain from the use of tobacco?' he eyed the class sharply as they all answered in the affirmative. Then, with the energetic, earnest manner all who have seen him will remember, he closed the book, removed his glasses and demanded if any of the class had ever used tobacco. One replied he had. Immediately came the question, 'Do you intend ever to use it again?' To the credit of the man be it said his equally energetic and emphatic reply was, 'God helping me I never will.' The Bishop then told why he questioned so severely on this point. He had once overheard a man declare his intention of quitting the use of tobacco just long enough to answer that question. Whereupon the Bishop vowed that if he ever had the power he would allow no such deception. I am glad this subject will come before the general conference and will await its outcome with interest second only to the 'woman' question."

***

On the 30th of May a party of temperance workers, including Lady Henry Somerset, Miss Willard, Mrs. Pearsall-Smith, Miss Anna Gordon, Miss Helen Hood, Mrs. Rossiter-Willard, and the four young stenographers who have been constant helpers of the English and American leaders, went on a picnic to the beautiful village of Horsmonden, forty miles from London, in Kent county. The reason for this visit was the fact that in 1605 Simon Willard, afterward major and judge in Massachusetts, was christened in the beautiful old church of Horsmonden, and in 1634 emigrated with his friend, the Rev. Peter Bulkley, to Boston, near which city they founded Concord, the famous literary village where Emerson, Hawthorne, Thoreau and other literary celebrities spent their days. Miss Willard traces her ancestry to Major Willard, being herself in the ninth generation of his direct descendants. He was a friend of John Eliot, the apostle among the Indians, to whom a memorial has recently been erected in England, and himself wrought well-nigh fifty years for every good cause in the new colony. Two of his descendants have been presidents of Harvard University, and one, the Rev. Samuel Willard, was pastor of the famous old South church, Boston, and opposed with might and main the hanging of the witches; another was the architect of Bunker Hill monument, and the family has produced many ministers, teachers and philanthropic workers. After their visit to Horsmonden the ladies proceeded to Maidstone and held a temperance meeting as the climax of their day's celebration in honor of a Kent county Puritan, who helped to lay the foundations of Christian civilization in the English colonies beyond the sea.

ON DUTY.

MICHIGAN.

OUR STATE CONVENTION.

It was at the close of the flowery month of May that we gathered in Ann Arbor for our twentieth annual meeting. For days and nights the skies said April, nevertheless, we came in good numbers, two hundred and twelve of us—four general officers, twelve district presidents, twenty-seven superintendents, the remainder voting delegates. Leaving out the children's organizations, we represented about twelve thousand people.

One of the leading papers of our state, the *Detroit Journal*, said of us: "Up to this time the women of the organization have carried on a warfare against intoxicants by presenting petitions to the legislature and by other mild means. These measures have proved ineffectual, however, failing to bring about the condition of affairs for which the women are working. In consequence of this the women have become tired of half-way measures, and now propose to carry the war into Africa."

The executive board was in session Monday evening and nearly all day Tuesday. At half-past three on Tuesday there was a delegates' conference and prayer-meeting, ably led by Mrs. P. J. Howard, eleventh district president. It was a meeting of great spiritual power, and not an unmeaning act was our standing as we sung, "Blest be the tie that binds," and giving the Chautauqua salute to our beloved Mary T. Lathrap, as with steps a little slower than usual she came up the aisle.

Our memorial service came this afternoon, and was led by her. "Sweet Bye and Bye" was sung, Psalm 23d read, and then as the districts were called their "promoted" were named, a large number this year. "One by one we grow to the glory none may know," said Mrs. Voorhies. "Flowers of hope fade; flowers of memory never," said Mrs. Benjamin.

"No life comes to perfect fullness that does not pass under the ministry of pain. No singer, no artist, comes to his very best until he himself has passed under the rod. Back of pain, his loss; back of loss, love. 'Some days must be dark and dreary,' our great poet said, but a greater than any poet said, 'In the world ye must have tribulation.'" These were the closing remarks of Mrs. Lathrap.

Tuesday evening we were royally welcomed by Mayor Darling in behalf of the city, by Rev. Mr. Gelston in behalf of the churches, and for the Y's a bright university girl, Miss Anna Richards, bore greeting.

Then followed the Y hour, over which Mrs. Hollister, Y superintendent, presided, a woman beloved by the Y's in the nation as well as the state. Her report was followed by a paper on "The Attitude of College Girls upon the Temperance Question." The exercises were closed by Miss Newcomb with Delsarte movements and Indian club swinging.

Wednesday morning the convention proper began. The resolutions committee was composed of one delegate from each district. The corresponding secretaries reported a total membership of 7,479; unions 425; L. T. L's, 110.

The treasurer reported that, in spite of the hard times more money had passed through her hands the year past than any previous treasurer had handled; balance on hand nearly $1,500.

The president's annual address was varied this year and recommendations only presented to the convention. These included the putting of two organizers in the field; plan for district presidents to attend the county, and the state president all district conventions; strict prohibition in opposition to local option or the Norwegian system; co-operation with equal suffrage association. These last were thoroughly discussed and unanimously adopted. In speaking of the condition of things, Mrs. Lathrap said a number of cities in the state polled a larger Prohibition party vote this year than ever before. Cass and Berrien counties still have local option. The W. C. T. U. is not in favor of local option, although we will assist in that sooner than have license, which we are very much opposed to. By local option the liquor business is simply transferred from one county to another. It is unjust to prohibit it in one county, while just over the line in the next county it is being sold as of old. It is state action that we want. What the W. C. T. U. is working for is statutory prohibition.

Wednesday evening we were given a reception in the parlors of the church, meeting many Ann Arbor people of note. Adjourning to the audience room we listened to a musical and literary program, a unique feature of which was a W. C. T. U. acrostic. The addresses were given by Rev. F. M. White, on "Women, Work, White-Ribboners"; Dr. Coburn, on "Children, Christianity and Country"; Professor Steere, "Time, Talents, Teetotalism"; Judge Cheever, "Union, University, Unity." Mrs. Wetmore, who presided, said, "We will now take a collection for the local union." When it was received she graciously said, "We now present it to the state."

The superintendents on all lines were given five minutes to report, and we had a "Mrs. Bailey" as time-keeper—inexorable—yet they told, and well told, a good deal.

Mrs. Benjamin gave three instructive parliamentary drills. There were two papers, the one by Mrs. Aldrich on "The development of the department method and its advantages in W. C. T. U. work"; the other by Mrs. M. B. Dickie, "Does the multiplicity of departments tend to divide interests and carry the W. C. T. U. away from the objects for which it was organized?"

The wise head of our president grouped the district presidents under topical subjects and they in groups of six occupied an afternoon and morning in papers of six minutes each. (My friends, I challenge the states to equal brilliancy. Send for our state minutes and you will agree with me!) The first was a conference of organization: "Why is it and what is it?"

Why did our Women Organize, by Mrs. Irene S. Clizby.

The Story of our Organization Twenty Years Ago, Mrs. A. J. Shepherd.

Constitutional Form of an Organization. Can it be improved? Mrs. C. E. Brown.

What are the Chief Hindrances to Organic Effectiveness? Mrs. T. E. Adams.

Our Auxiliary Organizations, Y's and L. T. L's, Miss Catharine Birrell.

The Proper Relation of the Department to the Organization, Mrs. E. S. Hopkins.

The applause and appeal for extension of time testified to the worth of these discussions.

Another interesting series was grouped under "Our Principles: What are they, and How can they be Applied," and comprised:

The Moral and Social Basis of Total Abstinence, by Mrs. Jennie Voorhies.

The Moral Quality of any Form of Regulation, Mrs. A. S. Benjamin.

What Right Have Women to Demand the Legal Overthrow of the Saloon? Mrs. J. D. Stannard.

If the Saloon is Overthrown is it the Duty of the Sober Citizen to Provide a Substitute? Mrs. P. J. Howard.

What Our Organization has Done for the Advancement of Women, Mrs. C. C. Faxon.

Is it Reasonable for Us to Ask that the Church Stand for these Principles with Vote as well as with Resolution? Mrs. E. N. Law.

Another stirring feature was a question drawer, conducted by Mrs. S. E. V. Emery, on the financial problems now before this country.

A very few of the questions I will give:

1. To what can we trace the present financial stringency?

2. What led to or caused the decision to decrease the volume of money at the close of the war?

3. Is it right to issue bonds at this time, and would it benefit the country?

4. What could be done as a remedy for the present panic?

5. Cause of depression in price of farm products?

Perhaps very few men have given the time to the study of these problems that Mrs. Emery has, and she was listened to with close attention.

NOTES.

We had three National superintendents and one organizer as members of our body.

The resolutions were especially strong on the political and suffrage lines.

We sold all the copies of "The Great Mother" sent us, received subscriptions for both THE UNION SIGNAL and our state paper.

As speakers for the evenings we had Rev. Henrietta Moore, the logical, and John G. Woolley, the inimitable.

Our summer home, Mary T. Lathrap Hall, at Hackley Park, received, besides donations, a valuable present of a Bible, given to Mrs. H. M. Wilson, who is state superintendent of prison and police stations, by the prisoners in the house of correction, and with their consent given to us. The inscription reads, "Memorial to Jennie Casseday,—from the Ionia house of correction to the state W. C. T. U. at Mary T. Lathrap Hall at Hackley Park." Think on this line a little, friends, the pathos of it.

The last evening the delegates, through Mrs. J. M. Kinney, presented a lovely basket of flowers to dear Mrs. Lathrap, who was reëlected unanimously. No change was made in the secretaries, but the treasurer resigning, Mrs. Voorhies, who has been first district president, was selected.

An outside affair, and yet pertaining to the inside, was the yellow and white tea given by Mrs. Morehouse, who was formerly ninth district president, to the delegates from her district, twenty-eight of them. It was, indeed, a dainty love-feast.

In closing, I will speak of the decorations of the large Presbyterian Church, in which our convention was held. The gallery was gracefully draped with white bunting, banners of the districts, of the Y's and L. T. L's interspersed. Over the rostrum hung Frances E. Willard's picture, and near it the new Y banner of the second district, which has adopted the university class of '94 colors. The sentiment of Mary T. Lathrap, that was the text for many a speaker, printed in large letters hung from gallery opposite: "We need stronger faith, stronger courage, and more prophetic vision than the Crusade women ever knew"; and Mrs. La Tour's sad object lesson on the side gallery spoke loud and long of *why we work*. These were clippings of crimes committed through intemperance, one thousand in all, seventy-eight feet long, five columns in width, the gatherings since a year ago last October. The platform was brightened with cut flowers and potted plants. At all the evening meetings we were favored with the choicest music; the organ playing of Professor Stanley was indeed a treat, and the music rendered was from Bach, Hadyn, Mendelssohn, Handel and Wagner. The quartette of male voices without accompaniment was especially fine.

MRS. C. H. JOHNSON,
State Reporter, Flint.

OREGON.

TWELFTH ANNUAL CONVENTION.

I have just returned from our twelfth state convention, held at the capital, Salem, with the effect with all, I hope, as with myself, to place more irons in the fire, which will eventually help to annihilate the legalized liquor traffic.

We met in the Methodist church, which was made home-y, with banners, mottoes, flowers and the pictured face of our National chieftain. The basement parlors were used for hospitable lunches, children's meetings, and committee rendezvous.

No less than seventeen ladies were at once appointed to report to the press, and the principal city paper published lengthy reports daily. Our young lady pages seemed to be kept well on the go.

I think we had more visitors, especially among ministers, than usual, and all had brief words of cheer to give us. Mrs. Mead, our state evangelist, was able, because she lives near to her Heavenly Father, to bring us into His presence. Mrs. Osman, of Sunnyview, has quite a gift of singing the gospel without any instrumental accompaniment, which might, in her case, have proved a detriment.

The delegates numbered one hundred and two, amongst them two young men from the Corvallis Y's, who have embarked in two novelties, a Junior Y, and making their honorary members active with voting privileges. Our delegates came from both South (near to California) and East from over the Cascade mountains, one lady having driven seventy miles to reach the railroad. These eastern sisters have put up a request for a division of the state, which they think would facilitate the development of the work.

The county presidents (for now we can boast thirteen organized counties) were appointed the committee on plan of work. This plan of work has failed to reach me, so rather than delay my report I will reserve it for my next letter.

We were saved our usual trouble on minutes, *i. e.*, making up back expenses, and taking up pledges for fresh ones by having none, but publishing full reports in our state paper.

The address of welcome, which was known to be a "tid-bit," in the hands of Mrs. R. S. Wallace, of Salem, was on our evening program, together with an equally telling response from Mrs. Amos, of Portland.

The report of the corresponding secretary, Mrs. Susie Foster, was very encouraging, inasmuch as it had things accomplished to show, such as ten new unions; saloons kept out of five localities by remonstrance petitions (seven have prohibition by law!); eleven unions have headquarters; twelve hundred and forty pledged L. T. L's; thirty-one Demorest contests had been held; twelve schools of method and three hundred and seventy-two lectures given. La Grande, a comparatively small place, boasts an L. T. L. of two hundred and twenty-three members. The leader was present, and her talk will have inspired others to go home and follow her example.

Notwithstanding the financial depression, which has been as deep in Oregon as in other places, the treasurer was able to show a small balance on her books.

Our state president's, Mrs. A. R. Riggs, annual address was the chief feature on the first evening.

It reviewed the work with its forty-five departments in a telling way, speaking of the evangelistic as interlacing them all. The refuge home, the outcome in Oregon of the social purity department, with its good accomplished and its possibilities to come (with the larger scope of the new building) was described. The plea for equal rights for man and woman, with many a convincing argument, was well made. The outlook for temperance throughout the country was considered broadly, the bright spots pointed out as being more in number than what were still dark, and well worth consideration for the sake of the blessing that encouragement gives. I will quote the words of a listener who said at the end of the first white ribbon evening: "I have listened to many annual addresses of this leader of Oregon forces, but I can say, without fear of contradiction, that this excels them all."

The second day the county presidents substantiated and enlarged on the work that had been summarized by the state corresponding secretary. Mrs. Williams, of Douglas, spoke of the telling banner and the refreshing ice barrel at the state encampment, likewise that at the soldiers' home lately inaugurated the canteen system will not have sway. Mrs. Kinney, of Clatsop, told of the rescue of three girls from the slums in Astoria. Mrs. Whitemore, of Yam Hill, spoke of Newberg having doubled its membership, making it the banner union of the state. The spirited verbal report of Mrs. Spray, of Morrow, elicited the warm applause of the delegation.

Among the superintendents on the first day, the work of Mrs. Gilbert in the Portland jail created much sympathetic interest. The average number in the jail is one hundred per month. Ninety-nine of these are sent there through drink. Salem, near which is the state penitentiary, with its average of three hundred and sixty-five inmates, reported good work.

It is plain all our departments are officered by energetic women, whether it is Mrs. Rounds, with all her merry bands formed inside the public schools; Mrs. Brookmiller, in her anxiety that the Oregon Scientific Instruction Law should in no place prove a dead letter, Mrs. Minnie Thoms (a bride of a few months), who feels as do all her flower mission workers the force of the following *if:*

"If I but had the power to stay
The blighting hand of pain and sorrow,
The human flowers that wilt to-day
Would raise their heads and bloom to-morrow";

Mrs. Marie Sickafoose (formerly of the Portland kindergarten), now in the foreign work, and last, but not least, the evangelistic report, which is, as it were, the keystone to all. Of the forty-three girls who have been the

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last six months in the Refuge Home, all but four have been converted. One hundred and forty-eight gospel meetings have been held, and many thousand gospel leaflets distributed.

Our L. T. L. secretary, Mrs. Ada Unruh, gave us no peace until she was allowed a whole hour in which to interest the convention in her branch, and very effectively she did it, as will be seen, I feel sure, by the starting of many more legions, when the present number of graduates—forty-four—will sink into insignificance! The L. T. L. banner which Mrs. Scott, of La Grande, so grandly won, was presented by Mrs. Narcissa White Kinney in a forceful little speech.

I was pleased to be able to report in my department four hundred and fifty columns filled.

The contest for a Demorest gold medal created great interest and brought us a packed house. The young people acquitted themselves with great and almost equal credit. The marks were very close, and the audience, as well as the young contestants, were on the tip-toe of expectancy as to the results. The gold medal was won by Miss Lena Parker, of Forest Grove, and was presented to her by Rev. Mr. Grannis, pastor of the church. A short address from Mrs. Leiter, who had worked as a missionary in Alaska, was listened to with much sympathy and pity for the Indians there.

The election of officers on the last day resulted in Mrs. White Kinney taking the place that has been filled for eight years with such untiring devotion and self-sacrifice by our dear Mrs. Riggs. This was feelingly alluded to in her short acceptance speech. The other officers remain in *statu quo*.

The first part of the evening was devoted to Y reports, presided over by Mrs. Thoms (the new Y secretary) with grace and womanliness. Our business sessions closed with a sweet prayer by our long-time beloved leader, that seemed fresh with the inspiration of the spirit, and fragrant with the fruits of service.

Our resolutions ring with these notes: Qualifying for suffrage; to be a woman no disqualification; as we are well indoctrinated by Mrs. Helen Harford (who would gladly have taken an hour for the telling), that our school law should have a penalty attached for violators; for compulsory education; for the reading the Bible, commentless, in the schools; that our state institutions be provided with the ministrations of chaplains; that, just as we pledge our support to that political party which best embodies our principles, so we oppose the appointment to any office of men of profligate life; that we oppose vivisection, and will do all that in us lies to develop the sentiment of mercy.

L. A. NASH,
State Reporter, Corvallis.

NEW MEXICO.

TERRITORIAL CONVENTION.

Owing to the great distances throughout New Mexico, county conventions are not held, but the eighth annual territorial convention closed June 8. It met in Albuquerque, Bernalillo county, and was one more beautiful success for the temperance cause. The residents of Albuquerque patronized liberally and all felt that much good had been accomplished; the workers went to their homes with new inspiration and a determination to do more in the year that is to come.

The doors of the First Congregational church were thrown open to the convention, and all of the meetings were well attended by the ministers. The church decorations were very handsome.

The ladies of the Congregational, Methodist and Presbyterian churches showed a wide-awake interest by preparing elegant noon refreshments and serving them in the parlors of the church. The press of the city was very generous in sending their own reporters to make note of the daily proceedings. The very best musical talent of the city furnished the music for the entire convention.

Wednesday evening the president, Mrs. M. J. Borden, delivered her annual address, which was full of interest, instruction and inspiration. It was thoroughly enjoyed by the large audience and highly eulogized by the press.

Thursday evening the question, "Resolved, that Alcoholism is a Sin rather than a Disease," was debated; affirmative, Mrs. Bovard; negative, Mr. T. A. Finical. Both sides of the question were well presented, but all felt that the affirmative gained the victory.

Friday evening the Ladies' Press Association of New Mexico united with the W. C. T. U. and gave a literary and musical entertainment which was a delightful treat, enjoyed by several hundred people. After adjournment ice-cream and cake were served to about three hundred and fifty guests.

The W. C. T. U. work here is gaining in popularity; some of the ladies of the press association declared themselves to be jealous of the W. C. T. U., as that organization seems to be claiming all of the best workers and truest women. But as some of the temperance ladies belong to the press association, we suspect the jealousy is not of a very serious nature.

Various lines of work are carried on in the territory, Loyal Temperance Legions are becoming more numerous and the Demorest contest department is gaining in importance. Scientific temperance instruction is receiving more and more attention and encouragement from school superintendents and teachers. Many of the schools in New Mexico now give to scientific temperance a regular place on the daily program. The teachers in the Mexican and Indian schools labor patiently to instill into the minds of the children wholesome truths concerning total abstinence from alcoholics and tobacco in any of its forms.

The little union at Catskill concluded that as there was no church building in their place, they would erect one. The funds were raised and the building is about completed. It will be dedicated of course to Christ and His Church, so that any Christian people may feel free to worship therein.

EVA MAY TUCKER,
Territorial Reporter, E. Las Vegas.

DELAWARE.

NEW CASTLE COUNTY CONVENTION.

Although Delaware has not been reported for some time, it does not signify that we have been sitting with folded hands, "For in the name of the Lord we have set up our banner."

Three profitable county conventions were held in April, but of the work done in NEW CASTLE will I now speak. In giving a report of the convention, a general idea of the work accomplished in the county may be obtained.

The convention was held at Marshalton and ably presided over by our county president, Mrs. M. S. Cranston. Mrs. R. H. Matlack, our state evangelistic superintendent, began our day's work with prayer and one of our ever helpful Bible readings, that bring us "in touch with the Master."

Words of welcome were given by Mrs. Ida Hewitt, of Marshalton, and a response by Mrs. E. R. Butler, of Newark.

A suggestion was made to have our state minutes given to our honorary members and distributed as literature.

The treasurer's report noted a general response by the unions to Miss Willard's plea for the World's union, and also a response by the L. T. L. to the fountain fund. Reports were given from all the unions in the county.

HILLES, one of our energetic unions, showed an increase in membership of twenty-three since our last convention. They circulated five petitions, and proved successful with two.

STANTON is doing good work in social purity, for they have an efficient superintendent in Mrs. Eunice Whitely. Their superintendent of scientific temperance instruction visited the public schools, and was kindly received by the teacher.

NEWPORT has subscribed for *Scientific Temperance Monthly Advices*, and isactive in L. T. L. work. Their colored L. T. L. holds the prize banner for the greatest gain in membership.

NEWARK has been working with saloon remomstrances, and was successful in two cases.

HOCKESSIN is working for its Temperance House which has become pretty well established and is generally patronized by travelers instead of the saloon that is in the place. They are interested in parlor meetings, too, and endeavor to hold one each month during the summer and autumn.

NEW CASTLE'S chief work is with the prisoners in the jail. Services are held there every two weeks and conducted by ministers of different churches. They are doing what they can in the line of scientific temperance instruction.

DELAWARE CITY is preparing for an entertainment and medal contest.

MIDDLETOWN holds monthly prayer-meetings and has a flourishing L. T. L.

TOWNSEND has held three public meetings.

WILMINGTON has distributed literature extensively. Five thousand and twelve boys have visited their reading-rooms.

Miss Margaret Eastburn's report of juvenile work was encouraging, two or three new companies having been organized.

Miss Mary Mather gave an interesting talk on Bible study.

Rev. Henrietta G. Moore made an earnest address in the evening portraying very clearly the need of equal suffrage. This was Miss Moore's third visit to Marshalton, and she was greeted by a large audience.

We were favored throughout the day by having our state president, Miss Margaret S. Hilles, with us, who always adds zest to our meetings.

Rev. Mr. Gardner, in whose church the convention assembled, gave us words of greeting and cheer.

Good reports were given of the Y's by Miss Bessie Mills, state superintendent, who presided over the evening meeting.

There were forty-eight delegates present.

E. ELMA PYLE.
Corresponding Secretary.

NEWS IN A NUTSHELL.

FOR information as to suffrage contests bureaus, apply to Mr. M. M. Cooper, Jerseyville, Ill. He has both literature and medals.

THE small union at Manville, Wyo., feels greatly encouraged by the success of the first of a series of Sabbath evening services, held June 10.

THE Trilla, Ill., W. C. T. U. has lost a valued member by heavenly promotion—Mrs. Lennie Dornblaser Morgan. Appropriate resolutions were framed.

CHENANGO COUNTY, N. Y., has a member aged seventy-eight years, Mrs. C. Myers, who began her temperance work when but ten years old, in protesting against drinking and gambling as carried on in her father's tavern.

BAKERSVILLE, Cal., W. C. T. U. has $50 in the bank after erecting a $200 drinking fountain, which gave such general satisfaction that they hope to secure another. The union places SIGNALS in the barber shops and now has a cigarette crusade on.

A BRIGHT letter from the secretary of the Hudson, Ill., W. C. T. U. gives an interesting description of an L. T. L. rally, held June 15: "Tall boys of seventeen and eighteen, with fife and drum, headed the procession, and little tots of two-and-a-half and three years brought up the rear."

MRS. MARTIE P. EVEREST, of Hutchinson, Kan., says that the articles recently published in THE UNION SIGNAL, in reply to Dr. Lyman Abbott, by Dr. Bushnell and others, suggest a chapter in S. S. Reed's "Off Thoughts About Women," which she is sure UNION SIGNAL readers would enjoy.

HUENEMA, Cal., is bereft of president, financial secretary and treasurer, but has a corresponding secretary who is "in this work until death," and who "will collect the dues, and try to keep enough money in the treasury to employ a lecturer the first chance." There's "grace, grit and gumption."

REV. CARL HENRY CORWIN, who is pastor at Cragin and Hermosa, Chicago, has received a call to become pastor of one of the Congregational churches of Kaukauna, a growing city of six thousand inhabitants in Wisconsin. He is the son of a loyal county president of Vermont, and is a stanch Prohibitionist, always voting as he prays.

SAN LUIS OBISPO county, Cal., has a real brave heart in a sister who does valiant temperance seed-sowing, notwithstanding her steps are made possible only by the use of crutches. All the unions in this county could be aptly termed "shut-ins," as they are physically separated from the outside world to a great degree, but to the county corresponding secretary belongs the honor of being the first to send in the annual reports to the state.

MISS FRANCES ENSIGN, who attended the recent state convention of West Virginia, writes: "Miss Ida Abbott, of Fairmont, was appointed new state Y secretary. She is a teacher, very capable and faithful, and will do well. Mrs. N. R. C. Morrow, of Fairmont, the new state president, is a noble young married woman, formerly principal of the state Normal school, a talented writer and an excellent speaker. Her state will make great strides this year."

FROM Mrs. Frances J. Barnes comes a circular of Herrnhut House, Shawangunt Mts. Cragsmoor, New York, with this item on the back: "I call Miss Kite, the proprietor of this delightful place, 'Little Grace and Grit.' She has taken this mountain top for God and temperance. It is a resort much frequented by our white-ribboners. THE UNION SIGNAL and *Oak and Ivy Leaf* are always to be found on the table, and the hostess never appears without her badge."

MRS. MARKS, superintendent of social purity in Delaware, in her report of the Industrial Home for Girls said: "There are eight girls now in the home. They are obliged to care for their own rooms, do their sewing and attend school, and if their conduct permits, they are promoted each month from one grade to another. The last grade being the *trust and honor* grade. When they reach this grade they are thought to be ready to return to their homes or care for themselves. Some have been returned. Girls are admitted for different causes. One, a nice looking and capable girl in many ways, was addicted to strong drink. Best results are obtained in social purity by personal work; but we look too much for results. Do our work faithfully and leave the results to God. We can sow the seeds but cannot make them grow."

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THE Wilmington, Del., white-ribboners will surely be rewarded for the work they are doing. Mrs. White, police matron, a good Christian woman well suited to her position, reports one hundred and ninety-four women and girls from thirteen to sixty-five years old. The women were sent to jail and the girls to the industrial home. She speaks of two women who on bended knee promised to do better if she would only save them from jail. Finally she was instrumental in leading them to Christ.

MISS MARY G. BUMSTEAD, the missionary to Africa who made such a pleasant impression upon the World's convention in Boston, has been in Colorado for the past year. She expects to make her way East during July and August, and would like to make a few engagements to speak. Her theme is "The evangelization of the world." We cordially recommend Miss Bumstead as a speaker and advise the unions and churches desiring her services to make an early application. Her address is 1440 Gaylord street, Denver, Col.

THE twelfth district, Michigan, stands at the end of the list of districts numerically, but it is number one in many things. The president, Mrs. Law, is continually in the field, and their departure on many lines, notably children's work, has been grand. It paid its assessment on Mary T. Lathrap Hall at once and in full. In the early spring Mrs. Law lectured to a large audience at Ishpeming and in spite of the hard times, secured thirty new members and several honoraries. She also lectured at Salisbury, a mining point near, and secured as honoraries several young men. This union at Ishpeming takes up thirteen departments. This winter they gave a benefit for their own poor, realizing seventy-four dollars. Garments were made and a little motherless girl cared for. This twelfth district, embracing as it does the entire upper peninsula, is a very difficult field to labor in, the long distances between the unions, the large foreign population, the transient dwellers and long severe winters test the courage and faith of our sisters there.

Official Communications.

SCHOOLS OF METHODS.

It is hardly necessary for me to say to my faithful coadjutors and earnest, interested sisters throughout the land that circumstances entirely beyond my control have made it impossible for me to prepare and send out the somewhat elaborate plan of work promised quite soon after our National Convention. It is now so near the beginning of the many Schools of Methods in connection with the great summer assemblies that I can do little more than offer a few suggestions, hoping, too, that the July "reading" furnished in response to the call of our superintendent of that department may be found helpful. It is far from my ideal, it was so hastily prepared and under so great pressure that I can only beg our white ribbon host to "pass the imperfections by."

As to the Schools, both my experience and observation have led me to conclude that we miss much by not having a first-class secretary, who, with unflagging zeal, shall commit to paper all the helpful thoughts and ideas and opinions so well expressed and so constantly lost to those who must hear with their eyes. A "journal" should *never be omitted* in a School of Methods. My heart is full of pain when I realize what a fund of hints and helps has been suffered to go to waste because of this omission. While many Schools have had a nominal secretary, and others most competent and faithful, the *printing* of the journal is rarely provided for. Think how great a satisfaction, as the years go by, these same "old minutes" would afford, not only to those who were not present, but, if possible, far greater to those who, through these, would recall each hour of the companionship and growth in W. C. T. U. knowledge and wisdom. Again, when in the future the leader of a department fails to put in her appearance, how easy to fill the hour by referring to the journal; then follow with the review and discussion as usual. In case of great advance in the work of the department, what could be more encouraging than to note the progress? I need not elaborate these points, but feel confident that this word to those not already wise will be sufficient.

One of my dearest schemes was to prepare several plans of work and request each state of the several groups (New England, Middle, Southern, Western, etc.) to adopt uniformly the program best adapted to their needs. By planning the several schools of each state consecutively, thereby reducing time and traveling expenses to the minimum, would enable the schools to call to their aid specialists. Besides, as the years pass, the printed journal would, by and by, cover all our departments. It would be most interesting, too, to note the different views of the same question, as given by the home talent in the several localities. Not many years hence an exchange and interchange of these several journals would be an easy and profitable way of securing a program rich in detail and a veritable mine of information.

Remember, too, the enrolling committee. It would give your superintendent more pleasure than she could possibly express, to be able to give in her next report the number of those who have attended the Schools of Methods since our last convention. For the Schools yet to be held, how many will at least make the effort to comply with this request?

And now, my dear sisters, knowing your aptness to plan and your ability to execute, I look forward to great results, for what am I among so many—and after all why should I lament my failure when He alone can rightly guide us, and in His hands are all our ways.

Before I lay down my pen, what shall I say for all the words of kindly sympathy and tender affection so grateful to my aching heart during all these last weeks and months — words so compassionate and so touching and so true as to intensify the "tie that binds," and each day bring to my mind anew that most comforting declaration, "The *Lord* is *very pitiful* and of *tender mercy*." Your words are all written, my sisters, on memory's tablets, and as I go my lonely way, the thought comes to me over and over, that though the blossoms of *hope* fade, the flowers of *memory* can never perish.

Your true yoke-fellow,

A. S. BENJAMIN.

Portland, Mich.

DEPARTMENT WORK AMONG FOREIGNERS.

A testimonial of twenty-two dollars was presented to Miss Anna Lindahl, missionary at Ellis Island, on her departure for Sweden, where she was called by the death of her guardian. She expects to be absent two months, during her absence Miss Alma Mathews will care for our missionary work as far as her other duties will permit. The testimonial was an entire surprise to Miss Lindahl, and is an evidence of the high regard in which she is held. The donors are the officers and heads of the departments connected with the Port. They gave this acknowledgment of her worth voluntarily.

S. F. GRUBB, *Supt.*

Cor. Secy's Notes.

Mrs. Mary E. Griffith, president of the W. C. T. U. of the District of Columbia, and her able corps of helpers, are making sure and steady progress in public favor, being welcomed by the churches and regarded as an increasing power for good. Dr. W. R. Butler, forty-five years an honored pastor of the city, on the twentieth anniversary of the Luther Place Memorial church, desired the W. C. T. U. to take part in the exercises, which was done through an address by our superintendent of work among foreign speaking people, Mrs. Sophia F. Grubb, which the Washington *Post* characterized as an "eloquent plea for the temperance cause." The pastor and Dr. Hanrighans, a German preacher, announced themselves as Prohibitionists, and Dr. Butler said "the cause of the white-ribboners was dear to his heart."

Mrs. Frances E. Beauchamp, of Lexington, Ky., long an effective W. C. T. U. worker, has during the present year been especially active and effective in our work. As an evangel she has gone from place to place proclaiming the glad news of freedom from the drink habit and drink traffic through the various channels of W. C. T. U. work, and her messages, to unions, churches, L. T. L's, missions and evangelistic meetings have thrilled hearts and convinced minds, and her convention work has been especially blessed. Miss Laura Clay, a most able speaker for woman's ballot, has joined with Mrs. Beauchamp in the proclamation of the truth. The School of Methods at the Kentucky Chautauqua, to be held from July 4 to 14, enlists the interest and labors of these two noble women.

Dr. Mary Wood Allen has just closed a month of most successful work in Connecticut with the department of purity.

A cheering note of the work of the southwest district convention of Colorado (covering fifteen counties), Mrs. T. Rider Pickett, president, has been received. A Delta paper says: "A cold pencil and type report of such a gathering as Mrs. Pickett and her helpers brought about at Delta is as unsatisfactory as the description of the perfume of a rose or the flavor of a Grand Valley peach. The president of the Ouray union, her face aglow with enthusiasm, while joyful tears rained down her cheeks, voiced the general feeling of both guests and residents in the hospitable little city when she said, 'It has been perfectly blessed from first to last. I can never feel myself a stranger in Colorado.'" Mrs. Pickett says, "Interest in prohibition is gaining force that will tell this fall."

The following item from Miss Lodie Reed, corresponding secretary of Indiana W. C. T. U., well merits attention, and must interest: "Our experience this spring in raising money to complete our industrial school building at Hadley, and open it free from debt, has shown that, as you said in last week's UNION SIGNAL, 'there is money for our work if we use the proper effort to get it.' We started out to raise five thousand dollars, and have had more than two thousand paid and some three thousand five hundred pledged. The raising of this fund has also been a blessing in other ways, waking up unions from the half dead condition into which the last year's hard times had left them, and setting them to work in other ways. We are now in the midst of our annual series of inter-county Schools of Methods. Are holding fifteen this spring. These will be followed by a series of seven Y conferences in different parts of the state under the direction of our state Y secretary, Miss Dickson, assisted by Miss Hay. Sentiment in Indiana seems to be crystallizing about two branches of work, principally, woman suffrage and scientific temperance instruction."

A Frances E. Willard W. C. T. U. was organized at Tacoma in April, with forty-five active and two honorary members. Their first public meeting was a success in the interest of woman suffrage, at which Mrs. L. T. Hidden, of Vancouver, and others, spoke. Tacoma has been blessed by the coming to their union of several active W. C. T. U. workers who bring experience to the service, and are ready to join hands with others in the good work. Mrs. Croake, president of the union, is with good reason "hopeful that the organization will be a power for good" in that wonderfully growing city.

Whoever has failed to read "Beautiful Joe," by Marshall Saunders, our superintendent of the department of mercy in the Nova Scotia union, has lost great pleasure, and we believe blessing, and in the interest of this work we implore every W. C. T. U. woman to secure the book of beneficent lessons.

MARY A. WOODBRIDGE.

Treasurer's Corner.

THE ENVELOPE SYSTEM.

I desire this week to call the attention of every local treasurer to a revenue system that has been successfully used by churches, Epworth Leagues, Christian Endeavor Societies and mission circles for raising money; it is a numbered envelope system. The price for the outfit, consisting of full and complete directions, subscription cards for distribution among friends who would be glad to make a weekly contribution of any sum from one cent to fifty cents, or one dollar per week, fifty packages of small envelopes (fifty in each package), all neatly packed, is $2. We believe if this simple system could be tried in every local union it would treble their receipts. The regular price of this outfit is $3, but owing to the pressure of the hard times and our anxiety to see the system tried, we offer it for the next thirty days for $2, and we will send this box containing book of directions, cards and envelopes, post-paid, immediately upon receipt of the $2. We have only a limited number, and first come first served. We shall be glad to hear from any society using this envelope system.

HELEN M. BARKER.

TEMPLE RECEIPTS.

Carolina, South—Aiken: Martha Schofield, $1.

Carolina, North—Guilford College: Velina R. Millis, $1.

Connecticut—Windsor Locks: Miss Eva L. Pinney and Mrs. Purleyette M. Burnett, $2; Southbury: Mrs. J. M. Perry, $2; Moodus: Mrs. Mary B. Olmsted, $3; Bridgeport: Mrs. M. M. Hall, 50 cts; Mrs. R. I. Blakeslie, $2.50; Mrs. Wegia Hall Tracey, $2.04; Mendon: Miss Lide E. Miller, $1.62; Hartford: W. C. T. U., $70; Waterbury: A white-ribboner, $5; Stratford: Mrs. M. E. G. Curtis, $1; Meriden: S. E. Shaw, $3; Niantic: Mrs. Eliza W. Warren, $1; Shelton: W. C. T. U., $5; Mrs. L. V. B. Hubbard, $1; Lakeville: Mary C. Doherty, $1; Milldale: Mabel C. Murphy, $1.

North Dakota—Grand Forks, W. C. T. U., $1; Tower City: L. T. L., $1; Hillsboro: Emma Berwick, $1; Caledonia: Mrs. J. P. Clark, $1; Forest River: Mrs. Ellen Johnson, $1; Mrs. M. G. Ballack, $1; Mrs. Bates, 50 cts.; Mrs. E. C. Krenger, 50 cts.; Miss

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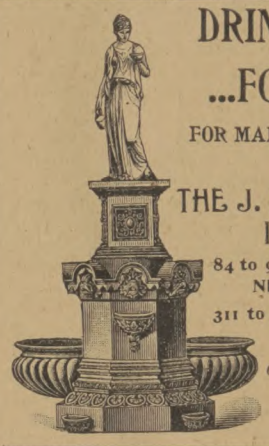
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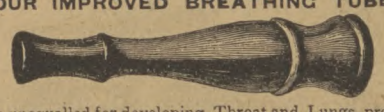
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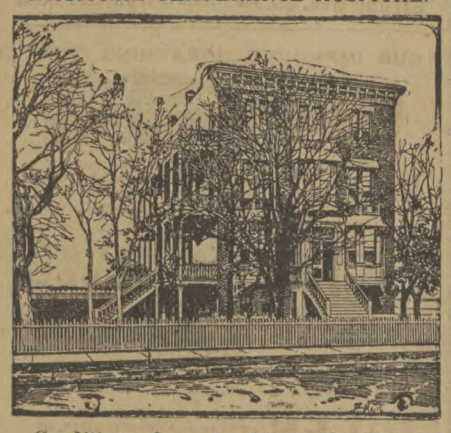
Indian Territory—Muscogee: Mrs. J. M. Escor, $1; Mrs. Laura E. Harshaw, $1.

Iowa—Madrid: Miss Josie Sengewald, $1; Mrs. A. Luty, $1; Volga: Mrs. Nellie K. Smith, $1: Mrs. Phelia L. Smith, $1; Mrs. Mary A. Hawthorne, $1; Mrs. Clara P. White, $1; Osceola, Mrs. Cynthia Hertz, $1; College Springs: Mrs. J. A. Reid, $1; Mrs. A. W. Stebbins, $1; Washington: Mrs. Sarah J. Brown, $4; Dubuque: Mrs. Fred Clark, $1; Mrs. Belle Dexter, $1; Middletown, W. C. T. U., $1.50; Mrs. M. B. Philips, $1; Blanchard: Mrs. L. B. Hoag, $1.50; Mrs. Pruella Baker, $1; Davenport: Mrs. M. D. Boyd, $1; Blairstown: Mrs. L. M. Bassett, $1; Edgewood: M. E. Smith, $2; Postville, Le Roy S. Hand, 1; Mt. Vernon: M. E. Whittemore, $1; St. Centre: Mrs. B. F. Centre, $1; Clarence: Mrs. C. R. Beatty, $2; Mrs. Helen M. Bell, $1; Mrs. S. S. Camp, $1; Danville: Miss Lucinda Sharp, $1; Dayton: Mrs. F. Davies, $1; Wright: Kate E. Taylor, $1; Keosauqua: A friend, $2.53 Spencer: Mrs. J. B. Shesler, $1; Fayette: Laury S. Strong, $1; Polk: W. C. Harvey, $1; Des Moines: Mrs. H. M. Woodward, $1; Clay: Mrs. O. Meacham, $1; Mrs. O. Wolcott, $1; Mrs. Emily Meacham, $1; Mrs. Sarah Hart, 50 cts.; Bremer: Mary Clemans Nottger, $1; Akron: Mr. and Mrs. Streeter, $2; Iowa Falls: Mrs. Harriet Anderson, $1; Cedar Rapids: Maria P. Keyes, $1; Springdale: Mrs. Lou A. Todd, $1; Kellogg: Mrs. J. G. Woodward, $1; Davenport: Miss H. M. Smith, $1; Mrs. H. Candaga, $5; West Branch: Sallie Congile, $1; Gladbrook: Nellie R. Wilcox, $1; Burlington: Mrs. Nancy Hilleary and daughter, $1.50; Kendallville, Mrs. Harriet Todd, $1; Miss Lizzie Keasel, $1; Mrs. Mary M. Barnes, $1; Cedar county: W. C. T. U., $28; Swaledale: W. C. T. U., $5; Farley; Sophia Nichols, $1; Mason City: Mrs. Dr. I. Rust, $1; Dubuque: Mrs. R. R. Hancock, $1; Lakin: W. C. T. U., $3; Wellington: Mrs. H. M. Benton, $1; Burlingame: M. S. L., $1; Girard: Mrs. M. L. Potter, $4; Shenandoah: Mrs. F. A. Goulding, $2; Fayette; Mrs. C. Stillwell, 50 cents.

SARA G. JOHNSON,
Financial Secretary.

NATIONAL TEMPERANCE HOSPITAL.



Conditions of membership in the Hospital Association: Signing of the temperance pledge, payment of $5 membership fee, and $1 annually thereafter.

Needs of the Hospital: Members in its Association; Endowment of beds, contributions of money, blankets, towels, etc. (As quilts cannot be used to good advantage on hospital beds, it is better to sell them at home and to send the money thus received.) Acquaintance with its principles and purposes. Urgent invitation is extended to all interested, and especially to all physicians, to visit the institution and make full inquiries in regard to its workings.

At the last meeting of the Board of Trustees of the National Temperance Hospital the appointment of Dr. S. H. Lawrence, as house physician, and the re-appointment of Mrs. Cleves, as superintendent of nurses, were confirmed. Dr. Lawrence has recently graduated from the Woman's Medical College, and will go abroad as a missionary in the course of a few years. There were several applications for the positions, but the opportunity of sending our principles abroad was perhaps the determining factor in making the selection. Dr. Lawrence is a capable and conscientious physician, and will look well to the interests of the patients. Mrs. Cleves' quiet and winsome manner has been of great benefit to all concerned.

Inquiry having been made regarding the principles upon which the National Temperance Hospital was founded, brings to mind the fact that there are constantly new recruits in the temperance ranks (and it is well there are, for some veterans are passing on) who are not informed as to the causes which led to present conditions. It is, therefore, well to state these principles again. They are:

1. Alcohol is a poison. Taken into the system, the greater portion is not combusted, but eliminated in its normal condition through the various organs of excretion.

2. In its passage through the system it destroys the tissues by coagulating the albumen and absorbing the water.

3. It lowers the temperature by disturbing the physiological and chemical processes of the body.

4. It lessens the amount of carbon dioxide excreted by the lungs, thereby loading the system with this poison.

5. It diminishes the power to withstand extreme heat or cold.

6. It weakens the power of the heart and paralyzes the entire vaso-motor nervous system.

7. By its interference with the moral functions of the various organs, it lessens the power of the human body to withstand disease.

8. It does not strengthen or stimulate, but depresses and diminishes the capacity for mental and physical exertion.

9. There is no disease afflicting the human body that may not be more successfully treated without the use of alcohol than with it.

Since the opening of the National Temperance Hospital to demonstrate the facts enumerated, many physicians have modified their views regarding the use of alcohol, and many more are living up to these principles in their practice than formerly, while other hospitals have followed the example set them by the handful of devoted women who sacrificed so much in time and money for this cause. It is reasonable to claim the educational work done by them influenced some, at least, of these things. The work must continue and be extended. If every state had a superintendent for the hospital, and every state superintendent would secure the appointment of one in each local union; if every one of these and all other loyal white-ribboners would call the attention of practicing physicians and surgeons to our hospital, and induce them to send patients there rather than to any other, how widespread its influence might become.

A visit to the hospital shows the lawn well kept, the flower-beds and borders all abloom; the shade of the trees and porticoes very inviting, while the homelike interior assures any incoming patient or visitor that rest and care are there insured. The matron, Mrs. Sara Hornby, is well-adapted for the position she has held so long. There are more patients in the hospital than is usual at this season of the year, and all are doing well. One, occupying Mrs. Hobbs' endowed bed, is the mother of four little children, who has come to the hospital from the deaconesses to welcome there the fifth child. But no father will welcome it, as it is not known where he is. Sick, he wandered away, and has not communicated with his family. This mother would be glad to have kind friends with good homes welcome any one of these little ones.

The matron reports the following needs: Tablecloths, of wide damask (white) for twelve-foot table; also napkins, and one dozen chairs for dining-room. The Y room needs repainting, which will cost about twenty dollars, also new hair mattress and easy-chair. Who will pledge any or all of these necessities?

PRESS COMMITTEE.

TEMPERANCE CONGRESS REPORT.

It is the intention of the committee of arrangements of the Temperance Congress to publish a full report of all the speeches and papers of the Congress, provided a sufficient number of copies are subscribed for in advance to bear the cost of publication. Those wishing a copy should forward an order like the following to Secretary Bogardus:

Mr. Joseph A. Bogardus,
Secretary of the Committee of Arrangements,
167 Chambers St., New York.

DEAR SIR:—To enable your committee to publish the proceedings of the reception to Gen. Neal Dow and the International Temperance Congress held at Prohibition Park, Staten Island (New York), June 3, 4 and 5, 1894, I hereby agree to purchase ——— copies of these proceedings at 50 cents per copy, and will send the money immediately upon receipt of notice that the book is ready.

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Our Library Table.

MY SUMMER IN A MORMON VILLAGE. Florence A. Merriam. An attractive sketch of the author's stay in Utah in the vicinity of the Great Salt Lake. The descriptions of village life are quaint and pleasing, while the glimpses given here and there into the dark intrigue of the Mormon faith are pathetic in the extreme.

Houghton, Mifflin & Co., Boston and New York.

THEY MET IN HEAVEN is by Geo. H. Hepworth, who must ever be gratefully remembered for a preceding publication, "Hiram Golf's Religion." Indeed, the former is of close kin to the latter, many of the characters being the same. Although a writer on spiritual themes, Mr. Hepworth makes no claim for any creed; he uses no theological technics. He simply narrates in a strikingly clear and forcible way the struggles of a soul out of darkness into light, and be the belief of the reader what it may, he can but read and feel his own soul expand in the genial, indeed, it were not too strong to say, holy atmosphere of the book.

E. P. Dutton & Co., 31 W. 23d St., New York City.

BRAVE LITTLE HOLLAND AND WHAT SHE TAUGHT US. By William Elliott Griffis, D. D. Here is a very interesting little volume of history aptly dedicated "To that large number of American people, who, whether they know it or not, have in their veins *Nederlandsche Bloet.*" The book is readable and historically reliable. It reads like a romance, this story of Nederland, which, as the author says, "has a Celtic, Germanic, Roman Pagan, Christian, feudal, crusading, and revolutionary history of its own. It touches also Saxon, Norse, English, Spanish, German and American history at many points."

Houghton, Mifflin & Company, Boston and New York. Price $1.25.

FIVE MINUTE OBJECT SERMONS TO CHILDREN. Preached before the Sunday morning sermon. By Sylvanus Stall, D.D.

These forty-three brief sermons to children were preached by Dr. Stall, while pastor of the Second English Lutheran church at Baltimore. With some object of everyday life presented to the eye, the author, after the manner of the parables, presents the important truths of the gospel to the easy comprehension of both old and young. The manifest purpose of the author is to render the Gospel attractive to the young, to present the great truths of salvation in plain, simple language, by means of aptly chosen objects and impressive illustrations. Entrance into the city of Child-soul is sought by assaulting both eye-gate and ear-gate at one and the same time. The illustrations used are impressive, the truths taught are important, and the impressions made are likely to be lasting.

Funk & Wagnalls Company, New York City. Price $1.

The ARENA for June contains an exceedingly valuable symposium on "Child Slavery in America." Alzina P. Stevens, assistant inspector of factories for the state of Illinois, leads off in a paper entitled, "The Child, the Factory and the State," giving statistics, factory laws, the violations and evasions of these laws, committed that greed may have its hands filled by the cheap labor of little children. Mr. Stevens dwells upon the injury done to children, morally, mentally and physically, in making them toil in factories, sweat-shops and the great retail stores of the cities. "It is not a trade that is learned in the great workshops where child labor is the foundation of a company's riches. What the child does learn is instability, unthrift, trifling with opportunity." "Not every waif, not every factory child, becomes an invalid or a criminal, a menace to society or a burden upon it; but that any so environed with evil in the most crucial years of a human life—the formative years—pass through to sound manhood and womanhood is a miracle." The second part of the symposium is conducted by Alice L. Woodbridge, secretary of New York Working Women's society, who discusses "Chiid Labor an Obstacle to Industrial Progress." She maintains—and rightly,—that "upon the weak shoulders of our child laborers depends to a great extent the welfare of the nation," and that the crushing out of the best in the children by putting them into the great work wheels of the world the sum of the nation's highest development is sadly reduced. Prof. Thomas E. Will, A. M., closes the series by furnishing "Data Compiled and Condensed from the Original Sources," and giving for reference by those who wish to pursue the vital subject further, a valuable bibliography of child-labor, consisting of reports and current literature.

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(MAIN LINE B. & O. R. R.)
Season Opens June 23d, 1894.

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GEORGE D. DeSHIELDS, Manager,
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—VIA—
BIG FOUR ROUTE
FOR FOLLOWING MEETINGS:
"ELKS" at Jamestown, New York June 18-25.
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National Republican League, AT DENVER. June 26.
"Y. P. S. C. E." at CLEVELAND. July 11-15.
National Teachers' Association, ASBURY PARK. July 6-13.
Baptist Young People's Union, TORONTO. July 19-22.
League of American Wheelmen, DENVER. August 13-18.
KNIGHTS OF PYTHIAS, WASHINGTON, D. C., in August.
G. A. R. at PITTSBURGH, September 10-15.

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Tickets will be sold for ONE FARE FOR THE ROUND TRIP between any two points on the Big Four, within a radius of two hundred miles

Ask nearest Agent for Date of Sale, Return Limit, Routes, Train Service, etc.

E. O. McCORMICK, Passenger Traffic Mgr. D. B. MARTIN, Gen'l Pass'r & Tkt. Agt.
CINCINNATI.

FOURTH OF JULY RATES.

On July 3 and 4, 1894, the North-Western Line will sell round trip tickets to stations within 200 miles at very low rates, good returning until July 5, inclusive. For tickets and full information apply to Agents Chicago & North-Western R'y.

LESS THAN HALF-RATES TO COLORADO.

On June 23 and 24 The North-Western Line will sell excursion tickets to Denver, Pueblo and Colorado Springs and return at the exceedingly low rate of $27.50—less than one fare for the round trip; tickets good for return passage until July 27, inclusive. Solid Vestibuled Trains, Palace Sleeping Cars and Superb Dining Cars through between Chicago and Denver daily, via the Chicago & North-Western R'y. For detailed information apply to agents of connecting lines, or address W. A. THRALL, General Passenger and Ticket Agent, Chicago.

Toothache is a little thing in the books, but many physicians would rather meet a burglar at the door on a dark night than to be called to cure a bad toothache, especially of several days' continuance. The old-time remedies only postpone the evil day, and usually the patient is respectfully referred to the dentist. Now to avoid all this trouble keep in the house a bottle of Dent's Toothache Gum, so handy to use; does not spill or dry up. Always ready. In value it represents but a small amount, 15 cents, but in good results untold pain and loss of sleep and rest. For sale everywhere by responsible druggists, or direct upon receipt of price.—C. S. DENT & Co., Detroit, Mich.

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We are constantly advertising household articles, or such things as are useful in the home, and we are always careful to advertise only meritorious articles.

Advertisers of this class of goods use our paper, expecting they will make quick sales, because we are reaching a constituency of women, the majority of whom are heads of households. They have a right to think this way, and if our readers do not answer their advertisements they are greatly disappointed; many of our patrons have so expressed themselves of late, and we feel that we ought to assure our readers that what they see advertised in our paper is meritorious and worthy of their patronage. The Woman's Temperance Publishing Association is greatly benefited by the money earned by the advertising department, but advertisers will not remain in our paper if it does not pay them.

You will notice on page 13 of this issue a small advertisement of the Standard Tea and Coffee Strainer. This concern is greatly disappointed because more of our readers do not want their valuable and meritorius little article. I know there are many "so-called" strainers offered for sale that are of little account, but this one is the best I have ever seen or used; we are using it in our home, and would not be without it. I hope our readers will send 25 cents and get one.

SAM'L H. BLOOM,
Advertising Manager.

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GROWING POPULARITY OF THE OXFORD SEWING MACHINE.

There is nothing more truly a household treasure than a good sewing machine. To be without it, is to be willfully deprived of the immense advantage of one of the greatest of all inventions. A machine once bought is a perpetual treasure. It demands no wages, occasions no expense or trouble, and is always ready, without a moment's notice, to render the work of the laborious housewife tenfold more efficient and expeditious. Some machines combine the best ideas and suggestions which have been so abundantly introduced in this remarkable mechanism.

A machine which exhibits in liberal combination all the best features introduced, is the Oxford Improved Sewing Machine, made by the Oxford Manufacturing Company, Chicago. They make High and Low Arm machines, with lock stitch shuttle, running light and quiet. These machines have the following important features: Cheapness (ranging from $10.50 upward), perfect, almost self-adjusting and graduated tension, are under control of the operator, and are always positive in their working. They are entirely self-threading in all points, including the shuttle. The needle is self-setting, and the attachments are quickly and easily fastened. The shuttle has an easy, oscillating motion, causing it to keep its proper place against the race. Their Oxford Home and Columbia machines, with attachments, were awarded the medal premium at the World's Columbian Exposition, Chicago. See their advertisement on page 16, this issue.

Weak stomach strengthened by BEECHAM'S PILLS.

Publisher's Notes.

THE UNION SIGNAL

Subscription Rates for 1894.

UNIFORM RATES.

One copy per year in advance	$1.00
" " " " 3 months	.25
" " " " 1 month	.10
For distribution at Conventions, County Fairs, etc., per 100 copies	1.70

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The Oak and Ivy Leaf, published monthly. Price per year	$ .50
Young Crusader, monthly, one copy, (12 Nos.) per annum	.15

Address all orders to
WOMAN'S TEMP. PUB. ASS'N.
The Temple, Chicago.

Read What Our Exchanges Say About

A GREAT MOTHER

ZION'S HERALD, JUNE 6.

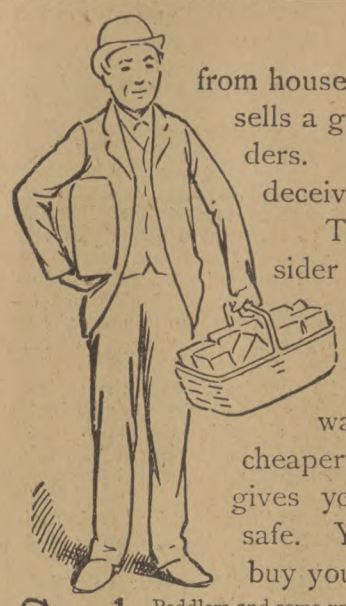
A GREAT MOTHER: A Sketch of Madam Willard. By Frances E. Willard, Her Daughter, and Minerva Brace Norton. With an Introduction by Lady Henry Somerset. Chicago: Woman's Temperance Publishing Association. Price $2.

The interest in this book is in both subject and authors. Madam Willard belonged to a hardy New England stock, transplanted to the prairies of the West. The Hills of New Hampshire were people of stamina and character; they were energetic and purposeful, and, as a result, were usually conspicuous in the democratic society in which they lived. Mary Thompson Hill married, in 1831, Josiah Flint Willard, a lineal descendant of Major Simon Willard, the old Puritan captain of Massachusetts Bay, conspicuous in the Indian wars of that early time. The commanding qualities of the ancestor have come down to his descendants in the latest generation. Josiah Flint Willard and Mary Thompson Hill were honorable for a long line of noble ancestors; but they will be remembered less for their great ancestry than as the parents of Frances E. Willard, the woman of high moral purpose, the philanthropist, and the born leader of her sex in one of the most important reforms of our time. The narrative is full of interest from beginning to end. Lady Somerset opens with a luminous introductory paper, reminiscent and appreciative of Madam Willard, as she saw her in 1890. Then follows the delightful biographical sketch by Frances E. Willard, and recollections by other members of the family, and the volume closes with the memorial address of Lady Somerset, on the life of Madam Willard, at Denver in 1892, in connection with the annual convention of the National Woman's Christian Temperance Union. The book is admirably illustrated, and will be prized not only by the white-ribboners, but by all interested in noble character and philanthropic work.

ADVANCE, JUNE 7.

"A Great Mother" is the title of a volume of Sketches of Madam Willard, compiled by her daughter, Frances E. Willard, and her kinswoman, Minerva Brace Norton. Although Madam Willard's prominence before the public has dated only from the time when her daughter became prominent in public work, still, as these sketches plainly reveal, she shone by no reflected light, but had within herself the strong, serene, self-confident nature which gained for her the title of Saint Courageous from those who knew her best. Whether in the school-room, where she taught ten years before her marriage, or among congenial friends in Oberlin, or in the Wisconsin wilderness, or under the classic shades of Evanston, or under whatever stress, she appears always the same sunny-hearted, cheerful-tempered woman, mistress of herself and of her circumstances. These "sketches" are contributed by a number of persons who were more or less intimately connected with her, and together they make up a beautiful picture of her as she appeared in all the relations of life. Her old Roman firmness was tempered by benignity; she held her opinions tenaciously, but never combatively; on her tongue was the law of kindness; and the influence she exerted over those with whom she came in contact was marked and beneficent. Of course her history could not be told without giving that of her family, the different members of which are sketched by both pen and portrait. It is the record of a rare, strong, sweet soul, which is written here, and a record which will be perused with interest by every one into whose hands it may fall.

Chicago: Woman's Temperance Publishing Association.



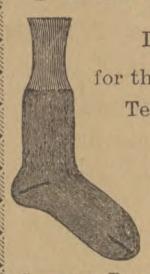
Peddling

from house to house, with "prizes" thrown in, sells a good many pretty poor washing-powders. Don't let these worthless prizes deceive you.

They don't amount to anything. Consider their value if you bought them in the regular way, and compare this with the value of ruined linens, paints, etc., that you risk with these washing-powders. There's nothing cheaper to wash with than **Pearline**. That gives you easy washing that is absolutely safe. You would better use **Pearline**, and buy your own prizes. You'd save money.

Send it Back Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, be honest—*send it back.* 420 JAMES PYLE, New York.

There is Economy



In wearing the **SHAWKNIT HALF-HOSE,** for they are the **MOST DURABLE** as well as the best-fitting. Testimonials to the effect that they are the best, and

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None genuine unless stamped *Shawknit* on the toe.

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CUT THIS OUT and send it to us with your name and address, and we will send you this elegant gold plated watch by express for examination. It is exactly as illustrated, and a good timekeeper and in appearance as good as a Solid Gold Watch and the greatest bargain ever offered. You examine it and if you consider it a bargain pay the express agent $1.98 and express charges and it is yours. Fine gold plate Chain and Charm FREE with each watch. If you sell six we give you one FREE. Write to-day this may not appear again.

THE CHICAGO WATCH CO., 281 Wabash Ave., Chicago, Ill.

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Part 17 is out. It contains fifteen fine, large half-tone plates of Niagara Falls and other Gems of American Scenery. Price, ten cents,—no coupons. Don't miss it. It is so cheap because the Michigan Central, "The Niagara Falls Route," wants everybody to know something of Niagara's marvelous beauty. Call at the Michigan Central ticket office, No. 67 Clark Street, Chicago, or send by mail to Frank J. Bramhall, Advt. Agent, 402 Monadnock Block, Chicago.

Publisher's Notes.

THE RAM'S HORN.

A Great Mother.

By Frances E. Willard and Mrs. Minerva Brace Norton. If you believe in the second commandment, or, in other words, heredity, you will be interested in reading of this great mother, Mrs. Mary Thompson Hill Willard. The introduction by Lady Henry Somerset is filled with bright specimens of clear thought and eloquent philosophy.

In the easy, flowing style which characterizes her writings, Miss Willard tells of her mother's ideas upon the care and culture of children; of her wise sayings; and relates many incidents of home life which reveal the strong character possessed by her mother. It is interesting as one reads the book to trace the qualities from mother to daughter, and to notice the kind of training which developed the characteristics of our world-known and loved Miss Willard. When our land is filled with such homes and such training a generation will arise which will trample under foot those strongholds of Satan, the saloons, and will raise the banner of God and temperance over the length and breadth of our country. The book will be an inspiration to every home.

Woman's Temperance Publishing Association, Chicago.

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THE TEMPLE, CHICAGO

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Publisher's Notes.

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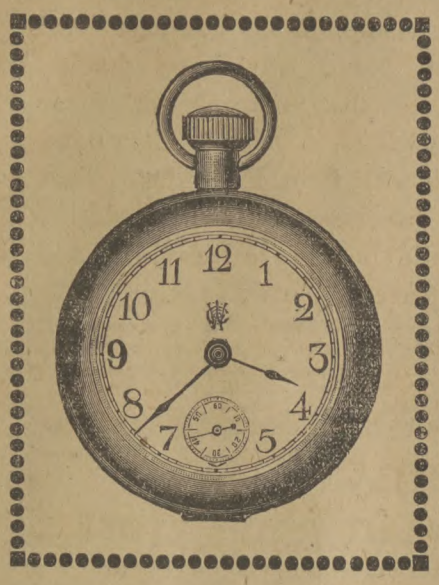

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Boys who will thank us for this generous offer to own the best pocket time-piece yet made by any Clock Company. Extreme diameter of case 2¼ inches.

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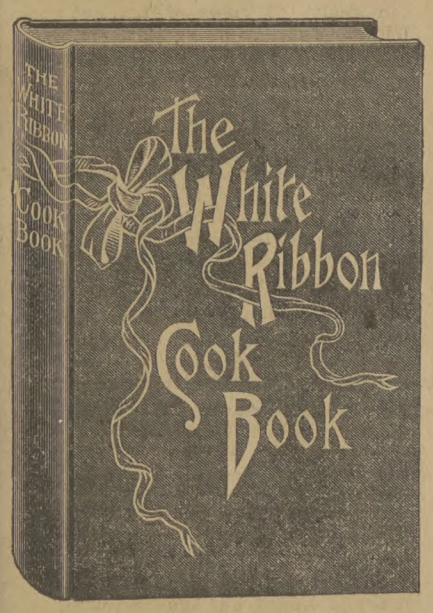

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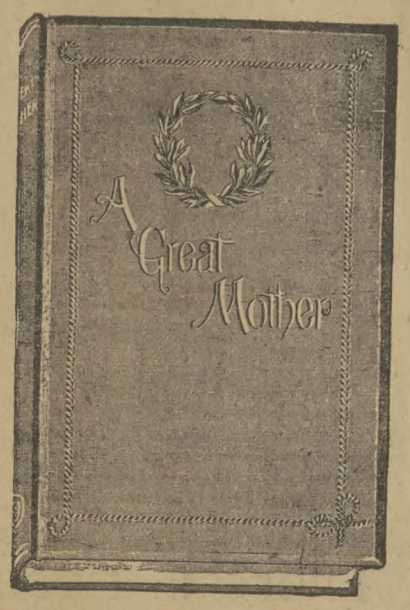
Woman's Temperance Publishing Ass'n
...THE TEMPLE, CHICAGO...

A GREAT MOTHER

THE BIOGRAPHY OF

..MADAM WILLARD..



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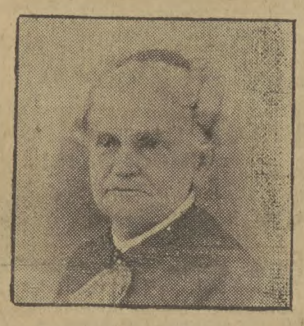
THE CRUSADER IN GREAT BRITAIN.



Mother Stewart, our Crusade historian, has given us another volume of Crusade reminiscences, this time an account of her wonderful work in Great Britain. The book is interestingly written, containing descriptions of scenes and people which are in themselves of much interest, and is illustrated with engravings of some of the noted English temperance workers.—*New England Home*, Hartford, Conn.

Price $1.

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CAMPAIGN ECHOES

A well-printed book, neatly and strongly bound, is "Campaign Echoes." It is the autobiography of Mrs. Letitia Youmans, the pioneer of the white-ribbon movement in Canada. It is written by the request of the Provincial Woman's Christian Temperance Union, of Ontario, with an introduction by Miss Frances E. Willard, indorsed by Lady Henry Somerset. Though an invalid, Mrs. Youmans has written an interesting history of her life, and the movement in which she was engaged. This substantial and entertaining volume is worthy of a wide circulation.—*Boston Star.*

Price $1.

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THE WHITE RIBBON HYMNAL.

"THE WHITE RIBBON HYMNAL" contains the favorite hymns of white-ribboners everywhere, besides many new ones of great merit. It contains sections for services, gospel temperance work, memorial services, mass-meetings, Prohibition rallies, special days, closing hymns and responsive Scripture readings. The poetry and music are well written, the typography is excellent and the binding is neat and attractive. This book is of great value to temperance workers, and ought to have a wide circulation.

Price 35 cents.

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Price of Department Leaflets 15 cents per 100.

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This is notably the age of pictures, and we have yielded to the acknowledged demand, and provided for the young people. Picture Leaflets.

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CHEAP LEAFLETS.

We are constantly having a demand for cheap leaflets. Order our Busy Day leaflets, 15c. a hundred; $1 per thousand. Good paper, clear type, and so to the point you can afford to give a moment to them on a busy day. Here are the titles. There are nine of them:

No. 1. A $200,000 glass of beer.
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" 3. Freedom or Slavery.
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" 6. Intemperance and the Catholic Church.
" 7. Catholics and Prohibition.
" 8. The Yellow Flag.
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Four New National Leaflets.
Two New Y National Leaflets.

THE STORY OF THE CRUSADE.
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INASMUCH, and
WHAT IS YOUR VALUE?

Each Invaluable.
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NEW LEAFLET, TIMELY TALK No. 6.

"The National Ox; What Shall be Done With It?"

This admirable article has been reprinted from THE UNION SIGNAL, and is now on sale at 30 cents per 100; $2.50 per 1,000.

It is a telling indictment of the liquor traffic.

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WOMAN'S TEMP. PUB. ASS'N,
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DEPARTMENT LEAFLETS.

Short, Spicy, Strong.

Just what you need in your department work, and only fifteen cents per 100. $1.25 per 1,000.

Order at once.

Signal Notes.

THE Salvation Army has forty-three newspapers, printed in fifteen different languages, and with a total circulation of 37,720,000 copies.

IN France the consumption of spirits has increased three times since 1850, and remedial measures are now being suggested. A thousand million francs is the estimated cost of alcohol in France each year.

SINCE 1869 European expenditure on armaments has increased by seventy-two million pounds. At the recent annual meeting of the Universal Peace Society in London, a resolution was proposed for a reduction of these gigantic burdens on the people.

SOUTHERN China is being visited with a dreadful plague which causes the death of eighty per cent of those who are attacked. It appeared in Canton about the end of April after a long drought, the first sign being the emerging of thousands of rats from the sewers and houses of the city.

THE London liquor dealers, in their meeting not long ago, stated that the total revenue from the trade to the exchequer was about thirty-five million pounds. As the expense of British armament is thirty-eight million pounds, it was urged that the drink traffic nearly paid for the cost of the country's defense! Nothing was said about the cost to the individual and nation because of the drink.

TOLEDO, O., with 90,000 population, has 800 saloons, making 1,600 out of the 15,000 voters of the city. They are firmly espoused to the party that favors the liquor interests, and are members of the liquor-dealers' association, voting solidly together. The same percentage of power is the average among our cities, but would avail little if the anti-liquor people would act as unitedly in casting their votes against the drink traffic.

THE editor of the *Banner of Asia* has been arraigned for his fearless utterances against the action of the Bombay government in permitting the open running of opium dens when it has power to close them. He says: "Nothing short of prohibition will save India from the profoundest depth of moral degradation and social misery. The opium vice is not one but many. Its name is legion, including the filthiest of all."

OF the enormous national drink bill for the United Kingdom last year, £138,854,829, only £21,255,416 was expended in the manufacture and distribution of the drink. Mr. J. Duthie estimates that this would employ about 527,086 persons at about twenty-five shillings a week. But if the whole of the amount were expended in useful and necessary articles nearly five times as many work people would be employed. Neat clothing and comfortable homes would displace rags and lack of shelter.

A WRITER in the Century magazine adduces facts and arguments which clearly prove that municipal government in Germany, France and England is superior to that of the United States. The growth of population in German cities compared with these of America is in favor of the former, and a similar advance has been made in the administration of municipal affairs, giving more solid pavements, railway and dock accommodations. The just conclusion is that there is room for decided improvement in the management of American cities.

M. LALAUNE, a French authority, gives some interesting statistics regarding the number of drink shops in France and Belgium. The latter country in 1892 had one drinking place for every thirty-nine inhabitants, comparing favorably with the ratio fifty years ago which was one to every eighty-three. In France the proportion is much greater; in 1886 it was one for eighty-seven inhabitants. Marseilles alone shows an increase in the last half century of five times the former number.

THERE is to be a union temperance celebration held midway between Minneapolis and St. Paul on the Fourth of July. All of the temperance organizations have been invited to aid in the arrangements and program, and many, including the W. C. T. U., the Good Templars, the Boy's Brigade, the Catholic Crusaders, the Keeley League, Christian Temperance League and the Prohibition clubs and committees, have responded, and an excellent program has been arranged for, upon which will appear as one of the chief speakers ex-Gov. John P. St. John. Pleasant grounds have been secured, and a large seating capacity is assured.

Ill Tempered Babies
are not desirable in any home. Insufficient nourishment produces ill temper. Guard against fretful children by feeding nutritious and digestible food. The Gail Borden Eagle Brand Condensed Milk is the most successful of all infant foods.

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IT FLOATS
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"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

Volume XX.—No. 27.] CHICAGO, July 5, 1894. [Price $1.00 per Year in Advance

Mrs Ursula D Hetrick 1029 16th st 1894

SINCE OUR LAST ISSUE.

The British House of Commons has declined to reduce the tax on beer.

Iowa Prohibitionists convened at Des Moines June 28, nominating a state ticket.

The New York police investigating committee has adjourned until September 10.

The bill to admit New Mexico to statehood has gone to the Senate, having passed the House.

Indiana mine operators have granted the claim of their men for increased pay, and work is resumed.

A bill making Labor Day a national holiday has been passed by Congress and signed by the President.

An inter-colonial congress was held at Ottawa, Ontario, Can., for the purpose of furthering trade alliance.

The University of Michigan conferred degrees on six hundred and eighty-nine graduates last Thursday.

Mobs have threatened the Italian quarters in many French cities, sacking wine and fruit shops and cafés.

The Sunday Rest Association of Chicago has denounced the mayor's action in vetoing the Sunday Closing bill.

Sir Oliver Mowatt, who has served as premier in Ontario, Can., for twenty-three years, was reëlected last week.

The annual picnic of the Chicago Waif's Mission was held at Jackson Park, June 28, with eight thousand in attendance.

Many nations and prominent municipalities through their representatives have expressed sympathy with the people of France in their national calamity.

Mrs. Mary Frost Ormsby has been appointed a delegate by the American Peace Society to the sixth universal peace congress at Antwerp, August 29 to September 1.

Forty of the four hundred and six delegates at the New York Prohibition Convention at Syracuse were women. Francis E. Baldwin, of Elmira, was nominated for governor.

M. Casimir-Perier was elected President of France to fill the vacancy caused by the assassination of the late President Carnot. The trial of the assassin is announced for July 23.

King's county, N. Y., W. C. T. U., in its meeting at Brooklyn, June 28, passed unanimously a resolution not to patronize stores of any description which have intoxicating beverages for sale.

The boycott of Pullman trains has led to great inconvenience for the public. Attorney-General Olney has ordered the enforcement of the law regarding the obstructing or delaying of the United States mails.

According to a decision by Judge Colt, of the United States district court at Boston, the Japanese, being of the Mongolian race, come within the Chinese exclusion act, and are not eligible to citizenship in the United States.

The Pullman Palace Car Company, Friday, sent to the internal revenue collector twelve thousand five hundred dollars in payment of the twenty-five dollars' annual revenue tax for each of its five hundred buffet cars on which liquor is sold.

A dispatch from Albany, June 29, announces that the equal suffrage committee of the constitutional convention stands only as five to twelve in favor of abolishing sex distinction. Its report will be, however, that the subject be made a special order and debated at length.

Last Thursday afternoon was spent by the Solons of the nation in the Senate chamber in a discussion of the whisky schedule of the tariff bill. A motion was passed to make the increased tax go into effect immediately on the passage of the bill. Distillers are removing large quantities of whisky from bond in anticipation.

THE league of Republican clubs in Denver has advised its members to "study up on female suffrage." Verily, the day of enlightenment dawneth.

FOR one short hour last Saturday we held delightful converse with Mrs. Andrew and Dr. Bushnell, whose change of plans are announced in another paragraph. True to the great work laid upon them, they are hurrying on to England, utterly regardless of personal comfort, with the dust of the Orient still on their garments. Verily, the Lord will protect such consecrated workers, and bless their devoted labors for human weal.

"EVERY turn of the car wheels sings 'Home, Sweet Home,'" writes Mrs. Katharine Lente Stevenson, *en route* to Boston, June 28. Mrs. Stevenson will spend a month in the East, presenting her favorite subject of temperance literature at the New England Chautauqua, July 10, and preaching the annual sermon at the New England W. C. T. U. conference, Ocean City, July 15. We warn the Massachusetts sisters not to place too many allurements before our contributing editor, as we do not regard her as Lent(e) any longer, but ours by right of adoption.

THE new census for Chicago shows a grand total of 1,700,000, an increase of one hundred thousand over the World's Fair year, which is exactly opposite to the predictions, as it was thought that a goodly proportion of the city's population were Fair residents only. One strange political feature of the canvass is that while there are 466,960 males over twenty-one years old in Chicago, there are only 288,933 registered voters. Consequently there are 178,027 male adults who do not vote—nearly forty per cent of the voting population. And yet one of the chief objections to extending full suffrage to women is that they will not *all* avail themselves of the privilege!

IOWA Prohibitionists are acting wisely in deciding to test the constitutionality of the infamous Mulct law, which everybody now acknowledges to be nothing more or less than high license. A Des Moines liquor seller will be prosecuted July 10, and a decision will be rendered in time to bring it before the supreme court at the October term. The recent state convention declares: "The so-called Mulct law, enacted at the demand of the liquor power, is an outrage upon the moral citizenship of the state, and the proposition to re-submit the prohibitory amendment a mendacious political trick to palliate that outrage, and while we denounce the political trick of its submission, we desire, and will do all we can, for the adoption of the prohibitory amendment when it comes to a popular vote." A full state ticket was nominated, including Rev. Bennett Mitchell, and Mrs. Marion H. Dunham, W. C. T. U. state president.

THOSE were great speeches of the great men at Harvard University, wherein they recounted the glories of its development, and presented a gold medal to President Eliot for his twenty-five years' service. But to a simple woman's mind the complete omission to include that "branching out" whereby Radcliffe College, with its "sweet girl graduates" has become equal in educational status and opportunity to the university of which it is the "Annex," is indicative of a non-development of the *new* chivalry in the minds of these great men. But all the same there *are* new men who could not so fail or forget, and they grow more numerous each day. With a young woman distancing the Senior Wrangler at Oxford, England, another taking the prize in oratory at Cornell, New York, and three carrying off prizes in the Lutheran University at Gettysburgh, Pa., with almost every college door open and the professions now free to women, it becomes all wise men and educational leaders not only frankly to accept the situation, but to glory in the discovery that in all lines of life "it is not good for man to be alone."

IN England the jails, prisons and public institutions are in a large degree shut away from the public. Women seek in vain to gain admission to the police stations that they may learn what is going on. We think it would be better if the public, which has the taxes to pay, and whose interest in all these institutions is vastly beyond what the interest of any transitory government can be, were allowed to have access to all institutions pertaining to the people. We believe it would be better for those who are incarcerated and better for the people themselves. It would increase the total intelligence concerning the defective, dependent and delinquent classes. It would bring abuses directly to the knowledge of those who are most concerned to have them abolished, and would soften the asperities of life to those large and unfortunate classes who form the minus side in character and life.

ONE of our special issues that is eagerly awaited each year is the Fair number. The date of it this year will be August 30. This is a number particularly for the farmers and their wives, among whom are so many honored members and brothers-in-law of the W. C. T. U. We always try to give them something of special interest, both as regards farming and temperance; and for that smaller class of husbandmen who do not believe in and vote for temperance measures, we will have earnest, persuasive words of counsel and entreaty. Another prominent feature of the Fair number is the suggestions to local and county unions for securing a foothold on the fair grounds, and utilizing such opportunity for the propaganda of our temperance mission. To this end we invite contributions from all readers who have had experience in temperance fair work. These contributions should be brief and in our hands not later than August 10.

AN imperative call of duty necessitates a change in the plans of Dr. Kate C. Bushnell and Mrs. Elizabeth Wheeler Andrew. They reached the United States Monday, June 18, coming more than a fortnight before their expected date of arrival, because of great weariness and a sense of Divine guidance in hastening home. Immediately upon their arrival they were met with most urgent pleas to hasten on to England. A very unusual crisis has arisen in the British Parliament which involves the moral and spiritual welfare of millions. The Royal Opium Commission is about to make its report for parliamentary action on the opium traffic. Further, the matter of the state regulation of vice in India is up for consideration. The Christians of England are doing everything in their power to arouse the conscience of the British government on these two questions which vitally concern the moral welfare of the entire Orient. It is in order that they may emphasize their testimony on the evils both of the trade in vice and the trade in opium in the eastern world, that our third and fourth 'round-the-world missionaries have felt called to proceed directly to England. The immediate haste is in order to attend the great meeting of the British, Continental and General Federation for the abolition of the state regulation of vice, which, as they have been informed by cablegram, convenes in London, July 12 and 13. Therefore, with scarcely an hour's rest, they are speeding on their way across the Atlantic to further labors in behalf of the women of the Orient. They earnestly beseech the prayers of all white-ribbon sisters that God may send the convicting power of the Holy Ghost into the hearts of British legislators, that they may be caused to see their tremendous responsibility to the Far East at this unusual crisis in the world's history. They wish to express their heartfelt appreciation of the cordial welcome they have received upon their arrival in the home land, and to those who have already sent invitations for meetings. It is a real sorrow to disappoint these kind friends, but they earnestly trust to be able to fulfill all these requests at no distant day.

AGE.

A Sonnet—Dedicated to Frances E. Willard.

BY FRANCES OVIATT LEWIS.

The wind-blown trees—at noon a tossing band—
Are stilled with magic touch by gentle night;
The birds fly past to nests in blossoms white,
While stars their pale and mellow light expand.
For falling twilight now with wizard hand
Touches the face of nature with more tender light,
Veiling rough furrows from the keenest sight,
And peace spreads brooding wings o'er all the land.

So, on the face of age, as life draws near Infinity,
A beauty grows which youth will never know;
A radiance from the past, and sweet serenity
Shine where the dimples chased so long ago,
And pain and sorrow have no power to war
The inner light of soul which shines forever there.

Chicago, Ill.

"TONY."

BY ELIZABETH CUMINGS.

Summer is a terrible season in St. John's street. Out in the orchards in the lovely country bobolinks flash up from the tall grass and sing their sparkling carols in praise of glorious July. The hummers dart above the honeysuckles and roses. The bees hm above the clover. The ferns give forth their perfume to the mid-day heat, and in the transparent shallows of the river snowy lilies open.

But in St. John's street all the day from early dawn till long after dark there is a ceaseless rumble of drays and carts, a din of gongs, for the grip-cars cross it to plunge into the tunnel, and when the rolling-mills and the box factory are going there is added the clamor of machinery. Not a spear of grass is to be seen in it from Avenue K to Avenue T. Around one electric light pole a lusty dog-fennel once took root, and for a time led a scrubby existence, much to the delight of the many children of the neighborhood. But after a time it gave up the fight. When the wind was east the fumes from the gas-works were stifling, and quite too much even for dog-fennel.

Rows of low, sooty, squalid houses line either side the street from Avenue K to Avenue B, and each one is full of people as it can hold, for rents are dear in Zoar, and for all sorts of work that poor people can do there seem to be a dozen hands stretched out. The only prosperous looking places on this bit of street are the saloons. The saloon-keepers wear good clothes and carry gold watches. The four on the short piece of highway I have indicated call their places "Exchanges," a most appropriate name, for in exchange for hardly earned dimes and dollars the people receive there drink, destitution, disease, disgrace and death. Garbage boxes, black with flies and reeking with odors, stand at regular intervals along the pavements, which are of wood, pasty with filth and broken with age. But the street, such as it is, is better than the tenements. It is a relief to escape from them into it.

There were a dozen or more children squatting along the side of the alley or leaning against the great pole loaded with wires near it. Out of the west the wind poured as from an oven, and from the high walls and the stones in the road the heat still twinkled, though it was evening. It was not wonderful that particular part of the street had a funeral daily, or oftener.

"I wance was oop th' lake," announced Mikey Roach, a tall boy. "Me uncle, Timmy O'Shea, may the hivens be his bed! tuk me. He was ship's cook two months, barin' thray wakes, when he died, God rist his sowl! Sich a viage wud be the makins av Tony."

"It's grass he nades," said Patsy Flanigan. "Me grandmither says this is a turrible place to be auld in, an' to be little in, an' grass kapes folks healthy. Yis, an' trays. Tilegraph poles ain't shady,"—he glanced about at the lofty shafts dim in the gloaming with their loads of wires. "'Tis misilf wishes I cud take Tony to me country risdince."

"I wass hearin' off folks as takes kids to th' country," announced Bertha Oleson, shifting the pallid baby she was tending from one tired shoulder to another. "Yas. It was at the mission school, and they said it was so peautiful, dose kountry. One girl she was tellin' me dere wass flowers aplenty for everyone to pick."

"I've been to the park," said skinny Janey Higgs. "There was flowers, but the cops would git you for touchin' of 'em. There was lions, and it was splendid when they roared. I think it would do Tony heaps o' good to hear 'em."

"We cud sind him on a 'scursion," said Mikey. "It ud on'y cost a matter av a dime or two. But his clothes is auld-fashioned."

A laugh followed this sally. Tony, the boy under discussion, was an Italian waif, and one of four who lived with a dark-skinned old man named Theodore Foscatti, whose appearance was the signal for a general disappearance of the children of the neighborhood, so afraid were they of his fierce, black eyes, his cane, and his shrill tongue. Old Foscatti kept his boys in rags that scarcely held together, and compelled them to deliver the pennies they gained begging after their street concerts (so-called) to him.

Little Tony played the violin, and though his instrument was an unworthy member of its tribe, he handled it with a born musician's magic, and so generous and gay was he, so ready to help, and to lend a hand to anybody, in any emergency, whether it was a crying baby to be soothed, a seam to be sewed in a hard-running machine, an errand to be done, or a doll to be mended, or mush to be stirred, that now he was ill all St. John's street was moved in his behalf. But it was a busy hive, at least for the women and children. Little fingers sewed buttons. The girls sorted rags and picked over tobacco. The boys sold papers and blacked boots in addition. There was small opportunity to do neighborly offices for Tony, who lay worn and weak in old Foscatti's cellar,—much to the great irritation of that old savage, who assured him if he did not mend soon they would all starve, a catastrophe for which he, Tony, must answer to the saints. As for the boy, all he could do was to count the beads which he for some reason believed had belonged to his mother, and then doze off into forgetfulness. A young doctor, come from no one knew where, had visited him and given him some drugs. A Salvation Army woman had visited him and had stroked his head with her cool fingers, and had brought him an orange. But Padrone Foscatti had interfered with further attentions. The young doctor had said Tony was overcome by the heat. Old Foscatti scoffed at the idea. "Why am I not overcome?" he demanded, foaming at the half-conscious Tony.

It was during one of his worst paroxysms that Mikey Roach had come in with a banana for the invalid. Mikey's life was not easy. He did odd jobs at the box factory when it was running, and picked up rags with Abraham Isaacs when it was not; and whether he did well or ill he was sure of a sound scolding from his red-headed step-mother when he got home to the two rooms which he shared with her and his four half-brothers and sisters. But the baby, Peter, was fond of him, and the step-mother's bark was worse than her bite. He felt quite sheltered and loved in comparison as he listened to the old Padrone's incomprehensible words, but very comprehensible feeling; and the next morning after the conversation recorded he determined to risk a scolding, and, possibly, a penance, for he had heard Father O'Dowd say many a time that he was sure "God hates Lutherans," and went to the tiny chapel up Avenue K, where Pastor Katz preached every Sunday.

The morning was cruel hot. Pastor Katz was tired. and he preached in German. The singing was in German. Even the deacons dozed. As for poor Mikey he fell fast asleep and when he woke he found himself alone. When he was again in the street he found the wind had shifted, and brought faint suggestions of the great lake. He turned his steps toward it, and, after a time, came a bit of open space where some Salvation Army workers were holding a meeting. There was a man holding a flag. One of the women with him had a tambourine, and sang in a high, sweet voice what seemed to Mikey a most beautiful hymn, about "the far away home of the soul." The other women prayed. About them were slatternly women holding babies, while other children clung to their gowns. A few men slouched on the outskirts of the crowd. The woman who had prayed began to talk, and told of heaven.

"Ah, think," said she, "of its fair green fields where flowers bloom, and where there are never tears, nor pain, nor death." Mikey listened attentively, as he told himself, trying to "git some light on a good place for now." After the last hymn he presented himself.

"Have you ever thought about going to heaven?" demanded the pleasant-voiced woman.

"Yis, mu'm, frayquent, whin I has time," he replied politely. "Father O'Dowd kapes it in me moind, but what I'm after is a chance at the fields for Tony now."

"I can give you the address," said the kind worker, when Mikey had made himself plain, "but there are conditions, and I don't know about Dagoes."

"Savin' your presince, mu'm," interposed Mikey quickly, "inside him Tony's a gintleman."

That was the one touch needed to harden Mikey's kindly wish to serve his friend into a set purpose, and when, at last, after incredible efforts on his part, and the sacrifice of his own best jacket in spite of his step-mother's tears, he saw Tony propped up in a seat in a car bound for Fernwood, only a clog dance of the most pronounced description could express his feelings. "Hustle wid yur healths, me b'y," said he at parting, as he grasped Tony's thin, yellow paw. "Ye'll be a credit to us, I'm sart'n. Bring back wid ye sthrength, and to sphare."

Evanston, Ill.

(To be continued.)

THE GOTHENBURG SYSTEM.

II.

BY REV. CARL F. ELTZHOLTZ.

There are widely different opinions concerning the Gothenburg System and its dispensaries ("Samlagene"). Some believe that no substantial good is gained thereby, while others are of the opinion that it promotes the cause of temperance. The real truth is that the dispensaries have different influences in different localities. It depends largely on who the managers are and what interests the dispensaries are expected to serve. If the managers are persons who are in sympathy with the drink traffic and who do not recognize any danger or wrong in the intoxicating use of drinks, and if they believe that the surplus from its sale is a real gain and a blessing for the local government, then it must be put down as granted that the dispensaries will be the cause of as much drunkenness, degradation and damnation as the average high license saloon. But if the management is laid in the hands of persons who are opposed to the drink traffic, because they are convinced that it is only evil in its effects, and that the more it can be hindered the better it is for the individuals and the community at large, then it must be admitted that the Gothenburg System is the best form of license system in existence. If the drink traffic shall be tolerated and licensed in a community then the dispensaries are, if they are managed well, to be preferred for the private saloon. But why should the saloon nuisance be tolerated in any community?

The Gothenburg System throws great temptations on the path of the municipal authorities which many of them do not care to resist. The persons who hold individual licenses sell liquor for their personal gain, and to satisfy their insatiable greed for money; but when the municipal authorities—the "city fathers"—monopolize the liquor traffic and put agents, who represent them and their interests, behind the bar in the dispensary to sell whisky for the benefit and in the name of the city government, then the "city fathers" have become saloon-keepers, debauchers, seducers and corrupters of public morals, of innocent youth—the children of their own city; they have become what Wesley calls "poisoners general" upon whom "the curse of God is in their gardens, their walks, their groves, a fire that burns to the nethermost hell! Blood, blood is there; the foundation, the floor, the walls, the roof, are stained with blood," and this only to satisfy (not personal greed, as in the case of the individual saloon-keeper, but) the municipal greed for money regardless of the social, moral and spiritual consequences upon the community which they have the honor to represent.

Hon. Sven Aarrestad, president of the Norwegian Total Abstinence Society, and member of the Norwegian Parliament (Northinget), who has investigated a number of the annual reports from the dispensaries in several Norwegian cities, remarks: "It cannot be denied that some of them (the reports) give the impression that the dispensaries, instead of diminishing the liquor traffic rather do their best to extend it, so as to make the business as profitable as possible." In the annual report from the dispensary in Drammen, for 1882, it is said: "The surplus for 1882 is Crowns, 6,271.73. When it is remembered that the dispensaries have had to contend with considerable competition, this must be considered very satisfactory." The competition spoken of is from the private saloons which had not yet been swallowed up by the monopoly.

The report goes on to say that there had been an increase in the sale of liquor, which increase probably was because the managers had rented a better located property, near a square, answering better to the requirements of existing conditions. And it is also stated that the managers had thought it most profitable to let one of the licenses remain unoccupied for the time being, so that they could be at liberty to dispose of it in connection with fairs, theaters and other social gatherings. This shows that the managers are exerting themselves in order to make as much as possible out of the business. In Christiania they thus, according to *Menneskevennen*, organ of the Norwegian Total Abstinence Society, had a surplus from the dispensaries (1892) of Crowns 281,093.43. In Stockholm, Sweden, the dispensaries disposed, in one year, of 1,859,413 *litre* brandy, which is 13.63 *litre* per inhabitant. The surplus received from the dispensaries by the city of Stockholm was Crowns 1,619,773.

In the annual report from the managers of Stavanger dispensaries for 1880, it is said that the increase in the sale of beer "was because the dispensaries had been better patronized than formerly, as the public seemed to appre-

ciate that the dispensaries were kept clean and orderly." Thus many otherwise respectable people, who would not have visited the dark and dirty saloons, now without hesitation patronize the beautiful and clean dispensaries.

It is not a wise policy to make the dram-shops more tasteful and inviting by removing the offensive surroundings. Justice R. C. Pitman, LL.D., of the superior court of Massachusetts, has well said: "Let the business create its own atmosphere;—do not artificially purify it, rather let its natural loathsomeness repel the yet young and pure. To make the grog-shop 'well-lighted, roomy, airy and clean'; to allure with the security of pure liquors (*i. e.*, unadulterated poison); to furnish respectable bartenders and even comely young women . . . and to throw around the whole the double sanction of the state and a business corporation of the first citizens of the town—all this is but to aid the devil in the recruiting of his army of drunkards, and to supply him with the choicest of stock. No! if the grog-shop is to exist, let it not become a reputable *institution* . . . but rather let it stand, like the brothel, a horrible excrescence upon our civilization, unconnected with any legitimate business or honest trade, unsecured by any police certificates, visited even by its votaries with a sense of degradation and conscious guilt."

It was the original idea that the surplus profit should be applied to philanthropic purposes, but facts prove that the administrators of these funds have departed more and more from this idea. Instead of using the surplus for philanthropic purposes it is used to pay the municipal expenses. If the city is in need of better streets, public baths, brass bands, libraries, museums, water works, public parks, shady drives, roads, better sewerage, hospitals or municipal railroad shares, etc., etc., the surplus from the dispensaries has been resorted to to defray their expenses, which otherwise should have been raised by the people through direct taxation. It is, therefore, not to be wondered at that people, who are not aware of the fact that whenever the liquor traffic drops one dollar in the public treasury it steals at least five or six dollars, should look upon the dispensaries with great favor. As this unclean whisky money is used to defray many of the public expenses, the tax-payers as well as the municipal authorities are disposed to defend the dispensaries, which Mr. Aarrestad very appropriately has called "*municipal milk-cows.*" When, therefore, temperance people have been candidates for public office they have in several places—especially in the cities—met with considerable opposition, because the people feared that they should work against the dispensaries and thereby increase the burdens of the tax-payers.

As Mr. S. Aarrestad has no hope of getting national prohibition for Norway at the present time, he is pleading for a more strict control of the dispensaries, and he advocates strongly:

1. That all traffic in strong drink shall be monopolized by the dispensaries.

2. That no dispensary shall be opened in a community when a majority of the inhabitants (men and women over twenty-five years) are against it.

3. That the possible surplus from the sale of intoxicating drinks shall be paid over to the *national treasury.*

I understand that the Norwegian temperance people follow their leader in advocating these measures, which (if they become law) will lead them a step nearer the goal. *It is reasonably expected that the sale of intoxicating drinks will not be tolerated in many communities when there is no prospect of either private or municipal gain thereby.* The local authorities will not be willing to pay the *extra* expenses for police, prisons, poor-houses, insane asylums, etc., which are always connected with the sale of intoxicating drinks, when there is no hope of any local gain from license or otherwise.

It is a most encouraging fact that there has been a considerable decrease in the consumption of liquor per head in Norway the last twenty-five years. What is the principal reason for this? Is it the modified Gothenburg system? No! There is another most powerful factor that must be taken into consideration. It is the Norwegian temperance movement, the marvelous spread of total abstinence. The Norwegian Total Abstinence Society, which was organized in Stavanger, December 29, 1859, by Mr. Asbjorn Kloster, with a membership of thirty persons, has, according to the official report, at the close of 1892 a membership of 104,071. If we add to these the Good Templars, the members of the Blue Ribbon societies, the members of the Methodist Episcopal church in Norway, who are total abstainers, and other scattered teetotalers, I am not very far from the mark when I estimate the total abstainers in Norway to be an army 150,000 nence) that they drink but little, and if so, there are at strong. In a country where there are 150,000 teetotalers, who are members of societies that work against strong drink, there must be at least 250,000 persons more who are so much under the influence of the 150,000 teetotalers (and so much enlightened on the subject of total abstileast 400,000 persons in a country with about 2,000,000 inhabitants who are either total abstainers or else drink but little. The influence of the Norwegian temperance movement is sufficiently powerful to account for the decrease in the consumption of liquor in that country. Public sentiment is growing stronger and stronger in favor of total abstinence. Norway is marching rapidly forward to the goal of national prohibition—*the Gothenburg system notwithstanding.* It is, however, true that the Gothenburg system has led to less drinking at bars, but it has at the same time undoubtedly increased the home drinking.

Lincoln, Neb.

WOMANHOOD SUFFRAGE.

BY MRS. KATE W. SHEPPARD.

Superintendent Suffrage Department W. C. T. U. of New Zealand.

Now that womanhood suffrage is one of the leading political questions of the day, it may help some who, either from want of time or inclination have not given the subject the consideration it deserves, to publish a few facts connected with the extension of the suffrage to the women of New Zealand, and the results on the recent elections in that country.

Although the question was first introduced into the New Zealand Parliament in 1878, it was not until the women themselves began to organize in 1885 that the subject was received with anything like seriousness either by the people or their representatives. The establishment of the Woman's Christian Temperance Union, with its various departments of work, embracing almost all questions of social and moral reform, was the means of gathering in a large number of thoughtful, earnest women. So broad was the scope of the union that the officers of each department had full liberty to procure assistance from, and work with all who wished to do so, whether they were members of the union or not. Thus, where the franchise department circulated its petitions for womanhood suffrage throughout the length and breadth of the land, at least one-third of the women who collected the signatures were not members of any temperance body. The appeal embodied in the petition was made on the broad ground of citizenship irrespective of sex, so that every woman who realized to some degree the disabilities under which her sex labored, was enlisted as a helper in the suffrage cause.

It should be noted, however, that the women were not thoroughly roused to a sense of their need for direct representation until they found that all their attempts at reform were practically futile without it.

Petitions, largely signed by women, were at various times presented to Parliament pleading for enactments, which, if passed, would have been for the betterment and elevation of humanity. These were regulated to a "Petition Committee," the members of which usually decided that they had "no recommendation to make" when the women resolved to work for equal suffrage. Without it they were helpless, with it they would at least be fairly represented and their wishes respected. Candidates for parliamentary honors were publicly questioned, and their replies noted; meetings were held, literature was distributed and every device resorted to that could help in influencing public opinion on the question. Suffrage Leagues were established in 1890 and did good work.

Sir John Hull was the special champion of the measure in the House of Representatives, introducing various Women's Franchise bills from time to time, until the Ballance Government in 1891 incorporated the Suffrage clauses with the Electoral bill, and passed the measure in 1893. After some violent opposition in the Legislature Council, that body also passed this measure. The Governor, Lord Glasgow, gave his assent to the bill on September 19th, and for the first time in the life of this "Britain of the South" her people were free.

It had been said by the opponents of the measure that women did not care for the franchise, and would not use it even if they had the opportunity given them. Recent events have proved the fallacy of this assertion. The newly qualified electors were allowed very little time for registration, as the rolls were closed early in November, and the general election held on November 28.

In spite of this disadvantage 109,461 women were enrolled, and 90,290 recorded their votes at the election. There were at the same time 193,536 men on the electoral rolls, and out of that number 129,792 voted. It will be seen, therefore, that the proportion of women who voted was larger than that of men.

The manner in which the election was conducted proved that the assertion that women would be subjected to insult was a groundless one. Although one of the most exciting elections ever held in the colony it was frequently commented upon as being undoubtedly the most orderly. Women freely attended the meetings, and the rowdyism that so often disgraces such assemblies was noticeably absent. The crowds on polling day were most orderly and well behaved. It was found that the presence of large numbers of women at the booths was a far more effectual restraint on ruffianism than the police force could have been. Every male voter had a sister, wife, mother, daughter, or some one equally dear to him, for whose sake all riotousness must be restrained. The daily papers were unanimous in their remarks as to the orderliness of the elections, and the freedom from drinking. One of the results of the elections has been a crushing defeat of the old Conservative party; but many causes operated to produce this effect, which cannot be dwelt on here. Another result is that the present Parliament is a cleansed and purified one. A number of M. H. R's, whose reputation has been unsavory, have been rejected, even though professing the popular creed in politics.

In all this it will be seen that the moral and social condition of the nation is, from a woman's standpoint, the first consideration, and most fair-minded people will admit that hitherto this side of human affairs has not been emphasized too much. We do not want a one-eyed government, but one with a perfect vision, which is able to focus and legislate for the wants of the whole nation.

THE CHURCH'S PRESENT DUTY TO SOCIAL PROBLEMS.

BY REV. WILBUR F. CRAFTS.

It is quite generally admitted by labor leaders that what is most needed in industrial reform is the application of the spirit and law of Christ to business life.

Movements in behalf of the poor have always been chiefly supported by those who have learned justice and charity from the Bible. A few years since the editor of the directory of New York charities wrote us, in response to a question, that there was not then a public charity in that city of ten years' standing that had not been founded and chiefly supported by Bible men, that is, by Christians or Jews. Moral reforms are almost wholly carried on by Christian people.

But these applications of Christianity to politics, industry, charity and reform are not made by the churches as such, but by a small minority of their most earnest members acting as individuals. There is Christian unity, on a small scale, in social reform, where there ought to be church union on a much larger scale for the world's sake and the church's sake. Because the work of social reform is done by Christians as individuals rather than by the churches as such, the latter lose the credit of even what is done and incur much censure from those who have a high ideal of the church's duty to society, many of whom contrast unfavorably the "Kingdom" Christ proclaimed, a divinely ordered society of brotherhood and justice and purity, with the church's small efforts toward the realization of such social conditions.

It is clearly seen by students of the times that the most stupendous evils of the day could and should be swept away by the united forces of the churches, massing their lessons, sermons, literature, letters, petitions, and especially their ballots, on such scandals of Christian nations as legalized opium and liquor, tolerated prostitution and gambling, lax divorce laws, corrupt elections and monopoly, any or all of which could be at once overthrown in the United States and British Empire if the controlling Christian votes were themselves unitedly controlled by loyalty to Christ and His laws of purity and humanity.

The real difficulty seems to be not so much lack of sympathy with social reforms, as failure to adjust ancient church creeds and discipline to the new social conditions of our times. The chief denominations were organized *in the age of individualism*, before the age of cities and of social solidarity, when environment did not need to be converted as well as character. It should also be noted that the churches mostly originated in doctrinal controversies, before Christian ethics had been fully developed, when liquors and lotteries were neither of them ethically heterodox, and when Sunday trains, Sunday mails and Sunday papers were unknown.

Charity was an early flower of Christianity, and so has a recognized place in church work, though only in the outgrown, unscientific charity of the "poor fund"; but moral reform, the last and most consummate flower of Christian faith, has as yet only found welcome to the unofficial ante-room of advisory resolutions, being mostly left out of binding creeds and rules and official schedules of benevolence; indeed, reform is shut out of the household, allowed only the place of a Lazarus begging for resolutions and casual offerings at the door.

Denominational conferences should hasten to adjust their creeds to the new developments in Christian ethics: (1) by establishing ethical "standards" not less specific and binding than their doctrinal standards, providing also for teaching them in theological seminaries, and for their use in examinations of preachers and of candidates for church membership; (2) by giving moral reform as well as charity a place in the official schedules of benevolence; and (3) by providing for efficient and official coöperation with other denominations in reforms—nationally, locally,

and by states, through the appointment and support of active committees for that purpose.

If it be asked just what a joint committee or league of the churches, local, state or national, could do without causing party dissensions in the churches or trespassing beyond the church's province as the custodians of religion and morals, we answer:

1. A local league of the churches could help to unite all good citizens in electing administrative city officers on the only appropriate platform for such elections, *law enforcement*, leaving legislative politics to legislative elections; or, in default of this, such a league, with the aid of the courts, could either compel city officers to enforce laws against vices or do it in their stead; and each league could stop many evils with no other arrest than "the arrest of thought," by providing lectures, distributing literature, and by the personal work of persuasive committees.

2. A state league of churches could prevent much evil legislation and promote the passage of good laws by systematic and thorough use of petitions, and especially by inducing good citizens to lobby by letters, and by maintaining a committee for work and warning at the capital, to be reinforced by mass conventions in emergencies.

When the Louisiana lottery's plots roused the churches of North Dakota and of Louisiana they showed a controlling moral power, as the churches have done in other states in like cases, a power that ought to be used regularly and systematically, for instance, now toward the suppression of the new Florida lottery. Every Christian should at once write his congressman to help to secure concurrence of the House with the Senate which has passed the Hoar bill.

What a state league of the churches could do for state legislation, a national league, officially constituted by general conferences and assemblies, could do for national legislation in such matters as the churches are agreed upon, besides which its committee or bureau at the Capital could do a vast educative work for all moral reforms in the name of the churches, such as is now done very imperfectly by small and feebly supported voluntary societies, wholly dependent on a few earnest Christians for support and direction.

On such questions as the churches have reached no definite agreement, the labor problem, for instance, church conference should be held and earnest efforts made to find a Christian remedy and apply it.

Pittsburg, Pa.

THE HOME-COMING.

DEAR UNION SIGNAL:—Never, perhaps, has a ship been awaited with more loving anxiety than was the ocean grayhound that came panting into port June 20, bearing to her native shores and her loyal subjects our "uncrowned queen." *Un*crowned? Would we not come nearer the truth if we omit the first syllable? If ever a woman was crowned in the hearts of the people that woman is *Frances E. Willard.* And let us not forget that a crown, woven of love and studded with the sparkling tears of gratitude will retain its brilliancy when the gem-set tiaras of earthly powers have been dimmed by the dust of ages or broken under the wheels of human progress; that a throne built on the rock-bottom of loving hearts shall never be shaken, though dynasties tremble and kingdoms fall.

"Where is she?" "How does she look?" were the questions asked by heart and voice as the little company assembled to greet the chieftain pressed eagerly to the edge of the pier, scanning the rows of faces gliding by on the back of this monster of the sea. There, at last! *she* is, with her faithful, invaluable companion by her side, with the old-time smile on the sweet, loved face, with rounded cheeks and every sign of returned vigor. "How well she looks!" is the joint exclamation—the anxiety is over; she is safe—and sound.

Then the meeting and the greetings, the founder of the Temple heading the procession up the gang plank, followed by Mr. and Mrs. Demorest and a few others, the company being later joined by Mrs. Barnes. After that the cheerful chat in the writing-room of the steamer, the inevitable reporters and interviews, the first steps on the native soil after so long an absence, and, at last, rest in a quiet, secluded temperance hotel.

New York City. KATE LUNDEN.

WELCOME MEETING.

Gifts and Flowers, Speech and Song, Smiles and Tears, Greet the White-Ribbon Chief, Frances E. Willard.

DEAR UNION SIGNAL:—A spacious church adorned under Mme. Demorest's tasteful direction, by beautifully draped flags, the star spangled and W. C. T. U. banners in harmonious combination, just as it should be. Over the pulpit a silk banner, showing the white ribbon encircling the globe and the motto, "Christ for the World." A platform banked in with daisies, lilies and roses, and occupied by leaders in the world's great reforms, and in front of these hundreds and hundreds of eagerly expectant faces turning impatient eyes towards the chapel door, faces which glowed out into love and smiles, and eyes which first glistened with joy and were then dimmed with tears as they saw the well-remembered, sweet face move towards the platform.

How they cheered; how loyally they saluted, in their usual fashion, the chief. How they paused for a moment to look anxiously to find signs which would justify the long absence, and tell that the rest and recuperation had brought the loved leader back to health and strength. And how the cheers broke out again, more joyfully than before, when they saw that the pale and worn cheeks had rounded out into almost rosy youth, that the weary lines about the mouth and eyes had disappeared, that the brown hair had still no winter's snow, that, in fact, the leader was back, and stood before us just as she stood ten years ago, when, under the writer's chairmanship, she made her first Prohibition party speech, and started the ball rolling in Maryland, my Maryland, for St. John and Daniel, only I saw that some paused in their cheering to whisper "Thank God."

How was she dressed? I don't know. I only saw she was there, restored to health, and that at her corsage and in her hand were branches of white roses, showing that she had not forgotten the Prohibition party of her love and loyalty, and that the white rose and the white ribbon are to share her future labors.

FRANCES E. WILLARD, LL.D.

I saw, too, that a learned title had not changed her womanly gentleness. For she is now a Doctor of Laws, made so only a few hours before this welcome, and announced for the first time by President Bashford's telegram from the Ohio Wesleyan College, Delaware, Ohio. Hereafter Frances E. Willard, LL.D., will lead the white-ribboned hosts; fit title for her who as she said later would so doctor our laws that "the Gospel of Christ, Peace on earth, good will to men, would be applied to and in law, in government, in politics, for the cause of Labor, the cause of Woman, the cause of Prohibition, until all are brought, 'Nearer my God to Thee, nearer to Thee.'"

THE CRUSADE PSALM.

It was several minutes before Mrs. Mary T. Burt, president of New York state W. C. T. U., was able to announce the opening hymn, after which Mrs. Hammer, Pennsylvania's president, read the Crusade Psalm, which seemed to reconsecrate to her home work her who has so long "waged her peaceful war for God and Home and Native Land."

After prayer by Dr. Mac Arthur, the pastor of the church, Mrs. Burt set the key for the evening tribute in her eloquent though brief address. She said, "Peace hath her victories no less renowned than war; victories not heralded by cannon's roar, but blessed by glad hearts. They are victories of peace over war, of virtue over vice, of sobriety over drink. We give tribute and welcome to-night to her whose voice has won such victories. Her voice and pen have won greater victories than were won by sword. Worn by struggle she left us for a time, and now returns with new vigor. It would be easy to choose the quiet way, the easy path where the chill wind of hostile criticism does not blow, but our sister chooses the path of duty, and will courageously walk, as she has for twenty years, 'in the middle of the King's highway.' To-night, from Atlantic to the Pacific, thousands of white-ribboners welcome her, thank God, and take courage for renewed warfare. Her presence will give new impetus to reform; her counsel will guide to new achievements; her voice, so eloquent, will win greater victories, for Frances E. Willard's is

'A voice, a persuasive voice,
That travels the wide world through,
And flies on the beams of the morning light,
And speaks to men with a gentle might,
And tells them to be true.'"

After the applause that greeted this eloquent tribute Mrs. Mary A. Woodbridge, corresponding secretary of the National W. C. T. U., said: "Mine is the honor and pleasure of extending the welcome of the great host of white-ribboners in the United States. Perhaps in no two years has there been more stir than during those just passed. Christ has been with us, and we have learned of the sin and wretchedness, the poverty and woe; we have heard the cry for bread, have seen the laborer crying in vain for employment, have looked upon women on their knees holding up their babes to public gaze in pitiful plea for help. By such scenes as this are we brought to a social platform which unites all who love in the cause of all who suffer. I bring you telegrams of welcome from your sisters in every state and territory. They have held you up in their arms before God. To-night, a glad army, they stand 'Ready' for your word of command. They have said to me, 'We cannot see her, we cannot meet her; go and give her our loving welcome.'" The telegrams from state W. C. T. U's were then presented, handsomely bound.

As if spontaneously the audience burst into a verse of "Blest be the tie that binds," but sang it softly, reverently, as though in prayer for a reunited sisterhood.

Mrs. Margaret Bottome, of the King's Daughters, then spoke. She said that the white ribbon and purple ribbon would bind the world to Christ. The only hope for womanhood for the world was in Christ. Frances E. Willard led a noble band in His Name. We are glad England appreciates her, but she belongs to the stars and stripes.

Rev. Phœbe A. Hanaford gave the greetings of Sorosis, of which society Miss Willard is an honored member. Mrs. Hanaford said that were she speaking for herself she would pledge to Miss Willard renewed fealty as a fellow-soldier in the battle for total abstinence and prohibition. As a Sorosian, she greeted Miss Willard as the noblest type of American womanhood, one of the brightest stars in our nation's literary firmament.

The Salvation Army's greeting was given in the following letter from Mrs. Maud B. Booth:

111 READE ST., N. Y., June 20, 1894.

MISS FRANCES E. WILLARD,
World's President of the W. C. T. U.

DEAR FRIEND AND HONORED COMRADE:—Friend, because we know full well that your heart beats in unbroken union with every cause that has in view the uplifting of the friendless and unprotected, and Comrade, because, like those beneath our own dear flag, you are engaged in a real, stern battle with the foes of vice and intemperance.

We cannot allow you to return to this country without sending, on behalf of our many thousand troops, a few lines of welcome and blessing. In this I may also add the greetings of my precious husband, Commander Booth, though he sailed for England on Saturday last, with our party, to the International Congress.

May your cause for the whitening of the dark pages of women's lives, for the broadening of women's influence, for the good and noble effort towards the abolishing of the baneful and terrible foe, intoxicating drink, be furthered increasingly by God, who has promised that no weapon that is formed against us shall prosper. MAUD B. BOOTH.

When Mrs. Clinton B. Fisk was introduced to speak for the Woman's Home Missionary Society, the audience showed that they had not forgotten the noble man whose name she bears, and her lips were tremulous as she spoke. "I wish I had the eloquence of those lips now silent. Nobody loved you better, Sister Frances, and were he here you would have welcome hearty. I bear the welcome of Methodist women, women who labor for the poor, whose mission is to educate and Christianize poor women, and who in that cause speak in meeting. I greet you with an old-time Methodist hand-shake."

The next speaker was Mr. William T. Wardwell, secretary of the National committee of the Prohibition party. The applause which greeted Mr. Wardwell shows that the W. C. T. U. and the Prohibition party are one in the affections of temperance people, and that the audience recognized the fitness of this joint welcome to one whom both organizations claim as comrade.

A WHITE ROSE WELCOME.

Mr. Wardwell said: "Few who return from across the water fail to bring some relic with them, some trophy of foreign visit. But our friend has brought herself. Whatever the Old World has done in giving her renewed health, we are the Old World's debtor. She returns to us unspoiled by flattery. I wish I could say that during your absence the church had risen in her might, and that good citizens had joined to close the two hundred and forty thousand saloons of the land; that prohibition had been accomplished. But I cannot, and our welcome must be to new labor, more arduous, perhaps more bitterly opposed than ever. But we will work on and look for the dawn of the day when women shall have equal rights in a land free from all slavery."

The welcome of the Catholic Total Abstinence Society was read by Mrs. Barnes. It was in the form of a letter from Archbishop Ireland.

The W. C. T. U. of New Jersey was represented by Mrs. Emma Bourne, their president, who in a bright speech gave Miss Willard the cheering tidings of the passage of the Scientific Temperance Instruction Law for New Jersey, and presented her with a hair mattress which is at Eagle's Nest Cottage, and which is expected to be so restful that Miss Willard will be able to be present at the coming State Convention.

AN ENGROSSED ADDRESS.

Mrs. Ella A. Boole, first vice-president of New York State W. C. T. U., presented Miss Willard with a handsomely engrossed address, which in eloquent sentences, welcomed her home and pledged her loyal support. Mrs. Boole made a beautiful speech, calling all laggards to rally to the White Ribbon and White Rose. Her arraignment of licensed saloon, Gothenburg System store, and State dispensary as an evil trinity of iniquities, was greeted with wild applause.

Mrs. L. Devereux Blake delivered the greetings of the Woman's Suffrage Association, and Jos. A. Bogardus followed with those of the American Temperance Union.

SAVE THE CHILDREN.

Anthony Comstock, of the Society for the Prevention of Vice, then followed in a touching welcome on the part of the boys and girls in whose cause Miss Willard has labored so faithfully. Said he: "Thank God for Frances E. Willard and her staff. They are Christly women, and legislative Pharaohs tremble when these women say 'Let my people go!' As Rizpah battled all day for her loved sons, dead, so the W. C. T. U. women battle for their sons, living, but in peril. 22,400,000 boys and girls, between whom and the nameless monsters who would ravage them you stand, welcome you."

Mrs. E. Frances Lord, president of the New York City W. C. T. U., presented Miss Willard with a beautiful basket of flowers, and Mrs. Frances J. Barnes, of the Y's, followed with a beautiful silk flag, the stars and stripes, with a white ribbon streamer. The Y's were represented also by Miss C. C. Hall, president of the city union, who in a pretty speech gave Miss Willard a silver plate properly inscribed, to be placed in a handsome mahogany chair which had been sent to Eagle's Nest to receive its owner on her arrival.

ANNA GORDON'S WELCOME.

During all this time a little figure had been modestly hidden away behind the reading desk, but the loving and loyal companion of our white-ribbon chief had not been forgotten, and now Anna Gordon's welcome was to come, appropriately voiced by the boys and girls of the Loyal Temperance Legion for whom she has labored so lovingly and well. It was sweetly and beautifully done. A little lass came first, and with gracious words handed Miss Gordon a beautiful bouquet whose blossoms hid, perhaps, a costlier gift. Then a sturdy lad came with a lighted candle in a silver candlestick, emblematic of the light which, he said, Miss Gordon had kindled among the working boys of the city, and which had not yet gone out.

Enthusiastic applause greeted Miss Gordon as she rose to respond, and the applause was redoubled at the close of her beautiful but too brief speech. She said: "While I have sat here and joyed in the welcome you have given to her whom I love so well, I am sure you think with me that my welcome was the best of all. How blessed it is to stand here and share ever so little in the kind greetings you have given Miss Willard. How more than blessed it is when I think of the deep significance behind this welcome from the Loyal Temperance Legion. Five hundred thousand boys and girls march in its ranks; their banners bear the warning, 'Tremble, King Alcohol, we shall grow up.' They sing as their marching song Miss Willard's song, 'Saloons must go, saloons shall go.' It will be a glad time when these children reach voting age. They will purify the ballot, dignify the ballot, consecrate the ballot to high and noble ends, and the world will be blest through them."

Mrs. Matilda B. Carse, the "Temple builder," president of the W. T. P. A., and of the Chicago W. C. T. U., who, though called on suddenly, made a beautiful address and voiced the sentiments of all her hearers when she said, "when I saw her rounded cheeks, I felt like singing the doxology."

Mr. Tenney, treasurer of New York state W. C. T. U., read a large number of letters, and Mrs. Woodbridge followed with telegrams, a few of which are given:

Ohio Wesleyan College confers upon you the degree of Doctor of Laws to-day. Congratulations and welcome home.

J. W. BASHFORD.
Delaware, O. C. W. PAYNE.

How glad we are to have you once more among us. With renewed health, and with all your long-time devotion to the just cause which we have so much at heart, in which you are a recognized loved and honored leader. NEAL DOW.
Portland, Me.

Sincerest congratulations on your returning health and home-coming: we are all the richer and happier for it. See Proverbs 31:26; also Ruth 2:12.

MR. AND MRS. SAMUEL DICKIE.
Albion, Mich.

Please extend cordial and sincere congratulations of Mrs. Pickler and myself upon your safe return. Nation needs you.

J. A. PICKLER.
Washington, D. C.

Wife and I join in the welcome to our sister, Frances E. Willard. God bless her and you all. JOHN P. ST. JOHN.
Olathe, Kan.

Mrs. Woodbridge brought the enthusiasm to a high pitch when she concluded with a reference to Norfolk's Prohibition party victory, and said, "This is one blessing for which we are not called on to thank the G. O. P."

It was nearly eleven o'clock, the heat was intense, but nobody in the vast audience had left, and the hundreds waiting patiently on the street in the hope that room would be made for them by early goers were doomed to disappointment. Everybody wanted to hear Frances E. Willard after her long silence. The one mistake of the management had been in engaging a church instead of the Metropolitan Opera House or Music Hall. The auditorium was too small for the thousands who wanted to welcome personally the returned leader.

MISS WILLARD'S RESPONSE.

Now the patient waiting was rewarded. After a verse of "Home, Sweet Home," Miss Willard arose, and when the applause which greeted her appearance had subsided, she began in that quaint soliloquistic way so characteristic of our Frances, as though tender thoughts which had been occupying her mind had broken into spontaneous utterance.

"And I feel as though you had rocked me in the cradle. As you sing, 'Home, Sweet Home,' I seem to look up into my mother's dear face and hear her sing it to a nervous little girl. Mother's gone, brother and sister have passed away. I am the last one left, but I am not lonely, for these are 'my folks,' this is my home. And the world grows brighter, kinder, better, through Christ's love. It has been a beautiful evening, never to be forgotten. Who can suffice for such a greeting as this, so kind, so tender, so mother-hearted, and so father-hearted and brother-hearted, for dear as it has been to hear comrade voices, after all, a good man's blessing is very dear to a woman's heart.

"I feel just like a grandmother to you all to-night, and when Brother Anthony Comstock spoke for the boys and girls the tears come to my old eyes. They have been in my heart all the time.

"But this loving greeting is not a personal tribute. These kind words and kinder deeds are not invidious to woman. Some say that we women are a mutual admiration society; well, better so than carping critics of each other. But it isn't fair to have so much praise. I am but the buoy kept up by the ever-heaving sea, the windmill showing the course of the wind; sea and wind are the noble, self-sacrificing rank and file of the White Ribbon Army. All this tribute should be for them, it *is* for them.

"We personify great reforms; disembodied movements are like disembodied principles. Whatever we say about God's beautiful movements as represented by an individual we mean We, Us & Co. all the time. And when the tributes are directed to one person, it is only that we bring our loyalty to a focus. If you want to 'catch on' catch on to an organization which battles for a high principle, and in which are the hidings of the power of God.

"Such occasions make us love each other better. We are forced to, even by decorum, let alone ethics and the Golden Rule.

"We W. C. T. U. women are Christians first, and white-ribboners next. Christ for the world, and the world and woman for Christ. We are for womanhood first, and for anything afterwards. Woman will brighten every place she enters, and she proposes to enter every place. And men will say, 'come on,' just as my brother Oliver used to say when he wanted me to go with him hunting; not, 'Oh, I suppose you must if you insist,' but a brotherly 'Come on, sister.' Why shouldn't I think well of men when I was taught by such white souled men as my father and brother?

"In England there is much stir over prohibition and woman's ballot. I would not be surprised if within the next fortnight we would learn that women can vote for members of parliament, and that in five years we would see our Lady Henry Somerset in the cabinet. And she will be just as womanly there as in her own home. A bit of paper will not change her.

"And now, beloved, I accept this loving greeting on behalf of the noble army whose warfare is always peaceful and whose word is 'Prohibition by law, prohibition by politics and prohibition by woman's ballot.'

"But the beauty of it is, that it is better all the way, better, for we are nearer to the glorious end of our warfare. I sometimes fear that mine and Sister Carse's state, old Illinois, may lag. Yet I love the broad-prairied state, though it is hampered by certain agglomerations and conglomerations. Illinois has a great spirited people, and with this nation of ours is learning more and more the gospel of Christ. Let us apply that gospel to law, to government, to politics, to labor, to woman's cause, to temperance, and we will have a paradise in this land of His own planting.

"At the World's Fair the bands were once playing national airs. As 'Yankee Doodle' rang out Yankees would join in the tune, and when 'Rule Britannia' was played our British cousins, with more guttural tones, would chant the lay. But suddenly all the bands began 'Nearer, my God, to Thee, Nearer to Thee,' and the different voices and widely sundered nations merged in the prayer of humanity, 'Nearer, my God, to Thee.'

"This is what the W. C. T. U. want to say. This is what the W. C. T. U. want said, in pure laws, better manners, higher lives, holier government. May this beautiful meeting be an inspiration to all of us. In loving each other we learn to love Christ more, and in His love we can work to bring our, my dear country, and the whole world 'Nearer, my God, to Thee, Nearer to Thee.'"

So simply, so beautifully was it all said. We knew, then, that it was our Frances Willard, unchanged, except for the better, who had come back to take up her work and to lead to new efforts the reformers of the world.

The services were concluded, but for half an hour longer Miss Willard and Miss Gordon received in the chapel, and hundreds of friends and followers grasped their hands in kindly welcome. It was a great occasion.

New York City. JNO. LLOYD THOMAS.

NEW ENGLAND'S WELCOME.

DEAR UNION SIGNAL:—From Boston, June 23, the following message was sent across the sea: "To Lady Henry Somerset, Reigate, England, six hundred guests at Willard reception breakfast vote love and thanks." All that is included in this message is written in the hearts of white-ribbon women, not only in New England, but throughout the world. A great leader, greatly beloved, laid aside, and going away in sorrow and sickness, almost to the borderline; this same life gently shielded and brought back to the work again through an outstretched hand of special providence and blessing; this, and very much more, may be read into these lines by those who know of Lady Henry Somerset and Frances E. Willard. No word at the reception breakfast, at the Hotel Vendome, met with a heartier response than this by Mary A. Livermore, "More and more am I a convert to the power of prayer. The Woman's Christian Temperance Union has been on its knees and the answer has come."

The ocean voyage was a hard one; and then to arrive in New York where the temperature was in the nineties was a severe testing to a restored invalid. But Boston was even *warmer*, and if Frances Willard had any lingering doubt of New England loyalty and devotion, every remnant must have been dispelled by her Boston reception. For there we were! literally packed at high noon, Saturday, in the spacious dining-room of the Vendome, sweltering, gasping for breath, and yet a happy, welcoming crowd. The presiding genius of the Massachusetts W. C. T. U., Susan S. Fessenden, was, as usual, equal to the need. Everyone wanted to make it warmer for Miss Willard, but of course this wouldn't do!

The gathering was a beautiful object lesson in the significance of a movement "for God and Home and Every Land. Men and women were interested together in all that was involved in the greeting. Maine, New Hampshire, Vermont, Massachusetts, Connecticut, Rhode Island united in the hospitality of this occasion, all but Rhode Island sending their president, and this last being represented by Mrs. J. K. Barney. We can well imagine it was about the happiest thing for Miss Willard to be greeted by so many of her executive staff. Mrs. Stevens brought from Maine the pine tree of prohibition; Mrs. Reed, from Vermont, the fresh, pure air of the Green mountains; Miss Wendell, from New Hampshire, roses instead of granite; Mrs. Fessenden, host for Massachusetts, eloquent opening words, and the National knows Mrs. Forbes well enough to know that Connecticut bravely and forcibly rounded out this presidential company. Indeed, it was a whole White mountain range! only this time Willard instead of Washington was at the head of the group.

The address of welcome by Mrs. Livermore, honorary president of the Massachusetts W. C. T. U., voiced the mind and heart of the great audience. She announced a new organization, a "Watch and Ward Society," to look after Miss Willard. "She is not to take up the work of ten men any more. She is no longer to keep six stenographers and ten secretaries at work. Anna Gordon is henceforth to have a new charge, which is to see that Frances Willard keeps still."

The presence and words of Neal Dow added one more distinguishing feature to this great occasion. Governor Greenhalge sent regrets and congratulations which were happily expressed by General Champlain, one of his staff. Hon. Elijah Morse, U. S. congressman, gave a national government flavor to this local feast. "What shall be done—not alone in Massachusetts—unto the woman whom the people delight to honor?" Mrs. Carse, W. C. T. U. Temple Carse, was fortunately present, and brought an advance word from Chicago of the loving salutations which are there in store. Dr. A. H. Plumb, the conspicuous Boston pastor at the forefront in every righteous cause, spoke of the prime elements in such a character as Miss Willard's, the expression of and devotion to truth so beautifully illustrated in this woman. Alice Stone Blackwell, bright and pointed as always, Henry S. Faxon, whose gifts material have so often come to the rescue, and Ella Gilbert Ives, poet, based their welcome upon the foundation of equal rights, *i. e.* liberty, fraternity, equality. What right has government to ignore such gifts and goodness and graces of which Miss Willard is a shining illustration? The uncompromising prohibitionist of Massachusetts, Dr. A. A. Miner, said that he was glad to welcome back all that Miss Willard took away, and all the British addition that she brings. He was glad that New York had imposed no tariff on the added thirty pounds!

It is sufficient guarantee for the music to say that it was under the direction of Mrs. Alice J. Harris, and every heart was kindled when with her beautiful voice she led the opening song:

"'Mid pleasures and palaces, wherever we may roam,
Be it ever so humble, there's no place like home."

At length, at four o'clock, the long waited for climax came, and Miss Willard had the floor, or chair, it was, which she was requested to mount. There she was! the same Frances E. Willard, loving and beloved; no less an American, but broadened, sweetened, purified, in the English domain; and fostered, comforted and built up by all Great Britain. "This has been a wonderful time, a beautiful time," she said. "You have seen a boat bobbing up and down on a great sea. You have seen a thistle down careening and careening on the great ocean of the air; and I, sitting here to-day, have felt very much like the boat and thistle down. And I have said, 'It is the tide, the tide, that is carrying forward our cause and our work.'" Her English story will be told in many a W. C. T. U. gathering. Do not miss the ringing, eloquent truth. Her closing tribute to Mary A. Livermore, her sponsor in the temperance work when bishops and prelates were against, was just like her, and wonderfully fitting. Let the words of this patron saint be preserved. "Burn your bridges and go in. God will stand by you. You'll be all right; I feel it in my heart."

Massachusetts gave, through Miss Louise Hodgkins, a clock for that Eagle's Nest on the Hudson, where everybody hopes our National and world-wide president will have a summer rest.

Miss Ives' poem closed with the following tribute to Miss Willard:

"One such in dauntless womanhood
Withstood the world, a heart at bay;
Clear-eyed she saw the highest good,
And dared the inner voice obey.
Alone upon her solemn quest,
As pure and high as Holy Grail,
A Galahad, the sacred test
Of knighthood met, she could not fail;
No foe could make her spirit quail;
Or steal the jewel in her breast,—
A sacred yet divine unrest.
The peaceful warfare wages still
To which her mortal life is pledged;
For her great spirit drank its fill
At freedom's fount, till, newly-fledged,
An eagle, gazing at the sun,
Its swift, untrammeled flight begun.
On these great wings, upborne, a brood
Of callow young, a multitude
Of earnest souls with longings rife,
Have left the nest for larger life;
And in the fields of air full play
For growing pinions find alway.
Dux foemina facti we quote
With love and pride and fondly voice
Of heart and head the dual choice;
And yet—*this woman cannot vote!*"

LOUISE C. PURINGTON.
Boston, Mass.

A NEWSY SOUTHERN LETTER.

DEAR UNION SIGNAL:—The noble women of Asheville, N. C., W. C. T. U. are too busy and too modest to tell you of the good work they are doing. They are now rejoicing over the reëlection of Mayor Patton on the reform ticket. While he is not all we wish he was—a Prohibitionist, with a Prohibition council to uphold him in his administration—yet he did so much last year to aid our work in so many ways and for the reform of the city that the saloon-keepers and their friends were all arrayed against him; but be it known to the credit of the fair city of Asheville, the retreat of those who are not strong enough to endure the severity of the Northern winter, and a haven of strength to the people of Florida and other Southern states, who need the ozone of this mountain top, that here they will find men who will not be driven by party lash, like cattle in a "round-up" on our Western prairie, but who do their own thinking and "vote as they pray."

Surely the Lord has given great opportunities for good to the W. C. T. U. of Asheville: Work for the imprisoned women of Asheville, the Lindley training school for fallen girls, and a large share in the W. C. T. U. Southern Assembly work. All these doors are now open, and may they have courage to press forward, relying on the precious promises of Him who hath said: "My strength is sufficient for thee."

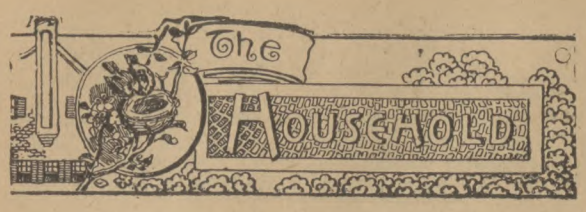
By invitation of Rev. Thomas Lawrence, D. D., president, and Mrs. Lawrence, principal, I had the pleasure of spending a few days at the normal and collegiate institute for young women, located on a beautiful hill one mile from the center of the city. This school is under the auspices of the woman's executive committee in connection with the board of home missions of the Presbyterian church. On the same grounds is located the Home Industrial school under the masterly leadership of Miss Florence Stephenson. The value of this college to the South cannot be estimated. For one hundred dollars per year, including board and tuition, pupils can take a full collegiate course, thus bringing it within the reach of those with limited means; and scholarships have been secured through Dr. Lawrence and his most estimable wife for the daughters of some of our W. C. T. U. workers, in whom they saw promise of usefulness.

Here I found a most aggressive Y. W. C. T. U. of forty members, under the wise and efficient management of Miss Sally K. Stevens, secretary of our W. C. T. U. Southern Assembly. By invitation I had the pleasure of addressing a public meeting of the Y's on Saturday night. The chapel was filled. As I looked into these pure young faces, and thought of the influence they would wield for good all over this fair Southland, my heart went up to the Giver of all Good for a blessing on the women of the Home Mission Board, and especially for Dr. and Mrs. Lawrence, and the corps of teachers whose lives are being spent for the Master and the elevation of women.

We have decided not to hold our Assembly this summer because of the hard times, but to have a day or two session at our state convention.

We are all delighted to know that Miss Willard is so much improved, and is at home again. I trust the great love we all have for her will restrain us from making demands upon her strength until the warm weather is over.

Yours for victory,
MRS. A. A. W. CADWALLADER.
Asheville, N. C.



HER CORONAL.

BY DWIGHT WILLIAMS.

Ye Lords, and do ye fear love militant?
Go build for woman thronés beside your own,
In God's great plan ye twain are only one;
Will she who loves you best be arrogant,
Or crowd you in your thrones of adamant?
To win her love ye use all sweet arts known,
Why leave her feet upon the pavement stone
As if she sought your honors to supplant?
Ye dare not say that she is weak, she copes
With you in all the questions of your doubt,
With alpenstock she climbs the highest slopes,
And sounds the globe to find its secrets out;
Still patient, while the world defers her hopes;
But when she wins, ye Lords will loudest shout.

Cazenovia, N. Y.

FULLNESS OF JOY.

She thought with mingled smiles and tears of her plans for this bit of earth that fate had brought under her hand; she pledged herself to every man, woman and child in it so to live her life that each of theirs should be the richer for it; she set out, so far as in her lay, to choose equality! And beyond Mellor, in the great changing world of social speculation and endeavor, she prayed always for the open mind, the listening heart.—*Mrs. Ward's "Marcella."*

The "open mind, the listening heart"—it is these that serve the true interests of life. It is in holding this condition alone that one is enabled to enter into the true service of humanity.

There is much said of the present "unrest" of humanity; but the continual stress and strain is not so much unrest, nor even restlessness, as it is an intenser form of activity. Unrest and restlessness are negative states and are worse than unproductive. They are deteriorating. But activity, the reaching out after new things, is positive, and leads to something. Yet a vast amount of this activity lacks what one may perhaps call the correction of culture. It lacks the adjustment of values, the poise and the judgment that comes from a larger view, a more liberal comprehension. Many of those who are engaged in the special study of spiritual laws . . . and of developing a new creative force to apply to affairs, keep themselves too much within this atmosphere.

Such a course tends to the formation of a cult that may, and no doubt does, accomplish much in special study and research, but which excludes the average public from participating in a current of very interesting and important activities. This would be all very well were the study its own end. The chemist, the electrician, the astronomer, must pursue his way, for the most part in solitude, or companioned only by those who accompany him in his pursuit. But with any line of study whose end is the development and culture of the spiritual power of man it is removed to another plane. If the clergy declared the profound study of theology to be their one work and shut themselves away from all that part of the world which is not interested in theology, it is easy to see that the value of their lives would be but a fraction of what it is now.

Perhaps one of the most helpful features of this world work is to carry the message of the joyfulness of living. There is really no trouble in the world save that we make for ourselves by our own attitude of mind, or our failures, sins, negligences. One must not mistake the little losses or accidents or incidents that befall as troubles. They are nothing of the kind. They may be inconveniences, but one learns by them. If one loses his purse by having a hole in his pocket, the next time he will have sufficient thoughtfulness to see that there is no hole. Thereby he has gained in mental quality. One is educated through his very defects.

The message of the life lived on the higher plane is peacefulness and serenity and joy. The social problem of the day is to make people happier; to enable them to see that their troubles are purely of the material life, and that rising out of that they come into this region of spiritual serenity. Many persons fret themselves greatly over—not their own shortcomings, but those of their neighbors, real or imaginary, as may be. They are annoyed because they see courses of conduct which do not commend themselves to their judgment, and they are all the while in some entanglement of fret or worry because other persons do this, or don't do that. Surely nothing could be more idle. Each must, for the most part, live his own life, and until motives are visible and can be unerringly interpreted they should not be criticised adversely. Life should be held to a finer strain than one of fret or jar. "In Thy presence is fullness of joy; at Thy right hand there are pleasures forevermore."

And we may live in His presence here and now; and in just the proportion that we do so is there joy and happiness. To pledge one's self "to every man, woman and child, so to live that each of their lives should be the better for it"; to keep always "the open mind, the listening heart," and to realize that the true results of exalted aims are peace and harmony and joy—the "fullness of joy"—this is to gain the lesson which carries the thought as a practical working force into life.—*Lilian Whiting in the Budget.*

"FATHER MATHEW'S MISTAKE."

BY W. P. SMITH.

Rev. J. H. Gambrell's recent reference in THE UNION SIGNAL to "Father Mathew's Mistake" is suggestive and we should profit by it. Bishop Galloway truly says: "He let the supreme moment pass unimproved and Ireland again lapsed into whisky and crime." When we think of his wonderful work, how he was persuaded by that earnest Quaker, Wm. Martin, to sign the pledge and become president of a temperance society, and how he quickly influenced hundreds of thousands to be total abstainers, administering the pledge to 150,000 persons in the city of Cork, and to 100,000 in another city in two days—and it is said in total to 3,000,000 persons—reforming thousands of drunkards, lessening the consumption of spirits in three years more than one-half, almost depopulating the jails, we wonder how the masses can be so wrought upon and public opinion be so changed in a short time. But again we are surprised when we see how quickly people lapse back into their former habits, their zeal and enthusiasm and their good resolutions gone.

What has been our experience in this country? A few years prior to Father Mathew's work in Ireland, a similar reform had been originated in the United States by Dr. Jonathan Edwards and others. It was also on the line of moral suasion. Dr. Dorchester, in his "Liquor Problem in all Ages," speaking of the results of this reform says: "In the year 1835 more than 8,000 temperance societies had been formed with more than 1,500,000 members, every state except one being organized. More than 4,000 distilleries had been stopped and 8,000 merchants had ceased to sell ardent spirits. More than 1,200 vessels, in which it is not used, sail from our ports." Dr. Edwards, at the beginning of this total abstinence reform, had said: "Our main object is not to reform inebriates, but to induce all temperance people to continue temperate by practicing total abstinence; the drunkards, if not reformed, will die and the land be free."

Great good was accomplished even by this one-sided work. In their report to the American Temperance Union, the executive committee in 1839 says: "Continual progress has been made in almost every section of the country in the work of purification. Few families of character and respectability now offer to their guests the more virulent intoxicating drinks, and to a very wide extent, the use of the milder and comparatively harmless is now, at the dinner table or in the social circle, unknown, where but a short time ago they were viewed as indispensable to health or reputable standing. But few churches of an evangelical character have, for a considerable period, admitted those to their communion who manufacture, vend or habitually use spirituous liquors. On farms, in manufactories, in work-shops, in our merchant vessels, fishing crafts, whalers, in the army and in the churches of Christ, the demon has scarce a place to nestle."

Notwithstanding much was accomplished, there were many who realized that, like former efforts along the line of temperance work, which only had for its object to do away with the *abuse*, and not the moderate use, of strong drink, that the total abstinence plan alone was not enough. But immediately following this was that great wave known as the Washingtonian movement. It was especially for the reformation of drunkards. It is said in Ohio alone in a few months, in 1842, sixty thousand took the pledge, many of them being hopeless drunkards. Rev. Dr. Parker, before the New York Presbytery, said: "The great change that has been produced within the last few months in the reforming of poor, lost inebriates is a wonderful phenomenon. The church had passed them by as hopeless. God raised up reformers from among themselves, and now the multiplied and moving tales of woes and sins and recoveries of poor, lost drunkards, are telling with amazing power upon hearts that were accounted to be beyond the reach of the gospel." "It has been estimated," says Dr. Dorchester, "that there were reformed by the Washingtonian movement six hundred thousand drunkards in the United States, and that four hundred and fifty thousand of them fell back into their former drinking customs. Others estimate only three per cent were permanent."

Although none could oppose the reformation of drunkards, and as a small portion of them were permanently reformed, it was an acknowledged fact that another step was to be taken. It was apparent that something must be done to preserve the results gained; and for this purpose societies were formed under fraternal bonds, where the reformed could meet and gain strength by associating with others who extended sympathy and encouragement, and thus were the "Sons of Temperance" organized in 1842, which numbered in 1850 about one quarter of a million members. Other temperance societies were formed, also, for the benefit of the reformed and for dissemination of total abstinence principles, among which was the "Order of Good Templars" in 1851.

While the necessity of all this work along the line of moral suasion was conceded, there were many who had become convinced that to permanently succeed the dramshops must be outlawed, that "the convictions and enthusiasm of a people must be crystallized into statutory and constitutional law to perpetuate them." The question had been agitated throughout the country of the suppression of the liquor traffic. A bill passed the legislature of New York in 1845, submitting the question of "license or no-license" to a vote of the people, exempting New York City. The result was that more than five-sixths of the towns and cities gave majorities against license. Maine passed its first prohibitory law in 1846, but it was almost a dead letter on account of the lack of penalties. In 1851 Neal Dow obtained what has since been known as the "Maine Law." Similar laws were passed in Minnesota, Rhode Island, Vermont, Michigan, Connecticut, Ohio, Indiana, Illinois, Iowa, New Hampshire and Wisconsin. Pennsylvania lost it by a majority of only three thousand votes. New York also adopted the Maine law in 1855.

Why has law not proved a success in all these states? "Oh," we are told, "you can't enforce a law unless public sentiment supports it." But here was public sentiment strongly in its favor, and yet it was not enforced to any great extent except in Maine, and soon was in disrepute, and was repealed in most of the states. The cause is plain.

Those in authority did not want to enforce it. They were unfaithful to their trust. Prohibition sentiment was strong; public opinion as expressed at the ballot box was in favor of the law, and all that was needed were officials who were firm and true to their oaths. If that is not true, then popular government is a failure and the quicker we abandon it the better.

Why are there even two states to-day that have constitutional prohibition? Because when the law was enacted there were men in authority in high places who enforced it. Rev. John Marsh says in his "Temperance Recollections": "All eyes were at once turned upon Maine to see if she would execute her law (in 1851). Will the mayor of Portland stand firm at his post and do his duty, or will he shrink in fear of mobs and riots?" Almost at once he issued his proclamation declaring that he should promptly enforce the law, giving venders sixty days to ship their liquors out of the state. Two thousand dollars' worth was seized and openly destroyed, but no resistance was made. The people stood quietly by and witnessed the whole in respectful silence. Smaller cities followed, and throughout Maine, with some exceptions, prohibition was established." What was the secret of it? *Neal Dow was mayor of Portland.* How was it in that other state that has prohibition in its organic law—"Bleeding Kansas"? Rev. A. H. Richardson, of Lawrence, one year after the law went into effect, says: "In two-thirds if not three-fourths of the counties, there is no open violation of the law." St. John was governor and says: "It is safe to say that in sixty-five out of eighty-one organized counties, the law, as a rule, is as honestly obeyed and enforced as any other law prohibiting crime." Now if a few large cities in Kansas had only put men in for their mayors made of the same stuff as the mayor of Portland, could the law not have been enforced as well as other criminal laws in the whole state?

What does our past experience teach us? We are now in the seventh and last period of temperance work. 1. Agitation against the *abuse* only of strong drink. 2. Total abstinence from distilled liquors. 3. Total abstinence from all that can intoxicate and the reformation of the drunkard. 4. Organization of societies for preserving, strengthening and educating. 5. Local option. 6. Prohibition by states and moral suasion for the saloon-keeper. 7. Prohibition by *politics*, including all the other steps.

Those in authority must believe in prohibition and have the moral courage to enforce the law. Prohibitory law in many states has proved almost a failure because executive officers were elected on other issues, who were hostile to enforcement. The liquor problem is of greater magnitude and more importance to the American people than any other question, and while we must circulate pledges, educate the people, reform the drunkard, and enact prohibitory laws, we must also elect only those to occupy official positions who believe in and are committed to the enforcement of the laws prohibiting the saloon.

Salem, Ore.

THE GUESSES OF THE CHILDREN.

Under my window the nesting birds
Swing and sing, while the children play.
Which is sweeter this summer day—
The wordless song or the song clear words?
Hark to the question overwise,
That Milicent ponders with half-shut eyes,
On her couch of clover, with dewdrops pearled—
"I wonder how did God make the world?"

"Listen," says Edith, "I'll tell you how
As I blow this bubble here in the sun—
Glowing and growing—and, when it was done,
He breathed on it softly, as I do now,
And it floated away so far and free,
Green for the land, blue for the sea;
And the soft white clouds about it curled—
It was so, I think, that God made the world."

"No!" cries Ned. "As I roll this clay,
Soft and brown in the palm of my hand,
Shaping the mountains like kings to stand
Crowned with their snow gems, marking a way
For the streams to run through valleys deep,
To the hollow sea, over plain and steep,
Flinging the forests like flags unfurled—
Ah! that were the way to make the world!"

But Milicent smiles to herself the while,
Softly shaking her golden head.
"Last night," she whispers, "awake on my bed,
I thought of the sweet-brier down by the stile;
And what do you think I found to-day?
But the first pink rose on a bending spray;
Perhaps—in heaven—long, long ago,
God thought of the world and it blossomed so!"

—*Selected.*

THE HEROES AND THE CELESTIALS.

Perhaps some of Our Children will think that the following reads like a fairy story. It is told by *The Christian*, and after you have read it you will not have hard work to tell who are meant by "Heroes" and "Celestials" and be able to fill out the blank at the close.

In the waters of the Western seas, where the sun goes to bed at night after his march across the sky, there lay an island inhabited by a people called "The Heroes." Now, the Heroes were the greatest nation upon earth (at least they thought themselves so); they were very brave, as heroes should be. Since their island was too small for such a great people, they made themselves ships, and some of them sailed away to distant parts of the world and settled there, far away from the little island they called "Home."

The Heroes, besides being very brave, were very wise (at least they thought themselves so), and since by means of gold and silver men can buy many beautiful things and can enjoy many pleasures, of which poor people know nothing, they thought that if they were the richest people in the world they would certainly be the happiest. The Heroes found out that the best and quickest way of getting money was by trading. So they built ships to carry their merchandise to distant countries, and to bring back the produce of foreign lands to their island home. Many shiploads of useful things used to leave their ports every year, and the nations far away were glad to see the stately vessels sail into their harbors, for they knew what comforts they brought to them and their children.

Thus the Heroes grew richer and richer, and soon they found out a way to grow even richer still. Towards the sun-rising, far away from the land of the Heroes, lay a country in which dwelt a very wonderful and curious people called the "Celestials." They were a very ancient people, and through thousands of years had kept to their old laws and customs with scarcely any change. The "Celestials" hated foreigners, and would not let the ships of other lands come into their harbors. They wanted to keep themselves distinct from other nations. They were not like the Heroes, who used to leave their homes, and go to settle in far-distant countries, they always wished to stay in their own land without any change. The Heroes were indignant that their ships were kept out of the Celestials' ports. They could not bear to lose the wealth they might have gained by trading with them; and presently the time came when the Celestials were forced to open their harbors to the Heroes' ships. This is how it happened. In some parts of the world there grows a plant which bears a white blossom; now this flower is beautiful to look at, but the juice of the plant is poisonous. If a man were to eat a little of the dried juice, it would not kill him at once, it would make him feel very merry and strong at first, but presently he would become dull and heavy, and would fall into a deep sleep, from which he would awake feeling very sick and dull.

Now, some of the Celestials used to grow this poison-plant, and dry the juice, and then smoke little pellets of it in their pipes, and it had the same effect upon them as if they had eaten a little of it. But when the Emperor of the Celestials found out what some of the people were doing, he was very angry and said that they must do so no more. He forbade them to grow the poison-plant in any part of the country, for he knew what misery would come upon the foolish people if they went on using the poisonous juice.

When the Heroes heard what was going on in the land of the Celestials they were very glad, and thought that now, indeed, the time had come for them to grow enormously rich. Since the Emperor of the Celestials would not let his people grow and use the poison-plant, they would bring it to them in their ships, and sell it to them secretly. And so they did. They loaded some ships with great chests of the poison, and brought it to the coasts of the Celestials, who took it and smuggled it into the country, and sold it to the men and women.

But this came to the Emperor's ears, and he was very angry, and said he would not allow it. However, the Heroes did not care; they were quite determined to get rich by selling the poison-plant. And so they made war upon the Celestials, and forced them to open their ports and let their ships enter; and, as time went on, every year saw the great ships come in, bringing the poison to the poor Celestials, who, in their folly, were glad, for now they could smoke the drug at their ease, with no one to stop them.

The Heroes grew the poison-plant in great abundance in a country which they had gained for themselves, far away from their western home. For miles and miles in that land nothing was to be seen but the beautiful poison-plant, as it waved in the breeze or bent its head when the hot sun beat upon it and it almost fainted with the heat. And so the Heroes made millions of money, and were very happy, and did not care at all for the misery which they had brought on the poor Celestials. Yes, some did care.

In the Heroes' island home there were a few men and women who sorrowed greatly over the wretched Celestials. They knew what mischief the poison-plant was doing—how the rich bought it until all their money was spent, and they were reduced to beggary—how the poor sold everything they had to get it, and when nothing else was left sold even their little children. And what did the poison do to its miserable victims? It made them feel excited and happy at first, it is true, but afterwards it left them weak and ill. Their bodies wasted away until they became mere skeletons. They could not eat nor sleep with comfort. They often became mad, and then they died a miserable death. After a man had taken to use the poison-plant he no longer cared to do his daily work; he became weak and idle; and since he could not earn money by honest toil he would often become a thief. His wife and children starved. Perhaps, too, the wife would use the horrid drug, and then the children had no one to love and care for them on earth. So the great Father of all men would in pity take the poor little ones to live with Him.

But what did all this matter, so that the Heroes grew rich! The few men and women of the Heroes who thought that it did matter talked over what they should do. They said they would beg their rulers to forbid their ships to take the poison any more to the miserable Celestials. But the rulers would not listen; they said, "We cannot afford to lose the money; we must grow and sell the poison plant, for we are quite determined to be rich." And when the good men and women found that they could gain nothing from their rulers, they in secret shed many tears, and said to each other: "We must go ourselves to the poor Celestials, and beg them not to buy and use the dreadful poison." And so some of the good Heroes left their friends and pleasant homes, and sailed away to the land of the Celestials. And when they got there, they entreated them not to use the poison any more. And some of the Celestials listened to them, and left off their dreadful habit, though it was very hard to do so; but most of those that heard them scoffed at them, and said, "Why it is you Heroes who bring us the poison-plant. We don't believe you care a straw for us. You are a race of hypocrites; you only come here to do more mischief."

So they stopped their ears, and would not listen to the kind men and women who had left their homes to go and save them. And since the number of the Celestials was very great—for their country was a mighty country—and the number of the Heroes who tried to save them from the poison was very small, only a very few of the Celestials ever heard and obeyed the words of the good Heroes. Most still smoked the poisonous juice, and lived wickedly and died miserably, while the nation of the Heroes grew richer and richer year by year.

But there came a day——

The story here ends abruptly.

Dear Boys and Girls:—You will all want to read this week the account of the reception given to Miss Willard on her return from England. It is on another page of this paper.

The most interesting part of the great occasion to Cozy Cornerers, however, are the presentations to Miss Anna Gordon, who beside being the World's W. C. T. U. superintendent for the Loyal Temperance Legion is also Miss Willard's "right hand man." The writer doesn't say what was in that bouquet presented to the children's friend, but a little bird has told me that it contained a key to a pretty writing-desk which she will find in the "Eagle's Nest," in the Catskill Mountains.

That was a happy thought, too, the giving of a silver candlestick, by the True Blue cadets, of New York. We would all have liked to have heard the speeches, and will look for them in the next *Young Crusader*.

Now that Miss Gordon is at home, the children's fountain, the "bronze maiden," will commence its life of service in the dusty, bustling city street near the Temple. I will tell you all about the final ceremonies when they are carried out. The Chautauqua fountain in the corridor of Willard Hall will probably be dedicated at the same time.

This week we have a budget of letters from the Junior L. T. L., of Stambaugh, Mich., all of whom we welcome to our Cozy Corner circle.

Your

Aunt Jane

NIECES AND NEPHEWS.

Our school teacher read us about your Cozy Corner and asked us if we would like to write to you, and we all said we would. We have a grand Senior L. T. L. I belong to the Junior. There are about fifty children in the Junior L. T. L., and they are divided into four platoons. I am one of the ensigns. We had a temperance entertainment and took up a collection to pay our dues. Best wishes to all the cousins. Lawrence Molloy.

My sister and my brother and I are in the Temperance Legion. My teacher is Mrs. Molloy. I go to school. I am in third reader. I have three brothers and three sisters. Frankie Smith.

I came from Sweden four years ago. I liked it there. I could run and play everywhere. There was a little girl I played with. I am eight years old. I like to go to school. I am in third reader. I am not in the temperance for my father will not let me. Hilma Anderson.

I go to school every day. I am in third reader. My teacher's name is Miss Murphy. There are sixty-six scholars in our room. Adolph Steinke.

There are sixty-two temperance scholars in our room. I am a temperance boy and I am nine years old. My big brother belongs to the Loyal Temperance Legion and my sister belongs, too. My temperance teacher's name is Nonie Brown. Victor Erickson.

SOFT-SHELLED NUTS.

312.

RHYMING TRANSPOSITIONS.

Can you take your aunt's first name and make a kind of cotton goods?
Can you change a Roman vase to a long chase in the woods?
Can you make a flying jump give forth a merry sound?
And, in a common measure, a wagon have you found?
The first letters of the first words spell a vacation month.

J. A. S.

313.

TEMPERANCE PI.

1. On rdkandur alslh hiienrt eht dimgnko fo vehaen.
Emma Johnson.

2. Verne couth het ewin. R. E. L.

3. Adre, ot eb a eliand,
Adre ot tasdn olnea,
Adre ot vaeh, a ouprpse mfri,
Adre ot kmea, it knwno.
Eva Frarey.

4. Nda eb ey otn urknd iwht enwi, niweerh si secsex, ubt eb edifll iwht eth irtisp.

Send all replies and *original* puzzles to Puzzle Editor, The Union Signal, the Temple, Chicago, Ill.

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L e A
I d l e R
W i l l a r D

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Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are motheaten.—James 5:1, 2.

THE POLICE DEPARTMENT OF NEW YORK.

The story of New York's municipal corruption, as brought to light through the investigations of the Lexow committee, is one of the astounding revelations of the last decade. The whole nation stands aghast before its enormity. We had dimly known that New York politics were malodorous. Previous revelations at different times and on varying matters had shown something of their true inwardness.

Logic had proved conclusively that a city for decades under the rule of Tammany Hall could not be looked upon as abounding in the fruits of the Spirit. We were prepared for something outranking all previous records of municipal corruption; but for schemes so comprehensive, so far-reaching, so unique in their ramifications we certainly were not prepared.

For more than three weeks the investigation has been going on, and each day's record seems only to intensify the horror of what has gone before. England under Jeffreys was not more oppressed by petty tyranny and cruel rapacity than is our American metropolis by its police force. The spectacle of an entire city, and that the largest on the continent, under a system of blackmail, is not an inspiring one, nor does it present a picture of American institutions that will be likely to commend itself to the "effete civilizations of the Old World." They could well respond to that favorite flower of rhetoric that to be "effete" is hardly so great a calamity as to be instinct with a life whose vigor finds its outlet in evil.

Not a branch of industry, unless it be, as one paper grimly remarks, "the church and the cemetery," seems to have escaped the clutches of these organized banditti. In the first place, a man must pay at the least three hundred dollars to the commissioner of police before he can obtain a place upon the force. That place can only be kept by repeated oblations. How is a policeman to pay these sums out of his "mere pittance," if he be not in turn allowed to levy upon all within his beat? He levies, and that with a right generous hand. Even the green grocery men, the milk-men, the venders of petty wares pay their tithes to the all-powerful guardians of the city's welfare, and may be allowed to swindle *ad libitum* under protection of the law—so long as the payments are made with due regularity.

The revelations concerning the tribute paid by keepers of houses of ill-fame are enough to call down fire from heaven. All Dr. Parkhurst's assertions, which were declared to be sensational and false, have been proven true by overwhelming evidence. It is established, beyond the possibility of a doubt, that not the police force only, but Tammany officials, from the mayor down, share in the vast sums of money wrested from these wretched creatures.

Nay, more, there is indisputable evidence that at least one woman who kept a reputable boarding-house was terrorized into the payment demanded by the threat that if she did not pay it she would be raided as keeping a disorderly house.

What can be said of such a system! What of the creatures it develops! To call them octopi is to insult the octopus. There is but one fitting analogy, and that in the realm of German mythology—the foul vampire.

But our chief interest centers in the question, What will New York do about it?

It is Tweed's old question, but we do not ask it from Tweed's standpoint. Is this state of affairs to be allowed to go on? Are the Christian men, the decent moral men of New York city to submit? Has the blindness which had in part happened unto Israel come in its fullness to the citizens of our American civilization? for New York is only a type of other cities. What has been going on there is going on to a greater or lesser degree elsewhere. Our municipalities are honeycombed with corruption. Our city governments are a by-word, a hissing and a reproach to the nations of the earth. What are we going to do about it?

There is a speedy and effective remedy at hand and the American nation deserves execration and *extermination* if that remedy be not applied. Instead of sitting calmly at home and letting Tammany bosses, "ward heelers," and all the disreputable elements of society manage the municipal campaign, let the Christian men, the moral men, the decent men call primaries, nominate candidates, enter the field to wage battle against this that is disgracing their civic life. Here is the plan for "the union of all who love in the service of all who suffer." Let the Church of God, in the broadest sense of that term, wage war against the synagogue of Satan.

THE UNION SIGNAL in a recent editorial was called to account by a zealous Prohibitionist because it urged, in municipal elections, the abolishing of party lines. Perhaps we failed to make our meaning clear, but we certainly feel most intensely that New York in its present condition serves to illustrate our meaning. Is there hope that in New York to-day a "straight Prohibition ticket" could carry the election? What is the hope, then? That good Prohibitionists, good Populists, good Democrats, and good Republicans shall come together and say, "With God's help we'll drop party differences till we clean up New York City. We'll organize a new party here, the party of God's retribution on the corruptions of Tammany. We'll stand back of that party and forget, in the work, our old party names as surely as we forget our church names. When this job is done we'll have time enough to look around for party lines,—provided we want to find them.

More firmly than we believe in anything else in political life to-day, do we believe that the party of the future is to come into being through such a fusion. We hail the Prohibition party as the nucleus of that new party which is to be grander and broader than any party lines the past has dreamed of—but we deplore partisanship where it is unnecessary. Partisanship in New York to-day can mean only disaster. Patriotism which will rise above party lines will surely mean the overthrow of Tammany Hall.

EDITORIAL CORRESPONDENCE.

Our Correspondence department is so crowded this week that we cheerfully give space on the editorial pages to Miss Willard's last letter from England, dictated just before sailing and forwarded later by her stenographer:

DEAR UNION SIGNAL:—This is my last week before sailing for home, in good spirits and with health much improved. In the last few weeks I have addressed several great meetings, such as they get up in London, numbering from three to five thousand in the audience. Mr. H. J. Osborn is the manager of public meetings and many other important enterprises for Lady Henry and the British Women's Temperance Association. He has had long experience and is remarkably ingenious-minded, recalling by his skill the marvelous ability with which our own Rev. B. Fay Mills manipulates great public assemblies. No other woman's association has ever had such magnificent demonstrations as the British Women's Temperance Association in the last year. This is an indication not only of the constantly growing influence of the association, but of the great increase in the sentiment that calls for prohibition by law, by politics, and by the woman's ballot. It is perfectly well known in England that the Direct Veto bill is expected to cover this ground in a great proportion of the area affected thereby, and no analogy between our local option laws and this bill with woman's vote behind it can be justly drawn.

It has been a source of deep regret to me that being so near the world's center of evil and good—which London undoubtedly is—I could see so little of the great fight between the angel and the dragon. In these last days, however, I have tried to make some amends for this deprivation.

THE GREAT ARTIST, WATTS.

On June 2 I had the long-hoped-for felicity of visiting Little Holland House, the home of the great artist, G. F. Watts, in company with his life-long friend, Lady Henry Somerset, who, although not given to boasting, makes it a private boast that she was wont to put the great master's hair in curl papers when she was a mischievous maiden of five years. He was as a young man of exceedingly delicate health, and having by his genius attracted the attention of the well-known Thoby Prinsep, one of the founders of the East India Company, and uncle of Lady Henry Somerset, Mr. Watts was received into their home as if he had been one of their own kindred, and remained there during the lifetime of Mr. and Mrs. Prinsep, whose son, Val, thanks, in part, at least, to the devotion of Mr. Watts, first as teacher, and later on as benefactor, has recently become, after passing his fiftieth year, a Royal Academician. There was a strain of remarkably artistic talent in all the sisters, of whom Lady Somers was the most beautiful. One of them, Mrs. Julia Cameron, a friend and neighbor of Tennyson on the Isle of Wight, became the most distinguished artistic photographer of her time, and her pictures of the great men who were her friends, including Tennyson, Carlisle, Gladstone and Robert Browning, are the standards by which their features will be judged in future times.

It is the choice prerogative of genius to make friends everywhere, and often to become the spoilt child of those who match his gifts with their own good fortune, thus augmenting the power and pleasure of both. Possibly in his earlier years this great artist, who, living in the atmosphere of wealth and rank, might have been expected to fall out of touch with the people from whom he sprang, may have been aristocratic in his tendencies; but discipline and sorrow, with the rich culture they bring to mind and heart, led him to the profoundest sympathy with progressive movements among the toilers of the world. It has, however, been his mission to speak to all classes and all creeds with a brother's voice, calling them up the heights of peace and purity. He is an epic poet in form and color; no artist of our time compares with him in this. He has never sought popularity, nor indeed finds it, but those who have heard through our life's deep dream the waves of that great ocean we shall sail so soon; those who in the inmost of their souls believe, not as a tenet but as an intuition, in God and Immortality, Duty and Destiny, have found in G. F. Watts an interpreter of the deepest and highest thought, purpose and affection that have ever hallowed their souls.

Of all the great things accomplished by this master who has been twice offered and has twice declined a title, nothing seems to me to have been more helpful to our faith than his pictures of Death. The skeleton is kept in the closet and the great benignant figures in shining apparel, who come to bear away the weary spirit to a better home, seem like the best friends humanity has ever known. One of them I like to call "Father" and the other "Mother Death," they together represent the strong protection and the brooding sympathy with which this great artist invests the concept of "the mystery of mysteries." "I paint for no class or creed," said he, "but to bring to universal man a better sense of the love of God, the sanctities of conscience, the hope of a better life" Although now a man of seventy-five or more, he still rises as has been his wont all his life long, at three or four or five o'clock in the morning, and entering his beautiful studio imprisons the fancies that light up his thought.

A gleam of gold is the prevailing tone in these great arched-roofed rooms, one of them at Little Holland House in London, the other at his charming country seat near Guilford. He has recently presented one of his finest paintings, exhibited at the World's Fair, to the American people, and it has been placed at the White House. He is a lover of Republican institutions, and has never sought the patronage of titled names.

Mrs. Watts is the ideal companion for so great and noble a mind; she is both literary and artistic, and has made their homes as truly works of genius as her husband

has made his canvasses. The alcove in which the painter takes his siesta while she sits beside him reading from some great author—perhaps the poems of their friend Tennyson, or from "The World's Parliament of Religions," a new and favorite book with them—presents to the mind a dream of victory achieved, life's long sunny afternoon and the golden haze of a great sunset. It is good for reformers who fight in the noisy, dusty plain, and sharpen their weapons while advancing on the enemy, to have a glimpse now and then of a world and life strong and helpful as their own, but led by one whose "soul is like a star and dwells apart."

SALVATION ARMY RESCUE WORK.

Another visit paid by Lady Henry and myself was to the rescue work carried on by Mrs. Bramwell Booth. There are five homes for the class of women whom some call "abandoned," and others more justly denominate "knocked down" in the fierce fight for existence that is the most heart-rending feature of the times. There is also a maternity hospital connected with the enterprise, and a knitting factory, a laundry, and various other methods by which the women become more or less self-supporting. Major Cox, one of the most capable of Mrs. Booth's assistants, has been asked to write an article for THE UNION SIGNAL, giving details of this work, than which none in London is more worthy of our study. Mrs. Bramwell Booth sends out a corps of Salvation Army officers into Piccadilly every night—the worst rendezvous for the so-called "upper classes" that London contains—and so much is being said about this plague-spot that it is likely the police may yet do something more than call out "move on" to the throng that moves toward destruction at every step in that great thoroughfare where so many pitiful young women are "houseless by night."

The slums of Somers Town present a heartrending spectacle of moral degradation, brightened by the faithful work of parish priests, and the Mission House, opened by Lady Henry Somerset, in which she is now feeding from three to five hundred persons daily, on account of the great cab strike that has reduced them to extreme destitution, but from which has resulted a public sentiment that will lead to a more just understanding of the situation, and possibly, ere long, to the municipalization of the public cabs. This last seems the only way out for capital and labor alike, for the very difficulty of the problem must shortly introduce great changes in the handling of public enterprises. Keen as the competition is with us, its razor edge receives its hair-line in the crowded population of this island, where nearly forty millions of people must subsist within an area not larger than the state of Georgia. When one has said this he has said all. The situation cannot continue; something must give way, and the masses of the people are determined that the means of livelihood shall no longer center in the hands of a privileged few. There is hardly a man in England who is to-day trusted by so many as John Burns, the leader of the labor folk; this is in itself a revelation of things to come.

COLLEGE FOR THE BLIND.

Another visit was to the Royal Normal College for the blind, in the suburbs of London, founded through the efforts of Dr. F. J. Campbell, a blind man of Tennessee, who has made a remarkable record, having invested every day of his life for the good of those about him. In 1856 he taught my sister Mary and me to play the piano, being then at the head of the musical department in the Institution for the Blind, near Janesville, Wis. Many years ago he came to England to study the condition of the blind, and found it far behind that which he had attained in America. Some generous people caught the contagion of his enthusiasm and said they would help to found an institution according to his plan, and it must be for boys only. Dr. Campbell, however, is not that sort of a man, and plainly said that he would give up the enterprise and return to his own country unless girls were admitted on equal terms. To this his good friends finally acceded, and it is most encouraging to hear him tell of the number of young women who are now earning their own bread and keep, and helping to support needy relatives, as a result of the education they have received in the Royal Normal College. Here they are taught various trades and occupations; the little ones have a kindergarten. The musical department is a wonder in its variety and thoroughness, but the most distinguishing feature of all is the constant effort to train these young people so that they need not be so heavily handicapped by a single physical infirmity. We saw them in the great gymnasium, rowing on the lake, and practicing feats of strength and skill in the swimming school and bicycle gallery that were little short of marvelous. Dr. Campbell himself is a famous cyclist, and his accomplished wife, a New England lady from Concord, Mass., or thereabouts, is an expert in the various physical exercises that are here taught, while his son is an athlete of notable achievements. Dr. Campbell has climbed the Jungfrau, Mount Blanc, and other lesser peaks in Switzerland, which no other blind man ever dreamed of doing; he is a marvelous illustration of what devotion and energy can do for one who has a remarkable mind to start with, and a heavenly purpose to bless the world. Mrs. Dinah Mulock Craik has written a most interesting life of the doctor (although he says she praised him too much and made a few minor errors) and I feel sure that anyone who reads the record will be inspired to battle against "the slings and arrows of outrageous fortune" as this brave man has done. He is devoted to the temperance movement, and is an earnest, broad-minded Christian brother, whose hypothesis of life is embodied in the Golden Rule.

LONDON TEMPERANCE HOSPITAL.

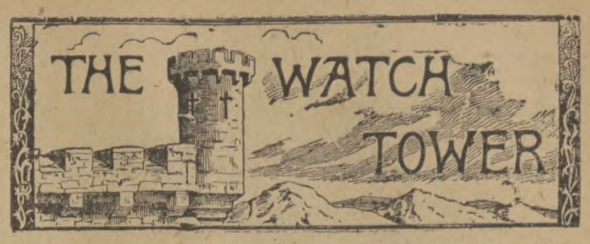
A few days ago I visited the London Temperance Hospital and was shown through all its departments by my "good physician," Sir Benjamin Ward Richardson, a name as honored and beloved in England as it is in America. On the corner-stone of the large and beautiful building is the date of its foundation, 1873, and the statement that it was laid by Sir Wilfrid Lawson, but the important part of the inscription is as follows: "In humble dependence on Almighty God for the cure and treatment of disease." The hospital was founded for the treatment of medical and surgical cases without the use of alcohol as ordinarily prescribed. It was at the same time provided that the medical staff should be at liberty to administer alcohol when they deemed it to be needful, but every such case has to be recorded and published in the succeeding annual report.

During the nineteen years of the hospital's existence, fifteen such cases out of 8,506 have occurred, (this was up to the present year). In 1892, 859 patients were admitted. Of the 8,506 admitted since the hospital was opened, 4,526 have been cured and 3,069 relieved. The deaths were 533 or 6.2 per cent. Dr. James Edmunds is consulting physician, Dr. James Ridge deals with outside patients. These three are the best known names (with the exception of Dr. Norman Kerr), in the annals of medical temperance in our time, so far as the record of Great Britain is concerned.

The buildings are large and attractive, with every convenience, such as an elevator, a balcony on the second story thirty feet wide and one hundred feet long, for outdoor exercise, a conservatory at the end of the children's ward, electric light, attractive pictures on the walls, modern methods of heating, no trace whatever of any odor, either medical or culinary, and the whole building so wholesome and bright that one can hardly believe it is after all a temple of pain. The total number of beds will accommodate one hundred and twenty patients, about one-half of these are total abstainers. Sir Benjamin told me that he never administered alcohol, and that when it is used they are obliged to give it in its unmixed state. I think the latest figures are that in twenty-one years it has been administered seventeen times, last year three times, and in every one of the three cases the patient died. The management of the hospital does not make total abstinence compulsory in its physicians, but tries first of all to get able men. The Duke of Westminster is president of the hospital board, but as is usual in this country he is simply a figure-head. The general spirit among the patients is illustrated by a remark overheard between an old and a new one, the first making some slight complaint and the second saying, "Old fellow, you are a grumbler; if you ain't happy here you wouldn't be happy in heaven."

The children's ward is naturally the most attractive of all. Here Miss Wilson is at the head, a cultivated young lady, a daughter of one of the partners in the Scotch shipbuilding firm on the Clyde, Clyde, Glasgow. Her father is a member of Parliament, and her mother belongs to the executive committee of the B. W. T. A. Miss S. E. Orme, who has been in the hospital from the first as head superintendent, is a strong character. We saw Miss Day and Miss Olliver, members of the Church of England Temperance Society, two earnest young women, who come every week to bring flowers and sing to the patients. It sounded good to us as we approached from a distance, and the clear voices rang out with the familiar, "This is my story, this is my song." The rear of the hospital looks out on a beautiful park, once the cemetery of St. Pancras; smoking is distinctly prohibited, and indulgence in it involves immediate expulsion.

So much for the famous hospital, which has been like a city set on a hill, and has sent out its clear light into all the world to tell mankind that alcohol is not a needful drug, to say nothing of its use as a beverage. It is characteristic of our English friends that they ask few questions about what other people or other countries are doing, as they are strenuously occupied with their own problems and endeavors, but "on my own account" I ventured to speak of the National Temperance Hospital in Chicago, founded by women, under the auspices of the W. C. T. U., and I told my kind entertainers that I felt sure before ten years more had passed we should have a hospital as great and good as theirs, whereat I think they were glad, and very likely in their hearts surprised, although they did not say so.



Two responses have come in behalf of Rev. Sam Small's chivalric dilemma. Dr. O. B. Bird, our old time friend, and the children's "Uncle John," says: "Brother Small is right, and your suggestion is most excellent, 'Miss' assumed unless otherwise specified. But there is, perhaps, a better way, namely, addressing every woman as *Madam*, irrespective of her social condition, just as we call every man *Mr.* This would be consistent, and is only simple justice to women, since they should not be forced to announce whether their condition of blessedness is single or double. How would a man like to sign, John Smith, married; or, John Smith, unmarried. This is what we require of women, unless we adopt the universal 'Madam.' If this is done, be sure to write out the name, and not leave us puzzled with initials only. And don't use masculine names, like 'Jo.'" Another view of the matter is taken by a friend who is a Friend, and is certainly a very simple way of getting around the whole difficulty, if people only thought so: "I utterly fail to see how the prefix Mrs. or Miss to a woman's name is either chivalric or courteous. If a woman signs her name as Jane Smith, or Anna Jones, she doubtless wishes to be so addressed. If she wants a prefix to her name she will so signify. As a member of a religious society which places no value upon worldly titles, but believes in a good, honest name, I have been frequently very much annoyed by having an inappropriate prefix put to my name, my children bringing in the mail with the question, 'Mamma, is this thine, it says Miss?' Why cannot Rev. Small and the W. C. T. U. call people by their plain names, particularly when they so desire."

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As the Chieftain has not yet reached On Duty's quarters, the following will be timely: "Just before sailing I went to lunch in the beautiful home of Dr. and Mrs. Parker, in the suburbs of London, and I rejoice that with his good, great brain he had wrought out for himself such a sanctuary as that home is. There Henry Ward Beecher and his wife were entertained for six weeks when they visited England but a few months before the Brooklyn preacher's transit from this world, and Dr. Parker said he was like a boy let loose from school; such fun and pathos, such quips and turns, such greatness and good humor had never been combined in any guest before. 'When we said good-bye we both wept, and I little thought how soon he would be taken from us.' Mrs. Parker is the divinity of this home, and it was a rare and beautiful thing to see how fully her great husband appreciated his gifted and lovely, but modest, wife, whose only thought seemed to be of him. He told us she was 'by far the best part of the family'; he showed us her beautiful paintings, and at his and our earnest request she gave us a recitation from James Whitcomb Riley, which would have delighted the heart of that genial poet."

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The following testimony from one who knew whereof he affirmed is most encouraging. He said: "When I first knew the concert hall in London, there was a little table in front of each seat and there the people drank and listened, and there the people while listening to the songs solaced themselves with intoxicating liquors. Such a thing is now unknown and would be thoroughly discountenanced." This fact of itself speaks with unmistakable significance of the advancement of the teetotal propaganda.

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Yes, it is true that Miss Jessie Ackermann had a gift of a thousand pounds proffered her in Australia, and that she declared she preferred to leave it for the women's white-ribbon work. Such an outcry was made at this that the matter seems to be still pending, and I sincerely hope Miss Ackermann, who has invested seven years of work in Australia without fee or reward except as it came in collections from the people, will allow her friends to give her this well-deserved testimonial of their affection and confidence.

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A devoted Indiana temperance woman, Mrs. Kean Rice, who recently passed on to her heavenly home, had a tree in her garden which she assiduously cultivated. She called it her "Temperance Tree," or "Tree of Righteousness," and told her children she wanted to have the United States flag run up to the top of it whenever the saloon power was broken.

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A Watch Tower admirer thinks if On Duty would merely *suggest* that the dress of women should be shortened a trifle, every feminine reader would henceforth cut off an inch or two from her skirt. Isn't that putting a little too much reliance

ON DUTY?

World's W. C. T. U.

MOTTO: "For God and Home and Every Land."

OBJECT: To unify the methods of woman's temperance work the world over.
BADGE: A knot of white ribbon.
HOUR OF PRAYER: Noon.
METHODS: Agitate, educate, organize.
DEPARTMENTS: Preventive, educational, evangelistic, social and legal.
THE POLYGLOT PETITION has been circulated throughout the world and signed by representatives of over forty countries. It asks for the outlawing of the alcohol and opium trade and the system of legalized vice. The chief auxiliaries of the W. W. C. T. U. are the United States, Canada, Great Britain, Australia, South Africa, India, Japan and the Sandwich Islands.

A BRIEF REVIEW OF OUR WORLD'S WORK.

I have had, within a day or two, the pleasure of "interviewing" your chieftain, Miss Willard, and I believe you will appreciate a brief summary of the "points" made during the conversation. The special object of the talk was to elicit Miss Willard's views as to the progress of the white-ribbon work throughout the world; and naturally she sought first for evidences which had been brought to notice by, and during, the great meetings of the National British Women's Temperance Association. Miss Willard found, in the presence at those meetings of some fifteen ladies representing the W. C. T. U. interests in other countries, strong evidence of the activity of the society the world over. These ladies were "fraternal delegates" from the W. C. T. U. in the United States, Tasmania, New Zealand, South Africa, India, Spain, France and Denmark, and one and all told the same story—one of such great progress that the two last years have seen more growth of interest in the work than all the previous years of its existence. One marked feature is the increased interest taken by women in securing "the ballot," so that through it they may help to close the drinking places. A marked example of this is found in New Zealand, of which colony Miss Willard speaks in the highest terms. Mrs. Sheppard, the superintendent of franchise work, is the leader in that reform which has lately resulted in the enfranchisement of women, and under her guidance the W. C. T. U. thoroughly organized and carried the work through, of course with the coöperation of other societies. A letter read the other day in a London meeting from a minister, formerly of London, and resident in New Zealand, put the result in a nutshell. After speaking of the great program of temperance principles, especially in women's societies, he said: "The male politicians no longer despise them, but stand aghast."

Of South Africa Miss Willard gave me some interesting information. Miss Alice Palmer is steadily organizing, having for her chief coadjutors Miss Ferguson, principal of the Huguenot Seminary near Cape Town; Miss Pride, in charge of a similar institution; Miss Cummings, who has organized the Y work; Miss Solomons, who conducts the press department, and Mrs. Andrew Murray, at the head of the purity work. The latter is the wife of a clergyman, a well-known writer. Several of these ladies were among the guests of the B. W. T. A. at their recent meetings.

The special effort now being made in South Africa has relation to the continuance of the iniquitous C. D. Acts, and a thorough organization of public sentiment is being sought so as to do away with them. In London last week an influential deputation, headed by Lady Henry Somerset and Miss Willard, saw Sir Henry Lock, the governor of the Colony, and urged upon him the importance of taking action in the direction desired. He is believed to be opposed to the Acts. From the two seminaries named there go out year by year numbers of young women trained in white-ribbon principles, who will help to spread them by carrying them into their homes in the Transvaal and the Orange Free State, as well as Cape Colony. The method and spirit of the W. C. T. U. is also reaching the Dutch Boers through their own daughters. The separate W. C. T. U. of South Africa will at their next meetings be federated as a "National." They have added another to the forty or more newspapers published in different countries in the W. C. T. U. interest.

Miss Willard also speaks of the seven years' work of Miss Ackermann, which has resulted in a thorough introduction of the white-ribbon movement in Australia. Editors, ministers, and publicists admit that the W. C. T. U. is the strongest force for Christianity except the United Churches, in the Antarctic continent, and the churches are of course well represented in it. Mrs. Hauser, who was president of the W. C. T. U. in India, has established a white-ribbon paper there, and has made an admirable beginning. She has organized twenty-three new unions in the past year. Mrs. Wheeler Andrew and Dr. Kate Bushnell have lately visited Burma, where the society is now started, and have also strengthened the work in Calcutta and Shanghai. They are now at work in Japan, following up the heroic labors of Miss Mary Allen West.

Of Great Britain Miss Willard can speak from long and close observation from the very best vantage-ground. "The past two years," she says, "have witnessed a positive revolution, under the fearless and untiring leadership of Lady Henry Somerset." A few figures will show the truth of this. In 1892 the number of delegates present at the Annual Council was 255; in 1893 there were 418; in 1894 over 500. In 1892 the gross receipts were £1,186; in 1893 £1,306; but in 1894, over £4,000. Further, last year saw over 300 new branches formed, or half as many as the total reported the previous year. Lady Henry Somerset addressed herself in eight months to over 200,000 people in 132 meetings, held in over fifty separate cities and towns. The women in the Association number fully 100,000, and it has not feared to take up the "wider movement," which means they that have "fellowshiped and joined hands with all correlated reforms, such as labor, purity and suffrage, though they have not incorporated any of these in their plan of work." The principality of Wales has been the scene of the principal success in organizing where there are now one hundred local societies against twelve last year. HENRY J. OSBORN.

London, Eng.

JAPAN.

THE JAPANESE TEMPERANCE SOLDIER-TRAVELER.

We have the most encouraging result in our temperance work, and are very glad to inform this to our readers.

In this age, well known not only in Japan but in foreign countries also as a traveler, alone on horseback, Colonel Fukushima has made a quickening effort for our society, as in the behalf of Tokio Temperance Society he gave the most interesting lecture for the monthly temperance lecture course at Y. M. C. A. building, which is said to be the finest of the kind in Tokio. The subject was "Climate during Exploration." He started his long, solitary horseback exploration of the continent from Berlin, Germany, on the 11th of February, 1892, and took an extensive exploration, passing through Siberia in Russia, Mongolia and China. The Colonel reached Vladivostock in June, 1893; thus he traveled 8,719 miles (3,568 *ri*); thence, he finally reached Tokio, the capital of Japan, on the 29th of June, 1893.

He was welcomed with greatest honor by all the people ever known in the Empire. The Colonel spent one year and five months in making this historical journey. During this long travel he experienced all kinds of climates and difficulty we can possibly imagine, but the Colonel has been always in perfect health. This undertaking, one of the greatest ever known on the face of the globe, was so successful as it was because of his temperance living. He never drank a single drop of any alcoholic beverage. He was listened to with great interest by the audience of 1,300, as the hall was full of people before the lecture commenced.

It is great hope in our future work, and is said that the importance of temperance work is widely known, and people are coming to join the good cause.

OUR THIRD AND FOURTH ROUND-THE-WORLD MISSIONARIES IN JAPAN.

I am glad to write you a few lines concerning Mrs. Andrew and Dr. Bushnell. They reached Yokohama at five p. m., the first of June. The temperance workers of Yokohama and Tokio met them on board and on the shore as they came by the steamer from Kobe.

June 2, three p. m., they addressed the ladies' meeting at Ferris Seminary, in Yokohama.

The chapel was full with a very attentive audience of over three hundred, and they organized a new W. C. T. U. This was sowed by Miss West and ripened by Mrs. Andrew and Dr. Bushnell.

Thank the Lord for the good work and result. Mrs. Hoyoshi is doing the great work in Yokohama. Hereafter Yokohama ladies will take the active work.

June 2, nine p. m., Mrs. Andrew and Dr. Bushnell reached Tokio as they left Yokohama, 8:15 p. m. Tokio people met them at Shinbasho station, and they were escorted to Miss Spencer, the good M. E. missionary lady who always helps us in many ways. June 3, 2:30 p. m., Dr. Bushnell addressed the immense audience at the Presbyterian church, Tokio, in behalf of the Tokio W. C. T. U. She was listened to with great interest, and in the meeting fifteen persons became members of the work.

June 4, 7:30 p. m., Mrs. Andrew and Dr. Bushnell spoke at Yokohama Union church; the church was beautifully decorated for their welcome. The house was, of course, full. Their works were very successful in Japan. They worked specially in Nagasaki, Kobe, Kioto, Osaka, Yokohama and Tokio. Many invitations came from all parts of Japan. But the time was limited. Thank God for the great work produced in Japan. The temperance work is growing everywhere in Japan. SHO NEMOTO.

3 Kotohira St., Tokio, Japan.

A LETTER FROM MRS. HAUSER.

An old text comes to mind as a letter from India reaches me in London: "As cold water to a thirsty soul, so is good news from a far country." Within a month previous to leaving that "far country," India, it was my privilege to organize a W. C. T. Union at Jabalpor, almost in the very heart of that great land. Owing to a slight misunderstanding and a variety of local interests, the first meeting was small, and it seemed almost doubtful if the newly-set plant would take root, but how carefully it has been tended by a few earnest workers is shown by this letter written May 1, from Jabalpor, by Mrs. Mary R. Phillips, the present president of the W. C. T. U. for India. She says: "The time is all too short to do justice to any account I can give of last night's W. C. T. U. meeting, but I must catch this mail and tell you it was the *best* temperance meeting I ever attended. Many English soldiers were present, and a good number signed the pledge. The workers here were greatly encouraged. This is their first public meeting since you organized the union six weeks ago. Mrs. Johnson presided admirably. Her manner had just the right effect. She called on me to 'explain a womans' meeting.' Some young folks and children and young men helped in singing and recitations. My husband never spoke better. Dr. and Mrs. Johnson made fine speeches. The Scotch Presbyterian chaplain and his wife quite outdid themselves. Next week a good Band of Hope will doubtless be organized. This is real fruit, and we cannot be thankful enough. I am very anxious to know the best and most economical way of managing the English temperance literature needed for this work in India and how it can be paid for. I also wish to enlarge the *White Ribbon* at once. Would not the best way be to get subscribers for it in the United States, any and everywhere now?"

Jabalpor is one of the largest railway centers in India, and some hundreds of English and Eurasian railway employés and their families make this their home and the W. C. T. U. work appeals particularly to them and is greatly needed among them, not only for their own and families' benefit, but for the safety of the thousands of lives that come daily under their care. But some will say: "These people are so far away." Not so far from even America, for all the great company of American tourists who visit India pass over the long lines of railway centering in Jabalpor. It is a very small umbrella that suffices for this old world in these days of rapid transit, and a drunken hand at one point may send sorrow to the opposite point. So we may all rejoice in this good news from a far country of the success of the Union in Jabalpor, and will not some one help as regards the greatly needed temperance literature for India, or send to Miss Alice Briggs, 1107 The Temple, Chicago, fifty cents subscription for the *White Ribbon* published monthly in India by the W. C. T. U. JENNETTE G. HAUSER.

London, June 7.

PETITION WORK IN BRAZIL.

With this enclosed I send you copies of the World's Petition with a total of 289 signatures, being 187 men and 102 women obtained in Brazil, and in Portuguese speaking parts of Africa sixteen men and seven women; total, twenty-three signatures from Africa. I have sent copies of the Petition to every one in Brazil that I had reason to hope might be interested in obtaining signatures and to some others. Most of them have not been heard from; some who are obtaining signatures have not yet sent them to me, so I hope to send you more in the near future.

FRANCISCA B. NELSON,
Para. *National Secretary Brazil W. C. T. U.*

WORLD'S WAVE CRESTS.

BOTH the winners were girls in the gold medal contest which closed the great Australasian convention.

IT is earnestly desired that the World's W. C. T. U. should send out a white-ribboner to the W. C. T. U. in Calcutta.

HAKITIKA, N. Z., W. C. T. U., has fairly started in the good work by opening rooms and forming classes for boys and girls.

THE Yokkaichi, Japan, W. C. T. U., numbering twenty members, rejoices in being the only society organized by Miss West during her stay there.

MRS. M. E. KIRK, secretary of the Australian W. C. T. U. from its formation, is a transplanted member of the B. W. T. A., having removed to Warragul, Victoria, in 1887. She is a successful organizer, a good manager and an acceptable speaker.

A TEMPERANCE tent was established by the W. C. T. U. of Pinetown, Natal, to counteract the attractions of liquor at the Easter Volunteer encampment of soldiers. Evangelistic services were held, and the earnest Christian workers felt repaid for the labor expended.

MRS. ZOE A. M. LOCKE, former president of Bulgaria W. C. T. U., writes:—"I have encouraging information that the temperance work is meeting with remarkable success. Public meetings draw their hundreds of listeners. Thus the public is being educated up to the standard of *total* abstinence."

MRS. JENNETTE G. HAUSER, well-known for her activity in W. C. T. U. work for India, of which she has been president, is now visiting the United States. She has brought with her costumes and curios and will be glad to answer invitations from W. C. T. Unions to give illustrated talks on India. Address her in care of Mrs. S. S. Fessenden, 171 Tremont St., Boston, Mass., for terms and dates.

MANY Hindoo women who have signed the Polyglot Petition did not dare to do so except with their father's names. They, themselves, if married, and all of them are, have no name unless they are mothers; until then they are simply called "that one." Their names are as private as their faces, both are covered away. The dread of publicity is like a disease; it has been hammered into their heads by the men of their households for thousands of years.

AT a meeting of women held in the temperance hall, Middlesborough, recently, at which were present representatives from B. W. T. A. branches in Middlesborough and district, it was resolved that the following message be sent to Miss F. E. Willard:

"That this large meeting of women beg to tender to Miss F. E. Willard their loving sympathy and regards. Whilst we rejoice that your health is so far restored that you are able to return to your own land we cannot but regret to lose you from our midst. We feel grateful for the immense help you have been able to render to temperance work in this country, and especially for the good you did us women by your noble advocacy of temperance in Middlesborough, and equally so for the way you enabled us more fully to realize that God has made of one blood all the nations of the earth. Your sweet sisterly love is one of our most pleasant memories. We trust that your future may be even more blessed than the past has been, and that success may crown your labors in whatever direction our loving Father may direct your steps."

Royal Baking Powder
Absolutely Pure

A cream of tartar baking powder. Highest of all in leavening strength.—*Latest United States Government Food Report.*

Royal Baking Powder Co.,
106 Wall St., N.Y.

Canadian Field.

DOMINION W. C. T. U. CONVENTION.

The Seventh Annual Convention of the W. C. T. U. of the Dominion of Canada has just been held in London, the "Forest City" of Ontario. "London" and "gracious hospitality" are almost synonymous terms, and never has this been better justified than during the late convention when the warmth of a hearty welcome was crowned by the taste, wisdom and kindly forethought of the entertainers.

The Congregational Church was the scene of the solid work of the convention, and many were the compliments received on the despatch, order and thoroughness which made it possible to get in the reports of all the departments of work and allow time for discussion on points of special interest. This was due in great measure to the ability, tact and method of the president, Mrs. Ella F. M. Williams, of Montreal, who was also ably supported by the sub-executive, Mrs. Todd, of New Brunswick, vice-president-at-large; Miss Tilley, Toronto, corresponding secretary; Mrs. Tilton, Ottawa, treasurer; Mrs. Rutherford, Toronto, recording secretary; and the ex-officio, vice-presidents, presidents for the provinces of Ontario and Quebec, Mrs. May Thornley and Mrs. Sanderson.

It is quite impossible in the limited space of one or two columns to give more than a few general impressions, and it is perhaps better to take up subjects without regard to the exact date at which they were presented. The secretary's report was most encouraging, progress being reported in almost every direction. Ontario and British Columbia especially ran each other very close in the holy strife of gaining the largest percentage of new members, the former gaining forty-seven per cent and being the winner of the president's prize banner this year. Mrs. Spofford, president of the fortunate province, not being present, the banner was handed over to Mrs. Todd, of New Brunswick, as her "authorized agent," with the remark that by so doing the banner would be a link between the Pacific and the Atlantic.

The treasurer showed a balance of $337.-54. The contribution to the World's W. C. T. U. was $102.75, a report on the work of that society being read by Miss Tilley. Mrs. Atkinson, of Moncton, spoke of the progress in juvenile and Sunday-school departments, stating that 11,557 children belong to the Bands of Hope in the Dominion as reported to her.

Hygiene and heredity was the subject of a report by Mrs. Craig, of Compton. Dress reform is slowly winning its way. Mrs. Williams exhibited a beautifully dressed doll as a sample of how utility and grace might be combined. Dolly had on a very full divided skirt, lace vest and Eton jacket, possessing also a Grecian suit for full dress occasions.

Special attention was drawn to the subject of narcotics by Mrs. Bright, of South London, who read a paper prepared by Mrs. Gordon, Ottawa. A number of delegates joined in the discussion following, and instances of the evil effects of example by teachers and ministers touched on. In connection with this, memorials had been sent by Ontario to the legislature for an improvement in the Tobacco Act.

The press, *The Woman's Journal*, and THE UNION SIGNAL were favorably reported on.

Soldiers and volunteer camps, the department of Mrs. Wheeler, of Paris, brought out the fact that Major General Herbert, commander of the military forces of Canada, has issued an order prohibiting the sale of intoxicating liquors at camps of instruction. A vote of thanks was passed to him for his action in this matter.

A most interesting paper on "Woman Suffrage" was read by Mrs. Edwards, of Ottawa, who takes an optimistic view of the present position. She reported a defeat in the maritime provinces which was almost a victory, so close was the voting, being a minority of one in Nova Scotia and seven in New Brunswick. In connection with this a clause in the report of the plan of work committee was adopted unanimously, to the effect that a petition be presented to the legislatures of the Dominion asking for equal suffrage, said petition to be signed by men only.

The question of affiliation with the National Council of Women, organized by Lady Aberdeen, was thoroughly ventilated and discussed. It was evident that there was a strong feeling in favor of federating with the society on general grounds, but the sentiments of the majority of the delegates were voiced by Miss Dougall, of Montreal, who pointed out the possibility of complications arising which might compromise the union both as temperance reformers and as Christian women. She also showed that on the basis of the council's constitution the W. C. T. U. of Canada, with its ten thousand members, would have no more votes than a society of, perhaps, a dozen people; also the meetings were not opened or closed by audible prayer. On putting the question, only four, out of fifty-four, voted for federation.

"Parlor Meetings" was brilliantly treated by Mrs. Archibald, and Mrs. McDonnell reported on her interesting department of "Peace and Arbitration." She told how a resolution had been introduced in the Dominion Parliament in favor of universal peace and for the settlement of all international disputes by arbitration, the Hon. Wilfrid Laurier and Sir John Thompson both speaking in favor of it.

Mrs. Strong, of Prince Edward's Island, sent a paper on "Unfermented Wine" with the encouraging statement that most of the Protestant churches were using it for sacramental purposes.

A paper of bright promise for the future was that of Mrs. Noyes on "Scientific Temperance Instruction." The work has been greatly promoted during the year. The new regulations of the minister of education in Ontario, place the subject in the compulsory list for the high school entrance and the public school leaving examinations, thus insuring the attention of teachers to it.

Other reports of equal interest were given, space only forbidding a detailed mention of each.

The solid work of the convention was brightened and relieved by the introduction of suitable music, a parliamentary drill by the president, Mrs. Williams, and the opening of the question box. Nor must mention of the very helpful devotional meetings held daily be omitted. The noon Bible readings were especially attractive, Mrs. Barney taking the word "Watch" for the foundation of her reading, quoting from Habakkuk: "I will watch to see what he will say unto me, and what I shall answer when I am reproved."

Such are some of the barest details of the day sessions of the convention. For each evening a special program was provided of such a nature as to attract and keep large audiences to the closing hour.

Kindly welcome was the key-note of Friday evening, and the president's address practically closed the doors, so bright and interesting and teeming with information was it. Mrs. Williams on giving a review of the year's work touched on the position of Canada in regard to prohibition, which she described in one word, "expectancy." She also spoke strongly in favor of the enfranchisement of women.

Saturday evening was devoted to a review of provincial work. In the able hands of the presidents of the different provinces the hours sped by as the special characteristics and needs of each province was described and the methods of work and results explained.

"Packed to the door" was the condition of Queen's Avenue Church on Monday evening when Mrs. Barney, of Rhode Island, gave her lecture on "Clean Hands." A fluent and pleasant delivery, sincerity of heart and a cultured intellect make Mrs. Barney a power for good wherever she goes, and none could listen to her unmoved or without a stronger desire to be able to say: "Our hands have not shed this blood, neither have our eyes seen it."

Major Hilton, of New Jersey, was the feature of Tuesday evening, and for an hour he held the undivided attention of his hearers by the brightness and wit of his temperance address on "Delusions." He proved, however, that there was no delusion about the little knot of white ribbon which was more feared by the liquor traffic than all the officers of the land.

The convention proper closed on Tuesday evening, but by special request Wednesday was devoted to a conference on Y work. Excellent papers were read. Mrs. Williams, Dominion president, conducted a parliamentary drill, the subject of which was the source of much merriment and many witty remarks. "That All Married Men Should Be Deprived of the Franchise" was decided by a large majority, it being suggested that they could be represented by their wives.

An object lesson in bandaging was given by a trained nurse from the London Hospital, who kindly responded to Mrs. Williams' invitation to assist. Miss Faircloth, Dominion superintendent, also gave an object lesson in kitchen garden work.

No change was made in the personnel of the executive, the president, Mrs. Williams, being reinstalled with applause and a Chautauqua salute.

Several invitations for the next annual gathering in 1895 were received, that of Quebec being accepted. The time of meeting was changed from June to November, as an experiment, thus bringing the Provincial and Dominion conventions nearer together.

And so closed a convention which one of the delegates described as "the best yet."

MARGARET G. URE,
Dominion Press Supt., Montreal.

MANITOBA.

EIGHTH ANNUAL CONVENTION.

The provincial convention was held at Carberry, June 12 and 13, the president, Mrs. Dr. Blakely, presiding. The address of welcome was given by Mrs. W. J. Small on behalf of the Carberry union, and Mrs. McAdam, of Treherne, gave the response for the visiting delegates. The corresponding secretary's report shows that fine progress has been made along our many lines of work, nearly every department having doubled, and some more than doubled; the number of unions having taken up railroad work three times that of last year, and public meetings have increased nearly five times.

The superintendent of organization, Mrs. Blakely, gave an interesting report showing an enormous amount of work done and very gratifying results. The president then gave her address, which was a masterly review of the progress of the temperance cause, and a full account of the work done within the province during the past year, with many suggestions. It was listened to with close attention by the many earnest-hearted women present. At the close, a hearty vote of thanks was tendered.

Excellent reports of the evangelistic department, scientific temperance instruction, heredity and hygiene, post-office, mission, etc., were given. Three minute addresses were given by delegates from the different unions, and many bright suggestions made.

One of the great treats of the convention was the evening public lecture by the president, Mrs. Dr. Blakely, which was illustrated by about one hundred stereopticon views of a superior character and of the greatest interest to all members and well-wishers of the Woman's Christian Temperance movement. The title of the lecture was, "The Woman's Crusade and W. C. T. U. Work." The pictures were chiefly scenes of the Crusade in Ohio, beginning with the portrait of Dr. Dio Lewis and the mother from whom he received his inspiration and the great leaders with which the Crusade originated. Officers of the Dominion and the Manitoba unions and a number of celebrated men and women in the temperance ranks are included in the gallery of persons. The historical scenes include several of very special interest and have been made from original photographs, in some cases the only ones in existence. Another feature is that of the views of some of the splendid edifices associated with the W. C. T. U., such as the Temperance Temple in Chicago and others in which several of the great conventions have been held, along with the information which Mrs. Blakely conveyed in her lecture. This panorama of the W. C. T. U. history constituted an entertainment such as has never heretofore been attempted. This original idea of hers was a great hit, for which she received many flattering commendations at the close of her lecture. It must have cost her no little time and trouble in selection and correspondence, as well as money, to get together such a collection, and her enterprise is well deserving of the public appreciation that it received. The church was crowded to the doors.

On the second day there were reports of superintendents, as follows: Y. W. C. T. U., flower mission, unfermented wine, Sabbath observance, press, juvenile work, parlor socials, etc.

The report of the resolutions committee contained several important paragraphs, including the following: "*Resolved*, That we wish to put on record our devout thankfulness to Almighty God for the restoration to health of the president of the World's W. C. T. U., Miss Frances E. Willard."

Carriages were placed at the disposal of the convention, and the visiting delegates were taken out for many pleasant drives about the town. The people of Carberry have been more than hospitable. There are many pretty houses in that go-ahead town. Each delegate was quite certain she was billeted at the nicest place in town, and one gentleman was heard to say that he was sure the best looking delegate was staying at his place.

The second evening's program was a Demorest gold medal contest—the first held in the province. It was a tremendous success; if any unions feel that they are not quite sure whether their life is worth living let them get up a medal contest and watch the results. The church was filled to overflowing; many were unable to get in. The recitations were listened to with intense interest by young and old, and as a direct result many names have been given in to the ladies of the union, one lady getting three names that night. Seven girls were the contestants. Sitting beside me was a gentleman on whose knee sat a little chap about three years old who applauded as eagerly as any of us—"A little child shall lead them." The winner of the medal was Miss Emma Polk, of Winnipeg. The musical program was given by the Loyal Tem-

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perance Legion of Carberry; their fresh young voices were pleasant to hear.

The officers elected for the ensuing year were: President, Mrs. W. D. Ruttan, Manitoba; Mrs. McClung, Trehome, reëlected vice-president; corresponding secretary, Mrs. G. P. Dolsen, Winnipeg; recording secretary, Mrs. B. Playfair, Baldur; treasurer, Miss E. Cora Hind, Winnipeg.

An important report by the superintendent of work among foreigners was read and some excellent recommendations given, urging particularly the necessity of going to work as soon as a foreigner came into the country and try and win him to Christ and temperance.

A paper was read on the License law of the province, which set forth clearly what could be done by temperance people when they wished to prevent anyone from getting a license to sell liquor.

Taken altogether the convention was a great success; the Rev. Mr. Scarlett, who was present during the afternoon session, when introduced, commended the ladies on the success of the convention, and expressed the opinion that they disposed of business of importance and grappled with difficult questions with an efficiency and celerity he had never seen equaled in a Methodist conference. A great amount of business was transacted through the prompt and parliamentary manner in which the presiding officer conducted the affairs.

The Hockey club and Football club of Carberry are composed of temperance young men. The town council arranged to hold their regular meeting an hour earlier to enable them to attend the Demorest medal contest. One thing was noticeable, a great many men attended the night meetings.

A good many numbers of the *Woman's Journal* were distributed and a large increase in the number of *Journals* and UNION SIGNALS taken were reported, also a great increase in the paid-up membership of the province, as is shown by the fact that it has grown from 202 in 1892, to 731 in 1894. The next place of convention will be Neepawa.

BELLE MCARTHUR,
Provincial Reporter.

WISCONSIN.

STATE CONVENTION.

The beautiful new Presbyterian church in Portage presented an unwonted scene in its vicinity, the morning of June 5, 1894. On the four walks leading toward it groups of bright-faced women were walking as if intent on some object, and the observant person would have noticed a bow of white ribbon worn by each.

From 9:30 to 10:15 a. m. was devoted to a consecration meeting led by Mrs. Katharine S. Lewis, Hudson, our state evangelist; through it we were spiritually awakened and ready to take up the duties of the day to the best of our ability.

Fifteen minutes at each opening service was given to devotions, and one-half hour each day to a Bible reading, closing with the noon-tide prayer.

The report of the corresponding secretary was cheerful in tone, although we were fifty dollars less in dues than last year, owing, no doubt, to the lack of attention given the work during the summer of 1893, when so much thought and time were given to the Columbian Fair. The paid-up state membership is 4,002 and, happily, we have not lost our former number of delegates to the National.

The interest in temperance, and the desire to do something by which conditions may be changed, were never so manifest as during the past year, and the harvest seems nearly ripe. Are we preparing for the reaping?

It seems to me that a different individuality is required for the reaping, and that may account for the fact that so many do not see the fruits of their labor, while another enters in and finds the fruit ready to harvest. If it were not for the inward blessing we receive as we pass along, sowing the seed, such a condition of affairs would seem unjust; however, I cannot understand why we should feel aggrieved if our work is not recognized here for what we think is its real value, if we are *really* endeavoring to lay up our treasures "where moth and rust do not corrupt."

The superintendents of departments made good reports of work done, but were sure if the *local* superintendents would more generally report to them a much better showing would be made.

The departments of systematic giving, school of methods and normal class of the L. T. L. were taken up and superintendents appointed.

A W. C. T. U. school of methods (or, as some prefer to call it, a normal class) will be conducted in connection with the Monona Lake Assembly, July 23 to August 8. Mrs. Helen G. Rice, Boston, will lead, assisted by our state president and other Wisconsin white-ribboners.

It was decided to continue the work for homeless children in connection with the Children's Home Society of Wisconsin. The superintendent of that work in one union placed seventeen children during the year.

A motion to re-district according to congressional lines was carried by a small majority, giving us ten districts instead of nine.

The election of general officers resulted as follows: President, Mrs. Vie H. Campbell, Evansville; vice-president, Dr. Annette J. Shaw, Eau Claire; corresponding secretary, Mrs. Maria F. Hanchett, Madison; recording secretary, Mrs. Augusta E. Strong, Baraboo; treasurer, Mrs. Hetta Sue Hastings, Green Bay.

Mrs. Hanchett was also reëlected editor of *The Motor*, organ of the Wisconsin W. C. T. U.

The first evening was given to the reports of district presidents and the president's address; but when nine women are invited to speak concerning the work in their districts, without limitation of time, why—the president's address was not given until three p. m. the next day. My conscience admonishes me here that several delightful musical numbers were rendered during the evening, and the devotions at the opening and the collection at the close all helped to consume the time.

The second evening Mrs. Louise S. Rounds, president Illinois W. C. T. U., gave one of her strong, convincing lectures, having first read a portion of the 32d chapter of Deuteronomy. Her address gave so much satisfaction that the Portage union invited her to speak for them the night after the close of convention, which she consented to do.

The collection speech was beautifully given in a recitation by the little daughter of Mrs. Fannie K. Earle, Lake Mills.

The third evening was occupied by the Young Woman's Branch, with their state secretary, Mrs. Maude R. Barkey, West Superior, presiding. Miss Bertha Hanson, Ft. Howard, read the Scripture lesson and Miss Lois Russell, Eau Claire, led in prayer.

Mrs. Barkey spoke on the "Position and Power of Young Womanhood," calling upon Miss Marion Peak, Green Bay, to speak of the influence the Y's may have with the children, and Miss Bertha Rich, assistant pastor of the Congregational church, La Crosse, to speak of the influence the young women may have in the church for temperance. Miss Henrietta Bevett, Madison, sang a flower song from the Y song book, and Mrs. Louise S. Rounds, Illinois, closed the enjoyable evening with prayer.

The plans of work recommended were: That each union adopt for the coming year the Scriptural promise found in Isaiah 41:13, as its motto: "For I, the Lord thy God, will hold thy right hand, saying unto thee, Fear not, I will help thee."

That increased effort be made along evangelistic lines.

That every member of the W. C. T. U. be invited to subscribe for *The Motor*.

That scientific temperance instruction in the public schools be vigorously urged, that the work be presented to the teachers at county institutes and public schools presented with Mrs. Hunt's "Monthly Advices."

That all work along educational lines be emphasized more strongly.

That women prepare themselves to intelligently and wisely use the ballot and also exercise the right they now have in this line.

That we petition for the establishment of a state reformatory for women; and petition the Board of Regents to establish a department of household science in the State University.

That, in view of the enlarged quarters, and the increasing demand for the reception of inmates into the Wisconsin W. C. T. U. Home, the appropriation for its support be increased to meet the needs of the work. (The appropriation was increased from $900 to $1,200.)

That we seek to thoroughly organize the counties, thereby preparing the way for a discontinuance of district organization.

That the full name of our organization and its divisions be used, rather than W. C. T. U., Y's, L. T. L.

That each local union send at least one member to our school of methods at Monona Lake Assembly, and if this is not possible, let each county union send one.

That we emphasize the importance of wearing the bow of white upon all occasions.

That hereafter we display the American flag at our annual, district and county conventions, remembering that our war is for native land as well as for God and home.

The resolutions protest against the licensing, manufacture and sale of liquor, tobacco and opium, and in seeking to extend its traffic; against gambling in every form; against the use of the pictures of women in trade marks and advertisements of liquor and tobacco, on billboards and in saloons; against the methods used by liquor and tobacco dealers to create an appetite for these poisons.

Declared for the preservation of our civil Sunday, for the ballot in the hands of women, and that we continue more zealously than ever before to urge this reform, and pledged our moral support to that political party which in its platform and by its ballots declares for the protection of the home against the saloon, *and for the enfranchisement of women.*

For a law prohibiting gambling and the selling or giving away of intoxicating liquors within one mile of the State University at Madison.

Declared its belief that one standard of morality is equally binding upon men and women, and that immoral conduct which debase the one from public and social life, should also debar the others.

That we believe the Temperance Temple, as National headquarters, and as a source of revenue to both the National and state unions, is an enterprise worthy of our great society, and as the questions in regard to its management and ultimate ownership by the National have been satisfactorily answered, that this convention express its hearty endorsement of the undertaking, and, if we cannot pledge our active coöperation, we will, at least, endeavor not to hinder its progress.

That as we realize that the happiness and prosperity of a nation depend upon the moral standard of its people—for the sake of posterity and the preservation of the sacred ties of home, we protest against the continuance in public life of W. P. C. Breckinridge of Kentucky.

NOTES.

A welcome letter from Mrs. Amy Kellogg Morse, St. Louis, expressing her love and interest in the members of the Wisconsin W. C. T. U., of whom she was president for many years, was read, and a telegram and letter voicing the love and good-will of the convention were sent in return.

Mrs. Mary A. Woodbridge, corresponding secretary of the National, sent a telegram of greeting which was promptly responded to.

Mrs. Augusta E. Strong, our recording secretary, who has served us for many years, was presented by the delegates with a jet pin, its bangle having on one side W. C. T. U '94, on the other her initials, also with a souvenir spoon, silver with gold bowl, with the word "Portage" in net-work on the handle.

A letter from Mrs. Annie J. Bradbury, Milwaukee, whom we all missed from convention, was read, and a telegram sent in response. Her reply is found in Isaiah 54:17.

Greetings from the state Inter-collegiate Prohibition Association at Appleton were presented by Miss Robinson of Platteville.

Mother Williams, now a resident of Tomah, formerly of New York, one of the old "Crusaders," was introduced and cordially greeted.

The *Rush Light*, a little paper published by the members of the Loyal Temperance Legion of Milwaukee, price twenty cents per year, is very interesting reading, containing an account of the work and aspirations of the Legioners.

The musical part of the program was unexceptional. Portage boasts of a large number of musical artists and Mrs. Eleanor L. Terry, Waukesha, also assisted in the feast of sweet sounds and noble sentiments.

MARIA F. HANCHETT,
State Reporter.

WESTERN WASHINGTON.

HERE AND THERE.

Seattle Central union reports the loss of their president by a change of residence, Mrs. M. R. P. Johnson. Her successor is Mrs. T. L. Robarts, who was corresponding secretary, leaving that office to be filled jointly by the president and the recording secretary.

Mother's meetings, under the supervision of Mrs. Olive B. Rogerson, are held regularly, and an encouraging interest is manifested in this union. The superintendent of parlor meetings resigned, and this department was given into the hands of a committee. They have made it very successful.

A faithful superintendent of temperance literature supplies the depots and three ocean steamers. She reported three hundred papers distributed last quarter, papers averaging sixteen pages each and including many UNION SIGNALS and some magazines; this gives four thousand eight hundred pages. In addition to this one thousand temperance tracts, averaging four pages each, and some not kept strict account of, would doubtless bring it up to ten thousand pages. They are satisfied they have the right woman in the right place—Mrs. H. A. Morgan.

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Mrs. H. S. Rockwell, superintendent of work among sailors and soldiers, also distributes literature but gives no definite report. She does much personal work, and is very much interested in the almshouses.

Regular Sunday afternoon services are held at the Poor Farm, but not all the time under the auspices of this union, the City Mission and the churches assisting; but the meetings were inaugurated by the W. C. T. U.

In conjunction with the Century Club a woman was placed in the field for a position on the Board of Education, the union paying its share of the expenses. Many of our women worked indefatigably at the polls on election day. Though failing to elect, a good vote was polled and much experience gained.

Mrs. Delle Cox gave three lectures in Seattle, but as she came unannounced, her success was not what it would have been otherwise. We hear good reports of her work over the state. Mrs. Cox spent nearly a week in Mason county and did splendid work. She made an address at the Skokomish Indian Reservation to an audience composed of the Reservation employés, and the Indian children attending the school. It was a great novelty to the children and was sincerely appreciated by all present.

At Union City Mrs. Cox had a well attended meeting, and the attention showed the interest taken by her audience as she presented some startling statistics, telling incidents and pathetic anecdotes. It was hoped she might organize some unions at these points, but the financial depression caused the removal of some of the best families, and it was thought best to await a more favorable season.

In Shelton Mrs. Cox held a series of enthusiastic meetings. One on Sunday afternoon, and on the two succeeding evenings. One Tuesday afternoon, for the instruction of the women in union methods, she organized a Y with fifteen members and nine honoraries. To say Shelton people were delighted would not express their appreciation. Mrs. Clara Ausoege, county vice-president, says: "Some of them said to me (but as Samantha says 'It must be kep') that Mrs. Cox is the best speaker we have ever had." Ten new members were added at Shelton. A saloon-keeper attended the lectures both nights and put fifty cents in the collection. May the good work go on.

Steilacoom union was greatly revived by a visit from Mrs. M. L. T. Hidden. She gave an evening lecture and an interesting talk to the women in the afternoon.

Mrs. Cox organized three new unions in King county, Mrs. Hidden one, and we hope for more this coming year.

ETTA JONES.
State Reporter, Kent.

Cor. Secy's Notes.

Having had the privilege of representing the great white ribbon host of the United States at the reception extended to Miss Willard by the New York W. C. T. U. at the Calvary Baptist church of that city, on the evening of June 21, it was necessary to prepare "our column" while *en route*, and it could not therefore be *from* the field, but for one week, at least, must be *for* the field.

What are the requisite qualifications for a presidential candidate? Ex-President Harrison is professor of *law* in Stanford University, Cal., in which there is a *law* that under "no circumstances shall liquor or cigars be taken into Encina Hall," the building, where, during the last winter, Professor Harrison has had his headquarters.

The *Daily Palo Alto*, the college paper, had the following editorial:

"Some time ago a few bottles of wine and some cigars were stolen from the rooms of Professor Harrison in Encina Hall. It is now rumored that the committee representing the Boarding Club has been requested to pay for these things. The absurdity of such a proposition is manifest to any one who considers for a moment the facts of the case.

"In the present case the strictest rules that are in force in the hall were broken by a distinguished guest. Neither wine nor cigars are permitted to enter Encina, and now it is proposed to make the students there an insurance company for the redemption of contraband goods. What have the students there to do with making good the petty theft of some unknown person?"

Then followed protest after protest, and the students became more and more exasperated. The Encina Hall Committee met and decided to return an absolute refusal to the demand for the thirty-four dollars. Finally the college president paid the bill, and the students, in order to protect him, reluctantly indemnified him. Ex-President Harrison is shown as a law-breaker in the college in which he was a salaried teacher.

Can a law-breaker teach the justice and righteousness of *law?* *Will* he teach that *all law-breakers* should be punished? Does Professor Harrison truly represent the Republican party among whose devotees north are two-thirds of the ministry and male membership of the church?

Careful consideration of this item is commended to the classes in political economy of the W. C. T. U. of Colorado, organized for the definite purpose of fitting its members for the intelligent and moral exercise of the ballot; also compare with the following words of John P. St. John, whose consistent life gives them force as the *law* of the inner man, in perfect harmony with God's law of right and of evolution. "To legalize the saloons, we commence at the polls with a whisky ballot. And it makes no difference whether it is cast by a preacher, teacher, lay*man* (or "lay*woman*"); if it is in favor of a whisky candidate, or rum-ruled party, it is a whisky ballot just the same. Now this whisky ballot being cast for a whisky party gives us the whisky law, and the whisky law gives us the whisky saloon, see? Whisky ballot, whisky party, whisky law, whisky saloon. That's logic."

THE National W. C. T. U. will ever hold in grateful remembrance the gracious ministrations of Mrs. Mary T. Burt, president of the New York W. C. T. U., to our loved president, Frances E. Willard. Through Mrs. Burt's thoughtful effort, every arrangement was made for her greeting upon arrival from the Old World, and the public reception given at Calvary church, was the perfection of welcome, and Mrs. Burt's graceful hospitality the climax of its charm.

WE believe all friends, to the ends of the earth, will be glad to learn that Ferdinand Schumaker, Neal Dow and Charles Crittenten have, by the payment of one hundred dollars, each become life patrons of the World's W. C. T. U. Thus, the World's union can say they are ours, and in them we have delight. Our generous friend, H. H. Faxon, of Boston, also sent to the National a most generous gift.

MARY A. WOODBRIDGE.

Treasurer's Corner.

THE ENVELOPE SYSTEM AGAIN.

Just another word in continuation of last week's corner. We believe there are many friends of our cause, that would willingly help us if the opportunity were placed before them in a convincing and attractive way. The envelope system, of which I spoke last week, makes it easy to offer such an opportunity. Many would take an envelope, and promise a penny or a nickel a week, or ten cents a month, that would not, perhaps, see their way clear to join the union or pay fifty cents or a dollar as dues. One thing in favor of the system is, *it is a system.* So much of our giving is haphazard. We give on impulse, or when we cannot well help it, but I believe what we need in our financial methods is more conscientious regularity—giving because we believe the object is worthy, and that it is our duty, or better, our privilege, to help its furtherance. These little envelopes tell their own story, are pleasant but silent reminders to many who are friendly and only need this little nudge to their memory to contribute to the work that is as helpful to their homes as to ours. If you will give this system a trial, send two dollars to me and I shall be glad to send the box of helps.

The dimes come in occasionally, yet Babylon, L. I., sends 60 cents and wishes it was $6; Trenton, Ind., 30 cts.; Salem, $2; Parma, N. Y., 75 cts.; Sunrise W. C. T. U., Minneapolis, $1; Mrs. Crenshaw, Sprague, Wash., 25 cts.; Kendallville, Ind., $1; Mrs. Brooks, Mitchell, S. D., $1; Miss Lily Smith sends $2.73 as contributions of friends from Baptist missionary training school of the city. So the Lord is raising up friends for our W. C. T. U. There are also several 10 cent contributions from individuals.

Dues come in slowly; Michigan sends first installment, $200; Ohio another monthly payment of dues, $59.50.

Our hearts have been greatly cheered by gifts from our good brothers, Ferdinand Schumaker, Charles Crittenten, Neal Dow and Henry Faxon, for World's and National work. Such financial crises as we are passing through have their bright sides, and sometimes show us friends at their best, which prosperity does not always do.

W. C. Smalley sends a donation from Remington, Ind., Sunday-school, for our foreign mission work, of $2.50.

For all these helpful gifts we give thanks to the donors and to Him who inspires the heart with the desire to help in this trying time.

HELEN M. BARKER.

Temple Items.

BY MATILDA B. CARSE.

And Stephen full of faith and power, did great wonders and miracles among the people.—Acts 6:8.

J. M. Glass, chairman State Prohibition Committee, Pasadena, Cal., sends the following communication under date of June 6 to THE UNION SIGNAL: "I want to endorse what Mrs. Carse said in last week's UNION SIGNAL about the Sacramento Valley. I have traveled all over the state, have been in nearly every county, but I want to say that General Bidwell has the finest ranch in California. The six thousand five hundred acres referred to are unsurpassed for fertility, and I hope the Prohibition Syndicate will purchase the tract and subdivide for a temperance colony. The land is cheap at $90 per acre." We are glad to state from latest advices from California that everything seems favorable in regard to the formation of a temperance colony on General Bidwell's ranch. We have not the slightest doubt as soon as the details of the purchase have been completed and the land subdivided it will be quickly taken up by our temperance friends. No doubt it will be advertised through the columns of THE UNION SIGNAL, at any rate our prohibition brothers can watch the Temple Item column as it will be noted in it.

***

It is always a comfort to receive such communications as the following, sent by the county secretary, Mrs. C. A. Shrigley: "At the ninth annual convention of the Delaware county Woman's Christian Temperance Union of Pennsylvania, the following resolution was unanimously passed, '*Resolved*, That the members of the Delaware county W. C. T. U. heartily endorse the National Woman's Christian Temperance Temple at Chicago, and recommend all the local unions to aid Mrs. Carse in her arduous work to procure means to pay for the Temple in order that the W. C. T. U. may own the building entirely.'"

***

The beautiful Chautauqua fountain is at last completed and in place in Willard corridors. It is even more lovely than we anticipated, of richly veined alabaster—but we must refrain from describing it until after the unveiling. It is now covered from the inquisitive eye of the public until the hand of our great but gentle leader, Miss Willard, shall sweep aside the veil. We hope by next week to state just when the unveiling will take place. Willard corridors will also contain the beautiful Japanese bell presented to the National W. C. T. U., by the temperance people of Japan. It was greatly admired at the World's Fair, and stood in the Woman's Building in the National W. C. T. U. booth. It was cast from the pipes of over one thousand men who renounced smoking.

***

How refreshing it is these hard times to receive without mutilation a $100 check for the Temple fund. The W. C. T. U. of Dover, N. H., refreshed our eyes lately with a check for that amount—the gift is for the purpose of placing the name of Mrs. Marilla M. H. Hilles, of Dover, N. H., on a tablet in Willard Hall. Mrs. A. V. Bristow, Tracy, Minn., sends $10 to be credited to the Tracy W. C. T. U. on their hundred dollar pledge; this makes $42 this union has now paid. The W. C. T. U. of Mannington, W. Va., sends a pledge signed by their president and secretary for $100. The treasurer, Mrs. M. J. Hough, enclosed a check for $16.50 to be applied on their pledge. She writes that the union has just been formed. It is evidently a good, healthy union, born not to die early, as it gives evidence of its life by its works. Mrs. Nancy Titus, superintendent Temple work for Crawford county, Ill., sends $20 as a first installment on a hundred dollar pledge for Crawford county. Mrs. Emma L. Shapter, treasurer Summit, N. J., W. C. T. U., sends $10 to be applied on the hundred dollar pledge of the union. The Allston W. C. T. U., Boston, Mass., sends through Mrs. C. H. Abell, $10 on pledge.

***

All persons sending $1 to the Temple will receive the beautiful Columbian souvenir. Any individual who fills a mite-box during 1894 will receive a solid silver Temple souvenir teaspoon. This, however, does not apply to persons filling boxes for unions; they receive the Columbian souvenir. All money orders and checks should be made out in the name of William D. Preston, and sent to our financial secretary, Miss Sara G. Johnson, the Temple, Chicago, Ill. All orders for mite-boxes and everything pertaining to the Temple should be addressed to Mrs. Matilda B. Carse, the Temple, Chicago, Ill.

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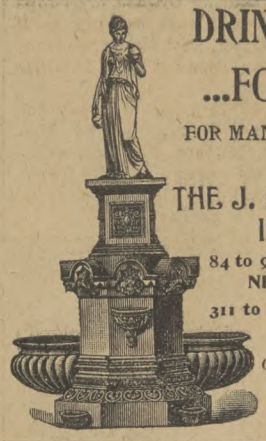

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A HYGIENIC NECESSITY.

That the highest mental and moral attainment depends upon the best physical conditions, is coming to be recognized by all scientific authorities, and others who are giving their thought and study to humanity's best development and welfare. "A sound body for a sound mind" is found to be a prerequisite, and it is freely conceded that nothing so conduces to this end as the frequent and liberal use of the bath. The old Romans, whose physical perfections were a source of just pride, fully appreciated this fact, as was fully illustrated in their lavish outlay in their noted public baths, which have not been paralleled in modern times, although they were available only to the favored classes.

Sandow, "the mighty," who affords such a remarkable type of a physically perfect man, states in a recent magazine article, that he considers the bath as essential to health as eating, and should be indulged in quite as often.

The rapidity with which the bath for individual apartments, as well as family use, has come into favor with the wealthy, as well as the fact that no home is now considered by thoughtful and well informed persons as complete unless provided with this sanitary necessity, has given a wonderful impetus to inventive genius and skill in this line, not the least important study of which has been to provide a bath service adapted to the wants and requirements of all classes, from the mansion to the cottage, in the city as well as the country. Perhaps no more signal success has been recently achieved in any department of mechanical science than that with which this want has been met by the Folding Bath Tub, a unique and practical idea, directly in line with the folding bed, now so universally popular, furnishing such superior advantages as to carry conviction to the minds of all who look into their merits. It being admitted that "cleanliness is next to godliness," and that whatever tends to the purity of life and character in the home should be encouraged, we know of nothing which we more cheerfully welcome to our columns than the advertisement of the Mosely Folding Bath Tub Co., to which we call the attention of our readers, with the assurance that, from personal information, we know this article to be worthy of entire confidence. A number of various styles are made, as to which and other details the manufacturers will cheerfully furnish full information upon application to the address indicated in their advertisement.

You will find the "White Ribbon Hymnal" a great help in temperance meetings and song services. Price 35c.

WOMAN'S TEMP. PUB. ASS'N,
THE TEMPLE,
Chicago, Ill.

Publisher's Notes.

THE UNION SIGNAL

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" " " " 3 months	.25
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MAY-JUNE OUR DAY.

Contents.

Photogravure of Rt. Rev. Bishop John H. Vincent. Frontispiece.
Photogravure of Hermann Lotze.
1. Strategic Points in Christian Sociology. Rev. W. F. Crafts
2. Neal Dow as Guest and Host. Mrs. Joseph Cook
3. The Church and Civic Reform. Rev. L. S. Bean
4. Negro Emigration to Liberia. Pres. J. E. Rankin
5. Boston Hymn—Contrasts. Joseph Cook
6. Boston Monday Lectures — Nineteenth Year — Shall We Have a Mormon State — Self-Surrender to the Self-Evident in Science and Scripture. Joseph Cook
7. Book Notices: Dean Stanley's Life and Letters — Mrs. Humphry Ward's "Marcella" — Prof. Sayce's Higher Criticism and the Verdict of the Monuments—Smithsonian Report for 1892.
8. Vital Points of Expert Opinion: Senator Hoar on the Unemployed—Austin Abbott on David Dudley Field—Career of Kossuth — Dr. Talmage on His Proposed Tour of the World—Nicaragua Canal and Hawaii.
9. Questions to Specialists: Prince Momolu Massaquoi and General Morgan on the Rum Trade in Africa and on Lynchings in the Southern States—President Rankin on the Breckinridge Scandal.
10. Editorial Notes: Train Thieves, Tramps and the Worthy Poor—Kelley's So-Called Industrial Army — Woman Suffrage Agitation in New York—Photogravures in this Number.

WOMAN'S TEMP. PUB. ASS'N,
THE TEMPLE,
Chicago, Ill.

PRESENT FROM CHICAGO.

Queen Victoria Receives the Sketch of Mme. Willard, Mother of Frances Willard.

LONDON, June 22.

The Queen has received a belated birthday present in the form of an elegantly bound volume entitled "A Great Mother," and giving a lengthy and elaborately illustrated sketch of the family and life of Madam Willard, mother of Miss Frances Willard, who died a year ago at Evanston, Ill. The introduction is by Lady Henry Somerset, who is also the donor of the work to Her Majesty. It bears the imprint of the Woman's Temperance Publishing Association of Chicago.

CHICAGO RECORD, JUNE 22.

A biography of Madam Willard, written by Frances E. Willard and Minerva Brace Norton, is published by the Woman's Temperance Publishing Association and comes out under the title of "A Great Mother."

While there is so much talk about woman's suffrage going on, it is restful and refreshing to review a volume that points out the great responsibility of motherhood. The training of the youthful, undeveloped mind, or the formation of a child's character is no small task, and is, after all, a more worthy duty than making a weak effort to assist the affairs of a nation.

Madam Willard filled the rôle of schoolmistress and house-mother perfectly. Her keen insight into character, her tender regard for childhood, her cheerful spirituality and her deep, unfailing understanding of young life in all its phases make a charming study.

There are thousands of Madam Willards in the United States to-day. They will never have books written about them, but their tender, loving care and their gentle, motherly training will bear golden fruits in the man and woman of the morrow. So let them not despair even if the ballot is ever kept just beyond the reach of their pink finger-tips.

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A GREAT MOTHER, Sketches of Madam Willard by her daughter, Frances E. Willard, and her kinswoman, Minerva Brace Norton, with an introduction by Lady Henry Somerset. Twenty-one illustrations. This can scarcely be called a biography of Madam Willard, but it has all the essentials of one, and serves the same purpose. Hers was a beautiful life, a beautiful death, and a beautiful heritage to all who still live to do honor to her sainted memory. These memorials are very full, very touching, very inspiring. There are many extracts from her journal and from the journals of her family; many eulogies upon her during her life and after her death, by a great number of friends and contemporaries; many descriptions of her by those who knew her best. The book is dedicated to the White Ribbon Women of the world, and their husbands and children, and will doubtless be of much good in extending the influence of a truly noble life and character. The Woman's Temperance Publishing Association, Chicago.—*The Interior, June 21.*

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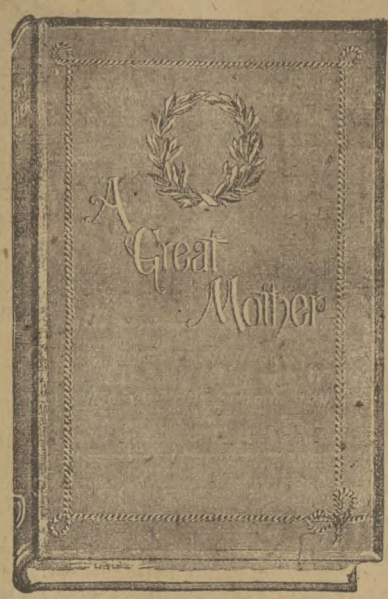

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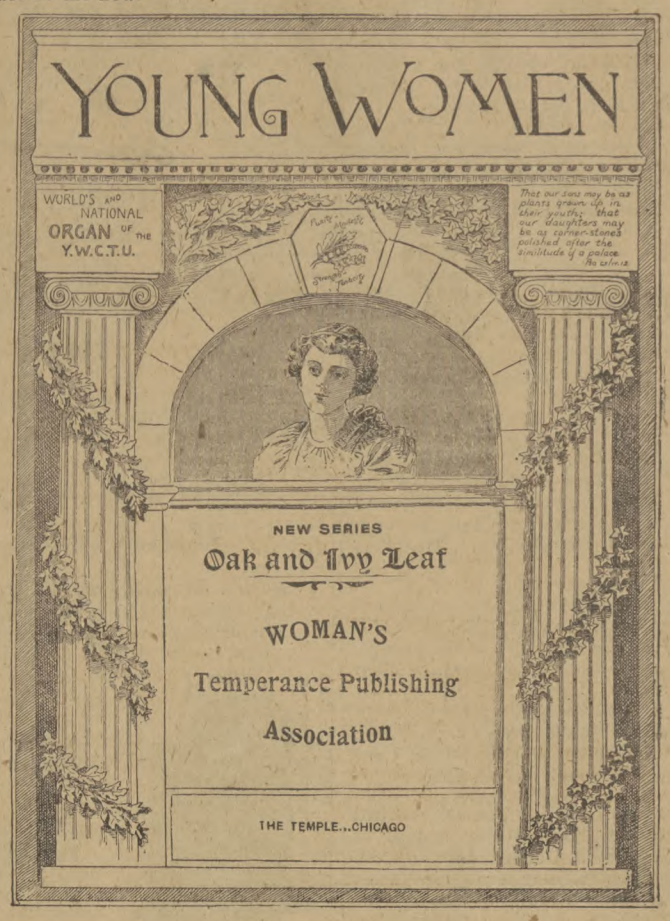
...The Temple, Chicago...

A STEP FORWARD

COMMENCING with the July number, 1894, **OAK AND IVY LEAF**—our young woman's paper—enters upon a new series and a new era. The old title gives place to the new.



The paper is edited as for the past two years by Miss Jennie A. Stewart.

Important new departments are conducted by young women especially fitted for the task. "Kindred Societies" will be treated by Miss Frances H. Ensign, an able writer and the well-known state secretary of the Ohio Y. W. C. T. U. Miss Ada M. Melville, book reviewer of THE UNION SIGNAL, an author and editor of *The Young Crusader*, will tell what to read among the choice publications of the day. A "College Corner" will be conducted by Miss Elva Hulburd Young, of Wellesley College.

A home department is provided. News of the month in temperance, religious, political and educational circles is a new feature. The Social, Y Round Table, and Helping Hand departments of *Oak and Ivy Leaf* are continued. Stories, poems, brief biographical and special articles by well-known writers are on the bill of fare.

Young men are not forgotten and have a special column to themselves, besides the whole paper.

Altogether you'll agree we have an attractive paper, well worthy to be read by young and old, of every class and creed.

Will you not prepare to give a cordial welcome and a prompt support to this new evidence of enthusiastic endeavor and final victory for our great cause?

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Signal Notes.

BOWDOIN college has celebrated its centenary.

AT the Omaha gathering of the Congregational Home Missionary Society, an entire session was given over to the women, and conducted so well that it was considered "the great hour" of the meeting.

CHICAGO'S common council has earned commendation by passing a law against selling cigarettes to minors over the mayor's veto. The Massachusetts legislature has under consideration a bill to the same effect.

IN paying the World's Fair ten per cent dividend, 17,385 checks for varying sums, one, two, five and ten dollars, were sent out. Half a million dollars went to the city, and $123,643 to the Columbian Museum for stock donated to it.

IMMIGRANTS to the number of 352,885 landed at Ellis Island during 1893. Fifteen per cent of the total could not read nor write, and the proportion of illiterates among the Italians was forty-four per cent. Men represented two-thirds of the total number.

A CONSTANTLY increasing yield of the precious metals is shown by the figures of the Director of the Mint for 1893, recently submitted to Congress. Africa's product of gold increased by five million dollars and the United States by nearly three million over 1892. $35,955,000 in gold and $77,575,757 in silver represents the total product of the United States for 1893.

A WOMAN again leads off in mathematical honors at Cambridge. Miss Johnson, of Newham, England, should rightfully be given the degree of Senior Wrangler. This, however, is against the rules of the ancient university, so the honor is conferred upon two young men, twin seconds in the race. Such absolute disregard of well-earned rights on the part of the old and honored university is beyond comprehension.

THE condition of Scotch and English laundresses, as pointed out in an English exchange, is most distressing, and the new factory bill before Parliament is welcomed as an ameliorating measure. Many work in small, steaming rooms, standing on wet floors, in soaked garments, in a temperature of eighty degrees, from twelve to seventeen hours a day. No wonder thirst is engendered, intemperance rules and consumption and rheumatism are common.

THE Manchester ship canal, so recently opened in England, is another gigantic enterprise, laden with financial difficulties by enormous expenditures, and now disgraced by charges of incompetency and extravagance. The canal was to be completed in four years, at a cost of eight and a half million pounds. It occupied nine years and fifteen million pounds were invested. When the difficulties are all surmounted, as they must be by English grit and capital, the waterway will be a great boon to commercial traffic.

EIGHT women in all have been ordained as ministers in the Baptist church. The Baptist *Examiner* does not see fit to recognize them in this capacity, believing that according to the New Testament, women cannot be duly qualified candidates. In this connection *The Congregationalist* pointedly remarks, "The teachings of the New Testament which might be cited as excluding women from the ministry, would exclude her also from the office of Christian teacher, a position which she is filling acceptably in so many places and forms that she long since silenced objections.

ISABELLA OF CASTILE, by Major-General O. O. Howard, is a valuable history, whose appearance is timely since fresh in the minds of readers and students is the history of Columbus and his period. "While we are wreathing the brow of the great Genoese with those unfading laurels that peoples of the twelfth generation are bringing to him and those connected with him, let not his patroness be kept in the background." The life of Isabella is full of thrilling interest, and though we frown on her for her relation to the Inquisition and her consent to the expulsion of the Jews, we cannot but pay high tribute to her many noble qualities, and wonder, that beset on every hand as she was by temptation and perplexity, she ruled with such a just and merciful spirit.

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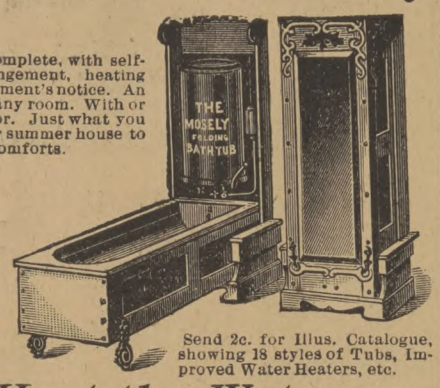

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Publisher's Notes.

CHILD CONFIDENCE REWARDED.

Those who have read that admirable *brochure* "Teaching Truth," by Dr. Mary Wood Allen, National Superintendent of the Purity Department for the W. C. T. U., will be delighted to know that a second work has just been issued by her, bearing the title given above.

It treats the subject of child purity with the same delicate but masterly hand shown in Dr. Allen's other writings.

No mother should be without this little book, and its exceptionally low price brings it within reach of all. Price 10 cents.

Order from Dr. Allen, 1412 Adams St., Toledo, O., or of the

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By Mrs. Frances J. Barnes.

The Responsive Reading for June is one of especial interest to our Y's, dealing as it does with the relation of the Y. W. C. T U. to kindred societies of young people. It is bright and helpful in style and matter, and each Y should supply herself with a goodly number that she may have one always at hand, ready to give to the zealous Christian Endeavorer, Epworth Leaguer, or King's Daughter or Son, who can see "no use in a Y."

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This attractive booklet, giving in twelve cantos the story of a woman's life through its wondrous experiences of wifehood and motherhood, has just been issued by the W. T. P. A.

Nothing more sweet and uplifting could be placed in the hands of the young wife or mother. It will surely make for itself a place in our literature. Initial illustrations, pretty cardboard cover, tied with white ribbon. Price 35 cents.

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"The Trip Around the World Portfolios are simply beautiful, and we enjoy every one with keenest delight. I thank you for making it possible for me to buy them."

I have read with deepest interest the book "A GREAT MOTHER." It seems to me *every mother* ought to own that book and study it. There is a world of inspiration in the book. It makes one feel that

"Life is real—life is earnest,
And the grave is not its goal,—
Dust thou art, to dust returnest
Was not spoken of the soul."

The life of a woman like Mrs. Willard is full of suggestion in regard to the possibilities of every life, however overfreighted with care. I hope you will do all in your power to place this valuable book in every household, where mothers may ponder it and where daughters may be inspired to noble living.

Most sincerely your friend,
SARAH B. COOPER.
President Free Normal Training School, Golden Gate Kindergarten Ass'n, San Francisco, Cal.

UNION SIGNAL

AND WORLD'S WHITE RIBBON.

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"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

Volume XX.—No. 29.] CHICAGO, July 12, 19, 26, 1894. [Price $1.00 per Year in Advance.

Ursula D Hettick 1029 15th st NW 1894

SINCE OUR LAST ISSUE.

Hawaii has been declared a Republic and Sanford B. Dole proclaimed President.

The trials of the policemen accused before the New York investigating committee have begun.

Bills to create boards of labor arbitration have been introduced in the United States Senate.

The whisky trust has advanced the price of its destructive commodity from $1.15 to $1.20 a gallon.

The bill to exclude undesirable foreigners has passed to its second reading in the British House of Lords.

The platform of the Wisconsin Populist convention declared strikes and boycotts failures and urged coöperation.

W. F. Morgan, a millionaire of New York City, has been summoned by a New Jersey court for docking the tails of his horses.

At the time of our going to press, the Senate and House tariff conferences had failed to agree on the amendments to the bill as reported back by the Senate.

The officers of the military force at Pullman have given notice that the regiment will be speedily withdrawn unless the car company makes an effort to re-open its works.

A resolution has passed the United States House of Representatives directing the United States commissioner of labor to investigate the work and wages of women and children.

The plan of the Pacific cable has been discussed and approved by the British conference at Ottawa, Can., and the imperial government will be asked to bear half the expense.

The fourth annual convention of the Baptist Young People's Union of America opened in Massey Music Hall, Toronto, last Friday, with several thousand delegates in attendance.

Great Britain is trying to bring about a friendly settlement between China and Japan regarding Corea. The Secretary of State has offered the services of the United States in arbitration.

The act enabling Utah to become a state has been signed by the President, and the Senate committee on Territories has decided to recommend the admission of Arizona and New Mexico.

A commission of three has been appointed by the President to inquire into the causes of the recent great strike, with Hon. Carroll D. Wright, United States Commissioner of Labor, as chairman.

Eugene V. Debs, president of the American Railway Union, and his lieutenants, have been arrested for contempt of the injunction of the United States Courts restraining strikes, and, refusing bail, are prisoners in a Chicago jail.

Senator George has introduced a joint resolution for an amendment to the United States constitution, specifying eight hours as a legal day's work for persons doing manual labor "in mining, manufacturing, or in any other mechanical pursuit or public work, or in transportation other than water craft."

THE beautiful poem on the contributed page was written by Phœbe A. Hanaford, who is, by the way, a cousin of Mrs. Mary B. Woodbridge. The name was inadvertently omitted.

SIR WILLIAM VERNON HARCOURT announced in the House of Commons last week that the Local (liquor) Veto bill would be brought forward before the adjournment of Parliament. This is particularly good news, as the temperance people feared their measure was once more relegated to the rear of the procession of reform.

THE annual conference of the Methodist church of Nova Scotia has just declared for "equal rights for women in church and state." Canada seems to be heading the columns of advance on both the prohibition and woman questions. All honor to the great Dominion!

REV. J. C. FERNALD, Prohibition Park, West New Brighton, N. Y., is the superintendent of the new Bureau of Literature created by the International Temperance congress, recently held at Staten Island, and all money for this purpose and orders for literature should be sent directly to him and *not* to the W. T. P. A.

THE Suffrage committee of the New York state constitutional convention decided against the ballot for women by a vote of thirteen to four. On the recommendation of a sub-committee, it is probable that the question will be submitted to the electors. At any rate the discussion will unavoidably come before the open convention, the "floodgates of oratory" will be opened, and we predict that the eloquent arguments of the supporters of the measure will win the day for equal suffrage.

GOVERNOR TILLMAN has announced his intention of re-opening the dispensaries of South Carolina August 1. His warmest supporters do not favor this action, as they fear that there will be more blood shed than in last April even, for there are hosts of people in the Palmetto state who believe in law as well as many who are opposed to the dispensaries. The supreme court has decided that the dispensaries are illegal. If Governor Tillman attempts to re-open them as a test case, he will commit nothing short of a flagrant violation of the law, and armed resistance must follow.

IF we had not seen the list with our own eyes, we could not have believed that the National Teachers' Association has not chosen a woman among its officers, not even in the nominal position of one of the vice-presidents; and yet, between eighty and ninety per cent of the teachers in our public schools are women. The question is how self-respecting men can do a thing like that or how self-respecting women can sit by and see it done. THE UNION SIGNAL invites correspondence concerning this strange obliquity of mental vision that has made reasonable men squint at the human race—seeing but half of it.

MONSIGNOR SATOLLI, the Pope's representative in this country, has made a remarkable announcement which is the best news that the temperance cause has heard for many a day. It is nothing less than approval of the expulsion of liquor dealers from Catholic societies. This gratifying decision was called forth by an appeal from the ruling of Bishop Watterson, of Columbus, O., expressed as follows: "I hereby withdraw my approbation from any and every Catholic society in this diocese that has a liquor-dealer or saloon-keeper at its head, or anywhere among its officers; and I suspend every such society itself from the ranks and privileges as a Catholic society until it ceases to be so officered. No one who is engaged either as principal or agent in the manufacture or sale of intoxicating liquors should be admitted to membership." Monsignor Satolli sustains Bishop Watterson's position in these words: "The liquor traffic, and especially as conducted here in the United States, is the source of much evil, hence the Bishop was acting within his rights in seeking to restrict it. Therefore the delegate apostolic sustains Bishop Watterson's action and approves of his circular and regulation concerning saloons and the expulsion of saloon-keepers from membership in Catholic societies." While this refers technically to the diocese of Columbus alone, its moral influence is unbounded, and it is undoubtedly the most important action on the liquor traffic taken for a long time in this country, being so acknowledged by Catholic and Protestant leaders.

FERDINAND SCHUMACHER did well to point out that the strike was voted in a saloon after an all-night debate, with which no doubt, potations mingled. If the strike were against the saloon, and the men who want better conditions for wage workers would peaceably vote together, we should soon see daylight on the vexing problems that now look portentous to the patriot.

MRS. HAUSER, our president in 1893 of the India W. C. T. U., who amid many difficulties organized twenty-five local societies, is now in Auburndale, Mass., (address care of La Salle Seminary). Mrs. Hauser is open to engagements at summer meetings, state conventions, or in localities, and our societies can work up a "benefit" for themselves by means of her illustrated talks on the women of the Orient and the temperance question—young ladies in each locality wearing costumes provided by Mrs. Hauser, who will superintend the entertainment and "do the talking." We advise our societies wishing "to turn an honest penny" to take especial note of this announcement.

MUCH of the contents of our editorial pages this week, if no mention of the fact were made, would announce to our readers Miss Willard's return to THE UNION SIGNAL sanctum. No other pen writes words of such beauty and breadth, such conciliation and cheer as hers. Not that she actually sits at an office desk and drives her pen eight hours a day, but that from her quiet Evanston home she sends to her *confréres* the best of counsel and suggestion, and dictates to her stenographer the thoughts that teem with Christian courage and a world-wide observation and experience. Miss Willard and Miss Gordon came directly to Chicago from the Christian Endeavor Convention at Cleveland, arriving the evening of July 16. They were met several miles out of the city by a small party of old-time associates, and escorted to Rest Cottage. The week at home has been filled with duties and delights, about equally balanced, and it is good to know that the "Great Mother's" memory is a benediction to the daughter in sweet Rest Cottage. Ere this is read, Miss Willard will probably be ensconced again in her Eagle's Nest, or "Catskill Eden," as she loves to call it. In this quiet, cool spot, she will, with God's blessing, complete the recuperation which we rejoice to see so far advanced, and prepare for an autumn campaign of temperance endeavor.

THE Prohibition convention at Montreal, Canada, July 3 to 5, was a great success both as to numbers and results. Independent voting by Prohibitionists was declared for, but not a separate party. Woman suffrage was endorsed and our own Mrs. Ella F. M. Williams, president of the Dominion W. C. T. U., and Mrs. Edith Archibald, president of the Maritime union, were at the fore, and Miss Scott, editor of the *Young Woman's Journal*, was among the delegates. General Neal Dow was present and was received with every mark of reverence and gratitude. The elections in Ontario have been very encouraging to Prohibitionists. The plebiscites originated with our temperance forces in Manitoba and have swept over Canada, developing most gratifying and unexpected strength. As Mr. F. A Spence, our standard bearer in Toronto, declared in an effective speech, "The plebiscites have had two incidental results of exceeding significance, they have united the best elements of the English and French, Catholic and Protestant, Grit and Tory, as one man for temperance, and they have opened the pocket-book of the people to give to the cause as never before." "Our brother in black," J. H. Hector, made two of his inimitable addresses before the convention; he is a prime favorite in Canada. The loss of Rev. Dr. George Douglas, the Dominion's favorite orator, was tenderly referred to. Mrs. Letitia Youmans sent a ringing message from her sick-bed, and Anna Gordon pledged the young folks of the Loyal Temperance Legion.

A WELCOME FROM SOROSIS.

(Read at Miss Willard's welcome meeting in New York, June 21.)

Sorosis welcomes thee from lands afar,
And hails thy coming to thy native shore;
Thou whose strong Faith outmatched Hope's gleaming star,
Till stronger Love brought victories evermore!
Student and teacher, who, with steadfast trust,
Laid all upon Ambition's holiest shrine,
And served thy sex, impelled by Love's high "must,"
With zeal inspired by the Power Divine;
Sorosis welcomes thee, and claims her place
Among the channels where thy love shall flow,
And looks with joy again upon thy face
Ere thou, high-called, around the world shalt go!
Take to thy heart our loving welcome here,
Bear on thy way our word of hallowed cheer.
Sorosis looks beyond the stormy seas,
With vision like thine own, clear-eyed and far,
And speaks with prophet-gladness of the time
When Right and Might shall be no more at war;
And, recognizing, in a life like thine,
The consecrated energy of will,
Subordinate alone to Truth Divine,
Urges thee on till *His* great "Peace, be still,"
Shall sound above the surging waves of time,
And welcomes thee to rest earth never gave.

"TONY."

II.

BY ELIZABETH CUMINGS.

(*Continued.*)

Mrs. Joycox contemplated her neat kitchen with a lingering glance of affection and pride, and it must be admitted, some dismay. "I've said I would take a girl that was clean and would promise to mind, and that wasn't a Catholic, and I'll keep my promise even if it *does* kill me," she said to the lean little man already in the buggy, and beside whom she climbed laboriously, for she was, as she had to admit herself, "hefty." "But if I live through the next fornit I guess I'll live out my appointed time, for I'd ruther take a whippin' any time o' day an' to have a passel of strange children around."

Mr. Jaycox being stone deaf only answered this outpouring by saying: "G'lang, Foxy," at which the well-kept bay started at a brisk trot which set Mrs. Jaycox's calash waving over her face. "But what can you do?" she whimpered shrilly, half to herself and half to her irresponsive spouse. "There's the new minister a urgin', an' the Woodards have agreed to take some, and even old Elkanah Hitt."

"Old Hitt promised to take some, has he!" cried Mr. Jaycox, suddenly hearing enough to set his mind going. He always had spells of hearing when out-of-doors. "Mebbe he'll keep his promise and mebbe he won't. It'll be jist as he can make most. Needn't talk to me about old Hitt," he continued, as his wife shook her head at him. "Don't care if he has jined the church. It'll take sights of convertin' to make any change in him. Hope if he does take a child it'll be a tough 'un."

The platform at Ferndale was full of expectant watchers. Ferndale, it should be explained, was little more than a station, a store, and a blacksmith shop. It had never entertained waifs from the city till the summer before this story opens, and did not half like it. It was a poor region given over to huckleberry bushes, and scrub pine in its natural state, but producing unexpected crops if laboriously tilled. Mr. and Mrs. Jaycox arrived just as the train pulled up, and had small opportunity to exchange greetings with their acquaintances. But Obediah Jaycox could see if he could not hear, and he noted the object of his special dislike, Elkanah Hitt, was present. The children trooped out, shy and scared. Last of all came a black-eyed, black-haired lad, evidently very weak from recent illness. All were speedily tolled off to their respective entertainers till only the black-eyed lad remained. Mr. Hitt and his two gray horses had somehow disappeared. The Rev. Mr. Todd wet his pencil and looked nervously over his memorandum book. "You was to have a,—ah, girl?" he said hesitatingly to Mrs. Jaycox, who stood quite alone at one side of the platform, her husband having gone on out into the ferns where the station-master's voice rose in loud irritation over Mr. Hitt's "scootin' off."

"Yes, a girl," said Mrs. Jaycox with decision. "I told you so three times." A gentle voice said with a sigh at her elbow, "Oh, I am sorry. I wish, madam, you would like boys."

Mrs. Jaycox's heart melted, but she would not turn her head. Her husband came stamping noisily back. "Ma," said he, "it's just as I said. Elkanah's lit out." Then catching sight of Tony, he cried, "Eh! this is the boy!"

Tony not understanding his situation took off his cap and made a bow. He wanted desperately to weep. His legs trembled under him and as Mrs. Jaycox turned he lost consciousness.

"Poor lamb," cried that good woman. "What a mercy old Hitt didn't get him!" and she gathered him in her arms.

An hour later, refreshed with milk and eggs, Tony was borne out across a sandy plain, then up, up a rocky hill to the quaintest little red farm-house in the region, and that night, for the first time in all his recollection, he slept in a real bed. It was to be sure a plain room, that chamber over the kitchen. But it was sweet with bunches of sweet clover and in at the open window drifted delicious scents of pinks, of dew-wet grass and the "Whew! Whew!" of the flicker calling to his mate in the red elm. And the blue walls were spotless, and so too were the muslin curtains, the bits of carpet, and the old-fashioned rush-bottomed chairs. Twins, a boy and a girl, had been born to Mr. and Mrs. Jaycox twenty years before. The girl had died in infancy and the boy had lived to be fifteen. First one aged relative and then another had found refuge under their roof, but youth had been kept from it, and the good woman stepping about getting breakfast thought of the little fellow upstairs with tremulous misgivings.

"He is foreign," she told Zenas Chase, the withered-up hired man. Zenas despised all foreigners, for reasons too numerous to go into. "And he's a Catholic, I'm certain, but he's a sufferin' child whatever he is."

"Well, I 'spose we'll live through it somehow," said Zenas, rebukingly. He considered the presence of a boy a personal grievance, but it was he who at the end of the two weeks suggested that Tony remain another fortnight, and who got an invitation for Mikey Roach to visit the Browns, who occupied the next farm.

When the leaves were turning scarlet a family moved into the cottage long unused on that Brown farm. It was Mikey's stepmother and the children. Tony and Mikey sat on a stump after multitudinous "chores" were done and talked about it. "I shall earn money, for I am going to be an artist one of these days," said Tony. "But I shall be a farmer, too. Zenas says I weed onions beautiful. And I shall take poor boys to live with me, then there'll not be so many in such places as St. Johns street. It is strange it is so, but there are too many in one place and not enough in others."

"Thrue, b'yes an' girls, both," said Mikey, recollecting Bertha Oleson and Janey Higgs and the rest.

"Yes," assented Tony. "And, Mikey,——"

"Yes, me jewil,——"

"I'd a died if you hadn't a got me out o' St. Johns street."

"There's no tellin' but ye wud," admitted Mikey, scratching his big, round head, "an' thin, whur'd I be, an' Peter, an' th' rist. Mother o' God, Tony, how wees hang on wan nail!"

South Evanston, Ill.

THE GOTHENBURG SYSTEM.

III.

BY REV. CARL F. ELTZHOLTZ.

When I visited Gothenburg some years ago I received no favorable impression of the efficiency of the Gothenburg system as a temperance measure—as such it is a failure. This is better explained by the following report of a meeting called together at Gothenburg in the workingmen's grand hall for the purpose of discussing the Gothenburg system, which I translate from the minutes issued by the Gothenburg Total Abstinence Society (April, 1877–July, 1879). About one thousand people—mostly workingmen—were present. The following questions were after free discussion answered as stated below:

1. Have the speakers of this meeting generally expressed themselves *for* or *against* the Gothenburg system?

Answer: Against.

2. Has drunkenness decreased in this community since this system was adopted?

Answer: No. (A number of voices: It has rather increased.)

3. Are the workingmen generally in better pecuniary circumstances on account of the beneficial influence of this system?

Answer: No.

4. Is there less opportunity for drinking now than under the former system?

Answer: No.

5. Is it the desire of this meeting to ask the managers of the Gothenburg dispensaries to revoke some of their dispensaries now in operation?

To this was unanimously answered: Yes.

When this application was sent to the managers it received no other answer than the establishing of one more dispensary. While I do not regard the above answers as conclusive evidence against the Gothenburg system, I believe them to be of sufficient importance to be admitted in this connection to prove that the Gothenburg system is a failure as a temperance measure.

The English Foreign office has published a report of the working of the Gothenburg system in Sweden, made by Sir F. Plunkett to the Earl of Roseberry, dated Stockholm, January 20, 1893. In this report it is said, according to the London *Temperance Record*, that the working of the system in Sweden continues to be "as completely satisfactory as ever." That this system is satisfactory to some is admitted, but we have already seen that the Gothenburg system can never give satisfaction as a temperance measure. It is interesting to notice that this report which calls the Gothenburg system "completely satisfactory," goes on to say: "The Gothenburg system affects the sale of spirits only, and has no control over that of beer. Moreover, it practically affects only the sale of spirits to the poor or the lower artisan class. Its provisions do not affect those sufficiently well off to purchase one litre of spirits at a time, which they can take home and drink how and when they choose; but it does throw difficulties in the way of procuring spirits in small quantities . . . On the upper and middle classes the Gothenburg system can have no influence." Now, it is a mystery to me how Sir Plunkett can call such a system "completely satisfactory." And he continues: "The only point on which a well-to-do customer is ever inconvenienced is, that he cannot purchase, say, one-half bottle of liquor or spirits; he must purchase enough to make up the legal minimum quantity of one litre." That such an arrangement must be "completely satisfactory" to the well-to-do tipplers, who will soon be poor drunkards, can easily be imagined, but no thoughtful temperance reformer can for a moment call such a system satisfactory.

The liquor traffic under *that* as well as any other system continues to be as stated in the Methodist Episcopal address: "So hurtful to the home, to the church, and to the body politic, and so utterly antagonistic to all that is precious in life, that the only proper attitude toward it for Christians is that of relentless hostility. It can never be legalized without sin." And temperance people ought, therefore, to "accept no compromise, but demand the unconditional surrender of the rebellious business."

The liquor business as carried on under the Gothenburg system is not so inviting that American temperance people should ever desire its adoption. It is a complete failure as a temperance measure. I therefore trust that it will never be adopted in these United States. But if any of our states, nevertheless, should be induced to transplant that form of license system to American soil (where we have all the license we can handle) I should advise—

1. That the dispensaries monopolize the whole drink traffic in the state.

2. That all the surplus from the *infernal* traffic should go to the National treasury.

I do not believe, however, that the Gothenburg system can ever be Americanized. If any of our states should adopt this system the courts would most likely declare it to be as unconstitutional as the South Carolina dispensary law. It can easily be inferred from the decision rendered by the supreme court of that state that it is not only unconstitutional for states, but also for individuals or corporations to monopolize the liquor business, which has been built up by private individuals at considerable risk to soul and body for time and eternity.

I am opposed to the Gothenburg system because it continues to whet the degrading appetite of the drinker; it enlists and educates in a most effective manner new recruits from our homes to fill the places made vacant when the old tipplers fall into drunkards' graves; *because* drunkards go to perdition just as rapidly through the Gothenburg system as through high license. That there is "*system*" in this degrading traffic does not make it less dangerous or more desirable; *because* the government shows—by the adoption of this system—a partiality in favor of the *drink-evil* which is not shown towards other evils as fighting, murder, etc., etc. Though these evils are less dangerous than the drink evil, which is mother to a whole brood of evils, the authorities do not organize murder and fighting institutions in which these vices can be continued in a *systematic* manner under the protection of law; no, such evils are prohibited, while the drink traffic, the mother-evil, is not only tolerated but also put into system by the authorities; *because* it is *trying* to put a respectable stamp on a disgraceful traffic, which can never be made respectable where morality, purity, virtue and holiness reign; it is trying to hide "the decaying carcass" of the whisky monster under white and clean linen, while "its vile odors" disgust the whole community of pure-minded citizens; it is gilding the trap in which our young men are caught and destroyed, using the respectable older men as decoy-birds to entice the younger into the gilded

grap; *because* it involves the whole community in the guilt which is inseparably connected with the drink traffic, it drags the whole community more or less in under the curse of God, who has said: "Woe unto him that giveth his neighbor drink, that puttest thy bottle to him and makest him drunken also"; and finally I am opposed to the Gothenburg system because it will stand as a formidable obstacle to temperance and prohibition; wherever the Gothenburg system is adopted Prohibitionists will have one more white-worker enemy to fight and to conquer.

The liquor traffic can never be made respectable; it can never be purified. You can put the liquor traffic under the fountain of public sentiment, Democratic or Republican; you can wash it with the soft, velvet gloved hand of high license; you can sponge it with low license, if you please; you can apply the perfumed soapsuds of local option; you can scour and rub it with the sharp sand of an Iowa Mulct law, and you can go down on your respectable knees and scrub it with a genuine Gothenburg system brush until you are tired and disgusted, but you will find to your great dismay that the more you

Wash and rub,
Scour and scrub,

the blacker will this black *demon* be. There isn't water, soap and lye enough in this wide world of ours to cleanse and purify this unclean beast. It *must* be destroyed. The saloon *must* go. Prohibition, pure and simple, is the only effective remedy. We plead for individual total abstinence from intoxicating drinks, and for National prohibition of the whole degrading liquor traffic.

University Place, Neb.

LIGHTHOUSES OF CHICAGO.

Hull House.

BY BERTHA DAMARIS KNOBE.

The passer-by along busy, bustling South Halsted street instinctively bestows a second interested glance on a commodious brick structure, with old-fashioned portico, surrounded by a paved court and enclosed by a brick wall. It is, withal, rather suggestive of a baronial home in feudal times. It is, in reality, one of the most powerful lighthouses in the seething breakers of this cosmopolitan metropolis. It is widely known as Hull House.

Hull House is a social settlement. In other words, it is a social home, a social school, a social club, a social workshop for the cultivation of the good, the true, the beautiful in human hearts. Established in a miserable, heterogeneous section of the city, its underlying purpose is by social intercourse to elevate the standard of our submerged humanity. Though but four and a half years old, it claims the distinction of being the most extensive settlement of the kind in the country. And the interested visitor is quite apt to think that of its kind it is ideal, not only in purpose but appointment.

Miss Jane Addams is the soul of Hull House. It was she who founded and furnished it, and it is she who is the guiding spirit. During a trip abroad some years ago she was much impressed with that well-known social center in the heart of London—Toynbee Hall. Upon her return, she, in conjunction with Miss Ellen G. Starr, incorporated their ideas of an ideal social settlement in Hull House. And the great success of the undertaking speaks for itself.

The noble principle of Hull House is more fully explained in the words of Miss Addams: "It represents no association, but was opened by two women, backed by many friends, in the belief that the mere foothold of a house easily accessible, ample in space, hospitable and tolerant in spirit, situated in the midst of the large foreign colonies, which so easily isolate themselves in American cities, would be in itself a serviceable thing for Chicago. Hull House endeavors to make social intercourse express the growing sense of the economic unity of society. It is an effort to add the social function to democracy. It was opened on the theory that the dependence of classes on each other is reciprocal, and as the social relation is essentially a reciprocal relation, it gave a form of expression that has peculiar value."

It is thus seen that the Divine implantation of that irresistible something which makes the whole world kin—the social instinct—is the instrument used to bring about the social, educational, industrial and moral regeneration of a polyglot neighborhood of working people—people, by the way, who are in continual contact with all the opposing influences of slum life.

The visitor to Hull House is instantly impressed with the great, the very great magnitude of the work. It seems to meet every requirement of the people it is intended to reach. And it will only be possible, in a very cursory and somewhat unsatisfactory manner, to enumerate some of the many things that Hull House is doing to help people to help themselves, for it must be remembered that it is not a charitable institution.

Hull House proper, with its spacious rooms, its attractive furnishings, its great bookcases, its real works of art, is the home of "the residents," of whom there are at present eleven. These residents are highly-educated, cultivated women who coöperate with Miss Addams, for a period of not less than six months, in teaching and directing the affairs of Hull House. Their services are entirely voluntary.

Prominent among the features of Hull House are the college extension courses. By the payment of a nominal fee, which merely covers the cost of material, there are at present two hundred and fifty students—young men and young women living in the surrounding district—in the different classes. The courses pursued are quite extensive, the most popular and continuous ones being in literature, language, music, art, history, mathematics and drawing. The instructors not merely include the residents, but there are the added, gratuitous services of college men and women, thirty-five in all.

As a supplement to study is given a regular course of lectures by capable speakers on helpful and popular themes. Many of the lecturers are from the University of Chicago. There is also a summer school at Rockford, Ill., which, with expenses at a minimum, affords a continuance of study and a delightful summer's outing.

Adjoining Hull House on the left is a building of interest. The main floor is given to an attractive, well-equipped reading-room, a branch of the city library. The upper floor is occupied by the art studios and the Hull House art gallery. Pictures of elevated tone and technical excellence adorn the walls. And here the visitor is not surprised to find a young woman copying a life-sized portrait of the beloved Miss Addams. It is in keeping with the loyal devotion accorded the noble woman in that neighborhood, and indeed throughout the city. In this gallery loan exhibits of works of genuine art are given three times a year.

The dear children are not forgotten—no, not by Hull House. In a wooden building, not far removed, one finds an interesting spectacle in the day nursery or *crèche*. In summer fifty babies, and in winter between thirty and forty, are daily left by wage-earning mothers, for which privilege they pay five cents a day if they can afford it. If one could understand baby talk a happy story would probably be told; otherwise one must infer from bright baby eyes and unintelligible jargon that the little charges, in neat, clean pinafores, are as happy as the day is long. The woman in charge pointed out a number of babies who had really been reared there since they were mere infants. A dining-room with low tables and tiny chairs is proof positive that these babies have a happy noonday lunch. If it is true that, despite heredity and environment, the early training given a child will mould his life, then the little toddlers in Hull House *crèche* have prospects for a prosperous voyage on the uncertain sea of life.

When the babies grow to three or four years of age they are transferred—promoted, as it were—to the kindergarten, equipped with all the educational accessories of happy kindergarten life.

The inner man finds satisfaction at Hull House. In a new, commodious building is an ideal bakery with a "new-fashioned, old-fashioned brick oven," as the woman in charge calls her cooking apparatus. Here are made such crisp-looking loaves of bread—sweet, scientific bread, if you please—that would be a veritable feast for a hungry man. This kitchen is connected with the coffee house that has been in successful operation less than a year. The room is an attractive copy of an English inn with a great fireplace. At cosy tables one may buy at a minimum cost appetizing viands. Coffee, soups and stews in indurated fiber cans are delivered to neighboring factories at noon. And not infrequently residents of the neighborhood supply themselves with edibles from this deservedly popular kitchen.

Opposite the coffee house is a children's dining-room, where dinners are served to school children upon presentation of tickets which have been sold to their mothers for five cents each.

In the way of amusement there is no end. For the children there is a large, sunny, public play-ground near by, furnished with swings, cross-bars and rings. For the older people of the neighborhood is the gymnasium with the usual equipments. This hall is also utilized for concerts, lectures, receptions and balls. In the same building are the rooms of the Hull House men's club, furnished with billiard tables.

The individual with music in his soul is fed with "the concord of sweet sounds" at Hull House. There is a singing class devoted to the study of standard music; a choral society composed of men; a chorus of five hundred voices directed by the well-known Professor Tomlins, director of the World's Fair choruses; a Paderewski club of twenty children. There is, in addition, a free concert in the gymnasium every Sunday afternoon.

Nothing is lacking at Hull House. There is the Working People's Social Science Club, devoted to the discussion of social and economic topics; the Chicago Question Club, which meets every Saturday afternoon and listens to a live debate; the Nineteenth Ward Improvement Club, pledged to the improvement of the ward in all directions; the Hull House Woman's Club of sixty members, which not only enjoys tea-drinking and friendly chat, but is active in visiting and relief work; the Eight-Hour Club, organized for the purpose of encouraging women in factories and workshops to obey the eight-hour law; the Co-operative Association, which has opened a coöperative coal yard, and hopes in time to deal with other commodities; the Hull House Labor Bureau, which undertakes to find work for men and women.

Another innovation is a Young Men's Coöperative Home, recently organized by six young men on the same principle as the Jane Club, which was described in a previous paper, and which is connected with Hull House only in a very general way.

The fact is, there is simply no end to clubs, designed to meet every need of the people. It would require a volume to give a detailed account of the clubs, and the thousand and one interesting features of Hull House.

Another thing, for the ill there is a free dispensary, a resident physician, and the Visiting Nurses' Association. In the same building with the dispensary is a Penny Providence savings bank.

So Hull House settlement is really a little village—and a village noted as the center of good impulses. The noble work here accomplished will tell for good on the life of the city of Chicago. Its far-reaching influence cannot be compressed into words.

And how does Hull House support itself? you ask. The answer is that the running expenses are reduced to a minimum. No rent is paid for the use of Hull House and the adjacent lots. Two of the adjoining buildings have been built by friends of the institution. The corps of instructors, as has been said, are unpaid. There has never been a public appeal for funds, and the expenses of departments that do not support themselves, such as the nursery, are defrayed by generous friends.

The future plans of Hull House were expressed by a resident member when she said: "We hope to make Hull House a colony settlement."

"Just what do you mean by that?" was asked. "By a colony settlement is meant the bringing to this neighborhood for residence the better, cultivated class of people, who will open their homes in the same social way as does Hull House, and thus through social intercourse and influence help to solve the social and industrial problems of a great city.

The record of Hull House in the past is one of unprecedented success—the outlook for the future is roseate with promises of still better things. In truth, nothing seems impossible to Hull House.

Chicago, Ill.

RAILROAD TIES.

BY JOHN G. WOOLLEY.

The "log" of "329," that was his number—the conductor—of a Cottage Grove avenue cable train, south bound, December 21, 1893.

Poor man! I might have known there was something wrong with him from the way he turned his eyes from side to side watching the streets. A "grip" conductor who is "right," watches the upper stories of the circumjacent apartment houses, and for a perfectly clear reason. If, for instance, a man on the roof of a tall building should suddenly decide to take the car, it would be very important for him to catch the eye of the conductor in good time, or he could not possibly catch the train; while in the case of people on the street, they have only to wait on the crossing and the car will stop—or it won't. This is a world of chance, and street railroading does not claim to be an exact science—indeed, could not be, for it is carried on *for the convenience of the public*, and therefore, largely consists in nice discrimination as to what is convenient, not to say lawful, for the public, the conductor inclusive; but it stands to reason that a man on top of a house, if he is to have an equal chance with one who is on the sidewalk, is entitled to the first attention, and in this country it is fundamental, thank God, that all men are "created equal," or if not, are to be made so by depriving the fortunate of their advantages.

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But this man's eccentricities very soon impressed the whole company of those on board.

At Bowen avenue an old woman came into the street and set a basket of laundried clothing on the ground, and looked at the approaching train, and before she had "thrown up her hands," or made any other sign whatever of submission, he rung the bell and stopped it—but not until it had passed her a few feet, and he got off and *lifted the basket aboard* and EXPLAINED that it was hard to stop on the icy rails.

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I lost my head for a moment, I suppose, for when he came to me I handed him five cents and extended two fingers to signify the number of fares he was to take out.

There were two of us; there are always two of us or more when I am in Chicago. He chuckled in a way that warmed the cockles of my heart and put embarrassment out of the question, and said: "Have to charge you two full fares, I reckon," and he did, and I was willing to pay it, he was so cheerful.

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An old man, stranger in the city, who informed the passengers collectedly that he was over eighty years old and didn't wear glasses, and could go about as well as the best of them—with a sleazy grip-sack that might have said as much if not more for itself—wanted to get off at Van Buren street, but seemed determined to stop at 39th. The conductor restrained him; at 22nd street he heard a man next him speak about Van Buren street and arose in haste and pulled the wrong bell-cord, and the conductor *smiled*, the idiot, and held his arm as we swung round the curve, and said, "Sit down, grandpap, and be easy; it is quite a ways yet. I won't forget ye," and he didn't.

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He not only watched the street but also the passengers. I saw several women signal him to stop and he seemed to *see* them and to recognize them with an alacrity and affability that were positively indecent, the reprobate!

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But what I started out to mention was the effect of this presumptuous man upon the people in his car. It was a bitter day, one of the superlative Chicago efforts of weather; everybody "come on" more or less draggled and cross; the air was bad, for the wheezy man by the door could barely have it open long enough to let us in and out, but the whole car-load began to show the most plebeian interest in each other and *spoke* and laughed at the weather in a way that was verging on irreverence; good fellowship was epidemic; men uncrossed their legs and wore them *plain*, and elbowed in; women "sot close," and one took her own baby on her lap though it wanted to tread on the fat man's coat-tail and look out at the window.

If there were many trains like that, police protection would be needed to keep people from loving each other. Conductor 329 ought to be looked after. There is nothing so infectious as health.

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This humble man illustrates how sometimes it helps a rule to break it, and I have been thinking that if some city pastors that I know, country, too, should roll their eyes sidewise instead of up, it would be good for this world, and as for the New Jerusalem,—say,—where is that, anyway? Around "the loop" somewhere, isn't it?

En route in Wisconsin.

EDITORIAL CORRESPONDENCE.

Glad We Came.

DEAR UNION SIGNAL:—We have not been at home two weeks, yet they have been so packed full of winsome welcomes, tender treatment, and inspiring intimations of immortal friendship, that "we are glad we came," not that we think with any less love and gratitude of those true and faithful comrades whom the "silver streak" divides from us, though we are anchored in the old home and the old work with the worthy ones who from the first have stood shoulder to shoulder in the mighty battle.

I will not speak of the unique and eloquent welcomes in our two great eastern cities; though the thermometer was in the 90's, our spirits bubbled with enthusiasm, and we all had "a splendid time." One thing that I feel sorry about is that so much beautiful behavior, loving brotherly and sisterly good words and deeds could not be adequately recognized, just because so many were in it all, and while there is no limit to our appreciation, there is a limit to the power of memory and the opportunity of acknowledgment. But let me hear and now express to every dear kind heart that has had a generous thought for us, the earnest gratitude that has welled up in our hearts from the very first hand-clasp on the ship, even to this moment, and if in anywise we have not adequately acknowledged the exquisite messages by telegram and letter, flowers and fruit, books and pictures, testimonials on vellum, flags, clocks and lamps, and dear New Jersey's comfortable and restful mattress, already sent up to the Hudson River Nest, it is not because we have failed to note and to be thankful for all the good-will thus ingenuously manifested toward us. There are some dear names that I can hardly refrain from mentioning, but that would be leaving out so many others, that I prefer to let this Omnibus bill of recognition be inclusive of all rather than exclusive of any.

One thing I must refer to in particular, and that is the happiness that Anna Gordon and I have felt in the enthusiasm that has everywhere greeted the name of our dear, great-hearted hostess, Lady Henry Somerset. She deserves it all, and the better she is known the more she will be loved and trusted everywhere.

For a week we have been hidden away in the restful home of Mrs. Stevens, recording secretary of the National W. C. T. U. The big, comfortable homestead, only three miles from Portland, has all the best characterizations of an old-fashioned New England mansion. Here the Stevens family has dwelt well-nigh a century; and here the host, our generous "Brother Stevens," and his sister, Mrs. Olive Stevens Hanson, have warmly coöperated with the great leader whom God raised up for the white-ribboners of Maine, in making us feel that nothing could give them so much pleasure as to forward our recuperation from the fatigues of the voyage, the trying temperature and the unwonted public appearances. It has been a balmy and healing sojourn and everything has contributed to our upbuilding.

We leave on July 2d for Montreal, where we shall be in the home of those well-known philanthropists, Mr. and Mrs. Samuel Finley. The Dominion temperance convention can but prove an inspiration to us all, as it will bring before the country the settled determination to secure prohibition laws by the sturdy temperance workers who lead the movement that resulted in overwhelming Prohibition plebiscites.

We hope to greet you all at the Woman's Temple about the 7th of July, and a glad day it will be for us, as your generous words have already assured us it will be to you. "Westward, Ho!" is our motto, too.

By the way, what a "taking" Fourth of July number you have issued. "Hail Columbia, Happy Land!"

Ever yours for a redeemed republic,

Frances E. Willard.

Weary Woman's Rest,
Stroudwater, Me., June 30, 1894.

To Young Americans.

DEAR FATHERS (AND MOTHERS) OF THE FUTURE REPUBLIC:—In my Boston morning paper I have just read a paragraph so full of everyday common sense that I have clipped it out to send to you, each and everyone, as my Fourth of July message, with the elder (ly) sister's comment, *Go thou and do likewise.*

The young man who speaks is John G. Johnson (of Iowa, I think,) who recently rode on a bicycle the most rapid mile that any human being has ever attained (one minute and fifty-six seconds). He is described as "twenty-two years old, in complexion light, and almost as fair as a woman, very modest in dress and deportment," and yet as "a world-beating athlete." However, it is not his riding or record that made me glad, but his advice to "aspiring novices who wish to make a record," for that means those who desire the most perfect physical habits; and here is what he says:—remember he is not a doctor, nor a temperance lecturer, but an enterprising young wide-awake who means to make the most of life and limb. The interviewer asks:

"What is your advice to aspiring novices as regards training?"

The young athlete replies:—

"Do not smoke, drink or chew, and always retire early, as rest is one of the principal things in training. If a man does not get sleep he loses flesh, worries and is unfit where trials of speed and endurance are called for. I also believe in good eating, and am very careful what I eat. My favorite dishes and those I recommend to all trainers are beefsteak, mutton chops, chicken, lots of vegetables, and light puddings. Oatmeal I always eat in the morning, because of its strengthening and invigorating qualities."

Now, isn't that reasonable and helpful for boys and girls, for maidens and young men alike? And if so, it is because this athlete has studied carefully, and clearly stated some of the "laws written in our members," whereby our Heavenly Father has arranged for us to be happy—*if we only will.*

Yours for the republic of steady heads, true hearts and hands that do not tremble.

Frances E. Willard.

En route to Montreal Temperance Convention, July 2, 1894.

OUR CHIEFTAIN'S QUIET REST.

DEAR UNION SIGNAL:—I want THE UNION SIGNAL readers to know that Miss Willard had *eight days* and *nine nights* of much needed rest at my home in quiet old Stroudwater, where she arrived the evening of June 23, leaving the morning of July 2.

To keep everybody away was not an easy matter, for in no state is Miss Willard more loved and honored than in Prohibition Maine, and our women would have gone clear across our wide domain for even one look at her.

One of our bright county presidents wrote: "You need not feel so grand if you have Miss Willard shut up at Stroudwater, neither to be seen nor heard. Every woman in Maine is penetrating the very heart of your ancient house with her love and devotion, which can't be kept out; and in visions we see Miss Willard *resting*, which is far more delightful to us than the material embodiment, as unspeakably charming as that sight would be."

Thus I claim that the Maine people have proved that they are not only self-sacrificing by keeping away, but have proved in a notable way their love for our returned Chieftain.

Anna Gordon was very helpful in her services for the public, speaking most brightly and acceptably to the boys of the Reform School, to the members of Portland W. C. T. U., to the children and others, and to the temperance Sunday-school concert at Stroudwater.

MRS. L. M. N. STEVENS.

Stroudwater, Me., July 3.

The Cleveland Convention.

CHRISTIAN ENDEAVOR VERSUS SALOON.

BY JOHN G. WOOLLEY.

Three years ago at Minneapolis I spoke to you about gospel temperance. Rarely is a man insane enough to fancy *himself* responsible for such a scene as took place then. Fifteen thousand of you stood up and cheered. One delegation sprang into the aisle and marched to the platform rail waving a banner with the inscription, "Iowa. A school-house on every hill-top and no saloon in the valley!"

The orator was obliterated in an instant, like the first flake of an avalanche, and for one breathless, inexplicable moment our lives fused into one tremendous impulse as we felt the Spirit of God come into the midst, and in the brightness of His presence recognized the divinity of our own humanity, and uttered a fiat.

From that time, every day the liquor traffic lawfully lives, concerns the innocence, the honor, and the plighted word of these societies. For we declared,—I have the official record—

"Since the liquor traffic is the implacable enemy of righteousness and purity, of Christ and His church,

"*Resolved*, That we condemn intemperance in every form; that we stand for total abstinence, for the suppression of the saloon, and for the annihilation of the power of the 'whisky ring' in the politics of this nation."

And we meant what we said. We shall make our word good.

WE ARE MAKING IT GOOD.

Albeit none too rapidly. Each house of Congress still has a saloon. Our "Soldiers' Homes" are still institutional drink shops. At our military posts to-day enlisted men in uniform are detailed to do *Federal duty* serving drinks at the canteen bar. In consideration of the payment by it of about one-third of the public revenue, the liquor traffic remains our sovereign industry, censor of our press, controller of our finances, and moderator of our politics. Christian commerce still lights darkest Africa with the blue hell-fire of alcohol and the brain of a race for a wick.

Where is Iowa's silk and golden hallelujah of three years ago? Look for it among the banners! There is Iowa, but that flag has gone down. Moths eat it. The school still stands on the hill, but the valleys of the Western Massachusetts have been quit-claimed back to the saloon. And in nearly all the land the rampant havoc of it riots on.

But much has been done. In party-cursed Indiana Charles E. Newlin has opened a Quaker cannonade of non-partisan gospel truth, and storms the commonwealth, town by town. Edwin D. Wheelock has set the plumed and bladed prairie forests of Illinois whispering from hill to hill a wonderful new gospel of salvation from Peoria, the hell of corn. Herbert B. Ames and a devoted company of praying boys have taken a Montreal election between their knees and scoured it, and made a literature and working plans by which, altered to fit local needs, any Endeavor union can become a wisp of hyssop in God's hand to purge the city clean. Yonder, beyond the lake, Ontario, already the whitest, fairest, cleanest daughter of the great mother land, has forged ahead, with Manitoba, Newfoundland, Nova Scotia and Prince Edward Island to lead the epoch. The plebiscite has spoken, and the Provincial liquor traffic packs its *lares* and *penates*, its movable plunder, and comes to be annexed to the States, *the land of liberty*, where even to *suggest* a plebiscite is politically infamous. The mayor of Toronto, invited recently to deliver a brief address of welcome to the assembled liquor dealers of the Province, moved the previous question, held it undebatable, decided that the main question should be now put, put it, carried it, and declared that *no enemy of Canada was welcome to Toronto.* And the work goes on and *will* go on until no license law beslimes the fame of any Christian country.

Two years ago, at New York City, I spoke to you again from a heart that had in that great hour nothing meaner in it than tears and prayers for tempted men and an-

guished women. And the man is on this platform who has dared to say, *I sold you to a party.* May God, whose truth I spoke and he insulted, forgive him and enlarge him to the size of comprehending that there are experiences in life through which, if a man come sane, he comes too big for party-lugging, party cowardice, private slander or personal fear.

I speak to-day upon a topic chosen by the International committee:

"THE YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR VERSUS THE SALOON."

Take what road you may of Christian endeavor, it will lead you to a screened and painted door, back of which, "*a good man*," so certified by the authorities and thereunto expressly authorized by statute, despite the Word of God and the organic law and reason of the government, pumps the putrid blood of murdered harvests into the veins of the body politic, and gangrene into the hearts and homes of men. That is the saloon, the third person of a despicable trinity of which the other two are the partisan city and the politic church—this society versus *that.*

I am continually receiving letters asking, "What shall Christian young people *do* against the saloon?" The question is its own perfect answer, and I can only give it back expanded, as one may blow a rosebud into bloom.

The candid, honest, modest way for one to publish an idea is to exhibit a sample of its operation; and so I answer by a simple showing of my own position, which may, of course, be wrong. The question is, what shall I—a "Christian"—"man"—"do"—"against the saloon"?

First of all, *I will be a Christian.* I will keep *myself* pure. I will, as to this thing, abolish the word "temperance." It is the Pharisee of grammar, the arch hypocrite of the vocabulary of this reform, the blood-guiltiest common noun in the language, a quagmire of definition not to be trusted by the foot of reason, or crossed by any but an empty vehicle of thought.

What is "temperance"? A claret cup, a drop of sherry, a glass of ale, a pint of wine, a bottle of whisky, a shameful night, a blank day, debt, dishonor, disease, despair, delirium, death. I have inflected it in all its attributes and languages, from the whisper of the dainty, delicious lust of ruby wine moving itself aright, to the adder hiss of the sodden, passionless adultery of drunkenness at the last, and am here alive, but on the way have passed a million men rotting unburied, and though living, lost until the judgment day.

A CHRISTIAN.

I will be a *Christian.* Henceforth I'll stand upon the mountain top of Paul's great verse of which the familiar version is: "If meat make my brother to offend I will not eat meat enough to hurt *myself* though the world perish," but which *is written*: "I will eat *no meat* while the world stands." And drinking wine *does* cause my brother to offend. From the first, the strong, clean, moderate drinker has been, and is to-day, the weak man's schoolmaster to lead him to the gutter.

Am I saying that one who drinks is not a Christian? No; but he is not *such* a Christian as can help in this endeavor. A drinking church cannot rebuke the drinking world. A tippling Christian is a teacher of tippling, a decoy self-anchored in the slough of animalism, luring prey for the saloon—a corrupter of youth, for which offense, merely alleged and guessed at, Socrates was condemned to swallow hemlock for his country's good in the twilight of reform, two thousand years ago. They who would lend a hand to this endeavor must have a *clean* hand to lend. For *this* surgery there must be aseptic fingers and ballots sterilized by the very health of God. I will be a Christian in my *property;* no saloon shall call me landlord.

In the perplexing movements of patriotic service I will keep faith with Jesus Christ, though it cost peace, pride, prestige, pulpit or party. I will confess Him *before people*, and on election day, which in this land of equal rights is *man's* day, I will show myself a *Christian* voter, fit to represent unfranchised womanhood at the *polls.* I will go to Him, hear His words, and whatsoever He says unto *me*, I will do it. Upon that rock I will build my politics and the gates of hell shall not prevail against it.

I will take up my cross *daily*—not semi-weekly—and will *follow* Him up the long Calvary of criticism, suspicion, uncharity and persecution, to the skull-shaped dome at the land's end of Christian endeavor, and abide the issue there. Cross or coronation, loss or gain, pleasure or pain, glory or disgrace, life or death, in my person, in my property and in my politics I will be a Christian.

I will be a man, an active, definite, persistent, self-respecting and respect-compelling *man;* no flunky to a party or a sect; no toady to a majority; no trimmer to the popular breeze; no lisping baby-talker to committees; no whimpering petitioner of my own servants; no whispering, apologetic preacher, with a gag; no wire-puller's Punch and Judy, penny puppet annex to a party show; no straddling, small and easy reformer; no driveling camp follower of the world's forward march; no dreary spouter of the Concordance; no Christian whose convictions require editing; no sniveling, moral coward trembling at a politician's sneer; no pastor whose politics are queer; no cray-fish pietist backing under a creed at the approach of a new thought. *I will be intelligent;* I will take a prohibition newspaper and read it. I will have an opinion and express it. *I will be consistent;* I will let no man despise me; I will not despise myself; if I keep political company where saloon-keepers feel at home, I will be man enough not to pray, "Thy kingdom come on earth." I will be too much a man to talk of taking the world for Christ while I am consenting to farm out the highways of my own country to saloons and live on the rentals. I will hold no politician's coat while he stones a prophet or denies full citizenship to a woman. By the grace of God I will be a Christian Christian and a manly man.

THE FOOT-ROT OF CIVILIZATION.

I will be "against the saloon" and anything that favors, fears or ignores it. The liquor traffic is the foot-rot of civilization. Saloons are the progeny of cities betrayed by party politics. I will renounce utterly and forever all allegiance to any political party in municipal government. I will not be bound by a caucus. But when a citizen's meeting conflicts with my prayer-meeting I will miss the prayer-meeting. I will count any man the city's enemy who drags his party into its affairs. I will trust no man in city politics who winks at the saloon in national politics.

I will not be cajoled, frightened nor jeered into the stupid wickedness of trying to secure good men to enforce bad laws. *Any man* is good enough to grant or sign a license. The men who levy, collect and disburse the price of the city's shame shall never be *my* representatives. The uniformed supervisor of a stipendiary public virtue shall never wear *my* star. While the law is wrong I will not touch it. Let shrewdness, greed and party policy look out for themselves; I am for Christ and the Church.

In national affairs I will belong to a party and be true to it, so true that when it goes wrong, I will leave it and go straight ahead until it catches up. I will scratch the wickedness out of its ticket, and then throw the ticket away, unless I can stand with it upon a clean, brave, open platform. A man who is false to himself cannot be true to *anything*, and a party that asks a man to belie himself and *speak easy* his convictions, will in time betray both him and the country. A coward is potentially a traitor. I will square my politics to my church, or leave the church. The man, the ticket, or the party that expects or desires votes from the saloon shall have no vote from me.

Two great political parties strive for preëminence in our national affairs; it was so from the beginning; it will be so to the end. Their names change, and the lines of their cleavage, but not their general character. The resultant of their contending power records the progress of this country. The problem of our Christian civilization is to diminish the angle of their drawing apart until, in some great day, *a clean church* shall slip the yoke of Jesus Christ upon their mighty necks and make them pull together for a thousand years. Do you say the saloon will persist? What if it does? A clean church will win its customers and keepers, to a man. Even two hundred and fifty thousand saloons would be an infinitesimal trifle in the race for power against a clean church. Let who will win this election, sell the licenses and administer the all-pervasive paltry-treason of the spoils, when the clean church comes, whose right it is, she will take, without a rival or a question, the scepter of the world, and reign. I will be for *that.* These hands are hers, only two of millions, but I will wash *them*, by the grace of God, and keep them clean for her. *No sales, no spoils, no saloon votes in Christian endeavor!*

THE OLD GOSPEL.

Great men have said to me, the humblest locust-eater in the wilderness, with fine, high admonition in their voice and mein, "Preach the old Gospel!" I do. I did for six clean years. God helping me, I will to-day. I have it from the mouth of its first minister, fresh from the secret place of the Most High, unshopworn, unseminaried, uncoached by doctors of divinity, uncriticisable, ineligible for a salary, incorrigibly clear, smelling of wild honey, "a man *sent from God* whose name was John."

I will maintain to-day that he lifts most the Son of God who exalts mankind the most. No man cometh unto the Father but by *being* a son, and no man becomes a son of God but by being a *man.* To *live* is Christ; to preach or to "belong to church" is anything or nothing—Paul, Barnabus or Cephus; Peter, who denied his Lord at the election, Eutychus, who slept while Paul spoke, Ananias, who lied about his taxes, or you or I, who do all three or neither.

I preach the Gospel according to John. Listen: "*Prepare ye* the *way* of the Lord; *make* his paths *straight.* Every valley *shall be filled*, and every mountain and hill *shall be brought low*, and the crooked *shall be made straight*, and the rough places *shall be made smooth.* O, generation of vipers! Oh, crawling, slippery, sinuous, stealthy, wriggling Pharisees, who hath advised you to *flee?* How can cause escape effect? What authority do you find for *running away* from the consequences of your own sin or your own neglect? Wrath is the whole 'afterward' of unforgiven wrong. Whither can we fly from that? Turn about! Face the foe! Repent! Stand up and meet the results of your doings—then live so worthily as to make wrath itself repent! *Let go* of Abraham. Be men on your own account. Trust no old respectability or ancestry or history. Let the dead past bury its dead. Divine wrath pursues nobody, but men are burning other men for fuel *now.* Take an ax! Strike at the root of the Upas trees that breathe out poison to the world, nor rest until the very wood is burned to ashes;—*so* get forgiveness for *yourself and give all flesh a chance to see salvation.*"

When Jesus Christ heard *that*, He said, "Baptize me!" and when the preacher hesitated, added, "Come on, my brother John; we will show that courtesy to the past, and by this simple, seeming useless link couple the ages together," and then walked straight away dripping from the water of ceremony into a wilderness of temptation and the hot heart of the world; and the rigid old ceremonial Heaven split like a chrysalis, and men saw that the Spirit of God was no abstraction infinitely distant, but a thing of the earth as real, plain-tinted and timid as a dove. Seeing which John prophesied, "*Preaching* is at a discount hereafter,

MESSIAH IS A DOER."

And Jesus "took the road," to *live* John's gospel, and prepared a way for the world's weary feet Godward, and at the end of it was spiked upon a guide-post where heaven, earth and hell cornered, and after He was dead still preached, with bleeding hands outstretched, in awful pantomime, "*Prepare ye the way of the Lord!*"

So, and yet not so, labor laid a human body down, they say, for every railroad tie across the isthmus. They died, but they prepared a way for commerce through Panama to India's wealth and California's gold, and every train that draws this world along is lifted up on *labor crucified.*

"*Pre-pare* the way," it means *build a road beforehand.* Jesus abbreviated it as *pr-a-y*, expanded it in the Lord's prayer, and expounded it saying, "When ye pray," remember that the Infinite and gracious Providence has left nothing unprovided for; your prayer, if it be anything a father ought to grant a child, is answered from the foundation of the world; therefore, "believe, rest assured, ye *have* the thing ye pray for," pray about what ye *have* and not for what ye have not. Take possession in your Father's name of everything in sight; hold it up and say, "Father, see what I have found, or thought, or made!" and He will say—has said—"Whatsoever ye discover, invent, or work out, *filially*, ye shall *have.* For this is the law, and, *therefore*, the prophecy. Filial labor is prevailing prayer. Faith is honesty toward God. Fidelity is omnipotence. A filial son cannot fail until his Father does.

STRAIGHT PATHS.

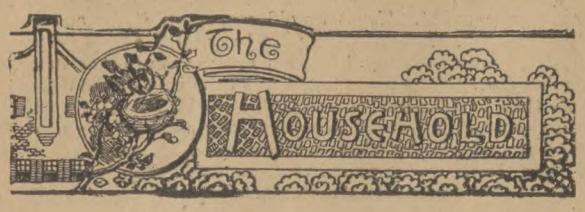
"*Make his paths straight!*" God is not limited, but like His own lightning comes the shortest way, responds to facilities. Take out the curves, undo the snarls of custom and of law, let us have straight work for His appearing, no easy zigzag compromise to indolence; straight, level, smooth, for Him.

But the valley! Fill it with mountain tops! Mix lowliest earth with crystal summit rock; advance upon the submerged by the exalted; muster the hills in squadrons, march them to the heart of the abyss and break it! You scholar of the diamond-pointed intellect, set it against the cliff! You statesman, turn on power! You preacher, "rightly dividing the word of truth," follow where science excavates, charge the caverns with fulminate and lay down your own life for fuse! Now, voter, thrust in ballots, the clay of civic faith! Now, teacher, tamp it home! All ready! Truth and faith and human life versus the black basalt of error! Now pray for fire; and it shall come to pass that some consecrated child of God, whose feet are planted on the crushed and pent up truth, shall stretch up his hands in the night of one of earth's Gethsemanes, groping, dead beat with agony, and at random clutch one of Heaven's low-swinging electrodes, and "THE LORD SHALL DESCEND FROM HEAVEN WITH A SHOUT."

Now, while the mountains smoke, you with a pick, clear away, and you shovelers and those with hammers, all together; open it up for teams and trams, lay on loam, walk on it, roll it, fertilize it, plant it. On into the forest; fell trees, train vines, hew logs, set fires, scoop out cups for the springs. "The kingdom of heaven is *at hand.*" "*Go through, go through the gates. Prepare ye the way of the people*—TO FOLLOW. *Cast up, cast up the highway, gather out the stones; lift up a standard for the people.* "*And all flesh, prince, peasant, beggar, thief, horse, dog—shalt SEE Salvation.*" The rest is in their own hands.

I am tired hearing so much about "*my personal* Saviour." O, poor, small soul, of course He *is* your personal Saviour, but not because you have said or done, or believed something,—nor because you are *you*, but because you are a *man*—one of a *lot* swept from the cross-trees of hell when Jesus Christ ran her down. God so loved *the world* that He sent His *every* begotten son to hunt selfishness, slavery and superstition out of it, to level it for weary feet, straighten it for the haste of the King's business, drain it against miasma, dyke it against flood, pipe it against fire, wire it for light and power, mine it for gems and gold, and farm it into universal brotherhood.

There is an American desert more bleak and desolate and famished than ever western wind or ravening wolf howled over. Across its arid ridges Capital puffs its flabby jowls, in deadly peril, and gibbers like an idiot about the scenery and the sunset; and Labor gasps and yelps and staggers, and with dry tongue protruding, snaps at friend and foe like a mad dog. It reeks with the blood of millions who would else have been stars in the crown of Jesus Christ. It whitens with the bones of innocent women and little children dragged thither from our very altars by the greedy, red-mouthed pack of two hundred and fifty thousand saloons protected by the law. It is drunkenness, the *mauvaise terre*—the scourge, the pestilence, the perdition of living men, the wrath of God for violated harvests and mercenary public virtue. And we have been fleeing from it, or dancing about ridiculous incantation fires, or drinking wine and praising the gods of license gold. The hand of Jehovah writes upon the wall of the world in burning letters: "*Prepare ye the way of the Lord!*" *The liquor traffic ought to die; and any politics or any religion that postpones or ignores that, ought to die, too, and be buried with it in the middle of the King's highway. AND IT WILL.*



THE LAKE AND THE WATERFALL.

Translated from the German.

BY MRS. S. L. OBERHOLTZER.

The rugged rocks and wild,
The lake by forest bound,
A quiet picture are
For a thought profound.

By a thunder sound,
Dashing stones between,
Bold the waterfall
As a deed is seen.

Thou shalt like the lake
Close thy forces hold,
And then like the brook
Deeds and thoughts shoot bold.

Freiberg, Germany.

THAT MEDICINE FLASK.

BY E. B. BRADLEY.

"'Tis true, 'tis true, 'tis pity,
And pity 'tis, 'tis true."

Hamlet, Act II.

In a pleasant little home in one of the apartment houses on the east side of New York sat a happy young mother with her two children, a little girl of four years and a baby boy. The father, who was a small tradesman, was away taking fall orders, it being now about the first of September, but he was expected home the next day, and with a glad heart she held her daughter on her knee and told her papa would be home in the morning. And the little one laughed and prattled sweetly till the "sandman" came around, and as she knelt to say her "Now I lay me," added, "Please Dod tate care of papa and bing him safe home."

The mother tucked her up and gave her her good-night kiss, smiling to see the eyelids droop upon the rosy cheeks, then sat down to finish a little dress for her, humming a happy song.

Meanwhile the train sped over the rails,bringing the husband homeward. In the early morning he landed at Jersey City, crossed the ferry and hurried with joyous steps to greet his wife and children.

The trip had been a success. A goodly number of orders had been secured. There was nothing to mar the pleasure of the home-coming.

His wife met him at the door with uplifted finger. "Hush," she said, "the children are not awake yet. Come into the kitchen and let us have a good talk before Mary is up."

He set down his bag and hung his overcoat on a chair, first taking a traveling flask from the pocket and setting it on the table.

"Have you needed that" asked his wife.

"Ah, no," was the answer. "Have been perfectly well, but it is a good thing to have in case of trouble. Can do no harm and may be very useful."

Then they passed through into the kitchen and were soon absorbed in happy chat.

How long it lasted they never knew. It was interrupted by a dull thud in the dining-room, and looking in they saw Mary senseless upon the floor.

"What can be the matter!" cried the father, catching up the little white figure. "See, she has on one shoe and stocking. She was dressing and heard my voice and started to come to me."

"Oh! John," gasped his wife; "the whisky. Look!" and she held up the flask, from which three or four ounces were gone.

The glittering glass had evidently caught Mary's eye, and, childlike, she had stopped to taste, though how she swallowed such a draught no one has ever been able to understand.

The father sank white and trembling into a chair. The mother caught the child from him, and shook her violently to waken her; but in vain. The head fell back, and the arms dropped heavily.

"We can do nothing. We must have a doctor!" she cried.

He staggered to his feet, and reached for his hat. "We will take her to one; not wait for one to come," he said.

The still sleeping baby was hastily given into the care of a neighbor, and, wrapping little Mary in a shawl, they rushed into the street. At the end of the block they met a policeman, who told them the quickest help was in Bellevue Hospital, and thither they hastened.

The child was carried into the baby ward, and the fight for life began. All day doctors and nurses worked over the little form, while the sorrowing parents looked helplessly on. A Fifth avenue physician came and sat by the bed, murmuring:

"This is too bad, too bad," and racked his brain to think of remedies. It was by his order that electricity was applied and oxygen gas poured into the lungs in the vain hope of preventing the deadly paralysis, which had involved all the rest of the brain, from extending to the motor centers which controlled the muscles of the chest and heart. But the red corpuscles of the blood were too far affected by the alcohol to be able to take up the oxygen. The breath grew fainter and the heart beat more feeble through the night. In the morning they ceased, and the very doctors turned tearfully from the bed.

Hospital rules had been set aside and the mother asked to remain by her child all night. The father who had gone home to care for the baby came in just after the end. But over their sorrow let a veil be drawn.

But even this was not the end for them. There remained not only the desolate home-going and laying away of the dead, but the ordeal of a coroner's jury. It was a poison case, and no doctor could give a certificate. The little form had to be given up to the knife to prove that death had really been caused by alcohol. But no trace of any other poison could be found.

Little Mary had died of one drink of whisky from the medicine flask which the father had set down, saying: "It is a good thing to have in case of trouble. Can do no harm and may be very useful."

So ended the happy home-coming,

Castleton Corners, Staten Island, N. Y.

A REMARKABLE LETTER FROM AN ITALIAN COUNTESS.*

DEAR MADAM:—My heart was gladdened by your kind and inspired lines, and I accept willingly of the challenge conveyed by the little flower of purity, to wage war against impurity, the fiend of home and moral life.

I feel myself honored joining your valiant ranks, and feel furthermore that I am thus enabled worthily to celebrate the fourteen hundredth anniversary of the conversion of our house to the Christian church by the baptism of our ancestor, the Emperor Cloderig, by the hands of Saint Reniger at Rheims.

You have taken one great step, that of overcoming the old, narrow-minded idea that different creeds should form an obstacle for true hearts to make common cause. Do we not all strive for the same goal? Should we think little of each other because our efforts take a different form?

A few years ago I had occasion to be present when His Majesty the young German Emperor held prayer with his troops, and when the thundering choir of a thousand voices broke out in the beautiful hymn of the old Lyra Germanica, "*Unser Gott der ist ein feste Burg*," I was just as intimately touched, felt just as able to follow the Divine injunction of our mass, "*Sursum corda*," as when the artistic music sounds under the vaults of our great cathedrals, the incense ascends, the gold and gems of the sacred vessels sparkle at the altar, when He Himself, the Holy One, descends to be incarnated in the blessed sacrament, to be amongst those "who are gathered in His name." Why should not all feel in the same way?

I have not heard of Mrs. Butler's work at Roma. We have been greatly retired of late, my husband, cavalry officer, had a fall with his horse, needed great care and quietness to recover, and the public organs here are not very ready to appreciate or speak, at least, favorably, of the question of the day that womanhood initiated, and I fear the lady will have infinite difficulties to overcome, not the least to be found in the subtleness of the language and its varied dialects.

Roma is not like other great capitals, the heart causing the pulsation of the life artery that runs through the nation; our union is only nominal to a certain extent, not in all cases felt by the nation. Milan is considered "the moral capital," and is perhaps a point of more vital interest than Roma itself. Torino forms its own exclusive, proud and egoistic *Pieda montete* centre; Firenza cannot forget having been dethronized and keeps up its pretence and jealousies. We Venetols look with contempt upon the haughty Roman princes, whose ancestors were ragged shepherds in the Roman campagna, waiting for some poor *frate* of the family to be made Pope, then to enrich the tribe by unjust spoil from Holy Church, when our ancestors were ruling doges and our names written already for centuries in the golden book.

Napoli, with its *old*, poor, decayed aristocracy ever in strife with the young, rich and vulgar, created by "Don Franceschello," represents the most incredible contradiction between the luxury and superficial elegance in public and the filthiness and semi-barbaric ignorance behind the scenes.

Italy is full of contending elements which must all be studied and treated separately,—full of different types of diverse races according to the descendence from the varied nations that populated Italy.

The continued and sad contest 'twixt state and church forms another obstacle for hearts to unite themselves in one great important human cause. All this has to be overcome. I am hopeful of the result; still, the difficulties are there; certainly, the influence must come from outside; we in our own self are too weak to rise out of our deplorable state,—and it is deplorable, God help us!

Could you send me some of your papers that I may get perfectly into your "spirit of action" and also write in it. I should try again to write articles, though doubtful of the result. I write under a *nom de plume*, and have not as yet courage to dare myself outside this shelter. I have gathered some more feeling that I belong to your great sisterhood, but scarcely enough as yet to associate my personality with my pen in public.

If I present myself for work for next year's success, how should I style myself in relation to the purity work of the World's Woman's Christian Temperance Union?—"acting member" or have you any other form? And then would it not be well to prepare the way for what is to come, *i. e.*, to introduce the matter before Her Majesty, our most gracious queen, seeing her this summer while at Stiesa? I am perfectly sure she will be favorably disposed, and once gained, the motto of *Casa Savoya* is *Semper Avante! Savoya!*—while His Majesty, King Humbert, is very inclined to take advice from our beloved and gifted queen.

I could also go to Milan during the summer months in order to prepare the new archbishop, Cardinal Ferara, to bring his influence to bear upon our case at the Vatican, where he is very well seen, both by His Holiness, himself, as well as by the Sacred College, not always one and the same thing. I know him; he will be apt to be a great and active supporter of our cause.

Yours in the Lord and our holy cause, truly devoted, affectionate, CAMILLA MARGARITHA.

Magadino, Suisse.

*To Lady Henry Somerset.

THE "MINISTRY OF BEAUTY."

BY REV. C. E. MANDEVILLE.

I have just been reading again of the origin and work of the W. C. T. U's flower mission and my heart has been touched with the sweet and simple story. How many open doors of usefulness there are in this world, if we will but keep our eyes open to see them. *Open* doors, not closed and bolted, and if each would enter the door which God opens to him what blessings would flood this sin cursed world. Yes, the "ministry of beauty" is great, and I'm so glad I live in this generation, when this ministry is being effectually worked.

Well do I remember when I was a boy, living less than two miles from the home of Martin Van Buren, how several of us little ones would wander near the elegant home of the ex-president and try to look over the high stone wall that surrounded the mansion. All we could see were the upper stories of the house and the tops of the trees. Sometimes the keeper of the lodge would allow us to pass through the gates and look at the beautiful flowers that were so plentiful. The thought would often come to me, why the high walls to shut out the garden? Surely, giving a view to the passer-by would not impoverish the owner, and withholding did not enrich him. But that was the custom of those days. Now the rich have learned better, the stone fence has given way and the beauty of the velvet lawns and the gorgeous flowers of palatial homes can be enjoyed by the poorest and humblest passer-by.

Let the blessed work go on, and may this ministry be pushed into the damp cellars and forbidding garrets of the poor, into the convict's cell and the chamber of death. Break the alabaster box to the *living* and let the perfume as well as the beauty fill all this great home where God's people live. And may the "beauty of the Lord our God" be upon these tireless ones, and may He "establish the work of their hands."

Englewood, Chicago.

WE are told that in the good old times so many sick feeble people were not seen as now. This is true, because they died. The feeble could not live under the old conditions, only the most robust and physical natures could survive, and none others were seen. To-day the presence of feeble men and women of advancing years does not show degeneracy of the race, they must be looked upon as a living glory of our civilization, which enables them to exist. It shows elevation of the race and that now, under the conditions which look to the comfortable existence of people, the comparatively feeble cannot only live, but can support themselves in a great measure, for feeble and dainty hands can perform work to which, in the good old time, only a giant would have been assigned.—*Carroll D. Wright.*

BIBLE QUESTIONS.

What brethren once could not agree?
So parting, each the other left,
And helpers chose at liberty,
With minds and hearts together cleft.

What noted men declined to leave
The prison, till the magistrates
Themselves their freedom did achieve,
By bringing them beyond the gates?

Whom stoned the Jew 'mid wrath and frown,
And drew his body out of town,
Supposing that he had been dead,
Who yet arose and from them fled?

When might a Hebrew servant gain
His freedom, or in bonds remain?

Who with a penknife cut the roll
Of sacred story, leaf by leaf,
And burnt upon the hearth the whole,
And thus on self brought direct grief?

What man was he, of great renown,
That by the wall around the town,
Within a basket was let down,
And fled the Jewish wrath and frown?

Among the numbered Israel host,
How many entered Canaan's coast?

Which was the year of jubilee,
When all in bondage were set free?

How large the largest bedstead known,
And whose, as by the Bible shown?

Whence Joseph's bones were borne, by whom,
And buried in whose sacred tomb?

—*J. B. B.*

A BUSY SMALL BOY.

I know a small boy, a very small boy,
Who's as busy as he can be,
Would you like to see him? Well, look this way,
That very small boy is me.

They tell me a man is a boy grown up,
And the man who is good and great
Is the one who begins when a very small boy
To grow exceedingly straight.

I want to be good and straight when a man,
And I think I have started fair,
For I've faithfully promised never to chew,
Or smoke, or drink, or swear.

I've promised when able the Bible to read,
I have also promised to pray,
And it keeps me busy; oh, yes it does;
But I'll walk in wisdom's way.

So, my friends, this very small boy,
Who's as busy as he can be,
Wants help from his friends; will you look this way?
That very small boy is me.

—*Rev. C. H. Mead.*

TEN MINUTES.

We are but minutes—little things—
Each one furnished with sixty wings,
With which we fly on our unseen track,
And not a minute ever comes back.

We are but minutes; yet each one bears
A little burden of joys and cares;
Take patiently the minutes of pain—
The worst of minutes cannot remain.

We are but minutes, when we bring
A few of the drops from pleasure's spring;
Taste their sweetness while yet we stay—
It takes but a minute to fly away.

We are but minutes. Use us well;
For how we are used we must one day tell.
Who uses minutes has hours to use;
Who loses minutes whole years must lose.

—*Selected.*

HOW A BOY LED HIS FATHER.

Several years ago my brother was in Springfield one cheerless day, with about half an hour on his hands before train time. Strolling along near the depot, he noticed a tidy restaurant, and went in for lunch. A bright boy came to take his order, and as soon as he brought it sat down to his lessons. A respectable man, evidently the proprietor, was seated near the fire with a disabled foot propped up in a chair. When my brother had finished his meal, he approached him, saying:

"You have a bright boy to wait on your customers."

"Yes, indeed," said the man with parental pride, "I couldn't hire so good a boy as that; he is my son, and was the means of my opening this place instead of keeping a drink-shop which was the way I got my living for some years; and I'll tell you how it was. He came from school one day heavy-hearted, and when I asked him what was the matter he began to cry, but couldn't speak. After I had urged him, he said that in recess some of the boys asked each other what their father did. One said his father was a plumber; another, that his was a carpenter; and when they came to my boy, who said his father kept a saloon, one of them said that it was the meanest kind of business; and I could see they all felt the same way. That made me feel awfully ashamed; so, father, if you will only give up the saloon I'll do anything I can to help you. With that he threw his arms around my neck, and, sobbing, begged me to give it up. Well, the end of it was I sold out. I don't make so much money as I did selling liquors, but it goes farther, and we have a happy home; my wife can help along, because decent people come here for their meals, but before I did not like to have her around, there was so much low talk. My boy has been as good as his word. I couldn't ask for a better son."

My brother thanked the man for his confidence, and after giving his hearty approval went his way.—*Julia Billings in the Little Christian.*

RAILROAD SIGNALS.

One pull of the bell-cord signifies "stop."
Two pulls mean "go ahead."
Three pulls mean "back up."
One whistle signifies "down brakes."
Two whistles signify "off brakes."
Three whistles mean "back up."
Continued whistles mean "danger."
Short, sharp whistles, "a cattle alarm."

A sweeping parting of the hands on a level with the eyes means "go ahead."

A slowly sweeping meeting of the hands over the head signifies "back slowly."

A downward motion of the hands, with extended hands, signifies "stop."

A beckoning motion with one hand indicates "back."

A red flag waved up the track indicates "danger."

A red flag by the roadside means "danger ahead."

A red flag carried on a locomotive signifies "a special following."

A red flag raised at a station means "stop."

A lantern swung at right angles across the track means "stop."

A lantern raised and lowered vertically is a signal to "start."

A lantern swung in a circle signifies "back the train."

THE TRAVELER'S TREE.

There is a tree which grows in Madagascar called the "Traveler's Tree," which is of the greatest service to the tired and thirsty travelers in that tropical climate. This wonderful tree has no branches, the leaves growing from the trunk and spreading out like the sections of a fan. These leaves, of which there are generally not more than twenty-four on each tree, are from six to eight feet in length, and from four to six feet broad. At the base of each leaf is a kind of cup containing about a quart of cool, sweet water. The natives save themselves the trouble of climbing the tree by throwing a spear, which pierces the leaf at the spot where the water is stored. The water then flows down into the vessel held beneath it and the traveler is enabled to continue his journey, cheered and refreshed by the precious liquid nature has so kindly provided for his use.

HARD TO PLEASE.

Susy is a young lady of five years and also of a very difficult disposition. The other day a visitor at her father's house found Susy weeping bitterly in the corner.

"Why, what are you crying about?" she was asked.

"'Cause all my b-brothers and sisters have a v-v-vacation, and I don't have any! Boo-hoo!"

"And why don't you have any vacation?"

"'Cause—I—I don't go to school yet!"

—*Youth's Companion.*

DEAR BOYS AND GIRLS:—Among the days which have been recommended for patriotic remembrance, because of the inspiration we can get from the study of the events and the great lives connected with them, are three important ones in July.

The first of these I need not mention, for you know it well. The second occurs on July 14, and is the celebration of the destruction of the great French prison and fortress, the Bastile. This was the beginning of the French revolution in 1789, and the day is celebrated as Independence day in France.

Can you tell any stories of the French revolution?

This year a shadow of gloom has fallen over the French republic and many dark signs of mourning will be placed on the gay bunting for the death of President Carnot who was so foully assassinated two weeks ago.

Another patriotic day, not so well known, is July 24, the birthday of Simon Bolivar, the liberator of South America in 1783.

In remembering these anniversaries, we also pay a tribute to the thousands of unknown brave who gave their lives for the good of their fellowmen.

Affectionately,

Aunt Jane

NIECES AND NEPHEWS.

I am an L. T. L. boy. Mrs. Beede is our leader; we have about fifty members. There are over fifty saloons in this city; just think of it. But if the L. T. L. keeps on, and prohibition does, too, King Alcohol *must* fall.

Aurora, Ill. LEIGH SMITH.

My mother takes THE UNION SIGNAL and is the president of our union. I am a temperance girl and want to belong to the Cozy Corner if you will let me. Sometimes I work the Soft-Shelled Nuts. ELSIE S. THOMAS.

Darlington, Hartford Co., Md.

This is a no-license town, but there is more or less drunkenness, and we temperance folks wonder where they get their drink. I wish everybody would be good and use their money for better purposes.

Every time mamma's UNION SIGNAL comes I look for the Children's page, which I enjoy very much.

I think I shall commence correspondence with some of your nieces. I am twelve years old. I think it is about time that I was admitted to the Cozy Corner.

Everything is so fresh and green that I had rather play and jump the rope than write a letter.

Spring Valley, Minn. JUNE EDWARDS.

I thought I would write you a few lines hoping to find you well as I am myself. I am a temperance boy. We have our Legion every Monday evening after school.

Stambaugh, Mich. DAVID FARLEY.

SOFT-SHELLED NUTS.

314.

CROSS WORD ENIGMA.

In bird not in cat.
In shoe not in hat.
In rose not in lily.
In wisest not in silly.
In you not in me.
In ocean not in sea.

My whole is a city in the United States where Miss Willard was given a welcome breakfast.

CLYDE ALLEN.

315.

NUMERICAL ENIGMA.

My 36, 13, 22, 7, 24 is what all should love to do.
My 18, 31, 14, 15 is the symbol of peace.
My 33, 34, 21, 29, 11 is a bed covering.
My 12, 5, 10, 16 is good when work is done.
My 8, 32, 26 is an insect which typifies industry.
My 4, 28, 17, 9, 2 is an animal whose name suggests laziness.
My 30, 26, 3, 19, 25, 35 is to select.
My 23, 27, 20, 1 is a stag.
My whole is a comforting thought to temperance workers. X.

Send all replies and *original* puzzles to Puz ' Editor THE UNION SIGNAL, the Temple, Chicago, Ill.

ANSWERS TO PUZZLES PUBLISHED JUNE 14.

309. 1, iron weed; 2, wax plant; 3, hop-vine; 4, sea weed; 5, cigar plant; 6, flag; 7, never-wet; 8, water-cress; 9, morning glory; 10, burning bush; 11, ice-plant; 12, prince's feather; 13, bone-set; 14, birch; 15, sensitive; 16, horse-mint; 17, shot-plant; 18, forget-me-not; 19, scarlet-runner; 20, poke; 21, snow-ball; 22, balloon-vine; 23, phlox; 24, moon-flower; 25, century; 26, flower of an hour; 27, palm; 28, date; 29, stone-root; 30, plum; 31, sage; 32, Solomon's seal; 33, pear; 34, aster; 35, rag-weed 36, leek.

THE UNION SIGNAL AND WORLD'S WHITE RIBBON.

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For the Lord your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward.—Deut. 10:17.

SPECIAL ANNOUNCEMENT.

One result of the great strike was to make it impossible to secure a supply of white paper, and as our own was running low, and the feeling in the city was that the strike might be of long duration, we resolved to revert to the early custom of THE UNION SIGNAL and declare a two weeks' vacation, regretting greatly that we had no way of making the proper announcement. We furnish this week our usual edition, embracing the numbers of July 12, 19 and 26, and, asking the indulgence of our readers until we can "catch up" with the accumulated material, particularly Correspondence and News From the Field, we go on our way rejoicing.

THE STRIKE.

The strike has come and gone. Opinions concerning it are as varied as the temperament and environment of those who hold them. The white light of God's truth shines through the stained glass window of the brain, and takes its color from the medium through which it passes, if it passes at all; hence there are many explanations of what the great strike meant. For ourselves we have no sympathy with those who hold extreme views on either side of the portentous question brought to everybody's notice by the current calamity.

The readjustment of the relations of capital and labor is a question too great to be adequately handled in newspaper paragraphs. Adjectives are cheap; exclamation points are cheaper still, but they are as empty as "the chaff that the wind driveth away."

The true statesman is like a wise physician and his patient is the body politic. Its symptoms will not change because he pronounces an anathema. It is rather his vocation to ascertain what caused the symptom and to apply organic treatment to the disease of which it is the most apparent, but doubtless not the most dangerous indication. The multiplication of inventions has so changed the proportion of work to the workers who seek it, that there is not enough to go around. This is not the fault of any individual or any class, but it would seem to be an ingenious way out of the difficulty if we could devise *more work*, and when one is newly arrived from a country in which every field is like a lawn and every roadside like a garden, where there are no wooden wharfs or sidewalks, no forests of telegraph poles, or stretches of hobble-de-hoy roads or corduroy streets, it can but occur to him that if all our unemployed were engaged in amending the general appearance of things in this particular, and many others, work might be found for all to the incalculable advantage of themselves and the country upon which they thus reacted with vigorous brawn.

But at this point comes up the whole question of finance and a non-expert can only propound the conundrum, Why have we tons of precious metal in our treasury vaults and hundreds of thousands of idle hands in our cities, while we lack the ingenuity to bring the two together? Men have failed to furnish an answer which helps the people in the present emergency. Possibly some woman financier will be raised up who could lead us out of this dilemma.

Everybody knows that strikes are the token of a widespread discontent among those who face the specter of hunger and houselessness when they dare to try conclusions with the capitalists, with whose reserve power they can by no means compete. We can but feel that it is a great mistake to regard the wage-earning class as a menace to the country, when in fact they are themselves the country, nor do we believe that as a class they have been guilty of endangering or destroying life and property. Their great movement entrains, by the very velocity with which it goes forward, a "following" that does not represent its spirit or intention, for the dregs of society are in its wake.

Thus the anarchist with his fusee, the incendiary with his torch, and assassin with his dagger are hideous figures that stride along beside the solid battalions of the honest working people, many of whom look with frightened glance on the confused and hurried figures of the few, while the sturdy procession of the many who are as true patriots, as loyal to what is good as any that make up our multitudinous republic, marches onward to a better future for mankind.

We must not forget that every army has its camp followers, every party its treacherous and hair-brained leaders, and the larger the army, the more powerful the party, the greater will be the number to attach themselves to it for ignoble reasons. It is also true that as the moth to the candle, so the weak-brained are irresistibly borne onward toward the bright shining of a great new possibility that gleams in the forehead of the future.

On the other hand we must remember that it is the government itself which has created and fostered trusts and corporations, and that the millionaire is the necessary apex of the pyramid that we ourselves have builded. If a man is a millionaire in these days, it is rather his misfortune than his fault, and that it is a misfortune, rich men are realizing more painfully each day.

We see the beginning of this wonderful uprising against the power of the dollar, and the next generation will see the end, as we believe, for the evil will have become so great that people will annihilate the trusts and blast the corporations, taking into their own hands these arms that are too great to be wielded by any individual or corporation, and becoming themselves the only trusts under the name and style of "We, Us and Co."

It is a mooted question whether the National troops should have been brought so swiftly into the arena. The popular idea is that the municipal authority should have first been exhausted in the effort to keep the peace, then that of the state, and finally that of the Nation, but we can at least be grateful for this, that sanguinary conflicts between the mob and soldiery have been few and far between. For ourselves, we believe the President was actuated by patriotic motives, and should have the thanks of all good citizens.

We cannot help thinking that it would be well if our government had power to do what they did in England at the time of the great strike which some months ago involved two hundred and fifty thousand miners. The parallel would have been complete if President Cleveland and his Cabinet had issued an invitation to the strikers on the one side and the corporations on the other, to arrange for the adjudication of their differences by the appointment of an equal number of men to represent each side with an umpire appointed by the Cabinet. It is all very well to talk of National arbitration laws, but if the Cabinet itself could have at once arranged an arbitration between contending parties, we would have gone a long way toward settling the great dispute.

We cannot but regret that the laboring masses have not yet reached the solidarity that would enable them peacefully to carry their principles to the ballot box, that they might be incarnated in law. We suppose that their aim in striking was to present to the public an object lesson so impressive that everybody would be obliged to think about the difficulty of the situation whether he would or no. But there are two methods which we believe would lift like levers if the laborer would but adopt them as the only powers to be invoked. And these two are: *Strike together against the saloon and strike together at the ballot box!*

"ONWARD, CHRISTIAN SOLDIERS."

We have witnessed many inspiring scenes, but nothing has ever come so near to our ideal of the Women's Temperance Crusade which we were not so happy as to see, as did the great convention of the Christian Endeavorers in Cleveland. It represented an enrolled membership of two millions, and numbered forty thousand persons, twenty thousand having come in spite of the strike from outside the Buckeye state. The entire number was not, indeed could not be, present at any one time, but on Sunday, July 15, we addressed twenty thousand of them in two great audiences.

Almost every Protestant denomination was represented, young men being present in much larger numbers than we had thought to find them, although young women were in the majority. Father and Mother Clark were not present, the health of the gentle "Founder" not permitting him to participate in the great convocation. Rev. Dr. Charles Dickinson, of Boston, was his representative and filled the position nobly, while as his "Aaron and Hur" he had on either hand, Secretary Baer and Treasurer Shaw, two young men of earnest devotion and great executive ability, who were evidently at the very forefront of leadership in that mighty host. Our friend and contributor, Amos R. Wells, managing editor of *The Golden Rule* (organ of the society), with his capable young wife (newly acquired), was the central figure wherever he appeared.

The music from that "Hallelujah Chorus" was something never to be forgotten. If the average church choir could take a hint from such musical directors as Foster of Nashville, Lincoln of Philadelphia, and Warren of Cleveland, or if the Park sisters with their golden cornets and mandolins could be indefinitely reproduced, the Gospel would be sung into the hearts of the nation with a vigor and warmth that would exceed anything ever yet witnessed.

Rev. J. Z. Tyler, chairman, and Miss Miriam C. Smith, secretary of the committee of arrangements, bore away the prize by the completeness with which every detail was carried out. Naturally enough our greatest interest centered in the address on welcome evening by the secretary of our young women's work, Mrs. Frances J. Barnes, of New York City, and the thunderbolt of a speech on "Christian Endeavor Versus the Saloon," by John G. Woolley. As these are published in THE UNION SIGNAL we will only say they were all that we should expect from two whom we greatly love and honor.

It is wonderful to think that just when the church attendance had so fallen off as to cause serious apprehension in the minds of good people, and just when the prayer-meeting had become perfunctory almost beyond the point of endurance, a movement should have come to the rescue whose characteristic feature was the emphasis it placed on *doing* the will of God. An old lady of our acquaintance went down the aisle of her home church at the close of a great sermon by her pastor, murmuring to herself, "It has all been said; it has all been said—*now it has got to be done.*" This may be called a rough rendering of the Christian Endeavor motto. The purpose of these young people is to work out their own salvation, "while God worketh in them to will and to do of His good pleasure."

It is to us a pleasant, as it is probably a most significant, coincidence that the Christian Endeavor society was born in the quiet home of a pastor in the prohibition state of Maine, who, having felt the need of more vigorous coöperation, called together the young people of his parish and organized them as fellow-laborers.

They promised Christ, not their pastor, that they would be present so far as possible at all the meetings of the church, and would participate audibly in all the social meetings "in some way other than by singing." Henry Ward Beecher used to say that he "learned to preach by preaching," and we cannot estimate the force imparted to the great wave of human testimony for Christ by the taking of this one pledge on the part of the two millions of young people. As women, we especially rejoice that the closed lips of so many young women have been thus magically opened, and we are confident that in the early

years of the next century there will be thousands of women ministers who found their vocation when they found their voices in the house of God.

Although the convention was an inspiration from first to last; although its declarations that *the saloon must go* were as pronounced as any that the white-ribbon army has put forth; although it voted to raise a million dollars for the missionary cause in the next year, and to make active Christian citizenship the central fact of its work in our land, there was nothing so eloquent of the good time coming as the consecration meeting with which the great convention closed. After a stirring sermon by Rev. Dr. Behrends, of Brooklyn, Secretary Baer came forward in one of the tents holding ten thousand, while Rev. Dr. Dickinson did the same in the other great tent, and telegrams were read (in both) from Japan, China, India, the Congo, Madagascar, and a dozen other remote countries, with one from Australia, saying that they had calculated the difference in time, and their National Christian Endeavor meeting would hold its opening session just as the convention in Cleveland reached its closing hours. With this announcement Secretary Baer asked all to bow their heads in affectionate remembrance and in prayer for their brothers and sisters of the antipodes. No matter how worldly one might be, the sight of ten thousand young heads bowed in recognition of the "tie that binds," could not fail to touch the heart. Then followed the roll-call of consecration.

Beginning with Alabama, the name of every state and territory and the District of Columbia passed in review. As this was done all the delegates from that state who were not in the other tent rose in a body, and standing together repeated, so that all could clearly understand it, a passage of Scripture they had chosen as the motto for the year to come, or expressed in concert some special purpose of blessing toward the people among whom they lived, closing with the singing of a verse. When the Kentucky representatives rose in a group, radiant with enthusiasm, and sang to the tune, "My Old Kentucky Home, Good-night," beautiful Gospel words; when a great group from Baltimore and vicinity sang, with their clear Southern voices, some sweet Gospel sentiment to the old decisive tune of "Maryland, My Maryland"; when the delegates from the District of Columbia stood together singing, "Our Father's God to Thee, Author of Liberty," the feeling of the audience was so strong and tender that we could not forbear making the welkin ring with a chorus of ten thousand voices as we took up the strain.

We wanted Massachusetts to sing, "The Breaking Waves Dashed High," especially those lines:

"They came to seek what here they found,
Freedom to worship God."

Fifteen hundred stood together from Michigan, and as they sang, "We Are the Christian Endeavorers of Michigan," the enthusiasm reached its climax, until a woman stood "all sole alone," to the call for one of the western territories, when the white lilies which had bloomed a score of times already gave her a swift and wide salute.

Naturally enough we were most of all stirred by the response of Illinois, as the strike was on and pessimists were hinting that "the country had gone to the dogs." But as the great delegation rose and repeated in concert: "Our hope is in the Lord, our God," and with jubilant voices joined in singing, "Glory, Glory Hallelujah," we felt that in the homes and churches of the Prairie state were the heavenly forces that could triumph over pitiful ignorance and wild fanaticism, bringing the saner mind and steadier heart to bear on the turbulence that has made the timorous almost traitors in their despairing declarations.

Surely it was good to be there upon that mount of vision, and thence to go with sturdy steps down to the dusty plain where there is not only conflict and contradiction but the bugle of hope and the white ensign of Christ's militant army calling strong souls onward to victory in the wonderful battle of life.

THE WHITE RIBBON.

We suppose that the white badge was adopted by the strikers in token of a peaceful rather than a bloody intent, as white has been from time immemorial the universally accepted token of a pacific purpose. It is well-known that the white ribbon was chosen nearly twenty years ago as the emblem of the W. C. T. U., and is worn by temperance women in all countries. It indicates that we stand for prohibition, purity, patriotism and peace, and we should be glad if every workman in Christendom would wear our badge with this significance. We have no doubt but that in the present crisis it has been worn by thousands of intelligent and patriotic working men and women who meant by it that they purposed peacefully to secure for themselves a larger and more just proportion of the results of their toil. We also know, alas, that it was worn by many a saloon-keeper, drunkard and rough, and doubtless by some who disgraced themselves by deeds of violence. But we know, too, that the red, white and blue waves over many a dramshop, gambling-house and haunt of infamy, yet its keynote was set at the highest place in the nation, for it always waves over the Capitol and legislative halls. In like manner the white ribbon having been chosen as the emblem of the great, pure and mother-hearted host whose motto is "For God and Home and Every Land," we claim it now as we shall always, no matter who may disport it "amid scenes of confusion and creature complaint." It has been consecrated by too many tears and prayers, borne at the front in too many heroic battles, and waved aloft in too many beautiful victories ever to be given over to those who in its sacred name would work the ruin of society. It has been placed over pulseless hearts that had been warm and true to the sacred purpose for which the white ribbon stands. It has been worn by loyal men who have stood by us women in crucial tests when we had "to choose where two paths meet, the narrow or the broad." The white ribbon is ours forever and a day, and grows more dear and precious to us as the hurtling arrows thicker fly and a heavy cloud enwraps the battle-field.

AN INTERVIEW INTERVIEWED.

We are requested by Miss Willard, our senior editor, to state that an interview in the *Chicago Evening Journal*, published July 19, and which was not stenographic, needs two or three elucidations, viz.:

"We must win our battles hereafter through the reputable men of both parties" was meant to mean "reconstructed in a new party!"

"Perhaps our campaign has gone below the surface only to reappear when the foundations of old parties are undermined." Miss Willard does not think things look much as if our campaign was "below the surface." She would prefer the phrase, "above board and going on at full tilt."

Instead of "not being prepared to say that prohibition should be carried forward nationally, by states, or by communities," she is—as the W. C. T. U. has always been—convinced that it *must* be "nationally and by states." They, not she, were represented as "A voice crying in the wilderness."

The following sentence from the interview Miss Willard desires to have reprinted here:

"Both leading parties contain good men . . who have come to regard party solidarity as part of their life. It is our task to take advantage of times and incidents and group them anew."

"Inferential prohibition" is an expression that she does not understand. She is for *prohibition straight.*

Miss Willard says that in England the interviewer takes the language of the interviewee stenographically, and then sends a type-written copy or proof sheets of the same for revision. This is the only satisfactory way, and the only way that does justice to both and to the public. She has no criticism on the gentlemen who took the interview upon which this paragraph is a commentary, but perceives that it has been somewhat colored by his own mind as all interviews must be that are not verbatim. The closing paragraph as reported in the *Journal* will be of special interest to white-ribboners:

Miss Willard was present yesterday at the quarterly meeting of the Woman's Christian Temperance Union Publishing Company, and the financial showing made was so gratifying as to call forth encomiums for Mrs. Grow, the business manager of the company, upon the brilliant record made in a dull business year. Concerning the general work of the Woman's Christian Temperance Union Miss Willard stated that dues are promptly and universally met, and that the order has never been more prosperous in every way.

A TESTIMONIAL WORTH HAVING.

During the disorder that prevailed in Chicago at the time of the great strike, when union printers were on the verge of giving up their work, our hearts were gladdened by the following testimonial, signed by the twenty-five women compositors of our publishing association:

WHEREAS, we, the undersigned employés of the composing rooms of the Woman's Temperance Publishing Association, wishing in some manner to show our appreciation of the fair and honorable treatment which we have always received at the hands of our association, do hereby

Resolve, First, That our most hearty thanks are due to our business manager, Mrs. C. F. Grow, for continuing to give the same scale of wages to the women employed in our composing room as that given to men.

Second, That, fully realizing the business depression prevailing in our midst, and the heavy burden which is being borne by our manager, we hereby guarantee our willingness and readiness to coöperate with her in any way she may see fit for the best interests of the W. T. P. A.

Third, That while deploring the terrible condition of our city caused by the strike, we firmly believe that all such trouble could be avoided by employers treating employés with the same consideration and courtesy as shown by the W. T. P. A. towards its people.

Fourth, That a special vote of thanks be given to Mr. D. H. Christophel, superintendent of printing, for the unvarying kindness and consideration which he has always shown to the employés of said association and for the interest which he takes in each and every one.

Although a twice told tale, my younger readers may enjoy for the first time the following story, so well told by Mrs. Clinton Smith, of Springfield, Ill.: "Old Abe, the war eagle, that accompanied the Union Army, and was counted as a veteran and a pensioner of the government, was a female, as she testified by the fine egg she laid when peace gave her leisure for domestic duties. The maternal instincts were not destroyed by 'battle scenes and strife.'"

***

Apropos of the recent discussion in this column, of women's signatures, is the following clipping: "Many women of full age who have never been married are taking the title of 'Mrs.,' and it is interesting to note that they are returning to a custom that has only lately fallen into disuse. 'In the Brandon gallery,' says *The Century* for June, 'hangs the portrait of Eveline, who was laid to rest 1737, and it is inscribed Mrs. Eveline Bird, daughter of the Hon. Wm. Bird.' Master and Miss are for boys and girls. Mr. and Mrs. are for men and women. Miss is vulgar and pert for an adult woman."

***

"A woman must never seek independence."—(*Laws of Menu.*) "Woman's business is to get food and wine; beyond the threshold of her own rooms she should not be known for evil or good."—(*Confucius.*) "Heaven is for our husbands and sons, they have souls. We are only poor beasts.—(*Reply of a Turkish Woman.*) "Women and slaves may be good, though of these, one is less good, and the other wholly bad."—(*Aristotle.*) It was left for Jesus Christ to say to helpful womanhood: "Let her alone, she has wrought a good work upon me," and to repentant womanhood: "Neither do I condemn you, go in peace."

***

"I should like to call attention to the fact that while silent in the church on the first day of the week, it has been the high prerogative of women to aid in keeping alive the spirit and practice of religion during the remaining six."—*Mrs. Potter Palmer.*

***

A saloonatic's wail:

"We can stand the preacher's preaching,
We can stand the deacon's prayer,
We can stand the 'moral suasion' plan,
Because they ne'er 'get there.'
But when the cranks begin to vote
On the line they use to pray,
We liquor men begin to shake,
For we fear they'll win the day."

***

A truth for these times was uttered long ago by Harriet Beecher Stowe: "When you get into a tight place and everything goes against you, and it seems as if you could not hold out a minute longer, never give up then, for that's just the place and time that the tide'll turn."

***

In a certain large university where neither class nor sex prevails, two young people received the degree of D. D. One was a young woman who has literally "worked her way" through her course of study. In the afternoon she was presented her well-earned divinity degree, and not a whit less respect did she receive from the admiring audience, because she had been seen that very morning, clad in a calico wrapper, washing the steps of the hall where she lived.

***

Dr. Parker is full of anecdote; he evidently believes that a joke should be after the pattern of Sydney Smith's delightful sayings, "lightning that illumines but never strikes." It seems that when General Booth came to see Dr. Parker, who is a great friend of his, they talked over the social scheme for the "Submerged Tenth," of which Dr. Parker highly approves. At the close, as is his custom, General Booth knelt in prayer, ending with the Scripture words, "And all the people said, Amen!" As Dr. and Mrs. Parker, who are a little new to the method, did not join in the "Amen," the General added *sotto voce*, "only nobody heard them." Dr. Parker also tells another curious story for the authenticity of which he did not vouch. He said that Mr. Moody once entered a gospel temperance meeting in a strange city with a blue ribbon in his buttonhole, whereupon he was asked, "Are you a reformed drunkard?" and answered with his characteristic emphasis, "No, I am not," upon which his questioner, nothing daunted, said, "Well, don't you think you ought to be?"

ON DUTY.

MISSOURI.

"TRYING"—AND SUCCEEDING.

McDonald county, the southwest corner of the state, held its first annual convention at Pineville, this spring, with great enthusiasm and promise for strong future growth. Mrs. La Mance, the energetic county president, is bringing this newly organized corner right grandly to the front. Mrs. Hoffman gave valuable help during the day, and in the evening delightfully entertained her large audience. On Wednesday evening a very successful Demorest contest was held. Delegates were present from Anderson, Splitlog, Southwest City, Noel, Powell and Sulphur Springs, Ark. Excellent papers and discussions of the most important phases of the work were had, and plans laid for future aggressive action. Brothers Dalton, Elliff, Hudson, Collins, Lamb, Benham and others gave royal help throughout the convention. Mrs. Woods, the district president, was also present to inspire and make this initial effort fruitful. The public effect may be guessed from the following comment in a McDonald county paper: "Whatever we, as individuals, may think of the ways and ideas of these ladies, we must concede that they are earnestly striving to better the moral and social condition of mankind. May their efforts in this direction be crowned with success." The convention will meet next year in Southwest City.

The twenty-third district convention was royally entertained at Neosho, and was a grand success. An excellent program was well carried out. A gold medal contest the first evening and a grand lecture from Mrs. Hoffman, subject. "Women in the Bible," the second evening, were specially enjoyed. Mrs. May Laverell Woods is the president for the coming year. Pierce City will have the convention in 1895. Mrs. Hoffman met with the Neosho union for a Bible reading, and gave lectures at Marionville and Anderson, and also addressed the Prohibitionists of Newton county. The district president writes: "There are signs of progress all along the line."

Two county conventions are reported from the tenth district. The Warren county convention at Warrenton where no union existed was cordially welcomed by the Y. P. S. C. E. and College Temperance Society. Attendance and interest were very good, and the papers and discussions helpful, especially upon the topics "The Greatest Advantage of the W. C. T. U.," and "W. C. T. U. Phase of Christian Endeavor." Miss Georgia Woodhull was reëlected county president, and a union of ten members was organized at Warrenton.

St. Charles county has but two unions, the St. Charles Y and the Lewis Y. They met in convention at Cattleville, with Miss Lucy Gillette as county president. The St. Charles Y reported twenty-six members, with over $63 raised for local work. The Lewis Y, organized six months ago, reported nine active and ten honorary members, with over $21 in the treasury. Contest work is being steadily pushed by both unions, and temperance sentiment is steadily increasing. Mrs. Millie Lewis, the district president, gave an entertaining lecture at each of these conventions.

The Johnson county convention met June 5, at Holden, Mrs. M. E. Golladay, district president, presiding. The reports of work done by the Kingsville, Warrensburg and Holden unions filled the day. Our state vice-president, Mrs. Lillian Wood, aided the work with many helpful suggestions during the day, and delivered a fine address to a most attentive audience in the evening. A new union of seven members was reported from Knob Noster. Mrs. Crissey's "Practical Plans for Prison Work," Mrs. Hedge's "Recent Important Events Pertaining to Suffrage," and Mrs. Evans' "Why Do We Call Ourselves the W. C. T. U?" were very helpful papers.

The Kingsville union has had a silver medal contest since last report, and on May 25 held a public meeting at which the district president, Mrs. Golladay, made a fine address, bringing fresh interest and new members to the union. Warrensburg has had a gold medal contest very recently.

The South Side Springfield unions, though not making reports for some time, have been very busy. They are prospering and steadily pursuing regular department work. The Industrial Home has a most efficient president, who, when the work seemed to weaken for want of a suitable matron, left her own home and took up her abode within the Industrial Home, and has made it all that its name implies. One hundred and sixty-eight have been cared for in the year, and of these, forty were fallen women, almost all of whom have been permanently redeemed from sin and shame. Many conversions have been made, and girls are now living purified Christian lives, who came as wretched, sin-sick souls to the Home. $1,075 have been raised and expended for the Home during the past year.

The Springfield Y's are earnest, untiring workers, finding innumerable ways to combine business with pleasure.

The railroad work is most efficiently conducted, services being held weekly in the Gulf, and semi-monthly in the Frisco shops. There are 600 members enrolled in the R. R. T. A. The railroad men are always included in the flower mission distribution, which was observed by Springfield unions June 8th instead of 9th, as the shops are not run on Saturday. Miss Addie Sherman, the railroad Evangelist, has been working for some time under the auspices of the M. E. church, her labors resulting in hundreds of conversions.

Petitions from the Springfield W. C. T. U. to the city council, asking that the ordinance prohibiting the sale of cigarettes and tobacco to minors under sixteen years of age be enforced, was graciously received, and the marshall instructed to rigidly enforce the ordinance. A petition endorsed by the literary clubs of the city, and presented to the board of education, asking that a "Supervisor of Improved Methods of Primary Instruction" be employed in the public schools, has resulted in the election of Miss Mattie Sherwood of Cook county, Ill., Normal school to fill that office. Suffrage is receiving special attention, three fine addresses having been given by Mrs. Julia B. Nelson of Minnesota.

On June 3, 4 and 5, a series of lectures from the peerless orator, John G. Woolley, delighted and uplifted the hearts of the temperance workers. His earnestness, zeal, gentle manners and matchless eloquence won the hearts of the people, who are eager to have him come again. A diversion in the lives of these busy workers was an experience meeting, in which each told in rythmic story how she had earned fifty cents. Fifteen dollars of the pledge for state work was thus raised.

The third district has been helped and strengthened by a series of Bible readings conducted by Mrs. Rebecca Hall, state superintendent of evangelistic work. She spent ten days in Princeton, having meetings in all the churches, and two days in Trenton. Mrs. Ida F. Burr, president of third district, has been visiting and lecturing at several points, among them Milan, Unionville, Powerville and Harris, awakening slumberers to fresh activity, and greatly increasing the interest in temperance work generally.

The Maryville union of ten members keeps a column supplied in county paper, and have held four public temperance meetings in the past two months, besides carrying on several departments of work. Professor Gantz, of the Albany Christian College, and Rev. Mr. Shackleford, of the M. E. Church, South, have each delivered very powerful temperance addresses. The liquor power is strong, a saloon, a gallon house and liquor drug stores combining in the work of destruction, but "a few women" are determined, nevertheless, to do what they can to oppose the ruin.

Neosho has had Colonel Sobieski to stir the people. Adrian had a public meeting, eclipsing former efforts, and calling forth warm congratulations from the local press.

The Fairfax union of thirteen busy workers held a successful Neal Dow meeting, and is doing good work in several departments. A continued agitation has resulted in the closing out of a billard hall.

Excelsior Springs enjoyed the help of a visit from the district president. The many sick at this health resort were remembered by the union on flower mission day. Huntsville union, lately revived, has been giving special attention to the poor, blind and needy at the county farm and the jail.

An entertainment, with literary program and refreshments, by the Barry union, stirred up temperance sentiment and netted $18.65. Mrs. Rollar, district president, has paid them a helpful visit, and the W. C. T. U. is steadily gaining in public favor. The L. T. L. is reorganized, and in charge of Miss Alice Williams.

Deepwater union, organized in January, meets every Saturday, and is doing some vigorous work. Frequent gospel temperance meetings are held, at which collections for the W. C. T. U. work are taken. Their first Demorest contest was held in June.

An old folks' contest was held by the Hamilton union, June 19, a large number of Demorest contests having preceded it.

The Austin union has been making rapid growth, gaining numbers and taking up new departments of work, that in the Sunday-school pledge line being especially successful. Their seventh medal contest was held June 20, with a gold one soon to follow.

Craig union observed Neal Dow anniversary with a social and an appropriate program. An enthusiastic gospel temperance meeting was held recently in which warm speeches of praise were made by the honoraries for the good work done by the W. C. T. U. The union gave a memorial entertainment at the M. E. church, which was beautifully decorated, the G. A. R. being the guests of honor. Several old soldiers were called upon to make speeches as part of the program, and at its close many of the veterans enlisted under the "white banner" to fight "for God and Home and Native Land."

On June 8 the whole union, more than forty women and thirty men, were invited to spend the day at the lovely country home of Mr. and Mrs. McCoy, members of the union, where Fairfax union and a number of friends in that neighborhood were invited to meet with them.

EVA JONES,
State Reporter, Clinton.

DISTRICT OF COLUMBIA.

THE THIRD QUARTERLY MEETING

was held June 20, at the North Capital M. E. church, Mrs. M. E. Griffith, president, in the chair. Mrs. M. E. Merrick, superintendent evangelistic department, conducted the opening devotions; passages of Scripture that had been especially helpful were quoted by a number who were present, the influence of the Holy Spirit was very manifest and each received fresh courage for the work. Some of our prominent workers were absent, either being sick themselves or attending upon the sick. We were honored in having with us Mrs. Angie F. Newman of Nebraska, and Mrs. Matthews of England, organizer of the British W. C. T. U.

The pastor of the church, Rev. Pate, made an address of welcome, in which he said that when a boy he strayed into a W. C. T U. meeting and for the first time thought about the salvation of his soul; also spoke of how he had been enabled to convince a grocer, with whom he dealt, of the fallacy that the sale of liquor was profitable financially when it was proven at the end of a month, that those who bought the intoxicants were all indebted to him for their groceries: the result was he ceased to be a liquor grocer.

Mrs. Hodes, for the ladies' aid society of the church, made us welcome in a neat speech. Rev. M. F. B. Rice also made a brief address. Mrs. J. A. Bartlett made a fitting response. Mr. Jesse Suter (who is employed by the Anti-Saloon League of the District to attend the meetings of the Excise Board) gave some interesting items as to how licenses are procured and the law evaded, also as to how the opinion of the district attorney varies on the same point frequently.

The following superintendents reported:

Flower Mission: Money expended, $31.51; bouquets distributed, 705; visits to sick, 80; visits to hospitals, 27; growing plants left at hospitals; illustrated papers given at Children's Hospital; ten dozen oranges given to sick; Methodist Home visited three times, Edith Gray sang and recited, much to the delight of the old folks; almshouse and jail visited; eight letters written; one Testament given; 711 pages literature distributed; 131 calls made; a large quantity of clothing distributed, also fruit and other food; pulpit supplied eleven times with flowers; sheaves of wheat provided for obsequies of members; unions visited, two; through the kindness of Mrs. S. D. La Fetra, Metropolitan Y gave a Flower Tea at Hotel Fredonia, thus increasing their treasury.

Legislative and Petition: Have waited (in company with Mrs. M. E. Griffith and Mrs. H. Crosby) on congressional committee on Appropriations, where they spoke in favor of increase of pay for government char-women; assisted the press committee of the yearly meeting of Friends of Baltimore, by procuring the signatures of the general officers to their petition for purity of the press; report progress in the work of securing the voice of the churches of the district in favor of prohibition.

Mothers' Meetings: Six visits made to unions; house to house visitation; visits to six mothers; talked with them in regard to religion and temperance; distributed literature; seventy-five cents expended; six talks on narcotics.

Y. W. C. T. U.: $48.31 in the treasuries; meetings held; 115 members; lines of work, messenger boys, literature, flower mission; the district superintendent has made two efforts to establish a Y in one of our churches, also to revive one in another section of the city; the latter proved successful; have attended five regular and two social meetings, a public meeting and one Epworth League; expended by superintendent, $5.48. Miss Frances Ensign addressed a public meeting at Vermont Avenue Christian church. Miss Ensign and the district superintendent were at headquarters to receive the Y's the following day.

Sabbath Observance: 1,372 pages literature distributed; much personal work done; spoke at a mission; early in April a "speak-easy" was raided, and arrests made for selling liquor on the Sabbath; commissioners raided a ball game, arresting sixteen of the players, they having been warned not to play on the Sabbath; have spoken at four meetings; made a strong effort to hold a public meeting in the interest of district Sunday rest bill; have been to the Capitol five or six times in the interest of said bill; the committee have reported negatively on the bill; they think we have Sunday laws enough, but the laws are very meager; have consulted Hons. Blair, Dingley, Holman, Morse, Pickler, Johnson and Baker, of New Hampshire; have tried three times (but all in vain) to see Senator Kyle, chairman committee on Education and Labor, to which committee this bill was referred, then wrote to him; after the bill to open the public buildings on Sunday was introduced, made another effort to see Senator Kyle, was successful; he has no fears that the last named bill will pass, and has hardly more hope for the Sabbath Rest bill; he thinks work outside Congress, in the churches and in the district, will be more effective; several pastors have been asked and urged to take the cause up, and urge their people to do their duty and meet their responsibility.

Unfermented Wine: Four ministers of the Episcopal church have been called on; all use the fermented wine at the Lord's table; the same is used in a few of the other denominations. Hope the coming year to complete the work of the department, that is so far as canvassing all the churches of the city and decidedly convincing those who do not as yet feel it their duty to succumb to the use of grape juice at the Lord's table.

Juvenile Work: Frances Willard band reports twenty-five new members. Union Chapel Band is in a very flourishing condition. Newman Legion have voted to take the seal course of study in the fall. Capitol Hill Band are very decided in their opinions as to what shall be done with King Alcohol; their love for the great cause is not on the decrease, the meetings held have been well attended; there have been accessions at each meeting; have had excellent talks from adult friends, one by Mrs. Chapman on narcotics, of especial interest; have been taken to California and back by Major Walker, showing how he found the liquor question all along the way. The last meeting was held on Children's Day, after the reading of a story by little Rosalie Bartlett, showing how the very smallest duties of life can be done for the glory of God; the children were given an opportunity to give their experience on the line of shining for Jesus; one stated she had induced two children from a beer-drinking home to sign the pledge and join the Band; another child told how she had persuaded a man and wife to cease beer drinking.

Wesley Chapel Band reports from September, 1893, to June, 1894: Meetings held regularly the third Sabbath in each month with an average attendance of sixty; some members belong to other Sabbath-schools, but having no

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temperance organization join through the influence of the members. The meetings are bright and interesting, the music is a special feature; papers and other temperance literature are regularly distributed. Many of the members are faithful in attendance through winter's cold and summer's heat; and intense interest in the cause is manifested by some of the youngest members, one bright-eyed girl declaring that she "would starve to death rather than eat anything that came from a saloon!" One of the boys when told by his physician that he only had a few hours to live and must take brandy to keep up his strength, replied, "It will not save me and I cannot break my pledge." He passed to the better land leaving an impression of firmness of character which will never be forgotten by those who knew him.

Harvest Home was held which was entirely successful, the decorations were of fruits and vegetables, the fruit afterwards being sent to the sick. Miss Andrews, the president of the band, presented it with a beautiful memorial banner, costing ten dollars, the nucleus of which was twenty-five cents, that had been saved by a little girl. Miss Andrews had invested and reinvested the money by the sale of candy. A young woman whose life has been blighted by a drunken father who died, gives five dollars annually to the work of prevention, rather than in decorating the grave of the deceased. The pledge is presented to the Sunday school each quarter after the temperance lesson has been taught. Names of the older boys and girls are thus secured for the pledge. Two meetings have been held in the interest of the Band of Mercy, many taking the pledge to be kind to animals. Over three hundred names are in the roll and as far as we know very few have broken their pledge.

Narcotics: Gave a talk on tobacco to the Capitol Hill Band of Hope, also to a class at the South East Branch of the Central Union Mission; have persuaded a young man to sign the pledge not to use tobacco or alcoholic drinks for three months, hoping at the end of that time to write "forever" in the place of three months; have talked with a number of boys and young men against the use of tobacco. The cigarette is making such havoc among the school boys, that some of our public instructors are taking the matter in hand and forming anti-cigarette societies in the schools.

The noon-tide hour of prayer was conducted by Mrs. M. E. Cohen, after which adjournment for lunch was taken.

Afternoon session: Mrs. La Fetra conducted the devotions; minutes of the morning session read and approved. Report of treasurer: Receipts, $208.60; disbursements, $189.82. At this juncture an appeal was made by Mrs. T. A. Williams and Mrs. M. E. Cohen for a liberal collection to help the treasury during the summer months, the response was gratifying. Mrs. S. D. La Fetra and Mrs. Anna Bovee were asked to convey the greetings of the union to Miss Willard on the evening of her reception in New York.

The report of *work among messenger boys* was then given. It is growing in good results. A social has been held each week, picture talks, instrumental and vocal music, fancy club swinging and recitations have been given by friends to entertain the boys, as well as good solid instruction. Signers to the pledge have been the result.

A large audience gathered at the Metropolitan M. E. church and enjoyed a unique and artistic performance, the principal feature being the "Chalk Talk" by Prof. Geo. E. Little. A quartet from the Columbia Zither Club played some of its charming music. The baritone solo with organ accompaniment, and the organ solo, were rich in artistic beauty and excellence. A vocal solo by Miss Emma Devan, a recitation by little Y. J. Kilgore, and the "Fife and Drum March" by Master Kirkwood closed the program. Mrs. Griffith, president of the Woman's Christian Temperance Union, and Mr. F. M. Bradley, each spoke of the work among the messenger boys, and a collection was taken for the department.

Receipts from all sources $50.16, expended $72.07; balance advanced by superintendent.

Corresponding secretary's report: This quarter has been one of steady plodding, which has been propelled by principle when the enthusiasm of a great convocation (Neal Dow) has passed into conviction. When I compare the reports that have come to me to those of last quarter I can write on them "ditto"; when during the pressure of hard times distracting thoughts on tariff, sugar trusts, good roads, "wherewithal to be clothed and fed," etc., to say we are doing fairly well is a good report. Two reports bear special mention. Chapin is a model union, held up for other unions; some may say "they have the most active working force in the district"; that may be, but most of them were once the quiet Marys, sitting still in the house. Chapin reports five members transferred; two, Mrs. Hannum and Miss Waugh, who were exceeding faithful, have gone to their reward. The meetings have been held regularly, always interesting and profitable: frequently visitors from a distance are with us, giving words of cheer; among the number a Japanese W. C. T. U. woman, who gave us a brief synopsis of Miss West's work in her country. A spiritual uplift always rewards those who attend the meetings. Membership, 184; eight honorary, eight new members; $66.85 raised for local work. West Washington union, which is but a few months old, reports forty-four members; have held seven meetings. Mrs. Jones and Kelly, of the South East union, have passed away; they were earnest helpers.

Resolutions were passed by Chapin union appealing to the Sabbath-loving and God-fearing citizens of this community to bring to bear all right and judicious means upon Congress to secure the passage of Senator Kyle's bill for the protection of Sunday in the District of Columbia.

Rev. Wm. G. Hubbard of Columbus, Ohio, delivered a lecture on the "Higher Life of Nations."

Dr. Dorman, of New Haven, Conn., lectured in Union M. E. church, on the "Effects of Alcohol on Body and Mind," illustrated by paintings and chemical experiments.

Brookland union gave a reception to the district officers in the spring.

The North Capitol union held its monthly meeting in the North Capitol M. E. church, the pastor, Rev. Charles L. Pate, made an address full of encouragement and inspiration. Mrs. M. E. Griffith gave an instructive Bible reading on "What God Thinks of the Liquor Traffic." Rev. Mr. Graham and Mrs. Griffith addressed a good meeting at the Thirty-first Street church. Miss Pauline Leavens lectured on the "Ideal Body, and How to Clothe It." A lecture at headquarters was given by Rev. Mr. Muir.

June 3 Mrs. Sophia Grubb, National superintendent, work among foreigners, spoke at Luther Memorial church, Rev. J. G. Butler, the pastor, giving us part of his evening service, it being the twentieth anniversary of the dedication of the church. June 17, Mrs. Matthews, of England, spoke at the Vermont Avenue Christian church.

The district president has given seven public addresses on various phases of the temperance question, and has arranged for, presided over or taken some part in fifteen public meetings, besides committee work. The Wednesday meetings of the district have been devotional in character, as well as papers being read and talks given.

Literature Department: Distributed 3,315 pages; at almshouse, 250 magazines; workhouse, 200 tracts; leaflets, 350; religious papers, 75; distributed at herdic stables leaflets, papers, tracts, numbering 200; the same at barber shops, 400.

Prison and Jail Work: Twelve visits made to the jail, including almshouse and hospitals; distributed 726 papers; one who was executed left a good Christian testimony and showed his appreciation of the interest taken in him by the Christian workers; a young man said he had learned to love God and his Bible while incarcerated. The Bible has been read to a blind inmate of the almshouse.

Evangelistic Work: Some cottage meetings held; conducted seven meetings; also fifteen Bible readings; service conducted at the Central Union mission; spoken twice to the inmates of the Soldiers' Home; visited many sick, reading, talking and praying with them, also fourteen visits besides to sick; spent two weeks with one sick person, and two and three days with others, helping nurse; a homeless woman taken in for two weeks, until she found employment; distributed literature, and collected four dollars for a poor family; clothing given. The Willow Tree Alley mission has been thoroughly cleaned; the children are still being cared for by the missionary. Mrs. R. F. Brown is untiring in her efforts, and is at present getting the children ready to attend Sabbath-school. Five of these children were brought to the quarterly meeting, and sang "Saloons must go" and "Jesus loves me." Mrs. Brown has distributed four thousand pages of literature and given eight families the Providence Lithograph Bible pictures, such as are used in the primary class in the Sabbath-schools. They are given by a Sabbath-school.

Scientific Temperance Instruction: The schools in the southwest section of the city teach this branch, but in other parts of the city the law is apparently treated with indifference.

Mrs. Angie Newman and Mrs. Matthews each addressed the meeting in the afternoon.

L. C. KESSLER,
District Reporter.

THE unions of the county were all represented at the White county, Ill., convention in Norris City, not long ago. Prominent departments of work were taken up, and officers elected.

PENNSYLVANIA PENCILINGS.

"What gifts for Christ then bring ye with the rest? Your hands have worked well; is your courage spent in *hand* work only? Have you nothing best which generous souls may perfect and present, and He shall thank the givers for?"

This is a typical June day, and your correspondent has spent most of it under the "vaulted dome" trying to bring order out of a vast chaos of correspondence from various sources, and now you see the result.

ERIE COUNTY

held their inspiring convention at Union City and received a most cordial welcome. Dr. Fradenburg and Mrs. Goodnough gave most pleasant words of greeting. Excellent essays were read by Mrs. Rev. Wade on "The Danger Signal," and Mrs. Ella Ingles on "Franchise." A beautiful memorial service was held in memory of four of the members of the W. C. T. U. Mrs. Hammer was present and gave one of her pleasing talks to the children; also conducted a Bible reading and lectured in the evening to a large audience. Excellent reports were given by the various county superintendents. Over forty delegates were present. The annual address, given by the county president, Mrs. Alice Trow, was a "feast of good things" concisely stated. The last evening of the convention was given to the Y's, and nobly did they acquit themselves. Mrs. Trow was reëlected president.

The semi-annual convention of

MC KEAN COUNTY

was held at Kane; owing to illness of the county president, Mrs. Wakelee, vice-president, presided. An interesting feature of the convention was the school of methods conducted by the various superintendents.

Mrs. Fritts, of Bradford, conducted a Bible reading. Dr. Hariet Kane contributed a valuable paper on "Health and Heredity," which was requested for publication. "Our House Beautiful" was ably presented by Mrs. Wakelee, and a strong resolution endorsing Mrs. Carse, and promising coöperation in the great enterprise she has undertaken, etc. Mrs. Louise Parsons gave the address of welcome, and Mrs. Ida Chapman responded in a beautiful poem which was also requested for publication. Mrs. Alice Hirsch gave a fine recitation; Mrs. Julia Pickett read an able paper on "The Crusade"; Mrs. Bertha Howe's paper on "Lucy Stone, Her Life and Purpose" was well received and commended, one gentleman saying, "It was the best and most sensible thing he had ever heard a woman give from the platform."

The report of prison work by Mrs. Stevens was very touching, and a vote of thanks given for the good work she had done. Mrs. Howe conducted a parliamentary drill, Mrs. Chapman a drill in physical culture. The L. T. L. gave songs, after which Miss Crawford, state Y organizer, gave an address to the children. The last night of the convention was taken up by the Y's. The program was entertaining and instructive, consisting of one original dialogue, paper on Flower Mission and address by Miss Crawford. Thus closed one of the most successful sessions ever held in this county.

The county superintendent of press work in

LYCOMING COUNTY

has obtained space which is occupied weekly in the *Williamsport Report.*

Pennside Y's are working hard to secure money to repair their hall.

Williamsport Central union held a parlor meeting, which was much enjoyed, at the home of Mrs. Cheston.

Jersey Shore union observed Neal Dow Day by a well rendered program.

The Williamsport union No. 2 has taken up scientific temperance as a special work, and held a teachers' social at the home of the president. This union expects to raise $100 for the Temple. This union also observed Neal Dow's Day.

The Newberry union has taken up mothers' meeting as a special line of work.

THE FIRST PHILADELPHIA Y'S

are as usual still active in good works. They engaged the services of Major Hilton to conduct a series of meetings. He conducted a meeting for men only at which 600 were present; one for women only at which 650 were present; 90 new names were given for membership as a result. The L. T. L. celebrated Neal Dow Day and sent him a card; he replied and sent them a paper containing an account of his life. The mothers' meetings held weekly are well attended.

Miss Ida Clothier was present and spoke for the First, Sixth, and other unions. She pleased all and new members were added at each meeting.

A very successful stamp social and penny quiz was held by this union as well as a kindergarten tea, which was well attended. Mrs. A. M. Rice has done good work in VENANGO COUNTY, having organized eight

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new societies during a two weeks' tour. Three new unions and five Loyal Temperance Legions are the result of her visit.

WARREN COUNTY has issued a neat directory, from which we note that there are twenty-seven unions in the county. This county also has a local lecture bureau consisting of nine of their best speakers. Mrs. Ellen H. Lacey is the efficient county president.

NOTES.

The state L. T. L. convention held at Gettysburg, June 13 and 14, was largely attended and much interest manifested. Sixteen graduates received diplomas and twenty-six graduates seals to their diplomas. Mrs. Hammer lectured the first evening and conducted a parliamentary drill in the afternoon. The convention made a brief visit to the battle-field, and on their return stopped at the National Cemetery, where a consecration service was held.

Mrs. Olive Pond Amies conducted schools of methods in Armstrong and Butler counties during the month of June.

State Convention will be held October 2 to 6 in Conwell's Temple, Philadelphia.

Eighteen new unions is the record since last report.

Very successful parlor meetings were held by the following Potter county unions: North Bingham, Ulysses and Ellisburg, at which fine collections were secured.

Several of our workers have received the call to "come up higher": Mrs. McClellan, president of Harrisburg union, Mrs. Post, formerly state recording secretary of the Pennsylvania W. C. T. U's. Miss Mollie McGeehon, former treasurer of the Greenville, Mercer county, Young Women's union, died June 24. This is the first time death has invaded our ranks.

Mercer county will hold the annual convention at Sandy Lake, September 20-21.

Moorhead union, Alleghany county, has been doing excellent work.

ADDA G. BURCH,
State Reporter, Greenville.

TEXAS TIDINGS.

Our state president sends me the following account of the death of Mrs. Harrison, president of the central division of the Texas Woman's Christian Temperance Union. "I was with her frequently during her last illness. The Central union kept fresh flowers always in her room, sat up with her, read and wrote for her. Ministers called upon her. Her resignation, patience and *faith* were perfect. Not once did she doubt or waver. She had the women read THE UNION SIGNAL and *White Ribbon* to her so she 'wouldn't get behind in the work.' She would ask me every time how I had succeeded and at every good report would smile and thank God.

"When told how Mary Hetherington had voted in Colorado, and assisted in putting out saloon men from office, she said, 'I thank God Mary can use the whole power of her womanhood where it is felt the most.' A little more than a day before she died I visited her last. She had me read Rom. 8, and Rev. 7, and rejoiced in the comfort and hopeful realities therein expressed. When I knelt to pray she said, 'Don't pray that I get well, tell the sisters not to pray that. Your prayers are keeping me. Let me go.'

"We held memorial services for her in the C. P. church. Mrs. Lebon accompanied the body from Fort Worth to McGregor. Especially did Mrs. Harrison rejoice that in the next world there would be *service* for her."

During Mrs. Stoddard's trip she organized two new unions, one in Greenville, ten members; one in Lawrence, twenty-six women and fourteen men, most of whom paid their dues on the spot. She held public meetings, also instructive ladies' meetings in Marshall, Sulphur Springs, Lawrence, Weatherford, Midland, Colorado, Baird and Eastland. All have the seal of approval. Many are benefited, many accessions. Crowds in nearly every instance.

"This is my second trip on the T. & P.," she writes. "My first was three years ago, and I can now see that the seed then planted is not forgotten by Him who giveth the increase, but is now bearing fruit some fifty and some one hundred fold.

"One man in order to introduce the temperance physiologies in schools, and parents pleading hard times, took the children of many schools for pay, and the children coöperating with their mothers, brought chickens, eggs, butter and money, and not a cent did he lose on his investment.

"Unfermented wine at sacrament is being introduced. Awakening as to using tobacco, etc. There is no reason to be discouraged when God is so signally blessing our efforts."

As the members of the unions can see this is only one letter from Mrs. Stoddard. No one else writes to me. I only ask for postal cards. I cannot use long letters. I am tempted to write imaginary accounts of the good things being done in our principal unions. I know you are at work. Why not let our temperance hosts know that Texas is keeping step in the onward march.

CORNELIA KEITH CARTER,
State Reporter, San Antonio.

NEWS IN A NUTSHELL.

THE Villa Road Baptist Church, Schenectady, N. Y., gave an enthusiastic silver medal contest, June 8, and the medal was won by Miss Madge Fryer.

A CHRISTIAN worker, who passed away in the spring, Mrs. Frances Bedell, of Poughkeepsie, N. Y., was a loyal and working member of the W. C. T. U., hopeful and sincere in her labors and professions.

AN earnest worker in the W. C. T. U., and an uncompromising Christian Prohibitionist, has been removed by the death of Mrs. Mary B. Averill, at the ripe age of seventy-one, occurring June 8, in Groton, N. Y.

A COURSE of four lectures by Mrs. Carrie L. Grout, of Rockford, Ill., just given at Freeport, have been well attended and given general satisfaction. Her talks on Home Life and Child Culture were of interest to every woman.

"THE people of Byron, Minn., had the pleasure of entertaining the Olmsted county W. C. T. U. convention last month. Forty delegates were present and a goodly number of other members and visitors," writes a correspondent. "It was declared a grand success, the best held yet in the county."

A FEW weeks since at Augusta, Me., Mrs. Rebecca Sturgis passed very suddenly away at the age of seventy-eight years. A Christian worker of more than forty years standing, Mrs. Sturgis gave her influence to all the varied interests of her home church, and especially to the W. C. T. U., of which she was a member nearly twenty years. From her youth she had been a constant and devoted teacher in the Sabbath-school, holding that position at the time of her death.

A MOST helpful instance of applied inspiration is found in the report of the work of the Pawcatuck, Conn., W. C. T. U. with its sixty-two active members; its fine L. T. L. numbering one hundred and forty-two; its work is the evangelistic, scientific temperance, literature, flower mission and press departments; its headquarters rented at two hundred dollars a year, etc. Back of all this year's effort stands the inspiration (caught at the Boston convention) of one woman, a New York school teacher, who found time with all her professional duties to start the union, and gives it now her thought and attention at the long range of one hundred and forty-five miles.

A CIRCULAR giving the exact particulars of the petition against the sale of liquors within four miles of all Illinois colleges which receive aid by state legislative appropriations has been received at THE UNION SIGNAL office. A recent item appeared in this column which, through a misapprehension, would give rise to a wrong idea of the getters-up of this important bit of temperance effort. It seems that the "local temperance union" of Champaign, Ill., where the movement originates is not the W. C. T. U., Y. W. C. T. U. or L. T. L. *only*, but is also composed of the Y. P. S. C. E., Epworth League and other Christian Associations who are coöperating in the matter. The intention is to get the petition circulated in one thousand cities or towns, and to secure at least one hundred thousand names.

MRS. SARAH JANE STICKNEY entered into the heavenly rest from her home in Los Angeles, Cal., June 8. Mrs. Stickney was the mother of Miss Gabrella Stickney, corresponding secretary of Southern California, and a woman of pronounced character and devotion to the temperance cause. She was one of the original Crusaders in Chicago, where she had made her home from 1850, and presided over a large meeting at which Miss Willard made one of her first speeches. The Stickney home was within a few feet of the present site of the Temperance Temple, showing how the city has developed within twenty years. Although she had lived in the sunset state but a short time, Mrs. Stickney was greatly beloved by the California women, many of whom mourn as though they had lost a real mother, and their hearts are very tender towards the faithful daughter and her three sisters, one of whom was present at the time of the mother's death. At her special request, nothing rested upon her casket except the beloved white ribbon which she was so proud to wear. On June 26 the body was assigned to its last resting place in beautiful Rose Hill cemetery, Chicago, in the presence of many relatives and friends.

A LIFE full of good deeds came to an end when Mrs. Eliza D. Davis of Sandwich, Ill., passed on recently at the ripe age of ninety-two. Mrs. Davis was always interested in the work of the W. C. T. U., being a member of the local union and a total abstainer from all alcoholic liquors, never using them during her long life.

Official Communications.

EVANGELISTIC WORK.

To Superintendents of Evangelistic Work:

Trusting that you have kept a careful record of the evangelistic work done during the year, I send the following questions that a suitable report may be presented at our National Convention, and printed in our annual minutes. Will each local and county superintendent answer *by letter to her state superintendent*, repeating each question and writing the answer *in the letter*, rather than on the circular, as formerly. The state superintendent will make out her report from such letters and send the *summary only* to the National superintendent.

QUESTIONS.

1. How many unions in your state have evangelistic superintendents?
2. How many have not, and are you doing all you can to secure one for every local union?
3. How many copies of the National superintendent's recommendations for 1894 were sent out in your state?
4. Have you continued the campaign in the churches?
5. How many church services have been held under the auspices of the W. C. T. U.?
6. How many sermons preached by pastors? How many meetings were addressed by women?
7. In how many were collections taken for the union?
8. How many pages of gospel temperance literature have been distributed during the year?
9. How many unions have inaugurated the system of coöperative evangelistic work, outlined in our last circular?
10. How many visits have been made by each union?
11. Mention results, incidents, etc.
12. Have gospel missions been conducted?
13. How many and with what results?
14. Have Crusade bands been formed, and with what results?
15. Did you observe Crusade day, pentecostal week, and the Neal Dow anniversary? Mention any results, or facts of interest.
16. Did your last state convention observe the hour from 11 to 12 a. m. as a season of devotion and Bible exposition?
17. Have gospel temperance meetings been held, how many?
18. How many out-door services; how many in jails; prisons; penitentiaries; halls; forts; ships; depots; factories, etc.? How many mothers' and cottage meetings?
19. Has your union held or participated in evangelistic conferences, days of prayer, schools of methods, or similar services? Give report of such.
20. Have you held series of services or Bible expositions for uplifting the workers and reaching those not interested? Did you have an evangelist?
21. Please report any evangelistic work done by your union not included in the above questions?
22. Are you and your union growing in spiritual power, and using the helps thereto —"Daily Communion," "Study of the Word," and "Consecrated Service"?

This Question Circular can be secured from the National superintendent for fifty cents per one hundred copies.

Will each state superintendent secure answers to the questions from every local union and send the *summary only* to the National superintendent? Will she also add a brief letter giving her own outlook over her state, and a report of her personal work during the year?

ELIZABETH W. GREENWOOD,
Nat. Supt.
151 Remsen St., Brooklyn, N. Y.

THE AGE OF CONSENT.

I have waited to give ample time for all corrections and additions to be sent in regarding the tabulated statement of the age of consent in the various states, which was published in THE UNION SIGNAL of April 5. I gladly make public the statements that have been received and trust that we now have a correct table, which I hope will soon need revision because of legal enactments raising the age as high, at least, as it now is in the two states where women vote.

A late number of the *Philanthropist* gives the information that in Rhode Island, on the 3d ult., the senate passed an act raising the age of consent from fourteen to sixteen years.

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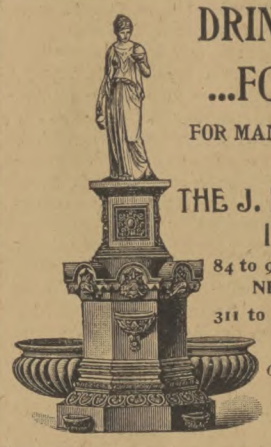

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Mrs. Terwilliger corrects the statement in regard to Minnesota, saying that the act raising the age from ten instead of twelve to sixteen was passed in 1891 instead of 1893. Mrs. Borden, state president of Albuquerque, New Mexico, writes that seven years ago, through the influence of the W. C. T. U., the age was raised from ten to fourteen where it now stands. She states that the work in New Mexico is wholly missionary work, and suggests that literature would be gladly received for gratuitous distribution. I make this fact known feeling sure that some heart will respond to this call and occasionally remember this work among the Mexicans, where Sunday afternoon bull-fights are still the amusement of the people, and an order from the governor to suppress them is totally disregarded. The work there is full of discouragement, and a sympathizing word from the more favored fields of labor will cheer and encourage our dear workers there.

L. S. Mount, of Mississippi, reports the age at sixteen instead of fourteen. Such corrections as this are most welcome.

In the tabulated statement Virginia was left a blank. Mrs. Anna M. M. Fultz, of Staunton, Va., reports the age at twelve, and says: "It is shameful and our legislators shameless. Several years ago we asked for eighteen and they consented to raise it to fourteen. We replied that we considered this an insult to the womanhood of the state. We agreed to compromise at sixteen which they refused to do. We hope by another year to make another effort in this regard."

There still remain one or two blanks in the table to be filled, and I sincerely trust that reports will be sent from these states that we may be able to see at one glance the legal status of girlhood in our country.

MARY WOOD ALLEN.
Nat. Supt. Purity Dept.

Cor. Secy's Notes.

Mrs. L. M. N. Stevens, recording secretary National W. C. T. U., writes: "Mrs. Helen L. Bullock has been in Maine a month speaking at county conventions and for local unions. She has done much excellent work for the cause. The evening addresses have been most acceptable, and everywhere she has been she has added to our work numerically and has increased the interest other ways. I most cheerfully commend her work and I am sure she will always be cordially welcomed in Maine.

"Mrs. Emilie U. Burgess and Mrs. M. E. A. Gleason have also been with us, and their addresses have been highly appreciated."

Mrs. Helen M. Stoddard, president Texas W. C. T. U., writes: "The convention just closed was the best we have ever held in Texas. The broadest welcome, the largest crowds (just multitudes), and the amplest collections; best of all *most sentiment made in our favor*. Mrs. Hoffman was with us, and gave two addresses on Sabbath. They were masterly."

Mrs. L. B. Smith, Ottawa, president Kansas W. C. T. U., sends this good word: "The Kansas W. C. T. U. has just closed two very successful schools of methods. These schools were held in conjunction with the Ottawa and Winfield Chautauqua assemblies. Two hours each day were given the W. C. T. U., and words of commendation reach us every day concerning the good work done along these educational lines."

Our women everywhere will understand the haste at headquarters to finish the spring renovation before the coming of our beloved chieftain, whose arrival had been confidently expected to-day, July 5, but alas! a telegram just received, reads: "Delayed by strikes." Chicago is all agog because of strikes. We are held here, but have hoped no inconvenience would cause the detention of our long-looked-for president. May she be comforted and strengthened.

Mrs. Eva Higgins, president Colorado W. C. T. U., gave us a happy surprise at headquarters a few days ago. Her health and strength are improved by her Eastern trip, and she returns to her arduous labors hoping much for our cause through the ballot of the women of her state. We pray that each W. C. T. U. woman will prove her loyalty to home, loyalty to the W. C. T. U. constitution, to which she has for years subscribed, and the only platform upon which as such she has stood, by casting her ballot with the only party that attempts deliverance from the saloon.

We were much astonished to find in the morning papers of Chicago, July 3, a request from Eugene Debs, president of the American Railway Union, that "all in favor of the strike wear a bow of white ribbon." We are certainly glad if Mr. Debs has recognized the fact that total abstinence is the only safe basis upon which men under all conditions can stand, and upon such ground we shall be glad to welcome every man with a white ribbon, but we think it necessary to remind all, that the white ribbon is the badge of the Woman's Christian Temperance Union, made sure to them by an act of incorporation.

MARY A. WOODBRIDGE.

Treasurer's Corner.

Seven months of our fiscal year are gone and not more than one-tenth of this year's dues has been received.

Mrs. Merrick, Washington, Kan., has sent sixty cents from six members of their union, and Mrs. Bertrand, of Centralia, Wash., sends a delayed ten-cent contribution of forty cents. Those who have in the last few months sent in these small sums that have aggregated a goodly sum, may never know how much they have helped the National in these trying times, that try even our strongest financial institutions.

The following letter just received from Mrs. W. J. Whitford, explains itself: "Enclosed find one dollar, a donation from the Ishpeming union (Mich.) in the twelfth district. We were sorry not to have sent it when Miss Willard asked for the dime offering, but our whole attention was given then in working for the poor of our city. We wish to show that we are loyal to our beloved leader, and think we cannot give her better welcome than by sending this as a *thank-offering for her safe return*. We wish it was more, but the prayers and best wishes of our union go with it, that God's blessing may rest upon our National officers." I am sure when Miss Willard reads this letter in the Corner (and she writes me she always reads the Corner) she will say, "There, that is a practical welcome," and no one can give her a more acceptable welcome home than to send a dollar, more or less, to help the National treasury. Are any others moved to send a similar welcome? July and August are always dull months and we can easily take care of all contributions that our friends are moved to send us. Many unions are keenly feeling the financial stress and we are fearful it will result in a great reduction of dues, and a consequent reduction in reported paid members. Let every loyal woman see that her dues are paid into the local union this year, if they have never been promptly paid before.

HELEN M. BARKER.

Organizers' Corner.

NATIONAL ORGANIZERS.

Mrs. Helen L. Bullock, Elmira, N. Y.
Mrs. L. H. Washington, Port Jervis, N. Y.
Miss Frances E. Griffin, 69 Maple street, Chicago.
Mrs. Mary Bynon Reese, Chautauqua, Wash.
Mrs. Emily Pitt Stevens, 1907 Bush street, San Francisco, Cal.
Mrs. Ellen Dayton Blair, Norfolk, Neb.
Mrs. Maude L. Green, Manitou Springs, Col.
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Miss Belle Kearney, Flora, Miss.
Mrs. Delle H. Cox, Newberg, Ore.
Miss Ida Clothier, Manitou Springs, Col.
Mrs. Henrietta Skelton, 132 McAllister street, San Francisco, Cal.
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Mrs. F. E. W. Harper, Bainbridge street, Philadelphia, Pa.
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CO-OPERATION.

By Mrs. Frances J. Barnes.

The Responsive Reading for June is one of especial interest to our Y's, dealing as it does with the relation of the Y. W. C. T U. to kindred societies of young people. It is bright and helpful in style and matter, and each Y should supply herself with a goodly

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Our Library Table.

JULY MAGAZINES.

The mid-summer issue of the QUARTERLY ILLUSTRATOR is beautiful. It gives in exquisite reproduction the artistic gems of the day, accompanying them by articles from graphic and facile pens. Mr. Jones, the editor, has added a new feature to his attractive periodical in the shape of a continued story, "Monda" by George Parsons Lathrop; its illustrations are chosen from the work of various artists. This step will serve to popularize the magazine.

The Quarterly Illustrator, 92-94 Fifth Avenue, New York City.

The summer number of THE CHAUTAUQUAN abates none of the serious, dignified character of preceding issues, but takes on a summer tone that is welcome in these days of warm breezes and relaxed energies. The full program of the Chautauqua assembly of 1894 appears in this issue and is, if anything, richer in promise than usual. "Other Chautauqua Assemblies" gives in brief outline, localities, dates, special features, speakers, etc., for the smaller gatherings.

The Chautauquan, Meadville, Penn.

ST. NICHOLAS for July announces itself as "A Great American Number," and its stories, articles and poems all teem with the spirit of patriotism. Perhaps there is no magazine in the country that does more to arouse and preserve the sentiment of American loyalty than this bright periodical belonging to "Young America," and the boys and girls who count ST. NICHOLAS as the dearest of their literary possessions are pretty sure to have within them the elements of good citizenship.

The Century Co., Union Square, New York City.

Henry Wood, the author of "Political Economy of Natural Law," and other popular social, economical and metaphysical works, contributes a paper to the July ARENA on "The Higher Evolution of Man." He makes a very interesting argument for the theory that, besides the Darwinian doctrine of the survival of the fittest, there is a force in the moral world at work for the development in man of those higher spiritual qualities that make the term "fittest" less of a misnomer than it is to many thinkers in its application to-day. B. O. Flower, the editor of the ARENA, writes on "Crucial Moments in National Life," noting the ebb and flow of nations and civilizations and the moral forces that uplift or drag them down. It is an essay—short enough, but full of meat—that all Christian thoughtful men and women can read with profit.

The Arena Publishing Company, Boston, Mass.

The July FORUM presents a valuable list of articles for the consideration of its readers. Of peculiarly timely interest are two contributions which discuss "The Violence of Religious Intolerance in the Republic," Mr. F. R. Condert, in a paper entitled "The American Protective Association," showing the great similarity between the old Know-Nothing movement and the present methods of the American Protective Association, and Prof. J. B. McMaster following with "The Riotous Career of the Know-Nothings," saying there is no difference between that movement and the present American Protective Association. Theodore Roosevelt's incisive article, "The Manly Virtues and Practical Politics" ought to receive an even wider reading than it will through the circulation of THE FORUM. It is a vigorous appeal to those who take an interest in decent politics to work actively and practically, and show that they possess the essential manly virtues of energy, resolution and personal courage.

The Forum Pub. Co., Union Square, New York City.

The current number of the REVIEW OF REVIEWS gathers up by its own comprehensive and discriminative method the cream of the affairs of the world. Its store of information upon matters of general interest is found under the department-head: "The Progress of the World." Here are viewed, clearly and briefly, the events with which the thinking portion of the people are most concerned,—labor movements and disturbances, tariff legislation, monetary interests, foreign problems, the deaths of prominent people, etc. Among the articles more at length are: "A Talk With Mr. Gompers," editor of the *American Federationist*, and a character sketch—"Wm. V. Allen, Populist," the latter by Albert Shaw, editor of the REVIEW OF REVIEWS. William T. Stead serves up "Coxeyism" with his derisive and uncompromising pen. "A Great Gathering to Come" is a forecast of the Christian Endeavor convention at Cleveland, in the form of an interesting interview with "Father Endeavor" Clark.

The Review of Reviews, 13 Astor Place, New York City.

The Sun

for bleaching clothes; Pearline for washing them. Just remember that. You can't change any colors with Pearline, but if you want the brightness and freshness and newness brought back, then you want Pearline. The ease, the safety, the economy, the saving of time and of things washed—these are not the only points that recommend Pearline. The work is done better, all through. Bright women, who have proved this for themselves, have used hundreds of millions of packages.

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"MERIT RECOGNIZED"

In that invaluable little article, the World Pocket Stove, as seen by their advertisement on page 16 of this issue. In our issue of June 28, page 14, we referred to the many meritorious articles advertised in our paper from week to week, under the title "Merit Wins."

We now have an opportunity to demonstrate to the readers of "Our Paper," that merit has won in the case of the World Pocket Stove.

This little contrivance is unique and remedial in cases of neuralgia, earache, toothache, rheumatism, colic, in diseases of women, etc. Wherever there is pain of any kind the heater will be found invaluable. However much physiologists may differ as regards the modus operandi of this device, it cannot be denied that the pain-relieving and sedative effects of dry heat, uniformly applied, form a most valuable means of ameliorating painful conditions in the various parts of the body.

This remarkable family remedy has put the old-fashioned bag of hot salt and the hot, dry flannel into a state of desuetude. One of our strong white-ribboners stated he had carried a World Pocket Stove for two years, and found it indispensable. So do not fail to answer their advertisement, either by purchasing one upon our commendation or sending for one of their "*brochures*."

LOW RATES TO ST. PAUL.

On account of the Annual Convention of the Catholic Total Abstinence Union of America, the North-Western Line will sell excursion tickets to St. Paul, Minn., and return at half rates—one fare for the round trip; tickets on sale July 30 and 31, good for return passage until August 6, 1894, inclusive. For tickets and full information apply to Agents Chicago & North-Western R'y.

DES PLAINES CAMP-MEETING.

The North-Western Line will sell excursion tickets to Des Plaines, Ill., and return, at greatly reduced rates, from July 18 to 31—good for return passage until August 1, 1894, inclusive. For tickets and full information apply to agents Chicago & North-Western R'y.

MAP OF THE UNITED STATES.

A large, handsome Map of the United States, mounted and suitable for office or home use, is issued by the Burlington Route. Copies will be mailed to any address on receipt of fifteen cents in postage by P. S. Eustis, Gen'l Pass. Agent, C. B. & Q. R. R., Chicago, Ill.

Publisher's Notes.

CIRCULATE W. T. P. A. LITERATURE.

"A Christian Worker" writes: "I think we ought all try to circulate W. T. P. A. literature. I was surprised when I first was given some leaflets, etc., by a doctor's wife at a small village on the Northern Pacific Railroad, where I worked awhile. I thought them GRAND, and have circulated many dollars worth since then, now seven years ago. Do urge the people to scatter them broadcast."

YOUNG WOMEN.

SPECIAL SUMMER OFFER--I.

To the Y union or member sending us at one time the greatest list of subscribers for *Young Women* (to number not less than twenty), at regular or club rates, **before September 1,** we will present a copy of the new and fascinating book,

A GREAT MOTHER

SPECIAL SUMMER OFFER--II.

For each club of ten new subscribers for *Young Women*, sent at one time, we will give the choice of the following charming premiums:

1. GIRLS OF TO-DAY. Mrs. O. W. Scott.
2. A YOUNG WOMAN'S NOTION. Miss Mary McDowell.
3. Any one of the rare WHITE RIBBON PORTFOLIOS.
4. A beautiful silver-plated Columbian after-dinner COFFEE SPOON, gold bowl.

WOMAN'S TEMP. PUB. ASS'N,
THE TEMPLE,
Chicago, Ill.

Publisher's Notes.

THE UNION SIGNAL

Subscription Rates for 1894.

UNIFORM RATES.

One copy per year in advance	$1.00
" " " " 3 months	.25
" " " " 1 month	.10
For distribution at Conventions, County Fairs, etc., per 100 copies	1.70

OTHER PAPERS ISSUED BY THE W. T. P. A.

Young Women, published monthly. Price per year	$ .50
Young Crusader, monthly, one copy, (12 Nos.) per annum	.25

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The Temple, Chicago.

TO OUR SUBSCRIBERS.

DEAR FRIENDS:—The news of the appalling strikes which temporarily paralyzed business in Chicago has been already flashed to you across the wires. Yet we wish to offer an additional word of explanation as to the non-appearance of THE UNION SIGNAL July 12 and July 19. While it was not an absolute impossibility to issue these numbers, in view of the delayed mails, blockade of freight, almost complete disorganization of the railroad system, scarcity of paper and the "going out" of various branches of trade, it seemed a prudential measure to delay until the future could be predicted as to resources, supplies, etc. We rejoice to say that business is gradually resuming its normal condition, and we believe THE SIGNAL will make its regular visits to your homes none the less welcome because of the brief interruption.

Yours sincerely,
CAROLINE F. GROW,
Business Manager.

BIBLE READING FOR JULY.

The Bible Reading for July is by Mrs. Alice J. Harris, the beloved W. C. T. U. songstress. Who that has heard her clarion tones in "Victory" ringing out sweet and clear will fail to read her words upon the foundation text, "Sing forth the honor of His name; make His praise glorious." The practical thought which she presents is "how music may be made a more potent factor in our work." She quotes from many well-known authorities to prove the power of music as a moral agent and draws the conclusion that "it may be used in the temperance reform more largely than we have yet done." "It is impossible to have earnest universal singing without plenty of books," says Mrs. Harris, and this belief we emphasize by suggesting for every public gathering a liberal supply of the White Ribbon Hymnal, compiled by Miss Anna Gordon, which can be had of the W. T. P. A. for 35c. each, $3.50 per dozen.

WOMAN'S TEMP. PUB. ASS'N,
THE TEMPLE,
Chicago, Ill.

RESPONSIVE READINGS FOR JULY.

The Responsive Reading for July is by the well-known parliamentarian, Mrs. A. S. Benjamin, whose "dictum" is law at all W. C. T. U. gatherings. The subject, upon which no one can write more suggestively and authoritatively, is "Schools of Methods and Parliamentary Usage." Mrs. Benjamin gets at once at the root of the matter by a confession of ignorance upon the part of a new member. "Madam President, I am so unfortunate as to be ignorant, and may as well confess at first as last; I do not even know what a school of methods is, or what it is for, or who attend it, or how long it lasts, or who conducts it."

New members, and some *old* ones, will gain much wisdom from this Responsive Reading, which should be in the hands of every white-ribboner.

WOMAN'S TEMP. PUB. ASS'N,
THE TEMPLE,
Chicago, Ill.

FROM OUR CORRESPONDENTS.

"I love the paper and it is a power for good."

"I do not like to give it up, and should miss it much, for it is dear to me."

"I appreciate the paper very much and have tried to do all the good I could with them by loaning to any that I could get to read them."

"Please send me No. III. White Ribbon Portfolio. I do think they are so nice. I don't see how you can get them up so cheap, but it is a grand good thing for the sister of small means."

"MORE THAN MEETS MY EXPECTATIONS."

"The White Ribbon pictures more than meet my expectations, and I would not give them up for many times their cost. Many thanks for the kindly thought."

Publisher's Notes.

CHILD CONFIDENCE REWARDED.

Those who have read that admirable *brochure* "Teaching Truth," by Dr. Mary Wood Allen, National Superintendent of the Purity Department for the W. C. T. U., will be delighted to know that a second work has just been issued by her, bearing the title given above.

It treats the subject of child purity with the same delicate but masterly hand shown in Dr. Allen's other writings.

No mother should be without this little book, and its exceptionally low price brings it within reach of all. Price 10 cents.

Order from Dr. Allen, 1412 Adams St., Toledo, O., or of the

WOMAN'S TEMP. PUB. ASS'N,
THE TEMPLE,
Chicago, Ill.

SONGS OF A HOME.

By Eliza S. Long.

This attractive booklet, giving in twelve cantos the story of a woman's life through its wondrous experiences of wifehood and motherhood, has just been issued by the W. T. P. A.

Nothing more sweet and uplifting could be placed in the hands of the young wife or mother. It will surely make for itself a place in our literature. Initial illustrations, pretty cardboard cover, tied with white ribbon. Price 35 cents.

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Cut out the coupon printed below, and send to our office with 10 cents, and we will send you series No. 13.

or consent in the various states,
published in THE UNION SIGNAL of April 5. I gladly make public the statements that have been received and trust that we now have a correct table, which I hope will soon need revision because of legal enactments raising the age as high, at least, as it now is in the two states where women vote.

A late number of the *Philanthropist* gives the information that in Rhode Island, on the 3d ult., the senate passed an act raising the age of consent from fourteen to sixteen years.

TEMPERANCE TEMPLE ITEMS.

BY MATILDA B. CARSE.

The just shall live by faith: but if any man draw back my soul shall have no pleasure in him. Heb. 10:38.

The unveiling of the beautiful Chautauqua fountain in Willard corridor in the Temple is to take place on Miss Willard's birthday, September 28th. Also the unveiling of the Willard fountain, which is to be placed on the street in front of the entrance to Willard Hall. It will be remembered that this fountain is the gift of the L. T. L. of the United States to Miss Willard.

The occasion of the unveiling of these two fountains will be one of marked interest. It will be Chicago's welcome home to our chieftain. All who took part at Chautauqua twenty-one years ago in founding the W. C. T. U. are to be asked to be present and take part in the ceremony.

***

One half of 1894 has slipped by. Thousands have availed themselves of the offer we made of filling a mite-box during the present year, and by so doing help the Temple and secure to themselves a beautiful Temple souvenir silver teaspoon. When the Christmas holidays come round how many will regret they did not save their daily penny and have one of these beautiful spoons to present to some dear friend. Save regrets, go to work at once and make up lost time by putting aside two cents a day. By so doing you will secure the spoon almost without an effort, and help the Temple fund materially at a time when money was never more needed. Miss Willard was presented with one of the souvenir spoons on her return to Chicago. She was delighted with the design, especially the beautiful cut of the Temple on the bowl of the spoon. We have sent out over a hundred of the spoons already, and all express themselves as highly pleased with them. Many say they are far more beautiful than they expected.

***

Jane Weeden, that woman of invincible courage and unselfish devotion, is at work in Danville, Ill., as though she had not already sent two thousand dollars to the Temple. She sends $10 for her second Baby Band in Danville. This makes the third Baby Band raised in that town. Miss Weeden writes: "The officers of the W. C. T. U. bid me say, that raising these Bands have not hurt the union, but rather gained for it an increased interest." Why can't all unions raise Baby Bands? The work has been greatly revived since our offer of a "silver Temple souvenir spoon" to all who raise a band. We will send all documents free to any who desire to undertake this laudable work.

***

All persons sending $1 to the Temple will receive the beautiful Columbian souvenir. Any individual who fills a mite-box during 1894 will receive a solid silver Temple souvenir teaspoon. This, however, does not apply to persons filling boxes for unions; they receive the Columbian souvenir. All money orders and checks should be made out in the name of William D. Preston, and sent to our financial secretary, Miss Sara G. Johnson, The Temple, Chicago, Ill. All orders for mite-boxes and everything pertaining to the Temple should be addressed to Mrs. Matilda B. Carse, The Temple, Chicago, Ill.

"VALUABLE HEIRLOOM."

A friend writes: "Please send me Part III. WHITE RIBBON PORTFOLIO. I have Part I. and II. I consider them a great prize and a valuable heirloom for future generations."

You will find the "White Ribbon Hymnal" a great help in temperance meetings and song services. Price 35c.

"No better thing for womankind could be done than to scatter this book broadcast as the wind scatters blossoms."

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....THE....

Biography of Madam Willard.

We append a *fac simile* of its beautiful exterior.

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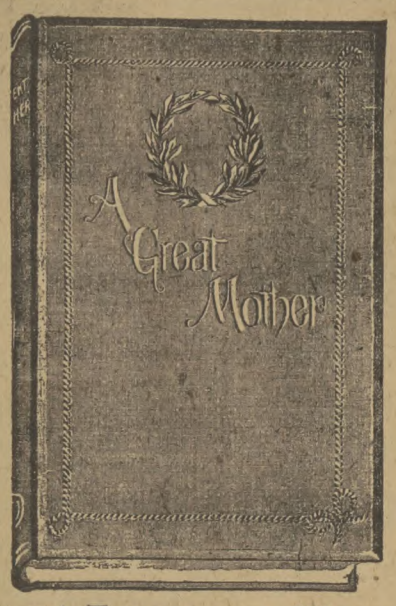

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WOMAN'S TEMPERANCE PUBLISHING ASSOCIATION
...The Temple, Chicago...

A STEP FORWARD

COMMENCING with the July number, 1894, **OAK AND IVY LEAF**—our young woman's paper—enters upon a new series and a new era. The old title gives place to the new.

The paper is edited as for the past two years by Miss Jennie A. Stewart.

Important new departments are conducted by young women especially fitted for the task. "Kindred Societies" will be treated by Miss Frances H. Ensign, an able writer and the well-known state secretary of the Ohio Y. W. C. T. U. Miss Ada M. Melville, book reviewer of THE UNION SIGNAL, an author and editor of *The Young Crusader*, will tell what to read among the choice publications of the day. A "College Corner" will be conducted by Miss Elva Hulburd Young, of Wellesley College.

A home department is provided. News of the month in temperance, religious, political and educational circles is a new feature. The Social, Y Round Table, and Helping Hand departments of *Oak and Ivy Leaf* are continued. Stories, poems, brief biographical and special articles by well-known writers are on the bill of fare.

Young men are not forgotten and have a special column to themselves, besides the whole paper.

Altogether you'll agree we have an attractive paper, well worthy to be read by young and old, of every class and creed.

Will you not prepare to give a cordial welcome and a prompt support to this new evidence of enthusiastic endeavor and final victory for our great cause?

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which drafts pattern in any style and all sizes. It does the work of systems and charts that cost from $10 to $20, and requires days and even weeks to learn their complications, while Mrs. Shaw's Family Dress Chart

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Signal Notes.

RAILROAD traffic and mail delivery in Finland are forbidden by a recent act of the Finnish parliament.

MR. THOMAS, at present in Tinnevelly, India, has acted as a missionary for fifty-eight years. Rev. Richard Birt, of Feeltown, South Africa, has been in the field fifty-six years.

A HAPPY indication of the decline of gambling is found in the annual report of the Monte Carlo Casino company which shows a decrease in revenue of two million francs as compared with the previous year.

WASHINGTON, D. C., with 331 public parks, stands at the head of the list of the larger American and European cities in opportunities for out-door pleasure for the poor. London has the largest area and one-fifth of Edinburgh is in parks.

NEW YORK'S tenement house population, according to the recent census of the city board of health, is 1,322,773, out of a total population of 1,890,000; 39,138 houses contain them all, an average of thirty-three each; 180,359 are under five years of age.

THE London Temperance Hospital has passed its twentieth milestone as an object lesson in non-alcoholic medication. This splendid institution has accommodated over one thousand patients during the past year, and treated over five thousand out-patients.

LICENSE in the form of the Norwegian system will not be tried by Massachusetts for a while at least, as the state senate declined to support the House in its action. Although the plan has been referred to the next legislature, the chances are that it will not be urged again.

THE National Prison Association held its annual session in St. Paul in June with General Brinkerhoff in the place of presiding officer, so long occupied by the late ex-President Hayes. The keynote of the conference was prevention, and manual training schools for both sexes everywhere were ably urged as the great preventive of crime.

THE Christian Endeavor Missionary Institute, in coöperation with prominent denominational boards of city, home and foreign missions, has arranged a missionary extension course of lectures by the best platform talent. The addresses are delivered at intervals of about four weeks, only in a course, and free of charge at "strategic points."

A SURPRISING fact which is arousing considerable comment as an indication of the peculiar industrial condition of the United States, is the change in the tide of immigration. The per cent of steerage passengers who have left this country during the first five months of 1894, according to reports of steamship lines, far exceeds the incoming numbers. Africa is deflecting the current from our shores in no small degree.

THE hours of the German laborer are very long, frequently exceeding fifteen hours a day, but there are certain regulations in factories that are rigidly carried out in regard to women's work. All factories where women are employed are registered, and only eighty hours a year overwork is allowed. Children under thirteen cannot work in factories, although the law is often evaded by making them work at home. Strange as it seems, the state is more merciful to the children than the parents; in some villages children three years old are kept busy threading needles. Thuringian watch-makers keep their children working from Saturday noon until Sunday morning at two. After two hours' sleep they must work again until church time.

ACCORDING to the testimony brought out by the New York police investigating committee, the liquor seller in the metropolis could for a stipulated sum buy the right to violate any or all provisions of the excise law. Says the *Christian Work:* "This is absolutely all that the excise department of this city exists for. It furnishes employment in the first place, at handsome salaries, to odoriferous politicians of the Tammany school, and enables them, in the second place, to double or treble their incomes by blackmail of the liquor-sellers. And what is true of the license system in this city is undoubtedly true to some extent of the same system in all cities and towns where it is in operation. So far as it operates towards the repression of the evils of the liquor traffic here or elsewhere, the whole license system is an outrageous sham and a fraud."

An Ounce of Prevention

is cheaper than any quantity of cure. Don't give children narcotics or sedatives. They are unnecessary when the infant is properly nourished, as it will be if brought up on the Gail Borden Eagle Brand Condensed Milk.

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FORTY MILLION CAKES YEARLY.

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Publisher's Notes.

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WOMAN'S TEMP. PUB. ASS'N,
THE TEMPLE,
Chicago, Ill.

It is gratifying to receive such marks of approval of our WHITE RIBBON PORTFOLIO. Those who have received Parts I. and II. are sure to order Part III.

Read What Our Exchanges Say About

A GREAT MOTHER

FROM THE OHIO W. C. T. U. MESSENGER.

A Great Mother.

This last touching tribute of Miss Willard to the memory of her mother is a charming book, peculiarly fascinating in the beautifully told story of the simple home life of Madam Willard and her illustrious family. The interesting incidents of early pioneer life, when the principal street of Chicago was part swamp, and the mode of travel a covered wagon, gives zest to the story, which will interest every white-ribboner to-day. Here they will read of the home life and education of the beloved daughter and our illustrious leader, and Lady Henry Somerset in the introductory chapter predicts that this volume will be "a favorite hand-book of motherly teaching in the purest Christian homes." It is beautifully illustrated with twenty-one engravings. We see the "Great Mother" in Miss Willard's den, on the lawn, and in Rest Cottage parlor, where she received the eight hundred delegates and visitors from the National Convention. The writer remembers well the picture she made sitting in her arm-chair, greeting the friends of herself and daughter. When it came our turn we said: "It will tire you to shake so many hands; let us just lay our hand on yours." She smiled and looked up to Anna Gordon, who stood leaning on the chair guarding her beloved charge.

We predict a large demand for this book, beautiful in principles and in teaching, beautiful even in its make-up, from the silver-gray cover to its closing thought in Miss Willard's "Memorial Hymn":

"Christ and His kingdom, 'our watchwords will stand,'
Banners of peace shall enfold every land."

FROM THE REVIEW OF REVIEWS.

A GREAT MOTHER: Sketches of Madam Willard. By Frances E. Willard and Minerva Brace Norton. Octavo, pp. 300. Chicago: Woman's Temperance Publishing Association.

The mother of Frances E. Willard died in August, 1892, needing only a few years of life to increase the Biblical "three-score and ten" to four-score and ten.

She was born in Vermont, but the larger part of her life was spent in Wisconsin and Illinois. She was a type of thousands of the sterling New England women whose direct influence and whose children have built up the great middle West, especially in matters of education and religion. The memorial of Madam Willard, prepared largely by her famous daughter, is a high tribute to her womanhood, and particularly to her motherhood. It contains sketches of her life, her children, her personal traits, selections from her letters and her prayers, together with reminiscences by various acquaintances and sympathetic messages to those who were left to mourn her. A goodly number of portraits and other illustrations add to the general appearance of the book

UNION SIGNAL

AND WORLD'S WHITE RIBBON.

FOR GOD AND HOME. WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION FOUNDED 1883. AND EVERY LAND.

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

Volume XX.—No. 30.] CHICAGO, August 2, 1894. [Price $1.00 per Year in Advance.

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SINCE OUR LAST ISSUE.

By a vote of 205 to 84, the anti-anarchist bill passed the French Senate, Friday.

The United States Cabinet has decided to recognize the new government of Hawaii.

The Senate committee has reported in favor of the admission of New Mexico and Arizona.

The trial of the assassin of the late President Carnot, of France, was begun in Paris, Friday.

The tariff bill has again been sent back to the House committee without change by the Senate.

Sultan Abdul Aziz, of Morocco, has been enthroned, entering Fez with an army of sixty thousand men.

Eugene Debs and his coadjutors have been remanded for trial in September by the U. S. court at Chicago.

Forest fires have destroyed the town of Phillips, Wis., causing a damage of nearly four million dollars and the loss of thirteen lives.

The estimated destruction of railroad property in Chicago during the recent strike as filed in the city marshal's office, is $355,912.

Judge Nicholas E. Worthington, of Illinois, and John D. Kernan, of New York, have been appointed to the labor inquiry commission by the President.

Dr. Ericsson, who has been one of the physicians among the French colony at Hong Kong, announces that he has discovered the bacillus of the Chinese plague.

Eugene V. Debs, the strike leader, has wisely declared that in the future he will urge laboring men to use the ballot instead of the boycott for securing their rights.

A great Sunday-school rally took place at Coldwater, Mich., last week. There were two thousand six hundred children and teachers in the procession which was over a mile long.

The event of last week in the Senate was the impeachment and vindication of the President for his connection with the tariff bill, by Senators Gorman and Vilas, respectively.

At the international conference of textile workers in Manchester, Eng., July 26, it was decided to memorialize the governments of Europe and America for an eight-hour day of labor.

The first attempt on the part of a woman to take a bicycle trip around the world was made July 28, when Miss Mary Londonderry started from New York to encircle the world in eighteen months.

War has commenced between China and Japan over Korea. The Japanese have imprisoned the Korean King and destroyed a Chinese war vessel. Only forty of the two thousand persons on board are reported to be saved.

The last splice of the new Atlantic cable was made at Heart's Content, N. F., July 27. This completion of the largest Atlantic cable marks the anniversary of the landing of the first successful cable at the same place twenty-eight years ago.

It is announced that Senator Hoar's anti-lottery bill which has passed the Senate, can become a law, if action can be secured upon it during the present session of Congress. All interested are urged to write their Congressman asking for the immediate consideration of this important bill.

A gigantic robbery of New York's city treasury is charged and an application for an investigation has been entered before Supreme Court Judge Gaynor. It is alleged that duplicate city bonds to the amount of fifteen million dollars have been forged and the proceeds pocketed by corrupt city officials.

A LETTER received July 30 from a granddaughter of Mrs. Zerelda Wallace announces the latter's indisposition. While she is not seriously sick, she is unable to write, otherwise we would have had something from her own pen for this issue, in which we have given the face and sketch of our great suffrage leader. May autumn's cool breezes fully restore her to health.

THE report of Carroll D. Wright, United States Commissioner of Labor, contains the surprising statement that mortality in the slum districts of large cities is no greater than in the more favored districts. If these statements are corroborated, scientists will be obliged to hunt up some causes for disease and death other than sewer gas, bacteria and lack of sanitation. Mr. Wright's report shows Baltimore to have the largest number of saloons in the tenement district—one to every one hundred and five persons; New York, one to every two hundred; and Chicago, one to every two hundred and twelve inhabitants.

AMOMPHARETUS, the Spartan, once said, "There is a vote—and there is a Vote!" And, so saying, he seized a rock with both hands, exclaiming as he deposited it before his general, Pausanias, "*This* is *my* pebble!" In our republic, however, each vote counts only *one*, and weighs no more than any other, though cast by men as diverse in spirit, culture, and status as a brewer who votes for the protection of the American saloon, and a bishop who votes *as he prays*, "for the protection of American industry." But, if brewer and bishop vote for the same candidates and accept the same party platform (judiciously silent on the liquor-traffic question) is the brewer as good a citizen as the bishop or is the bishop as good a partisan as the brewer? Evidently, the brewer's vote does not count against the brewery; *neither does the bishop's!*

THREE significant utterances at the great Christian Endeavor convention deserve special notice. The first was by Rev. Smith Baker, of Boston, who said: "What justice is there in forbidding an intelligent, cultured woman, possessed of property, who is conversant with the history of her land, paying taxes to support the schools of her land; what justice is there in allowing a poor, penniless, illiterate foreigner to vote when such a woman is not permitted to do so? I do not propose to discuss this question, but when the woman who is capable of being president of a college, when the woman who is capable of presiding over business affairs, when the woman who is capable of teaching boys and girls the principles of our constitution, when the woman who is capable of taking care of a home and children, and, oftentimes, her husband also, shall have justice done her she will have the right to vote. These are truths which any Christian democracy and which Christian citizenship must claim for everybody." Our great-hearted brother, John G. Woolley, said in his marvelous address, given in full in our last issue: "I will hold no politician's coat while he stones a prophet or denies full citizenship to a woman. By the grace of God I will be a Christian Christian and a manly man. I will confess Christ before people and on election day, which in this land of equal rights is man's day. I will show myself a Christian voter, fit to represent unfranchised womanhood at the polls. I will go to Him, hear His words, and whatsoever He says unto me I will do it. Upon that rock I will build my politics and the gates of hell shall not prevail against it." Samuel Gompers, to-day the most trusted labor leader in America, had these words in his address to the country in which the Federation of Labor declines to strike: "We reiterate the fundamental trade union principle that working people, regardless of sex, creed, color, nationality, politics or occupation, should have one and the same interest in one common cause for their own political advancement."

THE anti-lottery bill, which passed the Senate some weeks ago, is now awaiting action by the House. Many religious bodies have petitioned the representatives to pass the bill, and we trust the W. C. T. U. will not be behind in this most vital movement. It would not be amiss for each local union to write the representative of its district, securing first the names of a large number of voters to emphasize the sentiments of the women. Whatever is done should be done at once.

OUR hearts were rejoiced last Monday on reading this dispatch from Leipsic, Germany: "The Leipsic University clubs are setting a laudable example. They have decided to drop the ancient academical custom of morning beer drinking on the ground that it interferes with work. The newspapers comment favorably upon this decision and express the hope that the action of the Leipsic clubs will be imitated by those of the other universities." If this strong citadel of the German student (beer drinking) is to fall, we feel as though the liquor traffic had met its Waterloo.

A CHICAGO justice has decided that a liquor dealer, whose license was revoked for cause, may open up a new saloon and sell liquor without a license, if the unexhausted portion of his former license money is not returned. This is clearly in defiance of the law, as well as against public morals and decency, not to speak of common sense. In giving a liquor license, the city reserves the right to cancel it for cause at any time, and there is no clause requiring the return of the license money. But this act of a corrupt justice is in keeping with the farce of all attempted restrictions of this nefarious traffic.

ON Tuesday afternoon, July 24, occurred the oft-postponed reception to Miss Willard, at Evanston, given by the fourth district Illinois W. C. T. U. Although her friends have endeavored to secure to her all the rest and quiet possible during the brief home-visit, they could not be content to discard all social recognition of their distinguished leader's return. The beautiful home and lawn of Mrs. E. B. Stuart was utilized for the occasion, at which Mrs. T. C. Reiley, president of the district, presided. There were poems, addresses and greetings galore, and Miss Willard responded brightly and eloquently to all, despite her weariness and the intense heat which made existence itself a burden. Parts of two of the poems appear in this number of our paper. Rev. Father Smyth, a Catholic priest, spoke most fittingly and appreciatively of our president's work and worth, saying, "Miss Willard deserves our praise because she does not seek it." The bright speech of the young president of the Northwestern University Prohibition League, Mr. Levere, was well received. He said a schoolboy, upon being asked to name the three greatest characters known to ancient and modern history, wrote upon his slate: "The Lord, Buffalo Bill and Frances Willard," and added that if *he* were asked for the three greatest characters in Evanston he would name Anna Gordon for one and Miss Willard for the other two." The main address of welcome was delivered by Mrs. Woodbridge, National corresponding secretary, and it is unnecessary to say that it was an admirable production. Miss Gordon was thrice greeted, first, by a little girl from the L. T. L., second, by Mrs. Johnson, vice-president of the Evanston Y, and, lastly, in poetic verse by Miss Melville, editor of *The Young Crusader*. The entertainment closed with the serving of dainty refreshments, and many lingered long after on the lawn to shake the hand and gaze lovingly into the face of their old neighbor and friend, for whom time and absence have in no ways lessened their affection and loyalty. On the Friday following the reception, Miss Willard and Miss Gordon departed for the Catskills where they will remain until near the end of September, and where Lady Henry Somerset will join them for a few weeks' rest.

TO MISS FRANCES E. WILLARD.*

BY REV. H. A. DELANO, D. D.

(*A recital of the calamities during her absence in England.*)

Near the axle, as doth spin
Wheel of spoke and flying rim,
Is the heat intensest grown
By the contact thereupon.
Spoke and rim to hub must cling,
Hub to axle, if they swing;
Nothing turns or roams alone—
All depends upon the home.
Archimedes he might raise
Worlds like this and gain the praise,
If some center he had found
For the lever, safe and sound.
If a circle one would draw,
Perfect and without a flaw,
Firm the center must be set
Ere the ends are safely met.
You've been flying far and wide,
Turning "wheel" on t'other side,
Swinging round the circle some,
And at last to home have come.
Did you find a lovelier place
Where they run the Derby race?
Did you lose all ache and ail
'Cause of "Hinglish" port and "hale"?
Lose your h-es over there?
Did you go to airy fair?
See the Punch and Judy show?
Very "Hinglish," don't yer know?
Did you see the Prince of Wales?
Speak to him about his "hales"?
See the smoke he gently weds
Round so many crowned "'eads"?
Oh, we know that you've been good,
And would say, if say we could,
Same of "we-uns" over here,
But we can't, I almost fear.
Lots of folks have died, or, led
By white ribbons, lost their head.
Everything has failed to thrive
Save the tariff—that's alive.
Senate's dead and Congress, too,
Wilson bill is almost through.
Things are cheaper—wheat, I hear.
Sugar? That's a little dear.
Things been going as they like,
Everybody on a strike;
"Sympathy," an ocean, kind,
But no money can you find.
Populists are all around,
Woman's suffrage gaining ground,
Harmony within the choir—
Anna Diggs called "Lease" a liar.
"Temperance cause is set back," too,
(Goin' to tell it all to you)—
While ago folks acted bad,
Some of 'em got awful mad;
Said our "vaulting" wouldn't do,
Hit us on the Temple, too.
UNION SIGNAL? Tame? Oh, my!
"Public fountains" almost dry!
Loyal Legion losing, too—
Anna Gordon off with you.
Times just fearful, people blue,
Coxey's army going through,
And the "locusts" come again,
Women most as bad as men.
Missed you? Guess we have so much;
Why, we couldn't bear to touch
Things a bit, and left 'em, dear,
Just till you got safely here.
Uncle Sam will welcome you,
He's got lots for you to do—
Big housecleaning still on hand,
Whisky running o'er the land.
Things is mighty out of fix—
Debs and Pullman will not mix,
Country suffering same old loss.
Drink bill? Don't it need a boss?
"Fifty-five" most? Weighing well,
Looking bright—I'm going to tell—
If another decade's lent
What of you for President?
Lots of folks are sayin' it,
Hintin', gossipin' a bit.
And just here I show my bait—
I'll be poet laureate.
But there's one condition lone,
This your native, natural zone,
Can't afford to lose you more,
For by you we set a store.
From the White House down to that
Blessed old Angora cat
All United States loves you.
Don't you think we're pretty true?
Flying spoke and wheeling rim
Round the axle safely spin;
You, the wheel; now, here's the rub,
Evanston shall be the hub.
You'll forgive the schoolboy rhyme—
Idle waste of honest time;
Let the jester go, I ween,
With his bow to "uncrowned queen."

*Read at Fourth District W. C. T. U. Reception, Evanston, Ill., July 24.

LOVE THY NEIGHBOR.

BY MRS. F. M. HOWARD.

Deacon Close read the morning lesson in a loud, impressive manner. It was his way to invest the Holy Scripture with the sonorous fullness of his somewhat pompous rendering, and when he came to the passage, "Love thy neighbor as thyself," Betty the cook nudged Mary the maid with a significant look.

Though the servants were required to attend family worship, and the religious machinery of the home was of the most approved pattern, still there was evidently a deficit in his record at home as a lover of his kind. The explanation was simple. Deacon Close meant to be a good man, he was one (with reservations), yet he had one idol which he worshiped most fervently and unconsciously, and that idol was himself.

The Lord must have been looking down with a merciful eye upon his pitiful attempts to serve two masters, for on that very morning He sent an arrow with the words of Scripture which pierced his heart. "Love thy neighbor" rang in his ears all the time he was eating his breakfast; it tucked itself under the warm, fur-lined overcoat he wore, and pursued its attacks all the way down-town.

There were two shivering children in the car, stretching their blue hands over the stove which warmed it, and he not only did not order them away, but with a tolerant good nature which was a surprise even to himself, he took the poker and stirred the coals to a brighter glow before seating himself on the other side of a thin, consumptive looking woman, whose worn shawl was but a poor protection from the weather. "Love thy neighbor" the clack, clack of the car repeated all the way, and rid himself of the insistent refrain he could not.

He had laid out a very prudential day's work for himself before getting out of his warm bed that morning. He was a prosperous man, a self-made man as he was fond of boasting, and, truly, if he had not considered self so entirely in all his transactions his financial results would have been much less. There is too often a double meaning in the phrase, "a self-made man."

Several years before, two young men whom he well knew to be of the strictest integrity had borrowed money of him to add to their own small capital in business, and had given him, as security, a mortgage on their stock. They had not been prospered as they had hoped, and though they had strained every nerve to pay the debt, there was still a large margin remaining. The mortgage came due in this, a winter of financial stringency, and Deacon Close fully intended foreclosing this very day.

True, it would prove a death-blow to the hopes of two of his fellow church members, honest, hard-working fellows who had done their best, but as the deacon justly observed to his crony, Self, "Money is money, and if a man doesn't look out for himself there's no one going to look out for him."

That rankling arrow of Scripture was playing queer tricks with his determination, however. The performance did not seem nearly so pleasant, just under the pricking of its persevering point, and when he reached his place of business and found one member of the unfortunate firm there before him, he was even doubtful of its propriety.

"Good-morning, Deacon Close."

"Good-morning, Brother Shelton," replied the deacon, holding out his hand. The headsman, I believe, shakes hands with his victim, but it is to be doubted if there is much of real cordiality in the operation.

The young man's face was pale and his hand trembled nervously in the other's grasp.

"Well, sir, how is business?"

"Bad, sir, very bad," with a despondent shake of the head; "customers are buying literally nothing but the merest necessaries."

"Well, sir?" Deacon Close's voice involuntarily took on its "Pay me what thou owest" inflection.

"It will be impossible for us to make the payment we had expected to on your claim, and my partner hoped we might make some arrangement with you to extend the time. We have worked hard, sir, but this year's sailing has all been against the current."

A fierce struggle took place in the prosperous man's heart—on the one hand mercy pleaded, on the other self argued. Here was a chance to add to his possessions. The stock was new and clean; he would put the two young men in as clerks, for they were popular and had a wide acquaintance and custom—oh, yes, he would be very kind—quite paternal in the matter. They would be willing to engage with him at very slender salaries, no doubt, and business was sure to brace up in the spring, for people must be clothed; the longer they pinched along without buying the more surely the day came when they *must* buy.

"Who *is* my neighbor?" he demanded of his uncomfortable, inward monitor, and the answer came back like a flash: "Whoever God shows you to be in need of your forbearance or ministry."

Under this pungent teaching the pleasing picture of gain faded slowly away, and Deacon Close lifted his head, the deep lines of conflict still upon his face.

"Brother Shelton," he said slowly, "when I came here this morning I fully intended to foreclose that mortgage but the Lord has been having something to say to me about the matter, and I have concluded to take His advice, and love my neighbor. We will draw up new papers, if you please, to run for five years."

Young Brother Shelton could not speak, the relief was too great, but he grasped the older man's hand as he never had before, while tears of gratitude stood in his honest eyes.

"You know how it is, Deacon," he said, presently, in apology for his emotion. "You must, sometime, have had a struggle for life when you were young."

"Yes," replied the deacon thoughtfully, "and if a friend had not been lenient I should have gone under, and lost years of savings as you were about to do. I had quite forgotten the circumstance."

While the young man sped back to tell his partner the good news, Deacon Close sat at his desk, looking over his books with a feeling of warmth at his heart which broadcloth and fur could not produce; an inward current of grace which was trying to force its way out into other channels. He had a large rent-roll upon his books (he managed the details of his investments himself), and had lately become the owner of a large tenement house, the occupants of which he was but little acquainted with. They were not of the abject poor, paying him their pitiful dole from the very depths of penury, but the respectable class whose poverty was the more galling, perhaps, and more silent, because they had seen better days.

A woman came into the office with a timid, shrinking air. He remembered her face, for she had paid him rent several times—the young music teacher on the fourth floor, who looked as if she had never had a generous meal in her life,—bloodless creature, and even more timid and hungry looking than usual to-day.

"Sit down, Miss—Miss—what may I call you?"

"Miss Stanhope, sir," she said, dropping into an office chair, and dreading to hear the kind voice merge into the stern tones of the disappointed landlord.

"I am sorry, sir, but—but I have been totally unable to raise the rent this month. The times are so hard that everyone who can is economizing by leaving off luxuries, and most persons consider music lessons a luxury. I have only been able to retain a few of my most able pupils, and it has brought us near to starvation, sir, let alone the rent."

"How many are there of you?" asked the deacon. She needed no voucher to the truth of her last statement—her pinched face was her witness.

"Three, sir.—my old mother and my sister's little child."

"And no means of support but your labor?"

"None, sir. We get along nicely in ordinary times, but now——"

But the deacon was not listening. His heart was saying to him, "Another neighbor, Deacon Close. If you were a feeble woman, supporting a family, though hungry, cold and penniless, what——" but he did not stop to argue the case this time.

Drawing his receipt book hastily to him, he wrote out a receipt for three months' rent, and handed it to her.

"That will tide you over the worst of the winter and give you a chance to recover yourself," he said kindly, as her trembling lips tried in vain to thank him.

She went out as soon as she could control her grateful tears, and the deacon looked over his rent-roll again.

"Five dollars—six—eight and ten dollars a month for," said he to himself as he ran his finger down the long list of apartments, "poor, shabby places where the wind whistles in at loose windows and rat holes unchecked. It is too much. The Lord will not hold me guiltless if I exact such usury in the stewardship He has intrusted to me."

It took the remainder of the morning to revise that

long rent-roll; but when it was done it seemed as if every dollar he had taken off had lightened his heart until it was as buoyant as a cork. He lunched at noon at the restaurant in the next block, and to-day as he sat at the familiar table he heard two gentlemen talking near by.

"It is the places where idle men congregate which are doing them more harm than any other one influence to-day. It is an almost irresistible temptation to a man who has ever dallied with games to try his 'luck' when he is out of luck and his cash is low. Hope lures him on, and the gambler gets the scattering dollars which the saloon has not captured and which is so sorely needed in the family."

"You are right, Tom. So far as I know there is not one saloon or gambling establishment in this city which has been obliged to close its doors on account of hard times. They pay their rent and license in 'spot cash,' and where does it come from? Out of the pockets of their customers every time, and too often out of the mouths and off the backs of suffering wives and helpless children of working men—or men who would work if they could."

"And yet good men will rent their business places to such."

The speakers went out and Deacon Close winced. Those last words fitted him very closely.

Only yesterday he had had an application for a lease of one of his best paying rooms from a person whom he felt sure would use it right along those very lines. A very gentlemanly person who would do the business in a very genteel way, no doubt, but—ah, those embarrassing "buts"—could he love his neighbor and become a partner in setting the trap which should drag souls along the downward road?

Yesterday he had thought favorably of the offer. To-day, under the clear search-light of God's message to his soul, he could not; and he penned a polite note to the person in question, stating his determination before he left his seat.

The day was an era in the life of Deacon Close from which dated a future based upon a new principle of Christian living. "As thyself," became the plummet by which he measured his duty to his neighbor, and holding himself sternly to that duty, for it was not easy to change life-long habits at once, he became in time just and thoughtful for others where he had once been only penurious and self-seeking.

Clinton, Ia.

A KING'S DAUGHTER IN A COTTAGE.

BY ALICE GORDON GULICK.

Bright sunshine, green fields stretching away in the distance, quaint, gable-roofed houses on either hand, and at the end of the winding road "the cottage."

This mental photograph reproduces itself at will, so strongly was it impressed upon my mind that bright June day when first I saw Lady Henry Somerset in her own home.

We unlatched the wooden gate and entered the garden tastily arranged with a wealth of bloom that almost dazzled eyes accustomed to the low-lying clouds of London. We breathed the atmosphere of home as we entered the hall from the rustic porch. At every turn quiet but choice decoration met the eyes. Here a sixteenth century reproduction; there a modern work of art. Comfortable easy chairs near tempting books; rare paintings and engravings; cozy corners where one can hide away and dream or listen to the piping bullfinch hanging in its gilded cage in the sunshine.

This is the drawing room. Framed in the casement of the window is one of those choice English views that must be seen to be appreciated. Velvet turf, the product of careful cultivation, the very aristocracy of green things. Box bordered flower-beds, filled with the blossoms we love, the chosen of song and story. Beyond, near the half-opened gate, tempting one on to the Priory grounds, the white doves flutter to and fro about their pretty dovecote or fly as a cloud to the overhanging branches of one of the old elms which hides from us the sweet fields beyond. It is a scene of peace inviting weary mortals to rest.

But louder than the song of birds, the call of the rooks or the cooing of the doves is the telephone bell, which reminds us that this is the home of one of the most active women of the century. Under the spreading branches of yon noble tree Lady Henry Somerset heard a voice calling her into the service of the King. Obediently she yielded her time, her tender sympathy, herself. No really needy one appeals in vain at the door of her heart. Love has made it large, and there is always room for new objects to find entrance, from the boys who need a few shillings for their cricket grounds to the poor sinful servant-girl abandoned by all—but for whom shelter is found until she can begin life anew.

This King's daughter rarely experiences the rest and comfort of the cottage which is so freely bestowed upon others. She is about her Master's business. Personal ease is forgotten when there is something to be done for others. No one can know the numberless little kindnesses continually thought out and bestowed on His "little ones" who has not had a look into that book which shall be opened on the last day. Her cheery laugh, the musical touch of her voice, her sweet smile, attract her friends and the members of her household, who vie with each other to render loyal service.

The world seems far away, but the great questions of life are daily discussed in the editorial sanctum, so dainty and yet so suggestive of noble plans.

The King's daughter dares to use her God-given influence to right that which is wrong, and to speak for the helpless and oppressed. Lady Henry Somerset has laid aside the jeweled emblems of the world and with Christ-like simplicity has entered the ranks of the followers of Him who went about doing good. When in like manner those to whom influence, wealth, time, opportunity and mental force have been entrusted shall render up their gifts in loyal service, then we may fall in faith on bended knee and pray, "Our Father which art in heaven—Thy kingdom come."

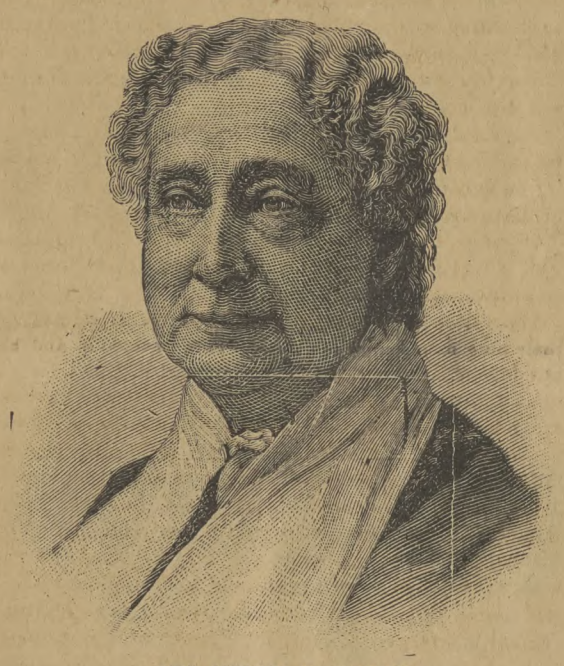
Lady Henry's birthday is August 3, and has been designated by the World's W. C. T. U. as "Fresh Air Mission Day." A working man commenting upon her said: "Why, she's a whole fresh-air mission in herself."

San Sebastian, Spain.

MRS. ZERELDA G. WALLACE.

BY HARRIET B. KELLS.

One of the most notable platforms this country had seen, prior to the great Woman's Congress of the World's Columbian Exposition, was that of the Woman's Christian Temperance Union, Annual Convention, 1888, at New York City, in the Metropolitan Opera House. This beautiful audience room was a fit setting for the grace, dignity and talent collected to show forth the potency of organized mother-love as one of the world's redemptory forces.



MRS. ZERELDA G. WALLACE.

A keen observer said: "There's not a head in sight that does not carry its own credentials on the face of it." Close up towards the front, between the shoulders of world-known dignitaries, could be seen an iron-gray head, covered with close waving locks; the heads on old Roman coins and a senatorial vision began to move in stately procession through the brain's arena. The exclamation, "She's the noblest Roman of them all," provoked the reply, "Surely, for that's 'Mother Wallace.'"

This scene is recalled by the intention of the Indiana W. C. T. U. to celebrate the seventy-ninth birthday, August 6, of this great leader of the woman's movement. The universal program will be a Suffrage Tea. Indiana women reflect in this justly merited honor the reverence in which Mrs. Zerelda Wallace is held by all women of the W. C. T. U. and suffrage organizations.

The subject of this sketch was born in a Kentucky home, from which she married David Wallace, lieutenant-governor of Indiana, afterward the chief executive of the state, an eminent jurist and a soldier on the Union side during the late war. Mrs. Wallace wrought into her family life a love of noblest aspirations for the individual and largest hope for the nation and humanity. Those who know her do not wonder that her son, General Lew Wallace, immortalized her as the mother in "Ben Hur," and himself as its author. She was called to the loneliness of widowhood in a moment, without the comfort of a last word. The evening before his going, Judge Wallace playfully handed her fifty cents, saying, "That will buy you a beefsteak for breakfast." Like many public men he had been obliged to live to the limit of his income, and when his widow confronted the transformed face of the future it was with a home over her head, six children to provide for, and this solitary fifty cents in her purse.

The breadwinning problem was faced with a calm and undaunted spirit. The children, in course of nature, settled in their own homes, or were safe in their heavenly mansions. Then the spirit which caused her to influence her husband to vote against the fugitive slave law, and to delve with him into law, politics or literature, began to flame within her against the enslavement and degradation of sons of God by the liquor traffic, and against the injustice of withholding the franchise from woman. She found her natural home in the work of the W. C. T. U., as its superintendent of franchise, and throughout the land she became the voice crying unceasingly the gospel of a whole humanity, in preparation of the way of the Lord.

"We have not a republic," she said; "we have not a democracy; we have not even a respectable male aristocracy; we have only a liquor oligarchy. . . If the voice of the people is the voice of God then the voice of God can never be heard so long as woman's voice is silenced. This must be so, unless you put her outside the pale of the humanity God planted in Eden; 'Male and female created he them' and gave them dominion over the earth. . . I believe this is the last great struggle which the race is to make for freedom—this struggle for the right of woman; that secured the perpetuity of the nation is secure. . . The hearthstone shall become the corner-stone of the nation. . . Christ is the only true republican, the only true democrat; in His government there is no distinction of sex, race or condition."

Miss Willard tells that Mrs. Wallace felt the first rousing to a personal responsibility toward the temperance cause as she listened to an eloquent lecture at Fort Wayne from Mr. Curry. Speaking afterward with great enthusiasm on this subject to a lady visitor, this friend said: "Mrs. Wallace, if you would consent to go before our next meeting at Masonic Hall, and talk exactly as you talk to me, I believe it would do good.' She hurriedly wrote a speech, and in excess of terror stood before her audience. "But," she said, "the moment I began to speak all terror left me, and the devotion I felt for my theme gave me an almost superhuman confidence."

Later, Miss Willard states, her convictions on the suffrage question "came with the suddenness of electricity," while she spoke before the legislature against the repeal of the Baxter temperance law. For the first time in her life, she says, she was made to feel ashamed of being a woman. As soon as she entered she discerned the spirit of the "honorable body." Nudges, leers, and even winks, went significantly around the membership. Most of them illy concealed their contempt for women in general and temperance women in particular. Mrs. Wallace suffered an all but mortal humiliation. She laughs in good-natured scorn at her lack of knowledge, and says: "I am happy to say that it was the last time I ever gave voice to the opinions that the temperance cause is *especially* a woman's cause, and should not be 'mixed in the issue of politics.'"

A senator arose to say that the members of the legislature were not there to represent their convictions but their constituency; therefore he should vote liquor license. "Instantly," says Mrs. Wallace, "it there flashed into my mind, 'Why am not I one of this constituency which Marion county must vote to please?'" After adjournment Mrs. Wallace shook hands with this senator, and said: "You are against our cause, but I am grateful to you, because you have made me a suffragist."

There are few in the halls of Congress who excel Mother Wallace as a speaker, or in legislative suggestion match her unswerving fidelity to the interests of all, or exhibit an equal statesmanship in the consideration of public questions. "True civilization," she says, "is to do justly and love God with all the heart. When these rule the national life all the questions that now vex the Commonwealth will be easily settled, but you will never solve them without the help of woman,"—and nobody who listens to her wants to settle them without her.

Several years ago when she was stricken on the platform with the illness which closed her public work, there was widespread lamentation—for Mother Wallace is loved as well as honored in the stately homes of the eminent, by the plain folk in lonely hamlets in swamps and prairie and valley, by great-hearted friends on Southern plantations and in sound of the solemn sea-dirges of rock-bound New England and the fruited slopes of the Pacific.

Mrs. Wallace was the center of an admiring and extended group of friends in Chicago from October last to May. During that time she spoke in many parlors for the enfranchisement of women, and was greatly sought by fashionable lunch parties, so that society women might be brought to reflect on their serious responsibilities to the state. "It is all a matter of growth and enlightenment," she says. Notwithstanding her advanced age she took charge during the above mentioned period, of a large

Bible class of young men in Plymouth Congregational church, of which Rev. Gunsaulus is pastor. The Bible is her law book, and there are few as deeply reverent, broad-minded and thoroughly informed students of the sacred Word; to such is spiritual insight given. The oneness, in Christ, of the created and the Creator, of the individual and the nation, of secular and sacred, makes a Mount of Transfiguration of her daily life; and while her eloquent, intense words open up the vision to others they know that "seeketh not its own, rejoiceth not in unrighteousness, but rejoiceth with truth, believeth all things, hopeth all things," is the only way out for the nations of the earth that *will* not be "blotted out."

In a private letter of late she says: "'What would Christ do if He came to Chicago?' Stead asked. I answer, He would heal the sick, feed the hungry and above all things denounce injustice and sins both national and individual. Upon no other basis than free trade and profit-sharing can the selfish and conflicting interests of individuals, states and nations be settled peacefully and permanently. Laws which discriminate in favor of one class or nation are unjust and destructive. Under our present system of legislation capital and labor are enemies; they are and of right ought to be friends. Now capital is burdened by excessive taxation, strikes and other causes; as a consequence labor suffers. I am sorry for the people; they are wounded to the death and fail to see what hurts them. They are deluded with false issues by the sophistries of corrupt politicians and blind partisanship,—blind leaders of the blind, they all fall into the ditch. As you say, 'God himself cannot force growth where only the conditions of death remain.' Those who sow to the flesh must reap corruption, and those men and women who persistently remain on this plane sustain about the same relation to the ultimate of Humanity that the old Saurians and reptilian creatures of the antediluvian age did to the other forms of animal life."

In the quiet farm home of her daughter at Cataract, Indiana, this great woman spends the warm half year; her winters are passed in Indianapolis. Her natural forces are unabated except for asthma. On her table are the latest books and periodicals; she has read them almost before anybody but the publisher knows they are out,—the most recent annunciations of progressive religious thought, Christian socialism, the better fiction and humanitarian philosophy. She is so cheerful, so man-loving and God-loving, immortality so sure, the eternal life so truly already begun with her, the problems of this world so certain of solution in the plans and principles of Jesus Christ that the beholder is convinced that old age can have no terrors for great thinkers and noble livers. No woman will have greater reverence from the future than this righteousness-loving history-maker in this prophetic century.

Chicago, Ill.

SOME POSSIBILITIES FOR LABOR.

BY CHAS. O. BORING.

Christianity is applied coöperation. This was its meaning in the beginning, and this meaning has become clearer with each onward step of history. I have shown in a previous article how gloriously the principles of coöperation were set in motion by the leaders of the Christian Socialist party in England. I do not hesitate to say that I believe no single act of Christ's disciples has been more fruitful of good than this. These principles have proved of vast importance in helping the poor and lowly to a higher manhood by teaching the power of thrift and thus increasing the sense of responsibility to God and government. When a homeless man secures a home—or is on the way to so desirable a result—the power and influence of this possessed or coveted good is as a mighty anchor for a man in settled and desirable convictions.

One of the most potent results was in bringing these people into a closer association with each other, increasing to an almost infinite degree the idea of *comradeship*. This is a dynamic force for good when properly used, and cannot be overestimated.

Many thousands of industrial enterprises for production or distribution in England have grown out of the Chartist movement—a great and lasting good absolutely unaccomplished up to this time in this country. To be sure, we have coöperative building, insurance and banking institutions, and profit-sharing in many departments, but industrial and mercantile associations have not yet prospered among us except in a limited way.

Here, then, we have an opportunity or a series of opportunities. What God-sent leader will go out to show this mighty host their strength and ability! One single object lesson of a successful enterprise of this sort would lead the way to a succession of other successes. It may be asked, why do not these men themselves organize such institutions? One might as well ask why they do not at once become manufacturers or merchants individually. They have not been trained to such work and the leadership must come at the beginning from the outside.

Some years since I advanced the argument that the only immediate hope of coöperation lay on the side of the capitalist, because he alone was trained to organization. I advanced the thought that the only successful form, for the present, lay in profit-sharing. This has been true to this time, and if manufacturers and employers had been wiser they would have vastly extended this most admirable system of cementing labor to their own advantage. I still think there is great hope, and present conditions should make this thought eminently practical—for time and experiences are ripe for its rapid application. The hope of the lowliest classes lies in such help more than in any other direction. The best manhood can only be obtained by development of responsibility. Anything which increases a sense of responsibility will be the greatest and the truest help.

Our American workmen are certainly not as a general thing in as low a condition of development as those in foreign countries, and yet we have in our midst hundreds of thousands of those who are as foreign in their education and ideas as if they lived in Italy or in Poland or Bohemia. These are our dangerous classes, and truly dangerous because they have so little of their own that they do not appreciate the value of property. These are the ones who most need such education and who are least likely to get it unless helped by honest and intelligent friends outside their own ranks.

The development of our institutions must come, in my judgment, from the application of two ideas.

The first I have outlined herein and it may be briefly summarized as the voluntary association or combination of people for remunerative or benevolent purposes.

The second idea is that the whole people have an interest in those institutions and properties that are used by all. Lest I may be misunderstood let me state that I do not mean a development of the communistic idea held by a certain class of socialists and sometimes called the Bellamy idea. I would certainly hope for anything else rather than such a result. The Anglo-Saxon race has, for four hundred years, fought the battle of humanity for the development of the *individual*. This advance will not be lost; it has been far too costly to acquire and is too valuable to sacrifice for any consideration whatever. Any plan which lessens individual responsibility in the least degree is a total failure. Our labor unions, valuable as they are in many things, have gone much too far in this direction, and the time will come when they will see their mistake.

The next great political step just before us as a people is, in my judgment, the development of a true commonwealth. History is making so fast just at this moment that I would not feel justified at this time in discussing this proposition.

Evanston, Ill.

FACTS ABOUT WYOMING.

DEAR UNION SIGNAL:—Referring to an editorial in the *Chicago Record* of recent date, in which comment is made upon certain correspondence of the *Omaha Bee*, concerning woman suffrage in Wyoming, I am pleased, after some delay occasioned by illness and the pressure of public duties, to make such answer as the cause of truth and justice appears to demand.

That the vote in Wyoming has been "considerably increased" by the admission of women to the rights of citizenship is a matter of course; but that any very noteworthy increase of election expenses has come as a necessary consequence of woman suffrage may be safely denied. If it were true, that would not of itself constitute a valid objection to legal and constitutional provisions based on simple and equal justice; but it is not true. The women of Wyoming are as patriotic as the men, and are as ready to make sacrifices in order to the discharge of a public duty. That they would stay away from any important election because a carriage was not offered them is certainly false. In the country the voters, both male and female, naturally ride to the polling places, but in the towns women having carriages of their own not unfrequently walk of choice, as all are pleased to do when duty demands.

So of woman's "less appreciation of the moral responsibility of a vote," the *Record's* answer touches the core of this objection and sweeps it away entirely; pointing out that, by the common consent of mankind, the moral perceptions of women are, as a rule, more, instead of less, acute than those of men, and very properly ascribing the indifference now and then manifested by women to their readier discrimination between political measures that are vital or purely partisan.

That social vices are to be found in Wyoming is too true, and yet not more true than of many other great communities, East and West. Prohibition and other organizations of like character cannot single out the people of Wyoming as especially wanting in the moral sense, nor can they hold her women, everywhere still in the minority, responsible for not thus early bringing about an ideal state of society. If they knew her people as well as the undersigned knows them, and the real status of society there, they would the rather marvel that in a region so lately on the very outskirts of civilization, and for the time being given to industries that bring to their service the more adventurous and the rougher elements of other frontier communities, this young commonwealth should have taken the comparatively high and worthy rank it has among the states of the American Union.

Whatever the faults and deficiencies of Wyoming, the honorable place she holds among the intelligent, orderly and progressive communities of the United States is in no small degree attributable to the absolute equality of her women before the law, and to the common loyalty with which they meet the responsibilities involved.

Very respectfully yours,

JOHN W. HOYT, *ex-Governor Wyoming.*

Washington, D. C.

NEW ZEALAND RIGHTED.

DEAR UNION SIGNAL:—In your issue of March 15, appears an article with the heading, "New Zealand Items." Your correspondent finds much dissent here on her views of the un-Christian character of the W. C. T. U. On my return from convention which this year was held in Invercargill (our most southerly city) I stayed at each city *en route* one day, in order to meet the workers, and in every union found a healthy, spiritual life, in none more vigorous than in Christ Church; we all admire their zeal, and for several years have had the advantage and pleasure of referring to that union as the first to move in every good and Christian cause.

The two clergymen referred to I do not know, but heard their good work in the temperance cause everywhere praised. The successful candidate for our Parliament, "*untried* and *obscure*" is a prominent member of the Wesleyan church. Our conference this year was held in Christ Church and when the election for delegates to the general conference was made, this "untried and obscure" young man was well ahead in the list of lay representatives.

A resolution passed at the general meeting of the W. C. T. U., Auckland branch reads as follows:

"That this meeting having heard the letter read which appeared in THE UNION SIGNAL March 15, we desire to place on record our protest against the statements therein contained.

"We believe the prohibition movement throughout New Zealand is being carried on in a truly Christian spirit which we take to be 'for the sake of others.'

"We think the allusions made to the enfranchisement of woman are quite uncalled for and do not express the truest Christian sentiment. We are firmly of the opinion that this new power, placed in the hands of our women will, in the large majority of cases, be used on the side of righteousness and truth."

The following expressions from a former president of a union, need no explanation:

"I have been in correspondence with our leaders and representatives all over the colony and it is the very joy of my heart to see how thoroughly Christian is the spirit by which they are actuated. Every day the work of the union grows dearer to me because every day I see more and more plainly that it is *Christ's* work in every department and my hope for New Zealand is in the band of earnest Christian women being trained and educated by the W. C. T. U. No one could have attended our last convention without being struck by the deeply spiritual tone pervading the meetings." A. J. SCHNACKENBERG,

Pres. New Zealand W. C. T. U.

Invercargill, N. Z.

A STIR AMONG THE HILLS.

DEAR UNION SIGNAL:—Colorado women have held the school ballot this many a year, have been eligible to school boards, and in various instances have proved by rare efficiency their right to such eligibility. But no school office above the local board has been open to them. In point of fact, many felt it to be only play citizenship. In many places a real interest in school elections is being brought out for the first time since full citizenship was gained. Some instances will show this, as well as the determination of the sex to stand by temperance.

We have an excellent state law for scientific temperance teaching, due to the wisdom and work of that noble W. C. T. U. pioneer president, Mrs. Mary F. Shields, and to Mrs. E. M. Wiley, who still serves as state superintendent of this department. Here and there it fails of enforcement. In a certain neighborhood at the foot of one of our mountain ranges this was the case. A liquor man has seemed to hold a mortgage not only on the farm lands, but on

majorities, even to school elections, and tobacco-using teachers have been the rule; men, of course. Tippling was no bar to the honor and pay of the pedagogue. This spring, for the first, the women of the year-old W. C. T. U. (one of those that doesn't think it is doing anything) decided a change should come. Two women of that union are now on the school boards of two adjoining districts, showing majorities for morality and advanced ideas. In one, which had never cast more than a dozen school ballots, this contest called out sixty-six, and placed a conscientious, business-like woman at the head of the board.

In Monument, where the impetus for temperance given to the neighborhood by its live women had frightened the hold-over liquor authorities into registering no voters and calling no municipal election,—school-day was an index that their fear had been well-founded. The little town, set into what Helen Hunt called "the blue walls of the Divide," now has as secretary of the school board the secretary of the union, an educated and devoted woman, in place of a German woman elected last year, who was her husband's partner in the saloon business.

The ire of the high-license party at Longmont outlived their defeat at municipal election. Had not the righteous city declined to accept saloon-keepers as their tax-payers? Was not the bribe of "no levy of taxes this year" rejected by property owners, who preferred to pay them direct? The woman nominated should not be president of the school board. Indeed, no woman should be anywhere on the board. Our nominee was Mrs. Mary L. Carr, a pronounced temperance woman, formerly president of the Woman's Relief Corps for the department of Colorado and Wyoming. Her opponent was a member of the Ninth General Assembly of this state, and a temperance man. Are they not all honorable men? The friends of both worked faithfully. Election day saw one unwonted sight. The two nominees walked side by side up the broad path to the polls, exchanged ballots, voted, and went home. Mrs. Carr's majority was one hundred and ninety, just three more than that of the no-saloon ticket in April.

Towards the general election in November all faces are anxiously turned. The Republican party, which has nearly always carried the state by great majorities, was replaced by the Populists two years ago, and is now working with superhuman effort to regain lost ground. To this end every possible influence is being centered on the new element. One of these influences is Mrs. Foster herself. Failing to bring any woman resident of the state known to its public platform upon that platform for their party, Mrs. J. Ellen Foster is called in. She is telling the people that reforms should be left to the churches and to associations whose business it is to further them. And a befogged public, half of whom long to know just what to do about it, wonder who *is* responsible for the forty-six million dollars yearly turned into the coffers of the liquor traffic in our state while hungry children sob for bread.

It would be amusing if it were not a bit tragic to observe the nonchalant air of the politicians; to hear the pur—r—r—ing hush of their misnamed "public prints." While they drone "all is peace," the people are moved as never before by questions which not one of the three liquor parties can ever settle satisfactorily.

One cannot foretell what may at last be brought to bear upon the fate of our beautiful Republican state; but we are full of hope. Its women have consciences, as have many of its men. I have spoken for the Prohibition issue in fourteen of its counties since the year began, and find indifference nowhere. Governor St. John has put in a noble fortnight of work. George W. Bain is now in the state for another fortnight. How we have longed for John G. Woolley to bring the sentiment of our Christians at general election up to that of General Conference! But a grand contingent turns towards our snowy peaks,—Clara Hoffman and Henrietta Moore. Send them upon the upmost crest of your prayers, dear white-ribbon host, for our first year means so much for humanity.

Our own white-ribboners are for the Prohibition party, almost "to a man." Haven't we a right to do now what every wise woman ought to insist upon doing—make her talk count something? Thank God we have a party whose shibboleth is not equally fitting for the white walls of a church or the blood-red walls of a saloon. The annual convention of the Southwest district W. C. T. U., embracing an empire of fifteen immense counties, has just closed at fruit-raising Delta. It pronounced unanimously for the Home party, albeit the mayor, in his really kind address of welcome, showed his tender solicitude for us by advising us to stay far out of the domain of politics! Mrs. S. Rider-Pickett, whose president's pen has never flagged in the interest of home rule and for Christ, and Mrs. A. J. Fairbanks, newly elected, are sound and strong. The Northern and Southern conventions (the three embracing our entire state) will give out an equally certain tone within a few weeks.

MARY JEWETT TELFORD.

Grand Junction, Col.

THE NEW JERSEY TEMPERANCE EDUCATIONAL LAW.

DEAR UNION SIGNAL:—Some months ago the Presbyterian synod of New Jersey instructed its Temperance committee to petition the legislature of that state for the enactment of a law requiring scientific temperance instruction in the public schools. Not long after the synod, with Protestant churches generally, and different religious and philanthropic organizations, including the Woman's Christian Temperance Union, through a committee, invited Mrs. Mary H. Hunt, of Boston, National superintendent of scientific temperance instruction, to canvass New Jersey and present the matter to the state legislature, which she did with her usual success, as recent events have proved.

Soon after the enactment of the law an article appeared in the New York *World*, in which the law was denounced and Mrs. Hunt was charged with working in the interests of the American Book Company and receiving a sum of money for her services. Many circumstances favor the supposition that this article was instigated by the publishers of the few unendorsed text-books in which total abstinence is not taught, for the purpose of preventing the introduction of the endorsed books into the schools.

The committee representing the churches and different Christian and philanthropic organizations of New Jersey have sent out a letter through the press, denying every charge against the bill, the Woman's Christian Temperance Union and Mrs. Hunt.

Certain objects are best seen from a distance, and perhaps we are too near the recent victory in New Jersey to see it in all its grandeur, but we know that the advocates of temperance in that state, with tens of thousands all over the land, feel that we owe a debt of gratitude to Mrs. Hunt which words are powerless to express. Much less can we allow to remain unnoticed such grave and unjust charges against one who has consecrated large talent, time and money to a work in which she has been exceptionally successful. It hardly need be said that Mrs. Hunt has not and has never had any pecuniary interest in any book company; her only object in that direction has been to secure the best books on scientific temperance instruction for the schools. To this end and the better instruction of teachers, as well as for the passage of temperance education laws by the state legislatures in the different states, she has labored with voice and pen for many years, with unselfish motives and singleness of purpose.

It is only when the enemy sees his strongest fortress threatened that he dares make the most desperate attack. Temperance instruction in the public schools is without doubt one of the most important factors in the overthrow of the great enemy of our republic—intemperance.

ELIZABETH A. KINGMAN.

Brockton, Mass.

THE GRACE OF COMMENDATION.

DEAR UNION SIGNAL:—I believe in the grace of commendation; nay, I believe it to be a grave fault to withhold words of approval when we recognize the fact that duties, responsibilities or obligations have been so met as to fulfill all requirements. How is one to know that she is helping people if no commendation is expressed? No doubt much good effort languishes because approbation felt is left unspoken.

I am moved to these thoughts by the fact that I have scarcely taken up an issue of THE UNION SIGNAL for the last six months that has not specially commended itself to me by its excellence. The admirable editorials on current events, the timely and well written contributions on present measures and methods before the public, the wisdom displayed in many of the selections all demonstrate the ability of our editorial corps, aside from Miss Willard, who, though she has been an invalid, has always sent her gracious and inspiring notes from across the seas to testify her love and devotion to our work. Scarcely a week passes that I do not feel like sending you a note of congratulation on your excellent management. Nowhere do I see editorials more finely written, in sentiment moderate, in expression just, in spirit gentle and yet true and strong in good principles, than you have given us, and I assure you it gives me real pleasure not only to read them but to thus testify my appreciation. Certainly there can be no complaining these days as to the conduct of our paper. Our women have great reason to be proud of it, both in the editorial and mechanical departments. Let me therefore ease my conscience and give you the sunshine of commendation, which is simply your due but which gives me great pleasure to express. I hope it is the kind of sunshine that will not overpower you, even with the thermometer at 93 degrees in the shade, as it is to-day!

Sincerely yours,

SOPHIE F. GRUBB.

Kirkwood, Mo.

[The editors present their very best bow to Mrs. Grubb, for her beautiful words of appreciation, which have greatly comforted and encouraged us.—EDS.]

BY MATILDA B. CARSE.

For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.—I. John 5:4.

Our chieftain is back, and in person at the head of the white-ribbon host again. Every loyal heart throughout the ranks rejoices with joy unspeakable that this royal woman has been restored to health, and is again among us to take up her great lifework, but we venture to say that no heart rejoices more at her return than the founder of the Temple. Frances Willard's broad, prophetic vision focuses at a glance the first great work needing attention. She thinks the hour has struck for her to take the platform in behalf of raising funds for the Temple, and if her strength continues to increase in the next four months as it has in the last, she proposes, in company with the founder of the Temple, shortly after the adjournment of the National Convention in November, to commence holding meetings in all the large cities of the country for the purpose of raising funds for the above object. It is hoped by that time that the appalling crisis through which the country is now passing will have come to an end, and an era of prosperity and peace may have set in.

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Mrs. Mary A. Livermore, at the breakfast given to Miss Willard in Boston last week, came to the writer and offered her services to take the field for the purpose of raising money for the Temple, in which she is deeply interested. This noble woman during the Civil War raised $100,000 for the work of the sanitary commission, besides a great deal of money for other purposes. Mrs. Mattie McCleland Brown, of Cincinnati, O., Mrs. Emily Pitt Stevens, of California, Mrs. Ellen K. Denny, of Indiana, all within a few weeks past have offered their services to take the platform in behalf of raising funds wherewith to make the "House Beautiful" all our own. What means this turning of so many noble minds towards the accomplishment of an object wherein there was no preconcerted action? We think the influence was heaven-born which has stirred them all to the same line of action. We will have a wide-spread movement in this direction as soon as the country recovers from the financial collapse in which it has been shrouded for the past year. In the meantime, let the rank and file of the white-ribboners stand by the Temple. If you cannot do great things, do the little you can, beloved sisters, for these are appalling times; we must hold on to what we have already secured, and we cannot do this without your aid; now is the time of times for you to help. A little farther along, when prosperity again smiles upon our beloved land, we will be able to secure outside help, but the present is not an opportune time to ask for it. Next week we will give an account of some liberal gifts secured in Boston.

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The first six months of 1894 have ended. Thousands during that time have sent for mite-boxes so as to fill them during the year in order that they may secure one of the beautiful silver Temple souvenir spoons which are given to all this year who put a penny a day in the Temple mite-box. Christmas will soon be here again. How many who desire to make presents to dear ones will be wishing they had put aside their penny a day and secured one of the beautiful spoons as a Christmas gift? It is not yet too late, two cents a day which will never be missed will secure the coveted gift in six months. Mrs. L. H. Heyslop, Nebraska City, Neb., has received one of the spoons. She writes: "It is, indeed, beautiful, lovely. I trust it may induce some of my friends to send for a mite-box." Mrs. Everett Jones, Spring Valley, Minn., has received the Columbian souvenir and is delighted with its beauty. She writes: "I had it mounted and placed on a pedestal so it would turn and show both sides, then took it to a temperance sociable; the ladies all wanted one."

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Northumberland county, Pa., W. C. T. U. has sent $40 on their pledge; it should have been mentioned before but was overlooked. Thirty-five dollars comes from Mrs. H. W. Woodward, treasurer, on the pledge of the Central W. C. T. U., Sioux City, Iowa. Mrs. J. J. Curtis, secretary, sends $15 on the pledge of the W. C. T. U. of Charlotte, Mich. She writes: "We hope to be able to pay the balance of our hundred dollar pledge soon, then we may do more. I hope to fill a mite-box independent of the union this year, and get the souvenir spoon." How we wish all unions and white-ribboners would act in the spirit of the above. The Central Y. W. C. T. U. of Chicago pledges $100, and pays a first installment of $10. Mrs. Margaret Bradbury sends $5 as a first installment on a hundred dollar pledge by the Norfolk, Va., W. C. T. U.

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Mrs. E. L. Wood, Brooklyn, N. Y., sends a check for $3 from the L. T. L. of which she is superintendent. She describes in her letter a delightful gathering of the band, their parents and friends, at an entertainment in which many of the L. T. L's took part. At the close a collection for the Temple was taken with the above result. Why do not more of our L. T. L. boys and girls have little entertainments for the Temple, that great building which in the future is to be their very own?

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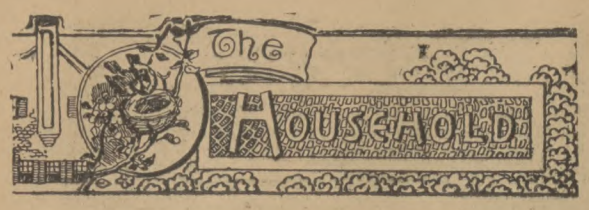
All persons sending $1 to the Temple will receive the beautiful Columbian souvenir. Any individual who fills a mite-box during 1894 will receive a solid silver Temple souvenir teaspoon. This, however, does not apply to persons filling boxes for unions; they receive the Columbian souvenir. All money orders and checks should be made out in the name of William D. Preston, and sent to our financial secretary, Miss Sara G. Johnson, the Temple, Chicago, Ill. All orders for mite-boxes and everything pertaining to the Temple should be addressed to Mrs. Matilda B. Carse, the Temple, Chicago, Ill.



WELCOME TO FRANCES E. WILLARD.

At Fourth District Reception at Evanston, July 24, 1894.

BY KATHARINE LENTE STEVENSON.

Does any one know why the skies are so blue,
Why pleasures are many and sorrows so few,
Why all the old ills have forgotten to ache,
Why spirits are gay and why hearts fail to quake?
We'll tell you, we'll tell you, just bend low your ear:
Life's gloom has all fled since the Chieftain is here.

Will somebody kindly hold me to-day?
My heart is as light as the wind in its play,
My fancy's the veriest thistle-bloom blown,
And my moods take the range of each wide spreading zone.
Oh, surely, you all can but share in my glee
Since our Chieftain comes back to her "ain fair countrie."

Oh, welcome her, all ye wild winds of the West!
Oh, welcome her, shores which her heart loves the best!
Oh, welcome her, Michigan's wavelets so blue,
And welcome her, hearts which e'er beat for her true!
Our Queen comes again to her own regal throne
And America's womanhood welcomes its own.

No bell sounds the pæan through trade's busy marts,
But the joy-bells are ringing in countless glad hearts;
No cannon booms forth on this festival morn,
But we list to the great shouts of nations unborn;
Past, Present and Future are with us to-day,
And Eternity's sunlight is gilding our way.

She comes, and Wrong shudders before her light tread;
She comes, and Right, down-trodden, lifts its brave head;
She comes, and Oppression skulks back to its lair;
She comes, and a phalanx surrounds her of prayer;
Oh, never did conqueror come in such might
As she whose insignia's the ribbon so white.

God bless her! God guard her! God guide her, we pray!
God give her new strength for each new coming day.
New insight, new courage, new power from above,
New passion of infinite, soul-throbbing love!
Our Chieftain! we welcome thee, pledge thee anew
A love and a service as true as thou'rt true.

Chicago, Ill.

THE WAY OF IT.

BY G. M. GARDENIER.

THURSDAY, March 18.

The annual meeting of the W. C. T. U. occurred to-day. What a grand work the temperance women are doing! I have always been averse to wearing a badge, but to-day, when I heard of all the good that is being done by the women, I proudly tied on the white ribbon and shall wear it constantly, even in my everyday dresses. There are so many different meetings to be attended that the union decided to try the experiment this year of holding its meetings only monthly. The third Thursday of the month was the time chosen.

I am sure *any one* can spend an hour a month for temperance. I don't mean to miss a single meeting this year. It is due to Mrs. Everfaithful, our dear little president, that we sustain her. She accepted the office only upon that condition.

THURSDAY, April 19.

A regular April day! Sunshine and tears. After dinner I went up-town to do a few errands, intending to go to the temperance meeting at three o'clock. How much time it does take to do a *little* shopping, especially if one stops to *even* look at the many beautiful things displayed. I was surprised when I left the millinery department of Style & Lowprice to find that it was four o'clock, too late to attend the meeting to-day. I hope they had a good one.

THURSDAY, May 17.

What a busy world this is! I had intended all the week to go to the W. C. T. U. meeting to-day, but last evening Miss Fitwell sent word that she could cut Ollie's new green suit, if I could have it done to-day. We had it well under way, and I could have gone to the meeting, only at the last moment we decided to smock the vest and side panel. The suit is lovely made in that way, and she looks so stylish in it. There is a deal of nonsense about plain clothing for young girls. If they ever care to look well it is when they are young, and tasty clothing is an aid.

THURSDAY, June 21.

Was just about ready to start for the W. C. T. U. meeting this afternoon when Mrs. Judge DoLittle called to take me for a drive in her new carriage. She is very sensitive, and I did not like to refuse her. (They are very aristocratic.) I can go to the meeting any time. We had a charming drive. Went and called on poor, old Grandma Toil; found her very bad with rheumatism. Surely, in comparison with her, "My lines have been cast in pleasant places." I hope I am truly thankful.

THURSDAY, July 19.

Company to-day. My old friend, Mrs. M., of Kansas, is in town, and to-day seemed the most convenient of any time for her to visit me. It is years since I last saw her. What a pleasant visit we did have! I was a little chagrined at tea time, when John said that he met the president of the W. C. T. U. on the street this afternoon and she inquired why I was not at the meeting. Mrs. M. said at once, "Why didn't you go? I should have been so glad to have gone with you. I never miss a meeting at home; I cannot afford to, we gain so much information. I have felt lost without them ever since I have been in town, but as none of my friends have invited me to go with them I thought perhaps the meetings of the union were suspended during the summer months." Well, I hope it has taught me a lesson; after this I shall invite my friends to go.

THURSDAY, August 16.

We came back last night from our trip to the mountains. I was sure I should go to the union this afternoon, for I wanted to go to the store on my way, but after dinner I took my book and lopped down a few minutes to rest. I fell into a doze and actually overslept myself until it was too late. I was just dressing when I saw some of the ladies go by on their way home. They looked so warm, that I am almost glad it happened so, for I am sure I could not have gone there and to the Chautauqua also, and I am very anxious to go to the Circle to-night for two reasons; we have never met with Mrs. Well-to-do before, and we are to have criticisms upon the new book, "Robert Elsmere."

THURSDAY, September 20.

When I came home from my trip I resolved to attend every meeting of the union for the rest of the year. I could have gone just as well as not this afternoon, but am ashamed to own, even to myself, that I actually forgot it. Miss Readywriter, the secretary, called on her way home. I could hardly believe then that a whole month had passed. How time does fly! Miss R. said they had made an estimate, and that less than one-fifth of the members attend the meetings. It is too bad; we ought to take interest enough to go once in awhile.

THURSDAY, October 18.

I was determined this month that nothing should prevent me from going to the temperance meeting, but it was so unfortunate that our Missionary Anniversary should occur at the same time. Our church is pledged to help support a native preacher in Burmah, and we must raise the money in some way. To-day we had a Harvest Festival for that purpose. The tables looked beautiful and the supper was lovely. I suppose the church has the first claim upon us, but I sometimes think we owe as much to the cause of temperance as to missions, but I am too tired to-night to think anything out properly.

THURSDAY, November 15.

How cold it has come off! We had to have our stoves put up to-day, and I always have to see to it. We expected the man all the morning, but he never came until after two o'clock, and it took him a good hour and a half before he was ready to clean out the pipe to the range. Of course I was too late to go to the temperance meeting. I felt very much disappointed, for I saw by the morning paper that Mrs. Goodman, wife of the new pastor of Park Church, was going to lead the meeting. I am so glad to see the ministers' wives take hold of the work; I am sure it will have a great influence with the women of the congregation. I noticed the first time I saw her that she wore the white ribbon.

THURSDAY, December 20.

Only four days till Christmas, and one of them Sunday. I don't know how I am ever going to get through all the work I have planned! I should have gone to the temperance meeting this afternoon, but I knew that my mind would not be there if my body was. I was very anxious to get the fringe tied into the afghan I was making. I finished it just at dark. Christmas comes but once a year.

THURSDAY, January 16.

John and Ollie both have the mumps and I fear Harry is coming down with them. The rest of us all have colds. The temperance meeting and revival services at the church both had to be given up to-day.

THURSDAY, February 14.

I received a valentine this morning in the shape of a dainty invitation to attend a "Thankoffering" meeting at the W. C. T. U. parlors, lunch and social to follow the meeting. The members are requested to bring a temperance sentiment and an offering for the state society. I have been looking over my diary, and find that I have not been to a single meeting this year. I could not believe it.

LATER.

I went to the union. The meeting was delightful. I don't see how so many good things can be crowded into an hour. Some of the sentiments were beautiful and two women told how the union had actually rescued them. There was quite a large collection for the state society. Miss Paywell sent the money on her way home.—*Woman's Temperance Work.*

CRUCIAL MOMENTS IN NATIONAL LIFE.

BY B. O. FLOWER.

When in the history of a nation the shell of conventionalism encrusts a civilization, a gross and deadly materialism crushes faith and hope, turns the index finger downward, and sneers at the ideals of duty, justice and love by whose leverage the world is raised; when human sympathy becomes paralyzed in consequence of self-absorption; when capital becomes more precious than human rights; when life is less sacred than property; when the letter is enlarged and the spirit disregarded; when theology magnifies the importance of form, rite and ritual while industry begs in vain for employment; when widows starve and orphans grow up amid an environment of moral death; when divine love is at a discount, and the faith so loudly proclaimed by the lips finds no responsive echo in the deep recesses of the soul; when we have the melancholy spectacle of a nation which has reached a point beyond which it cannot go without forever losing the soul which made progress possible, and which alone held the element of perpetual rejuvenation,—then the voice of the divine speaks through prophets, poets and seers, crying "Choose." On the one side are duty, justice, love and stern morality; on the other the selfishness of pure animalism expressed in luxury, voluptuousness and venality. The moment is supreme. The coronal region struggles with the basilar for final supremacy, and the issue is life or death; not necessarily a sudden going out if the lower triumphs, for sometimes, as in the civilization of Rome, a slow and terrible agony of decay precedes the final downfall.

We are to-day facing one of these great crises. Professor George D. Herron voices the common conviction of earnest students of social conditions when he says:

"We are in the beginnings of a revolution that will strain all religious and political institutions, and test the wisdom and heroism of the earth's purest and bravest souls. It will not do to say the revolution is not coming, or pronounce it of the devil. Revolutions, even in their wildest forms, are the impulses of God moving in tides of fire through the life of man."

The slogan cry of "All for all" is far more noble than the creed "All for self" which has held sway in the past. The dogma of the divine right of property has too long obscured the rights of man. Plundering by law may be safe, but it is not moral, and throwing a few millions of acquired gold into the lap of philanthropy, conventional education or a church more awake on the material than the spiritual side of her being, may be politic, but such acts do not take away the woe pronounced by Jesus upon the Pharisees who paid tithes and posed as philanthropists while they "devoured widows' houses" and ignored the "weightier matters of the law," such as judgment and mercy.

The hour for dreaming is past. Not a moment is to be lost if the republic is to be redeemed. From this time forward plain speaking will be in order. The time for the soul to assert its supremacy has arrived; blessed is the man or woman who makes the great renunciation, and consecrates life to the cause of the people and for the restoration of the republic from the rule of the Assyrians.

"He's true to God who's true to man; wherever wrong is done,
To the humblest and the weakest, 'neath the all-beholding sun,
That wrong is also done to us; and they are slaves most base,
Whose love of right is for themselves, and not for all their race.

"'Tis ours to save our brethren, with peace and love to win
Their darkened hearts from error, ere they harden it to sin;
But if before his duty man with listless spirit stands,
Erelong the Great Avenger takes the work from out his hands."

—*The Arena.*

EVERY day's experience tends to more and more confirm me in the opinion that the temperance cause lies at the foundation of all social and political reforms.—*Richard Cobden.*

CHILDREN'S GIFTS.

In token that I owe
All that I have to Thee,
I drop my little gift
Into Thy treasury.

In token that the world
Needs some of what is mine;
The sad, the rich, the poor, I own,
The gift is Thine.

In token that Thy Name
Makes all men's needs Thine own
Father, I give my gift for them
To Thee alone.

In token that I think
That Thou art pleased by
This gift, I give it thee, though small,
Father on high.

In token that I wish
Thy happy child to be,
By loving kindness will I strive
To grow like Thee.

—*Benjamin Waugh.*

PEBBLES.

BY FRANK DEMPSTER SHERMAN.

Out of a pellucid brook
Pebbles round and smooth I took;
Like a jewel, every one
Caught a color from the sun—
Ruby red and sapphire blue,
Emerald and onyx too,
Diamond and amethyst—
Not a precious stone I missed;
Gems I held from every land
In the hollow of my hand.
Workman Water these had made;
Patiently through sun and shade,
With the ripples of the rill
He had polished them until,
Smooth, symmetrical and bright,
Each one sparkling in the light
Showed within its burning heart
All the lapidary's art;
And the brook seemed thus to sing,
Patience conquers everything!

—*From "Little Folk Lyrics,"*

THE "LAL FITA FAUJ."

BY ELLA BARTLETT SIMMONS.

"Oh, papa! mayn't I join the *Lal Fita Fauj?* (red ribbon club). All the boys of our school are invited to become members."

The speaker was a bright-eyed, dark-complexioned little fellow, by the name of Juman, whose home was in Bareilly, India.

The intense excitement depicted upon his countenance, and the unconscious grace of his attitude, all taken in connection with his Oriental surroundings, produced a picture such as an artist would long to transfer to the canvas.

The day upon which our story opens, Dr. Scott, one of the American missionaries, had visited the *Makan* (school) and told the boys about the Red Ribbon Club and Loyal Temperance Legion, and asked them to explain the matter to their parents and request of them permission to become members.

"And," added Juman earnestly, "Scott Sahib said he would be around to-morrow to see how many of us could join."

Then said the father, "What is it anyway; what does it mean, this *Lal Fita Fauj?*"

Juman explained as best he could, but felt that he did not make it very clear just what the society was.

His father gave him little encouragement that he would be permitted to join, but said, crossly, "'Tis all nonsense! Why, what would you do without your *hookah* (pipe) each night? You know that *tambaka* (tobacco) is cheaper than food, and sometimes when we have neither *maida* (flour), curry nor rice we often smoke the *hookah* instead of eating our supper. Besides, I am sure there is no harm in drinking the *Auguri Sharab* (grape wine) on the great feast days to our gods."

"But, papa, Scott Sahib said it was not good to drink and smoke, and when I told him I had done both ever since I was two years old, he inquired, 'How old are you now, my little man?' I was so glad I knew, for a great many of the boys have no idea what their age is. I answered promptly, 'Ten years old, Sahib.' At which he looked quite sober, and said, 'You are no larger than a boy eight years old should be, perhaps the tobacco has stunted your growth.'"

"Ho! ho! that's all *behuda*," angrily exclaimed his father. "Bring me the *hookah* now and we'll both take a smoke while that lazy woman is getting supper."

"But, papa, let me help mamma grind the flour, it seems so hard for her to do it alone."

"Nonsense! such work is only fit for women. The gods didn't intend them to be as good and noble as men. They are inferior to us and should serve us."

"But I love my mamma and would like to help her."

"Well, you can't, so there! And don't you go to pitying her, either. Women have neither hearts nor souls. Bring me the pipe, I say!"

Thus commanded, our little Juman arose slowly and went into the house after the *hookah.* Such a poor little house it was! A few weeks previous it was swept away by the floods, but having been rescued it was again set in place. The roof, however, could not be found, and no new one had been added as yet. The little low building was made of mud—the floor was of the same material, and the roof had been of long, coarse grass. There was at this time literally no furniture in the house save a hideous mud idol and a rude box.

To this box Juman repaired and took from within the beloved *hookah.* This pipe was very different from the ones used in this country. It was made of two joints of bamboo cane and two cocoanut shells; only half of the larger shell was used, however, and it formed the bowl of the pipe. A hole had been bored through its base into which one of the pieces of bamboo had been fitted. The smaller shell had two holes piercing its hardened sides. Into one of these the lower end of the bamboo stem was placed and allowed to extend some distance into the cocoanut. Into the other opening near it was the other bamboo standing at almost right angles with the first.

As Juman came from the house bearing the *hookah* he spoke lovingly to his mother as he passed by. She having finished grinding the meal was preparing the curry and rice, which was to be cooked out of doors on the mud stove which her hands had fashioned.

Carrying the pipe to his father he started away when he was recalled by the stern voice of Masih Charan bidding him return and bring some water. When it was brought he poured a little of it into the cocoanut (as is the custom) then filled the bowl partially full of tobacco and touching a match to it handed it to his father, who, placing his mouth at the end of the bamboo cane which stood at right angles to the one bearing the bowl, began smoking in true Oriental style.

He was reclining on the low *carpai* (bed) which is always removed out of doors during the hot, dry season. After smoking a few moments in silence Masih Charan called Juman to his side and bade him also to take a few draws from the pipe.

"Oh! no, papa, I do not want to, indeed I do not!" exclaimed our little hero.

"But I say you must do as I bid you."

Without a word our little *baba* took the *hookah* in his mouth and began smoking, yet all the while the tears ran down his cheeks.

Seeing which his father called out, "Stop crying! What's the matter with you? You have always been very anxious to smoke before. You can't attend that school again if it is going to make such a fool of you. You shan't go to-morrow, so mind! Yes, you can too, but I'll go along and tell that missionary Sahib what I think of him."

"I know you will like our missionary and I believe when you hear him tell of the *Lal Fita Fauj* you will not be so opposed to it," answered Juman.

(*To be continued.*)

HIS LITTLE CHIVALRY.

Sometimes the spirit of sympathy and tenderness crops out on apparently barren soil. On the corner of one of the business streets of a city, a shoeblack had just finished polishing the shoes of a well-dressed man. The latter was unfortunate in having a deformity which compelled him to wear a shoe on one of his feet with an exceedingly thick sole, thus endeavoring to make up mechanically for what nature had denied him.

"How much shall I pay you?" he asked the boy.

"Five cents, sir."

"Oh, but you should have more than five cents for polishing my shoes," said the gentleman, tapping the thick sole significantly with his cane.

"No, sir; five cents is enough. I don't want to make no money out o' your hard luck."

The customer handed out a coin, laid his hand on the youngster's head for a moment, and passed on.

Who says the days of chivalry are over?—*Our Animal Friends.*

DEAR BOYS AND GIRLS:—After the interesting story of the temperance boy in India, which is commenced on this page, you will also like to read the two letters from the little Hindoo widows which are printed below. These letters were written to Miss Willard about a year ago by the young girls of Pundita Ramabai's school in Poona. Pundita Ramabai is the learned Indian lady of high caste, who came to this country several years ago and received help from kind people to establish a school for the abused girl-widows of her race. These letters tell their own sad story and yet make us glad to know that there is a place where these unhappy girls can find comfort and help.

Yours affectionately,

Aunt Jane

NEPHEWS AND NIECES.

MY DEAR AUNT:—You do not know me yet you are going to support me and pray for me, poor sufferer. Many thanks for your kindness; I was in great sorrow and was treated cruelly. In India generally the girls suffer a great deal at their father-in-law's house, but I suffered at mother-in-law's and also at my own mother's house. I do not want to say anything unhappy, but now you are to me like mother and so I tell you. When I was a small girl my mother sent me to my mother-in-law's house. The whole day I used to work and yet they used to treat me badly. Once my father-in-law beat me so much that my whole body was swollen and I could not move; thinking I would not live they sent me to my mother's. I am very happy here. I learn the Bible and believe Jesus as my Saviour. I have perfect peace. Pundita Ramabai loves me very much. All the girls are quite well. Please send me your photograph.

Your orphan,
MATHURABAI TIKOTTER.

I am very glad to write to you a letter. I had no friend whom I can write a letter except my father. But now I thank God that He gave me a friend such as you to express my thoughts. And I thank God for Ramabai and also Sunderbai. They told me about the grace of God and how He shows His kindness to us. So by all these I trust God of Jesus as my Saviour. When I was eleven years old I became a widow. And I was treated unkindly by my mother-in-law and suffered great deal. My father intended to send me in a school. But as soon as he found Sharada Sadan he asked me whether I would learn. First I denied. But at last I said yes; then I came in this school. When I came I was very weak. But now I am getting better. The cause of getting better is kindness of Bai. She took care of me very interestly. Now I am sixteen years old. I have passed Marathi fifth standard and English third. I am learning violin. I learn Bible every day. I thank you very much for you pray for me, I will pray for you. Many people are against me because I learn the Bible but I hope God will give me the power to bear their speaking. Not only people are against me but my father is against me too. Because they are Hindo, I am Hindo, but I don't worship idols. In May holidays we went to B-anaowar woods. There were many monkeys. Every day we used to have our baths under water falling. I hope God will give a great strength to Bai to do this good work. I can't write a long letter because I don't know your language as I know my own. But I hope God will help me to learn. Your affectionate child,

Sharada Sadan, Poona. KASHI DAUDHUR.

SOFT-SHELLED NUTS.

316.

BEHEADINGS.

Behead to frolic and leave to hazard.
Behead to banter and leave a friend.
Behead a foreigner and leave a bond.
Behead not ever and leave always.
Behead a spice and leave affection.
Behead haughty and leave recent.
Behead a lover and leave a pleasure ground.
The beheaded letters form a great temperance leader's first name. LOUIE ROWLAND.

317.

DROPPED LETTERS.

P-o-i-i-i-n t-e h-p- o- o-r c-u-t-y. SADIE C.

318.

ALPHABETICAL ENIGMA.

19, 21, 19, 1, 14, 6, 5, 19, 19, 5, 14, 4, 5, 14, lady's name. 2, 15, 19, 20, 15, 14, the place of her home. 1, 20, 5, 13, 16, 5, 18, 1, 14, 3, 5, 23, 15, 18, 11, 5, 18, what she is.

GRACE HINCKLEY.

Send all replies and *original* puzzles to Puzzle Editor THE UNION SIGNAL, the Temple, Chicago, Ill.

ANSWERS TO PUZZLES PUBLISHED JUNE 28.

310. Water (raw, eat, tea, war, tear, wear, water, rate.)
311. Independence Day.

Correct answers: Fred Denny; Mrs. H. M. Wilder, Helen Hendrix; Fred Troutman; Miriam M. Carter; Jane F.; May M. Arrowsmith; Shelby H. Frazer; Abby M. Collester.

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He that is greedy of gain troubleth his own house.—Prov. 15:27.

THE NORWEGIAN BILL IN MASSACHUSETTS.

Massachusetts, during the past six months, has been a strategic point in the temperance warfare. Indeed, since 1852 the same fact has been true, at different periods, to a greater or lesser degree.

In that year the first prohibitory law was enacted, which was, later, declared unconstitutional by the courts. In 1855 a new bill, prepared by General Butler, was adopted and stood all the legal tests and quibbles.

That law remained upon the statute books, though but poorly enforced, until a constabulary force was created which, under the constant pressure of the friends of prohibition, secured its execution with such vigor and success that the wrath of the liquor-sellers' association was aroused and a plan devised which resulted in the repeal of the law in the legislature of 1868-9.

Local option then became the state's method for dealing with the problem of the liquor traffic, a method whose weaknesses have been bolstered up, in more recent years, by high license, with all its prophesied beneficent results, which have so strangely failed of materialization.

In 1889 occurred the heroic struggle for the prohibitory amendment to the state constitution; a measure which met with defeat at the ballot-box although 88,000 men voted in its favor.

Since that time there has been no sustained effort to change the policy of the state upon the liquor question until last winter, when a bill to introduce the Norwegian system in license towns passed the house, and in the Senate was referred to the next general court.

The history of that bill is in brief as follows: It was introduced by Mr. J. G. Thorp, Jr., of Cambridge, a man of waelth and social standing. Rev. J. G. Brooks had previously been sent to Norway as Massachusetts' commissioner for the purpose of investigating the system upon its native heath. As he had already written an article in *The Forum* against prohibition and in favor of restricting the traffic, he can hardly be regarded as an absolutely impartial judge. He returned with a report so favorable that one may be justified in bestowing upon it the adjective partisan. He quotes largely from H. E. Berner, a Norwegian champion of the system, but singularly omits Mr. Berner's seven pages of objections which follow his "But, notwithstanding."

Reinforced with Mr. Brooks' report a grand mass-meeting was held in the new Old South church which was attended largely by the wealth and aristocracy of Boston. In the swing and enthusiasm of this great gathering the names of prominent citizens were given galore. At least twelve clergymen confessed afterwards that they had given their names before reading the bill, while one of the most noted of Boston's divines said that though he had at first been inclined to indorse the measure, he had since been convinced that it was a "compromise with the devil."

Armed with the *eclat* of the Boston meeting the same speakers went through the state, everywhere holding most enthusiastic meetings.

The bill had four hearings before the liquor law committee, March 19, 20, 23 and 26, well known advocates speaking on each side. Literature in its favor was widely distributed, notably Mr. Brooks' report; letters from Mrs. Livermore and ex-Governor Long, also from Dr. John Blackmer and President Carter of Williams College.

The bill was three times amended, and in its final state consists of seventeen articles, filling thirteen printed pages. Its salient points are:

1. That the system can only be tried in towns which for two successive annual elections shall have voted to license the sale of intoxicating liquors.

2. The licenses granted under this system must continue in force for three years, unless forfeited by failure to observe their conditions.

3. A corporation must be formed which shall have full control of the granting of licenses, and all profits above four per cent must be applied "in aid of non-sectarian objects of general public benefit and utility."

4. Liquor is to be sold only by salaried agents who are supposed to have no personal interest in increasing its sales.

5. The commissioner of corporations is to examine and investigate every such corporation in like manner, and with the same powers as are granted to the commissioner of savings banks.

6. Six classes of licenses are granted under the bill.

The temperance people have been most active in their opposition. Mrs. Fessenden, president of the state W. C. T. U., came out with a strong letter in the Boston *Herald* in which she gave seven cogent reasons why she opposed the bill:

1. Because it proposes the continuance of the liquor traffic.

2. Because it grants government the right to license an evil which ruins the people.

3. Because license, in any form, is demoralizing.

4. Because towns now voting "no" would be tempted to vote "yes."

5. Because we do not want our "streets paved" and our "libraries furnished" with the price of the souls and bodies of our boys.

6. Because the scheme is impracticable.

7. Because the power of the liquor monopoly would be greatly augmented.

Mrs. A. J. Gordon, president of the Boston Central union, also published an admirable letter in opposition; while "Twelve Reasons Why the Norwegian Bill should not Become Law"; and "The Norwegian System," by P. Carlson, of Stockholm, have been widely circulated. The latter is deserving of special mention, since it gives in detail many of the points of President Berner's report, omitted by Mr. Brooks; and also shows conclusively that the diminution of drunkenness throughout the countries in question is not due to the "system," but to an educational propaganda carried on for the past twenty-five years by the foremost men and women of the country.

Everything points to the fact that a great battle is to be waged during the coming winter, and already the hosts are marshaling. A committee consisting of some of the strongest of Boston's clergymen and laymen has been appointed, and one of the most striking things to be noted in this committee is that its first motion was to make the president of the Massachusetts W. C. T. U. its chairman, and to place itself "subject to her command." A motion was also unanimously carried that the one thing to which they should bend their energies must be the securing of woman's ballot as the final solution of the liquor problem.

Massachusetts will have the sympathy and prayers of the entire white ribbon sisterhood in this coming struggle, and will, we doubt not, come off victorious against this old foe in a new guise.

HINTS FOR THE LOCAL PRESS SUPERINTENDENT.

In one reliable newspaper directory the temperance and Prohibition periodicals are esteemed of sufficient importance to claim a separate classification, and examination of the records reveals the following: In the United States and Canada there are one hundred and ninety-three Temperance and Prohibition periodicals (including distinctively W. C. T. U. publications). These have an estimated total circulation of over six hundred thousand. Supposing each one of these six hundred thousand copies to be read by five persons (and the estimate is doubtless too small), there is an audience of three million reached by this silent evangelist. Add to this the hundreds—if not thousands—of columns in the local papers of the country, each one edited by a white-ribbon press superintendent. To these add the scattering work done by means of temperance paragraphs, poems, stories, articles and reports inserted now and then by semi-sympathetic editors, all helping along the great work of press evangelization. Who dares estimate the results?

The National W. C. T. U. press department sends temperance and W. C. T. U. data throughout the country by means of the *A. N. Kellogg Newspaper Company*, which, through some nineteen hundred papers, reaches an aggregate of over one million readers; *The United Press*, which reaches fifteen million readers; *The Associated Press*, which flashes its telegraphic news to nearly every daily in the United States and Canada, and *Hunt's News Bureau*, in touch with a million readers. With her hand on such sources of power as these what may not the W. C. T. U. credit to the work of the press in evangelizing the world?

Facts can be piled on facts, but the practical question ever pushes itself to the front, "What can *our* union do through the press?" and since a union never accomplishes more than the measure of capabilities of its individual members, the query becomes, "What can *I* do?" A few weeks ago we published an editorial on The Press as an Evangelist, we wish now to speak directly to the press superintendent.

Let us consider first what is usually called the W. C. T. U. column or corner in the local newspaper, granted gladly or grudgingly as the case may be. This column, appearing once a week, fortnight or month, is most commonly filled with W. C. T. U. news—always with W. C. T. U. doctrine in some form or other. Preceding temperance *news* must be temperance activity, and before a press superintendent can report work, work must be done. She was a wise local president who, having been appointed over a dead union to resurrect it if possible, instituted early in her administration a department of press work, putting at its head the most thoroughly alive woman of the union. The press superintendent was in despair; there was at her disposal no less than a column a week of space in the leading daily and she could not write of one forward movement of the union she represented. Chagrined and aroused, she never rested until, to use her own expression, she had "prodded up" her sleeping sisters and set them to work that *she* might have some work to report!

Given, then, a live union, a live press superintendent and space in a local paper, what is needed besides? Everything! The press superintendents must study local conditions on political, educational, social and religious lines; she must watch developments on all sides—in public sentiment, in the attitude of the pulpit toward the cause, in the action of political "machines"; she must be conversant with the movements of every reform force about her not distinctively W. C. T. U. Not one day's vacation in her watchful and listening attitude can the press superintendent take, unless she first be sure that the world is "vacationing" with her, for nothing should escape her earnest thought and flying pencil. She must *read*, and to enable her to do this she ought to be voted as liberal an allowance as possible each year, that she may have at her command one or more of the best temperance periodicals of the day, leading religious papers, a foreign paper or two if possible, party organs, and at least one of the leading liquor periodicals; these last, that careful spy-work may be done in the enemy's country. The press superintendent needs to know what that saloon near her home is doing, what that distiller in the great city is about, and what movements were set afoot by the last Brewers' Association convention. These liquor papers watch the temperance press—witness their would-be witty or insolent comments in *Mida's Criterion* and the *Wine and Liquor Gazette* concerning various phases of the work done by the "Prohibs" and "the temperance cranks." It looks like a mountainous task to ask the busy wife and mother who perhaps has charge of the mothers' meetings, is the backbone of the gospel meetings, and is press superintendent as well, to read as above. But these accomplishings have ceased to be miracles in the W. C. T. U., and the busier these white-ribbon heroines are the better work they do!

It may perplex some unions whose funds are limited as to how to get these papers, but it is not such a deep prob-

lem after all. Every paper of any size receives a large number of exchanges, and from the editor who has been friendly enough to accord space for W. C. T. U. items, some of these exchanges can be readily obtained for the simple trouble of calling for them. Others can be obtained from friends and acquaintances, and strangers will be glad sometimes to favor "the cause" by putting their periodicals aside for the press superintendent.

The enterprising, determined worker *will* have news if she has to visit reading-rooms and newspaper offices, and stand, pencil and note-book in hand, long enough to get the temperance cream. Every member of the union ought to be a committee of one to clip or copy for the press superintendent any temperance items or articles that may possibly be of use, leaving her to sort them herself. The Y's and the honoraries can do good service here, each contributing to the library of the one who is to keep the temperance column alive.

It need hardly be emphasized to our readers that the one paper to be read from cover to cover, fifty-two weeks in the year, is the paper made possible by the W. C. T. U.,—THE UNION SIGNAL. It scents the battle from afar, foretells victories, analyzes causes of defeat, plans the siege, details marching orders, issues calls for recruits, cheers the discouraged, inspires the ambitious, and brings the uttermost parts of the temperance world to your doors.

"WHAT GOD HATH CLEANSED."

In a recent issue of a religious magazine we read a sentence from which we quote as follows:

"When God has sanctified a soul, it no longer cares for beauty except as associated with Himself. It sees new beauty in Nature, but none in Art. I have heard many a devotee of Beethoven, Mendelssohn and Wagner say they would rather hear a hymn, if it were set to the tune of Yankee Doodle, than the most perfect secular music. Why? Because they now hear as the angels hear around the throne. Do you think they listen just to please the ear? No, it is for the praise of God that they make their music, and it is for His name that they listen."

We have not given the exact words, but, from memory, the substance only of this article, filled with deep spiritual aspirations from which we, nevertheless, turned away with a heartache, and with the memory of the words spoken to Peter long ago ringing in our ears, "What God hath cleansed that call not thou common."

The root of the whole matter depends upon one's conception of what "God's praise" is, and in what it consists. The writer of the article from which we have quoted assumes that that only is praise which voices itself in words. She can hear no melody in music where she does not hear God's name. She can see no beauty in art because the name of God is not blazoned there.

But she concedes beauty in nature, and says that the truly sanctified soul sees beauty there as never before. This seems to us strangely illogical. God is not seen or heard in nature, with the outward eye and ear. His name is not writ across the mountain's brow, nor folded in the heart of the lily's cup. No leaf that waves in the breeze, no flower that is kissed by the sunshine, bears upon it the outward name of God.

His praises are not heard in nature. The mountain torrent does not shout hallelujah. The waves do not break upon the shore in any articulate words of thanksgiving. No bird carols His praise in words which our ears can comprehend. It is only the eye and the ear of the soul which see and hear God in nature.

Why should not the eye of the soul see Him in art, and the ear of the soul hear Him in music? Nature is God's handiwork, you say, and art and music man's. But whose handiwork is man? Whence came his power to create works of art which thrill one to divinest ecstasy? Whence came his power to make a concord of sweet sounds upon which the soul can float as on a sea of heaven's own bliss? The old heathen poet who declared, "for we are also His offspring," knew. Paul, who quoted His words, knew. Man is the child of God, and as such is the highest unfoldment of God's power. Shall we trace God's work in nature; shall we say that the brooks sing His praises, and the ocean swells the pæan, and then shall we say that that alone which has conscious volition is not praising God when it works out its highest possibility?

The eye which cannot see God in the paintings of a Raphael, or the sculpture of a Michael Angelo; the ear which cannot hear His praises in the wonderful symphonies of a Beethoven or the magic creations of the spirit-touched soul of a Wagner are certainly lacking in the highest spiritual development.

Praise to God is something more than vocal. Its highest expression is not in hallelujahs. It reaches its fullest note in lines set to the harmony of peace and good-will. There is room in the reach of its glorious octaves for the child's glad laugh, for the organ's swell, for the beautiful in nature and art; for the higher beautiful which finds expression in the loves, the joys, the patiences, the long-sufferings, the simple, natural pleasures of the simple, natural, everyday, human life.

THAT TELEGRAPH ALBUM.

We think our women everywhere will desire to learn more particulars of the album presented to Miss Willard by the National W. C. T. U. at the New York reception, June 21. Each state president for herself and her constituency telegraphed in appropriate words a "welcome home," and the many Bible references indicated well the place the blessed book holds in their hearts. These telegrams were sent to Headquarters, and a book was prepared with padded covers, of a delicate shade of drab chamois skin, the cover page bearing the inscription, "To Frances E. Willard, President World's and National W. C. T. U." Upon the lower right-hand corner is a large monogram seal in wax and the initials "F. E. W.," which hold the elegant bow of white moire ribbon. The first inside page bears the dedication to our returned leader in handsomely illuminated letters. The size of the book permitted the entrance of each telegram, which was carefully pasted upon the cardboard leaf just as it came from the hands of the operator. Upon the clear white margin above the messages were printed the names of the states in alphabetical order, accompanied by a small symbolic or conventional decoration. The album was presented by Mrs. Woodbridge in a few words as follows: "Welcome, beloved chieftain. I come to you not as an individual, though, were it so, it would be with a heart of love overflowing with joy and gratitude; but it is my honor and privilege to bear to you the loving welcome of the great white-ribbon host of the United States. Perhaps in no two years of history has there been more turning and overturning of conditions in the temperance field than since you bade us farewell. Christ has been in our midst and by the principle He has planted in our hearts, and the spirit He has given, He has shown us more clearly the sin and wretchedness, the poverty and woe of our nation. We have heard a piteous cry in the land, a cry for bread, bread for the hungry masses. We have seen the unemployed wandering up and down, hardly knowing whither, and have looked upon famishing women with outstretched arms holding their starving little ones before the public gaze as they repeated the cry of bread for their children. By such conditions, we are, unwittingly in many cases, brought to a socialism based on a late definition of its originating principle—'a desire to ameliorate the condition of the less favored classes and to overcome by association the deprivations to which individuals, especially those without rank or culture or capital, are exposed.' We are more and more assured that this can never be done, until the liquor traffic of the United States is forever banished. You return, therefore, to find us not as you left us, save in our love and loyalty to yourself. We are a vast army waiting for the command to go forward—and in your presence is our assurance that it will soon be heard. In this spirit the women have bade me greet you in the name of our Sovereign Commander. From each state have flashed across the wires burning words of welcome, by which the hearts of more than ten thousand times ten thousand women meet your own. The memento I present is but leather and paint and ribbon, but within its covers are yearnings for you and through you for suffering humanity and the building of the Kingdom of our Lord. These women through all the months of your weakness and absence have lifted you in arms of faith to the divine Healer, crying unto the Spirit to present their petitions with groanings that cannot be uttered by them for your restoration to health; for your return to the faithful host and for your continued leadership. While we are here gathered, *they* are singing their pæans of praise, having thanked God and taken courage for the onward march. Accept then, I pray you, this telegraph album, an expression of thanksgiving for answered prayer, which, unable to utter ourselves, the Lord has graciously written for us through His lightning flash." Miss Willard was delighted with the gift, saying it was more unique than any she had ever received, and the telegrams seemed to her the very touch of the women she loved.

THE time has passed when women are the sole champions of their cause. It is immensely gratifying when such papers as the Chicago *Inter Ocean* print a paragraph of this kind: "What pleases us is the true womanhood of Kentucky. It is of this that we like to speak. It is an indication of what may follow wherever women take part in politics. It is an answer to the slander that woman is weak. It is an answer to the plea that womanly interest in politics is degrading to women. It is proof in politics, as in domestic life, that the influence of woman is a force making for righteousness." By the way, we notice that nearly all the great dailies which employ women on the reportorial staff are favorable to their enfranchisement. When all men once learn by observation, as has the press, that women can be *womnaly* while they share the privileges of citizenship, the greatest obstacle to full franchise will have been removed. Good men will then see that they need woman's vote as well as woman's influence to counteract the tide of iniquity.

Miss Ingelow is a quiet little lady, weighing less than one hundred pounds and about sixty years of age. She is wholly unassuming, and when the autograph album was passed during a recent lunch party, said in the most humble-minded way: "I suppose it is my business to write a line or two before my name."

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In response to a question as to how she became an astronomer, Mrs. Huggins, of England, said that at ten years of age she saved up her pocket money to buy a dark lantern and a little book on astronomy; with these she went out alone under the open sky, and from that day on has been a devoted student of the celestial orbs. She said that sometimes those who give themselves wholly to such studies think, at least she has done so, that "it puts no bread in the mouths of the hungry" and therefore fear lest they are not helping humanity as they might, but that on deeper reflection the sacredness of their work could not fail to be perceived, for they gave to humanity a wider horizon, a deeper sky, and by thinking God's thoughts after Him, helped to increase the other worldliness which is so essential to true Christian character.

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A woman is now among the scientists in the famous observatory at Greenwich; the conviction that the other worlds must be inhabited grows upon astronomers and women are going more and more into the study of this greatest of the sciences, especially since photography has become its handmaid. It was interesting to learn that a noted mathematician has recently remarked that women would, he thought, excel in mathematics, especially in the higher ranges of that study, when they had been sufficiently developed mentally, for women had imagination, and without that faculty no one could greatly excel in the higher mathematics.

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One of my friends has inscribed the following motto above the fire-place in her library:

"When ye sitte by mye fyre
To kepe yersel warme,
Take hede that your tongue
Do your neighbour noe harme."

I think this would bear copying on an extensive scale.

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"In regard to the 'long felt want' that On Duty speaks of it seems to me," writes Mrs. Ella V. Carter, of Montana, "just as awkward for a woman to subscribe her name 'Miss' or 'Mrs.' So-and-So, as for a man to begin his signature 'Mr.' The most sensible thing I have ever read on the subject was a suggestion in some newspaper that every woman receive the title 'Mrs.' According to present usage the title 'Miss' applies equally well to a little girl of six, or to an unmarried woman of sixty, while the 'Master' applied to boys becomes 'Mr.' when the boys reach manhood, whether married or single. There may be a legal objection to carrying out the above suggestion, but if there is, it is to be hoped that when women shall have a voice in making the laws, they will consider the matter worthy of legislation and fix upon some title that may be applied to every woman grown, whether she has 'committed matrimony' or not."

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Mrs. Mary Case Lord, editor of the Southern California *White Ribbon* (a charming little paper) writes: "Dr. Rachel Reid, Pasadena, Cal., has long held that as a boy is Master and a man Mr., so girls should be Miss and women Mrs., irrespective of whether they are married or single. Is not this the best solution of the question asked by On Duty? Until this custom prevails, if a woman signs herself A. B. Cee, address her envelope in this way. It is awkward to put Mrs. before one's name, and women are not going to do it."

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A new magazine, which looks so interesting that I would like to read every word of it, lies on my desk. The title is *Zenské Listy*, and the only English words I can find in the paper are: "The first Bohemian newspaper in America devoted to the interests of Bohemian women. Published semi-monthly by Mme. Humpal-Zeman, 247 Polk St., Chicago, Ill." While we cannot fathom its mysteries, we are assured by the editor, Mme. Zeman, who is, by the way, one of the brightest women On Duty has ever seen, that the contents are such as white-ribboners would sanction. The editor herself is a total abstainer and while she does not think best to build her paper on that basis at first, she will introduce temperance principles at every opportune occasion. Seldom is anything advertised in this column, but the suggestion that this is an invaluable paper to present to Bohemian women, will be permissible, I am sure.

ON DUTY.

NEWS FROM THE FIELD

WESTERN WASHINGTON.

IN STATE CONVENTION.

That our state work is growing is proved by the increased attendance at the state convention in the pretty little city of Chehalis.

The M. E. church was decorated with growing plants and banners, after the manner of women's conventions. Not the least enjoyable feature of the occasion were the greetings on board the trains as we met *familiar* faces, and clasped hands for the first time with new ones wearing our emblematic bow of white, interspersed with yellow more frequently than heretofore. We arrived about one p. m. and business meetings filled the afternoon.

At the evening session many warm words of welcome greeted us. Mr. David Stewart, mayor of Chehalis, bade us welcome in a few well-chosen words. Rev. E. M. Bliss, of the Baptist church, gave us a blissful reception. He said that some conventions might come that he could not welcome, not knowing what influence might be brought or left behind, but he could welcome this convention knowing its influence would be for good. Mrs. V. E. Harmon voiced the welcome of our entertainers. The response was by Mrs. M. L. T. Hidden.

Short addresses were then given by county and district presidents, consisting mostly of reports of work done in their respective fields. State superintendent of music, Mrs. Rockwell, being present, the program was interspersed with enlivening hymns. Thus ended the first evening.

The three and a half days were crowded full of reports of work done, committee meetings, etc., very important to the local workers, but probably would not interest the distant reader.

Mrs. Unruh, of Oregon, who has spent much of the year in our state doing noble deeds, was present. We have learned to love her as one of our own. Rev. E. B. Sutton, secretary of the Prohibition State Alliance, was introduced to the convention Wednesday morning. He is well known to us as a stanch friend and brother. A rising vote of thanks was given railroad Conductor Dustin for kindness in telegraphing for permission to back his train to a station off his route to take on delegates, which permission was granted.

The local Prohibition club invited the convention to a banquet on Friday. Needless to say the invitation was gratefully accepted. The local union and their friends provided meals for all delegates and visitors at a public hall free of charge. They deserve great credit for the manner in which they performed their arduous duties.

Wednesday evening Narcissa White Kinney was expected but failed to arrive. Her place was supplied by the Rev. Clark Davis, of Seattle, whom all love to hear. He arrived at Centralia, five miles distant, just about an hour before he was to appear before the audience, and was informed that his train did not go any farther. Said he, "My ticket says, 'no lay over allowed,' so with your permission, Mr. Conductor, I'll walk," which he did, and, minus his supper, gave us a remarkably fine lecture. Each evening except the first the choirs of the city furnished good music.

Thursday afternoon the convention was invited to visit the state reform school which is located one and one-half miles from the city, on a beautiful site of sixty acres, costing six thousand dollars. There are seven handsome buildings, costing thirty-five thousand dollars. The school was organized June 10, 1891. There are in the school one hundred and twenty-six boys and twenty-five girls, in ages ranging from eight to eighteen years.

Three teachers and three industrial instructors are employed, besides a large corps of assistants. The branches taught are reading, writing, arithmetic, geography, history, grammar and physiology. Industries taught are shoemaking, tailoring, farming, gardening, carpentering, painting, engraving, laundrying, cooking, baking, dressmaking, knitting and housework.

The superintendent of flower missions provided a large number of bouquets with Scripture texts attached with white ribbon, which were given out as far as they would go to the pupils, beginning with the youngest. They seemed to be greatly appreciated and we only regretted not having enough for all. Mrs. Unruh and others addressed the pupils, gave them some music, after which one of the pupils, a little fellow, sang, all the school joining in the chorus. The superintendent played a march on the organ, and in perfect time to the music the boys marched out and down to the playground, where they cheered us heartily as we rode away.

We felt glad of this opportunity of knowing how these boys and girls had been snatched as brands from the burning and placed in such good hands to be trained for purity of character and usefulness. How much our common enemy, the liquor traffic, is to blame for the necessity of such a school we cannot compute, but it is doubtless the direct or indirect cause of filling those halls with children on whom the "sins of the parents have been visited to the third and fourth generation." Mr. Thomas P. Westendorf, the superintendent of the school, is the right man for the place. Young, quick, active, and ever on the alert for the good of those entrusted to his charge is the mental verdict after seeing him and the school.

In the evening there was a gold medal contest by four young ladies and two young men, all from Olympia, conducted by Miss Emma L. Page, also of Olympia. It must have puzzled the judges to decide which deserved the medal where all did so well. They reflected great credit on their teacher, both expression and gesture being uncommonly good. The following morning the contestants went to the reform school and recited their selections for the benefit of the pupils there.

The public schools of Chehalis were invited to visit the convention, which invitation they accepted. The convention marched out in a body as far as the postoffice to receive them. The ladies parted in two single columns, letting the school children coming from the opposite way, headed by the high school board, pass between the columns, falling in in the rear when the schools had passed. All marched to the church, where Mrs. L. A. Irons addressed them on mercy. Music by the band, also by ladies of the convention, closed a happy hour with the children.

I would like to tell of some of the good things in the reports read, but fear I have already taken more space than I should. The report of the White Shield Home and some of the county reports I will soon send in another letter.

The election of officers resulted as follows: President, Mrs. Dr. Fifield, of Tacoma; vice-president, Mrs. Anna E. Saunders, Tacoma; corresponding secretary, Mrs. Melinda A. Shaffer, Tacoma; recording secretary, Mrs. Ellen K. Simison, Seattle; treasurer, Mrs. Homer Hill, Seattle; Secretary Young Woman's Branch, Mrs. Mattie Graves, Centralia; organizer, Mrs. Dr. Fifield; delegates to National Convention, Mrs. C. E. Sulliger and Mrs. J. B. Croake. Superintendents were elected for the departments of work.

The convention adjourned to meet at Olympia one year hence, where we hope to storm the capitol and capture it for the W. C. T. U.

ETTA JONES,
State Reporter, Kent.

NEW HAMPSHIRE.

OVER THE STATE.

The friends throughout the state are coming to the aid of their state reporter nobly, and I am thus enabled to give quite an extended account of the work being done.

The Salem union seems in a very flourishing condition; it has received several new members the past year and has entertained the county convention, at which time Mrs. J. R. Nichols spoke to them.

A kind sister in Hampton Falls sends us the following: "Our union numbers less than twenty members, but we are firm in the faith as our granite hills. Arbor Day evening was observed by a social, and also an informal meeting at the town hall; the L. T. L. were invited, and their parents. Sixty persons were present. Appropriate exercises in keeping with the day were enjoyed by all. An essay was read by the president, Mrs. B. F. Weare, entitled "Am I My Brother's Keeper?" the thought was, we *are* our "brother's keepers," and are more responsible for their downfall or their salvation than we are aware. Coffee and cake were served at the close.

"Three parlor meetings have been held at the homes of members, and two silver medal contests. Miss Lillian Sanborn and Master Herbert Bishop received the prizes; the other contestants were presented with books. Our L. T. L. have recently made and given to Mercy Home a very pretty patchwork quilt and are now working on another."

Rev. Mr. Mitchell, the Unitarian minister at Wilton delivered a temperance lecture in the town hall at Littleton, Mass. Scientific men have proved the statements which he made to be true. No wonder the brain becomes dull and the step unsteady. No wonder that in due course of time the once proud and happy husband and father becomes a terror in the house. No wonder the once respected citizen lies asleep in the gutter at the roadside. Such lectures bring us face to face with the truth and will surely carry much good influence with them.

An L. T. L. has been formed at Loudon with twenty members.

Greenville union holds its regular meetings; has given a coffee party and a fair, and hopes soon to report a concert.

Colebrook has had three medal contests and has sent books and papers to the lumber camp. They have a flourishing L. T. L.

Candia has a novel idea in the shape of a scrapbook to be kept at the railway station. They have recently sent ten dollars to the Mercy Home.

Much good might be done by distributing good juvenile temperance papers among the young. Marlow W. C. T. U. has been following out this idea with grand results. They also keep a box in the postoffice filled with reading matter.

Concord union has sent a quantity of comfort bags to the lumber camps.

Meredith sent two dollars to be used at the camps.

Lancaster union raises two hundred dollars each year to support a free reading room. They have held six medal contests during the past year. The union is alive and active, doing a good work in many departments.

A very spirited meeting of Rockingham county was held at South New Market, at which ten unions were represented. Remarks were made by Revs. Smiley and Tilts; by Miss C. R. Wendall, state president, and Mrs. Perkins, Strafford county president. Miss Burrell defined the significance of the white ribbon, Christian conversation, personal purity, helpfulness, loyalty.

The discussion upon the need of temperance teaching in our schools was opened by Miss H. E. Sanborn, followed by Miss C. R. Wendall. She also called their attention to the National banner upon the wall, given in keeping for this year to New Hampshire for having increased the largest per cent in membership during the past year of any state in New England. She urged every one to still increase the membership so that the banner could be retained another year. There were remarks upon the life and character of Neal Dow by several speakers; "In Memoriam" of Mrs. C. E. Albee, who died in Claremont, was read, and many added their testimony to her useful life. The question-box had questions on hygiene and the methods of scientific temperance instruction in our schools, which caused much discussion.

Peterboro W. C. T. U. has spent about five dollars for free reading. It has aided some worthy poor in their midst. It sent two dollars to the lumber camp and one dollar and fifty cents to the county farm to aid in providing Christmas gifts for the inmates. They have had two union temperance services in the churches. Each member pledged themselves to earn one dollar and report at some future time *how* it was earned. It has given five dollars to the Mercy Home.

Keene union has not forgotten the lumber camp, having forwarded five dollars and reading.

At a quarterly convention in Farmington it was voted to appropriate three dollars yearly for work among the lumber men. Rev. J. H. Harrington made some very helpful remarks. Mrs. Barney, of Providence, superintendent of prison work, was present, and lectured on "Facts and Fancies," a very thrilling and soul-stirring lecture. Every heart was filled with a desire to be helpful to others and to live a higher and better life.

In a recent number of our *Granite State Outlook*, the Claremont W. C. T. U. has a set of resolutions upon the death of their old and valued co-worker, Mrs. C. E. Albee.

The following unions have contributed needed and valuable articles to the Mercy Home at Manchester: Sandwich Center, Franklin, South Candia, Laconia, Exeter, Manchester, Dover, Franklin. Let none of us forget that this is our state home for wandering girls.

The death of Mrs. Amos Paul, of the South New Market W. C. T. U., sends a shadow over the community and robs the sisters of a true and valued helper.

After a three days' sojourn of the Clarions at Littleton, ten new members were added to the local W. C. T. U.

East Haverhill also speaks in high terms of the Clarions and urges upon all the sisters to secure their services.

These unions have sent their Neal Dow celebration reports: Derry, East Haverhill, Franklin, Littleton, Hopkinton, Penacook, Salem and South New Market.

The Henniker union has met with a sad loss in the death of Mrs. Frank Huntington.

The Coos county convention met at Lancaster, and was conducted by the president, Mrs. W. A. Loyne. Jefferson was able to report no place in town where liquor was sold. Mrs. Sawyer, of Grafton county, kindly gave an account of the temperance instruction in their schools at Littleton. Words of welcome were given by Mrs. S. W. Brown. Mrs. John Wark read a paper from the pen of Mrs. E. K. Jewett, of Hollis. The Loyal Temperance Legion of Whitefield was reported by a young member, Ernest Colby. Mrs. Fred Spaulding prepared a paper giving an account of her six months' work as president of the L. T. L.; there were also very interesting papers upon the work at the county farm, the Mercy Home, the lumber camps.

A loving tribute was paid to the memory of Hon. Horace T. Holton and our white ribbon sister, Mrs. C. E. Albee. At the Demorest contest in the evening Irving Fellows took the prize.

Notes from Mrs. Loyne's letters cannot fail to be of interest not only to every one in our state, but all over the country; therefore we quote from that attractive little paper that is published by her at Jefferson, N. H. Hers is a wide-spread interest receiving remembrances from all over the New England states.

Mr. S. B. Davis, from New York, a banker, sends us a check for forty dollars for the benefit of the department.

Two new libraries have been donated, one from Miss C. R. Wendall, state president, in memory of her mother. The friends of Mrs. Hatch, matron of the Mercy Home at Manchester, have given a case and one hundred volumes in her name to the camp. Holyoke, Mass., and several other towns have given books the past month. A library case costs $2.50. Thirty volumes will fill the case, beside the magazines and other reading we put in. There is a place underneath for salve and bandages. Surely this is a pleasant thing to do in memory of some friend either living or gone.

Boxes and packages are carried by the American express free of charge to the Jefferson headquarters. The King's Daughters are lending a good, strong hand to this work both in this state and Massachusetts.

A summary of the missionary's work in the past month cannot fail to interest: "I have visited twenty mill boarding houses and camps this month; held thirteen religious services; traveled five hundred and fifty miles, twenty of them on foot; put in two library cases; distributed sixty comfort bags, thirty-seven large bundles of reading matter, many Bibles, Testaments, tracts, both in French and English."

Alton, N. H., the smallest W. C. T. U. in the state, sent two dollars to help on the good work. Numerous letters from the camps show how well the reading, etc., is appreciated.

Hillsborough county convention met in Nashua. Every W. C. T. U. in the county was represented. Mrs. E. K. Jewell led the meeting. The discussion, "The Power of Persuasion," was opened by Mrs. M. L. Goodale, with an excellent paper. "Training the children for temperance" was Mrs. Addie N. Field's subject. Mrs. Field is a state superintendent of the children's work, a person well qualified to take the position.

That important question, "What can the young women do?" was opened by Miss Ella Abbott with a fine paper. Other ladies spoke and the day came to a grand close by the crowd who listened to G. J. Burns' eloquent lecture.

MRS. F. H. BAILEY,
State Reporter, Hopkinton.

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INDIANA.

NEWS OF THE WORK.

Our schools of methods were closed by the superintendent, Mrs. E. L. Calkins (who is also our state vice-president), on June 8 after two months of ceaseless exertion on her part, conducting the schools during the day and lecturing in the evenings.

Mrs. Calkins has few equals as a temperance lecturer, and upon the subject of equal suffrage she awakens great interest. Mrs. Cammack, another state officer, also delights her constituents. The great array of statistics at her command are wound through her discourses with telling effect. She arouses an eagerness to remove the "Black Cap" from Indiana. Miss Ayers' parliamentary drills are instructive and helpful. The schools are well attended, although they come in the busiest season for our housekeepers. The last school, at Kendallville, was the most enthusiastic of all; which speaks well for our workers.

In quiet conversation with our white-ribboners, your reporter learns of deeds which required individual bravery, wisdom and quick decision, that should some day be recorded among our white ribbon reminiscences. Though wise and brave in emergency, many of our women remain silent in our public meetings, and thus we are deprived of the inspiration which would be given us by the recital of these heroic acts.

THE Y'S.

Under the management of Miss Dickson and Miss Hay, six Y conferences were held in June, each followed by either a temperance or equal suffrage medal contest. The conferences not only instruct the Y's but others wander in, occasionally professional men, to hear what these young people are talking about. They are often converted to our faith, as in the case of a physician in Mitchell, who publicly announced that he will cease to use alcohol in his professional practice.

On the 9th of June the Indianapolis Y had a flower mission service in the woman's prison and reformatory. One Y has taken up the study of civil government. The Mitchell Y reports a gypsy social, which was a financial success. The Y's are increasing their membership and their workers are as faithful and as earnest as our W's.

CONVENTIONS.

Several counties report the best conventions ever held.

Wells county reports three unions recently organized and an increase of membership of twenty-five, and Vanderburgh reports one new union of eight members, and an increase of membership in other unions, through the efforts of Mrs. Ellen Denny, our state evangelist, who has for many weeks been engaged in effective work in the southern part of our state.

The Switchmen's National convention was in session in Evansville while she was in this city. She, with the superintendent of work among railroad employés, went before their convention and invited them to attend the mass-meeting on the following Sabbath, at which time Mrs. Denny would deliver an address. They accepted the invitation and between two and three hundred attended in a body.

Four of our churches adjourned their meetings to attend this mass-meeting and two of our prominent ministers assisted in the services; something your reporter is not cognizant of having occurred before in our work in this city.

The subject of Mrs. Denny's lecture was "Our country, and its relation to the nations of the earth." She made a profound impression upon her audience. After the lecture the switchmen came forward to grasp her hand and thank her for her lecture, some of them pledging themselves to total abstinence and many asking for the R. R. T. A. buttons which the superintendent of railroad work gladly supplied. The Grand Master and others expressed a deep appreciation of the influence of the Woman's Christian Temperance Union upon their union, which influence not only affects them morally but financially.

They aver that the deaths among their order costs each man thirty-six dollars a year, which would be twice as much if it were not for the influence of our temperance union. Our dear Jennie Smith's name was always greeted with applause. A brief, beautiful sketch of her life was given by Mrs. Denny, and listened to appreciatively by them. Resolutions of thanks and appreciation of Mrs. Denny's lecture were passed by them.

HADLEY HOME.

I must not close without a few words about this institution, the conception of which originated in the heart of Mr. and Mrs. Hadley, who, though childless, realized the struggle of helpless girls to maintain an honest living. They donated a farm to the W. C. T. U. of Indiana, with the understanding that a school for girls shall be established, wherein they can be taught such industries as cooking, housekeeping, laundry, sewing, cutting, fitting, the cultivation of fruits and flowers, the care of a dairy and also be given a common school education. This home is now completed, at a cost of between $15,000 and $16,000, and will accommodate fifty girls.

The W. C. T. U. hopes soon to dedicate it free from debt, which only necessitates raising about $1,800. Our women have had a herculean task in collecting this money during these times of financial depression, but the perseverance of Mrs. A. V. Mendenhall and her co-laborers has met its reward.

N. C. MEADOWS,
State Reporter, Evansville.

TENNESSEE.

MORE REPORTS WANTED.

Perhaps because of the scorching weather, and the unpleasant prospect of drouth and poor crops in addition to the hard times we have already passed through, our unions have felt too discouraged to report the good works they must have been doing to help on the suffering hundreds around them, for only two reports, too late for my last letter, are before me.

One from Johnson City gives a graphic description of an interesting mothers' meeting. At this meeting twenty-seven were present, mothers and grandmothers all alike interested in the great subject under consideration. Mrs. Simpson, the efficient district president, was with them, and did much to add to the interest of the occasion. She read an instructive paper on "What of the Night?" Several articles were read from THE UNION SIGNAL, which had been selected with special care by their beloved president. Miss Grace Hart, a little girl of nine years, daughter of their secretary, recited an appropriate piece. The music was specially prepared. This union meets twice monthly, and holds monthly mothers' meetings. They use the Responsive and Bible Readings, published by the W. T. P. A.

From Deer Lodge comes a delightful report of the district convention held at that place. The program was well arranged and full of interest from beginning to end, and well displayed the earnest zeal and efficiency of the district president, Mrs. T. H. Thayer, and her able coadjutors. A report from an outsider, a gentleman, in the Harriman *Advance*, shows that others besides the W. C. T. U. women thought the convention a decided success. Addresses of welcome were delivered by Revs. Lusty and Williams and Mrs. Anna Williams, which were responded to by Mrs. Hoyt, of Harriman. Able papers were read on franchise, social purity, and other subjects. "The president's address was full of wise words, coming from the heart of a good woman." I quote from the report of the gentleman above referred to: "The convention was conducted on strict parliamentary rules. No set of men could have done better. . . If you could have heard the talk and prayers of that earnest, consecrated Christian woman, Mrs. S. A. Chace, of Dayton, your hearts could not have helped being touched. . . I wish the address on 'Social Purity,' delivered by Dr. C. G. Kellar, could be printed and placed in the hands of every voter in the land, and that every voter would be guided by it. . . I have hitherto been a hidebound party man, but as a Christian I cannot and will not cast a vote hereafter for any party or man who favors the manufacture and sale of intoxicating liquors, for I am now fully enlisted in this cause, and I am a white ribbon man."

Another successful convention was recently held under the auspices of Mrs. Martha M. Allen, a grand woman and a faithful white-ribboner, at Obion, I think, in West Tennessee, of which I have had no direct report. Which goes to show that our women are at work, though they do neglect to send their faithful scribbler a report of what they are doing for THE UNION SIGNAL. "Making bricks without straw" is uphill work, dearly beloved. Do send in reports of the good work you are doing that all the world may know and be uplifted thereby.

SILENA MOORE HOLMAN,
State Reporter, Fayetteville.

OHIO.

DELAWARE COUNTY CONVENTION.

The Delaware county union held its semi-annual convention in Warrensburg. Our state president, Mrs. Monroe, who was in attendance, has written the following delightful description of the headquarters of the Warrensburg union of which they are the owners, and where the convention was held:

"The headquarters are a mile from the town. Some time ago the Warrensburg union bought an old church which had not been used for fifteen years. The roof was gone and little but the shell remained. The repairs cost $140. The building is frame and painted white. The aisles are covered with nice matting, as is also the platform, and the latter had also several very handsome rugs. The pews are painted a lovely shade of blue with brown trimmings. They have a large, handsome stove, hanging lamps, table and very comfortable chairs. They intend soon to buy an organ. The selection of the front doors was assigned to one lady and she had a transom prepared of four panes of glass on which are painted beautifully the letters W. C. T. U., so that it is a continual object lesson to the passer-by.

"Lunch and tea were served by young men and maidens. After lunch two young girls came with waiters filled with corsage bouquets, so that each one was decked with flowers for the afternoon meeting. But the crowning part was that our country's flag was floating over us. The pole was fastened to the front fence, and I shall never forget my sensations which cannot be described as we drove up the hill and our eyes rested on that flag.

"In most of our conventions the flag is used extensively for decoration, but not even the National has had it floating from the outside. The meetings were well attended all day, and at night the church was so full they might have had an overflow meeting if another church had been convenient. Men stood on the doorsteps and at the windows, giving almost breathless attention. Rev. Mr. Crist and wife, the Presbyterian minister from Ostrander, were in attendance throughout, and Mrs. Crist read one of the finest papers it has ever been my privilege to hear in such a meeting. The women of Delaware county are very efficient in all their work."

Y. W. C. T. U.

The Y's of Ohio and consequently the whole W. C. T. U. of our state have sustained a great loss in the death of Miss Lettie Smith, president of Bedford Y's, through whose earnest work that union trebled its membership, opened fine headquarters and a public library. She was thoroughly devoted to Y work and was a talented, capable young woman. We are glad to make public recognition of her faithful work. She has gone to her reward.

Miss Ensign, our state Y secretary, has recently made a pleasant trip in the East. She visited our own Y's at Steubenville, Martin's Ferry and Bridgeport on her way to Pittsburgh, Pa., to attend a Y conference which was a very enjoyable and profitable occasion. From there she went to Baltimore, Md., where the Y's of the state had gathered for their annual conference, and addressed this meeting to its pleasure and help. She next visited several places on the eastern shore of that state, after which she went to Virginia where she filled several appointments. Next she visited Washington, D. C., speaking for the Y's in the Garfield Memorial church. On her return she organized new Y unions at Sandusky, Newton Falls and Garrettsville. Just before this eastern trip she organized Y unions at Celina and West Alexandria, so that we feel that home work is not at all neglected although our secretary has lent a hand to the workers of other states. Miss Ensign also attended the West Virginia state convention, June 6 and 7, and filled a number of engagements in that state.

Marietta Y's have completed a six months' session of a sewing school of eighty pupils. They made one hundred and ten garments which were given the children upon completion. Fifty-two of the class have signed the pledge.

MRS. NICHOLS IN OHIO.

Mrs. Josephine R. Nichols, of Indiana, so well known throughout the National union as an eloquent lecturer as well as for her very efficient services in National and World's expositions, has been filling a series of twenty-one engagements in Ohio, to the delight and profit of the unions visited. The highest commendations and praise have followed her from all points, and many requests for return visits as early as arrangements could be made.

ANTOINETTE H. CLEVINGER,
State Reporter, Wilmington.

MINNESOTA.

LOCAL NOTES.

How can all these good tidings which the mails have brought me be condensed into one column? Every district in the state except numbers one, three and ten have furnished something for the report to THE UNION SIGNAL, and those we'll hope to hear from next time. Surely, these women, united

"'Gainst a common foe
Have a strength and holy purpose
Naught can overthrow."

From Rose Creek union comes the cheering news that it is in a prosperous condition and temperance sentiment is growing in the town, only two votes being cast for license this year. The union has a very energetic president, whose whole soul is in the work. "Teas" are held frequently which

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are a success every way. They have twenty-four members *in good standing*. That must mean that they pay their dues, wear the white ribbon and to their prayers add works of faith.

Marion union has ten members and meets semi-monthly, using the Responsive Readings. They take eight UNION SIGNALS, seven *Minnesota White Ribboners*, six *Young Crusaders* and two *Young Women*, setting a most excellent example in respect to subscriptions, and receiving their reward, of course, in the way of intelligent workers. They supply one depot with our state and National official papers and a temperance scrap-book; another depot is supplied with temperance scrap-books and donated papers. They used the temperance Sunday-school lesson leaflets last quarter, putting a *Young Crusader* in each family, and giving each person present a Busy Day leaflet. They have also had two public meetings full of interest and helpfulness.

North Mankato union, organized last January, with seven members, has now sixteen active and two honorary members. Among their first work was the decision to take the state paper for the entire membership. The members all wear the white ribbon, a fine of one cent being imposed upon any member found in any public place without the knot of ribbon, which fine goes to the Temple fund. They have superintendents of seven departments, have held two teas, two medal contests, and when last heard from were about to organize an L. T. L.

Amboy union circulated a petition to have the question of license or no-license brought before the people. On election day there was a victory, license being rejected by a majority of *one*. Supposing one or two voters in that town had said, "I believe in no-license, but you can't carry it, and I'll vote for something practical." But though the women there say, "The Lord gave the victory," they had worked as if it depended upon themselves, distributing leaflets, supplying wall pockets, holding a medal contest, and other public meetings, and conducting a column in the local paper. Both Methodist and Presbyterian pastors offered their churches for public meetings. The banner of the union has been placed in the Presbyterian church for three months, after which it will go to the Methodist for the same length of time, and so on.

Marshall union is not large, but is in healthy working condition, and finds plenty to do. On the last election day they went in a body and worked all day for no-license, but it failed to carry. The saloon element rules and the women are told "nothing can be done about it." But they are trying to educate public sentiment—and the children; have an L. T. L. of about sixty members. During the summer months the Junior Endeavor societies will devote every third Sabbath to temperance. Not long since a union service of the churches was conducted, with papers and an especial musical program. The Presbyterian and Methodist ministers are strong Prohibitionists, and talented men.

Edgerton union is rejoicing in the return of their president, Mrs. L. T. Wilson, who spent the winter in Canada, and "temperance sentiment is surely increasing in our town," another cause for rejoicing. The eighth medal contest was recently held in the Congregational church, which was well filled by an interested audience. Master Ernest Burdette was awarded the medal, which was presented by Mrs. M. A. Crawford, district president. This union entertained the county convention of Pipestone county not long since. Mrs. Crawford was with them and presided. Among other good things on the program were a paper and discussion on tobacco, and a paper on press work. The Temple was brought before the attention of the audience, also our state paper. Mrs. Wilson, of Edgerton, was elected county president.

Ellsworth union is at work practically. While Alex. Cooper, the temperance evangelist, was in the towns near them, the Ellsworth union made several unsuccessful attempts to secure him. Failing in this, they induced six of his many converts in Luverne to come and speak for them. When the day of the meeting arrived, rain and mud prevailed; but the speakers made the trip of twenty miles by team. After listening to short talks from each of the six, interspersed with songs, the pledge was carried through the audience, and eighty-four names secured. A union temperance club was immediately organized and officers chosen, and the W. C. T. U. presented them with badges of blue and white ribbon which are proudly worn. The club, which now numbers one hundred and twenty, was lately entertained by the union. Songs and games were followed by coffee and cake, and a pleasant evening enjoyed.

Wood Lake union entertained the county convention of Yellow Medicine county at its recent session. Papers were read on, "Tobacco Habit," "Mission Work" and "Pressing Needs of our Cause," which brought out warm discussions. Mrs. Lutz lectured on one evening of the convention on "Equal Rights." She is an enthusiastic speaker, and during the convention organized a county association of equal rights, with thirty-three members, seven of them gentlemen. Later, Mrs. Julia B. Nelson, the suffrage state superintendent and president of the state Equal Rights association, lectured in Granite Falls, in the same county, and as my informant writes, "You know that means we had a rousing time on that subject." The union at Granite Falls had a medal contest some time ago, which was the best attended of any temperance entertainment ever given in that town. Medal contests are a success. Chippewa county has held nineteen silver and two gold medal contests. In one country place in that county is a Swedish Baptist church with a seating capacity of two hundred and fifty. Mrs. Ruth M. Barnes, the county president, held a gold medal contest there, "and such a crowd! Early the seats were taken, and all the standing room occupied even outside of the windows, and many went away unable to get a glimpse. A number drove ten miles to attend."

Richland union has ten members, all living on farms and scattered over three or four miles, yet they meet regularly at the different homes of the members and contribute their help in every way. Have sent some money to the state paper, the president's salary and the Temperance Hospital. But they think their best work is in the L. T. L., of which there are forty members, all very much interested. The superintendent, Miss Georgia Beardsley, taught school during the winter, but met the children once in two weeks.

Willmar union keeps the rack at the depot filled with temperance literature. The flower mission of the union did a most graceful thing in presenting the graduates of the high school with a basket of flowers. Mrs. Nelson was in their town lately and lectured on suffrage in the evening, and the union gave a reception to her in the afternoon.

The union at Holding's Ford numbers fifteen regular and three honorary members; they hold weekly meetings and in connection with them do any work they find; they have held four medal contests. They are piecing a quilt at five cents a name, which they recommend as a success. We hope they will tell us what they do with the quilt when it is finished.

Morris union lately held a silver medal contest. Miss Dottie Patterson won the medal, her recitation being "A Plea for the Fatherland."

Wadena union circulated the Polyglot Petition, obtaining over one hundred names. Their superintendents are *workers*, the one in charge of the press supplying items to the local paper weekly; the superintendent of narcotics distributing literature, and the work among lumbermen has not been neglected.

Argyle, twenty-two members, has several superintendents and a standing mercy committee which works among the needy ones in the vicinity. They have voted to take the *White-Ribboner* for every member. Space is given once in two weeks in the local paper. A saloon was opened not long ago, and the owner of the building (who is not the proprietor of the saloon) raised the flag in honor of the occasion! The W. C. T. U. protested and sent the protest to the *White-Ribboner*, at the same time ordering one hundred copies of the paper. Although "no-license" failed to carry, some of the citizens not classed with the temperance workers are awaking to the fact that the saloon is a curse to the community, and they hope another year to drive it out of the town.

Duluth unions, W and Y, have sent such an abundance of good things it is hard to condense. The Central Y union has decided to hold each alternate meeting in the evening, hoping hereby to secure a larger attendance. Mrs. B. L. Scoville, the state secretary of the Y's, whose home is in Duluth, lately occupied the pulpit of Grace M. E. church in that city, on a Sabbath evening and on the following night organized a Y there of twenty-four members. At their first business meeting this new union took up flower mission and railroad work.

The West Duluth W. C. T. U. had some time ago an experience social which was a success financially and socially. A number of those present gave experiences of women in business and as bread-winners for the family, and after this discussion, the members gave their experiences in earning a dollar for the work of the union.

The Central union (W) had a discussion of scientific temperance at one of their meetings. Mrs. Thompson, county president, led, and divided the topic into three parts, "The citizen's duty, parents' responsibility and the teacher's work in school." In closing she gave this thought: "We are citizens on the public school question; we must use our right to vote upon every election, so that the public and the press will see that we intend to educate ourselves for future work. . . . We should not be afraid of the word politics, unless it gets to mean to us what it does to many men at present—partisanship."

REV. E. O. TAYLOR'S WORK

in our state is now completed, and many are the words of appreciation and gladness that he came among us. He spoke for sixty different unions, giving on an average of three lectures in a place. Mrs. Hoover, of Howard, writes: "Mr. Taylor's handling of the three lectures, 'That boy of yours,' 'Some fallacies concerning alcohol,' and 'A glass of beer analyzed,' was simply masterly. Crowded houses greeted the speaker each evening. It was by far the most practical, the most effective of any temperance speaking we have had in this place. Dr. Taylor presents something new, and by his oratory holds an audience well." A worker in Ellsworth writes much the same thing, and indeed, from all over the state comes similar testimony. "Good seed has been sown," say very many, and the harvest will surely appear. Minnesota W. C. T. U. will send a "God-speed" to Dr. Taylor wherever they hear of his being at work.

MRS. AMY A. GREEN,
State Reporter, Minneapolis.

MAINE.

A VARIETY OF NEWS.

Our county conventions have been unusually successful this year; our faithful state president has, I think, attended them all, bringing the enthusiasm which never seems to fail her. To describe them all would require a supplement, so I will only speak of the most remote—that held at Caribou in our "great northern state of Aroostook."

After devotional exercises, led by Mrs. Briggs, of Caribou, and a greeting from Mrs. Stevens, the county president, Mrs. L. J. Spaulding, delivered a stirring address. The report of the corresponding secretary, Mrs. A. L. Page, of Houlton, showed that the total membership for the year was 625 regular and 100 honorary members, with 320 in the L. T. L. Amount of money raised since last September, $1,233.82, balance in treasury, $187. Mrs. Jennie Seamans, of Amity, gave an interesting account of her work as county missionary, and it is hoped that she may be kept in the field several weeks during the coming year.

The memorial service for nine promoted comrades was conducted by Mrs. F. A. Forbes, of Presque Isle. Three poems, including an original one from the pen of Mrs. Tarbell, the county press superintendent, were read, Scripture text remarks by Mrs. Forbes, and prayers, completed the service.

After devotional exercises on the first evening came words of welcome from Mrs. G. S. Getchell, representing the white-ribboners of Caribou, Rev. Mr. Jenks, representing the religious, and Professor Knowlton, the educational interests of the place. These were responded to by Mrs. Johnston, of Fort Fairfield. The address of the evening was by Mrs. Stevens. Subject, "Woman's Ballot." The next morning a fine paper on "Woman's Suffrage" was read by Mrs. DeWitt, of Presque Isle. One of the most pleasing incidents was the introduction of three little boys who served as messengers. They signed the pledge, were decorated with the white ribbon by the state president, and duly installed as honoraries. One responded by saying, "I mean to grow up a good man. I shall keep my pledge. I am glad I belong." It was his ninth birthday. The good example of these boys in becoming honoraries was followed by ten ministers of the county.

The old county officers were practically reëlected, Mrs. Spaulding receiving a gift of Miss Willard's new book, "A Great Mother," as a token of regard from her co-workers. Work was reported in fourteen departments, the state superintendent of temperance instruction in public schools presenting that line of work. The closing evening was occupied by Mrs. M. E. A. Gleason, who gave an eloquent address upon "The Present Need."

ANOTHER POLICE MATRON.

I feel sure that white-ribboners everywhere will rejoice with us of the Auburn union in the recent appointment of our social purity superintendent as the city police matron. For the past six years the union has been hoping for the creation of this office, and it is with great pleasure that we now see it filled by Mrs. Maria Swett, a woman who combines sympathy and shrewdness to a degree which renders her peculiarly well fitted for such a position. When Mrs. Swett went to the city clerk to take her oath of office, she told him she wished to know exactly what her duties were to be. His reply was, "Keep on just as you have been doing, the only change is that you now have full police authority and a salary." If all her work were of such a nature that it could be made public, it would be a

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strange story. Her house is often the temporary shelter for those in need. Only last Sunday a poor woman arrested for intoxication was permitted to stay there, instead of in the lockup. She has done a grand work in finding places where girls and women can earn an honest living, as well as in seeing that many poor children are decently clothed and sent regularly to school. People come to her with all kinds of trouble. A day or two ago a mother implored her to find her sixteen-year-old daughter. She had not come home the previous evening and the mother had sat up all night waiting for her, for it was her first absence. Mrs. Swett succeeded in finding the young girl and restoring her to her home apparently in a very penitent state of mind.

NOTES.

Parliamentary usage is interesting Maine women as never before. About ninety, including members of the Lewiston union, attended a drill given by Mrs. Stevens at the hall of the Auburn society. A fortnight later the Lewiston sisters invited the Auburn ladies to a very delightful tea at the home of Mrs. Odlin, their corresponding secretary. Here also Mrs. Stevens was present.

Among the Aroostook county unions, mothers' meetings and Demorest medal contests have aroused much enthusiasm the past year. Fort Fairfield, Limestone, Caribou and Presque Isle have taken up the contest work with good results. At the recent Prohibition state convention held in Camden, the evening was occupied with a contest for the large gold medal, an entertainment which appealed both to the ear and eye. Stereopticon views of a temperance character were shown, accompanied by appropriate songs.

At Auburn the union has found it expedient to utilize special days. Thus dinners were served on Saint Valentine's and on May day. On the latter occasion a children's May day party was held at four o'clock in the afternoon in the city hall, and over thirty-five dollars taken in dimes at the door. A pleasing entertainment was given, including braiding the May-pole and a temperance exercise by the pupils of one of the intermediate schools conducted by their teacher. Then on July 4th a lawn party was held by the union at the court house. Good music was furnished and patriotic speeches made by three of the local clergymen. It is usually found that people are more ready to spend money on public holidays than at any other time, and it is also good policy to identify ourselves with pleasant occasions as well as to provide innocent amusement for the days when many temptations are offered by the enemy.

MARY L. FRENCH,
State Reporter, Auburn.

LOUISIANA.

CONTESTS AND MITE-BOXES.

The W. C. T. U. of Berwick had a silver Demorest medal contest recently. The contestants were two young ladies and four gentlemen; they all did well and the arguments were convincing. Capt. John Pharr announced the program and gave a short and impressive talk at the close. The contestants are the pupils in elocution of Miss Blanche Chapman, the recording secretary of the Berwick W. C. T. U. She deserves the credit of the perfect success of the evening's exercises. Mr. Farley O'Brien, one of the young men of Berwick, was the winner of the medal. To each of the other five Miss Chapman presented as an award of merit a Temple souvenir spoon. At the close of the exercises a little girl came forward and presented Miss Chapman with a beautiful present as a token of love and appreciation. Refreshments and social intercourse closed the evening, and all went home feeling that the Demorest medal contest carried on by the W. C. T. U. was doing more to educate public sentiment than any other one thing.

The L. T. L. of Morgan City has twenty Temple mite-boxes among its members, and the children are trying to see who can fill their box first. Mrs. A. A. Ozenne has four in her family, and the great desire of the children to do something to help Mrs. Carse pay for the Temple and to secure for themselves the souvenir spoon, prompted the mother to give an entertainment to help fill the boxes. The entertainment, Friday, May 11, was a series of object lessons for temperance in the way of recitations, songs and dialogues, each one showing the evil of the liquor traffic in such a simple and plain way that the smallest child present could understand it. Then the little girls and boys of the L. T. L. served ice cream and cake, the children had a pleasant and profitable time, and realized the sum of fourteen dollars. The money will soon be forwarded to Mrs. Carse, which will make her heart glad to know that the children of Louisiana are helping her, and that the mothers of Louisiana are helping the children. We hope that Mrs. Ozenne has opened the way, and that other mothers will follow her example in doing a good work both for the children and for the Temple.

PARLOR MEETING.

The superintendent of railroad and sailor work, and the superintendent of parlor meetings united their efforts to entertain the sailors and railroad men in the W. C. T. U. hall at Morgan City. A number were present and were well entertained with music and talks, a number of the W. C. T. U. women were there to entertain and were active while entertaining in circulating a petition to prevent the repeal of the Sunday law; one man signed the pledge, and put on the white ribbon. Miss Anna Grant of New Iberia, came purposely to sing for the pleasure of the gentlemen, and certainly was convinced by their appreciation of her lovely voice, how much she had done for them; the committee desire to thank her through this medium for the pleasure she gave all present. She is one of the loyal white-ribbon girls of Louisiana and is always glad to use the lovely voice God has given her for the W. C. T. U.

The petition circulated at the parlor meeting was signed by every individual in the house but one. The paper was full before the last person could sign, but as that person is a true member of the W. C. T. U., "it is a foregone conclusion" that it will be there later on. Ice cream and cake served by the committee to all their guests closed the evening.

MRS. J. N. PHARR.

NEWS IN A NUTSHELL.

COMO avenue W. C. T. U., of Minneapolis, Minn., celebrated Jennie Casseday's birthday, June 9, by sending a basket of flowers to St. Barnabas hospital, and by distributing flowers (small bouquets) among sick friends. The flowers were donated by Mrs. Julia A. Ellsworth.

THE fifteenth annual convention of the Washington county W. C. T. U. was held at Sandy Hill, N. Y., June 12 and 13. In the president's absence, Mrs. Mason, of Greenwich, presided. The two days sessions were made memorable by a very entertaining program constructed much as a state convention program.

ON July 1 at Grant, N. Y., in the South Harmony Free Baptist church occurred the ordination of Rev. Carrie Hemminway, well known in her community for Christian eloquence and common sense piety. "Of course," says our informant, "there were some of the sterner sex who opposed because she is a woman, but she is ordained just the same, and we expect great things of her."

THE following item comes from Grove City, Pa.: "We, the W. C. T. U., the president of the United Presbyterian and Methodist Episcopal Ladies' Missionary Societies of this town resolve that we most heartily approve the actions of the women of our land in their just indignation against the injustice of ostracising their own sex when the man who is equally guilty is admitted into the best society. We would also adopt the standard which has been chosen by so many, a 'White life for two.'"

THE many friends of Miss Jennie Smith will be pained to learn that her long time companion and faithful co-worker, Miss Addie Sherman, can be her helper in the flesh no more. She passed quietly away the last hour of June, 1894. The end came after an illness of six weeks. A beautiful lot in the Mountain Lake Park, Md., cemetery was selected where she now sleeps, and where, when Sister Jennie's life work is also done, she will be placed by her side and one monument be over their dust. The memorial exercises on July 3 were very touching from the many testimonies of great strong men all broken down and in tears, telling how she had led them to Christ.

THE Brainerd, Minn., W. C. T. U., requests the publication of these resolutions: "In view of the fact that the white ribbon is the badge of the Woman's Christian Temperance Union, and has been adopted by more than two hundred thousand women as a token of purity, love and justice, in the peaceful war which we wage for God and Home and Every Land, and also in view of the widespread destitution, the contempt of common law and personal rights, the destruction of property, mob rule, and even the committing of murder, as a sequence of the great railroad strike, we, the members of the Brainerd, Minn., W. C. T. U., do most earnestly inquire, by what right or authority Eugene V. Debs, president of the A. R. U., presumes to adopt the white ribbon as a badge for his order, and the sympathizers thereof.

"Therefore, we most emphatically protest against the use of the white ribbon as a badge for any order with less noble and worthy purpose than our own."

THE following protest was sent for publication: "We, the W. C. T. U. of McComb, Miss., herewith enter our protest against the order of A. R. U. adopting the white ribbon as an emblem of sympathy with their order. It has been the emblem of our (W. C. T. U.) order for many years, and by a prior right we claim it. Our principal reason for entering this protest is, that it conflicts with our work among honorary members very seriously and disastrously."

THE many friends of Mrs. Lucy H. Washington, one of our most efficient organizers and lecturers, will regret to learn of her great grief in the death of her oldest daughter, Mrs. Martha W. Swett, wife of Rev. Swett, of Vineland, N. J. Mrs. Swett was a young married woman of much promise and rare consecration to duty. One of the last public acts of her life was to lead the Christian Endeavor meeting of her church the Sunday before her death. June 27 she passed victoriously away, her last words being, "All is well; give my love to everybody."

"SOME months ago," writes Mrs. M. J. Borden, president of New Mexico W. C. T. U., "I wrote THE UNION SIGNAL in an article from New Mexico that the Catskill W. C. T. U. had taken up for this year the work of 'building a church.' Perhaps the wording was somewhat unfortunate, and for the entire satisfaction of W. C. T. U. sisters and friends, allow me once for all to say that 'the building of that church' does not for a moment mean the building up of an organization, but simply the *erection of a building* for church purposes, *free* for the use of all denominations, and to those good women, the people of that little mountain village are indebted for the erection of the only building there for the worship of God."

MRS. J. MARY PEARSON, of Auburn, N. Y., has recently been bereaved in the loss of her mother, Mrs. Charlotte Friese King, who, after a long and patient waiting has been called up higher. Mrs. King possessed qualities of heart and mind which endeared her to every one, and she will be greatly missed. For some years past she has made her home with Mrs. Pearson, who has had the joy of ministering to her in her declining days, and whose heart is sore because of her going away. Although confined to her room for a long time, yet her interest in the temperance cause never grew less, and especially in the work for the children.

MRS. MARY H. HUNT, our National and International superintendent of scientific temperance instruction, was very highly complimented during her attendance at the National Educational Association, at Asbury Park, New Jersey, July 10-13. At the invitation of the presiding officer, Mr. F. Trudeley, of Youngstown, O., Mrs. Hunt addressed both sessions of the elementary department of the association, a department which probably attracts more teachers than any other. After Mrs. Hunt's first address, this department voted to devote one of its sessions next year to the consideration of the best methods of instruction in scientific temperance. To the delight of the great audience of eight thousand people that assembled in the Ocean Grove Auditorium, Mrs. Hunt also made the opening address at the last evening session of the association on "The Perpetuity of American Institutions."

Organizers' Corner.

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Miss Clara Parrish will be in attendance upon the seventeenth Illinois district convention the last week in August and would like other engagements in Western Illinois at that time.

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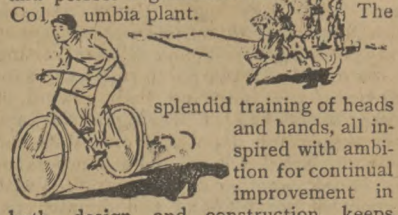

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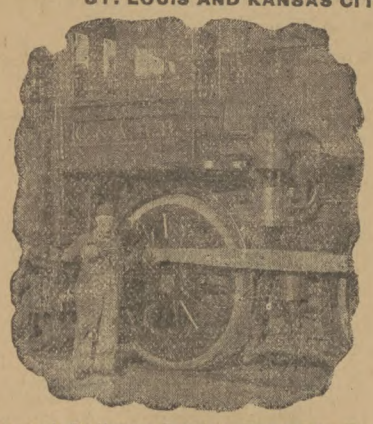

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A GREAT MOTHER

CHICAGO EVENING JOURNAL, JUNE 16, 1894.

Under the unique title, "A GREAT MOTHER," Miss Frances E. Willard and her kinswoman, Minerva Brace Norton, have issued an interesting and minute biography of the late Mrs, Willard, the mother of the temperance reformer. The book is introduced by a preface from the pen of Lady Henry Somerset, in which she gives it as her deliberate judgment that the book in question will be looked upon in the future as in great part explaining the remarkable influence of the daughter, Frances, upon the women of this generation. There is no questioning the fact that "Madam" Willard, as she was always called in her later years, had admirable views on motherhood. We would that every wife in the land might read them. But it would be a mistake to imagine that it is because of these views that her daughter is the most famous of living American women. The unquenchable ambition and the remarkable intellectual powers of the daughter had far more to do with making her what she is than even the wise and careful training of the mother. It would be invidious to imply that there are not thousands of equally great and good mothers whose children never become famous.

This book will, undoubtedly, be welcomed by the great army of white-ribbon women in this and other countries, for, like Miss Frances, Madam Willard had a remarkable power of winning the worship of all the women who came within her sphere of influence. The book, while given to a superabundance of terms of endearment, is healthy in sentiment and sound in purpose. Mrs. Willard's exaltation of the responsibilities of motherhood is an inspiration. Her rule never to let anything in the world come between her and her children is the secret of a mother's power. Her idea of praising for good deeds rather than of censuring constantly for infringements of a household law, is the true basis for childhood education. And with all this her personality was a powerful one and entirely worthy the post-mortem honor that has been paid to it in this volume.

Chicago: Woman's Temperance Publishing Association.

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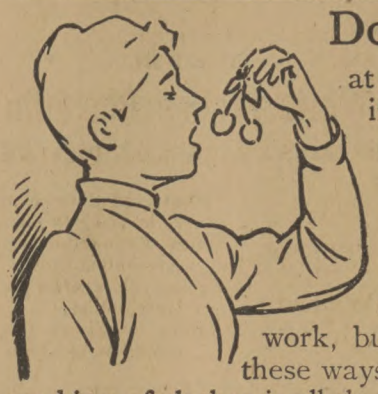
This is the title of the long-expected memorial of Madam Willard, and nowhere does it fall below the expectation of its readers.

The sketches of her character by her various most intimate associates are like the photographs of an artist, from every possible point of view, giving, with remarkable realism, the full roundness of a character than which the world has never seen one more admirable, or one that has more successfully carried out its purposes in life. This work is worthy to be a text-book. Its setting forth of lofty ideals is an inspiration, and one cannot read it without aspirations toward these ideals. Perhaps the most suggestive feature of the book to most readers will be its most effective lesson of heredity. With due honor to the great mother whose life and characteristics are so well portrayed, no story was ever told that brought out more clearly the value of paternal influence and responsibility, and the reader is grateful for the acquaintance of the noble father. Not least in value among the lessons this book will teach is the influence it should have upon the lives of young women; its lovely picture of domestic life illustrates so fully that, above all other considerations, moral worth and Christian principle are the basis of all happiness.

Madam Willard's life with her young children is told so tenderly and so sweetly that it will endear the work to every mother. It will recall youth to the aged, and be a guide book to the young. As such it commends itself, and should have its place in the household library.



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BIBLE READING FOR JULY.

The Bible Reading for July is by Mrs. Alice J. Harris, the beloved W. C. T. U. songstress. Who that has heard her clarion tones in "Victory" ringing out sweet and clear will fail to read her words upon the foundation text, "Sing forth the honor of His name; make His praise glorious." The practical thought which she presents is "how music may be made a more potent factor in our work." She quotes from many well-known authorities to prove the power of music as a moral agent and draws the conclusion that "it may be used in the temperance reform more largely than we have yet done." "It is impossible to have earnest universal singing without plenty of books," says Mrs. Harris, and this belief we emphasize by suggesting for every public gathering a liberal supply of the White Ribbon Hymnal, compiled by Miss Anna Gordon, which can be had of the W. T. P. A. for 35c. each, $3.50 per dozen.
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RESPONSIVE READINGS FOR JULY.

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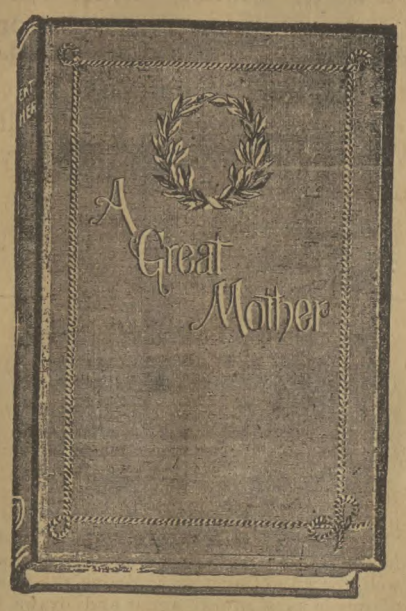

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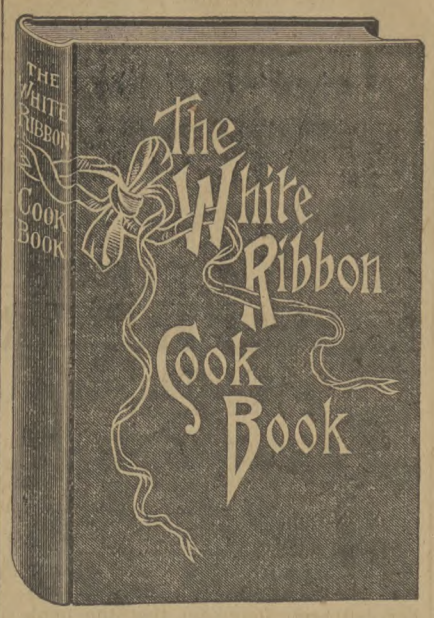

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Signal Notes.

In Holland, no newspapers are issued on Sunday.

Postal deliveries in Paris are reduced by one-half on Sunday.

It has been estimated that the land in the United States is worth $12,500,000,000; the cattle, $5,500,000,000; the houses, $14,200,000,000; the furniture, $7,200,000,000; the railroads, $10,000,000,000.

The following statistical fact will encourage all temperance workers: In the United States twenty years ago, there was a liquor dealer to every 192 inhabitants; now there is one to every 272 of the population.

That "there is no great loss without some small gain," has been illustrated the past year of financial stress by the greatly decreased output of tobacco, estimated at $21,000,000. Uncle Sam's revenue thereby is decreased about three million dollars. He ought to be in better business.

At the graduating exercises of the Williamson great trades school in Delaware county, Pa., fifty-nine boys averaging nineteen years of age were given diplomas and honorable mention and represented the following trades: Bricklayers and plasterers, carpenters, machinists and pattern-makers. Forty-eight of the number went forth with a total abstinence pledge.

The *St. James Budget* of London is authority for the statement that the young men delegates to the recent great jubilee celebration of the Y. M. C. A. drank four hundred dozen bottles of soda; 19,000 bottles of ginger beer, lemonade, etc., and 3,500 large bottles of Apollinaris. They were thirsty but non-alcoholic beverages furnished all the cheer they wanted.

The last official census of Great Britain returns 857,000 paupers. France and Italy each have 270,000 and Germany, 325,000. No reliable statistics can be given at this time of the United States, as no census has been compiled since the great distress of the past nine months, which has doubtless doubled the number of those dependent upon charity for the means of subsistence.

Rev. Robert Dawson, of Great Britain's Congregational Total Abstinence Association, has recently donated to the London missionary society the sum of one thousand pounds, the "result of forty years' practice of total abstinence." Some of the temperance papers of England are finding fault with the disposition of the gift, thinking it should have gone to the treasury of a temperance society.

The London *Medical Record* reports that during the year 1893 in England alone, one hundred and nine persons sustained serious injuries from football, twenty-three of these dying. Of the lesser injuries and the deaths resulting indirectly from this game no record was kept. Comment seems unnecessary. It is difficult to understand why it should be necessary to invoke law to prevent people engaging in a sport which involves imminent danger to life and limb.

Independence Day was most enthusiastically celebrated by the New York state Prohibitionists in a "grand ratification of the Syracuse convention," at Prohibition Park, Staten Island. There were fireworks, speeches and banquets, but the most notable exercise was the address of Dr. Louis Albert Banks, late candidate for governor of Massachusetts. It was a masterpiece on the "Patriotic Duty of the Hour," and should be leafleted as a campaign document.

Traffickers in Japanese women are finding it far more difficult to practice their nefarious calling. Recently four young Japanese girls were enticed from home to the British steamer, Tacoma, and packed in trunks, which were intended to be unlocked when the vessel sailed. The cries of one of the unfortunates were heard, led to the release of all four and the punishment of the vile procurers. The price that was to be obtained for the girls, their captors announced to be five hundred dollars in gold.

A NEW CURE FOR ASTHMA.

Medical science at last reports a positive cure for Asthma in the Kola plant, found on the Congo river, West Africa. So great is their faith in its wonderful curative powers, the Kola Importing Co., 1164 Broadway, New York, are sending out large trial cases of the Kola Compound free to all sufferers from Asthma. Send your name and address on postal card, and they will send you a trial case by mail free.

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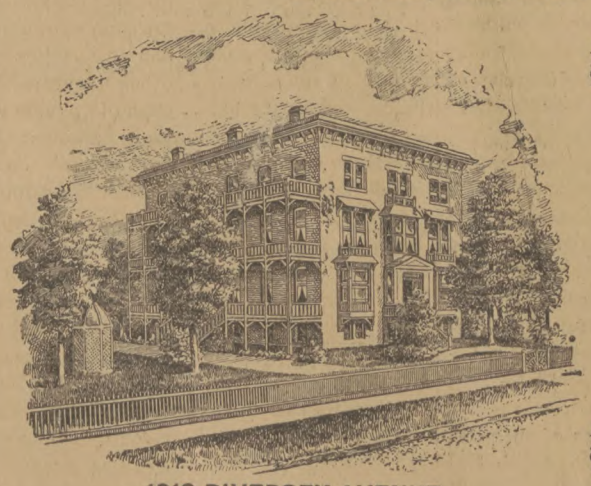
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A very interesting program has been prepared by the committee, each day having a program devoted to particular subjects relating to citizenship. After opening day follows government, taxation, political party, education and teachers', young people's, labor and agriculture, citizenship and suffrage days.

On the two Sundays embraced in the convention eminent and popular divines and others will address the assembly upon such subjects as the Relation of Church to State, Christian Citizenship, The Right Structure of Society, etc. Besides the literary program, there will be the many attractions of the popular summer resort, including boating, bathing, fishing and all kinds of outdoor games and sports,

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Publisher's Notes.

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Volume XX.—No. 31.] CHICAGO, August 9, 1894. [Price $1.00 per Year in Advance.

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SINCE OUR LAST ISSUE.

The repair shops at Pullman were started August 2, with no active opposition on the part of the strikers.

The Pullman company announces that it will not employ workmen who belong to the American Railway Union.

Ex-Premier Gladstone has declined the invitation to visit America, assigning as the reason ill health and old age.

Two great fires in the lumber districts of Chicago last week created a loss of two million dollars and three human lives.

Marked improvement in the condition of national banks is reported from Washington as a sign of returning prosperity.

The Columbia Salvage Company has served the World's Fair city a bill of $236,000 loss sustained by fire at the time of the railroad strikes.

Claims against the city of Chicago for damages during the recent riot, aggregating nearly three hundred thousand dollars, have been filed.

It is estimated that a million dollars worth of spurious treasury notes have been put into circulation by a gang of counterfeiters, who have at last been detected.

Reports last week announced the loss of the *Chicago Herald* arctic ship, May 24, under command of Walter Wellman. The entire crew escaped with their supplies and pushed onward.

The trial of Cesario Santo, the assassin of President Carnot, was begun at Lyons, France, August 2, and the next day the jury returned a verdict of "guilty without extenuating circumstances."

No agreement was reached last week by the tariff conferees, although a few important concessions were made by the Senate committee. It is confidently expected that the bill will be passed this week.

Japan has apologized to England for sinking the Chinese ship Kow Shing, while she was flying the British flag, in the naval engagement of July 25. England awaits the statement of the captain before replying to the apology.

Formal declaration of war between China and Japan on Corean soil has been received by the foreign ministers at Washington. Two severe engagements have resulted in temporary victory for Japan. The United States remains neutral.

The annual conference of Christian workers began at Northfield, Mass., August 1. The acoustic properties of the new auditorium are pronounced perfect. Rev. F. B. Meyer, a noted English evangelist, will take a prominent part in the meetings.

DURING Miss Willard's two months in the Catskills she will employ two stenographers in taking dictation for her "Handbook of History and Methods," her booklet of "How I Learned to Ride the Bicycle, with Reflections by the Way," and besides preparing her annual address she will send out articles to the press and contribute at least one editorial a week to THE UNION SIGNAL.

WOMEN should feel especial interest in Embury M. E. church, Brooklyn, whose pastor, Rev. Dr. Bowdish, invited Mrs. General Fisk to participate in the laying of the corner-stone, and has asked our President to have a part in the dedication exercises which are to occur a few months hence. To one who thinks about the matter from a philosophic point of view there could be nothing more appropriate than for women to be associated with men in those solemn services that set their church home apart for the worship of God and the solace of man.

"WHY do not people go to church?" is the question answered in these columns by many whose opinion the world will value. In the reasons given it is pleasant to note—besides a tolerant exposé of hindrances—a spirit of reverence, of gentle human sympathy, of genuine devotion to the church and of universal faith in its divine institution and final triumph. The objections stated should have the consideration of all who truly love the church.

FEW subjects discussed in THE UNION SIGNAL have aroused such universal response as the farm question as represented in our annual Fair Number, to be issued this year August 30. Hamlin Garland, who has nobly devoted his literary genius to exposing the wrongs and disabilities of the agricultural classes, will contribute an article, and others equally worthy to speak will have a word in this issue. If anybody has a special interest of the farmers to set before the public let us have it at once, or not later than August 15.

IT is refreshing to see the large place that the W. C. T. U. occupies at Chautauqua. Mrs. Emily Huntington Miller, the president of the Woman's Club, is a prominent white-ribboner, having been one of the original Ohio Crusaders; Miss Mary Mather, known and loved by all the Y's, is the leader of the Girls' Outlook Club. Among the lecturers we often notice the names of leading W. C. T. U. women. On July 26 Mrs. Margaret A. Watts, of Kentucky, superintendent of our police matron department, delivered an admirable lecture on our union, in which she gave a valuable table of the organization of temperance societies in the United States. Our readers will be glad to preserve it: Union Society of Morean, 1808; Massachusetts Society for Promotion of Temperance, 1813; American Society, 1826; American Congressional Society, 1833; American Temperance Union, 1836; Washingtonian, 1840; Sons of Temperance, 1842; Temple of Honor, 1845; Cadets of Temperance, 1846; Good Samaritans, 1847; Good Templars, 1851; National Temperance Society, 1865; Catholic Total Abstinence Union, 1872; Woman's Christian Temperance Union, 1874.

AUGUST 13 is the anniversary of the birthday of the late Lucy Stone, and will be commemorated in Chicago by a joint memorial in Willard Hall, the Temple, at three p. m., the local Equal Suffrage Associations and W. C. T. U. franchise departments of Cook county taking part. As most of the West Side societies have been using the Lucy Stone mite-box it was thought advisable to issue a general invitation to the admirers of this great woman, to honor her memory in the manner most acceptable to her, *i. e.*, by helping the suffrage cause where help is most needed, and just now Kansas is the "hub" of the suffrage universe. We temperance workers know that in the ballot lies our only prompt and permanent means of securing temperance legislation, therefore, let us help Kansas now in her struggle, and thus brighten the labor and hasten the day of a constitutional convention in Illinois. Any one desiring to give financial aid to the Kansas campaign can either send or give the same to Mrs. Minnie Barker Horning, Room 1116, The Temple, or at the services on August 13, at 3 p. m. All money received will (unless otherwise designated) be sent, one-half in the name of the local franchise departments of the Illinois W. C. T. U. and the other half in the name of the Illinois Equal Suffrage Association. There will be a good program. Prof. Rena Michaels Atchison, Senator Castle, of Sandwich, Mrs. Helen M. Barker, National Treasurer of the W. C. T. U., and others will speak. We trust every Chicago temperance and suffrage worker will attend, and those who cannot be present will at least contribute their mite toward the Kansas campaign, in the name of that great and saintly woman whose last words were: "Make the world better."

B. O. FLOWER, editor of the *Arena*, has contributed to this issue a thoughtful article on present conditions in our country, which should appeal to the unimpassioned judgment of our readers. It is not given as stating our own or anybody's else views besides the author's. But in this universally acknowledged crisis in public affairs, every patriot—whom we take to be every American citizen—owes it to himself and his country to give an unprejudiced examination, as never before, to the principles on which our government is founded.

MRS. HOFFMAN'S splendid work in Colorado is creating a profound impression on thinking minds. She has repeatedly expressed her willingness to debate the prohibition question with any speaker, and numerous Prohibition leagues throughout the state have challenged Mrs. J. Ellen Foster, who is speaking for the Republican party in the state, to joint debate with Mrs. Hoffman. This has been promptly declined by Mrs. Foster. On one of these occasions Mrs. Hoffman took for her text the Jewish government when it assumed the political position advocated by her Republican opponent, to wit., "It is not the province of political parties to cover the domain of morals. In individual matters you may follow your own conscientious convictions, but in political matters you must *secure results*." A friend writes that the opera house could not begin to hold the people, and that nothing else was talked about the next day.

THE annual convention of the National Catholic Total Abstinence Union was held in St. Paul, August 2, 3 and 4. The attendance and enthusiasm were greater than ever before known, the key-note having been set by the recent rulings against saloon-keepers in Catholic societies by Mgr. Satolli and Archbishop Watterson. Mrs. Annie R. Groat, president of the Woodbridge union, and Mrs. W. W. Nichols, president of the Willard union, both in St. Paul, presented fraternal greetings from the National W. C. T. U. in these words: "From our peerless, intrepid, inspiring leader, Frances E. Willard, to the newest recruit to our ranks, we greet you with heart and voice and with our hands extended to you in fraternal fellowship. We rejoice in the evidence of God's uplifting hand in this cause, as shown by the rising tide of temperance thought, crystallizing into serried ranks in organized societies, among the foremost of which stands the Catholic Total Abstainers. We congratulate you on the possession of such leaders as Archbishops Satolli, Ireland and Bishop Watterson. We are made thrice glad in your principles, your rapidly increasing numbers and the advance steps taken in your church societies to make the drink traffic odious." Among other strong resolutions is this one: "Give no support to Catholic papers which allow liquor dealers to advertise in their columns; Catholic papers must be an auxiliary to the pulpit." Archbishop Ireland spoke unqualifiedly against the saloon, declaring: "The church demands that its members be temperate. America has set her face against the saloon, the den of corrupt politics, and any church which will not come out for temperance is an odious excrescence of evil. I appeal to you in the name of the country, of God and of the church to lead all Catholics to be true Catholics and servants of the church. Have your festivities, but let not the tables bear the weight of alcoholic spirits. The greatest self-denial to-day is in the pledge. I believe we shall not succeed with the poor man until we have club rooms and coffee houses for him, for the saloon is now his club room. We must have all Catholics in office arraigned against the saloon and its interests. Political slavery is hideous, and especially so when it brings slavery to alcohol. I beg the clergy to enlist in this grand cause." It is a matter of keen regret that the convention failed to indorse our Polyglot Petition, which is wholly unsectarian and non-political.

WOMAN'S WORK.

BY L. A. BURKHALTER.

Once upon an island,
  Which steamships never found,
There lived a race of people
  Who each wore one foot bound.

It happened to their ancestor,
  (The story I'll rehearse)—
An old witch came along his way
  And said o'er him a curse.

For he had kicked the king's best dog—
  A cruel thing to do;
And he and his, because of that,
  Had one leg—'stead of two.

And after 'while it came about
  That folks began to say,
What is the use of our odd leg?
  It's only in the way.

And here and there a man was found
  Who overstepped their rules—
Yes, stepped with both feet on the ground,
  And called the others fools.

Now is all this so very queer,
  Or is it simply human?
The Chinese dwarf their little feet,
  The world still dwarfs the woman.

"Not good for man to be alone,"
  God said in the beginning;
Works, miners' camps and politics,
  They each have had their inning.

And "man alone" has come to grief,
  His *one-half* of God's image
Can't cope with all the world's great work—
  He's worsted in the scrimmage.

Once learning was for man alone,
  And ignorance far-reaching
With slavish chain bound all the poor,
  Till women did the teaching.

Once women did not speak in church;
  But heavenly intuition
Now sends her forth with gospel news
  On home and foreign mission.

Saloons have been for "man alone"—
  Now women take a hand,
And Women's Temperance Unions work
  To wipe them from the land.

And women's eyes have seen the rents
  So sadly needing mending
Which in our government are found,—
  That liquor question pending.

And woman's voice must soon be heard,
  Must not "keep silence"—*shall it?*
Is it found "good for man alone"
  To cast the nation's ballot?

The nation needs a mother, for
  The children take their "tone"
Far off from God's first heavenly note,
  Brought up by "man alone."

"What is," you ask me, "woman's work?"
  I answer, what is man's?
For every work is woman's work
  That takes, you see, *both hands.*

Cedar Rapids, Ia.

THE MEMBER-AT-LARGE.

The Town Kindergarten Association.

BY HELEN CAMPBELL.

"Go away!" said the member-at-large decisively. 'Can't you see that there is no subject under heaven in which I have the slightest interest? when the mercury has danced between eighty and ninety for nearly a week, a rational person ceases to think, and simply exists. Even the summer novel is too much for her, for the summer novel to-day is one with a purpose, and its problems must be wrestled with. I have fallen back on Anthony Trollope, whose tale winds along as peacefully as a canal through a pretty country. Leave me in peace, me and my 'Barchester Towers.' Leave me."

"You have been left too long already," returned the serious-eyed friend, to whom life was so weighty a business that trifling and light-mindedness appeared pure waste of a force that ought to spend itself in instantly doing something. On this point the member-at-large who believed in much laughing, finding in that exercise part of the stimulus necessary to get through the world at all, took issue, seeking to add to the creed of "never stop a minute," that of "Hasten slowly and take a look at things in general as you go." She struggled up now, for it was a hammock that held her, and considered the countenance looking down upon her.

"More papers," she said. "I see it in your eye. I have vowed off. Till fall comes and the wind blows away these mists, I make no more papers nor will I hear one. Let them be read to the fishes if they must be read. Why not? Saint Francis preached to them and I saw a string of catfish this morning with such out and out wickedness in their bulging eyes, that I am certain they need conversion."

"Are you through with the necessary effervescence?" said the friend severely, "because when you are I will proceed to tell you that there are a lot of people who think it is great nonsense for us in this little city to try to have a kindergarten association, and that it is just putting on airs and trying to imitate New York. Now the president says that you are just fresh from San Francisco and the work there, and if that is told about it may change their minds. Of course you will come and tell, and on the whole I believe you are going to read a paper before October."

The member-at-large looked at her abstractedly.

"Go away," she said, "I am thinking what to say," and lay back in the hammock.

Naturally, three days later at the hour appointed for the meeting, she appeared, bearing a paper as composedly as if in the making thereof no vow had been broken, and this is what she read:

"In the beginning of every movement for the betterment of society, its strongest opponents are often, quite unconsciously to themselves, its most efficient helpers. Whether opposition be passive or negative, it is in the nature of objection, and if a thing is true, there is nothing under heaven that will turn to its advantage more thoroughly than objection and opposition. Both of these states of mind compel the holder of a truth to minute search after every shred of demonstration that can be found as to the righteousness of his position. Every fact, every illustration, historical, political, economic; the personal experience and its summary, whether that of opponent or advocate; each and all count as arguments for the thing to be done. And thus the social reformer who finds himself facing people who like the good old ways and practise them in such delightful fashion that the innovator only says, 'Keep the old for we cannot do without it, but add, I pray you, the new,' has only to continue, 'and remember that for the children of earth all that is good in the old, all that is perfect and lovely and to be desired in the new are alike their inheritance."

"It is not details of how to manage or build up a kindergarten that I am to give you to-day. There are plenty of experts among us who know it all beautifully well, and can be called on at any minute. Nor do I believe that there is one here who really needs to be convinced as to the desirability of extending the kindergarten system. It is plain to most intelligent people, that at the most susceptible age—when the child is absorbing impressions of the new and wonderful world in which he finds himself, and asks questions that not the wisest philosopher that ever lived has power to answer in full—that, at this time at least, the best possible answers shall be given, since on the replies made depends much of the child's development, and most of his future power and value as a citizen of the state.

"This being settled, what we want now is facts, and for these facts we have only to turn to the history of kindergartens in this country. The best presentation of these is found in the thirteenth annual report of the Golden Gate Kindergarten Association, which means all the work done on the Pacific Coast. It is a significant fact that in that section should be found the most perfect system in existence. I speak advisedly. A German gave us the kindergarten, but while the common facts of human nature make it easy to adopt it in the large, in detail each nation must make its own modifications suited to its own individual temperament and needs.

"This is a process that requires much sifting and weighing, and naturally, for this country, a woman accustomed to ruling a house and to all these small processes that go toward the making of a loaf good for food, took the matter in hand and elaborated the first kindergarten work for America. We do not need to say that Elizabeth Peabody was her name, and we join with it that of a man at whom his own generation laughed, but whom this present generation loves to honor—Amos Bronson Alcott, the father of 'little women.' He used her system in his own school, one of the most extraordinary the sun ever shone on, since when things went wrong the children punished the schoolmaster, and at all times they called work play and play work.

"Here and there, chiefly in towns influenced by Boston, their methods were followed, but New York waited, till out of the West came a wise German, who had joined, in St. Louis, the band of German educators and thinkers, to whom we owe many things. To them we owe industrial training for that city, developed by Dr. Woodward long before the rest of the country thought it worth while to follow their example, and who gave us, also, our first philosophical review since the days of Benjamin Franklin. There in New York in the Workman's School, which all may see, Felix Adler began the work that has grown beyond all bounds, and that now bears fruit in the New York Kindergarten Association. Chicago had her own system, but long before New York opened her eyes to such need the Pacific Coast had elaborated the methods that set it above and apart from all else that has been accomplished.

"A woman began it for the East. Another woman transplanted it to that far West, with such modifications as its new surroundings required, and thus Elizabeth Peabody, who, sixty years ago sowed in doubt and discouragement the tiny seed, finds in Sarah B. Cooper, in San Francisco, a successor, whose inspired work passes steadily from glory to glory. It is impossible to exaggerate what she and her corps of splendidly trained workers have already done, and no less impossible to predict what reconstruction of life and thought on that coast will be the fruit of the work.

"You all know what San Francisco represents. A splendid, sumptuous, reckless, almost lawless conglomeration; the sum and substance of that early craze for gold, and of a colony founded, not on any political or religious principle, but purely and only for gold. Ten Sodoms could hardly have produced more rampant and shameless vice, and yet by the side of every vice walked its counterpart—a positive virtue, open-handedness, and generosity, warm-heartedness and all frontier humanities joining themselves together and tossing gold into the laps of those who asked for it. They knew that they were wicked, and let the vigilance committee work its will. They know that they are still wicked, but that their women who submitted long—for that is the manner of women—have gradually opened their eyes and unstopped their ears, and hear and see the abominations that good women mean to put away.

"The generation now walking San Francisco streets means in large degree the culmination of that thirst for gold. Huge fortunes are in the hands of men and women who know small use for them save in maddest luxury and show, while the city itself is headquarters for one of the most enormous and most conscienceless corporations the world has ever seen (the soul of capital is hard to save), the enemy and destroyer of progress at every point, and yet even now at its most insolent height of power, doomed to die. Stretching its length along the beautiful coast, little branches on every side, it is like an enormous scorpion, its fangs sunk deep in the unhappy land. But the day nears when the clutch will loose, and the brains that already plan and work for deliverance are those of men who have been schooled, some of them, by the woman whose name will stand forever as the synonym for light and liberty for that coast."

It was at this critical point that a stout old lady in a back seat, who had at first listened attentively, then yielded to the heat and slumbered peacefully, suddenly fell from her seat and was led out, painfully red and insisting upon stopping to apologize, by a sympathetic neighbor, the member-at-large pausing till the episode had ended.

Madison, Wis.

(*To be continued.*)

THE GOVERNMENT, THE RAILROAD AND THE STRIKES.

BY B. O. FLOWER.

There are several things connected with the recent strike which it seems to me deserve the thoughtful consideration of every patriotic citizen of America who desires to see the republic maintained. Chief among these is the attitude of the government, and so serious do I regard the evil wrought by the administration, that I write to say a word upon a subject of paramount importance, if industry is to be saved from serfdom.

I regard the action of the government, from first to last, as exceedingly unfortunate; in fact, I cannot conceive of anything better calculated to undermine that love of law and order, which can only exist in the minds of the people so long as they feel that the government is impartial and the courts are unbiased by capital. The action of the attorney-general in passing over the parties with whom the government had contracts for the carrying of mails, and enjoining the strikers, was so clearly unjust and indefensible, from either a business or an ethical point of view, that, in my judgment, it has done more to undermine respect for law and order than any

single act which the government has been guilty of in recent years.

Let us look at this question from a common sense, business point of view: We will suppose that the reader has a contract with the writer of this article for the publication of a book, which is to be illustrated in black and white, and that the contract compels me to bring the book out within a certain time, and we will suppose that the reader has several agents engaged to commence canvassing for the book at the time specified for its appearance. Now, we will further suppose that I am publishing a book gotten up in colors, and before the completion of the work in black and white the manufacturers of the colors used in my establishment, a great millionaire concern, cut down the wages of the men engaged in making the colored inks to the starvation limit; we will suppose that the workmen in this factory, in common with my workmen, belong to a certain brotherhood banded together for mutual aid; we will further suppose that the color makers ask that their grievance be arbitrated, but the millionaire manufacturers will hear nothing of the kind, even refusing to permit an impartial and uninterested committee to go over the case to see if there is anything to be arbitrated, after which the color workmen strike, and my workmen refuse to continue work on the books requiring colors so long as *I still procure my colors from the millionaire manufacturer in question;* they, however, are perfectly willing to do the black and white work; but I say, "No, unless you will do the color work I will close my factory."

Now, to whom would the reader look for the fulfillment of his contract with me? Would he expect to force the workmen to go back to my employ, or would he commence action to compel me to carry out the provisions of his contract with me? On this point, there can be no question, he would most certainly proceed against me in the matter; he would say, "I have nothing to do with your workmen and their grievance does not concern me, but I must insist upon the fulfillment of my contract with you."

And, aside from my legal rights he would urge: "You have no ethical claim, inasmuch as your workmen offer to do my work, provided they are not compelled to also work with colors manufactured by the firm which they believe to be unjust in their treatment of the members of their organization."

Now, the position of the government was substantially similar to the position of the reader in the imaginary case I have cited, with this important difference,—the great railway corporations in most instances have derived immense benefits through gifts and grants from the government; they are occupying without price the great highways of the country, and are exercising an almost autocratic power in levying tariffs from the wealth producers and consumers of the land as well as the traveling public, hence, their obligations to the government and to the public are ethically greater than the obligations in the imaginary case cited. It was clearly the duty of the government to first commence action by compelling the railroads to fulfill their contracts with the government by carrying the United States mail "with or without the Pullman cars." The government had nothing to do one way or the other with any arrangements the roads might have with the great sleeping car monopoly of America, and her duty was perfectly clear,—she should have compelled the roads to carry the United States mail "with or *without* the Pullman cars." The strikers in no case refused to carry the government mail on trains bearing passenger coaches to which no Pullmans were attached. In Los Angeles, California, after it was found that the injunctions against the strikers failed to prevent the United States mail from being delayed, the courts did proceed against the roads in precisely this way, with the result that the mail was moving from Los Angeles twenty-four hours later. The action pursued by the government in all cases, excepting in that of Los Angeles, *was exactly the action which the railroad corporations would have pursued provided they owned the administration.* In the nature of the case this action could not fail to exasperate the strikers, because it convinced them that the government had become an active sympathizer with corporate greed against the industrial millions.

A wise government will always act with the greatest deliberation when dealing with a subject which affects the happiness and welfare of millions, and no step will be taken until the government can go before the contending parties and show her course to be eminently just, show that she has proceeded with absolute impartiality, and that the line of her action has been based upon the great fundamental law of the highest ethics, the Golden Rule.

It is a well-known fact that in no administration since the second adminstration of President Grant, in which the exposure of the Whisky Ring occurred, has the government maintained such relations with corporate greed as in the administration of President Cleveland; the greater number of the members of his Cabinet were directors in banks or great corporations when called to their present positions, and the attorney-general selected by Mr. Cleveland was a well-known railroad lawyer and the attorney for the notorious whisky trust, and in this latter capacity he had filed in Boston nine demurrers setting forth that the anti-trust law, which the Democratic party in its platform had pledged to vigorously enforce, was "unconstitutional and void," and it is further known that this gentleman remains a director in at least one railway, although he might be compelled at any time to prosecute his road for violating the Interstate Commerce Act.

With a Cabinet so strongly bound to corporate interests, so tainted with the suspicion of being the tools and henchmen of wealth acquired through monopoly and special privileges, it was exceedingly important that Mr. Cleveland, provided he desired to maintain peace and avoid the sacrifice of human life and wanton loss of property, proceed in such a manner as to avoid exasperating the industrial millions.

Furthermore, on the very heels of this unparalleled and fully indefensible conduct, the President, without pausing to inquire from *the properly elected authorities* as to whether the condition in the social storm center warranted the presence of soldiers, or without even communicating with the governor of the state of Illinois to suggest that the federal troops would be ready to act in case the state troops were unable to preserve peace, forced the federal troops into the very social storm center; this unprecedented action following the unjust and essentially inflammatory course which the government had just pursued was, in my judgment, a distinct bid for violence, and in its effect was essentially anarchistic, because anything which tends to destroy the confidence of the people in the justice and impartiality of the government is anarchical in influence. I do not believe that there would have been any destruction of property to speak of, or that human lives would have been sacrificed, had the course of the government been the course which would have unquestionably been followed by a Jefferson or a Lincoln. *There is absolutely no danger of anarchy in this country, provided the government is just and the lawlessness of capital is held in check by the firm and impartial hand of law.*

It is safe to say that no Republican president would have dared to follow the arbitrary and thoroughly Hamiltonian course which was pursued by Mr. Cleveland in carrying out a policy which was precisely the policy which corporate greed would have carried out if it had been the absolute dictator, because in such a case the entire Democratic press of the country would have indignantly protested against a course which the Democratic party has heretofore opposed, and the protest of Democracy joined with the indignant protest of the industrial millions would have created a sentiment so powerful against any Republican president that the party would have been overwhelmingly defeated in succeeding elections. The Republican press of the country has, on the whole, applauded the President, because he has given their party *a long desired precedent*, which it will not be slow to utilize, if the party of centralization ever again comes into power.

That the result will in the long run be beneficial, I doubt not, as it has proved to millions of people the fact which thousands who have carefully followed the great parties during recent years have been constrained to believe, namely, that the great trusts and corporate interests of this country, which are preying upon the wealth produced by industry, and the great gambling commonwealth of Wall street completely control the two great parties; and it merely gives additional emphasis to an observation recently made by Mr. Havermeyer in the United States Senate, when, with a frankness which the manipulators of the great parties must have regarded as brutal, he coolly stated that the sugar trust contributed to the Republican party in Republican states and to the Democratic party in Democratic states, thereby showing that this great octopus was in effect buying the favor of both parties.

The result of the strike will also awaken hundreds of thousands of people to the fact that in an independent ballot rather than in their unions lies the real safety of the industrial millions; not but what the unions accomplish, in many cases, great good, but so long as the members of the unions refrain from casting a solid ballot in the interest of industrial emancipation they will continue to be the prey of the money power operating through skillful demagogues for the destruction of the happiness, prosperity and freedom of the wealth producers of the land.

Had Mr. Pullman chosen to have submitted his case to arbitration the slaughter of numbers of human lives and the loss of millions of dollars through the strike would have been averted; but his scornful refusal to even allow an impartial committee, composed of two representatives of his own company, two judges and a fifth man selected by these four, to canvass the question and see whether there was anything to be arbitrated, form a striking and suggestive lesson of the essentially anarchistic and brutal spirit of triumphant plutocracy.

If the great strike has served the purpose of awaking conscientious and sincere patriots to the menace of plutocracy, and if it has taught the industrial millions that their only hope lies in uniting *at the ballot-box* against capitalism for the inauguration of juster conditions, it will not have been in vain, as the republic will have been saved from the supreme peril which now confronts her.

Boston, Mass.

WHY DO NOT PEOPLE GO TO CHURCH?

REACTION SETS IN.

Business men stay at home from the inevitable reaction that comes with a day of rest. They cannot *drive* all the time. Six days of work leaves them limp on Sunday. I am often gravely troubled and discouraged that I find it impossible to get up steam enough to go regularly to church, and long for enough time on Saturday to prepare for Sunday. BUSINESS MAN.

Chicago, Ill.

GOSPEL NOT PREACHED WITH SIMPLICITY.

In my opinion, when people do not go to church regularly it is because the gospel is not preached with simplicity and earnestness, and applied to the practical problems of daily life. I think the scholasticism that so often stiffens and petrifies our modern sermons is more responsible for the emptiness of the pews than anything else. I believe, however, that the church-going population is constantly increasing, and I am not at all pessimistic on the subject. AMOS R. WELLS,

Boston, Mass. *Editor Golden Rule.*

WONDER WHY THEY DO.

Why do I not go to church? Because I *can't.* I'm so busy preaching to others that I, myself, am in danger of being——! But to speak soberly I often wonder why so many persons do go to church, hearing preaching often times on uninteresting subjects, little practical or present. Many go to church from habit—*feel* condemned if they stay at home; but where Jesus Christ is strongly and truly preached, wherever His principles of life are applied in subjects germain to occasion, the people flock to hear.

REV. O. P. GIFFORD, D. D.,

Chicago, Ill. *Pastor Emanuel Baptist Church.*

LACK OF HABIT AND CONVICTION.

It seems to me that "the reasons why" are as various as the churches, or perhaps as the people, and impossible to be stated in ten, or even in thirty lines: Lack of habit; lack of early training, by which the habit of church-going is created; lack of conviction, as to its being a duty to sustain public worship; lack of interest in service and sermons; lack of religious principle; and last but not least, weariness, laziness and lack of inclination.

If you ask the cause of all these "lacks" that produce the lack of attendance, we have another and a more important question. MARY LOWE DICKINSON.

New York City.

BECAUSE THEY ARE NOT INTERESTED.

"Why people do not go to church," is a comparatively brief interrogation but the answer is long and complicated. There are almost as many reasons as there are people. It will not do to say it is because they do not love God, or because they are not religious, for very many of them are God-loving and religious, only in a different way from the church-going way. We have too many proofs of this fact to doubt it, and I'm sorry to say, we have also too many proofs that church-going does not make people God-loving and religious—(I use religion in its best sense, including morality). The whole object or objects of church-going need to be discussed in any adequate answer to this question. I think the general proposition that people would go to church if they were interested in church is true, but why they are not interested is another story, as our friend Kipling would say.

SARAH HACKETT STEVENSON,

Ex-President Chicago Woman's Club.

Chicago, Ill.

BECAUSE THEY DO NOT WANT TO.

People do not go to church chiefly because they do not want to. To be more specific, however, some people are too tired, others too lazy, others too much absorbed in the Sunday newspaper, others because they are morally on the down grade and do not want to hear any exhortations to repentance and holiness, others because they have become skeptical of the Christian religion, others because they have become skeptical of Christians and feel that the church is a selfish institution. People who want to go to church easily find some place of worship where they feel at home and where they are spiritually fed.

It is the duty of the church of Christ to-day to be hospitable, attractive, democratic. While there are churches and halls in Chicago suited to every taste, adapted to every grade and shade of belief, still there are many who do not care for religious truth however presented in the churches. It is the duty and privilege of Christians to carry the gospel to those unwilling to come and hear it.

JOHN HENRY BARROWS,

Pastor First Presbyterian Church.

Chicago, Ill.

TOO ONE-SIDED.

I do not constantly attend church because I get so tired of having propositions and statements flung at me broadcast, with never a chance to question or answer. It is too one-sided. YOUNG LADY CHURCHMEMBER.

Chicago, Ill.

CAN'T PAY FOR A SEAT.

I would go to church if I were able to rent a seat. My self-respect does not permit me to accept the charity of the church more readily than I would the gift of the passer on the street. Hundreds of young men stay away for the same cause. CLERK IN AN OFFICE.

Chicago, Ill.

NOT SPIRITUALLY ATTRACTIVE.

You ask me why, in my view, people do not attend church now as in former times. It may be because the church is not *spiritually* attractive as it used to be. Men hunger to know the truth. The church used to say, "This is eternal life to know God; and he who wills to do the will of God may *know*." But the intelligence of the time has outgrown ecclesiasticism and contradictory formulas. It knows that *that* is not the "law of the Spirit of life"; that scientific speculation is not, nor making the church a cheap club-house. The parable of the Good Samaritan condemns the church of the day. Men ask only one question: How may the soul know God and serve men? The answer comes as it were from Babel, and leaves the soul dissatisfied. A church of simple gospel truth, whose witness should be the experience of the Holy Spirit, would have power again as in the days of the Latin fathers, the Wesleys and the New England revivals. The world is sick of the contradictions of theologies—it thirsts for spiritual life. The soul must have the Light of Life to meet its needs, and the church of the Holy Spirit that Christ promised as the leader "unto all truth" is yet to come. It is the inward and not the outward world that is to be the interpreter, and any one who simply preaches that one may give up sin and self and know God, and illustrates the truth in his own experience, may find eager assemblies today and always. May he not?

HEZEKIAH BUTTERWORTH,
Boston, Mass. *Editor Youth's Companion.*

CHURCH SLOW TO YIELD TO THE NEW ORDER.

Why do not people go to church? Because the life of man in this world (of which the life of every human being is an epitome) is now entering the manhood stage, in which truth must be received rationally; and the church is slow to yield to the new order of things and put away the traditions of the fathers as expressed in creeds and theological standards. The rational mind, with a need of a heart-staying religion, finds in the Lord Jesus Christ and His word a satisfying basis for religion. but is aware that it is a great error to call theology religion—as much so as to call religion theology—and men are therefore impatient of it.

The Teacher and His word go before, and are forever leading us higher, but the interpreters of and talkers about Jesus Christ are lingering behind in groups to explain the Great Teacher, or to dispute over His words. The Teacher, Himself, says His words are "spirit and life," and that is what makes religion. When the spirit and life of Christianity are not only taught but *lived* by Christians, every place where there is such teaching and such living will be a magnet to the multitude, and the common people will throng there.

At every mention of the name of Jesus Christ in an assembly of socialists there are signs of reverent approval, but at every mention of the church there are definite signs of disapproval. The years of entrance upon adult life are years of restlessness in the individual, and so are they in the great composite individual we call the race, and the Lord alone can lead us through that period. That days of peace shall come, that in "returning and rest" we shall "be saved," there is no doubt, but in the meantime, "spirit and life" must be our meat and drink, if we grow up into the likeness of our Lord.

New York City. MARY A. LATHBURY.

TOO LOW A PLANE.

Why people do not go to church? I would say that many are on too low a plane, living a life of animalism and indifference; many others live in the sphere of worldly ambition and self-will; a large number have, with great effort, emancipated themselves from the superstitions of orthodoxy and have not yet found anything that satisfies their reason; and a few have risen above the church by realizing the true spirit of Jesus which they cannot find embodied in any church.

If the church would conquer the world it must be above the world, as Jesus and His apostles were above it. But while it continues everywhere on the same moral plane as the average respectable humanity of the century, and far behind the best men who would reform all abuses, averse to advancing science, and averse to infant reforms which are not yet popular, lukewarm or cold in its love of truth, intolerant of free discussion, it must continue a stagnating instead of a progressive influence.

The industrial classes, who need but do not receive its active sympathy, the energetic reformers and the inspired genius who would uplift humanity do not find themselves in unison with the church and do not seek it.

When the church ceases to be a sectarian combination in dogmatism, and makes an effort to approximate the character of the founder of true Christianity, all men will be drawn into its lovely sphere. But the entire human race is on too low a plane at present to permit such a church to be possible except in very small groups, and the churches of Christendom will continue to exist on that low plane—which is in harmony with international war and all the social evils with which our country is now engaged in a death struggle for national salvation.

The time may come when the church will be more attractive—when it will lose faith in its creeds and return to the spirit of Jesus; and unless it does it will go down under the destructive effects of modern scientific skepticism, which has not only withdrawn attendance but is penetrating the church itself and chilling its life.

JOSEPH RODES BUCHANAN, M. D.

San Francisco, Cal.

MORALLY DEPOLARIZED.

In my opinion the following seven causes account for people not going to church: 1. Many do not regard church going as a duty but as a privilege. They honestly believe they can worship God just as well and stay at home. 2. The Sunday newspaper, the theatre, business competition and other incentives to intellectual activity stimulate and engross the mind so much that the ordinary church service is insipid in comparison. 3. Late hours and dissipation Saturday night, "because to-morrow is a day of rest," make many physically disinclined to go to church. Physical as well as mental overwork must be mentioned as a cause. There are many persons in such a morbid state physically that to sit still, through a church service is real torture to them. 4. "Nothing to wear" is a common and genuine excuse with many. I think it was Emerson who said that good clothes give a sense of ease and comfort to the wearer second only to the consolations of religion. To most persons it is very uncomfortable to be surrounded by those better dressed than themselves. The habit of wearing our best clothes to church is a pernicious one. I am so thoroughly convinced of this evil that I no longer wear my best to church. 5. Quite a number of persons do not go to church because they are morally depolarized. They look into the wrong end of their moral spy-glasses. They have got into that deplorable morbid state in which they can see only the evil that church goers do. There is no denying the fact that many professed Christians are not what they should be, and their inconsistent conduct is indeed a stumbling block. 6. Many persons do not go to church because they do not hear anything new or interesting there. We have sat for four hours on a hard bench at a surgical clinic and never lost a word of the speaker. We have gone to church the next Sunday and fallen asleep within twenty minutes, or became so restless as to be obliged to leave before the services were over. Many sermons, though truthful, are dry and uninteresting. The best and most nutritious food may lose all its flavor and all its virtue by poor cooking. 7. Ill health and other domestic duties keep many from church. As for myself, I do attend church when not physically engaged or too tired, notwithstanding the sad fact, nine-tenths of all the unkindnesses I have ever received personally have been from professed Christians. I believe in going to church. Were I a skeptic and an atheist, with no hope of heaven nor fear of hades, I should go to church for the good it does me. An eloquent, devoted, Christian speaker evokes my clearest thoughts and noblest emotions, drawing me out of the narrow, dissatisfied selfishness into which we are all prone to fall.

L. D. ROGERS, M. D.

Chicago, Ill.

(*To be continued.*)

RAILROAD TIES.

BY JOHN G. WOOLLEY.

There is no longer a "woman question"—there *was*, but that is antediluvian. Every school-boy knows that the hypotenuse is the shortest distance between *three* points. In a figure of which God is the altitude and mankind the base, woman is the hypotenuse,—that is, the demonstration. The rest of the business is to "work out" the geometry of it in feet and inches, and the logarithm for that has no *gender*. So that, a society with a sex limit is as insufficient as a "dumpy level" is to build a railroad.

The sober third thought of the Crusade ought to be to strike out the first word of the corporate name and take us all in to the "Christian Temperance Union" on the ground floor . . what God has joined together let no woman put asunder. . . Then there will be some sense in Katharine Lente Stevenson's song, "We All Belong," which is now a metrical taunt at the "employés."

. . . . . .

There are many reasons to fortify my proposition. The society wants money. Very well, we have it, ready to plank down, but not on any honorary-bric-a-brac basis. Millions for dues but not a cent for tribute.

. . . . . .

Take us in and the local unions will see a revival—we will be workers instead of visitors, and the Y. W. C. T. U. would multiply its influence and its inspiration a hundred-fold, at once.

. . . . . .

As an educational measure it would be a great stroke; . . . all active members of live temperance societies tend to become Prohibitionists. . . . You would make votes at an unprecedented rate, and together we would force the fighting for equal suffrage—and win it.

. . . . . .

"But," says some nervous woman, "men might capture the society."

Mercy! Think of the feelings of a lot of men who had captured Frances Willard and two hundred and fifty thousand unanimous women who will neither trim, lie, or keep a secret—or even "keep silence in the churches."

. . . . . .

What the country needs now is a great, broad, united society of men and women in honest, equal working fellowship. Of such a society timid preachers would read the notices from their pulpits, and all the work of the church and Sunday-school would feel the power.

. . . . . .

Then, I think, the society ought to go in for some real pledge work and a social "lodge night" every week or so, with recitations, readings, songs, debates and the like. It would be a great boon to rural communities especially, but to all as well.

The Demorest medal contests would be multiplied in usefulness and communities permeated with prohibition truth and total abstinence habits.

Lecture tours could be arranged for our young men and women, and a lot of unused talent utilized, and much that is now hidden for lack of opportunity brought to light, encouraged and developed. I know dozens of splendid young people who could do glorious work lecturing among these lodges—or unions. The circulation of THE UNION SIGNAL could be greatly increased and in many ways the work advanced.

. . . . . .

I respectfully, but firmly, give notice that if this suggestion is overlooked at the next National Convention there are many of us who will—"hang around" hereafter as heretofore and await the pleasure of the ladies—for there is none of us but would scorn to form a *man's* temperance union.

Do let us in.

Union Pacific R. R.

LETTER FROM ENGLAND.

DEAR UNION SIGNAL:—You will, I am sure, be interested in the most recent new departure in connection with the National British Women's Temperance Association. A short time ago, under the title of "What Next?" Lady Henry Somerset issued to her supporters an urgent appeal that they should vigorously take up the question of woman's suffrage, based on the ground that the future of the temperance cause depends, in her belief, on an immediate rally of the women. The occasion for the issue of this appeal was a crisis in the history of temperance legislation in this country, arising from the fact that it had become evident that however good the intentions of the government, there was practically no chance of the direct veto bill, for which the united temperance forces have worked so long and hard, finding a place amongst the legislative results of our parliamentary session.

In her circular, Lady Henry pointed out that "government is engaged in the gigantic enterprise of recruiting an army even while it is contending in a terrific battle," and that the added forces, urgently needed, can only be secured through the adoption of the new registration bill still before Parliament, and to which it is intended to move amendments in support of the women's vote.

All this involves the very important lesson that the temperance constituency, however strong, is not yet able actually to command the first place in parliamentary affairs, and further, that the most effective way to remedy this defect would be to increase the volume of the temperance vote. The most obvious, as well as the most righteous increase, is to be obtained by giving the par-

liamentary franchise to the women who already possess the local and municipal vote, and the certain effectiveness of such an increase is proved by the hostility of the liquor trade to women's suffrage, not only in this country but in New Zealand—where the women have triumphed over their foes.

The immediate response to the urgent appeal of their president on the part of the branches of the association, was of a most cheering and satisfactory kind. Large numbers of resolutions were passed and sent to the authorities, together with petitions to Parliament and letters to the members and the government. But an even more striking evidence of the important part temperance women are destined to play now that they have taken a definite stand on this important question, was afforded by two great meetings held within ten days in the height of summer, organized within only twice that period, and held in the two largest halls in London. The women's suffrage movement in England never before commanded such a volume of influential support, and there is no question that this marked accession of numbers and influence was due largely to the bringing in of the temperance women's forces. Lady Henry Somerset presided over the first meeting, and the Countess of Carlisle over the second, and both meetings gave an emphatic and unequivocal affirmative answer to the question, "Shall women have the vote?"

I have called this women's suffrage action a new departure. In one very important sense it is not that, for it is only the logical corollary of action taken during past years. One of the *professed* reasons for the severance from the association of some of its former members, who formed a new society, was the alleged bringing in of women's suffrage by Lady Henry Somerset. It is interesting, in the light of that fact, to know that some of the women who have most persistently made that assertion themselves assisted to formulate a demand, on the part of the association, some years ago, for women's suffrage. The eleventh annual report of the association (for 1886-7) states that a paper was read at the annual conference on "The Women's Franchise Bill: What effect will its passing have upon the Temperance Movement?" after which it was resolved by a large majority:

"That this conference of the B. W. T. A. considers that justice requires the admission of duly qualified women to the electorate, and believes that it will place in their hands a powerful instrument for good to the cause of temperance."

In 1892 the following resolution was passed:

"That all class legislation is unjust, and that, therefore, responsible women should participate in framing the laws by which they are governed. We hold that the spiritual and moral forces of women must be brought to bear directly upon the ballot-box; that in view of the great moral gain that has been realized by granting the municipal and other votes to women, and holding that their vote will always be the enacting clause to all temperance legislation, we ask that the preliminary vote should be extended to them."

At the council meeting on May last the following was carried with very few dissenting votes:

"That this council regrets that the 'Period of Qualification and Elections Bill,' now before the House of Commons, makes non-provision for the parliamentary enfranchisement of duly qualified women, and strongly urges the government to insert the amendment necessary to secure an extension of the parliamentary franchise to all women who possess the qualifications that entitle men to vote."

Thus the temperance women in their new departure are only giving practical form to the resolution previously passed.

It is possible that the new registration bill may not be passed this session; but in that case a still stronger effort will be made early next year.

HENRY J. OSBORN.

London, Eng.

W. C. T. U. PARLIAMENT AT HOT SPRINGS CHAUTAUQUA.

DEAR UNION SIGNAL:—On July 5 the fifth annual Chautauqua Assembly of the Black Hills convened at Hot Springs, So. Dak. One hour daily was given to the W. C. T. U. parliament, Mrs. Isabel T. Irish, of Fort Meade, director and instructor. This hour was one of the special interests of the assembly. The consecration service was impressive, followed by organization. The local unions of the Hills were well represented. Mrs. Gossage, of Rapid City, represented "Jail and Prison Work." Miss Brierly, of Sturgis, read a paper on "Evangelistic Work." The paper on "Juvenile Work" was read by the secretary. July 12 Mrs. Scroggs read a paper on "How to Distribute Temperance Literature." The papers were followed by practical discussion on methods of carrying on work, and were valuable and helpful.

A large share of the allotted time of the parliament was devoted to parliamentary drill, under the leader, Mrs. Irish. The exercises were exceedingly interesting; no culture could be chosen more needful than this. The instruction fell on harrowed ground. Mrs. Irish is a parliamentary tactician, a lucid teacher and an enthusiastic temperance worker. All were charmed with her grace and imbued with her spirit, and there was a hearty welcome among the members for the work and an unbroken cooperation throughout the session.

The parliament petitioned the management of the Black Hills Chautauqua Assembly to continue the temperance work next year, and to give to the parliament one hour in the afternoon daily session. We feel that a permanent good has gone out from the united efforts of the leader and pupils in the W. C. T. U. parliament, and that the cooperation and earnestness manifested during the session will be a nucleus around which much growth shall cluster.

Hot Springs is one of the favored spots of the earth. It is an ideal place for the assembly. People gather there for both pleasure and health. The beauties of nature adorn her approaches. The handwriting of God speaks from the everlasting hills and the rocks that surround become familiar friends. The waters of her brooks do not fail and the sweet harmony of nature sings in her groves and caves and temples. Here in this place, under the widespread branches of brotherly love, grow together the C. L. S. C. Assembly and the W. C. T. U. Parliament.

Surely our work has not been in vain. "We look *out*, not in, look up not down, and lend a hand."

JOSEPHINE SCROGGS,
Secretary of the W. C. T. U. Parliament,
Hot Springs, S. Dak.

A NEW DEPARTURE.

DEAR UNION SIGNAL:—I have had it in mind—and Mrs. Andrew favors it—to suggest a scheme for *doubling up the ranks* of the World's W. C. T. U. workers. Mrs. Andrew and I (as probably do Mrs. Leavitt and Miss Ackermann) get dozens of letters from women in every part of the world on all possible questions, submitting every sort of case to our judgment and making all manner of requests. We are written to because personally known to these far-away workers. But traveling about as we do, we cannot answer promptly, and sometimes cannot give the needed help. Now we wish that every union in a distant country might have its fellow in either "Mother" England or "Mother" America and thus the world march onward *double* instead of single file. There are, we will say as a guess, five thousand unions scattered throughout the world outside of England, Canada and the United States (this is a mere guess) and twenty thousand unions, we will guess, in these three latter strong countries. Now let five thousand of these twenty thousand mother unions who have been long in the work each take under its special charge for help and counsel a union in India, China, Japan, Australia, wherever it may be. Let a "fellowship secretary" be appointed to do especially the following things:

1. To exchange letters with a distant union for mutual information as to each other's work.

2. To represent the distant union in THE UNION SIGNAL or Lady Henry Somerset's paper, and to see to the publication of manuscript sent to the SIGNAL from distant parts. It is a *very* frequent thing that important documents are lost that are sent home for publication, and if there were some one at home really interested in the matter the missing manuscript could be traced.

3. We should like it if each of these five thousand "home" unions would undertake to supply the "distant" union with at least one copy of THE UNION SIGNAL.

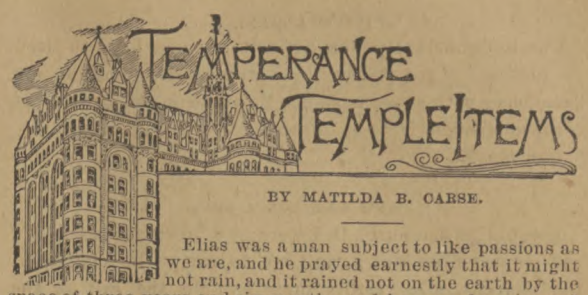
4. Let the "fellowship secretary" of the home union advise with the distant union as to suitable literature for pushing the work, and constitute herself a sort of "purchasing agent" to select what is suitable in filling orders from the distant field.

There are other ways in which the cause could be advanced, we feel, by such a "double file" organization. Intelligence would be constantly spreading at home as to the work in distant fields, and the women would become more interested in the world at large. At our National conventions there could be held side meetings representing various parts of the world; say, for instance, that at the *next* National convention a dozen or two women who represent unions having "fellows" in New Zealand should propose to hold a meeting to celebrate the gaining of woman's suffrage in that country, what an enthusiasm they could arouse after having had a year's close correspondence with New Zealand W. C. T. U. women on the subject! They could make New Zealand as near to us as Idaho!

Another time a calamity like the recent Queensland flood, which washed away the homes of dozens of our white-ribboners, would mean more to us than a mere telegraphic dispatch in the newspaper. We would find a channel already open for the expression of sympathy, and lending of help to our own disabled ranks. I believe Miss Willard's wonderful faculty for organization will take hold of and elaborate the thought of this onward march, *double file*, of the World's W. C. T. U., if it seems to her to be a valuable thought. When working at home in the near future we will push the matter as much as possible if she and Lady Henry will undertake to inaugurate it.

We would think it wise to avoid talking of "home" and "foreign" work, but rather call it "home" and "distant," for nothing is "foreign" to the World's W. C. T. U. We would further think it wise to avoid anything that seemed like a proposal to patronize and give charity to these distant unions. For it is only fair when *we* have the publication house right at hand, and THE UNION SIGNAL, etc., for us to try to make them just as cheap and accessible to the distant unions. KATE C. BUSHNELL, M. D.

Shanghai, China.



BY MATILDA B. CARSE.

Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain, and it rained not on the earth by the space of three years and six months, and he prayed again, and the heaven gave rain and the earth brought forth her fruit.—James 5:17, 18.

Mr. Henry H. Faxon, of Boston, or more properly of Quincy, Mass. (as his beautiful old home is situated in that historic town), has again shown his liberality and love for the temperance cause by a gift of $1,000 to the Temple. This makes $2,000 he has given toward our "House Beautiful." Another of Boston's liberal sons, Mr. W. A. Grover, has given $2,000. These gifts were secured by the writer when she was in Boston a few weeks ago. Mr. Grover would have been glad to subscribe a much larger sum, but the dreadful exigency in the money market prevented; he hopes when business improves to greatly increase his munificent gift. He is at present in very delicate health; let the prayers of all white-ribboners who read of his generosity to the Temple ascend for this gentle, great-hearted man's restoration to strength. Some other large gifts are expected from Boston, but the time is not yet ripe. In fact, business just now is too paralyzed to ask for large subscriptions, and with the exception of a few cases no attempt has been made in this direction, as the Temple trustees think it best to desist for the present from asking outsiders, feeling that we must content ourselves until brighter times with small gifts from our own true and tried white-ribboners, to each of whom we appeal to stand by until the financial storm has passed away. The Temple trustees also wish to say, the money for the interest on the July Temple Trust Bonds, on account of the strike in Chicago and detention of all business, did not reach our New York bank until a few days after the first of the month. Those of our Eastern bondholders who applied on the first two or three days of July were disappointed in getting their money. This the trustees deeply regret but all should have long before this secured payment on their July coupons.

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Mrs. Vie H. Campbell, who was again elected president of the Wisconsin W. C. T. U. at the annual convention last month, has kindly sent us a copy of the July *Motor*, containing the report of the convention and the resolutions passed. We are pleased to note the following which was adopted without a dissenting voice:

WHEREAS, We believe the Temperance Temple, as National Headquarters, and as a source of revenue to both the National and state unions, is an enterprise worthy of our great society; and the questions in regard to its management and its ultimate ownership by the National have been satisfactorily answered.

Resolved, That this convention express its hearty indorsement of the undertaking, and if we cannot pledge our active coöperation, we will, at least, endeavor not to hinder its progress.

The same paper contained the resolutions passed at Taylor county, Wisconsin, W. C. T. U. convention. Among them we find the following:

Resolved, That, as a county W. C. T. U., we express our loyalty to the Temperance Temple; and we will do what we can by our money, our influence and our prayers to forward this enterprise and hasten to completion of our "House Beautiful."

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The annual convention of the Texas W. C. T. U. occurred the middle of June. Miss Hattie Henderson, state corresponding secretary, writes for the convention a beautiful letter of confidence in and sympathy for the Temple and says, "As in former years the Temple and Mrs. Carse were strongly indorsed by the convention. I enclose you an extract from our president's annual address." The excerpt from Mrs. Stoddard's address is as follows: "Persecution has ever been the way of establishing the truth upon sure foundations. Our 'House Beautiful' in Chicago should be, by this standard, based upon foundations sure and forever. The result of the evil report sent up has been but to increase subscriptions and multiply friends. The past year Texas has more than doubled her donations over any previous year." We assure our dear white-ribbon sisters that all these kindly words of confidence and sympathy give new courage and strength at a time when courage and faith need to stand unswerving in the face of the Red Sea of financial difficulties which now confronts every moneyed enterprise.

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Miss M. C. Young, Ocean Grove, N. J., sends $20 on the union's pledge; this makes $64.50 paid. In the Temple column of June 21, $6 credited to Huron county W. C. T. U. on its $100 pledge, should have read Union county, N. J., from Plainfield Veteran Band. Estella J. Purdum, treasurer Ohio W. C. T. U., sends $50 from Delevan county W. C. T. U. Mrs. Mattie A. Le Greene, superintendent Temple work for Rhode Island, sends $34 as first payment on the $100 pledge of the Richmond and Hopkinton W. C. T. U. of Hope Valley, R. I. The Kokomo, Ind., W. C. T. U. sends $25, through its treasurer, Mrs. Rebecca Trueblood; it is hoped this union will continue to fill its mite-boxes until $100 is secured, and the name of each union placed on the Indiana tablet in Willard Hall.

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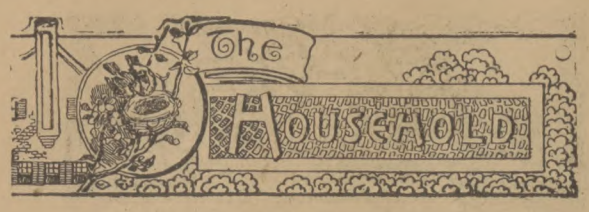
All persons sending $1 to the Temple will receive the beautiful Columbian souvenir. Any individual who fills a mite-box during 1894 will receive a solid silver Temple souvenir teaspoon. This, however, does not apply to persons filling boxes for unions; they receive the Columbian souvenir. All money orders and checks should be made out in the name of William D. Preston, and sent to our financial secretary, Miss Sara G. Johnson, the Temple, Chicago, Ill.



TO THE CHRISTIAN ENDEAVOR ARMY.

[Read at Christian Endeavor Convention, July 11, 1894.]

BY LYDIA HOYT FARMER.

Behold, the King of Glory comes; lift up your heads, ye hills;
Hark! God's great trump is sounding clear, above man's sins and ills!
Glad tidings of Immanuel, Prince, through earth and heaven thrills;
The King of Kings is marching on!

What though the hosts of Satan's bands stand forth in proud array;
The King of Kings and Lord of Lords now comes to hold the sway;
Nor from the Lion of Judah shall the scepter pass away,
The King of Kings is marching on!

Above the raging tumults and the clashing din of war,
Above sin's clang and clangor and hatred's horrid roar,
God's mighty trump is heralding the news from shore to shore,
The King of Kings is marching on.

Behold, ye soldiers of our King, the glory of your Lord!
Triumphant 'midst the foes of truth flashes His mighty sword;
His white horse leads victorious hosts 'gainst Satan's strongest horde.
The King of Kings is marching on!

Haste! while God's trump is sounding forth! Quick! rally all ye bands;
Our King's victorious army is marching through all lands,
Unfurl His royal banner and fight with hearts and hands.
The King of Kings is marching on!

Omnipotence is leading on. Omniscience knows the way.
Almighty God enlists us so we cannot lose the day;
Our enemies are doomed to fail in spite of proud array.
The King of Kings is marching on.

Let your triumphant watchwords ring, "Christ! Church!" o'er land and sea;
'Fidelity and fellowship!" your steadfast mottoes be,
Conquer the world through Christ who comes to set men free
The King of Kings is marching on!

Cleveland, O. — *Selected.*

HOW THEY HELPED THE FAIR.

BY EVA JONES.

"I don't think I shall ever want to go to the fair again, this year or any other," declared Mrs. Hepburn to her husband, "and I wish you would not coax me. If you think it is a good place to take Jennie and Tom, I'll not stand in the way of anything you wish to do; but for myself—just to think of the drinking and swearing, the wheel of fortune and other contrivances to persuade people to gamble, and the horse-racing and betting and all, is enough. I tell you the saloons of Clayton are glad enough to have fair time come, for numbers of men and boys just turn themselves loose for a jollification, and before they know it they have slipped into drinking. The sights I saw of that kind last year are grieving me yet."

"Now, mother, you are not worrying a little bit about me, I trust," said Farmer Hepburn, with a teasing glance out of the corner of his eye.

"You dear goose! I guess that a man who has kept sober for fifty-seven years, and voted for prohibition ever since he knew of the ticket, won't need to be kept at home from the fair for his own sake. And I know—I feel sure—our Tom would never so disgrace us and break our hearts. I can trust his good principles, though it makes me shiver to remember how sly are some of the temptations that beset fifteen-year-old boys, and I sometimes fear he will be drawn into some evil before he knows it."

"But, mother, now talk a little about the good that compensates for all this, the better and brighter side to the fair."

"Oh, yes, I always do enjoy the visits with old friends and neighbors, some of them I seldom meet any other way. And the ten miles' ride with you and the children would be a rest and pleasure any time. And I suppose I could get a prize or two for butter or fruit as well as I have before. Tom has done splendidly with the garden this year, and his vegetables will make a nice showing if he chooses to take them, and so will some of your stock. That part of the question is always attractive enough. But you remember how our best hand went off on a spree last fair time, and worried and tired you out for need of his help. It's just that side of it, John, that has worn me out."

This was about six weeks before the date for the fair, and on that same afternoon the Clayton W. C. T. U. was also discussing the coming fair.

"I suppose it will fill the town full of drunken folks and make a harvest for the saloons," said Mrs. Billings. "I wish there would not be any fairs until prohibition carries in our town. They are more harm than good the way they are run now."

"Couldn't we put an influence in this one to help bring prohibition?" asked Grandma Sickles. "There will be lots of folks there, if we could only set them at our kind of thinking, and farmers are more willing than most folks are to think right. We could *try* and do a little, even if there are but six of us."

And then followed a long, earnest discussion, and a careful laying of plans. Six determined and courageous women are a host any time to do wonders, and the result may be partly guessed from the chatter of Jennie and Tom the day after they visited the fair, for Mrs. Hepburn had stayed at home, though she urged the others to go, since she saw the children so much cared about it, and she knew they would have the best of fatherly care.

"It was too bad you were not there this year, mother, of all the years, just to have seen the difference. It seems a petition had been prepared and signed by most everybody asking the fair directors not to allow liquor drinking or gambling on the grounds. In return the W. C. T. U. agreed to furnish barrels of free ice water, and a pleasant sort of parlor or resting place for tired people, and to help decorate the grounds and make the fair as nice as they could, and you never saw it look so gay and pretty."

"Yes," interrupted Tom, "there were lots of things there not shown for premiums; and I would like to know where they found their parrots and squirrels and stuffed birds and curiosities,—a long ways nicer to look at than their old trick gambling games."

"And the W. C. T. U. parlor, mother, was a tent with plenty of easy chairs, and all sorts of temperance papers there on a long table draped with a big flag, and a kind, jolly woman giving them away to everybody. Pa subscribed for this one, THE UNION SIGNAL, for he knew you would like it, and you could have that much good of the fair, anyway."

"Mother, you'd like to join that W. C. T. U., I know," said Mr. Hepburn. "The woman at that paper table told me about it when I told her why you had not come. She said for both of us to come and join them, and help make the fair and the rest of the world better. Anyway, I gave her two dollars, one for your dues and one for mine, for I am sure the improvement in the fair was worth that much to us."

"And then to cap off with," said Tom, "the W. C. T. U. had got a lecturer that did just give us a rousing, rattling speech; told us a lot of sure enough things about drinking and so on, and all touched up with the drollest stories to show off the points he made. He was just a brick—better than a horse-race any day. A fellow could just strut by the saloons and be proud he belonged to the temperance side after that fellow had had his say to the crowd."

"I'm very glad," said Mrs. Hepburn, "and I shall certainly want to go next year. But how do you suppose they got money for all this? Is the W. C. T. U. a large, wealthy society?"

"I asked one of them," her husband replied, "and this was all done by a band of six women. But they asked others to help and to give this or that, as they needed, and they gathered a special fund to buy literature and pay for their speaker, and I don't know how much they made from their ice cream and lemonade. I know it was proper good."

And six tired, happy women at their next union meeting counted sixteen new members gained, with hopes of many more, a treasury a little richer than before and a host of friends, who said: "That was splendid work your union did. Be sure to 'chip in' again with us next year."

Clinton, Mo.

COMMITTED TO A GREAT CAUSE.

BY MRS. FRANCIS SEABURY.

There are many causes called great. Among them are the church, the missionary society, the Sunday-school, the Epworth League and Christian Endeavor, and the temperance work; each has for its greatest aim the uplifting of humanity and the conversion of souls. As Christians we are all committed to our own church with its auxiliaries, for through the church we become Christians, and the better Christians we are the larger hearts we have to go forth as workers against vice of all kinds.

Twenty-one years ago the temperance women, knowing that in "union there is strength," and being convinced of the great need of strength, listened to their convictions and organized the Woman's Christian Temperance Union, the aim of which would be to work against *legalized vice* especially the *liquor traffic*. This organization was born of the Holy Spirit and is held together by the same.

Our churches need revivals now and then, and it is not strange that our unions need the same; and the question that comes to us is, How can we most effectively commit ourselves to this work?

After giving it our best thought we shall find it is on par with our conferences, it is on par with our churches, it is on par with the highest morality of our country; but it is not on par with our politics, for it is weakest politically, and it is this in the face of the fact that we live in a country where the Christian voter has an opportunity to make the laws, and by his vote he can say what shall be done for our country as regards this most important question; so it seems to me that in some way we must reach the consciences of the voters, and that some of our women must commit themselves to this phase of the work.

In a certain city a few members of the W. C. T. U. went to the newly elected mayor (who had promised much for temperance if he were elected) and asked him to close the saloons on Sunday. His reply was:

"I cannot close the saloons on Sunday because the voters do not want them closed."

"Oh, yes, the most of them do," persisted the women.

The mayor said: "The Prohibitionists only cast one hundred votes when I was elected, and those one hundred votes show how many are opposed to open saloons on Sunday; if the other voters had wanted the saloons closed they would have voted for the Prohibition candidate. You understand, ladies, that I serve the voters who elected me, and I was not elected by those one hundred votes."

So, you see that we must have our voters think alike and right before we can expect results.

Somewhere I have read this incident: "When the Federal and Confederate armies were encamped on opposite sides of the Rappahannock, a brass band on one side of the river struck up the 'Star Spangled Banner.' Almost at once a band on the opposite side began 'My Maryland.' Other bands joined in with other tunes, each playing the airs which represented its section, North or South—and striving to drown the others. But a lone bugler close to the river sent up, clear and sweet, the notes of a tune which belongs to no section, and which every band could play. The melody of the tune changed the feeling of the contending bands, and one after another came into harmony until the whole valley rang again with the notes of 'Home, Sweet Home.'"

"Home, Sweet Home" is the watchword of the W. C. T. U., and the watchword of all the friends of prohibition, and to that strain we must all rally; and we must not only rally to this strain, but we must so inspire the friends of prohibition who are still in the old parties that they cannot help coming to the rescue of "Home."

We respect the old men who will mourn to leave the old parties as Samuel mourned for Saul, even after the Lord had departed from him, but it is our duty to try and show to others that the old parties have never done anything for temperance—except when a third party was threatened or begun, or else in states where one party had so large a majority that it could expel its saloon members without danger of defeat, as was the case in Georgia and Iowa. So in order to help our cause where it is weakest we must be fishers of men—especially young men whose faces are set toward the future "to follow a rising and not a setting sun."

Again we can commit ourselves to our great cause in enlisting the sympathies of our friends by talking with them on the subject of temperance and the work of the W. C. T. U., and by trying to organize unions where there are none. We can stand by our cause and see that it never goes begging for recognition; we can try to give it a place in the church and Sunday-school; we may fail or be repulsed or voted down (some of us have been).

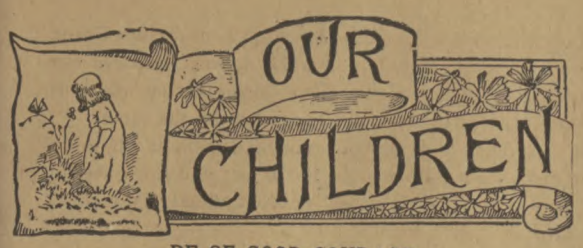
We can make it popular with Christians by talking with them on the subject; it ought to be made an important branch of church work. We can plan for it either in the use of old methods or by inventing new ones. We can use our own forces; this will be good for both our cause and our workers. If we encourage those in our locals to get information in regard to the needs of the people about them by helping them we may draw them to our union, and in this way we might not only help on the temperance work but might aid our pastor in winning souls for Christ.

The local unions can help our cause by standing by their officers, especially their president. If she does not know all about the work, help her to know more, make kind suggestions and offer little services rather than go about grumbling because you have not her predecessor, whom you lost no opportunity to criticise when she was with you. Do not say your president was very anxious for the office, when you had no other person who would take it, and the incumbent took it to keep the union from going down. Instead, let her know you appreciate her.

We may help the cause of temperance by taking care of and teaching our own children. Take them to the temperance meeting with you if it is in the day-time and they have no other duties to interfere, but don't go and leave them to play with anybody they can pick up; above all, train your children to go with you to *your* church and not to go with some intimate friend to his or her church. Mothers sometimes say they let their children go where they please for fear if they insist on their going with them it will set them against the church and religion. There will be no such trouble if mothers begin right. No wonder so many sing "Where is my wandering boy to-night?" when fathers and mothers teach their children to go and do as they please, and the children live up to their privileges; however enthusiastic we are in any good cause, let us not foster evil by leaving our own children to run at large.

The majority of us have but one talent; it may be taking care of our own; it may be talking with others; it may be simply standing by ready with a kind word; but whatever it is let us use it for the best interests of our cause and the glory of God.

Ithaca, N. Y.



BE OF GOOD COURAGE.

BY R. C.

Here's a hand to the boy who has courage
To do what he knows to be right!
When he falls in the way of temptation
He has a hard battle to fight.
Who strives against self and his comrades
Will find a most powerful foe;
All honor to him if he conquers,
A cheer for the boy who says "No!"

There's many a battle fought daily
The world knows nothing about;
There's many a brave little soldier
Whose strength puts a legion to rout.
And he who fights sin single-handed
Is more of a hero, I say,
Than he who leads soldiers to battle
And conquers by arms in the fray.

Be steadfast, my boy, when you're tempted,
And do what you know to be right;
Stand firm by the colors of manhood,
And you'll overcome in the fight.
"The Right," be your battle-cry ever
In waging the warfare of life;
And God, who knows who are the heroes,
Will give you the strength for the strife.

—*Selected.*

OUR CHIEF COOK.

BY CLARA DOTY BATES.

He's in his kitchen, our small chef,
What will he cook to-day?
The tide is out, and all about,
The sands are soft and gray.
He has a little red tin pail,
And his wooden shovel too;
See with what care he will prepare
His favorite menu.

Nothing so commonplace as soup,
So very plain as fish,
Nor does he boast of broil or roast;
There's still a choicer dish.
He does not need a fine gas range,
The wet beach suits him well;
One little hand is full of sand,
The other holds a shell.

A clam shell for a mold, filled full,
'Tis just the proper size!
Each one just so, all in a row,
He turns his pretty pies,
Long lines of them laid out to bake,
In the hot morning sun!
The tide, alack, when it turns back,
Will eat them every one.

—*Our Little Ones.*

THE LAL FITA FAUJ.

(*Concluded.*)

As our little boy wrapped his blanket around himself that eve and lay down on the floor—which constituted his bed—instead of saying his prayers to the heathen gods, as formerly, he tried to pray to "the Jesus God," and this is the prayer he offered: "O Jesus, please cause my father to let me join this new society that Scott Sahib told us about."

During the night he dreamed that he saw a great army of boys, who marched before him, wearing long red ribbons around their heads and shoulders, as the girls wear their *chuddahs*.

At half-past five the next morning Juman was starting for school. Had he been an American boy it would have been necessary for him to dress, wash, comb and eat his breakfast before he would have been ready for school, but with our little Hindoo no dressing was necessary, as he slept in his little coat (his only article of clothing), and his head, being shaven, required no combing. His breakfast consisted of a small *chhappatti* (unleavened pancake), and was eaten on the road to school.

The summer days in India are so intensely warm that the schools usually begin at six o'clock, sometimes earlier, and close at noon each day. The school building to which our *baba* repaired was simply four walls of mud, with neither roof, floor nor platform.

The boys attending this school were all poor boys and belonged to the lower castes, yet the school-house was as good as many that could be found among the high caste people. Not having floors, carpets, chairs or tables in their own homes, the pupils do not expect to find them in the school-room. The smooth mud floors were what they were accustomed to sit upon at home, consequently they were perfectly comfortable sitting upon them at the *makan*.

School being called by the native teacher in charge, the boys were soon busily engaged studying aloud. About seven o'clock Juman's father came in and soon after Dr. Scott, the missionary. He spoke so pleasantly to Masih Charan and praised Juman so highly as to quite win the heart of his father.

Presently, however, he turned to the pupils and inquired, "How many of you spoke to your parents regarding the *Lal Fita Fauj*, and how many can join?" Many hands were raised but Juman's was not among the number.

Turning to Masih Charan, Dr. Scott said, "And doesn't your little boy wish to become a member too?"

"Yes," replied his father, "but I want to know more about it before I let him join."

He was ashamed to admit that he had refused to allow him to do so.

Then the missionary kindly explained to him the meaning of the pledge and added: "Do you not wish to join our band and allow your son to do so also?"

"No," answered he, "but Juman may put his name down if he chooses."

With a smiling countenance Juman stepped forward and signed the pledge. When Dr. Scott left he kindly asked Masih Charan to call upon him at the *bungalow* (house) and invited him to attend church also; both of which he promised to do.

But upon thinking of his promise afterward he became so angry with himself for having been led to make it, that he vented his wrath upon the head of poor Juman as though he had been to blame for it. The next Sunday, however, he went to church and came home very indignant because the preacher had said there was but one true God—for the Hindoos worship many. He declared that he would never attend that church again.

But one day, not many weeks thence, Juman told him that all the members of the *Lal Fita Fauj* were to hold their annual fête in the church and asked him to go.

This he promised to do and allow Juman to accompany him. Hundreds of boys and girls from the villages and *mohullahs* near by marched through the streets to the church, and many were the banners they carried, "Down with King Alcohol," was one. "Away with tobacco," was another. "Strong drink is raging," proclaimed a third.

Reaching the church, Masih Chadan found that an interesting program had been prepared. He listened intently to the prayers which were offered up, the songs which were sung, and especially to the addresses delivered and papers read, all bearing upon the subject of total abstinence.

He felt very proud of his son when his name was called and he arose and spoke the piece so familiar to our American school-boys:

"I will not use tobacco! no!"

which has been translated into the beautiful language of Hindustan.

At the close of the services, when Dr. Scott read the pledge and asked for signers, Masih Chadan was the first to step forward and sign his name. After placing his signature upon the clean, white pledge he turned to the minister present and said:

"I have a confession to make; when I first heard of this society I was bitterly opposed to it, but I have changed since then, and I now am in hearty sympathy with the movement, and will do all in my power to help it along.

"More than that, I desire that one of you missionaries shall go to my house and help me to destroy our idols, for from henceforth I desire to be a Christian. I am convinced that the Christian religion is a better religion to live by than the Hindu beliefs, and I know that it will be a safer religion to die by."

As he sat down the "sweet songster," as Dr. Butcher was called, started the grand old doxology, "Praise God, from whom all blessings flow."

Rifle, Col.

"HONOR BRIGHT."

"I don't know whether you'll be able to do much with him," said a father to the principal of a school to whom he brought his son as a pupil; "he's full of mischief, and loves to break over rules and bounds."

"Does he tell the truth?" asked the principal.

"Oh, yes," said the father, "he's honest; he'll tell the truth every time, even when it's against him. You can depend on that," and he brought his fist down on the table with a big thump.

"Then it's all right," said the principal; "we can manage him," and he did, for he was "honor bright."

DEAR BOYS AND GIRLS:—They were a very happy party of young people, going out from the great city, one hot August morning, for a picnic in the woods. There was Harry with his stout hammock and ropes; George had a big, square box which was heavier than it looked, and when he was asked what was in it he would only give a knowing smile. Walter and Alfred, the twins, had a big bag apiece and Oliver helped with the big basket which his mother had packed with all sorts of good things. Then she had joined the party herself to see that her boys behaved and to help "the teacher" care for them. Just as they were ready to take the electric car, off in the distance they could see a black figure running very fast, and soon Will appeared with a bag of fruit nearly as big as himself. "Came near getting left, didn't I, teacher?" he gasped, as they sped along the rails in their choice seats right behind the motorman, for the hour's ride into the suburbs. "It was all on account of that fruit," he explained when he could get his breath, and they all said they were glad that he wasn't left behind with his fruit.

An hour later, on the bluff overlooking the broad, blue lake, the hammock was swung in the shade; and the six boys were down in a trice to the sandy beach and laughing waters, where soon they were bathing, wading, splashing, screaming and laughing in delight. Mother and "teacher" looking down from their high perch watched the sport for some time, then knowing what the result would be after the bathers came out high and dry, they prepared the good lunch—which was everything a picnic lunch ought to be—biscuits and salad, lemonade, pickles, gingerbread, cakes, cookies, peanuts, bananas, oranges, and lastly, the contents of George's box—a delicious big chocolate cake. A cool east wind came from the lake as they were lunching; the birds sang in the trees, and the sun shone brightly from the clear sky. "Couldn't have had a better day!" they said.

After lunch, teacher read a story, while mother napped in the hammock. Then followed a game of "Pussy wants a corner," among the trees. Another visit was made to the beach, where marvelous sand houses were reared, only to be washed away by the first venturesome wave.

The call, "Get ready for home," came all too soon, and yet none too soon, for they were a tired and happy set of boys who reached their homes at sundown, ready for a good night's rest, and voting a day in the woods near the lake the best kind of time.

Can you guess who the "teacher" was?

Affectionately

Aunt Jane

NEPHEWS AND NIECES.

We always take THE UNION SIGNAL and I like the Cozy Corner, so please let me in. I have a real Aunt Jane (Aunt *Jennie*, we call her) teaching the heathen in Mersine, Asia Minor, near where Paul was born. Who can tell his native city? Your nephew, MORRIS EDGAR.

Sterling, Kan. (Aged 12 years.)

Who will be the first to answer Morris' question? You were "in" before you knew it, Morris, and we hope you'll come soon again with some story of Aunt Jennie's about the children in Asia.

SOFT-SHELLED NUTS.

319.

WORD SQUARE.

1. Did shoe. The skin of animals. Perfume. Sad.
2. A burden. On. A particle. An edifice.

EDNA DUFF.

320.

TEMPERANCE PI.

1. Bermtel ngik hoclaol ew lalsh wogr pu.

MARY LEE FISHBURN.

2. Lal ybso nad sirgl hlouds nsgi hte dlpgee.

MARY A. BROWN.

3. Eb huot liftaufh notu hatde dna i ilwl vegi ehte a rnowc fo eifl.

BETTIE S. HUTCHINS.

Send all replies and *original* puzzles to Puzzle Editor THE UNION SIGNAL, the Temple, Chicago, Ill.

ANSWERS TO PUZZLES PUBLISHED JULY 5.

312. Jane, jean. Urn, run. Leap, peal. Yard, dray JULY.

313. 1. No drunkard shall inherit the kingdom of heaven.
2. Never touch the wine.
3. Dare to be a Daniel,
Dare to stand alone,
Dare to have a purpose firm,
Dare to make it known.
4. And be ye not drunk with wine, wherein is excess, but be filled with the spirit.

Correct answers: Ella C. Reed; Mrs. H. M. Wilder; L. A. R.; Lizzie Unger; Shelby H. Frazer; Clara Goodrich; Abby M. Collester; May M. Arrowsmith; Morris Edgar.

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Teach me Thy way, O Lord; I will walk in Thy truth: unite my heart to fear Thy name.—Ps. 86:11.

NO COMPROMISE.

We are glad to learn from our British exchanges that the Scandinavian method of handling the liquor traffic finds no quarter from the leadership of the temperance hosts across the water. The same is true in this country and will be, we believe, until the end. Our temperance experts are too way-wise to turn aside from the well-beaten path that they have walked so long. It is for beginners to tread the dangerous pathways of "high license," "tax" and "mulct law."

We veterans have learned too much by the things we have suffered to follow their unwise example, no matter how well meant. We do not impute wrong motives to them—or we ought not so to do—for they have not studied the subject year in and year out as we have done. We would not even say that good may not result from their explorations and discoveries.

It is a long, slow march out of the wilderness of the legalized liquor traffic and we must be content to learn by the logic of defeat where the best road is *not* as well as by the logic of success where it *is* located. For it is often as important to know what not to do as to learn what should be done. But for the "Old Guard" there is one course open and one only. "The Old Guard may die, but it never surrenders." For it has learned that every reform, like every crystal, must have a nucleus and that the nucleus is the most solid part and grows more solid with time, and it believes that the veteran temperance worker who temporizes, who halts between two opinions, who expects half a loaf, has done a distinct damage to the cause that counts on him "never to retreat one inch," but to stand like a sentinel on the picket line of duty and "having done all to stand."

It is thus that he can most signally serve the cause, for if he accepts that which is expedient rather than that which is right, on whom can we then count to hold the banner high and give a clear keynote? It is a natural and supernatural law that the fittest survives by seeking that which is most fit. He cannot in the nature of the case choose the less fit, and the true, steady-hearted reformer will not adopt half-way measures, no matter though the crowd at his heels cry out, "crazy fanatic" and "impracticable crank." He knows that it is *right* that the liquor traffic should have stripped from it the guarantees and safeguards of the law. He knows that we must imperil the investment in poisonous beverages, and that only by so doing will capital be diverted into less dangerous channels. He knows that PROHIBITION is the true and reasonable way out of the wilderness, and so he "keeps in the middle of the road" and marches straight onward, sending back to those who fling their harmless spears at him the ringing challenge:

Falter who must—follow who dare.

THE WORLD'S PRAYER CIRCLE.

In these days when there seems to be a drawing together between races and religions, we hear much about some practical attempt toward Christian unity. All agree that it is most desirable but no one of the one hundred and forty-two sects in this country alone is willing to relinquish those characteristic features that separate it from the others, and as a result we have a deadlock at the very outset of the movement.

But everybody knows that no solvent has ever been discovered that is equal to the solvent of prayer. It is also the strongest disinfectant of which we have knowledge and if driven home to the core of motive will cleanse that which had been mixed and murky.

In the spiritual chemistry, which is doubtless just as scientific as that which we study in laboratories, there is no other force so pervasive and transforming as prayer. We do not mean perfunctory prayer, printed in books or addressed to audiences, but that true aspiration of the soul which can be engaged in by a sincere heart as readily on the street or in a railway train as anywhere, since nothing in it is more real when it occurs "far from the madding crowd" than when its uplift comes to us in the turmoil and contradiction of society. That this is true, the universal heart confesses in its best mood and every form of faith holds in common this one tenet:

"Prayer is the soul's sincere desire
Uttered or unexpressed,
The motion of a hidden fire
That trembles in the breast."

The Woman's Crusade of twenty years ago was as surely a Pentecost of God as any divine visitation that has ever fallen on the human spirit in any age. Nothing that was said concerning that unparalleled uprising, whether by saint or sinner, man of the church or man of the world, theologian or journalist, furnished testimony so concurrent as that borne by them all to the "sense of something divine" that seemed to brood in the very atmosphere, when for fifty days the "praying bands," often several hundred strong, marched in silence through the streets or knelt within the dramshops or on the sidewalks at their doors. It was the most natural thing in the world that when these crusading women met a few months later to organize for steady, systematic work, the prayer hour should have been among the first suggestions of the committee that they appointed on a "Plan of Work."

The hour first chosen—twilight—was afterward changed at the suggestion of the white-ribbon women of New Jersey to the noon hour, and for well-nigh twenty years this has been observed among white-ribbon women, and has gone with that society into all countries, so that it has become domesticated in tens of thousands of the most earnest and devoted Christian homes of the world. This hour was chosen for the reason that it is one in which we are, perhaps, most likely to wander farthest from the sense of spiritual things, because the din of the life that now is then becomes loudest, and the still, small voice of the spirit is most apt to be obscured.

The Salvation Army has fixed a space for united prayer between twelve and one o'clock daily, and it seems to us that if the Evangelical Alliance, the Christian Endeavor societies and the Young Men's and Young Women's Christian Associations should make a similar agreement it would not be long before the churches would set their seal to the noon hour of prayer, whereupon it would become well-nigh universal.

We who have not learned to handle the finer forces of nature, indeed, hardly to apprehend them at all, may find it difficult to realize that in such a continued concert of prayer, involving forces so much more ethereal than any that the senses recognize, there would be a power greater than any ever before invoked by humanity in its long, slow progress toward the higher life—the life of reverent love to God and helpful love toward men. For, just as the Japanese current setting toward our Pacific shores makes the climate warm and genial, so the current of prayer, involving the ardent desire for universal brotherhood and the enthronement of the Prince of Peace in social customs and governmental law, could be counted upon to melt away the barriers that hold classes from each other and keep denominations within the fortresses of immemorial usage.

We believe that this habit of unitedly lifting up our hearts, wherever we may be, in the street or in the house, on the land or on the sea, whether for one single breath or for the entire busy hour of noon, would help to lay those strong foundations deep in the recesses of regenerate human nature, on which, in a more enlightened and happy age, might be reared the superstructure of Christian unity. And for this reason we ask all who read these lines to call in the forces of that wonderful prisoner, the human spirit, and concentrate them for a moment on the concept of such a unified, enkindling and transforming power as this world's prayer would be. Behind every thing there is a thought, behind every thought a thinker, and if, in one united moment of exaltation there could be a *sursum corda* binding the whole, great world, who will not admit that from such a reservoir of power might flow those springs of healing for which mankind faints and is weary.

But this is only the earthward side. We believe that, just as Christian parents delight to have their little ones come to them with requests—and most of all with such requests as show their love and loyalty to those who gave them birth—so our Heavenly Father would rejoice in our united prayer for the coming of the kingdom, which prayer His own Son has enjoined upon us all, and He would pour us out a blessing that should melt all hearts and make the whole world over anew.

THE WORST OF CRIMES.

The following paragraph from the anti-dispensary decision of the supreme court of South Carolina has been commended by a liquor paper "to the consideration of those who persist in denouncing the sale of liquor as the worst of crimes":

Liberty is understood in this country to mean not only freedom from actual servitude, but the right to use facilities in all lawful ways, to live, work and earn a livelihood in any lawful calling, and to pursue any lawful trade. There is no more sacred right than this, and the traffic in intoxicating liquors is a lawful subject of commerce. Numerous cases support this view. The whole course of federal and state legislation is to the effect that the sale of intoxicants is a legitimate subject of trade. Before the sale of intoxicants can be declared unlawful there must be a valid statute declaring it to be so, and the court fails to find any such statute.

There is no need to remind Prohibitionists that liquor selling is a "lawful business" and that the saloon-keeper's occupation is a legitimate one; no need to remind them that the "whole course of federal and state legislation is to the effect that the sale of intoxicants is a legitimate subject of trade." They know only too well that the law protects the dramshop, and that for any citizen or class of citizens (outside prohibition localities) to destroy the destroyer of American homes is under the statutes a lawless act.

Even in Iowa, where there *does* exist a "valid statute declaring the sale of intoxicants to be unlawful," is found another statute—whether valid or not is an open question—which protects the liquor seller and secures for him immunity from the penalties attending the violation of constitutional law.

Prohibitionists denounce as the crime of crimes, not the sale of liquor, but the legalizing of such sale. They declare the national sin to be, not drunkenness nor even drunkard making as such, but government sanction and protection of the drunkard makers. They "persist in denouncing" as the supreme shame and disgrace to this nation, not the saloon, but the partnership *of the people* in and consequent legalization of this universally acknowledged agency for the production of a vast criminal and pauper population.

Prohibitionists do not need to be reminded that under our present system any man has "liberty" to sell intoxicating liquor; has "liberty" under the civil law to "earn a livelihood" by destroying the bodies and souls of men—to *live* by dealing out death to his neighbor and conditions far worse than death to his neighbor's wife and children; has "liberty" to build up his own fortunes at the expense of the nation's prosperity and honor! Those who *do* need reminding of these things are the good "temperance people" who vote with the liquor parties.

Old party Prohibitionists are the people who apparently regard the act of selling liquor as a more heinous crime than the act of legalizing such sale; for while vehemently denouncing the business they persist in supporting political parties which are controlled by the (according to their view) worst of criminals, the liquor sellers. To these people, then, we Prohibitionists heartily join with the liquor editor in commending this paragraph from the anti-dis-

pensary decision. They are to be found, we regret to say, mostly in our churches and in the "moral element" of society.

There are certain fraternities which admit no liquor seller to membership, and clubs whose doors are closed to the man who stands behind the bar, while at the same time among their most honored members are men who are helping to build up the business they thus ostracise and condemn—to build it up, if not by direct and personal patronage, by a way equally effective at the ballot-box.

We do not wish to be understood as opposing the action of fraternities, religious or secular, in thus adding to the disrepute of the liquor business. We regard it as a decided victory for temperance principles when any organization ostracises the man who stands nearest to the public as representative of the drink traffic. Every loyal Prohibitionist who "belonged" would, if opportunity offered, vote *out* the saloon-keeper; but while so doing he is not so inconsistent as to vote *in* legal protection to the very industry he thus denounces. Any organization which shuts out the drink-seller shows by this action that it looks upon the sale of liquor as a crime against the moral if not the civil law, and in recognizing the business as an evil every man who votes with a liquor party incriminates himself.

We thank God and take courage that Christian voters and friends of humanity generally are coming to see the inconsistency of making legally right that which they acknowledge is morally wrong. Events such as have transpired, and are transpiring in South Carolina and in Iowa and other prohibition localities, are serving in a most potent manner to facilitate the great awakening, and to hasten the day when the protection of the liquor traffic by civil law shall be recognized by an overwhelming majority of American citizens as a greater crime against God and man than the traffic itself.

A TESTLESS TEST."

It is being industriously said, not "by them of old time," but by those of new interpretations, that "an added test" is now applied to members in the National W. C. T. U. For this statement there is no foundation, but its frequent reiteration by some of those who are unfriendly to the Temple enterprise makes it proper for us to call attention to the fact that total abstinence as a personal practice and ten cents a year per member constitute the only "tests" imposed by the National W. C. T. U.

In her last annual address our President (having learned that some of the officers of the society had given the public reason to believe that they were unfriendly to the Temple enterprise, which is an affiliated interest of the National W. C. T. U.) made the following statement:

At the distance from which I send this address I have been unable adequately to hear both sides, and it is far from my intention to impute bad motives to good people. This much, however, may be said, and I think it ought to be said by the President of the National W. C. T. U., namely, that while it is true that in so great an undertaking as the building of a Temple like ours, there is room for two opinions, nay, for many—and the widest latitude should be allowed to personal conviction—the fact remains that if any of the officers elected by the National society (who in the intervals of the annual meetings stand as our representatives) are, or have been, unfriendly to the Temple, or to any other of our affiliated interests, they have owed it to themselves, and owe it now, as well as to the convention, frankly to say so before allowing their names to be used as candidates for reëlection. A house divided against itself cannot stand in philanthropy any more than in politics. The leaders of a movement must agree about the interests concerning which the convention has pronounced its judgment, and if they cannot accept that judgment, it is not for the interest of the association to place them in positions where their very inertia—to say nothing of their momentum—will block the wheels and dissipate the power.

No fair-minded person will fail to see that this position is perfectly just and that no society can succeed that continues in office those who are opposed to enterprises that it has officially indorsed, and it was the plain but unpleasant duty of the President to call attention to this fact. This duty she reluctantly performed but every intelligent and candid person knows that "tests of membership" can only be embodied in the constitution and by-laws of a society under which membership is alone possible, and these tests are as they have been from the first, total abstinence in the individual and a small fixed tax annually to help the parent society to carry on its work.

Let it, then, be clearly understood that no "test" of membership was imposed (as the annual address of the President is but the expression of her individual opinion), and that what she said related only to the general officers and involved no new principle but one as old as the history of associated efforts, viz., that those who permit themselves officially to represent an organization must not take a position antagonistic to the declared will of that organization, and if candidates for reëlection must frankly state beforehand wherein they cannot conscientiously represent the action of those on whose votes their reëlection depends.

A MODERN INSTANCE.

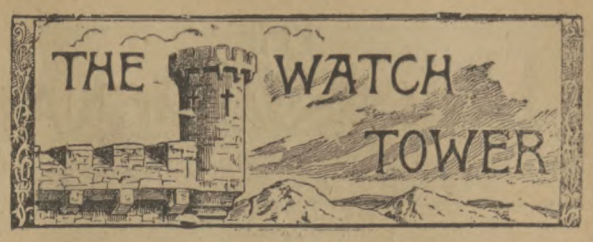
The following recital was recently made to us by a stalwart temperance man:

"I had been a drinking man for twenty years, had ruined my chances in life and made my family wretched. I did not believe in God or humanity. A whisky-soaked brain is not adapted to any noble form of faith, either for this world or that which is to come. One day about seventeen years ago, when I returned from the shop to my little home, which was bare of almost every comfort, to say nothing of luxuries, my wife told me that a lady had been to see us, and left an orange apiece for the three children and some pretty cards, with a 'Merry Christmas' for us all. Nobody ever came to our house those days, and I was surprised, for this lady was the wife of one of the trustees in the great university, a business man who stood very high, and she had plenty of money, position, education and occupation. Indeed, she had everything that we had not. So I sat myself down to try to reason out some bad motive for her coming, as it was my custom then to look for bad motives in people rather than good ones. But as her husband was not in politics and could not desire my vote, and as he was not in any business where I could by any means be of service to him, and as neither he nor she could gain anything from us, although I racked my brain to find something that they could gain, I was obliged to say to myself, 'It must have been what Christians call the "Love of God"!' and when I had come to this conclusion my heart melted a little, and I said to myself, 'If it is true that there is such a thing as the love of God I shall reform,' and from that day I have never tasted intoxicating liquors."

"WHAT do you think of the World's W. C. T. U. work?" we asked Mrs. Andrew and Dr. Bushnell during their brief call recently. "Our work has been so different this past year from the years before," they replied. "It has been almost entirely in mission fields, where the temperance leaders are greatly overtaxed in other directions, yet we found excellent workers. India is looking up; Miss Ruth Ranney, in Burmah, is most earnest and active, and there is a splendid band in Singapore. In China we have six strong unions, Shanghai having three, one of English speaking people and two for the native women. Japan seemed to realize that dear Miss West was overtaxed in their field and treated us most considerately. Mrs. Yajima, the president, is most faithful; and Miss Denton, of Kyoto, and Miss Daughaday, of Totori, are leading American workers. At Kobe, Nagasaki and Tokyo excellent work is being accomplished. Mr. Sho Nemoto was very kind and helpful to us, as he has been to all of our organizers and lecturers. We wish to correct the impression that some of the California papers gave that we left Japan because of the plague. There is no plague as yet in Japan, but it is feared, and all outgoing and incoming vessels were being strictly watched, and a quarantine was so imminent that we thought it best to come home a little earlier than we had planned, and realize now that, as we were all along impressed, it was the Lord's leading. Even the next boat would not have brought us home soon enough to catch the steamer for England in time for the important federation meetings." The period of their work in England is very indefinite, but it will probably not extend beyond October. The report of the royal commission has just come before Parliament, and later the anti-opium crusade will begin.

REV. DR. FRANCIS BOTTOME, the well-known writer of hymns, and for many years pastor of important Methodist churches in New York city and vicinity, died recently while on a visit to his son in England. Dr. Bottome was the husband of Mrs. Margaret Bottome, president of the order of the King's Daughters. Both husband and wife were of English parentage and birth. The tender sympathy of a great many groups of Christian workers goes forth to Mrs. Bottome in this sudden bereavement. It is well known that she has been for years a white ribbon woman, and her bright presence lent an added charm to several of our National Conventions. At the recent welcome given our President in New York city, Mrs. Bottome made one of the most hearty and effective addresses. She is now with friends at Newport, R. I., where we hope she may recruit from the labors that organizations necessarily demand of those who represent them, and where we know that the renewing of the Spirit will descend upon her in abundant measure, soothing the wound that time, reflection and the uplift of the soul toward God shall ultimately heal.

IN this country we are better prepared to do what John Burns, the great labor leader in England, declares to be their method, namely: To revolutionize by reform rather than to reform by revolution. It is said that Carlyle "believed in a God who lived until the death of Oliver Cromwell"; we must believe in a God who, while He is not as Napoleon declared, "always on the side of the strongest battalions" is Himself not only the battalion but the Old Guard, which not only never dies but never surrenders.



In this hot month of August no drink is so refreshing and wholesome as cold lemonade. A person who is inclined to be bilious can safely use three or four lemons a day. Those who are accustomed to lemonade as it is ordinarily prepared know nothing of the delicious taste of the "perfection method" which On Duty can personally recommend. It is made in this way: For a quart take the juice of three lemons, using the rind of one of them. Carefully peel the rind very thin, getting just the yellow outside; cut this into small pieces and put with the juice and four tablespoons granulated sugar into a jug or jar with a cover. When the water is just at the boiling point, pour it over the lemon and sugar, cover at once and let it get cold; add ice just before using.

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A coarse fellow recently laughed uproariously in derision when he saw a young woman riding a bicycle in Lincoln Park, Chicago, but his arrest was speedily caused by the plucky damsel whom he had offended, and the spirit of chivalry in the breasts of American men was illustrated by the fine of twenty-five dollars promptly imposed by a Chicago magistrate. It is the fashion to speak lightly of the great progressive city by the lake, but we think this simple incident shows a forward movement toward the higher civilization with which few European cities could compete.

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Phillips Brooks' fund of humor used to "crop out" in verse occasionally, but it was always noticeable that the grave quickly followed the gay, for the earnest purpose of his life could not be long concealed. Here is a good example, written on viewing a caricature of himself, soon after he was made bishop:

"And is this, then, the way he looks,
This tiresome creature, Phillips Brooks?
No wonder, if 'tis thus he looks,
The church has doubts of Phillips Brooks.
Well, if he knows himself, he'll try
To give these doubtful looks the lie.
He dares not promise, but will seek
Even as a Bishop to be meek;
To walk the way he shall be shown
To trust a strength that's not his own,
To fill the years with honest work,
To serve his day and not to shirk;
To quite forget what folks have said,
To keep his heart and keep his head;
Until men, laying him to rest,
Shall say, 'At least, he did his best.'"

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A happy expedient was devised by Mrs. Hobbs, vice-president of the National Temperance Hospital, at the time of the strike, for, as she was a staunch white-ribboner, she was unwilling to take off her badge, and so she wore it with a small American flag pinned by its side. There could have been no doubt as to the sentiments held by one who thus claimed the national colors as part and parcel of the white flag of peace and purity which forms the insignia of the W. C. T. U.

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A bill for the personal surveillance of women on the streets of Cambridge, Eng., has passed the House of Commons in face of the protest of the British Women's Temperance Association. It is evident that in order to establish in law an equal standard of purity and decency of conduct for men and women the votes of both will be required so that two great reforms wait for the reinforcement of the women's ballot.

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Dr. J. W. Bashford, president of the Ohio Wesleyan University, at Delaware, Ohio, writes thus to a friend in regard to the degree recently conferred on Miss Frances E. Willard: "I feel prouder over this degree than over any other which this university has ever bestowed. I believe that everybody is proud of our action, and I like to hear them use the word 'our' in speaking of it. This degree would have been conferred upon Miss Willard at least fifteen or twenty years ago had she been a man. Why should we wait until she is in her grave before we try to show our appreciation! She has earned the honor, nobly earned it over and over again by her prophetic foresight, the breadth of her statesmanship, her unfailing charity, her power to inspire multitudes, and above all, by her unselfish devotion for the highest good of others. I feel that she honors the university in adding this title to her name far more than we have honored her in conferring it."

ON DUTY.

NEWS FROM THE FIELD

TEXAS.

TWELFTH ANNUAL CONVENTION.

Our convention met in Taylor June 15. Many of the delegates arrived on the 14th, and the evening was devoted to a gold medal contest. Nine contestants, wearing the Demorest silver medal and coming from all parts of the state, were greeted by a good audience. All spoke well. We were proud of them. The judges awarded the medal to Miss Nellie Brown, of Taylor, who recited "The Voice from the Poor-house."

The convention met in the Christian church, the largest in the city, handsome and well adapted to our needs. It was beautifully decorated with potted plants, cut flowers, gray moss, United States flags, and banners from unions and L. T. L's from all over the state.

Mrs. Helen M. Stoddard, state president, presided with her usual dignity and ease. All the officers were present except Mrs. Jennie Dixon, recording secretary. Mrs. Cornelia Keith Carter was elected to fill her place during the convention.

The first day was devoted to the usual routine work of appointing committees and hearing reports from various superintendents. Quite a number of the superintendents were absent, and sent written reports.

Friday evening was set apart for addresses of welcome and the response. The first address was delivered by Mr. W. F. Robeson, a young lawyer, the "substituted mayor," as the mayor was really ill. The welcome was very cordial.

Then followed addresses by Rev. J. B. Sweeney, of the Christian church, Rev. E. A. Smith, of the Methodist, and Rev. Mr. Whipky, of the Baptist. After hearing them no one could doubt that we had the hearty indorsement and Godspeed of those ministers, and my experience is that we have it of the majority of Texas preachers.

Mr. P. O. Wilson spoke in behalf of the press. We were told that he said he had not tried to speak in public since he was fourteen, but with the peculiar ease with which Americans assume the role of orator, he threw wide the columns of the press in general and of his own paper in particular.

Mrs. H. T. McLain, in a few choice sentences, welcomed us in the name of the local W. C. T. U.

Then followed Mr. U. S. G. Plank for the Y. M. C. A. In introducing him, Mrs. Stoddard said she supposed his initials stood for United States Government, and after his speech said she wished we could have a whole platform of that kind of *planks*.

Then the children of the Taylor L. T. L. welcomed us in a beautifully rendered concert selection.

The response to the addresses of welcome was delivered by Mrs. Rebecca R. Calhoun, of Fort Worth. It scintillated with wit and humor.

Saturday morning was taken up largely in the reading of reports as no verbal ones were allowed.

Several visitors were presented, among others, Miss Ogden, a former missionary of the M. E. church in Chili and Mexico.

By vote, the constitution was changed so that instead of five division presidents we now have fifteen district secretaries. Another change was making the officers of the local unions members of the convention. This was done that we might secure reduced rates on the railroad, the long, expensive journey keeping many delegates at home.

Saturday afternoon was the election of officers. Mrs. Stoddard was elected president with but two dissenting votes. She was greeted with the Chautauqua salute and "Praise God from whom all blessings flow." Miss Hattie Henderson and Mrs. J. A. S. Curtis, our faithful corresponding secretary and treasurer, were reëlected by large majorities. Miss Mitchell, of Austin, was elected recording secretary and accepted the honor in a modest little speech.

Saturday evening was consumed in the reading of the president's annual address, Mrs. Carter in the chair. The address reviewed the work of the year and made us all feel that a great deal had been accomplished. It was lightened by many bright touches that a sympathetic audience appreciated. In referring to the time-honored figure of the oak and the vine, she told us of a remarkable instance that had come under her own observation in Florida. A strong vine twined around an oak until it reached the top, then leaped across to a taller magnolia tree, whose flowers so pure and white always reminded the beholder of angels. "Woodman, spare that tree," was said in vain and the ax was laid to the roots of the oak. The woodman sprang away to escape the falling tree. Imagine his surprise to see it lifted high in the air in an inverted position close to the top of the magnolia, drawn there by the clinging vine. So it is that woman clings to the man, that she may draw him to the angels. This "brought down the house."

At the close of the address Mrs. Stoddard was presented with "A Great Mother" in the name of the convention, by Mrs. Carter, who said, "As you have a great mother and your son has a great mother, we do not know of any one to whom it could be more appropriately presented."

Sunday was the great day of the feast. We had the honor to have with us Mrs. Clara C. Hoffman. She had made many useful suggestions, and conducted our devotional services several times during the convention. At eleven o'clock the church was full, and men were standing in a row all around the wall. Mrs. Hoffman's text was, "The iniquities of the fathers shall be visited upon the children unto the third and fourth generations of them that hate me." It was a terrible arraignment of the parents who by drunkenness and uncleanness bring not only poverty and disgrace but idiocy and insanity upon their innocent children. I was sitting where I could look at the speaker and a long line of men as they leaned against the wall, and I've rarely seen anything more interesting than the play of expression on their faces, as they absorbed every word she uttered. One man came to Mrs. Stoddard afterward, and said: "The church that would shut the mouth of a woman who can speak like that will be cursed of God."

Sunday afternoon memorial services were conducted by the president for Mrs. Sherrard and Mrs. Harrison, and the mother of Mrs. Lizzie Johnston, whose name I cannot recall.

From the Christian church we went to the Baptist, where the largest L. T. L. in the state holds its meetings. They have over three hundred members; there were present more than one hundred and fifty. It was inspiring to see them—just like a large Sunday-school. It was a goodly sight to notice three gentlemen teaching classes. Miss Maggie Angus, the embodiment of energy, is the superintendent. Mrs. Yates, of Corsicana, gave the children a most interesting account of the L. T. L. in the State Orphans' Home, where one hundred and fifty children wear the white ribbon. Miss Fanny Armstrong, in her characteristic way, made them a little talk on unfermented wine.

Sunday night Mrs. Hoffman spoke again in the Christian church. The building was packed. It was estimated that there were five hundred men standing on the pavement outside the windows. Her subject was "Woman in the Bible." I shall not attempt even a word of praise. All our strong adjectives have been misused until they mean nothing. The men testified their appreciation by giving $150 to the general work, when Mrs. Curtis appealed to them. One man handed in ten dollars through the window. Altogether Taylor gave us $250 during the convention. This lovely little city, with its hospitable people, will long be associated in our minds with the memory of the best convention ever held in Texas.

The children added greatly to our pleasure. When business became a little monotonous, Miss Angus would march her L. T. L. in, and give us a song or recitation. One day the L. T. L. from Hutto, a neighboring town, came in one hundred strong and sang "Saloons must go," then marched out to a picnic dinner at the pavilion. The convention was invited to join them, and many did so.

Your reporter missed the faces of our evangelists, Mrs. Haughton and Mrs. Sweeney, and Mrs. Canfield, the recording secretary, and Mrs. Barnum, the sweet singer, who led our music last year.

There were a number of invitations for the convention next year, but the executive committee decided to go to Hillsboro, as it has such a fine union, and is near the center of the state.

MRS. CORNELIA KEITH CARTER,
State Reporter, San Antonio.

VERMONT.

ANNUAL GROVE MEETING.

The W. C. T. U. of our state is to hold a grove meeting, commencing August 7, and closing the 17th. A meeting similar to this was held one year ago in the same place. It is hoped that all of those who attended last year will come again, and bring their friends with them.

This lovely place, called Spring Grove, on account of its never-failing spring of ice-cold water, is situated in the town of New Haven, midway between Burlington and Rutland, on the Central Vermont Railroad. Cottages can be obtained at reasonable rates, and good meals at a convenient boarding house. Ample provision will be made for all that desire to attend.

It is a quiet, restful place for the women who wear the white ribbon to go. Situated as it is among our grand old mountains, amid the rich verdure of the rolling meadows, with the bracing air fresh from the hills, what more desirable place could be selected?

A fine program will be carried out. One day will be given to home missions and one day to foreign missions. The state Sabbath-school association will be given one day, and rescue work will be given a place. Mrs. Whittemore, of New York city, will speak August 15, assisted by other able speakers.

Dr. W. N. Brodbeck will speak August 14, also Miss Cummings, missionary from Africa. It is expected that Mrs. Esther T. Housh, Vermont's honorary president, will be present at this meeting. Other temperance workers have been invited to be present. With so many efficient speakers the meeting cannot be other than successful. Any information will be gladly given by our state president, Mrs. Ida H. Read, Shelburne.

CONVENTIONS.

Caledonia county held its annual spring convention, closing with a Demorest medal contest.

Orleans county convention was held in Irasburg in May. This town is so situated that almost every union could reach it by a lovely carriage drive. One of the best things of the convention was an original poem by Rev. F. B. Phelps, entitled, "The Second Deluge." The greatest increase in membership was in Irasburg union so they were awarded the county banner. Mrs. Read and Miss Leavitt added great interest by their encouraging and helpful addresses.

Addison county held its annual convention in Middleburg, June 6 and 7. Through the untiring exertions of the county president, it was a success from first to last. The remarks by Mrs. Clinton Smith, of Washington, D. C., on the liquor traffic in that city, were listened to with great attention. The convention closed Wednesday evening with an address by Mrs. J. K. Barney. Special mention is made of the hearty coöperation of Rev. C. F. Noble. His cordial welcome and earnest endeavor to do all in his power helped to make the convention a complete success.

As Mrs. Helen G. Rice closed her address at the Windham county convention, a beautiful white butterfly circled about her face, and as she uttered the last word it settled down restfully upon her head like a benediction upon all she had said. The white knot of ribbon on her bosom, the pure white butterfly on her head, formed a picture emblematic of purity and peace, and almost involuntarily many whispered, "How beautiful!" "What a fitting symbol!" Her words of cheer and blessing could not have had a more lovely seal set upon them than the fruit they may bear in the lives of her hearers.

VARIOUS NOTES.

The Chelsea Y's held their tenth anniversary meeting in May. Two of the charter members were present and one visitor became a member, making three recently added.

Dr. Minnie G. Leavitt has been doing efficient work in organizing in Caledonia and Orleans county.

Miss Alice M. Guernsey, of Rutland, asks the boys and girls of Vermont L. T. L. to contribute to the fund for the room in the Temperance Hospital, Chicago.

A new union has been formed at Westfield, Orleans county.

The union in Topsham reports good work. It is a small town, but the members of the W. C. T. U. have for their motto, "Let your light shine." At a lawn party helpful words were spoken by the pastors, also earnest words of encouragement by Mrs. R. R. Johnston, the first president of the union, and who for several years was president of the state of California. They have raised money to purchase seventy-five volumes of the best reading, thus furnishing the young people mental improvement and literary culture.

At the reception breakfast given to Miss Frances Willard, in Boston, Vermont was well represented, Mrs. Ida H. Read and others being present.

We are cheered and encouraged that Miss Willard has returned to her native home with renewed health and vigor.

The sisters in Vermont send her greeting. For

"We tread one path, know one high aim,
Our hopes, our fears, our toils the same."

MRS. E. S. FARR,
State Reporter, Bristol.

RHODE ISLAND.

FLOWER MISSION DAY AND CONVENTIONS.

The observance of flower mission day grows from year to year, and many are set to thinking of those who, for some reason, are put aside from the activities of life.

Phenix and Apponaug, with their friends, about fifty-five in all, visited the town almshouse at Warwick. After a pleasing program a bountiful collation was served, and some useful article presented to each inmate.

Thirty-six from Central Falls visited the Lincoln poor farm, and each member took an offering.

At East Greenwich the union remembered the prisoners with papers and flowers and personal conversation.

With each bouquet was an envelope, inscribed, "With the compliments of the W. C. T. U." containing the leaflet, "The Ministry of Flowers," written for the occasion by Miss Myra Loomis.

Mrs. Wallace spoke to the inmates of the city asylum at Newport on "The Light of the World." Cake and candy were freely distributed, and literature was supplied.

Bristol and other unions observed the day in a similar way. Two of our workers at headquarters went to visit one of our number who has been stricken with illness and partial blindness, carrying a beautiful flowering plant and words of good cheer.

L. T. L. boys and girls carried flowers to the sick in various places, and were made glad in bringing happiness to others.

Three district conventions have recently been held. That of the third district met at Warren. Two of the addresses were by our state officers, one on "Social Purity," by Mrs. Babcock, and one on "Seed Sowing," by Miss Nichols. Mrs. Babcock also gave an interesting account of the International Temperance Congress. Mrs. Chase presented her department of scientific temperance instruction in an able paper. Seven unions were represented, and as the roll was called each responded with a helpful thought. "It was of the best, all of it," was the general verdict.

The Christian Baptist church, of Westerly, opened wide its doors to welcome our convention there. Beautiful flowers in profusion gave their message, and tables laden with good things gave further proof, if that were needed, of Westerly hospitality. A praise service was followed by a testimony meeting. Mrs. J. K. Barney brought her word of cheer. She said that never in her connection with the work had she felt so restful in it as now. Mrs. Collins gave the address of welcome, and later on spoke a few words of farewell, as she leaves soon to make her home in Maine. We are glad for the workers that she will find there, but her Rhode Island friends are more than sorry at the thought of her departure from their midst.

Many bankers in the town came in to listen to the noontide Bible reading by Mrs. Barney. Mrs. Babcock's report of the reception given to Miss Willard in New York was

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eagerly listened to, as were all the addresses, and Mrs. Barney's lecture in the evening formed a fitting climax to a day well spent.

A convention, with organization of the district, took place at East Greenwich with a pleasing and profitable program, so that now all our districts but one are organized, and we hope that the new plan may result in growing interest and enlarged power.

An occurrence which has created wide remark is best described by a clipping from the *Outlook:*

"The general assembly of the state of Rhode Island has enacted a law requiring that public schools shall methodically so instruct pupils as to guard them against the perils of alcoholic beverages.

"In the city of Pawtucket, a young man about to graduate from the high school, doubtless influenced by the teachings provided by law, prepared for his graduating oration an essay on 'A Nation's Curse.'

"His topic was selected several months ago, and approved by the teacher in charge, with full knowledge of its intended application, but, a fortnight before graduation, the young orator was notified by authority of the Pawtucket school superintendent that his essay would be suppressed. The reasons of the superintendent are stated in his own words as follows:

"'I take the broad and general ground that at a graduation exercise no essay should be read that reflects upon the life or occupation of the parent of any member of the graduating class. Neither the head of the family nor any other member of it, wife, sister, daughter, mother, brother, son, should be lectured either directly or indirectly on such an occasion when the proprieties of the time and place forbid a reply. The innocent at least should be shielded, and I would say the same if gambling or any other form of vice were the point of attack.'"

It is an encouraging sign that when the young man went forward to receive his diploma, he was greeted with enthusiastic applause, and his essay, through the columns of several papers, has reached a far larger audience than were present at the graduation.

HERE AND THERE.

Portsmouth held a parlor meeting at the home of Mrs. Gardner Sherman. Miss Jessie Allen gave an excellent address. The L. T. L. of that place held a public meeting with an interesting program including a memorial service for their late president, Jennie Tallman, who died last February.

Saunderstown union, organized last October with ten members, now numbers thirty-five.

Rest Cottage was formally dedicated on June 2, when a large number of friends were present, coming by the way of the steamer from Providence and by carriages from the surrounding country. Donations have been most liberal and the house is free from debt. Two circles of King's Daughters have each furnished a room, and two other rooms have been furnished by friends. The house was opened for boarders July 2.

The Providence Y's are active in *all* departments. The literature committee has enlarged its work by establishing a table for the boys in the waiting room of the postal telegraph and district messenger service, which is highly appreciated. About 4,500 pages of literature have been circulated. The tea room is remarkably prosperous, considering the depressed condition of business.

Woonsocket has had a delightful outdoor meeting with addresses by our president and corresponding secretary. It was held under the spreading branches of a grand old walnut tree, and after the pleasures of the formal hour, strawberries, cake and ice cream lent their aid to make every one social and happy.

Providence union held a memorial service at the Home, with readings and addresses. Mrs. Partington, a member of the I. O. G. T., and a white-ribboner as well, gave touching incidents of the war.

Usquepaugh union celebrated the Fourth by a picnic at Yauzoo Lake.

MIRIAM EARLE,
State Reporter, Valley Falls.

NEW JERSEY.

SUMMER SCHOOL OF METHODS.

As usual the white-ribboners took the initiative at Ocean Grove this summer. The object of the school is to give and receive practical instructions concerning the best methods for the prosecution of the temperance reform and to educate public opinion to demand legal prohibition of the traffic. The audiences were distinctively cosmopolitan, composed of representatives from all parts of the country, though New York, Philadelphia and various cities of New Jersey were most largely represented. Great unanimity prevailed in all the deliberations. The "school" began on the morning of July 5. Three sessions were held each day, Mrs. Emma Bourne, the efficient state president, presiding. Colonel Hadley, of the Rescue Mission, New York, spoke regarding rescue mission work. Miss Cora L. Peck read a paper on "What can Young People's Church Societies do for Temperance?" This was followed by a discussion which was participated in by a number in the audience. The speakers thought that the Christian Endeavor Societies, with their vigor and enthusiasm along all lines, could be looked to for great help in the temperance cause. Delegates from different counties of New Jersey gave an account of the work that the young people's societies of the various churches of their localities were doing for temperance.

Mrs. M. W. Gwindon, of New York city, who had charge of the music of the meetings, sang, with fine effect, a number of solos.

Mrs. Anna Cairns, state secretary of King's Daughters of New Jersey, and Hudson county superintendent of the W. C. T. U., spoke on what young people can do in the temperance cause.

Mrs. E. Thatcher read a paper on "Finance and the W. C. T. U." Mrs. Thatcher held that state secretaries should receive a salary of fifty dollars per month.

As the clock struck twelve each day the business of the meeting was suspended and the workers bowed their heads in prayer.

Miss B. Cassatt, of Massachusetts, delivered an interesting address on "Physical Culture and the Voice." "Spiritual grace," she said, "would be transmitted into outward grace."

Miss Anna Lutz read a carefully prepared paper on "Wherefore a Y?" Alice Walkins, a little five-year old girl from Philadelphia, gave a recitation, "Down with King Alcohol."

Miss J. Clark read an excellent paper on "What is Our Shibboleth?"

Mrs. T. M. Moore, of Passaic, read an able paper on "Total Abstinence in the Home." She said in part: "The parent's vices as well as his virtues will reappear in his children. The moral character of our children is not likely to be better than our own. Children may learn the theory of virtue from teachers outside of home, but they learn the practice of it best inside the home, from the lives of the father and mother. A parent should not make the mistake of thinking that, if his example is only moderately bad, it will not injure his children. It is the moderately bad example that is apt to prove a snare and a deception, while the very bad example would have no influence.

"A parent's minor vices do not appear to his children to be vices at all, and so are likely to be imitated; on the other hand, a very bad example shows for itself the penalty that belongs to it and so is not likely to be followed. A mother may be able to warn her children with great effect against the habit of the father when he has become a slave to his appetite for drink, for he has become an object of disgust, but, if he drinks but moderately how can she, in the face of his example, admonish them with any good effect?"

Mrs. H. B. Anderson presented "Total Abstinence in the Sunday-School"; Mrs. C. E. Moorhead spoke on "Total Abstinence in Society." She said that women only can make wine drinking unfashionable, and urged them, as a sacred duty, to use their influence against the social wine cup which had been the ruin of so many.

Mrs. Matthews, of London, organizer of the British Women's Temperance Association, delivered the closing address of the afternoon. She spoke especially in regard to the wonderful effect of personal influence in the temperance work.

Governor Hughes, of Arizona, was introduced and was greeted with the Chautauqua salute, the audience rising and waving handkerchiefs. The governor made a brief but very interesting address.

Dr. E. H. Stokes, president of the Ocean Grove camp-meeting association, gave the W. C. T. U. a cordial welcome, and strongly advocated woman's suffrage, which the good doctor believes will be a great help to the prohibition cause.

Mrs. Mary H. Hunt, of Boston, delivered one of her characteristically interesting addresses on her work for scientific temperance instruction in the public schools.

One of the interesting features of the morning was the free parliament and the discussion on "How to Extend State Work." Among the speakers were Mrs. Parsons and Mrs. Patterson.

Mrs. M. E. Thornley, of Ontario, gave an instructive talk on "Gleanings from Canadian Fields."

Mrs. I. H. Demarest spoke on the "Relation of Local to State Woman's Christian Temperance Unions."

A discussion on "What Next, and How Shall We Do It?" was participated in by Mrs. C. E. Moorhead, Mrs. Forest, of Philadelphia, and Dr. Dorman, of Connecticut.

A large audience assembled in the Temple Friday evening for the closing session of the school. After devotions, Mrs. Bourne, the presiding officer, introduced Mr. I. C. Martin, of New York city, who made a few remarks. Following this, Mayor Hilton, from Washington, was introduced and spoke on the "Evils of High License."

Miss L. E. Holmes gave a recitation, "The Two Stars," (Wyoming and Colorado.)

Dr. Anna Shaw was expected to deliver the closing address, but was unable to be present, so Mrs. Matthews, of London, kindly spoke in her place.

IDA HINMAN.
(At request of state reporter.)

DELAWARE.

TWO COUNTY CONVENTIONS.

A conference of the Kent workers met at Clayton, and the Sussex county convention was held at Seaford. About forty delegates were in attendance at Seaford, and all the unions of Kent county were represented but one. Both meetings were held in the M. E. church. The pastors, Rev. Mr. Turner, then of Clayton, and Rev. C. W. Prettyman, of Seaford, extended greetings. There were seven ministers present at Clayton; two presiding elders—Rev. Mr. Smith and Rev. Mr. Adams. An excellent address was given by Rev. Mr. Smith, and words of Godspeed from the Rev. J. S. Wickline and other ministers at the Sussex convention were much appreciated.

Mrs. Sallie Hoffecker gave the address of welcome at Clayton, and Mrs. Imogene Clifton the response. At Seaford greetings were given by Mother Jefferson, and the response by our state recording secretary, Mrs. Marguerite H. Green. Mrs. M. S. Cranston was in attendance at both conventions, and ready to champion her department, franchise.

Mrs. Abbie L. Fisher, president of Sussex county, was unable to attend the convention but sent her annual address which was read and accepted. Miss Margaret S. Hilles, our state president, presided in her place, and made an appeal for the Girls' Industrial Home. The Clayton conference was also favored with the presence of Miss Hilles, who contributed to the interest of the meeting. Mrs. Kate E. Smithers, president of Kent county, presided.

The officers of each county were reëlected. The reports of unions showed persistency in the different lines of work. Juvenile work was reported by Miss Ara Hynson, one of the superintendents of the Smyrna L. T. L. Clayton union reported an increase in membership of eleven since last October, the largest gain in the county. An encouraging report was given of Little Creek, a new union. They have added to their number twelve honorary members and an L. T. L. The fractional license law was freely discussed and scientific temperance instruction was also presented.

Young woman's work was reported by Miss Margaret Hammond, of Camden. The church choirs kindly furnished music for the different meetings. Rev. Henrietta G. Moore was in attendance and rendered efficient service in the business meetings and addressed large and attentive audiences in the evening. Miss Moore made a general tour of the state last autumn and in the spring and did much good work. Her return is always a pleasant anticipation.

The Bible lessons given at these conventions by our state superintendent of evangelistic work, Mrs. R. H. Matlack, were full of deep, spiritual convictions.

MRS. E. ELMA PYLE,
Corresponding Secretary.

MARYLAND.

CONFERENCES AND CITIZENSHIP.

Maryland notes have been long in materializing, but Maryland work has gone steadily forward.

Among the events of much interest since my last letter was the conference of the young women's unions held in Baltimore, and ably presided over by Miss Anne R. Stewart, state secretary of this branch of the work. Miss Frances Ensign, of Ohio, was with the conference throughout the session and gave invaluable aid in a parliamentary drill and in various other ways.

Mrs. Frances J. Barnes, of New York, was present also, during part of the session, conducting a question-box and inspiring the girls through a Bible reading and in other ways to further and nobler efforts for Christ.

One point of much interest dwelt upon by Miss Ensign in an evening address here, was the difference between the "good old times" of the past, when employers were expected to treat their employés to liquor, and the present time, when a premium is put upon total abstainers by business men, and this is insisted upon by the railroad companies in their selection of employés.

The reports of work throughout the state were most encouraging. An informal reception was among the many pleasing features of this successful conference. Miss Stewart was reëlected unanimously as secretary and organizer.

Miss Ensign spoke subsequently at sev-

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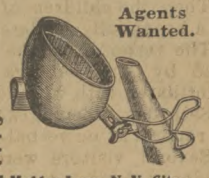
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eral places in the state, some of which have been reported, namely, Chestertown, Winchester, Fords and Ridgely, and again in Baltimore, making everywhere a favorable impression and doing good service.

Another event of much interest in this time was the visit to Baltimore of Mrs. Mary H. Hunt, of Boston. Mrs. Hunt's fine personality and choice diction never appeared to better advantage here than on this occasion. Mrs. Hunt spoke at Mount Vernon M. E. Church, at the Associate Reformed church, and at a meeting in Levering Hall, of the Johns Hopkins University. The last address was to the educators of Baltimore, personal invitations having been sent to each by the Baltimore city union. Among those on the platform at this meeting were Rev. Dr. J. F. Goucher, of the Woman's College, Baltimore, Mr. John T. Morris, president of the school board, Dr. J. Carey Thomas and Mr. H. A. Wise, superintendent of the public schools. The success of these meetings was due mainly to the excellent management and labors of Mrs. G. P. Everhart and Mrs. E. A. Robinson, both indefatigable workers for the cause. The daily press was most kind and responsive.

The annual meetings of county unions have been led off by the union of Kent county, and, as usual with this union, most successfully. An unusual feature of this convention was the award of prizes to school children for essays in the department of scientific temperance instruction. For the first class prize, ten dollars, there were nine contestants, for the second, eight dollars, there were nine, and for the third, five dollars, there were eight contestants. The winner in each class was a girl, though a young man came within a small fraction of being the winner in the first class, and received accordingly honorable mention.

The admirable address of the many-times elected president, Mrs. L. M. Corey, was prefaced with these remarks: "I am liable to be accused in what I say of repeating the same or similar ideas only in different form. I am reminded in this of a preacher of whom I read, who preached his first sermon at a new appointment and gave great satisfaction. After repeating this sermon, however, for several successive Sabbaths, he was questioned in regard to it. 'I will preach another,' was his reply, 'when they have practiced all of that.'"

And undoubtedly this is a difficulty that meets all who serve for several terms in the same office, the difficulty of saying to much the same people anything new in regard to the work when for many reasons the hearers have not practiced all that has been said before.

Favorable reports of work have been received recently from Baltimore, Caroline, Cecil, Harford, Talbot, Queen Anne's and Worcester counties, from Hurlock union, Dorchester county, and from Baltimore city.

A special election to decide between high license and prohibition, held in Cambridge, Dorchester county, since my last letter resulted in 343 votes for prohibition out of the 550 polled.

A definition of the word "citizen" reached and acted upon by the Maryland Historical Society recently, is of much interest, as the membership of the society is of fine material. A committee was appointed by the society to consider the question of admitting women to membership, and in its report said among other pertinent things, "The constitution of this organization, which was compiled in 1844, provided that all eligible members must be citizens. It was for us to reach the true interpretation of the word 'citizen' before we could delve deeper in the matter." . . . The committee took, therefore, the broad, not the popular idea of the interpretation of the word "citizen" and reached the conclusion that it means women as well as men. For this reason we make it known that from this time and henceforth lady citizens are eligible as members of the Maryland Historical society." The report was received with great applause and was unanimously adopted.

The last movement on the part of the state union has been to take upon itself again the publication of a state paper—The *White Ribbon Herald*, which for lack of an editor, mainly, the union was obliged to relinquish some time ago. But the need of a paper was felt so keenly, after having experienced the benefit of a publication of the kind, that the state executive committee exerted itself to find an editor and to start the paper.

And, as the law of evolution is nowhere manifested more fully and frequently than among the members of the W. C. T. U., the once shy superintendent of different departments, too timid at first to read her own papers, the braver state corresponding secretary and the long-time writer for THE UNION SIGNAL from Maryland finds herself blazoned in her little world as editor of this paper.

Surely there is no agency on earth that leads women to *dare* so much as does the W. C. T. U. And surely in no organization are there so many women who must look at themselves mentally, many a time in wonderment at their seeming presumption, and somewhat as the old woman, the victim of the wag on the king's highway, looked at herself, questioning, "Can this be I?" The old rhyme of our childhood days, "Try, try again," with its "You shall conquer, never fear," seems to have been incorporated into our being and to be the basis on which we so persistently build.

The union has just learned with sorrow of the death on July 16 of Mrs. Emily F. Blake, corresponding secretary of the Cecil county union, and one of the brightest and most promising of the state workers. The response made by Mrs. Blake to the addresses of welcome given the union at its last annual meeting in the state capital was one of the most able and brilliant papers ever brought before the union. M. A. L.

Official Communications.

WORK AMONG FOREIGNERS.

To State, District, County and Local Superintendents of Work Among Foreigners.

DEAR SISTERS:—Will you carefully consider and send to me, not later than the middle of September, the three recommendations you would make to best forward the interests of your department, arranging them first, second and third as to their relative importance. Please do not fail me in this request.

TRACTS.

There are now over one hundred and thirty different kinds of tracts and leaflets published in seventeen different languages. They are upon all phases of our work: Temperance, total abstinence, social purity, evangelistic work, Sabbath observance, etc. They are usually either in two page leaflets or four page. A few are booklets. They are sold at the rate of 1,000 pages for $1.15. The following is the list in German which will be followed by the other languages as space in THE UNION SIGNAL can be given. Any quantity can be ordered, though a reduction of twenty-five per cent is made on orders of $5 or upward. Please send the money (in money orders, postal orders, stamps or checks) when ordering, as it saves time and postage.

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Need of Prohibitory Law. By Archbishop Ireland.
Bishop Spaulding on Total Abstinence.
Stop and Think. (Responsibility of moderate drinker.)
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Influence of Women. (For Catholics.)
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Why Alcohol Makes Persons Cold in Winter.
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Girlhood and Purity. By Grace Dodge.
Why Should Germans be Prohibitionists?
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DEPARTMENT OF MERCY.

PRIZE ESSAYS.

The gold medal to be given by the National department of mercy for best essay on kindness is now being made, and will be very handsome. It will be of medium size, solid fourteen carat gold and of the following design: on the face is a dove with extended wings in white enamel, encircling it is a serpent of iridescent hues, and around the edge, in blue enamel, is the motto: "In Wisdom Harmless." The reverse of the medal will have engraved on it the words, "Prize Essay, Department of Mercy, National W. C. T. U." Those competing will please remember that the limit of time is August 15, and that all essays are to be sent to Mrs. Emanuel Friend, 574 Jackson street, Milwaukee, Wis., as heretofore stated in many W. C. T. U. papers.

MARY F. LOVELL,
National Superintendent.

Bryn Mawr, Pa.

Cor. Secy's Notes.

We deeply regret that many interesting items that have cheered and comforted us must be laid aside unprinted owing to the three weeks' suspension of the column, but we confidently hope, if health is spared, henceforth such will be published and all may share in the benefits.

The Central Y. W. C. T. U., of Chicago, is a busy company of girls deeply interested in flower mission work, who by their sweet and earnest persuasiveness have made friends of mammon in the right sense. As a result of this, there were brought to their room from one garden, in one day last week, between twenty and thirty thousand stems of sweet peas, tied in clusters of twenty-five each. These were again tied with white ribbon by which was attached a card bearing a comforting text of Scripture, and were carried to the hospitals for distribution. Touching experiences attended the work. One little fellow having hip disease, lying upon the upper part of his back, with his feet strapped high above it, looking upon the flowers, his face radiant with joy, exclaimed with delight, "Flowers, oh! flowers, flowers." "Inasmuch as ye have done it unto the least of these, ye have done it unto me," and "of such is the kingdom of heaven."

Mrs. Margaret T. W. Merrill, superintendent of the department for securing homes for homeless children, writes: "It was a great happiness to meet Miss Willard at a Sunday afternoon hour of prayer and song, at the temporary home for women, at Portland, Maine. Seeing her in her improved condition, and hearing her tender implorations for our erring young sisters of the Home, I gratefully 'thanked the Lord and took courage.' Miss Gordon assisted most acceptably at the piano, and with her voice. I believe the impressions of the hour will be of lasting benefit to all who were present."

Miss Lucia E. F. Kimball, superintendent for the department of Sunday-school work in World's W. C. T. U., has just returned from a month's work in New Hampshire, during which she has spoken more than thirty-six times in the interest of the department of which Mrs. Merrill is superintendent.

Our sympathy is extended to our sister, Mrs. Narcissa White Kinney, president of the W. C. T. U. of Oregon, and wife of the "salmon millionaire" (as her husband is called), in the destruction by fire of his canning factory, the largest in the world. Though partially covered by insurance, the loss is large, but Mr. Kinney's business grit and gumption have led him to be "up and at it" again without delay.

The following is received from Mrs. Louise C. Purington, M. D., superintendent of the W. C. T. U. department of franchise: "Mrs. Helen C. Harford, of Newberg, Ore., has been added to the lecturers' list of the National W. C. T. U. franchise department. Mrs. Harford is most active and earnest in this work. She plans to organize the state for suffrage, and the National superintendent bespeaks for her a hearty sympathy and coöperation."

Our congratulations are extended to our sister, Mrs. Mary C. Upham, of Marshfield, Wis., the efficient and untiring superintendent of the department of work among lumbermen, whose husband has been nominated by the Republicans for governor. Educated at West Point, a soldier who well merited his promotion to major, a business man of rare ability and a model husband, we wish his name stood at the head of the prohibition ticket, where the W. C. T. U. could in accordance with their principles and promise bring their influence to bear for him, as the man at the head of an army which would best protect our homes.

WORDS OF GREAT MEN ON PARTY SLAVERY.

"Fellow-citizens, you may, and probably do, think me a fanatic; till you judge men and things on different principles I do not care much what you think me; I have outgrown that interesting anxiety; but I tell you this, if I see the commonwealth upside down I mean to keep my neck free enough from collars to say so."

The above words of Wendell Phillips should inspire the men of to-day to shake off the party collar and risk the cry of "fanaticism" when patriotism calls to action.

CHARLES SUMNER'S PROPHECY.

"No longer will banks and tariffs occupy the foremost place, and, sounding always with the chink of dollars and cents, give their tone to the policy of the country. Henceforward, protection to man will be the true American system."

MARY A. WOODBRIDGE.

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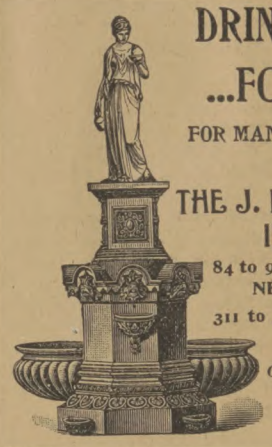

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Treasurer's Corner.

I am sure all will be glad to read the list printed below for it shows that hard times and strikes, hot weather and storms do not make the faithful white-ribboners forget their own. Miss Willard was cheered by reading several of the letters accompanying these gifts when in the office a few days since:

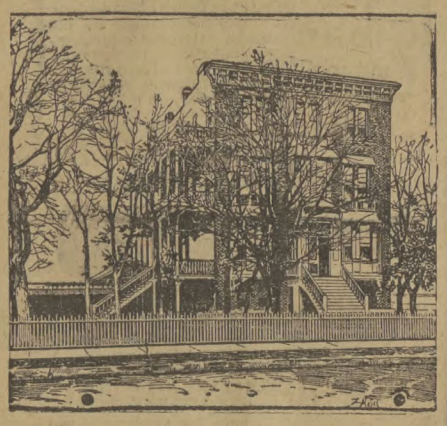
Dorchester, Mass., W. C. T. U. quarterly collection of a church, $5.45; Mrs. T. M. Maberly, Ellsworth, Kansas, 30 cents; Mrs. M. C. Acker, Lee's Summit, Mo., 50 cents; Miss D. B. Ingraham, Pawtucket, R. I., $1; N. E. Baltimore union, Md., per Fanny A. Cathcart, $3.25; Western Springs, Ill., 70 cents; Sunderland, Mass., W. C. T. U., per Abby F. Montague, $1.10; Columbus and South Edmeston, N. Y. union, $1.73; Rev. Wm. Nicholl, Millerboro, Neb., $1; Sarah M. Stevens, Lafayette, Ind., 60 cents; Troy, Ohio W. C. T. U., per Mary E. Daugherty, 50; Six members Washington, Kan., W. C. T. U., per Mrs. Merrick, 60 cents. All of these (and a few single dimes) except the first, are on the ten cent fund. Besides these we have just received from Pretoria, South Africa, per S. Collins, ten shillings — "ten cents from each member of our union in response to Miss Willard's appeal." That makes us feel that this world is not so large after all.

Dues have come in from Massachusetts, Indiana, Ohio, Texas, Virginia, Florida, Alabama, Iowa, New York, Illinois, Vermont and Indian Territory.

One very encouraging thing that cheers us is the fact that two or three states have already sent in more dues than last year. If all states could do this what a financial victory we would have. We trust each state will be able to do as well.

HELEN M. BARKER.

NATIONAL TEMPERANCE HOSPITAL.



Conditions of membership in the Hospital Association Signing of the temperance pledge, payment of $5 membership fee, and $1 annually thereafter.

Needs of the Hospital: Members in its Association; Endowment of beds, contributions of money, blankets, towels, etc. (As quilts cannot be used to good advantage on hospital beds, it is better to sell them at home and to send the money thus received.) Acquaintance with its principles and purposes. Urgent invitation is extended to all interested, and especially to all physicians, to visit the institution and make full inquiries in regard to its workings.

Mrs. M. E. Kline, president of the Board of Trustees of the National Temperance Hospital, asks for the republication from THE UNION SIGNAL of August 14, 1890, of the following:

CURE FOR SNAKE BITE.

We are receiving our usual midsummer installment of inquiries for non-alcoholic remedies for snake bite. We give here a number whose efficiency is vouched for by reliable persons. A lady from Nebraska writes of permanganate of potash kept always in the house for the purpose. It comes in dark crystals, somewhat resembling rusty iron in color, but brighter. In the case given, a child was bitten by a rattlesnake: the wound was probed with one of the crystals which was left in, and with others bound on with a cloth. A complete cure was effected. The prescription was given by Dr. Stimpson, of Plum Creek, Nebraska, who tested its virtues thoroughly.

Soft soap and lime mixed in equal parts and applied to the bite is recommended by those who have found it an antidote. A Pennsylvania friend recommends holding the bitten part in running water, or pouring water over it continuously for several hours, till the inflammation subsides. Another has tried sweet oil successfully: a tablespoonful taken internally and the wound bathed in it. For a horse, use eight times the dose for a man. Killing the snake and applying the warm flesh to the bite is an old remedy, well vouched for; killing a chicken and enveloping the wounded part in its warm body is also a well-known prescription; in both cases the flesh applied soon turns green with the extracted poison and must be replaced by fresh. A hunter recommends turning on the wound immediately a thimbleful of gunpowder and igniting it: the pain is slight and the cure certain.

The wife of a physician who has practiced nine years in Texas where never a summer passes without his treating cases of snake bite, writes that the remedy used by him and which has never failed is compound tincture of iodine; for an adult give four drops in a tablespoonful of sweet milk once an hour as long as necessary. Dr. Hiatt has used this remedy for the most venomous copperhead bite and found it always effected a cure and without the bad after effect resulting from alcohol treatment.

Common salt mixed with the white of an egg to the consistency of paste and spread on the wound, renewed frequently, is a household remedy always at hand and recommended by those who have tried it for snake bite. We can vouch for its efficacy in bee stings.

Equal parts of powdered charcoal and fresh lard is another household remedy recommended by a correspondent. Other remedies have been given before in THE UNION SIGNAL, prominent among them aqua ammonia, a bottle of which should always be kept in the house, as it has so many uses.

The household remedy which seems to have the weight of authority on its side is common indigo powdered, moistened and applied to the wound: it soon turns green with the poison it draws out and must be renewed. This is vouched for by a number of correspondents in different parts of the country who write us they have tested it. It is also recommended by the "Medical and Surgical Reporter."

For snake bite the remedy must be applied immediately and hence should be one always at hand and easily applied without waiting to send for a physician or to a drug store. The remedies here given, with possibly one exception, are of this character, are found, or can easily be kept in every household. If every family living in a snake infested district would take as much pains to keep one of them within reach as some do to have whisky "handy" for snake bite, they would find it quite as efficacious and much safer.

Miss Alice M. Guernsey, in charge of L. T. L. hospital work, writes: "I have received money from the temperance committee of an Illinois Christian Endeavor Society, and from a New York Junior Endeavor Society for the L. T. L. room." It will certainly be encouraging to the Loyal Temperance Legion to learn of this. The amount contributed has enabled the management to receive little Clara from the Baby Sanitarium, and minister to her comfort for a few days, until it was proved that the case was incurable. Physicians and nurses did all possible for her comfort. More of this work will be done in future if the following letter is an indication of what the L. T. L. will do. How many will agree to do the same?

NATIONAL TEMPERANCE HOSPITAL:—

I am a little girl nine years old, and I saw in *The Midget* a call for help to the "Time of Need" fund for the Loyal Temperance Legion room in the National Temperance Hospital, so I am going to earn ten cents a year for five years, and I will send it to you every year. Your friend,

GRACE SEAMAN.

The disturbed condition of the country and interference with mails and freight traffic may have prevented responses to the call for special help last month. It is not yet too late to send the articles there enumerated. The matron desires it understood, also, that she has on hand a large number of empty cans, which she will be glad to send to any one who will agree to refill and return. Those who have an abundance of fruit can thus render valuable service. Potatoes, apples, and similar supplies will also be very welcome. All such supplies should be addressed to Mrs. Sarah Hornby, matron, 1619 Diversey Avenue, Chicago, Ill. Correspondence regarding hospital matters should be addressed to one of the following officers:

Mrs. M. E. Kline, president, 62 E. Forty-third street, Chicago.

Mrs. J. B. Hobbs, vice-president, 343 La Salle avenue, Chicago.

Mrs. Watson Thatcher, recording secretary, 787 Walnut street, Chicago.

Mrs. Ralph S. Greenlee, corresponding secretary, 385 Ashland boulevard, Chicago.

Mrs. Calista E. Bigelow, treasurer, 539 West Adams street, Chicago.

Money should always be sent to the treasurer.

Do not address the house physician, as changes in this office are frequent. Dr. Charles G. Davis and Dr. Ousley are no longer on the staff of the hospital.

PRESS COMMITTEE.

Our Library Table.

JESUS THE NAZARENE, by Rev. C. J. Kephart, A. M., is a publication that will receive a welcome from Bible students. It is the story of the Lord's life arranged in chronological order. By means of a marginal arrangement on each page the reader can follow the gospel harmony. The author has omitted everything from his narration of the "old, old story," that could in the least encumber it or detract from the force of the simple facts. With the aid of this book one can, Bible in hand, study that great life, through its months and years, with consecutive clearness and satisfaction. W. J. Shuey, publisher, Dayton, Ohio. Price 50 cents.

THE EVIDENCE OF SALVATION. Rev. Everett S. Stackpole, D. D. This little work is characterized by a simple and unaffected, yet most forceful and earnest style. Dr. Stackpole writes with the eloquence of one appreciating the value of the truths he would impart. He is convinced that certainty of salvation is definitely promised by the Holy Scriptures, and therefore it must be possible to a fully awakened soul.

Thomas Y. Crowell & Co., 46 East Fourteenth street, New York City. Price 50 cts.

TALKS ABOUT THE WEATHER. TALKS ABOUT THE SOIL. TALKS ABOUT USEFUL PLANTS. This series of three books is from the pen of Charles Barnard, and were originally prepared for the use of the students of the Chautauqua Town and Country Club at Houghton Farm, Mountainville, New York. Each of the series is thoroughly readable and especially to be commended for the perusal of young people. They are written in a simple, yet attractive fashion, and from first to last tend to encourage personal observation of the phenomena of nature which abound on every hand and which carry within them funds of rich information. Such books as these are excellent for use as supplementary reading in the public schools.

Funk & Wagnalls Company, 18-20 Astor Place, New York City.

BEAUTIFUL OFFERINGS OF SACRED SONG. Edited by John B. Shaw and C. A. Shaw. This fresh candidate for the favor of the singing public enters the campaign with every condition of success. In over one hundred pages are comprised one hundred and thirty hymns with music for each one. The selections have been made after careful study of the needs in religious gatherings and it may be safely said that not one piece in the book lacks the inherent qualities demanded. Such well-known hymn-writers as E. A. Hoffman, J. R. Sweney, W. J. Kirkpatrick, W. A. Ogden, have contributed some of their latest productions. The book certainly excels in the variety and uniform merit of its contents.

Published by Shaw Bros., 13 S. Peoria street, Chicago. Price per hundred, paper covers, $12. Board covers, $15.

DOES GOD SEND TROUBLE? By Charles Cuthbert Hall, D. D. The author states on the title page of this work that it is "an earnest effort to discern between Christian tradition and Christian truth," and the earnest effort has for its result a book that many will read and afterward count the day of reading as a red-letter day in their memories. The author is minister of the First Presbyterian church of Brooklyn, N. Y., and his book is free from all sectional features. It is a reasonable and thoroughly acceptable exposition of the Word of God. Starting out by considering "The Problem of Consolation" the author shows why divine consolations are often "too small" (Job 15: 11, Rev. Ver.) for suffering souls. He says, "There is a kind of religious phraseology prevalent in our time which would seek to persuade us that it is God who has done these atrocities, that it is God who has wrecked this fortune; God who has made the strong man a consumptive; God who has seized that beauteous child, whose every motion was grace, whose every glance was ecstasy, and has tortured it deliberately to death." Out of this belief, or as he well terms it, "tradition" grows hardness of heart terminating in unbelief, since it is hard to pray to one who tortures, love one who lacks mercy, trust one who smites as though in revenge. The writer's expositions cannot be outlined in a brief review, but it may be said that the book in question holds comfort for those perplexed yet faithful souls who try to "kiss the rod," even while reason strives with faith. The outlines of the five chapters comprising the volume are, "The Relation of God to Natural Law, to Chastisement and to Discipline," "The Historic Atonement and the Punishment of Sin," "The Will of God and the Tendency of Nature," "The Duty, the Comfort, and the Power of Prayer."

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Knobel, Ark., April 26, '94.
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Publisher's Notes.

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Publisher's Notes.

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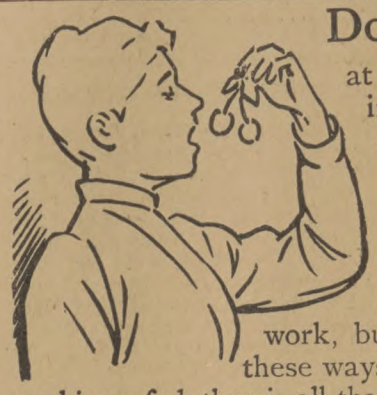

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at a cherry What's the use of taking one thing for coarse, and another for fine. washing. **Pearline** will do it **all**. For washing wood-work, tinware, silver, marble, glass, dishes, carpets, or anything you can think of, **Pearline** is the best. It saves not only work, but wear. Let it help you in all these ways. You musn't think that the easy washing of clothes is all that **Pearline** is made for.

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Publisher's Notes.

A GREAT MOTHER

THE VOICE, JUNE 21.

Napoleon Bonaparte once said, "What France needs most is good mothers." This was true, and what was true then of France is true to-day of America and the world.

The far-reaching, uplifting influence which good mothers may have is shown with delicate skill and reverent filial touches in a volume entitled "A GREAT MOTHER," being sketches of Madam Willard, by her daughter, Frances E. Willard, and her kinswoman, Minerva Brace Norton, which has just been issued by the Woman's Temperance Publishing Association, of Chicago. It is handsomely bound in ornamental cloth, and the introduction is by Lady Henry Somerset.

Madam Willard was great in herself, and, like the "mother of the Wesleys," in her children. All the sturdy qualities of character which belonged to the stern but kindly old New England stock were hers in a remarkable degree. But she was preëminently "a great mother." Upon her children the utmost devotion of her nature was lavished. "Her talent for motherhood," says her daughter Frances in this work, "in the estimation of her children amounted to positive genius. . . . Yet none saw more clearly the truth that the best service a mother can do her children is to maintain the standard of her own life at its highest, to be always in advance of them, able to

"'Allure to brighter worlds and *lead the way.*'"

Madam Willard was well fitted "to lead the way" "to brighter worlds," and many times when her great-souled daughter, to whom the world owes so much, became a little discouraged at the tremendous opposition which confronted her, it was her mother's voice that urged her on to still greater triumphs. This book will prove an inspiration to many mothers in their great task of rearing worthy men and women.

The new book "A GREAT MOTHER" is dedicated to the white ribbon women of the world, their husbands and children. It is finely illustrated with portraits of Madam Willard, her husband and family, including those temperance workers who formed a part of her household at Rest Cottage, also views of her several homes as well as of dear friends, including Lady Henry Somerset, who delivered her memorial address at the Denver convention.

This true story of a great, good and pure life glorifies motherhood and will prove an inspiration and help to other mothers. No more delightful and valuable gift could be chosen for the young mother needing help and encouragement, or the dear old mother whose "children rise up and call her blessed." —*Our Home Guards.*

BIBLE READING FOR JULY.

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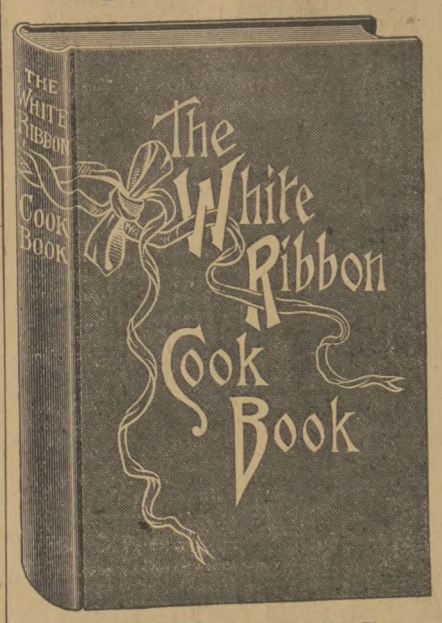

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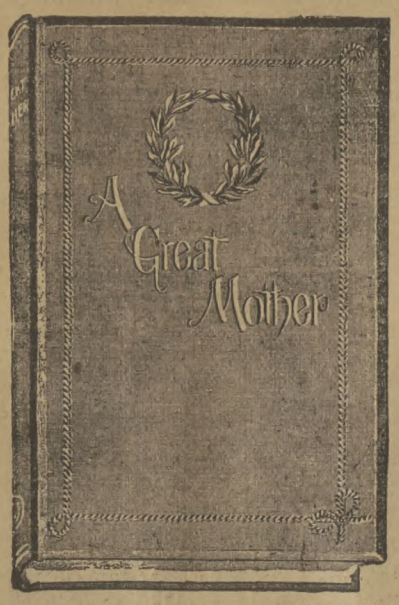

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Signal Notes.

THE total value of property in France is $40,000,000,000.

A RAILROAD running from Yverden to Saint Croix, Switzerland, ceases all traffic on Sunday.

THERE is a law in Germany, dating from 1829, which if enforced, would close all shops on Sunday. A German mercantile house recently was fined $300 for making its clerks work too long on Sunday.

UTAH is the forty-fifth state in the Union, leaving only Arizona, New Mexico, Indian Territory and Alaska under the territorial form of government. Only a few more stars can be added to the United States flag.

DURING the Australasian triennial W. C. T. U. convention, Miss Harris, of Victoria, read a paper, stating that out of a million population in the colony, there are 114,229 women wage-earners, of whom 30,924 were under twenty years.

THE English Royal Labor Commission in its recent report declared that "it is unwise to institute, by law, any system of industrial tribunals to compulsorily arbitrate disputes between employer and employed." It says that non-union men should receive protection.

IT is said that a young man is asking for admission to Vassar College, which is refused him. Now that the men's colleges are opening to women, the *vice versa* must soon be the result. A "Matthew Annex" would not be such a bad idea at Poughkeepsie.

THE growth of Christianity in Oriental lands, twenty-three per cent, is nearly three times as great as the Hindu increase and more than twice that of the population. There is cause for rejoicing and not for discouragement on the part of Christians at the cessation of opposition and the kindly reception of our faith among the peoples of the East.

THE Bureau of Labor at Washington issues some valuable statistics regarding the work of 17,427 girls engaged in 343 different industries in twenty-two cities. The average age for beginning work was fifteen years and four months, and the average wage five dollars; 9,813 not only work but also assist in the housework at home; 6,614 do their own sewing, and present a respectable appearance.

CATHOLIC prelates are laying aside conservatism on the liquor question and coming out boldly for temperance. The recent utterance of Bishop Watterson, of Ohio, supported by the papal delegate, Mgr. Satolli, is further seconded by the circulars of Bishop Keane. "Surely it is time," he pointedly says, "for them (the conservative prelates) to notice that the bar tender is but a panderer to vice, and the saloon the gate to every species of depravity and crime."

DR. BARNARDO, in his annual report of the English homes for waifs and strays, said that since the foundation of the Barnardo Homes, 24,000 children had been trained in industrial pursuits. During the year 2,421 young people were started in life, of whom 834 were sent to Canada. Nearly 5,000 children are maintained at present in fifty-one separate establishments, or boarded out in rural districts. During the past year the contributions reached the unprecedented total of £134,054.

DR. JAMES L. MAXWELL, of London, honorable secretary of the Christian Union, has made an unequivocal denial of the statement that the Anti-opium Society did not want a royal commission of inquiry, the result of whose labors justifies such objection to their appointment, deeming it unnecessary in the face of the known evil to expend fruitless effort in this direction. He criticises very strongly the dual policy of the government in permitting the sale of a poison in India which it is making more and more difficult in England, and asks for the abolition of a forced traffic upon a nation which the nation itself does not want.

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All who are interested in musical education in this country will be glad to hear of a new periodical which is devoted to that subject, and the first number of which is just out. It is called the New England Conservatory Quarterly, and is published by the celebrated institution of that name in Boston, Mass. In addition to much matter of general musical interest it contains a summary of the daily events of the quarter, the program of all recitals, and in each number there will be one or two compositions by pupils of the theoretical department. Such a publication has been rendered necessary by the ever increasing connections of this great institution.

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"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

Volume XX.—No. 32.] CHICAGO, August 16, 1894. [Price $1.00 per Year in Advance.

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SELF-DENIAL WEEK.

September 22–28 has been fixed upon as Self-Denial Week. It begins on the birthday of our First Round-the-World Missionary, and ends on that of our World's W. C. T. U. President. During that time each person (man, woman and child) who believes in the white-ribbon cause—a pure life, a protected home, a regenerated Republic—is asked to do without something that costs money in order to save and give that money to the World's and National W. C. T. U. in equal parts, to help on their work. The exact use to be made of the amount sent can be indicated if any so desire. Local unions will be furnished with Self-Denial envelopes at five cents a dozen or twenty-five cents a hundred on application to Mrs. Helen M. Barker, National Treasurer, The Temple, Chicago.

SINCE OUR LAST ISSUE.

The tariff bill has passed.

The government's gold reserve has been considerably increased the past week.

Italy has announced that she will remain neutral in the war between China and Japan.

Maryland Prohibitionists met in Glyndon Park, August 9, and nominated Congressional candidates.

A bill to prevent lobbying, and with heavy penalties, has been introduced into the United States Senate.

Mr. George M. Pullman arrived in Chicago the 10th inst, having been absent during the strike of his employés.

Two ships have been ordered to China to protect American interests at that port during the naval disturbances.

By a special imperial edict Chinese are permitted to remain in Japan so long as they engage in peaceful pursuits.

United States Consul Wright has started a vessel from Norway to the far North to meet explorer Wellman and party.

The mother of the assassin of President Carnot of France has importuned Madame Carnot to intercede for the life of her son.

Work was successfully inaugurated last week in all but two departments of the Pullman car factory, by the starting of the great Corliss engine.

President Cleveland has extended, through Secretary Gresham, a formal recognition of the new Republic of Hawaii on the part of the United States.

Chairman Dickie, of the National Prohibition committee, preached at Lake Bluff last Sunday, the occasion being an important prohibition conference.

The Michigan Prohibition convention was held in Kalamazoo, August 8, with five hundred delegates. Prof. Samuel Dickie was nominated for United States senator, and Albert M. Todd for governor.

The conferrees on the sundry civil bill have killed the seventy thousand dollar appropriation for the payment of French exhibitors whose goods were damaged by fire in the World's Fair buildings last January.

Richard T. Ely, professor of economics and political economy in the University of Wisconsin, has been cited to appear before the board of regents, August 20, to defend himself against the charges of socialism, preferred by O. E. Wells, state superintendent of public instruction.

On August 8 Misses Willard and Gordon left Twilight Park to attend the W. C. T. U. camp-meeting of Vermont, near Rutland. This is the only engagement they have made before the autumn conventions of Iowa, Ohio and Pennsylvania, and possibly others. The unveiling of the Chautauqua and Children's fountains is fixed for September 28, when the Chicago welcome will be given to our President in Willard Hall.

On August 4, in the steamship Paris, of the American line, Lady Henry Somerset, her son, Mr. Henry Somers Somerset, Arthur Hungerford Pollen, Esq. (a young barrister of London and the traveling companion of Mr. Somerset), sailed from Southampton, and landed at New York August 11. Lady Henry Somerset comes at the close of a year of arduous philanthropic and reform work, and will go for rest to Twilight Park in the Catskill mountains, where Miss Willard has a summer home. Captain Randle, of the Paris, holds it as a cardinal doctrine that no man who handles a ship should use intoxicants. Temperance people should make a note of this.

THE outcome of the great coal strike in England, which was based on the demand for a living wage, is most gratifying to the friends of labor reform. The standard or minimum wage of the miners is now fixed at thirty per cent above the standard of 1888. The principle involved and rendered triumphant by this decision is that before the selling price of a ton of coal is fixed, the living wage for the miner shall be estimated, namely a wage sufficient to yield to him and his family what are commonly known as the "comforts of life." This is the most notable victory yet secured over the law of "demand and supply," supposed to be as fixed as the laws of the Medes and Persians.

THE attitude of that good man, the Christian voter, has been not inaptly illustrated by the experience of a colored brother who was given to saying at the church prayer-meeting, "Sambo waitin' impatient for de Angel Gabriel to come and take him to his heavenly home"—but meanwhile his daily walk and conversation did not altogether correspond with these celestial claims. For this reason several young fellows of the baser sort, resolving to test the old man's sincerity, sought his lonely cabin by night and rapping on the door called out with due solemnity, "De Angel Gabriel am come to carry Sambo to his heavenly home." No answer. They pounded away again and repeated their declaration in tones of impressive authority—no answer; a third time they called out, "De Angel Gabriel am come to take Sambo to his heavenly home," when behold, from the most distant corner of the cabin came a scared and muffled voice: "Sambo not here. Sambo gone away for six months." Alas! it is that Christian voter who prayed against the dramshop but when voting time came had gone away into the peaceful fold of a high license party, that discredits the Christian church and leaves the nation in the thralldom of the rum power.

WE desire to call careful attention to the important statement of the Hyde Park Protective Association, found on page 5 of this paper. This association has been in existence four years, and has accomplished truly remarkable results in keeping the local option district of Hyde Park free from saloons and hotel bars. During the World's Fair their work was almost incessant, as the temptations for selling liquor were well-nigh irresistible. One thousand three hundred and eighty warrants have been issued by the association, and almost all of them have resulted in fines or sentences. The law covers a territory of forty-four square miles, and affects indirectly a territory of one hundred square miles. The homes of this immense community have been safe-guarded by this one small protective association, whose officers have received no salary whatever; on the contrary, they have put much of their private means into the prosecution of these cases. The gratitude and the money of temperance people should pour into the treasury of this dauntless society, and we wish particularly to urge the white-ribboners in the Hyde Park and neighboring districts to interest themselves in this brave work, and aside from contributing financial aid, agitate the subject in their families and among their friends, and thus keep alive the sentiment which has influenced the courts to render such telling verdicts.

THE recent local option election in Hinds county, which makes the capital of Mississippi "dry," leaves but five counties in the state which have not yet abolished the saloon. These are in the "black belt," where the colored population largely outnumbers the white. On the Illinois Central Railroad there is a continuous territory from the Louisiana line to Tennessee, four hundred miles, along which not one drop of liquor can be openly bought. The same condition exists on the entire eastern boundary of the state on the Mobile and Ohio road. There is now more contiguous territory in Mississippi under the direct action of local option than has ever before existed in the United States. The temperance people and the liquor traffic view the situation with equal interest, for this nearly ideal test will settle the value of local option as a temperance measure.

"HAVING once notified you of the fact that *I do not want* your paper in my house, I consider it a gross insult, of which no one should be guilty, to still keep on sending your paper. I wish to state once more, and with emphasis, that I have nothing in common with prohibition, and God grant that I never may have." There are simply no words with which to answer this letter, received recently by us. A new vocabulary must come into being before one can hope to treat of a Christian minister who prays he may "have nothing in common with prohibition." We doubt not his prayer will be answered. It is not of Ephraim alone that the voice of Eternal Justice has declared: "He is joined to his idols; let him alone." Our brother will doubtless continue to have "nothing in common with prohibition" (as he has nothing in company with politeness) so far as sympathy and help are concerned, but he will surely some day awaken to the knowledge that prohibition has something in common with him when, with white, avenging face it shall denounce him before God as one who barred the way for the incoming of Christ's reign of righteousness. Our sympathy goes out to the brother or sister who, in true missionary spirit, must have subscribed for this paper for the minister's perusal. Let him or her not despair, but remember that, while some seed must, from the very nature of the case, fall on "stony ground," there is other soil where it shall bring forth fruit an hundred-fold.

IF we have not called attention to all the "red-letter days" officially fixed upon by the W. C. T. U. it is not from inconsiderate intention. They will grow gradually into our memories and afford rallying points for special "arousements," and diversification of effort in the local unions. For every ingenious president knows that to keep the local work alive and vigorous, she must often set some new and definite purpose before her coadjutors, some result not too far off upon which they can concentrate for "a pull altogether." At the World's W. C. T. U. last autumn, the birthday of Lady Henry Somerset (August 3) was officially chosen as "Fresh Air Mission Day," with the thought that it was an appropriate time, so far as weather signals go, and because Lady Henry has done so much by means of "outings" for those who would not otherwise have had a breath of country oxygen, to make the Fresh Air Mission a feature of applied Christianity in her own land. September 22, Mrs. Mary Clement Leavitt's birthday, comes next, and should be appropriately and gratefully observed by our unions. This is the beginning of Self-Denial week, which ends with Miss Willard's birthday, September 28. This latter date has been decided upon as the one to be specially observed for securing new members, and henceforward, September 28 will be known as membership day in place of Crusade Day, December 23. The change has been made because Crusade Day is so near Christmas that it is practically impossible to make a systematic canvass for members, every one's time being otherwise employed.

WELCOME HOME.—FROM THE PACIFIC COAST.

To Frances E. Willard.

BY HARRIET FRANCENE CROCKER.

Welcome home, loved Chieftain, welcome home again!
Hearts by the thousands are thrilled at thy return;
Glad are thy followers, for thee the hearth-fires burn
In homes of loving women and good, true-hearted men.

Safe across the ocean the brave ship bore thee on
To waiting friends upon our shore, whose love is warm and true;
'Tis welcome *home!* 'tis welcome to rest and labor too,
For oh, the work is not all done, the vict'ry not yet won.

Thanks be to Him whose loving care has guarded thee so well!
Thanks for the failing strength renewed, the spirit full of zeal!
With loyal hearts and faithfulness, with loving look and tone,
Dear Chieftain, 'tis our happiness to bid thee welcome home!

Santa Paula, Cal.

THE MEMBER-AT-LARGE.

The Town Kindergarten Association. VII.

BY HELEN CAMPBELL.

"Thirteen years ago," the member-at-large continued, 'in the very heart of the sin and the shame of the beautiful city—the Five Points of San Francisco—known as the 'Barbary coast,' Sarah B. Cooper, whose Bible class supported her in the work, opened the second free kindergarten west of the Rocky Mountains. When they rented their building but $7.50 a month was pledged to their support. With a capital of only faith and power to work they began. At the end of the first year they had two kindergartens, and had received $1,805.70. The second year doubled schools and receipts. The sixth year quadrupled them. The thirteenth saw thirty-five kindergartens, with an attendance of 3,107 children and $48,731.99 receipts.

"During this thirteen years over fourteen thousand children have been trained in these kindergartens. The children were of all ages, the youngest one ever admitted being but sixteen months old. She was motherless, and brought to the kindergarten, where she remained four years, a gentle and refining influence for the whole school. She demonstrated what this training does for a child by stepping right over the first grade in entering the public school and taking high rank in the next grade to which she was assigned.

"Among the children in the first one was Jimmy, known as the 'King of the Hoodlums' among the smaller 'street Arabs' of his thoroughfare. He was born a natural leader and commander, and to quote from Mrs. Cooper's own description: 'He was bound to be a power for good or for evil. He swayed his comrades as the wind sways the trees. Scarcely five years old, he had the brain of a child eight or ten. He had his spells. He could be very good, and he could be very bad. He could disorganize the school in five minutes when he set himself resolutely about it. He was apt to set himself about it all too often. He was lovable; he was terrible. He was all sunshine or storm. He was all that is comprehended in the word smart. He made excitement. He pervaded the room as soon as he entered it. He talked of jumping off the dock to swim with all the nonchalance of a veteran swimmer, and what is more he actually did it.'

"What sort of outlook was this for a child scarcely five years old? Such a child, so gifted, must be either blessing or curse to the world. At the end of the first year the question was partly answered. Jimmy graduated into an advanced class and almost daily on the close of his school, he made his prompt appearance at the kindergarten, and insisted upon washing all the slates and stacking them away nicely in the closet. For he said, 'This is *my* kindergarten, and I like to come round and see the folks.'

"Jimmy has 'seen the folks' to some purpose. He graduated with the highest honors from the public school, and is now in a lawyer's office, a trusted and valuable help, and bidding fair to become a good, intelligent and honorable man.

"Days might pass in giving you the stories of these children, but Jimmy's is enough. For each and all of the fourteen thousand, industrial training should have gone side by side with the public school course, and the boy's hands should have known all uses of hands no less than the boy's head. But this is not yet the sure possession of all children, as very soon, under enlightened legislation it must be. These fourteen thousand are the first fraction of the great army to follow the army of the new order of politicians. With its entrance comes the dethroning of the 'boss,' the breaking of the 'machine.' With this training projected into all training; with the new heart and conscience that it gives to all, ends forever the reign of the demagogue, the shyster, the ward politician, and we come to a day like that earlier day of old Rome:

"'Then none were for a party,
But all were for the state;
Then the rich man loved the poor,
And the poor man loved the great.'

"And now for any objector who still asks, 'Why should the state or the city be called on to support free kindergartens, or expected to ultimately take in those started by private enterprise?' I will tell you in words chosen from the address of the superintendent of a reform school for children—Walter Lindley, of the Whittier school of California. I wish there were room for the whole wonderful paper in which he tells the causes that send children to him—first and chief of all, the want of intelligent training either at home or in the school:

"'Allow that a modification of our school system is needed, he says: 'But who will act? The teacher cannot do it. She is simply one necessary but little cog-wheel in a great piece of machinery, and any divergence on her part would throw everything out of gear. The principal cannot do it, for he must bow submissively to the superintendent. The superintendent cannot do it, for he must bend the knee to a board of education, controlled usually by ward politicians. The board of education cannot do it because you elected them to their positions, knowing that the best you could possibly expect of them would be that they would conduct the schools respectably well, according to existing methods. Oh, no! You cannot place this crime against American children on any official's shoulders. You, the intelligent voters and tax-payers, you are the responsible parties!'

"Untrained, uncared for, the child passes on. What is the end of a neglect which if bestowed in like proportion upon our domestic animals would raise a howl of indignation from one end of the land to the other? Let Walter Lindley speak once more and answer the question:

"'What do we do for our prisoners in our penitentiaries? We put on first the striped livery of degradation; seven hundred lads and young men are wearing this livery today in California, by your ordering; fourteen hundred older men are also incased in this exterminator of hope. Then, after putting this young man in these clothes, he is sent to take lessons of the most expert criminals the world has ever known. He is thoroughly trained in the most horrible sexual perversities; in the best methods of garroting men, in the use of opium, in stealing horses, in opening safes, waylaying stages, the use of vile language. He is initiated into the free masonry of crime. Signs, passwords, grips and a special vernacular are part of the education of the boy and young man received at the expense of the state. With tears in their eyes young men beg to be allowed to work at trades or avocations that will prepare them to stand erect among men, and be men when they leave the prison; but with a practical curse the state hurls them to enforced idleness, or sends them to work in a jute mill. Why put a man to work in a jute mill? Because that is the only kind of work the state could think of at which a man would find it absolutely impossible to get employment after leaving prison. The deliberate object of California, and of other states as well, seems to be to unfit its criminals for honorable self-support. Thus, we drive the cold steel of oppression to the hilt into the life of our fellow men, and as like begets like, we develop within him a hatred of society, a detestation of law and order, and a fixed determination for revenge that only death will conquer.

"'Yes, but we have by no means revealed yet the far-reaching effects of the plan that the state has so carefully prepared. If it were only the money this young man himself would steal, the murders he would commit, the houses he would burn after leaving the prison, it would be a comparatively small matter. But no; in your penitentiaries you have provided criminal normal schools. Every man is being made a teacher, and when he passes out he does not have to wait for bonds to be voted to erect a schoolhouse. He teaches on the curbstone, in the groggery, along the wharves, and in the dark and noisome alley. No need either for a compulsory law to provide him with pupils. The boys crowd around him, and with eyes, ears and mouths open, they will listen intently to this hero as long as he will deign to instruct them.'

"This is the word of a man who knows and thinks. These normal school teachers go out from every state in the Union at a rate of never less than a thousand yearly. Now reflect on the fact I gave you in the beginning, certified to by the chief of police of San Francisco, that out of those nine thousand kindergarten graduates, only three arrests were ever made—and do you need further commentary? I believe not. I believe with all my soul that never again will one of you think indifferently of this method of prevention of crime. Here in your own beautiful little city, sheltered and shielded as her sister cities cannot be in any near future, there is less chance of some forms of crime. But crime chooses all spots for its own, and continually from lesser streams the country feeds that great maelstrom, the city, where crime is born and lives. For every child, then, growing up in your midst, give this chance, and know that without it you make life harder to be lived and are forever responsible for such lapses as may come into that life. It is no matter to be lightly discussed and as lightly dismissed. In it are the issues of life and death, and here as elsewhere, not only are you your brother's keeper, but for you, too, the old words sound again, 'Whosoever shall offend one of these little ones, it were better for him that a millstone were bound about his neck and he were cast into the depths of the sea.'"

Madison, Wis.

THE COMING CRISIS.

BY JOSEPH RODES BUCHANAN, M. D.

The crisis in California and elsewhere is but an inevitable step in the progress of social evolution.

The ideal condition of social harmony and happiness which was presented by Jesus in "the law of love," has never been approached. The anti-Christian condition under the law of selfishness has ruled the world in unbroken supremacy, bringing its inevitable results, poverty and aristocracy, slavery and tyranny, pestilence and ignorance, crime and insanity. My suggestion of a system of education which would eradicate all these evils and vindicate the Christian system has received very little attention, but the magnitude of the evils is compelling men to think because the sufferers have become thinkers, the poor are no longer in helpless ignorance.

They begin to perceive that a system of unrestrained competitive selfishness, producing unfair monopolistic legislation for the classes and against the masses, necessarily results in a despotic oligarchy and a helpless proletariat—a condition in which the right to "life, liberty and the pursuit of happiness" is not even a "barren ideality."

When the landlord, the factory lord, the money lord and the railway master are fully developed and organized, the rest of mankind are at their mercy, and when they so decree may be reduced to the condition of highway tramps, with free access only to the bottom of the ocean; but with a probability that they may be permitted to live on conditions of perpetual vassalage for the vast majority.

Seeing this clearly, the laboring majority vigorously objects, but has no other method of resistance than the temporary, hazardous, painful and tumultuous strike, which vainly struggles to arrest the slow moving avalanche of organized capital.

Whether in vain or not, the crushed worm will turn, and American labor will make a desperate struggle before it submits to old world degradation. That this struggle must end in civil war is believed by millions now, and was emphatically stated by myself in the *Arena* four years ago.

But that dire result may be averted if the laboring millions can be sufficiently enlightened to realize that our social system of selfishness, which Carlyle rightly called a "*hell scramble*," is a fatal curse upon humanity, because a violation of divine law, and that "we, the people," in our governmental capacity, are bound to protect the welfare of all, and to abolish social institutions which have proved a social curse.

Private monopoly of land, as I endeavored to show forty-seven years ago, has been the primal cause; to this our skillful demagogues have added monopoly of currency and monopoly of transportation. Out of these has grown the monopoly of wealth by thirty thousand, and out of the laws of business has grown the monopoly of all productive power by the owners of machinery, leaving the man without capital a beggar for employment.

The savage revolution now in prospect may be averted if the people realize that the right to labor and thus enjoy "liberty and the pursuit of happiness" (which cannot exist without a guarantee right of labor) must be secured to all. When demagogues shall have been expelled from Washington and statesmen of the order of Solon shall have taken their places the dread collision of masses and classes may be averted.

As "the greatest good of the greatest number" is the desire of all patriotic souls, and as the greatest number consists of the industrial classes, the most important thing is to teach these toiling millions that it is not by angry and turbulent strikes that their welfare can be promoted, but by quiet and resolute political action, placing their truest and most enlightened friends in power. Nevertheless, the strike is not in vain, for it compels men to think who have become so lost in selfishness as to be willing to let the republic drift onward as it is drifting now toward unlimited calamities.

San Francisco, Cal.

WHY DO NOT PEOPLE GO TO CHURCH?

(*Concluded.*)

WHY DOES NOT THE CHURCH GO TO THE PEOPLE?

Going to church is a *habit* mainly. So is *not going*, and it does not much signify, anyway; for, as to the bulk of the people, the church has nothing that they want; but in every purlieu of the world there is something *she* wants. *Why does not the church go to the people?*

B. & O. R. R. JOHN G. WOOLLEY.

RELIGION GETTING EASY.

Many people do go to church. Devoted Catholics;—and also, the superstitious and benighted; many Protestants, consecrated, earnest, tried and true; worshipful and working Christians.

Why do many not go?

First. Great change in theological views. Pulpits saying old things, people thinking new things. The priestly function less thought of or respected, people do their own reading and thinking, more *services* than formerly, more books, organizations, clubs,—less time.

Second. Church open twice on Sunday, once or twice during the week. Saloon open all the time. Churches—many of them—preach hell and license it. World knows that the preacher isn't hired to tell the truth about Chicago, but about Jerusalem, Sodom, Judas and all that. *Saloon* getting away with a lot of things.

Third. Aristocracy, wealth, fashion; mantua-makers, milliners and tailors have too much upon exhibition. Sacred (concert) *music* in an unknown tongue,—"Consider, consider, consid——er, consider the lil——ies, con——sid——er the, consider the lil——*ies*, how they '*gro.*'"

Fourth. Sunday paper, "wheel" needs exercising, *Saturday* a holiday and too close to holyday. Religion getting easy.

Lastly. People tired, servants have to stay home and get good dinner, and headaches, colds, chills, fevers—always worse on Sunday.

And after all I am an optimist. H. A. DELANO.

Evanston, Ill.

NOR PEOPLE NOR CHURCH ENOUGH WISH IT.

You want a "real honest statement of my convictions" why people do not go to church. You shall have it. Let it be understood, first, that any answer which implies that people do not go to church as much as formerly, conveys to that extent a false impression. The exact reverse of this is true. People do go to church to-day in far larger numbers in proportion to the population *than ever before in the history of the world since Christ.*

But, secondly, the reason why *more* people do not go to church, is because more people do not *wish* to go.

Thirdly, the reasons why they do not wish to go are various: The pervasive, underlying, ever-present and potential reason is that "the natural heart is enmity against God." Men do not by nature desire the gospel, are not eager for it, or in love with it. All this talk about any considerable number of unchristian men hungering for the Word of the kingdom is without warrant in Scripture or fact. Even the blessed Founder of our faith won few followers by His personal ministry. Multitudes came to Him, partly from curiosity, partly because of His miracles, partly because of the strange, new word He preached. But when He told them the truth, these same multitudes turned away from Him, many of them even with wrath and hate. How few followers He had when He closed His ministry! What a small church gathered in that upper room at Jerusalem for prayer! Peter's first sermon converted more men than Christ's whole ministry. The great fundamental reason why more people do not go to church is because they are not in love with the truth the church of God is set in this world to preach.

Has the church then no responsibility for these churchless multitudes? She has an immense responsibility. She is not to wait for these outside, wandering, Christless populations to come in. She is to *be so much in love with them that she cannot stay away from them*, but will go out to them, and go out to them *until she finds them*, as the Good Shepherd did, and then constrain them by a loving, yet compelling violence to come in.

So, from the side of the world, the reason why more persons do not go to church is because they do not wish to go, and so, from the side of the church, the reason why more persons do not go to church is because the church *does not wish them to come.* It is not a question of means and methods. Lack of love is the secret. Why go on questioning and debating and paltering and pottering why people do not go to church? When Christians love the outlying multitudes, so that they are willing to seek them, to suffer for them, to die for them, the question will never be asked. Which is the first and greatest commandment? the first and greatest is Love, and the second is like unto it, Love. That is, there is no first and there is no second, Love is all.

HERRICK JOHNSON,
McCormick Theological Seminary.

Chicago, Ill.

AS MANY REASONS AS INDIVIDUALS.

It should be remembered that, all in all, many do attend the various churches, and we should not forget that out of the whole population, including the aged, the sick, little children and the many whose duties keep them at home or in places of work and trust, it is not possible for more than two-thirds, if indeed for that many, to be present at any one service. But with these allowances, perhaps not more than one-half or two-thirds who could attend church are found at either the morning or the evening service, and for this the reasons are many—almost as many as the individuals who stay away.

But to generalize these reasons, the non-attendants might be classified somewhat as follows: First, the indifferent, those whose minds are occupied with pursuits of pleasure or gain, who feel very little interest in questions of thought or religion. Then, there are not a few whose lines are cast on the other side; their associations are wholly outside of church relations, and even opposed to them by their broad thinking and doing. And there is still another large class who do not believe in any form of religion; do not believe in God, the Bible, prayer, or the life to come; who look upon these doings as superstitions or deceptions gotten up by the preachers for personal power and profit.

Another general reason for not going to church is found in the great number of associations, societies and clubs, that take both time and money. These may be, and generally are, helpful in their way, and serve in a sense to satisfy the mind and heart; but all lack something, and are much short of the value and power of religious worship.

Still another general reason, and more general than is thought, is in the fact that people are overworked during the week; when Sunday comes they are tired; it is the only day for longer sleep and rest in the morning; the only day to get the fresh air in the parks and to visit friends and neighbors.

The expense, the cost for sittings, collections and social occasions is another reason. Denominationalism tends to competition; churches must be on fine streets; must have fine music and the best preaching they can get; all these are expensive luxuries, and they naturally call for the support of the wealthy, and bring about them the surroundings of fashion and fine dressing. These churches become in a measure exclusive; in a sense, social clubs, from which the poor are excluded; not intentionally, but the conditions keep them away. They can't afford the money.

But so it is, and so it will be for years to come; and with this there is still another reason why so many who could do not attend any of these many churches: The preaching is and has to be, in general, not that of the great world of all truth and life and love, but a special pleading for the special dogmas of each denomination.

It does seem that some, at least, of these reasons for non-attendance at church should be overcome, and that great, earnest souls in the pulpits, minds and hearts all instinct with the great truths of life, the truths of God and man, of time and eternity should be able to reach and help the ungathered millions of our land.

H. W. THOMAS, D. D.,
Chicago, Ill. *Pastor People's Church.*

MORE LOVE AND MORE LIFE NEEDED.

Imprimis—perhaps I may say that I myself am not included in the non-churchgoing people. I believe that each day, each hour should be lived "as unto the Lord," and that mere formal ceremonials of visible worship on Sunday in no wise atone for any failure to lift up the heart to God on every other day, and in the midst of any and every vocation of life. All the same, I believe in the absolute spiritual necessity of truly consecrating one day out of the seven to the single purpose of closer communion with the Divine Spirit.

Again, as for reasons "why people do not go to church"—it seems to me they *do* go; the great majority of our people, representing nearly all qualities of social life. As for those who do not go, am I wrong in hazarding the conjecture that they come under three heads: First, a few persons who perhaps enjoy an especial spirituality of life in a mystic way, to whom public contact and public worship is temperamentally distasteful. Second, many of the professional, literary and artistic people who are more or less indifferent and unmindful of the things of the Spirit, and yet who live, more or less unconsciously, much of the best of moral and spiritual life; and third, that unfortunate portion of our population who are the cruder, the more ignorant, and the more the "prisoners of poverty." This latter part (I dislike the term "class")—this latter part of our human brotherhood are non-churchgoers, I think, for several reasons, one of which is undue emphasis laid—or which they believe is laid—on being ill-clad; another of which is the lack of true friendliness of welcome in our churches; and very likely still another lack is that the sermons are usually rather above their comprehension.

While our churches remain what has somewhat irreverently been called "religious club houses," with every pew sold and owned, until a pew is regarded as much a matter of an individual possession as is a man's house—so long will all those persons who do not rent our pews, or who are not personally invited by their owners to share them—so long will they remain away from such churches. A more utterly *un*-Christian and non-Christian practice, to my mind, was never instituted in an enlightened world. The Catholics set us, in this, an example we might well follow. It is difficult to restrain my pen on this point, but I am already exceeding the limits of space. All these possible reasons, however, seem to me to resolve themselves into one—a lack of spirituality on the part of clergymen and of professed Christians and habitual church-goers. More love and more life—the two are synonymous—are needed. Christian fellowship should not be a mere theory, or a name, but a daily and hourly experience. Christian fellowship is only truly lived out when each and all, in whatever incidental contact—the conductor of the street car, the saleswoman over the counter, the stranger who asks a direction, is made to feel its glow of human sympathy and good-will. Theology is no more Christianity than law is morality; and we have too much theology and too little Christianity. Spirituality appeals equally to the highest or the crudest intellect. Love is the universal language. More sympathy, more love. In short, the true and divine realization of the brotherhood of man—in these must lie the realization of that deeper and finer life that shall overflow our churches in united human love and love of the Divine nature. LILIAN WHITING.

The Brunswick, Boston, Mass.

A SENSE OF LOSS WITHOUT CHURCH SERVICES.

At nineteen or thereabouts, when I became a professed disciple, I promised before the great congregation to be governed by the usages of the Methodist church, or words to that effect. From this time on, I think my old neighbors will bear witness, that I was one of the most constant attendants at church, prayer-meeting, class meeting and on sacramental occasions, among the membership of our church "in my ain familiar town."

Perhaps I ought to add that my dear mother was a swift prompter on all these occasions, and possibly she was the more attentive to her duty in this matter because she seldom went herself after she was eighty years of age. But during her last years I observed that she was by no means so forward to remind me when prayer-meeting evening came around, and, indeed, fell into the habit of saying: "You are very tired, and I guess it will please the Heavenly Powers as well if you stay at home with your mother." She felt, perhaps, that I had served a long apprenticeship, and that as I was very regular in my attendance at the gospel temperance meeting in the afternoon some allowance was to be made for me at other services, especially in view of my growing cares and infirmities.

I confess frankly that I am not as "instant in season and out of season" as I was ten years ago; and I feel very sure that should ten years more be added to my sum total on this planet, the reasons I have indicated will have acquired increased weight, both figuratively and literally.

At the same time, I would not for untold gold be without the discipline and culture that I gained from the minute observance of church services, when I felt physically adequate to attend; and I know nothing that gives me more hope for the future of my country—both as a Christian and a patriot—than the fact that well-nigh two million young Christian Endeavorers have taken a pledge to be on hand, and to participate in the Sunday evening prayer-meeting.

I do not wish it to be understood, by any means, that because I am less constant in attendance at all the stated services, my love for the church is in any wise diminished. The fact is that I go whenever I feel sufficiently up to key physically, and intend to do so till the end. It is also true that I have felt a sense of loss the past two years, during which I have had so much less of Christian teaching from the pulpit and Christian testimony from the pew than usual, owing to physical weariness.

Frances E. Willard.

Twilight Park, Catskill Mountains.

NOTES OF THE NOON MEETING AT WILLARD HALL.

BY JANE EGGLESTON ZIMMERMAN.

"DEAR SISTERS IN THE GOSPEL TEMPERANCE WORK:—I read the accounts of the noon-tide hour of prayer held at your grand Temple, with deep interest, the requests of sorrowing mothers for some dear one that has gone astray, or been overcome by the drink habit, and as I am one of those distressed mothers, I come to you with my request for a son who has become very intemperate. . . The chains have become so strong about him I fear he never will, or can break away. Oh, what words are these for me to write! But I read that 'all things are possible with

God,' so I try to hope. . . He does not take kindly to any of our advice or persuasions. I write to him many times, the best I possibly can, and talk to him of the importance of living a new and better life . . that God cares for him . . then I send it, moistened with my tears, but I can never get a word in answer to it. . . Now, dear sisters, will you present my petition in the noon meeting at the Temple, that is what I want—if you think there is any hope for him? I have tried to search my heart and meet the conditions required by God when I go before Him in prayer, and when I read His promises to answer prayer, and then can get no answer to mine, my heart just sinks within me, but my dear Lord knows all about it, and is just as anxious to save him and all such as he is, as I am, but if they won't be saved, what then? Can we give them up? Never! while God gives me breath to pray. It is probable that some better instructed Christians know how to exercise stronger faith than I do. Please pray for him and I will love you forever."

In presenting this mother's petition at the noon meeting the other day, I was struck with its adaptability to all sorrowing mothers of wayward sons. I therefore read all the letter, asking as I read, "Is this you?" "Does this meet your case?" "Is not this the cry of your sorrowful, breaking mother's heart?" The letter produced a profound impression. We have had a number of requests for prayer of late, and all who attend the meetings feel that the Spirit of God is present, touching all hearts.

One lady, a white-ribboner from a distant city, visiting her son in Chicago, a young business man, asked prayers for him, saying that the next day he was coming to the meeting to consecrate himself to God's service and sign the pledge. The next day he did come, a fine young man, surrounded with many temptations in his business but determined to start right in life, and be guided by his wise, devout mother. Oh, what a strong tower to a young man is a persistent, religious mother, determined to present her son a living offering before the throne.

For many months an elderly man, who used to attend our meetings years ago, but who has been intemperate for many years, has been coming in at intervals. I have talked and labored with him many times and have prayed earnestly, although without much faith, for him. His case seemed utterly hopeless, and I have felt that he would never be saved. I have also been much interested in a young man who has been drinking heavily, and have tried to devise a way to influence him. Last Monday, after the meeting, I found these two standing at the corner of the Temple, just under the corner-stone, talking earnestly. The young man said he had just been telling the other that his case seemed just like his own. Both have begun a new life in a spirit of such humility and earnestness that my heart is deeply moved for them. The younger of these two, Mr. B., a man whose face betrays no signs of dissipation, was educated for the ministry, and I hope he will yet take up that blessed work. He said he had been converted not long before, as he firmly believed, while drunk. When I told him that John G. Woolley was converted when drunk he seemed greatly encouraged. He strongly resembles Mr. Woolley in personal appearance, and is a man of very thoughtful character.

Willard Hall, The Temple.

OUR THIRD AND FOURTH ROUND-THE-WORLD MISSIONARIES IN THE ORIENT.

DEAR UNION SIGNAL:—With the exception of a single meeting, Sunday night, February 11, at the Soldiers' and Sailors' Institute at Hong Kong, our work both at this place and at Canton was a quiet one.

The readers of THE UNION SIGNAL probably are all aware that a false witness of tremendous volume as to the *harmlessness* and *usefulness* of opium is being prepared for presentation to the British Parliament. The majority of the members of the Royal Opium Commission, which went to India last autumn and has spent the winter there, trying to ascertain, as Mr. Alfred Dyer, editor of the *Bombay Guardian*, tersely puts it, "if black is white," is strongly in sympathy with the opium trade. And the evidence it has collected—rather, the *opinions* it has compiled, will, we fear, support the opium traffic as much as possible. A large number of the witnesses brought before the commission said they had seen no evil effects of the use of opium, and they stated their belief that it was good for all manner of things, from a "sharpener of the wits" to a "queller of mutiny."

Interesting contradictions, however, were brought to light by the cross-examinations they were subjected to by such stanch defenders of the truth as Mr. Henry J. Wilson, M. P.—for the commission did contain two or three such members—and when the full evidence appears in the report to Parliament it will certainly not be the complete triumph of falsehood over the truth that many fear from newspaper accounts.

There will be a great battle on in England this winter, and the friends of righteousness will surely score a victory for the abolition of the opium trade. When we reached Bombay last winter we were asked if we would consider the question of going to England to help in this crusade after the report was made to Parliament, in case we were needed. We could do no less than promise to pray about the matter, and learn what the Lord would have us do. Then, as we were going directly to opium-cursed regions, we felt led to study the extent of the evils of opium smoking in addition to our holding of meetings for the W. C. T. U. This we did in Singapore, Hong Kong and the parts of China we visited.

It is plainly to be seen by all fair-minded persons, that testimony as to the harmlessness of opium, when given by those who directly trade in opium or derive profit from trade in it, must always be open to grave suspicion. When our Pundita Ramabai was in Philadelphia once she was walking along the street and spied a boy just ahead of her carrying a fowl by the legs which was screaming a most piteous protest against such barbarous treatment. She hurried forward, exclaiming to the boy, "Oh, don't carry the poor thing that way, let me show you how," and lifting it she placed it tenderly in his arms, and immediately, of course, the screaming ceased; but he answered sullenly, "I wasn't hurting the hen, that's the way to carry them; *the hen likes it.*" The Pundita turned away remarking wisely to her companion: "But I observe it is the *boy* that says the hen likes it, *not the hen!*"

It is plainly to be observed that it is the British (who, as it were, hold these Eastern nations by the heels in this opium infamy) that are saying Orientals like it. We have never known man, woman or child in India, Burmah or China, whether victims of the drug or not, among the Orientalists who had a good word to say of opium, and personally know that the opinions and the experiences of many are, of course, exactly to the contrary.

It is impossible, at this time, to give a detailed account of our work in the East in looking into the opium curse. Suffice it to say we pursued the work just as long as our physical health permitted our constant contact with the loathsome odors of the opium dens of the Orient. When we were leaving Japan last month, the Japanese newspapers were printing most harrowing accounts of the ravages of the "Black Plague" in Canton and Hong Kong. We could but repeatedly exclaim to each other, "We wonder it was not bred sooner by the reeking corruption of the opium dens."

It is easy to believe under the circumstances the repeated testimony of British surgeons, who have been sent out to protect the health of the European residents of these Eastern cities, to the effect that they have lived in the East for many, many years, and have never seen any traces of the evil effects of opium! That may, however, be nothing less than an unblushing confession of utter inattention to sanitary duties for which they have been drawing salaries as performing. Thus could many Chicago policemen go into court and testify that they have never seen a case of gambling in that city! It is on such evidence as this, largely, that iniquitous persons hope to defeat the anti opium crusade. They will find it hard work to do so.

We spent a week at Canton and two or three at Hong Kong, reaching Shanghai March 8, where we met with a most cordial welcome. Our home was with the president of the National W. C. T. U., Mrs. M. J. Farnham. Our meetings here began with a reception on the night of our arrival at the hall of the China Inland mission. About one hundred and fifty were present, missionaries and other American and English friends. Mrs. Farnham, Rev. Mr. Stevens, pastor of the Union church, the venerable Dr. Muirhead, Rev. Mr. McIntosh, of the Presbyterian mission, and others took part in the services. The tone of the meeting was spiritual, and the utterances uncompromising, and it greatly strengthened us for the meetings which followed. We addressed a Gospel temperance meeting in the same place on Sunday night; held a mass-meeting in the interests of our cause on Monday night following in the Union church, and an afternoon meeting for women at the same place on the day after. By that time we were ready for a grand rally at Astor Hall, the expenses of which were assumed by the Shanghai missionary association, which expressed a desire to coöperate with the W. C. T. U. in arranging for a series of such public meetings; but unfortunately we could not, without unfairness to other unions, linger so long. The venerable Archdeacon Thompson presided over the Astor Hall meeting, and the sympathetic response to our words was most helpful and inspiring. At the close of the meeting, in company with many friends who wished to see us off, we went on board the steamboat for our trip up the Yangtse river. At daylight we were off, and we did not end our journey until midnight the following Saturday night at Kinkiang.

(*To be continued.*)

En route to San Francisco.

OUR SCHOOLS OF METHODS.

Bay View W. C. T. U. Institute.

DEAR UNION SIGNAL:—One of the best means of pushing the W. C. T. U. work is by the various schools of methods, held at the Chautauqua assemblies. The W. C. T. U. Institute, held at Bay View Chautauqua, has been a great success. Superintendent J. M. Hall found a most capable conductor when he chose Mrs. Louise S. Rounds as the leader in this cause. Her thorough knowledge of the department work makes her speeches on all phases most interesting.

The meetings are held in Evelyn Hall, built by Mr. Peters in honor of his wife, a W. C. T. U. woman. The "all-roundness" of our women was shown by the fact that Mrs. A. E. Sanford, state treasurer of Illinois W. C. T. U. discussed equally well the "Typical White-ribboner in the Church," "W. C. T. U. Finance" and "Is a State Paper Necessary to our Work?" Mrs. Vie H. Campbell, president Wisconsin W. C. T. U., spoke earnestly on "The Typical White-ribboner in Business," "How shall we Educate our Daughters?" and "Effective and Defective Methods of Work." Mrs. Carrie L. Grout, recording secretary of Illinois union, gave a series of addresses on "The Ideal Home," most helpful to mothers in the care and education of their children. Miss Mary G. Hay, of Indianapolis, in a most practical method, discoursed on "The Typical White-ribboner in the Home," "Your Vote and Mine," and answered well the many questions in the question box. Mrs. P. J. Howard, president eleventh district W. C. T. U. of Michigan, ably led the music, and gave two good addresses, on "Gospel Prohibition" and "What Style of Music should be Used in our Temperance Meetings?" Mrs. G. S. Barnes, of Petoskey, gave two interesting papers on "The Best Way to Teach Temperance in our Sunday-schools" and "The Most Important Department." Mrs. Charlton Edholm, of California, discussed in two speeches "The Traffic in Girls" and "Florence Crittenton Missions." Mrs. Stone, secretary of eleventh district, read most excellent papers, sent by the writers: "Connectional Organization," Mrs. C. H. Johnson, Michigan; "How to Report for the Paper—Condense, Construct, Confine," Mrs. Julia R. Parrish, editor *Michigan Union;* Miss Lodie Reed, National superintendent press, read Mrs. Esther Tuttle Pritchard's excellent essay, recommending the giving of the tenth to the Lord. In the absence of Miss Mary Mahon, superintendent young woman's work in Illinois, Miss Leonore Ayres, of Indianapolis, and Mrs. Lilian Hollister, ex-superintendent Y work in Michigan, gave admirable plans of procedure in organizing our girls in the temperance work. Miss L. E. Phœnix, the well-known teacher of physical culture, deeply interested the audience in two addresses, on "The Beauty of Health" and "The Philosophy of Health." "The Work of the W. C. T. U. from a Physician's Standpoint" was considered in a fine paper by Dr. Annette Shaw, National superintendent of health and heredity. Mrs. E. N. Law, National organizer W. C. T. U., was detained by serious illness, and tender sympathy for her and Mrs. Mary T. Lathrap and our Chieftain, Miss Willard, was voiced by many a prayer.

But the gem of the session was the address of Mrs. Louise S. Rounds, on W. C. T. U. day, before the immense crowd in the auditorium. She proved conclusively that the problem of capital and labor will never be solved without prohibition of the liquor traffic, which will save the awful waste of $1,200,000,000 every year for drink, and then by the application of the Golden Rule. In many speeches the great need of a more thorough circulation of THE UNION SIGNAL was urgently set forth, and many good words said for our great Woman's Temperance Publishing Association.

A new feature of the Bay View Institute was a large table, well supplied with W. T. P. A. literature, of which the sales were very good, visitors also carrying off catalogues, by which to order this indispensable ammunition for our holy war.

The daily attendance ranged from one hundred and fifty to two hundred, and fourteen states were represented in the sessions. Mr. Hall, general superintendent, expressed great pleasure at the success of the institute, and earnestly urged Mrs. Rounds to consider herself engaged for next year.

CHARLTON EDHOLM.

Bay View, Mich.

Mountain Lake Park.

DEAR UNION SIGNAL:—The twelfth annual interstate conference and W. C. T. U. school of methods has just closed at Mountain Lake Park, Maryland, July 24–29.

Mrs. C. B. Buell, of Connecticut, has had charge of this meeting for many years, and has won a warm place in the hearts of those who gather on the mountain top, because of the service rendered the cause, and her splendid manner of conducting the meetings. This year we were favored once more with Miss Esther Pugh, of Ohio, as a helper.

The school of methods occupied the morning hours and

the following topics were discussed: "How can we Make our Evangelistic Work more Effective?" opened by Mrs. Anna M. Hammer, president of W. C. T. U. of Pennsylvania; "The Legal Status of Woman," and "How can Woman's Ballot help the Temperance Reform?" by Mrs. Jane A. Johnson, of West Virginia; Finance—Proportionate Giving the Duty of Christians," by Miss Esther Pugh, of Ohio; "The Duty of the W. C. T. U. toward the Political Phase of the Temperance Reform," opened by Mrs. Jennie M. McClurkin, of Michigan. Others participated in all discussions, and many questions were asked and answered.

The afternoons were given to business meetings, and to a class in physical culture, and talks on Health and Dress by Miss Lydia J. Newcomb, of Michigan. The evenings were devoted to lectures—temperance and popular subjects. George W. Bain, of Kentucky, interested and entertained his hearers with "Drink, the Enemy of Labor and Business," and "Down Among the Masses." Mr. John A. Nicholls, of Massachusetts, gave two excellent stereopticon lectures, and Mrs. S. E. V. Emery, of Michigan, spoke on "The Industrial Situation."

The platform was occupied on Sunday by Mrs. J. K. Barney, of Providence, R. I., who spoke in the morning from the word "Watch," and in the evening on "Clean Hands."

Mrs. Hammer conducted a children's meeting one afternoon; an hour each morning was given to devotional services, with a different leader each day, Sabbath morning being led by Mrs. Hammer, who gave a beautiful exposition of the Book of Ruth.

The Silver Lake Quartette, of New York, furnished the music, and enlivened the meeting with their inimitable songs. While new faces were present this year, some who have gathered with us these many years and have endeared themselves to all were missing, among them Miss Addie Sherman, removed by death, and Mrs. S. N. Tudor, of Baltimore, by sickness. Jennie Smith, railroad evangelist, whose summer home is on the mountain top, furnishes a home for white-ribboners, and reminds us of our duty to pray for those who carry us safely all over the country in our temperance work—the railroad men.

Mountain Lake Park is a delightful place to spend a summer vacation, and plans have been made for a good program for next year. Keep it in mind when making arrangements for another year's vacation.

PROHIBITION ASSEMBLY.

I want also to say a word about the Prohibition Assembly at Moundsville, West Virginia, which has a W. C. T. U. day besides giving the forenoon of each day to a W. C. T. U. school of methods. The assembly just preceded the conference at Mountain Lake Park, and occupied eleven days—July 13-23.

Mrs. C. B. Buell had charge of this school of methods also, and had the same helpers as at the Park, with the exception of Mrs. Hammer, but had in addition, Mrs. Morrow, president of West Virginia W. C. T. U., Mrs. Engle, of Wheeling, Mrs. Love, and a number of others.

Plans are being made to broaden the work next year and bring in many questions of the times under the name of *Woman's Council*.

This assembly, under the management of Dr. C. H. Mead, of the Silver Lake Quartette, and his co-workers, has grown in numbers and influence and stands among the foremost of these summer meetings, wielding a great influence for the cause of reform.

John G. Woolley appeared for the first time on this platform this year and captivated every one with his eloquent words, and many votes were made for the Prohibition cause. JENNIE MCCLURKIN, *Sec.*

Fair Grove, Mich.

MANITOBA PROHIBITION LEAGUE.

DEAR UNION SIGNAL:—The third annual convention of the Manitoba Prohibition League was held in Winnipeg, July 24 to 26.

It opened with a temperance experience meeting led by the Rev. Alex. Grant. Those present were invited to recite, individually, such Scripture texts as in their temperance warfare they had found most suggestive and comforting. The response was hearty: "Jesus was manifested that he might destroy the works of the devil"; "I can do all things through Christ which strengtheneth me"; "I have overcome the world," were among these inspiring texts.

Then the old-timers gave their experiences. Father Nixon, looking back over half a century, remembered as his first bit of temperance work, being sent to stop the illicit sale of liquor by a widow who claimed that she could make a living in no other way. A brother told of persecutions along the path; of his poor horse having had tail and ears cut off by miscreants who objected to his teetotal master, and how the animal had been proudly ridden, in spite of his pitifully ludicrous appearance, till he was known all over the country as the "prohibition horse," a standing advertisement of the temperance cause, and reproach to its enemies.

The committee on "Political Action" included one lady member. It reported in favor of a third party to be called the "Independent Prohibition Party," independent as to politics but solid in making prohibition of the liquor traffic its chief issue. This report was adopted with but four dissenting votes.

The convention closed with a mass-meeting. Rev. Canon Pentreath, rector of Christ Church, was in the chair. Addresses were delivered by W. M. Mulock (again elected president of the Prohibition League), Dr. Fleming, of Brandon, Dr. Amelia Yeomans, of Winnipeg, Miss Phelps, of Ontario, and J. K. McLennan, of Treherne, Manitoba.

At this meeting the following resolution was passed unanimously: "That this convention indorses the cause of equal suffrage, believing that it is just in principle and must (consequently) be helpful along all lines of legitimate progress."

Manitoba has reason to be proud of its Prohibition League. It is an executive council composed (through representatives sent from each body) of all the temperance associations, churches, including the Salvation Army, and labor associations of the province. Thus it focuses for active use prohibition sentiment wherever found, and it is the first of the provinces so to centralize the temperance forces. The impulse it has given the work has been widely felt and shows itself to-day in its advanced stand for justice and moral progress.

The attendance was large and representative, the discussions were earnest and interesting, the papers carefully prepared and full of wise suggestions, whose ultimate outcome will be in effective work in the Prohibition field, and a grand harvest of good to the people of Manitoba.

AMELIA YEOMANS, M. D.

Winnipeg, Manitoba.

THE HYDE PARK PROTECTIVE ASSOCIATION.

DEAR UNION SIGNAL:—Within the past twelve months we have given attention through our own agents to 116 illegal liquor sellers, swearing out and following up 1,144 separate warrants of arrest, and secured convictions against practically all offenders, with fines aggregating $8,660, and have completely broken up about 100 saloons and dens of vice. In this campaign we secured at least 50 editorials and news articles in the leading daily papers, and held over 100 interviews with police and other city and county officials.

The treasurer's statement for the above twelve months is as follows:

RECEIPTS.

July 13, 1893, check from former treasurer		$ 684.70
Subscriptions collected during the year		2,846.56
		$3,531.26

DISBURSEMENTS.

Salaries and expenses of agents	$2,943.85	
Attorneys' fees	445.00	
Printing, postage, etc	107.41	
Sundries	17.50	$3,513.76
Balance on hand		$ 17.50

The officers of the association receive no salary, though their service is often laborious.

Since February 1, 1894, our expenses though constant, have been small, as we found it practicable during this period to do our work largely through the police department. In this present month, on the other hand, we have been forced to unusual expense in defending, by special counsel and witnesses, our Hyde Park anti-saloon laws, in the case of Spittal *vs.* (Mayor) Hopkins. As has been the unvarying rule of our association, we won decisions in our favor upon every point, although Spittal, the saloon-keeper, was defended by Alexander Sullivan and partner, with plenty of brewers' money, as we believe, to help them. In addition to saving our priceless laws unimpaired we obtained from this trial the decision by Judge Windes, new to most of our people, that in option districts with a majority signing for a saloon the mayor is under no obligation to grant a license unless believed by him to be for the public good.

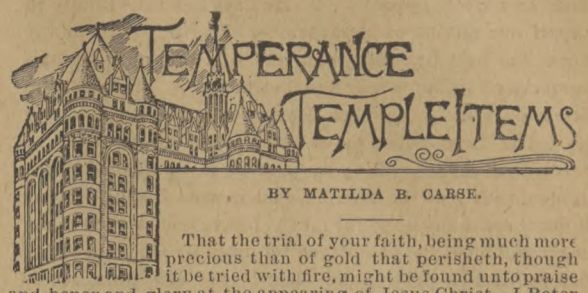
Last fall (to the surprise of the onlooking world) we won our World's Fair fight completely. A little baffled earlier, about September 1, through the merit of a new and more vigorous policy, we began to win all fights, and soon routed every illegal saloon-keeper we could find, and closed the season in complete possession of the field. The association has acquired the reputation of being invincible.

But great dangers beset us now, second only to those of the World's Fair time. A small minority of the newcomers, occupying the new buildings recently erected near Jackson Park, want saloons and liquor about them, as also do the rowdy class who visit our district, especially on Sundays. Plenty of unscrupulous men have been found, and are still being found, to run hotels and saloons to pander to this demand in defiance of the law of this state.

We have no choice except to maintain our organization with a fair working fund at all times in the treasury. If this association should be broken down or starved out the same degree of public apathy would totally discourage such good friends as our cause can count in the police department and at the city hall, and there would be nothing left to preserve the man who is reading this sheet from seeing a saloon opened in the same block in which are his home and his children. And the cause of religion and morality would suffer an incalculable disaster.

At present we estimate $2,500 per year as sufficient to maintain the work of the association and to preserve our homes. This is a very moderate amount to raise, provided each does not leave the responsibility to others. We request your subscriptions. Our treasurer is W. H. Brintnall, cashier Drovers' National Bank, Union Stock Yards, Chicago. THOMAS A. HALL, *President.*

Chicago, Ill.



BY MATILDA B. CARSE.

That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ.—I Peter 1:7.

Our Greek professor, Mr. Alfred A. Wright, in passing through the city the other day, called at the Temple. Not finding the writer in her office he left the following note for her: "I have called, just for one moment, to say, 'The Lord bless thee.' If I had money I would leave that also. But *sympathy* and *confidence* from real friends are also precious. On this score credit this, my deposit, at many millions." The little note seemed to me to be more precious than many dollars, much as the dollars are needed these days. Our brother evidently has sounded the depth of the human heart and knows what a sustaining power the sympathy and confidence of friends is to every honest soul.

The report of the second triennial convention of the W. C. T. U. of Australasia, held in Sydney, New South Wales, March 29, has just reached us. The address of its able ex-president, Miss Jessie Ackermann, is full of interest. She devotes a page and a half to a description of the Temple, its inception and purpose. From our heart we thank her for her kind words of appreciation. A most encouraging letter from Miss Sarah Thrush, treasurer of the Quincy, Ill., W. C. T. U., enclosing a check from the union for $29, the last payment on a $100 pledge to the Temple, has been received. Miss Irene H. Smith, of Quincy W. C. T. U., also writes a letter which contains many notable things worthy of emulation. We give a few extracts:

Miss Smith says: "I am so glad we, at last, are ready with our last payment on our pledge of $100, and with it I believe our own success, by the grace of God, is only a prophecy of yours (ours) in the Temple which you have built. Three years ago our W. C. T. U. through the influence, very possibly and probably of your example, entered into a contract for an abiding place. After a period of fourteen years of wandering, meeting in more than as many places, parlors, churches, halls, rented rooms, we have at last a W. C. T. U. home. Here all weary white ribbon travelers are invited to come in and rest awhile, our superintendent furnishing meals to all such at a moderate price. We accommodate quite a number of working girls. We are now aiming to provide temporary shelter for friendless women and girls seeking employment. We hope, in time, to add other branches. Our property is valued at $6,000, we paid for it $5,500; principal and interest was all paid the 1st of June. June 3 we held a praise service, assisted by our city pastors. On the 5th we held a Jubilee Reception, inviting our many helpers whose generosity had made the occasion possible. We started without a cent. The Lord honored our faith; so does He yours, and we look forward confidently to the time when the Temple will hold a jubilee, too. May God speed the day! Perhaps we can help again."

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Let our white-ribboners who are fearful that giving to the Temple will impoverish the unions, take note what the Quincy W. C. T. U. accomplished. Raising $100 for the Temple was but an incentive to them to raise the needed $5,500 for a building for themselves. Both objects were accomplished within three years, through faith and works going hand in hand.

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Mrs. M. M. Green, treasurer of the Westminster, Mass., W. C. T. U., encloses a pledge for $100 from the union, with a check, making a $25 payment on the same. The following word of cheer accompanies the gift, giving it double value: "We are glad to do this for *you*, for *ourselves* and for the *cause* we love so much. Our best wishes and our prayers are yours, and when you are tried and troubled remember the great heart of Massachusetts is throbbing in sympathy." Here is another sweet and gracious white-ribboner, Mrs. H. A. Pharr, president third district Louisiana. She also sends a word of cheer along the line to brighten these dark days. She forwards $7.10, made by raising a Baby Band and Cherub Band. She writes: "I will start out again soon and try to complete both lists, and also start a Veteran Band. I love to work for the Temple. I have out thirty mite-boxes, and next week will give the children a lawn party on my own grounds to raise money to help fill them. The lawn party is for the Berwick L. T. L. When you were traveling, trying to raise money for the Temple, we prayed earnestly and constantly for you. So you must remember, away down in Louisiana you have true and faithful friends." Mrs. Mary A. Fellows, Wichita, Kan., sends $5 on the union's pledge. She says: "One lady gave me a two dollar and a half gold piece, which she has kept for thirty years. She said she did not know anything she would part with it for but the Temple, so you may feel that it is touching hearts." We deeply regret that by some oversight $35, forwarded by Troy, N. Y., union No. 2 at various times on a pledge of $100, was not acknowledged at the time of receipt of money in the Temple Items. Mrs. H. R. Tomlinson, Perry, N. Y., sends $7, which completes the $100 pledged by the Perry W. C. T. U. to the Temple.

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That $3,000 of the July interest is still lying uncalled for in our Chicago bank, shows the confidence the public has in our Temple Trust Bonds. We hear only words of praise and commendation for our beautiful Columbian souvenir and Temple souvenir silver teaspoon. Mrs. A. M. Hapgood, Boston, Mass., writes: "The Columbian souvenir reached me this morning; many thanks for it. While I had only 'heard of it by the hearing of the ear,' when my eyes saw it it greatly exceeded my expectations. I wonder I had not coveted it long before."

SERVICE.

Ah! grand is the world's work, and noble, forsooth,
The doing one's part, be it ever so small.
You, reaping with Boaz, I, gleaning with Ruth,
Are honored by serving, yet servants of all.

No drudge in his corner but speeds the world's wheels,
No serf in the field but is sowing God's seed;
More noble, I think, in the dust though he kneels,
Than the pauper of wealth, who makes scorn of the deed.

Is toil but a treadmill? Think not of the grind,
But think of the grist, what is done and to do,
The world growing better, more like to God's mind,
By long, faithful labor of helpers like you.

The broom or the spade or the shuttle that plies
Its own honest task in its own honest way,
Serves heaven not less than a star in the skies—
What more could the Pleiades do than obey?

—*James Buckham, in Congregationalist.*

MRS. HOWARD'S GOOD HOUSEKEEPING.

BY LAURA J. RITTENHOUSE.

Mrs. Howard pulled off the dress waist she was fitting, threw it impatiently upon the cutting table, and removing a lot of pins from her mouth thrust them vindictively into the pincushion.

"I despise trying on a dress even when I have a dressmaker, but it's ten times worse when I haven't. I know I'll never get that shirring right if I work at it a week," she said angrily.

A knock at the door interrupted her.

"Come in!" she said, in a voice far from amiable. "Oh! I'm so glad it is you, Mrs. Thayer. You're such an expert. I'm sure you can tell me just what to do with this aggravating dress. I declare I feel as if"—but her face brightened as she saw her friend.

Mrs. Thayer took off her gloves and with skillful fingers soon had the refractory shirring in perfect order.

"There!" she said, "it is all right now, and looks as neat as a pin. I'd fit the collar on for you, too, but I'm in a hurry. I'm on my way to our W. C. T. U. meeting, and want you to go with me. Won't you?"

"Really I can't, Mrs. Thayer. I'm so rushed with my sewing I hardly have time to breathe properly."

"And you probably don't know how, even if you had time," said Mrs. Thayer, smilingly.

"What do you mean?" Mrs. Howard asked rather resentfully.

"Just what I said, my dear, and my mission is to take you where you can learn to breathe correctly and to live right generally. It's hygiene day, you know."

"Oh, dear! how foolish you folks are. Just as if breathing isn't a part of our existence. And as to regulating my living. I'm sure few of you are better housekeepers than I. Cleanliness and fresh air are hobbies with me, you know, so you'd better hunt some one else to convert this afternoon. Besides, I'm too nervous to sit still at a meeting. I've worked with that dress till I'm ready to fly all to pieces."

"That's the very reason you ought to put your sewing away and go with me. The rest would do you good. Then, too, you would gain information aside from cleanliness and ventilation. There's to be a paper on child-culture. Every mother ought to be interested in that."

"Now, Mrs. Thayer, it's no use urging, I'm not going to your temperance meetings. I don't believe in them. I think the best place for women is at home, attending to their own business. I teach my boy not to drink nor lie nor swear, and that's as much as any of you do. There's plenty of women who need reforming, but I'm not one of them."

Mrs. Thayer's beaming face clouded as she said: "There are few of us who do not need reforming in some direction."

At that moment the door was thrown open and eight-year-old Roy rushed noisily into the room.

"Mamma, can't I bring Earl Evans into the sitting-room? I want to show him my new game," he said, face and voice full of pleading.

"No, you can't! I'm not going to have everything upset and tumbled about by a lot of boys."

"But, mamma, we won't upset things. I'll put the game away when we're through with it. Please, ma'am, let us!"

"Indeed, I'll do no such thing. There would be mud all over the carpet, even if you did put your things away. Not another word! Go right along out of the house and play. You can't hurt anything on the street, unless it is yourselves," said Mrs. Howard, irritably.

The boy opened his lips as if to speak, but his mother's threatening looks intimidated him. Slamming the door, he called back angrily: "You never will let a fellow have any fun, for fear of upsetting the house or spoiling the old carpets."

Mrs. Howard's face turned scarlet. "I'd call him back and spank him, if he hadn't run off so fast," she said, as the sound of clattering feet down the stairway was followed by the banging of the hall door.

Mrs. Thayer's heart began to thump violently, for she felt she must speak, even though she vexed her friend.

"Yet you said only a few minutes ago that you taught your boy not to tell lies."

"Well, and so I do!" Mrs. Howard said, sharply.

"Then why punish him for telling the truth? You do seem to value the order and tidiness of your house more than your child's happiness. I scarcely ever come here that you do not send him out of the house to keep him from upsetting things. And when you thus deprive a boy of home happiness you defraud him of his most precious heritage. If he finds his pleasures on the streets or in worse places he is almost sure to come under pernicious influences, so while you are keeping your house so immaculate your child's soul may become soiled and polluted."

Mrs. Thayer spoke rapidly, in her earnestness saying more than she had intended.

Mrs. Howard's face turned from scarlet to a white heat of anger. "You let your fanatical ideas run away with your good sense and your politeness," she said, frigidly. "When I desire your advice concerning my household affairs and my child's training, I'll ask for it."

"Forgive me! I could not help it."

Mrs. Howard drew herself up haughtily. "Perhaps it would be well to drop this conversation before it becomes too disagreeably personal. I should be sorry to have your deep concern in my private affairs cause you to be late at your meeting."

Mrs. Thayer arose to go at once. "Don't be so angry with me. It is because I love you and your boy that I want you to think of my suggestion. Good-bye."

Mrs. Howard stood still until she heard the front door shut, then threw herself upon her bed and shed angry tears.

"The meddlesome, disagreeable thing! She's only jealous because my house is kept in so much better order than her own. And her children hang around home till I should think she would go wild with their laughing and clatter. My head aches so I shall not be able to sew another stitch, after hearing all that horrid stuff. *Why* can't people learn to attend to their own affairs? That's what comes of these temperance societies for women."

Then she went back over the whole conversation, and remembered how she had forbidden Roy to play in the house. Somehow she began to feel uncomfortable and uneasy. What did the boy do when she sent him out of doors to play? Whom did he play with? Was there really any danger for him? Her conscience began to sting and her anger towards Mrs. Thayer to diminish. Presently she got up and ran down stairs. She looked for Roy, first on the street in front of the house, then in the back yard. Voices in the barn arrested her attention, and with cautious step she approached until she could see within.

Earl Evans and Roy sat on the manger smoking cigarettes, while a coarse-faced, dirty boy she had never seen before was drawing long whiffs through an old cob pipe, stopping at intervals to indulge in jokes so coarse that Mrs. Howard was appalled. She endured the torture but a few minutes before she made herself known. The strange boy was sent away with sharp rebukes, the other two were taken to the bathroom and put through a course of vigorous scrubbing of mouths and teeth and hair. To the distressed mother it seemed the children were polluted body and soul, and she felt that the one great effort of her life hereafter must be to try to remove the stains before they became indelible.

In spite of her harshness to her little Roy, he was the idol of her heart. She felt unable to say or do anything strong enough for the occasion. Indeed, her own shortcomings as a mother rushed upon her so sharply and so suddenly that she felt helpless and almost hopeless. Her very silence impressed and awed the children, it was so different from her usual scolding, and her white, miserable face made them ashamed and penitent.

"I'm so sorry, mamma! Bob said you wouldn't really care, that mothers never did; that all they cared for was to get boys out of the way, and—and—I guess that's the truth, isn't it?" Roy said apologetically.

"No, dear, it is not true! Mammas do care very much indeed; more than I can tell you. But we will not talk about it just now. Take Earl into the sitting-room and play whatever you please, so that you do not hurt yourselves or destroy anything. Just have a good time and, oh, my darling, never forget that mamma loves you!"

She could say no more, her voice was so choked with tears, and the two little boys went quietly down stairs and soberly talked the matter over together.

When Mrs. Thayer reached her home from the W. C. T. U. meeting, to her intense surprise she found Mrs. Howard awaiting her.

"I've found I do need reforming. I've been a heathen in my home, and I've come to have you teach me how to remove the sin spots from my little Roy's soul," the humbled woman said, smiling faintly.

It was almost dark when she returned home, some of the heaviness lifted from her heart, her hands full of leaflets and books on child culture, social purity, heredity.

The next week found her an eager listener at the W. C. T. U. meeting. Under the ennobling influences exerted there she put forever behind her many false ideas concerning home-keeping and child-rearing, and learned of the beauty, broadness and holiness of the higher life of the true mother.

Cairo, Ill.

GETTING PEOPLE TO READ.

BY JULIA COLMAN.

This is done not so much by asking them outright to read, as by so managing that they will wish to read. A good way is to take up some point on which we can stimulate their curiosity, and then lead them on to other points. Suppose we begin with our associates, asking, perhaps, if they fancy it is generally known that there is alcohol in root beer, and what per cent, and how much suffices to create an appetite; and the significance of the fact that the popular advertisements represent the little drinker as continually crying out for "more!" Or take Jamaica ginger in a similar way, and perhaps show up the alcohol it contains by setting fire to it. In both cases quote some bright, wide-awake tract which you have at hand, and probably your friend will read the whole of it. This can be carried on indefinitely, and it is worth the while thus to win individuals, if for no other reason than because they make up the community.

To do these things, we need to be well read up ourselves, and to learn what there is available for such work. I know a lady who has just procured quite an assortment (for one dollar) of the literature bearing on the medical question. She thinks the people need information as well as the doctors. The pamphlets, including copies of the *Medical Pioneer*, are for her own reading and to loan to individuals. She is studying with a view of educating on that subject the community in which she lives. She realizes what the mechanic never forgets, that one must be very familiar with his tools to be able to use them to advantage.

Who is ready now to procure a kit of tools against the time when they can be used to advantage in the coming season of work? What theme will you select? With them all should be some science to prove the presence of the poison, and some gospel to urge people to do as well as they know. The thrift question is timely, in view of the present financial stress, and there is an abundance of tracts, pamphlets, and books available. The new pamphlet by Dr. Fernald is peculiarly apposite, and would help grandly in such a crusade of enlightenment. Shall we avail ourselves promptly of these economical helps?—*National Temperance Advocate.*

A WORD FOR PARENTS ON MARRIAGE.

BY ISABEL SOMERSET.

To withhold from one who is about to enter the most important relationship in life a knowledge of what that relationship involves is, to my mind, contrary to reason and to righteousness. There is no other step in life concerning which any one dreams of raising the question as to whether a human being should deliberately be condemned to take in the dark.

It is well known that a man who contemplates marriage will tolerate no flaw in the reputation of the woman he desires to make his wife, and the social problem will never be solved until woman is in a position to demand as clear a knowledge of his past, and a record as clear as he requires of her.

The truest education is that which most adequately prepares the young for those duties which they are likely to be called upon to fulfill in later years, but none are so important as those which pertain to their relations to humanity, and of these immeasurably the most important are those dependent on the marriage tie. It is my deliberate conviction, therefore, that a knowledge of the laws which govern such relationship should not come with a sudden shock and bewilderment upon the youthful mind, but should be gradually unfolded throughout the entire process of education as an integral part of the wonderful plan by which the Creator has said in every range of nature, "Let there be life."

Reigate, Eng.

TOUCH IT NEVER.

Children, do you see the wine
In the crystal goblet shine?
Be not tempted by its charm.
Children, hate it!
Touch it never,
Fight it ever.

Do you know what causeth woe
Bitter as the heart can know?
'Tis that self-same ruby wine
Which would tempt that soul of thine.
Children, hate it!
Touch it never,
Fight it ever.

Never let it pass your lips,
Never even let the tips
Of your fingers touch the bowl;
Hate it from your inmost soul.
Truly hate it!
Touch it never,
Fight it ever.

Fight it! With God's help stand fast
Long as life or breath shall last,
Heart meet heart and hand join hand,
Hurl the demon from our land.
Oh, then hate it!
Touch it never,
Fight it ever.

—*Selected.*

A BOY WITH A PURPOSE.

I'm but a little boy, 'tis true,
But I've a purpose planned
Like Daniel, ever to be true
And by that purpose stand.

I love the temperance cause, I do,
I love my native land.
God helping me I will be true
And thus for temperance stand.

Now as I bid you all adieu,
I beg of you to stand
Beside the W. C. T. U.,
Until they take the land.

—*Contributed.*

HOW THEY WERE CURED.

A LITTLE GIRL'S STORY.

"I'll tell you, Daisy, something nicer than playing dominoes," said Kitty, packing them neatly in the box. "It's helping each other improve."

"How?" asked Daisy, settling back into her chair for a "good listen," as she said when a story was in order.

"Well, just this way. We'll each get a little blank book and write down each other's faults; then trade books, you see."

"Splendid!" cried Daisy, skipping out of her chair and clapping her hands, "and we'll have it for a 'secrick,' and not tell anybody."

Daisy lived next door to Kitty and they were almost constantly together during their waking hours, and aside from occasional little "spats," which never lasted but a moment or two, they were the most peaceable of playmates, and it gave one pleasure to see them together.

The program was changed completely now. Instead of playing in their usual happy and contented way they fell to studying one another critically, and making laborious entries in the little books.

A coolness and a feeling of unfriendliness, such as they had never before experienced, gradually came between them. The day at length arrived when the books were to reveal to each her faults. Daisy came over, and with many misgivings the books silently changed hands, and they sat down to read.

For a long time the ticking of the clock and the purring of the kitten in the window were the only sounds in the room. Then a little book came flying across the floor, turning many somersaults before it collapsed utterly, and an angry voice exclaimed:

"You are just as mean as you can be to write such things about me!" and Kitty's tears began to flow.

"Well, you're a hateful old thing, and I sha'n't never come to see you again. So here!" and Daisy flounced out of the house in high dudgeon, too angry and hurt to even think of her hat.

Kitty threw herself on the sofa, and here her mother found her, bundled into a dejected little heap in one corner of it, crying bitterly.

"Why, Kitty! what is the matter, and where is Daisy?"

"Gone home; we've fit," sobbed Kitty.

"Impossible! How did it happen?" exclaimed her mother, sitting down beside her; and by a few adroitly put questions she learned the trouble, and picking up the book off the floor, she read the following:

KITTY'S FAULTS.

Don't bite your nails so much.
Don't feel so big in your white hat.
Don't leave your close on the floor.
Don't sit on your foot, it's unproper.
Don't be mad when Freddie Blake gives me gum drops.
Don't carry my doll by the leg.
Don't blow on my bird when he sings too loud.
Button up your own shoes, I do.

DAISY'S FAULTS.

Don't throw your bonnit on a chair.
Don't get mad when I dress the kitten up in your doll's best things.
Put your hand over your mouth when you gape.
Don't act so silly in Sunday-school. You make me sick.
Don't think you are so smart sometimes before the boys.
Don't open your mouth so wide when you laugh.

With difficulty Kitty's mother suppressed a laugh which threatened to burst forth, and said:

"We cannot expect to keep our friends if we criticise them in this way. We find it hard to bear when told our faults in the kindest and gentlest manner. Our enemies are ever ready to enlighten us on that score, and even then it does not wound as when a friend takes us in hand. It takes any amount of tact, my dear, and instead of searching out the faults it's better to find out the good qualities; then you'll always be at peace with them and yourself also. Now you would better write a note to Daisy at once and make up. You can't afford to lose her friendship, nor she yours."

Kitty dried her eyes and sat down to write.

When she opened the gate to carry the note to Daisy she spied that little girl coming out of her own, evidently on the same errand.

They hurried toward eath other holding a note at arm's length before them, with a look at once timid and questioning; then a smile of forgiveness beamed from both faces, and feeling that the trial was at an end, they sat sociably down on the edge of the sidewalk and read their respective notes. Daisy's to Kitty ran:

"My Dear Kitty, I am not mad no more and hope these few lines will find you the same.

"Yours sinsearly, DAISY."

And Kitty's:

"Dear Daisy, I am sorry we tried to improve. Come over; mamma is going to make caramels. p. s. and get your hat. Yours respectable, KITTY."

"We won't ever do it again, will we, Kitty?"

"Never! Mamma says we must use 'tacks' when we tell faults."

"Tacks! How?" asked Daisy wonderingly.

"Oh, I can't tell how," said Kitty, feeling herself in deep water. "I s'pose we'll know when we're growed. Come, Daisy, there's mamma at the window putting on her apron," and hand in hand they hippity-hopped up the walk as happy as two nice little girls could possibly be.—*Advocate.*

YOUNG WORKERS.

It very often happens that a boy has to be busy with work of some kind, when he really wants to read and become educated. Now, this desire for education is a splendid thing in a boy. Indeed, there is nothing in the world that is any better. But, it often happens that a boy is prevented by circumstances from doing that which would seem to be the best thing for him. Here is a word of encouragement to such boys. Read all you can in the best papers and magazines. Pick up scraps of information about people and things, and make them your own, so that you will remember them. Some day, your knowledge, picked up little by little, will be very extensive, and you will find that you compare very favorably with boys who have had much better chances for education than yourself. Console yourself with the thought that some of the best work in the world has been done under very trying circumstances. Sir Walter Raleigh wrote his "History of the World" during his eleven years' imprisonment. And who knows but you, during your years of work, when you would like to be enjoying years of study and recreation, may be laying the foundation of some piece of work as great as any Sir Walter Raleigh ever did?—*Ledger.*

DEAR BOYS AND GIRLS:—I think that our Cozy Corner boys and girls who go to Sunday-school (and I am pretty certain that nearly all of you do) must have been deeply interested in that splendid lesson we had several Sundays ago about the boyhood of Jesus. This lesson, you remember, told of Christ's visit to Jerusalem at the time of the feast of the Passover and His talk in the temple with the wise men. To young people who want to grow Christ-like (and who among our Cozy Cornerers does not?) every detail of the boyhood of Christ is of greatest interest; you want to learn how He spent His time and what He did in order that your lives may be like His. And so you read the apostle's account with eagerness and listened well to your teacher's words.

And in doing these simple things you are following after Christ. For although we take Him as a model, it is a law of life that no beings can be exactly alike and you can only aim to live *that kind* of a life. You cannot go to a Passover as Christ did, for there is no temple, and you are too far away from Jerusalem. But you can obey the parents, whose duty it is to watch over your early years, as He did, and you can attend church and Sabbath-school; you can think of good things always, and be kind and gentle as He was.

As some one has said, comparing the heart to a seed, be sure you've a seed of the right kind; keep your face turned toward the sun and God will take care of your growth. May each one of you so live that your name might take the blank place in the verse describing the growth of the child, Jesus: "And —— grew in wisdom and stature and in favor with God and man."

Affectionately,

Aunt Jane

NEPHEWS AND NIECES.

Harry Everett Eldridge, Maude Duffey, } Illinois.
Bessie A. Bryan, Kentucky.
Clara Taylor, Clyde Allen, } New York.
Kate Smith, California.
Robert Frazer, Kentucky.
Arthur Brown, S. Dakota.
Florence Morgan, Maryland.
Mary B. Hunter, Michigan.
Morris Edgar, Kansas.
Madge Baker, Prince Edward Isl.
Cora Bell Abbott, Mabel Bush, } Iowa.

May I be your little niece and step into your Cozy Corner? I am a little temperance girl seven years old. I have a brother and his name is Leon and two more baby brothers who are twins. We are all temperance and papa is a Prohibitionist. Will some of the girls write to me?

Oakfield, N. Y. CLARA TAYLOR.

Our salute for the temperance family Cozy Cornerers.

I live in a country near a little town on the north called Lamanda Park. There are one saloon there, a church and a reading room, where the children meet for sewing-school Saturday afternoon. On the south there is the old Mission. There are eight saloons there and the Catholic church. I used to belong to the L. T. L. when we lived in the city; there are none near us now.

Lamanda Park, Cal. EDITH WHITE.

SOFT-SHELLED NUTS.

321.

SYNCOPATION.

1. Syncopate places of rest and leave what the sun does at eve. 2. Syncopate a part of the face and leave a destructive insect which lays its eggs in August. 3. Syncopate a wild animal and leave one who ties. 4. To awaken and leave a summer flower. 5. A sticky substance and leave the head. 6. Pertaining to life and leave a small bottle. The syncopated letters in their order spell the last summer month. J. A. S.

322.

RHYMING TRANSPOSITIONS.

Can you change a wild-bird shooter into the fairest, choicest thing?
From a clothes receptacle, a requital can you bring?
Can you cut the boundless universe into fashionable wraps?
And in a part of foliage, can you catch that pest —— perhaps? J. A. S.

323.

NUMERICAL ENIGMA.

I am composed of nineteen letters and am a place which temperance children love.
My 8, 1, 16, 3 is to gain by work.
My 10, 6, 17, 4 is a word too often said.
My 12, 15, 7, 18 encircles the earth.
My 5, 11, 13, 9 are great pleasures.
My 14, 2, 19 is a kind of dog.

MYRA HORTON.

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314. Boston.
315. Those that strive to do right shall conquer.

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So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.—Hebrews 13:6.

THE CRISIS IN COLORADO.

There is not a spot of ground on the earth's surface at the present moment which is the seed-bed of so many hopes as that sunshiny, mountain commonwealth where women will, in November next, cast their ballots for the first time in a state election.

Meanwhile Republicans are saying, "We have long been the dominant power. But for us, women would not now be citizens, and as an act of loyalty they ought to vote for us." And Populists are saying, "But we are the growing power; we helped to gain this battle, and we have declared nationally in favor of the enfranchisement of women, which the Republicans have never dreamed of doing. We have also said the same in the platform of almost every state, which they have not done, and recently in Kansas, where the equal suffrage amendment to the constitution is now trembling in the balance, the Republicans definitely declined to declare themselves in favor." The Democrats —they are not saying much, and very properly, for at the North they are the simon-pure antagonists of woman's ballot and its twin sister, prohibition. At the same time the Prohibition party in Colorado is saying, naturally enough, "The women ought to vote for us. We have put equal suffrage in our platform from the first, and we represent their ideas of home purity and home protection far more adequately than any other party that was ever formed."

The W. C. T. U. is a great power in Colorado, and those who are best informed declare that its systematic, steadfast work has had more to do with securing the enfranchisement of women than that of any other society whatever. So here we have four parties in the field, three of whom can at least make some pretension to "the hand" of the Colorado women in that strong new sense that implies a hand with a ballot in it. Able men and women are in the field canvassing the state for each of these three parties.

It is a spectacle for men and angels, and we fear that it is one in which another class of spirits, not so pleasant to contemplate, take a profound interest. For Prohibitionists, Populists and Republicans undoubtedly include within their circles of power well-nigh all the elements of good in Colorado, while it is a blazing, burning fact that they can no more "get together" than fire and water, cats and dogs. There are myriads in each of the two older circles who think alike concerning the outlawing of the liquor traffic, the gambling house, the haunt of infamy, but their respective parties have a greater attraction for them than these principles have as yet gained. It is one of the most curious psychological facts that the mind can contemplate, this devoted adherence to a perfectly soulless thing made up of human units that could so readily rearrange themselves on lines more helpful and congenial, if they only thought so.

We will do the rank and file of each of these parties the justice to declare our belief that they would be willing and glad to form a new alignment, but they are mere passengers that "wait for the wagon and all take a ride" with drivers who hold the reins with a grasp tenacious as death and gee-haw the team whithersoever they will. Meanwhile one man goes to his farm and another to his merchandise, leaving the party boss to "lay the pipes" for such nominations as seem good in his own sight, holding the caucus in a saloon, and enlisting a lot of men, mostly of idle and vicious habits, to "whoop it up" for candidates whose destiny the "boss" has already determined in the secret council of his own will.

In some better state of society this spell is certain to be broken, and because we believe that the instincts of self-protection and home-protection in women would not permit them to be so preoccupied and unmindful of public interests as men have become, is the reason that we want to see them have a larger share in public life. At any rate, into the witch's broth of modern politics there is but one ingredient more that can be added, and that is the protective instinct of the mother-sex; if this does not prove to be a branch of sweetness, then in our opinion the experiment of popular government is a failure.

But Colorado is a case in point. What if the women follow the party affiliations of their fathers and husbands, brothers and sons? What if they, like men, prefer party to principle? Ah, there's the rub. That is why the eyes of the progressive people of the world are just now centered on the beautiful plains and mountain sides of the Centennial state. They wonder how the homes will speak now that they have at last the opportunity and the authority. But for ourselves we do not wonder. We have yet to learn of a single instance where women were able to band themselves together against the vermin institutions that infest the immediate neighborhood of the nurseries where they rear their little ones, and have not done so. We believe that there is too much ozone in Colorado air for its mothers to become so anæmic as to cast their ballots for party rather than principle. It was not in vain that Mrs. Mary Shields, of Colorado Springs, at great physical discomfort, toiled on from town to town in the early days of the white-ribbon movement in Colorado; or that Mrs. Kate Thompson, of Longmont, moved forward in such wise and gentle leadership; or that Mrs. Eva Higgins, of Denver, now marshals the hosts of our local unions "For God and Home and Native Land." The National W. C. T. U. has in Mrs. Clara Hoffman sent one of its strongest leaders to the Pike's Peak country. The Prohibition party has put brave Mrs. Gougar in the field, and others are to follow to the extent of our ability.

Where are the Prohibitionists who, in this emergency, will send enough money to Headquarters to enable the National W. C. T. U. to detail for special work in Colorado half a dozen of our best women? Nothing but the lack of funds has prevented us from sending speakers and literature to this strategic point. Everybody knows the stress and distress of these times, which bear most heavily on those who are striving to advance reforms that antagonize "vested interests and political ambition," but meanwhile the liquor traffic and its allies never lack money for the sinews of war. They secure their daily quota by propelling down the throats of the people that which helps to make them bad citizens, and everybody knows this, yet the dramshop, that open sore of the world, still infects the atmosphere of the entire republic. We appeal to good men to give us money. We have not got it ourselves, but if they will help us, we will put forces into Colorado that shall bring the arrest of thought to thousands of minds and screw up the courage of wavering citizens to the sticking point of prohibition before the Ides of next November.

INSPIRING FINANCE.

It is perhaps an exception for financial statements to be "inspiring" to any one outside of the circle immediately concerned, but this exception is very happily true of an attractive appearing pamphlet which contains "A brief statement of the financial standing of the Salvation Army during 1893-94." It comes from the pen of the valiant commander of this unique army, Ballington Booth, and is full of interest, instruction and inspiration. Concentration is the life of force, systematic organization the strength of effort, and aside from its "fire" and zeal, the rigid system upon which the work of the Salvation Army is based is one great secret of its success. This systematic procedure is evident in all the lines of Army work, but a final conviction of it comes in the careful examination of the little book in question, since the use of money is a touchstone that bears testimony to the mathematical and economic abilities of the expender.

To show how the funds received by these untiring workers are disbursed so as to benefit the largest number possible of God's most needy ones we quote the following statement: "Consider . . the slum women, their Rescue Homes, their slum posts, and the thousands in the terrible under-world who have been benefited through their patient, loving ministry. Three thousand, eight hundred and seventy-nine dollars and eighty-five cents has been received in support and furtherance of the slum branch. Out of this there has been expended $3,024.46, leaving a balance of $855.39; but now consider the astonishing amount of work done for this money during the last year: 20,393 tenements have been visited; 59,989 slums and dives have been visited; 66,007 families have been assisted in some form or other, whereby want has been lessened and distress has been alleviated; 18,037 garments have been made and repaired, and ladies will know what work this means to those already overworked, while 121,-559 persons have been dealt with personally on the streets concerning their souls and the necessity of leading lives of righteousness."

Some of the regularly recurring demands upon the Salvation Army coffers are the support of Homes of Rest for disabled officers; the rescue work—"that which is removing the brand that society has so deeply engraved on the foreheads of the unfortunate and wayward who have been trampled beneath the feet of the unchaste and merciless, the work among fallen women"; the training of officers for army service and many others.

May it not be true that the wonderful power of conserving the money force so as to make "one penny do the work of two" is a result of two things: First, the workers have many of them learned this secret in darker days, when penury was more familiar than plenty, by many pitiful contrivings to keep starvation at bay; second, *woman*, a natural economist, is in the forefront of the Salvation Army service, and superintends the outlay of many of the dollars that have to go so far toward clothing shivering bodies, filling hungry mouths and spreading far and wide the Gospel of Christ.

THE RELATION OF CITIZENSHIP TO TEMPERANCE.

"Could some one write an article for next week's UNION SIGNAL on the 'Relation of Citizenship to Temperance'?"

The request meets us in one of the many letters through which our great constituency pours its needs and desires into the "all-powerful" editorial ear. It is not always that these requests come within the range of our practical experience, but, in this case there is material not alone for one, but for many articles.

What is citizenship? The dictionary defines it as "The state of being vested with the rights and privileges of a citizen."

What are those "rights and privileges"? The immortal Declaration of Independence defines them as "life, liberty and the pursuit of happiness."

In other words, the congregating of men together in civic life ought to guarantee to each one certain essential conditions. There should be safety of life and of property; liberty to pursue one's individual bent, provided it in no way endangers the safety and happiness of others; and a mutual interest in and protection of each by all.

Not only is this a right of each individual citizen, but it becomes, from the very fact of its being a right, a corresponding duty, the neglect of which is criminal. Anything, therefore, which hinders in the performance of this duty is a menace to citizenship, and its destruction becomes the imperative duty of all true citizens.

The most conspicuous object in American social and political life to-day is the saloon. What does it stand for in its relation to our interests as citizens? Is it an aid or an hindrance to the benefits which ought to accrue from association together as units in one cohesive life? There can be but one answer. The saloon lets loose upon our land forces which, so far from aiding us in the preservation of our inalienable rights, threaten their total destruction. The poverty, misery, crime and desolation of our

land may be traced, in an overwhelmingly large proportion, directly to that source as its fountain-head. From those baleful doors there issues nothing which tends to the uplift of society, but rather to its downfall and total disintegration.

This being the case, what is clearly the relation of citizenship to the saloon? There can be but one, and that is of absolute, unflinching hostility. By all that endears to us our homes and loved ones; by all that fires us with the flames of true patriotism; by all that inspires us with the hope of a nobler future, the citizen of this land and of this age should take his stand against that which is the greatest foe to his true citizenship.

And this means something more than theory and resolution; something more than personal total abstinence in the individual; it means active, uncompromising hostility—war to the knife. John G. Woolley has long since shown us that we are to "overcome evil" not by *being* but by *doing* "good." We may be saints of immaculate whiteness in our daily living; what avails that to the community at large if the white lightning of our sainthood be not directed against the centers of evil?

We may walk the earth "as seeing Him who is invisible," but unless we also see, with open-eyed, intelligent vision some other things which are clearly "visible," it will be the same to the world as if we had not walked.

Perish the thought of a salvation which limits its scope to the individual needs of individual souls, though they be numbered by millions! That only is salvation which broadens its scope to God's own purpose, and He only is saved who is himself a Saviour from all evil everywhere.

Only the other day we heard a prominent prayer-meeting habitué say, "A Christian man has no business in a primary meeting—no business at the ballot-box." And we could only pray God to forgive his narrowness and enlarge his view of Christianity. If there be one place more than another where the Christian man is needed to-day it is in the primary meeting. If there be one spot more than another where Christianity should be highly concentrated it is at the ballot-box.

The call to every citizen comes from God Himself—"Who will rise up for me against the evil-doer? or who will stand up for me against the workers of iniquity?"

You answer "I" in the prayer-meeting; what do you say at the ballot-box?

THE CHRISTIAN ENDEAVOR PLEDGE OF GOOD CITIZENSHIP.

God always has one more arrow in His quiver. Progress, which means God working along the lines of civilization, never calls a halt, but beats its drums and waves its banners far up the hill of difficulty and its battle-cry is evermore Excelsior. At a time when it seemed that the church prayer-meeting was becoming little more than one of the fossil remains, the young people of the Christian Endeavor quickened it with their own warm blood. When the boa-constrictor of partyism had well-nigh strangled the republic, this same young Hercules strode forward with its inspiring watchword of "Good Citizenship." The Cleveland convention had two famous "arousements," and they centered around the figures of two strong men whose battle-cry was "missionary extension" and "God in politics." To our thinking these new departures are but fractions of one tremendous whole, since of all beings party leaders are most in need of missionary work.

Mr. C. E. Newlin, a level-headed Quaker and business man of Indianapolis, has mapped out a campaign for his own state, and no other in the nation needs it more. Some of the points included in his program are as follows:

1. All Endeavorers who have a vote can and should go to the primaries of their party and see to it personally, so far as they can, that only honest, clean men are nominated.

In some cases a party caucus would be an excuse for absence even from the weekly prayer-meeting which a Christian could "conscientiously give to his Saviour."

2. Some of us can vote, and all the rest of us can influence a vote. This right we should jealously guard.

As Professor Andrews said at the Halifax convention, "It should be as disgraceful for a man to sell his vote as for a woman to sell her virtue." We might add that it is as bad for a man to be indifferent about his vote as for a woman to be indifferent about her virtue.

[As women we hereby enter a protest against this illustration. We believe that it is written in the laws of nature and of grace that it is just as bad for a man to buy a woman's virtue as for her to sell—nay, if possible, a little more contemptible.]

3. We can, as individuals and as unions coöperate with "Good Citizenship Leagues," "Parkhurst Clubs," and other societies of the kind, which exist in many places; but we should not allow ourselves to be used *as a convenience*, or as a mere political make weight, by any one.

. . . . . .

Secretary J. W. Baer, in his *Golden Rule* letter of September 28, 1893, said:

"I do not know what political party thrives by your ballot, but there is one issue dearer to my heart than the tariff or silver bill, and that is the temperance plank in the platform of any of the political parties that shall receive my ballot at any time. . . We need more temperance committees, live committees too, who believe that the time has come for straightforward gospel missionary work to win the intemperate to Christ, and to create public sentiment enough against the liquor business to make it unhealthy and unprofitable in every community. *It can be done.* If the members of our Christian Endeavor societies would get square with God on this subject, the drink traffic would receive a blow that would stagger it as it staggers its victims. . . I stand with those who take for their motto, 'THE SALOON MUST GO!' "

. . . . . .

If you believe you can be a good citizen and smoke or chew tobacco, read the evidence on this subject by Chauncey M. Depew and Luther Prescott Hubbard in *Golden Rule* of January 4, 1894. I think you will all agree that no good citizen can voluntarily waste or spend for his own gratification $118,924.26 to say the least. This is what Mr. Hubbard, a moderate smoker, saved by quitting the use of tobacco at the age of twenty-four.

. . . . . .

No good citizen can consider the standard of social purity any less exacting or obligatory on *man* than *woman*, nor can he cherish virtue in himself, and his brothers and sisters, any less to be desired, or less sacred than life itself.

No good citizen can believe there is any such thing as a "*necessary evil*" in this great country of ours, and he cannot therefore, even by silent inaction, sanction the saloon, the gambling hell, the house of prostitution, or any violation of the law.

. . . . . .

Will you at once become a good citizen by living a pure, honest, patriotic life yourself, and join us in this fight to exterminate these evils that are sapping away the life of our nation, lowering the standard of our citizenship, debauching our manhood, and blackening the virtue of our womanhood? The Christian citizenship of America has it within its power to exterminate these evils, and having the power and failing to use it, makes that citizenship directly responsible for their existence. Do you realize this burning truth and are you ready to quit shouldering this fearful responsibility?

The plan adopted by Mr. Newlin is to put one speaker into each county every two weeks, making a three months' course of lectures, consisting of six lectures by men and women of undoubted ability. In connection with these meetings the junior and senior pledge cards are to be given out, also the roll of honor to which the pledge refers. We do not see how anything could be more practical. The attempt is based on that law (well known, but overlooked) which teaches that you cannot get out of youthful character that which you do not build into it by inculcating specific habitudes of thought and action until they become not only axiomatic, but automatic. These the Christian Endeavor Society has been organized on purpose to develop. The pledges are as follows:

CHRISTIAN ENDEAVOR PLEDGE OF GOOD CITIZENSHIP.

Trusting in the Lord Jesus Christ for direction, I promise Him that I will never indulge in any intoxicants or tobacco, nor use profane or impure language, nor violate the obligations of Social Purity or the Sabbath, and when I vote it shall be as I think Christ would have me vote, and I will pray each day for God to help me keep this pledge, and that the saloon, gambling room and other places of evil resort shall be banished from our land.

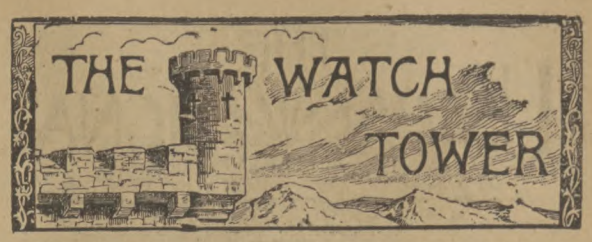
Signed.....

JUNIOR PLEDGE OF GOOD CITIZENSHIP.

Trusting in the Lord Jesus Christ for strength, I promise Him and my fellow-members that I will never indulge in any intoxicants or tobacco, nor use profane or impure language, nor knowingly violate the Sabbath, and I will pray God every day to help me keep this pledge.

Signed.....

WE cannot sufficiently emphasize the importance, as a line of work for local unions, of seeking to help enforce our scientific temperance education laws now enacted in all the states but Indiana, Georgia, South Carolina, Arkansas and Tennessee. It is chiefly upon the intelligent vigilance of our local societies that we must rely for the success of this great movement, inasmuch as the average man and woman are not yet keyed up to a perception of the beneficent meaning of this measure in relation to their children. But in our efforts to secure the coöperation of school authorities and school teachers, we must be wise as serpents and harmless as doves, or we shall be quite likely to hinder rather than to help the cause we have at heart. It seems to us that it would be better to secure the promise of several of our most tactful members to use their influence in unobtrusive, friendly and social ways with teachers and members of the school committee, and to visit the schools from time to time, not for the explicit purpose of hearing the children recite in a scientific temperance branch, but in a more general way. Oftentimes, the end we have in view can be far better secured by indirection than when we sally out in force to make a direct attack and thus array against us all the prejudice of the good people who do not agree with us politically, and for this reason might be thrown instinctively into an attitude of opposition. What we want is that the children should be taught, and what we should consider is how to bring this about with the least friction and in the most effective way.



Not all of the "one hundred opinions" asked for concerning the proper form for signatures for women have been received, but so many have come that On Duty relinquishes her column this week and next to a sort of free parliament on this question. Other opinions (if any more are held) will be welcomed and after all are in, I will give a statistical table of the preferences. Let everybody speak or forever after hold her peace! ON DUTY.

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"I think your suggestion that all signatures without prefix be understood to mean 'Miss' an excellent idea and hope you will agitate it until some rule is established, and also that married women shall sign *their own* Christian names and not those of their husbands."—SARAH CASE.

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"This question of signing has been a trouble—all avoidable if one would put down what she is called by; in other words, what she is *known by*. For a lady who is known only as Mrs. So-and-So, to sign anything else, is certainly embarrassing. That is her name, *what she is known by*, then write it Mrs. A. B. Brown. Then a name without this prefix would be understood to be Miss, except that given names are getting mixed—belonging either to male or female—so to avoid that stumbling block let the unmarried write Miss. I ignore the parenthesis as uncalled for on this question. Am thankful this is up for discussion, as it has long been one of offense to me."—MRS. A. B. FISH, West Randolph, Vt.

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"Why is 'Miss' vulgar and pert for an adult woman? Why is the title not as 'honorable' as 'Mrs.'? To say it is not we think is pandering to the old idea that it is almost a disgrace not to be married. To desire to take the married title is acknowledging one is ashamed to be known as single, and would like to be *thought* married. To be called Mrs. or Madam when one is not married might subject one's self to much annoyance. Suppose one unmarried were introduced as Mrs. to a stranger. The latter after some conversation inquires for husband or children; would not the necessary explanation embarrass the lady more than to be introduced as *Miss* So-and-So? In our present age of honorable single womanhood, when so many women are supporting themselves, are they not making the title of Miss as honorable and often more desirable than Mrs.—particularly when the latter title is craved by women in some countries as the license for a freer and less restricted life? To think otherwise is to go backward in our ideas of womanhood, to the not so very remote time when girls 'sat about' as it were, to be plucked by the masculine hand."—MRS. H. J. ROWORTH, Providence, R. I.

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"I do not know but you already have your 'hundred opinions' on titles, but here is one more. In these days of business women I see no lack of courtesy in omitting Mrs. or Miss on an envelope when it is so infrequently used in the columns of the papers. I should direct a letter as the one I received was signed, with or without title, only I do not like initials. Let us know whether we are hearing from a man or woman. Isn't the desire for the title a remnant of woman's great pride in becoming a 'Mrs.'? I wish we might have some title that did not represent marriage."—HATTIE E. WOOD, Omro, Wis.

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"I like to see addresses written with the proper prefix; but in signing the name, it somehow seems in better taste, to me, to omit the prefix, except in business letters. I am glad the question has come up and will follow the suggestion, that a name without a prefix is Miss—as I have always written my own name. There is another point! I like a woman, if she *is* married, to still use her own name—Mrs. Clara Smith, not Mrs. Charles Smith. Why not follow the plan further, and when initials only are given consider that they are the initials of the woman's name? I like the Friend's suggestion, too."—EMILY F. MILLER, North Searsmont, Me.

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"It seems fitting that the title Madam should be reserved for the dear grandmothers and other elderly women, and since it is not imperative that women should advertise themselves as married or single on all occasions, how would it do to give the title of Miss to all girls until they reach the age of twenty-one and then change to *Mrs.*, in the same manner as lads are *Master* until they reach manhood and then receive the title Mr.?"—LAURA MOORE, Barnet, Vt.

NEWS FROM THE FIELD

FLORIDA.

AN INTERESTING FIELD VIEW.

While cooling breezes from over gulf and bay fan the brow, gratefully tempering the increased heat of a summer sun to a degree of bearableness, your correspondent takes the pen to report what she has gleaned of Florida W. C. T. U. doings since her last letter. First, I wish to thank those who have sent items, not leaving me, as I was left last year, to my own devices in reporting.

Miss Carrie Lee Carter, of Dexter, Mo., has recently completed a partial tour of the state and reports to the president of the Lecture Bureau the following summary of her work: Number of lectures delivered, nine; other meetings held, three; day meetings, four; Y organized at Daytona, with nineteen regular and eight honorary members. Miss Carter was kindly received everywhere and her efforts well appreciated, but her record is one of "rain, rain, rain." It was just in the beginning of our usual rainy season. Although it seldom rains continuously, the showers have an unpleasant habit of "dropping in" just at an inopportune moment, especially when a temperance meeting is on the tapis.

Miss Carter says she had a delightful time, notwithstanding, and reading her reports of an awakening interest in the work and a growing desire among Florida women to organize in places where no unions exist, certainly augurs well for a steady advance of the lines along the southern borders.

From St. Andrew's Bay, in northwest Florida, comes the cheering news, "We celebrated March 20 by organizing a union. Six long years out of the world, longing and praying for this, seeing the great need." This little band of praying women and men have gone promptly to work among soldiers and sailors, as this greatest opportunity is awaiting them.

Tampa union put in a word for temperance by extending a sisterly hand to the veteran soldiers. An appropriate greeting in form of resolutions was presented to our citizen soldiers; better still, the fathers, sons and husbands of our land, defenders of our homes, begging that by *their* ballot the purity and perpetuation of temperance homes should be maintained.

JACKSONVILLE.

Mrs. M. B. E. Brown, corresponding secretary, writes that weekly meetings are held in a centrally located hall, owned by the union, easy of access, and where visitors are always welcome. This fact is made known to strangers in the city by printed notices of time and place of meetings, framed in white, and hung where they can be seen, in hotels and depots. Through the courtesy of railroad officials, wall pockets, bearing cards of welcome, tied with the ever-blessed white ribbon, are placed in the principal depots. These are constantly supplied with temperance literature, for the use of and distribution among railroad employés and the traveling public.

Once a week, oftener during the tourist season, these are freshly filled. The people who read and take away this literature, as they are invited to do, often express in various ways their appreciation.

Every Sunday the jails are visited and once a month the county hospital. The city hospitals, being more directly under the supervision of other parties, still receive a friendly attention from members of the W. C. T. U. Copies of "A Great Mother" and the "White Ribbon Portfolio" are late additions to the collection for use of this devoted union.

The Bible readings and other services held by Mrs. E. S. Oliver, state evangelist, before going north, were a blessing. Good seed was sown for the Master. Quietly working, patiently waiting, results are left with God.

ORANGE CITY

had a wild chase after a "blind tiger" which was making sad havoc in their town. A meeting of the ladies, a set of strong resolutions, a visit to the offending party, wherein those same strong resolutions were presented in judicial manner by the mayor's wife, accompanied with an earnest request to *leave at once*, resulted in a temporary heeding, at least. A colored individual suspected of manufacturing and selling wine was arrested, prosecuted and found guilty. A fine of fifty dollars and costs settled *that* matter so quiet reigns in the town once more.

Mrs. E. A. Hill writes: "The great difficulty we experience in securing evidence in such cases leads me to feel more and more that the evil will *never* be eradicated until our national government has declared prohibition."

RESCUE HOME.

Through the interest and loving sympathy of one W. C. T. U. woman in and for the fallen of her own sex, a Rescue Home for such has been established in Tampa. This is the only home of the kind in the state, and, indeed, as far as known, at present in any of the southern states.

Inmates will be welcomed from any of the southern states, and in turn funds are solicited from any willing contributors to this noble cause. Generous donations have been given, unsolicited, from many friends, so that the home is considered already firmly established. The rescued ones will be taught many lines of industry, so that while being morally strengthened, they will be fitted to fill places of usefulness and honor in the world.

One poor child, yet *very* young, who voluntarily left a life of deepest degradation to seek a better, came to the lady I have mentioned and others, begging their protection and help. Under the influence brought to bear by the Salvation Army and through God's mercy, she was soundly converted. Then arose the pressing need of *immediate* action in regard to a place, a home for such helpless ones, fleeing from the evil, longing to be lifted and kept *out* of the mire of sin. Help came, and hence the Home.

A fearful lesson for incompetent, careless mothers appears in this poor girl's history as told by herself. "Since I was seven years old I have cooked the meals and did other work as best I could, while my mother laid in bed, eating *morphine* and reading novels." Do we wonder that a dissipated husband deserted a desolate home, and the daughter, in the first blush of young womanhood, fell an easy prey to the destroyer?

A number of our ministers have preached upon the social evil, and then presented the needs of the Rescue Home to an interested and responsive audience.

Mrs. N. E. Arnold, superintendent of social purity, in a late letter expresses her satisfaction in learning of such an institution in Tampa, wishing it "Godspeed." Mrs. Arnold is also our newly appointed superintendent of scientific cookery. She is enthusiastic over a new discovery in her department, a one dollar substitute for an "Aladdin Oven," the coming method of cooking. This wonder of substitutes, instead of broiling the *cook*, as most stoves do, will quietly perform the whole act of cooking the meal while the emancipated cook goes off about other business, perchance to deliver an address on suffrage or some other leading subject of the day, and then return to find her dinner ready to be dished for the table. Perhaps Mrs. Arnold will treat the readers of THE UNION SIGNAL to a description of this wonder, some day.

ST. PETERSBURG WHITE-RIBBONERS

across the bay, find eternal vigilance needful in chasing "blind tigers" out of their lairs. This union is interested in a flourishing Woman's Exchange, where coffee can always be obtained and articles of woman's handiwork are offered for sale.

Florida's letters in THE UNION SIGNAL have awakened an interest in one of Missouri's W. C. T. U. state workers, which, leading to a correspondence with the reporter, will probably result in an addition to our force during the winter months at least, in the shape of a lecturer upon the all-important subject of the elective franchise. White-ribboners coming South for the winter should always report themselves to local unions wherever they may stop. It will cheer and strengthen those unions which are, numerically, weaker than their northern sisters, perhaps, and while the bond of sympathy is strengthened, we may learn more of each other.

SALLIE J. GLENN,
State Reporter, Tampa.

NEBRASKA.

SCHOOLS OF METHODS.

Nebraska has five Chautauqua assemblies, at each of which a school of methods is conducted by the W. C. T. U. That of Beatrice has just closed after an unusually interesting session. The school was held in the large Willard hall belonging to the state union and was conducted by Mrs. C. M. Woodward, of Seward. A good attendance each day showed the interest of women in our work. Gentlemen also were frequently present. Various departments of work were given on the different days. Press work, railway department, the Temple and a parliamentary drill were given by Mrs. Woodward, also evangelistic work on which day your reporter read a paper on "Woman as an Evangelist." Mrs. Z. A. Wilson, of Lincoln, state superintendent, presented the subject of franchise, giving a very able address. A quartette of ladies sung a rousing suffrage song which had been written especially for the W. C. T. U. of Nebraska. On another day Mrs. M. E. Roberts, of Lincoln, spoke on "Homes for Homeless Children," and Miss Stoner, of Lincoln, filled an hour one day with a talk on sanitary and economic cooking. Miss Stoner has spent several months in the employ of the Young Woman's Christian Association of Lincoln, working among the young girls of the lower classes and training them in this line of work. Her talk was illustrated by actual cooking on a small scale and proved so popular that a table talk was arranged for at seven o'clock that evening. A good audience assembled and questions and answers were freely given. Dr. Parkhurst, of Chicago, conductor of the ministers' institute and Biblical exposition, was present and added to the interest by his questions and remarks on oriental cookery. Miss Stoner is a sweet, serious young lady who has made a deep study of this work and is in love with it.

Mrs. Woodward also delivered a lecture in the tabernacle the first day of the assembly, her subject being, "The Twentieth Century Woman."

Fremont, Crete and Long Pine assemblies are now in session and Salem opens later. I hope to have reports from all these places for my next letter.

GENERAL OFFICERS' MEETING

was held on the grounds the first day of the assembly, at which three new superintendents were appointed to fill out unexpired terms—Mrs. Alice Waltemeyer, Omaha, for the Y work, Mrs. M. M. Claflin, of Ord, Sunday-school work, and Miss Berenice Kerney, of Plattsmouth, to superintend the L. T. L. work in place of Miss Lillie Williams, who has removed from the state.

Mrs. M. M. Pugh, of Omaha, superintendent of parlor meetings, is greatly delighted with the success of a reception to the teachers of Omaha, given them by the W. C. T. U. of that city. She says: "No one thing has ever brought our beloved cause so prominently before the people in such a nice way as our teachers' evening." Nearly five hundred invitations were issued. Every teacher in the public schools, kindergartens and normal classes was invited, about four hundred responding. A short program had been prepared, which was opened with prayer by Rev. Augusta Chapin, D. D., one of the white-ribboners. Mrs. E. L. Woods, president of the union, gave an address of welcome in a very happy manner, which was responded to by Miss Snyder, of the high school, who was so thoroughly appreciative of the union that she donned the white ribbon before the evening was over. Mrs. J. C. Carley, of South Omaha, furnished delightful music during the evening. Mrs. Matheson, a favorite with Omaha audiences, gave a most amusing character impersonation, which was heartily applauded. Dr. Freeda Lankton then publicly greeted and introduced the Y's, giving an outline of their work and saying many good words for them, which will doubtless bring them new members. Mrs. Alice Waltemeyer, acting president, responded for the girls, hoping they would be found worthy to work with their mothers in the cause to which they are pledged. After the program was closed ices were served with cake, and a delightful social hour was spent together. Will not those teachers receive new inspiration for their work in temperance instruction, recognizing, as they must, that the motherhood of the W. C. T. U. stands close behind them?

TENTH ANNUAL CONVENTION

of the fifth district was held in Geneva, June 18–20. Mrs. C. E. Howe, of St. Joseph, Mo., gave two stirring lectures, and Mrs. E. D. Blair gave a chalk talk to the children. Dear Mother Putnam was reëlected president for the sixth time. She had expected to remove from the state, but the women felt they could not give her up, and she has consented to remain. A large number of delegates were in attendance, and all enjoyed the convention very much.

NEMAHA COUNTY.

Mrs. S. F. Coryell, president, held a profitable convention in Peru, at which Mrs. E. A. Fulton, first district president, was present, giving an address. Miss Effie Abbott gave a fine recitation. Departments of work were discussed as follows: Health and heredity, by Mrs. J. H. Battles; Sabbath observance, Mrs. Graham; physical culture, Mrs. Ella Young; suffrage, Mrs. Coryell, and parlor and mothers' meetings. In the evening Mrs. Battles gave her illustrated lecture on "Alcohol."

CASS COUNTY.

This county convention was held at Murray, June 14, 15. Beautiful decorations filled the church—flowers, plants, pictures of Miss Willard and the Temple, and banners. The meetings both day and evening were largely attended, many riding long distances to enjoy them. Rev. Mr. Stewart, of Murray, conducted the devotional exercises of the first evening. Mrs. S. K. Dailey, second district president, was present, and gave an address on "Franchise." Miss Kerney also was of much assistance. A gold medal contest the second evening was much enjoyed, Miss Maggie Edson winning the medal. The address of the president, Miss Olive Gass, was concise and interesting. The L. T. L. of Murray added much to the success of the convention by their inspiring songs and recitations.

OTOE COUNTY.

The eighth annual convention of Otoe county was held in Douglas, seven of the ten unions responding with twenty-one delegates. Reports were satisfactory. Mrs. Dailey and Miss Kerney greatly aided by their presence and helpful words. The officers of the past year were reelected.

ADAMS COUNTY.

Adams county officers elected were, Mrs. Anna E. Marshall, president; Mrs. J. Fassette, recording secretary; Miss Emma J. Berryman, corresponding secretary; Mrs. Lina Cooper, treasurer. The delegates were tendered a reception at Mrs. Marshall's home.

THE ANNUAL MEETING

of Gage county, held in Blue Springs, May 28 and 29, was one of the best the county has ever seen. Twenty-six delegates were present. Mrs. Bowman, the president, makes a model presiding officer, so full of bright thoughts and suggestions. Mrs. Fulton, district president, was also present. The address of the evening was a stirring one by Rev. Mrs. Bell, of Beatrice. A notable feature was the number of papers, which proved to be addresses, given in a very creditable manner without notes. Mrs. Chipperfield gave a thrilling account of her jail work. Mrs. Lewellen gave a beautiful address on "Personal Responsibility"; Mrs. Nickell had a paper on "Pernicious Literature," and Mrs. Russell one on "Position of the Church against the Liquor Traffic." An hour was devoted to a suffrage symposium, conducted by Mrs. Agnes V. Lester. This consisted of a fine paper by Mrs. F. M. Davis, the suffrage song by a quartette of ladies, referred to in the above report of school of methods, and a very laughable, yet strictly true, exercise of questions and answers very clearly defining woman's position as a subordinate and political nonentity. The last evening was devoted to a silver medal contest, in which a young man, Jesse Craig, won the medal. Miss Anna Craig gave a nice address to the Y's, and Miss Lottie Schroder sang a beautiful solo. Both evenings the young people of Blue Springs furnished delightful music. Mrs. Fulton kept all in good humor by her quaint remarks. Mrs. Bowman was reëlected president; Miss Addie Sylvester, corresponding secretary, both of Blue Springs. Miss Anna Goudy, Liberty, recording secretary, and Mrs. Lottie Cobbey, Beatrice, treasurer. There are one hundred and nineteen W's and seventy-one Y's in the county.

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ITS FIFTH ANNIVERSARY

by Yankee Hill union was celebrated recently in the church at Rokeby, Mrs. Exley presiding, and Rev. Embree speaking hearty words of encouragement. Mrs. E. M. J. Cooley gave an able address. This dear sister has met with a great bereavement in the death of her husband, who was a minister in the M. E. church, a man much beloved and a good brother to the union. May the dear Lord bless and uphold her.

NOTES.

Mrs. Hartley, superintendent of Sunday-school work, is greatly rejoiced at the energetic way in which temperance Sunday was observed throughout the state; much of the success is due to herself. The work has wonderfully prospered in her hands, and the state regrets to spare her. We look to Mrs. Claflin to prove a worthy successor.

Mrs. Ellen D. Blair has returned to our state and is already at work, chalk-talking for the children. We are glad to welcome her home again.

The suffrage column in *Union Worker* is well sustained and grows in interest. It is refreshing to read the vigorous sentiments of the *laywomen*.

We wish every union could read Mrs. Jones' story, "How a Union Flourished Without the *Union Worker*." They can by sending for the June number, and then subscribing for it, as they will surely do. Long live the *Union Worker*.

DORA V. WHEELOCK,
State Reporter, Beatrice.

MISSOURI.

DOING DAILY DUTY.

Nor summer's heat nor winter's cold can check the zeal of the earnest W. C. T. Unions which press most womanfully onward "for God and Home and Humanity." Some are doing a great deal of good work, but reporting never a bit of it. Every union in the state is very earnestly urged to send me a frequent report, and so "let your light shine" for the encouragement of your sisters and the upbuilding of our loved cause.

CONVENTIONS.

An excellent convention for the twenty-third district was held at Appleton City, June 21 and 22, led by Mrs. M. M. S. Gillson, the district president. A gold medal contest occupied one evening and Bishop Jones, of Sedalia, gave a stirring address the second evening. Good work was reported along many lines, and methods and plans for future aggressive action discussed. Three new, live, working unions, all in Henry county, helped to make a good total showing. The Anti-saloon Army, with headquarters at Clinton, Mo., is rapidly organizing through the district, and the W. C. T. U. gladly welcome and join hands with these new soldiers who have arisen to fight the evil against which the W. C. T. U. has been so long declared. Demorest contests, work in the Sunday-school department, literature and public and social meetings are among the lines receiving special attention.

In the second district a county convention has recently been held at Newark, and the district convention at La Belle, both being very successful. Mrs. Rebecca Hall, state evangelistic superintendent, was present, giving lectures and Bible readings and greatly encouraging the work.

The Pike county convention was held in Louisiana, Mrs. Haffner, the county president, having charge. The meeting was very enthusiastic and good reports of work were given, full delegations being present from other points. Miss Lulu Collins, the Missouri state leader of temperance work in Christian Endeavor societies, had charge of the evening session. Contest work is especially prominent, and strong equal suffrage resolutions were passed.

Pettis county held its first annual convention in Green Ridge at the M. E. church, on June 12, Mrs. Golladay, the district president, presiding. The county having but three unions, the convention was small in numbers but rich in enthusiasm and interest. Reports of work showed that excellent progress had been made and much good accomplished, particularly in jail, evangelistic, flower mission, press and narcotics lines. Excellent papers and talks were given, reports being followed by discussion. Mrs. Wisker gave an account of the fine Loyal Temperance Legion in Sedalia, where in a short time past two hundred boys and girls have signed the pledge. Methods for work in scientific temperance instruction department also received much attention. A lecture by Mrs. Golladay in the evening on "The Secret of Success," closed the convention, which will meet next year at LaMonte.

The sixth annual convention of Stoddard county was held in Dexter, June 26, the district president, Mrs. C. E. Smith, being in the chair. Four unions reported, the Bloomfield and Dexter W, and a Y in each of these places, but the Bernie and Puxico unions failed to respond. Earnest, progressive work is being done in many lines, directed by efficient superintendents. Three thousand six hundred and fifty pages of literature have been distributed in the county. Numerous socials and public meetings have been held. The Bloomfield L. T. L. has fifty-seven members and meets every week, while the Dexter L. T. L. has fifty-nine members, and the children are holding social and public meetings, and Demorest medal contests. County fair work has been vigorously and profitably carried on, much literature being distributed and many pledge cards signed at the W. C. T. U. booth. The resolutions adopted were specially earnest in the lines of suffrage, scientific temperance instruction in public schools, the demand for a greater interest and activity among Christians in temperance work, and recommending to all temperance people their friend and honorary member, Charles E. Stokes, lately elected chairman of the state prohibition central committee.

FLOWER MISSION

services have been very generally held, that at Jefferson City being specially memorable. Mrs. Lucy M. Wisker, state superintendent of jail and prison work, accompanied by Miss Lillian Wood, Miss Ellen D. Morris, and a number of other prominent state workers, gathered here, and on June 9 held a service at the state penitentiary at nine a. m. for the men, at two p. m. for the women, the prisoners altogether numbering over two thousand. The prison officials were very kind, and made the way pleasant and easy for the visitors. The chaplain, several pastors, and a quartette of prisoners assisted in the gospel service, and the Bible reading, exposition and sisterly address full of comforting counsel produced a marked effect upon the prisoners, who listened most attentively. As the ladies, after the service, placed text cards in their hands, each having a bow of white ribbon, many asked their prayers for the leading of a better life. A bouquet was also placed in each cell. A visit was paid to the hospital ward, where the kind words, flowers and cards bestowed seemed greatly appreciated. The afternoon meeting with the women was in one of the work-rooms of the building, and was very touching and sad, the grief of some of the women being uncontrollable. When Mrs. Isgrigg, flower mission superintendent of Kansas City, asked how many desired to lead better lives, every hand was raised in response, and we trust there will be future fruitage from the good seed sown that day for the Master. A number of places in the state sent flowers for this service, a specially touching tribute being a contribution of one thousand pure white roses from the Stark nurseries of Louisiana, Mo., sent by Mr. Stark in memory of his little daughter who died last March.

THE UNION OF UNIONS

of Kansas City held its all day quarterly meeting in the handsome new Christian church on June 14, and a most enjoyable time was had, the pastor and members helping most cordially to make the occasion successful. A basket lunch was spread for all, and a social time enjoyed during the two hours' intermission at noon. Miss Ellen D. Morris, the district president, presided over the meetings. Prominent lines of work were discussed, and an exceedingly valuable paper by Mrs. Robinson, "The White Ribbon, its Significance and Mission," was read.

The Central union has placed in the streets of Kansas City several of the cherry phosphate penny-in-the-slot fountains, and they are a great success, the thirsty citizens constantly asking, like Oliver Twist, for "more." The W. C. T. U. is delighted, and the saloonists correspondingly disgusted.

The St. Louis South Side Y is doing good work in stirring up Christian Endeavor societies to active temperance effort. This Y will do a continuous flower mission work through the summer.

The G. A. R. post commander at Austin will join the W. C. T. U. upon condition that the union secure one of our best W. C. T. U. lecturers to speak at the G. A. R. camp-fire in August. Austin union will have a gold medal contest July 20. It has trebled its numbers during the past year, most of its sixteen active members living in the country.

Hannibal union, under lead of her sightless but energetic flower mission superintendent, distributed over two hundred beautiful floral cards and literature to the inmates of the city jail, almshouse, and home for the friendless. The Clinton union and their friends on June 27 held a gospel service at the county jail and the poor farm, distributing about seventy bouquets and much literature.

Jamesport union went sixteen miles to visit the poor farm with flowers and literature and to hold a gospel service, to the great pleasure of the inmates. This union, after ten years of hard work, can boast that their county, Daviess, has no saloons, and that the five Jamesport churches use only unfermented wine.

An earnest union of twenty-six members meets weekly at Maitland, and holds a social once a month. A festival and "art gallery" was one of their recent entertainments. They are encouraged by a prohibition club lately organized here, which is doing some good work for "the cause." Sedalia had a very successful lawn social in June, a fine program being given and refreshments served.

EVA JONES,
State Reporter, Clinton.

NORTH DAKOTA.

A OLANCE AFIELD.

The first district, comprising Rolette, Towner and Ramsey counties, was organized at Cando, Towner county, in May. In the more sparsely settled portions of the state where counties are not strong enough for a separate organization, they will be united with other counties, and a district organization formed until such a time as they shall be able to stand alone. The three counties were well represented in this convention, some of the delegates *driving seventy* miles. Interesting papers were read and discussed. Part of the time was very profitably and pleasantly employed in a school of methods conducted by the state president, Miss Preston. The L. T. L. of Cando gave a pleasing exercise in the evening. The address of welcome was given by Rev. C. A. Macnamara, of Cando, one of North Dakota's staunch Prohibitionists, and was responded to in a bright little speech by Mrs. W. J. Baker, of Rolla. The state president gave a very impressive lecture on purity.

The county conventions thus far have been interesting and well attended, especially by the men. The sixth annual convention of Cass county was held at Hunter, June 5 and 6, having upwards of sixty delegates. It was a very profitable occasion to all present, and the attendance and interest pronounced by many the best Cass county has yet had. The weather was perfect and many drove from distant parts of the county to attend, and the happy expression on many a care-worn face testified to the blessing the W. C. T. U. is bringing to the women of North Dakota aside from the carrying out of the grand Christian purpose which is growing stronger every day. The best singers in the county gave us most delightful music and that by the Hunter orchestra seemed to give new inspiration to the workers. The address by our state president on narcotics was given to a large and appreciative audience, and it was a wonderful plea for lives unblemished by unclean habits. The workers of Cass county showed their appreciation of their most capable leader by reëlecting Mrs. Mattie Meacham, president. One of the most prominent resolutions followed: "Resolved, that we most heartily condemn the use of tobacco and that we will not lend our influence or support to any minister of the Gospel or teacher in our public schools who uses it in any form."

The fifth annual convention of Ransom county was held at Sheldon June 12 and 13, with Mrs. Alice Brown, president, in the chair. Mrs. Benedict, of Fargo, representing our Crittenton home, was present, and spoke in behalf of the home, and much interest was manifested for this noble enterprise. Mrs. Adams, of Lisbon, read a very excellent paper on "Social Purity," which was followed by an animated discussion. Mrs. Mott, of Lisbon, gave a very able paper on Y work. Miss Preston's address in the evening was on "Woman's Progress," and was handled in the speaker's happiest manner.

Sargent county convention, held at Forman, came next in order, and was largely attended. Much interest was manifested by all present, many of the gentlemen taking part in the discussions. The suffrage question here, as in all the conventions, was one of the leading subjects of interest, and it is with gratification we note the increase of sentiment in behalf of woman's cause all over the state. The convention closed with a Demorest medal contest, which was pronounced every way a pleasing success, and here I will add the exercises introduced in the conventions of Cass and Ransom by the band of L. T. L's were most interesting and encouraging. Some fine papers were read, and the cordial help of ministers and neighboring county Ransom officers was much appreciated. Mrs. Vail was reëlected president of Sargent county, as also was Mrs. Alice Brown of her county, Ransom.

Dickey county convention, held at Ellendale, was well attended, and was an enjoyable occasion, but I am sorry not to be able to give a fuller report, as I have failed, for some reason, to receive one.

Sargent county workers, under the leadership of Mrs. Vail, have commenced a series of school-house meetings. They have at-

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tracted such men and boys as never attend church, and have proven quite interesting; hence the outlook is encouraging. The Demorest contestants have recited at these meetings to good purpose, adding much to the interest and attractiveness, and the truths spoken by these youthful soldiers, we trust, may prove a power for good.

The local unions all over our state, in spite of the busy season and the extreme hard times, are doing good work. They are meeting their pledges and dues with a promptness highly commendable. One feature most encouraging in our work is the large number of honoraries our new unions and some of the old ones are securing. At the recent school elections in June, the women displayed an interest never before manifested in our state, and wherever there were unions the women quite generally went to the polls, thus proving their influence, especially so in some counties where the candidates were men of a questionable character, or known not to be especially friendly to the cause of temperance. The fight in these counties was quite a bitter one resulting on the side of right. Curses are being heaped upon the women by the defeated parties, especially the W. C. T. U., and in some particular localities some of our best women have been falsely and bitterly maligned.

There are two facts most conclusively proven in our last school election: First, women *will vote* when they have an opportunity, and especially when there is a moral issue. Second, they will not all vote as their husbands do.

The new departure of the Pembina union, which the readers of THE UNION SIGNAL will remember had a notice placed in the local papers of that place, warning all violators of the law that after a certain date they should cause all violators to be arrested, have suited the action to their word, and three of the violators were arrested and placed in jail (but released on bail same day) and the fourth has an injunction served on him. We await the outcome with much interest. Two new unions in Cass county, Wheatland and Buffalo, have also caused some of the violators to come to grief, and thus the good work goes on.

I would like to make mention of local work more at length, but fear I have already taken all the space to which North Dakota is entitled, but beg to add one more item of interest. The Populist party, at their state convention, renominated Mrs. Isenhuth for superintendent of public instruction, who has so ably and acceptably filled the place for nearly two years. The Republican party of our state has taken the leading step, and placed upon their ticket Miss Emma Bates, our state lecturer on purity, and one of North Dakota's best educators. Miss Bates was nominated without opposition. The Democrats have indorsed the nomination of the Populists' candidate, and thus for the first time in the history of our country two women stand as opposing candidates for one of the most prominent state offices. "Verily, the world do move." Who shall say North Dakota is not a progressive state?

The Republican party also adopted a resolution favoring our temperance law and the enforcement of the same, and also one of equal suffrage. The Democratic party favors resubmission. We see before us another bitter struggle, but as the children of Israel were once saved from bondage, we, likewise, trust we shall be saved, for the same God of Israel is over all.

MRS. D. W. SHINN,
State Reporter, Casselton.

ILLINOIS.

"UP AND AT IT."

The Illinois W. C. T. U. is not a nonentity, notwithstanding the long silence of its state reporter. Busy workers are found in every local union, whose brains are full of plans, hearts full of enthusiasm and hands full of work. They glory in Miss Willard's encomium, "The Illinois women are always ready for the next thing," hence, there are not many "between times" in W. C. T. U. work here.

But what shall I say of it? My UNION SIGNAL pen dropped about the time of Neal Dow's birthday anniversary which furnished occasion for thanksgiving services and the setting forth of the possibilities and blessed results of a grand life grandly lived. Spring elections quickly followed with increased interest in woman's ballot for school officers. In several towns women were elected as members of the school board.

The Christian Citizenship idea of the Y. P. S. C. E.—only a little spark in some instances, was fanned into a blaze by W. C. T. U. breath and produced quite a conflagration, burning up old prejudices and lighting the way for purer politics to enter in. I am told that at the recent great Cleveland convention, Illinois Endeavorers were reported as having led in the Christian Citizenship campaign. Much credit is due John G. Woolley, who has preached both the law and the Gospel in Illinois. The W. C. T. U. has responded "Amen and amen!" while Presbyterians, Baptists, Methodists, and the voices of all other persuasions have chimed in and produced a wonderfully sweet refrain, destined to grow into a ponderous "Thou shalt not!" to the liquor traffic, that will be heard afar.

This has been a year of conferences. Our state evangelist, Miss Anna Downey, planned wisely for the gospel work, and with the exception of two weeks, when la grippe had its hand upon her, she has been constantly in the field up to the time of her summer vacation. Two conferences a week, of three days each, has been the plan. Harvard reports forty-three members added to its union during her meetings there, twenty-seven active and sixteen honorary members. Only eternity can reveal the result of her seed-sowing, soul-saving work in connection with the unions.

This has been the time for county conventions also. Mrs. Rounds, our state president, attended eighteen in two months, in addition to the rest of her labors abundant. County convention programs are becoming quite elaborate affairs. There is a growing sentiment in Illinois that the county organization is the only necessary link between the local and state unions.

Illinois has loaned some of its workers to other states. Mrs. Rounds is at present conducting the Bay View W. C. T. U. Institute, with a wonderfully interesting and practical program, upon whose pages I note the names of Miss Mary A. Mahon, our faithful state superintendent of Y work; Mrs. A. E. Sanford, state treasurer, and editor of the *Illinois Watch Tower;* Mrs. Carrie L. Grout, secretary Illinois W. C. T. U. (who has been proving herself a very useful and acceptable speaker, both in her own state and out of it), and Mrs. Mary L. Brumbach, who in season and out of season never forgets her scientific temperance instruction department.

There is nothing selfish about the Illinois W. C. T. U. It may yet start a "loan association" for missionary work, but of course it would expect the loaning to work both ways.

Illinois has an able corps of district presidents, some of them veterans in the service, and some young women with all the enthusiasm of youth. Good reports come in from all along the lines. The Y work is flourishing under Miss Mahon's wise leadership, and Miss Wintringer has a "zeal according to knowledge" in the L. T. L. department. She worked up a large circulation for the special L. T. L. number of *The Watch Tower.*

Mrs. Annie M. Phillips, state superintendent of fair work, arranged that every superintendent of this line of work should have the state paper. It is an unsolved problem with me how any W. C. T. U. woman can get along without at least THE UNION SIGNAL and state organ, and one or more Prohibition papers, in order that she may know something about the real situation. I wonder how a superintendent of any department can do satisfactory work without the department leaflets. In the words of the old hymn, I say:

"'Tis a point I long to know,
Oft it causes anxious thought,"

and I wonder how much "love for the cause" there is, if one does not manage some way to have an ownership in a W. C. T. U. paper, even on shares with some neighbor, if necessary.

The State Sunday-School Convention was held in Peoria in June, and of course it had some earnest words from Mrs. Hibben about Sunday-school temperance teaching. Teachers' institutes are the order of the day just now, hence the local superintendent of scientific temperance instruction in the public schools jogs the memory of the professors about our state law on that point, and puts in a plea, to say nothing of the higher powers that very likely have been heard from several times.

Quincy has a woman's council, composed of fourteen woman's organizations. The president of the Quincy W. C. T. U. gave an interesting paper before that council entitled, "Origin, Scope and Development of the W. C. T. U.," which was followed by a twelve minute supplement by the secretary. No doubt much valuable information was given and gladly received.

Rockford Central union has introduced a series of very valuable papers in its meetings, given by prominent women of the city. There is a hearty relish for good programs.

Evanston union has a Sunday-afternoon Gospel meeting, and a cottage prayer-meeting each Friday evening. It reports four thousand pages of literature distributed, and thus in quiet ways, as well as in more public work, its influence is felt for good. It had a tea meeting for the mothers of its kindergarten children.

Medal contests have been "quite the fashion" in connection with conventions, and a diamond one is being planned for the state annual meeting. Reddick held a tobacco contest, when six girls from contesting school districts gave excellent essays, bristling with facts about the effect of tobacco on man. Cash prizes of two dollars and one dollar were awarded. Our superintendent of narcotics gives three cheers for Reddick W. C. T. U.

Monica union had an old ladies' contest which was quite a success, the oldest of the seven contestants was sixty-four years of age.

Brimfield, Carthage, Mount Vernon and Robinson have reported success with the interesting and patriotic entertainment, "The American Jubilee," written by Mrs. Anna Chacey, of Hillsboro. Money for the W. C. T. U. has been coined by this, as well as sentiment. More than sixty unions in Illinois have given this unique entertainment.

One L. T. L. shows its appreciation of the church that opened its doors for its meetings, by keeping an L. T. L. vase in the church filled each Sunday with flowers.

Bloomington Central union has just issued five thousand circulars, setting forth a general view of W. C. T. U. work. These are to be used in the house-to-house canvass with the Polyglot Petition. This union is prospering. A new L. T. L. has recently been organized by it, the outgrowth of its mothers' meetings. June 9 members of the Central union and the Normal Y held a religious service at the county almshouse. Fruit, with bouquets and texts, was distributed to the one hundred and five inmates there. The services were impressive, and greatly appreciated. The Normal Y's held a service there again July 1. The Bloomington Y's also observed flower mission day by the distribution of flowers in the city. Much work in this line has been done throughout the state.

July 31 was W. C. T. U. day at the Prohibition camp-meeting at Oakland Park, Decatur. August 1 was devoted to the Y's. Many W. C. T. U. names were on the program, among them that of Mrs. Rena Michaels Atchison, a candidate, with Mrs. A. E. Sanford, for trustee of state university, on the Prohibition ticket. Illinois W. C. T. U. intends to keep those nominations in mind until voting time comes. Mrs. Carlock, now of Berea College, Kentucky, has charge of the children's meetings at half-past nine each morning at this encampment.

I cannot even hint at all the varied work that is being done. Miss Walker, office secretary at state headquarters here, is kept busy in helpful correspondence and sending out literature. Being so centrally located, she has been able to respond to quite a number of appeals for personal help in conventions.

Of course we are all rejoicing that our own Frances E. Willard is on her native heath again. Long may handkerchiefs wave in her honor, and true hearts "rise up and call her blessed."

MRS. G. H. READ,
State Reporter, Bloomington.

NEWS IN A NUTSHELL.

AT the late Prohibition convention held at Grand Junction, Mrs. Mary Jewett Telford was unanimously nominated as representative from her district for the Tenth General Assembly of Colorado. She was out in the state at work, and was staggered with surprise when she heard of it. Heartiest congratulations to our good friend, Mrs. Telford.

MR. G. H. VIBBERT, of Boston, closed a series of seventeen meetings in Greenville, O., July 29, speaking on the street and in the various churches. Mr. Vibbert is a scholarly gentleman, handling the different phases of the temperance question in a kind, but very forcible manner, always pressing home the fact that the mighty power of the ballot is the key to destroy the saloon.

MRS. HANNAH M. MULLENIX, the capable white-ribbon evangelist of the second district of Minnesota, has been given an unanimous call to the pastorate of the Congregational church of Grand Meadow, Minn. Shortly after entering upon her pastoral duties, she became so loved and highly esteemed by her people that an earnest request was made for her ordination, and this was recently observed.

MRS. CARRIE L. GROUT, the efficient recording secretary of Illinois union, writes of the remarkable success of the W. C. T. U. institute at Bay View, Mich., under the leadership of Mrs. Louise S. Rounds. The white ribbon note books have been filled with hints for developing practical lines of work; and many outside our organization were attracted by the entertaining character of the meetings. Mr. Hall, the superintendent of the assembly, gave every assistance in his power, and rejoices in the success of the institute. Mrs. Rounds' strong qualities were revealed in her wise conduct of the entire meeting.

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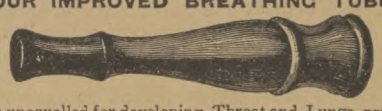
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334 Dearborn St., Chicago, Ill.

MRS. LEONORA BARRY LAKE writes that the Catholic Woman's Temperance Union of St. Louis, Mo., has grown to a membership of two hundred, and that she has recently organized five other similar unions.

THE Siskiyon county, California, convention, in June, was favored by the presence and aid of Miss I. C. De Velling, one of our most valued National organizers. Several fine papers were read, among them one by Mrs. Gleason on "The Education of Better Mothers," another by Mrs. Isgrig on "The Question of the Hour," one by Mrs. Gray on "Individual Responsibility," and another by Miss Isabelle Davis on "Social Purity." Every question which came under discussion was handled by Miss De Velling with a master's touch; and it is owing largely to the inspiration of her presence that the convention was a most enjoyable and profitable one. Since June 29 Miss De Velling has visited six towns and five unions, speaking some fifteen or sixteen times. Wherever she goes she commands the highest respect and wins the hearts of the people with her irresistible earnestness and clear logic. She expects to organize several new unions before she leaves the county.

THE dedication of the Frances E. Willard M. E. church, Cherry Valley, Wash., June 24, passed off very successfully. As Rev. W. H. Johnstone, who had been invited to take charge, was not present, Rev. Geo. Kindred, pastor of the Congregational church of Sultan City, kindly consented to substitute, and proved himself "a workman that needeth not to be ashamed." The church was nicely decorated with evergreens, flowers, pictures, mottoes, flags, etc., as the ladies had determined to do their best to make the dedication services a success. It was a goodly sight to see the bright and intelligent audience that had gathered for the occasion. Many had come ten, and some even twenty miles, and as they listened to the eloquent sermon they could say with one of old, "It is good to be here." At the conclusion of the sermon Rev. Kindred stated as the debt had already been provided for by the Ladies' Aid Society he would ask for a free-will offering for the pastor, which the people responded to liberally, after which the Frances E. Willard M. E. church was formally dedicated. The pastor, on behalf of himself and people, desires to express gratitude to Rev. Geo. Kindred and his excellent choir from Sultan City, who did so much towards making these services a success.

HOSPITAL.

The annual meeting of the National Temperance Hospital and Sanitarium Association will be held Monday, September 3, at 1:30 p. m., at the Hospital, 1619 Diversey Avenue, Chicago, Ill.

MRS. WATSON THATCHER, *Sec.*

Cor. Secy's Notes.

A good record reaches us from Mrs. S. M. Wood, corresponding secretary of the W. C. T. U. of McComb, Miss.: "Our union was only organized the 22d of last April, and now numbers thirty-six regular and eighty-four honorary members. We hold meeting every month; have had one Demorest contest, one pay entertainment and one reception for our honorary members; are not in debt, have paid all state dues, and have money in our treasury besides a large amount of literature on hand for present and future use." Bravo! Who can do better?

Mrs. H. M. Switzer, president of the W. C. T. U. of Oklahoma, writes: "I rode one hundred and twenty miles to Cherokee to speak on the Fourth of July. Spoke in the afternoon in a beautiful grove and in the evening in a school-house, afterwards organizing a W. C. T. U. with seven regular and eight honorary members, also a Y with seven regular and seven honorary members. Those people made heroic efforts to get some one to help them, one lady driving forty miles to meet me at the station and another bringing me back. The heat was simply frightful. Our Oklahoma women are doing grandly." A magnificent record.

The following letter from Miss Elizabeth Preston, president W. C. T. U. of North Dakota, will interest and cheer all readers: "This week finishes the county conventions for North Dakota, which have been unusually well attended and enthusiastic. In spite of the great depression we are not only holding our own, but making progress. The Populist party, which carried the last state election, has again indorsed woman suffrage and placed itself on record as opposing the repeal of the penalty clause of our prohibitory law. The Republican party recommends to the favorable consideration of our next legislature the question of woman suffrage and declares for the enforcement of our laws controlling the liquor traffic. North Dakota enjoys the proud distinction of being the only state in the Union whose superintendent of public instruction is a woman. The "experiment" has worked so well, that this year both parties have nominated a woman for that office. The Populists renominated Mrs. Laura J. Eisenhuth, the present incumbent, and the Republicans nominated our state superintendent of purity, Miss Emma F. Bates. *Westward* the star of *progress* takes its way."

The annual state conference of the Y. W. C. T. U. of Ohio was held in the Asbury M. E. church, Delaware, July 19 and 20. We note with pleasure the exercises, and the presence of the enterprising state secretary of young women's work, Miss Frances Ensign. Mrs. Henrietta Monroe, president of the state union, was there to help, instruct and strengthen; also Mrs. R. J. Trego, our efficient National evangelist, whose labors have been greatly blessed during all the year.

As we write, other words which we hope may prove an incentive to many unions are received from Mrs. Delia W. Shinn, state corresponding secretary, Casselton, North Dakota: "The noble work done by the Moselle union, which is only a small country union, the members of which are mostly farmers' wives will, I am sure, delight you. It has under its charge forty-eight little children from Minneapolis, giving them Dakota air and sunshine, of which we have an abundance." God bless such a union is our prayer.

We are pleased with the close union in many places between the W. C. T. U. and Equal Suffrage Associations. Two of our much honored women are officers of the latter society of California, Mrs. Annie R. Bidwell being vice-president and Mrs. Emily Pitt Stevens, corresponding secretary of the Woman's Suffrage Educational Association of that state, and do us honor in their diligent, intelligent service, never compromising prohibition for suffrage endorsement. They stand fearlessly and truthfully for the Prohibition party; that *always* endorses woman's ballot.

We regret to learn that our National organizer, Mrs. Henrietta Skelton, has been laid aside for a time by illness, but glad she has found a resting place at Lytton Springs, Cal. She will go, as soon as able, to South Dakota for recuperation and hopes to find her way to Ohio for our National Convention, indeed hopes to be permitted to rally her fellow Germans in that state at an earlier date.

MARY A. WOODBRIDGE.

Treasurer's Corner.

Evidences accumulate to show that an extra effort must be put forth by state and local, as well as individual members, or we shall fall behind in dues and members. Some of the states have by extra effort paid dues in excess of last year, while others are not quite up to former years, and other states have not yet completed payment of dues. We are very anxious that our treasury may be entirely freed from debt and be able to present a clean balance on the right side of the ledger. This can be done if all states will faithfully collect dues from every individual member and promptly forward ten cents per member to the National. Dues have recently come from Alabama and North Carolina, also from Pennsylvania.

Coquille, Ore., W. C. T. U. sent $1.50 on ten cent fund; Kingston, Mass., $2; C. Emma Cawthorne, Henry, S. D., 40 cents, while Mrs. Maria B, Suliot, of Salem, O., sends 65 cents as a thankoffering.

Mrs. Eliza Waldo writes: "I saw your suggestion in THE UNION SIGNAL that a contribution to the National treasury of one dollar is a very practical way of expressing our welcome home to our National President. As this idea accords well with my own, I enclose herewith one dollar for that purpose."

L. M. Hyslop, of Nebraska City, Neb., says, "Am glad I always read the Treasurer's Corner, for it had not occurred to me that I could show my welcome to our beloved president in so small a gift as one dollar to our National treasury until reading the Corner in my last UNION SIGNAL. I have thanked the dear Father many times for returning her to us in renewed health and strength, and I often think it must be a source of great help and comfort to know that at the noontide hour thousands all over the world are supplicating a throne of grace in her behalf.

"'Though sundered far, by faith we meet
Around one common mercy seat.'"

Some of our dear sisters write of burned up crops, suspended manufactories and paralyzed business, yet all are hopeful for the future and all assure us at Headquarters that they will do the very best they can. May the Lord give us victory even in our temporal matters.

HELEN M. BARKER.

TEMPLE RECEIPTS.

Indiana—Crown Point: Mrs. James Burge, $1; South Bend: Mrs. G. W. Greenwood, $1; Newtown: Mrs. Keziah Palin, $1; South Wabash: Mary E. King, $1; W. C. T. U., $3; Elizabeth S. Henby, $1; Crawfordsville: Mrs. Minnie A. McKnight, $1; Portersville: Mrs. Margaret E. Sherrett, 50 cts.; La Otto: Mrs. Lucy Simon, $1; Indianapolis: Eliza P. Newcomb, $1.10; Mrs. M. M. Medearis, 10 cts.; Fountain City: Rachel M. Shugart, $1; Arney: Mrs. Paulina Aley, 50 cts.; Mrs. Maria Nams, 50 cts.; Union Center: Mrs. Arletta Vail, 50 cts.; La Porte: W. C. T. U., $5; North Manchester: K. T. A. Straw, $1; Spiceland: Hannah T. Lawrence, $1.

Kansas—Sedan: Mrs. O. E. Hosford, $1; Wichita: Mrs. Sarah Du Bois, $1; La Cygne: Mrs. E. E. Seaton, $1.50; Haven: Mrs. Clara E. Smith, $1; Minneapolis: Hattie F. Roberts, $1; Humboldt: Mrs. Mary A. Garrett, $1; Erie: Mrs. Eva F. Allen, $1; Sabetha: W. C. T. U., $1; Topeka: B. F. Burton, $1; Mrs. A. H. Care, $1; Westgate: Annie B. Westgate, $1; Phillipsburg: Mrs. Amanda Strong, $1; Hutchinson: Mrs. Clara W. Kanaga, $1; Whiting: Mrs. R. M. Monroe, $1; Winfield: W. C. T. U., $32.13; Emporia: Mrs. Sabine Conner, $1; Leavenworth: Mrs. J. W. Brown, $1; Wa Keeney: Mrs. E. Dodge Carson, $3.50; Oakland: Mrs. F. L. Mc Clelland, $2.

Louisiana—Irish Bend P. O., St. Mary Parish: Mrs. Lilly Stewart, $1; Lecompte: Mrs. E. F. Johnson, $1.

Massachusetts—Cochituate: Mrs. Candlin, $2; Jamaica Plain: Mrs. H. C. Pearson, $1; Hyde Park: W. C. T. U., $50.50; Williamstown: Emma C. Bascom, $1; Lowell: L. E. Glidden, $1; Mrs. Eliza Coleworth, $1; Leominster: Mrs. W. H. Harrison, $1; Northampton: Sarah M. Shipman, $3.65; New Bedford: Mrs. M. L. Littlefield, $1; Cornelia P. Matthes, $1; Miss Eliza Brownell, $1; Watertown: W. C. T. U., $5; Holliston: Mrs. A. L. Loud, $1; Savoy: Mrs. C. C. Barnes, $1; Vineyard Haven: Mrs. Helen A. Oliver, $1; South Hanson: W. C. T. U., $2.53; West Somerville: L. Bennett, $2; East Somerville: Mrs. A. A. Mowry, $1; East Northfield: Mrs. Fanny M. Colton, $1; Florence: Mrs. F. E. Campbell, $1; Mrs. Bennet Allen, $1; Chicopee Falls: Mrs. Mary Sanderson, $1; Chicopee: Jennie Sherman, $1; Hinsdale: Mrs. A. E. Winslow, $1; Wellesley: Students in Simpson Cottage, (Wellesley College), $3.15; Lee: Mrs. J. M. Howk, 50 cts.; Fitchburg: Mrs. S. E. Merriam, $1; Harwich: Mrs. W. H. Underwood, $2.50; Ludlow: Miss Irene T. Jones, $1; Northbridge Center: A friend, $1; W. C. T. U., $5; East Shelburne: Mrs. M. O. Fiske, $1; North Adams: Mrs. A. E. Babbitt, $1; Natick: Mattie A. Richards, $1; Malden: Mrs. P. S. J. Talbot, $1; West Mansfield: Mrs. Mary Sherman, $1; East Boston: Thomas Bourdman, $2; Boston: Mrs. M. E. Cheney, $1; Alice E. Loud, $2; Miss H. B. Landers, 50 cts.; Mrs. Mary Mitchell, 50 cts.; P. J. Walden, 50 cts.; Springfield: Mr. and Mrs. Blackmer, $2; Armory Hill: W. C. T. U., $5; Mrs. J. E. Bailey, $1.20; Bryantville: Mrs. P. S. Damon, $1; Milford: Mrs. N. B. Johnson, $6; Blackstone: Mrs. M. Alice Millman, $3; Savoy: W. C. T. U., $1; Berlin: Mrs. Silas Sawyer, $1; Wingham: W. C. T. U., $5; Amesbury: Mrs. P. T. Foss, $1; Miss Alice Huntington, $1; W. C. T. U., $1; Orange: Mrs. Clarissa C. Stebbins, $1; Lowell, Mrs. J. H. Short, $1; Auburndale, Mrs. M. E. Gordon, $1.

Michigan—Birmingham: Mrs. T. C. Williams, $1; Dansville: Mrs. C. W. Austin, $1; Ann Arbor: Mrs. Betsy Lee, $1; Carleton: Ann A. Gee, $1.50; Hudson: Mrs. L. E. Cunningham, $1; Charlotte: Mrs. H. L. Bates, $1; Holly: Mrs. L. L. Morrison, $1; Hillsdale: W. C. T. U., $1; Red Jacket: Mary MacDonald, $1; Manistee: W. C. T. U., $5; Chelsea: C. M. Bowen, $1; Port Huron: Mrs. B. C. Farrand, $1; Grand Haven: Mrs. J. W. Orr, $1; New Haven: Mary B. Milton, $1; Sand Creek: C. C. Spooner, $5; Williamston: Mrs. Sophronia M. Bowerman, $100; Dorr: Mrs. Mary B. Averill, $1; Towns: Mrs. Maria Waterbury, $1; St. Joseph: Mattie M. Marble, $5; Lansing: Mrs. E. P. Church, School for the Blind, $1.05; Plainwell: Martha McKay, $1; Blissfield: W. C. T. U., $5; Hanover: H. N. Rowley, $1; Union City: W. C. T. U., $1.75; Luther: Mrs. C. E. Cutler, $1; Grand Rapids: Laura S. Haviland, $1; Britton: Mrs. Margaret H. Borden, $3; Mrs. Flora Exelby, $1; Coldwater: W. C. T. U., $3; Adrian: Y. W. C. T. U., $42.25; Liberty: Mary E. Hill, $1: Lapeer: Mrs. Margaret I. Taylor, $1; Mt. Clemens: Miss Sarah Tucker, $1; North Muskegon: Mrs. L. E. Johnson, $1; Miss Lelia Johnson, $1; North Adams: Mrs. Lucy Corbet, $1; Caseville: Mrs. Celia Barbour, ten cents; Portland: Miss Cora Bunk, $1; Miss Harriet L. Toan, $1; Mrs. H. G. Stevens, $1; Allendale: Mrs. Rev. R. H. Ross, $1, Nellie E. Ross, $1.50; E. Alice Comstock, $1; Mrs. E. M. Comstock, $1.

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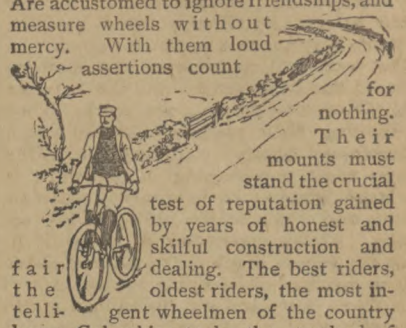

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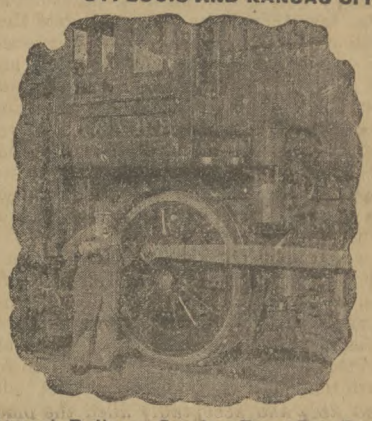

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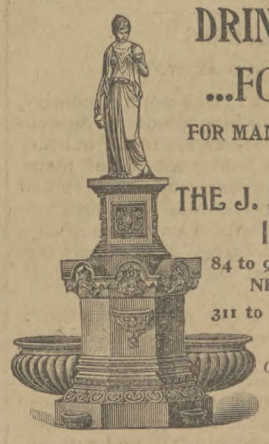

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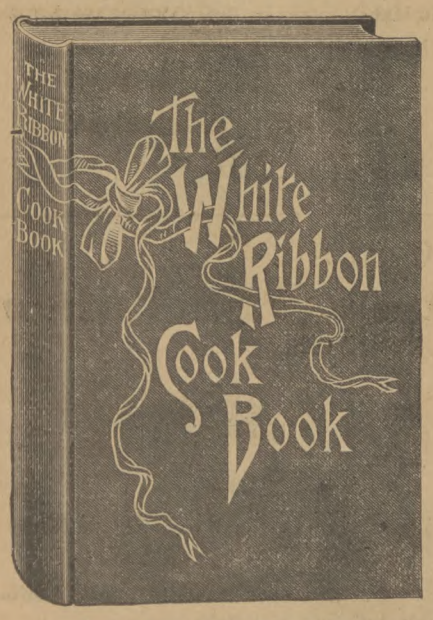

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8. Vital Points of Expert Opinion:
Chauncey M. Depew on the Debs Strike—George M. Pullman on the Strike—Joseph Medill on Pensions for Worthy Workingmen—Mr. Gompers on the Federation of Labor.
9. Questions to Specialists:
Mrs. Joseph Cook on the Prospects of Temperance in Mission Fields.
10. Editorial Notes:
Causes and Consequences of the Debs Strike—Mgr. Satolli on Roman Catholic Liquor Dealers—Cleveland Convention of Y. P. S. C. E.—Lexow Investigating Committee in New York City — Admission of Utah—Anarchy and Anarchism—Assassination of President Carnot—Hawaii as an Aristocratic Republic.

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Publisher's Notes.

A GREAT MOTHER

THE WOMAN'S JOURNAL.

A Great Mother. Sketches of Madam Willard. By her daughter, Frances E. Willard, and her kinswoman, Minerva Brace Norton. With an introduction by Lady Isabel Somerset. Chicago: Woman's Temperance Publishing Association. 1894.

How to achieve a successful motherhood is a physiological and psychological problem which exceeds all others in importance except one—equally important—"how to achieve a successful fatherhood." These two problems cover the whole ground of human progress, yet they enlist less thought and attract less attention than visionary theories and fashionable follies. Madam Willard was a success as a mother. She lived a life of exceptional value as a demonstration that domestic happiness is promoted by mental and moral activity. Mary T. Hill was born and raised in Vermont. She began to study grammar when nine years old. When thirteen her parents moved to a farm in Western New York. From fifteen to twenty-six she was a teacher. At twenty-six she married Josiah Willard, and for ten years lived in Churchville, half a mile from her father's door. Thence they moved with their two children, Oliver and Frances, to Oberlin, O., where a third child, Mary, was born. For five years husband and wife studied together in the college classes there, and then moved to Wisconsin, passing through Chicago, then a muddy village of 4,000 inhabitants. They settled in Janesville, on the verge of an undulating prairie, with forest grounds sloping to Rock River. Later, they made their last move to Evanston, to enable their children to study at the Northwestern University. Father, daughter Mary and son Oliver successively passed away, leaving Madam Willard and her daughter Frances. The mother lived to be eighty-seven, and died serenely, August 7, 1892, at Rest Cottage, Evanston, having been to the last the central figure of a beautiful and happy home.

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8. Words for Wage-Workers. *Bristol.*
15. Liquor on the Congo. *Stanley.*
17. Opium and Other Narcotics. *Kerr.*
18. Temperance and the Labor Question. *Willard.*
20. The Reason Uncle Zachary Will Not Keep or Sell Cider.
21. The New Declaration of Independence.
22. Somebody is Praying for You. *Henry.*
23. Why I am a Prohibitionist. *Willard.*
24. The Tobacco Habit and its Effects Upon School Work. *Seerley.*
25. Who Killed Carroll? *Packard.*
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Publisher's Notes.

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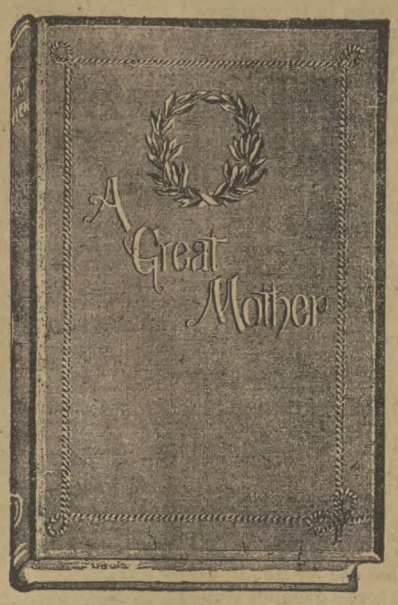

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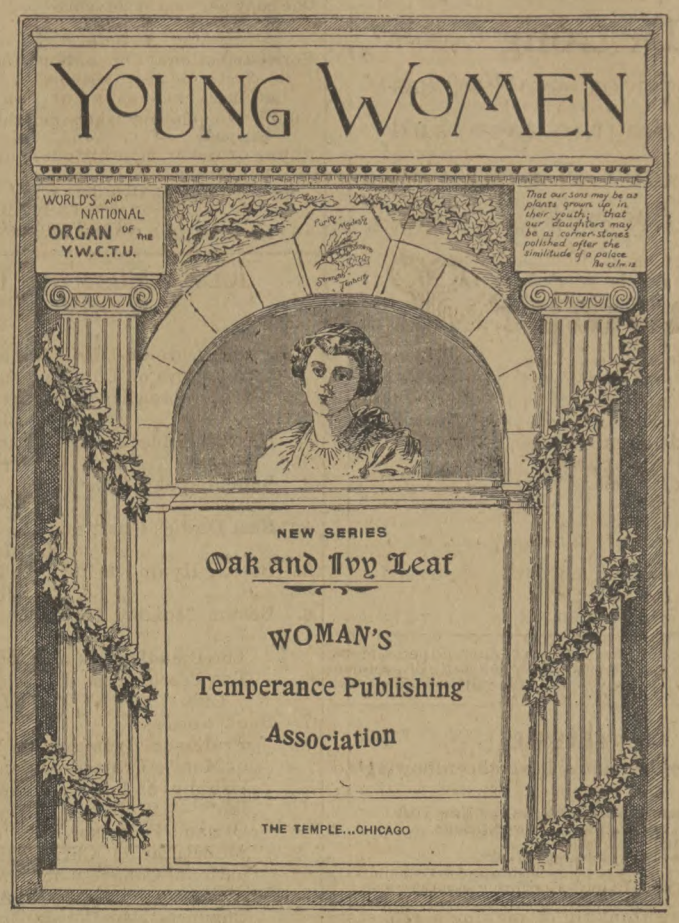

MISS WILLARD WRITES:

MY DEAR YOUNG WOMEN:—Among the many good things that keep on happening to—and that means making happy—the W. C. T. U., none in recent times has given me more solid comfort than your change of name. For though I have stoutly adhered to my own from a period long distant even unto this hour, I quite approve of YOUNG WOMEN changing theirs when they can improve upon them, and this, our gentle younger sister, the *Oak and Ivy Leaf*, has certainly achieved.

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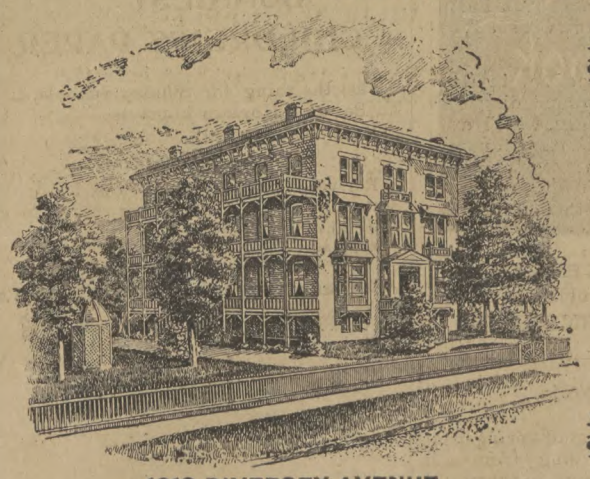

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Signal Notes.

BELFAST, Ireland, has one license for drink shops to every thirty-seven families.

A PETITION has been presented to the Transvaal Parliament against the employment of barmaids.

FOUR thousand of the eleven thousand members of the Blue Cross temperance society in Switzerland are reclaimed inebriates.

IT is a historical fact that Selina, Countess of Huntingdon, attended and participated in Wesley's conference at Leeds in 1762.

JULES SIMON is quoted as saying that "France passionately desires peace" and would gladly enter upon a diminution of military expenditure.

BISHOP THOBURN states that when he left India, last March, the whole number of converts in the mission stations of North and Central India amounted to 72,000.

THE German Peace societies have received a welcome gift by the bequest of a Bavarian lady, of £2,500, the income from which is to be applied to their use.

LONDON hospitals are finding less use for alcohol in medicine; a hopeful sign. At one hospital the amount expended yearly is reduced eighty-five per cent in ten years.

IF the figures of a French statistician are credited, the balance of the sexes is more nearly equal in France than in any other country, being in the ratio of 1,007 to 1,000.

AT the meeting of the Third London Wesleyan Methodist district at Hastings, Miss Dawson, who is already a steward of the Red Hill circuit, was elected one of the lay delegates to the Wesleyan Conference.

THE British Royal Opium Commission has been memorialized by fifteen missionaries in China, representing the various British societies, urging the commission to recommend that the Indian government should restrict the production to what is needed for medicinal purposes only.

THE famous English cricketer, Mr. J. E. K. Studd, who is a total abstainer from principle, says with regard to quenching thirst, that he has always found it best to drink as little as possible of anything, and recommends hot tea as the best for a strong thirst. Next to this, lemonade is his favorite beverage.

THE *Westminster Gazette*, whose figures are indisputable, gives the proportion of drunkenness, as one to every twenty-six of population in Gothenburg compared to one to every two hundred and six and one to every four hundred and six in Cardiff and Southampton. Surely not a convincing argument in favor of the Gothenburg system.

MAN SUKH LAL, editor of the *Banner of Asia*, is another sufferer from efforts in the Indian anti-opium crusade, being sent to prison for one month, having refused payment of his fine. Mr. Alfred Dyer of *The Bombay Guardian* is the next to have been placed upon the rack. The government of Bombay is thus adding condemnation to the well-merited accusations heaped against it.

THERE is an estate in North London, according to the *Christian Commonwealth*, on which seven hundred cottages have been built by one company, without any gin or beer shops. Those residents who desire the drink know where to get it, and do get it. But this only shows that *partial* prohibition is partial failure. Prohibition itself is not a failure, and is its own best advocate.

REV. F. B. MEYER, of London, invites mothers in the poor and crowded districts to his weekly Monday meetings, which are held in a hall, furnished with carpet, comfortable chairs, tables, with vases of flowers to resemble a sitting-room. While the women, whose number averages three hundred, are busily sewing in groups, the good divine gives informal home talks, and the babies are cared for in an adjoining room by volunteers.

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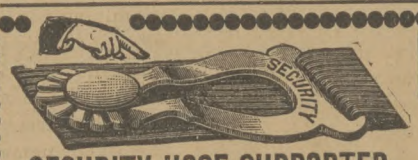

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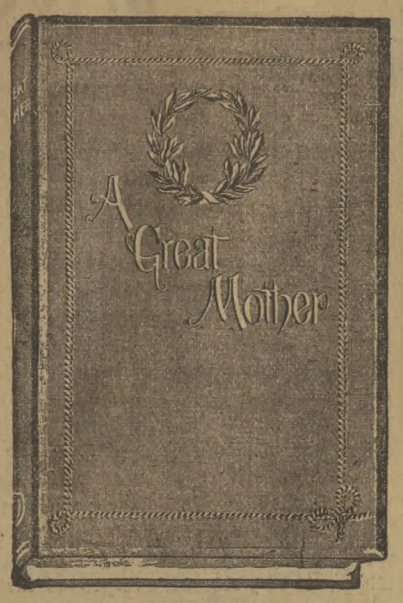
Volume XX.—No. 33.] CHICAGO, August 23, 1894. [Price $1.00 per Year in Advance.

"A GREAT MOTHER."



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SELF-DENIAL WEEK.

September 22–28 has been fixed upon as Self-Denial Week. It begins on the birthday of our First Round-the-World Missionary, and ends on that of our World's W. C. T. U. President. During that time each person (man, woman and child) who believes in the white-ribbon cause—a pure life, a protected home, a regenerated Republic—is asked to do without something that costs money in order to save and give that money to the World's and National W. C. T. U. in equal parts, to help on their work. The exact use to be made of the amount sent can be indicated if any so desire.

SINCE OUR LAST ISSUE.

Japan has more than fifty thousand soldiers on Corean territory.

The tariff bill has neither been signed nor vetoed by the President.

Ill health has obliged President Cleveland to retire to Gray Gables for rest.

Already much improvement is noted in commercial life since the passage of the tariff bill.

The assassin of President Carnot, Santo Caserio, was executed at Lyons, France, August 16.

A cablegram from Corea dated August 19, states that the Japanese have captured an important Chinese fort.

The bank clearings for the week show an increase of eight per cent over the corresponding week of last year.

Large quantities of whisky are being withdrawn from bond, so as to escape the advance twenty per cent tax of the new tariff bill.

The one hundredth anniversary of the birth of William Cullen Bryant was celebrated August 16. He was born November 3, 1794.

ACCORDING to the statement of an *attaché* of the city government, there were one thousand five hundred less saloons licensed in Chicago the first eleven days of August 1894 (the time for re-issuing licenses) than during the corresponding days of 1893. "It's an ill wind that blows nothing good." If these distressingly hard times will succeed in wiping out the saloons, we can endure them with more grace than though they did not affect our greatest enemy—the liquor traffic.

SUNDAY-SCHOOL workers will be glad to know that the quarterly temperance lesson for September 23, which is issued as a supplement to *The Young Crusader*, is now ready. The supplement is nearly double its usual size, the extra pages being given to general Sunday-school matter of value and interest to both teacher and pupil. *The Young Crusader* purposes hereafter to devote at least one page each month to Sunday-school interests, thus enlarging the scope of the paper and making it indispensable to those Sunday-schools that teach the temperance lesson. If white-ribboners in their respective schools would personally interest the superintendent in this paper, presenting him sample copies far in advance of temperance Sunday and attending to the order themselves, if desired, *The Young Crusader* would speedily grow to the one hundred thousand copies it should have.

THE most hopeful result in which any of our labor difficulties have yet issued is the appointment by the President of the United States of a National Commission to report on the causes and consequences of the great railroad strike. This commission is now in session in Chicago, and voluntary testimony of a valuable nature is being heard and recorded. THE UNION SIGNAL has been from the first a warm supporter of peace and arbitration at home and abroad, and regards the National W. C. T. U. peace department, which has been so long superintended by the wise and gentle Friend, Mrs. Hannah J. Bailey, of Maine, second to none in importance. We believe that compulsory arbitration should be wrought into the laws of the land, both state and national, and that right early. It is to our minds the remedy for strikes; it puts in the wrong both capital and labor unless they settle their disputes in such a manner as not to block the public highways or to imperil the public peace.

AUGUST 14, the seventy-fifth birthday of Lucy Stone, was the occasion of the gathering in Willard Hall of many who deem themselves ennobled in reverencing this gentle pioneer who made a life witness against the injustice of sex subordinations in the question of human liberty. Mrs. Catherine Waugh McCulloch was in the chair, and bestowed a special grace on the event by the felicity and model delicacy of her speeches of introduction. Senator Castle, of Illinois, made an address of marked excellence, in which he termed Lucy Stone "the gentle priestess of a successful revolution. . . . She left this world with every legal right of women acknowledged, if not granted, and with every avenue of life thrown open to her sex." Mrs. Helen M. Barker contrasted with enthusiasm the days when Lucy Stone's voice was that of "one crying in the wilderness" with the "fad" aspect of the woman question to-day and with the already dawning light of a world made better by just such simple fidelity to truth as was exhibited by this unswerving patriot. Mrs. Emma Smith De Voe reviewed the suffrage work of Kansas from its origin, giving special prominence to the controlling and indispensable work of the W. C. T. U. in these campaigns. Mrs. Helen Hinsdale Rich read the rare poem which will appear in our next issue, reserved because, as a farmer's daughter, Lucy Stone represented through all her ways and works the vigor, the beauty, and the purity which character acquires most fully by drinking at Nature's fountain-head.

A GOOD friend of woman's suffrage as well as the temperance cause (by the way, are not the two causes growing almost identical these days?) suggests that the W. C. T. U. endeavor to introduce into political caucus meetings resolutions in favor of woman suffrage, and that the delegates to the state and senatorial conventions be instructed to speak for woman's enfranchisement in their respective bodies. Agitation of this kind should, like charity, always begin at home. If legislators could be made to feel the real sentiment of the community, they would be greatly influenced in their actions.

A LAMENTABLE condition of affairs in Philadelphia has lately been disclosed by a member of the *Ledger* force, James F. Dailey, who has been engaged for six months examining the patronage of the liquor business in the city of brotherly love. He has discovered that of the sixty thousand signers for saloon licenses, a very large number are members and officers of various churches, also of different branches of governments and of courts. Mr. Dailey names certain prominent churches whose officers—Sunday-school superintendents and teachers, trustees and vestrymen—have their names affixed to saloon license applications, also police magistrates, city councilmen, state senators, etc. Although this is probably no isolated condition, it is seldom that we have seen such a clear and startling revelation of iniquity, even in the liquor traffic. Many of these Christian (?) men doubtless regard with horror liquor drinking and drunkenness, but if we were to compare the two sins—deliberate signing of a saloon application and impulsive drinking of the saloon product, we would pronounce the former the greater. Do not the churches named by Mr. Dailey, by their very silence, sanction this libel on Christianity? We await with interest the anticipated action of these religious bodies, and will inform our readers of the final outcome of the charges.

THERE is one good point about local option. When industriously applied, it has in it educative power for the voters. It is true that moralists might object to turning loose the agencies of evil periodically in a community, when it has once been settled that they *are* agencies for evil, always and everywhere, as it has been shown and is so generally admitted concerning the liquor traffic. Still, there may be communities where this way of dealing with truth is the only one practicable. It might be the same with counterfeiting, larceny, horse stealing or burglary. In consequence of many prominent members of society being personally engaged in the business, it might be difficult to decide whether or not the general interest ought to outweigh their own personal interests. It might even be thought best to license Smith one year to do an exclusive business in burglary within the county, and to permit him to recoup the public treasury by supporting a mission Sunday-school or a course of public lectures on the science of coöperative economics. In another year Jones might be licensed to do business in counterfeiting, a heavy license fee being exacted in return for the permission and for the monopoly. No doubt there would come a time in the political history of these communities when a majority of voters would decide that the public interest ought to outweigh those of these favored monopolists, and that henceforth no such licenses should be granted. Yet these licenses would not be nearly so detrimental to the public interests as those of the liquor traffic, which, (like the evil told of in the gospel) has power to destroy the body and soul. But the principle of local option and high license is the same, and singularly enough, progress has reached the point of generally prohibiting the merely property evils referred to, but has not reached the point of dealing with the liquor traffic upon a common sense not to say a humanitarian basis.

PERPLEXED.

BY HARRIET NEWELL SWANWICK.

"The times are out of joint!" Dismal they creak;
Discordant sounds are heard on every side.
Where, how and when shall rise the master-hand,
Whose touch of skill shall readjust the parts,
And wanted oil apply?

Faint falls the echo of the song of Peace,
As—seeking purer air—afar she goes;
Her white wings heavy with the smoke of war
Droop sadly o'er the land she long has loved,—
When will she homeward fly?

Dust-covered lies the harp that once could charm
The simple dwellers in Contentment's halls;
Who—who shall wake the silent chords, and bring
From out the deafening strife 'twixt Might and Right
Unbroken melody?

Chicago, Ill.

THE LONDON WORK OF MRS. BRAMWELL BOOTH.

I.

BY COL. ADELAIDE COX.

"I'm not going in," said the taller of the two girls as they stood in front of the Salvation Army Rescue headquarters in London. "I'm not going in, for I tell you I am afraid to."

"Well, so am I, for the matter of that," answered the other, "but I don't intend to come all this distance and then go home without accomplishing anything, simply because I don't know what these Salvationists are, and because they might happen to speak to us about our souls. Stay outside if you want to, but I wish you wouldn't; you see if they do attack us, they will be sure to speak to me first, because I am the older one."

It wasn't so very dreadful after all; the lieutenant who opened the door, smiled and asked the visitors for their names, quite as if she had been an ordinary mortal instead of belonging to the peculiar species known as the Salvationists. In the work room, too, they found that the captain who was in charge as well as the girls at work, spoke just the same language as they themselves did. They discussed the relative values of linen and cotton, of embroidery and lace, exactly as they would have done in a shop, and finally left feeling very glad that their dread of meeting the unknown had not kept them from giving to the sewing department an order for work which its representative was not more glad to receive than they to give. They left, too, with the feeling that if Salvationists were not just like other people, they at least had a good deal of ordinary human nature left.

But the workroom isn't like other workrooms, at least not like most of them. A bright, airy place with big windows and big tables, differing from the workrooms in the homes only in the fact that the women who work in it are those who have already stood the test of going back into close contact with the world, women who have proved in their lives the keeping as well as the saving power of Christ.

Almost every sort of sewing is undertaken here and beautifully done. Aprons and underclothing are the specialty, either made to order or kept to be disposed of at public demonstrations or drawingroom meetings. In the homes a great many outfits are made for the girls who are going into service. These outfits are never given but are paid for gradually by the girls, and there have been very few cases in which this confidence has been abused. As a rule, the girls are anxious not only to pay back what they owe, but also to give a little extra to help those who take their places. All the homes have one or two beds entirely supported by the "old girls," and there is nothing that they enjoy better than going to the home when they have their free afternoons to see *their* beds and *their* officers or to have a cup of tea in *their* dining-room.

. . . . . .

To the visitor who has never seen the International Rescue Headquarters, the first thing to produce an impression is the corridor, that corridor which is so long and so narrow as to form a most excellent basis for a study in perspective. But when one has been inside the various offices whose doors open from it, the corridor resolves itself into, if not a "necessary evil," at least nothing more than a necessary means of communication among the rooms where so much is done so quietly and in so small a space. Everything seems essentially business-like, from the click of the typewriters to the bell in Mrs. Booth's office which summons her secretary, but this is so because every one recognizes that "the King's business requireth haste." It is a fundamental principle of the Salvation Army that a business man should be so much the better a business man for being a Christian, and that office work should therefore be conducted just so much the better for being managed by those upon whose heart is the burden of souls, by those who can see the wonderful opportunities hidden away within the shell of routine and machinery.

Going up the long corridor past the waiting-rooms, the first door on the left represents the interview office, which is not, as its name might be thought to imply, a sort of penance chamber for the victims of the aggressive reporter, but rather a place where the fundamental principle of paper-sorting is reduced to a science and applied to the various classes of human beings that apply at the door for spiritual or temporary help, and are passed on from the waiting-rooms to the interview office, and from there up the corridor or across it or back and out again according to the judgment of the officer in charge. Well for her, and for all who pass through her hands, that one of the Rescue Work's most deeply rooted articles of faith is the belief in the existence and the value of "sanctified common-sense."

. . . . . .

The inquiry department, which has within eight months restored four hundred and seventy-eight people to their anxious friends, comes next in order. This is under the control of Adjutant Harland, who was born with a love for detective work and who has given both this love and himself to the service of those who have no helper. He has four women working directly under his supervision, and they stand ready to do their best in finding anything you may have lost, from your family to your reputation. And the inquiry department's best is something very good indeed, backed up as it is by the different *War Crys* and the various means of communication afforded by the fact that the army now has its representatives in almost every land.

Just one case is a sort of "sample of work done here," the case of a poor woman who had only too really the proverbial six children to take care of, and who left her husband because he couldn't leave the drink. When all trace of him was lost, she suddenly discovered that she would like to have him back again; so an advertisement was inserted in the *War Cry*, and a copy found its way to the very workhouse where James Bell was resting after his strenuous exertions in the service of saloon-keepers. Bell got hold of it, and read it so thoroughly that he saw the notice of information wanted about himself. He wrote saying that he was anxious to get work, to become reconciled to his wife, and also to meet her at headquarters.

He came to London to consult Adjutant Harland, and the very same morning, without an appointment being made, Mrs. Bell came to see whether she could get work in the Salvation Army laundry. But the difficulties were not over even then, for Bell was in debt £25 to the Guardians of the Poor, who were then caring for the children.

On the one hand, Bell wanted his children, but on the other didn't want to be arrested, as he feared he should be if the Guardians came to know where he was. He didn't know what to do, but Adjutant Harland did. He wrote to the board explaining the situation and soon received a letter saying that the warrant against Bell would be withdrawn, provided that the six children were taken away within a specified time. Work was found for Bell as well as for his wife, the children were sent for, and they have all lived together happily ever since. Quite a fairy tale with modern improvements.

The affiliation work comes very directly under Adjutant Harland's personal control. Within five months sixty-nine cases have come up, and thirty-nine of these satisfactorily settled, sometimes by arrangement and again by order of the police authorities. It is depressing work and shows in all their blackness the capabilities of human nature for wrong-doing.

But then, the bright side is just so much brighter by contrast. There was Hetty Thomas, for instance, whom a lady found while on her round of district visiting, and reported to headquarters. Hetty had been deceived by a man more than six years before, and when the little one was born had summoned the father. But he paid only enough to cover the costs of the summons and calmly disappeared.

Adjutant Harland took up the case, found the man, and asked him to make an offer toward the support of the child. Upon the man's refusing to do this, he was taken before a magistrate and ordered to pay arrears. When he refused to do this a warrant was issued against him and he was sent to prison for a month.

After he left there he was kept in sight and forced to pay a small allowance regularly toward the support of the child. He is still doing this, and the officers still keep in touch both with him and with the woman whom he deceived.

London, Eng.

(*To be continued.*)

STARS OF HOPE.*

BY JOSEPH COOK.

Neal Dow at the recent celebration of his ninetieth birthday said: "When Christians say *go* and vote *go*, the liquor traffic *will* go."

There are in the United States about five millions of church members who are voters. If they were to unite to make the liquor traffic an outlaw, there is no political party that they could not bring to terms.

It is a star of hope in the temperance sky, that thirty-nine out of our forty-five states have now made scientific temperance education mandatory in the common schools.

It is another sign of hope that many series of temperance text-books adapted to this instruction have been issued by the foremost publishing houses, and are all keyed up to the level of total abstinence.

It is a third star of hope that the weight and power of temperance literature, as well as its diffusion and popularity, are rapidly increasing.

It is a fourth star of hope that the Methodist, Presbyterian, Baptist, Congregationalist, and several other Protestant religious denominations, refuse to admit liquor-dealers to church-membership.

It is a fifth star of hope that the Roman Catholic church, by the recent decision of Mgr. Satolli, approving the pastoral letter of Bishop Watterson, has adopted the policy of excluding rumsellers from Roman Catholic societies, and of refusing the sacraments to Roman Catholic rumsellers who violate the laws, especially those against Sunday liquor-selling. The *Wine and Spirit Gazette* dares Archbishop Corrigan to enforce this decree. The Archbishop replies that he accepts in spirit and in letter the principles laid down by Satolli, and that as to the fear and consequences, he has yet to learn what it is in the discharge of duty. These are great and significant precedents in the Roman Catholic world. The liquor traffic has the state by the throat. It remains to be seen whether it has its grip also on the throat of the church.

It is a sixth star of hope that the Methodist church declares that the liquor traffic can never be legalized without sin, and that both the Methodist and the Presbyterian churches affirm, in national assemblies, that no political party that legalizes the liquor traffic ought to be surprised if it loses the votes of church members.

It is a seventh star of hope that reorganization of temperance politics, side by side with improved methods of moral and educational temperance action, is in progress, and that there is a rising tide of outraged public sentiment demanding that the liquor traffic be made an outlaw by both state and national, legislative and constitutional enactments.

It is true that many clouds, some of them full of fearful portents, obscure these stars. Municipal misrule, under the despotism of the dramshop, is possibly the darkest threat in the American future. The sovereignty of the saloon is one of the chief causes of the corruption of politics, both municipal and state, and may ultimately invade the national field itself. The wastes and burdens of the republic by the loss of one thousand millions annually through the liquor traffic, add immensely to the distresses of the unemployed and the poor. The apathy of luxurious society to the temperance cause is perhaps diminishing, but is, nevertheless, so great as to be appalling.

It is certain, however, that through all these clouds the glorious cluster of the temperance Pleiades is rising, with God behind it, in the now brightening dawn of the twentieth century.

Boston, Mass.

*To National Temperance Society at Ocean Grove, August 1 1894.

REASONS AND A REMEDY.

BY A. FREELAND.

Sometime since THE UNION SIGNAL, commenting on the Industrial army, remarked that many of the army through no fault of their own, have been out of employment for months. If they were out of employment through no fault of their own, by whose fault was it?

There is plenty of room in the world in which to employ themselves. The surface of America is barely scratched. The Mississippi valley is capable of sustaining as many people as the whole of Europe. Little Japan, half as large as Texas, or twice the area of Illinois, supports a population of forty million people, and yet it is said that even there only one-tenth of the land is in cultivation. The land of the United States is capable of sustaining all the people of the earth.

Then why do the Coxeyites not go on to the land and employ themselves? Evidently by reason of an artificial barrier they cannot get to it. Monopoly stands between them and the earth. There is the land ready to be tilled and to yield in abundance, and here are the hands ready to till it. A way must be found to open these lands to

the use of the willing hands. And a way has been found.

Abolish all taxes save the tax on land values. Put the tax on land values so high that it will pay better to use it than to hold it idle for speculation. Adopt the single tax on the value of land, and then every man willing to work can find work. Then, instead of there being two men for every job, there will be two jobs for every man.

This "land value tax" is already paid in addition to all the other kinds of taxes, but at present it goes to build up a plutocracy, whereas under the single tax system it would go into the public treasury to be used for public purposes, and all other taxes which are now paid would be retained in the hands of those who earned them.

Waco, Texas.

E. B. SWINNEY'S VIEWS.

It is encouraging to note that a few journals, yours among the number, are courageous enough to allow it to be said in their columns that many of the rank and file of the Industrial Army were thoroughly honest in their purpose, and through no fault of their own have been out of employment for months.

These being the real facts of the case, which have come to light notwithstanding the strenuous efforts made to suppress them, does it not indicate grave injustice in our present social system? In a country teeming with natural resources, and capable of sustaining in comfort, and even luxury, over a thousand million people, why, in a population of seventy millions do we find between three and four millions willing and able to work, yet unable to obtain it?

The cause is obvious. Land and labor are the prime factors in wealth production, and the reason idleness and poverty exist is because labor is denied access to land, from which all wealth is produced. Industrial armies, strikes and labor troubles generally, are warnings against impending disasters if such conditions are allowed to continue.

The only practical remedy that will secure "equal rights to all and special privileges to none" is the single tax. Its adoption would utterly destroy land speculation by making it unprofitable to withhold valuable land from use, thereby opening up unlimited opportunities for the employment of labor and capital, and in that way abolishing involuntary poverty. The scheme is simple, practical and absolutely just. It is simple because everybody can understand it; it is practical because it can be put into effect by the existing machinery of taxation, involving the creation of no new functions of government; it is absolutely just, because it takes for expenses of government that value which attaches to land by reason of the presence of population. Land values, or ground rents, belong to all the people, because they all help by their presence to create them; they rise and fall in the same proportion that population increases or diminishes, and are in no sense due to individual effort.

Under this system, it is not proposed to tax land in proportion to the amount held by each individual, nor to tax all land alike, but this tax shall fall on valuable land only to the full amount of its annual rental value; consequently city land will be taxed more than farming land, because it is more valuable. All improvements would be exempt from taxation. The owner of a lot upon which is erected a magnificent building would be taxed no more than the owner of an *equally valuable vacant* lot, thus encouraging industry and discouraging land speculation.

The existing system of taxation is essentially unjust, for it heavily taxes the improver of property while allowing the real obstructor of progress to practically escape.

New York City.

THE SALOON IN POLITICS; AN ENGLISH PARALLEL.

BY JAMES WHYTE.

Secretary of the United Kingdom Alliance.

At last the great danger to the nation of the influence of the liquor interest in politics is being recognized in high places. The Prime Minister, at a great meeting in Birmingham, on May 23, felt constrained to say: "The second point on which I regard drink as a danger is this: It is becoming too great a power in the state. I go so far as to say this, that if the state does not soon control the liquor traffic the liquor traffic will soon control the state."

This testimony is true. Already the liquor traffic is one of the most potent factors in determining the issue of elections; hence, even now, it largely controls the politics of the country. For, whether we like it or not, the Unionist party, or, to be quite accurate, the leaders, "bosses" and wire-pullers of that party are to-day dominated by the drink interest and are compelled to do its bidding. On the other hand, the Liberal party, as represented by its accredited leaders, has broken with "the trade," and by doing so has not only lost much support, but has brought upon itself the deadly hostility of one of the most powerful and corrupt of all the combinations for political purposes at present existing in this country. With but few exceptions the great brewers and distillers, with their plethoric money-bags, and all that influence in social, religious and political life which, in these days, wealth such as theirs always brings to its possessors, have cleared, "bag and baggage," out of the Liberal party. Just lately Lord Burton has left his party in the interest of his business. Mr. Beaufoy, M. P., seems to be on the wing, and Mr. Hugh Hoare, M. P., has just been showing signs of the greatest uneasiness in his position as a Liberal member of parliament. Publicans and drink-sellers generally, as well as those outsiders whom the liquor trade can cajole or coerce, have also gone. All the Tory and most of the Liberal Unionist papers in Great Britain are now pro-liquor; and all the liquor papers are "whole-heartedly" Unionist. With few exceptions, the Liberal papers—some of them heartily and some of them hesitatingly—support the government liquor traffic (local control) bill. The church is, on the whole, hostile to this measure; and the chapel, on the whole, friendly to it.

For the time these secessions have weakened the Liberal party and strengthened the Conservative-*cum*-Liquor party. But they have not made the latter supreme in the state. At the general election, and at by-elections which have since occurred, the Liberal-*cum*-Temperance party have successfully repelled the fierce attacks of the combination; and, if the Liberal-*cum*-Temperance party should remain "solid" on the temperance question, it will continue to repel them. But here is the danger. A section of the Liberal party are hungrily envious of the advantages—or seeming advantages—which the Conservatives derive from their political union with the drink interest. These Liberals are, or at least affect to be, at issue with their own leaders as to their proposed liquor legislation. It is needless to say that they are all preeminently "practical men." They, of course, "sympathize with the Temperance party in its desire to abate drunkenness"; but, at the same time, have the utmost contempt for the political capacity of that party, as well as for its projects and methods of working.

The Liberals of this class never cease to complain that at Parliamentary elections the temperance people do nothing or next to nothing, while the public house is all but omnipotent. If an election is won by a veto candidate, the veto has nothing to do with the victory. If an election is lost, it is the veto that causes the failure. They, —sometimes for one reason, sometimes for another,—now on the ground that the government measure goes too far, again because it does not go far enough, keep on urging that it should be dropped and a "practical" measure substituted for it. But no measure would suit them. What they really desire,—what they are actually working for, both overtly and covertly—is that *all* temperance legislation should be got out of the way "for the present," and that the policy of the Liberal party towards temperance legislation should be so shaped that the votes and influence of a considerable section of the liquor electors may be won back to the Liberals. Should this section of the party prevail, Lord Rosebery's fears will speedily be realized; for, assuredly, the loss to the Liberal party through the secession of temperance electors would so greatly outweigh any little gain that the adoption of the fatuous and perfidious policy urged upon them could possibly secure, that the Tory-*cum*-Drink combination would be borne back to office by a sweeping majority, and the drink interest would be lifted into supreme power.

It may, I think, be assumed that the persons who become liquor sellers are neither better nor worse, to begin with, than their neighbors; and that the characteristics which ultimately distinguish them, as a class, from other tradespeople are to be attributed to the peculiar influences of their environment. Now it is clearly demonstrable that their surroundings are preëminently inimical to both physical and moral health. The Registrar-General has placed beyond dispute the fact that the liquor retailer's business is the most deadly of all the occupations carried on in this country. Its effect on the moral character of those engaged in it is, to some extent, a matter of inference, but of inference from indisputable facts. The fact that the cause of the exceptionally high rate of mortality among publicans, beer-sellers and their servants is intemperance, is itself fraught with terrible significance to all who know to what an extent drinking, especially such as greatly impairs health and shortens life, inevitably deteriorates the moral nature of those who subject themselves to its devastating influence. In the report of the Registrar-General it is said: "The mortality of men who are directly concerned in the liquor traffic is appalling;" and further, "That this terrible mortality is attributable to drink might be safely assumed *a priori*, but the figures render it incontestable. The mortality attributed to alcoholism itself is far higher for inn-keepers and publicans than for any other industry, and more than five times as high as the average." The following statement, made by Mr. David Lewis, J. P., of Edinburgh, in his work "The Drink Problem," shows in a very striking manner the sort of histories which are summarized in the Registrar-General's statistics. On page 93 Mr. Lewis says:

"The late Dr. Norman Macleod, one of her Majesty's chaplains for Scotland, noted the career of the occupants of various liquor shops in Dalkeith, during the period he was minister of that parish. The results are startling. Dr. Macleod, as the result of his observations, gives the history of thirty-nine families. When he left Dalkeith for Glasgow, six of these occupied positions of comparative respectability, and in the case of nineteen others either the husband or the wife had died under the influence of drink; *and of the remaining fourteen families both parents and children, without exception, perished victims of the traffic with which they were associated.*"

But, further, certain of the influences to which the ordinary publican—the publican, that is, of everyday life, not the glorified "licensed victualler" of the political speech or leading article—is exposed, are obviously fitted to "harden all within and petrify the feeling." Day by day he witnesses, and profits by, the formation and development among men and women—sometimes even among boys and girls—of habits which lay waste, and are familiarly known by him to lay waste, whatsoever is noble, beautiful, lovable or useful in human nature. In the ordinary way of business he, from hour to hour, takes, in exchange for the brain poison which maddens fathers and mothers, the pence and shillings which, as he is well aware, ought to buy bread for famishing children. The drink-shop, is practically, the "prostitute's exchange"; and the keeper too often obtains no inconsiderable portion of his gains from the leprous trade in prostitution.

The opponents of stringent liquor legislation are never weary of entreating the public to beware of that demoralization which is the Nemesis of unpunished law-breaking. The frequent violation of some laws, these gentlemen assure us, produces in the minds of the law-breakers and of others a contempt for legal obligations generally. We certainly have no interest in contesting the point. The temperance party are "law and order" men of the least flexible type. We "commend the chalice to their own lips." What about the evasions and violations of the present licensing laws which take place in such abundance? What is the effect on the character of those who resort to them, of the scheming, lying and bribing known to be rife when public-house cases, in which licenses are likely to be endangered, are brought, or are likely to be brought before the court? Lord Bramwell, a great champion of the "trade" declared that he had met with more perjury in connection with liquor dealers' cases than with any other class of cases whatever. And,—let it be very specially noted—his lordship's experience was not derived from countries where there are Sunday closing and prohibitory laws, but from England, with its slackly administered "judiciously restrictive" liquor legislation. Notoriously the law is habitually violated by the liquor shop keeper; and, notoriously, convictions for the offences which he commits are peculiarly difficult to obtain because of the "hard swearing," that is, the perjury, which is so readily forthcoming in his defence.

London, Eng.

INTERESTS VERSUS PRINCIPLES.*

BY J. B. GAMBRELL, D. D.

Victor Hugo, the man who came as near telling the truth about France as any man who ever wrote, in describing the condition of things just before one of those violent revolutions which have occurred in France during the present century, said, "The contentions of the period were about an aggregation of interests rather than a group of principles."

Read that sentence over till you catch its fine sense, and see its masterful embrace of a critical period in a nation's history, a situation which quickly changed into revolution and bloodshed. There were contentions. That is nothing strange nor dangerous in itself. Where there is much intellectual life there will be much debate. But what were these contentions about? Human rights? No. The safeguards of a nation? No. Public justice? No. Purity in public life? No. Great problems involving the enlightenment of the masses? No. What were the contentions of the period about? "An aggregation of interests." The various classes were contending for advantage, for personal interests. The contentions waxed hotter and hotter till some won and some lost.

When principle is put in the background and greed in the front, as the ruler of a nation, that nation must speedily reverse the position of the two or go to ruin. What the French demonstrated in our century, other nations had demonstrated before, and other nations still are likely to demonstrate it as time goes on.

THE SITUATION IN AMERICA

is precisely what it was in France when Victor Hugo described it in the terse sentence quoted. We are in a prolonged period of bitter "contentions about an aggregation of interests" with scarcely a voice raised anywhere for principles. For thirty years it has been either sectional

* From *Christian Index*.

or commercial politics all the time. Mr. Cleveland in his famous tariff message, struck a high key of principle which had been so long mute that the nation was startled; capital combined and Cleveland was defeated for reëlection. Later the people rallied and elected him and his party, putting them into complete power. Since his last inaugural not one high note has been heard from Washington by a member of the government. The endless contentions are about an aggregation of interests. For many months the whole country has been kept in suspense, while the Senate has been trading on the tariff bill. No principle of common justice has any chance amidst this long drawn out "contention about an aggregation of interests." Each senator is striving to secure some interest special to himself or his constituency. Patriotism, justice and honesty all lie dead on the altar of greed. How long can a government last when principle yields to party and patriotism to gold?

This pernicious, unending "contention about an aggregation of interests" takes a new form of expression in the conduct of the great parties of the country. The contentions of politics are not about the great principles which underlie governments,—purity of elections, polity in office, a moral, intelligent citizenship, justice and equality among citizens, great social and political agencies, like the saloon, but about parties and party success. Nearly all the speeches made in Congress are for party effect. And what is still more striking, the trading on the tariff, the struggles for party advantage going on in Washington to the displacement of honest, straightforward legislation on the principles underlying the government, are no longer concealed or sought to be concealed. He is the best representative who can get the most out of the government for his section and his friends. We have fallen so low in this "contention about an aggregation of interests" that it is now a large part of a Congressman's duty to get offices for his friends, who in turn are expected to carry the people to the polls like sheep to the shearer and reëlect him to get other offices or a continuance of the ones now enjoyed. Public interests give way before the rushing tide of aggregated personal interests.

If we turn our eyes away from politics, we behold the same threatening picture, a "contention about an aggregation of interests" rather than over a group of principles. Banks, railroads, manufacturers, brokers, real estate dealers, all sorts of people, aggregating their interests and contending about them, while labor, often blind, but, like Samson, feels in its aggregated strength for the very pillars of the temple of wealth and pulls everything down on its own head.

City, state and the national governments by the consent of the great parties are so intent on revenues that they turn everything over to the saloon with its vast aggregation of interests, striking their roots through banks, house-renters, all the trades, and going into the pockets of the taxpayers in a way to influence them to quietly yield to the matchless evil. America is sanguine. We are at the big boy period of our development. We lack thoughtfulness. We are heady and inconsiderate. It is hard to make us believe in the near approach of danger. We did not believe it in 1860. But danger was near and calamity came. It can come again. It will come, and that right soon, unless there is an awakening among the better people. Already we are quite accustomed to calling out troops to riots, to many kinds of lawlessness, which clearly indicate the over-wrought nervous condition of the people, and the lack of that conservative balance which comes only by the abiding presence of sound principles in the masses. Wars and rumors of wars, on a small scale, greet us almost daily, and the very commonness of such things prepares us to go into military methods, which lead to revolutions, disorders of all sorts, and finally despotism.

The despair of the situation is that the great mass of Christians, ministers and laymen, follow in the lead of these evil forces in their ever growing "contentions about an aggregation of interests." The very servants of God have become the ministers of evil to the whole land. We may believe that we can remain a free and happy people, and sell everything for gold; but history will teach us another lesson if we will stop long enough to learn.

I am not in despair. I believe in God and have a feeling that He does not mean that humanity shall throw away for a mess of pottage its greatest opportunity since the world began. I expect something to happen to wake us up to our folly and wickedness in bartering principle for pelf. Some John the Baptist will rise, I hope, to lay the ax to the roots of these aggregated interests and humble their pride. And while waiting the words of the Psalmist come to mind, "It's time, Lord, for thee to work."

Mercer University, Macon, Ga.

We see but half the causes of our deeds,
Seeking them wholly in the outer life,
And heedless of the encircling spirit world
Which, though unseen, is felt, and sows in us
All germs of pure and world-wide purposes.
—*Lowell.*

OUR THIRD AND FOURTH ROUND-THE-WORLD MISSIONARIES IN THE ORIENT.

Dear Union Signal:—Perhaps I may be pardoned for reference to the personal gratification it was to me to revisit my old mission station after an absence of twelve years. I seemed to walk and talk in a dream from the time we reached Shanghai, and I began to see familiar places and familiar faces. Could it be possible the banks of the old river were still the same? But what a growth of foreign residences at Chingkiang, Wuhu and elsewhere along the way! I need not say I could not sleep as we neared Kinkiang. Would the old pagoda still form the chief landmark as we neared the city? Yes, there it was; I could see it with almost preternatural clearness of vision. I awakened Mrs. Andrew, and in a few minutes more we were along shore. But I had already caught sight in midnight darkness of a familiar form among the hundreds of natives waiting to board the vessel, and shouted, "Shu Toai Fung, bah?"

"Yes, yes, Dr. Bushnell, it is I, the tailor," was the eager reply. Another moment and I had clasped the hand of the faithful old servant, and was asking him questions in a language I supposed I had forgotten until my eager interest brought it all back. In twelve years I had not seen a Chinaman who could talk the dialect I had learned; but it was almost as natural to ask and answer questions and understand what was being said, as though it had been but yesterday I had learned it.

The tailor had been waiting impatiently for hours for our delayed boat; he had come provided with coolies to carry our baggage and two sedan chairs and bearers for us. We must pass through the city gates which had been locked up for the night, but he had arranged for their reopening. Rev. Mr. Banbury, of the Methodist mission, was also there to meet us. Not a missionary at Kinkiang was left whom I had known in former years; yet they received us as old friends. It was so wonderful to be carried by night through the old, familiar streets with the tailor walking by my side to answer every eager question. I imagined I knew every stone of the rude pavement under our feet. I knew the streets by night, and recalled times when abroad as late as this to attend the sick and dying in cases of great need.

It is said that these Oriental cities do not change from year to year; scarcely from century to century. But I noted changes. Kerosene lanterns instead of the torches of the past; the lights in many houses shone out through glass window panes, whereas they were formerly crude holes in the wall, sometimes covered with oiled paper; there were more chimneys on the houses; the wolf-like eastern dogs did not follow us in troops to bark at our strange appearance as formerly; even a city five hundred miles in the interior of China feels the pulsating life of the nineteenth century civilization. These signs give great cause for encouragement. Eagerly I pointed out the spots that were connected with incidents I had described to Mrs. Andrew in the days of my mission life, when she was at home, meeting the duties of a pastor's wife and officer in the Woman's Foreign Missionary Society of the Methodist church. Here was the lake we crossed in a great storm, when hundreds of others were drowned, but God brought us safely through; and here was the very spot in the pathway by the lakeside close to the red city wall, where a little Chinese mountain girl stopped me, for, with a heart full of human sympathy, at one glance, she had read in my face the awful struggle with homesickness, and said timidly: "Foreign teacher, do you want my flowers?" God bless her! it was a dozen years ago, yet the tears spring to my eyes at every remembrance of it! Fitted to the circumstances, it was the greatest human kindness I ever received, and it made me a kinder woman for all time, I believe, to have seen the spot again.

I could not sleep that night, and the next morning I was up at daylight, for I could restrain my impatience no longer. I wanted to see the mountains, eight miles away, by the sunrise. They were the mountains that God had spoken to me of over and over again in the word: "The mountains shall depart and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." Wonderfully has the Lord stayed me with that promise during the past fifteen years! First, my health failed, and I sat week after week able to do little but watch the play of the sunlight on these mountains, but they constantly assured me: "My kindness shall *not* depart from thee." What a wonderful fulfillment of this promise it seemed when Dr. Ella Gilchriest came to my relief! But strangely soon she was stricken with mortal illness, and then in my faithlessness I would have shut out the sight of the mountains if I could, but yet they kept calling even as I turned my back on them: "My kindness shall *not* depart from thee." The very last morning of my missionary life, when, broken-hearted, I relinquished my last hold on the work I had expected to spend my life doing, and began a weary march homeward with that awful, self-accusing sense that God had branded my whole future "failure," "failure!" it seemed as though the mountains were calling after me what I would have stopped my ears from hearing, if of any avail: "My kindness shall *not* depart from thee!"

Now what a wonderful, a joyous Sunday to return to all this! God had led all the way. God had done what He pleased, for "it is lawful" for Him to "do what He will with His own." And He had done *the best* with His own, too. And that best had included my dearest earthly plans. He has restored to me again the wonderful joy of affecting for the better the joyless life of heathen women. What more could I ask? What wonder I was impatient to see the mountains which, first to human eye and afterwards in memory, had continually testified, "My kindness shall not depart from thee!"

A happy week was spent at Kinkiang, and we addressed meetings in the interests of our work. It was very gratifying to see the increased number of Christians and the growth of the mission in many regards. The woman's work was temporarily crippled by the absence of Miss Gertrude Howe in America, and the orphan young ladies, Ida, Julia, Belle and Fannie. These young women were little children when I last saw them; they are most helpful workers in the mission. It was a rare joy later to meet Julia, Belle and Fannie at Nagasaki. Ida Howe, whose name will be remembered by Union Signal readers because of occasional letters from her, is now in America taking a course in medicine.

We next visited Nanking and Chingkiang, both on the Yangtse river, between Kinkiang and Shanghai. At Chingkiang is one of the best informed unions to be found in any part of the mission field, and the leader of this most enthusiastic work is Miss Mary Robinson, of the Methodist mission, who is a deeply consecrated Christian woman, baptized into the white-ribbon spirit. Mrs. Wan is the president of this union, and it would have done the hearts of our workers untold good to have witnessed how capable she and the president of Nanking, Mrs. Whan have become in conducting meetings in the correct parliamentary method, as well as in the true spirit of the W. C. T. U.

Returning through Shanghai we held a farewell meeting there, and then proceeded northward by sea to Tien-Tsin. Our union at this place had been permitted to lapse, but was reorganized as the result of our visit. Dr. Rachel Beun gave pledge to see the work carried forward, and she will be helped in so doing by Mrs. Verity, Miss Roberts, Mrs. Stanley and her daughters, and many others, we hope. Mr. and Mrs. Stanley are most enthusiastic temperance workers, and conduct a gospel temperance hall, in which our large public meeting was held. Dr. Rachel Beun was identified with our white ribbon host before going out to the mission field.

From Tien-Tsin we retraced our steps as far as Chefoo, where we rested a few days with friends of the China Inland mission, at their sanitarium previous to sailing to Japan via Corea. We were too weary to attempt to organize a work at Chefoo, as it would have involved considerable labor on our part to find and indoctrinate leaders. But we rested, held a meeting with the English girls and boys of the large boarding school located here, and conducted several Bible readings and informal meetings, sailing from there, May 18, for Japan.

Kate C. Bushnell, M. D.

En route to San Francisco.

WHITE-RIBBON GLEAMS AT CHAUTAUQUA.

Dear Union Signal:—It would be useless for me to endeavor to give to The Union Signal readers even a faint reflection of the Chautauqua enthusiasm. To get it one must come herself to this blessed center of good influences; tread these well-worn paths beneath the old elms and maples; stroll along the shore of the shimmering lake and find stimulus and food for body, mind and soul in the rich program prepared for each hour in the day.

Having done this is not enough, however. She must get within the confines of the surging crowd of happy humanity on the great opening night; gaze upon a vast audience whose waving handkerchiefs is a never-to-be forgotten sight—the stirring Chautauqua salute; hear the anniversary orations; listen to the incomparable Chautauqua "yell"; feast her eyes on the fairy effects of an "Old First Night" illumination, and then she will have fully caught the Chautauqua inspiration and a conception of the breadth of the "Chautauqua idea." Knowledge and spirituality, purity, pleasure and social harmony are the ideal combination wrought out upon the shores of this gentle inland lake. No wonder Bishop Thoburn had cause to say that Chautauqua represented his idea of what the world will be when everybody is converted!

To a white-ribboner the atmosphere of this memorable place is ozone and inspiration, whether she be an "old Chautauquan," as she is very likely to claim with pride, or sees for the first time the "only original" of the numerous namesake-summer schools which, following out the "idea," are scattered far and wide. To her, there is the ever-present thought: This is the birthplace of the W. C. T. U. Beneath these wide-branched trees, the great movement was conceived which afterwards crystallized into the most powerful working force against evil, within or without the church.

Seeking Mrs. Emily Huntington Miller, whose connection with the projection of our organization is so well known, I asked her to indicate the spot whereon she and Mrs. Jennie Fowler Willing discussed the formation of the woman's organized movement against the saloon.

"That I cannot tell you exactly," she smilingly replied, "so many changes have been made. We used to go to a raspberry patch every day, and (with a glance towards the southwest) it was in *that* direction." Cottages are now thickly clustering in what were open spaces of the old Chautauqua, for the progress of the place has kept pace with the passage of the years, and the old landmarks have vanished.

The Chautauqua white-ribboner of to-day has at her disposal the cozy headquarters provided in the handsome and convenient Kellogg Hall. This year Miss Folsom has charge, and is present in the room from three to five o'clock to receive visitors, the room being open all day. A carved wooden shield on the outside wall beside the entrance bears the motto, "For God and Home and Native Land," and the modest sign above calls the stranger's attention to the fact that this is the W. C. T. U. room.

The furnishings within are new and attractive. Tables are covered with temperance pamphlets and leaflets and recent copies of THE UNION SIGNAL and *Young Women*. (N. B.—A good work for some neighborly W. C. T. U. literature committee would be the placing of the two summer months' files of our publications for reference in this room.) Books are open for registry, both of W. C. T. U. visiting members and the Y's. The number who have enrolled their names and addresses was greatly increased after the first meeting, held August 4.

The little room was packed to overflowing on this occasion, many being unable to get within the doorway, a fact which certainly testified that the gathering filled a "long felt want." Mrs. Watts, the mover in the arrangements, presided. A devotional service was held. Miss Solomons, a native South African, daughter of an English missionary, from Wellington, Cape Town, gave in a graphic and interesting way some account of the W. C. T. U. work of that colony. She told of the first and only idea which was theirs in regard to temperance work—holding meetings and getting people to sign the pledge—and of their surprise to learn from Mrs. Andrew and Dr. Bushnell, on their visit, of the forty departments of work, some of which were at once adopted, and an account of whose work she gave. She paid warm tribute to the work of Miss Alice Palmer; to that of Mrs. Andrew Murray, Colonial superintendent of social purity, and the devotion of the native W. C. T. U. women, who often walk fifty miles, fording rivers, to attend meetings. Their special difficulty is in reaching Christian wine farmers and merchants and the native women who crowd the canteens. Miss Solomons is Colonial press and literature superintendent. At the close of the meeting an informal reception was held.

Noon prayer-meetings were commenced at the room last Monday, to continue to the close of the season. Other gatherings are announced, and the headquarters chronicle will display more than the usual degree of activity and interest this year.

The "Temperance Work of To-day" is the general topic under which temperance is discussed at the Woman's Club under the direction of Mrs. Miller. The subdivisions of the subject are "Obstacles to Success,—1, In the School; 2, In the Home; 3, In the community." Mrs. Margaret A. Watts, of Louisville, Ky., well known in connection with the police matron department of the National W. C. T. U., gave a timely and thoughtful paper at the first discussion, which was published in full in the *Chautauqua Assembly Herald*. She briefly reviewed the evolution of temperance work and then pointed out with clear logic and well supported statements, the important connection of the W. C. T. U. with the church, good government and social economy. Her closing thoughts were: "We are now near the close of the second decade. The future work will not be so much of reformation and transformation as it will be that of formation. It will be that of gathering together the lines that have run diagonal and triangular over the vast field about us; the summing up of the forces which have been expanded; the crystallizing of the good in public sentiment, so that judicious laws may be made to govern the criminal classes; the combining of variety in unity: the sorting out and placing to themselves the best thoughts to be used in the revision of the future."

The Outlook (girls) Club is again in charge of Miss Mary H. Mather, of Wilmington, Del. Miss Mather is a white-ribboner well known to the sisterhood by her writings on health meetings, and her many unique social temperance entertainments. Her peculiar inventive genius, and sterling Christian gifts find ample opportunity in this summer gathering of two hundred and forty girls from everywhere, who carry home with them higher, broader, yet practical and work-a-day ideas for home and philanthropic uses as a result of their connection with the club. Many a gray-haired "girl" finds opportunity to slip into an unoccupied chair (if there be one) during the well-conducted and varied meetings. The club is formed of circles of ten or more who choose as a "patron saint," some woman known for her living or writing and their motto from her works. The impress of the white ribbon is upon these girls, of whose "Temperance Day" I hope to give you some account in my next letter.

JENNIE A. STEWART.

Chautauqua, N. Y.

EQUAL SUFFRAGE AMONG SOUTH DAKOTA POPULISTS.

DEAR UNION SIGNAL:—I am sure your readers will enjoy the report of the adoption of "the equal suffrage resolution" by the recent Populist convention at Mitchell, South Dakota.

At the request of our state president, Mrs. Emma Cranmer, of Aberdeen, I took the early train the morning of the convention to appear before the committee on "platform" to ask for our people, that they as a party declare against resubmission. I went before them with a heart big with hope and was allowed to speak for our cause. Only one lonely man voted adversely, and as it was so near the dinner hour some of our ladies charitably remarked they knew he was hungry.

The resolution offered by the W. C. T. U. was tabled, the committee adopting one favoring the nationalization of the liquor traffic beginning with state control, *under our present constitution without profit to the state.* Nothing but prohibition will ever satisfy the mother-heart of the nation.

The Populists consider their position under our present constitution is against resubmission; and "without profit to the state," will place the traffic in the hands of a hired person who shall alone keep it for medicinal purposes, thus annihilating the troublesome drugstore trade.

Women and thousands of our men believe the best thing to do is to hold on to constitutional prohibition, and no political party will find it an easy matter to rob us of our legacy given five years ago at the ballot-box by our grand majority.

Feeling disheartened and sore of our failure to secure the support of this large and growing party in our state, we called to our council Attorney Mouser, of Hitchcock, one of South Dakota's true-hearted Prohibitionists and equal suffragists, and submitted to him a resolution asking that as a party the Populists would express themselves in favor of extending the right of franchise to the women of the state.

In reply he said: "If we introduce this in the committee it will only be tabled. If you will stay over another day, I will in to-morrow's forenoon session spring this resolution in open convention, and ask the privilege of your speaking in its favor."

About the middle of the next forenoon he gained the floor and introduced his resolution. After quite a determined opposition on the part of a few antis, permission was given me to speak as I would on this important question.

I came to the front of the platform and began. When I finished my argument immediately a large number of delegates were upon their feet to move the adoption of the resolution. Not a delegate opposed; among those speaking in favor was a Catholic priest. Out of 561 delegates only a few "nays" were heard when the vote was taken.

The wildest scene followed. Delegates sprang upon the benches, hats went into the air. Those who could not find their hats waved their handkerchiefs. Cheer after cheer was given. Amid the general rejoicing the chairman read a telegram from Kansas that the Populists had by a large majority adopted an equal suffrage resolution. Again cheers rent the air, and for a half hour the convention was turned over to congratulations. Delegates left their delegations to shake hands and rejoice with the women upon the platform. It was a happy moment for us. We could almost begin to figure in our minds where we belonged in this free country. "The better day is coming."

The sight was a glorious one, never to be forgotten by those present. Tears rolled down the faces of strong men.

We realized as never before that we shall not have prohibition until woman is free; we felt with Victor Hugo, as he wrote upon his dying bed, "*For woman* is liberty, and liberty is woman." As *women*, as never before, we must *work* for our freedom.

"The King's business requires haste." Let us up and sanctify ourselves for this great work of our enfranchisement. Let us go up and possess the land, shouting victory through our God.

MRS. ANNA SIMMONS,
Vice-president South Dakota W. C. T. U.

Huron, S. Dak.

A GREAT LOCAL OPTION VICTORY IN NORWAY.

DEAR UNION SIGNAL:—The Norwegian temperance people are far from satisfied with the Gothenburg license system. They consider it as an evil which ought to be destroyed as soon as possible, and this whole system will therefore soon be overthrown.

The Norwegian legislature (Odelsthinget) has just adopted a local option bill for Norway. This is a great victory for temperance. According to this new law, no "Samlag" (dispensary) for the sale of intoxicating drinks can be organized under the Gothenburg system before a majority of the inhabitants (men and *women*) over twenty-five years of age have voted "*yes*." And if a majority of such women and men in a community vote against the dispensaries there can be no sale of intoxicating drinks in that place for five years.

This local prohibition is only a stepping-stone to national prohibition. Let temperance people who believe in the "Norwegian system," watch Norway for a few years, and they will be astonished to find how quickly the dispensaries will be driven away from the country, while prohibition, with all its blessings, will become an established fact from "Lindesnas" to "Nordkap."

Let Massachusetts take warning. Why should that state adopt a system which has been so conscientiously weighed in Norway and found wanting?

This writer shall be pleased to follow the development and workings of local option in Norway, and, if the editor should desire, he shall in due time inform the readers of THE UNION SIGNAL about the exodus of the dispensaries from a large part of the territory of that country.

REV. C. F. ELTZHOLTZ.

University Place, Neb.

BY MATILDA B. CARSE.

Let us hold fast the profession of our faith without wavering; for he is faithful that promised.—Hebrews 10: 23.

From far-away India a gift of $100 has been received. The letter which accompanies it is as cheering as the money which is so greatly needed. We hear so much about the evil deeds of men, it is refreshing to read of lives consecrated for generations to the good of mankind. Miss Phillips resides at Balason, India. She writes: "I left America in 1878, when the W. C. T. U., was still in pinafores, and during my first Indian term seeing none of its literature, I knew very little of the growth of the organization. Since my return a year and a half ago some one, I think it was the Lord, led me to subscribe for THE UNION SIGNAL in hopes it would help me in my work for the natives. My interest in the organization, its leaders and its 'do-everything policy' has greatly increased, and though I am trying to do what I can for these people among whom I was born, I have a longing to take a hand in the grand work being done in the home-land. The ladies of our mission society have chosen May as the time for our annual thankoffering, and after thought and prayer on the subject, I think I have my Father's consent to send you $100 for the 'House Beautiful' which, by the way, I had the pleasure of visiting while at home on furlough. I am sure you will think I have abundant reason for making a thankoffering when I tell you the Lord has permitted us, as a family, to give one hundred and sixty-six years of service to India. This includes the time given by father, mother and brother and five sisters, and when added to the time of two brothers-in-law and one sister-in-law makes a total of two hundred and six years. A still further cause of thanksgiving is that not one in all our large family has ever been even a moderate drinker. I would like to have a tablet that should be a sort of family memorial, and would like it inscribed thus: 'Phillips. Oriffa, India, 1835.' Whether a recorded date shall ever be added to indicate the termination of our family's service in India must be left to the future. My sister-in-law, Mrs. D. L. Phillips, is just now acting president of the W. C. T. U. of India, in the absence of Mrs. Hauser."

We will, indeed, feel honored to have the name of the Phillips family recorded on the marble walls of Willard Hall; there could be no more fitting place for the record of such a worthy name and service.

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That noble Quaker, Jane E. Weeden, next to the founder, is, we believe, the most deeply interested in the Temple of all white-ribboners, not excepting Frances E. Willard herself. She has again, in spite of her three score years and ten, taken the field in the interest of the Temple. Her watchword now is "A free Temple." Would that God would put it in the heart of every true white-ribboner to take this as her watchword for the next year and bend every energy in that direction. Miss Weeden has visited, July 9 to August 3, seven towns in Illinois—Chrisman, Newman, Ridge Farm, Murdock, Tuscola, Arcola, Mattoon. She raised during this time $90 for the Temple; $50 of this amount was for Baby Bands. Five letters from her lie before me (signed, "*Thy friend for a free Temple*"), in which she tells of the great kindness shown her in all but one town by the members of the W. C. T. U., how lovingly they entertained her, and some of the presidents of unions gave her a lift in their carriages occasionally as she went on her toilsome way. She writes: "All thou lackest could be made up in these or any other town by one good solicitor in every neighborhood in the United States. The people are better than we think or give them credit for. From my heart of hearts I thank them, and bespeak for my self-imposed fellow-laborer the kind attention of all members of the W. C. T. U. among whom the spirit of God may call her to work."

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Mrs. Julia A. McCool Martin, New Providence, Ia., sends a check for $50, which completes the payment of $100 for the name of her former husband, Thomas W. McCool, on the Iowa memoriam tablet. Mr. McCool was a stanch temperance man, his name is worthy of a place on the panels of Willard Hall. Five dollars is sent by Mr. Edward Averill, Dorr, Mich. Part of this amount was found in the purse of his wife after her decease; she was a devoted white-ribboner and deeply interested in the Temple. Mrs. Emeline Hathaway, Grant Park, Ill., sends $1.71. She says it was found in the mite-box of her niece, Mary Carnell, after her death, whom, Mrs. Hathaway writes, was deeply interested in the Temple and always saved her pennies to help pay for it. Mrs. Maria Coulson, Urbana, O., sends $5, which was found in her daughter's, Carrie Coulson, pocketbook after her death. The stricken mother says: "I feel that this money can only be used for a consecrated purpose, so send it to the Temple, hoping it will help to keep the torch of human liberty lighted for the world through the redemption of man from the power of evil habit and of women and children from the consequences of the drink traffic."

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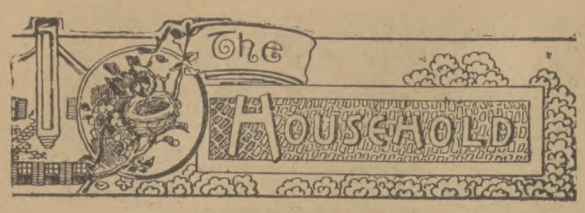
All persons sending $1 to the Temple will receive the beautiful Columbian souvenir. Any individual who fills a mite-box during 1894 will receive a solid silver Temple souvenir teaspoon. This, however, does not apply to persons filling boxes for unions; they receive the Columbian souvenir. All money orders and checks should be made out in the name of William D. Preston, and sent to our financial secretary, Miss Sara G. Johnson, the Temple Chicago, Ill.



GROWING OF A SOUL.

Hear ye this parable: A man
Did plant a garden. Vine and tree
Alike, in course of time, began
To put forth fair and pleasantly.
The rains of heaven, the persuading sun,
Came down alike on each and every one.

Yet some trees willful grew, and some
Strong vines grew gaily in the sun,
With gaudy leaves, that ever come
To naught. And yet, each flaunting one
Did flourish on triumphantly and glow
Like sunset clouds in all their moving show.

But lo! the harvest found them not;
The soul had perished from them. Mold
And muck and leaf lay there to rot,
And furnished nourishment untold
To patient tree and lowly creeping vine
That grew as grew the husbandman's design.

Hear then, this lesson, hear and heed:
I say that chaff shall perish; say
Man's soul is like unto a seed,
To grow into the judgment day.
It grows and grows if he will have it grow;
It perishes if he must have it so.

—*Joaquin Miller.*

MARY DRAKE'S TEMPERANCE BOWER.

BY FLORENCE HIGGINSON.

"Confound this strike, it's just my luck," was the not very gentle expostulation of John Drake, as he threw the lines to his hired man upon his return from town.

"Why, what is it now, John?" asked his modest little wife.

"Why, this miserable strike prevents my getting the beer that the harvesters will expect when they come on Thursday, and I shall not be able to get half the work out of them now that I should," and John sat down on a porch chair in not a happy mood.

Mary Drake said not a word; she could not sympathize with him, and she dared not express her own satisfaction. She had, three years before, tried to urge him not to provide the beer, as was his custom; but his outburst of reprimand wounded her sensitive nature, and taught her that she must wield her influence—strategically.

John Drake was one of the most prosperous farmers out of the little city of P., in southern Illinois. His large, white farmhouse and red barns were situated on a little knoll, and could be seen for miles around. He was known as a dominant man, but every one admired his thrift and the business ability he manifested in the management of his farm.

Five years before his first wife had died and the following summer he had married Mary Mandell, the district school teacher, thinking he saw in her just the guide his motherless children needed. She was an orphan with no especial ties, and was rather won by the rugged virtues of Mr. Drake. She was a woman of twenty-nine years, and thought there must be much to admire under John's plain exterior. He kept his four children, two girls—nearly grown now—and twin boys, younger, at school in the city of P., for John said he should give his children the advantages he had learned in the saddest way to value—by the want of them.

Mary could not comfort him for the loss of the beer, but she commenced to revolve in her mind some plan for satisfying the thirst of the harvesters. She thought long and late that night. The next morning she said: "John, I will serve hot coffee to the men all day to-morrow, if you like, and think they may enjoy it."

"All right," said Mr. Drake, "if you want to, but I doubt their caring much for it."

After he had gone to the field she called the girls in and revealed her plan. They were very fond of her, and always in sympathy with anything she wanted to undertake, and ordering their driving horse which Mr. Drake called "the ladies' pony," they hurriedly dressed and were soon on their way to town to purchase an oil stove. They were back by dinner time and all the afternoon were busy, with the help of the boys, gathering daisies and small branches with which to make a bower under a great oak tree at the edge of the field.

"We will put our daisies in water over night," said Mary, "that they may be fresh to-morrow, for we must have a great deal of the 'white ribbon' color, you know, for just between ourselves this is a temperance booth that we are enabled to set up here, thanks to the strike."

It was a very busy day, and between directing and helping in the house and the new bower, she was very tired that night; but her heart was most light that she at last had an opportunity to carry out some plan to supplant the beer.

The next morning she was up bright and early; after seeing that things were well in progress for dinner she went to the field, and with the children's help served coffee until eleven o'clock, carrying it to the mowers boiling hot from the little stove. The cream was delicious as only country cream can be, and the men seemed wholly satisfied. They had a sumptuous dinner in the farmhouse dining-room at noon, and at half-past one Mary was at her post again out of doors ready to serve coffee. She was delighted to hear one of the men say, "Well, I believe this is the best thing I ever drank in a harvest field; it may be because it's hot."

"I believe so, too," responded another, "it is kinder stayin' to a man's stomach."

That night as they were filing out from supper, a small man who was known to love his beer, said: "Mrs. Drake, I think that's the best coffee I ever tasted. It keeps a fellow satisfied, same's food."

"We shall be anxious for harvest next year, so that we can have some more of Mrs. Drake's good coffee," chimed in "Big Dick," the great royster of the neighborhood, and center of every fight.

Mary smiled a quiet "thank you" and "good-night," but she felt a tumult of joy that her coffee booth had given such satisfaction. The children had retired and Mr. and Mrs. Drake were sitting on the porch after their busy day enjoying the quiet country scene, bathed in moonlight, and the gratification of a successful day for the mowing.

Mr. Drake said, "Mary, I never thought daisies were pretty until to-day. They have been such a pest to me; but in your bower they looked very different. I think I'll let that pesky daisy field alone. The men did more work to-day than ever before in one day. I wonder if your coffee and cream don't keep them kinder built up like, so that they can keep goin' steady? I think I'll give the beer a go-by next year an' sorter test the two."

And he did, and never again furnished beer in haying or harvest time. And when the next election day came round he said to Mary, "I can't see any sort o' good these saloons are doing. I think I'll test your vote, wife, as well as your coffee."

Chicago, Ill.

A LOSS OF POWER.

BY ESTELLE MENDELL AMORY.

When we hear women complain that their "union isn't more active," that they themselves are "doing nothing in the cause," that "there doesn't seem to be anything that they *can* do," we always wonder if they are conscientiously faithful in the use of one means of doing good, always within their reach, viz., the wearing of the white ribbon.

Perhaps you think this too simple a thing to command the care and thought necessary, in order to always have it on. And possibly, you reason, that the people in your community know you are a member, so what's the use? All of which shows that you do not know the wonderful power there is in that tiny bow of white. Scarcely a day passes that some sweet or touching incident of its value to lonely, suffering humanity does not come to me.

Recently a mother told me that her daughter, away from home at school, wrote that she "wasn't quite so lonesome now, for she sat beside a dear old Quaker lady in church last Sunday, who wore a white ribbon," and she added, "if I should need a friend I should go to her quicker than to a minister." The matron, too, she learned by seeing her white ribbon, had once had charge of a Band of Hope, and forthwith an endearing bond was formed. The mother of this young daughter, by the way, has always been a devout white-ribboner. We happen to know that there is no union at the town where this school is, but these two true women do not forget their privilege—and their duty (?) to wear the sacred emblem of their principles. How many times have we known of its saving a young man away from home, and at a point "where two roads met." The passing of some faithful sister with her white ribbon has been the restraining and constraining power that has guided his uncertain feet into the right path.

At this date there is scarcely a land or an individual that does not know the beautiful significance of our simple emblem. To all it speaks of purity, of peace and the protection of the home. Hence, wherever we wear it, it never fails to silently rebuke sin and point to the path of safety.

A poor washerwoman, not esteemed very bright, is still bright enough to always wear her ribbon, not at the union alone, but as she goes from place to place to wash and scrub.

"It sbeaks vor me ev'ry dime," she explained in her broken English, "an' de beeples, dey knows I dake no vine nor peer, an' so dey doan ask me, an' somedimes dey git 'shamed an' doan drink vhere I bees. Oh, I dells you it can talk."

I have often thought that this poor, ignorant sister accomplished more for the cause by this conscientious faithfulness than many of her sisters, better equipped mentally, and more conversant with the work, yet careless about their badge.

Some never wear the emblem, save at conventions where it is "popular," and where it will bring them some special benefits. Such persons should certainly never be sent as *delegates*, unless it is with the charitable hope that they may receive a fresh baptism of Crusade fire.

Others always try to wear their badge at the union meetings, but never elsewhere. These sisters, too, need to be reminded of its power to bless, in the home, on the street, at the church, the lecture or concert, in fact, any and everywhere.

You may wonder, what is the good of wearing it on your morning work dress. But it will, for one thing, impress your children and family with its sacredness to you. Again, you have morning callers on various errands to whom it will speak with unusual emphasis, from the very fact that you wear it on your everyday gown.

But "they get soiled so soon," do you urge?

Well, buy several yards of ribbon at a time, or a bolt—it costs little compared with the good it may do—and have a ribbon tied on *every* dress you wear—every one—this is the only safe and convenient way.

But realizing all this, do we not see the loss of power to each and every member of this noble army, who for any cause fails to use this means of strength and comfort to others? Bless God, this is something we all may do, the weakest and humblest of us, and at all times, even when things are dark and hard, with strikes and financial crises.

Belmond, Ia.

SAVINGS BANKS.

BY GEORGE MAY POWELL.

The importance of savings banks to women can hardly be overestimated; and the openings for women to find employment are among the glories of our time. As helps to rise in life, this employment and these banks are like the wings of a bird. The good that many women should get from the bank is never realized because they never *begin* to use it.

The writer knows a case of a poor young woman who was urged to begin a savings account. She thought her income too small to bear *any* subtraction. A friend opened an account in her name with five dollars as his investment in the experiment. In less than four years she had over five hundred dollars in that bank, *all* of which, except the five dollars, she put there herself.

A mechanic now working for us says that a former employer induced him one week to take only two dollars of the twelve he had earned, in cash, and the remainder in the form of a savings bank book with ten dollars to his credit. Four years later that young man had twelve hundred in deposit. This he found of use for his wedding outfit, furniture, etc.

The possession of a few hundred is often the key to an education, or to owning a home, or to becoming an employer instead of an employé. When one earns more than he spends he is a capitalist. Capitalists should remember that no one with even a small sum in savings is likely to throw bombs.

Postal savings banks should be mighty safety-valves for the country; and savings banks in the public schools are becoming stepping-stones to many of the good ends involved in this question.

Philadelphia, Pa.

The great and real heresy of this heresy-seeking epoch is not a divergence from the formulated systems, but a non-recognition of the "Comforter." The authority of synods, councils and assemblies has been set up in the place of the Indwelling Spirit. Such a rejection of the "Guide into all truth" precludes "forgiveness" while it continues, because the question is one of condition not of remission. To forgive is not a matter of debit and credit, and does not imply an escape from natural consequences; but it is rather a substitution of the Christ-mind for that of the flesh. The overcoming energy of the divine influx frees from the dominion of sin, and the dismission of penalty comes as a normal result. The seed of spirit brings forth a harvest of its own kind.—*Henry Wood.*

The liquor traffic is the awful heritage of a less kind and less enlightened past. For its existence in this gentler age, we are all more or less responsible. Let us combine to put it away, "with malice toward none and charity for all."—*Frances E. Willard.*

TO A SAD LITTLE GIRL.

You say you are ugly, and you are afraid
That nobody loves you, sad little maid;
For people whisper, with lip acurl,
As you pass by: "What an ugly girl!"
Ah, well, dear, if you mope and fret,
Your ugly face will be uglier yet.

Let me tell you the secret without delay
Of growing beautiful day by day;
'Tis a secret old as the world is old.
But worth in itself a mine of gold:
Beauty of soul is beauty of face,
For inward sweetness makes outward grace.

There is the secret, simple and true;
Now prove what its wisdom can do for you.
Fill up your heart with thoughts most sweet,
Bidding all others at once retreat,
And these sweet thoughts will grow like seeds,
And bloom into beautiful words and deeds.

And soon, very soon they will leave their trace
Of loveliness on your ugly face;
The lines will be softer on cheek and brow,
Bright smiles will shine where tears are now,
Your eyes will sparkle, and some blest power
Will make you lovelier every hour.

Just try it, my dear; begin to-day
To do kind things in the kindest way—
To kindly think and to kindly speak,
To be sweet-tempered, gentle and meek.
Then never again shall you need be afraid
That nobody loves you, sad little maid.
Opinions will change with a pleasant whirl,
And all will think: "What a charming girl!"

—*Harper's Young People.*

BILLY.

The clerk at the general delivery window of a city post-office is usually a pretty busy individual, but on rare occasions he has his moments of leisure. It was at such a time, one summer afternoon, when active business seemed entirely suspended, that the young man who presided over the general delivery was startled out of a comfortable doze by the sound of a piping voice issuing from some invisible quarter.

"Say, mister," said a voice, "is der a letter for me?"

The clerk stared out across his little corner, but failed to see the owner of the voice. Then he poked his head half-way out of the narrow window, and, glancing down, saw a little mite of a ragged fellow with a bootblack's kit swung around his shoulder.

"A letter for you?" he echoed, with a smile. "Don't know. What's your name?"

"Billy."

"Bill ——, what else?"

The little fellow shifted from one foot to the other, but the clear blue eyes looked steadily at the clerk.

"Not'in' else," he said. "Jes' Billy."

"I guess not," the clerk replied. "Were you expecting a letter?"

"Yes, sir."

There was an expression of faith in his errand in the little fellow's face, and the clerk racked his brain for a simple explanation to offer him.

"Mebbe," said the boy, "if I told yer why I was a-lookin' for a letter, yo' cu'd find it for me."

"Perhaps I could," said the clerk.

"It won't do any harm to try, anyway."

The little fellow set his bootblack's kit down on the floor.

"It was like dis," he said. "Last Sunday mornin' I was at d' mission Sunday-school up town, an' on my way back I walked wid Miss Rogers. You know her?"

"No," replied the clerk still smiling.

"You orter. She's d' teacher uv our class. She wuz a-tellin' me erbout d' lesson, an' when I left her by her house I jes knowed it all. Well, I walked on down d' street, an' pretty soon I seen an old gentleman in front uv me dropped a pocketbook, when I tuk it up an' tuk it over t' the alley where I live. I seen it was full of money but I never touched none uv it. Long erbout night time I begun t' think of the Sunday-school lesson an' the more I thought uv it the more I got worried. D' nex' mornin' I put on my good clothes ag'in, an' I wuz a-goin' t' take d' pocketbook up t' Miss Rogers. I knowed she'd feel bad's I did, an' so I thought I'd send the money back on my own accord. D' wuz some cards 'n' things in it, tellin' d' name o' d' man what dropped it, an' I writ a letter to him 'splainin' how I wuz sorry I'd kept it, an' signed my name —jes' Billy. Den I wrapped it up and sent it to him by mail."

The clerk had ceased smiling by this time, and he looked into the boy's sober face as he asked:

"Did you tell the man where to reply to your letter?"

"Nusser; but I said I'd come here an' ask to see if d' pocketbook got to him, da's all."

"I see," replied the clerk. "If you'll wait a minute, I'll see if I can find anything."

Without any hope of success he went over to the "B" box, and ran quickly over the letters it contained. In the center of the pack he found one addressed:

"BILLY.
To be called for."

With a bright face he hurried back to the window, and handed the missive to the bootblack.

"Here it is," he said, "this must be for you."

Billy took the letter, turned it over once or twice, and then handed it back:

"Read it for me," he said, "I ain't much on makin' out writin'."

The clerk opened the envelope and extracted the contents. In a business hand was written a kindly letter to "My honest little Billy," and the writer asked that the boy call to see him at an address which he gave. The letter closed with the familiar words that "honesty was the best policy, always; but I feel that in this case a reward of another sort is called for." The letter referred to a neatly folded greenback which was enclosed.

The clerk read the letter to Billy, and then handed it to him with the enclosure.

"Go to Miss Rogers," he said, "and tell her the whole story. She will advise you what to do."

Little Billy's eyes sparkled as he thanked the clerk. Then he swung his kit over his shoulder again, and promising to return to explain the rest of the adventure, he trudged into the street.

It was a week later when he came back to see the clerk. His clothes were new and fitted him somewhat better than his old ones, and the bootblack kit was not visible. He reached up and shook hands with his friend as he said, "I ain't shinin' shoes no more. D' gentleman dat writ me dat letter hez give me a place in his office, an' I'm a going to night school now."

He said more than this, and the two had a chat during the first lull in business. But we have told enough of little Billy's story to show how true—always true—is that story about honesty is the best policy. And even if there had been no letter for Billy the policy would have been the same.—*Selected.*

THE SENATE PAGES.

Of the one hundred and ten appointments under the sergeant-at-arms of the United States Senate, those of the pages only can be said to be non-political.

No boy can be appointed a page of the Senate who is not twelve years of age; and no boy can continue as a page who is sixteen years of age at the beginning of a session of Congress. It is a lucrative position, and few of the boys are not sorry when their term is ended.

Usually, four of the boys who are graduated from the page's position at the beginning of a session are appointed riding pages. Their selection depends on their records for efficiency and faithfulness.

The page on the floor of the Senate draws two dollars and fifty cents a day during the session of Congress.

The riding page receives two dollars and fifty cents a day the year round, and has a horse to ride. His duties keep him out of doors a great part of the time, carrying messages between the capitol and the departments. The position is considered more desirable than that of a page.

Speaking of their work, the Washington *Star* says: "The page's life is a pleasant one. He must be on duty at nine o'clock each morning, but the serious business of the day does not begin until noon, when the Senate meets. Before that time he arranges the files of the *Congressional Record* and the bills and reports on the desks of the Senators who have been assigned to him.

"There are sixteen pages and eighty-eight Senators, so none of the pages have very much to do. The morning hours are not all working hours. There is a gymnasium in the basement of the capitol, furnished especially for their use. They exercise their arms and their chests there every morning; their legs get plenty of exercise through the day."—*Selected.*

JOHN was building a chicken-coop while little Budge stood looking on. John bruised his thumb and exclaimed, "Oh, gracious!" "What makes you say that?" asked Budge. "What should I say?" retorted John, for his thumb ached. "Well," said Budge, after reflecting a little, "you might say the 'mandments."—*Selected.*

DEAR BOYS AND GIRLS:—It was a warm summer day in the Cozy Corner, and nearly all the boys and girls were off in the woods, at the seashore or on the cool farms. I took up pencil and paper for a little talk with you, and as I sat in my highbacked chair, after reading over a batch of Cozy Corner letters, I closed my eyes for a moment—"Hello," said a soft voice in my ear, and I saw a boy, his hair in curls, dressed in a summer blouse and linen trousers. "Hello, Aunt Jane, the Cozy Corner poets haven't all gone off to the woods, and I want to recite to you a little piece I wrote," and before I could utter a word he had commenced:

I'm a Cozy Corner cousin,
Of bright years I've had a dozen,
I'm a member of the L. T. L., too;
I've two big sisters and one brother,
A loving father and dear mother,
We all of us are temperance through and through.

THE UNION SIGNAL, 'course we take it,
Our subscription, 'thout a break, it
Has run on since the paper was begun.
Mother, she's an old Crusader
From the whisky war; that's made her
Honored and beloved by every one.

Father's all for prohibition,
Says a vote's a high commission
To use against the awful power of drink.
We've prohibition in our city,
And it is a dreadful pity
Not to have it everywhere, we think.

But just wait till I'm grown up,
Then I'll help to build a throne up,
And on it prohibition shall have place.
Peace and plenty will sustain it
And our principles maintain it,
King Alcohol won't dare to show his face!

A bow and a smile, and suddenly my little visitor had disappeared. Rubbing my eyes, I saw only the pictured walls of my room, and found I had been napping. But wasn't that a pleasant summer dream?

Your

Aunt Jane

NEPHEWS AND NIECES.

I am a little girl eleven years old. I am a temperance girl, but have never signed any pledge, as there is no L. T. L. in this place. I would like to become a member of the L. T. L., also to be admitted to the Cozy Corner.

Rose Hill, Ill. MONA E. MELTON.

You can become a "member at large" of the L. T. L., little niece, by sending your name to Miss Margaret Wintringer, Austin, Ill., who is state superintendent of the L. T. L. By enclosing a stamp, you will receive a letter and a pledge from her. You are already enrolled in Cozy Corner Circle.

SOFT-SHELLED NUTS.

324.

DIMINISHED LIQUORS.

[EXAMPLE:—An intoxicating liquid minus one-fourth equals to conquer; minus one-third equals a preposition. Answer, Wine, win, in.]

A malt fluid minus one-fourth equals an industrious insect; minus one-third equals to exist.

An alcoholic drink which we refuse minus one-fifth and transposed equals a nourishing grain; minus one-fourth equals a product in great demand in summer.

A distilled liquor minus one-sixth equals a label; minus one-fifth equals a grain; minus one-fourth equals a curse: minus one-third equals an adjective. J. A. S.

325.

HIDDEN GEMS.

1. Aunt Ruth is coming soon.
2. That hay is alfalfa, I think.
3. The next will be a running race.
4. The order was signed, "President *pro tem*, per A. N. Cestor."
5. Why spur it? You are a cruel rider.
6. Fall follows the summer cycle. J. A. S.

Send all replies and *original* puzzles to Puzzle Editor, THE UNION SIGNAL, the Temple, Chicago, Ill.

ANSWERS TO PUZZLES PUBLISHED JULY 19.

316. F-risk. R-ally. A-lien. N-ever. C-love. E-late. S-park—FRANCES.
317. Prohibition, the hope of our country.
318. Susan Fessenden, Boston. A temperance worker.

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If any man will come after me, let him deny himself, and take up his cross daily, and follow me.—Luke 9:23.

SELF-DENIAL WEEK.

In no way has the Woman's Christian Temperance Union proved its vitality more fully than by its plasticity of form and the readiness with which it has incorporated into itself new methods, from whatever source.

Its growth has been always the free growth of the great tree, to which no two seasons bring exactly the same foliage; which preserves the same general form under countless varieties of unfoldment.

Self-Denial Week is an addendum of the past few years, and came originally from that source, whence has sprung so much for the uplift of humanity—the Salvation Army. In that army it is as regular an institution as is Christmas, and is planned for with an enthusiasm which proves that the Salvationists belong more fully than any other people to that class whom the Lord especially "loves," viz., "the *hilarious* giver." (We refer to the Greek New Testament for our authority in this translation.)

What the army accomplishes through means of its Self-Denial Week is almost incredible when one considers the financial status of the masses which make up its membership. It is the widow's mite brought down to the nineteenth century, and multiplying itself into a total magnificent alike in magnitude, enthusiasm and result.

In the Woman's Christian Temperance Union the results have not, as yet, been so apparent. Possibly because we have not yet become fully accustomed to the week as a part of our routine year; possibly, also, because we have not learned the secret of giving to the degree and with the abandon of the Army.

Until this year Self-Denial Week has been a movable feast with us; but at the last World's Convention it was decided that it should, henceforth, begin on September 22, the birthday of Mary Clement Leavitt, and close on September 28, Miss Willard's birthday, which should henceforth be known as Membership Day. The appropriateness of selecting the birthday of our first round-the-world missionary as an inaugural to Self-Denial Week, will be apparent to all who recall the heroic self-denial of those seven years in which she "wove the ribbon round the world"; while the desirability of having a Membership Day apart from Crusade Day has long been felt, since the latter falls so near to Christmas as to make the necessary canvassing for new members practically impossible.

But, and here we seem to stand with our ear to a great telephone through which comes a multitude of ejaculations: "How can one deny ones self any more *this year*, when every breath is a self-denial!" "I am doing without so much already that it is almost beyond the compass of thought how I can do without more." "My children have needs, actual *needs*, which I cannot hope to meet. I dare not divert one dollar from that sacred channel." "I am facing the coming winter with a dismay of soul which I do not know how to put into words. When I think of the thousands of unemployed who must suffer, I feel that all my self-denial must be for them." "Crops have failed; no money anywhere." "Out of work; no chance of employment"; and on the chorus swells till it seems a universal *miserere*.

We know, sisters; we both know and feel. How fully we, who are at the center, feel for the great circumference you can never know unless you, too, take your place here and listen to needs, despairs and longings with a heart aching to help all, and hands so powerless to reach more than a very few.

Not for the world would we have Self-Denial Week mean an added burden upon the already overburdened. Not for the world would we have it mean a transforming of help from the point where help is most manifestly first due.

But there are white-ribboners to whom self-denial would, in no sense, mean suffering. There are white-ribbon homes abounding in luxuries. There are other homes where the broadest comfort is on every hand, where even the "hard times" means only the giving up of some unnecessary luxury. To these homes, to these white-ribboners, we especially appeal. By as much as many of your sisters have reduced self-denial to the minimum in their daily living, by just so much is it your duty and privilege to deny yourselves doubly this year that their lack may be made up from your abundance.

If you could read the letters which come to us from readers of THE UNION SIGNAL who love it with all their hearts, but who feel that they must give it up for lack of money to pay for it, you would gladly find some way to start a Self-Denial Literature Fund, which should put not THE UNION SIGNAL alone, but many of our other publications into homes and towns where they would prove veritable centers of life and light.

There are so many things one can do without if only one is moved thereto by the consecrating purpose of a mighty love. Even the poorest of us can almost always find some little branch to lop off, though it be but a car-fare saved. Think what an aggregation of nickels would come from each one of our great constituency by such a method.

Then why not induce people of wealth or well-known benevolence outside our ranks to join in the keeping of this week? The Salvation Army by no means limits its work to its own membership. It scatters its appeals broadcast over the land. The membership of a wealthy Chicago church contributed over one hundred dollars to the Army last year by means of the self-denial of its members.

What better way of bringing a knowledge of our purpose, plans and scope before the Christian and philanthropic world than by just such an appeal? We should seek an *entrée* into the pulpits and prayer-meetings of our land during this week. We should present our work in its broadest, freest, fullest proportions. We should prove by the irresistible logic of facts that there is no real way for settling the difficulties of our land to-day until the saloon be overthrown; no broader charity than to stop the work of drunkard-making; no surer way of feeding the hungry and clothing the naked than the way marked out for us in our incomparable *Magna Charta*, the 146th Psalm, and elaborated in our platform and practice through twenty-one intervening years.

Bombard the churches and society at large with some of John G. Woolley's concentrated lightning of eloquence and logic, and verily there shall be an electrical display which shall open blind eyes and dazzle the universe.

The resources of Self-Denial Week are limitless. Let us avail ourselves of them as never before. Let the very desperation of the financial situation spur us to a vigor before undreamed of. When "the kingdom of heaven suffereth violence" the violent shall surely "take it by force."

MEMBERSHIP DAY.

The culmination of Self-Denial Week in Membership Day is a happy thought. Those who cannot give of money can give of time, and if the seed sowing of which we have spoken be carried on, there will surely be a harvesting of members which will gladden all our hearts when we come up to the great annual feast at Cleveland in November.

Seed sowing sounds easy and poetic, but crops mean prosy care ofttimes, and human crops must generally be "raised by hand," as it were.

"Agitate—agitate—agitate!" Ears are well-nigh weary with the repetition of the phrase, but none other is so near the secret of success.

It will be more than likely that many of the visits made in the interests of Membership Day will be only tentative, to be followed up by more outspoken effort later. After the good seed has lain quiet in the mind where it was dropped, a burst of W. C. T. U. sunshine on Membership Day—persistent shining made manifest in a concentrated effort to secure names and fees—will result in many cases in tender shoots of an awakened interest and purpose to join the ranks marching temperanceward. Be not discouraged; God is not mocked. Whatsoever a man soweth, *that* shall he also reap. Is the application inapt?

Of the more exact *modus operandi* for conducting Membership Day, we will speak in a later issue. Let us but begin in faith and prayer, go forward with zeal and enthusiasm, and we shall surely see the "yet greater things" promised, in money, numbers and power.

A DEADLY PARALLEL.

The midsummer number of *The Century* has a debate between United States Senator Hoar, of Massachusetts, and Rev. Dr. Buckley, the redoubtable opponent of the enfranchisement of women. We have no disposition to comment upon the manner in which the subject is handled by the respective champions, but it occurs to us that it will be interesting to place some of the principal arguments side by side that our readers may judge for themselves concerning their relative value.

DR. BUCKLEY.	SENATOR HOAR.
With inconsiderable exceptions the common sense of the human race, as expressed in civil government, has confined its prerogatives to men.....	But in general the common sense of the human race has confined the prerogatives of government to a very few men, to monarchs, noblemen, aristocracies, oligarchies. We are at present addressing an audience who are agreed that what is largely "the common sense of the human race" is entirely mistaken in its opinion, as expressed in existing civil governments, or the civil governments of the past. So we surely need not occupy time or space in debating whether we should exclude women from a share in the government of the republic in which manhood suffrage is the law, because the common sense of the human race has agreed that nearly all mankind, whether masculine or feminine, should be excluded from a share in the government. Our question is, whether women should help in self-government, not whether, if it be true that most of mankind are born to obey, and a few are born to rule, it is better that the ruler should be of one sex or the other.....
Whether the suffrage shall be conferred upon any class of men or women cannot be decided exclusively upon the question o natural rights.....	In opposition to Dr. Buckley's statement that for women to substitute the habit of government by authority for the habit of influence by persuasion will destroy the sweet nature of womanhood itself—it seems to me we shall find the answer to this proposition by inquiring whether the function of voting bears such a proportion to the other influences that form and affect the character, that it will tinge and color the whole character and life, or whether it will take its own color and tinge from the general character of the person who exercises it....
There is a feminine as well as a masculine soul; a spiritual sex as well as a corporeal..... (We wonder when, where and how Dr. Buckley ascertained this "for a fact.")	Now, I affirm that in mankind in general the function of voting takes its hue and tincture from the general character of the person who exercises it, and that the general character of the person who exercises it is not changed by the temptations which attend the struggle for political power. Voting and politics, to most men, are but a small and insignificant portion of life. They do not change opinions, or control the character of the citizen, but they take their character from the character that he brings to them. The German

To invest her (woman) with the responsibility of voting will diminish the real power of woman in speech. At present she may say what she will; men hear, and without subjecting her words to too close a scrutiny, are influenced by her spirit. Require her to vote, identify her with a party, and in some instances she will grow timid; where she refuses to restrain herself she will become an impediment to party success, and will be ignored. When women oppose women their party conflicts will deprive them of that power by which they now leaven public sentiment.....

who has lived under the iron rule of the Cæsars, the Irishman who has lived as a peasant under the heel of the Englishman, the Englishman who has lived under the hooped Republicanism, by which the Englishman governs himself, and with that arrogant disregard for human right with which the Englishman deals with other nations—each, when he comes here, brings to his American citizenship the quality which he gained at home, and does not change it when he takes his share in our republicanism. It may be added, also, that the function of motherhood is a function of absolute authority, perhaps the most absolute that one human being exercises over another.....

No person desires to change the essential character of American womanhood. It is a character whose beauty, dignity, grace, sweetness and power come from causes with which the giving or denying to women of a share in the government of the state has nothing to do. It will not, in my judgment, be affected in the slightest degree for the worse if her vote shall be counted. On the other hand, when she shall be admitted to complete citizenship, these qualities of American womanhood will become more and more the qualities of American citizenship itself.

We feel it necessary to disabuse the minds of many who speak of Miss Willard's "resting." She receives from fifty to seventy-five letters *per diem* at Twilight Park, and works with stenographers from six to eight hours; the "rest" is from public speaking and the constant interviews, public and private, that characterize the life of a leader in these analytical days, unless he (or she) climbs a tree and draws it up after him. In a figure,

"Rest is not quitting the busy career,
Rest is the fitting of self to its sphere."

So said Goethe, and he was right.

The following is quoted from the report of the board of conference visitors to a prominent Biblical institute:

A wise ministry will qualify itself to meet each new phase of human activity. It has become apparent that the excitement over questions relating to labor and capital is not an evanescent agitation. The aroused masses are misled by ignorant agitators. Capitalists are also in need of enlightenment. The minister for to-day must be qualified to speak effectively on the whole economic situation. Your committee are of opinion that the theological school should prepare the young preacher to meet existing sociological needs. We respectfully suggest that steps be taken immediately, or as soon as practicable, to found in this institute a chair of social ethics.

Ministers such as these are very rarely radicals along any line of reform. They are indeed, pronounced and positive in their views and are often among the ranks of those whom the defenders of iniquitous systems call fanatics, but nevertheless they represent the more conservative element of society; they reach their conclusions cautiously. The words quoted, therefore, become of all the more weight as indicating the growing interest in the labor question and showing the growing conviction that it is not going to be settled by any of the old methods which have been tried so long in vain.

"The Spring Grove camp-meeting, near Middlebury, Vt., has been 'an institution' for twenty-five years, and has now been carried on by the state W. C. T. U. for two years, under the capable leadership of the president, Mrs. Ida H. Read. Our white-ribboners not only make the program and conduct the services throughout the ten days, but carry on the boarding department, store, receive all comers and goers, control the tents and cottages—in short, are business proprietors. Their success last year was such that this year they have a much larger attendance and the presence and help of several ministers and one presiding elder. The grounds are beautiful, a very temple of God seems the grove of white columned birch trees while the pines are the organ and the bright flowing spring the font. We shall never cease to be thankful for the spiritual uplift that came to us there on August 9, from the hour we alighted from the train to be welcomed by a long procession of 'home protection' men and women singing a welcome all through the halcyon hours of psalm and speech and prayer, until our train departed to the tune of 'God be with you till we meet again,' as the evening shadows fell. We were in pretty good condition, too, for I spoke three times and Anna twice."

So writes our chieftain from New York whither she and Miss Gordon went to meet Lady Henry Somerset and party, August 10.

It is reported in the New York *Tribune* that at the camp-meeting held by the National Temperance Society in Ocean Grove last week, our friend, John M. Stearns, stated that "in the National Temperance Society men and women stood on the same platform." In view of the fact that there has never been a woman on the board of management or in any official position (except once or twice, we believe, as vice-president, an office that is purely honorary), we think our brother must have referred to the literal fact that, even as he spoke, there were men and women around him on the same platform, and that the reporter broadened the significance of the remark with a zeal for the women's cause that was not according to knowledge.

Within a few days the statement has been made by the home secretary of the British government that before the end of the present session of Parliament a bill, which has already been carefully drawn, will be introduced in one of the two Houses, embodying the recommendation of the Parliamentary committee on the treatment of habitual drunkards. This bill contemplates giving power to local magistrates, upon adequate evidence, to consign inebriates to places of detention for as long a period as the magistrate may deem best. These places will be industrial homes prepared for the purpose at the expense of the government, where the inebriates shall have such opportunities of reform as they do not enjoy under the present system and shall in the meantime be self-supporting, while, best of all, perhaps, their families are set free from the hopeless bondage and misery of their presence. We have often urged state W. C. T. U's to take up this line of work and to secure from their respective state legislatures such laws as the British Parliament will soon enact, and we earnestly call their attention to this great subject again and urge upon them the value of a mode of effort which can but commend itself to the common sense of all good people.

How little the world knows the number of its benefactors. We learned from a white-ribboner a few days ago that a lady who would not on any account have her name mentioned, long ago lived in Lansing, Mich., and learning that the law made even an unborn child the property of its father, she determined to have it changed. For this purpose she went from house to house with a petition which she carried to the House of Representatives, and called every day of the session to see some member of it, always gently saying, "You must not grow weary, for I shall come regularly and I shall keep on getting names to the petition until a mother is made as much the possessor and guardian of her child as is its father." So gentle and persistent was this woman, that as some of the legislators declared "they passed the bill to be rid of her importunities." She then proceeded to the Senate, conducting her campaign on precisely the same principles, and when the bill was passed, she followed up the governor until he had affixed his signature. Nothing was said of this in the papers, and the women of Michigan do not know to this day, that they owe it to one woman's devotion that they own at least an "undivided half" of their own children. It is this personality, purpose and persistence that causes things to come to pass, and if one member in any one local union should resolve that its membership should double within the next six weeks, the feat would be accomplished. "Without haste, without rest," is the Divine method, and it must be the human method of success in everything worth doing.

We rejoice in the election of good Father Cleary to the presidency of the Catholic Total Abstinence Society, which has just held its twenty-fourth annual convention. He is faithful, intelligent, progressive, and his noble presence, clarion voice and brotherly words made a strong impression on the National W. C. T. U. Convention in Boston, where he appeared as a fraternal delegate in 1891. We are also greatly pleased that our white-ribbon sister, Mrs. Leonora Barry-Lake, of St. Louis, was made one of the vice-presidents, and her duties specially defined, thus: "To pay especial attention to the extension of women's and girl's societies and to prepare such literature, subject to the approval of the executive council, as will best advance the work." Mrs. Barry-Lake is one of our most eloquent women, and it is a pleasure to announce that she leads the fraternal delegates from the Catholic Total Abstinence Society, to the Cleveland W. C. T. U. Convention. The names of the other ladies are Mrs. M. A. Manning and Mrs. Philip Dempsey, of Cleveland. Some of the liquor papers are trying to make capital out of the failure of the convention to endorse the Polyglot Petition, but it should be remembered that this is consistent with the position taken from the first by the society which, to our regret, declared in its constitution for total abstinence as the sole issue involved in its propaganda. Archbishop Ireland preached the convention sermon, and was the leading spirit. Among the most noteworthy features of the convention was the equal participation of women with men in all of the deliberations.

And still they come, the opinions concerning the proper signature for women! "So many men (women), so many minds," was never better illustrated than in the variety of these opinions, each one of which is so well sustained. The majority seem to favor the dropping of the Miss when a woman reaches maturity, and the use of Madam for single women and Mrs. for married women, but we'll take the census when every one who cares to has spoken.

On Duty.

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"Though I somewhat agree with the Quaker sister, yet if a title is necessary I sincerely hope we may have one consistent with the dignity of women in these days, and that the silly 'Miss,' the relic and reminder of the time of woman's subjection, may become a thing of the past as inapplicable to adult women. If our beloved Chieftain, the leader of the world's womanhood, would start the custom by rejecting 'Miss' and claiming the appropriate title, might the fashion not be established?"—M. E. Haviland, Lake View, N. J.

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"I have often been tempted to write The Union Signal and ask how one should give her signature when writing to a stranger. I frequently write the 'Miss' in parenthesis. Yet it does not seem that one should have always to be making efforts to impress people that she is unmarried. But if I neglect this I am almost invariably dubbed 'Mrs.' I would be glad indeed if at least among ourselves, *i. e.*, the W. C. T. U., there could be an understanding in this matter. Shall watch On Duty for something further."—E. Alice Comstock, Allendale, Mich.

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"I quite agree with Rev. Sam Small that it should be an established custom for married ladies to prefix Mrs. to their name, and that all articles not signed thus are to be considered written by unmarried ladies. I think, too, that married women should be known by their own names, and not by those of their husbands. That women may not lose their identity after marriage, it would be well for all to retain their maiden name as a middle name. Then old friends can tell at once who one is. It ought to be unnecessary for one to explain who Mrs. John Jones '*was*' by saying—like Samantha Allen—'she that was Submit Tukesberry.'"—Mrs. Julia Lester Bosworth, Kirksville, Mo.

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"I always enjoy your column, but have no sympathy with those who are clamoring for a *distinctive* Miss or Mrs. in signatures. Why should a woman be obliged to advertise herself married or unmarried? I agree with your quotation. Master and Miss are for boys and girls. Mr. and Mrs. are for men and women. Miss is vulgar and pert for an adult woman. For years I have writhed under the present custom, and would that the good old English way of addressing *all* women of full age as 'Mrs.' (especially those of the W. C. T. U.; certainly, they, at least, are *mistress* of the situation) might be revived *right now*."—Caroline A. Steadman, Mill Village, Nova Scotia.

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"'Madam' is too long, so there should be some abbreviation. It should be as short as Mr. and not liable to be confounded with it. This rules out Miss, while Mdm. and Mme. are too long, and the last one not English. Therefore I vote for Md. Second choice, Mdm."—O. B. Bird, Vineland, N. J.

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"For myself, I exercise common sense, and moreover, exercise it at the signing of each individual letter. Ordinarily—and that means when it cannot greatly concern the party of the second part whether I am married or single—my signature stands as below. When I am transacting business of a peculiarly careful nature I either bracket the distinctive title before my name, or, after appending the signature commonly used, write name with title and address in the lower left-hand corner. For example, were I ill in a hospital in a strange city and writing to officials for their aid in notifying friends, I should certainly be very explicit about my signature, using the title. A sensible rule to follow is, that when the Christian or given name is without doubt a woman's and no title used, she has up to the date of writing lived in single blessedness. A good plan, however, is, take nothing for granted. Initials are execrable, and 'N. G. Smith' deserves to be called 'No Good Smith.' One's name should be written as judicially as one dresses for distinct seasons and occasions, and on this occasion am I not consistent and clear in signing my name—Ada M. Melville, Chicago?

NEWS FROM THE FIELD

MASSACHUSETTS.

SUMMER MEETINGS.

Considering that we have had the hottest July in Signal Service records; that neither the mountain-tops nor old Neptune himself have been able to furnish us suitable oxygen to breathe, the temperance banner has been held aloft, if not flung to the breeze. The local unions have taken a vacation, but state and county meetings of interest have been held at central points where there are vacation gatherings, and where nature adds its attractiveness to the prominence of the work and workers. In this way the attention of the uninitiated is focused to the great significance of the temperance work; else it would be hardly worth while for the untiring leaders to spend and be spent with the thermometer at ninety and one hundred degrees in the shade. This has been known to happen: Our good president speaks somewhere, at Princeton, perhaps, and the next morning a gentleman introduces himself to her on the train, expresses great pleasure in her address of the previous evening, and hands her five dollars for her "noble work." And this was not the only one! It was duplicated by a lady. No wonder she likes "that kind of applause."

First in the July list came the W. C. T. U. Day at Lake View, the 10th. B. B. Johnson, director at the Chautauqua, said "there was more practical common sense to the square inch in that all-day meeting than in any he ever attended." Middlesex county union, Mrs. A. F. Rolfe, president, has a tent and holds afternoon meetings all through the season at Lake View. This is not only attractive and helpful, but prepares the way for the larger public meeting on W. C. T. U. Day. Rev. A. A. Miner, Mrs. E. Trask Hill, Dr. H. A. Gibbs, Mrs. M. E. A. Gleason and Richard Booth discussed themes pertinent to the cause, and it is no secret that special interest and enthusiasm were elicited by Mrs. Fessenden's parliamentary drill. It needs a master hand to make this kind of tactics the most agreeable in the world. While the Massachusetts reporter has the ear of the states she feels like suggesting, very modestly of course, why not try to borrow the Massachusetts president and see how it is done? You have a chance in your own state gatherings, but not all the presidents make this a specialty. I am not too far away from the subject to speak of the always successful Y hour in charge of the state secretary in this department, Miss Caroline Caswell.

Both at Lake View and at Cottage City, July 13, Massachusetts was glad to welcome our quondam corresponding secretary, Mrs. K. L. Stevenson, coveted by the W. T. P. A. and THE UNION SIGNAL, and one who could be but illy spared. So bereft has the state been that her place still remains vacant. Her sermon Sunday morning at Cottage City was one of the best, indicating even additional power and pith from her experience in Chicago. The text was, "Now are we the children of God and it doth not yet appear what we shall be." Mrs. Ada B. Frisbee, of South Boston, who was also musical director at Lake View, delighted the gathering at Cottage City by her entertainment, "Temperance in Art and Song." Possibly Mrs. Frisbee, too, would do a little migratory work in other states, and it is not too much to say that it would be of advantage. Mrs. Rolfe, of Concord, who has done so much to arouse the mothers of the state, gave one of the evening addresses in her own "motherly way," and Mrs. Fessenden's Sunday evening address brought out the usual appreciative response. Mrs. Walker (evangelist) gave freely of her ability and general helpfulness to the meeting, also Mrs. Rev. I. Lansing, of Boston. An all-day session of a practical character brought out the many and varied talents for which our workers have a name, and the great work of the children was advanced in a session devoted especially to them. Mention should be made of the hospitality of hotels and cottages, which is truly to be appreciated in a summer resort. The days were propitious, even the hailstorms giving emphasis, and all about this island home was

"The sea, the sea, the open sea,
The blue, the fresh, the ever free!"

Of the Asbury Grove meeting, July 25, the only word received has been that it was "a great success." At this point it may not be amiss to say to Massachusetts, that a reporter cannot be everywhere, and if a meeting or work of special significance has been overlooked, it is because you have sent us no word.

July 31, the Massachusetts W. C. T. U. had an outing—a most unique and delightful excursion stripped of the usual accessories, crowd, noise, heat, discomfort. The outing was to Concord, the famous, historic, Massachusetts Concord. How would you like to ride out some day to the home of Emerson, of the Alcotts, of Thoreau, of Hawthorne? The Old Manse is there; also Sleepy Hollow Cemetery. There are many of the typical New England homes, those of the "gambriel roof" of which Lucy Larcom sings,

"How pleasant! This old house looks down
Upon a shady little town,
Whose great good luck has been to stay
Just outside of the modern way
Of tiresome strut and show;
The elm trees overhead have seen
Two hundred newborn summers green
Up to their tops for sunshine climb;
And since the old colonial time
The road has wound just so."

Walden Pond is near, and the famous battle ground of Lexington. Entertainment was furnished by the Concord union; the famous places were visited; and Mrs. Livermore, a mine of New England lore, gave reminiscences of people and events. See September *Our Message* for a full account of this excursion.

ADVISORY COUNCIL.

A promising and encouraging feature of the coming season of work in this state is the formation of an Advisory Council to work in conjunction with the W. C. T. U. The superintendent of legislation, Mrs. S. S. Fessenden, has associated with herself a number of clergymen, business men and lawyers, to discuss and pursue the wisest methods of conducting the work with reference to temperance legislation. And one of the best things about the matter is, that *the proposal* came from the gentlemen themselves! The first action taken was a resolve, *viz.:* "It is the sense of this meeting that to secure woman's ballot is the most effective measure for the overthrow of the saloon." The next was: "That vigorous measures should be inaugurated to educate the public regarding the Norwegian Bill, believing that a proper understanding of it is all that is necessary to insure its defeat."

It was intended to give you the history of this bill in Massachusetts, and the outlook, but the limits of this communication will not now permit.

STATE CONVENTION, FITCHBURG, OCTOBER 16–19.

The program for the annual convention is well under way. George W. Bain has been secured for an address, also Helen M. Barker, National treasurer; Miss Ackermann, from "round-the-world" is expected; Mrs. Leavitt has returned; Mrs. Hauser, from India, is at Auburndale, so that our horizon is large—as large as the world.

LOUISE C. PURINGTON,
State Reporter, Dorchester, Boston.

MISSISSIPPI.

SINCE CONVENTION.

As was predicted at our recent state convention, work has started out more energetically than for a year or two, and plans are maturing for still better work as the season advances.

Miss Belle Kearney, soon after convention, made a tour through the eastern part of the state. A Y convention (the first attempted) was called to meet at Columbus, but had to be postponed on account of Miss Kearney's illness. Since the convention three unions, all Y's, have been organized by Miss Kearney, viz.: Canton, Starkeville and Macon.

Presidents have not been secured for all districts, but we can count on four, which is very good for a beginning. The state officers have received letters expressing interest in our work from places where there are no unions. We feel encouraged to hope for several new unions soon.

Flower mission day was generally observed. This department is very popular in our state. Miss Garner, state superintendent of physical culture, has visited a number of unions lately.

Mrs. E. I. Biggs, of McComb City, state superintendent of railroad work, has gone to work in earnest, and interest in this department is on the increase.

Natchez union has monthly gospel meetings.

Greenville and McComb City have had Demorest medal contests which roused great interest.

Our gifted and energetic corresponding secretary, Mrs. Nellie N. Somerville, has been very busy, and has her work now well in hand. We predict fine results therefrom later on. She reports fifty-seven unions and nineteen Y's.

McComb City bids fair to be the banner union; organized April 11th with ten members, it now numbers thirty-six, and is carrying on work in eleven departments.

The Fayette Y's hold weekly meetings, have monthly gospel meetings, fill pockets with literature at depot and courthouse, besides a Y column in the county paper. They exercise a pure influence in their pretty village. Press work will be immediately urged. We wish we had the last editorial on that subject in THE UNION SIGNAL for a leaflet to distribute in the state. [This will soon be leafleted.—EDS.]

ANNIE E. HARPER,
State Reporter, Fayette.

CONNECTICUT.

HERE AND THERE.

The East Hampton union held its annual free-will offering meeting in the Methodist Episcopal church. The attendance was large and the exercises throughout most interesting. It is a matter of congratulation that the condition of the union is such as to justly entitle its members to take satisfaction in it, and we believe the future to be not devoid of promise.

The meeting was in charge of a vice-president, Mrs. J. S. Barton. The address of the evening was delivered by Mrs. C. B. Buell, whose theme was the Crusade. It was a joy long to be remembered for us to visit the shadowy realm of the past in company with one so thoroughly well informed in regard to the thrilling events of that memorable time.

The evening program closed with a few bright words from our vice-president, Mrs. J. S. Barton, addressed more particularly to the gentlemen friends, in which she cordially invited them to join our union as honorary members, stating that this privilege might be theirs on the payment of double the usual fee. The reason therefore being that we believe them to be twice as wise, twice as good, and to possess twice as much money as the ladies, therefore it is just and right for them to pay twice as much as we do for the privilege of being members of our union!

FAIRFIELD COUNTY ITEMS.

Danbury union is increasing in members. Space has been granted in the daily papers for temperance items. A barrel containing clothing, bedding and reading matter was sent to a colored school in the South.

Bridgeport union visits the jail, hospital and almshouse weekly, holding services in the latter on Sunday afternoons. Their Home of Mercy is well sustained.

South Norwalk Y has contributed to the fund for the endowment of a Y bed at the National Temperance Hospital in Chicago.

Shelton reports a wall pocket at the railroad station filled with temperance papers and magazines.

Stratford has engaged in local charities. The scientific temperance instruction law works well in this town.

Greenwich gives fostering care to a Loyal Temperance Legion, a band of mercy, a sewing school, and has in charge a penny provident savings bank.

Sherman supplies four papers with temperance news items. The tobacco law is well enforced among them.

South Norwalk furnishes teachers in the public schools with the Monthly Advices issued by Mrs. Hunt. This union has joined with the church in protesting against the granting of a certain saloon license. The remonstrance was successful.

George R. Scott, of the New York *Witness*, has lectured for Stepney union; the attendance was large and the address excellent. The wall placards of temperance principles issued by the Connecticut temperance union have been placed in three public schools.

Meriden union reports a number of pleasant events. The union is large and active and its influence felt in the city. Miss Elizabeth Yates, of Round Pond, Maine, delivered an address in the town hall to a large and appreciative audience. Her subject was "The Modern Hercules."

Following this closely were two delightful talks by Mrs. Fitz-Gerald in White Ribbon Hall. Her remarks, based on a wide experience of twenty-five years' work in temperance reform, were intensely interesting. Thus at intervals the fires of temperance are fanned by willing, energetic hands, resulting in a bright blaze, which, though it may be insufficient to illuminate as a brilliant searchlight the country for miles around, yet lights up home, hearthstones and corners where shadows lurk the thickest, and gives a new, fresh impetus to our W. C. T. U. in the way of encouragement.

MIDDLESEX COUNTY.

The semi-annual convention of Middlesex county union was held in East Hampton, and was an exceedingly pleasant one. Mrs. Marvin, president, presided, and the devotional service was conducted by Mrs. Barton, of the local union. The morning was devoted principally to business. The roll-call was answered by "working mottoes"; reports from unions gave a fair idea of the work being carried on in the towns. Miss Josie Sexton gave the address of welcome, and Deacon Skinner added, during the morning, fitting words of greeting. The response was given by all in form of a hymn sung heartily.

The collation tendered was just what might have been expected, abundant and excellent. Ice cream was served and was greatly enjoyed. In the afternoon Mrs. Buell, Mrs. Gleason, of Massachusetts, and others, made short addresses. Two young ladies, Miss Gertrude Bevins and Miss Percie Smith gave recitations and there was some fine music during the day. The address of the evening was made by Mrs. Gleason and was a fine lecture.

Rockfall union, feeling that something different was desirable for the summer months resolved itself into a reading circle and will read W. C. T. U. literature in the meetings. They have commenced with "A Great Mother" and will follow it with some other of the excellent books published by the W. T. P. A.

The L. T. L. of Rockfall is still active and has lately taken up the band of mercy work.

M. BELLE SMITH,
State Reporter, Rockfall.

NEW YORK.

NEWS BY LOCALS AND COUNTIES.

Genoa local union sends an account of a parlor meeting held at the home of the president, with a goodly number present. A fine program was carried out, and at roll-call each one responded with a text or quotation from some favorite author. A social hour followed and all were so pleased with the results that it was decided to hold monthly parlor meetings. Several new members have been added to their union.

During a recent session of the Teachers' Institute held at Horseheads, Chemung Co., Mrs. Helen L. Bullock presented the subject of scientific temperance instruction in a most entertaining and instructive manner. She answered a "box" of puzzling questions, secured private talks with teachers, distributed literature and gave an excellent address in the evening. The county commissioner acknowledged neglect of duty in this branch of study, and publicly pledged himself to future faithfulness.

Miss Vandelia Varnum has also been at work in Chemung county and has accomplished great results in organizing new unions, building up old ones, and enlisting the interest of outsiders.

On the first Sunday in April the union at Geneseo celebrated its tenth anniversary. It might almost have been called its twentieth, for in 1874 a union was organized, and though not having the present complete system of organization,—working by committees instead of departments—in aim, spirit, and general plan of work it was the

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same, and for nearly eight years held weekly meetings without an omission. When death and removals weakened the working force it was obliged to close its work, but in 1884 the present union was organized with a good membership. It works mainly along educational lines. It sustains a column each week in one of the village papers, and regularly supplies literature in barber shops, Y. M. C. A. rooms and normal school reading rooms, has an L. T. L, with senior division, secures public addresses on temperance and holds service at the jail, besides department work.

Monroe county W. C. T. U. was invited by Professor and Mrs. Roberts to hold the May convention at Chesborough Seminary, North Chili, and the invitation was gladly accepted. The students gave a song of welcome and Professor Roberts a brief address, warm and hearty, Miss McPherson, of Scottsville, fitly responding. Twenty unions were represented by ninety delegates, and twenty-five departments by their respective superintendents. Reports were very satisfactory, especially that of the treasurer. Mrs. Edgett, of Fairport, had charge of the school of methods and excellent plans of work were reported and discussed, several departments being represented. This was only a one day meeting, a sort of first half of the convention which would be held later on, when Miss Willard would be with them. The local unions in Monroe county are in a prosperous condition, and in many respects this is still the banner county of the state. Space forbids my giving the full report of this meeting as it has been sent to me, but I have endeavored to do the best I could.

The annual convention of Kings county was held in Marcy Avenue Baptist church and was a gathering of very great interest, as the past year has been one of unusual activity in temperance work. Miss Elizabeth Greenwood, National superintendent of evangelistic work, gave an inspiring Bible reading at the opening, which prepared all for the day. Reports of officers were most excellent, and that of the president, Mrs. Vanderhoef, showed great advance in all lines. Several ten minute papers were read, all bearing upon the work, and in the evening Rev. W. C. P. Rhodes, pastor of the church, gave a brief address of welcome, followed by the Rev. A. A. Cameron and Rev. D. C. Eddy, who gave inspiring talks on the needs of the hour. The second day was filled with reports, papers and general work; many of the city pastors spoke words of cheer. A cablegram of congratulation was sent Miss Willard.

Niagara county W. C. T. U. met in convention at County Line, and held a grand good meeting which will leave a lasting effect for good on the community. All of the officers with one exception, nearly all of the superintendents and about seventy-five delegates were present. The business was done with promptness and many plans of work discussed for the future. Interesting papers were read, good music and recitations enlivened the program, and the children contributed their share splendidly. The speaker of the evening was Mrs. N. H. Hutchinson, president of Tioga county. Many nice things not on the program were introduced, adding to the general pleasure. The second evening was given to a reception, held in the pleasant home of Mrs. George Ressigue, of County Line.

Delaware county convention was held at Walton, a large number being present. Seven pastors responded to the call for short addresses. A model mothers' meeting was a pleasing feature, helpful to old workers as well as new. A tender memorial service was held for the promoted comrades, and again the children delighted all with their songs and recitations. Reports were good, and arrangements made for a two weeks' tour in the county by Mrs. L. E. Bailey, of Michigan. Mary Seymour Howell, of Albany, was present, and gave a fine address at the evening meeting.

The ninth annual meeting of Lewis county, held at Talcottville, was a pronounced success. One new union, active and promising, has been organized since the last meeting, and with the other unions reported good work done. A hearty welcome was extended to all. The president's address was full of helpful thoughts and suggestions, while several papers which were read awakened new interest along the different lines of work. "Physical Education" was ably presented by Mrs. Clara Bacon and a discussion on franchise followed. Mrs. Graves, of Boonville, gave a stirring address on the "Relation of Temperance to Missions," and several of the clergy present were introduced and made brief remarks.

The evening was given to a gold medal contest, the first ever held in the county, all the contestants acquitting themselves with honor. The medal was awarded to Miss Margaret Cone, of Port Leyden.

The unions of Schoharie county reported in convention at Richmondville, and reports showed commendable increase in interest during the year. Mrs. L. E. Bailey, of Michigan, and Helen M. Gougar, of Indiana, were present, adding greatly to the enthusiasm and enjoyment. Two new unions were reported, one of which holds a well attended public meeting every month. Another has recently opened a reading-room. Nine sermons on Sabbath observance were reported. The department reports were mostly verbal, but were very gratifying. Cobleskill union keeps up a Sunday-school, and has a monthly Sunday evening temperance meeting, and several unions supply the voters with literature. An increasing interest is shown in press work and from one union a long roll of names to the mercy pledge was sent in.

Broome county held an interesting conference in the village of Windsor, Mrs. Julia A. Bidwell, county superintendent of school of methods, presiding. Papers on social purity, heredity, Y work, mothers' meetings, systematic giving and press work were read and followed by discussions. The evening session was given to a program, the principal feature being the reading of prize essays on tobacco and the awarding of prizes for the same. The essays were read by students from the Windsor Academy.

The unions of Steuben county have been greatly strengthened and the membership increased by the services of Mrs. Helen L. Bullock, of Elmira. One hundred and sixty-five active, and ninety-nine honorary members were secured and two new unions organized. This county held its semi-annual convention at Avoca, and all conceded it to be the "best on record." The evening was devoted to a gold medal contest, the fourth held in the county. A ten-cent admission fee was charged, which netted them the sum of twenty-six dollars for county work.

Our petitions for prohibition, and the full enfranchisement of woman were presented to the constitutional convention by our state president, Mrs. Mary T. Burt, and created a profound impression; the one for prohibition contained 37,624 names and the other 35,673, a grand total of 73,297 names. When pasted on cloth they measured 472 yards. The great rolls were tied with broad, white satin ribbon, and as they were carried to their respective committees and placed upon the desks all eyes were turned upon them, and there they remained in full view of the convention during its session.

I need not write much concerning the beautiful welcome meeting given Miss Willard on her return to her native land, as THE UNION SIGNAL has already reported it. Suffice it to say that it was one of the most perfect in detail, and most successful in every respect, the credit of which is due largely to the untiring efforts of our beloved leader, Mary T. Burt.

FRANCES W. GRAHAM,
State Reporter, Lockport.

IOWA.

CONVENTIONS—COUNTY AND DISTRICT.

The pleasant hum of convention work is nearly over, Washington, Polk, Mahaska, Louisa, Marshall, Guthrie, Sioux, Clayton and Winnesheik counties have held successful meetings.

The first district convention was held at Letts with a large attendance of delegates and visitors. Our state president, Mrs. Dunham, was there to lend a hand, as she was at every other convention that it was in her power to reach. Work for railroad employés has been made prominent in this district, while other departments have been in no wise neglected. Mrs. F. A. McDowell was elected president, Mrs. Griffith, secretary.

The second district convention will be held soon; time and place of meeting not reported to me.

The third district convention was held at Shell Rock. Mrs. Dunham was in attendance; full particulars have not reached me. Mrs. R. L. Wallace was elected president.

The fourth district convention met at Oelwein, Fayette county, and was thought to be the best ever held in the district. It will be remembered that Oelwein white-ribboners succeeded in closing every one of the thirteen saloons that were running last fall, and, even under the infamous mulct law, they are still closed, but all foul means conceivable are being used to bring noble Fayette county under the saloon curse. Thus far it has been impossible to secure the requisite number of signatures to the petition.

Mrs. Dunham, Mother Benedict and the Bailey singers were at this convention. Delegates were present from Mitchell, Winnesheik, Clayton and Fayette counties while Cerro Gordo, Floyd and Howard counties sent good written reports. Department superintendents gave cheering accounts of work planned and accomplished. Oelwein gave a medal contest for the benefit of the district treasury, which amounted to about eleven dollars.

Mrs. Clara P. White was reëlected president for the tenth time. Mrs. Thera B. True was chosen for treasurer. The fourth is the banner district, but the "big eleventh" is reaching for the prize in loving rivalry, so gather in your state dues, ye treasurers of the fourth district, and get them into the hands of Mrs. Carhart before August 31.

The fifth district convention met at Letts. Mrs. Dunham and other good workers were there. Mrs. R. S. Lichtenwalter was elected president.

I do not know whether the sixth district convention has been held, but do know that its president, Mrs. Mary E. McMillan, is not behind any of her sisters in faithful devotion to our work.

The seventh district met in convention at St. Charles, but no items have been sent your reporter. We may rest assured it was a good one under the leadership of its president, Mrs. M. A. McGonegal.

The eighth district convention was entertained at Clearfield, with twenty-seven delegates in attendance. A gold medal contest was held one evening under the auspices of the Y's, the natural result of which was a balance of fifty dollars in the district treasury after all expenses were met. God bless the Y's! May they come into our ranks by the tens of thousands. Of course Mrs. Dunham was there, and the report reads: "Thursday evening was the gem of the convention, when our state president gave one of the finest addresses ever listened to by any audience."

No report from ninth district, but as its president, Mrs. Naomi Mackey, is planning to devote nearly all her time to the work, we know there will be no cessation of interest.

Nothing has been heard from tenth district, but its president, Mrs. S. J. Plimpton, will allow no stagnation within her borders.

The eleventh district held its twelfth convention at Mapleton, when Mrs. Joanna B. Shesler was reëlected president for the eleventh time. This pioneer worker was the only district president who was not beheaded for "truth's sake" during our nonpartisan difficulties.

Much good was reported by local unions and superintendents. Many new unions have been organized. A gift of sixteen dollars by Mapleton union to the district treasury was received with a rising vote of thanks.

GENERAL MATTERS.

The question of re-districting the state for more thorough temperance work was discussed at the conventions, and while there was a sweet acquiescence in whatever may be best for our cause, there was a sadness even to weeping when old workers realized that they could see each other's faces no more.

The most spirited resolutions against the high license, local-option mulct law were unanimously adopted by the conventions.

While Iowa white-ribboners have much to contend against, their faith and courage are equal to every emergency, for they ever consider that it is in the name of their God that they have set up their banner and by that name they shall conquer.

PERSONAL.

Miss Bertha Bowers, a gifted Y of Creston, is now the publisher and editor of our state organ, the *Iowa Signal*.

Three of our state jewels have been "set" in favored Illinois. Here are their names: Mrs. M. O. Hoover, president of sixth district, will be found in the vicinity of Chicago. She is the wife of Rev. Geo. K. Hoover, the new national superintendent of the Children's Educational Aid Association. She bravely held the fort in her district under trying circumstances and discouragements.

Miss Eliza Hyndman has resigned her office of president of fifth district and her professorship in the college at Mt. Vernon, and goes to La Harpe, Ill., to study medicine. Who can say but that our Father is preparing this consecrated soul for work among her heathen sisters in foreign lands?

Last of all comes Miss Clara Stephens, the former beloved editor of our little gem, *The Iowa Signal*, who will be found sending forth her "rays serene" in the business department of the W. T. P. A., away up in the eleventh story of the Temple.

In behalf of Iowa women I commend these three true-blues to the loving confidence of our Illinois sisters.

While we have lost three, we have gained several, one from Illinois, Mrs. Eva Kinney Miller, who may be better known to our workers as Eva Kinney Griffith. Mrs. Miller has accepted the assistant superintendency of social purity work. Minnesota contributes two of her helpers, Mrs. Carrie Knox Godfrey, who has proved her pedigree by becoming organizer and president of a union of twenty-eight members at Lyons. Mrs. Godfrey was one of Minnesota's organizers, also her state superintendent of evangelistic work.

A Minnesota Y, Miss Alice S. Draper, has been the means of organizing Whitney W. C. T. U., nine miles from Lamont, their post-office. The president and secretary of this country union live five miles apart.

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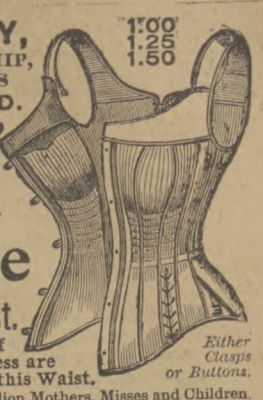

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Then Nebraska has given us a loyal helper in Mrs. Cora A. Bennett, who has organized unions at Bromley and Clemons.

Mrs. Anna M. Palmer has spent the spring and summer months at work in this state, where many doors for effectual work are open to her. She is engaged in the fourth district at this writing.

Persons wishing the services of our state president are requested to correspond with Mrs. M. J. Whiting, Belmond, who is authorized to arrange appointments and dates.

Miss Anna D. Brown, our Y superintendent of L. T. L. department, sends a cheering report of her work. A new Loyal Temperance Legion at Grimes with twenty-five members; another at Polk with forty-four members, and one at Greenfield with twenty members. A number have graduated and received diplomas. There are now thirty unions in the state. Miss Brown urged her L. T. L. to observe July 21, Anna Gordon's birthday, as state picnic day.

The state superintendent of fair work is making preparations for W. C. T. U. work at our state fair. Mrs. Mary A. Woodbridge and other helpers are expected.

Mrs. J. H. Battles, of Nebraska, has been lecturing on social purity, increasing interest and membership of unions. She has spoken in Osage, Rockford, Riceville and McIntire in the fourth district.

POLITICAL.

The Republican party has held its state convention. That it was manipulated by politicians instead of statesmen, is evinced by the fact that its platform is as silent as a tombstone concerning "temperance and morality." The fifty-two Republican mulct saloons in Des Moines gratefully provided an extra quality of liquors for the delegates, and I blush to write that an extra quantity was consumed.

The city council of Des Moines has been deliberating as to whether gambling and prostitution shall be licensed in our state capital. We shall expect the deliberations to end in favor of license, for the horrible trio, drink, gambling and prostitution, must needs troop together.

In the meantime the Prohibitionists are holding up the true prohibition banner with unwavering devotion, and men are getting their eyes open to the treachery of the leaders of the once idolized old party, and deciding to cast their ballots with the only party that dares stand for the defense of the home.

Your reporter is proud to state that Mrs. M. H. Dunham, our president, is on the party ticket as candidate for office of reporter for supreme court, and is sure that our women will "see" that their husbands, sons and brothers vote for her.

CONVENTION ITEM.

Oh, be joyful! One who knows has cheerily sung these delightful notes in my expectant ear: Our National Chieftain and beloved sister, Miss Willard, will be at our state convention (D. V.), which will be held at Marshalltown. CLARA P. WHITE,
State Reporter, Volga.

SOUTHERN CALIFORNIA.

STATE CONVENTION.

Down to "rollicking old ocean" journeyed the white-ribbon host of Southern California on June 12, concentrating at that city of flowers, whereof all have heard—Santa Barbara. To visit such a floral land when nature is at its best, is a rare pleasure, and add to that the ordinary delights of a W. C. T. U. convention, what more could be desired?

At this, our twelfth annual convention, presided over by Mrs. Mary E. Garbutt, state president, we were honored for the first time by a welcome from a mayor, Santa Barbara's official greeting being extended by Mayor John M. Holloway. Then followed Prof. C. Y. Roop, for the public schools; Mrs. S. B. Bell, for the local union; Rev. F. F. Pearse, on behalf of the pastors; Miss Abby Hails, for the Sunday-schools; Mrs. Grace Knepper, for the Christian association; A. A. Oglesby, for the Keeley League; E. M. Burke, for the I. O. G. T.; Mrs. E. J. Thompson, for the W. R. C.; Mrs. M. A. Ashley, for the Cottage hospital; Dr. Belle S. Reynolds, for the Woman's Club, and C. M. Gidney, for the Prohibitionists. To this abundant welcome Mrs. D. S. Leach, of Compton, began her response on behalf of the delegates with the words, "We feel, we believe, we are welcome."

At the first evening's meeting a large audience appreciated not only the bright speeches, but equally enjoyed the fine music furnished by the Schubert Club of ladies and other fine social talent.

The convention organized for business Wednesday morning with about one hundred delegates present. Reports were received from the general officers and county presidents—the latter so replete with good deeds done that the morning hours were too short to hear them all. The treasurer's report was exceedingly satisfactory, combining in one grand sum the amounts (reported) given for the different lines of work in our territory—a total of $12,301.73. Of that amount our Ransom Home received $1,290-.40; our *White Ribbon*, $354.52, and our temple, $9,681.64. Thus encouraged, the convention, a few hours later, voted to raise $2,500 for state work the coming year.

Pressed for time, as all our conventions are, yet we delighted in the refreshing moments given to precious Bible reading, the first being led by Rev. E. J. Scudder, on "Responsibility to God," and another by Josephine Marlatt, pastor of the Friends church, Los Angeles.

On Wednesday afternoon the president gave her annual address, which thoughtfully reviewed the past and treated of many important topics of the day. From the state superintendents were learned the particulars of the year's harvest in our many departments, and suggestions for better work this year. One item is that twenty-eight little ones were placed in good homes.

Wednesday evening Rev. Amanda Deyo, of San Diego, gave a valuable address upon "What has the Temperance Reform Taught Us?" and emphasized the need of teaching nations to arbitrate all differences. North Carolina loaned us her leader, who treated the important question, "How Does the Holy Spirit Help in our Evangelistic Work?" Unforgotten will be the truth. "The people mourn and iniquity goes on while Congress plays a match game with tariff and free trade," and many other bright thoughts will assist us in remembering the visit of Rev. Mary C. Woody, president North Carolina W. C. T. U.

Quite a sensation was created by the paper of Kate Shepardson-Black, M. D., on "Nervous Prostration." It was an electric shock from which there will be a healthy improvement of public sentiment regarding a "white life for two."

That new venture—the thankoffering envelope—yielded the neat sum of $21.65 in money, besides an amount of thankfulness uncountable. A subscription for our Ransom Home reached more than $72.

Fully appreciated was the loving letter read to the convention from Miss Willard in reply to our words of sympathy.

Those sadly sweet moments given to the memorial service, recalled dear voices, pleasant words and heroic deeds. The service, as conducted by Mrs. Anna B. Southwick, state superintendent of evangelistic work, was very impressive. A few homes have been bereaved, while many comrades have watched by sick beds during the year.

The annual election made but little change; its only result being to cause the president and vice-president to exchange offices. Mrs. Garbutt's ill health would not permit her to try to execute her ideal methods, and she would not do less, so Mrs. N. P. J. Button, who led us for three years, again took charge, with Mrs. Garbutt as vice-president. The remaining officers are Miss G. T. Stickney, corresponding secretary, Mrs. Elizabeth H. Mills, recording secretary, and Miss Katharine Morrison, treasurer.

Cheering news was had of the temperance cause in prohibition Riverside county and from San Bernardino city, the wonderful tidings that of the former forty-six saloons but eight now exist. How was it done, do you ask? A blessed revival in the Methodist church was followed by an equally good one in the Congregational church, which so warmed all hearts that one result was a monthly gospel temperance meeting that is held jointly by the churches, Salvation Army and the W. C. T. U., and alternately in the churches and Army barracks.

Of the temple work, our *White Ribbon* says: "Mrs. Baright's report of the temperance temple showed a marvelous amount of successful work done, and the blessing of heaven upon it. Think of it, talk of it, together praise God for it—in such times as these that wearisome debt reduced to fourteen thousand dollars, which is covered by pledges that are being redeemed as they mature."

A generous act was done by the Santa Barbara press in giving fine reports of the convention which included an extended notice of Mrs. Frances R. Saunders' paper on "Is the Use of the Secular Press Desirable?" and increased that kindness by donating the sales to the convention.

The Santa Barbara union did "what she thought she couldn't" in careful preparations for the convention and the successful entertainment—both musically and physically—of the same.

GABRELLA T. STICKNEY,
State Reporter, Los Angeles.
Colorado Springs, Col., en route.

AT the W. C. T. U. School of Methods, held in connection with Monona Lake Assembly, Madison, Wis., July 24 to August 3, Mrs. Helen G. Rice was the excellent conductor. This was the first year of the school, and the uncommon interest and attendance insure its future existence. On Temperance Day, July 27, the morning platform address was given by Mrs. Rice, and the afternoon address by John G. Woolley.

NEWS IN A NUTSHELL.

MRS. FRANCES W. LEITER delivered the annual address before the literary societies of Antioch College, Yellow Springs, Ohio, during commencement week in June, subject, "Educational Equipoise." The summer normal having already opened, the teachers in attendance were permitted to hear the subject of physical education discussed. One teacher present said, "That was full of common sense."

THE Drake School of Oratory in Des Moines, Iowa, offers, free, a one hundred and fifty dollar scholarship to one young person, man or woman, in each state and territory who will write and deliver the best oration on the subject, "Shall the Saloon be Nationalized?" This subject must be studied and discussed by the young people of the nation. The young person who can win in such a contest, and then take a thorough training, will be ready for the platform. For more information address the school at Des Moines.

MRS. ELLA GURNEY, president of Jefferson county, N. Y., W. C. T. U. has recently been ordained to the ministry. The following extract from the minutes of the council which ordained her will be of interest: "In coming to this decision the council desires emphatically to record the exceptional conditions which appear in connection with this case:

"*First*, Mrs. Gurney has by all testimony been approved of God and of the churches she has served as an exceptionally gifted, sound and efficient minister of the Gospel.

"*Second*, She is the wife of one who has a record of signal success in evangelistic work, and in her public and definite statements holds her duty as a wife and mother of paramount importance.

"*Third*, It is solely and entirely on the grounds of peculiar providential conditions and indications that we act as we do in this case. Who are we that we refuse to ratify what God has so evidently approved?"

AT a late Sorosis banquet, held in Cleveland, O., Mrs. Mary B. Ingham, a staunch white-ribboner, spoke as follows upon "The Third Uprising":

"The uprising of women throughout Christendom is as remarkable, now, as a quarter century ago. In 1869 and '70 the movement was for the women of the Orient, shut away from the Word of Life in harems and zenanas, our effort proving beyond question that we can enrich treasuries faster and surer than men, adding marvelously to evangelizing forces for the redemption of the heathen. In short, the formerly silent two-thirds of the membership of orthodox churches have come to be a power in the world. In 1874 the resistless impulse to the front was in favor of reforms, solving the problem of how to reach the masses, opening sociological questions to the investigation of the better half of mankind, whose keen insight and sympathetic touch have uncovered to a surprised generation the cause of sorrow and suffering. Temperance and social purity have been lifted into prominence as never before. For the last decade of the nineteenth century is reserved the gathering of our forces for the promotion of intellectual growth and general intelligence. Drawing-rooms, club-rooms, hotel parlors and city halls are filled to overflowing with eager writers and debaters upon every imaginable subject. Besides, in the city of Cleveland, are seven secret orders of women who crowd lodge rooms and upper assemblies with representatives from all walks in life—each pressing to the same goal, knowledge of affairs and a higher mental status. Our schools are astonishingly numerous; schools for physical culture and expression in gesture and oratory; schools for learning cookery as a fine art, kitchen and kindergarten classes for children, instruction in dressmaking and other amateur economics; musica societies for enhancement in melody, art schools and professional teaching of anything that refines and beautifies. Indeed, the situation as now presented, so universally demanding another mode of passing time than in small talk and following the fashions, even an appropriate fitting for life's discipline has in it more of the sublime than these eyes have looked upon in the whole twenty-five years. 'Truly,' Goethe says, 'the ever-feminine draweth on.'"

STATE CONVENTIONS, 1894.

SOUTH DAKOTA, Aberdeen, Sept. 6-10.
WASHINGTON EAST, Dayton, Sept. 12-13.
MISSOURI, Brookfield, Sept. 19-21.
VIRGINIA, Roanoke, Sept. 20.
MAINE, Auburn, Sept. 25-27.
KENTUCKY, Paducah, Sept. —.
NEBRASKA, Lincoln, First week in October.
NEW YORK, Jamestown, Oct. 2-4.
IOWA, Marion, Oct. 3-5.
ILLINOIS, Mt. Vernon, Oct. 11-14.
MASSACHUSETTS, Fitchburg, Oct. 16-19.
INDIANA, Oct. 26-30.

Will other states please add the date and place of their conventions to this roster?

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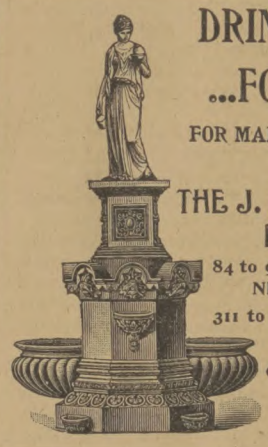

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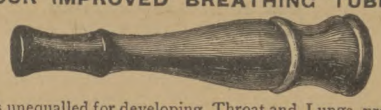

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Official Communications.

DEPARTMENT OF MERCY.

THE GOLD MEDAL PRIZE.

By request, the committee to examine essays on "The Attitude of the Bible Toward Man's Treatment of Dumb Animals," has kindly consented to extend the time one month. September 15 will now be the limit. A description of the beautiful medal to be given to the writer of the best essay was published in THE UNION SIGNAL of August 9. Essays are limited to not less than two thousand and not more than three thousand words. The limit of age of those who compete is from fourteen to eighteen years, inclusive. Essays must not be signed, but name and address and age of writer on a separate sheet must be sent with the essay in a sealed envelope, to Mrs. Emanuel Friend, 574 Jackson street, Milwaukee, Wis. Enclose stamp if you wish essay returned. I will send as helps, literature to any young person who will mail me his or her name and address.

MARY F. LOVELL, *Supt.*
Box 163, Bryn Mawr, Pa.

SOUTH DAKOTA CONVENTION CALL.

The annual state convention of the Woman's Christian Temperance Union of South Dakota is hereby called to meet in Aberdeen, September 6, 7, 8, 9 and 10, beginning the evening of the 6th.

The general officers, superintendents, district and county presidents are *ex officio* delegates, and each local union is entitled to send its president, a delegate-at-large and one for every twenty paying members. One of our best National speakers is expected to be present and an excellent program is being arranged. The executive committee will meet September 6, at ten o'clock a. m., at the M. E. church, Aberdeen, South Dakota.

MRS. EMMA POWERS-CRANMER, *Pres.*
MRS. EMMA P. MYERS, *Cor. Sec.*

KENTUCKY CONVENTION CALL.

The fourteenth annual convention of the Kentucky W. C. T. U. will be held in Paducah, September 20–23. Mrs. Mary A. Woodbridge, Mrs. Mary McGee Snell and Miss Clara Parrish are expected for evening lectures.

MRS. N. A. MUNNELL, *Pres.*
MRS. M. M. GIVENS, *Cor. Sec.*

IOWA CONVENTION CALL.

The W. C. T. U. of the state of Iowa will hold its annual meeting in the Presbyterian church, Marion, October 3, 4 and 5.

MARION H. DUNHAM, *Pres.*
BELLE H. MIX, *Cor. Sec.*

Cor. Secy's Notes.

CONVENTION MATTERS.

The annual convention of the National W. C. T. U. will be held at Cleveland, O., November 16 to 21, inclusive. It will be the twenty-first convention of the organization, at which its majority will be attained, and anniversary exercises will be held. Many inquiries concerning the convention are coming in and it seems well to reply to some of them in this column.

By action of last year's convention on the adoption of a motion offered by Mrs. Hoffman (Page 38, Annual Minutes), all reports must be printed in readiness for the meeting. To accomplish this it will be necessary that they be in the hands of the corresponding secretary by October 16, as a full month will be required to edit, print and bind them for convenient use. As this will be done at the expense of the National, a sufficient number of copies being printed for the minutes of the Convention, it is expected that in the interest of uniformity with each other and with the minutes of previous years, they will be printed by the W. T. P. A., whose superintendent cannot assure their readiness unless received at the prescribed date, October 16.

The plan for two-minute speeches proposed to superintendents, which were to occur on the evening of Tuesday, November 20, after all reports were given, will not be carried out, arrangements for other use of the evening having been made.

Madam Layah Barakat, a Syrian woman of great talent and piety, in this country for the education of her children, who has aroused much interest in missionary circles will, D. V., be in attendance and will, as she always does, enthuse the Convention. Madam Sakurai, who will be remembered as a delegate to the conventions of the World's and National W. C. T. U. in 1893, will be with us again.

We shall be pleased to answer by letter or THE UNION SIGNAL any questions that may be asked by our workers.

Mrs. Marion B. Baxter and John G. Woolley have been in attendance upon the meetings at Glyndon Park Camp, Md., August 3 to 6, and Silver Lake, N. Y., August 10 to 13. They spoke three times at each place. Mrs. Baxter delivered the Sabbath morning sermons, and Mr. Woolley the afternoon addresses, and we learn that the impression made was profound for God and Home and Native Land.

We are told of a most prosperous union at Dunlap, Iowa, where husbands, fathers and brothers are received into full membership. There is no suspension of interest and we listened to an encomium pronounced upon its workers by one of the brethren with much delight.

A little conversation at the lunch table at our Headquarters at the Temple concerning Self-Denial Week—in what way we as a company might show our readiness to sacrifice, led us to think of the vast host the world over, who like ourselves would be considering the subject for weeks to come, until we should enter upon the work which through its sacrifices (the love of God constraining) and its gathered mites, will tell for our own spiritual growth and the glory of God, by the increased opportunities for prohibition work, which additional finance will enable us to accept.

MARY A. WOODBRIDGE.

Treasurer's Corner.

Announcement is made in this number of our Self-Denial week and every white-ribboner is urged "for her own good and the good of the world in which we live," to deny hersels some coveted pleasure or luxury and send the amount to help on the work of our beloved W. C. T. U., half going to the World's and half to the National in each country in which the contribution is made. It will be very interesting if each donor will send with her remittance an account of the personal deprivation that enabled her to give the money. I hope to find many spicy extracts to brighten the "Treasurer's Corner." If only the women who "belong" will bear it in mind and send the result it will greatly aid the work, and I would suggest that each woman, after reading her SIGNAL should send it to some friend who would gladly help us, and yet perchance is not one of us. Mark the various articles pertaining to Self-Denial week, and if convenient write a brief but kindly note to the friend and call attention to our needs. The gifts from such sources would not only help the World's and National, but would tend to interest such givers in our society and its interests. Push the Self-Denial fund even if it requires great self-denial to do it.

Georgia Wood, of Baltimore, thinks Miss Willard very kind, "for in her 'omnibus bill of recognition' we are included, we, who had not done one thing, but 'have generous thought for her' and talk about her, although our hearts and hands were longing to do something to show her how glad we were that she came. We (daughter and I) follow Ishpeming union, and send one dollar as a thankoffering for her safe return."

The treasury has been helped by receipt of dues from Missouri, North Carolina, New Hampshire and Kentucky. I trust every local treasurer will report to her state treasurer the total of the union's receipts of money from all sources and its expenditure for all purposes. Blanks will be sent out for that purpose. We feel sure that locals have never had full credit for the work they have done, which, in the aggregate, if fully reported, would make a good showing. I shall be glad to furnish each state treasurer, free of cost, with blanks like the following, to send out to locals:

How much money have you raised during the year by collections?.....
How much by entertainments?.....
How much by pledges?.....
How much by dues?.....
How much by donations.....
How much by other means?.....
How much money have you expended during the year for lectures?.....
How much for literature?.....
How much for charity?.....
How much for expenses of delegates?.....
How much for State dues?.....
How much for County and District dues?..
How much for all other purposes in local work?.....

Please include in this report every dollar raised for any purpose, and expended in any way—rent of halls, expenses of delegates, UNION SIGNAL subscriptions, etc.
Please return before Oct. 10 to.....

HELEN M. BARKER.

Our Library Table.

THE PULLMAN STRIKE is a publication that is first attractive because of its timeliness. It is from the pen of Rev. W. H. Carwardine, pastor of the First M. E. church, Pullman, Ill. While the strike was at its height, Rev. Carwardine preached a sermon upon the subject then uppermost in the minds of all, giving a fearless expression to his convictions concerning the situation. Through the press the sermon went far and wide and returned to its author such a flood of comments, criticisms and questions, that he wrote the book in hand believing there was a demand for just such an unprejudiced statement of facts. The author has lived and worked in Pullman and thoroughly understands the "system" in all its bearings. His book gives a satisfactory explanation of many statements and facts regarding the reliability of which, the public has been divided. While no sympathy is shown for the peace-destroying element ample reasons are given why men in whose veins course free American blood were driven to resist the conditions under which they were employed and the methods by which they were reduced to virtual slavery in the "model town" of Pullman. The book gives every evidence of hasty preparation, but the matter it contains is superior to its dress and will be eagerly read by those who have followed the utterances of the press upon this latest unpleasantness.

Chas. H. Kerr & Co., Publishers, 175 Monroe St., Chicago. Price, paper, 25 cts.

THE WEDDING GARMENT, A Tale of the Life to Come. By Louis Pendleton. This is a queer bit of fiction founded on fancy—the fancies being evidently the outgrowth of some strange beliefs and theories concerning the life beyond. The author's views are some of them old and some decidedly original, and the reader cannot refrain from wondering if THE WEDDING GARMENT at all embodies Mr. Pendleton's hope for the future. But it is a story pure and simple, and an interesting one, however "improbable" or "unorthodox."

Roberts Brothers, Boston. Price $1.

"WANTED." By "Pansy." The list of "Pansy books" is steadily growing longer, but it is none too long for the compass of her admirers. The heroine of the above named volume is charming from her naturalness—a girl who thought no one "wanted" her, but who remaining true to her own womanliness was led to a higher spiritual experience and finally, being more fit for use, found she was really wanted and filled a large place in suffering lives. The book has the well-known tone of uplift and helpfulness that characterizes all of Mrs. Alden's works.

Lothrop Publishing Co. Price $1.50.

HEALTHFUL WOMANHOOD AND CHILDHOOD is the title of a work intended solely for the use of mature women. It is well written and doubtless has a mission in making homes purer and woman's life more free from unnecessary burdens of illness and care. By Henry B. Hemenway, A. M., M. D. Published by V. T. Hemenway Company, Evanston.

PAMPHLETS RECEIVED.

PAUL'S LETTER TO THE COLOSSIANS. This charming little pamphlet belongs to the "Book of Books Series" published by Hunt & Eaton, New York, and is a most helpful transcription by J. M. Pascoe, M. D.

SUCCESS WITHOUT LIGHT. A lecture by Henry Hendrickson, author of "Out From Darkness," Published by H. J. Smith & Co., Chicago.

CIVIL GOVERNMENT AND THE DRINK TRADE, by David Lewis, J. P., Edinburgh, author of "The Drink Problem." Published by the National Temperance League Publication Depot, London, E. C.

THE DAWN OF A NEW ERA IN AMERICA, by Bushrod W. James, A. M., M. D. A thoughtful and suggestive booklet upon present day problems. Porter & Coates, Philadelphia.

THE RELIGIOUS MEETINGS OF THE COLLEGE ASSOCIATION, by Gilbert A. Beaver. Published by the International Committee of Young Men's Christian Associations, New York.

THE LIFE OF JESUS FOR CHILDREN. Questions and answers, by Rev. C. J. Kephart, A. M. Published by W. J. Shuey, Dayton, O.

REMARKS ON THE MISTAKES OF MOSES, by H. L. Hastings, editor *The Christian*, Boston. Scriptural Tract Repository, 47 Cornhill, Boston, Mass.

A PLEA FOR THE APPOINTMENT OF POLICE MATRONS, by Florence Balgarnie, superintendent police department, B. W. T. A. Published by the White Ribbon Co., Limited, London.

THE NATURE OF THE STATE, by Dr. Paul Carus. The Open Court Publishing Co., Chicago.

You can easily have the best if you only insist upon it. They are made for cooking and heating, in every conceivable style and size, for *any* kind of fuel and with prices from $10 to $70. The genuine all bear this trade-mark and are sold with a *written* guarantee. First-class merchants everywhere handle them.

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Whether mother is with you or not you need TOKOLOGY, the complete ladies' guide in health or disease. Sample pages free. Price $2.75, prepaid. Good terms to agents. Address ALICE B. STOCKHAM & CO., 277 Madison St., Chicago.

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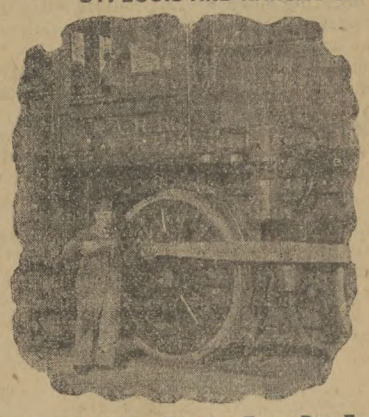

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Publisher's Notes.

OUR WORLD'S FAIR SERIES.

All the Magnificent Views Within the Reach of All.

In another column will be found our announcement of a plan to supply our readers with full sets of 256 World's Fair Photographs on easy terms, viz.: 50 cents a month. The entire series of 16 parts is now ready for delivery. This is an unusual offer, and one that ought to interest every one of our readers, not only those who visited the great World's Fair, but also those who failed to go.

The World's Columbian Exposition was the greatest event since the world began, and it is hardly likely such another will ever transpire again. Surely mementoes of such an event must grow more and more valuable as the years go by. We have been extremely fortunate in obtaining the collection we did of the World's Fair views. There has never been anything equal to them produced yet, and there never will be. Our photographs are the very best that can be had from any point of view. And, independent of the interest they possess for the present owner, which must be great, the future generations will find them intensely interesting and of inestimable value.

Our views include the full list of all the important structures and the different scenes of beauty about the grounds. We have what no one else secured — various views of the same buildings, each one calculated to show off their architectural features to the best possible advantage, and give a thoroughly accurate idea of every building. So fine is the work in the reproductions we offer that the smallest symbolical figure and most delicately traced ornamentation comes out with perfect clearness. To accomplish all this to our entire satisfaction, we have employed the most expert artisans for the mechanical part of the work, and the grand results we have achieved fully compensate us for our outlay of money and time. We make no exaggerated statement when we say we give all who patronize our enterprise such pictures of the World's Fair as it will be utterly impossible to obtain by any other process than the one we have adopted.

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Kernels.

IN an East-end clothing shop is a card announcing, "Perfectly fitting garments. Every article sits as well as a hen."

TEMPERANCE reformer: "Have you ever taken the pledge?"

Toper: "No; but I've taken everything else."

MR. MCCORKLE was showing some visitors over the house. Arriving at the nursery, he remarked: "This, gentlemen, is the bawl-room."

DOCTOR: "I will leave you this medicine to take after each meal."

Mike: "And will yez be so koind enough to leave the meal, too, docthor?"

"FELLOW-CITIZENS," said the street-corner orator, standing on a barrel, "my position upon this question is a peculiar one." And just then when the top of the barrel caved in and let him down in the shape of a letter V, gripped by the neck and heels, the crowd rather thought it was.

TEACHERS in public schools have very frequent illustrations of peculiar association of ideas in the minds of their pupils. At a recent examination in geography in one of the public schools, the teacher asked: "What valuable things are taken out of the earth?" Much to her amazement one young hopeful immediately replied: "Clams and mummies!"

"I SUPPOSE you are still collecting wonderful things," said the visitor to Walter. "Yes," said Walter, "I'm getting new things all the time. I've got a piece of the Atlantic Ocean up stairs in a bottle."

LITTLE Flo, upon being censured by her mother for some small mischief she had been engaged in, sat "thinking it over" for some time, finally said, in a complaining tone, "Everything I do is laid to me."

"I DON'T care," said the little girl who had not been invited to the party. "I don't care. I will get even with them!" "Pray what will you do, my child?" asked her mother. "When I grow up I'll give a great big party, and I won't invite any one."

Teacher.—Name some of the most important things existing to-day that were unknown a hundred years ago. *Tommy.*—You and me.

Tommy.—There's a girl at our school, mamma, they call 'Postscript.' Do you know why?' *Mamma.*—No, dear. *Tommy.*—Because her name is Adeline Moore.

TALKING about busy men, who leave their homes early and get back after dark and never see their children, a man of that sort was hurrying away one morning when he found that his little boy had got up before him, and was playing on the sidewalk. He told the child to go in. The child wouldn't. Man spanked him and went to business. The child went in, howling. The mother said, "What's the matter?" "Man hit me," blubbered the youngster. "What man?" "That man that stays here Sundays."

BERTRAM'S TACT. *Mamma*—"Oh, Bertram, here you are again all covered with mud from head to foot!"

Bertram (in tears).—"It isn't my fault. I war sailing around on a plank, when Willie Meigs gave me a push and over I went."

Mamma.—"Well, what are you crying so about? Is it painful to be covered with mud?"

Bertram.—"No, it ain't, mamma; but I thought if I came in laughing you would whip me."

"SIR," said a master in his parting address to a distinguished alumnus, "your fellow students think highly of you, the tutors and professors think highly of you, I think highly of you; but no one thinks more highly of you than you do yourself."

"CAN you remember nothing of what took place? Try to recall some of the circumstances." "I have tried, your honor, but I can't. My mind is a perfect blank." "You may step aside but don't leave the court-room. We may need you for a juror."

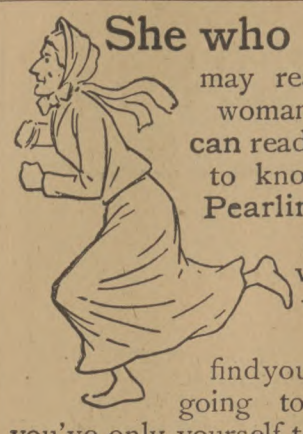
JIMMIE MOORE was most anxious to sing "Rule Britannia," because he "knowed the words." This was his rendering. Mrs. H. M. Stanley tells us in her recent book, "London Street Arabs"—"Rule, Britallion, Brittalion ruins the whales; True-'earted Brittuns never—never shall be, shall be slain!"

DR. PILLSBURY: "Well, Mr. Sceptic, did you follow my prescription?"

SCEPTIC: "No. If I had I would have broken my neck."

DR. PILLSBURY: "Why, what do you mean?"

SCEPTIC: "I threw the prescription out of the window."



She who Runs may read. No woman, if she can read, can fail to know about Pearline. Then, if you're worn out with hard work or find your clothes going to pieces, you've only yourself to blame. You'll have to choose your own way of washing. You can use soap and the washboard and tire yourself out, and rub your clothes to tatters. You can use so-called washing-powders, imitations of Pearline, and have easier work, though they're eating up the clothes. Or you can use Pearline, wash in the easiest way, and be absolutely certain that there isn't the slightest harm. 425 J. PYLE, N.Y.

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Publisher's Notes.

ANNUAL FAIR NUMBER.

The next issue, August 30, will be our annual Fair number, gotten up to be a special pleasure and help to the agricultural population of this broad country. Hamlin Garland, the Jeremiah of the farmers' cause, has promised a contribution, which, it is safe to say, will bear the practical sympathy that has characterized his vivid portrayal of the disabilities and wrongs of our rural workers. John G. Woolley is booked for one of his veritable sword-of-Saladin thrusts. There will be a word from the standpoint of Granger and grist-mill; something for wives and daughters from many pens, which in prose and verse will start a wave of larger hope. Mary A. Lathbury will send a breath of divine comfort from "The Psalm Country," while those who look to the ballot-box for remedies may find a hint. Everybody who needs this number of THE UNION SIGNAL will feel as surely as we do that the salvation of our nation lies with those who follow the plow from sunrise to sunset.

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Chicago, Ill.

ATTENTION! BOYS!

See our display advertisement which cannot fail to interest you. This opportunity is not for your mother or sister, but for you only. We do not offer many premiums but we are confident this nickel watch is just what you need, just what it claims to be, and for the effort it will cost, you can not obtain a better time-keeper. It is really a clock movement in a nickel case, manufactured by the Waterbury Clock Company, small enough to fit in your vest pocket. The smallest boy can wind it and tell accurate time by it. It is not a toy watch nor as small and delicate as your father's, yet will keep perhaps better time than his. Read our offer and notify us at once that you wish to work for one of these watches and we will be ready to fill your order as soon as it reaches us.

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of your children the game,

"Book of Books,"

and the result will be a better acquaintance with the names, writers and classification of the books of the Bible than many older people have.

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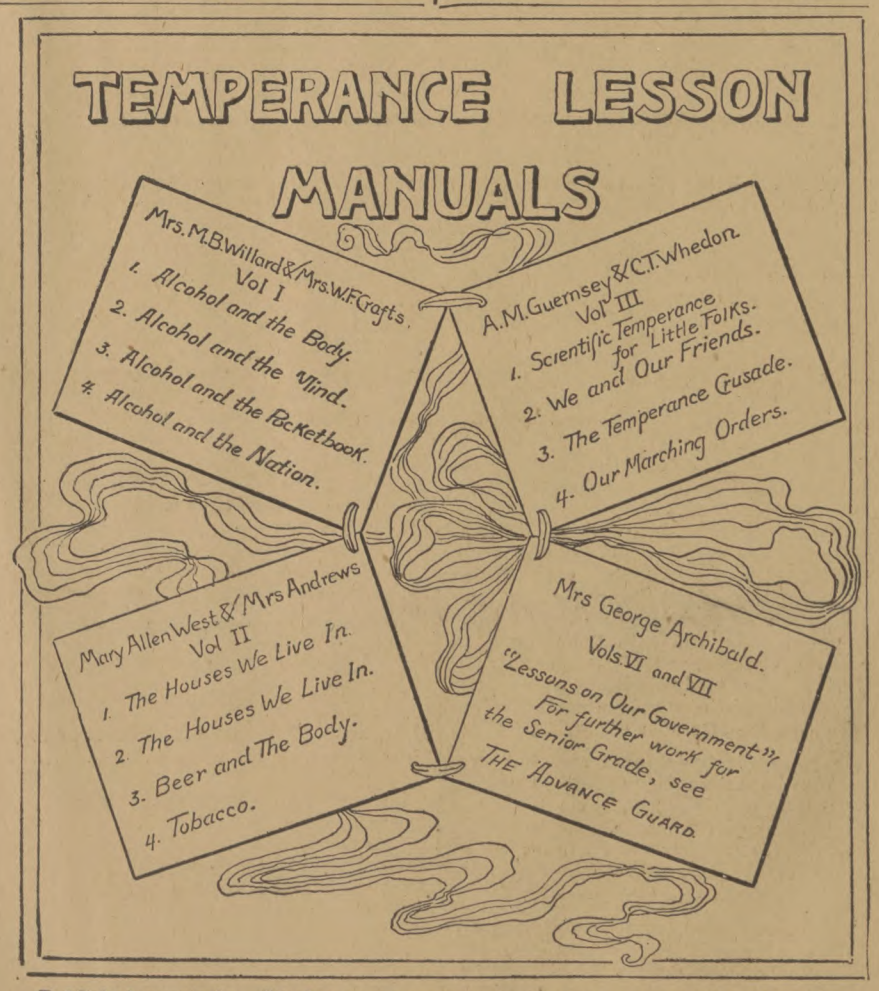

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Publisher's Notes.

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January—"PURITY." Dr. Mary Wood Allen.

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August—"SECURING HOMES FOR HOMELESS CHILDREN." Miss Lucia E. F. Kimball.

September—"THE Y. W. C. T. U." Miss Belle Kearney.

October—"WORK AMONG RAILROAD EMPLOYEES." Mrs. C. M. Woodward.

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Publisher's Notes.

THE ADVANCE GUARD FOR AUGUST

Contains the last chapters of Mrs. Faye's story, "Tables Turned"; also a bright story "Our L. T. L."; a comparatively unknown poem by Whittier, "The Wayside Well," with an account of the Wisconsin L. T. L. convention, and the usual bright happenings.

This is the last issue in its present form September will see this organ of the Senior L. T. L. in new garb.

Get ready your clubs. We intend to make this little paper invaluable.

Price, per year.....$ 50
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By Mrs. O. W. Scott.

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ON SECURING HOMES FOR HOMELESS CHILDREN

Is the title of the Responsive Reading for September by

Miss Lucia E. F. Kimball.

In a clear, convincing manner she presents the importance of this comparatively new department.

We are sure the "Cry of the Children" will be more audible to hitherto sealed ears because of this able and interesting presentation. When each local union shall subscribe regularly for these Responsive Readings, there will be greater enlightenment along all our lines of work.

Price, each, 1 cent; per 100, 50 cents.

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The offer made in another column for Responsive Readings of previous years holds good also in our Bible Readings. We will sell any dating back of 1894 at the low rate of 25 cents per 100.

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MISS WILLARD

Has given us the Bible Reading for August on

The Crusade Psalm.

The subject and the author alike speak for its interest and helpfulness.

No better uplift could come into your lives. It is strong, sweet and tender, a bugle-call to duty and a new inspiration for service.

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Signal Notes.

THE Nazarenes are a sect who resemble the Quakers in some respects, entertaining strong scruples against war in any form. They have many members in Hungary, Transylvania and the Danube valley, and suffer many hardships because of their refusal to bear arms. One of their number was recently court-martialed at Kragujevatz and sentenced to ten years hard labor in chains.

Two advantages (!) from the use of opium are claimed by a Chinese devotee. One is that the opium user is a light burden for his pall-bearers, since opium shrivels the body so. He added, "one who uses opium will never lose his sight or hearing, because he will not live long enough. Loss of sight and hearing are defects of age, but as those who take opium die early, they will escape those evils!"

THE Maux legislature has passed a bill granting license to all boarding-house keepers with a property appraisement of £40 or over. This doubles the number of licenses, and in Douglas gives one license to every fifty-eight of the resident population. The increase is made on behalf of a certain portion of the summer visitors (numbering three hundred thousand during the season), who turn the quiet capital into a place of rowdyism and dissipation, driving away the respectable contingent.

THREE thousand six hundred school teachers are employed in Chicago and about four hundred new ones are needed each year. Half of these are selected from among experienced teachers of all parts of the country. The teachers in primary grades receive salaries ranging from $500 to $800 according to their years of experience; High School teachers from $850 to $2,000. While this is a larger sum than in smaller places it must be remembered that the expense of living is proportionately higher.

SIR JOHN HALL, in his telling address before the woman's suffrage mass-meeting at Queen's Hall, London, told of the woman's franchise in New Zealand, giving large credit to the franchise department of the New Zealand W. C. T. U. Where the temperance question was at stake, he found the woman's vote had a very strong influence. Comparing the proportion of men and women voters, the percentage of the latter who voted was largely in excess of the former. The elections were very quiet, and the returning officer said: "I would rather poll two hundred women than seventy men."

A PAMPHLET has been issued by Professor Litta, a Sicilian statistician, who states that 20,000 Italians residing in England, "of whom the vast majority are not robust, independent bread-winners, but children scarcely emerged from infancy, hired from their parents, or, more truly, sold by them, to pirouette and gambol through the European cities to the sound of tambourine or hurdy-gurdy, and by the compassion they excite to draw from the thoughtless almsgiver the dole from which their hard taskmasters earn a profitable livelihood." Of these undesirable residents America has its quota. With the rate of taxation in Italy at twenty-one dollars a head, small wonder that her careless, indolent people are so ready to receive the blood-money of the rapacious foreigner.

A NEW ZEALAND correspondent in the Christian *Commonwealth* writes: "One of the best social movements in this country is the Young Woman's Christian Temperance Union. At a meeting of this society, held recently it was decided, (1) That it be an indictable offense for any woman under twenty-one to be found in a brothel or earning money by prostitution. (2) That steps be taken to enforce the Act already on the statute book suppressing brothels. (3) That the age of consent be raised to eighteen. (4) That women be urged to vote for pure men before party men for Parliament. (5) That the women of this colony demand that their law-makers be law-keepers. (6) That steps be taken to have such an Act placed upon the statute book as shall make it compulsory to establish the paternity of illegitimate children. These planks in the platform of this society show the stuff that our women are made of."

GOOD NEWS FOR ASTHMATICS.

We observe that the Kola plant, found on the Congo river, West Africa, is now in reach of sufferers from Asthma. As before announced, this new discovery is a positive cure for Asthma. You can make trial of the Kola Compound free, by addressing a postal card to the Kola Importing Co., 1164 Broadway, New York, who are sending out large trial cases **free by mail, to sufferers.**

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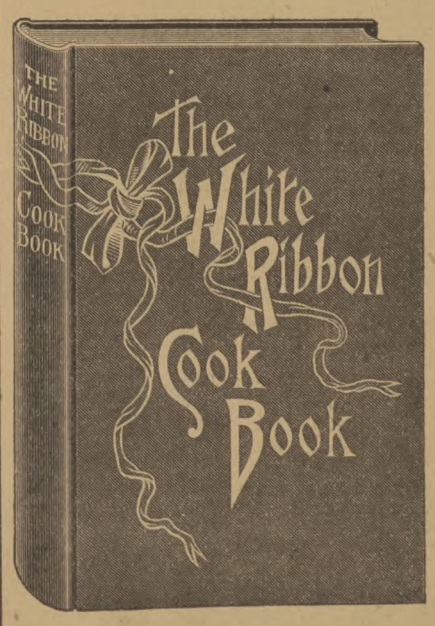

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AND WORLD'S WHITE RIBBON.

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"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

Volume XX.—No. 34.] CHICAGO, August 30, 1894. [Price $1.00 per Year in Advance.

"IT'S DOGGED AS DOES IT."

Twilight Park, N.Y.
Aug. 22. 1894.

To my white ribbon Comrades,
loyal and true hither and yon.

Thereby earnestly pre
mise to secure one new subscriber
to our Union Signal before
the coming of age Convention
of the National W.C.T.U. at
Cleveland, Ohio, Nov. 16-21.

[Just here I dipped my pen
and it popped into my
head "Go and ask that nice
lady who lives in the biggest
cottage in the Park and who
has been good to you and
tell her that "One good
turn deserves another"

So you may be sure
I shall get my dollar
from that dear soul before
she is a day older!]

Now I shall do this, not
for the sake of that one
subscription, but because I
wish to ask you to make
the pledge with which this
letter begins and to be
"fair and square" I must first
make it to you.

Let us do this on token
of our rejoicing that we
have so nearly attained
our majority and that
the Crusade fire has
spread to every quarter
of the globe so that
in all probability the girl
is born who will live
to see the home-protection
vote of the mother-sex
outlaw the dram-shop, the
gambling house, the haunt of
woman's deepest degredation.

Nobly have you helped
us — you and the good men
of your homes — to pay off
the debt that these troublous
times brought on the
National W.C.T.U. last
year. I do not now ask for
money from any of my
Comrades but that
each one of us should
try to get the paper
— our paper — into one
more family.

And remember the
old Yorkshire proverb
"It's dogged as does it."

Believe me ever and as ever
Yours for God and Home and
Humanity, Frances E. Willard.

THE OLD DINNER HORN.

A Farm Reminiscence.

BY JOEL SWARTZ, D. D.

I have heard many strains that have thrilled me with joy,
But none, let me say, since the day I was born.
Has pleased me so well as that when a boy,
Appealed to my soul from the old dinner horn.

The tube was of tin, a yard or so long,
And was blown for the boys, at noon and at morn;
Its monotone din was a "Welcome, come in:
Come in, my dear boys to the call of the horn."

A mother's fond lips pressed the trumpet of tin,
She blew her full soul through the barley and corn;
"The dumplings are boiling, the apples are in,
The cream is all here," said the musical horn.

With appetite keen, near the noon of the day,
Whether making the fence or plowing the corn,
Or reaping the wheat or tossing the hay,
Ah, sweet to my soul was the sound of the horn.

But the harvests are reaped, the fences are made,
And gone are the boys who once furrowed the corn.
And all save myself in the graveyard are laid
With the dear, precious mother who winded the horn.
But the trumpet of tin—oh, the precious heirloom!—
Though dented and battered and homely and old,
I keep as a token of mother and home,
And boyhood's bright hours, more precious than gold.

Steubenville, O.

MISS LUELLA JENKS' INTERFERENCE.

BY ELIZABETH CUMINGS.

"I ain't one to put my finger into other folks' pies, or to volunteer advice, as you well know, ma, but Ezra Gibbs and his ways were just too much. A man hasn't any business being a pig, if he does have a chance. I think Villa's some to blame for standing it, but you know yourself her way, just bear things and turn sour, instead of having a regular pitched battle and changin' 'em."

"There's men that no battling would change," said plump Mrs. Jenks, looking over her spectacles at her fair and comely daughter. "But Villa's like her father. He was forever a-grumblin', but he never hustled around to make things different. Some folks are built that way."

"That's Villa," replied Luella, as she deftly spread out the folds of her blue muslin and applied the hot iron. "She felt abused, and looked it, but Ezra wasn't a-going to see it, for to change things would cost money. When I got there she had a crick in her back, and every drop of water had to be got out of an outside pump, three steps down, and of course three steps up, and every drop of waste water had to be backed down those three steps. There was a beautiful spring not a quarter of a mile away, that spread out into a pond, and they might have had ice; but no, not a pound, and for coolness Villa had to put the butter down the well. It was one of the sort that goes with a big stone, enough to break your spine. Her kitchen had two south windows, and one west one, so she had a broiling sun all day in summer, and precious little draft, though there was plenty of space for two windows looking north; and she hadn't a sign of an oil or gasoline stove, and there was three men to cook for besides Ezra, all with appetites like alligators, and it midsummer and a six-griddled range full of fire to do it by.

"As for sewing, she hadn't any machine, and her twin boys are masters for stramming out things; and it was just so down into the little things like tin basins and iron spoons. You had to wash things to get around when you was stirring up a johnny cake or a custard, and yet she made thirty weight of butter a week and kept hens and bees, and you may be sure that Ezra see to it she tended 'em. But out in the tool-shed there was everything under the sun to make his work easy, from a sulky plow to a harvester and binder, and the second week after I got there he was all full of buying a cider press. He said it would save the apples he didn't want to feed the stock, and the cider would be worth more'n he could sell the fruit for; and more than all, there was a barrel-factory man who owed him money, who'd pay him that way quicker than any other—and so on. Moreover he was going to show off a team of bay colts he wanted to sell—bays, with long, black manes and tails, kind as could be, but skittish.

"Villa had saved up the butter money, and the egg and honey money in an old sugar bowl that was his mother's, and the day afore the fair opened he drove to town, so he said, to put it in the bank, saying, 'It wan't no ways safe to leave it in the house if we all go to the fair, and I suppose we all might as well, since, to get in the horses, I have a family ticket."

"Did he say those words?" interposed Mrs. Jenks severely.

"Yes, ma'am, and I made a note of 'em, and grew more determined than ever to be ready to get the better of him if I had a chance," replied Luella.

"You don't have to go out to Ill'noy for *men*," said Mrs. Jenks with a significant gesture, "New York state has its share. Now here we've had water and gas in this village going on fifteen year, and Alonzo Beal owns stalk in th' bank, besides his lots in Buffalo, but his wife has to git along, I can tell you. But I've interrupted. Go back to Villa and Ezra Gibbs."

"Well, Villa and me was up with the sun the next day, for we must carry luncheon, it bein' all Ezra could do to buy coffee and lemonade, and we was pretty well beat out, I can tell you, when we clim in the democrat with Lem Snow and the boys. Lem was to drive the old team and us in the democrat, and Ezra had the buggy with his team to show off. That kind of riled up Villa down to the quick, for he'd promised her the buggy should be hers always, the democrat not bein' very easy in the springs, and she let out to me that besides buyin' the cider press he was bound and determined to have more land. 'And that means,' said she, 'more men for me to wait on, for it's our neighbor Rudd's wheat lot he's after, and stid of puttin' that money in th' bank yesterday he got more, and he's a-goin' to buy it this very day.'

"It was hot. When it's hot out to Wilna it seems as if the heavens shut down close to the earth, and there was clouds of dust, for everybody was a-goin', and all you could do was just to endure, and wait till the end. There *is* an end to everything, that's what kept me up. Well, there was the usual sights. We went to the women's pavilion and saw no end of canned fruit, and patched quilts, and feather and corn flowers in frames; and the boys got lost, and when we found 'em were all dirt and cross as they could live, and there wasn't any time to think of Ezra and his doings till it come noon, when he come around for his bite.

"It was plain he'd been sampling all sorts of things from home-made cake to spruce beer, home-made wine, and sweet cider, and cider brandy, for he kept rubbing at his nose which was fire-red at the end, and sniffing, and trying to act natural, and when a man tries to act natural, you may know he don't feel so. Of course Villa saw it, and she told me after he was gone that old man Gibbs, Ezra's father, was one of those men who just keep pickled, and 'ud drink vinegar ruther'n nothing, and says she, 'It don't seem to me I can have a press with the twins a-growing up, and him with that hankerin' sort o' born in him.'

"Well, after a little we found a place that was shady, and where we could see 'em shootin' at the poppets for a nickel a chance, and Villa she got out her knittin', for Ezra's that close she's got to knit cotton socks for the boys and him, and th' band was a-playin' 'Th' Sweet Bye and Bye' for 'em to go by on the track, when all of a sudden up comes Lem Snow as white as a man tanned could be, and sez he, 'Come, quick, Mis' Gibbs. Mr. Gibbs is all broke to pieces inside and out, but the doctor said as you must be calm.'

(To be continued.)

South Evanston, Ill.

LETTERS FROM THE "PSALM COUNTRY."

I.

"Where Dwellest Thou?"

BY MARY A. LATHBURY.

Do you live in the "Psalm country"? If so, you will recognize the old landmarks and highways as a pilgrim describes them. If you know the country, you will not only live over again the days in the desert and the valley, on the mountain and on the sea, but you will recall the wayside springs, the rose in the desert, the sheltering rock, the "table in the wilderness."

If you have only gone on exploring expeditions through it, or if you have only surveyed it with theological or professional line and level, you know very little about it—you must have *lived* in it to know it. And if you have lived there long you have learned the language of the country so that you think it as well as speak it. One may live in a land a long time, and very comfortably, with only a phrase-book knowledge of its language, but to *know* a language and its literature—that is a very different thing.

The literature of that land is not large—it may be bound in a single volume—but it is very rich. "It is full of imagery," is a saying of the superficial, "and originated among Oriental peoples, from whom it borrows its fervid and poetic coloring." But if you are a citizen of that country you know that though its language and literature may have many channels, it has but one source; that it was begun far back in the history of our race by One who wrote for all time and for all peoples, and is, therefore, written in a universal language. "The natural creation and the history of men and nations are made to tell the story of the spiritual creation and redemption—to serve as patterns of things in the heavens"—as "figures of the true." "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made."

There is a wonderful account of a journey through the deserts of the Psalm country in the seventy-eighth psalm. In the opening verses are these words: "I will open my mouth in a parable; I will utter dark sayings of old which we have heard and known, and our fathers have told us." Then follows the story of the bondage in Egypt, the deliverance, the wilderness journey, the conquest of Canaan, and through all the goodness of the Lord to a rebellious people. It reads like history, and *it is*, but the one who makes the record declares it to be a "parable" which, according to Cruden, is "a similitude taken from natural things to instruct in the knowledge of things spiritual." So the natural creation from lowest to highest forms make that "elder Scripture" which is a language for all peoples and all times. God is within and pervades Nature. It is His garment and He speaks from it as our spirit speaks from the body.

Let us go back to things spiritual in our own life journey and see if we have not walked with Israel a little way. Perhaps some of us were so young when we came out of Egypt that we do not remember all the oppression and the bondage but we know about it, and we remember the sea of temptations that would have overwhelmed us but for the Lord who rebuked it and it fled. We remember, too, how tenderly He led us through those early years; how He tempered the strong light and heat of the new day with His cloud and lighted up the dark with His presence. And when we would have fainted by the way He brought forth living truth from Himself—the Rock of our Salvation—to refresh us. When we were hungry and knew not where to turn for food in the new state into which we had come, He rained down the heavenly manna upon us and we "did eat angels' food" and longed no more for the savory things of Egypt. How often did we "grieve Him in the desert," and limit the Holy One of Israel! "But He being full of compassion" forgave "our iniquity and guided us in the wilderness like a flock and brought us to the "border of His sanctuary." The long struggle with evil that marked our endeavors in the divine life seemed to cease when we realized that we were no longer led by Moses—the law—but had come out of the wilderness with Joshua, the Lord, our Redeemer.

Yet in that land of rest and plenty for the satisfying of the soul there were left some enemies to overcome that we have been helped to cast out "by little and little" as the years have gone by. Some of them, perhaps, are yet intrenched within us in their cities "walled up to heaven," and are constant reminders that a subtle self remains to be revealed and yielded up to Him who alone has the power to deliver from evil.

The story of deliverance from sin and redemption from its power is told over and over again with infinite variation to suit every soul making the journey from Egypt to Canaan. Every phase in nature is drawn upon to convey counsel and blessing to the pilgrim. Who has not read his own story in the one hundred and seventh Psalm, and joined in the grateful refrain, "O that thou wouldst praise the Lord for his goodness, and for his wonderful

works to the children of men," for it is the "redeemed of the Lord" who say so, "whom he hath redeemed from the hand of the enemy."

Do you not remember the "solitary way" in the wilderness when "hungry and thirsty" your soul fainted in you? When all you had thought yours had vanished—even your faith in friends and in creeds—you cried unto the Lord and He delivered you out of your distresses, and led you forth—not by the old way, nor by a way of your choosing, but "*by the right way*," that you "might go to a city of habitation," the "holy city" that comes "down from God out of heaven" to us as soon as we are ready for it.

Happy are we if we do not foolishly double upon our ways in the wilderness, or prefer to "sit in darkness and the shadow of death, spiritual being bound in affliction and iron." But even there His word ("He sent His Word") can break "the gates of brass and cut the bars of iron asunder," if only there is a "cry unto the Lord" within. There is no prison in the land—no external condition so hard—no literal truth so difficult to understand, that the Lord cannot enter. Melting by His love, or cleaving by His truth the way before Him. "*There is nothing inexorable but love.*"

If we "go down to the sea in ships" and do business on the wide, uncertain waters of the world, He is there also. He it is who "raiseth the stormy wind, and lifteth up the waves." Then, when we are "at our wits' end," and "all our wisdom is swallowed up," (margin) we "cry unto the Lord" and "He maketh the storm a calm," and brings us into the "desired haven." A time of stress and danger, and apparent ruin, such as we have seen and are passing through, is a blessing to an individual or a nation, if it produces a cry from the soul to its Saviour. "The sea is his and he made it;" shall He not make it a way to Himself?

"The dry land is also His." If the lot in life to which we are assigned is neglected, and we fail to do our little part, or if we choose another field for which we have no fitness, then the water springs of divine truth will fail and the land will be barren; but if our lot is cast in a desert, and we have the will to work it, then will the springs burst forth and rivers run, and it shall "blossom as the rose." Then will the Lord make His "hungry to dwell" and then the holy "city"—heaven within—shall rise, and "fields" and "vineyards" shall yield the fruits of the spirit increasingly.

And if, when we are blessed and multiplied greatly, self-love is increased, then are we "minished and brought low," that we may know that a prince may be a beggar, and that the pure in spirit alone are blessed. Do you remember the story of Margaret Hope, related by Dr. McLeod in "The Gentle Heart"? When the plague was in Scotland, and Margaret tried to stay her soul on the ninety-first Psalm, she was greatly distressed and ready to faint in her spirit because she saw that the evil and the good alike were stricken, and the promises to those who trust in the Lord, what could they mean? for the plague *did* come nigh their dwelling, but one day when very low in her mind she turned the page and read the opening of the ninetieth Psalm, "Lord, THOU hast been our dwelling-place in all generations," and the whole place was lighted with the light of heaven to her soul, and when she turned back again there was the confirmation she had not seen, "*Because thou hast made the Lord . . thy habitation,* there shall no evil befall thee, neither shall any plague come nigh thy dwelling."

"Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord."

Twilight Park, N. Y.

THE FARMER.

BY ALEX READY.

State Lecturer for the Illinois Grange.

I am greatly pleased to see that you are going to devote a number of your grand paper to the interest of the farmers. There is a very mistaken idea prevailing everywhere and among all classes on the relation of the farmer to all other classes. The idea seems to be that the farmer is an ignorant, uneducated, uncouth being, good enough to do the world's work, to produce the food necessary to sustain the life of a higher order of beings who congregate in cities, those who fill the professions and those who are in business. A large class of people are really honest in this belief. They think because a farmer is clad in homespun (which by the way, is likely paid for) and is not "up to" the ways of fashionable society, that he must be a boor and of the lower strata.

Few persons stop long enough to consider that all wealth is dug out of the earth in one form or another, and that the farmer is doing most of the digging. Few seem to know that true education is not all obtained from books, and that schools are not all kept within the walls of colleges, seminaries and other "institutions of learning." The average farmer is not entirely devoid of book lore, though he may not be a finished scholar in what the world is pleased to call "learning." In place of this he has a store of information culled from the great book of nature, unadulterated by constant contact with the ever-present slums and festering sores of the city. He is equipped with a large fund of common sense, broadened by his intimate association with his own expansive field, forest and farm lands.

The farmer has been creating the bulk of the wealth of this great nation; but while he has been toiling on in sun and storm another class has been busy absorbing the results of his labor.

The whole business system has been arranged without regard to the farmer or his interests, the product of his farm is made the basis for the most gigantic gambling system that has ever been devised, and it has so far been utterly impossible to get legislation which would control the iniquitous business. In addition a horde of useless men are supported in luxury by grabbing from the stream of produce as it passes from the granary of the farmer to the pot of the consumer. Another army of useless men stands along the line between the manufacturer of farm supplies and those who consume them. This system must be broken up and the route shortened and cheapened before we can hope for success on the farm.

Another great wrong which farmers themselves perpetrate and perpetuate is in the field of politics. They have long been called "the voting stock" of the parties, the largest class, with more real interest in the welfare of the country than any other; and yet almost ignored at the ballot-box. Lawyers constitute seventy-five per cent of the law makers, farmers almost nothing. If farmers would look to their own interests instead of following blindly the lead of political "bosses," we would soon see a different state of affairs, not only on the farm but in all lines of legitimate trade.

The remedy we would suggest for all this would be an intelligent organization of the farmers of America, an organization in which the farmer and his full partner—his wife—his boys and girls and his hired help can meet on a common level to discuss the questions of importance to them. This organization should be thoroughly equipped for its work, non-partisan in politics, alive to all questions of political economy, non-sectarian, and the Golden Rule its creed, education its foundation stone. It should be a social center for the farm, business methods should be taught, legislation, both national and state, should receive close attention. In a word, its chief aim should be to make the men and women of the farm better and happier, to implant a love for the farm and farm life in the boys and girls bred in it to the end that the best and brightest of them may be saved from rushing into the cities to the already overstocked professions and trades and kept for more and more intelligent cultivation of the soil.

Legislation and business methods are very much against the farm, but it is only because farmers sit still and permit it to be so; they have the power to right all these wrongs if they will only do it. If this republic is ever saved from the fate of old world democracies it will be by the level-headed, reflective (ruminating? some say) farmers. They hold the balance of power between capital and labor; reaching a hand to each, they may demand that neither shall suffer at the hands of the other. The Grange and other farmers' organizations are nearly a unit against the saloon, believing it to be the curse of curses, desolating the home, the state and the nation—ruining more lives than all other blighting influences combined. The saloon must go or the republic is a failure.

Normal, Ill.

SUCCESSFUL FARM WOMEN.

BY H. B. KELLS.

So much is said of the hardships of farm life, it is refreshing to find there is a bright side to it, as revealed in the following histories of marked success. It cannot too often be repeated that "the hearth-stone is the corner-stone of the nation." No people can be built up into worthy power without the simple, manly virtues which inhere in those who coax from the soil its vital treasures, and who are daily learning the divine secrets turned up in every furrow. The farmer is the only individual absolutely indispensable to the race, and the knowledge absolutely indispensable to this nation is how to make its vast territory of the plow the heritage of every man and woman who is sustained by it, and to make these feel it is their birthright. To turn back the influx toward the cities so that it shall cover the fields, to overcome the isolation of the farm-home, to establish communal interests and advantages, is the first problem the American people need now to solve. The ballot-box will furnish certain solution of some conditions, but the inspiration of opportunity and success is another, of which the following stories are suggestive.

Mrs. Annie Bidwell, of Rancho Chico, Cal., states that one of her neighbors, a certain Mrs. Walsh, at her husband's death, found the ranch encumbered by a forty thousand dollar (near about) mortgage. In about four years she had paid the entire debt, by personal superintendence of even the sale of every thoroughbred calf and bushel of wheat.

Mrs. Bidwell also tells that Mrs. S. V. Salmon, another neighbor, commenced business in 1878 on two hundred and sixty acres of land, with some stock on it, all valued at five thousand dollars. At thirty-eight years of age she was left a widow with six children. On her ranch she raised stock, hogs and mules, fruit and grain. Six hundred acres of good land have since been added to the farm, worth to-day eighty thousand dollars, and town lots in Chico valued at three thousand dollars have been purchased. Mrs. Salmon in the meantime has educated her children well and given them five thousand dollars. She says, "There is no use in saying a woman can't make a living." At the time Mrs. Salmon took charge of her business she had to fight trespassers (who were trying to rob her of sand sold for railroad uses) off her sand and gravel lands with an old sword, which she wielded to such purpose that every man fled and never again dared appear; then she recovered title to these lands which had been dishonestly sold to the railroad.

Mrs. Robert Peet, the widow of an Episcopal clergyman, several years ago purchased about forty acres of land near San José, Cal. Her first step was to have her soil analyzed, which she did by taking samples in four strata from the top. These were sent to the State University for examination, with the question, "To what is this soil best suited?" The answer was, "Prunes." So prunes were planted, and great success attends the investment under the energetic superintendence of a highly educated and refined woman, who always loved trees and fruits and flowers.

Mrs. E. P. Buckingham, of Vaccaville, Cal., is a remarkably successful fruit grower, and a member of the Fruit Growers' Association. Left a widow, with one thousand acres of land on her hands, she put in about three hundred acres in plums, peaches, apricots, etc., and dries and preserves them, as well as ships alongside the men fruit growers, managing all her business herself. In two years she has sold off her own land $125,000, and besides meets all the duties of a cultivated society woman, who dresses *à la mode.*

Mrs. Phelan, another California woman, with seventy acres of land, has cleared off a debt of $23,000, and achieved an independence.

The world expects California to do the big things, but that great state does not do all that is done. A delicate little woman, Mrs. Ella Rowan, was left a widow ten years ago on a farm in Claiborne county, Miss., with little besides a few head of sheep. These she has improved till they number hundreds. She personally superintends their pasturage, shearing, counts the pelts, bales and sells them, and her lambs as well, thus providing an ample independence.

Another widow of the same locality, after the first shock of bereavement, made up her mind that it would be better to lose several thousand dollars learning to manage her own affairs than to be always a helpless victim. Her first step toward independence was a thorough course of arithmetic. For fourteen years she has manipulated, improved and increased her planting interests, and her business judgment is sought by the soundest business men of her neighborhood.

Hon. John McC. Martin, of Port Gibson, Miss., sends the following:

"In THE UNION SIGNAL of August 19, 1893, my eyes have fallen upon your article entitled, 'Woman on the Farm.' It has been my good fortune to know something of what women have done on the farm. In this section of Mississippi the close of the late war left many large estates hopelessly involved. Scarcely a home could be found that was not at the mercy of creditors. Most of existing debts were contracted under conditions which were entirely changed by the issue of our civil conflict.

"It is said that a country usually buries all marks of war, except such as are left on the maimed and scarred participants, inside of twenty-five years. It will take, perhaps, a century to accomplish this for the Southern states. The instantaneous change in our social system, habits, form of labor and agricultural conditions, all contribute to keep fresh the traces of the war on our domestic, civil and industrial relations. No people in the history of the world have been called on to face the difficulties and problems encountered in the South.

"The greatest responsibility in nearly every quarter has rested upon women. Right bravely have they met it. They have not hesitated about facing the financial, economic, industrial and business questions crowded on them. The guiding mind of a father or brother, giving place to age, disease or death, has been forced to yield in the struggle, while the wife, daughter or sister has renewed it successfully.

"Among the many who deserve to be mentioned for the determined and successful struggle, is Mrs. Elizabeth R. Montgomery, the daughter of Col. D. S. Pattison. Her home, 'Bannockburn,' on part of which the town of Martin

stands, with its several thousand acres of field and forest, was, in former years, the seat of ease, plenty, and large-handed hospitality, the resort of scholars and statesmen. At the close of our Civil War, like nearly all the adjoining plantations, 'Bannockburn' was loaded with debt, contracted on the faith of property and on the value of lands which were utterly destroyed. Under such conditions Mrs. Montgomery assumed control of the 'Bannockburn' plantation. Suits were soon commenced, judgments and foreclosures impended, but with heroic resolution she faced all. No end of energy secured success. Out of a decaying property she has managed to build one of the finest places in this section.

"In the midst of all her trials the scourge of fire fell upon her home—the old mansion that had been the scene of so much that contributed to human happiness. Distressed, but still resolute, she met the new condition of things. Near by the site of the old home she reared a humbler dwelling for herself, daughter and father, and continued the work that seemed about to spin out to life's end. Meanwhile her father conveyed to her a plantation, distant some miles from 'Bannockburn,' known as the 'Spindle Place.' It, too, was encumbered with a large debt. Its rent roll had dwindled to almost nothing, while the fences, cabins and dwelling on it were rapidly going to decay. Now everything shows thrift, superior management, improvement, and a diligent tenantry. Inside of a few years Mrs. Montgomery had effected a reorganization with an outlay of only a few hundred dollars. She has managed the complicated business of two large plantations, equaling nearly, or quite, four thousand acres.

"The writer thinks that the lesson of perseverance, firmness and resolution this sketch teaches will be its justification. There is hardly another woman in this, or any of the states, who has made a braver or more heroic fight, culminating when life's course is almost half run. Notwithstanding the daily duties devolving upon her, Mrs. Montgomery has found time to contribute to the entertainment and instruction of the public. Her gifted mind has furnished many interesting contributions to the great field of learning, while her *nom de plume*, 'Quien Sabe,' is familiar to nearly every reading person in this section. My excuse for inflicting this letter upon you is, that what our noble women are doing, and have done, should be matter of state pride, and the memorial of it ought to be preserved."

(*To be continued.*)

LUCY STONE.

"Can man be free and woman be a slave?"—*Shelley's Revolt of Islam.*
"And did you once see Shelley plain?"—*Robert Browning.*

She was so gentle she disarmed reproach
With one soft smile, wherein a white soul shone
Unconscious of its loveliness,—as flowers
Wax purer for proximity to mire.
She was so noble that she could not scorn
The thorny weeds that frayed her simple robe;
With such serenity in eyes and brow
That envious natures paled to meet her calm.
She was so brave, yet meek in her great strength,
The wrong abashed recoiled before her mien.
She was so sweet, the venomed sting of hate
(Drowned in the honey of her mellow speech)
Turned on itself, while she, like the wild rose,
Smothered in perfume the attacking foe.
She was so loving that all human kind,
Sad little ones who blushed for their soiled rags,
Drawn to her side pressed close to kiss her hand
And felt the touch angelic that redeems.
She was so fruitful of high thoughts and deeds,
Oppression, cowardice, in very shame,
Shrank from her presence as the darkness flies
Dawn's radiant, rosy, silent messengers.
She was so just she awed the venal judge
Who voiced dark evil in the guise of law.
She was "about her Father's business" here,
And dedicated her one lamb to God—
In tireless service to her sisterhood.
She was so true that none were false to her,
So wedded to the good she held divine,
The base and selfish kept aloof, nor pierced
Her pure atmosphere like that of stars.

Oh, tender wife! Oh, mother! toiler! saint!
Once have I thrilled to thy absolving kiss!
Hence consecrate to thy great purposes—
I follow, if unworthy, to the gates
That wide in music swing to welcome thee
Who woke to harmony discordant minds,
And wrought in quiet power such miracles
Of peace and blessing to downtrodden souls,
Such broad uplifting of the common lives,—
With even justice struck the balance fair
Betwixt the false distinctions of this world
And God's eternal covenant with right.
We marvel not He beckoned, "Come thou higher."

Chicago, Ill. —*Helen Hinsdale Rich.*

CORRESPONDENCE

CHAUTAUQUA TEMPERANCE CHIMES.

DEAR UNION SIGNAL:—Temperance is a keynote frequently struck on the Chautauqua scale, and scarcely a key can be sounded in the gamut of the Assembly's rich and varied program that is not tuned to the ear of the white-ribboner. When Hon. Carroll D. Wright—that eminent statistician, whose investigations and yearly reports from the United States Bureau of Labor are read and pondered the world around—said that "the greater part of the misery and poverty in this and other countries is due to the use of intoxicating liquors," he sounded the prevailing chord in the anthem of reform. This irrepressible strain has intoned many a devotional service at Chautauqua this season, sounding in many social, scientific and philanthropic topics, and culminating in the splendid address of Hon. Anthony Comstock, the beloved of the good and hated of the evil. Said this undaunted opponent of intemperance and impurity:

I am proud to put myself by the side of the W. C. T. U. that was organized at Chautauqua. In the art gallery at the Centennial Exhibition in 1876 there was a masterpiece of art which represented a woman, a Bible character, standing in sackcloth spread upon the rocks; before her were seven gallows, upon which hung the dead bodies of Saul's seven dead sons. This brave heroine stood there sword in hand, with a look of determination in her face, keeping back the beasts and birds of prey from devouring those dead bodies, and encircling over their heads were vultures, condors and other birds of prey. This picture was typical of the W. C. T. U. and the New York Society for the Suppression of Vice, with this difference: This stood for the dead. We stand for the living.

His earnest appeal that no Christian man go into partnership with the rum business brought responsive applause.

Temperance and missions are themes closely attuned, and it was not strange that your correspondent sought the gatherings of mission workers from many lands convened at Chautauqua during August. The most notable figure among these foreign visitors was that of Bishop Thoburn, esteemed by white-ribboners for his brotherly helpfulness in aid of our temperance movement in India and to our round-the-world missionaries. In appearance he resembles an alert army chaplain, of medium height, with hair and beard somewhat tinged with gray and a skin warmed by India's sun. His message concerning the native Christian converts of India, coming at the rate of fifty a day, and his convincing though optimistic view of the early evangelization of the world, were most inspiring to the immense audience assembled in the great Chautauqua amphitheater on that perfect August Sabbath.

In regard to the temperance work of India he frankly told me in a private interview that he did not think India needed it as much as we! Yet it is a happy thing that the temperance evangelization of the East is included in the far-reaching labors of this earnest apostle. In his absence from home, the bulk of his duties is assumed by Mrs. Thoburn, who is as well qualified for the labors of this broad field as the good Bishop himself, and acknowledged as such. When asked if he had ever addressed as large an audience as assembled on this occasion, the Bishop told of an audience in India, a mile long and half a mile wide that he addressed in different sections, from horseback, for three hours!

At the woman's missionary meeting also, the temperance chimes were rung. Attention was called to the fact that "Mother Thompson," leader of the first woman's praying band, had gone out from a missionary meeting to the saloon. A receipt for a successful missionary society, which might apply to a successful temperance union as well, was given: "Enthusiasm plus information; minus self; multiplied by activity; divided by each member, equals a successful missionary society."

The second meeting of the woman's club series which treated "The Temperance Work of To-day" was attended by an interested audience, many of whom bore the visible token of their total abstinence convictions in the knot of ribbon white. The varied aspects of the temperance work of to-day were touched upon by Mrs. Miller, leader of the club; the many indirect temperance methods were referred to and the broadening and deepening of the work through the years. The speaker deplored the frequent lack of tact and wisdom on the part of temperance workers in the presentation of their work. "Cultivate tact," she said, and all inwardly voiced "Amen."

She gave lack of knowledge as the reason why many are not interested in this "admitted truth." The saloon is the foe to the home and to the working man in its social and democratic features, and the establishment of coffee-houses and reading-rooms was advocated. Work among children (especially by providing breakfasts for the children of the very poor that they may be able to attend school); scientific temperance instruction, training and teaching of domestic servants as home-makers by telling them of the bad effects of alcohol, were among the indirect temperance efforts which the speaker urged. Her remarks were closed by a few earnest words on social influence. Temperance women should not only be examples but exponents.

Mrs. Wetmore presented the work of Demorest medal contests, giving the particulars of the introduction of this work in a rural district, where the novelty of the entertainment first attracted and where afterwards a great good was accomplished by this means. Parents came to see their children and heard good temperance truths; a father and mother came with their eight children to hear their daughter contest and afterwards became strong temperance people. JENNIE A. STEWART.

Skaneateles, N. Y.

(*To be continued.*)

PROHIBITION IN MAINE.

DEAR UNION SIGNAL:—A letter comes from a white-ribboner of Wayne county, Pa., (requesting an answer through THE UNION SIGNAL to help others as well as herself) asking if it be true that through some technicality in the prohibitory law it is legal to sell liquor in cities in Maine—adding "some male friends declare it to be so."

It is illegal to sell liquor anywhere in Maine except in towns which choose to have "an agency" where it may be (under strict regulations) sold only for medicinal and mechanical purposes. There can be but one such place in a town, and comparatively a very few towns choose to have even this. It is true that liquor is sold in some communities in violation of law, which could not be done were the officers whose duty it is to enforce the law true to their oath of office. Every one who sells liquor in Maine except through the agency as above explained, is a criminal under the law of the state, as well as in the sight of God, and is liable to arrest and fines and imprisonment.

The "male friends" who tell such "stories" about prohibition are of the same class as the man who was sitting back of me in the cars yesterday. He was evidently an out-of-state man, giving information to the lady in the seat with him. He attracted my attention by saying, "They have a prohibitory law in Maine but I never saw so much drunkenness anywhere else; it simply makes drunkards." About this time the brakeman called out "Woodfords," and he explained to her that Woodfords was the upper end of Portland, that Portland was a pretty city, the third in size in the state, Bangor and Augusta being larger.

Somehow I could stand it no longer to see a woman thus misled, and begging pardon I said pleasantly, "You are probably strangers in Maine, but I have always lived here and so you will allow me to correct some mistakes you have made. Woodfords is not a part of Portland. Portland is not the third in size, but our largest city, and it is not a city of drunkards but of unsurpassed prosperity and thrift, largely due, no doubt, to the benefits of the Maine Law."

We can but deplore that this law, like other laws, is often violated, but the great majority of Maine people appreciate its benefits, and if the women people could have the right of franchise, no doubt it would speedily insure better enforcement. I do not believe Maine will ever take any backward step along the line of prohibition.

L. M. N. STEVENS,
President Maine W. C. T. U.

En Route in Maine.

ANOTHER "GRACE OF COMMENDATION."

DEAR EDITORS:—Since reading some words of commendation in a late number of THE UNION SIGNAL, it has occurred to me that some of us who have little strength, time or money to give toward making the world better, may help humanity by practicing the "grace of commendation." I hope we shall begin with our husbands and children, or the immediate members of our household, but let us not stop there. I have been instructed and inspired by THE UNION SIGNAL for several years, and have often expressed my appreciation to other people, but never to the editors. Now, please allow me to say that I know of no other paper so broad and deep in its sympathies, so progressive, and yet so level-headed. I have been especially pleased to note its attitude toward the labor problem. Is not this the next step in the "do-everything policy" of the W. C. T. U.?

It is not the manual laborers alone who are suffering because of our present industrial system, but our brain workers, *every* class of *workers*, and especially the mothers and children of the workers.

Children cannot be well born and well bred until mothers are well fed, well clothed and housed and free from anxiety and overwork. Who will speak for the mothers and the children of the masses of the people? I pray God that the W. C. T. U. may not fail, in the present industrial crisis, to follow the One who said, "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised."

I have lately received a copy of "A Great Mother" and one of "The White Ribbon Hymnal." The "Great Mother" has given me a spiritual uplift at a time when I was almost overcome by doubt and discouragement. The Hymnal is one of the four best collections of hymns I have ever seen, and *the best* for reform meetings. It contains choice and inspiring words, choice and elevating music. I thank God for THE UNION SIGNAL, the W. T. P. A. and the W. C. T. U. IDELLA NICHOLS GARDNER.

Stafford Springs, Conn.

HER CHOICE.

STRANGE, strange to herself it seemed, for a moment's time,—no more,—
As he turned to smile from his plough in sight of the cottage door,
And she smiled back, and went in under the woodbine leaves,
And sang at her work with the bird that wove a nest in the eaves.

It was not the man of her dreams, out there in his coarse farm frock,
Sturdy and firm on the earth as an oak or a lichened rock,
With an eye sun-clear in its health, and a cheek red-bronzed with tan!
No; that shadow shrank into mist, and fled from this living man.

She had shaped a pretty ideal, as a child might fashion a doll;
She had clothed it with such perfection as never Heaven let fall
On the shoulders of mortal wight; but slowly, one after one,
From her idol fluttered away the shreds by fantasy spun.

And what of him then was left? There seemed to scatter in air
An eyebrow's curve, a weak lip with a delicate fringe of hair,
And a town-bred curl of contempt for the boors who till the land,—
She shuddered, to think how empty sometimes is a wedded hand!

And this had been her first love! To her forehead rushed a flame,
As memory taunted and laughed,—the blush of a matron's shame
At her girlhood's shallowness. Ah, the poets falsely sing
That the loveliest blossoms of all are gathered in early spring.

The high sun deepens the scent and color of slow blown flowers;
Intense with the white warmth of heaven, glows earth, in her mid-noon hours;
The more life, richer the love, else life itself is a lie,
And aspiration and faith on the gusts of April die.

And—there the furrow he turned,—her husband, whose cheerful years
Looked out of his eyes with a light that conquered her foolish fears
Of the coming loneliness, when the world would be chill with rime;
Staunch friends and honest were he and his elder fieldmate, Time.

For she had not wedded a clod whose heart was earthy of earth,
Whose cattle and acres and crops were the measure of his worth;
He knew the ring of a truth, and the shape of a royal thought,
And how at integrity's mint the wealth of a land is wrought.

He labored with mind and strength, and yet he could wisely rest;
He toiled for his daily bread and ate it with wholesome zest
At the world-wide human board, the brother and friend of all
With whom he could share a hope, on whom let a blessing fall.

She had chosen a working-man; never idler at heart was she;
And her possible fate had been the fate of a homesick bee
In a butterfly's leash, driven on amid scentless and useless bloom,—
What drudgery were not bliss to inanities of that doom?

Woman's lot at the best is hard; but hardest of all to share
No growth into larger thought, no struggle, burden or prayer.
And again she caught his smile, and silently, proudly said,
"This man, with the love of my heart and the life of my soul, I wed."

—*Lucy Larcom.*

A REFRESHING.

BY MARY F. BUTTS.

Mrs. Browning awoke that morning with a feeling of profound discouragement. There seemed no reason in the world why she should get up except that she was obliged to do so. There was nothing that she cared to do or be or say. To just shut her eyes and lie perfectly still for hours and hours would be so delicious, it seemed to her.

Though in happier moods she could remember much in her life that was bright and joyous, and was ready to admit that she had had her fair share of good times, yet depressed as she was at that moment, the past seemed a dreary, uphill road, and the future held no hope bright enough to tempt her on.

"How do men and women keep going till they are ninety?" she asked herself.

Mrs. Browning was barely thirty-seven, but she felt very old and worn just then, and she thought with wonder and curiosity of her aged neighbor, Aunt Thankful, who was as cheery as the sunshine. Would she, Mrs. Browning, travel the same old stupid road for fifty years more—dress and undress, eat and sleep, talk nothings with people for whom she did not care, buy gowns and boots and bonnets, and wear them out and buy more? Oh, the sickening monotony of it all!

But was there not some way out? What was the meaning of the command to live in the world and not of it? Did it mean that while the hands and the feet, the various physical organs performed the duties for which they were needed and to which they were adapted, the part that loves and hates, rejoices and grieves, the sensitive part, the soul should live in a realm for which it was adapted? And where had Mrs. Browning read this exhortation: "Come to thine own aid." She spent five minutes in idly searching her memory for an authority. It must have been Marcus Aurelius, she concluded at last. "Come to thine own aid." The soul, the regal part of us, must come to the aid of the tired, physical machinery. The soul? Is it not a part of the divine? Is it not the very child of the Heavenly Father? Why then should it not partake of this power?

From this point Mrs. Browning went on to ask: "What am I, body or soul? If I am a soul shall I be fettered by the house I live in, or shall I take the power and the privilege of souls, while using this wonderful house of the body?" Mrs. Browning arose and dressed herself. Tom, the hired boy, was building the kitchen fire. There was a sound of children's voices in the room above. The sunshine flashed cheerily in through the window-panes. A song sparrow was singing his good-morning to the world.

"Has not a woman as good a right to be glad as a bird?" asked Mrs. Browning of herself. "Have I not enough for to-day, even strength enough? Why should I look beyond? I will do what I can. I will rest all I can. I will live a real *life* and not a life that is half death. But that I may live in very truth I will 'come to mine own aid.' *I*, the woman that can rightfully claim heirship in all that God has made will not cringe to petty circumstances. I am not the servant of these things about me. I am the child that is being educated by work, by disappointment, by trial."

Mrs. Browning was making the breakfast rolls as these thoughts filled her mind. The oven was hot on time. The rolls arose to the desired point of lightness, and the children appeared on the scene. Mrs. Browning had snatched a moment to put on a fresh, light wrapper to do honor to the breakfast table.

Mamma looked so bright and pretty that little May toddled to her side for a kiss. Mr. Browning thought in his partially dessicated heart that he guessed he would ask Mary to go along to the village with him when he carried his grist that afternoon. She looked so like old times that he really felt as if he would like to have her company. All the tears in the world wouldn't have brought him to that conclusion.

Mrs. Browning had come to her own aid in a very practical way. She was no longer in her work. She was above it, guiding it, controlling it, from the vantage point of spirit. Her soul sang while her hands worked. She was no longer the servant, the drudge, but the child in her Father's world. Since she was in her Father's house what matter in what room she worked?

The ride to the mill filled a happy afternoon. The husband was cheered and uplifted. When the two returned in the cool, fragrant gloaming, the sight of home, the voices of the children, the noisy greeting of the dogs, the faces of the friendly cows pressed against the bars, all gave them a keen pleasure. They had come to life from apathy and desolateness, because a few drops from the divine overflowing had fallen upon their opened hearts. "Come to thine own aid."

Boothbay Harbor, Me.

SOUND sleep is genius.—*Emerson.*

THE WINE THAT CHRIST MADE.

BY J. M. COON.

The Sunday-school lesson of August 26 naturally raises the question as to what kind of wine Christ made at Cana. Some interpreters take the ground that it was intoxicating. In one lesson help it is strongly urged that the question should not be discussed; and then, with strange inconsistency, it assumes that it was intoxicating.

It is manifest that the warrant for any assumption and natural inference is altogether on the other side. Let us see what there is besides assumption. There are two possible positions—either that the wine Christ made was not intoxicating, or that conditions are so changed now that what was right then is wrong now.

The latter is a very dangerous position to take, for it introduces a variable element into Scripture that would work pernicious results in many ways. The first position is much preferable, and the following considerations may be urged in support of it:

1. The wine of the common people was largely unfermented; and the best wines were least intoxicating. 2. Freshly made wine would necessarily be unfermented. This was freshly made. Because the process is swifter than usual does not allow the inference that it was intoxicating. 3. Such an inference would require the creating of alcohol, which is contrary to the governing principle in miracles, namely, not to assume more than is necessary. 4. Many good authorities hold that this word always means unfermented wine. 5. There is a wine of health and life, and another of intoxication and death.

Can we, for one moment, believe that our Saviour would change the necessary water into a drink that would intoxicate and enslave? Rather with Dr. Henson, "we may be sure that the wine our Lord made out of water was not such as intoxicates." To suppose that Jesus Christ made a beverage with the devil of alcohol in it is unnatural, unreasonable, unnecessary, unscriptural, un-Christlike and abhorrent to every Christian sense.

Chicago, Ill.

DELICIOUS DRINKS.

BY MRS. J. G. HAUSER.

STRAWBERRY CORDIAL.

This is a most refreshing summer drink for the healthy as well as for invalids, and especially late in the season, when we are less familiar with the strawberry flavor. Have four quarts of strawberries in a stone jar. Dissolve two ounces of citric acid in one quart of water and pour over, and set in a cool place for twenty-four hours. Then strain and add to the liquid as many quarts of sugar as you have of liquid. Then simmer for ten minutes, skimming off all impurities as they rise. When cold it is ready to bottle. It should be lightly corked for three days, then closely. To use, stir a couple of spoonfuls into a tumblerful of cold water.

INDIA STRAWBERRY SHERBET.

One and a half pints of strawberry juice and the juice of two lemons. Boil together one pint of sugar, and one and a half pints of water for twenty minutes. Add the strawberry and lemon juice, strain and cool or freeze.

GRAPE SHERBET.

Sweeten one quart of grape juice to taste. Add one cupful of sugar to two cupfuls of orange juice, and stir until the sugar is dissolved. Add the grape juice; turn into a freezer and freeze. When nearly frozen remove the dasher and beat in with a spoon the white of one egg beaten light with two tablespoonfuls of powdered sugar. Beat well, pack, and stand away to ripen.

HOT LEMONADE.

Dr. Vigouroux recommends a glass of *hot* lemonade every hour, or half hour as an easy, agreeable and efficient treatment for diarrhœa.

A DRINK PREVENTIVE OF CHOLERA.

The best drink preventive of cholera, says Dr. A. S. Schofield, of London, is sulphuric acid lemonade, made simply by sweetening any amount of boiled water, and pouring in a few drops of diluted sulphuric acid until pleasant to the taste. This was not only a safe drink but a preventive.

RASPBERRY VINEGAR.

Four quarts red raspberries, vinegar to cover, let stand twenty-four hours; scald and strain, add pound of sugar to pint of juice; boil and bottle. Use one large spoonful for glass of water.

ORANGE SHERBET.

Boil together one and a half pints of sugar and three pints of water for twenty-five minutes, then add the juice of ten oranges. In the spring, when oranges are not very acid, add the juice of a lemon. Strain and cool or freeze.

LEMON SHERBET.

One pint and a half of sugar, three pints of water; boil these together twenty-five minutes, add the juice of ten lemons and strain, and cool or freeze.

(*To be continued.*)

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For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth should be partaker of his hope.—I. Cor. 9:11.

COUNTRY LIVING AND COUNTRY THINKING.

Life has just one product that lasts, and that is—character. Even in this world everything else perishes, and in that which is to come character alone survives.

Probably character means adaptation to the noblest environment, and anybody who will, may win this adaptation. But the noblest environment of which we can conceive is that of truth and kindness; to be adapted to that is to have acquired the highest culture and to be fit for the best company.

But the common sense of mankind concedes that Christianity is the most complete school of truth and kindness that the ages have furnished; its text-books are the Bibles of Revelation, of nature and of the human heart, and according to the general experience of our race, the most successful students of these immortal text-books and pupils in this choicest of schools, have been of country birth and breeding. From this it follows as an undoubted conclusion, that the really high-bred people of the world are those who live on farms.

"Plain living and high thinking" is a proverb full of philosophy, and nowhere are its conditions met as in the quiet and the peace of country life. It is equally proverbial that the most original and independent characters are country bred. The men and women who forge to the front by reason of their inherent vigor in body and soul, are, as a rule, those who had Dame Nature for their nurse and "mother wit" for their guardian. We have always remembered the saying of a Parisian lady, as she watched her little girls skipping along the asphalt of a brilliant boulevard, "Poor things, how much they miss whose feet must always press pavements instead of soil!" She felt that the fable of Antinous, who from every step upon the ground derived fresh energy, had in it a great truth.

So little do we comprehend the finer forces of nature that we can not yet adequately explain why country life not only brings a bloom to the cheek but to the intellect; not only makes the smile more frank but the spirit more ingenuous. Life is real out under the great sky; the anthem of the forest utters the name of God; the rustle of the corn whispers of an unworldly life. As one of our own poets has said of the seasons,

"These, as they change, Almighty Father, these, these,
Are but the varied God; the rolling year
Is full of Thee; forth in the gentle spring thy beauty walks,
Thy gentleness and love."

It is a hard lot to be bereft of the ministry of God in the world that He has made. No amount of fashionable veneer can make up for the absence of that real grain of the wood that comes slowly but surely, as the pith and fiber to a tree, and "near to nature's heart" must ever be the method of the most genuine development.

In these days farm life has been able to take to itself much of the advantage that comes to the aggregate life of cities. We were recently in a country home, where a piano, violin, flute and guitar were played by sons and daughters; a center table held the principal magazines—*The Atlantic*, *The Century*, *Harper's* and *Scribner's*, while a great New York daily lay side by side with THE UNION SIGNAL, *The Woman's Journal* and *The Voice*. The women of that family were expert at riding and driving, tennis and golf, and we predict that they will soon be so at bicycling, while the sons were typical specimens of manly strength and beauty. The mother's flower garden was a delicious fount of fragrance and loveliness, and the golden fields and restful forest were the father's glory. Family prayers in the morning at that home were a sweet and hallowed testimony to the refining influence of Christianity no less than the virile virtues that center around the cross.

This is but one instance among ten thousand that multiply with each new year of those citadels of power and peace, "far from the madding crowd" that form the impregnable defenses of the republic from anarchy on one side and plutocracy upon the other. Heaven bless the homesteads of this land and of the wide, wide world, for in them are the hidings of power for temperance, purity and liberty, according to law.

COUNTRY HARDSHIPS.

There are many farmers' homes which meet all the conditions of ideal living—homes where comfort and luxury go hand in hand, where culture finds its richest soil and surest growth, as our leading editorial article depicts. But, in such homes, especially of late years, it is almost of necessity true that the farm is not the only means of livelihood. A farm *and* a bank account present possibilities of comfort unknown to any other condition. A farm *minus* the bank account is quite another matter. Alas, that in so many American farm homes the minus sign should dominate the plus!

We have in thought more than one farm-house known well in other years; New England farm-houses where the crops must be coaxed from stony soil; where, often, the whole of nature's forces seemed conspired to retard and destroy the result of man's patient toil. Some of them, alas! bore that most unyielding crop—a mortgage—and bore it to the exclusion of comfort and peace of mind. We remember our childish wonder at the hard conditions surrounding those lives; the early rising, with breakfast by dim candle-light; the hurried rush of the days; the numberless steps that were taken; the absolutely unremitting grind. We remember that the conditions surrounding the toil were such as to make it of necessity the hardest possible. The well seemed set, of malice prepense, at the farthest point from the house. The woodpile was a perpetual mountain of attack, and the "baskets of chips" to be brought in were simply without limit.

We remember the insatiable appetite of the harvesters, and the ceaseless thought and toil which went to its assuagement. We can see in thought the long rows of pies decking the "butt'ry" shelves; we hear the swish of the churn; we sniff again the fragrance of the drying apples and the curing hams.

We recall, with pain, the careful calculation and well balancing of possibilities which must precede any unusual outlay, though it were of the smallest. We remember one home where the parlor carpet was the result of the careful savings—"scrimpings" were the better word—of years; where a new set of dishes was only made possible by the most rigid self-denial in other directions.

We remember the difficulty with which help was secured, even when it was possible to pay wages, and we think, with a sigh, of the physical weariness with which husband and wife, sons and daughters sought their rest as soon as night declared that the toil must, for a little time, intermit. There seemed not one minute in those busy days for books, and, if there had been, there were no books for the minutes. A weekly paper was at best all that one dared in the way of mental dissipation. Music, laughter, song, the brightness of joyous leisure, all these had no place in the weary round of toil.

Why do we paint so dark a picture? Because we know that in these perilous times there are as surely such farmers' homes, and that in large number, as there are of the brighter, freer, fuller sort. The life of a farmer—a real farmer—one who himself farms—is not one of ease; the life of the farmer's wife is too often sadly lacking in cheer.

What then? We surely would not show this darker side if we did not believe that there is a possible brightening. Mortgages will not lift themselves; a living cannot be wrested from the earth without hard work and much economy; but there is a way to lop off extraneous matters in toil as well as in pleasure. For example, we would reduce that row of pies to the minimum, if we did not decree its absolute annihilation. We would set before our family good, nourishing food well cooked, but not of a nature which decrees that the cook shall be offered up, a perpetual oblation, in the cooking.

We would take out of the farm-house, and out of other homes as well, a desire for what is so manifestly beyond one's means that the economy which makes its purchase possible is a sinful economy—a cutting off of the higher for the lower. We would put in a principle which should value leisure for thought more than it values dollars or show. We remember hearing a sturdy old Scotchman once say of the farms in a certain neighborhood: "Top buggies wrecked those farms!" What did he mean? That the young men were not content to ride as their fathers had ridden, and that the purchasing of a "top buggy" before it could be really "afforded" carried with it a train of consequent acts which resulted in disaster.

There is a wisdom in spending as in economizing. The American nation, more fully, perhaps, than any other, needs to learn both. "There is that which withholdeth and it tendeth to poverty," is in no other sense so true as in matters which tend to the higher needs of life.

When we, as a people, shall count the unseen as greater than the seen; when we shall deem the ultimate end of all work to be for the spirit rather than the body, then we shall know that, whatever else is omitted from life, there must not be omitted a little leisure for books and thought; and when books and thought shall take their place as life's absolute necessities, then the industrial problem will begin its final solution, and the conditions surrounding toil and toilers will become easier, because higher and holier.

Be glad, oh, farmer and farmer's wife of to-day; in the very hardness of your life and your consequent unrest, may lie, if you will, your salvation.

SELF-DENIAL WEEK.

September 22–28 has been fixed upon as Self-Denial Week. It begins on the birthday of our First Round-the-World Missionary, and ends on that of our World's W. C. T. U. President. During that time each person (man, woman and child) who believes in the white-ribbon cause—a pure life, a protected home, a regenerated Republic—is asked to do without something that costs money in order to save and give that money to the World's and National W. C. T. U. in equal parts, to help on their work. The exact use to be made of the amount sent can be indicated if any so desire. Local unions will be furnished with Self-Denial envelopes at five cents a dozen or twenty-five cents a hundred on application to Mrs. Helen M. Barker, National Treasurer, The Temple, Chicago.

THE MUSTER ROLL.

Numbers are not all, but they are much in the peaceful war we wage. Compared with the great world, the white-ribboners will be always a sort of Gideon's band, but comparing one year with another it would be harmful to have a falling off. And yet, financial stress and distress decimate the ranks of temperance and lengthen those of the saloon. First of all, their philanthropies; last of all, their luxuries—this is the people's way.

If we are wise we shall make it as easy as possible for old members to renew, intending members to join and unintending ones to be modified in mind, this year of the tariff, the strikes and the Coxeyites. Mahomet must go to the money mountain now if ever. Its *vis inertiæ* was never more complete.

If we admitted members as the Christian Endeavor societies and King's Daughters do, on a voluntary fee, or on no fee at all, we should have twice the number that our books have ever shown. A ten cent admittance fee winnows an audience—of those who most need to be there! Our fifty cents a year bars out a whole army who think

they can not pay—a mistake clearly, but as a woman thinketh in her heart so is she.

Some good folk have been severe upon us because we do not deem the treasurer's books the final authority as to our strength in membership. They are literalists in mental build, and literalists are an excellent class of people and most important to have about. But there are others who "believe more than they know," and to them the truth seems more important than the fact, so they insist that we should estimate as carefully as may be the women who were members last year; those who are ill or absent; those whom we have reason to think would have paid their dues had they been personally waited upon by the treasurer; in short, our "following" not afar off.

But since we base our representation in the annual meeting of each state and of the nation, on a fixed sum duly accredited, it is vitally important to us to hold our own and make substantial additions to our membership each year, and as everybody's business is nobody's, we have recently urged upon our local unions, through the state presidents, the desirability of having a Membership Secretary—a bright, genial, optimistic woman, whom her neighbors would be glad to meet, and whose invitation to "come with us" would be received upon its merits, and not discounted to the extent of the personal equation. We earnestly hope that the italicized paragraph at the head of this editorial on the preceding page may be carefully noted by every white ribbon woman. *September 22 to September 28 inclusive* has been set apart as Self-Denial Week, and each one of us is bound in loyalty to do without something—perhaps a pair of gloves, a book, a ride, a table delicacy—that the amount thus saved may be sent to help strengthen and extend the W. C. T. U. in state and nation. But the culmination of that week is

MEMBERSHIP DAY (SEPTEMBER 28)

when we ought, *each one of us*, to secure at least *one added member*, real or honorary, and to "gather in" the membership fee and give it to the local treasurer. Every officer at the Woman's Temple has promised to set a good example by doing this, and the editors desire that suggestions be sent at once for a postal card symposium on "How to make Self-Denial Week and Membership Day the success they ought to be."

Now let us lay our plans in good season and carry them out so successfully that we shall give a strong impetus to the cause, lengthen the muster roll and replenish the exchequer.

GRAPE JUICE.

There is no more pleasant and nourishing temperance beverage for all the year round use than grape juice, and this is just the time to make it, before the grapes get too ripe. It is very important that grape or any fruit juice should be put up in small cans (never larger than one pint), as it should be speedily used after the bottle is opened, lest alcohol should form. We append four recipes, all well tested, and varying slightly.

GRAPE JUICE NO. 1.

Select your grapes—not too ripe—then put them into a kettle with a little water, and slowly bring them to a scalding heat, stirring them occasionally. Then put them into a cheese-cloth bag and drain over night. Express the juice and strain through another, thicker bag, and add sugar to suit the taste; then bring to a boil, skimming frequently; bottle and cork. The corks should be long and perfect, the juice fill the bottles, except just space enough to insert the cork at first to make it air tight; then, as the juice cools press down the corks so that no space is left between the juice and the cork, or can the juice the same as fruit. If any is left scald, bottle and cork as before.

GRAPE JUICE NO. 2.

The grapes should be of the best quality. Wash them thoroughly, after stripping from the stems, and discarding any that are imperfect. Throw them into a granitized kettle with half a pint of water to every three quarts of fruit, skim when they begin to boil, and cook very slowly for ten minutes. While still boiling hot strain through a jelly-bag, squeezing the skins and seeds into a separate receptacle, as the juice from them will be apt to be discolored. Return the liquid to the preserving kettle, and after boiling half an hour seal in heated glass cans like fruit. The juice from seeds and skins may be bottled separately. It can be safely kept till grapes are again ripe, if packed in a cool, dark place. The absence of light is as imperative as the absence of heat.

If grape juice cannot be kept in a very cool place, add one cup of sugar to every quart of juice at the end of half an hour, then boil ten minutes longer.

GRAPE JUICE NO. 3.

Pick the grapes from the stalk, crush them slightly, put them in a boiler without water, and boil until the skins sink; strain the liquor *three* times through flannel bags (as jelly is strained), and bottle. Next morning place the *un*corked bottles in the boiler with *cold* water to the necks; when the water boils, cork and seal. This is a pure wine, not a syrup, as there is no added sugar. Age produces a sediment, which clarifies and thins the liquor.

GRAPE JUICE NO. 4.

Crush grapes slightly, cook for a few moments in a porcelain kettle, strain as for jelly through muslin bag. To one cup of strained juice add two of water. Bring to a boil and add one cup of sugar to one quart of liquid. Boil five minutes and seal hot in glass cans.

THE WOMAN'S SIGNAL.

We rejoice and are glad that the great home protection cause has an ally so powerful as the *Woman's Signal*, known by the great public as "Lady Henry Somerset's paper," but by white-ribboners as the exponent of the modernized British Women's Temperance Association. No paper of equal ability is now in the hands of English women either at home or in the Colonies. The circulation is rapidly increasing, and the paper has "come to stay." Lady Henry's versatile pen embellishes its columns every week, and her associate, Miss Annie E. Holdsworth, gives a literary touch to the paper that is unmistakable, and endears it to that great class of thoughtful women who center in the women's clubs. Our own editor-in-chief has been, from the first, an active force as a contributor, and is now announced as "Corresponding Editor." Miss Florence Balgarnie gives each week a most interesting article on the doings of Parliament, and Mrs. Sarah A. Tooley, the best specialist as a woman interviewer of whom we have knowledge, writes almost every week. During Lady Henry's absence, Mrs. Mary B. Willard, the first editor of our own UNION SIGNAL, and one of the most capable pen holders of the time, is engaged on the columns of the *Woman's Signal*, and Mrs. Elizabeth Wheeler Andrew, another of our editors, is also a frequent contributor. Mrs. Rossiter-Willard, the business manager, is developing a skill and ingenuity in the handling of the business department that reminds us of our own Mrs. Grow. THE UNION SIGNAL sends every good wish to the *Woman's Signal*. The emulation of these two great white ribbon papers will be helpful to both, and each occupies too distinctive a field to trespass in the least upon the others' territory.

"ALL round the world the ribbon white is twined," and all round the world may be heard the heroic beat of the Salvation Army drum as it rallies sinners to hear the gospel. Our foreign mail has lately been enriched by a pamphlet entitled, "The Salvation Army in France and Switzerland," a report of the work for the past year by Arthur and Catherine Booth-Clibborn. The story of the work reads like a romance, more beautiful than any fiction, all its attractions enhanced by the blessed knowledge that the tale is true. It tells how the superstitious, the infidel, the fanatic who gathered about these happy-spirited reformers to scoff remained to pray for forgiveness, and how the one gospel fits the needs of every nation and every condition of their individuals. Here is one whose "duties required him to present his compliments to President Carnot in person on New Year's morning, but one hour later he was found mounting to a fifth story in full uniform to salute the Maréchale and thank her for the marvelous change which had taken place in his soul since Christmas night." Another reached by this all-embracing gospel was "an infidel, a victim of morphine and a would-be suicide." God speed the workers and give this peaceful army victories in every clime.

JOSIAH W. LEEDS, of Philadelphia, writes: "I believe it will interest, and I hope encourage, the large number of members of the Woman's Christian Temperance Union throughout the land who have faithfully labored to displace the *Police Gazette* and the two other vicious publications of the same stamp from barber shops, railway cars and other public places, by the substitution of wholesome reading matter, to know that the judicial condemnation, followed by the prompt orders and warning of the police authorities of this city three months ago have been thoroughly effective. Not only is not a single paper of the sort named to be seen anywhere, but the highest official in the police department testifies that endeavors to purchase them 'on the sly' have been unavailing. Formerly they were to be found in nearly every barber shop, but now the patrons who used to defile themselves with such printed filth are informed that they cannot be furnished. The inquiry is being made in many quarters, why should any city in the land tolerate this kind of indignity to womankind?"

ARREST of thought is the secret of that conviction whose legitimate climax is conversion. Human ingenuity fashions arrows of devious pattern and sends them flying hither and yon in the hope that some may pierce the armor of the soul and arrest it on its downward way. A keen little weapon that meets our notice is a business card, purporting to represent the firm of "Satan, Liquor Dealers and Co., Manufacturers of Poverty, Crime, Distress and Damnation." On the back of the card are facts showing the great success the firm is having, with thanks to government officials and voters for assistance rendered. These have been designed by Rev. W. A. Bowyer, an evangelist and temperance worker in West Farmington, Ohio, who has a whole quiver full of these unique arrows for those who will use them.

Two probable reasons of the lack of success so often experienced in winning advocates for a cause are, first, the wholesale method of approach, and, second, ignorance concerning the temperament of the individuals to be won. The Gospel may be preached to congregations week after week with but little result, but when supplemented by the personal appeal of one who is not only consecrated, but has made a study of temperamental peculiarities, it is a force not often combated. Do not take it for granted that one polite or formal invitation to your friend or neighbor will win her to the white ribbon cause. On the other hand do not test her good-nature with ill-timed and importunate appeals. There is a middle ground on which to fight this peaceful battle of voluntary surrender to total abstinence truth. Sow the seed prayerfully, cultivate it tactfully, harvest it joyfully.

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Our Methodist brethren in England handled the case of "the first lady delegate" with a tact that their American confreres failed to manifest. Miss Dawson was allowed to sit with the "legal hundred" of the conference and a committee (of which our friend, Rev. Hugh Price Hughes, is one) was appointed to report to the conference next year a definite plan of action. Thus the controversy assumes definite shape and its outcome will be—sooner or later—the full ecclesiastical enfranchisement of women, for "the flowing tide is with us."

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"Some of these days all the skies will be brighter—
Some of these days all the burdens be lighter,
Hearts will be happier—souls will be whiter—
Some of these days!

"Some of these days, in the desert upspringing,
Fountains shall flash, while the joy bells are ringing,
And the world with its sweetest of birds shall go singing—
Some of these days!

"Some of these days! Let us bear with our sorrow;
Faith in the future—its light we may borrow;
There will be joy in the golden to-morrow—
Some of these days!"

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An account of the origin of the famous and well-nigh indispensable Chautauqua salute has fallen under my eye for the first time. During the seventies, in the early days of the Chautauqua Assembly, Professor Green, a deaf mute of Bellevue, Ontario, gave a pantomimic lecture in the grove to a delighted audience. The subject of his lecture was "Incidents in the Life of Christ." These he portrayed so vividly by means of the unique and thrilling gestures of the educated mute, that the audience frequently broke into rapturous applause. Chancellor Vincent, who was presiding, realizing that the man could not hear the applause, being entirely deaf, suggested the waving of the handkerchief. The audience quickly saw the advantage and in a trice thousands of white handkerchiefs were waving like a huge bed of blooming lilies. The adaptability of the Chautauqua salute was readily discerned, and its use is almost universal, the white ribbon assemblies being particularly partial to it.

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One of the three women lawyers of New York city, Miss Katharine Hogan, delivered an entertaining lecture at Chautauqua this summer on women in law. Among many other good things she said: "There are thousands of serious women throughout our country—women who have the means and the wish to benefit their kind, but who from deficient business knowledge either remain inactive, or bestow their gifts on some institution founded for men only. If any of you, being wealthy and public-spirited, think of establishing an extra chair at Harvard for the study of Assyrian antiquities, permit me to say *don't*. Equip rather a little expedition of women to go through darkest New York or Chicago. Let them go through streets more dangerous at night than the jungles of Africa. Let them seek their sisters in the dives and cellars, and with words of hope let them force them into the light of day. Some one has suggested that since there is in every municipality a public prosecutor, there should always be a public defender for those unable to protect their rights. I would suggest that those women to whom God has entrusted riches should in every large city support a free bureau of legal information for the poor and wronged, and also have agents in the court rooms whose business it would be to look after the interests of women, who by the vicissitudes of life found themselves friendless and penniless in the clutches of the law." ON DUTY.

NEWS FROM THE FIELD

MICHIGAN.

SCHOOLS OF METHODS.

The summer schools of methods in Michigan, as elsewhere, are the order of the day. A program of the one at Lathrap Hall, Hackley Park, is before me, neat and full. Its leading text is, "Yet, I show unto you a more excellent way"; its leader, Mrs. Morehouse.

Model lessons in physiology, model department work, model business meetings, parliamentary drills with addresses upon "Some of the Causes and Some of the Preventions of Crime," by Mrs. Kinney, and "The Industrial Situation," by Mrs. Emery, were among the good things.

Mrs. Magoon gave a practical talk on "How to Use and Distribute Literature," her closing advice being, "have method, do not distribute in an aim-at-nothing way."

Mrs. Benjamin discussed the educational group as related to the main issue, giving history of the origin of department of methods. It began in 1880 and in 1883 the superintendents were classified. There were thirty-five departments then. Besides her drills she gave an address on total abstinence and prohibition, also led the Sunday afternoon meeting in Mrs. Lathrap's absence.

Mrs. Stannard discussed the evangelistic group. Spiritual power is the mainspring of the great watch of time. It is the steam in the Corliss engine of moral advancement, the sun's rays of God's strength, the dew of heavenly sweetness. Social purity in this group was ably treated from the law standpoint.

Mrs. Parish discussed the legal group—legal because the development of our effort has led us from personal appeal to the seller and drinker to the law makers and voters. We want the ballot that we may fight the evil where it lives—in the political field.

A model union was conducted by Mrs. Morehouse; her whole plan of this school of methods, of which she was the able leader, was illustrated by a large chart, the central circle of which was total abstinence and total prohibition. The six divisions around this center were so linked with the center and with each other that it was a forceful object lesson of the dependence of all department work upon the main or central issue. One glance at this chart would put forever at rest the mistaken notion that independent department work is possible.

Dr. Stannard read a fine paper, subject, "The Effect of Alcohol upon the Stomach, Liver and Kidneys." Mrs. Merrill conducted a meeting in the interest of the flower mission. Mrs. Morisette brought her L. T. L. to the hall. Mrs. Fowler gave several exercises in physical culture. At the auditorium John G. Woolley gave an "apostolic message." The Good Templars held a diamond medal contest.

The second summer at our "house beautiful" was a glorious success. All honor to Mary T. Lathrap, whose brain has planned and helped for this outcome. All honor to the splendid rank and file who have done so nobly; it is almost *our own*. As this beloved worker is laid aside for a little and cannot be in the front of the battle as heretofore, comrades of the nation, pray with us.

Our editor of the *Michigan Union* says Michigan may well be congratulated on the two successful W. C. T. U. summer schools—her own at Hackley Park and the Bay View Institute, under assembly management. Mrs. Rounds has been invited to conduct the Bay View Institute another year. The two schools prove that we are on the up grade.

MRS. C. H. JOHNSON,
State Reporter, Flint.

GEORGIA.

DR. CANDLER'S ATTITUDE.

Do not think because you have had no news from us, that we have been idle, or indifferent. For we have been literally "fighting the world, the flesh, and the devil;" yet notwithstanding that and Rev. Dr. Candler's threat of annihilation if we did not accede to his demand that we should secede from the National, we have managed to survive and press onward. As at last year's convention, we pledged again this year—in the face of his threat and fierce opposition—our loyalty to the National union, and have entered into new plans of work, determined to be more active than ever before. One of these plans is to inform and urge upon the women of Georgia to take advantage of the protection the law gives them against the saloons and gambling, in forbidding liquor to be sold to minors and drunkards. In some instances these protests have been kindly met with and proved effective, so we will press the movement forward.

Juvenile work received much attention and was given a new impetus by the splendid reports at the convention. One district president brought down, in a body, a large delegation, about forty-five, of Loyal Temperance Legioners, all enthusiastic, wide-awake young mountaineers, eager for the work. It was refreshing and inspiring to see and hear them. Reports were encouraging from nearly all of the unions; and where there were hindrances to much progress, there was no lack of interest or inclination to fall away in any of the consecrated workers.

The Oxford union, composed of the wives and daughters of those connected with Emory College (of which Dr. Candler is president) has suffered from his opposition, till the work of those noble women, prominent in all good works in his church (the Methodist) and well known throughout the state, has been hindered and crippled till it is now of little worth. Before he took charge of the college they had kept up a constant agitation and interest in the temperance question, delivering annual gold medal prizes for the best temperance essays, and pledging hundreds of the students to total abstinence, thus helping to spread the temperance doctrine throughout the state and into other states. God will surely call him to account for hindering so good and grand a work!

Professor Scomp, whose wife was president of the Oxford union, has been compelled to resign his position in Emory College, from the persecution he has undergone because of his refusal to withdraw from the Prohibition party and discountenance the W. C. T. U. at Dr. Candler's bidding, whose animosity to the W. C. T. U. knows no bounds, and seems to feed upon itself as it is exercised. "Platform screamers," "short-haired female agitators," "Jezebels," etc., etc., are some of the terms he chooses to denounce us with, declaring that our main object is woman suffrage; "than which he would prefer to have a saloon on every other fence corner with bawdy houses between!"

He is welcome to his preferences! It has been said by some that his fierce opposition to woman's speaking in public began with his celebrated *rencontre* with Emma Abbott, the actress, who arose in church to reply to his wholesale denunciation of the women of her profession. This may, or may not be, but he seems to be dreadfully afraid of woman's speaking in meeting; so much so that it appears as if he would stop the good old privilege given the Methodist women, if he could. He has made various threats against the W. C. T. U., and it was at his instigation and misrepresentation that the North Georgia conference, once our staunchest friend and supporter, refused last year to longer endorse us. Since then it has rescinded that action and again pledged its friendship.

These are some of the difficulties we have had to contend with. You can have no idea how they have tried us, unless you have had similar experiences. We are, however, not only holding our own, but progressing most satisfactorily under the circumstances, all obstacles but placing us on our mettle and causing us to draw nearer to the throne of help.

We rejoice that we have our dearly beloved and honored National President back again with us, and wish all success for ensuing work.

MRS. W. C. SIBLEY,
President of Georgia W. C. T. U.

OKLAHOMA.

A BUNDLE OF NEWS.

Our president, Mrs. M. H. Switzer, delivered the Fourth of July address at Cherokee, one of the new towns in the western border of the territory. Mrs. Hector, of Cherokee, who had formerly been state superintendent of peace and arbitration for Kansas, met Mrs. Switzer at Pond Creek, and they started alone across an almost trackless prairie for a drive of forty miles, on the morning of the third of July which was an intensely hot day. Near the end of their journey they missed the right way and night overtook them. They wandered around for several hours calling for help; those who heard them supposed they were hearing the usual cry of mountain lions and wildcats; but these two intrepid women finally reached their destination at half-past ten o'clock. The celebration of the Fourth was under the auspices of the young people, assisted by Mrs. Hector and Mrs. Laura A. Coppock, (white-ribboners). Mrs. Switzer delivered an able and well received address, others made short speeches. An old man said "he had been attending Fourth of July celebrations for seventy years, but never listened to a better speech than our president made on that day. In the evening Mrs. Switzer organized a union with seven regular members and eight honorary. Is it not the first union organized with more men than women? She also organized a Y of seven members.

As Mrs. Clara C. Hoffman returned from the Texas state convention, the Oklahoma City and Guthrie unions prevailed upon her to deliver her logical and convincing address, "The Problem that Faces Us," in each of those cities. In Oklahoma City the members of the union met with Mrs. Hoffman in the daytime for an informal talk. She gave them useful and encouraging counsel. Her address was delivered in the opera house to a fair audience.

The Guthrie union spared neither time nor money in advertising Mrs. Hoffman as the best orator west of the Mississippi; but the twenty-five cent tickets failed to be sold. The day of the lecture the union decided to make it free, put on whip and spur, and go at it as if it was a "Derby" race. Printers' ink flew, bills were struck countermanding the twenty-five cent admission, and scattered broadcast over the city. The dailies were filled with notices, and posters put upon the oil wagons that were constantly going to all parts of the city. But the cutest of all was a little Shetland pony, with a little wagon, such as Tom Thumb used to ride in, decorated with bills and flags. A tiny boy with a drum, another as a driver, paraded the streets all afternoon, crying, "Mrs. Hoffman's great lecture free. Come out and hear her." The result of this energetic advertising was that the largest church in Guthrie was filled to hear "The Problem that Faces Us." The press of the city gave favorable comments upon the lecture. At last accounts a red-hot Republican paper was still quoting her. She was cheered by all the pastors, and many are clamoring for her return.

The grand encampment of old soldiers met at Guthrie recently. Mrs. Emma Miller carried greetings from the W. C. T. U. to the Woman's Relief Corps, and asked them that while they were keeping green the memories of the brave defenders of our homes and firesides, they would join the W. C. T. U. in keeping the homes pure, and the young men pure in body and heart and life, that they might be ready for any future crisis of their country.

The territorial recording secretary, Mrs. M. A. Copland, has been called to "pass under the rod" in the death of her fifteen-year-old daughter, Ora, who was a white-ribbon girl, and wore the emblem to the grave.

Miss Alice Beitman, who is the nominee of the Populist party of Oklahoma county for superintendent of schools, is making a vigorous campaign. She appears with the other candidates at the various rallies, is accorded time to speak, her speeches dealing with the educational and moral reforms. She is a fluent and logical talker, and great respect is shown her upon all occasions.

In Oklahoma a thrill of unspeakable pleasure ran through the loyal subjects of our great Chieftain when we knew that she was once more treading her native soil with vigor and health, and we think of her in her Eagle's Nest planning great things for the W. C. T. U. host.

MRS. SUE UHL BROWN,
Territorial Reporter, Oklahoma City.

NEW MEXICO.

A GLANCE AFIELD.

While some of our Eastern sisters, notably New York, are being "stirred up" over the "full enfranchisement of women," one-half of New Mexico is working itself into an intermittent fever about the questions of "statehood," "the land grant," "silver" and "wool," and a portion of the *other half* is anxiously trying to prevent the growth in popularity of the saloon. (Two wholesale liquor houses in Albuquerque within the past few months have gone into bankruptcy.)

In this beautiful land of sunshine, where the skies are the bluest, the flowers the brightest—where all nature unites in its efforts to make man happy, it is a constant wonder to me that he will spoil his body and distort his soul by drinking a poison which makes life here one disastrous failure, with no prospects of a better existence beyond—a victim, indeed, of his own faults, and not of the fates.

In this territory of "magnificent distances" and vast areas, (Lincoln county alone comprises as much land surface as New Hampshire, Massachusetts, Rhode Island, Connecticut, Delaware and New Jersey together) it is somewhat difficult to marshal our white ribbon forces into battle array, nevertheless each band in its own locality is patiently staking the picket lines of total abstinence and prohibition.

Albuquerque and Las Vegas have the largest unions. Albuquerque numbers about seventy members. Its efficient and estimable president, Mrs. M. P. Stamm, is untiring in her efforts to bring the cause of temperance to the front in that beautiful city of the Southwest. Their most important work is the sustaining of an orphan's home which is proving to be an undoubted blessing to friendless little ones. Professor Hodgin is wielding an influence among the school children which is having a telling effect for temperance.

Prof. Chase, for several years having charge of the Indian schools at Santa Fé, says the Indian is very susceptible to teaching in total abstinence.

Prof J. A. Wood, of Las Vegas, has planned to give to scientific temperance a definite place on his daily program.

At least two-thirds of the teachers in this territory are faithfully teaching scientific temperance.

The Territorial Teachers' Association allows, each year, a place on its program for the presentation of the temperance question.

In our pretty Meadow City (Las Vegas) the particular work of the W. C. T. U., since its reorganization at the beginning of the year, is the maintenance of a public library. Mrs. Clara Carruth leads well the little group of white ribbon women who believe that temperance is not only good, but good for something.

Right well are they striving to unfurl the temperance banner to the breezes of this Rocky mountain region; and while "society" in its gayest mood proffers to man and woman the glass of ruby wine, the W. C. T. U. woman extends to him who was created in the image of God, made a little lower than the angels and crowned with loving kindness and tender mercy, the clear, sparkling, brimming cup of Salvation from which if a man drink he shall never thirst.

OFFICERS OF THE TERRITORIAL UNION.

Mrs. M. J. Borden, president, Albuquerque; Mrs. L. N. Higgins, vice-president, Las Vegas; Mrs. M. P. Stamm, corresponding secretary, Albuquerque; Mrs. J. S. Tiffany, recording secretary, Socorro; Mrs. M. C. Raynolds, treasurer, Las Vegas.

EVA MAY TUCKER,
Territorial Reporter, Las Vegas.

KENTUCKY.

CONVENTION COMING.

Through Mrs. M. M. Givens I am informed that the state convention will be held at Paducah in September.

Mrs. H. L. Adams is in the state lecturing and organizing, in some places reorganizing unions. Up to August 6 she had spoken eleven times and organized two new unions and is doing very effective work for the W. C. T. U. Mrs. Adams is a courageous, faithful, steadfast worker, and more than any one we have ever seen, practically illustrates the old adage, "Where there's a will there's a way." She expects to be in the state till October, and we predict for her success. She has been in the work since the inauguration of the Crusade. Mrs. Beauchamp has also organized unions at Russellville, Pembroke and Pisgah, and several other places have been organized, by whom, I do not know, but the work goes on.

NELLIE SLOY,
State Reporter, Lebanon.

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A cream of tartar baking powder. Highest of all in leavening strength.—*Latest United States Government Food Report.*

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EASTERN WASHINGTON.

PRESSING FORWARD.

After the Coxey army, after the disastrous floods, after the terrible railroad strikes, the W. C. T. U. still lives in Eastern Washington, and expects to hold a live convention at Dayton, September 12 and 13.

The Whitman county convention which has just closed at Colfax, was largely attended, and one of the best ever held. Mrs. M. E. Claus, recording secretary, wrote, "Mrs. Delle C. H. Cox was especially helpful. Our convention was a season of refreshing from the Lord."

Mrs. Cox, despite many hindrances and discouragements is pressing forward and compelling victory in the name of the Lord. Her efforts in Kittitas county were greatly blessed. Several new unions were organized, which are now busy planning to hold a county convention at an early date. Mrs. Mamie F. Edgington, formerly an active W. C. T. U. worker in Kansas, is now settled near Ellensburgh, and is devoting her energy and loving thought to the development of the white ribbon cause in her town and county.

The gold medal contest recently held at North Yakima proved a triumphant success. The program was exceptionally good, and the receipts over forty dollars. This aggressive union has determined that there shall be a public fountain centrally located in their rapidly growing town and will give the city council no rest until it is a fact. Gospel temperance union meetings held monthly have filled the opera house on Sunday afternoon for nearly a year, and have proved a real blessing to the community.

Rev. David Tatum, the venerable Quaker preacher, has rendered good service to the temperance cause. He spoke in the court house square, in Walla Walla, on a recent Sunday afternoon to a large audience. His utterances gave forth no uncertain sound. If heeded and acted upon by the voters, what a reformation would speedily follow!

JULIA B. COLE,
State Reporter, Walla Walla.

NEW HAMPSHIRE.

HERE AND THERE.

At the last Merrimack county convention, held in Concord, the department of securing homes for homeless children was presented in most persuasive manner by our National lecturer, Miss Lucia E. F. Kimball. It was the one interesting feature of the convention, though there were good and able papers upon other subjects by various ladies in the county. Good work seems to have been done in many of the unions, and we were glad to know that the little band of L. T. L. workers at Henniker was so full of zeal and eagerness for more work to do. Mrs. Flanders, of Warner, read a paper. In the evening Miss Kimball spoke to a full house. Her easy, attractive manner drew the attention of her audience at first; soon they forgot the speaker in their interest in her subject, which she handled in her usual masterly manner.

The heart of our state superintendent, Mrs. M. A. Calef, of Tilton, for this department, has been greatly cheered by the words of encouragement and the financial aid Miss Kimball's recent four weeks' tour has brought her. During this lecture trip she gave thirty-five lectures, besides conferences and talks. Her audiences were large, and were not confined to ladies of the W. C. T. U. Others are realizing the great need of providing suitable homes for these poor little waifs. She spoke in ten or twelve of our largest towns and cities; also at four county conventions. In every place where there was not a superintendent of homes, etc., she either found one or received the promise that one should be appointed.

NOTES.

Miss Kimball organized a Y. W. C. T. U. at New Hampton, composed of twenty-two members, many of them lady students at the institution there.

Wolfboro, N. H., has lost a valued member of its W. C. T. U. in the death of Hallie Gridley. Resolutions were passed and sent to the husband.

At the Baptist grove meeting at The Weirs the W. C. T. U. occupied the entire day Saturday, July 21. Miss C. E. Rowell, our state corresponding secretary, delivered the opening address. In the afternoon Mrs. Josephine Nichols, of Indiana, delivered an address.

The Belknap county W. C. T. U. held their last meeting in the Baptist church at New Hampton. The unions in the county were well represented and the meeting proved to be one of great interest. After these good reports came addresses from several of the zealous, earnest women of the county. Mrs. Dr. Batchelder, a returned missionary from India, gave some very interesting details of her life there. Their next meeting will be in Meredith in September.

Lakeport union is to keep a tank of ice-water in their postoffice the same as last year.

Laconia W. C. T. U. has started a library at the county farm. Meredith is using the Monthly Advices in its schools.

Tilton union has had thirteen Demorest contests—twelve silver, one gold, and are preparing for their second gold contest. They have sent fifty dollars to the Temple fund at Chicago.

New Hampton W. C. T. U. has the sympathy and coöperation of the board of education in introducing scientific instruction into their schools.

Alton union has given sixteen dollars to a needy family beside much other work.

MRS. F. H. BAILEY,
State Reporter, Hopkinton.

KANSAS.

NEWS FROM THE FRANCHISE DEPARTMENT.

The white-ribboners of Kansas have no cool mountain resort where they may rest and recuperate during the season of heat and drought which is now upon us in all its strength, and, during the heated campaign for equal suffrage, they find it somewhat difficult to always "keep cool" and "sweet" under the fire of the opposition kept briskly burning by our enemies, the blaze of which is fanned by the hand of David Overmeyer, Democratic candidate for governor of the state.

His chief points of attack at all times are the "prohibitory law" and the "suffrage amendment," but not all his labored efforts will keep many of the intelligent men of his party from giving us their votes.

The Republican State Convention failed to indorse the amendment, notwithstanding the fact that Miss Anthony, Miss Shaw and our own Mrs. Johns nobly championed the cause before that august body. It was a great disappointment to many who had hoped so much from them, and it is currently reported, and generally believed, that the reason of their non-indorsement was the threat of the league of foreigners, who are bitterly opposed to it—another proof that "ballots count, not woman's tears."

The state convention of the Populists, besieged by the same suffrage committee, after a lengthy discussion pro and con, added a "suffrage plank" to their platform. What a pity they did not go still farther in reform and adopt a "prohibitory plank" also, for we find that "eternal vigilance" is the price we must pay if we retain our highly prized law upon our statute books.

When the Democratic convention assembled it was given an opportunity to redeem itself from all past charges by adopting "our plank." Naturally enough they refused to do so, instead, coming out as opposed to the amendment and asking for re-submission of the prohibitory law.

There was one political convention held where it was not necessary to plead for help to secure woman's enfranchisement; of course, I refer to the Prohibition party. We knew beforehand where it stood, where it has always stood, a champion of equal rights to all, and the firm friend and ally of the W. C. T. U. They nominated a woman, Mrs. A. Allison, as their candidate for state superintendent of public instruction.

As the campaign advances much earnest work is being done, the state is being thoroughly organized, our white-ribboners are "afield" and working with their might; indeed, we are putting a large part of our efforts in that direction, and will continue to do so until after election. Not a W. C. T. U. convention of any kind is held where the amendment has not a prominent place on the program.

The president of the fourth district, Mrs. Haynes, writes me that she traveled over one thousand miles in June, a large per cent of it by wagon, buggy or cart, speaking every day or evening, organizing campaign clubs, and making many votes for the amendment. She is a "host" in herself.

The Assemblies at Ottawa and Winfield each gave a day to the suffrage cause. It was said of these meetings at Ottawa that "not a prayer-meeting, not a normal class, not a conference passed without mention being made of woman's cause, and the all-absorbing theme was 'equal rights,' everybody and everything being decorated with the yellow badge."

Suffrage speakers are to be furnished for our county fairs, as many voters can be reached in that way who would not go to hear a lecture on "woman's rights" at any other time or place. I had forgotten to make mention of an interesting fact connected with the Democratic convention. When the resolutions committee brought in its report adverse to the amendment, Mr. Cree, one of the delegates, who deserves to be remembered by all womankind, presented a minority report, he alone being its signer.

The failure of THE UNION SIGNAL to put in its appearance for two weeks was regretted by many, proving that we would be lost without our weekly visitor; indeed, I don't see how any one can do white-ribbon work and not be a subscriber to both state and National organs of the W. C. T. U. It would certainly be very difficult to keep "in touch" with the work or workers.

Winfield union wishes it known that it is in a chronically healthy condition, has an excellent president, Mrs. Lee, enrolls twenty-five paying members, is square with the world financially and has money in its treasury. The last payment on their one hundred dollar pledge to the Temple has been paid; say they think it better to pay their debts than to let any one persuade them to dishonesty, and they hope the building will yet all be paid for by the W. C. T. U. They have also voted thirty dollars to the suffrage club, which is the banner club of the state, and numbers three hundred members.

At both Ottawa and Winfield assemblies the W. C. T. U. was given two hours each day, at which times, to large audiences, our prominent workers presented carefully prepared papers, or gave extemporaneous instruction. Mrs. Ella W. Brown, of Holton, and Miss O. P. Bray, of Topeka, ably assisted President Smith in conducting the "schools." Miss Ida Clothier, National Y organizer, was a most unexpected, but very welcome, visitor, rendering valuable assistance in her department work. Mrs. Chace, formerly president of Arkansas W. C. T. U., was also present. Miss Mary Chenowith was hostess of "headquarters" at Ottawa, and at Winfield the local union cared for all "visiting sisters." The topics discussed were: Organization and municipal government an element in reform work, by Mrs. E. W. Brown; evangelistic work, Mrs. St. John; railroad work, Mrs. Kemp; juvenile work, Mrs. Strickler; press work, Miss Bray; suffrage, Mrs. Thurston; Sunday-school work, Mrs. J. C. Reed; heredity, Dr. C. H. St. John; the cigarette, Mrs. L. B. Kellogg; the home center, Mrs. Holsinger; Christianity's woman, Rev. Edith Hill. One hour was devoted to considering what young people can do and are doing for the temperance reform, conducted by Fred Simpson, secretary of the Y. M. C. A. Mrs. St. John spoke on rescue missions.

Shawnee county held a school of methods at North Topeka. Papers were read on flower mission, social purity, Sabbath observance, press work, juvenile work, foreign work and railroad work. The subjects were all freely discussed, and much information gained for future use. The state president gave an address both afternoon and evening. The evening was devoted to suffrage, in which several participated.

Lyon and Coffey counties held a joint session of school of methods at Burlington. There were full delegations from both counties in attendance, some riding forty miles "overland," in the heat and dust, and arriving ahead of time beside. There were present President L. B. Smith, the presidents of both counties, one state superintendent and three district superintendents. Mrs. Castle, president of local union, welcomed the convention on behalf of the society, responded to by Miss McGinness, of Waverly. The pastor of the Presbyterian church where meetings were held, Rev. Mr. Barber, welcomed all to his church, while Mrs. M. M. Coman, president of Lyon county, responded. The sessions continued two full days. Mrs. Smith gave her address on "The American Boy" the first evening, and the second was a suffrage symposium, at which time a very valuable paper was read, entitled "A Review of Efforts Made for the Enfranchisement of Women," compiled by Mrs. S. L. Ruggles, of Emporia. There were also several recitations, and the reading of "Betsey and Joe." Rev. Mr. Barber expressed "conversion," much to the joy of the suffrage workers. Rev. Mr. Worrel, of Waverly, attended with the delegates from that place, and Rev. Mr. Scarrow, of Burlington, was present. Memorial services were held one afternoon for two deceased sisters of the Waverly union, while the names of the husband of one of Lyon county's local presidents, recently deceased, also the daughter of another member, were remembered in the services. Mrs. Smith fervently praying that strength might be given the living to bear their sorrow. Altogether the joint session was a great success, one regret being that Lyon county is soon to lose its president, she being obliged to leave the state on account of the ill health of her husband. Kansas cannot afford to spare such workers as Mrs. Comans.

A Demorest contest was held at Parsons, in which the contestants were six colored young women. Miss Carrie Barnes won the prize.

The state convention is to be held in Baldwin, September 26, 27 and 28.

MRS. S. S. WEATHERBY,
State Reporter, Le Roy.

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NEWS IN A NUTSHELL.

MRS. MARY M. CLARDY, a well-known Texas white-ribboner, is at present residing in Fredericktown, Mo., and is giving our work there a helping hand.

MRS. ELIZABETH EMERSON, of Parsons, Kan., writes: "In 'The Grace of Commendation,' in issue of August 2, Mrs. Grubb has expressed—so much better than I possibly could—my sentiments in regard to UNION SIGNAL that I send this as my indorsement of her article."

ANOTHER friend, Altie W. Phillips, of Kingsville, O., says: "I say amen to Mrs. Grubb's commendation, and would add that I find nothing so helpful as THE UNION SIGNAL in my preparation of the temperance Sunday-school lesson."

REV. DR. CYRUS HAMLIN, founder of Robert College, Constantinople, and ex-president of Middlebury College, Prof. Geo. Wm. Knox, for many years resident of Tokyo, Japan, and Mrs. Mary Clement Leavitt, of national and international fame in temperance circles, are guests at Joseph Cook's summer home, Cliff Seat, Ticonderoga, N. Y.

MISS BELLE KEARNEY has accomplished a remarkable amount of work in the South this summer, although she has been ill much of the time. In five weeks she visited fifteen towns, delivered fifteen addresses, held twelve business meetings and organized three W's, four Y's and one L. T. L. She has engagements for the entire month of September in Virginia, and will attend the state conventions of Delaware and Maryland.

THE women of Maryland W. C. T. U. are to be congratulated upon their "brand new" *White Ribbon Herald*. As we examine it, the wonder grows how so large and so good a paper could be published for twenty-five cents a year. Mrs. Margaret A. Lake, the state corresponding secretary, also special correspondent for THE UNION SIGNAL, is the capable editor. The place of publication is 6 South street, Baltimore, Md. Surely, no white-ribboner of Maryland will fail to send her quarter for this indispensable state organ.

MR. WOOLLEY visited New Castle, Pa., last spring and gave a successful series of meetings, one of his main points being to urge the young people to take immediate action; some of the young men concluded that they had a higher ambition than loafing around street corners, and as a result the Young People's Christian Temperance Union was organized with fourteen members. To-day it has over one hundred and is rapidly increasing. This union is prepared to organize others, and all young people desirous of having such an organization in their city should apply at once for particulars to J. H. Bauman, president.

MRS. E. H. GRIFFITH, formerly corresponding secretary of the New York state W. C. T. U., and president of Monroe county, will have the warm sympathy of hosts of white-ribboners in the Empire commonwealth, when it is known that her beloved husband passed away August 18. Mrs. Griffith's present home is at 5656 Washington avenue, Chicago, but the most of her temperance work has been done in the East. She was for many years a prominent leader of our cause in Chautauqua, N. Y., and many visitors to that delightful resort will remember her pleasantly and extend their warm sympathy in this hour of bereavement.

FROM Pemberton, New Jersey, comes the following suggestion: "Mrs. Matthews, an English temperance organizer, said in a speech at the Ocean Grove school of methods, that what we needed here was 'a little more demonstration,' stating that we women got all the votes, except the Imperial vote, by demonstration. I think we have held one, but why can't we hold another National Convention at Washington, D. C.? It is the representatives of the people there, who need to be taught by our two hundred thousand women why the rum traffic is dealing such deathblows to us here in America. We hold great conventions, but the news is not read at headquarters. Let us give Congress 'a demonstration.'"

THE Dixon Chautauqua assembly is delightfully located on Rock River, Ill., near the pleasant city of that name. It was established six years ago by the Lutherans of the vicinity, but it soon outgrew denominational lines and attracted large numbers from all parts of Northern Illinois. The W. C. T. U. always has a place on its program. This year Mrs. Mary L. Brumbach, state superintendent of scientific temperance, presented her department work in an able and impressive way. A large audience attended and signified in many ways their approval of this line of work and their willingness to help push it to the front. Colonel Bain, who was one of the assembly speakers, followed with a hearty indorsement and words of encouragement.

MISS WILLARD has recently had a letter from "Temperance Jack," who is one of the first fruits of Chicago Central W. C. T. U. in 1876. The letter is written from a Montana ranch, and says: "I want to write to my old Christian friend that Jack is still true blue, though I lead a rough, wild life. Jack never closes his eyes at night before he communes with his God in prayer. In the life I lead I see daily God's wonderful works. I pray that the work of truth and temperance will still advance and prosper."

D. S. EVANS, of University Place, Neb., writes: "For weeks I have been laboring over a question that I believe the Lord sent to my mind, viz, How to unite this great body of men and women into one organization. I believe the fulness of time has come for us to unite, never more to be separated. This morning, while busy with my housework (W. C. T. U. women are generally busy), my heart was lifted to God in prayer for help; for I had tried to throw off the burden, but the Lord only sent the conviction more strongly than ever. I stopped a few moments for rest and taking up 'our paper,' THE UNION SIGNAL, my eyes rested on 'Railroad Ties,' by John G. Woolley. As I read on I almost shouted for joy. An answer to my prayer so soon. It seems as though he has taken my very thoughts and given them expression, and I want to say to him, 'Go on, brother, I am unable to express my thoughts in language appropriate, but I can pray God to help you to do this work for Him. He does not find fault if I make a grammatical error in my petitions to Him.'"

Official Communications.

SCHOOLS OF METHODS.

On or before the 16th day of October, *all reports* of National Superintendents must be in the printer's hands. A *few* of the Schools of Methods have sent me very full account of their "doings." The majority are yet to be heard from. Will you, my sisters, in accordance with my request in THE UNION SIGNAL of July, send me *at once* a report of just what you did and how you did it, especially the *how?* Will all local, county, district and state unions report *immediately* all parliamentary work of whatsoever name or nature. Please say, too, if you have used the Responsive Reading for July. It would save me very much work if each state superintendent would collate and send me in best form the full report of her state, not later than October 1. All such will receive *honorable mention*, but as some states have no superintendent, I ask *all* unions, hoping thereby to at least approximate correct and full report of the work accomplished. Do not *delay* if you expect to be *counted in* in the National Reports.

Yours for *results*,
A. S. BENJAMIN, *Nat. Supt.*
Portland, Mich.

WORK AMONG RAILWAY EMPLOYES.

DEAR CO-WORKERS:—The date at which your respective reports must be received if they are to be incorporated in the annual report of this department is September 25. Please make Plan of Work No. 2 the basis upon which work is reported, observing carefully the order as followed therein. Work done in the interest of railway men in states where the department is not organized should be reported by local unions or workers to the state corresponding secretary immediately, with the request that the same be forwarded to the National department.

CAROLINE M. WOODWARD,
Seward, Neb. *Nat. Supt.*

PENAL AND REFORMATORY DEPARTMENT.

May I claim a little space, not to make a frantic appeal for reports, but to remind the superintendents that I would like very full reports from all before the first of October? As in some states the prison and police station work has not been yet consolidated I shall need reports from both. I am told to have my report ready for printing for distribution at National Convention. I have sent out letters and blanks to every one, I believe, but sometimes changes are made and I am not notified. Any one seeing this notice will be reminded of her duty to her state and to me.

JANE M. KINNEY,
North Street P. O., Mich. *Nat. Supt.*

PURITY DEPARTMENT.

To the State Superintendents:—The National superintendent earnestly desires that all reports shall be sent in by September 15 at the latest, and addressed to

MARY WOOD ALLEN,
37 S. Thayer St., Ann Arbor, Mich.

Cor. Secy's Notes.

The third annual convention of the Georgia W. C. T. U., No. 2, was held at Athens. The president, Mrs. Georgia Swift King, is a woman of education, refinement and exceeding perseverance in our work, and is rewarded by a union which shows appreciation of its auxiliaryship to the National union, by faithful prosecution of National lines of work, and the payment of its dues. We extend to them our congratulations and wish for them great blessing.

The annual circular letters issued by Mrs. Louise S. Rounds, president Illinois W. C. T. U., and Mrs. Emma Powers Cranmer, president South Dakota union, are models, being concise, pleasant but emphatic reminders of the duty of their constituency, with encouragement of assured blessing and success in its fulfillment.

A circular has been received from Boston setting forth, so far as printer's ink may do, the work of Mrs. Helen G. Rice, National superintendent of L. T. L. work, whose office by no means indicates the scope of her labor. While her superiority in that direction is acknowledged, she has knowledge and long experience of every department, acquired by years of service in the Central union of Boston. We heartily recommend her for public addresses, Bible readings, conferences on various phases of our work in state, district and county conventions, schools of methods and local unions. Her office of state recording secretary keeps her in general touch with the work.

A letter and program from Mrs. L. H. Mills, recording secretary Southern California W. C. T. U., tells of a most successful school of methods under her charge August 8 to 11. A prize was offered to certain contestants which was necessarily divided, the merit of two being so nearly equal as to render choice impossible. Dr. Rachel Reid, of Pasadena, and Mrs. Zeigler, of Long Branch, were the recipients.

We extend our sympathy to Mrs. Delle H. Cox, National organizer, who has been doing noble work in Washington, though compassed by floods, strikes and drought. She has suffered a severe nervous shock, having been thrown from a carriage and picked up in an unconscious state, but is again in the field and hopes to be in attendance upon the National Convention.

We are moved in the interest of our colored constituency to write of our sister, Mrs. F. E. W. Harper, who is at her home 1006 Bainbridge street, Philadelphia, Pa. A speaker of rare eloquence, pathos and power, to whom it is ever a delight to listen, we most heartily commend her as one who might do great things for her race were she called to places where unions might be organized among colored people. We have a department for the furtherance of that work, with which Mrs. Harper has been associated from its organization.

The following invitation has been issued: "The Woman's Christian Temperance Union of Indiana requests your attendance at the dedication of their Girls' Industrial School building, Friday, August 17, 1894, at Hadley, Hendricks county, Indiana." We greatly regretted our inability to accept, and have received no report of the exercises, but trust and believe that great success will attend the home. The amount of money raised this year to launch it forth has proven that there is money in the country, and Indiana women know how to secure it, themselves nobly sacrificing for the cause.

MARY A. WOODBRIDGE.

Treasurer's Corner.

The treasurer's books will close November 1. All dues should be in the hands of treasurers before that date. Let local treasurers see that every dollar of dues is collected and sent to state treasurer in ample time for transmission to the National, so that each state may have full credit on this year's books. The report must be printed for distribution at convention, November 16, and November 1 is the latest date that will give time for this.

Arkansas, South Dakota, Oklahoma and Tennessee have sent dues since last letter. Ten-cent remembrances have come in as follows: One dollar from Mineral Point, Wis., brought by Mrs. A. R. Yates, gift of ten white-ribboners; 40 cents from Alice E. Lord, Roxbury, Mass., while Mrs. Amelia Cram from Hillsboro, Ill., sends $1.60 from the unions at Farnia, Litchfield, Lake City and Brighton, all in seventeenth district.

I trust preparations have already begun for Self-Denial Day and that the women will especially invite those who are not members but are friendly, to deny self and help our good cause.

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THE UNION SIGNAL

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DEAR FRIENDS:—We are receiving some notices for discontinuance which tell a piteous story of want, struggle, longings for the dear paper which is loved "Next to the Bible." To some of these sufferers we grant extension of time, and we rejoice to say that we can still provide for a few from our philanthropy fund. If any white-ribboner will add fifty cents to this fund the W. T. P. A. will agree to send THE UNION SIGNAL for one year to any one selected by the donor, or to some one from the long list waiting to be supplied from this fund.

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CAROLINE F. GROW,
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FROM OUR CORRESPONDENTS.

"I can never lose interest in the SIGNAL and managers even if I could not have it. Since 1830 and before I have been a temperance worker (am now in my eightieth year) and must remain so as long as my Heavenly Father permits me to live. God bless you for your kindly thought of me in this emergency, and give you success in your good work."

"I have just read with tears of gratitude your kind and loving offer. It gives me fresh encouragement to press on in this, my life work, knowing now that I will have my dear SIGNAL again to help me on, and if I am able another year I shall never again be without it."

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Of Our Responsive Readings?

Not much, we fear, or our shelves would not be so well stocked with such valuable matter.

Read the list for this year:

January—"PURITY." Dr. Mary Wood Allen.

February—"LITERATURE." Mrs. Katharine Lente Stevenson.

March—"THE L. T. L." Mrs. Helen G. Rice.

April—"WORK AMONG FOREIGNERS." Mrs. Sophia F. Grubb.

May—"OUR STEWARDSHIP." Mrs. Helen M. Barker.

June—"CO-OPERATION WITH KINDRED SOCIETIES." Mrs. Frances J. Barnes.

July—"SCHOOLS OF METHOD AND PARLIAMENTARY USAGE." Mrs. A. S. Benjamin.

August—"SECURING HOMES FOR HOMELESS CHILDREN." Miss Lucia E. F. Kimball.

September—"THE Y. W. C. T. U." Miss Belle Kearney.

October—"WORK AMONG RAILROAD EMPLOYEES." Mrs. C. M. Woodward.

November—"FRANCHISE." Mrs. L. C. Purington, M. D.

December—"LOOKING BACKWARD." Mrs. Katharine Lente Stevenson.

Those of past months are as fresh, practical and vital to our work now as when first issued. The union which tries to do without them misses a real inspiration.

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TEMPERANCE TEMPLE ITEMS.

BY MATILDA B. CARSE.

Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. For we were made partakers with Christ, if we hold the beginning of our confidence (faith) steadfast unto the end.—Heb. 3: 12-14.

It is a remarkable fact, and one worthy of note, that the great bulk of the money received for the Temple has come, not from our great cities but from rural districts and towns, showing that the heart of the people in the country, even among women, is more attuned to temperance and righteousness than those in large cities. If the wealthy people who count themselves among the followers of Christ, in great cities, would help with an equal liberality, according to their means, how quickly the desire of all our hearts, in regard to the Temple, would be realized.

***

Mrs. Hattie A. Carlton, president Grange county, O., W. C. T. U., sends $12.15 from the Burton union to be credited on Grange county fund, making in all $87.35 paid toward the county pledge. "The times are so hard," writes Mrs. Carlton, "with our little union it has to be by personal contribution that we redeem our pledge, but our prayers and heart are ever with you in your grand, God-given work." At the W. C. T. U. convention of Hennepin county, Minnesota, last May, it was voted to place the name of the worthy county president, Mrs. Frances Neal, on the Minnesota tablet in Willard Hall; $25 has been received from the county treasurer for this purpose.

The Demorest, Ga., W. C. T. U., a new union, recently held its first parlor meeting. The collection taken was $5, which was promptly forwarded by Mrs. H. E. Smith to the Temple. We hope the union will keep up its gathering until a sufficient sum is secured to place its name on a state tablet in Willard Hall. Mrs. Smith, county president, writes: "I shall push Temple interests just as fast as practicable, but Georgia is not Massachusetts. It is a pleasure to do what I can for a cause so commendable, and in which I have fullest confidence."

***

We call the especial attention of our brothers-in-law in the W. C. T. U. to the following letter. We ask them with most tender, sisterly regard after they have read what Mr. Wheeler has to say to go and do likewise. Charles E. Wheeler, New London, Conn., writes: "I accepted a mite-box several months since to be filled at the rate of a penny a day, for the purpose of assisting in liquidating the debt on the Temple. I find to-day that the box has not even received the first installment. Just like a man! you exclaim. I now propose to improve upon the past by sending the full amount, so please find $4; the overplus will help pay postage." If all our brothers-in-law would remember the Temple in the same way how quickly the indebtedness on it would disappear; besides, they would receive a beautiful silver souvenir teaspoon, which would make a most appropriate Christmas gift for wife, daughter or sweetheart. Brothers, aid us. Who will be the first to respond to the call?

***

Here is what many of our white-ribboners say. It is a well-known fact that women have generous hearts, but men hold the purse-strings. Mrs. Fannie S. Luke, East Haverhill, N. H., writes: "I enclose stamp for mite-box. I have the Columbian souvenir, and prize it highly. Now I hope when my box is filled to have a Temple spoon. If I had the money to do it with I would be so glad to pay the whole debt now resting on the Temple, and so lift the burden from Mrs. Carse's shoulders; but I have to content myself with doing the little I can, and pray God to open the hearts of those who have a full pocketbook."

Our Library Table.

HAND BOOK OF THE BIBLE. A Compendium of Facts and Curiosities. By Rev. William Turner. Published by Thomas Whittaker, 2 and 3 Bible House, New York City. Price $1.

A valuable stock of information is contained in the two hundred and more pages of this book, which Bible students of whatever grades of education will find helpful and interesting. Genealogies, chronological classifications, geographical helps and a fund of facts and statistics, carefully and comprehensively arranged, render the book a most companionable one in hours of Bible research.

THE SUNDAY PROBLEM. Its Present Day Aspects, Physiological, Industrial, Social, Political, Religious. James H. Earle, Publisher, 178 Washington St., Boston. Price $.50.

Though rather late in reaching our TABLE for review, the book itself is as timely as ever, since Sabbath desecration is a matter of increasing anxiety to those who hold dear the most sacred institutions of our country. The volume was compiled and published under the direction of the Executive Committee of the International Congress on Sunday Rest, and is composed of the papers read at the Congress. These form a valuable collection from some of the most prominent writers and speakers of the day.

THE UNIVERSAL NAME, or One Hundred Songs to Mary. Selected and arranged by Mrs. E. Vale Blake. Charles Wells Moulton, publisher, Buffalo, N. Y.

The author states in her preface that "there have been more poems written, addressed to Mary, than any other name known to literature." Mrs. Blake has made a choice selection from these poems, and the one hundred and four presented in her unique little volume are as varied as doubtless were the bearers of the sweet, old-fashioned name, and many of them as rarely beautiful.

HOME TALKS ABOUT THE WORD, For Mothers and Children. Emily Huntington Miller. Cranston & Curts, Cincinnati; Hunt & Eaton, New York. Price $1.

It is seldom that writers succeed in so presenting the story of Jesus as to make the recital truly beautiful, but Mrs. Miller's grace and force of pen have even been enhanced in handling the sacred theme, and whether mothers read aloud, or children's eager eyes pore over the old story, it will carry with it its own blessed influence for love and truth. The book is an outgrowth of a series of papers published at one time in the *Christian Union* based upon the International Sunday-school lessons.

LEGAL STATUS OF WOMEN IN IOWA. Compiled by Jennie L. Wilson, LL.B. Published by Iowa Printing Company, Des Moines.

A most readable and very valuable volume is the above, and on laying it down the natural thought is, "There should be a corresponding volume in every state." The first chapter is devoted to a synopsis of common law, and the reader cannot but rejoice that the day has come when woman is no longer "so absolutely and entirely one person with him (her husband) that she had henceforth no life in law apart from him." There is no longer bliss attached to the ignorance of woman concerning her legal status, and the women of Iowa, at least, are happy in the possession of a well-written and reliable reference book concerning themselves. A marginal, topical arrangement, together with an exhaustive index, renders the finding of specific points an easy matter.

STATE CONVENTIONS, 1894.

SOUTH DAKOTA, Aberdeen, Sept. 6-10.
WASHINGTON EAST, Dayton, Sept. 12-13.
MISSOURI, Brookfield, Sept. 19-21.
VIRGINIA, Roanoke, Sept. 20.
MAINE, Auburn, Sept. 25-27.
KENTUCKY, Paducah, Sept. —.
NEBRASKA, Lincoln, First week in October.
NEW YORK, Jamestown, Oct. 2-4.
IOWA, Marion, Oct. 3-5.
ILLINOIS, Mt. Vernon, Oct. 11-14.
MASSACHUSETTS, Fitchburg, Oct. 16-19.
INDIANA, Oct. 26-30.

Will other states please add the date and place of their conventions

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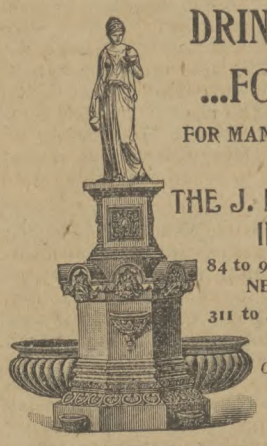

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GRANDPA'S WAY.

My grandpa is the strangest man!
Of course I love him dearly,
But really it does seem to me
He looks at things so queerly.

He always thinks that every day
Is right, no matter whether
It rains or snows, or shines or blows,
Or what the kind of weather.

When outdoor fun is ruined by
A heavy shower provoking,
He pats my head and says, "You see
The dry earth needs a soaking."

And when I think the day too warm
For any kind of pleasure,
He says, "The corn has grown an inch—
I see without a measure."

And when I fret because the wind
Has set my things all whirring,
He looks at me and says, "Tut! Tut!
This close air needs a stirring!"

He says, when drifts are piling high,
And fence posts scarcely peeping,
"How warm beneath their blanket white
The little flowers are keeping!"

Sometimes I think when on his face
His sweet smile shines so clearly,
It would be nice if every one
Could see things just so clearly.

THE TEMPERANCE FARM.

BY ADA M. MELVILLE.

Pine Tree Farm was one of the most beautiful places in all the state of Wisconsin. "One can't help being at least half-way good here," they said. "They" stands for the children who lived there and they were seven,—Claire, Andrew, Warren, Mamie, Helen, Jefferson and Etcetera. Rather a queer name that was for the youngest, but Amanda, her proper name, had scarcely been heard since some one called her Etcetera in fun when she was very little.

There are dozens of good stories that could be told about these jolly boys and girls, but this time there is only room for one and that must be about how they distinguished themselves at the county fair last year.

First you must know how Pine Tree Farm came to be called a temperance farm. It was a very large place and its nearest neighbor was seven miles away "by the road." There was not a saloon nearer than ten miles where the little town of Cottone was, and it was there that Claire had once seen a drunken man and Andrew had seen one man shoot another in a drunken fight. Now, Mother Pine Tree (that was not their mother's real name, of course, only a "pet" name), had always worn a white ribbon, and every one of her seven children from Claire down to Etcetera had signed a pledge never to touch, taste nor handle alcoholic drinks.

"You may not be tempted nor even invited to drink strong drinks, but if you are, the pledge you signed with father and mother will help you."

The summer before all the happenings related in this story, the children begged Mother Pine Tree to organize them into a temperance society. At first it consisted of just the seven and they called themselves in fun, "The Young Ones' Temperance Society," but one by one they reinforced their numbers until the circle included every "hand" on the farm, Mother Pine Tree being president and Father Pine Tree, treasurer.

"We don't need a secretary, because we won't want to be writing all about ourselves, and we don't need any other officers than mother,—whatever she says we'll *do*."

Well, they did lots of things; saved two boys who worked for them in harvest, and who had learned to drink and were fast ruining themselves; kept a little mission Sunday-school in Cottone supplied with temperance literature; sent many a box of fragrant flowers away to the city for flower mission work, and for themselves read and studied about the great evil of intemperance.

This summer they had a new scheme on hand, and that was to carry their temperance principles and practices to the county fair and see how much they could do to "down" King Alcohol. They spent every spare minute getting ready, and when the time came for father to carry the first delegation away (for they were to take turns in attendance) there was much excitement.

"*Sure* you've got enough lemons, Andie?" "Are the flowers in a safe place, father?" "Oh, Claire, *do* watch out for the pies and don't let Etcetera get her feet into them!" But at last they started safely, and reached the grounds in good time.

Andrew's lemons were for two lemonade stands—lemonade at only three cents a glass (since Mother Pine Tree donated the sugar), and a temperance tract to be given away to each customer.

"We won't make much money at this," grumbled Andrew, but Etcetera looked at him reprovingly out of her big, brown eyes and said: "I thought mother said you'd make *sentiment*."

"All right, Etcet, here goes for making good temperance sentiment—lemon-*ade*—here's your fine lemon-*ade*—only three cents a glass—come on now!"

Claire was stationed behind a three-cornered shelf on which were arranged the daintiest of all dainty bouquets, each one knotted with white ribbon, a text-card attached. A placard bearing this announcement explained the nature of the business:

"The Pine Tree W. C. T. U. is selling these flowers so they can send flowers and fruit to the city hospitals."

"Since when have you folks been a W. C. T. U.?" asked the farmer's wife who was their seven-mile away neighbor, "and who all belongs?"

"*We* all belong, just now," answered Claire, "but mother means somehow to make it take in you folks, if you will, and more. It began with us children first, then mother said there were enough of us, counting every one on the farm, to make a real society, so we've sent in our dues and now we're 'in it.' You'll join, won't you?"

"Maybe I will. Sam's got to going into Cottone too much for my liking lately. How much is your posies?"

"Only a nickel,—say, take this one to Sam; he and I used to be good chums."

But where were the pies all this time? Etcetera's father had charge of an exhibit, and seated by a table near him, prettily dressed in white, was the little girl. The table was covered with a white cloth and on it were displayed such pies as only mothers of hungry children can make! They had a sign over them, too, and it read this way: "If you would like to help Pine Tree Farm W. C. T. U. make the world better, buy a temperance pie." At the foot of the card was written in a child's hand, "I picked all the berries."

You would have thought *every one* wanted to help "make the world better," for Etcetera's pies sold "like everything," as she said afterward, and many a big farmer refused the change she carefully counted out for him. It was buzzed all over the grounds that the Pine Tree Farm (which had the best exhibits, and took the largest share of prizes on the grounds) had "gone temperance," and they were deaf or blind people who did not hear or read something about W. C. T. U. work.

Yes, Sam got his posy. He had had a drink of lemonade at Andrew's stand, too, but he would not take the leaflet offered to him. "I've had enough preaching for one day," he said, and showed the text-card which had been on the flowers Claire sent him.

"Better go over and see Claire," said Andrew. "She's been hurt because you've sort of neglected her of late."

So Sam went, and he was glad he had been drinking lemonade instead of beer. Claire gave him the heartiest welcome in the world and asked him to stay and sell her flowers while she paid a visit to Etcetera for a few minutes. Can you think how he felt? But he stayed, and he had to stand a good many sharp words from those who knew he sometimes drank in Cottone's saloons. It did him good, however, and made him think.

By and by Claire came back and began telling him all about the work done at Pine Tree, and before he knew how to get away she was urging him to sign the pledge. He waited a long time, and then said: "I'll sign it if you'll find those words in the Bible. I don't believe they are in it," showing her the printed text.

"Why, Sam, I thought you knew the Bible better than that. Yes, I'll find them. Mother put her Bible in my bag this morning; she *said* I'd need it. There it is, Sam, Proverbs, twenty-third chapter, from the twenty-ninth to the thirty-second. Sam,—*isn't it all true?*"

"Yes, Claire, it's true—I wish I did not know *how* true. Here, I'll sign, and I'll know what's in the Bible after this, too!"

If you should visit Pine Tree Farm now, you would find one large room entirely given up to W. C. T. U. work. Flowers and fruit and fresh vegetables are packed there to send to city hospitals and missions; meetings are held there in fine weather, attended by all who are near enough to go; Andrew has a printing press, and he and Claire and Sam print the *Farmer's Temperance News*, which has a large circulation. Cottone only has one saloon now, and the owner says "he thinks of selling out—too much temperance."

And all this because a family of boys and girls did all they could to make the world better.

Chicago, Ill.

DEAR BOYS AND GIRLS:—Packing my "grip" and bandbox one bright summer day not so very long ago, and leaving some big envelopes marked "Our Children," your aunt slipped away from her Cozy Corner for a little outing—even aunties need a vacation, you know! You didn't miss me, I am sure, for there are other aunts just as interested in you as the one who signs her name in this column each week, and they took care that you lacked for nothing.

I can't begin to tell you of all the pleasant times I enjoyed; first in that happy summer assembly on Lake Chautauqua and later at lovely Skaneateles lake, in the country home of Mrs. Frances J. Barnes, a lady who loves children just as dearly as she does the older young people whom she leads in temperance work.

While skimming over the broad farms and stopping at the villages on the route, I rejoiced to see the children at the doors of the farmhouses and in the fields—the happy country boys and girls who own such vast quantities of Nature's wealth—for it is a great fortune in itself to have been born and brought up on a farm.

I wondered if any of those I saw were Cozy Cornerers and my ears were "pricked up" to hear an "Hello! Aunt Jane" to show that I was recognized. I did hear it once from the lips of a Philadelphia niece who was in the same Chautauqua cottage, and who has promised to write the Cozy Corner about her good times.

In a later letter I will tell you about the children at Chautauqua and how they spend the summer time.

Your

Aunt Jane

NEPHEWS AND NIECES.

As I have never seen any letters from here I thought I would write one. In our L. T. L. we have sixty members enrolled. Our leader's name is Mr. Preston. We have concerts every little while and have very good times.

Battle Creek, Ia. MABEL BUSH.

Of course you have good times with a good leader. We hope your Legion will grow to one hundred next winter.

I would like to join your Cozy Corner. I am a little girl of about eleven years. My mamma takes THE UNION SIGNAL and I like to read the Cozy Corner letters. I have but one sister and five brothers. They are all far away from home except two brothers. Please write to me.

Waubeek, Ia. CORA BELL ABBOTT.

Some one of our Circle who is proficient with her pen will see and answer your request for a letter, little niece.

SOFT-SHELLED NUTS.

326.

CHANGED HEADINGS.

The sun beat down with fervid heat
Upon a harvest field;
And there two men were laboring
Among the golden yield.

At last one stopped beside a shock,
And laying down his *last*,
He drew a jug from out the shade
And to the other passed.

"Am I a *two?*" the other said,
"I will not touch the stuff;
The *first*, pure water in this *three*
For me is good enough." SOLON.

327.

DIAMONDS.

I.

Across: A consonant; part of the body; an intoxicating drink used on the farm; a poem; to be found in the country.

Down: A consonant; a kind of coffee; silly; an industrious insect; comes after q.

II.

Across: Makes the plural form; the prominent part of a saloon; what the temperance people and the farmer advocate; past tense of do; a consonant.

Down: The beginning of war; not good; a dress material; the color of wine in the Scriptural injunction; the end of war. J. A. S.

Send all replies and *original* puzzles to Puzzle Editor, THE UNION SIGNAL, the Temple, Chicago, Ill.

ANSWERS TO PUZZLES PUBLISHED JULY 26.

319.

S H O D	L O A D
H I D E	O N T O
O D O R	A T O M
D E R N	D O M E

320. 1, Tremble, King Alcohol, we shall grow up.
2, All boys and girls should sign the pledge.
3, Be thou faithful unto death and I will give thee a crown of life.

Correct answers: Ella C. Reed; Mrs. H. M. Wilder; Mrs. O. P. Light; Ida Luchsinger; Frank Churchward; Fred Denny; Newton P. Dresmon; Elsie Bridges; Maud Duffy; C. Edwards Snell.

UNION SIGNAL

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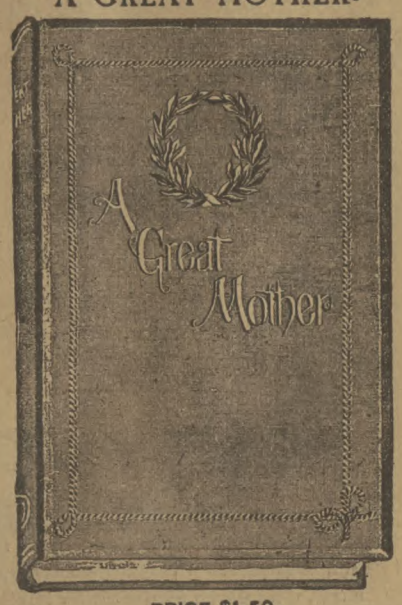
Volume XX.—No. 35.] CHICAGO, September 6, 1894. [Price $1.00 per Year in Advance.

Mrs. Ursula D. Herrick
1029 Tolu St.
Gsp.

"A GREAT MOTHER."



PRICE $1.50.

In view of the fact that "A Great Mother" is used as a premium for securing new subscribers to THE UNION SIGNAL (see page 9), we wish to call special attention to this cut of its exquisite exterior, and to assure you that it is but a faint promise of the beauty within. Our women everywhere are writing of their gladness in the book. One Canadian white-ribboner has recently bought six copies to distribute among her friends, feeling sure that she could find no other such welcome gift.

Self Denial Week—September 22–28.
Membership Day—September 28.

SINCE OUR LAST ISSUE.

The Maori king, Tawhiao II., is dead.

A new treaty has been made between Great Britain and Japan.

Oliver Wendell Holmes passed his eighty-fifth milestone August 28.

Shinichiro Kurino is the new Japanese minister at Washington.

The new tariff bill became a law last week without the President's signature.

Mrs. Celia Leighton Thaxter, poetess, passed away at her residence on the Isles of Shoals, last week.

Forest fires have destroyed nearly five hundred lives, and property to the amount of $12,000,000 in Minnesota and Wisconsin.

Rev. Dr. Cramer, of East Orange, N. J., has given his library of five thousand volumes of theology to the Ohio Wesleyan University at Delaware.

Accounts show that over two million gallons of whisky were taken out of the government warehouses at Peoria, Ill., before the new tariff law went into effect.

The International Peace Congress, Thursday, adopted a resolution to be presented to each government in Europe, with a view to ending the China-Japan war.

An open letter has been issued by Miss Mary Desha, urging the men and women of Ashland county, Ky., to elect a clean, pure man for Congress, and denouncing the candidacy of the infamous Colonel Breckinridge, her brother-in-law.

Labor Day, September 3, was generally celebrated throughout the country. Chicago's 8,000 toilers marched in the rain. Congressman McGann's resolution that a national Congress of the people hereafter be held on Labor Day was received with cheers.

AN interesting case in court just now is the bill of Attorney-General Moloney against the Pullman palace car company. Some time ago this attorney instituted *quo warranto* proceedings against the Pullman company for exceeding its charter privileges in manufacturing and selling articles that do not pertain to its business. Now he proposes to deny in court its chartered right "to peddle drinks" in cars. The Pullman "saloons on wheels" return a large revenue to this corporation and we are delighted that the Attorney-General has undertaken to carry this infringement of the charter to an ultimatum. His petition comprises twenty-one pages.

OUR National President, with her guest, Lady Henry Somerset, visited Chautauqua, N. Y., three days last week. They were present on Grand Army Day, August 25, when a remarkable oration on Abraham Lincoln was delivered by a young minister, Rev. S. Parkes Cadman, and Wallace Bruce recited his fine poem written for the unveiling of the great emancipator's statue in Edinburgh, Scotland. Bishop Vincent, replying to Miss Willard's inquiry, said he should be glad to arrange for a National W. C. T. U. school of methods at Chautauqua in 1895, and this was accordingly agreed upon. Our leaders did not speak as Lady Henry is under pledge to her British comrades to do no public work, but their three days' study of the famous Christian camp of new ideas was highly profitable.

IN this issue begins a short series of selections from that wonderful book, "More than Kin," by James Vila Blake. He calls it "A book of kindness—things gotten of life and fostered of thought, in which the author is more obliged to a dear and noble other one than to his own wit." In style it carries the quaintness and tenderness of George Herbert, but for wisdom and life-giving its words were traced with the very blood of Christ. It is the most all-compelling incitement to simply "Be good," the most delicate perception and expression of the eleventh commandment modern thought has yet acquired. If every pulpit were fired with a holy zeal to so possess and dispense a law of "true religion and undefiled," men would soon "*know* the Lord." The "Master, *I will*," that this little book forces from every reader makes us long to put a copy in everybody's hand. The "new earth" we hope for—so distantly, and reach out for so yearningly, after the Bellamy, the Henry George, etc., ideal, is not far away if we would all learn truly how "kind is more than kin."

So long as reform views are held merely as theories they excite no opposition, but when, in view of the terrible labor and financial difficulties of the world, the advocates of a reconstructed society begin to urge their doctrines with earnestness, they arouse at once the anger of those whose maxim in life is "hold fast all that is old." Nothing else could be expected, for any radical change in existing conditions, however beneficial the change may be when made, involves during the transition period inconvenience and loss, and, to a few, permanent injury. Human nature is selfish and ease-loving, and prefers to endure present ills rather than the discomfort and annoyance incident to change, especially when the change will benefit others rather than themselves. The greater the privileges enjoyed by any class the greater will be the opposition of that class to any modifications of the existing system. In the present case, the opposition of those who have secured the prizes in our present civilization can be expected to grow more bitter and more violent in proportion as the development of events and the growth of public sentiment threaten them with the dire prospect of general progress. We are in a crucial period. Changes as great as any the world has passed through are before us, and the social reformers of to-day, like all who have preceded them, will have no pathway of roses.

THE Labor Commission appointed by the President, after fourteen days' work at Chicago, adjourned August 30, to meet in Washington, Wednesday, September 26. The public is satisfied with the eminent fairness displayed in the method of investigation—the American Railway Union, the railroads and the Pullman Company having, by request, each suggested their own witnesses before the Commission. Evidence was taken in one hundred and seven cases, beginning with Mr. Debs, president of the American Railway Union, and ending with the mayor of Chicago. The day-laborer and the millionaire had an equally patient hearing, and valuable testimony has been skillfully elicited with little verbiage. The main special results of the investigation seem to be, first, the proof that the destruction of property during the strike was not at the instigation of the railway managers, as was freely charged, but was the work of the irresponsible mob-element always present in times of disorder; second, that the American Railway Union not only advised against violence, but sometimes helped to quell it, and did not sanction the few individual cases of unlawful acts by strikers; third, whatever may be the right of capital to protect itself, and to conduct its business for its own interests, there will always remain in the public mind the damaging testimony of the Pullman Company that it has acquired since its organization a $25,000,000 surplus, besides an average annual eight per cent dividend paid to stockholders, while the amount paid to its workmen in the same time has been but $32,000,000, and with this condition existing hundreds of striking Pullman employés have been rescued from starvation by public charity. A general result of the Commission's work is a recognition by the public that there *is* a controversy between capital and labor, and that it *must* be settled on the principles of justice to both and favor to none before there is quiet and prosperity in this uneasy land. Another result is a general trend of public opinion toward the settlement of contests between the corporation and labor elements by arbitration, in all questions which affect the general weal, and toward the government ownership of railroads; a broader realization of the justice of profit-sharing by the producer in the surplus produced, and that corporations should bear their full share of taxation. But a chief gain is the direction of public attention to the necessity of devising some method of adjusting economic and social questions without anarchy from labor and oppression from capital. The report of the Commission will be awaited with more than interest. It has performed a valuable service and the country hopes it will have equally valuable suggestions to make. In concluding its work the chairman, Hon. Carroll D. Wright, stated that at its Washington session "the Commission will be glad to receive in writing any suggestions as to the solution of questions involved in the late controversies. It will at that time hear any parties who may desire to be heard relative to the facts involved, and it may, after a careful examination of the testimony which has been offered at this hearing, conclude to call further witnesses to supplement any testimony which has been given on either side." There is no evil under the sun for which there is not a remedy, if the nature of the disorder is perfectly understood. Our faith in the ability of the American people for self-government is so fixed that we look confidently for such an unprejudiced and discriminating study from all sides of our social diseases, that the cure will yet be found in a white-souled as well as a white-faced ballot. As the individual's, so the nation's eternal life depends on the evolution of its powers of self-government. In a fully developed democracy the weal of one is the interest of all, and under it industrial liberty *must* come. The governments of the earth must thus demonstrate that the religion of Jusus Christ is the *just* religion.

A COMMON LOT.

BY MRS. S. L. OBERHOLTZER.

I hear a wail on the midnight,
The burden of child-bed pain;
Released, the child and the mother
Lapse into silence again.

I hear the prayers of the mother
Ascend for the boy she bore,
While her other children wonder
What blessings are still in store.

I see her nurture and follow,
With love that is half divine,
The boy and his restless struggle
Her vision cannot define.

I hear a moan on the midnight,
The ache of a thousand tears,—
The heart of the mother is breaking
With disappointed years.

The boy laughs out with the reckless,
But his feet are on her life.
I see from the tangle of birthright
This matricidal strife.

I hear the wail of the orphans,—
The neighbors wonder apart.
But the boy, he knows—and the angels—
She died of a broken heart.

Freiburg, Germany.

MISS LUELLA JENKS' INTERFERENCE.

BY ELIZABETH CUMINGS.

(*Concluded.*)

"It was dreadful, no mistake, when we got up there to the track. There was Ezra as limp as a rag, and not knowin' a thing, and when I got to him th' first thing I noticed was a great roll of money a-stickin' out o' his vest pocket. Without thinkin' I took it and clapped it in my own. But he wan't broken as Lem said, only dreadful stunned, and the doctor said it was a wonder his head wan't split open, being flung so, for the colts had turned the buggy quicker'n a wink 'a-shyin',' they said, at an I-talyun with a lot o' toy balloons outside the fence. But they acted real good for they didn't run, only turned, and if Ezra'd had all his wits about him no harm'd been done, but what with the cider and the rest, he wan't himself, and out he went as if he'd been pitched out.

"He lay like a log all that night and well into the next day, and when he did come to, he didn't sense anything or know himself, and the doctor said he might be that way for some time, and Villa, she says to me, 'What on earth shall I do?' It come to me in a flash, and sez I, 'Fix over the house with that money he was going to spend a-buying the wheat lot an' the press. The doctor says he won't be fit for heavy work for a long while, and his farm is plenty big enough.'

"It took a sight of talk to bring her 'round, but at last, seeing as she was going to have everything in doors and out to look after, and must save herself steps, she let me persuade her, and I did the running, and inside of a month we had soft and hard water right in the kitchen, and a drain laid so it would carry the waste just where it was needed, and north windows, and a wide back porch, and a slat summer kitchen at one end of it with a great, big gasoline stove of the best make.

"We had an ice-house put up, too, and I drove to Zoar and bought a sewing-machine and lots of granite ware, and I made Lem Snow move the pig-pens away from just behind the kitchen to the rear of the barn, and I had the rooms over the wood-shed fixed for the hired men, so Villa could put up a quilt if she wanted to in the wide room over the kitchen, and work at it as she had time."

"Well, Luella Jenks, and what did Ezra say when he come to himself, and found it all out?" asked the mother with evident admiration of her daughter's cleverness.

"He didn't say anything at first, but just looked and looked, and he sometimes didn't look pleasant, but one day when I give him a dish of ice cream, he said to me kind of humble-like, 'It ought to have been done before, Luella. I expect it was you who interfered.'

"'Yes,' sez I, 'Ezra Gibbs, I interfered, and it was time. If Villa's only my step-sister, she's all the sister I've got, and an awful good woman, and not made out of cast steel, either. But more ought to 'a' been done.'

"'I s'pose you run out of money,' sez he, his voice grating like a pencil on a slate.

"'No,' sez I, 'we had some left. But what we want done is to stop this sampling of stuff that addles the head at the fair. It may be against the law to sell liquor outright, but you got something.'

"'Luella, I'm not going to make a drop of cider,' said he after a long pause. I guess he didn't want to tell what he got. 'There's been a long time I could think by minutes, then things would slip away. Cider vinegar is a good thing, and I could sell it, but the stock need the fruit, and if we don't have cider around,—why, there won't be any temptation,—and I'm going to try to take more comfort.'

"Sez I, sharp like, 'You always did. It's been Villa that's had no comfort.'

"'I meant Villa,' sez he. 'I'm goin' to hire help hereafter. I've seen a good deal since being in the house so much, and I'm not going to buy any more land.'"

"Well, I guess it's paid for you to go out there and stay eight months though it has seemed long to me," said Mrs. Jenks meditatively scratching her head with a knitting needle.

"Time will tell," said Miss Luella. She held the blue muslin before her an instant then hung it on a convenient hook, for it was ironed.

"Ezra will always be Ezra, of course, but he can't undo what has been done, and I really believe that fall on his head has improved him."

Again a chuckle shook Mrs. Jenks so her vast bulk trembled like a jelly bag. "I don't know," said she shaking her head, "unless his old maid sister keeps up her interferin'."

South Evanston, Ill.

THE SALOON IN POLITICS.

An English Parallel.

II.

BY JAMES WHYTE.

Secretary of the United Kingdom Alliance.

It is obvious enough that all the evil influences (recorded in last article) to which the publican is subjected strengthen, support and intensify each other. Shakespeare speaks of a man's nature being "subdued to what it works in, like the dyer's hand." We have seen what the saloon-keeper works in. Can he, alone among men, "go upon hot coals and his feet not be burned"? Have the ordinary laws of causation been abrogated in his favor? If not, what manner of man must the average publican be? That is a question worth returning to again and again; for, as has been said, he is what the "trade," as it exists and operates under the licensing laws, has made him; and, "with all his imperfections on his head," he has had confided to him, as a means of making a living, the mightiest instrument for the production of sin and misery that exists in this country.

Now to affect to believe that, with their "all" at stake, men of such a character, and so placed, will not act much more corruptly in electoral matters than their neighbors who are not so deteriorated and have no such temptations and inducements to wrong-doing, is sheer hypocrisy.

Of course, there are exceptions to all such rules as those in question. There are doubtless some retail liquor-dealers who may compare not unfavorably with their neighbors. But what is dealt with is the class as a whole. And, further, what has been said of the publicans and retail dealers is not intended to apply to all the persons connected with the trade. Wholesale dealers, liquor grocers, keepers of hotels properly so-called, great wine merchants and brewers and distillers, are much less frequently brought into personal contact with the grosser horrors of the traffic than their dram-shop brethren; and this saves them from so much personal injury. They are, as the registrar-general informs us, healthier in body, and as we may ourselves infer, also in soul, than the unfortunate retailers. Of the "aristocracy" of the trade, who themselves do not come much into contact with "the drink," a not inconsiderable proportion are unquestionably "respectable," some in the conventional sense of the term and others in its real sense. It is unnecessary to add that these are likewise, as a body, rich, many of them remarkably so; or that their riches and respectability are the refuge and strong tower of the trade.

These wealthier ones are sometimes princely in their munificence. They build churches and chapels and restore cathedrals. Grateful municipalities receive gifts of libraries or picture galleries or parks from their generous hands. They buy great estates and build magnificent houses. They give banquets of the most sumptuous description and balls of oriental gorgeousness. Christian work, too, in the form of missions, either to home or foreign heathens, receives much of their countenance and support. They are, besides, the pillars of many churches; and, too often, through their influence, the ministers are dumb on the evils of the drink traffic. In politics they are often "inner circle men," whose words are words of power, and whose giving or withholding of the necessary check makes or mars the candidature of many a man. And there is good reason to believe that it has been while shooting or fishing with some great brewer or distiller that politicians have come to realize the utter futility of Sir Wilfrid Lawson's (or some other great temperance advocate's) proposals. It is to a great extent because of all this wealth, all this magnificence, all this open handedness and all this respectability, that the trade has so many religious, respectable and other highly desirable and influential apologists. For, as Bassanio says:

"The world is still deceiv'd with ornament.
In law, what plea so tainted and corrupt,
But being season'd with a gracious voice,
Obscures the show of evil? In religion,
What damnèd error, but some sober brow
Will bless it, and approve it with a text,
Hiding the grossness with fair ornament?
There is no vice so simple, but assures
Some mark of virtue on its outward parts."

It is a portentous fact that this huge drink interest is in substance a great political party, whose ground of union is the defense of the privileges and monopolies of the trade. It boasts that it can make and unmake governments; a combination of holders of law-conferred privileges—which are peculiarly liable to abuse, in fact, are constantly being abused, to the great detriment of the community—boasts that it can, at will, set up one government and set another down. This party commands enormous wealth, and has, besides, under its control the most powerful and efficient engine of corruption in existence—the public house. And it is itself corrupt through and through. Political corruption consists, does it not, in the selling or bartering of political support or influence for private gain? Under all its forms and disguises this is its very soul and essence. The drink party, therefore, in so far as it is political, is utterly corrupt. Indeed, the political point of honor of its members is that they shall vote, when their own privileges are in question, in support of their interests irrespective of party convictions or political objects; in fact, that they shall vote corruptly.

Here is an incident, by no means of the worst sort, which exemplifies the manner in which liquor men, as politicians, are influenced by their trade. Mr. Hugh Hoare, M. P., a Liberal and a brewer, who, it appears, had voted for the second reading of the Budget Bill, found it necessary to send a letter to the publicans' paper, the *Morning Advertiser*, virtually apologizing for having done this. The character of his apology reveals the rigidity of the control exercised over its members by the party of "our trade, our politics." "What we want," wrote Mr. Hoare, "is that the proposal" [as to the 6d. per gallon on spirits and the 6d. per barrel on beer] "should be withdrawn altogether. If this is not done *I shall vote against it and resign my seat.*" Could anything more clearly show his conviction that his first duty is to his trade? He will vote, he says, against the bill and *then* resign his seat. In the name of common sense, if there is occasion for resignation why should it not take place *before* he casts a vote of a character to demand that, because of it, he should resign his seat? He has very obviously no sort of right to so misrepresent those who elected him as to cast a vote in the interests of his own trade, which he knows ought to cost him his seat.

He goes on: "The budget contains two valuable provisions in the interests of the trade; first, the graduated death duties. These will bring in four millions annually from a class who can afford to pay,—namely, the rich. This constitutes, it is plain, a substantial barrier against the further taxation, in future years, of an already overburdened trade." Here, plainly enough, Mr. Hoare has the trade and nothing but the trade in view. He proceeds: "The second valuable item in the present budget is the increased abatement in the income tax on incomes not exceeding five hundred pounds a year. There are comparatively few licensed victuallers who will not benefit from this. Even with the tax at 8d. they will pay less than they do now with the tax at 7d.; and, when the penny is taken off again, the gain will be more apparent." Here, once more, we have the trade and nothing but the trade. Yet again, he writes: "It may be added that the budget, in increasing the taxation of the rich, prepares the way for further reducing, in years to come, the taxation of the working classes, who, in my opinion, are taxed far too highly. It will make possibly a reduction in or an abolition of the duties on such necessities of life, as sugar and tobacco, not only for a year, but permanently, thus increasing the spending power of the classes on whom the trade mainly depends for its living. To defeat these parts of the budget, therefore, would be a very great calamity for the trade." There really seems to be no ground for charging Mr. Hoare with having done anything whatever for the public. His vindication of himself seems complete, and it may be taken that he has clearly demonstrated that all that he did with reference to the budget was done in the interest of the trade, and nothing whatever in the interest of the public. Commenting upon Mr. Hoare's action—

the *Morning Post* says sympathetically: "He is setting an example which we are convinced only needed to be set to be promptly followed; and there seems good ground for hoping that the trade is returning to that unity which must make it irresistible."

But here is the difficulty which temperance reformers are bound to face fairly and squarely. "The publican in politics," it is argued, "may, indeed, be a great evil; but his being there is not of his own seeking. The evil, such as it is, has been caused by the temperance fanatic. All that the publican desires is to be let alone, and to be permitted to attend to his own business. The temperance party, by its meddling, has compelled him to go into politics to defend his own interests, which are being constantly imperiled by projects of legislation promoted by the temperance party." And it is asked, "Why not leave him alone?" Now, the fact is, it was not the temperance fanatics, usually so called, who brought the publican into politics. This was done by "practical" men, with woefully little of what is designated "fanaticism" about them. The licensing system, as it at present stands, is mainly the work of these men, and that system has come into existence almost exclusively with the object of safeguarding the public against the more clamant and obvious of the evils which the sale of intoxicating liquors in the community always brings. The system is a network of restrictions on the freedom of action of the liquor-seller; and it was with the object of minimizing such restrictions that the liquor-sellers, as such, meddled with municipal and parliamentary matters. Their interference in politics is as old as the licensing system. But for generations their influence was used to repress the reforming zeal of both of the great political parties. And, ever since elections began to interest the general public, the liquor shop has been the chief instrument as well as the chief vehicle employed in the corruption of the electorate of the country. Hence, the keepers of such places have gravitated to the side of the politicians who have availed themselves most fully and most frequently of their corrupt help; and those who have desired purity of election have from time to time endeavored to curtail the abuse of the privileges of the saloonists in relation to electoral matters. It is, however, true that those who are usually designated "temperance fanatics" have been chiefly responsible for forcing the Liberal party to take up the position which they now occupy with respect to the liquor traffic.

But the point as to who is responsible for bringing the publican into politics is of but little practical importance. He is there now, and is likely to stay for a time. What is really of moment is to determine whether he can be let alone, and if not, to what extent he must be interfered with. The conflict between the temperance party and the liquor interests is an irrepressible conflict which is being waged with increasing vigor and fierceness on both sides, throughout the whole of Anglo-Saxondom. And not only in English-speaking communities is this war raging, but in many others. In Scandinavia, Switzerland, Holland, Belgium, Germany, and even in Russia, the struggle has been begun and continues with more or less of energy and determination, year in and year out. In fact, the movement for restricting or abolishing the drink trade is one of the most widespread of all the movements which are specially characteristic of the present age.

London, Eng.

(*To be continued.*)

SOME OF OUR WOMEN.

I.

Ella G. Ives.

BY FRANCES E. WILLARD.

The readers of THE UNION SIGNAL have been regaled from time to time with short bits of verse, and now and then a sonnet, which must have remained in the minds of the more thoughtful by reason of the comprehensive character of the matter and the skill and charm of the style.

Miss Ella G. Ives, whose name has thus become familiarized and endeared to a great group of good women in many lands, is a native of Bridgeport, Conn., but was reared in New Haven, the seat of Yale College, where she was a pupil in Miss Lindsley's private school, going from there to Mount Holyoke College, from which she graduated with distinction, and immediately began the career of self-discipline and training that can be had only by a first-class American school-teacher. The high school in New Haven—one of the finest in the nation—was the scene of her first efforts; from there she went to Chicago, and became principal of the Oakland School, and afterward associate principal of Dearborn Seminary, that famous school for girls, which has sent out graduates that are now central figures in the really "best society" of the great city by the lake.

The success of Miss Ives in all of these positions resulted in a reputation so genuinely good that her services were sought by some of the best educational institutions in the country; but though so eager and aspiring in spirit, she was not physically strong, and has had the wisdom to gauge her work and health so that she has uninterruptedly maintained her high standing as an instructor, though in more quiet surroundings than would have been her choice. For the past nine years she has been associated with her college classmate and almost life-long friend, Dr. Louise C. Purington, in the care of a private college preparatory school at Dorchester, one of the chief suburbs of Boston. Here Miss Ives has had opportunity for advanced study and for writing; she has been making a study of birds during her summer vacations among the hills of New Hampshire, and several first-class magazines have printed some of her bird poems. Her department in the school is that of psychology and literature, from which it will be seen that she has achieved a varied culture.

Miss Ives is in the midst of her career, and with a heart that from childhood has cherished the highest aims, manifested the most devoted loyalty in friendship and affection and exemplified the love of a true disciple for our Divine Master,—the incarnation in her life of the old, old story that has transformed the world.

Eagle's Nest, N. Y.

THE TARIFFITES.

BY C. B. BESSE, D. D.

1. A CHESTNUTY CROWD.—The *Globe-Democrat* is authority for the statement that tariff history began with the government and has passed through "five great periods." Think of it! Over one hundred years of this kind of politics, and no nearer a solution than ever! How long are the people going to put up with that kind of a display? Isn't it about time for the curtain to fall and a new act to be put upon the stage? Why not turn the question over to a non-partisan commission after so long and tiresome an exhibition of political incompetency? Why elect another candidate on this musty old tariff issue? Voters, are you not tired? Do you want another one hundred years of this old rubbish?

2. A HOODWINKING CROWD.—You listen to Republicans and you would suppose that all sound tariffites are in that party; then you listen to the Democrats and they only are genuine. But cannot the people see that, whichever is in power, they get nothing? Changes in the "bill"—oh, yes, but no solution of the question. The parties loosen the harness in one place and tighten it in another; they never take it off. In truth, they never can; and for this reason it should never be a political question, but be tightened and loosened according to business principles by a purely non-partisan, business commission. The *Globe-Democrat* again says—and others will agree—that "if the Republicans regain power there will be no radical changes in the present tariff law." Hear that? *Please* listen! "Exclusive of a few drastic alterations . . . the Wilson-Gorman bill does not make any serious assault on the McKinley law." . . "No savage attack on the act of 1894 may take place when the Republicans regain control of the government." Of course not. For some time we have known that it is not an issue between the two parties. Then why make it so?

Say, voter, why do these parties, having no issue on the tariff, seek to raise one? To "throw dust in your eyes," that's all. It is a whisky trick to keep your gaze from the pressing question. Lincoln is reported to have said: "You can fool all the people some of the time, and some of the people all of the time, but you cannot fool all the people all of the time," but it almost looks as though you could. We have been fooled for three generations. How much longer must it continue?

3. AN UNPATRIOTIC CROWD.—So far as revenue is concerned there isn't much for the government in the tariff question, whichever party is in power. Isn't this true? So far as the business of the country is concerned the uncertainty consequent upon its being a partisan issue is both depressing and distressing. No patriot will press it to the front and keep it there. Base, unworthy, unpatriotic motives underlie all such effort.

There *are* questions in which there are *millions* for the government and *millions* for the people which are clamorous for attention. The relegation of these questions to the rear by the persistent agitation of this question means the enthronement of monopoly, the impoverishment of the people, and the development of great and perilous social and political evils. There are many who see this and are sounding a note of alarm, but they are not the tariff agitators; and it is high time that the people open their eyes to see in every such agitator an enemy to our country and a man to be voted into oblivion.

Vandalia, Ill.

GOD speaks to men.
My soul leans toward him; stretches forth its arms,
And waits expectant. Speak to me, my God;
And let me know the living Father-care.
—*George Macdonald.*

DR. BUCKLEY ON EQUAL SUFFRAGE.

BY ALICE STONE BLACKWELL.

Rev. Dr. J. M. Buckley, in the August *Century*, opens his argument against equal suffrage by an appeal to precedent. "With inconsiderable exceptions," he says, "the common sense of the human race, as expressed in civil government, has confined its prerogatives to men." With inconsiderable exceptions, the human race, until within the last one hundred and fifty years, confined the prerogatives of government to kings and privileged classes. Even so late as the last century, republican government by men, on any large scale, was as unprecedented, and seemed to most people as impossible as equal suffrage seems to Dr. Buckley to-day. Moreover, if an appeal is to be made to the "common sense of the race" (by which Dr. Buckley apparently means the opinion of the majority, whether sensible or otherwise), the argument would prove too much. For among the majority of the human race women are still treated after the fashion of India and China, and the opinion prevails that to treat them otherwise would subvert the foundations of society.

Dr. Buckley cites the exclusion of minors as a proof that the exercise of suffrage cannot be absolutely universal, and must be conditioned on the general good. Granted; but where is the proof that the general good requires full grown women to be treated, in one important respect, as if they were still minors? Minors are not merely excluded from suffrage. They are not allowed to control their own persons, property or earnings; they may be subjected to whippings and other ignominious punishments without trial by jury; and they occupy in general an entirely different status from adults. The legal position of a married woman used to be almost identical with that of a minor. When some married women began to ask to be relieved from these disabilities, it would have been no answer to tell them that they ought not to feel their position humiliating, since all minors, even exceptionally intelligent minors, like young Alexander Hamilton, were subject to the same disabilities.

These disabilities of married women were defended as an integral part of the foundations of society, with much the same arguments that Dr. Buckley uses in behalf of the exclusion of women from suffrage. Yet the other disabilities have almost all been removed without disastrous results. It is only in the matter of suffrage that the fiction of a perpetual minority is still kept up.

Dr. Buckley raises the question by what "fundamental principle" the majority have a right to rule the minority. In deciding what is to be done, where everybody's interests are concerned, we take everybody's opinion, and go according to the wish of the majority. Since we cannot suit everybody, we do what will suit the greatest number. That seems to be, upon the whole, the fairest way. This, roughly stated, is the fundamental principle of republican or democratic government. Except where a good reason can be shown to the contrary, everybody is entitled to be consulted in regard to his own concerns. The laws he has to obey and the taxes he has to pay are things which intimately concern him; and the only legal way of being consulted in regard to them, under our system of government, is by the ballot. A vote is simply a written expression of opinion, written down and put into a box so that it can be counted. In thus taking a vote, in order to get at the opinion of the majority, certain classes of persons are always passed over, whose opinions it is thought, for one reason or another, ought not to be counted. These classes are children, aliens, idiots, lunatics, criminals and women. There are good and obvious reasons for making all these exceptions but the last. Is there any good reason why no direct account should be taken of the opinions of women?

Dr. Buckley offers two reasons. He asserts that if women had the ballot, 1. They would lose their feminine characteristics; and 2. The home would be destroyed. If these two points can be established, of course no further argument against equal suffrage will be needed. Much that Dr. Buckley says under this head is true enough, as that "there is a feminine as well as a masculine soul, a spiritual sex as well as a corporal," and that "the coherence and permanence of the family depend upon the difference in the mental and emotional constitution of men and women." But when he goes on to say that permitting women to vote would result in "the abstraction of the mental and spiritual elements peculiar to women, and their being replaced by those characteristic of man," he asserts something for which there is not the slightest evidence. All the evidence we have points the other way. Men do not become all alike because they all have the right of suffrage. There is an infinite variety of types of character among men. If the fact that all men have equal rights before the law does not wipe out natural differences of temperament and disposition between one man and another, why should it be expected to wipe out natural differences of temperament and disposition between men and women? In many countries, the mass of

men have no political rights, yet they do not become like women. In England, Wyoming and Canada, women have had political rights for years; yet they have not become perceptibly like men. "The difference in the mental and emotional constitution of men and women" is inherent in their nature, and is not an artificial result of political conditions; therefore, no modification in the system of suffrage is likely to obliterate it. Henry Ward Beecher said he should as soon be afraid that roses would turn into pinks and pinks into roses if they grew side by side in the same flower-bed.

Dr. Buckley affirms that "to govern in the state would unfit woman for her position in the home." This is the crucial point of his argument and he returns to it again and again. "The vote is the expression of government; voting is governing; to vote is to think and act in the imperative mood." And that a woman should ever do this is inherently and forever objectionable to men, in Dr. Buckley's opinion. "There is a natural instinct in man which leads him to submit to persuasion by women and to resist force applied by them. It cannot be eradicated by philosophy, refinement or religion, and in every generation reappears with undiminished vigor."

In this statement there are a truth and a falsehood closely mixed up together. In human beings in general, there is a natural instinct that leads them to submit to persuasion and to resist force. This is illustrated in the old fable about the comparative success of the wind and the sun in their efforts to make the traveler take off his cloak. All men dislike personal coercion. But all men do not dislike to have others vote as well as themselves; nor do they object to the voting of persons who could not with propriety exercise authority over them in private life. A father would resent having his son address him "in the imperative mood," but he does not resent the fact that his son has a vote as well as himself, and shares with him in governing the community. Every man would resent having his wife domineer over him in the house; but it is not every man, by any means, who resents having his wife share with him in the government of the community as expressed by a vote. The one sentiment is natural and ineradicable; the other is a simple matter of prejudice, and is lessening visibly day by day before the influence of "philosophy, refinement and religion." In communities where women have been voting for many years it has wholly disappeared. There, men look upon the objections to equal suffrage expressed in more conservative communities much as American men regard the Mohammedan belief that women would lose their feminine characteristics if they went unveiled.

Dr. Buckley's idea seems to be that any exercise of authority by women is unfeminine. "To vote intelligently is to think and act in the imperative mood; and to be qualified as voters, girls must be trained to think, feel and act in the spirit of boys." If so, women ought to be debarred from voting, not only in the state, but everywhere else. Yet, almost everywhere else, their votes are given and counted, without visibly bad results—in the college literary society, the Alumni Association, the Teachers' Association, the Temperance Society, the Christian Endeavor Association, the Epworth League, the benevolent and philanthropic societies of all sorts. In every business corporation in which women own stock, they have a vote. George William Curtis said: "A woman may vote as a stockholder upon a railroad from one end of the country to the other, but if she sells her stock and buys a house with the money, she has no voice in the laying out of the road before her door, which her house is taxed to keep and pay for." In the Methodist Episcopal church, of which Dr. Buckley is a member, the women vote side by side with their husbands and sons, and have an actual share in the government of the church. Yet we do not find that in domestic life Methodist women are more "imbued with the governing spirit," in the sense of disagreeable self-assertion, than the women of more conservative denominations.

Boston, Mass.

(*To be continued.*)

THAT NEW ZEALAND LETTER.

DEAR UNION SIGNAL:—It is due our New Zealand sister, Mrs. Packe, that we should explain a letter from her that recently appeared in these columns. It was most interesting and valuable, and all the more so because of the off-hand style in which it was written. Indeed, we thought it "too good to keep," and simply changing the words "Dear President" to "DEAR UNION SIGNAL" we sent it along. But our sister did not suppose the letter would be published, and was only writing in a friendly and confidential way to the presiding officer of the World's W. C. T. U. Therefore, any who have taken exceptions to expressions contained in the letter must blame us and not Citizen Packe, of the Woman's Kingdom (as well as the men's), viz.: New Zealand.

Twilight Park, N. Y. Frances E. Willard.

CHAUTAUQUA TEMPERANCE CHIMES.

DEAR UNION SIGNAL:—Thursday, August 9, might almost have been termed "Temperance Day." Early in the morning the Sunday-school temperance lesson for September 23 was treated in Dr. Hurlbut's Bible class by a large attendance.

In the Outlook Club (girls), where standing room only was to be had, the morning was devoted to a study of the temperance question. Miss Mather read the message for the day from the Willard circle, and gave in a few brief, interesting words some account of her own enlistment in temperance work while a college sophomore. Your correspondent presented the privilege of wearing "the ribbon white" and the many practical ways of making the world better under the banner of total abstinence.

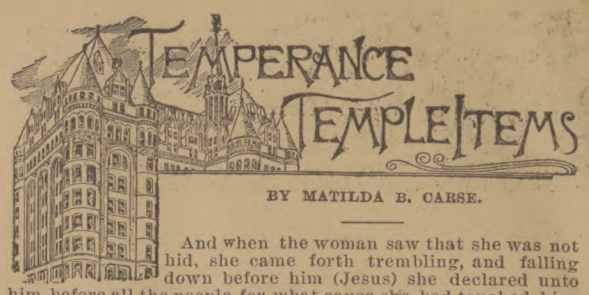
Miss E. J. Solomon, of South Africa, gave some inspiration from the work of the young women in that distant land, where the connection of Christian men with the wine traffic of the country often renders the work of temperance a difficult problem, as well as increasing the need for it. Miss Henderson, of Montreal, told of the temperance work in Canada. Young women wearers of the white ribbon from eight states were present, and much interest was manifested in temperance endeavor. This girls' club combines in its members many denominations, and a variety of Christian and secular interests. The various societies within its enrollment are brought into play in a unique way at its social occasions, at one of which, an "Alphabet Tea," I was present. A full account will be given in the September *Young Women*, which, as THE UNION SIGNAL readers doubtless know, is the new name for the *Oak and Ivy Leaf*, organ of the Y. W. C. T. U.

On this day, too, temperance was again the subject at the Woman's Club. Mrs. Barlow, of Lapeer, Mich., treated the topic, "Alcohol and Disease," quoting largely from Dr. Benjamin Ward Richardson in proof of the evil and baneful effects of the poison. At this meeting Miss Mary Mather, of the Wilmington, Del., Y, gave a brief description of the Picture Circulation mission conducted by that young woman's union. The unmounted photographs are procured from the dealer, and generally are chosen from scenes in the life of Christ. A suitable text is appended, and the pictures, one or more, are hung on the walls in homes where such illustrations rarely find their way. The object, which is to educate the recipients to a love of the good and pure in art, is generally attained, for the coarse, colored prints, lithographs of actresses, etc., soon disappear from the walls and are seen no more, their places being taken by others more in harmony with the higher thoughts aroused. At intervals the pictures are changed, leading to a study of the Bible story and more high and helpful living. The "Relation of Art to Circumstances" has been well considered by Miss Mather, who recommends for the sick room pictures suggestive of coolness and peace. She would replace "the dead fish and game" so commonly pictured in family dining rooms by such works of art as Da Vinci's "Last Supper" and "Luther at the table of Madame Cotta."

At this meeting also, the question, "How win cider drinkers to the pledge?" was answered by Pansy (Mrs. Alden) who by reason of ill health is incapacitated from active participation in this season's program but is often an auditor. She gave an account of work in a Loyal Temperance Legion where a number of boys refused to sign a pledge against cider. Very tactfully, their signatures to the pledge minus the cider proviso were received and with skillful ingenuity every meeting was brought to bear upon the harmfulness of the seemingly innocent beverage. Talks, stories and object-lessons in the way of cider experiments were all given. Finally the culminating illustration was produced. Blocks of wood were placed on each other and a fruitless attempt was made to start a fire, showing the resistance afforded by the solid blocks to the inroads of flame. But when kindlings were added a blaze was started which soon took possession of the solid wood and consumed all. That cider was the kindling of the alcohol appetite was thus graphically illustrated. Soon after one of the boys came and asked to sign the cider pledge, saying emphatically, "The kindlings settled me." One by one the others enrolled until all had assumed the protection of the complete pledge.

Leaving Chautauqua I find myself to-day in view of the green slopes and high wooded shores of lovely Skaneateles lake. An old-fashioned colonial mansion, shaded by pines, in this delightful old village is the summer home of Mrs. Frances J. Barnes, a W. C. T. U. worker, known for her grace and graces to the women, young and old, of the temperance army the world around. Here she conducts correspondence from all quarters of the globe relative to the Young Woman's Branch of the W. C. T. U., and takes needed recreation upon a light and handsome wheel which she has just learned to ride. And with the chimes of Chautauqua yet ringing in my ears, I breathe for a few short days the incense of this peaceful village and its happy, friend-ly homes. JENNIE A. STEWART.

Skaneateles, N. Y.



BY MATILDA B. CARSE.

And when the woman saw that she was not hid, she came forth trembling, and falling down before him (Jesus) she declared unto him before all the people for what cause she had touched him, and how she was healed immediately: And he said unto her, Daughter, be of good comfort; thy faith hath made thee whole; go in peace.—Luke 8:47, 48.

Mrs. I. Simmons, Ocean Grove, N. J., a warm friend of the Temple, writes: "I always read my UNION SIGNAL all through, but there is no part that is looked for with more interest than the Temple column. I have been proud that it was a woman who devised such a gigantic work as the Temple. I was in Chicago last year; one of the most interesting places visited by me was the Temple." A letter of about the same date comes from a Southern brother, who evidently is not in accord with Mrs. Simmons' sentiment, although he also claims to be a friend of the Temple. He takes the writer severely to task for claiming to be the founder of the Temple, as was done in the Temple Item column of August 2, saying, "While all of us are proud of your conception yet unless you can complete it, for the sake of the feelings of your sisters, cease the claim of being its founder." We want to say to our brother that to cease such a claim would be to admit that we feared God's faithfulness. He gave the conception; can any work of His fail of completeness if our faith and labors fail not? Besides, the building *is completed.* W. C. T. U. is cut into the stone outside and in. The name of almost every state in the union is emblazoned on the marble walls of its assembly hall, beside hundreds of names of unions and individuals. Does our brother think that 200,000 God-inspired women, with as many good brothers at their back, will allow the National building of the W. C. T. U. to pass into the hands of others?

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"Don't," says this same brother, "publish to the world to the injury of Miss Willard, that she considers the work of a National Temple building more important than the salvation of human temple buildings for eternity." In this also he refers to the article of August 2, wherein the writer said: "Frances Willard's broad, prophetic vision focuses at a glance the first great work needing attention. She thinks the hour has struck for her to take the platform in behalf of raising funds for the Temple, and if her strength continues to increase in the next four months as it has in the last, she proposes, in company with the founder of the Temple, shortly after the adjournment of the National Convention in November, to commence holding meetings in the larger cities of the country for the purpose of raising funds for the above object." In reply we would say in this case as in many others, the lesser includes the greater. Entire ownership of the Temple by the W. C. T. U. means money to push our work on in every line. If this enterprise is not worthy the few months' effort from our great leader, we would like to know what is. If it does not mean soul-saving there was never anything that did. The Temple, beautiful as it is, would be inconsequential of itself, if it does not prove the means to the great end of seed-sowing and the betterment of society.

***

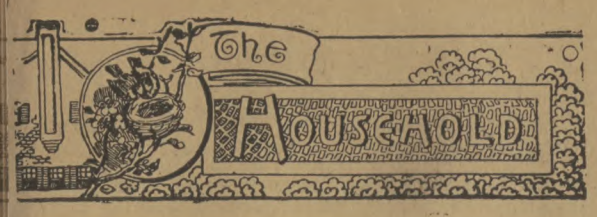
Mrs. M. H. Wells, Wellsville, Pa., sends $10 towards $100 she is raising for a tablet to Dr. Hunter. Her letter is so full of sweet and tender sisterly regard it makes up for many rebuffs. The Temple has no warmer friend than Mrs. Fannie Wilson, Plattsburg, N. Y. She is hard at work to raise a second $100 through her union; she sends $7.30, and writes: "Times are so hard and so many out of work that I can do but little, but the little mites will be acceptable, as drops of water make the mighty ocean." Mrs. Hattie R. Tomlinson, Perry, N. Y., is another warm friend of the Temple. She sent a personal gift of $100, and was also instrumental in getting her union to send $100. She now sends $1, and writes as follows: "My little seven-year-old daughter, Irene, has saved $1 taking care of a neighbor's baby. Having seen the beautiful Columbian souvenir, she desires to send her dollar for the Temple and have a souvenir; at first thought she would like to save the first dollar she ever earned all at once, but with a little help from mamma was soon able to see that it was better to have the dollar doing some good, and have something more beautiful to keep in place of it." We give Mrs. Tomlinson's letter in full, as we think it would be such a noble thing for other boys and girls to imitate Irene's example, and for other mothers to teach their little daughters and sons to work and give for the good of others.

***

Mrs. M. M. Green, treasurer Westminster, Mass., W. C. T. U., sends $35, making $60 this union has paid on its pledge. Mrs. Green says: "We are so glad to have a hand in this Temple work, and rejoice that our name will be there." From Mrs. F. M. Buck, for the W. C. T. U. of Spokane, East Wash., comes $38. She hopes the union may be able to complete $100, but she fears it, as there are only three or four members that pay dues. Take heart, good sister; this gift may be the means of awakening to new life your fainting union. Mrs. E. M. Landy, treasurer of Greenville, Ill., W. C. T. U., sends check for $25. We hope that this union will continue its gifts until the $100 mark is reached. Surely every live union in Illinois should have its name in Willard Hall.

***

All who desire to secure a solid silver Temple souvenir teaspoon should enter their name at once and send to Mrs. Matilda B. Carse, The Temple, Chicago, for a mite-box. Persons placing in the box $3.65 during the year 1894 will receive the beautiful spoon. All drafts and money orders should be made out in the name of William D. Preston, and sent to our financial secretary, Miss Sara G. Johnson, The Temple, Chicago.



CAN IT BE?

What can it mean? Is it aught to Him
That the nights are long and the days are dim?
Can He be touched by the griefs I bear,
Which sadden the heart and whiten the hair?

Around His throne are eternal calms,
And strong, glad music of happy psalms;
A bliss unruffled by any strife,
How can He care for my little life?

And yet I want Him to care for me
While I live in this world where the sorrows be;
When the lights are down from the path I take,
When strength is feeble and friends forsake,

When love and music that once did bless
Have left me in silence and loneliness,
And my life-song changes to sobbing prayers,
Then my heart cries out for a God who cares.

When shadows hang o'er me the whole day long,
And my spirit is bowed with shame and wrong;
When I am not good, and the deeper shade
Of conscious sin makes my heart afraid;

And the busy world has too much to do
To stay in its course to help me through,
And I long for a Saviour,—can it be
That the God of the universe cares for me?

Oh, wonderful story of deathless love,
Each child is dear to that heart above.
He fights for me when I cannot fight,
He comforts me in the gloom of night.

He lifts the burden, for He is strong,
He stills the sigh and wakens the song,
The sorrow that bows me down He bears,
And loves and pardons because He cares.

Let all who are sad take heart again,
We are not alone in our hours of pain;
Our Father stoops from His throne above
To soothe and quiet us with His love.

He leaves us not when the storm is high
And we have safety for He is nigh.
Can it be trouble which He doth share?
Oh, rest in peace for the Lord does care.

—*Selected.*

WHAT THE W. C. T. U. DID FOR MRS. GRANGER.

BY VELMA V. BEEBE.

Mrs. Granger shook her white tablecloth as she stood on the back steps and thought what a lovely October day it was. She wished she could take a ride in all that gleaming splendor of leaves and sunshine. Then she remembered that it was Friday. The W. C. T. U. held its meeting Friday afternoons and she had promised Mrs. James that she would try to attend this one—perhaps to join. There was opportunity for a ride, for it was six miles to the village.

Could she go? She was so afraid of Bess, and the other horses were all in use. Could she join? Money was so scarce! But she did so long to. Her heart was all in sympathy with what she knew of the work. She wouldn't be a coward and she would be more economical; and with these resolves she hurried about her work to make her going possible.

Everything was moving smoothly and she was singing a happy little song to the accompaniment of the churn-dasher when Mr. Granger appeared bearing an armful of dilapidated grain-sacks.

"Can you get time to mend these, May?" he asked, dropping them in the middle of the kitchen floor.

"There are only eighty of them. The thrashers pulled in at Jones' this morning and I think I can get 'em here to-morrow if I'm ready for 'em."

She looked at the dirty heap in dismay.

"Why, Charlie," she said, "I thought you were going to get new sacks this year."

"I did mean to, but it's too hard times for that. The wheat won't sell for enough to pay for the sacks, I'm afraid."

She sighed a little sigh under her breath, and hid her face a moment by peering into the churn. It was such a disappointment! However, at half-past five that afternoon she was finishing the last sack and singing the last verse of "There is a happy land," with great energy and cheerfulness.

"I do wonder why Mrs. Granger wasn't here! She told me she'd do her best to come."

Mrs. James' voice had a petulant sound, and she closed her lips with a non-compromising expression.

"She lives so far out," ventured Mrs. Meak.

"Nonsense!" snapped Mrs. James.

"She wouldn't have learned much if she'd been here," sneered Mrs. Ross, who had employed much of the meeting time in finding fault with the proceedings, and had come off second best.

"Yes," assented Miss Fragle, who usually assented to what Mrs. Ross said, "a W. C. T. U. with a feud in it is worse than none at all."

So the meeting ended as far as speech goes; but it was not the end, for Mrs. Mason, who had said nothing, but thought a great deal, resolved to see Mrs. Granger for herself, and find out why she had not come. Then there were several other farmers' wives and daughters whom she wished to see, for she had a plan.

The next Friday afternoon there was a heavy rainfall, and again Mrs. Granger had to stay at home, but she was more light-hearted, for Mrs. Mason had been there on Wednesday, and had convinced her that even if a woman could never attend a meeting, or even if she never had a dollar to spend for the work she might still keep in touch with the union and help on the good cause—for Mrs. Mason had a plan.

There was a smaller number than usual at the meeting, but when Mrs. Mason's plan was proposed there was plenty of discussion.

"I have been out among the farmers' wives since our last meeting," said she, "and I find that most of them would be glad to join us if they could only attend, but household cares or distance from town prevents the larger number from doing so."

"Let 'em join if they can't attend," said Mrs. James. "Their fees will do just as much good."

"Not many of them can command enough money to pay their fees," answered Mrs. Mason, "but I have a plan. Let each member here present agree to send her UNION SIGNAL, or whatever temperance paper she may take, to some woman on my list *regularly*, and more than half of my plan will be accomplished. Then each month let a type-written report of the last four meetings be sent to each one of these women. It will do more to bring them out, if they can come, than all the talk of duty you can offer, and if they can't come it will give them a chance to keep in with the work."

"Type-written reports!" gasped Mrs. Ross. "Who's going to pay for them?"

"I have spoken to Miss Barry, the secretary of the Y's, and she says she will find time to do the type-writing and will donate her work."

"There will be stamps to pay for," ventured Miss Fragle.

"Our fund set apart for stationary will do as much good in that way as in any other."

So it was settled, and it is surprising to see how well the plan worked. Many of the farmers' wives have found opportunity to come in and to join, and from those who never come almost every meeting finds letters of experiences which enliven the prosy routine till there is no chance for the feud to show its face.

To the farmers' wives themselves it is the greatest of boons; and during meeting-times on Friday afternoons a constant prayer is rising from wherever the supplicants may be employed, whether over the butter-tubs, ironing-board or mending-basket.

Mrs. Granger says, "I never knew before how much we women have to live for. If I haven't been able to do anything for the W. C. T. U., it has done everything for me."

Loveland, Col.

KINDNESS—HOW MUCH?

I.

BY JAMES VILA BLAKE.

The analysis of kindness has two parts: 1. Non-unkindness; 2. Invention and giving of joys. This is "daily bread" for daily life; this is doctrine to take to heart seriously. Ah, the difference of these parts! Ah, the deep pit between not being unkind and being, indeed, kind! How little do I if I cause no pains, if therewith, also, I make no joys. Let me not plume me with virtue if I hurt no one. That is but the lower part of kindness, the feet of it. If I rise to the heart, the head, the eye of it, kindness is the consideration how to give joys, and increase them.

Kindness has two parts: 1. Not to give pain. 2. To give joys. This brings the question, *How much* must we bethink and bestir ourselves to give joys? The positive side of kindness is a husbandman's work. Joys will not grow unless they be planted first and tilled continually. I mean that to be kind in the way of adding joys to the daily walks of the persons about us, is first a work of invention and seeding, and then a work of fostering. Now, *how much* must we do this? To what amount turn aside from our own path or stop our journey that we may plant corn in another's field, or border another's path with box and poppies? Bacon avers that great lovers of their country or of their masters have not been fortunate, nor can be, because he that considers another man "goeth not his own way." 'Tis not to be denied that to make a business of giving joys is sacrificial. Yet this steady business is the only positive kindness. If it be not steady, then a man may spot his life here and there with kind acts, but the spots will not be the hue, nor will this make a kind man any more than sometimes to tell the truth is to be truthful. Therefore, joy-giving is sacrificial—not to be done without cost of ease or substance. Therefore, it is a question how much we must do of it.

How much must I be kind, by the positive side of it? How much must I invent joys and bring them to pass? I answer, *All I can.*

All I can. There is no limit but the end of my power. Kindness is not like a barter, so much for so much; or so much by contract and my duty done. But kindness is like a righteousness or like a worship, not done unless it be done all I can. For the heart must run forth without measure like a child, and kindness be wound around like a child's arms about the neck, not by measure, but as tightly and as long as they can be.

But now you will say, very like, that thus a man may throw himself all away. He may waste away his substance and time and mind on other persons till he have no more left and no means for getting, and has become a mere cast-up, having attended to every one until he can do so no more because he has destroyed himself. Surely, it is fool's doctrine that a man must be busy giving joys to others all he can, for he has the power to do nothing else, and so come to naught even in that.

If there be a poor, hungry wayfarer somewhere, and two men pass by, and one of them has no food in his wallet nor money in his purse, and the other has both in plenty, but a hard heart, unpitying of others and gripping his own possessions tightly, there is then no difference in them as to ability, and no power in neither to relieve the poor, famishing man. One no more can than the other. Therefore, when I say I must do the positive part of kindness, to make joys abound *all I can*, and there is no limit but the end of my power, I mean not to speak to myself as if I were a brute force only, pitted against so much or so much weight of things which the so much brute force is able to toss about and away. If I must do kindness in the positive part thereof *all I can*, this means not that I must wear away all my time and substance therein, for this I *cannot* do, if I take account of justice and reason. I am such a creature that to take thought of justice and reason may tie up my hands so that no more I can do a certain act with them than if they were bound with strong cords. Therefore, the rule to invent joys and pour them around other persons *all I can*, is not an unsafe rule nor improvident.

But mark this now, that the rule and wish to do all I can is the only one which will show me what I can. Never shall I know truly how much I can give unless it be mightily in my heart to give that sum whatever it might be. Can I know where justice and reason will stop me unless I feel their tug by going to the end of them? If I say not, "I will give joys all I can, and see to it and invent for it," but say, "I will do this as much as I must," or "as much as circumstances require of me," or "as is thrust in my way," or "as much as others do and as manners go," it is surprising how little I shall deem required of me, what a small measure I shall mete out for my duty. Whoso seeks to do all he can is in the state of heart to know truly what he can, but he whose point is to do as little as he must will think often that he can do nothing.

And how much, indeed, it is to do all we can! Little or large, what a vast sum it is! This rule and duty is the great leveler, which brings all things to our view of one size, as God sees them. To do all we can is so vast a sum in love and kindliness, that to receive from one all he can, how little soever, is a much dearer thing, and a greater than to receive from another only a part of what he might, though it be a great amount.—*From "More than Kin."*

THE social and political problems that confront us are darker than they realize who have not given thought to them; yet their solution is a mere matter of the proper adjustment of social forces. Man masters material nature by studying her laws, and in conditions and powers that seemed most forbidding has already found his richest storehouses and most powerful servants. Although we have but begun to systematize our knowledge of physical nature, it is evident she will refuse us no desire if we but seek its gratification in accordance with her laws. The domain of law is not confined to physical nature. It just as certainly embraces the mental and moral universe, and social growth and social life have their laws as fixed as those of matter and of motion. Would we make social life healthy and happy, we must discover those laws, and seek our ends in accordance with them.—*Herbert Spencer.*

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Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.—II Cor. 3: 17.

THE WOMAN SUFFRAGE MOVEMENT IN NEW YORK.

In adopting the adverse report of the committee on woman's suffrage, the constitutional convention of New York has "killed the movement" only so far as this convention is concerned. If "our friends, the enemy," think that this action does more than to postpone the final victory of the cause, they delude themselves.

The agitation in New York, though it has ended in temporary defeat, has done much to hasten the day of triumph. The comparative size of the two petitions shows the strength of the suffrage sentiment. We have not the number of names attached to the two papers, but are informed by those whom we suppose know, that the petition for suffrage was a large multiple of the opposing petition. The injustice of thus disregarding the wishes of the large majority seems clear, but there are certain persons who are so very tender and considerate of the feelings of women on particular subjects, that they cannot bear to think of giving women as a class, the suffrage, so long as there is one woman who does not want it.

In addition to the matter of the petitions, the attitude taken by fashionable women, the upper four hundred of New York city, towards the movement is significant of the advancing sentiment. A recent article in the *Demorest Magazine* represents that suffrage has become a fashionable fad. The article in question is written in somewhat of a sneering tone which perhaps only increases the value of its testimony, as apparently the author has small sympathy with the movement and would not be inclined to exaggerate its strength. It is a well known fact that reform movements do not begin among the "upper ten." That class has a chronic horror of all things new and strange (saving in the one matter of dress) and is composed of the most conservative people on earth. When, therefore, a new movement having passed through the stages of ridicule, persecution and the dawning recognition of the intelligent classes, becomes a fashionable fad, we know that that movement is on the threshold of victory.

The opposition has been conducted along the lines with which we are familiar to the point of exhaustion; the changes have been rung again and again upon the chords to which we have listened and replied so often that whenever they are struck we are at once attacked with a well-nigh irresistible desire to go to sleep. We are somewhat inclined to think that Dr. Parkhurst must have yielded to a similar inclination in the past and slept through previous suffrage discussions as he appears upon the stage with what he seems to regard an entirely new view of the situation. This view is nothing more than that woman is fundamentally, inherently and forever different from man and therefore that all arguments from one to the other are puerile. He assures us that to urge the expediency of woman's doing a thing because man does it, or the justice of woman's possessing certain rights and privileges because man possesses them, only proves the utter inability of the disputant to understand the subject at all. He declares that a woman who thus reasons, who does not recognize that she is a being of much finer material, etc., than man, betrays an "ignorance of the whole subject of which any Christian woman should be ashamed."

We are among the women who, according to Dr. Parkhurst, are thus hopelessly ignorant, but we wish to assure the good doctor that it is not because we never heard before the statement concerning the gulf fixed between the two halves of humanity. To the best of our memory it has been dinned into our ears ever since we were old enough to understand it. We doubt whether anywhere this side of the grave we shall cease to hear it. There was a time when with the simplicity of childhood, we accepted it, as we did all other statements upon whatever subject, without question. The experience of the rapidly passing years has forced us to drop this delightful habit of childhood; so far, indeed, have we advanced in the habit of doubt that it is some years since we have even believed *all* that we saw in print.

Among the dispelled beliefs of our childhood, none has vanished into thinner mist than this one which Dr. Parkhurst springs upon us as something new under the sun. We have come to consider it as one of the most hopeful signs of the times that people are awaking to the truth that most of the "inborn," "essential" differences of men and women, boys and girls, are not God's work, but man's. The system which carefully teaches boys and girls from the cradle to the grave that they have nothing in common, that the animal instincts of the one are to have free scope and the boy is to romp and race and play at his will, while the animal instincts of the other are contrary to nature and must be repressed and curbed, that girls must find their supreme delight in playing quietly with their dolls and piecing quilts, and so on throughout the whole list of pursuits which the wisdom of man has decided appropriate to the two sexes, has, to say the least, something to do with the great difference between man and woman usually attributed to the Creator.

It is some years since a few quick-witted men and women began to consider the facts in the case, and the suspicion grew upon them that placed under similar circumstances many, if not all, of these supposed differences would disappear. The early doubters of this accepted superstition, like all investigators, ran the gauntlet of public scorn, but the heresy grew, and one by one opportunities were found to test the truth of the new theory.

The silly belief that women reach their conclusions by intuition instead of by the reasoning process received its death stab in the higher institutions of learning, where women proved themselves quite as capable as men of mastering the sciences of reasoning pure and applied. In short, though woman has not yet had time to demonstrate her ability fully, the results thus far in the colleges, the literary and scientific world are such that none except those hopelessly blinded by prejudice care to question the statement that there is no sex in intellect.

In the business world, woman has done quite as well as man could have done with similar education and opportunities, and, what is more to the point, she has accomplished her results by similar methods.

As far as she has entered into politics, she has evinced the same aptitude for the science that man possesses, the only difference being that she brings to every subject which she touches a slightly different view of the situation, as is usual with one who surveys the situation from a different angle of vision. To every proposed political or social movement woman propounds the question, "How will this affect the home?" But this difference in point of view is but an added reason why woman should have a voice in all general matters. In every case which involves the interests of all humanity we need the view which can be obtained alone from *all* humanity.

The weakest thing about this old superstition which Dr. Parkhurst has voiced anew is that though so long and so generally accepted in theory, it has not been consistently acted upon. Most of the persons, especially ministers of the gospel, who insist upon the essential difference between man and woman, also assert that in no respect is woman the inferior, indeed, morally, she is usually pictured as an angel of light, yet it is a most significant fact that the only recognition which is made by the laws of this difference is to treat woman as an inferior being.

It would seem that such vital differences as we are told inhere in her nature, would necessitate entirely different conditions, a different system of laws; but no, this creature who, morally, mentally and physically belongs to an entirely different order of beings from man, has been treated as though she were essentially the same, the same laws have been made to restrain her, the same penalties visited upon her for disobedience. Equal but essentially different according to theory, the laws have treated her as the same, only hopelessly inferior, and have held her in respect to property and personal right in subordination to man.

It is due to the efforts of those who questioned the accepted belief that there has been some modification of her hard lot in these later days. The position of the law on the subject is but a reflex of the real opinion of those who urge the doctrine of woman's difference. With them it means inferiority. They can say very pretty things when they have an object in view, but we have never yet known such a person who did not by innuendoes and contemptuous remarks concerning women's disabilities along the lines of her "differences" from men betray his real feeling.

Dr. Parkhurst's view is nothing new under the sun. It is one of the spectres visible only to those who possess the doubtful accomplishment of seeing ghosts and which like all spectres of the past would simply scare progress out of its pathway.

"LIVING PICTURES."

Stronger proof of the degeneracy of the theater could not be furnished than Lady Henry Somerset's exposure of the *tableaux vivants* in the Palace theater of London. Just before sailing for America in August, she attended this theater in order to personally satisfy herself as to the character of the performance which was being condoned by many, but which she had condemned in her last annual address.

As this is a question in which good women the world over are concerned, and as there is much probability that "living pictures" will be introduced upon the "boards" of American theaters, we desire to give our readers a good portion of Lady Somerset's appeal to the authorities of the theater and the women of England. A stronger and more delicate presentation of the subject could not be made. Her article, which was first published in the *Woman's Signal*, has been widely copied in the English press and favorably commented on by every paper that stands on the side of morality. Lady Henry says:

I had learned that they (living pictures) verged on indecency, and that public opinion ought to be roused by them. But my worst surmises did not come near the actual fact; and so strongly do I feel, now that I know what these living pictures really are, I have determined to desert the shelter of anonymity in order to make a personal appeal to women in my own name. The tableaux are many of them harmless, and in a manner picturesque. It is only to a few that I wish to call attention, but those are simply outrageous. In them young girls are posed with no other clothes at all on them but tights from neck to foot. . . . For the first time in a Christian country, our brothers, husbands, sisters, sons and wives are bidden to assist at an exhibition of unclothed women. . . . These tableaux violate every artistic canon. It is a sham nudity, not spiritualized and made ideal by the hallowed creating hand of genius, but palpably gross and disgusting in its suggestive flesh-colored skin tights. I suppose people would make a protest if it were proposed to expose women in unveiled nudity; but the artistic apology would certainly be stronger, and for myself I cannot see that the humiliation to the performer would be greater. This film of gauze is but a silly lie, a sort of quibble by which the thing may escape being called by its right name. No one who sees but must agree here is the gravest insult and dishonor that has been put upon women in our time, for that at last we have, in letting women make public merchandise of the beauty of their bodies, surpassed even the Oriental standard of female degradation. . . . I am speaking now not of lithographs, but of living girls—young women whose modesty and purity are of just as much account in the sight of God as the virtue of the highest in the land, whose dishonor is just as much a blot and infamy on the community as would be publicly tolerated insult or outrage on the most royal of princesses. That this thing should go on under a popular authority (London county council) is to me incredible. . . . No prize fight could be one-half so brutalizing, so de-civilizing, so degrading to the most sacred instincts of humanity as this public pag-

antry of shame. . . . The time for speaking out has come, and I earnestly call upon every one who has a voice that he or she can make articulate to join in a protest against this unholy thing.

The current number of the *Woman's Signal* contains, besides many indorsements of the above noble plea, an editorial sequence, which, by the well-known "ear-marks," we feel safe in saying was written by Mrs. Mary B. Willard, who is editing the paper in Lady Henry's absence. Old-time readers of THE UNION SIGNAL will be glad to read our pioneer editor's spicy remarks on a London paper's comment of Lady Henry's appeal, so we make no apology for giving the article in full. The comment which furnished Mrs. Willard her text is as follows:

"It was morally certain that when ladies began going to these places some of them would be shocked and would say so."

Mrs. Willard then moralizes in this wise:

This is a *naïve* confession, from which a good deal may be extracted. First, that up to date "ladies" have not been "going to see" the living pictures; second, that in the everlasting certainties of things it was written that only their ignorance of this sort of public entertainment prevented an earlier exposure and condemnation of its character; that in its secret heart the world expects woman to speak out, to raise her voice against iniquity of all sorts, no matter how cunningly it may be devised. The unconscious testimony to this fact ought to give courage and force to woman's speech and pen. Nay, more, it lays obligation upon woman to know the truth, however dark it may be, and to drag it to the light. The world waits for such service as this, and the cause that demands it is neither man's cause nor woman's, but the larger interest of human progress.

A good housekeeper tolerates no dark corners in her domain for the accumulation of dust and germs. Air and light and brush and broom are her preventions against vermin and disease. Shall she not look as well to the ways of her larger household, employing the same methods that have played so large and successful a part in her housekeeping ever since the world began? The trouble is that we have had "bachelors' quarters" so long. And the sole occupant has been so intent on his armament, his argosies, his money-gathering and labor saving, that he could not be expected to minutely investigate and care for his cupboards and cellars.

"It was morally certain" that the housewife, coming to her kingdom for such a time as this, should begin by peering about, looking for herself into the dust holes and vigorously taking her broom to them. ("I thank thee, Jew, for teaching me that word.")

What is expected of you, oh, woman, has now been made clear to you. You will have only yourselves to blame if things go wrong. This is the program: Pry into every dark corner of evil. Trace bravely to its source every symptom of moral disease, cry aloud at every menace of danger to the household's health, and spare not the spiritual plumbers and fitters that try to face you down. Study the daily bills of fare with a mother's tender conscience, and if there's death in the pot, say so in plain words and without mincing matters. Watch thou in all things; do the work of an evangel; make full proof of thy ministry.

May Mrs. Willard's beautiful sermonette cause an arousement of women on both sides of the Atlantic. "Prying into every dark corner of evil," may not be the most comfortable of occupations, but in this way only can sin be eradicated.

Since writing the above, it has come to our notice that living pictures have already been introduced into a Chicago theater, hence, it is high time that the temperance women this side of the Atlantic were joining their British sisters for the extermination of this hideous iniquity.

RECRUITING MEMBERS.

As an intelligent evangelist takes a sacred interest in the lives and conditions of the people he would reach, that he may adapt his appeals to the weakest link in the chains of their resistance, so may a W. C. T. U. woman religiously study the ins and outs of her neighbor's living that she may the better understand how and when and where to drop the good seed.

This mother with the wayward daughter is appealed to through an introduction, (by description or visit or leaflet) to a mothers' meeting. That poor woman whose son, lying in the hospital, has been cheered by a gift of flowers is touched and awakened by the flower mission feature. An enterprising young schoolma'am is interested in the departments of health and heredity, sanitary and economic cookery, and gives her name and fee with a promise "to help now and then." The woman with the graphic pen is delighted to report the W. C. T. U. lecture "in the absence of the reporting member," and is caught before she knows it. Mrs. X. has two sons "on the railroad" and knows too well the dangerous features of that life, "of course" she will join—she "never dreamed any one cared for the boys except the saloon-keepers." For the honoraries, good W. C. T. U. husbands and brothers make excellent fishermen, and womanly tact and Christian courtesy and zeal are sharp and efficient tools.

Oh, there are a thousand ways to win them and each way needs to be tried. The battle depends on skillful generalship, and then, hand-to-hand engagement, the heart ever strengthened and educated by prayer.

THE TRIAL OF PROFESSOR ELY.

The utterly unwarranted attack of Mr. Wells upon Professor Ely has met a deserved fate and collapsed like a pricked balloon. As our readers doubtless know, Professor Ely is dean of the school of economics, political science and history in the University of Wisconsin. He is one of the most progressive men of the age in his department, and instead of confining himself to teaching political economy in precisely the old ruts of fifty years ago has dared to deal with the problems of to-day.

While not a socialist and therefore not at all among the radicals of the new political economy, he nevertheless recognizes that the serious evils of the present can be removed only by radical changes in our social system, and has dared to say so. It would have been safer to confine his investigations to the evils of the past, to impress upon his students the wastefulness of slave labor, to prove beyond peradventure that, notwithstanding the criticisms upon it, Ricardo's theory of rent is sound and to establish again that "a demand for commodities is not a demand for labor." It is probable, also, that he might safely have discussed the labor troubles of to-day had he taken the position that the laborers are wholly wrong, or that, whoever or whatever is wrong, the trouble is not in any wise with existing social and political conditions.

But this position Professor Ely did not take. To be sure, he has expressed disapproval of strikes, while violence of any kind he condemns as he would any attack upon society. Nevertheless he recognizes that the laborers have real and serious grievances and he finds the cause of these grievances imbedded in our social system. As before stated, he is not a socialist, distinctly affirming that he thinks agriculture incompatible with the socialistic scheme. He holds only to the government ownership of what he terms "natural monopolies."

For this, however, he was bitterly attacked by Mr. Wells, Superintendent of Public Instruction in the state of Michigan, in a letter to the New York *Nation*, in which charges are made not only that Professor Ely is guilty of anarchistic teaching in his classes, but also that he associated himself with certain anarchistic leaders and acted as aider and abettor in a strike. Mr. Wells showed that his attack was not an honest one by his refusal on a mere pretext to appear when summoned to do so before the board of regents of the university who wished to investigate his charges. Later, at the earnest desire of his friends, he came before the board and allowed his witnesses to testify, but at the next meeting sent in a letter with frivolous statements that "the inquiry as conducted was likely to subserve no useful results" (notwithstanding the investigators had agreed to his demand that Professor Ely's books should be taken into the discussion), and admitted that his charges concerning overt acts on the part of Professor Ely were "unsubstantiated." The attack, then, so far as it concerns Professor Ely, may be dismissed from attention.

It is cause for both surprise and gratitude that the conservative Professor Ely was the one against whom the shafts were directed rather than some more radical adherent of the new school of political economy, for, while none of these are guilty of any offence against society, there are many whose more radical views would make them a much better target for such an attack.

Some facts were brought out by this trial which are of general interest. One is that many of the leading men of the nation sympathize to a very considerable extent with Professor Ely's views, while many more who do not agree with him yet think that there is no reason to forbid his spreading his opinions even among the young and in the position of influence which he now holds. The other fact is the growing bitterness and violence on the part of the more pronounced opponents of social change. The attack itself seems to have been malicious; the author of it admits that the accusations which involved Professor Ely in active participation in a strike are "unsubstantiated," which is equivalent to saying that they were deliberately made in a prominent newspaper, on insufficient evidence, for the purpose of prejudicing the public against Professor Ely. It cannot be supposed that had Mr. Wells expected that the charges would be taken up in the way they were he would have dared to make those which he knew he could not prove.

Whether there was any personal animosity in the matter we have no means of knowing; none has been indicated, and, unless that element entered in, there is no other explanation for an attack so vindictive and uncalled for as this seems to have been, than that it was prompted by the bitterness which extreme conservatism always shows toward changes of any kind. There is very much to indicate that this spirit is being aroused towards all believers in social reconstruction. For those who turn the world upside down the world has had always the same treatment — persecution, even unto death, while living, glory and honor without limit when the reforms have triumphed and those who worked to secure them have gone where praise cannot rejoice nor unjust censure grieve them.

That the question of proper signature to a woman's letter is no unimportant matter is well attested by the many "opinions" that have reached On Duty's desk. Their number is so far beyond the inhospitable limits of one short column, that the editors have generously consented to find room for the overflow in another department of the paper, so those who have not yet seen their particular opinion in print, and all others interested, may look for a symposium on the question in the Household department soon. The shorter ones are given space below.

ON DUTY.

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I emphatically object to the retention of a woman's Christian name after marriage on the plea that etiquette taught me—and I placed implicit confidence in its author—that it was more elegant and accurate to take the husband's name as long as he lives, and after his death take up her Christian name; thus one could designate whether she was a widow or otherwise.—MRS. H. M. WILDER, Chase's Mills, Me.

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I have not seen my private opinion publicly expressed. It is that the titles as now used for womankind are right. But I believe the titles as used for mankind should be reformed to *conform* to those of womankind. That is, there should be a title for unmarried men and another for married. Why should not the world know the state of a man as well as of a woman? I believe it has a right to *demand* it. I plead for *equal* rights! Personally, I find it awkward to prefix the proper title to my name in signing it. But am willing to overcome my prejudice if best. Time will tell whether or not my name shall need *re*-capitating and an addendum. But if it should it most assuredly will *retain*—LAURA M. SCHILLING.

***

Why should the title "madam" be reserved especially for "the dear old grandmothers and other elderly women"? We have no special title for elderly men, and the dear old grandfathers. I think "madam" the appropriate word to use for both married and single, with the abbreviation M'm for letter address, and if we wish any special word of endearment for elderly women just call them "mother" or "grandma" like "Mother" Stewart or "Mother" Wallace. How much more expressive of affectionate regard than "Madam," which is at its best but a title of formality.—MRS. S. S. WEATHERBY, LeRoy, Kan.

***

It is my pleasure to correspond with our college alumnæ, but when they sign their husbands' name instead of their own name, it makes me cross. Frequently I have no record of the husbands, and I puzzle over the matter for hours before I can establish the alumnæ's identity. I am glad to see that the absurd custom is changing, and to the W. C. T. U. is due the credit. The title of Miss is equally as honorable as that of Mrs. Where it is necessary to do so, enclose the title in parenthesis and retain the maiden name.—L. G. B., Berea, O.

***

I have been surprised to learn, after so many centuries of happy married life in American homes, that our women are just learning that it is "awkward" to write "Mrs." before the name. I believe that in this age of the advancement of women, some of our sisters are inclined to look with disdain upon the thought of bearing their husbands' name and I believe that feeling thus, they should never have stood at the marriage altar and pronounced the words that entitled them to do so. As a rule our sisters are wise, intelligent and reasonable, but I do wish that along some lines we had a little more of the good, plain, wholesome, practical common sense.—MRS. REV. C. D. SMITH, Tyrone, N. Y.

***

It seems to me that after all the discussion that may be had in regard to Mrs. and Miss being prefixed to the name of a single or married woman, that good common sense will, in the end, decide that no change for the better can be made. Why ought any woman to feel any reluctance to have the world know that she is "married or unmarried," as the case may be?—MRS. M. A. CUYKENDALL, Cazenovia, N. Y.

***

I have read with a good deal of interest the many opinions expressed regarding the proper signature for women, and am much pleased with what Mrs. H. J. Roworth, of Providence, R. I., says on the subject. For an unmarried woman to call herself Mrs. savors too much of the spirit of Betsey Bobbit, and makes one almost think Josiah Allen's wife has not overdrawn the picture.—MRS. FRANCES HAYWARD.

World's W. C. T. U.

MOTTO: "For God and Home and Every Land."

OBJECT: To unify the methods of woman's temperance work the world over.

BADGE: A knot of white ribbon.

HOUR OF PRAYER: Noon.

METHODS: Agitate, educate, organize.

DEPARTMENTS: Preventive, educational, evangelistic, social and legal.

THE POLYGLOT PETITION has been circulated throughout the world and signed by representatives of over forty countries. It asks for the outlawing of the alcohol and opium trade and the system of legalized vice. The chief auxiliaries of the W. W. C. T. U. are the United States, Canada, Great Britain, Australia, South Africa, India, Japan and the Sandwich Islands.

NORWAY NEWS.

The temperance people in Christiana sent, last year, a petition to the town council that the retail of beer, wine and cider should not be allowed from five o'clock the day before Sundays and Holydays to Monday, or the next working day eight o'clock, morning. It was signed by more than thirty-two persons above twenty-one years. The committee had got all the clergy to sign and our association got a good many women, among whom were the clergy's wives. Last month it was granted, but exceptions can be made for certain cafés and restaurants where no abuse is to be feared. Spirits are thus prohibited during that time everywhere.

The state legislation has also gone forward. We have got new laws for distillation and sale of spirits, and the *Storthing* has resolved that the net revenue of the companies for selling liquors on the Gothenburg system, which now goes on in towns, in future is to be divided thus: Fifty per cent to the state, fifteen per cent to the towns and twenty to the companies to be divided between benevolent and charitable institutions. It will be a heavy loss for many, but at the same time there is no doubt that the amendment has been brought forward on account of the great interest there has been in many places to get large revenue. The distribution has been not only to charitable institutions, and for the poorer classes and to the temperance cause. It has been used to many other things, new theatre (in Christiana) waterworks, sewers, railway shares, mission halls and hospitals. The fifty per cent to the state shall form a fund for insurance against permanent infirmity. If this, in the long run, will be of any benefit and lessen the interest in the sale we hope, but it is difficult to form any decided opinion about it. But there is one paragraph in this new law which will interest all women: That before a new *Samlag* license can be given there shall in the town be an ordinary vote by a majority of *all men and women above twenty-five years*. It cannot be given for more than *five years*, when it must be renewed. If a *Samlag* has lost its license in this way, it can only regain it by two-thirds of the votes. The proposal for this was by Mr. Carrestad, and it passed. We do hope very much from this, as the women certainly not wish to have the *Samlags* more than other retail places.

All the temperance unions in Norway have agreed to make every year, the third Sunday in June, a demonstration day. It was the first time this year. There were more than fifty thousand gathered in processions that day, and certainly made impressions on the bystanders. In Christiana, Countess Wedel-Jarlsberg, and a member of the *Storthing*, gave addresses. BIRGITHE ESMARK,

Hon. Sec. Norwegian Woman's Tem. Ass'n.

Christiana, Norway.

QUEENSLAND NOTES.

By faith and steadfastness the northern unions, under many disadvantages, are holding their own. Drinking habits appear to increase, consequent upon the intense summer heat, and the same cause renders it difficult to successfully carry on aggressive work of any kind. The union at Charters Towers (a largely populated gold field) has been doing good service by holding open-air and indoor public meetings, distributing tracts, etc., while Townville is energetic in several directions, and has just made excellent arrangements for the first district convention in North Queensland, at which Mrs. Britten, our organizer, will be present.

Several unions have held special meetings to welcome the delegates from Sydney, and to hear their accounts of the second Australasian convention. Brisbane (Central) W's had an enjoyable afternoon social for this purpose while the city and suburban Y's greeted the Y delegates and superintendents at a united evening gathering.

Wide-awake Ipswich W. C. T. U. arranged a picnic on a large scale for the Queen's birthday, which is celebrated as a general holiday here. All the local temperance societies participated, and an interesting afternoon meeting was held under the trees.

DISTRICT CONVENTIONS.

Although we hoped that our innovation of district unions would "bring out" the women, little did we think of the laurels which would be won in this, the trial year! The campaign opened by the northern and southern districts. The southern one convened in a beautifully decorated hall at Albion, a suburb of Brisbane. Sixteen unions (W's and Y's) were represented, and thoughtful earnestness, combined with business ability were marked.

The women, with Mrs. Brentnall, Colonial president, in the chair, took the platform on the first evening, and the Y's and L. T. L's provided the program the next night. Luncheon and tea were daintily served each day by the Albion union.

Mrs. Britten, Colonial organizer, journeyed seven hundred miles by invitation, to be present at the first woman's convention ever held in North Queensland. Enthusiasm ran high, one or two people even adding a room to their houses to accommodate the delegates, and "the convention" was talked of everywhere. Five unions sent representatives to Townville and wonderfully did they acquit themselves. Busy hands transformed the hall into a bower of beauty making fitting surroundings for women to meet in earnest conclave, and to discuss that which spoils the sanctity of home. For two days they sat in deliberation, listened to reports of work done, planned future operations and read excellent papers on "The Increasing Importance of the Drink Question," "Bible Reasons for Temperance," "Social Purity," etc. Only three of the women had ever been at a convention before, but the order was perfect, to the openly expressed astonishment of the honorary members and others of their sex. Meetings were held each evening, an enjoyable garden party occupied Saturday afternoon, and Canon Tucker held a special service for the delegates in the cathedral on Sunday afternoon. The Kanakas (South Sea Islanders) of Mackay, sent a message through Mrs. Donaldson, who works amongst them, to say that they would be praying for the convention all the time. Imagine their delight when Mrs. Donaldson returns as the district president. It is impossible to calculate the good done for the North by this gathering and Mrs. Britten's subsequent work. She will call at all towns down the coast. She formed a Y at Townville before leaving.

The district union which comprises the towns on the Darling Downs met in convention at Warwick. Two happy and successful days were spent, the principal papers read being those on "Neal Dow," "Ventilation" and "Flower Mission." Delegates from a new union at Allora were cordially received. A public meeting on the second evening brought a successful convention to a close. The Bible readings during the morning sessions were a feature of each district convention. Two more gatherings are yet to be held. FLORA B. HARRIS,

Official Correspondent.

Sherwood Road, Toowong, Brisbane.

HAWAII.

THE W. C. T. U. OF HILO, HAWAII.

When Mrs. Leavitt visited us in December, 1884, at the beginning of her tour around the world, she established three unions on as many different islands of the group. At Honolulu, Oahu, Wailuku, Maui, and here at Hilo (pronounced Heelo) Hawaii. The Wailuku union was soon obliged to disband by the removal of some of its leading members. The other two are still flying their banner and fighting for God and home on these beautiful, but rum-cursed islands.

We are taking our usual summer vacation in this loveliest of lovely spots, at the home of our friends, Mr. and Mrs. W. S. Terry, principals of the Hilo boarding school for native boys.

Hilo is a village of some two thousand inhabitants, with a large native church, whose eloquent pastor is Rev. Stephen Desha, a half caste Hawaiian, in whose veins flows some of the bluest blood of Kentucky. There is also an American church of some fifty members, and a Portuguese and Japanese church. The W. C. T. U. is composed mainly of native women, and I want to put upon record the names of Mrs. F. S. Lyman, Mrs. S. L. Austin and Mrs. Luther Severance, all missionaries' daughters, as women who by their zeal, perseverance and ability deserve all praise. Part of their work is to conduct a union gospel temperance meeting one Sunday evening each month. I had the privilege of addressing this meeting the Sunday after I arrived. The large native church was well filled with such a mixture of nationalities as is rarely seen elsewhere—whites, Hawaiians, Japanese and Portuguese, with many tourists and other strangers from abroad.

A few days ago the monthly meeting of the Hilo W. C. T. U. was held, at which I was requested to speak to the native women. A little company of earnest women, native and foreign, met in the prayer-meeting room of the native church, and I told them something of the nature and work of the organization to which we belong, and spoke of the privilege of thus working for God and with God, even in a very humble way. The interest shown, and the hearty handshaking and *alohas* of these dear native women would have interested and cheered any of you.

We were disappointed not to receive a call from Mrs. Andrew and Dr. Bushnell, *en route* from Japan, and have not yet learned why they passed us by. We are preparing for a two weeks' mission in September, from Mr. Edward Tennyson Smith, an English temperance lecturer, who has been laboring several years in New Zealand and Australia. Though a stranger to us all, he comes highly recommended, and we are hoping for a gospel temperance revival through his labors. MARY S. WHITNEY.

Hilo, Hawaii.

AUSTRALASIAN W. C. T. U.

The recent triennial convention authorized a deputation to wait upon the General Conference of the Wesleyan Methodist church of Australasia, which met in Adelaide in May. This was the first time that this august body had ever received a deputation of women, but they gave Mrs. Nicholls, Australasia's president, and Miss George, Australasia's superintendent juvenile department, a warm welcome, and passed a resolution of sympathy with our work.

The Methodist papers in the various Colonies commented on the addresses of our representatives in such glowing terms as these: "There is no use denying that, had a vote been taken, the Conference would have given the palm for good speaking (by the deputations) to the representatives of the W. C. T. U."; "It was an unprecedented experience. The addresses of the ladies did them great credit, carried the Conference and proved another broom to sweep away cobwebs of prejudice against woman's claim."

This conference expunged the old regulation concerning women preaching, "in deference to the altered public sentiment on the matter, and the evident necessity for removing all barriers to the exercise of woman's gifts in any sphere to which she is called of God."

In accordance with the suggestion of the triennial convention the first week in July is being observed throughout the Colonies as a special crusade week for prayer, special effort and thankofferings, the offerings to be divided equally between the local, Colonial and Australasian unions.

Our Australasian organizers have begun work, Misses Vincent and Cummins being in New South Wales at present, while Miss A. L. A. Murcutt goes to western Australia in her new capacity this month. FLORA B. HARRIS,

Brisbane, Queensland. *Hon. Sec. Aus. W. C. T. U*

BRAZIL.

We have two unions in running order; one here, in Piracicaba, and one in the north, at Pará, under the very efficient management of Mr. and Mrs. Nelson. Another union in Capivary, and one in Taubate were organized.

We find it laborious to procure readings suitable for our meetings, everything has to be translated into Portuguese from English, and if any worker has literature suitable that she has already used in her union and feels disposed to send it to us it will be very gratefully received here, Collegio Piracicabano, Piracicaba or in Pará, Mrs. F. B. Nelson, Caixa 449, Pará, Brazil.

At our Demorest contest which took place in our school, seven girls contested for the medal. The President-elect of the Republic was present and was chairman of the committee of judges. The aquarelle portrait of Miss Willard looked down from the wall upon the scene, and the looked-for visit of the W. C. T. U. leaders with the Petition to the governors of the world was told of and explained. So you see the President will know something of the work before the arrival of the Petition. He seemed interested in the account of the work both in the United States and in England. In the few words that he used in presenting the medal, he expressed the wish that the recipient use her gifts not only in declaiming the productions of others, but also her own original compositions in propagating temperance principles and truths.

M. ALICE MOORE.

Collegio Piracicabano, Piracicaba, Brazil.

WORLD'S WAVE CRESTS.

CAPE COLONY holds its annual convention in September.

THE Orange Free State W. C. T. U. will be permanently organized by a called convention in October.

ANOTHER "seminary Y" has been formed by Miss Palmer at Bethlehem, Orange Free State, South Africa.

As will be seen by our correspondence in another column, the women now have a vote on the liquor interests in Norway.

THE annual meeting of the Norway W. C. T. U. occurs September 4–6 in Christiania. At this meeting it is proposed to take some decisive action against the introduction of barmaids.

A LADY resident of Iceland, who adopted the white-ribbon badge in Norway, has been instrumental in introducing the W. C. T. U. in Faro's Island, and will forward our work in her own land.

S. HAYASHI, president of the temperance society in Yokohama, Japan, a most earnest worker, has the sympathy of his white-ribbon friends in the loss of his wife, who passed into rest early in the summer.

SIR CHARLES MILLS, English representative of South Africa in England, speaks in high terms of Miss Alice Palmer and her work, and expresses himself in favor of the mission of the white-ribbon women, whose work he believes is much valued by the English authorities there.

MRS. MARY R. PHILLIPS, our new vice-president of the World's W. C. T. U. for India, is a veteran resident of that sun-kissed land, having lived there since 1864. In a recent letter she reports an encouraging interest in temperance on the part of English residents in the Punjaub, and the organization of a W. C. T. U. among the hills by a band of missionary ladies.

WINNIPEG Central W. C. T. U. bore almost the entire expense of the Dominion and Provincial conventions this summer. Fair work was again undertaken very successfully. Central W. C. T. U. had a dining tent, where they sold meals, also a tent for ladies to rest in, leave parcels, etc., and where good temperance literature was distributed. They were also successful in preventing beer being sold on the grounds.

THE minutes of the second triennial convention of the Australasian W. C. T. U. have come to hand, and are very interesting reading. There are twenty-six departments of work, all well superintended. We notice with pleasure that the Y's are given a prominent place, and that one of the plans of work is to combine the various colonial white-ribbon papers into one Australasian organ. Congratulations to our island continent friends.

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All clubs must be sent in before November 10, and as we wish to make a special report at the convention it will aid us greatly if each one sending names mentions that it is in response to Miss Willard's appeal.

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News from the Field.

SOUTH DAKOTA.

THE OUTLOOK.

Our annual convention is called to meet at Aberdeen, September 6 to 10, and a good attendance is expected. Mrs. Mary A. Woodbridge, our capable and beloved National corresponding secretary, will be with us at our annual meeting. The Aberdeen union which has more than doubled its membership during the past year, will do all in its power to make the coming convention a success.

A number of familiar faces will be absent; some have heard the heavenly summons, while others have left our state for another home. Mrs. C. J. Ward, our efficient state superintendent of heredity and hygiene, has recently moved with her family to California, and that rich state with all its gold never had a purer nugget than it will find in this great soul.

More Demorest medal contests have been held this year than usual, and we are arranging to hold a great gold medal contest at the state convention. An Indian girl from the Sisseton government school will be one of the contestants.

State schools of methods have been held at the Lake Madison and Hot Springs Chautauqua, conducted by Mrs. Emma P. Myers, our capable state corresponding secretary, and Mrs. Isabella Irish. Mrs. Irish is an ex-president of Wisconsin, a lady of culture and refinement; one whom we delight to honor. Schools of methods have been held as a part of the program of a number of county conventions.

The Black Hills district convention was held at Sturgis, August 29 and 30. Mrs. Belle Hammond, the president, succeeded in making this meeting a most successful one.

Mrs. Congressman Pickler is arranging to hold the third district convention at Redfield, just prior to state convention, that the women of her district may stop off en route to the state meeting and save the expense of extra travel.

Mrs. Lulu Ramsey, president fifth district, has been out for a trip, organizing counties and building up the work.

Mrs. Floy Cochran and Mrs. Kate B. Haines boast of a number of new unions in their respective districts. Mrs. R. B. Hager, of Aberdeen, our state superintendent of franchise, gave the alumni address at Simpson College, Iowa, this year, the first lady to receive this honor from this institution.

One of the most signal victories of the year is the indorsement of equal suffrage by the Populist party of the state. Mrs. Anna Simmons, vice-president of state W. C. T. U., represented us, and was granted an opportunity to present the cause in open convention, and at the close of her splendid address, the suffrage resolution carried almost unanimously; men cheered and threw their hats in the air, and there were few dry eyes in the convention of more than five hundred delegates.

The Prohibition party, ever true to womanhood and the home, indorsed equal suffrage as usual, as well as state and National prohibition.

Among the enjoyable features of the Lake Madison Chautauqua was a fine address by Mrs. Helen M. Barker, on "Woman's Work at the World's Fair," Dr. Hancher's address on "Our Daughters," and a lecture by Mrs. Isabella Webb Parks, of Atlanta, Ga.

A vote will be taken at the coming election as to whether or not women shall have full school suffrage. The outlook for the passage for this proposed amendment to the constitution is most flattering. Slowly but surely, the door is swinging open and woman will, ere long, be given her rightful place. Man's equal in all things, yet unlike, as God designed that they should be.

EMMA A. CRANMER,
Pres. South Dakota W. C. T. U.

WISCONSIN.

SCHOOLS AND CONVENTIONS.

We are rejoicing over the success of our state school of methods held recently during the Monona Lake Assembly. We were so fortunate as to secure Mrs. Helen G. Rice, of Boston, as conductor, and so interesting and helpful did she make the "school" that often every seat was taken, and men and women stood during the hour. There were present many white-ribboners, including several state officers and superintendents, and we feel sure many a local worker went back to her union richer in practical knowledge of the work and enthusiasm for it than when she came.

A W. C. T. U. tent near the great tabernacle opened its hospitable doors to many weary women, who were so thankful to find a pleasant place to rest, to leave lunch-baskets and wraps, to enjoy a chat with the friendly Y's and W's within, and often to become interested in our work in a way that will tell for good. Great credit is due a few Madison Y girls, whose untiring, unselfish efforts did much to make W. C. T. U. headquarters a success.

On Temperance Day Mrs. Rice spoke in the Tabernacle in the morning, and did I not know that you are soon to hear from another source of her splendid work in our state, I should want to share with you here many of the lovely things said of her fine address.

In the afternoon an immense audience listened to a magnificent address by John G. Woolley. In our hearts we said, "God has surely called our brother to preach this gospel," and as the great throng began reluctantly to leave the place and there reached our ears the murmur of the hushed, subdued tones as the people began to find words with which to speak of it, we could but feel that a mighty influence had been set in motion that day which would tell for good in the speedier overthrow of the liquor traffic. God bless John G. Woolley, and help him to keep his close, power-filled grasp on Omnipotence!

So well pleased was the assembly management with the W. C. T. U. school of methods that a cordial invitation was extended to make it a permanent feature of the assembly. Plans are already being made for next year, and we are even hoping to erect a building of our own.

The eyes of Wisconsin white-ribboners grow misty and their hearts send up pæans of grateful joy as they think of the State Loyal Temperance Legion convention which was held in Racine, July 11 and 12. We are beginning to comprehend what it means that these brave young soldiers march beside us —no longer *behind* us—keeping step to the song they sing, and which in their earnest hearts they mean, "Saloons, saloons, saloons must go!"

Wisconsin held the *first* state L. T. L. convention, we are proud and glad to remember, and this, the fourth, was in every respect a success. More than a hundred delegates were in attendance; sixty-five graduates received their diplomas from the hand of our state W. C. T. U. president, while sixty-one other graduates who could not come to the convention eagerly awaited the coming of their diplomas by mail. Among the graduates it is encouraging to note a goodly number of L. T. L. superintendents.

The convention was publicly welcomed on behalf of the churches, of the schools and of the young people's societies, and one minister stated that he should preach the following Sunday evening on "Points received from the L. T. L. Convention."

A Racine paper, making mention that the state L. T. L. president is a Racine boy, says: "The dignity with which he presided at all the sessions, his just and careful ruling in all the business of the convention, was remarkable in one so young, and puts to blush many an older and more pretentious one." These earnest young men and women are successfully carrying on four departments of work, including work for their bright, helpful state paper, *The Rushlight.*

These progressive young workers are planning to compile a song book for the Senior work, are striking telling blows against trashy and impure literature, are recommending "debates, discussions and papers on questions of the day relating to good citizenship," and are asking that each Senior L. T. L. in the state shall prepare a Bible reading, the best of which shall be printed for mutual helpfulness.

Surely the most faint-hearted white ribbon soldier in beer-cursed Wisconsin will catch and hold in her heart the conviction of our certain victory, if, with our retiring "none such" superintendent, Mrs. Bradbury, she will think of that convention, of "the sweet spirit of consecration to Christ, the Master, that pervaded the atmosphere, and of the earnest purpose written on the dear young faces to *stand* for God and Home and Native Land."

The successful W. C. T. U. Institute at Bay View, Mich., "borrowed" some Wisconsin talent which we very glad to furnish. From all sides we hear warmest commendation of the thoughtful and thought-arresting paper on "The W. C. T. U. from a Physician's Standpoint," written for that occasion by Dr. Annette J. Shaw. Our state president, Mrs. V. H. Campbell, spent some time at Bay View, presenting valuable papers on "How Shall we Educate Our Daughters?" and "Effective and Defective Methods." She also delivered an address on social purity at Petoskey, Mich., and was invited to lecture on the same subject at Big Foot, Ill. Mrs. Campbell has recently been doing some missionary work in her own state, going to little places where the gospel is seldom heard, and temperance (which is *the gospel* also) almost never.

For once, our white-ribboners are looking forward with pleasure to the probable election of a Republican governor. Not that we sanction any more than formerly

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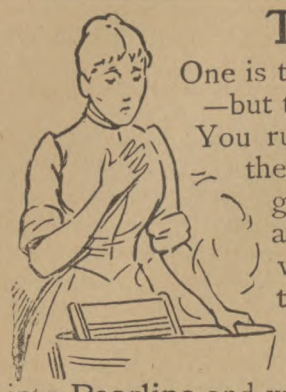

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the attitude of the Republican party toward the liquor traffic, but Major Upham's wife is "our" Mary C. Upham, state and National superintendent of lumbermen's work, and it would mean *much* to liquor-cursed Wisconsin if the light could shine out from a Christian home, a white-ribbon home, for all the state to see. For there is an undertone of devotion to principle in Mrs. Upham's playful remark, "When 'we' are elected the white ribbon will ever twine with the 'old flag' the papers are making so public." And while we appreciate the true womanliness which shrinks from the publicity which the reporters are seeking to give the simple, old-fashioned, happy home and family, yet we are sure her desire will be fully met, and they "will be kept humble and not spoiled for Christian work."

LOIS RUSSELL.
(By request of state reporter.)
Eau Claire, Wis.

ANNOUNCEMENTS.

QUEBEC CONVENTION CALL.

The eleventh annual convention of the Woman's Christian Temperance Union of the Province of Quebec will be held in the Centenary church, Point St. Charles, Montreal, October 2–5, 1894. Those requiring entertainment should write direct to the convener of the billeting committee, Mrs. Cayford, 98 Congregation street, Point St. Charles, Montreal. Delegates who intend stopping with friends in the city should notify the secretary to that effect. Reduced railway rates can only be secured by purchasing a single-fare ticket at the starting point, and obtaining at the same time from the agent a certificate to show that such ticket has been purchased. Arrangements have been made with Mrs. Clara C. Hoffman, of Missouri, to lecture on the evening of October 5.

MARY E. SANDERSON, *Pres.*
ELIZABETH W. MCLACHLAN, *Cor. Sec.*

NEBRASKA CONVENTION CALL.

The twentieth annual convention of the Nebraska W. C. T. U. will be held in Lincoln, September 25–28. Sessions are to be held in St. Paul M. E. church. Mrs. Helen M. Gougar will give the address on the evening of the 27th.

MRS. MARY A. WAKELIN, *Pres.*
MRS. DORA V. WHEELOCK, *Cor. Sec.*

TENNESSEE CONVENTION CALL.

The thirteenth annual convention of Tennessee W. C. T. U. will be held at McKenzie, October 16, 17 and 18, 1894.

LIDE MERIWETHER, *Pres.*
IDA T. EAST, *Cor. Sec.*

STATE CONVENTIONS, 1894.

SOUTH DAKOTA, Aberdeen, Sept. 6-10.
WASHINGTON EAST, Dayton, Sept. 12, 13.
VIRGINIA, Roanoke, Sept. 20.
MAINE, Auburn, Sept. 25–27.
KENTUCKY, Paducah, Sept. —.
NEBRASKA, Lincoln, Sept. 25–28.
NEW YORK, Jamestown, Oct. 2–4.
IOWA, Marion, Oct. 3–5.
INDIANA, Oct. 5–9.
ILLINOIS, Mt. Vernon, Oct. 11–14.
PENNSYLVANIA, Philadelphia, Oct. 12–16.
TENNESSEE, McKenzie, Oct. 16, 17.
MASSACHUSETTS, Fitchburg, Oct. 16–19.
MISSOURI, Brookfield, Oct. 23–26.

Will other states please add the date and place of their conventions to this roster.

Cor. Secy's Notes.

CONVENTION ITEMS.

The federation of unions at Cleveland, O., is busily at work in preparation for the National W. C. T. U. Convention, to meet November 16-21 inclusive. Mrs. Grace P. Oviatt, 419 Sibley street, is president of the Central union, and chairman railroad committee; Mrs. C. E. Tillinghast, Hotel Kennard, chairman reception committee; Mrs. Alice M. Terrill, 99 Lincoln avenue, chairman entertainment committee; Mrs. S. M. Perkins, 121 Adelbert avenue, chairman finance committee; Mrs. T. R. Doty, 699 Scranton avenue, chairman baggage committee; Mrs. Mary A. Doty, 46 Auburn street, chairman Sabbath service committee, and will also have charge of the post-office department; Miss Luella Bradley, 31 Woodbine street, chairman decorations committee. We believe the convention will be one of unusual interest. Gen. Neal Dow will be with us if the Lord permits. Dr. Bashford, president of Wesleyan University, Delaware, O., will preach the annual sermon; a prayer-meeting will be held daily from 8:30 to 9:30 a. m., and a half hour Bible reading will be given from 11:45 to 12:15 noon, and each meeting will as usual be opened with devotional exercises. Other features of the convention will be given from week to week.

The World's W. C. T. U. biennial convention will be held in London, Eng., in 1895, in connection with the annual convention of the British Women's Temperance Association, probably in the month of June. Arrangements are already being made to insure a large and representative attendance.

MARY A. WOODBRIDGE,

Treasurer's Corner.

Treasurer's Books close November 1.

"An old Crusader" writes: "We in Western Pennsylvania are not in favor of raising the dues, as it would be disastrous to our work, as many of our members are unable to pay dues at present, on account of our public works being closed and hundreds out of employment. If any wish to pay more let them do so, but do not make it compulsory." We are very sorry that our good women are suffering from hard times in Pennsylvania, but they are not alone; every state feels it more or less, and yet we are glad that the general work in Pennsylvania is so planned that it is moving on splendidly. The state treasurer has ordered one thousand blanks, which she has promised to send out to local unions, and when we get these reports we shall know about what the women are doing.

Orders are coming for our "Self-Denial" envelopes and if they could be used in mass-meetings celebrating Miss Willard's or Mrs. Leavitt's birthday, either upon the 28th or the Sundays preceding or following (23d or 30th), many would contribute who do not belong to us and the union would be able to send in a much larger sum. Let the envelopes be placed in each seat with pencils. Let the presiding officer call attention to the object to which the fund will be given and urge each person to contribute, placing gift in envelope and the name, address and the amount upon the envelope, before placing in the collection basket. If these meetings are properly worked up new enthusiasm will be enkindled and a host of new members will be enlisted. If blank cards could be placed in the envelopes for names of those who would join and the pledge read from the platform so that each auditor would know to what they subscribed it would greatly expedite the work.

May we not look for thorough work and great results?

HELEN M. BARKER.

MRS. HELEN M. BARKER, National treasurer, will be at liberty to speak in Rhode Island and Massachusetts during the first half of October. Mrs. Clara C. Hoffman can make one or two engagements for speaking in Ohio, Pennsylvania and New York the third week in September. For terms and dates write to Mrs. M. B. Horning, Room 1116, The Temple, Chicago.

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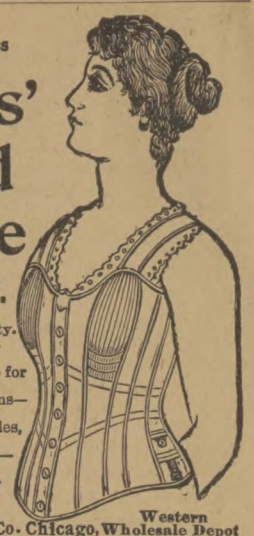

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The British Women's Temperance Ass'n

THE WOMAN'S SIGNAL is thoroughly abreast of the times, and an authority on the advanced movement now everywhere occupying the mind of thinking women. It contains interviews with prominent women; serial stories by well-known authors; Books Worth Reading, by Lady Henry Somerset; social sketches; contributions from Miss Frances E. Willard, and, in all, comprises a timely, up-to-date journal for thoughtful women.

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TWO LITTLE BASKETS.

BY NETTIE H. PELHAM.

(A collection dialogue for two little girls carrying prettily decorated baskets.)

First Girl:

Two little baskets dainty and fine,
That one is yours and this one is mine.
Once they were filled with fairest flowers
That blossomed sweet in the woodland bowers.
But those soon faded, as blossoms will,
And only the baskets are left us still.
Now, baskets, you know, were made to be used,
And these, I am certain, must feel abused
And think we have done them each a wrong
By leaving them idle and empty so long.
We ought to fill them—we really ought,
But how shall we do it? I've looked and sought
And begged for flowers, but all in vain.
They're out of season—yes, that is plain.

Second Girl:

Flowers are out of season? Oh, yes.
But I have a plan you never could guess.
Listen, my dear, and I'll tell you now:
We'll make our primmest, daintiest bow;
With graceful steps, and with sweetest smiles,
We will slowly pass down the church's aisles;
And this is the thing we each will do,
We will stop at the end of every pew
And surely these folks, with right good-will,
Will help us to both our baskets fill.
And soon we shall hear the merry jingle,
As nickels and dimes and quarters mingle,
Till our baskets are filled to the very top
And then, at last, we will gladly stop.

First Girl:

Well, that is a plan that's awfully funny!
But what in the world will we do with the money?
There'll be so much we never can spend it,
Shall we keep it, or give it away, or lend it?

Second Girl:

I'll tell you, my dear, what we will do,
The work of the W. C. T. U.
For many long years has been highly praised.
We will give them the money, when 'tis raised.
Then you and I shall be able to tell
That it will be spent both wisely and well.

Plymouth, Mich.

THE GRUMBLIES AND THE SMILIES.

Oh, there never was yet such a hard-used set!
They have to study, or have to sew,
When every one knows they hate it so,
And mamma is always a-saying "no";
While grandmamma is getting the dreadfulest way
Of asking for something most every day!
At dinner there's nothing that's fit to eat;
And somebody else has the brownest meat—
Or the soup's too hot, or the bread's too dry;
And they never did like that kind of pie.
So they're grumbly and growly,
And sulky and scowly,
Till every one thinks we could get on without them.
Poor Grumblies! I feel so sorry about them!

But who can be glum when the Smilies come?
They are always polite; and errands, they say,
Are never too hard or too far away.
And whether they work or whether they play,
Their faces are bright as a new-coined dime,
And they have just the jolliest kind of a time,
And every one's happy to have them nigh;
For if ever a bit of cloud comes by,
They are whisking it inside out in a minute,
And finding the silvery lining that's in it.
They're funny and sunny, and sweeter than honey,
And always a scattering sunshine about them.
Dear Smilies! Why, how could we live without them.

—*Our Little Men and Women.*

RESTED HIM.

The old man, sitting by the way,
Was weary on that summer day.
A little girl smiled to him there
And shyly came to stroke his hair.
"You are so tired," crooned the child.
"I was," he whispered, "till you smiled."

—*W. J. Lampton, in Godey's.*

DEAR BOYS AND GIRLS:—Let me see, I promised last week to tell you something of the children's pleasures at Chautauqua as I observed them during my recent visit, didn't I? Well, imagine, first of all, a lovely lake. To the inland children, it would seem very wide and beautiful. To the boys and girls accustomed to the great lakes of America, or who live within sound of old ocean's roar, this body of water would appear rather small, for the opposite shore is nearly always distinctly visible even in its widest part. But you would all unite in praising its beauties if you were out rowing in the glow of a beautiful sunset, or steaming over its glassy surface in one of the little steamers which are constantly traveling from one end of the lake to the other.

The shadows and sunshine chase each other over the sloping shores which are sometimes quite obscured in a beautiful blue veil of mist. But when the wind blows hard from the northeast the waves show "white caps" and cast a spray on the beach; sailboats hug the shore and people say, "How very rough the lake is to-day!" This happened several times when I was there, and everybody kept indoors beside the grate fires and wished it would grow pleasant again. But usually this lake is like a gentle child, all smiling and good-natured, whose sullen or angry fits, though very rare, make us long for the sweet spirit to come again to the surface and stay.

Good times at Chautauqua for children, I thought, as I walked along the delightful lake shore, one bright summer morning. Here was a group of boys busy sailing a

small boat which *would* capsize in spite of all they could do. One of their number sat much like this boy in the picture. He could have told them the boat wasn't ballasted right but he was looking very intently just now at a boat crew practising for the next day's regatta. How rhythmically their oars dipped in the water at just the right angle as they moved evenly back and forth on the sliding seats of the long, narrow racing "shell," and the boatswain, holding the rudder, counted aloud the strokes. I stood and watched them some time, too, before proceeding to the north end of the grounds for my visit to the gymnasium.

As I turned to go, I was stopped by an exclamation among the young sailors who were all standing tiptoe on the rocks and poking with a stick at some strange object floating in the water. "What do you s'pose it is?" "Where's its head?" "What a funny fish!" Very much interested I stepped nearer and peering over the boys' shoulders saw a curious thing, at least it was a new sight to me. A small, hungry perch, in seeking its morning meal, had evidently "bitten off more than it could chew," for it had tried to swallow whole a minnow one-fourth as large as itself! And the poor thing looked like a fish with a tail at both ends. It was a good illustration of what greed may lead people, as well as animals, to do.

It didn't take long to point this out to the children, for time was flying, and I knew the exercises at the gymnasium must have begun. On my way I passed a number of sand tents where the little ones were having glorious times. Large piles of sand had been placed upon the lawns; over these were built pretty canopies to keep off the sun and then the babies, and boys and girls too young for kindergarten, were provided with spades and pails, and watched by kind mothers and nurses who saw that no harm came to them in their play. Pale-cheeked city babies and sickly little ones get well and strong in such places as these and grow to the form and stature which God intended. Happy Chautauqua babies!

A few minutes later, from the visitors' gallery in the finely fitted up gymnasium, your Aunt Jane was watching with equal pleasure the drill of the children under their teacher.

The big public exhibition in the great amphitheater (large outdoor place of meeting) was crowded on athletic day, and the boys' and girls' exercises compared well with those of the grown up folks. (I must confess that I liked them best! But perhaps I am partial.)

The principal reason why a vacation in Chautauqua is different from the thousands of places by lake, sea and mountain where rowing, swimming, wading, driving, bicycling, tennis, croquet and all the outdoor pleasures can be had, is that while these things are all provided—the best of the kind—the greater pleasures which come from reading, studying and strengthening the mind as well as the body are here.

There are the children's chorus, the Sunday-school and Bible-classes; the boys' and girls' clubs; the lectures in the numerous halls, which are interesting and plain to boys and girls. (I saw some boys who were so anxious to hear Mr. Frank Beard and see him draw his crayon pictures that they hung like a fringe all around the edge of the big platform. And how they laughed.) Then there's a young people's reading union, with a regular list of books to read each year; and the Chautauqua Congress for big boys who want to know how to be statesmen and serve their country.

Now I have mentioned all I saw, and isn't it inviting enough to make every Cozy Cornerer long for a summer at such a place? Temperance boys and girls are at home in such a spot, for the temperance spirit is strong there. Who can tell me why those who wear the white ribbon love Chautauqua?

Your,

Aunt Jane

NEPHEWS AND NIECES.

I am a little girl fourteen years old. My mother takes THE UNION SIGNAL, and I enjoy reading it very much. I intend to try and answer all the puzzles I possibly can.

Summerside, P. E. Island. MADGE BAKER.

Won't you send in some puzzles of your own, Madge?

I am a temperance boy. I am nine years old. Mamma takes THE UNION SIGNAL. I like to read in the Cozy Corner. I have sent two puzzles.

One of your nephews, CLYDE ALLEN.

Wellsville, N. Y.

Many thanks for your letter and puzzles, little nephew. Send again when you can.

I am a little temperance girl and would like to join your Cozy Corner. I read the cousins' letters and like them. Will some of the Cozy Cornerers please write to me? There is one saloon in our district. I can crack most of the soft-shelled nuts. KATE SMITH.

O'Neals, Madera Co., Cal.

Here is a splendid opportunity for some niece to have the pleasure of a California correspondent. We all hope that one saloon will soon have to go, Kate.

SOFT-SHELLED NUTS.

328.

BEHEADMENT.

The sultry *last* of August time
Has turned to gold the grain;
The bearded *all* is ready now
For scythe and creaking wain.

But may this precious golden grain,
Oh, ne'er be changed to vile,
Degrading whisky, with its blight
Pure manhood to defile.

SOLON.

329.

HIDDEN STATES.

1. The main entrance is on the second floor.
2. Tell Pharaoh I offered him ten chances.
3. Has all the ore gone to the furnace?
4. My sister Mary landed in Savannah yesterday.

E. EARLE ROFFER.

330.

TEMPERANCE PI.

Kolo ont opun het niwe ewhn ti si dre rof ta slat ti tibeth liek a repsnet nad istgehtn leik na dared.

WM. H. COYE.

Einw si a rokmec ogtnrs kdnir si grgnia nda oveehwsrv si ddeievce hreetyb si otn swei. KORLEEN COBB.

Eow tonu mhi hatt evthig hsi higneourb krind.

EDNA DUFF.

On rrddaknu halls rehtiin eth ondkgim fo ehenva.

MAUD DALY.

Send all replies and *original* puzzles to Puzzle Editor THE UNION SIGNAL, the Temple, Chicago, Ill.

ANSWERS TO PUZZLES PUBLISHED AUGUST 2.

321. August.
322. Fowler—flower. Drawer—reward. Space—capes. Leaf—flea.
323. Aunt Jane's Cozy Corner.

Correct answers: Estella Vernon; Fred Denny; Josie Bishop.

Signal Notes.

THERE are compulsory education laws in twelve of the United States.

THE former premier of New South Wales, Sir Henry Parker, is an ardent equal suffragist.

NEW YORK, New Jersey and Massachusetts are states in which voluntary arbitration has succeeded.

THE Chautauqua Literary and Scientific Circle had 2,250 graduates from its reading course last year.

OF every seventeen bicycle lessons given at Chautauqua in its great gallery built for the purpose, fifteen are taken by women.

IT is stated that for sixty years the Hawaiian race has been dying out at the rate of one thousand a year. Only 33,000 natives of Hawaii are now living.

FOUR hundred amendments have been introduced in the New York Constitutional Convention, and the committees have acted adversely on three-quarters of them.

THE *Banner of Asia* announces the petition of the Brahmins of Calcutta for greater protection for girls and the advancement of the age of protection to sixteen years.

THE University of Glasgow has bestowed medical degrees on Misses Marion Gilchrist and A. L. L. Cumming, after a seven years' course. These are the first women doctors in Scotland.

BARON COLERIDGE, Lord Chief Justice of England, declared that nine-tenths of the jails might be closed but for drink, avowing that it was responsible for ninety per cent of crime if not more.

JOHANNESBURG, in the Transvaal, South Africa, has only two groceries where liquor is not sold. There are five hundred bars, one to every fifty people, and the need for temperance work is great.

SEPTEMBER 1st sees the revival of many industries in the United States. The railroads report a great increase in the demand for freight accommodations for the shipping of all kinds of products.

HONOLULU has an educational institution of twenty eight buildings, fully equipped, which was so amply endowed by the good Queen Emma that it can run to the end of time without a fear as to lack of financial support.

THE "model constitution" which forms the basis of union between the Christian Endeavor societies has now been translated into the language of every European country, besides Japan, Arabia, Armenia and Hindoostan.

A GREAT Methodist Episcopal Conference is to be held in Cleveland during the entire month of May, 1896. An assessment has been levied upon the church at large, which will give eighty thousand dollars to be used in defraying the expenses of the six hundred delegates from every Methodist conference upon the globe.

BISHOP VINCENT believes in the equality of men and women and though frankly—but always kindly—opposing women's suffrage, he now says that he would not do so could he be sure that an educational test would be introduced, to sift out the sedimentary vote —as he undoubtedly thinks would have been most desirable in the case of men as well as women.

IN the recent report of the Belfast, Ireland, branch of the Society for the Prevention of Cruelty to Children it was authoritatively stated that ninety per cent, at least, of the cruel wrongs practiced upon helpless children may be traced directly to drunkenness. Seven hundred and sixty-four cases, involving two thousand one hundred and three children, were investigated last year.

MULHALL, the great English statistician, shows that the average annual deficit of the sixteen continental European countries for the past nine years has been $320,000,000. The gross debt of these countries by reason of their expensive armaments maintained in fear of war, is twenty billion dollars. "No wonder," *The Congregationalist* adds, "socialism flourishes and anarchy's fangs protrude."

AN ASTHMA CURE AT LAST.

European physicians and medical journals report a positive cure for Asthma, in the Kola plant, found on the Congo river, West Africa. The Kola Importing Co., 1164 Broadway, New York, are sending free trial cases of the Kola Compound by mail to all sufferers from Asthma, who send name and address on a postal card. A trial costs you nothing.

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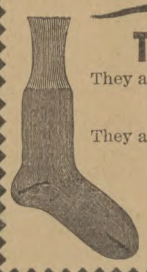
YOU ARE JUDGED

by your house just as much as by your dress. Keep it neat and clean and your reputation will shine. Neglect it and your good name will suffer. Do not think that house-cleaning is too troublesome; it is worth all it costs, especially if you reduce the outlay of time and strength by using SAPOLIO.

Shawknit TRADE MARK The Only Half-Hose



THAT FIT WELL, LOOK WELL, WEAR WELL.

They are the only half-hose that fit well, because they are the only half-hose that are

SO KNITTED AS TO FIT.

They are the only half-hose that look well and wear well, because they are the only half-hose that fit well and because they are made in the

MOST ATTRACTIVE COLOR-EFFECTS and of the BEST YARNS.

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Publisher's Notes.

"Oh, the ribbon, the white, white ribbon,
Seal of service, dissent from sin,
Royal hearts that are beating under it,
Wear the color and sign within."

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The promised reading by

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on "*Not to be ministered unto, but to minister*" is deferred until October.

Price 1 cent each; 50 cents per 100.

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CHEAP EXCURSIONS.

On September 11 and 25 and October 9, 1894, the North-Western Line will sell Home-Seekers' Excursion tickets to points in northwestern Iowa, western Minnesota, North Dakota, South Dakota, Manitoba, Nebraska, Colorado, Wyoming, Utah, Idaho and Montana at exceedingly low rates for the round trip. These tickets will be good for return passage within twenty days from date of sale, and will allow stop-over privileges on going trip in territory to which tickets are sold. For tickets and full information apply to Agents Chicago & North-Western Railway.

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It is a satisfaction to know that "America," a country so blessed in the matter of nature's gifts, is not an iota behind other nations in the matter of Mineral Springs.

Situated in Orange county, Indiana, on the line of the great Monon Route, we have "The Carlsbad of America," French Lick and West Baden Springs. No springs in the world exceed them in curative powers. With ample hotel accommodations and facilities for a variety of indoor and outdoor amusements, it at once presents itself as the place to spend one's vacation. Round trip tickets via the Monon are sold at reduced rates. For further information in regard to the famous resort, address S. B. JONES, C. P. A., or Frank J. Reed, General Passenger Agent, 232 Clark St., Chicago.

RATES TO PITTSBURGH

Will be Reasonable via Pennsylvania Lines for G. A. R. National Encampment.

For six days—from September 5 to 10, inclusive—excursion tickets to Pittsburgh account the G. A. R. National Encampment will be sold at low rates from every ticket station on the Pennsylvania Lines. Tickets will be good returning until September 25, inclusive, and one stop over will be allowed on the return portion. These lines connect the principal cities and towns of Western Pennsylvania, Ohio and Indiana with Pittsburgh, and are the only ones over which through trains from all portions of those states arrive at Union Station, convenient to headquarters, hotels and boarding-houses. They are the main avenues of travel to Pittsburgh from the Great Lakes on the north; the Mississippi River on the west, and the Ohio River on the south. Connecting lines will sell excursion tickets over these direct routes. Any desired information as to rates and time of trains over the Pennsylvania Lines will be cheerfully furnished by H. R. DERING, A. G. P. A.

UNION SIGNAL

AND WORLD'S WHITE RIBBON.

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"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

Volume XX.—No. 36.] CHICAGO, September 13, 1894. [Price $1.00 per Year in Advance

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W. T. P. A., THE TEMPLE, CHICAGO.....

PROCEEDS OF SELF-DENIAL WEEK.

SEPTEMBER 22–28.

All self-denial money will be divided as follows: One-half to the World's W. C. T. U. and one-half to the respective nations in which the money is given. For instance, Canada retains one-half of its gifts and sends the other half to the World's.

MEMBERSHIP DAY.

Membership Day, September 28, crowns the week of Self-Denial—it is the birthday of our leader. Shall we not in token of our loyalty and affection resolve with all our hearts and all our work that we will "double up" the membership by the simple process of addition here outlined? We should like postal card pledges to this end. Send them winging along like doves to their windows. If these cards contain a brief statement of how each one was successful in securing one more member, that would add to the interest and might inspire some other. Send along your cards beginning now, and see if we cannot focus the attention of our comrades, one and all, upon this point of 1+1=2. The uplifted heart asking for help to do this will give just that increment of power that will tide us over into the results we seek, and how much these results will mean in the great aggregate "For God and Home and Every Land."

SINCE OUR LAST ISSUE.

Comte de Paris, grandson of Louis Philippe, King of the French, and an exile in England, died September 7 in London.

Instead of the anticipated deficit, the United States treasury returns for the last two summer months show a surplus of nearly seven million dollars.

The Peary relief expedition sent out by the Philadelphia Geographical Society last June is reported to be safe and well at Godhaven, North Greenland.

The Knights of Pythias have decided that all saloon-keepers, bartenders and professional gamblers will hereafter be ineligible to membership in the order.

Last Saturday the Columbian liberty bell rang before the Lincoln monument in Lincoln Park, Chicago, and afterward was taken to Pittsburg, Pa., to the reunion of the Grand Army of the Republic.

The trial of Eugene Debs and other officials of the American Railway Union for conspiracy in instigating the great strikes commenced in the United States circuit court at Chicago last week, Judge Woods on the bench.

During the ceremonies connected with the unveiling of the monument to his grandfather at Kingsberg, last week, Emperor William remarked that while it was true that the province had been won by the sword, he had pledged his word as Emperor that it should be kept by peace.

IT is to be hoped that preparations for Temperance Sunday, September 23, are going forward with all possible zeal. Mrs. Julia A. Bidwell, National superintendent of Sunday-school work, will furnish programs on application to her at Deposit, N. Y. As this is the last Temperance Sunday of our convention year, it should receive more than usual attention. The September *Young Crusader* furnishes an extra supplement for this occasion.

CHICAGO'S mayor, John P. Hopkins, has given cause for great rejoicing in ordering the city police to destroy all bill boards containing indecent posters. The night of September 6 a large posse of police, armed with lanterns, axes, hatchets and other necessary tools, raided the entire line of an elevated railroad, and utterly demolished the sign boards along the route, committing to deserved destruction the obscene advertising of theaters, variety shows and all manner of objectionable literature. Any one making an attempt to replace these signs will be arrested and prosecuted. Let all the people say, Amen.

OUR editor-in-chief has sent her new subscription with one dollar, promised in her lithograph letter on the first page of THE UNION SIGNAL, August 30. Accompanying this was another subscription secured by our valued contributor, Miss Mary Lathbury. Mrs. Woodbridge has handed in four of the seven subscribers which she has pledged herself to secure—one for each day of Self-Denial Week. One of the head workers in the business department has redeemed her promise for one subscriber and all the white-ribboners in the Temple will turn in at least one new name before the National Convention. Subscriptions from outside are beginning to cheer our hearts. Next week we will let our readers glance into some of the letters which accompany these new names. "It's dogged as does it."

MRS. HAUSER, our ex-president of the W. C. T. U. in India, has issued an attractive circular which we here epitomize. Mrs. Hauser is to give a costume entertainment before several state conventions in the expectation that she will not only meet her own expenses but put some money in the purse of the state and the World's W. C. T. U. She is trying to raise enough money to pay the salary of Mrs. Phillips, of Calcutta, an admirable white-ribboner, who is her successor as president. It may not be clearly understood as yet that Mrs. Hauser has been appointed to raise a fund for the work of the World's W. C. T. U. and by means of this exhibition it is believed that she can do so. Mrs. Hauser has lived fifteen years in India and has written several books on that country. She is a woman of the highest character, and enjoys the confidence of our best workers in India.

THE associated press having scattered abroad the absurd story that because Miss Willard had declared herself a friend of labor, she had deserted the Prohibition party and joined the Populists, we give her own version of the question in an extract from a private letter: "As to the announcement that while a pronounced Prohibitionist, I am in strong sympathy with the views and spirit of the labor party, I am amused to think how very important I must be when the party does not seem at all aware that this has been true of me for many years, and that I have asserted it in my annual addresses, articles for the press, leaflets, etc.; also, that in 1892 I was chosen by the labor party as vice-president of its great convention in St. Louis. The Prohibition and labor parties have almost everything in common and ought to try to coöperate. This has been my belief for years, and now to have the labor papers come out and say that I have just begun to perceive that economic conditions of wage-earners have much to do with the drinking habit is a form of sarcasm that proves to me how little real influence I have one way or another. But 'so mote it be.'"

DR. PARKHURST has returned to his work in New York city, after a three months' holiday in Europe. He did not hesitate to express himself as dissatisfied with the results of the Lexow committee investigation of police corruption, and asserts, with authority, that the commissioners themselves as well as a few captains and sergeants should be dismissed, saying truly, "Those men must have known of the corrupt practices of the captains whom they have now disciplined long before I did. If they did not they were negligent in performance of duty. If they did they were acting in collusion with those captains and should be disciplined themselves." Dr. Parkhurst intends to continue his fight for municipal purification, and upon the re-convening of the Lexow committee will submit evidence of a more startling and positive nature than any yet produced. He builds all hope of "salvation from Tammany corruption" in the renunciation of partisar preferences.

A RIDICULOUS charge was circulated through the press last week to the effect that our National President drank wine at the hotel dinner table at Chautauqua, during her recent visit. While believing the slander too absurd to notice, we asked Miss Willard if she desired to make any reply and in response came the following statement, whose very simplicity is its greatest virtue: "Two bottles of the pure juice of the grape were given to Lady Henry Somerset and me by a teetotal doctor of divinity and we tested it at dinner; that is all there is in the talk. Perhaps the fact that in England our temperance people make a specialty of unfermented drinks caused me to be less on my guard against gainsayers, but it never crossed my mind that my action could be questioned until I saw the report in Cleveland papers. On no account would I wound the sensibilities of any white-ribboner or give aid and comfort to the enemy, and therefore I shall be very careful about grape juice in future." Miss Willard might have added that the W. C. T. U. has always advocated the use of fresh fruit juice as a wholesome and nourishing drink, and that her pronounced position on total abstinence from alcoholic drinks should be sufficient defence to such an unwarranted charge.

JUST as we go to press comes a letter from President Bashford, of Ohio Wesleyan University, describing the effect of Mr. Woolley's address, "Copartnership of Piety and Piracy," as delivered before the Cincinnati Methodist Conference, September 7. Dr. Bashford writes: "John G. Woolley's address was a most brilliant and eloquent argument for prohibition as to the duty of the Christian voter, to which I ever listened. It produced a profound impression on the audience. I never saw men stirred more deeply. The discussion lasted until after midnight in many groups of ministers and citizens. The Republicans conceded that it was the strongest plea for prohibitory political action to which they ever listened, but contended that Mr. Woolley had no more right to make such an argument on that platform, than would a Republican or a Democrat to make an argument for his party if invited to address the Conference. The Prohibitionists declared that the only question as to the propriety of the address was whether or not Christianity demands political opposition to the saloon. If it does, then Mr. Woolley was bound as a Christian statesman to say so. I think the latter view prevailed among many thoughtful and candid men, and I believe that scores will never lend their political influence again to any party which licenses the saloon. The address combines the relentless logic of Finch, the wit of Holmes and the classic finish of Phillips." Every reader will turn with special interest to pages 3 and 4 of this issue, where this remarkable speech will be found in full. It may be procured from us in leaflet form for ninety cents a hundred, in convenient form for circulation in public meetings, also for insertion in private lettets.

THE GOLDEN-ROD.

BY E. E. V.

When summer suns are brightest,
When summer winds are lightest,
And tallest grasses nod;
To grace the dusty heather,
To bloom in any weather,
Comes then the golden-rod.

New Douglas, Ill.

DR. BUCKLEY ON EQUAL SUFFRAGE.

BY ALICE STONE BLACKWELL.

The casting of a vote is essentially the expression of a choice, rather than the issuing of a command. True, the result of the election is authoritative; but the taking part in it, along with a thousand other persons on an equal footing, has not enough of the "imperative mood" in it to develop an imperious spirit in any normal woman.

Such a spirit would seem much more likely to be developed by the habitual exercise of direct personal authority. Yet this is exercised by a multitude of women, without objection from any one. It is exercised by mothers among their children, by women teachers, by women who are presidents of societies, and by women who are at the head of large charitable and benevolent institutions. In most cases it does not make them arrogant and domineering in their private life. If a woman can exercise direct government without producing this result, it is hardly likely to be produced by the exercise of the much more impersonal and more diffused authority involved in the suffrage.

The exercise even of direct personal authority by a woman is not always disagreeable to a man, as Dr. Buckley seems to think. If he regards her authority as legitimate he does not resent it; and if he happens to like the woman, he is apt to obey her with more satisfaction and enthusiasm than he would obey a man in the same position. This is shown in the case of able and popular queens. To cite a conspicuous and modern instance, it is shown on a large scale in the Salvation Army. Many women are "captains," "lieutenants," etc., and they are obeyed by their soldiers as heartily and unhesitatingly as are the male officers—often more so. A military man in England objected strongly to having women called by these titles in the Salvation Army. He was advised to accompany the "captain" of the Salvation Army corps in his town upon her rounds for a day. He did so; and having seen how implicitly hundreds of rough men obeyed her, he said at the day's end, "She *is* a captain, and there is no reason why she should not be called so."

Dr. Buckley says that "to govern in the state" (*i. e.*, to share in the government of the state) "would unfit woman for her position in the family." That depends a good deal upon what her position in the family is to be. If a woman has a share of authority in the state, she may wish to have a share of authority in the family. But ought she not to have it, and does she not have it already, in well-regulated families? I knew of a family where the father, strongly imbued with the idea that any exercise of authority by women was unbecoming, instructed his young son that he need not obey his mother; that he was to take his orders from his father alone. If his mother wanted him to do anything, she must "persuade" his father to tell him to do it. The family was not happy, and the boy turned out badly. Our republic is now conducted upon the principle of that family; and the results are unsatisfactory. But the average American family is not governed in that one-sided way. Neither do the best American families answer to Dr. Buckley's conception of the ideal family—one in which the husband is to do all the "determining" and the wife is either to "coalesce in the determining tendency of her husband," or get her own way by coaxing. In the happiest and most sensible families, husband and wife consult together over all important questions, and the views and wishes of the wife are habitually taken into account in arriving at a decision,—not as an exceptional instance of favor and indulgence, but as a matter of course, because the husband is enlightened and fair-minded enough to see that it is right. The number of such homes is increasing, and the despotic family is steadily and inevitably giving place to the democratic family, to the advantage of all concerned. To grant equal suffrage is simply to bring the government of the state into line with the government of the best homes.

If equal suffrage developed in women a domineering spirit, incompatible with family comfort, and made them "feel their position in the home an insupportable restraint," it would, of course, increase the number of divorces. Dr. Buckley stoutly predicts that it will inevitably do so. This is a practical test, and if the test fails, Dr. Buckley's theory fails with it. Upon this phase of the question the United States census and the marriage and divorce reports give us some light. Full suffrage was extended to the women of Wyoming in 1869. During the twenty years from 1870 to 1890, in the United States at large, divorce increased three times as fast as the population. In the group of Western states, omitting Wyoming, it increased almost four times as fast as the population. In Wyoming it increased only about half as fast as the population.

"Professor," said a student in the botany class, "is there any way of telling with positive certainty whether this is a mushroom or a toadstool?" "Yes," answered the professor, "eat it. If it is a mushroom, you will live; if it is a toadstool, you will die." There is no test so infallible as the test of experiment.

Dr. Buckley tries to weaken the force of the experiment in Wyoming by pointing out that in 1890 the state had a population of only sixty thousand seven hundred and five. But eating poisonous toadstools would kill a small number of persons as certainly as a large number. If equal suffrage was the unnatural and essentially pernicious principle that Dr. Buckley thinks, it would make trouble in a community where homes are numbered by tens of thousands as inevitably as in one where they are numbered by hundreds of thousands. An ounce of experiment is worth a ton of theory.

(*To be continued.*)

Boston, Mass.

SOME OF OUR WOMEN.

II.

Mrs. Freeborn Johnson.

BY A. P. M.

The oldest woman and the oldest member of the Woman's Christian Temperance Union of Providence, R. I., is Mrs. Freeborn Johnson. When the state union was organized in 1874, Mrs. Annie Wittenmyer, then president of the National society, being present, a discussion arose as to the name of the new society. Several were suggested, discussed and rejected.

At last Mrs. Johnson said: "If ever the liquor traffic is wiped out it will be by the united efforts of *Christian* women. Let us show our colors and let the world know it is the *Christian* women who are fighting this foe, and in the name of Christ we shall conquer."

Some argued against the word Christian, believing that it would debar good women who might join and do good work; others felt that the name would arouse prejudice against the society. Christian sentiment, however, prevailed; the spirit of prayer was breathed upon that audience of earnest women and when Mrs. Johnson rose to move, in the fear of God and in the name of Christ, that the society be called "the Women's *Christian* Temperance Union," all seemed impressed with the significance and appropriateness of the name, and it was heartily and unanimously adopted.

Mrs. Wittenmyer seemed satisfied that this was the title which the National organization must also adopt. To Mrs. Johnson, therefore, belongs the honor of the name of the grandest organization of women the world has yet seen.

Mrs. Johnson subscribed for the first issue of *Our Union* and has continued to the present time a subscriber and constant, appreciative reader of THE UNION SIGNAL.

When Mrs. Carse first projected the stupendous thought and plan of the W. C. T. U. Temple, Mrs. Johnson followed every step with glad anticipation and with prayer. She also resolved that of *her own life* should be given her offering.

Mr. Freeborn Johnson is a worthy consort of such a woman; appreciating the thought of personal service, he agreed to pay a stipulated sum for domestic work which Mrs. Johnson should perform until the one hundred dollars should have been earned necessary to place her name upon the Rhode Island tablet in the Temple.

This has been done while in her eighty-fifth year, and suffering from a fall which caused constant pain, having broken several ribs. In addition she has had the care of her husband, a rheumatic invalid. This noble act will be better understood when it is known that it was purely voluntary, as Mr. Johnson is a gentleman of considerable wealth, and benevolent withal. April 26, Mrs. Johnson left her home for the first time since October, went to the bank—not willing that any one else should do it for her—drew the precious one hundred dollars and forwarded it to the treasurer of the Temple fund, thanking God from a glad heart that she has been spared to complete the task.

Mr. and Mrs. Johnson were noted for their staunch abolition principles in the early days, withdrawing from the Methodist Church because the pastor requested the brethren to refrain from offering prayer in public for the anti-slavery cause. In the last election—April—Mr. Johnson was strongly inclined to repeat the old record by withdrawing from the Congregational church because some of the leading members voted with the old parties and not with the Prohibition party. Though advanced in years, Mr. Johnson is in the foremost rank of reform. It is inspiring to see this aged couple keep step with current thought, the eye kindling with enthusiasm as they discuss the latest movement of the temperance forces in the field.

Many women much younger will do well to emulate such a spirit of sacrifice for the cause of "Home and Every Land," as Mrs. Johnson has shown these many years. She was one of the number who engaged in presenting the first petition to the General Assembly asking for "no-license," in 1873, before the state union was organized. A company of Christian temperance women went down to Newport to the May meeting of the Assembly. Gov. C. C. Van Zandt—just now deceased—was president of the Senate. The movement was unprecedented and unpopular. After a heated discussion the vote resulted in a tie! The women *knew* the man whose duty it was to cast the deciding vote; they trembled and devoutly prayed for Divine power to open the eyes and move the heart of the governor. His own story is thrilling. He said: "When I saw the responsibility which had suddenly brought upon me a decision of the important question, a strange feeling came over me; the present seemed banished; the past rose like a panorama; I saw pass in order before me the scenes of my boyhood and young companions; several had filled drunkard's graves and left broken-hearted parents. I saw the wrecks strewn all along my path; I knew rum had done it all; I knew license was wrong in principle, and yet all my life had given my vote for it. And now, my vision cleared, the gavel fell, and the women gained their first petition almost by a miracle."

Thus has Mrs. Johnson been identified with every movement in the cause of temperance in our "little Rhody." Providence union is proud to give her a place as honorary president. May her mantle fall upon one worthy when she may rest from her labors.

Providence, R. I.

AMERICANISM IN FINANCE.

I.

BY LUCINDA B. CHANDLER.

What would be an American system of finance? To apply the American principle to all that constitutes the financial system of this country. What is the American principle? Is it not that the just ordering of all the people's affairs inheres in man's constitutional right to choose how his affairs shall be ordered? In the language of the immortal document, all mankind are by virtue of their human quality endowed with inalienable rights,—the right to life, liberty and happiness. The right to life involves the right to the means of subsistence. Nature has provided the resources which afford subsistence to man, on the condition that he work. Consequently the fact that subsistence is gained primarily only through the application of human energy to natural resources, proves that labor is the right relation of man to the means of subsistence.

This being the true relation of man to his means of subsistence it follows that any individuals or classes of individuals who attempt to obtain subsistence without labor are in some way appropriating to themselves the product of the labor of others. *For labor*, the energy and skill of man *alone produces* what feeds, clothes, shelters and sup-

plies physical needs, and what ministers to the finer tastes and artistic faculties of mankind. This gives to labor not only supreme dignity, but the supreme right to control the political and economic systems and agencies by which the conditions of labor affect subsistence.

Nature says *work*, and be sheltered, clothed, fed, and delighted with the creations of art, of beauty, of the brain, and all that gives happiness. As no man can by his own labor supply himself with each and every product that ministers to his need and happiness, an exchange of products becomes a need.

From this necessity sprang the idea of something to represent the value of products and by which their exchange could be effected without a movement of each and all the products to be exchanged. Money was invented to be the instrument of exchange. Had money never been made by the selfish greed of man to serve any other purpose than the exchange of products, and to facilitate the increase of products by the promotion of enterprise, it would have been a beneficent agency, and served to enhance human welfare.

The American principle of equal opportunity, if applied to our financial system, would make money serve all the people for the good of each and all. But we have the money huckster, the dealer in money, and a non-producer. This feature of our financial system belongs to the barbarism and despotism of the old crude civilizations, in which autocracy and the superior prerogative of a class are recognized as a rightful part of political economy.

The feudal lord and the slave catcher and slave owner compelled the worker, who had been first deprived of his liberty by force, to contribute the product of his labor to his master's subsistence and accumulations. He did this by physical might and the savagery of war, brutality and despotism. The function of the world's financial system, which gives the money huckster the power to draw from the productive energy of labor an increase of his commodity, money, is but another phase of the same spirit of compelling the productive laborer to contribute to the non-producer. Money cannot work, and except it is made of use to human needs *by the labor of man*, can add nothing to the total product of wealth.

The prerogative of money to confiscate the productive energy of labor and make the laborer contribute to the subsistence and accumulations of the non-productive owner of money is only less cruel, brutal and savage than the confiscation of labor by the prerogative of kings and feudal barons, slave catchers and slave owners.

Usury and bonded indebtedness are another form of slavery, and have no rightful place in this country.

Americanism is the welfare of all the people. Americanism is equal opportunity for all. Americanism is justice. Americanism has no political or economic classes. The American citizen of these United States who has a superior endowment of heredity and of brains, has the same and only the same political right of any and all citizens, according to the letter and spirit of our charter of liberty.

There is no guarantee or suggestion in the constitution that a person of superior business capacity and talent for enterprise or accumulation shall enjoy special privileges. Moreover, it is contrary to the spirit and the letter of that precious compact. Our constitution was not framed on the Hamiltonian idea that the most competent should rule, but on the Jeffersonian idea that all the people should have an equal voice in ruling themselves.

Americanism in economics is making conditions for industry, and the transportation and exchange of the products of industry, the best that will insure to the laborer the product of his toil. The financial system that admits of the individual money dealer who can charge and legally collect usury, is a system that defeats the first principle of Americanism, the promotion of the general welfare. Admitting that any amount of use for money is right, which is not admissible from the standpoint of justice and the nature of things—the measure of that use, or interest, as it is termed, can, in justice, be only in the same proportion as is the natural increase of wealth.

Cambridgeport, Mass.

(*To be continued.*)

"He is best and purest who pardons others as if he himself sinned daily, but avoids sinning as if he never pardoned."

When a great social question presses for settlement it is only for a little while that the voice of reason can be heard. The masses of men hardly think at any time. It is difficult even in sober moments to get them to calmly reason. But when passion is roused, then they are like a herd of stampeded bulls. I do not fear that present social adjustments can continue. That is impossible. What I fear is that the dams may hold till the flood rises to fury. What I fear is that dogged resistance on one side may kindle a passionate sense of wrong on the other. What I fear are the demagogues and the accidents.—*Henry George.*

COPARTNERSHIP OF PIETY AND PIRACY.*

BY JOHN G. WOOLLEY.

If my heart were the speaker to-day, you should not want for eloquence. I was born into this church, in this conference, as were also my father and my mother. The bones of my grandparents lie in this soil. Here my school days began and ended; here I found and married the bravest woman in the world.

From Collinsville, my birthplace, to Wilmington, has been a long journey, terrible in its waste, and losses, awful in its disappointments and perils, unspeakable in its heart aches; but I have come back, back from traveling in far countries, back from riotous living, back from husks and shame and swine. Graves do not run to meet one, but there are voices in your eyes that bid me welcome.

Doubtless some of you remember my parents and my sister who lived at Seven Mile. They, too, have gone a long journey and they will not come back again,—but I shall go to them.

I did not offer myself to speak to you. Your committee has invited me to come and say something about the saloon. It was not easy to come, but if it had been much more difficult I should have accepted the invitation, for with respect to the cause—for which I am so glad and proud to stand, or any noble labor—almost the nearest thing to victory is the Methodist Church; and as touching myself personally, I know of nothing more like fame than being counted fit to direct, for a space, the thought and prayer of the Cincinnati conference upon this greatest reform of these greatest days.

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I will get about my errand directly. If I speak with unconventional plainness you will be patient with me, for my heart hurts, and you would not wonder if I were to tell you all. I will not; it is a long story, pitiful, sinful, but it *ends* well,—a great point in a story.

I have the advantage, or disadvantage, of not knowing how a single man in the Conference votes. But the matter is political, and I for one, am very glad of it, and hope and expect that it will perplex, derange and engross politics until the right wins; for, of the future peace, prosperity and perpetuity of this country, "other political foundation can no man lay than is laid in Jesus Christ," the infinite victim and enemy of the liquor traffic.

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The time seems inauspicious for a calm survey of the subject. The country is feverish, the great parties are on tiptoe, one of expectancy of victory, the other of apprehension of defeat, and the saloon has *votes to let*, and the candidate or party that gets them must insure or ignore the life of the saloon.

The drink devil has taken the Republican Christian up into a very high mountain and shown him the electoral vote of all the northern states of the Union and said, "All these will I give you if you will simply ignore me in politics."

And he has appeared to the Democratic Christian in the wilderness, faint, hungry and confused, and said, "All you have to do is to 'say the word' and the saloon vote, the rocks and shards and wreckage of the blackest wilderness and woe of life, shall be loaves and fishes and spoils and power for you."

And he has taken labor to the brink of ruin and said, "Cast thyself down and tempt capital to play the angel and fly to succor you."

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This happens at a time when conscience is politically voiceless except in the mouth of the dwarfish and sharp-tongued prohibitory party, which makes it difficult for me to speak frankly and yet avoid the charge of being a promoter of a party propagand. I am not that, as you shall see, but I intend to speak the plain, unvarnished truth without fear or favor of any man or any party.

The naked truth is an awesome thing if one is unaccustomed to it, or of a prudish turn, and there is something in our political atmosphere that makes many excellent people so skittish that it is well-nigh impossible to get them to stand while it passes; and others get used to it so easily that they seem scarcely to see it at all. On this account I am constrained to be as plain as poverty, but as unpartisan as alcohol and as unsectarian as sin.

There is great confusion as to what *is* partisan. Doubtless if one were to speak in Tammany Hall from the text, "Thou shalt not steal," he would be thought offensively partisan,—and perhaps it would be so.

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Let us, to begin with, be perfectly frank and very charitable, but let it be the understanding that this train will run into anything that is "on the track." Truth crosses the highways of this world "at grade," neither burrows nor balloons, rings no bell, blows no whistle, has no flagmen, semaphores, block-systems, nor colored lights, and if your party balks to-day on a crossing, you would better dismount no matter though it be "a thoroughbred" with a matchless "record"; or, if you get your feelings hurt, lay it, in simple justice, to your own contributory negligence.

The track is laid, I did not lay it; the wire is overhead, I did not stretch it. I lift up my soul in silent prayer, as a trolley, turn on the current for all there is in it of light or power, set the rheostat wide open and throw the crank away.

I should offend against your intelligence, insult the church of our fathers, and prove my personal inadequacy for this task so graciously assigned and this privilege so gratefully acknowledged, if in this presence I should spend a minute in the threadbare and obsolete business of denouncing the liquor traffic. Compared to that, it were a thing of deep philosophy to carry coals to Newcastle. One can almost pity the saloon, it is so unanimously despised, and there is no depth of its awful work that the Methodist Church has not sounded. There is no wound that it has made into which the Methodist Church has not tried to pour its precious sweet wine and oil.

There is no need to go back of the record. "The liquor traffic can never be licensed without sin;" that is the Methodist interpretation of the voice of God, and the finest sentence in the language of this reform,—so far. Of the colors she flies and her status upon the technically moral aspect of the subject, the Methodist Church may well be proud. No Methodist man deals in the drink except some very careful or very negligent physicians, some belated druggists or greedy pharmaceutical hypocrites, and our homes are clean in the main. No alcoholic sacrament, so far as I know, jeopards a redeemed drunkard in a Methodist Church, but on election day the "visible church" becomes "*invisible*" and drowses like a chameleon upon the bar of the saloon; for saloons are creatures of license, licenses are creatures of law, laws are creatures of legislatures, legislatures are creatures of political parties, and the parties that stand for license, or non-intervention, contain ninety per cent of the Methodist vote.

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Now, if I were going to use any anæsthetic, here is the place to administer it, for I am about to say something very disagreeable. It is easy, tempting in fact, to say handsome things about the attitude of the Methodist Church upon this subject, but it is time the truth be spoken. We have for so long called it a prohibition church that we have almost come to believe it; as we cannot afford to believe a lie, let us take an account of stock, and get at the "truth in the inward parts."

First, The *corporation*, that soulless, bodiless, ineffectual phantom—the legal fiction that has no voice but its seal, and can speak only into warm wax—while sincerity means *sine cera*—without wax — the *technical* "church," that might, by some defective notice or other functional lapse, die and be dead a thousand years, and its closest adherent never suspect the fact,—*that*, is for Prohibition.

Second, The woman membership, the motherhood, wifehood, sisterhood, the chief at suffering and praying and paying, the industrially efficient but politically submerged and voteless four-fifths of the church,—*that*, is for Prohibition.

And last and least the small, active, ineffectual, pestiferous minority who habitually throw their votes away,—*that*, is for Prohibition.

But the great, practical, influential, respectable, masterful, voting church is the unswerving, intolerant, unreasoning, incorrigible patron of license, in moral, legal, political, civil and criminal effect.

I should be a great fool, by making that statement, to cancel my welcome among you and banish any hope of good by my coming, if it were not true, and though it *be true*, I am well aware I shall hardly escape the accusation of malignity to the church, but I really honor her and you by going straight at the bones of the subject.

I speak the simple truth when I say that if the average Methodist man were to go gunning for the enemies of the church, he would be rather more liable to shoot a Prohibitionist than a saloon-keeper.

I ought not to assert that carelessly, but I do it by a process learned from my mother, many years ago, under circumstances so impressive as to admit of no doubt of its fundamental correctness. When I came home undrowned, but with my hair wet, and my shirt wrong side out, and testified at the inquest that I had not been near the river, she invariably held, upon the weight of the evidence, that while I had been mercifully preserved by a kind Providence from a watery grave, there were basic defects in my method of approaching truth. Her system had its drawbacks, doubtless, but I know from private advices not to be gainsaid, that she rarely arrived at an untenable position.

Our splendid declarations are the compositions of extreme men against which the spirit and traditions of Methodism forbid the more conservative to fight, but do not express the real present sentiment of the body, which is approximately this: The liquor traffic can never be licensed without sin; but on the other hand, the Republi-

*Delivered before the Cincinnati M. E. Conference, Sept. 6, 1894.

can party can never be kept alive without license; therefore sin under protest, but stay with the majority, "for if any man sin he has an advocate with the Father"; "for it must needs be that offenses come, and woe unto him by whom they come"; but once they *have* come, license the villain until you can kill him by his own vote. That, as I understand it, is a kind of ecclesiastical echo of the Republican party, and it is contemptible for the Methodist Church to be an echo of anything but the voice of God.

There are several answers to this. First: That the Methodist church *does* mean what it says, but that its deliverances must receive a reasonable interpretation; that it is impossible immediately to promulgate or enforce the right in this behalf, that while the Republican party is not openly committed to prohibition, but is, speaking in general terms, a license party, it yet contains a great majority of the prohibition sentiment, and has done more than any other party for that cause in a local way; that its general trend and outlook are in the direction of ultimate prohibition; that Democratic success is a thing greatly to be dreaded, not only on this one account but many others, and that, therefore, the real, sincere meaning of the resolutions, as well as the plain duty of the church, is to maintain the somewhat, though insufficiently, advanced position of the Republican party by its votes, until by its precepts, it can build up the public sentiment to the height of covering at one stride the distance between the high-priced harlotry of Republican-party virtue and the sanctified purity of Methodist desire. That, in short, the business of the church is to *educate* the Republican party to prohibition, and I say frankly, I think that might be done, but not with such a teacher. A Christianity that consents when sinners entice it will never convert them from error. A judge who takes bribes openly can never hope to bring about a pure judiciary; and putting the whole subject on the single basis of education, I say that a Christian man—clergyman or layman—is guilty of abominable impudence teaching the world in general to vote the way he *does not* in particular. A Republican preacher can lead his flock no higher, politically, than Republican politics, and that is no higher than a dramseller can reach standing flat-footed. The utmost of a Democratic preacher's power, politically, is to make Democrats. The man who is to teach prohibition to the world must be a *prohibitionist*, brain, brawn and ballot. And the great problem for the church is to get *fit* to preach Christ to the political parties.

Here is food for reflection. Do not be angry at me; it is not worth while. Think it over. The weight and brains and votes of the Methodist Church from the bishops to the last class of probationers is in favor of the Republican party, and the Republican party's *nightmare* is the dread of growing too decent to be congenial to saloon-keepers. My charge against it is not perfidy, so much as *superfidy*, or in other words, not so much that it has betrayed the church as that it has won and deserved the abiding confidence of the liquor traffic. Every Republican platform this autumn declares or will declare for a licensed saloon in terms as clear as language can invent; for in the light of blazing property fired by drink-crazed mobs, and flaming hell-fire of drink curling around the pyres of martyred loves and pillaged homes, in the light of our criminal records, the reports of the commissioner of internal revenue, the teaching of the schools, the voices of the pulpit and the press, the agitations of the Salvation Army and the temperance societies, the petitions of the people aghast at the copartnership of piety and piracy under license laws, *Silence in a platform is only another spelling of saloon.*

Every Republican state ticket this autumn and the national ticket two years hence will nominate in a blank space—white in the glare of campaign flambeaux, but black as Erebus in the white light of truth—its perennial but nameless candidate, the saloon.

Vote for it if you will, and I'll not rail at you, but, God helping me, you shall never again say you did not *think* about it; and as for me I make no claim of being cast in an heroic mold, but I would let this right hand rot in stocks or be gnawed off by rats before I would vote for it.

I say nothing about the Democratic party; it bids openly and above board for the support of the criminal classes; but whichever party of the two mounts the people's throne, the double-faced bawd of modern Babylon—the liquor traffic—dons the civic purple, too, and carries on her damnable commerce in the very sittings of the courts of law.

Prophets of God have come and gone, and lain in the horrid limbo of public obloquy, and gone to political and social death for meddling with the hideous concubinage of crime and power. Upon election days the saloon, eldest-born daughter of the scarlet consort, dances before the sovereign, who, blazing with lust and the delights of power, calls the dancer and says: "Ask of me whatsoever thou wilt and I will give it"; and she replies, instructed by her mother, "Bring me the head of a Clinton B. Fisk upon a charger,"—*and the voting church*, except a handful of despised fanatics, *attend the executioner, and do his bidding, and cry "Long live Herodias!"*

. . . . . .

Do you resent my saying that? It is easy to settle. Look at this state; you have here Republicanism and Methodism, both at their best, and the top-notch of your progress makes the state accessory both before and after the fact to every saloon in Ohio.

The events of your last legislature are very pertinent and perfectly familiar to you all. The legislature was Republican three to one. The governor was a Republican and a Methodist. The church was practicably unanimous in presenting the Haskell bill. It was a very modest request; it could, in fact, scarcely be called *temperance* legislation, but a slight reform, in the interest of local liberty and peace and order. What *was* it, that was asked of the legislature? Only this, that in localities where public sentiment had risen to the level of the Methodist doctrine on this subject, the people, in the exercise of local self-government, might prohibit saloons.

Who asked that? Christian Ohio asked that of Republican Ohio. Ohio women and children asked that of Ohio men. The face of Jesus Christ in the haggard and hopeless features of Ohio drunkards asked that of Ohio's strong men. The hands of the Son of God were ready raised to speak a benediction on the statute.

Who was opposed? Every saloon-keeper, every brewer, every distiller, every gambler, every brothel keeper, every criminal of low and high degree.

What came of it? Nothing. Was it forgotten? No! Crowded out by press of public business? No! It was strangled! By Democrats? No. By the party and for the sake of the party to which Methodist Ohio pins its utter faith.

There must have been powerful reasons? Yes, one: Representative Locke, of Madison, made it so plain that a wayfaring man, though a member of the legislature, need make no mistake. He said: "It will be suicide to the Republican party," and I am free to say that when a party like that shrinks from or postpones suicide the Methodist vote ought to kill it. The bill was right and just, and the people wanted it, but to pass it meant that the saloon vote of Ohio would be lost to the party in power. Gentlemen, a party that cannot afford to offend the saloon cannot serve the Methodist Church without sin.

The answer to that is that this action was temporary, and that the subject will be treated differently when conditions are less strained. When will they be less strained? Do you expect to increase the majority in the legislature? What increase over "three to one" should you say would make it safe to do right in the Ohio legislature?

. . . . . .

Dear friends, a party that denies the right, even temporarily, is *generally* unreliable. The politics that musters the Methodist vote must have something more than brave or honest qualms at *intervals*.

Let no one say I malign the Republican party. I do not. I think it has been honester and braver than the voting Methodist Church, in proportion to its professions. It has never claimed to be in sympathy with the church's resolutions, and has simply gone its way using nothing more than the finesse that was necessary to its end—office—and not contrary to political morality upon its lowest planes. It is a humiliating thought that the parties who require to keep the saloon and the church together with them have to bait the saloon but the church *follows;* and that while we put prohibition at the front of our political creed, we entrust it to a party that will not *touch* it. I make no charge against the Republican party. If I say a woman is no gentleman, I make no criticism, but state a fact.

Your Republican leaders are not Prohibitionists. Senator Sherman certainly is not. Governor Foraker is frankly opposed to it and has declared in favor of "eternal regulation." Governor McKinley I have never heard of in this connection. I make no railing accusation. You admire and love your governor, and you do well; but if he has in his heart hatred of the saloon, he must smother it, though it split him, or be out of the race of Republican presidents. I was about to write him a letter asking him to state his position for me to use here to-day, but I refrained, because it seemed like taking a mean advantage of a good man in a trying time. But I believe devoutly that if he should to-day stand forth from among the pigmy swarm that spins its despicable webs about him and say, "I am a Christian man, I am for protecting America from the invasions of European criminals and paupers; I am for protecting American labor from competition with the underpaid and underfed labor of other countries; I am for the protection of American capital in a fair show against the immemorial plants of foreign lands; I am for the absolute freedom and purity of the ballot-box; I am for the prompt and effectual enforcement of law; I am for protecting the honor of the land, and her youth, and her homes by the flaying and pulverizing of the liquor traffic," he would yet sit at the head of the nation's table, and honor himself and the memory of Rutherford B. and Lucy Hayes in serving water to the diplomatic guests, and wear as kingly a diadem in his country's gratitude as Lincoln, Grant or Garfield wear in its memory.

The Methodist Church ought to demand a party that a saloon-keeper could consistently hate, and candidates that would scorn to win an office by stifling an honest thought, intelligent enough to see an enemy and brave enough to meet him.

Some one is sure to think that I am forcing upon you the claims of the Prohibition party. On the contrary, although I am a loyal member of it, I am ready to leave it this minute to join the Christian manhood and womanhood of this nation in a new party, provided only it be in favor of prohibition and brave enough to say so; but, so help me God, I will never take orders from a dumb general, nor join the standard of a coward, nor vote for any man for office who has not plainly spoken out and spoken loudly on this subject. All the accusations you can lay against the Prohibition party of prematureness, shrewish temper, anything, I will confess, or stand mute and help you obliterate it, if you will only raise the Methodist colors some place else *and get under them*, or I will gladly return to the Republican party just as it is, if it will plainly pledge itself to withdraw the sanction of law from the liquor traffic.

I have no pet theories as to the necessity of new parties, but Christian politics must have some place to *stay*, and some means of expressing Methodist piety in continuous pressure. Natural gas has great capacities of illumination but is apt to *blow itself out.* Church resolutions are like that. What we want is a *burner*. "No man lighteth a candle and putteth it under a bushel." If he does people think him a fool, and if he should justify his conduct by offering to prove that it was a true, standard, perfect bushel, they would be sure he was.

We have a candle. We must put it upon a candlestick—not to make people see, but to *light the house.* If we were simply to deal with the old questions and hold to the old levels, I should incline to count the Republican party quite satisfactory, but we cannot keep this level.

Dead fish, dead men and dead nations float down the stream of life, or lie helpless and superfluous in its eddies, but *life*, whether by fins or feet or faith, goes *up*. It never despises the great, brackish, bitter sea from which it came, nor chides the long lagoons it passes through; it makes no great point of speed, but always and always turns away from the lower levels toward the heights and the sources. Nations are God's ships, that trade from port to port across eternity, gathering men and women and gems and dyes and fabrics for His many mansions; ours a *catamaran*, whose everlasting mutiny as to who shall do most, makes her uncapsizable, vibrant and very slow. When the crews shift there are mutterings and loud complaints, but never any lack of willing hands to serve or hearts to dare. Churches are locks, in the river that proceeds forth from the throne of the universe. Men build them, but the engineering and motive power are Divine. They are the immovable and imperishable gateways *up* to new levels. While there is channel and sea-room, all is plain sailing, straight ahead or up the winding convolutions of the rent and storm-swept earth; but when the hills dip to the water's edge and block the future, and make farther progress impossible to any prow, then comes the crucifixion of endeavor, and after that the miracle of the lock, and resurrection power, and the new birth of opportunity and a new earth and heaven of aspiration. Judaism lifted the world out of the bed of the Nile up to a place where Egypt's cats and paltry, purring gods could not survive or follow. Catholicism lifted it again up into the foothills of Europe. The Reformation mounted another rise; Methodism was *up* from that, and the irrepressible crystallization of young Christian life into unsectarian working union is *up* from Methodism, and the highest thing in sight.

That lock is ready; our ship of state has entered it; it is but one turn of the wheel to a new world, but we are against a sheer wall, and the infinite hydraulic potency of God's everlasting hills fritters away into the low-lying marshes to the rear. The *lower gates are open;* and so there is no power from above. Our servant, the Republican party, refuses to shut them; it is hard, wet work,—and the Democratic party does the like. It is idle to stand on deck and curse these impudent old servants; they have served us well before now, and under new conditions might again. But now, we independent, unfettered, Christian freemen must form a party to lay our shoulders to the gates that open down stream, and shut them hard and fast,—so that God can flood the mighty basin and lift America *straight up*, until she can push her noble keel into the twentieth century and toward industrial, social, moral, intellectual and spiritual liberty—her apparent destiny. For such a course we owe no apology to any party or any man. If either Jesus Christ or your great governor, must be temporarily disappointed, let William McKinley stand down. Voting is a relative thing,—to vote a Democratic ticket would be *up* for some voters. To vote a Republican ticket would be *up* for some people. But if the Methodist

declaration be true that "the liquor traffic can never be licensed without sin," then for any Methodist to vote the Republican ticket as it stands to-day throughout this blessed land, is to *vote down*, and I, for one, decline to do it.

I have spoken with so great directness because my whole soul rebels against the hazy impertinence of conventions, and I believe the time demands a clear advance in the form of our resolves. Our splendid hypothetical suggestions have not been understood or taken seriously.

We must be understood! I repeat that what we want is a *candlestick*—not a rainbow. A candlestick is a humble, homely thing, but it delivers the light just as it receives it.

It is the Republican party that must be dealt with first. If it is the political hope of the church, as most of us have heretofore assumed, it is entitled to have us plainly *say* so. The problem is perfectly simple; if one gets confusion into it he must bring it. If, on the contrary, it is not worthy of our further adherence, let us say so. It goes now on the assumption that the Methodist Church will stand by it right or wrong. Let us say *that*, if it is true.

Unless something new is devised the case is between the Republican party on the one hand and the Prohibitory party on the other. If you should hold against one of these in the resolution of this conference, you ought to hold *for* the other or offer something new. My own opinion is that the Prohibition party—despite the criticisms that can be truly lodged against it—is the best thing in sight to serve us, for we must get as quickly as possible to such per cent of the voting registration as to have a place on the official ballots under the prevalent and growing Australian system, and the Third party, as it is called, has now a quarter of a million time-tried and fire-tested men to start with, and an organization very excellent in its way. It offers, I am well aware, no very hilarious prospect of speedy victory, but all beginnings are difficult.

The beauty and perfection of a honeycomb are not due to the skill of bees but *the pressure of honey*. Into a dreary monotony of round cups in wax the bees pour the gold of infinite clover bloom, four million trips to the pound—the honey-pressure works out God's geometry and squares the circles into hexagons, and makes honey even of the honeycomb. Almost any political comb will do, *but it must hold honey*. A license, or tax law is not a cup but a *hole* and can retain nothing. You and I must put in the gathered gold of growing sentiment, as we gather it little by little, and when the old hive is full we must *swarm*. Then our old owners will beat pans and throw dust, but we must settle outside until we can go to work in a new hive. I think this is all the Third party movement amounts to—a place to wait until the new cleavage comes and the new hive is ready; its work has been that of testimony, agitation and education to the truth. It has not always been wise, but has always been true and clean. John P. St. John will still be adding honors to his name when his traducers shall have found the earthy mercy of oblivion; and, if I understand the spirit of the Prohibitionists there is none of them who would stand a moment for either the organization or the name, or any recognition in anything planned to succeed it, if only good men will get together to fight the saloon and stop trying to discourage it by forcing upon it very low-grade virtue at a very high price.

If this conference would to-day lift up its voice like a trumpet in a call to Christian men everywhere—ignoring parties one and all—to meet to form a new, clean party in our politics, I believe the time will be found ripe for it, and that we should have a tidal wave of righteousness and spirit and power. I should like to have it called the *Liberal party*, but under any name I should rejoice to follow it until "the Prince of the Kings of the earth" shall give each one of us who is brave and true, "a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."

Chicago, Ill.

FROM ONE THOUSAND ISLE PARK.

DEAR UNION SIGNAL:—Just why this is One Thousand Island Park I do not know. I have read somewhere that in this archipelago there are really one thousand, six hundred and ninety-two islands, not counting all the wee ones, and the tendency of the human mind is to exaggerate all figures not relating to one's own age.

I had counted on the Michigan Central's giving me a delightful panorama of orchards and green fields, but alas the sun had parched and withered all Central Michigan and Ontario to the color of dry peas, and only here and there a corn-field, drawing life from some hidden spring, gladdened the eye with greenness. To be sure, the swales were green with plumy sedge and fern and sometimes it by flaming spikes of cardinal flower, but with all the anxiety of hard times and strikes in one's mind, one instinctively underestimates a mere eye crop.

If I had a fairy telescope I would show the readers of THE UNION SIGNAL a series of pictures of Niagara as I saw it glowing in the August sun, beginning with the wonderful spectacle at Falls View. Distance robs the great flood of its terrors. I would give them a glimpse of that deep curve of the horse-shoe visible only from the quivering deck of the Maid of the Mist, and I would ask them to tell me where they saw a rapid in all the myriad series leap up twice in just the same curves and spirals.

Visitors from every quarter of our country crowded the Niagara hotels to the delight of the hackmen and the sellers of curiosities (so called). But they were serious-minded visitors, come not to while away the lovely summer days, but to gaze at one of the wonders of the earth and sure to treasure the experience. "I've wanted to come all my life," I overheard a plain, kind-faced man confide to a plain, kind-faced woman, perhaps a neighbor like himself from the gas belt. "I've read about it and hankered for it, I can't tell how long, and I can't begin to say what it is to me to be here." Beds were laid in the corridors and in the parlors, and still more excursionists were coming, a thousand they said, from Washington this afternoon. I set out for Oswego, the charming and historic. The people with abundant means were few. Frugal folk of moderate means and small means were the ninety and nine out of every one hundred.

Fifty miles or so west of Niagara the grass and corn began to grow green, slowly but surely, and at last as we neared Oswego and turned northward that most lovely color was everywhere, "barin'" as our Irish friends say, the rocks, and in this enchanting region, "where all day long it seems like evening with the day's work done," drought has not laid his withering finger.

Once upon a time this corporation was in the hands of the Methodists and there is a legend to the effect that the lights must go out at ten o'clock. I cannot vouch for this, but I do know that no "liner," little or big, touches these wharves on Sunday. Excursions come and go and tempt in vain. They may not land.

I climbed the mountain to visit the reservoir this morning, for this park has water. This hotel accommodates between four and five hundred guests and is full, and Round Island, Westminster Park and Alexander Bay are said to be thronged with guests and turning people away for lack of accommodations, yet even now a long line of strangers are streaming up from the landing, intent, no doubt, on enjoying the searchlight trip to-night when the great St. Lawrence will sail the mazes of the Islands and thousands of twinkling lights will turn every inhabited point into glimmering, mysterious suggestions.

But if rest and recreation are sought in this fairyland, as at Niagara, life goes on seriously for the resident. I sought out the president of the W. C. T. U. at the Falls and was assured that work for temperance and total abstinence goes on steadily if not ostentatiously. There is a local union here despite the distractions and burdens brought by the summer visitor, and at Clayton there is a vigorous union and an enthusiastic Loyal Temperance Legion. To-morrow night there is to be a temperance lecture at the great tabernacle, and if the speaker is equal to his opportunity he will touch at least three thousand souls, for the tabernacle is of huge dimensions and three thousand is quite an average attendance.

The president of the Loyal Temperance Legion at Clayton gave me a touching account of the children's meeting held before a local election two years since. "We wanted," said she, "to elect men to the board of excise who would not grant license. I went to the ministers and asked them to take part, but they did not respond very heartily for one reason or another. To be sure, the children had their program, but I knew that would not fill the time, and I am not a talking woman, so at the last moment before I started I dropped down by the door and prayed God to help me, and it came to me that after all I have a tongue, and I could say, 'Vote for temperance.'

"Well, I found all of four hundred children at the engine house, and we marched down through the town to the church, singing that song, 'The saloon, the saloon must go,' and keeping step, and people came to the doors, and the saloon men put out their heads, and the church was filled so full there wasn't an inch of space. And such a meeting! The ministers spoke after all, and spoke wonderfully, and we stationed the boys next day near the polls with leaflets, on which was printed, 'Wanted, a boy! Five hundred thousand men yearly fill drunkard's graves. Boys take their places. Will you furnish a boy?'"

"And the election?" I asked.

The sweet eyes clouded. "Ah, we were beaten by some twelve or fourteen votes. It was down there in the saloon district. They did not count the votes till they knew they were beaten, and fixed matters to suit themselves. You see, *we women cannot vote*."

I see a young girl coming up the walk, her hands full of water lilies. In certain secret nooks the cardinal flowers and pickerel weed are shyly opening the burning petals, and upon the mountain the cinnamon fern is in bloom and the clematis white with stars. The sunshine is golden, and the air soft and warm, but there are subtle hints of autumn, for the robins sing no more, and here and there beside the crimson blossoms of the sumacs hang scarlet leaves.

This is the paradise of the folk who love "to go a-angling," and one of the few places where the housekeeper can solve the problems of domestic science and rest and invite her soul. The artist is bewildered by the rival charms of the scenes offered to his brush, and the poet and romancer can find abundant material in the historic associations of the region if he is not keen enough to note the comedy and tragedy, the joy and tears passing before his eyes. The doctor can rest, for this is a health resort of nature's own making, and the lawyer must defer his cases. The preacher is not quite so secure, and if he really does not want to talk on Sunday, or for some good cause, on a week day, he would better retire to some one of the tiny islets, with a discreet, biting dog, an oil stove, some tinned stores and a fish hook. There he may forget the higher criticism, his deacons, his choir, the church debt, and may wear a shirt of blue flannel, or "biled" linen, as he will, and may come forth to the world when the spirit moves him into longing for sounds other than the whispering of leaves, the dip of oars and the lapping of "softly breathing waves."

ELIZABETH CUMINGS.

The Columbian, One Thousand Isle Park, N. Y.

BY MATILDA B. CARSE.

This is the confidence that we have in him, that if we ask anything according to his will, he heareth us; and if we know that he hear us whatsoever we ask, we know that we have the petitions we desired of him.—I. John 14:15.

Mr. E. C. Linn, Kingsville, O., recently attended the noonday prayer-meeting at Willard Hall. He was so much pleased with the service, the Temple and the purpose for which it was erected, that at the close of the meeting he left $100 for the building fund, with the request that his wife's name be placed on the Ohio tablet in Willard Hall. When he paid the money he remarked: "My sons, when they grow up, will probably come to Chicago to live. When they visit Willard Hall they will see their mother's name and it will be an inspiration to them to follow the noble aims that animate her life. The sight of her name in such a place may prove a bulwark of strength when temptations press them hard." Mrs. Edena Fitzgerald, Knoxville, Tenn., writes: "I inclose a dollar for the Temple, a birthday present from my little two-years'-old boy I expect to send these birthday presents to the Temple from my two little boys until they are old enough to understand and appreciate it sufficiently to make and send the money themselves. I only wish I had hundreds instead of one dollar to send you."

Mrs. Clara S. Harza, Brookings, South Dak., in sending $3.70, the contents of her mite-box, says: "I will also send with mine $1 earned by my little ten-years'-old daughter, Mabel. She wishes the Columbian souvenir sent her. Each of my two boys are also earning their dollar for the Temple which will be sent later. I am so anxious to see the Temple paid for."

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A pleasant little incident is told by Mrs. M. P. Parker, Dover, N. H., showing how one Christian woman revenged herself upon another. In 1891 Mrs. Mary H. Finner was the president of the Dover W. C. T. U.; being greatly interested in the Temple, and desiring to aid it and at the same time do honor to one of the oldest and most beloved members of the union, Mrs. Marilla M. H. Hills, who was in her seventy-ninth year, she proposed to the union to raise $100 for the Temple and place Mrs. Hills name on the state tablet in Willard Hall. When Mrs. Hills heard of the project she emphatically refused to allow her name to be used, and insisted that the name of Mrs. Finner, the unselfish, hard-working and indefatigable president, be placed on the tablet instead. Mrs. Finner reluctantly accepted the honor. The union, which is a small one, would gladly have placed both names in Willard Hall, but felt it could not afford it. Some time after this occurrence Mrs. Finner was called to mourn the death of her husband, and removed from Dover to Lewiston, Me. Last spring she wrote the Dover W. C. T. U. to ask the acceptance of $100 to place the name of Mrs. Hills in Willard Hall, which offer was gratefully accepted. When Mrs. Hills was informed what her magnanimous friend had done, the aged saint with great emotion exclaimed: "*She has her revenge now.*" Mrs. Parker adds, "We feel pleased to be honored by having the names of these two noble women in Willard Hall. Would that we could place many more there!"

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We are glad the women of Michigan have decided to place the name of Mrs. A. S. Benjamin's husband on a tablet in Willard Hall. The fifth district of Michigan, of which Mrs. Benjamin has been the W. C. T. U. president for many years, has proved a stalwart friend of the Temple and has, largely through her influence, sent $100 to the Temple, for each county in its district. In Mrs. Benjamin's late bereavement in the death of her beloved and noble husband, the hearts of all white-ribboners have gone out to her in most tender sympathy. They will be grieved to learn that Mrs. Benjamin's health is at present in a precarious condition. Mrs. E. A. Comstock, Allendale, Mich., sends $3.25 from that union to start the Benjamin tablet. Let all friends of Mrs. Benjamin keep full of energy until the desired $100 has been raised.

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"At last," writes Mrs. A. Alexander, treasurer of Winfield, Kansas, W. C. T. U., "the Winfield union has completed its $100 pledge. It has not been without a struggle that in these hard times we have finally been able to make this last payment of twelve dollars, which please find inclosed. I do hope the Temple will go on prospering and to prosper, till the National union will own its beautiful house, and then a goodly income will be had from it to help carry on the work which is so much needed."

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A dear and aged saint, Mrs. C. B. Brown, West Damascus, Pa., writes: "The spoon came all right; it is beautiful. Now I have the Columbian and Temple souvenirs, but I feel like doing more for the 'House Beautiful,' and shall if I can. I am nearly seventy-four, and earn my own living. I love what the Temple represents, and shall praise God if I live to see it paid for."

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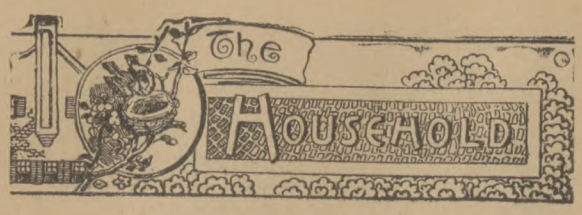
All persons sending $1 to the Temple will receive the beautiful Columbian souvenir. Any individual who fills a mite-box during 1894 will receive a solid silver Temple souvenir teaspoon. This, however, does not apply to persons filling boxes for unions; they receive the Columbian souvenir. All money orders and checks should be made out in the name of William D. Preston, and sent to our financial secretary, Miss Sara G. Johnson, the Temple, Chicago, Ill.



"ALL THE RIGHTS SHE WANTS."

BY CARL SPENCER.

She's got the right to handle a broom,
  And why does she want any more?
She may wash the dishes till day of doom,
  And why does she want any more?
She's got the right to cook and to scrub,
To play the piano, or rub-a-dub-dub
In a lowlier sphere, at the laundry tub—
  And why does she want any more?

She's got the right to teach and to sew,
  And why does she want any more?
(She's only two-thirds of a teacher, though,
  And she mustn't ask any more.)
She may rock the cradle and mend the hose,
And solace her mind with dreams of clothes,
Or else to the Woman's Page she goes—
  And how can she want any more?

She's got the right to a clerk's employ—
  And how can she ask any more?
To take the place of a younger boy—
  She mustn't ask any more.
The right to labor as hard as she can,
Wherever they cannot afford a man,
And to get her pay on the half-rate plan,
  She mustn't ask any more.

She's got the right to a student's hat;
  Now, how can she want any more?
But somebody had to fight for that,
  And she mustn't want any more.
She's got the right to a choice of schools,
And to quite a respectable lot of tools,
Such as have never been used by fools—
  She cannot want any more.

She's got the right to a soul—oh, yes!
  And why does she want any more?
The right to be pious for two, I guess—
  Could any one ask for more?
She may hear the brethren preach and pray,
She may serve the Lord in a quiet way,
With schemes for raising the parson's pay—
  And why does she want any more?

She's got the right to be taxed—or hung,
  And nobody *can* have more!
She isn't forbidden to use her tongue;
  And she never can want any more.
And she has her representative now,
A piece of man—somewhere, somehow—
Mixed up in all the political row—
  And how can she want any more?

But, ah! how manners and times do change!
  Somebody's asking for more!
Something has happened that's utterly strange,
  Somebody's asking for more!
Oh, Oliver Twist! Can it verily be
Your name is Olive? And what do I see?
A dreadful, unfeminine, malapert She,
  Actually asking for more!

—*Woman's Journal.*

"WHOSO OFFENDETH."

BY GISELA A. DITTRICK.

"Good-morning, my dear Mrs. Cummings! Oh, my! doesn't she blush beautifully, Nell, and doesn't she look sweet in the new gown, and aren't we the happiest little person in all the world!" And then the pretty, blushing bride was rapturously embraced and kissed by the two blithesome girls who had invaded her little realm.

With pardonable pride she led the way through the charming hall, past the dainty parlor, out into the cozy little sitting-room, where a great white cat rose lazily from the soft rug and came to greet them.

"You might just as well ask us to take off our wraps, and reconcile yourself to the inevitable, Madam Madge, for we've come to stay all morning and take dinner with you," rattled on the lively speaker, as she tossed her hat and coat on the lounge. "We've let you alone for a whole week, and we think that is doing nobly, so now we've come to hear about the trip, see the lovely house and all the presents which we couldn't see that night because we couldn't keep our eyes off the bride, could we, Nell?"

So over the new home they were led, into all the pretty, dainty rooms, filled with the loving gifts, their girlish tongues flying like their eyes from one object of admiration to another, until they sank exhausted upon the big fur rug in the cheery sitting-room, offending Dom Pedro by their encroachment on his rights.

Mrs. Madge buried her face in his soft white fur as he tried to tell her of his insults, then extended a hand to each of the laughing, breathless maidens. "Come, girls, I haven't finished yet! You have not seen my pride, my delight, my big, sunny kitchen."

They rose with alacrity. "Of course we want to see the pride of the realm; but I warn you now, Madge, I shall be perfectly dumb. I haven't an adjective left." And out they trooped to the kitchen, where they were received with a broad smile by the old colored woman who was hovering over the new shiny stove.

"Girls, this is Aunt Rachel, mamma's old cook,—the best in the land, as you'll find out by and by! Since *she* has come I haven't a desire in the world."

"Lor! jes' heah dat chile go on, now," said the pleased old woman. "Yoh allers was a-pattin' dis old niggah! G'long wid yoh all, er yoh'll spile dis pudden, en den Marster Ed he'll say, 'Ole Aun' Rachel kayn't cook nohow!'"

Away they went, with merry little bursts of laughter, up stairs to look at the new gowns and hats, and there Aunt Rachel found them half an hour later, as she cautiously peeped in.

"Honey, does yoh want de brandy in de sauce for de pudden?"

"Why, yes, Aunt Rachel, don't you always put it in?" Madam Madge asked surprisedly.

"Ole Mis' uster, but yer Aunt Nan she nebber 'lowed me ter, en I thought I'd better ax yoh."

"Fix it just as you like, Aunt Rachel," was the careless reply. "I know it will be good." Then she turned back to her guests.

"Oh, girls"—and a little blush rose in her cheeks—"I didn't tell you, did I, that Bob Chalmers sent us—"

"Bob Chalmers!" came the simultaneous outcry. "Oh, Madge!"

"Well, he *did*—and I wish you could have seen Ed's face!—the dearest, sweetest little wine set. Oh, it's *lovely*, and I'm wild to use it! And in his note, which was such a queer one, he said he hoped I would enjoy to the fullest the cup from which I was *sure* to drink. I suppose he meant 'happiness,' and—oh, there's Ed!—I must go—be back—" and they heard her feet flying down the stairs.

The two girls looked at each other, then one whispered: "Ruth, isn't it queer that Bob Chalmers should send them anything? You know he wasn't invited to the wedding, and you remember how angry he was when Madge first met Mr. Cummings!"

The other shivered a little. "I guess I do! Ugh! I wouldn't touch his old present. I'd be afraid there was poison in it! Come, Madge is calling."

The lively little dinner progressed finely, while the young couple seemed to flourish under all the cruel jokes heaped upon them, and then Aunt Rachel, herself, with a proud smile, brought in her triumph, the snowy pudding. In they dipped their pretty spoons with merry clatter, and they did not notice that just as the young host raised his first mouthful to his lips, he turned deadly pale, and put it hastily back, and his hand trembled slightly as he took his cup of coffee from the trim waiting maid, but the loving eyes of the wife very soon detected the untasted dish, though she wisely refrained from all mention of it. All the afternoon a vague unrest, an uneasiness haunted her, and she could hardly wait until supper was over, and they were alone in the little sitting-room, and she could ask of the husband whose eyes were so grave to-night:

"What is it, Ed?"

He did not reply right away, and the crackle of the fire and the purring of Dom Pedro alone broke the silence; then he drew her up to him caressingly, and the firelight flickered lovingly over the two. At last he spoke, and his voice sounded strange to Madge, who listened intently. "Madge, little wife, you took your big husband on trust, and, please God, you shall never regret it! but there is something I feel to-night that I *must* tell you, which ought to have been told before. Don't tremble so, little girl! I've done nothing wrong, dear, but I feel now that I made a great mistake in keeping my secret from you. I had hoped, dear heart, never to have been obliged to tell you, but to-day I have found out that it better be told, else my little wife cannot help me in my time of need. Madge," and his voice trembled in spite of himself, "my father died a drunkard. I don't mean a *gutter* drunkard, but a respectable, wealthy, esteemed drunkard!" You could feel the scorn in his young voice, then it grew unutterably sad. "My brother, Walter, the pride of us all, lies out in Colorado, a victim to the same curse. I have *never touched* a drop of the burning stuff, but, Madge, oh, my wife, that I must say it!—Madge, the desire of it, the love of it is in my veins, and to-day, when the smell of that sauce crept into my senses, I knew that if I but *tasted* it I was lost! I have felt that before, but I have avoided it in every way, and I have *never* yielded, for I would rather die, yes, *die*, with all that life holds for me now, than to fall as they did. No one here knows of the sorrow that has been mine, of the burden I am bearing—save *one; he* knew my brother, and he knew it was an inheritance—Bob Chalmers, Madge, and he knew I would understand when he sent the litte gift. Why, Madge!"

He looked a little hurt as she slipped from him, and left him without a word, but in a moment she was back again, and in her hand he caught the glitter and heard the jingle of cut glass. He looked at her in astonishment; he had never seen her cheeks glow so, nor her eyes with such a sparkle in them; the next instant he sprang to her side in alarm! Was she crazy? Down on the broad, tiled hearth went the tinkling glasses, shattered into a thousand pieces. She turned to her wondering husband, and there was a smile on her quivering lips:

"So perish all the enemies of our dear home!" then she stretched out her hands to him, and the tears rolled over her cheeks. "Oh, Ed, *can* you ever forgive me for putting that awful stuff before you! But I didn't know, I *didn't!* and oh, I'm *so* glad you told me! My poor, poor boy!"

He held her close to him. "Then you *don't* despise me, Madge?"

"Despise you!" came the wondering echo. "Despise you! Why? For resisting so nobly the terrible temptations that must be always around you; for fighting so steadfastly that awful inheritance; for being victor over all! No, a thousand times, no! I'm proud of my husband, my brave husband! Never, Ed, *never* again shall a drop of it be brought into our home, and you and I together *will* win!"—*Selected.*

Springfield, Mo.

(*To be continued.*)

KINDNESS—THE INVISIBLE HEART.

II.

BY JAMES VILA BLAKE.

I have become persuaded that a great store of ill and of pain in the world runs like water from this one fountain, that men think love belongs to them so by nature that it will thrive and come to its fruit without discipline of themselves in it. Yet this is no more so than with knowledge or wisdom or music or any art, or any beautiful and good thing. . . "Men are not born wise but have to become so." And this is true no less of the higher love and real kindness. . .

"That living flood," says Teufelsdrockh, "pouring through these streets, of all qualities and ages, knowest thou whence it is coming or whither it is going? *Aus der Ewigkeit, zu der Ewig keit hin.* "From eternity onwards to eternity." And what a thing, what a fact, awful, tender, mysterious, are the drops in this flood—the persons. I walked the thoroughfares and searched the faces, not like a naturalist to whom all is grist, but like a miner who looks only to the gold. What unknown saints, I thought, were passing me in the throngs! What brothers, careful, gentle, loving their sisters tenderly and manfully, protecting, respecting. What fathers, devoted, toiling by day and much of the night for their poor nests of wife and children, faithful, kind, not counting fatigue, denying themselves, indulgent, sympathetic, heroic, obscure. What sisters, as lovely before God as my own, following some wayward or selfish or sullen fellow of a brother, and never giving him up, enduring, working, saving for him, giving to him, hiding tears,—because he had lain on the same mother's breast. What lovers, lads and girls, to whom love was devout, reverential, tender, great, an exaltation, a being crowned, a glory and praise above all ambitions, trappings, fames. What mothers, out on anxious errands, now hastening back to bend, like the mercy of God, over the sick, or the lacking, or the ungrateful. All these, and other saints, pass me, bearing great tragedies, which they, the true poets, sing unto heaven by their bearing of them, and no other poets can sing nor have the might to tell—what incidents, what struggles, what vast covered sorrows boxed in patience and lidded with smiles; what courage, daring deeds and thoughts, unspeakable natural longings in holy quiet kept like a tragedy enacted at a fane or shrine! Here passed me great sins which had come to sincere repentance and penance. Here was religion walking by me in its most devout form. "How know I what prayers ye lifted this morn," said I, looking into some faces, "at what poor bedsides kneeling, or under rich tapestries where wealth excludes neither woes nor temptations; and what thoughts unto God are walking by me in the humble trust and self-watchfulness and many a silent uplift of souls; and what prayers of lowly praise for one more day's safety accomplished ye will lift in shabby stalls or under fine hangings to-night, with the same temptations, pains, struggles and spiritual victories in the poverty and in the riches, and some kinds in each unknown to the other lot!"

These worlds and mysteries of saintly things passed me in the unknown lives of each person, and other things black and dreadful—all passing, beautiful, tremendous, terrible, in the persons who hastened by me like phantoms. Oh, let me stand before each one with awe for what may be in him, what nature, feeling, experience! . Let me look on every soul which is hidden from me in my ignorance as perforce by ignorance I would look on some Arabian manuscript scribbled all over on cover and margin by a jester, or perhaps even by a wanton hand; but holding, for aught I can say, a lost treatise of Averroes. . . . To have respect for the unknown life of each person is to go far to know all life by sympathy and conception, to see as God sees.—*From "More than Kin."*

THE BOY THAT LAUGHS.

I know a funny little boy—
The happiest ever born;
His face is like a beam of joy,
Although his clothes are torn.

I saw him tumble on his nose,
And waited for a groan,
But how he laughed! Do you suppose
He struck his funny-bone?

There's sunshine in each word he speaks,
His laugh is something grand;
Its ripples overrun his cheeks
Like waves on snowy sand.

He laughs the moment he awakes,
And till the day is done,
The school-room for a joke he takes—
His lessons are but fun.

No matter how the day may go,
You cannot make him cry;
He's worth a dozen boys I know,
Who pout, and mope and sigh.

—*Wide Awake.*

AN APPLE MISSION.

One day, upon answering a gentle ring of my door-bell, I found a sweet little girl, five or six years old, waiting to see me. A tiny white handkerchief was folded across her shoulders and came down to a point at the waist. On her left arm hung a red and black calico stocking-bag. A quaint, curious little figure she was. Her errand was as singular as her appearance.

"Will you let me mend stockings for you this morning, ma'am, or mittens? I will mend for five cents an hour, and I can mend tolerably well, dramma says."

I drew her into the sitting-room, gave her a small chair by the fire, and said, "Now, my dear, tell me why you want to mend stockings for me?"

Without appearing to heed my question she gravely drew from her bag a gray stocking with a nicely mended heel.

"Here," she said, "is a hole I mended for dramma yesterday. Proerbly you would like a zample."

I praised the neatly darned "hole" and repeated my question. She smiled and said brightly, "Oh, yes, dramma said I should have to 'splain to you 'bout my 'siety betause you might not know all about it. You see there's ten of them, and they're very tired at night, and apples rest them. You know horses like apples dretful much. Every horse has to have an apple, and sometimes they're so tired they have to have two, and that's manyer than dramma's dot, and so I have to mend things and det some money. Dramma said I must tell people all about it. Do you un'stan' now?"

I assured her that I was sorry for the tired horses, and that she should mend for me an hour every day for a long time. At this the demure little mouth broke into lively smiles as she said, "Oh, dood, dood!" and began at once to open her bag and hunt for thimble and needle, while I went to find her some work.

She said little as she worked, but gave such attention as would bring great skill to many a grown mender. She had lost two or three of her first upper teeth, and the loss gave her some trouble in the articulation of many words. Once she stopped her work a moment and said, speaking slowly, "Oh, one day I didn't know what I sood do. I didn't have one apple left, not one for dramma. I save a soft one for her. She's dood; dramma's very dood. You see, one of the men whipped his horse, and so I had to give him an apple, too; I gave him dramma's apple, and then he didn't whip his horse no more. I was sorry for dramma, but she didn't care when I 'splained to her; she dest dive me a love pat."

"A love pat! what's that?" I inquired.

"Oh, don't you know? It's dest a soft, dentle little pat on your cheek. I like love pats. Hain't you dot any little dirl?"

"Not now, my dear. God took my little girl away to heaven when she was about as old as you are."

"Did He? Then perhaps He dave her to my mamma. Dod's dot my mamma, too."

Something made me bend down and kiss her sweet cheek. She looked up quickly and said, "If my mamma's dot your little girl, then I must tome and mend for you, mustn't I? I tould bring my things and stay, only I tan't leave dramma, tourse."

She looked up at me with sweet blue-gray eyes, clear and pure as the sky, eyes whose light shone in upon and brightened the deep shadow of my own loss.

"And what will you do in summer, little one, when there are no apples? Will you give each horse a lump of sugar?"

"Tan I? Oh, of tourse, horses would like that. Yes, that's dest what I shall do."

"How came you to have your 'siety,' as you call it?"

"Well, you know the minister said I must be a little 'deavorer and help people; and so I found the horses. Some of them draw toal all day, and then they're dest dretful tired; and I know I ought to help them, tause they touldn't talk and tell anybody."

When the mending was finished—very neatly, too, for the work of such small hands—she put away needle and thimble very seriously and went home "to see 'bout dramma."

After a few days I hunted up my little friend's home, which proved to be scarcely a square away. For a few rods the road approached the house by a steep incline. I was fortunate in the time of my visit. "Dramma" was going to have a load of coal, a little too heavy a load, evidently, for one horse. About midway up the hill the heavy wheels seemed to settle down to stay, and the horse, after some patient tugging, became discouraged. At length, in the midst of whipping and scolding, the tidy little figure of my stocking-mender appeared by the roadside. She seemed to have just stepped out from the canvas of one of Sir Joshua Reynold's sweet pictures of children. She came and stood a moment near the team without speaking. She seemed to have by instinct the tact of an accomplished strategist and the kindness of an angel. Soon she said with a smile, "It's pretty hard work to drive a toal team, ain't it?"

The driver glanced down annoyed, but the sight of her small figure and sweet face made his features relax a little at once.

Perceiving her slight advantage, she said immediately, "I think I sood try a love pat."

The man broke into a laugh and said, "That's so, chick. How'll I do it?"

"Pat his neck very softly with your hand, very softly, and I'll dive him this apple; then he'll proerbly pull better," she replied, and stepped at once in front of the horse, and reached up to him a fine red apple. The driver doubled up with laughter for a moment, and then actually patted the neck of the horse gently and lovingly, while the poor beast munched his apple.

"Now, I dess if the load ain't too big he tan pull it," said the child. Surely he could and did.

"Maybe you're tired, too, and would like an apple," I heard the child's voice say as they reached the last step of the incline, and she offered the man a small apple, not so fine a one as she had given to the horse.

"I b'lieve I would, my beauty. Thank ye; ye're a trump. I won't hit the old hoss ag'in to-day, blamed if I will."

I rose from my seat under a tree, where I had retired to be out of the way and to witness the proceedings. Below me was a long shed, connected with a railway station. Here, no doubt, my little "'deavorer" found her tired horses at evening, waiting for whatever business the last train might bring them.

As one would suppose, I found my call at the little home very pleasant. "Dramma" was an unusual old lady, most kind, simple and sagacious. The child, always called "Dolly, dear," showed me treasures of dolls of varied colors, materials, races and names. With all her sweet graces of kindness and wonderful wisdom, she was full of all the simple gayety of a child—perhaps fuller of it because of those graces. I congratulated myself on having found such a little friend, and all Christian Endeavor workers on having such a co-laborer. When we can, in so childlike and trusting a spirit, work together with God, men will bear and forbear.—*Golden Rule.*

RHYME OF THE MONTHS.

The old doggerel beginning, "Thirty days hath September," is, no doubt, familiar to every one in one form or another, and I have run across eleven different versions of it. Among all the rhymes of the months and seasons the little skit of Sheridan's giving each month's characteristic is as good as any I remember. It is as follows:

January, snowy; February, flowy; March, blowy;
April, showery; May, flowery; June, bowery;
July, moppy; August, croppy; September, poppy;
October, breezy; November, wheezy; December, freezy.

The rhyme and meter are equally good, and the truth wrapped up in each is very plainly to be seen.—*California Christian Advocate.*

Boys, remember that if the opportunities for great deeds should never come, the opportunity for good is renewed for you day by day. The thing for us to long for is the goodness, not the glory.—*Selected.*

DEAR BOYS AND GIRLS:—The war between China and Japan (can you tell me where these countries are on the map?) which is just now going on, has attracted the attention of every other country to these Oriental nations. The quarrel grew over matters in connection with Korea. If you don't know where this country is, ask your teacher or an older member of your family to tell you. And I am certain that when you hear of all the cruelties that are practiced in this dreadful warfare, you will wish more than ever that peace would really come to reign on earth.

Hundreds of years ago—when wars were more frequent than they are now—in 220 B. C.—the Chinese built a Great Wall called Wan-li-chang (myriad mile-wall) as a protection against their enemies. This wall is 1,250 miles in length, twenty feet high, twenty-five feet thick at the base, sloping up to fifteen feet in width, and has towers at intervals of about three hundred feet. Earth enclosed in brickwork is the material of the wall, which is now being found useful by the Chinese in the attacks of their enemy.

I hope that Cozy Corner boys and girls will never know the horrors of war; that they will never enlist in any but a peaceful war for the protection of home. You have all enlisted in that and your "Great Wall" of protection is—what? Yes, the pledge—"God helping" you—and in His might, you can win the victory over evil!

Affectionately,

Aunt Jane

NEPHEWS AND NIECES.

This summer mamma and I went out to Lafferty, Ohio, to be in the country awhile and be country folks instead of city ones. We had a very pleasant time, which was three weeks. One thing we did was to make an ice cream festival; I was very tired after carrying the saucers (or some of them) around. ESTELLA VERNON.

Wheeling, W. Va.

That was a pleasant change for you, Cozy Cornerer. Now you're glad to be back home and in school again, I imagine.

May I be one of your nieces? I would like very much to belong to your Cozy Corner. I am a little temperance girl eleven years old. I keep a little bank and whenever I have anything that I ought to be thankful for I put in a penny or five cents and I give it to some temperance club. HELEN C. ROBERTSON.

Milwaukee, Wis.

P. S.—Can't some of the girls write to me? my address is *3603 Grand avenue, Milwaukee, Wis.*

Such a helpful niece ought to have a good correspondent. Welcome, Helen.

My mother takes THE UNION SIGNAL and we boys take *The Young Crusader.* We boys had a tame canary bird. We had it just a week and the cat caught it. We have a Junior League here, it meets on Tuesday instead of Sunday. The W. C. T. U. meets here to-day.

PHILIP SMITH.

Your address was omitted in your letter, Philip. Won't you write again and tell us where you live? Sorry, all of us, about your canary.

SOFT-SHELLED NUTS.

331.

CROSSWORD ENIGMA.

In sea not in land.
In foot not in hand.
In fold not in scold.
In sweet not in mould.
In sand not in dirt.
In hand not in skirt.
In needle not in pin.
In lip not in chin.
In evil not in good.
In bonnet not in hood.
In head not in arm.
In land not in farm.
In nut not in seed.
In plant not in weed.
In push not in lead.

My whole is something all of the Cozy Cornerers enjoy.

E. H. D.

332.

RHYMING TRANSPOSITIONS.

Can you change a bleeding cut into a kind of bark?
Can you alter public vehicles into a healed wound's mark?
Can you bring a breakfast dish from a foreign potentate?
Can you get a great supply from your dearly loved schoolmate?

J. A. S.

Send all replies and *original* puzzles to Puzzle Editor, THE UNION SIGNAL, the Temple, Chicago, Ill.

ANSWERS TO PUZZLES PUBLISHED AUGUST 9.

324. Be-e-r. Cider, r-ice. Brandy, brand, bran, ban, an.
325. 1, Truth; 2, Faith; 3, Grace; 4, Temperance; 5, Purity; 6, Mercy.

Correct answers: F. D.

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That our daughters may be as corner stones, polished after the similitude of a palace.—Ps. 144:12.

OUR YOUNG WOMEN.

The variety of letters that we have received within the last few weeks giving us the opinion of excellent and valued friends as to what is the "strategic position" for the W. C. T. U. "in the present crisis" would cause a thinking windmill, if there were such a thing, to take a back seat. The angles of vision of our correspondents are as numerous as the correspondents themselves. Some feel sure that the "storm centre" is just now located in Kansas, others in Colorado, others still place it in the Prohibition party and others in the camp of the Populists. Some believe that the W. C. T. U. has no reason for being unless it thrusts itself into the middle of the fight for municipal reform, while others think it should merge itself in the labor question and the single tax, and so it goes.

We are glad to hear all these suggestions, and find in each some measure of value. But we confess—and perhaps it is because of the fifteen years during which we poured what life and enthusiasm we had into the brains and hearts of young people at school—our thought turns to the schools where thousands of young women are soon to be assembled, and we feel that if the white ribbon movement could be domesticated in those institutions, it would mean more for the future homes of the nation, for the better society and government of the future than any other single effort that we could put forth.

We have always sadly wondered that the colleges, universities and seminaries in which young women are being educated, either by themselves or with young men, were not more thoroughly operated upon by the local and state unions in which they exist. We have wondered that the presidents and professors of those institutions, working as they do upon brain, have not perceived that the systematic and well reasoned work of the white ribbon women (all of which converges upon maintaining the integrity of the brain menaced as it is by the habit of stimulation) was more important to their pupils than any other possible line of reform or philanthropic effort.

We believe that with the opening of these institutions in September, it will be the duty of every local union to do its utmost to secure the organization of a Y. W. C. T. U. to this end. It will be important to approach the president, professor or teacher who is most in sympathy with us and endeavor to get an opportunity of presenting the subject. It goes without saying that this must be done by a person of Christian devotion, education, refinement and tact. It is not enough that the one who speaks should be full of zeal and have had long experience; she must be what we call "presentable," that is, her face, tones, toilet and manner in every respect must be such as to attract. We know that the average young woman depends more upon the "outward appearance" than she will when mellowed by the discipline of life. She is quick to take wing if she does not like the ditty we are singing, and—alas—is apt to be "gainsaying" when she is not pleased; but all the same she is full of noble impulses, and if questions of taste outrank other questions in her mind, it is because she has been taught from her earliest recollections that some things were "pretty" and that whatever was "not pretty" was not to be put up with.

We are fortunate in having as the General Secretary of our work among young women, a white-ribboner admirably adapted to interest and enlist young women in schools or elsewhere. We have also in the young women who are National organizers, workers whom we can recommend without question, and we do hereby most earnestly urge those faithful groups of good women who are organized in any village, town or city where there is an educational institution for young women, to make this work of forming a society among them at the very beginning of the term and helping to build it up thereafter, their chief subject of prayer and effort for the next year.

The Y is the feeder of the W. If we want our ideas and methods carried forward to the next generation, we must secure the loyal love of the young women who are now at school. To this end we urge our state presidents to invite the Y organizers and secretaries and superintendents to their state conventions that this great subject of recruiting our ranks among those who have to live the longest and wield the most influence may be considered with a care not yet bestowed upon it, and which in view of the present outlook should make such consideration the first factor in the deliberations of our coming National meeting.

AN OLD AUTHOR ON THE SOCIAL PROBLEMS OF TO-DAY.

One paper in commenting on the trial of Professor Ely considers him an unsafe teacher because he "always manages his lectures so as to leave in the minds of the majority of his hearers, despite his protestations, a very strong impression that the times are out of joint, and that nothing but a radical reorganization of the industrial structure will set them right."

We wonder what would now be the verdict upon the author of the following sentiments: "But these difficulties (the difficulties of the communistic system which have just been discussed.) though real, are not necessarily insuperable. The apportionment of work to the strength and capacities of individuals, the mitigation of a general rule to provide for cases in which it would operate harshly, are not problems to which human intelligence, guided by a sense of justice, would be inadequate. And the worst and most unjust arrangement which could be made of these points, under a system aiming at equality, would be so far short of the inequality and injustice with which labor (not to speak of remuneration) is now apportioned, as to be scarcely worth counting in the comparison. We must remember, too, that communism, as a system of society, exists only in idea; that its difficulties, at present, are much better understood than its resources; and that the intellect of mankind is only beginning to contrive the means of organizing it in detail, so as to overcome the one and derive the greatest advantage from the other.

"If, therefore, the choice were to be made between communism with all its chances, and the present state of society with all its sufferings and injustices; if the institution of private property necessarily carried with it as a consequence, that the produce of labor should be apportioned as we now see it, almost in an inverse ratio to the labor—the largest portions to those who have never worked at all, the next largest to those whose work is almost nominal, and so in a descending scale the remuneration dwindles as the work grows harder and more disagreeable, until the most fatiguing and exhausting bodily labor cannot count with certainty on being able to earn even the necessaries of life; if this, or communism, were the alternative, all the difficulties, great or small, of communism, would be but as dust in the balance."

We venture to say that Professor Ely has nowhere uttered a more scathing arraignment of the existing social system than the above taken from the chapter on communism in John Stuart Mill's "Principles of Political Economy." To be sure, Mill thought that many of the evils of the existing system were incidental and might be eradicated, but so also does Professor Ely. It is noticeable, however, that Mill distinctly states that, unless these evils can be removed, communism, even in the crude form in which it was then advocated, was much the less of the two evils, and farther, that he recognizes that many of the supposed ills of communism would disappear when actually put into operation.

Were John Stuart Mill alive to-day, after these years in which our social system has ripened so rapidly that its development equals that made during centuries in the slower periods of the world; and when it has been clearly shown that the evils which he enumerates give no evidence of becoming better, but rather fearfully worse, it seems not improbable that he might have been a follower of Bellamy, or rather the leader of some similar socialistic scheme.

In this connection, too, it is well to recall Mill's utterances on the subject of ownership of land: "When the 'sacredness of property' is talked of it should always be remembered that any such sacredness does not belong in the same degree to landed property. No man made the land. It is the original inheritance of the whole species Its appropriation is wholly a question of expediency. When private property in land is not expedient it is unjust. It is no hardship to any one to be excluded from what others have produced; they were not bound to produce it for his use, and he loses nothing by not sharing in what otherwise would not have existed at all. But it is some hardship to be born into the world and to find all nature's gifts previously engrossed and no place left for the new-comer." Again, after saying that compensation should be made land owners when their property is taken from them, he says: "But subject to this proviso, the state is at liberty to deal with landed property as the general interests of the community may require, even to the extent, if it so happen, of doing with the whole what is done with a part whenever a bill is passed for a railroad or a new street. The community has too much at stake in the proper cultivation of the land and in the conditions annexed to the occupancy of it to leave these things to the discretion of a class of persons called landlords, when they have shown themselves unworthy of the trust."

Henry George is not more radical in his statement of principles. He simply goes a step farther and urges that the time has come when the state should do with the whole what it has long been doing with a part of the land.

We do not argue that these views are sound because John Stuart Mill held them. They are of interest, however, as showing that the social reformers of our own day are not the first to see and to point out the serious evils of our competitive system. As the expression of one of the ablest thinkers of this century, an acknowledged authority in political science and one who accepted the existing condition, they are of very great weight.

CAN A TEMPERANCE MAN RAISE HOPS OR A W. C. T. U. WOMAN PICK THEM?

Our answer to this query in THE UNION SIGNAL of June 21 has brought so many objections from our constituency in hop-growing districts that we open our columns for its discussion, wiser, if not sadder, for the episode. It only re-proves to us what experience ought long since to have abundantly proven, that one should never give an opinion upon any subject which is not based upon some measure of experience.

Circumstances so control the ethics of any act that there are few courses of conduct of which it may be said that they are always absolutely and unswervingly right and best. Even speaking the truth, which of all things would seem at first thought to be invariably right, may be in spirit so wrong as to rank the speaker lower in the scale of Christian charity than would be one whose silence was born of love for his neighbor and a desire to shield and save.

We are not extenuating misrepresentation; it must always be to a greater or lesser degree blameworthy; but telling the truth is not always, even to a lesser degree, praiseworthy. "Speaking the truth *in love*," says the Apostle, "we are to grow up into Him." Speaking the truth in malice or hate we must grow less and less like Him.

The application of this illustration to the case in point is this: A thing may be theoretically right but practically wrong, according to the circumstances which affect

the application of the theory. Theoretically, we still believe our answer to this question to have been a right one, *to wit:*

If hops were used *only* for beer we should answer most emphatically, NO. But they have other uses; they are used in the manufacture of yeast; they are used for medicinal purposes, and very largely in the process of dyeing cloth. If temperance men or W. C. T. U. women *know* that the hops they are picking or selling are to be sent to a brewery then they are violating the spirit, if not the letter, of their pledge; but if they are raised and picked for the general market we cannot see how they are breaking their pledge any more than by husking corn or picking grapes. Corn is largely made into whisky, and grapes into wine, but each has its beneficent function, and if we are to examine thus microscopically all the good things of life, there will be little room for anything else. Sometimes it seems to us that there is need in our temperance zeal of the old caution, "Be not righteous over much."

Hops are as much a gift of God to humanity as are grapes, or apples, or corn. Each of these gifts is capable of immense abuse, but it is also designed for beneficent use, and as the picker of apples or grapes, or the husker of corn cannot come under a wholesale denunciation because some part of these products are turned to infamous uses, so it seemed to us that the grower and picker of hops could not be denounced unless it were *known* that the fruit of their labor was to enrich the product of the brewery.

So much for theory. Practically, we have always lived hundreds of miles from any hop-growing country. Our only knowledge of the product goes back to the vine over the back porch in childhood's days, where loving memory clings as fresh and strong as the vine itself. We had never seen a hop-field; we had no idea of any evils following in the wake of its culture, or of any ethical standard against that culture in the communities where hops are grown. Given the question to answer by powers which could not be gainsaid, we answered it according to our best light at that time.

But new light has come since, and come from those who know whereof they affirm. From a white-ribboner in Oregon we learn that on competent authority, "forty acres produce annually all the hops needed for yeast and medicine in the United States." We also learn that in that locality "church members and white-ribboners who raise and pick hops are sneered at for their inconsistency."

From Pennsylvania we learn that but "the very smallest percentage imaginable of the hops produced is used in the manufacture of yeast or in the process of dyeing." The writer further states: "In conversing with a Congregational clergyman lately from the hop-growing district of New York state, he said to me, 'This industry (hop-raising) is the greatest obstacle that Christianity meets in these counties.'"

Now these things being so, and from such authorities we cannot doubt their truth, THE UNION SIGNAL most unqualifiedly reverses its decision of June 21, and desires to state thus editorially that according to its later, truer light, *a temperance man cannot raise, nor a W. C. T. U. woman pick hops without violating both the letter and the spirit of the pledge.*

If it be a fact that all but an infinitesimal portion of the hops grown in this country go to the breweries; if hop-culture is in any section made a test of strength of temperance principle, then there is but one safe, true course, and that is to have nothing whatever to do with an industry which helps to swell the tide of misery and woe flowing daily from the brewery, without which the brewery itself would be practically an impossibility.

MRS. J. K. BARNEY, of Rhode Island, National W. C. T. U. prison evangelist, and superintendent of prison, jail, police and almshouse work in the World's W. C. T. U., is going to England in October, by invitation of Lady Henry Somerset, to hold meetings under the auspices of the British Women's Temperance Association. We feel that we cannot well spare such a consecrated and beloved worker as Mrs. Barney, but this act of reciprocity is a token of the love we bear our sisters across the water, and the appreciation that we feel in view of the great service rendered by Lady Henry Somerset as a speaker, writer and leader of forces in the white-ribbon movement.

ONE of the most surprising eccentricities that we have lately noted is the current discussion by a Chautauqua professor, in which he contrasts Browning and Tennyson, representing the latter as "standing distinctly for the feminine, or even the effeminate." He asserted that in personal appearance Tennyson was effeminate, while Browning had all the appearance of a "thorough man of the world." He said that Tennyson showed the feminine quality of his genius in his indecision in an important matter of art, as illustrated in the fact that "The Idylls of the King" is neither "altogether allegorical nor yet natural, being neither fish nor fowl." In commenting upon this chunk of wisdom we have only to remark humbly that if Tennyson was effeminate, blessed be the feminine, and may heaven send us more such feeble creatures as the Poet Laureate!

PLEDGE.—*"I hereby solemnly promise, God helping me, to abstain from all distilled, fermented and malt liquor as a beverage, including Wine, Beer and Cider, and to employ all proper means to discourage the use of and traffic in the same."*

QUESTION.—Can a Chair entertain a motion to adjourn when there is a motion for the "previous question" already before the house? If so, what does your card mean when it says: "The motion to adjourn is out of order when the *previous question is pending*"?

ANSWER.—The motion to adjourn is entirely in order when there is a motion for the previous question before the house, but after the previous question has been ordered and the vote has not yet been taken, the motion to adjourn cannot be entertained. To illustrate: "Madam President, I move the previous question. I second the motion. President—Shall the main question be now put? All in favor say aye; all opposed, no. The ayes have it. The motion is carried, and now the previous question is pending." At this juncture the Chair could not entertain a motion to adjourn.

Q.—When a series of resolutions begin with a preamble, do we not adopt the preamble *first?*

A.—You should not. Consider the resolutions *seriatim*, and when they are amended until they exactly suit, adopt as a whole, and after your resolutions are adopted, adopt the preamble. Suppose they were offered with a "whereas," and you adopted the preamble and *voted down* the resolution, what would you do with your *whereas?* With a series of resolutions the principle is precisely the same.

A *session* of a convention is from the *opening* to the *final adjournment.*

A. S. BENJAMIN,
Nat. Supt. Parliamentary Usage.

Q.—What is the cause of the apparent discrepancy between the statements of Carroll D. Wright and our National superintendent of foreign work?

A.—The number of foreigners in our large cities as given in the recent report of Carroll D. Wright, United States commissioner of labor, seems to conflict with those given by statistics which have frequently been quoted both in the reports and leaflets of the department of foreign work, and also in my lectures on that subject. There is, however, no discrepancy. Mr. Wright gives those alone born in foreign countries, which in Chicago is forty-two per cent. Our statistics include foreign born, and *those of the first generation*, or ninety-one per cent in Chicago. The latter inherit both taste and habits, and experience proves that as a class they are no less addicted to intoxicants than their parents.

SOPHIA F. GRUBB,
Nat. Supt. Work Among Foreigners.

Q.—What would you think of a member of a union recommending or advising another member to use whisky in her baby's milk? It has been done in our union. Please let a perplexed union hear your opinion of what should be done in the case.

A.—A W. C. T. U. woman who would so advise should certainly have kindly admonition and instruction. She cannot be intelligent as to the nature of alcohol, nor the danger of creating an appetite for liquor in the little one. I think some of our W. T. P. A. leaflets upon the effect of alcohol should be placed in her hands with request to read. It is the result of ignorance evidently rather than an intent to do wrong. I would recommend that union to send to the W. T. P. A., The Temple, Chicago, for Responsive Reading, "Temperance Remedies," and have it read in the union.

HELEN M. BARKER.

Q.—Can a truly loyal member of the W. C. T. U. advocate any kind of license of the liquor traffic?

A.—Union with the W. C. T. U. requires the signing of the constitution, the preamble of which reads: "We, Christian women of this nation, conscious of the great evils, and appalled by the danger, of intemperance, believe it to be our duty, under the providence of God, to unite our efforts for its extinction and for the entire prohibition of the liquor traffic." Clearly, then, each member is pledged to prohibition, and loyalty to *truth* will not permit the indorsement of any form of compromise.

MARY A. WOODBRIDGE.

In a recent issue you answer the question, "Can a W. C. T. U. woman pick hops without breaking her pledge?" in the affirmative, providing she picks them for general market purposes. Questions of similar character are often raised. I think the correct answer is: It depends on the probabilities. For instance, to fire a gun in a solitary forest at random would be regarded as innocent, though injury might be done to a fellow creature. But to fire it in a crowded street of a densely populated city could not thus be regarded. We say the man must consider the probabilities of his acts. It may be safely assumed that twenty-four of every twenty-five pounds of hops picked for the general market are used for beer. The W. C. T. U. woman, if she would keep her pledge in its spirit, must look to the probabilities of her work. If the probabilities are it will prove a blessing to humanity, she is keeping her pledge; if a curse, then she is breaking it.

S. HOXIE.

Professor Drummond, whose "Ascent of Man" has been attracting so much attention, is also a believer in the ascent of woman. In a speech at Haddo House, Lord Aberdeen's Scotch home, he recently remarked that "woman had been put through a marvelous discipline during the long night of history to teach her the virtues of unselfishness, tenderness, patience, compassion, and love, so that she might become the teacher of the world; and it was quite certain, by all the laws of science, and all the traditions of the world's past, that the great factor in the future evolution of society must be the ascent of woman."

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The professor in the same speech gave an interesting example of the part the mother plays in the human economy: During the past winter he had had, as an adjudicator in a competition in connection with the Boys' Brigade, to examine the letters of seven hundred boys, letters which the writers believed to be addressed to another boy, and which were, therefore, the genuine productions of the original mine of a boy's mind. Amongst other things they were stating the influences which had chiefly operated to keep them from going to the bad. Not one of the seven hundred mentioned his minister; not above a dozen mentioned their masters in business; a few mentioned their superior officers in the brigade; but *hundreds* mentioned their mothers.

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The Thirty-eighth street club of working women in New York city had a very serious subject for a recent meeting; it was as follows: "Is a man made by his wife or woman made by her husband? Which has the greater influence?" Miss Grace Dodge led the discussion.

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By thine own soul's law learn to live,
And if men thwart thee take no heed,
And if men hate thee have no care;
Sing thou thy song and do thy deed,
Hope thou thy hope and pray thy prayer.
—*Whittier.*

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What should we say of the engineer who was so intent on going over the road making the largest possible number of stops and reaching the terminus in the least possible time, that he did not keep the furnace supplied with coal, neglected to oil the wheels, failed to examine the bolts, did not watch the piston rod, did not clean out the boiler or polish up the works? An employé so careless as that would be speedily discharged, and yet, how many women who read these lines treat the engines of their own physical organization in just this way, forgetting that coal is not more essential to the locomotive than healthful food and sleep to their bodies; that oil is not more needful to making the works of an engine run smoothly than exercise is to keep muscles and joints up to their best; and that the polish which is so attractive in the locomotive has its analogy in that tastefully made toilet and those gracious manners which hold one's place among one's fellowmen and women. We know these things and happy are we if we do them, but for the most part, alas, we are "too busy" and so we remain fractional and often discordant notes in what ought to be clear-sounding, universal harmony.

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Membership day is drawing near and "loyal hearts and true" are casting about in their fruitful minds how they may best and most effectively agitate the old question of gaining recruits. "We've tried everything" is a common wail, and often a truthful one, yet its utterance indicates a dead-line of effort that argues but poorly for the life and growth of the union in question. A suggestive method of procedure—especially for the smaller towns—may not be out of place. Study the human geography—if such it may be called—of the community and let each member of the union carefully prepare a list of probable, possible and desired members. On comparison of these lists at a special meeting for the purpose preceded by the preparation of prayer the "victims" are to be assigned—Mrs. A. taking her affinities, *i. e.*, those whom she can most readily approach and most easily and strongly persuade, Mrs. B. taking hers, etc. Perhaps Mrs. E. can win over her list through some side-action of a well-timed, but unusual or unexpected courtesy, involving not unlikely self-sacrifice and effort. It may be that Mrs. D. has a special "gift" in reaching and holding the consciences of the brothers-in-law, then the honoraries will be her share of the work. Strokes at random accomplish little, yet it must often be that the strokes must appear not to be premeditated.

ON DUTY.

NEWS FROM THE FIELD

NORTHERN CALIFORNIA.

PRESSING ON.

In such troublous times as this summer has brought, the supreme power of divine love and the Satanic force of evil become unusually impressive. In the bewilderment of cause and effect and the confusion of disjointed affairs there is an immense consolation in the thought that, after all, there *is* a higher governing intelligence, to whom all these conditions can be intrusted.

Strikes have been not the order, but the disorder, of the days. Every manner of business has been more or less the sufferer by reason of strikes, except the liquor traffic. Failures have been all too plentiful, but so far no saloon has been closed on account of strikes, except those temporarily closed by the police for fear of riots. This is the *only* business that has called for police interference.

The usual summer travel has been seriously interrupted, and some of the summer meetings were necessarily given up. The Young Woman's Christian Association had to forego theirs. The Chautauqua Assembly carried out theirs by postponing it two weeks.

Our school of methods convened on the appointed day, July 17, at Pacific Grove, though some timid souls warned us that we were taking our lives in our hands to go, under the circumstances. Policemen on each end of every car as the trains left the city were more a reminder of danger past than of necessary protection. Our president is like Abraham Davenport in Whittier's poem, who, when the sun was eclipsed, simply called for candles and proceeded with business. The railroads being open for travel, the school began on time, and the whole program was faithfully carried out. In the absence of many who were to have taken part, it is no small tribute to the efficiency of the president and her well-trained force, that a week's work could be so well done. Some most admirable chink filling was done.

Mrs. Churchill, ex-president and long-time evangelistic superintendent, gave the keynote in her opening paper on "Christ the Head."

The excellent plan was evolved in this school of each superintendent whose department was to be brought out, having the preparation of that portion of the program.

Mrs. Eyster had charge of the juvenile and made a very profitable afternoon, calling on several others in discussion. Mrs. Grace Kimball did the same for press work, Mrs. Bentley for heredity, Mrs. Rose M. French for law enforcement, Mrs. E. G. Greene for mothers' meetings, Miss Severance for franchise, Mrs. Christine Armstrong for Sabbath observance and Mrs. Spencer for the state paper.

Miss Severance excelled herself in her evening lecture on the annals of woman suffrage. She is both witty and wise. A gentleman present remarked, "I never heard an address so full of brains and facts as that one." She cannot vote, but if a majority of those who can only knew as much, that same gentleman would be the next governor of California.

The county president's symposium gave a fair view of the relation of the W. C. T. U. to the past, present and future of local legislation.

One of the most interesting features was a debate on the question, "Resolved, That immoral though it be, the saloon aids business." The arguments on both sides were irresistible, the ladies proving good debaters, but the audience voted that the negative had the best of it.

Thursday evening was the Y evening, and it is needless to say that it was delightful. Mrs. Nevins, superintendent of Y's, presided. Mr. Henry French, Prohibition candidate for governor, offered prayer (while in the seats some of us who joined him thought how likely the other gubernatorial candidates would be to take part in such a service). It would be invidious to mention any who took part, for all were so charming, in their papers, addresses, songs and other music. Miss Rose Trumbull, of Oregon, a student of the Stanford University, gave an excellent address.

On Friday evening an old folks' Demorest contest was given, under the supervision of Miss McLean, the superintendent of that department. The entire class were a credit to themselves and an honor to the superintendent, but one only could take the medal, and all the rest were delighted when that was awarded to Rose M. French, of San Francisco.

An effort was made to have one day of recreation, but time was precious, and the executive committee got in some excellent work during that day.

Mrs. E. T. Scott preached the annual sermon on Sunday morning, and Mrs. E. G. Greene spoke in the Congregational church at the same hour.

On Sunday evening there was a packed house and a platform meeting, addressed by Rev. Dr. Bentley, Maj. E. T. Scott and Hon. Henry French, representing, as the Major said, the church, the W. C. T. U. and the Prohibition party.

It is felt that notwithstanding a smaller than the usual attendance, this school is likely to be more than usually prolific in results. Not the least significant movement inaugurated is embodied in a resolution, the gist of which is an invitation "to all Christian people, to all lovers of law, order and decency, to all who desire to retain the privileges of local option now enjoyed by the people of this state and protect local prohibition where already acquired; to coöperate in a general effort to defeat the election of all candidates for the legislature who shall be pledged to a uniform license bill, on whatever ticket their names may appear."

The right of local option in this state is a constitutional provision by which all police regulations, including the liquor traffic, are left to local authorities—municipal or county boards—so long as they do not conflict with any general law of the state. Under this we have now four prohibition counties and a large number of small towns, but it will be seen at once that a uniform license bill being a general law of the state would destroy all these and our right to any local option. The Republican party has boldly embodied the idea in its platform, so that resolution means all their candidates. The Democrats cannot be expected to fall behind them in subservience to King Alcohol, so we stand with the Prohibitionists; that is all we can do. If we are not in politics, where are we?

The management of the Chautauqua Assembly this year invited the W. C. T. U. to fill one day in its program, which was acceptably done and is the entering of another open door.

The organization of a Law and Order League in San Francisco is an outgrowth of the Temperance Congress.

The organization of a W. C. T. U. in the Third Congregational church of this city, as a part of the machinery of the church, makes the second important church in San Francisco to take this step, thus placing the work exactly it should be—in the church itself.

DORCAS J. SPENCER,
State Reporter, San Francisco.

MISSOURI.

INVESTING THE SUMMER-TIME.

The Carondelet W. C. T. U., of the St. Louis district, entertained many friends on Wednesday, August 1, at the beautifully decorated home of the president, Mrs. J. F. Robeson, in celebration of the tenth anniversary of their organization. Mrs. Anna Sneed Cairns addressed a large audience in the Baptist Church, in 1884, and on the following morning organized the Carondelet W. C. T. U. The anniversary program was most interesting and inspiring, reviewing the ten years work, giving the hopeful future outlook, and including among the addresses given and the letters and telegrams received so much cheer and encouragement and so many warm words of loving comradeship, that it is very hard to condense into the space available. Mrs. Robeson gave a synopsis of the work that had been done. Mrs. Ingalls earnestly urged that we must strive not only to teach temperance principle, but work to destroy the saloon, the destroyer of our homes. Mrs. Robert in happy vein told of the events of ten years ago and of years following. Miss H. M. Mason spoke of the present need for work. These, and many others from whom letters were received were members of the union at its organization, among them Mrs. E. J. Hall, the first president, now in Illinois, Mrs. Williams, first secretary, now of New York, Mrs. Lyman Page, of Chicago, and Mrs. H. H. Wagoner. Mrs. Cairns and Mrs. Kilgore also sent most cheering letters filled with reminiscences of the union's zeal and faithfulness under adverse circumstances, the miles traveled in securing names to petitions for scientific temperance instruction, and legal work, the labor among the children which had been so fruitful for good, and the many efforts put forward to banish the liquor traffic, many of the letters noting gratefully the wider outlook and spiritual blessing which association in the Carondelet union had brought. Letters or telegrams were also received from Rev. Dr. Hughey, now of Springfield, Mo., Rev. Lyman W. Allen, now of Newark, N. J., and Rev. Dr. McAnally, all former helpers, and now earnest friends though far removed. Here are some of their brotherly words:

"The W. C. T. U. is doing the grandest work for humanity that is being done by any organization outside of the church of our Lord, and it is an arm and department of the work of the church."

"I think myself fortunate in having lived to witness the dawn of a new day in the world's history. The Christian world is only now beginning to learn what are the capabilities of women."

Tender words, too, were spoken of beautiful lives of friends and members who had been called to the home eternal. A pleasant part of the exercises was the presentation to Mrs. Woods and Mrs. McClintock, who had officially served the union for many years, of beautifully decorated wooden salad spoons, an oil painted portrait of Miss Willard gracing each bowl. Refreshments and a social closed this delightful occasion.

The twenty-sixth district reports a very successful convention held at West Plains. Mrs. Hoffman was present, and gave an address on each evening, her address on woman suffrage making many converts. The district officers of the past year were reëlected, Mrs. S. A. E. Herrick being president.

Texas and Howell counties, both of this district, each held a county conference on June 14. Texas county workers met at Houston, seventeen miles from the railroad, and although this was the only working union in the county, a most successful conference was held and many townships represented, ministers and their wives giving much valuable assistance. Miss Jane Lynch is county manager, and much pioneer work is being done, the reward for which will be sure to come in good time.

Howell county, with three working unions and Mrs. Crawford as county manager, met at Willow Springs, and the conference was a most satisfactory one. Seventeen new active members and seven honorary ones were gained.

Mountain Grove union is the only one in Wright county, but is a model of energy and achievement. Beginning two years since with seventeen active and two honorary members, it has more than doubled its membership, has held seven Demorest contests—six silver and one gold—filled a very important part of the Fourth of July program, providing some exercises from the Sunday-school and securing a fine address by Miss Carrie Lee Carter, who also delivered a second address the evening following to a crowded house. Mrs. Cranmer and Mrs. Hoffman have lectured for the union during the year, and the four local ministers have all preached temperance sermons. The popular school here teaches scientific temperance instruction in all its grades, and in every way this union is doing its best to push forward the battle.

While ministers nearly everywhere give their aid to this warfare against evil, the union in Monroe City says: "We have no coöperation from ministers nor use of their churches." Yet by weekly meetings and work in literature and press departments, by mothers' meetings held once a month, occasional public meetings and continuous personal influence the leaven is being hid in the meal.

Seneca, beside her lawn social of July 30, has had another silver medal contest, and also filled an hour on the Fourth of July program with temperance music and recitations, thereby speaking a good word in season.

The W. C. T. U. at Pineville met the teachers at the institute held in July, and addresses and resolutions upon teaching scientific temperance instruction in the public schools were given. Much interest was shown, and fifty-six teachers promptly pledged themselves to this work. A Demorest contest was also had during the institute, some young gentlemen giving most generous and timely help by taking part with hardly any time for preparation, the whole affair being an unusual success.

A gold medal contest at Austin, July 30, was given to a very crowded house, four young ladies and two young gentlemen being contestants. Fine music was a part of the program, and over twenty-one dollars were the receipts of the evening. The cordial support of ministers is a help to this union in the work, and new members are being added to the band.

A mass temperance meeting by the Y. P. S. C. E. rounded out grandly the temperance lesson Sunday in Clarksville. The W. C. T. U. here are doing steady work, pushing contests, giving special attention to franchise, and having faith in "the reaping by and by."

Most encouraging of all is the steadfast interest and effort of the little country unions like that of Pleasant Valley, whose members go on horseback or in buggies for miles to meet at the home of some member, to study and plan work, and take counsel together for home protection. I wish we might hear from all of them.

Pierce City has that best of all good things, a flourishing L. T. L., which recently gave a fine entertainment, short and helpful addresses by the pastors forming part of the program. These juveniles have also given a silver medal contest recently. The Y's and W's of Pierce City have each given a lawn social, successful both in finance and enjoyment. A lecture from Miss Carrie Lee Carter was a treat July 9, and an afternoon tea with an attendance of forty-eight ladies was given August 3, a collection of ten dollars being taken and a good program provided.

Clinton union is happy in having been able to rescue three wayward girls recently from paths of shame, a home and care having been provided for them with one of the W. C. T. U. members. The union gave a social at W. C. T. U. headquarters in July, which was an enjoyable and helpful occasion. A revival recently began in Clinton through the influence of the Anti-Saloon Army, some poor, lost drunkards coming to the leader, Mr. Faris, and begging his help to aid them in shaking off the old life and beginning a new one. After a number of conversions in the Anti-Saloon Army prayer-meetings that followed, the meetings merged into a general revival effort of wide influence in the city.

EVA JONES,
State Reporter, Clinton.

PENNSYLVANIA PENCILINGS.

Would that we were gifted with a "magician's wand" that we might penetrate the remotest bounds of this great state and find out some of the many good things which are being accomplished by the workers. Some of the counties have not been heard from during the entire year—and we hope by this gentle reminder to "stir up their pure minds by way of remembrance." Send postal-card reports.

Schuylkill county. The Mahanoy City union held its first railroad meeting with encouraging results.

The Shenandoah Y observed flower mission day. It also held lawn fetes on July Fourth and August 1st, with a view to replenishing the treasury. The county convention was held in Shenandoah September 12, with Mrs. Annabelle Morris Holvey as speaker.

Clearfield county has just held a successful convention at Lumber City. The address of welcome was given by Mrs. McMasters, of Lumber City, and the response by Mrs. Shaw, county president, who by the way is serving as president for the eleventh year. Excellent papers were read by Minnie Warrick, on the relation of the Sunday-school work to the temperance question; by Miss Shaw, on scientific temperance instruction; by Miss McClure, on railroad work: by Mrs. Campbell, on literature; Miss Tompkins, on the social side of our work; and Miss Shontz, on "Plans of Work."

Mrs. W. B. Rhoades, late superintendent of Y work, was present and made a fine address which was preceded by recitations and songs by the young people and members of the Loyal Temperance Legion. The reports by the various superintendents were all excellent. The Y banner was awarded to the Chester Hill Y's for largest increase of membership, and the Ramey Y won the second prize, a fine book. The L. T. L. of Osceola won the L. T.

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L. banner and the L. T. L. of Winbourne won the second prize. Mrs. Shaw was made the happy recipient of a basket of flowers by the Y girls.

The *Monitor*, in commenting on the convention says: "What a pity the W. C. T. U. cannot hold a dozen county conventions a year. It is a great vote-making institution." While all the reports were of a high order we must not forget to mention that of Mrs. Reidy, superintendent of mothers' work and narcotics, who had held thirty-two gospel temperance meetings, twenty-seven of which were in Clearfield county. Mrs. Wilson, the Y superintendent, has organized two new unions. All the old officers were elected with the exception of the treasurer, who declined a reëlection. Miss Clara Shontz was elected treasurer.

FAYETTE COUNTY: The Dunbar Y's held a "mum social" which was very enjoyable, and which served the twofold purpose of replenishing their treasury and gaining new members. A Demorest contest was held at Pleasant View. The orations were well delivered, the music fine, the audience large and appreciative. The medal was won by are Miss Ida Grable. The Pleasant View Y's increasing in membership and several new departments of work have been taken up.

The annual meeting of the Laurel Hill W. C. T. U. was held August 9. The choir furnished excellent music. Rev. Stewart, of Dunbar, made a fine address and Miss Belle Junk gave a pleasing recitation. In the afternoon Revs. Johnson, of Vanderbilt, Rush, of Dunbar, and Rev. Reed made addresses and Miss Phillips very ably rendered "Little Tommy." The Perryopolis Y held a Demorest contest which is deserving of more than a passing mention. The seven contestants acquitted themselves admirably. Miss Bertha Cope won the medal and each of the remaining contestants was presented with a booklet.

DELAWARE COUNTY: Thurlow W. C. T. U. celebrated Jennie Casseday's birthday by a parlor social, at which a very interesting program was carried out.

ARMSTRONG COUNTY held a school of methods with Mrs. Olive Pond Amies as instructor, and those who know her rare skill in conducting these "schools" will not be surprised to learn that it was a grand success.

MERCER COUNTY is preparing for the twentieth annual convention at Sandy Lake, September 20 and 21. Mrs. Anna Hammer, state president, will lecture the second evening of convention and Mrs. A. M. Rice, the first evening. Grove City Y is preparing to hold a franchise contest, the first ever held in the county, in the near future.

Sharon union has held its third parlor social, at which four new members were obtained. Mrs. J. W. Stevenson, a former state superintendent of literature, has had her heart and hands full during the summer months in caring for her eldest son, a young man of marked ability as a student and of staunch temperance principles, who has been ill. The prayers of all the white-ribboners will ascend to the Great Father for his recovery. Mrs. G. W. Armstrong, county superintendent of purity, has been afflicted with inflammatory rheumatism during the past few months.

A new L. T. L. has been organized at Wheeler, with Miss Sadie Gilkey as superintendent.

NOTES.

Nine new unions is the record since our last report.

Armstrong county convention will be held September 19, 20.

Hettie L. Phillips, a beloved member of the Ercildoun union, has answered to the Master's call to "come up higher." Their loss is her gain.

One hundred and thirty-seven new subscribers to the state paper are reported from six counties, of which Lawrence county sends the largest number.

Again we urge the press superintendents to send reports of work done in their respective counties. ADDA BURCH,
State Reporter, Greenville.

TENNESSEE TEMPERANCE.

From Mrs. Harriet L. Adams, who spent the winter, spring and early summer months in our state speaking and organizing, comes a report, too late for my last letter, of the splendid work she has done in Tennessee. Summing up, I find that she visited seventy-one towns while in our state. That she spoke to general public audiences ninety-seven times, and to unions, L. T. L's, Epworth Leagues, Christian Endeavors, colleges, missionary societies and prayer-meetings thirty-one times, making in all one hundred and twenty-eight instances in which she reached the ears and hearts of the people. Mrs. Adams understands her work, and how to tell of it, and that she did untold good in our state wherever she was afforded opportunity, no one who knows her can doubt. She organized thirteen new unions, and imparted new life to the many older unions that were so fortunate as to have her with them. I earnestly hope we may have Mrs. Adams with us again some time, and when she comes she will receive a right royal welcome.

(Will Mrs. Adams, or some friend of hers, send me her present address? A letter written immediately after I received her last, after following her around for some weeks, from place to place, was finally returned to me some days since.)

From Knoxville comes a good report of work along many lines. In May the good people of the city had a temperance rally, and the W. C. T. U. were out in full force, selling lunches, fruits, ices and lemonades, from which they realized the snug sum of fifty dollars. Rev. Sam Jones was present, and gave one of his straight temperance talks, which was followed by several others from well-known speakers, and much and lasting good was done. Flower mission day was observed by a visit to the jail and hospital and the distribution of flowers and good literature. They held religious services at both places, and were heartily thanked by the inmates, who expressed themselves as having been greatly benefited by their kind visitation. Their kindergarten closed for a short vacation with some delightful exercises. The children had progressed nicely. They hope to continue the work after vacation is over. For this purpose they are getting up an entertainment to raise funds to carry on the work. Ten dollars have been received as membership fees for Baby Band, which will be remitted to National treasurer at once. They have sent to each minister in the city a written request to preach a special temperance sermon before the coming election. Their press department reports meetings and other work. They are pleading with the state convention to meet with them the next time.

From Harriman comes, as usual, a good report. They meet regularly, sometimes with a good attendance, sometimes not so many. The departments of social purity, narcotics, equal suffrage, press work and the ldistribution of literature are specially mentioned as being the most prominent in their work this year, though good work is being done all along the line. Dr. Kellar, their efficient superintendent of social purity, has been prostrated by a severe and painful illness, but she is now better. All our W. C. T. U. women should pray that this earnest, devoted woman be spared to continue the excellent work she is doing in our state. During commencement week at the temperance university, a committee furnished refreshments in the university rooms and thereby made thirty dollars. The "glorious Fourth" was loyally celebrated at their city park, when again refreshments were served and a like sum was realized. A number of loans have been negotiated for lifting the debt on their temple, and they feel that with the removing of that a new period of prosperity will be inaugurated.

SILENA MOORE HOLMAN,
State Reporter, Fayetteville.

NEWS IN A NUTSHELL.

MRS. ANNIE BIDWELL, wife of General Bidwell, has written so many letters that she has been obliged to "put into port for repairs." Mrs. Bidwell is one of our most devoted white-ribboners.

MRS. MARY E. TAYLOR, corresponding secretary of Arkansas W. C. T. U., has recently made an official visit to the southwestern part of her state, visiting several unions and organizing five new ones. This makes nine unions organized since the state convention in April.

A KENTUCKY correspondent writes: "Hon. W. C. Owens, who is the opposing candidate to Breckinridge, is for temperance. He never drinks and has no immoral habits. His clean record makes us the more anxious for his election; yet the more fearful of failure, because all the whisky thousands are used against him."

MRS. ANNA M. PALMER, one of the National evangelists, sends this bit of encouraging comment: "I wish you could know how many times I thank the Lord for THE UNION SIGNAL. It is *packed* every week with fresh thought, clothed in language so chaste, eloquent, *captivating*, as to enlist the intellectual and win the spiritual. Long may its editors and contributors be spared to us."

MRS. LUCIA H. ADDITON, state lecturer of the Oregon W. C. T. U., formerly of Boston, a bright speaker and writer, especially on the relation of temperance to capital and labor, will be glad to have appointments *en route* from Lents, Ore., to the National W. C. T. U. Convention at Cleveland. She is highly endorsed by Mrs. Susie E. Foster, of Oregon, Mrs. Dorcas J. Spencer, Miss Jessie Ackermann, Rev. J. W. Webb, of California. W. C. T. U. presidents can secure much valuable work at small cost by addressing her at Lents, Ore.

MRS. HARRIET D. WALKER, our National evangelist, writes that no year of her ministry has been more blessed in service, or crowned with more glorious results in the salvation of souls. She gives an interesting report of the Christian Workers' camp-meeting held at Hebronsville, R. I., in which the state W. C. T. U. had a day. The Bible reading at noon and sermon of the evening were given by Mrs. Walker, and were blessed richly by the Spirit.

MISS C. AUGUSTA GOODALE, who for nine years has been an officer in Orange county, New York, W. C. T. U., first as vice-president and later as recording secretary, and for the past two years state superintendent of the department of mercy, on July 11, became the wife of Rev. W. T. Fairchild, of Pennsylvania. Many good wishes will accompany Mrs. Fairchild in her new relation. New York white-ribboners extend congratulations.

WE regret to hear that Mrs. Henrietta Skelton, our veteran German worker, has been severely troubled with sciatica. She intends coming east before the Cleveland convention to work among her own people. Mrs. Skelton has organized sixteen new unions in California since October, and added nearly a thousand members to our ranks; and she hopes to make the number of unions twenty-five before we meet at the National.

MRS. ESMOND, of Syracuse, N. Y., from the first a leader in the white ribbon work and formerly National superintendent of the effort to introduce non-alcoholic wine at the sacramental table, has passed into the better life. She was stanch and true,—a woman of remarkable equipose of character, and though conservative by nature and training she kept step with the advancing procession of awakened womanhood, when it cost her much to do so.

SATURDAY, August 11, Oswego county W. C. T. U. for the fifth year held a service on Demster Grove camp ground, which, by the way, is one of the best conducted camp grounds in Northern New York. Mrs. Emilie Underhill Burgess, of Highland, president of Ulster county W. C. T. U., gave a very fine address. One woman went from that service saying to herself, "We will have a union in our place" and suiting the action to the word called the East Palermo ladies together, and Mrs. Dwight Stone, assisted by Mrs. Vilas, of Syracuse, completed the organization. This makes the fourth new union in this county since March 17, last.

THE Effingham county W. C. T. U. canvassed the county, got money, lumber, material and labor donated, and put up a good 20x30 cottage a story and a half high on the fair grounds at Watson. It served meals, had awnings for mothers and babies, with rocking chairs, and for the young to fix up, and drinking water for all. A table was filled full of the best literature, and Bibles were kept for sale. Seats were spread outside of the house, and in its shade many rested or ate their meals, and felt thankful to the W. C. T. U. for the best accommodations they ever had, so they said. They kept a register which was filled with words of cheer; everybody was good to give. This fall a nice grove of trees was planted and lovely Arbor Day exercises held. "This work has made the W. C. T. U. known all over our county, as sensible, practical, useful and philanthropic, and demonstrated that we are of value as agricultural workers. No one thought we could build the house, but we did, and it is the nicest thing on the fair grounds." Thus writes our good friend, Ada H. Kepley, of Effingham.

MRS. MARY H. HULL, a good W. C. T. U woman, after a month's vacation with her two young sons at South Haven, Mich., and at Evanston, returns to her work at Armour Institute and Mission. Her labors the present year will consist of visits among the multitude of Sunday-school people of the mission as assistant pastor, and of lecturing before the student young ladies of the institute upon social questions and the part the coming woman will probably have to take in them. Mrs. Hull is making earnest study of actual social conditions. Her contact with the people in her endeavors to aid them by sympathy and advice in their struggle toward a higher standard of social and religious life, together with the books and persons connected with the Armour Institute, afford her rather unusual opportunities in these lines. Her lectures given at the mission once a month before the Mothers' Club on such motherly subjects as "housekeeping," "hospitality," "temperance and purity," "body building," "character building," "art," "husbands," "economy," etc., prove to be of valuable interest and will be open to the public during the remainder of the course. Her former position was a director of the domestic arts department of the institute, but she feels her present work is for her a larger field.

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In spite of the "hard times" which have affected our work more or less, many of the unions in Wisconsin are doing grand work. Coloma, a young, but heroic, union, on a recent Sunday evening held a woman's gospel meeting. in which several white-ribboners gave addresses, recitations and songs, to the edification and helping of the large audience.

The Woman's Christian Temperance Unions of Butler and Bloomingdale, N. J., have been greatly delayed in their work of building, but they now hope soon to complete their temperance hall. They are to have a fair and festival in September and have completed arrangements for publishing a paper which will be issued about a week previous to the fair, and one to be issued while the fair is in progress.

The first Demorest diamond medal contest for New England was held at the N. E. Chautauqua Sunday-school assembly, at Lake View, South Framingham, Mass., Wednesday, July 13, 1894. Contestants were from various New England states, all of whom showed remarkable talent in this grand feature of temperance work, and evinced thorough preparation and a deep interest in their recitations, which were received with great favor by the large audience present. The judges had no easy task to decide as to superiority of contestants, but unanimously awarded the medal to Miss Elizabeth L. Randall, of Attleboro, Mass. Hon. W. Jennings Demorest, with a few well chosen remarks, presented the medal, amid much applause. He was afterwards given a grand reception by the many temperance workers present from all New England. Miss Randall also received the congratulations of many friends upon her success and the honor thus conferred upon Massachusetts. Mr. Demorest said that this was the best contest he had ever attended. Another diamond contest is already proposed for 1895. This is the first diamond medal awarded this side of the "Great West" (Illinois) or "Sunny South" (Georgia).

A most enthusiastic W. C. T. U. day was held in Sidney Grove, Delaware county, N. Y., August 14. Hundreds of people gathered and gave close attention to the strong arguments against the saloon and for the home. In the forenoon youthful orators from former Demorest contest classes spoke. The speaker of the afternoon was the well-known temperance orator, Dr. George R. Bristor, of New York. Rev. A. D. Decker, of Sidney, gave the address of the evening on scientific temperance instruction. Prohibitionists and I. O. of G. T's were represented and took part in the exercises of the day. The stand was beautifully and artistically decorated. W. Jennings Demorest's picture with Miss Frances Willard's were entwined in evergreens and hung in a conspicuous place. The words in white letters, "For God and Home and Every Land" on a bank of green moss hung over the archway, posts were draped and stands festooned in every possible place with ropes of pine and ferns, white ribbon and flags. The "Red, White and Blue" was lustily sung. God protect our homes and save our country from the curse of rum, was the burden of song and speech. Rev. Dr. Bristor contributed the collection for him to the work. "The service for the Master is sufficient compensation," he said as his face shone with the light of the inward power of the Spirit.

Official Communications.

FRANCHISE.

Blanks for reports in this department were sent out early in August. If at this writing you, as state superintendent, have received none, it is because you are new, or your name is not on our list. If, after sending reports, you do not find them fully incorporated in the National report, please bear with us, as we cannot help it. The Annual Minutes is a bulky volume, and superintendents are quite properly restricted to the mention of the most salient points. Especially is the interest focused upon those states where amendments have been or are pending, and where there are "live issues"; also where woman suffrage has already been adopted, and the question is, "How does it work?" We want to know all that is being done everywhere, and the victories will be duly chronicled.

In this connection attention is called to the new National leaflet by Frances E. Willard, "Should Women Vote?" published by the W. T. P. A., per 100, 90 cents; 10 for 10 cents. To announce this contribution to our literature is, we believe, to circulate it generously. Also another new leaflet will be the W. T. P. A. Responsive Reading for November on "The Franchise for Woman."

Louise C. Purington, *Nat. Supt.*
Dorchester, Boston, Mass.

Cor. Secy's Notes.

The National W. C. T. U. can pay only for those reports of superintendents that are sent to the National corresponding secretary to be published by the W. T. P. A.; as none others can be incorporated in the Annual Minutes.

New Jersey having secured a compulsory scientific temperance law is about to "strengthen her stakes," and push on to other victory. At her coming convention, October 23 to 28, Mrs. Mary H. Hunt and Rev. Anna H. Shaw, Mrs. Frances J. Barnes and Col. George W. Bain will speak. Six summer meetings have been held with great attendant success. Mrs. Bourne, the state president, writes: "At two camp-meetings where we were given the day and evening, we held a free parliament on the outlook. Ten preachers occupied one hour, all keeping within their limit of time and were bristling with vigorous, energetic thought." The state fair opened September 3. The W. C. T. U. has a cottage upon the ground, where gospel temperance meetings are held each afternoon. Free ice water and free literature may be secured there at all hours of the day, and a new enterprise is this year undertaken in the publication of the *Fair Daily* containing temperance news, stories and advertisements. The Newark union will serve hot meals, and assist in the meetings.

We heartily welcome the words of Mrs. Fannie L. Chum, the new president of Arkansas W. C. T. U., that ring with loyalty to the National organization and good cheer from all along the line. They are troubled by some of their preachers who used to live up North, but are pushing steadily forward and sowing the seed which they believe will bring forth good fruit. At some of their district conferences the report on temperance was repeated because it endorsed the W. C. T. U. One preacher said "he did not want a woman in his pulpit," to which there were several "*amens*." It won't be so always, dear sisters. Read with prayerful attention John G. Woolley's master speech on another page of this paper. Mrs. Chum says, "While we are not advancing rapidly, we are standing firmly."

We are all made happy by the assurance of Mrs. Jeannette G. Hauser, our late president of the India W. C. T. U., a woman of wonderful power, that she will, Providence permitting, be with us at the Cleveland Convention. Mrs. Hauser will soon enter the field with illustrated lectures on India, which will be equally helpful and interesting to W. C. T. U. and missionary societies. She writes: "A few years ago I had a 'dress rehearsal' in Lasell Seminary. The few present were greatly pleased, and it was all so true to life, that after it was over my daughter and I said to each other, 'We have been back to India and seen the people again.' I shall expect to be in the West immediately after the National Convention if no earlier, and shall hope for some engagements there."

An admirable report of the Burlington Junction W. C. T. U., of Nodaway county, Mo., has reached us. "It is a rural union, composed almost wholly of farmers' wives, with a membership of twenty-five. Though members are scattered their meeting is regularly held, their interest in the work never lags, their treasury is rarely empty, and for several years it has been gradually revolutionizing public sentiment in the neighborhood." Who would not be honored by membership in such a union?

No. 1 of "Colorado W. C. T. U. News-Letters" is a most unique little sheet, which we think will help much at this time of great need. It is a single sheet, printed in script type. Its motto is: "They helped every one his neighbor, and every one said to his brother, Be of good courage."—Isa. 41: 6. It opens with a salutatory from Mrs. Ella B. Gittings, its editor or writer, corresponding secretary of Colorado W. C. T. U., followed by the names of unions sending postage for the "News-Letter"; notice of the state convention to be held October 18–20, telling of the whereabouts and work of officers, and, to our delight, gave the names of presidents and places where ten new unions have been lately organized. Mrs. Higgins, president W. C. T. U., sends encouraging items of the prohibition work in the state.

Good word is received from a new union of twenty-two active and sixteen honorary members, organized by Mrs. Delle Cox, in Thorp, Wash., a town of less than two hundred inhabitants. If Mrs. Cox can create a proportionate interest in Chicago we would hail her coming with unspeakable delight. Mrs. Lucy R. Berry, treasurer East Washington W. C. T. U. writes: "We have economized in every conceivable way, doing all our office work and for our state paper ourselves, but the spark seems to burn brightly in the hearts of our dear sisters despite all of our hard times."

Sabbath, August 26, was a red-letter day at Harvey, Ill. Our Nebraska brother, A. G. Wolfenbarger, spoke at North Harvey in the morning, and at 3 p. m. addressed a large audience at the opera house in Harvey, under the auspices of the W. C. T. U., and in the evening spoke to a crowded house in the Baptist church in the interest of the Baptist Young People's Union. Mrs. Marion H. Baxter also spoke in the Baptist church, and in the M. E. church and at North Harvey. Headquarters were favored by a call from Mr. Wolfenbarger.

Mary A. Woodbridge.

Treasurer's Corner.

Don't forget! Books of National treasurer close November 1st. No extension can be given.

Report blanks as to receipts and expenditures of local unions have been called for by nearly every state.

Many calls are coming in for the Self-Denial envelopes. One good sister writes from New York: "Please find inclosed twenty-five cents for which send me one hundred Self-Denial envelopes. We have no union here, to our shame, but I will distribute the envelopes among the temperance people." Now, here is a splendid example, and who knows but this very effort may result in enlisting the women and securing the organization of a union. Don't confine the distribution of the envelopes to the members of the union who are always giving, but see that one is placed in the hands of every friend of our W. C. T. U.

One of our "shut-in" sisters says: "A voice comes to me in my little corner, from your larger corner in The Union Signal, and always 'at home' it finds me." She sends a post-mortem "gift in memory of a dead union," $1.10. I trust she may be restored so as to come into active work, and then we may look for a resurrection. Holly, Mich., sends $1. Charlotte Lytle, of Lisbon Centre, N. Y., sends fifty cents, while the state treasurer of Minnesota sends $4.53 for Crusade fund, beside an installment of state dues. Philmont, N. Y., also sends $1.

Virginia, California, East Washington, Massachusetts and Illinois have sent dues. We are promised more in September.

Helen M. Barker.

OBITUARY.

[*Obituary notices of five lines or less are published free. Longer notices will be inserted at the rate of ten cents a line.*]

Lennie Dornblaser Morgan, of Trilla, Ill., died June 3, 1894.

Whereas, The death angel has visited our society and plucked from our midst and taken to that city not made by hands, a flower that has shed lasting fragrance in our society and community, and whose labor of love has left indelible prints on our memory that only our death can erase,

Resolved, That we bow humbly and submissively under the chastening rod of Him who doeth all things well.

Resolved, That we extend our heartfelt sympathy to the family in their affliction, and commend them to the Lord, who has promised to comfort those that mourn.

Emaline Wood,
Maria Humes,
Mollie Ozee, } Committee.

[This obituary was sent promptly; its publication has been inadvertently delayed.—Eds.]

Mrs. Sarah H. Black died at the home of her sister in Santa Cruz, Cal., June 9. Mrs. Black was for some years state president of the W. C. T. U. of Idaho and removed from that territory to the state of Washington last October.

Mrs. Harriet Barrus, of Rhode Island, entered into rest, July 30. She was for several years the corresponding secretary of Pawtucket union, and discharged its duties with rare ability and efficiency. She had been a member of the W. C. T. U. since its organization.

Charles G. Larned, of Illinois, father of Mrs. F. A. Parsons, Kansas superintendent of temperance literature, died August 19, aged seventy years. He was a lifelong Prohibitionist and a warm friend of the W. C. T. U.

Mrs. Louisa L. Gulick died in Japan, June 13. She and her husband, Dr. Luther H. Gulick, began missionary work in Micronesia forty years ago. The temperance cause had her hearty co-operation.

STATE CONVENTIONS, 1894.

Washington East, Dayton, Sept. 12, 13.
Vermont, West Randolph, Sept. 12–14.
Idaho, Boise City, Sept. 14–17.
Virginia, Roanoke, Sept. 20.
Maine, Auburn, Sept. 25–27.
Kentucky, Paducah, Sept. 20–23.
Nebraska, Lincoln, Sept. 25–28.
New York, Jamestown, Oct. 2–4.
Iowa, Marion, Oct. 3–5.
Indiana, Oct. 5–9.
Illinois, Mt. Vernon, Oct. 11–14.
Pennsylvania, Philadelphia, Oct. 12–16.
Tennessee, McKenzie, Oct. 16, 17.
Massachusetts, Fitchburg, Oct. 16–19.
Colorado, Denver, Oct. 18–21.
Missouri, Brookfield, Oct. 23–26.

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AND WORLD'S WHITE RIBBON.

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"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

Volume XX.—No. 37.] CHICAGO, September 20, 1894. [Price $1.00 per Year in Advance.

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THE LAST REMINDER.

"Last call" for Self-Denial Week and Membership Day! To be sure you will not forget it, make your denial the first day of the week, Saturday, September 22, and if you see a good opportunity, add a little to it each day following.

CROWNING OF THE WEEK.

Membership Day, September 28, appropriately crowns Self-Denial Week. Can we not prove by our results this year that each one of us has influence enough to induce one other to join the society? Has not each of us a relative or friend, an associate in business—a fellow teacher, a schoolmate—somebody whom she can induce to join "just for the asking"? Of course she has.

WHERE TO SEND SELF-DENIAL MONEY.

Each individual white-ribboner or local union should send all self-denial money directly to the treasurer of her country. For instance, white-ribboners in the United States will remit to Mrs. Helen M. Barker, treasurer National W. C. T. U., The Temple, Chicago. White-ribboners in Great Britain will forward to Miss Gorham, Judde Place, Tonbridge, London. The National treasurer will retain one-half of all money received and send the other half to treasurer World's W. C. T. U., Mrs. Ella F. M. Williams, 44 Drummond St., Montreal, Canada.

SINCE OUR LAST ISSUE.

Forty thousand veterans were in attendance at the annual reunion of the G. A. R. in Pittsburg, Pa., last week.

Cable dispatches announce. rioting between Mohammedans and Hindoos at Poonah, and that the streets are patroled by soldiers.

The evidence in the case of the United States against Eugene Debs has all been given in, and the arguments of attorneys will commence September 25.

A commission of foreigners, according to a dispatch from Wei-Hai-Wei, China, have declared that the Japanese have been the aggressors in the present war.

Prof. A. B. Hart, of Harvard, has written a public letter of apology to Prof. Richard T. Ely for his support of the recent unwarranted attack upon that gentleman.

A treaty has been signed between Japan and Korea for the purpose of causing the Chinese to evacuate the latter country, the treaty to terminate when peace shall have been declared.

Illinois women have organized for the election of a woman trustee of the state university, and have requested that as women vote only on school questions the election commissioners provide separate facilities for woman's balloting.

THE article in the new tariff law, admitting alcohol for use in the manufactures free of duty is giving Secretary Carlisle considerable trouble, no provision having been made for supervising its enforcement, and without oversight there would be unlimited fraud. The matter will doubtless remain *in statu quo* until the next session of Congress.

WE are proud of the responses made by our women to the special and official requests that have come to them in this most distressing financial year the world has ever seen. The rallying to the ten-cent thankoffering not only illustrated the faith that white-ribboners have in their leader, but was a wonderful help to the National W. C. T. U. in its time of dire need. If the same hearty response is made to Miss Willard's call for one new subscriber to THE UNION SIGNAL, the vim and influence necessary to bring this about will build up the National organ, and also increase the knowledge and zeal of the workers.

"ONE good deed" not only "deserves" but usually *inspires* "another." Witness an extract from a letter accompanying the name of a new subscriber. "I am glad to send you another subscription in response to our Chieftain's call, and, at the same time, send a birthday gift to my sister. It would be a good idea if all your present subscribers could be induced to do this. By the way, I mentioned to my mother what I intended to do, and she asks me to inclose another dollar for her, so that THE UNION SIGNAL may go to another friend for a year." Every time THE UNION SIGNAL goes into a new home, a new friend is won for the W. C. T. U. Do the local unions realize this?

WE should be slow to admit that there is more solidarity in the Salvation Army movement with its military discipline than in the W. C. T. U.; but for some reason we do not rally to the call for the Self-Denial Fund as the Salvationists do, and there must be some reason why. There are those who would say that we call too frequently upon our comrades for specific help; but surely we do not do this as often as the Salvationists. It cannot be that they are more devoted; indeed, as we think it over we are inclined to the opinion that it is their military drill that makes the difference. The fact is that when "the General" sends out an order it is a finality; but the entire trend of the W. C. T. U. is toward free individual action, and we believe this is the highest evolution. Can we not prove by our results this year that each one of us has influence enough to induce one other to join the society? Has not each of us a relative or friend, an associate in business—a fellow teacher, a schoolmate—somebody whom she can induce to join "just for the asking"? If this is done the problem is solved.

THE wife of a famous American divine writes asking, "Why cannot a chair or lectureship of reform be established in theological seminaries?" The powers of the human mind to resist knowledge are amazing, and the ignorance of reform movement in some seminary minds is an equal wonder to those out of the rut. It is told that a young minister recently gave a notice from his pulpit of Mrs. Mary Clement Leavitt after this fashion: "Mrs. M. C. Leavitt, who has been, I believe, eight times around the world, will speak to the Sabbath-school children next Sunday noon on missions. Any of the congregation who choose to remain can do so." ! ! ! Some bright W. C. T. U. woman rescued the situation and Mrs. Leavitt the next Sunday evening by a properly arranged and fully attended service in which she appealed equally for temperance and missions. But some persons are anxiously asking yet who shall rescue the young "theologues" from the dangers of such errors—and the foregoing seems a good suggestion in the education of those embryo reformers, as every minister must be in degree.

"I HAVE seen no slogan, no such battering-ram of a speech as that of John G. Woolley, published in THE UNION SIGNAL of September 13. It is irresistible, tremendous, weighty. He is a trumpet whose tones mingle persuasion, tears, appeal, judgment. He is a lance, so keen and sharp as to cut beneath the very sophistries of the most wily, subtle and pious Pharisees. The fissures in the shiny, wave-worn rock of the old parties are exposed, the sandy foundations pointed out and the irresistible ruin foretold. May God's hand of Providence carry that speech into other ranks than Methodist and bless it to the finding of the church conscience." Thus writes our eloquent Dr. Delano, whose own speech is often a flame of fire on the question of high-license Christians.

OUR National officers are securing their "one new subscriber" to THE UNION SIGNAL without delay. Mrs. Woodbridge has handed in five names obtained at the South Dakota convention, which she attended last week. Mrs. L. M. N. Stevens, National recording secretary, has sent her new name, with the now famous motto, "It's dogged as does it." Mrs. Barker has gone to speak at the state conventions of Maine, Rhode Island and Massachusetts, also county convention in Pennsylvania, and we confidently expect a large list from her before long. Mrs. Hoffman, assistant recording secretary, is so busy in the lecture field and in Eastern state conventions that she may not yet have seen Miss Willard's special call, but as soon as she does we know there will be cheering returns from her individual efforts. With all five of our National officers self-constituted agents, and the rank and file bringing in their sheaves, THE UNION SIGNAL will surely more than double its circulation.

"BRECKINRIDGE beaten," "Women's power in politics," "Honor of the district vindicated," are some of the headlines which announce the glad tidings of the more than deserved defeat of the dishonored silver-tongued candidate for Congress from the Ashland district of Kentucky. It is conceded on all sides that this was a "woman's war," and that "nothing but a woman's war could have awakened such widespread and self-sacrificing opposition to the former idol of Kentucky"—Colonel Breckinridge. It is notable that the very women who led this opposition belonged to Kentucky's oldest and most aristocratic families, which have formerly enjoyed good-fellowship with the Breckinridges. Nothing could demonstrate more positively the fact that good women will discount everything else before they will discount morality. "A white life for two" is not a meaningless phrase with us, as politicians are beginning to learn. The women of the Blue Grass state have heralded the dawn of purer politics and woman's suffrage as well.

DISPATCHES say that forty Populist women escorted Governor Waite to the platform on the occasion of his recent renomination as governor of Colorado. It is the occupation of rival parties to paint the candidates of new parties with tar. Hence we do not feel that we know what kind of man this sturdy Westerner may be. We have never read a line in the old party papers that did not "breathe forth threatening and slaughter" concerning Colorado's present governor. But for all this we are glad that a woman was the secretary of the convention that nominated him, and that women had a hand in his presentation to his constituency; for we could never for the life of us see why the diversified charm of men and women working together in every line of life should not be presented in political conventions as well as at church socials or county fairs, and so we say without reference to platform or candidates, Hurrah for Colorado women and the strong men who have put them side by side with themselves in the great pageants as well as the steady, hard work of the Rocky Mountain commonwealth!

CONTRIBUTED

MEMORIALS: PHARAOH'S AND MARY'S.

BY JOEL SWARTZ, D. D.

Between the Desert and the Nile,
The pyramid of Cheops stands,
A dateless, gloomy, mystic pile,
Built by some tyrant Pharaoh's hands.

Here ancient Egypt mummified,
Sits like a queen upon her throne,
In stolid and perpetual pride,
Herself a hieroglyph in stone.

While in old Cheop's stony heart
The master builder's bones are laid,
In solitary gloom apart
As if of all mankind afraid.

And well might conscience wake his fears,
For Cheop's self a witness stands
That slaves shed here unpitied tears,
And wrought with unrequited hands.

So every monumental pile,
Built by oppression for a name,
Stands like the stone heaps of the Nile—
A witness to the builder's shame.

I'd rather have the monument
Of Mary's precious spikenard poured
With her unbounded love's intent
Upon the body of her Lord:

To spread forever with His name,
Which gives it all its praise and worth,
And breathe a fragrant, vital flame
Around this cold and selfish earth,

Than have all monuments beside,
Of brass or gold or hills of stone,
Reared to man's prowess or his pride,
Inscribed with his poor name alone.

Old Pharaoh and his myriad slaves,—
He in his prison house of stone,
They in their drifting, sandy graves,—
Sleep both forgotten and unknown.

While Mary with her living Lord
Holds her sweet place, still as of old,
And shall, long as His gracious word
Around the glad earth shall be told.

Steubenville, O.

THE MALTA HARVEST HOME.

BY ELIZABETH CUMINGS.

In spite of herself Eunice Todd could not keep the tears from her eyes. After ten weeks at "The River," as the people of western New York affectionately call the St. Lawrence, Malta looked more dilapidated and frowsy than ever. There was not much of it save one long street, but as the girl looked about, and noted the broken plank walks, the many hanging shutters and broken windows, and that the little spire on the brick meeting-house had plunged off into the forest of pigweeds and mullens which filled the church lot, she was glad the place was no larger. Grandma Todd's cottage was one of the notable exceptions to the prevailing neglect. Everything was trig about it from the neat, white fence to the hen-house, and the very dahlias, looking at the front yard with prim sweetness, seemed patterns of respectability. Some of the neighboring women said: "Old Mis' Todd 'd have things different ef there was a man to tend to 'em," and it was probable, for most of the men in Malta spent their money and energy at 'Lonzo Snell's grocery. Grandpa Todd had died in his early thirties, and grandma, in the years that had elapsed, had come to believe he had been perfect. She believed, too, that her only son, David, the father of Eunice, had been perfect.

But she had a small opinion of the Markhams, Eunice's mother's family, though they had once been the family of the county, and when her liver was torpid, and it was cold and damp, or the chimney became clogged, the old lady resented the girl's brown eyes, and often accused her of being "just like the Markhams" in her mental characteristics as well as in her coloring. The objectionable 'Lonzo Snell had had a Markham for a grandmother, and as he drank a good deal of the whisky which he so freely sold as "wet groceries" to Eunice's Markham cousins, Grandma Todd had no excuses for him as for Eben Barstow who kept a regular saloon at Malta Center, and knew how to hoard up his profits.

It was September, and the elms were sending down showers of golden leaves. Eunice was shelling dry beans. Nothing went to waste on the Todd place. Grandma never picked even one nasturtium. She wanted the seed pods for her pickles, which sold for a good price at the Center. The bean pods were to be saved as well as the beans. "I don't jess know where they'll be needed, but they'll be handy," grandma had declared, after climbing into the old rockaway buggy and turning the horse toward Malta Weir. "I've never found that what I have frets me; only what I haven't."

Eunice, intent upon her memories, noted not the young man coming along the roadside. She had been a dining-room girl, and worked early and late those ten weeks for the thirty dollars she had brought home. The Jackson House had been very quiet in a way, for it was a resort much frequented by families and invalids, but to Eunice it had been exciting. The new faces, the surprising, indefinable something which set the visitors in groups, regardless of clothes and the value of their ornaments, the music, the gentle speech and manners of the majority had united to bring her near the strange, great world which she had known stretched on and on beyond Malta and had thought of with mingled longing and fear. To the new feelings roused in her Malta seemed stifling, and there came upon her a burning impatience and desire to escape, when across the hedge behind her came a pleasant baritone voice, saying, "Awfully glad to see you home, Eunice." The face was pleasant that looked over the privet, save for the irritable line between the eyes and a certain hardness of the lips.

"Well, I'm not awful glad to be here," said the girl, and she glanced down the wide street. "Of all the places! You can't think, Sam, what it is after these weeks at Jackson's and 'the River,' to be where nothing happens."

"If you were at our house you wouldn't complain of a lack of events." The line in Sam Markham's brow stood out plain now. "If it wasn't for mother I'd leave here in just five minutes, but as I've got to stay it seems to me sometimes I must go and pitch 'Lonzo Snell and his devilish grog-shop into the pond."

"I wouldn't swear, Sam," said Eunice, who liked to reprove her cousins.

"Swear! I haven't sworn. There aren't words to tell how I feel about father and the rest of the wretches here that hang about Snell's. So long as you can't do anything you'd better not lecture," and Sam turned on his heel.

"Oh, Sam!" called the girl.

"Well," the young man halted.

"Do you s'pose I *could* do anything?"

"No," he retorted harshly. "Nothing'll do any good here but an earthquake."

Eunice watched the tall figure disappear down a side street and as her eyes wandered to the distant horizon shut in by a heavenly line of blue, it suddenly dawned upon her she was gazing at a lovely picture. Turning toward the north she saw a yet fairer landscape of wooded hills and gleaming water. There were great possibilities in Malta's one long, wide, linden-shaded street she then discovered. If it were cleaned up and the trees trimmed, if the old Markham homestead, once the pride of the village, were put in good shape and the meeting-house repaired, and the weeds surrounding it were replaced by velvety grass, it would be as pretty a view as one could ask for from the Todd veranda.

"Grandma, do you suppose anything can be done by anybody to make this town different?" she asked of the stately old woman who had appeared in the doorway.

"This town is made by the folks in it," said Grandma Todd grimly. "I s'pose it's as the majority of 'em like it."

All that day and far into the night Eunice was tormented by the question whether after all there was not something that could be done to awaken public spirit, and the next morning she went to see Mother Dyche, who lived at the end of the main street and whose reputation in sickness was unrivaled. It was whispered that Mother Dyche could, if so minded, tell fortunes, and as she openly advocated the ballot for women she was held to be a dangerous female by conservative well people.

Luckily, Mother Dyche was at home drying herbs. Her little kitchen was as clean as hands could make it, and formed a quaint and suitable frame to her small figure.

"Well, if you want Malta to set about improvements you'll have to dig down deep," she said, when Eunice had poured out her disgust and dissatisfaction. "Puttin' chloride o' lime in the kitchen sink and new curtains in the parlor ain't goin' to make a house healthy when there's something dead in the cellar. Then again, a man don't have ambition to fix up outside when he's sick inside, bilious or goin' with consumption."

"But we'll have to set them thinking first, these Malta people. We could have a meeting or—better, a festival, if it were strawberry time—and talk it over. But now there's no particular reason. We cannot invite them to anything. There'll have to be something to coax them out."

Mother Dyche's big Boston rocker swayed energetically for a second. "There's been an abundant harvest and every barn is full," she said as if to herself. "The church could be trimmed and Sam Markham can sing beautiful, and perhaps the minister would talk. The 28th is Miss Willard's birthday, so perhaps the Jaycox sisters will come over from the Center to sing. And the 28th is your birthday, Eunice, and you can't begin younger to find out that the best things in a year are what you can do for others. Of course, what you have in mind's a job, a terrific job."

"I suppose most things are, that are worth doing," said the girl.

"Yes, but they grow easier once you've tackled 'em," declared Mother Dyche.

Eunice, however, met only discouragement in her preparation for the Harvest Home festival. Grandma Todd assured her it was certain to rain. More than one old lady when asked to bake a cake exasperated the girl into hotly explaining that she had no private and selfish end to gain, and the farmers gave only tentative promises to bring material to trim the old church.

But at the last moment all Malta felt a sudden interest in the doings at the church. If Grandma Todd disapproved of the Markhams, they, on their side, disapproved of the Todds as a grasping, second-class sort of folk with no traditions of gentle blood behind them. The result was a great turn-out, and the old church was crowded.

Even deaf old Colonel Canby was stirred up. The singing and speech-making had been somewhat wide of the mark, but he had not heard it. He knew well enough who had brought about the festival, and as he was the only being besides Eunice who had both Todd and Markham blood in his veins he volunteered some remarks: "Friends and neighbors," he said, pounding so hard with his cane on the platform that some over-ripe leaves fluttered down, "we mustn't have simply a good time and forget the nit of this occasion. Somebody's told me this is Miss Willard's birthday—bless her!"—there was great applause at this point, "but what interests me the most is that it is also the birthday of my grandniece, and she planned this evening and all these decorations to bring our blessings to our minds—which, no doubt, we've took as our plain deservings, but which ain't so, by no means—with the intention of impressin' us with the fact we owe something back. And I'm not so sure that to fix up our town, cut the weeds from this lot and the burdocks from afore our doors—and—and—I may as well say it, root out temptation from our midst in the way of drinks, will be workin for the Lord. Looks to me like workin' for ourselves and what will bring money into our pockets. 'Pears to me *we* might make Malta handsome if one spry, good girl can get up such good times."

The colonel sat down amidst a great clapping of hands, and the very next morning a change began in Malta that later resulted in 'Lonzo Snell's selling out his "wet grocery" stock. Temptation gone, John Markham, Sam's father, reformed, and one morning he thanked his niece for keeping her birthday for the benefit of the village.

"It was Miss Willard's birthday," explained Eunice flushing. "It was an accident, mine coming the 28th."

"There are no accidents, child," said the old man shaking his head. "See what's been done," and he pointed a shaking finger up and down the pretty street. "But it's a good thing to keep her birthday for all good women's birthdays. It's kind of awful when you come to think of it, what just one woman can effect."

Thousand Isle Park, N. Y.

AMERICANISM IN FINANCE.
II.

BY LUCINDA B. CHANDLER.

Americanism in finance should be first, such a currency as would be most convenient for all the people, and in sufficient volume to serve the needs of enterprise and to exchange its products. Also it should be such money as the constitution provides for. This is a money issued by and *only* by the government. State bank or national bank issues of currency are unconstitutional. There is no provision by which Congress can relegate its authority to "coin money and regulate the value thereof," to any other agency.

Unless the banker should be given an advantage or benefit by issuing his notes as currency, he would not seek the privilege. This advantage or benefit given to a class is contrary to the American principle of equal opportunity for all. A uniform and stable currency is essential to the general welfare and the equal opportunity of all the people. Money issued only by the government, a currency that can circulate everywhere, furnished by the government on equal terms to all the people, would meet this requirement most perfectly.

The normal business of the bank in localities, and the issuing of currency to all the people of the country are widely different functions.

In order that all the people shall have equal opportunity

to enjoy the fruits of enterprise and industry, it is necessary there should be provided a sufficient volume of currency available everywhere and at all times to do the business that *will employ all who are to be subsisted.*

What the banker, broker and money dealer want is to keep the volume of cash currency so small as to compel the enterpriser to seek credit loans and pay him a profit on these. What the people need is a *bona fide* money sufficient to exchange the products of labor. An increase of production will then enable the laborer to increase his consumption of the products of labor which will promote the general welfare.

Since 1862 a system of banking and finance has been adopted in this country that involves two un-American ideas—a perpetual funded debt, and the concentration of the accumulative power of money in the hands of the holders of untaxable and interest-bearing bonds and credit dealers. Within the past thirty years the people of this country have paid $2,500,000,000 interest on a debt of $3,000,000,000; and fully $600,000,000 of that debt is yet unpaid.

In 1866 a contraction of over $395,815,000 of various forms of government indebtedness which had been used as money, was effected by funding them into interest-bearing bonds; also the retirement of $42,830,000 legal tender notes. In 1862 Mr. Horton, of Ohio, said of the passage of the legal tender bill: "If this bill passes, and I hope it will not, this will be a point from which we shall date a new financial system for these United States."

The prediction was correct, and our country is, in this year 1894, coming to reap the full results of the adopting of the English system of finance. Steadily, persistently, the money-dealing class has worked to control the wealth producing class, the laborer. How well this power has succeeded the present industrial paralysis proves. The people have begun to understand the policy.

The policy of concentrating the power of money to control the producing factors of enterprise and industry in the hands of money dealers, began in the exigencies of the late war. In 1862 the following circular was issued by an agent of London capitalists to the New York capitalists, called

THE HAZZARD CIRCULAR.

Slavery is likely to be abolished by the war power, and chattel slavery destroyed. This, I and my European friends are in favor of, for slavery is but the owning of labor and carries with it the care for the laborer, while the European plan, led on by England, is for capital to control labor by controlling the wages. THIS CAN BE DONE BY CONTROLLING THE MONEY. The great debt that capitalists will see to it is made out of the war, must be used as a means to control the volume of money. To accomplish this the bonds must be used as a banking basis. We are now waiting for the Secretary of the Treasury to make the recommendation to Congress. It will not do to allow the greenback, as it is called, to circulate as money any length of time, as we cannot control that.

Abraham Lincoln, near the close of the war, made the following prediction in a letter to a friend: "Yes, we may all congratulate ourselves that the cruel war is nearing its close. . . It has been a trying hour for the republic; but I see in the near future a crisis approaching that unnerves me, and causes me to tremble for the safety of my country. As a result of the war corporations have been enthroned and an era of corruption in high places will follow, and *the money power of the country will attempt to prolong its reign* by working on the prejudices of the people *until all the wealth is aggregated in a few hands* and the republic destroyed. I feel at this moment more anxiety for the safety of my country than ever before, even in the midst of the war. God grant that my suspicions may be groundless."

Never in recorded history has a forecast been more correct than this of the martyred President. The attempt of the money power to prolong its reign by "retiring one-third of circulation and calling in one-half the loans"—as ordered March 12, 1893—and claiming that silver, silver certificates and treasury notes must be retired, etc., was expressly to *prolong the reign* of the power of national banks, by obtaining a new issue of *bonds*. This, as the Hazzard circular stated, is the "European plan." It is utterly in opposition to Americanism.

The paralyzed industries of our country and the army of enforced and suffering idle men are a standing testimony to the shameful truckling of Congress to the money power. In a bankers' circular issued in the early seventies is the following statement:

"*To repeal the law creating national bank notes, or to restore to circulation the government issue of money, will be to provide the people with money, and will therefore seriously affect your individual profit as bankers and lenders!*"

Is this Americanism in finance? To "control the volume of money," in order to "control the wages by capital" is a method of enslaving the laborer far more inhuman than was chattel slavery, because it leaves the subject of this vicious system to want and destitution, hunger and eviction. The power of a class of money lenders and legislators to make money dear and the products of labor cheap, is a less honorable system of robbery than that of the highwayman, and its results far more disastrous to the commonwealth.

Cambridgeport, Mass.

(*To be continued.*)

SOME OF OUR WOMEN.*

III.

"The Prisoners' Friend."

Mrs. Susan Hammond Barney, prison evangelist of the National W. C. T. U., and superintendent of the department of work among prisoners in the World's W. C. T. U.

BY FRANCES E. WILLARD.

"Our Mrs. Barney" has a nature so sympathetic that one feels almost as well acquainted with her at first sight as after many days. No woman could be better adapted to the difficult department that is the joy of this loving and sisterly life. Mrs. Barney is the daughter of a physician, and like so many other good women was born in Massachusetts. She married J. K. Barney, a business man of Providence, R. I., and has ever since resided in that city with the exception of a few years on the Pacific coast. Children and grandchildren gladden her home, which is to her the dearest spot on earth. From her earliest remembrance she has been interested in the work of foreign missions, and earned her first dollar for the cause when only four years old by denying herself a luxury for one whole year. She had an eager desire to labor in foreign fields, but on account of failing health and the opposition of friends, abandoned this purpose, and became a helpful worker in the field at home.

More than twenty years ago when the Women's Foreign Missionary Society of the Methodist church was organized she began her public work on behalf of that society, and while thus engaged became deeply interested in the work among prisoners and helped to form the Prisoners' Aid Society of her own state. At the third annual meeting of the state W. C. T. U. of Rhode Island, Mrs. Barney was elected president, and filled the office with exceptional ability for eight years, resigning it only because the

MRS. J. K. BARNEY.

growth of her National department of work demanded all her time and energy. She has labored unceasingly for the advancement of the great work assigned her by the World's W. C. T. U., traveling from city to city in the United States and Canada, and has also visited England, winning all her hearers by her womanly eloquence, and brightening the dark cells of thousands of prisoners. Mrs. Barney's work for the appointment of police matrons in our cities has been abundant and successful. She is a ready writer, and has been from her teens. Bible readings, leaflets, tracts, etc., "The Glad Tidings Calendar," have gone out from Headquarters to all parts of the world. On the lecture platform she always speaks *extempore*, and her rare fund of incidents, her deep pathos, interspersed with flashes of wit, never fail to instruct and delight her audiences.

Mrs. Barney often holds evangelistic meetings in the cities of the United States and Canada, and is a leading member of the International Conference of Christian workers. She was long ago invited to be one of our "round-the-world missionaries," and would have gone forth on that embassy more widely, but for the long illness of her son, to whom in his invalid condition she has been for years devoted. Mrs. Barney likes best of all to be known as the "prisoners' friend," and as an evangelist of the New Testament. The hidings of her power are an ardent faith resulting in a deep religious experience. Her motto is "Not willing that any should perish." Perhaps no one has given a more inspiring definition of the meaning of our white ribbon badge. It has been accepted by the guild the wide world over, and we reproduce it here:

1. *Purity*, personal purity, and this includes purity of thought, word and deed. This is deep and searching, and has for its incentive, "The pure in heart shall see God."

2. It should mean *consecration*, not to temperance work only, but to Christ and His service. Thus brought into harmony with His will, we shall not seek to pick out our work, or ask what will be said or thought if I do this or that, or look at seeming discouragements, but cheerfully "go forward," "In His Name," and for "His sake."

3. It should mean *helpfulness* to every one who needs our help, high or low, rich or poor. I love to think my white ribbon pledges me to help as far as I can, all who need me.

4. It should mean *loyalty*,—to Christ, to our great, grand organization, in its work, local, state and national, and to each other.

All this seems enough for one little bow of ribbon to mean: Purity, consecration, helpfulness and loyalty. God help us to be true to it.

Eagle's Nest, N. Y.

*Mrs. Barney, by recent acceptance of the invitation extended to her by Lady Henry Somerset, will visit England in October.

DR. BUCKLEY ON EQUAL SUFFRAGE.

III.

BY ALICE STONE BLACKWELL.

Under the head of "Notable Reversals of Opinion," Dr. Buckley declares that "some of the greatest of men" have changed their minds about woman suffrage after having favored it. He cites Horace Bushnell, Goldwin Smith, Bishop Vincent, Bright, Spencer and Gladstone. The first three cannot by any stretch of imagination be classed among "the greatest of men." Moreover, Horace Bushnell and Mr. Gladstone never believed in woman suffrage, and therefore cannot properly be quoted as instances of reversed opinion.

In the case of the few really great men cited by Dr. Buckley, their names would have carried more weight on this question if they had not given their reasons. John Bright, for instance, publicly declared that one thing which had a great influence in turning him against woman suffrage was the action of his countrywomen in protesting against the English laws licensing prostitution. He regarded it as inexpressibly shocking that women should say anything in public on such a subject. It was probably to this that Mr. Bright referred in the passage quoted by Dr. Buckley, about the evil results to women of "entering hotly into political conflict and discussion." The protest against the evil laws in question was made by Josephine Butler, Florence Nightingale and the best women of England. The fact that an exclusively masculine parliament could pass such laws, and, in spite of constant protest from women, could keep them on the statute books for seventeen years, until their sanitary inefficacy had become as plain as their moral iniquity, would seem to many of us a strong proof of the need that women should be represented in government. Mr. Bright in his old age receded from many of the liberal opinions of his earlier years, not only upon suffrage but upon other questions. It may be added that he was never able to bring over his nearest women relatives to his view of woman suffrage. His daughter, Mrs. Bright Clark, gives woman suffrage lectures, and his sisters, Mrs. Lucas and Mrs. McLaren, have been as active in the suffrage movement in England as Mrs. Livermore and Mrs. Julia Ward Howe in this country. On a subject so closely concerning women, the opinion of the women of the Bright family may be worth as much as that of Mr. Bright himself.

Herbert Spencer, like John Bright, has gone back in his latter years upon many of the liberal opinions of his youth. Within a few weeks, he has declared in a published letter that government by general male suffrage must necessarily be a failure, and that the inevitable destiny of the United States is to become a military despotism of the sternest kind. If Dr. Buckley calls in Herbert Spencer as a witness, he ought to take his whole testimony, and condemn manhood suffrage as well as woman suffrage. It is likely that posterity will give more weight to the opinions of Bright and Spencer in their prime than to those of their pessimistic later years.

Goldwin Smith says it has been a great misfortune for the United States that they ever became independent of England; so Americans will hardly regard his political judgment as of great value.

In Mr. Gladstone, however, Dr. Buckley quotes a really eminent authority. Mr. Gladstone fears that suffrage would impair women's delicacy and endanger the home. But mere voting, as Dr. Buckley says, is not likely to cause these results; it is not the voting, but the participation in "political work and excitement." But Mr. Gladstone heartily approves of the participation of women in political work and excitement. Mrs. Gladstone for years was president, with her husband's full approval, of the Women's Liberal Federation, an association of many thousand women organized on purpose to do political work for the Liberal party. For years these women have been speak-

ing in public, holding public meetings, distributing campaign literature, canvassing, electioneering—doing every kind of "political work" except the quiet, simple voting which, in itself, as even Dr. Buckley admits, is nothing objectionable. If women can do all this much more arduous and conspicuous public work without hurting their delicacy—and Mr. Gladstone apparently thinks they can, since he encourages them to do it—he need not have much fear of the vote.

In the case of Mr. Gladstone, Goldwin Smith and Herbert Spencer, it is to be noted that they none of them object to woman suffrage so far as they have seen it in practical operation. In England, ever since 1869, single women and widows have had municipal suffrage on the same terms as men. Mr. Gladstone says that they have exercised it "without detriment, and with great advantage." They have municipal suffrage in Canada, and Goldwin Smith says it is all well enough for women to exercise these "non-political franchises." But it would be hard to convince the opponents of equal rights in this country that municipal suffrage is not a political franchise. Herbert Spencer likewise sanctions municipal suffrage. He objects to parliamentary suffrage for women, partly, as Dr. Buckley says, because of "mental and emotional differences between the sexes," but principally because government rests upon force, and women do not fight. But municipal government rests upon force as well as national government; and whatever mental and emotional characteristics would disqualify women for the one would disqualify them for the other. The only reason for making this "distinction without a difference" is that Mr. Gladstone and Mr. Spencer live in a country where women have exercised municipal suffrage for a quarter of a century, and where none of the predicted ill consequences have arisen.

Dr. Buckley makes much of the fact that two men who voted for John Stuart Mill's bill in 1867 have changed their minds. But he omits to mention that whereas the bill in 1867 received a mere handful of votes, the full suffrage bill, when it last came up in Parliament, was defeated by a majority of only twenty-three votes in a total of three hundred and twenty-seven, and this in spite of the most strenuous opposition of the party leaders on both sides. In this country also, where forty years ago woman suffrage was only an object of ridicule, it has grown to a movement of formidable proportions, which the Conservatives are rallying their utmost strength to resist. Compare the votes in the legislatures a generation ago—in the rare cases where the question even reached a vote—with the close legislative votes of recent years. Abraham Lincoln used to say, "Everybody is wiser than anybody." The marked general change of opinion, both in England and in this country, is more significant than the backsliding of two or three eminent men, especially as a much larger number of eminent men have come over to our side during the same time.

Reversals of opinion due to practical observation of equal suffrage are worth more than reversals of opinion due to theoretical reasonings, or to the conservatism of advancing years. A few such cases of conversion by experience may be of interest here. Hon. N. L. Andrews, speaker of the house of representatives of Wyoming (Democrat), said, in 1879:

"I came to this territory in the fall of 1871, with the strongest prejudice possible against woman suffrage, and decidedly opposed to it in all its features. Yet, willing to be fair and candid on the subject, I became a close observer of its practical results. I have for three successive sessions been honored by an election to the legislature of the territory and twice as speaker of the house of representatives, and my opportunities for seeing and judging of this matter have not been circumscribed; and I can now say that the more I have seen of it the less my objections have been realized, and the more it has commended itself to my judgment and good opinion. And now I frankly acknowledge that under all my observations it has worked well, and been productive of much good in our territory, and no evil that I have been able to discern. The only wonder to me is why the states of the Union have not adopted it long ago. The women use the ballot with more independence and discrimination in regard to the qualifications of candidates than men do. If the ballot in the hand of woman compels political parties to place their best men in nomination, this, in and of itself, is a sufficient reason for sustaining woman suffrage."

Judge Brown, of Laramie, Wyoming, said in a letter to Mrs. E. H. Wilson, of Bismarck, N. D.: "My prejudices were formerly all against woman suffrage, but they have gradually given way since it became an established fact in Wyoming. My observation, extending over a period of fifteen years, satisfies me of its entire justice and propriety. Impartial observation has also satisfied me that in the use of the ballot women exercise fully as good judgment as men, and in some particulars are more discriminating, as, for instance, on questions of morals."

The people of Wyoming, after twenty years' experience, incorporated woman suffrage in the constitution when their territory came into the Union as a state, thus showing that Judge Kingman's opinion as to the popularity of the law in his state was correct.

Dr. Buckley quotes Bishop Vincent as his last instance of "reversal of opinion," and interpolates in a foot-note an elaborate argument by the Bishop against equal rights. The points in this will be taken up next week.

Boston, Mass.

(To be continued.)

SCIENCE OF INEBRIETY.

BY NORMAN KERR, M. D.

[Dr. Norman Kerr, of London, after a life-long study of inebriety, has put forth a volume on this subject covering over seven hundred pages. The reputation of Dr. Kerr is such that anything from his pen is sure to receive the attention of temperance workers in all parts of the world. He is at the head of the movement to establish industrial homes to which confirmed "alcoholites" (to use his own ingenious term) will be consigned by magistrates instead of remanding them to jail, where they will receive no special care and cannot be self-supporting during their stay. Dr. Kerr's book on inebriety is so comprehensive and conclusive that we make copious excerpts. The doctor coins a new word and one that strikes us as highly appropriate, namely, "alcoholite" and applies it to those who are under the bondage to the worst of brain poisons. We bespeak for the book a wide reading and suggest that those who read these extracts through would have the wisdom of furnishing to their local editors quotations from the same, as follows:—EDS.]

"Till these last few years drunkenness has generally been regarded but as an act of folly, a sin, a vice or a crime. The finger of scorn has been pointed at the sot as an object of ridicule and contempt. The drunkard has been stigmatized as a good-for-nothing scapegrace who loves excess for its own sake, who lives but to gratify his vitiated tastes, who from his inherent depravity knowingly and unblushingly prefers vice to virtue, intoxication to sobriety. The theologian denounces the intemperate one as willingly guilty of heinous sin. The judge punishes the riotous drunkard as a criminal offender. Whatever his inherited tendencies, whatever his original weakness of will, whatever his inborn deficiency of moral control, whatever his natural susceptibility to the narcotic influence of intoxicating agents, contumely and reproach, pains and penalties have been the only means which have generally been employed in the treatment of the subjects of alcoholic or opiate indulgence.

. . . . . .

"Has this treatment of the inebriate been judicious? Is the inebriate but a fool? Is he but a wanton and wicked sinner? Is he but a headstrong and hardened criminal? Are all his outbreaks of intemperate drinking but the fruit of an evil and perverse disposition?

"Emphatically does science answer, 'No,' and plainly does common sense echo the denial. Men and women of the highest culture, the purest life, the most exalted aims have become reckless drunkards. The clearest minds, the keenest intellects, the most acute reasoners have been subdued by alcohol. The warmest hearts, the kindest souls, the most unselfish spirits, have been transformed under the syren influence of 'the tricksy spirit' into the coldest, most unkind and most selfish votaries at the shrine of Bacchus.

"Why have these, and a great company of such, fallen so low? Not from a desire to fall, not from wicked and vain imaginings, not from a determination to become drunken, not from any innate love of the inebriating agent, but from want of power to resist the overwhelming weight of a well-nigh irresistible impulse within them, which, especially when awakened to action on the contact of a narcotic with the nervous system, hurled them away, in spite of their vain efforts at escape, in a whirlwind of excessive indulgence.

"Is drunkenness never the effect of disease? How any one who has witnessed the career of a confirmed drunkard ever had any doubt on the subject is beyond my comprehension. Yet some deny that intemperance is ever a disease, or the effect of disease, and insist that it is only a moral vice.

. . . . . .

"So much alike are the symptoms of some forms of inebriety to some forms of insanity that many alienist authorities, with Hutcheson, of Glasgow, nearly fifty years ago, regard inebriety as a form of mania, a brain and mind unsoundness, rendering the victim irresponsible for his acts done in paroxysm. Carpenter calls inebriety one form of insanity. In Belgium the law acknowledges an irresistible, uncontrollable impulse to drink to excess as a form of insanity, and legislates for it accordingly by the involuntary committal of the narcomaniac to an asylum on the production of medical testimony. Anstie speaks of inebriety as really more a variety of constitutional insanity than of alcoholic disease. The ungovernable impulse to drunkenness certainly bears an exceedingly close resemblance to, and is practically not distinguishable from, the other ungovernable impulses of many of the insane.

. . . . . .

"The relations between inebriety and insanity are so close that in watching the varied phases of the former the expert is constantly reminded of the latter. The closeness of this connection must have been observed by the ancients, for one of the meanings of the Sanskrit verb mad was 'to get drunk,' and the Sanskrit noun *madc* denoted (1) intoxication, (2) insanity.

"An act of intoxication is usually an epitome of the chronicle of insanity, an inebriate panorama whereon successive phases of mental unsoundness are depicted in an incredibly short time. The drunken paroxysm may be regarded as a series of dissolving views, each representing insane phenomena following one another in rapid sequence. In the person of the drunken may be witnessed a bird's-eye view of the entire course of gradually developed lunacy. Intoxication is a rapid representation of insane acts and scenes.

. . . . . .

"It has been my painful duty to attend not a few females who have been solitary and secret inebriates. One lady, aged fifty, had been at once an habitual drunkard and a Christian worker for twelve years. There was a history of maternal inebriate heredity. She was of a phlegmatic temperament. After dinner every evening she drank to excess, fermented wine and brandy being the usual beverages. After sleeping the sleep of the drunken she refreshed herself in the morning with a bath, partook of a late breakfast and sallied out on her round of religious work among the poor. She thus led two separate lives, each occupying about one-half of her existence. During the forenoon and afternoon she was an earnest and indefatigable district visitor, as considerate and liberal a philanthropist as I have ever known. During the evening and through the night she was a drunkard. What saved her reputation was the fact that she was never out after dinner, but went straight to bed. Had she ventured into the fresh air and appeared upon the street her gait would have been still more unsteady, her speech thicker and her thoughts more confused, though these symptoms were well known to her domestics.

"Let me give another female case. She was a strong-minded, energetic woman, aged sixty-nine, active in body and highly intellectual in her tastes and studies. She was the widow of a medical man, and was the possessor of ample means. She never had a child, but a relative resided with her as companion. She partook of but one glass of port at dinner. At the conclusion of that meal she retired to her room, and did not appear until the following noon. She always declared that she was most abstemious, but regularly every night she was drunk, drinking a pint and a half of brandy. This was not discovered till, on an alarm causing her to turn out very late one night, her condition was apparent.

. . . . . .

"One influence it has on the morals, which stands out preëminent. One of the most distinctive features of habitual and periodic inebriety is an utter disregard for truth on the part of many inebriates. Females lose the sense of truth even more completely than do males. Seen in the very act of laying down the just emptied glass, lady patients have coolly and solemnly denied to me that they had partaken of the contents. The perception of truth seems to be destroyed by alcoholic indulgence; the consciousness of truth seems lost in the devotee of Bacchus. Even when temporarily sober the brain may be so dominated by the alcoholic obliquity to truth that no reliance can be placed on any statement made by the man or woman whose sole being has, as it were, been steeped in alcohol. Not that the falsehood is necessarily intentional. Even in the lying denial on a valid accusation of drunkenness, the mendacity is really but an excuse or falsehood of defense. There is an alcoholic paralysis of the perceptive faculties, whereby the inebriate is unable to perceive or understand the real truth. There is, in short, a mental palsy. In some cases, however, the toxic influence of the inebriant, especially if alcoholic, perverts the moral sense and develops a veritable narcomaniac mendacity. Alcohol may well be called 'The Mother of Lies,' as it is probably the origin of more untruths, even in formerly truthful persons, than any other fountain of falsehood.

"This observation applies to opium, chloral, chloroform and other inebriants, but aggravated as I have seen the falsehood and cunning engendered of these forms of inebriety, the untruthfulness has never been so marked as under the influence of alcohol, alone or combined with other intoxicants."

(To be continued.)

TIME is not like a shell but like a heart. Fill it full with one love, and thou hast stretched it to give room for another.—*James Vila Blake.*

SOCIAL reform is not to be secured by noise and shouting; by complaints and denunciation; by the formation of parties, or the making of revolutions; but by the awakening of thought and the progress of ideas. Until there be correct thought, there cannot be right action; and when there is correct thought, right action will follow. Power is always in the hands of the masses of men. What oppresses the masses is their own ignorance, their own shortsighted selfishness.—*Herbert Spencer.*

OUR WASHINGTON LETTER.

DEAR UNION SIGNAL:—Are you not wanting to hear from the white-ribboners at the national capitol? You shall do so.

The long-extended term of the fifty-third Congress has at last adjourned. Myriads of volumes of tariff talk have been uttered, and other volumes have gone to increase the size and alleged value of the Congressional Record, because Congress was too tired to hear the reading and gave "permission to print" instead.

The weary weeks consumed by tariff legislation left small space for the consideration of temperance measures. On one of the closing days of the term one member of the House did propose that the sale of liquors in the House restaurant *be suspended during the recess of Congress;* and another declared he wished it might be prohibited *forever!* but the motion was quickly disposed of by being "lost."

Bills for the prohibition of the manufacture, importation and sale of alcoholic liquors (except for mechanical and medicinal purposes) in the District of Columbia were introduced in the Senate by Senator Peffer, of Kansas (Populist), and in the House of Representatives by Hon. E. J. Morse, of Massachusetts. Senator Peffer also introduced a bill providing for the payment of pension money *to wives of pensioners*, known to be of good character, in cases where the husbands are habitual drunkards or fail to support their families. Both the commissioner of pensions and the pension committee indorsed the bill. Also by Senator Peffer (who is a hard worker and a prolific bill maker) bills to prohibit the collection of special taxes from persons other than those duly authorized by state laws to traffic in intoxicants; to prohibit the sale, manufacture and importation of all intoxicating beverages in the United States; to prohibit the sale of intoxicants at military posts, government reservations and national soldiers' homes.

A resolution was favorably reported to the Senate by the committee on foreign relations, providing for prohibiting the sale of firearms and intoxicating beverages to the natives of the New Hebrides Islands.

By Representative J. De Witt Warner, of New York, to prohibit the sale of intoxicants under any other than their real names.

By Senator Harris, of Tennessee (Democrat), for so amending the District liquor law as to check illegal retail liquor selling.

By Senator Kyle, of South Dakota (Populist), to prohibit the appointment of persons of intemperate habits to military or civil positions under the United States government.

And by Representative G. D. Mecklejohn, of Nebraska (Republican), prohibiting the sale and dispensing of intoxicating liquors to Indians.

None of the above were passed by Congress during the last session, but we trust that some of them will yet be resurrected and become laws.

There were passed several amendments to the existing liquor laws of the District of Columbia, chiefly in favor of the liquor dealers. The law formerly forbade the granting of liquor licenses for places within four hundred feet of churches or school-houses. It now, as amended, grants licenses to hotels having fifty or more guest chambers, regardless of proximity to churches or schools; but grants no license to any hotel having less than twenty-five guest chambers. The recently enacted tariff bill extends the bonding period for whisky to eight years, with the right to withhold taxes until the expiration of the bonding period, unless the whisky be sooner withdrawn.

The tax on whisky was raised from ninety cents to one dollar and ten cents. Our protests were useless, yet we placed ourselves on record once more as being uncompromisingly opposed to any partnership with crime.

An amendment to the legislative, judicial and executive Appropriation bill, as passed, provides for an investigation, by the Commissioner of Labor, "into the alcoholic liquor traffic, its relations to revenue and taxation, and its general criminal, moral and scientific aspect in connection with pauperism, social vice and crime and the public health and general welfare." If that investigation be wisely made, and honestly reported, AT LAST, surely it will cause an arousement of public sentiment against the liquor traffic.

We have now in our city a notable gathering, the Biennial Conclave of the Supreme Lodge and subordinate lodges of the Knights of Pythias of the world. *It is the only secret order chartered by the United States Congress, and claims a membership of 465,741 men.* There have been here also assemblies of the Pythian Sisterhood and the Pythian Sisters, fraternities with names quite similar, yet with entirely distinct organizations, their objects being mutual help in self-culture, socially and morally.

Our always alert Mrs. Woodbridge telegraphed me to secure the signatures of the Knights of Pythias to our World's Petition, if possible. We were alive to the same effort, and immediate action followed. Our faithful and efficient superintendent of legislative and petition work, Mrs. Clinton Smith, called upon the Hon. W. W. Blackwell, Supreme Chancellor of Knights of Pythias, at his hotel. He received her most kindly and unhesitatingly signed the Petition individually, declaring that he wished he could do so for his entire order, but that was impossible; neither could he invite her to present the Petition to the Knights at a business meeting (as he would gladly do otherwise) because for three years he had been laboring to secure the exclusion of liquor dealers from their fraternity, and as that important question must be decided here he thought it unwise to jeopardize that action by urging any other temperance measure at such a crisis. Mrs. Clinton Smith felt that his policy was wise under the circumstances, and proceeded to present her Petition to the Pythian Sisterhood and Pythian sisters in their separate conventions. They extended the utmost courtesy to her, and the officers signed the Petition for their respective constituencies, aggregating an approximate membership of 30,000 women.

On Sunday, September 2, our District W. C T. U. held a temperance mass-meeting in the largest Protestant church auditorium in our city. The Pythian Knights and Ladies were especially invited. Addresses were made by Rev. Dr. Powers, pastor of Garfield Memorial church; by Rev. Dr. Eldridge, pastor Douglas Memorial M. E. church; by Mrs. Clinton Smith and Mrs. A. A. Young, Founder, and past Supreme Councillor of Pythian Sisterhood; also by Mrs. G. Bemis, present Supreme Chancellor Pythian Sisterhood, and Rev. Dr. Saunderson, Supreme Chaplain, Knights of Pythias, of the world. Our city pastors spoke with their usual zeal and eloquence, and our guests expressed full sympathy with our W. C. T. U. work, Mrs. Young informing us that nearly all the officers of her fraternity are white-ribboners.

Dr. Saunderson stated "that all Knights of Pythias wearing any part of the regalia of the order are forbidden by their laws to enter any saloon or house of ill-fame, unless it be on important business, and then they must neither give nor accept any hospitality whatsoever—as one of their watchwords is *purity*."

We passed a resolution commending Supreme Chancellor Blackwell for his efforts to exclude liquor dealers from the order. The morning *Post* brings us the good news that "the order of Knights of Pythias has at last definitely decided hereafter to refuse admission to their order to saloon-keepers and bar-tenders, and to suspend or expel all members who may hereafter engage in such business." That is a great move temperance-ward for a large and influential organization. In that and the recent decisive action of the heads of the Catholic church in excluding saloonists from their societies, we find much encouragement.

We gather some interesting items from a report made by Mr. J. L. Ervin, first vice-president Anti-Saloon League of District of Columbia, at our annual meeting of the League. He stated that "during the past fiscal year there were licensed in the District 604 bar-rooms and 496 wholesale houses; total, 1,100. During the present fiscal year (then within a year of its close) there had been licensed 604 bar-rooms, including thirteen 'clubs,' and 137 wholesale places. Total, 741—giving a decrease of 359." We believe the decrease is owing largely to the watchful work of the Anti-Saloon League (of which the W. C. T. U. forms an active part) in enforcing the laws and preventing the granting of licenses at points prohibited by law.

We also notice in our city daily papers constant advertisements of saloons for sale, and we hear that the saloon business does not pay here as formerly. The liquor dealers concede that the work of the "temperance fanatics" is hurting their business. So let it be—more and more so.

Yours for the fray,

MARY E. GRIFFITH,
Pres. District Columbia W. C. T. U.

Washington, D. C.

INTERNATIONAL PEACE CONGRESS.

DEAR UNION SIGNAL:—Never was woman's progress so marked, in my experience, as I find it by placing the scenes I witness here in old Antwerp in 1894, in contrast with the wonderful symposium of the Woman's Congress in 1893, in Chicago. Here, I look from my window upon a woman and a dog drawing together a heavily laden cart. There, I saw noble women taking their places in the front ranks, side by side with the learned men of the age, and with the wisdom of the savants, wrestling with every problem of this era, whether it be political, scientific, sociological or philanthropic.

Here I saw, but a few days since, the lion monument erected on the battle-ground of Waterloo. This monument, readers will remember, is placed at the elevation of two hundred feet, and the earth that makes up that mound was taken up by Flemish women from the blood-stained battle-ground where thousands fell, "rider and horse, friend and foe, in one red burial blent." It took three hundred Flemish women three years to carry up, on their backs like beasts of burden, this soil that is the basis of a statue of a lion that the Dutch have placed in this position to denote where the Prince of Orange fell fighting for earthly ascendency.

My mind turns back to Chicago to the Woman's Temple, the monument of woman's stand for purity, temperance and righteousness. It was to me one of the most beautiful buildings of Chicago—yes, and of the world, for it was the crystallization of the thought and the prayers of a million women who are making the world better. How I wish I could see here such a building erected. My heart sinks within me at the amount of intoxicating drinks that is being imbibed in this country. Nevertheless, as your delegate, I shall go into the International Peace Congress that will open to-morrow and see how many I can influence to sign the World's Petition that was intrusted to me by Miss Willard.

A high Belgian official said to me this morning, "Don't commence any temperance missionary work here. They all drink. You will see that we drink at my residence." I firmly believe the dignitary spoke the truth. The first day our party of delegates arrived here was the only disagreeable part of our trip. We actually found it difficult to find a boarding house where the aroma of beer or wine did not greet us at the portals. The little tables on the sidewalks, with chairs convenient, form a comfortable resting place where both men and women drink together. Just as I was about wailing out a "*miserere*" the poet of our party drew my attention to a magnificent bronze fountain, erected from Lambeaux's design in the Grand Place in front of the Hotel de Ville. It represents a mythical hero who defeated and cut off the hand of the giant, Antigonus.

The legend is this: A giant used to exact a heavy toll from vessels entering the Scheldt and ruthlessly cut off and threw into the river a hand of every shipmaster who refused to pay. A mythical hero of the type of David and Goliath defeated and cut off the hand of Antigonus. This statue seems to stand for liberty—liberty of soul and political liberty, that will not allow one to crush his brother. Hence, says the legend, the name of the town Antwerp, from *hande werpen; werpen* means to throw. If it could only now throw away the sale of all intoxicating liquors its growth would be as great spiritually as is its beauty of environment. An inspiration filled my mind that this statue is typical of the warfare of the W. C. T. U. legions. That hero in bronze is a materialization of the one grand purpose that actuates each and every one of the W. C. T. U. army. The arm uplifted is a type of the daily prayers that are being offered by the faithful, and the giant's hand cut off and cast into the sea is a representation of the final doom of the liquor traffic.

From Waterloo to the Peace Congress—from so historic a battle-ground to a convocation of different nations, to consult about permanent arbitration for all difficulties, seemed to be the one the antithesis of the other; but history records that the first struggle for peaceful settlement of difficulties grew out of the horrors of Waterloo. Victor Hugo said, "Waterloo was not a battle, it was a change of front of the universe." He also said, "When the pools of blood formed rivulets flowing from the wounds of brave soldiers who fell, Napoleon remarked, 'Some eggs must be broken to make a good omelette.'"

Would men stand such heartlessness? The story of St. Helena answers that question, and the very next year, it is worthy of note that the first real effort was made to effect international arbitration. The settlement of the line of boundary with England, and connected with St. Croix river history, was adjusted. Since that time there have been at least seventy-seven international arbitrations.

The International Peace Congress that will commence to-morrow morning will be the sixth in the history of the world. The first was held in Paris at the time of the Exposition in 1889; the second was held at London in 1890; the third in Rome in 1891—a most historic peace congress that led to the adjustment of the difficulty between the United States and Italy about the New Orleans matter; the fourth in Berne, Switzerland, in 1892; the fifth congress in Chicago in 1893, and now the sixth here in Antwerp in 1894. Delegates are already here from Austria, Italy, Germany, England, and our own loved America. Mr. Hezekiah Butterworth, who wrote the poem, "The White-Bordered Flag,"—dedicated to the peace flag that I carried to Rome—and Mr. Trueblood, of Boston, also of the American Peace Society, are both here, as well as several others from America.

MARY FROST ORMSBY.

Antwerp, Belgium.

(*To be continued.*)

COLORADO PROHIBITIONISTS.

DEAR UNION SIGNAL:—The Prohibition convention that met in Coleseum Hall, Denver, last week to nominate a state ticket was the most enthusiastic and the largest convention this party has ever held in the state. Its every meeting was opened with song and prayer. The platform adopted was broad and strong. And many who have said heretofore that we were a party of one idea, now complain that we want the earth, and have taken in too many side issues.

The ticket nominated, with George C. Richardson for governor, might be a pride to any people. Mr. Richardson is a man whose business career is without blemish, "known and read of all men" for nearly thirty years. He was the first president of Colorado University. In earlier life he was an itinerant minister in the Methodist Church, but in consequence of ill health was obliged to leave the regular ministry, and has since been closely connected with all interests for the development of Colorado. A statesman by nature, true and just, we hope to elect him.

Mrs. Telford, vice-president of the W. C. T. U., was nominated for lieutenant-governor. The ticket throughout is capable and clean.

Professor Dickey's address on Thursday evening has never been excelled in clear logic, force and eloquence. Many have said if that address could be given in every town we would surely win. Many were converted to the faith. One man stated that he had "just been converted," and wished to give twenty dollars to the campaign fund "to prove his conversion genuine." Our true and fearless John Hipp was reëlected chairman of the State Central Committee with the faithful and worthy Mr. Singletary as secretary.

Friday afternoon Professor Dickey made an appeal for funds to carry on the campaign, and succeeded in raising fifteen thousand dollars in about thirty minutes, which speaks well for our people in the midst of a great financial strain.

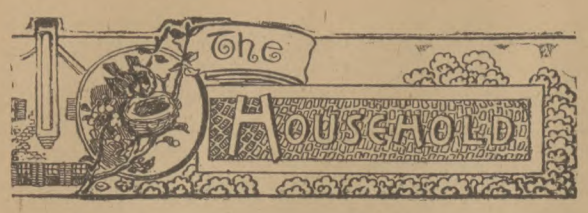
The convention was beautifully harmonious throughout, greatly in contrast with the one that assembled about twelve hours after we adjourned, in the same hall. The air was foul with tobacco smoke and whisky and beer breaths; the uproar and strife and profanity made the place a pandemonium. Many left never to return to the place or party.

Our cause grows and hope brightens with other parties divided as they are, still splitting into many factions, and our chances seem to average better than ever before. Let every white ribbon sister, the world over, continue to pray that *our women* may stand firm for the right in this their first great opportunity, that our zeal falter not, and faith lessen not, until the saloon is outlawed in Colorado. The battle is on and fierce even now.

For six weeks recently Mrs. Clara C. Hoffman charmed and convinced the people of Colorado by argument, logic and eloquence that right is might, and right must eventually win. Though delayed many times by flood and strikes, she had the privilege of speaking to thousands of people, and it is safe to say that at every meeting votes were made for prohibition. No speaker has come to us that has done more to promote the cause of God and humanity than has this strong, fearless advocate of truth, and great was the disappointment of many when they found that she had left the state. She was employed by the Prohibition party but the W. C. T. U. was strengthened and many doubtful votes were decided for the party that will stand this fall for the protection of the homes of Colorado. Yours for victory,

EVA C. HIGGINS,
Pres. Colorado W. C. T. U.

Denver, Col.



THE BRIER BUSH.

BY VIRGINIA WOODWARD CLOUD.

Like some bare life set thick with thorn,
  Hedged hard by duty, desolate,
It grew apart, alone, forlorn,
  Unsought by beauty, left by fate.

But something passed along that way:
  A thought? A smile? A touch? A word?
A bit of sunshine through the gray?
  A throbbing, lilting, lighting bird?

God knows. But on the morrow morn
  That brier was a burst of bloom.
Somewhere, mayhap, a soul was born,
  There was such incense of perfume!

Not one who passed with interests rife,
  Had dreamed its wonder unconfessed,
That such a bare and lonely life
  Held all of beauty unexpressed.

—*Youth's Companion.*

"WHOSO OFFENDETH."

BY GISELA A. DITTRICK.

(*Concluded.*)

There were happy, happy days in the weeks and months to come, but *none* so precious, so hallowed as that glorious Easter morn when the young husband and wife stood before the flower-crowned altar in the beautiful old church, and gave themselves for aye to the Lord of Hosts.

It was very sweet, it was very solemn, and with a great awe Madge listened to the words, "This is my body which is broken for you; eat ye of it." Oh, how good God had been in letting them come together! and she stole a loving glance at the earnest face beside her. She watched the minister as he handed the sacred emblems to the elders, then—he raised the silver tankard—she caught her breath! She saw the flowing stream—and her heart stood still! Oh, God, it was wine, *wine!* and she had not thought! What should she do! She understood so well now the awful taste, the terrible desire which that cruel father had bequeathed his noble sons, and she knew her husband must not taste that glowing cup! Oh, what *should* she do! God help her! Why *did* they have it here; why did they! If Jesus knew, would He not tell them to use water—water! But the cup was coming! Her face grew deadly pale, a little moan escaped her, then she rose quickly and softly left the church, followed by her alarmed husband.

She had saved him that time! He saw the color come stealing back into the white cheeks, and heard the repeated assurance that she was "better, much better," and he had no suspicion of the truth; it had not entered into his head that there had been danger for him under that sacred roof. And she rejoiced at his ignorance; she would not for the world spoil his joy at his entrance into God's home. Yes, she had saved him this time—she could not do that again. Were they never to be able to sit down together at the Lord's table? There *must* come a time when—when the cup would be handed him! Was it right—was it what Christ would do—to put such temptation in the way?

Perhaps there were others like her husband who were fighting the demon! Would God's tender hand place to their lips such a cup? No! no! *no!* her heart told her. God's people were not so wise—perhaps they had never thought—should she go and tell them? She shrank from the very idea. She *could* not go to those grave, elderly men, and tell them that they did wrong. They would be angry with her, they would despise her noble husband. She could not. But they were Christian men, they were nearly all old gray-haired men, they knew much of life, they might understand, and the time was drawing very near. It was *her husband.*

And so she went to each one of the astonished elders; to each she put her little query; she told her little story simply and sweetly. They all shook their heads—they could not change such a custom; it was Christ's own legacy to the church; it would cause an endless discussion; it had been sanctified by God and there could be no harm in it.

Two of the elders with the pastor, she found in his study, and when they had listened to her, one brother said, "Daughter, you do wrong to give yourself so much uneasiness. God has said in His sacred Word, 'No one shall be tempted above that he is able to bear.' It will probably be no temptation whatever to your husband." And then she turned upon them and her indignation and distress were poured out unreservedly.

"*Not a temptation*, you think! Not a temptation! When the very blood in your veins cries out for drink! drink! When the very smell of the deadly stuff is an exquisite torture. Is not God great and omnipotent to bless water instead of wine? Would He not do it if He stood in your place to-day! He says too, 'That no man put a stumbling-block or an occasion to fall in his brother's way.' May God open your eyes." And with a strangely sinking heart she left them.

The next Sabbath, Communion Sabbath, dawned beautiful and bright, but young Mrs. Cummings lay in a darkened room fighting a nervous headache, the result of weeks of worry and anxiety.

As her husband wandered disconsolately about the rooms he was glad to see her mother and sister enter the house on their way to church.

"Madge with one of her old headaches?" asked the mother, anxiously. "Well, I'll just take off my things and stay with her. You and Jean can go right along to church. Don't go in, please; it would only excite her, and she needs to be kept quiet. Go along, men don't know anything about headaches." And she smilingly pushed the reluctant young fellow toward the door and hastened to the dim room.

"Mother, where is Ed?" was the sudden question after the morning kiss had been received.

"Now, my darling, you just lie quiet and see if you can't get rid of this old headache before noon. I've sent Ed off to church with Jean."

"Oh, God!" and she buried her white face in the pillow. "Be merciful! Be merciful!"

She lay so quietly that her mother thought she slept, and so an hour, nearly two passed away. She heard her sister's voice, then her mother's, but *not* the other.

"Mother!" and there was agony in the tone. "Mother, where is Ed?" came the query the second time.

The mother and sister looked quickly at each other and hesitated.

"Tell me!" And they dared not disobey.

"Don't look so, Madge! Nothing terrible has happened. It's nothing, daughter, only Ed does not seem quite himself. Just as soon as he came from church he rushed off to the stable, saddled Duke, and rode away as fast as he could. You see, nothing alarming has happened, dear, only it seemed just a little peculiar that—"

She never finished the sentence, for with a cry they will never forget Madge sprang from the low couch and dropped on her knees by the side.

"Oh, Father!" they heard her say. "Father, it has come, and now wilt thou show us thy compassion! Be merciful, and give him back to me! I believe; help thou mine unbelief!" And then she told them all the sad, terrible story, while they waited—for they knew not what.

Two hours later they brought him to her, and laid him tenderly and carefully upon the soft couch. His horse had thrown him—he had not seen the ditch—and "'twas only the question of a few hours," the physician said, as he examined the great gash on the high, noble forehead. After awhile his eyes opened—those tender, loving eyes, and they rested contentedly on the face he loved best in all the world. He feebly held out one hand.

"Madge, dearest, it's all for the best; don't grieve. I did not know—until to-day"—she had to bend her head low to catch the faint, broken whisper—"what—a terrible fight—it would be—but God knows. Oh, Madge, the demon that woke within me—when I tasted to-day—that first drop! God knows my weakness. He is going—to take me from it. Madge, I rode and rode and rode to-day, and all—the time—the devil within me—kept saying, 'You know you cannot resist long—you want it—your father drank—all his life—and he was respected. Take it! take it!' But, Madge, I did not! I *did not!* I could not take another taste, and God knows it,—so He is taking me from it all."

But He did not. He heard, as He always does, the prayer of faith, and out in Colorado to-day there is a beautiful church, the loved and honored pastor of which carries on his broad white forehead a heavy scar, of which his people know the story.

The children are not the only ones who love their pastor's wife, the tender, sympathetic woman, with the beautiful dark eyes and strangely silvered hair.

In that church no wine is ever used, but God has blessed with wondrous blessings the clear, pure, sparkling water which flows from the silver urn, for all may drink from out this cup.

Springfield, Mo.

One must keep up the average. The man who has the most clear title to admire himself is he whom none others admire. Else were all equality destroyed and everything topsy-turvy. And it is seen everywhere that the man whom no other admires is he whom Nature has endowed with the best capacity to admire himself.—*James Vila Blake.*

SELF-DENIAL WEEK.

BY M.

A week of self-denial, that we may help our beloved World's W. C. T. U.! I wonder how many of us see that request and read it through our tears. We have nothing to deny ourselves.

I am not poor. I have a pleasant home and the things I need. Some have not these; yet to me, as to the poorer sisters, self-denial in order to save one cent more seems impossible.

When already my clothing is limited to the plainest and most essential; when food in our family could not be cheaper and yet give us nourishment; when the little visits and pleasure trips we love are given up for lack of money; when even letters are not written to dear friends because of the expense of postage; and white ribbons are washed and washed rather than buy fresh ones; I wonder where there is any chance of sacrifice to save a cent, even for the World's W. C. T. U.

"Oh!" some one says, (and I heard her say it, and longed to deny it for the sake of the good husband who often relinquishes so much for me) "the *men* do not give up *their* luxuries."

Indeed, they do. One man at least, whom I know, has uncomplainingly dressed shabbily, and eaten five-cent lunches many a time, to save a few cents toward a debt; a man, too, who never drinks or smokes; all this while he loves luxury, and his tastes demand a much greater expenditure; and he is only one of the noble-hearted many to whom home and wife and child mean all of life, down to the last cent and the last effort.

In writing my own experience, I know I am writing that of thousands of other W. C. T. U. workers. Some of us who will *do* all we can, cannot give. Even the "dues" are hard to pay, at one cent a week.

And yet, I want to make one suggestion, and that is that Self-Denial Week be remembered; even those of us who cannot give money may influence somebody, better able, to give, and in some way we may give more of *ourselves*—more of our time, that week, to W. C. T. U. work; and if we can do no more for God and Home and Every Land than give our prayers, at least we can do *that* with all earnestness and love.

Needy Ranch.

A NEW PLAN.

[Rev. Charles G. Ames, of Massachusetts, has said a word in the *Woman's Journal* that has some redemption in it for American suffrage. He wants a halt called on "unconditional cheap suffrage." So do thousands of other patriotic men and women. The right of suffrage is a privilege conferred by a government on its citizenship. It should be conferred only for some sort of acquired merit or qualification. Intelligence is more nearly inherent and universal than any other merit. The following suggestion is valuable along this line.—Eds.]

"Mrs. Livermore has spoken of woman suffrage as a new movement. She might have spoken of suffrage itself as new. It is only a short time since men voted, or since there has been any attempt to make a government of and for and by the people. Suffrage is one methed of attaining good government—the highest wisdom for the best welfare of all. None should vote but those who know how. Without wisdom and justice in legislation, no good government, no good society, is possible. In earlier ages it was sought through patriarchalism—the oldest man of the family was king and priest. But a government of one or a few tends to despotism. It is very difficult for any one outside of the circle of power to get inside. Power often gets into bad hands. So with social progress there has been a gradual extension of power from the few to the many. Manhood suffrage is a sign of the advancement of the race. Womanhood suffrage comes as a new unfolding of spirit power. Until men and women become capable of self-government, they will be misgoverned, even under the forms of a republic.

"'Rule them and fool them, for so it must be.'

"Ignorant people are incapable of combining for their own welfare. Therefore no one ought to rule until he knows how. It is absurd to take a watch to a blacksmith to be mended. It is reasonable that persons who have not reached mental maturity—idiots, lunatics, criminals, and aliens—should be forbidden to vote. But sex is not a reason for exclusion. Fix the standard of fitness, and then admit all who can come up to it; that is the principle of good government. Some women are qualified to rule, as some men are qualified; some are not. Call a halt on unconditional cheap suffrage! Let me suggest a plan: From and after January 1, 1901, let all new applicants for registration as voters pass an examination. Let those who can discriminate between the executive, legislative and judicial branches of government, men or women, be admitted, and let all others be excluded. We can no longer afford to include all masculine ignorance and exclude all feminine intelligence. Have a moderate qualification, easily ascertained, for all qualified citizens to enter and no others. Take suffrage from no one who now has it, but enter the new century with a new set of books. 'Strike for that which ought to be: God will bless the blows!'"

LITTLE THINGS.

BY MRS. C. L. LOFTUS.

Little drops of whisky,
Little mugs of beer,
Bring the keenest sorrow
To the children dear.

Little drinks of brandy,
Little sips of gin,
Swell the mighty torrent
Of disease and sin.

E'en the glass of cider,
And the ruby wine,
Mar the strength and beauty
Of the form divine.

Little slips of paper
For the ballot cast,
If for Prohibition,
Peace will bring at last.

Rally, then, ye voters,
Heed no party sway,
Show the world you're freemen,
Voting as you pray.

Harper's Ferry, W. Va.

IN GRANDMAMMA'S KITCHEN.

In grandmamma's kitchen things got in a riot.
The cream in a pot, on the shelf
Where everything else seemed peaceful and quiet,
Got whipped—for I heard it myself.
And grandmamma said (such a queer thing to say)
That it made some things better to whip them that way.

Some bold naughty eggs that refused to be eaten,
On toast with their brothers, maybe,
Were stripped of their clothing and cruelly beaten,
Right where all the dishes could see.
And grandmamma said, though the poor things might ache,
The harder the beating the lighter the cake.

The bright, golden butter was petted and patted,
And coaxed to be shapely and good;
But it finally had to be taken and spatted
Right hard with a paddle of wood.
When grandmamma carried the round balls away
The buttermilk sulked and looked sour all day.

The water declared that the coffee was muddy,
But an egg settled that little fuss;
Then the steak and the gridiron got in a bloody
And terrible broil. Such a muss!
And a flatiron spat at grandmamma in the face,
And I ran away from the quarrelsome place.

—*Ella Wheeler Wilcox.*

NUMBER ONE.

"I tell you," said Robbie, eating his peach,
And giving his sister none,
"I believe in the good old saying that each
Should look out for Number One."

"Why, yes," answered Katie, wise little elf.
"But the counting should be begun
With the *other one* instead of yourself,
And *he* should be Number One."

—*Charles R. Talbot, in Faith and Works.*

THE DAY THAT WASN'T LONESOME.

Joanna and Jim sat on the front doorstep, their round chins resting in their fat little palms, their dimpled elbows on their knees.

They looked with squinted-up eyes at that big traveler, the sun; he was only a few hours high, and they thought mournfully of the long, long time it would take for him to get round to his go-to-bed place, the ridge of Jump Mountain.

"Hello, Tom and Dick! what's happened at your house?" Old Dr. Thornton stopped his bay mare and his dusty rockaway in front of the children. He knew well enough their names were not Tom and Dick, but he was always pretending not to know.

"My name ain't Tom," insisted the little girl; "my name is Joanna, and—"

"Oho!" said the merry old doctor, "little gals have long curls,—they do; you can't fool me, because I've vaccinated too many of 'em; but where's your mother, John—anna?"

"Mother's gone away to clean for Mrs. Haxall," said Joanna, dolefully; "she's got to, 'cause it's 'most time to buy another bag of flour."

"And some more 'lasses," prompted Jim; "and she won't be back till sundown."

"Poor babies!" said the good old doctor to himself, "that is hard on you, but it's a good deal harder on her. Here, you little colts, have you got any dinner?"

"Oh, yes, indeedy!" cried Joanna, looking more cheerful at the thought; "there's two big pieces of bread and 'lasses in the cupboard; but mother said we mustn't eat it till the sun shined in the kitchen window."

"Well, here's a little picnic for you to eat right now," said the doctor; "and mind you have every crumb of it eaten up, and the napkin shaken out clean, before I come back; do you hear?" He drew out a little, covered basket from under his seat and handed it down to the little people on the doorstep.

It was the doctor's own dinner, which his wife had put up for him; a good dinner, I can tell you—chicken-pie, and tongue, and buttered rolls, and hard-boiled eggs. She often made him promise not to give his dinner away; but, fortunately for Joanna and Jim, he hadn't promised this day.

"I'll be near Mr. Thomas Martin's about dinner-time," said this good country doctor, as he touched up the bay mare and left the children speechless with surprise, "and I'll just stop and get a bite there. Poor, lonesome little chicks! life's mighty hard on some folks."

Often and often during the day the doctor sighed to think of the two unprotected children on the lonesome country roadside; sometimes there would be something in the corners of his eyes like teardrops, and the only thing that kept them from falling was the thought of how good Mother Thornton's chicken-pie would taste to them.

When he asked for some dinner at Mr. Martin's, and owned up where his had gone to, Mrs. Martin's motherly eyes could not hide her teardrops; and when the doctor went to step in his buggy, there was a half-bushel basket on the seat beside him, for Joanna and Jim.

"Oh, look here now!" he cried, pretending to grumble, but looking as pleased as anything, "do you take me for a market wagon?"

"You seem mighty fond of givin' away your own dinner, doctor," chuckled Mrs. Martin, "I want you to try how it feels to give away some of other folks'."

The bay mare must have wondered what put her master in such a hurry to get back over the road that day; she could not know how his kind old heart ached at the remembrance of Joanna and Jim, and the lonesome look in their eyes.

Up hill and down, at a good stiff trot, went the bay mare, until the doctor whoa-ed to her in front of the cottage door; there were no children in sight, but merry sounds came from the back yard, and there Dr. Thornton found the little forlornities he had been thinking about all day.

Sad? Lonely? Not a bit of it. For as soon as they had received such a fortune as the doctor's dinner-basket, they began at once to think of sharing it with somebody.

Now their only neighbors were Dan Tinsley's children, poorer than themselves—oh, much poorer!—in that they had no mother, only a cross old woman who kept house for their drunken father.

They were not good children; poor things, how could they be? And Joanna's and Jim's mother was not anxious to have them about much.

"But mother would let us give them some of our goodies," argued Joanna, "'cause mother is always wishing she had something to give 'em."

So the three dirty, ragged Tinsleys were invited to the feast; and when the doctor came for his basket, he thought he had never seen two happier little people than Joanna and Jim. They had not missed mother a bit, nor been lonesome nor downhearted; they had divided out even all round the bread and 'lasses too (when the sun got round to the kitchen window), and their little faces were fairly shining with the joy of hospitality.

"Well, well, well!" said the old doctor; "the next time I see anybody having the blues, Tom and Dick, I'll send 'em to you for a prescription; one ounce of dividing what you've got, with people who have less, dissolved in a whole day of sunshine, well shaken with romping,—that's about it, hey?"

They had not the least idea what this queer old doctor meant, but they fell upon Mother Martin's big basket as if they knew mighty well what that meant, and the tired sun got to the ridge of Jump Mountain before Joanna or Jim had spent a lonesome hour.—*Elizabeth P. Allen in Sunday-school Times.*

"WHO was Louis XIV. of France?" asked the teacher. "I know," said a little girl, "he was the man who made all our chairs."

DEAR BOYS AND GIRLS:—Have you read the story on Our Children's page this week? Didn't you think the good, old doctor very generous to give his dinner to the poor children, even though he was pretty sure to get a dinner somewhere? Did you notice how this kindness was passed on to others by those who had received its sunshine? That's the way it is always—for good deeds are catching as the measles, and spread very rapidly when there's any chance.

This story reminds me that an opportunity is now given to every temperance boy and girl (and grown-ups, too) to reflect the rays of generosity—I mean the kind which gives for the pleasure of giving, knowing that God will bless the gift and giver in return. Are you ready to hear about it?

Self-Denial Week ("Oh!" you say, "I know what that is,") comes very soon, commencing next Saturday and continuing until Miss Willard's birthday, September 28. Last year Cozy Cornerers, many of them, were among those who sent ten cents to the World's temperance work by doing without something which they were accustomed to have. Some ate bread without butter; others walked and sent the car fare, and so on. Are you all ready to join in this happy effort this year? Do it, and write Cozy Corner what your self-denial was.

Yours for the white ribbon,

Aunt Jane

NEPHEWS AND NIECES.

Estella Vernon, West Virginia.
Florence P. Butler, Delaware.
Helen C. Robertson, Wisconsin.
Grace B. Van Auken, } New York.
Mattie C. Moffett, }
Mildred Holcomb, Pennsylvania.
Emily C. Kennard, Tennessee.
Philip Smith, ———.
Haddie G. Dill, Kansas.
Nora C. L. Neu, Ohio.
Bessie La Fevre, } California.
Mary E. McComas, }
Maud McComas, }

I want to be one of your children. I am visiting my aunt. Her name is Mrs. Smith. She is president of the Loyal Temperance Legion. I am eight years old. I will always be a temperance boy.

Rogers City, Mich. CARL SPIKEMAN.

You're just the kind of a boy for our circle, little nephew. Those last words are your membership fee.

I thought I would write you a letter, because all the other little girls do. I am eight years old. I have two dear grandmas in heaven. I have a brother; his name is Milbert. I had a little sister, but she died; her name was Grace. I have a good papa and mamma. I go to Sunday-school every Sunday when it is good weather. I am a little temperance girl. EMILY KENNARD.

Lebanon, Tenn.

Here's a place for you in the Cozy Corner, Emily.

I always turn to the Cozy Corner and read the temperance children's letters. I hope some of the nephews and nieces will write to me. I will answer their letters if they will. BESSIE A. O. BRYAN.

Paducah, Ky.

You'll find among the requests for correspondence some one who would like to hear from you, I think.

SOFT-SHELLED NUTS.

333.

SYNCOPATION.

Syncopate dough and leave the top of the head.
Syncopate of small value and leave to crack.
Sorrow and leave the entrance to a room.
To put off and leave a forest animal.
A badge of honor and leave a repast.
Religious feeling and leave compassion.
To cut in small pieces and have household pests.
A coloring substance and leave a gasp.
A series of steps and leave commotion.
Pertaining to the sun and leave to fly.
The syncopated letters in order indicate what white-ribboners, young and old, will unite in practicing September 22–28. J. A. S.

334.

NUMERICAL ENIGMA.

I am composed of twenty-five letters.
My 6, 1, 2 is the name of a boy.
My 25, 15, 22, 17, 3 is a numeral.
My 24, 12, 8, 10 is a part of the body.
My 4, 21, 5, 19, 20 is a round body.
My 7, 13, 9, 11, 16 is a step over a fence.
My 23, 18, 14 is to obtain.
My whole is a part of a verse in the first chapter of Genesis. JENNIE LOWE.

Send all replies and *original* puzzles to Puzzle Editor, THE UNION SIGNAL, the Temple, Chicago, Ill.

ANSWERS TO PUZZLES PUBLISHED AUGUST 30.

326. Cool, fool, pool, tool.

327.

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THE UNION SIGNAL AND WORLD'S WHITE RIBBON.

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I am come a light into the world, that whosoever believeth on me should not abide in darkness.—John 12:46.

OUR PUBLISHING HOUSE.

The National Woman's Christian Temperance Union boasts three "affiliated" or adopted interests, to each of which it owes allegiance. There is the National Temperance Hospital, so grandly proving to the entire world that alcohol no longer holds the chief seat in the pharmaceutical synagogue; the Temple, that realized "dream in brick and mortar," that prophecy of woman's future power and earnest of present achievement, and the Woman's Temperance Publishing Association. Each of these enterprises stands for a separate, a distinct idea. Each fills a necessary segment in the perfect arc of our perfect circle. To dismiss one from the list would be to strike a blow at the whole.

And yet, while we cheerfully concede all this to be true, we still feel that in perfect loyalty to the other interests, we may affirm that the one most necessary to the perpetuity of all, the one upon which the Woman's Christian Temperance Union itself is absolutely dependent, is that which came first in point of time, and first in vital necessity—the Woman's Temperance Publishing Association.

Do we need to corroborate this statement? In what other way could the magnificent record of the National Temperance Hospital be so widely known to the temperance world as through the columns of THE UNION SIGNAL? How, without the same official organ, could the growth and necessity of the Temperance Temple be spread over so vast an area, in a manner so authoritative and convincing? Doubtless, the Temple of Solomon was reared without the aid of a loyal newspaper, but we have left the age and the *modus operandi* of Solomon behind us in the march of the centuries, and to-day no great work can be accomplished without the power of the press.

What is true of these sister interests is as vitally true of the mother organization. The Woman's Christian Temperance Union and the Woman's Temperance Publishing Association stand related to each other mutually as cause and effect. To discover the one more important to the other would be as difficult a task as that set by the old school men when they endeavored to solve the problem whether knowledge must precede faith, or faith knowledge. There is a sense in which each precedes and each is consequent upon the other, and to separate them in thought would be to divorce what God had joined together in the eternal marriage of logic.

The business manager of the W. T. P. A. has recently sent out a circular letter which strikes so at the root of this relation between the two organizations that it has led to this editorial. Mrs. Grow says:

Since assuming the position of business manager of the W. T. P. A. I have been made to feel very strongly that the two organizations do not fully realize their interrelation and the mutual dependence of each upon the other.

The W. T. P. A. would not exist but for the W. C. T. U. This you will all concede. But is it not equally true that the W. C. T. U. is dependent upon the W. T. P. A., to bring before the world a knowledge of its work; to scatter its principles broadcast; to keep the zeal of its membership alive as well as to make new converts continually through bringing the "arrest of thought" to those who read its printed pages?

Then does it not logically follow that, as the W. T. P. A. is bound by honor equally with principle, to a steadfast loyalty to the W. C. T. U., the latter is equally bound by honor and principle to a corresponding loyalty to the W. T. P. A.?

We have sometimes wondered if a W. C. T. U. catechism would not be a good thing to scatter broadcast among white-ribboners. If its preparation were placed in our hands we should put well into the front row among the questions:

1. Why, when, where and how was the W. T. P. A. organized, and what is its work?

Our answers would doubtless be too long for the popularity of the catechism, but we believe they would repay careful study, and they would run somewhat as follows:

(1.) The W. T. P. A. was organized because the National W. C. T. U., unable to assume its own publications, still felt the vital necessity of a publishing house, devoted wholly to the dissemination of its principles and ideas.

(2.) It was organized in Indianapolis, Ind., on November 1, 1879, with a board of seven trustees, Mrs. Matilda B. Carse, the principal projector of the enterprise being elected president of the board, and Mary Allen West, secretary.

(3.) It was organized as a stock company, the cost of shares being twenty-five dollars each, but with the distinct understanding that the possibility of money making was only a secondary consideration. The original stockholders looked upon the investment so wholly as a part of their philanthropic work that the payment of the first dividend was a genuine surprise.

(4.) Its work has been the putting forth in black and white of whatever principles the W. C. T. U. is bound by the very fact of its existence to promulgate. Not only does THE UNION SIGNAL stand as the National organ, but the Y work and the L. T. L. work have each their exponents from the teeming presses of the W. T. P. A. The forty-three distinct departments of the W. C. T. U. have leaflets in large numbers given to their special elucidation. The book department has sent out thousands of volumes charged with the vital electric principle of temperance and purity. The annual output for 1893 was 94,253,565 pages.

Question No. 2: How does the W. T. P. A. disseminate its literature?

For the answer to this we would quote again from the business manager's letter:

Our loyalty is proven by a constant putting forth of your principles in whatever issues from our press. How can your loyalty be proven save as you "exploit our products" to the very utmost of your ability?

In a recent article, John G. Woolley calls the W. T. P. A. "a splendid, unworked monopoly." If it be such, upon whom does the responsibility rest? It is not endowed. It does not exist as a benevolent organization. It has no power to distribute free any proportion, even the smallest, of its output.

While created for the promulgation of W. C. T. U. principles it was also created as a stock company, and exists under the rules governing all stock companies.

If it be a "monopoly" it must be a special W. C. T. U. monopoly. If it be "unworked" it must be because the W. C. T. U. fails to work it.

If white-ribboners do not buy its goods it cannot send them forth. If white-ribboners do not subscribe for their great National organ, THE UNION SIGNAL, and secure other subscribers, how is it to be circulated? Each local union, it seems to me, ought to "work" the locality in which it is situated, as carefully as a business house works for custom.

We can only have a fair chance as the World's, National, state and local unions receive us as a true "affiliated interest"; so adopted as to become *one* with the parent organization.

Question No. 3: What, then, is the duty of the W. C. T. U. as regards the W. T. P. A.?

(1.) That each individual white-ribboner take and read first THE UNION SIGNAL and then as many of its other publications as may be within the limit of possibility. Mark, we say, *take.* We have come to believe that one of the most disastrous things for the paper and for the local union as well, is for the union to subscribe, as a union, for from one to three or six copies of the paper to distribute among its membership. The papers are either not distributed or else reach the members with news so stale that it is impossible to become interested in it, and the papers are, therefore, not read. For a genuine interest in any work there is nothing like *taking your own copy* of the paper which stands as the exponent of that work.

(2.) That each individual white-ribboner do her utmost to bring our publications to the knowledge of others in her community.

(3.) That the National organization hold itself responsible for the purchase of a certain amount of literature each year, and the free distribution of the same in communities not within reach of local organizations.

(4.) That each state union follow the example of the National and set apart a literature fund each year to be held as religiously sacred as the amount set apart for dues.

(5.) That the women who purchase W. T. P. A. literature and subscribe for its papers realize the importance of as strict business methods in their dealings with their own as with other business houses, and if the outstanding bills charged to white-ribboners the country over were but met, the present working power of the W. T. P. A. would be largely augmented.

(6.) That white-ribboners gain a broader conception of what constitutes loyalty; so that, instead of dropping their subscription with the first appearance of something they do not quite approve, or with the first pinch of "hard times," they really grasp the thought that they are as necessary to the publications as are the publications to them.

We might protract our catechism indefinitely. We think, however, we have said enough to show that the W. T. P. A. is the reservoir—the W. C. T. U. the conduit pipes. The W. T. P. A. is the power house—but each local union, each individual white-ribboner, is the electric wire without which the power expands itself in vain.

What is the *raison d' être* of the W. T. P. A.? The existence of the W. C. T. U. What is the promise of our future existence and continued power? The hope that the W. C. T. U. will realize, as never before, its vital relation to the W. T. P. A. and our equally vital relation to it. And the final question of the catechism would be, "Have *you* secured one new subscriber to THE UNION SIGNAL for report at the coming-of-age convention? May each loyal white-ribboner answer—YES!

A PURITY CRUSADE.

Mrs. Sallade, of New York city, has begun a crusade against houses of ill repute in the name and for the sake of her little daughter of eleven years, who cannot live at home because the neighborhood where her mother's place of business and home are situated has become so demoralized by the presence of degraded men and women. Mrs. Sallade is a New England woman by birth, and has the confidence of those who know her best. Her character is so good that she dares to visit the houses that have destroyed her peace, comfort and well-nigh her business. The New York papers say, that with the exception of Rev. Dr. Parkhurst, she has shown the bravest spirit of any reputable person who has recently set out to help reform that degenerate metropolis. Her courageous example has caused many good men and women to rally around her and we are likely to see results that will encourage all those vigorous-minded people who do not propose to sit down in the midst of the wreck and ruin of a community and fold their hands while they look on as spectators even as Nero did at the burning of Rome. Here are some brave words of Mrs. Sallade which it would be well for all right-minded men and women to read and ponder: "My friends warned me that if I undertook to do this thing I should be ruined, should incur the implacable enmity of the police and would be forced to leave the neighborhood. I said to myself that if people thought a woman fifty-five years of age could be ruined in the discharge of her duty to her children and herself, it was time for me to show them that one at least could not; and I told my friends that I did not care a fig for the enmity of the police or any other corrupt institution, and that I should not move away from this house. Now I say to the people of New York, through the courtesy of the newspapers, that I should like to see the policeman or any other person who can make things warm enough for me to cause me to change my abiding place. Is it right that self-respecting persons should be insulted, that the value of their honestly acquired property should be lowered because the police choose to blind their eyes to the shameless vice of the moral lepers on this block? Are the hundreds of thousands of honest men and women of this vast metropolis to be dominated by the greed of reckless law breakers and the inefficiency—or dishonesty—

of the police? Must the fact that some policemen are not satisfied with their legitimate salaries prevent New York from having an honest government? Shall the honest people always be dominated by the rogues? Publish those four questions in the papers to-morrow and let the great army of readers turn them over once or twice in its multifold mind. Get the honest people to think of this problem a little. If only a few brains can be set at work much good may be accomplished." Why should not the W. C. T. U. in every city begin the work of putting away scandalous theatrical pictures and "move on the enemy's works" to the terror of lawless and immoral play-houses, roof-gardens and haunts of shame?

THE NEW POLITICAL ECONOMY.

We believe that every good cause has gained by the recent controversy that centered in Professor Ely, of Wisconsin University. It is well known that he represents a modern and now formative school of what may be called Christian as distinguished from materialistic political economy. The latter says that men must expect their wages to rise and fall with the exploitation of the product on which they work according to the will of the employer; the former says, not so; a "living wage" shall be the basis of the calculation made by the employer as to what other expenses he will incur—what dividends he will declare—and the general manner in which he will conduct his business. The old school says, the law of supply and demand is as changeless as the law of gravitation; it is the sharp threshing instrument which cuts bone and marrow, heart and soul, with as little reluctance as it does the other "raw materials" on which it works, and its name is competition. The new political economy says that it is possible to devise such a system of employment as shall make true the converse of the Scripture declaration, "If a man will not work neither shall he eat," by saying, "If a man will work he shall eat." The old system had for its basis the survival of the fittest; the new begins to illustrate the law of the survival of the most. The old system recognized fatherhood; the new makes room for motherhood as a principle to be taken account of by all true theories of protection, the conserving as well as the producing force. Professor Ely stands for the new ideas, which with great modesty, skill and cogency of argument he has been putting forward for some years past. It has been whispered that he lost his position in Johns Hopkins University because of his New Testament ideas of political economy. The marvel to us is that he ever went to Wisconsin University which "froze out" that great man, sound to the core on every vital question, President Bascom, philosophic writer and faithful Prohibitionist. Every friend of humanity is glad, and every materialist is grieved that Professor Ely comes off with flying colors. THE UNION SIGNAL sends its congratulations to one of its most valued contributors and friends, and says to him, "Hold the fort, for we are coming."

DYING GRACE.

We recently had the advantage of hearing Bishop Foss and penciled the following points for our readers:

If I were asked what quality it is that most strongly distinguishes man from the lower orders of creation, I should say his capacity for faith. Man believes more than he knows. Faith gives him a new eye that can see farther than the eye of fancy or even that of imagination, which has been aptly called "the angel of the mind." Suppose we had been blind for many years and were suddenly endowed with sight, what a wonder that would be, and yet, this is but a feeble illustration of that which comes to the human spirit through faith; for by means of it we are capable of realizing that this great scheme of nature was thought out by one mind whom we call the "Creator," and when that is not enough the heart asks at once. "Does He care for me?" We are capable of believing that He cares so much that He takes upon Him the conditions of our mortal life to prove to us that "God is love," and in life's last hour, faith reveals to us this same Creator and the abolisher of death. But there is something greater even than this, and that is, sufficiency for walking along the difficult pathway of the world; the eye of faith lifted to the hills, whence cometh our help. We learn that we may be more than conquerors not only over death but even over life itself. Many a perturbed spirit says, I want dying grace above all things, that is what I want. But the poor heart deceives itself. What would any of us do with dying grace if we had it? There is no possession that would be more superfluous or inconvenient. It is enough that we are promised "That as thy day so shall thy strength be." It is related of a noble Christian minister in the olden days of persecution, that when condemned to the stake and shut away in his cell, the night before his execution he walked back and forth saying in piteous accents, "I cannot burn"; and when the jailer brought a dim taper and left him alone, the poor man tried to put his finger in the flame, as a test of his power to endure, but drew it back instantly and cried out, "I cannot burn." And so all night he agonized in prayer and dread; and when the morning came and he was brought forth to endure his awful trial, he uttered no word of anxiety, but with a beaming face called out through the smoke and flame for that Conqueror, and proved to his own soul and to the world that dying grace is for the dying hour, and when it comes a loyal disciple can burn without any sign or groan.

THE UNION SIGNAL congratulates the Paulist Fathers in New York city who will wage war on saloon-keepers, and who seem to be certain that in several parts of the city the pastors who are against the saloon-keepers will practically enforce Mgr. Satolli's decree. The Paulist Fathers will not allow a Catholic saloon-keeper to be buried from their church with the honors that they give to the other members of the congregation. All the members of the order are ardent temperance men. Some years since when their new church was in course of erection, the late Father Isaac Hecker, who was then at the head of the community, made an appeal for funds; the church was heavily in debt and ready money was greatly needed. Among the contributions was a check for a large sum from a saloon-keeper, but when Father Hecker was told of the business in which the donor was engaged, he returned the check with a note in which he said that the Paulist Fathers would never receive money from such a source.

THE news from Colorado is encouraging. Excellent judges write us that "we are gaining faster than any other party afield. Votes are being made daily. An expression was recently taken by one of our leaders in an audience at Fort Collins—'one of our doubtful points.' About five hundred persons were present, and over half the audience rose to indicate that their ballots would be cast for Prohibition. At Holyoke, a few evenings before (and this is a perfect hot-bed of opposition) not less than three hundred and fifty were present, and one hundred and twenty-five rose. The party press of the state is beginning to plead and argue with the women on the foolishness of voting with a party that cannot win. Thus far our chances are certainly as good as any. Parties are splitting more and more on the platform and candidates. Men and women are saying to them, 'If you don't insert a prohibitory plank we will leave you.' Still there are defects that grieve us beyond language, but we take a hopeful view of the situation. THE UNION SIGNAL editorials, 'No Compromise' and 'The Crisis in Colorado,' will be published in as many local papers as we can secure." Another writes, "If the motto of the wives and mothers can but be 'Our ballots for our homes,' there is no question as to the outcome, and for this we hope and pray."

MISS WILLARD and Lady Henry Somerset held a reception at the Squirrel Inn, in the Catskill Mountains, on September 6, attended by several hundred of the guests in the hotels and the cottages adjacent, among whom were Mrs. Gen. Clinton B. Fisk, Mrs. Haines, Mrs. Wingate, Mr. and Mrs. Scott (these names represent the founders of this beautiful mountain resort), Miss Lathbury, Miss Van Marter and others. The Misses Paul and Foulke, the capable Philadelphia Quaker ladies who own the charming inn, dispensed refreshments; young people had adorned the parlors with an abundant show of ferns, and the afternoon was most enjoyable. Meanwhile Miss Anna Gordon held another reception at the "Eagle's Nest" that special friends might see the cozy cottage which was not considered to be strong enough on its foundations to accommodate the larger crowd. Messrs. Henry Somers Somerset and Arthur Pollen dispensed cooling and innocuous beverages on the piazza of Somerset cottage a few steps distant. Miss Willard is writing her annual address, and in a few days visits her relatives in Churchville, New York, on her way to Chicago, for the receptions that are being arranged in Evanston and Willard Hall, going thence to the Iowa W. C. T. U. convention.

THE defeat of women's suffrage in the constitutional convention of New York arouses no surprise; as we have said before, the only wonder is that there were so many votes in favor. Manhattan Island has been too long the refuse heap of the old world for any germ of Golden Rule conduct to be expected from its representatives. The law of "put yourself in his place" is as unknown to them as the celestial language. Never was a great commonwealth so pitilessly handicapped in every effort to struggle up to the level of the better civilization. We admire the pluck and courage of that grandest woman of them all—Susan B. Anthony, and her associates; but we believe reform must come along the line of least resistance, and poor, plundered old Illinois and neurotic and inebriated New York will stumble hand in hand into the kingdom at the fag end of the procession of progress. The blood of both is poisoned by these two carbuncles—Gotham and the "Garden City." If the agglomerations of distempered humanity (more to be pitied than blamed) which have been dumped upon them both could be disinfected by modern education and applied Christianity the woman's vote would have an overwhelming majority in each; but that day is not yet, and it will linger long. Meanwhile we lift our eyes to the hills whence cometh our help—Wyoming and Colorado—and stretch out hands of hope toward Kansas planted full of the germs of a better life by the heroic pioneers of other days.

On Labor Day, September 1, a procession of men and women, headed by a band of music, discoursing patriotic airs, climbed the hills surrounding the Catskill Eagle's Nest, and as they passed were warmly greeted by our leaders, who are, as everybody knows, heart and soul in sympathy with coöperation, arbitration and temperance as represented by Mr. Powderly's twenty years of intelligent work for the uplift of the honest toiler.

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The national housekeeping that allows such holocausts as the north woods have witnessed in the last few days illustrates once more that it is not good for man to be alone. Who believes that if women had the care of the nation's forestry, their thoughtful foresight, skill in details and devotion to duty, would not have involved precautions that would have rendered impossible the awful scenes that make the whole head sick and the whole heart faint, of which the daily press has given us the black silhouette during these fearful forest fires? Whatever women cannot do, they have that set of brain which makes them matchless as housekeepers; the nation is but one great home, and in the light of these events I suggest that the women be invited to take charge of the woodpile'

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Others shall sing the song,
Others shall right the wrong,
Finish what we begin
And all we fail of win.

—*Whittier.*

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Mrs. B. S. Leathers, of New Orleans, has applied for a captain's license on a Mississippi steamboat. She and her husband are in perfect accord concerning this new enterprise, and Mrs. Leathers—happy woman—makes the following statement: "My husband and I are good comrades, and his interests are mine. Sometimes an emergency arises when he is called off on business, and in order to cover the law we must have a captain on board. It is always trying to have to take a new hand on board for this purpose, especially when one does not know every nook of the ship and yet has to act as captain. In such cases the new-comer is a mere figure-head, and I really have all the commanding, or coaching, I suppose I ought to say. I have been thirteen years on the river with my husband, and understand the situation well." Mrs. Leathers is a Louisiana girl, a woman of fine education and culture, who had the honor of representing Louisiana as commissioner to the World's Fair, and the state is proud of her prospective promotion. So says the New Orleans *Picayune*, a paper that has long been an intelligent and practical friend of women.

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The Bible Christians—an important religious sect in England—have just set apart three young women as preachers, in the fullest sense of that term.

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Sir Benjamin Ward Richardson says that the way to make the most of life is to try to be healthy in body and mind. He puts the health of the body first, not because he considers it of greater importance, but because it leads the way, naturally, to the consideration of the subtler, or diviner part, the mind. He once knew an engineer who had charge of a large stationary engine, which had been at work for about ninety years and had had eight masters, seven of whom had died or become disabled. "Very strange," said the engineer, "that an engine should last so much longer than a man." But the engine was equable in its work; it never ran loose; it was as bright as a new pin, true in its vocation, clean in every point; was served with the simplest food of its kind, had its furnace tubes kept clear and drank nothing but water. So it lived on, while its masters died—a striking lesson. Presuming human beings are born of good and wholesome constitution, they are, except for accidental destructive agencies, in a fair way to live five times twenty-one years, the natural term of the anatomical life, namely, one hundred and five years, a term few reach, but which is attainable, as a matter of natural law, to the majority of men and women if they lived properly. No person is well and happy who is pained at the sight of useful success in others, or would rather dwell on the failures than rejoice in the progressive career of other men. Communion with man and nature lifts the mind above the jealous maunderings of the wayward, contributing new hope and new impulse to those who feel that they are making the most of life.

ON DUTY.

NEWS FROM THE FIELD

NEW YORK STATE NEWS.

The annual convention of Chautauqua county W. C. T. U. was held at Silver Creek, about sixty-four delegates being present. After a cordial welcome and response came the address of the president, Mrs. Martha S. Mead, of Jamestown, which was listened to with pleasure and profit.

The first evening was under the auspices of the Y's of Fredonia. The program consisted of a paper on woman's suffrage, by Miss Julia Shepherd, of Forestville, an original story by Mrs. M. E. Adams, of Mayville, music by Miss Galloway, of Jamestown, and a quartette from Fredonia.

The suffrage question came in for a goodly share of attention, and excellent papers, short addresses and reports took up the time of both days. Mrs. Ella A. Boole, first vice-president of the state, gave the address of the second evening to a splendid audience, holding their earnest attention from beginning to close.

The music of the convention was in charge of Mr. Harry Hill, of Silver Creek.

Next came Clinton county, which met in convention at Peru. Perfect weather and a large attendance helped to make this one of the best conventions ever held, An hour given to the children was enjoyed and appreciated by all, old and young. A blackboard exercise by Mrs. Anniss, of Wellsboro, and an address by Mrs. Beers, president of Essex county, formed a part of the program.

Mrs. Mary T. Burt, our state president, was the speaker of the evening, and gave a fine address to a large and interested audience. She also spoke the following morning on the subject of social purity, and her words were wise and helpful. Rev. Mr. Thompson, of Montreal, was present, and spoke of the W. C. T. U. work in that place. Mrs. Frances D. Hall, president of the county, gave a Bible reading, and a tender memorial service was conducted by Mrs. Hammond, of Ellenburgh.

A tri-county school of methods was held at Prohibition Park on July 13, under the management of Mrs. Ella A. Boole, who is superintendent of that department for Richmond county. New York, Kings and Richmond counties were represented in this assembly, and visitors were present from other counties, while New Jersey sent some of her best representatives, notably, Mrs. J. T. Ellis, state corresponding secretary, who was the speaker of the evening. Mrs. Demarest, state recording secretary, and Mrs. Austin, president of Passaic county, Brooklyn, furnished the music, Mrs. Vanderhoef and Miss Hawthorne having charge of the congregational singing, and Mrs. M. E. Gwyndon giving several inspiring solos, with autoharp accompaniment.

Mrs. Sarah R. Morris, president of Richmond county, in her address of welcome struck the keynote when she emphasized the fact that temperance people should avoid trading with grocers or drygoods men who sell liquors,—and this sentiment was heartily indorsed by Mrs. Lord, of New York, and Mrs. Daniels, of Brooklyn, in their responses. The first session closed with an excellent Bible reading by Mrs. Josephine Braman, of Kings county.

In the afternoon Miss Julia Colman gave one of her inimitable talks on literature as a means of education. She referred to the alcohol in root beer, many people believing in their ignorance that it is a temperance drink.

Mrs. Annable, state superintendent of rescue work for girls, a department which was taken up by the state last year, held her audience entranced while she pleaded the cause of the poor wanderers. Miss A. Matthews, of New York, followed with an equally interesting talk of the work on Ellis Island, where the emigrants land. She said emigration is light this year—only 17,000 landed during the month of June, while last year the number was between 5,000 and 6,000 a day, twenty-one nationalities being represented. Through the generosity of one woman the W. C. T. U. worker is supplied with tracts in sixteen different languages, and these she distributes. Secretary Windom stopped the sale of intoxicants at Castle Garden, the then emigrant station, but under the present administration it has been resumed, with many evil results. She especially recommended a temperance house at or near the Battery, to which families and single men could go and be safe from the snare of the spoiler.

Mrs. Nettie C. Fernald, wife of the well-known author of "The Economics of Prohibition" and "The Great American Famine," and originator of the "Bureau for the Distribution of Literature," gave an instructive paper on mothers' meetings, which was ordered printed in leaflet form. Mrs. Haskell, wife of the manager of Prohibition Park, spoke earnest words concerning the lukewarmness of temperance workers. Mrs. Phebe J. Waite, M. D., of New York, spoke on suffrage, and Miss E. B. Bradley, of Richmond county, on narcotics. The park management gave the use of the auditorium for day and evening, and advertised the meeting without any cost to the W. C. T. U., for which the women were truly grateful.

The annual convention of Allegany county was held at Fillmore. Nearly every local union was represented. Rev. Henrietta G. Moore was present throughout the meeting, giving valuable help in many ways during the day sessions, and a most excellent address in the evening. Cuba Camp, in this county, has just closed one of the most successful seasons since it began twelve years ago. Fully one thousand people tented on the grounds, and crowds came from outside. On W. C. T. U. day Rev. Anna Shaw delivered the address and Mr. and Mrs. C. C. Beverage furnished music. John G. Woolley was one of the speakers at the assembly.

Albany county held its seventh annual convention at Slingerland's, at which time many important subjects came up for discussion, among them the question of "alcohol in root beer," many being of the opinion that it is not a temperance drink. Two notable visitors were present, Mrs. Stephen Matthews, of London, England, and Mrs. Eason, a returned missionary.

Mrs. Dr. Marten occupied a short time in answering anti-suffrage objections, and Mrs. Ellen L. Tenney, our state treasurer, gave a report of the World's and National conventions. This was followed by a paper on "The Brotherhood of Man," by Miss Edna Leverson. Mrs. Matthews gave a talk on "Bible Wines," and after the president's address, another on "The Inspiration of Woman," both of which were excellent. The principal address of the evening was given by Rev. A. K. Duff, on "Our Modern Day Cranks."

A memorial service, followed by reports—a parliamentary drill—miscellaneous business, and a Bible reading occupied the next morning, while in the afternoon Mrs. Prindle, of the Florence Crittenton mission, gave a most interesting account of the work done to rescue fallen women in New York city. Mrs. Prindle spoke again in the evening to a large audience on the subject of social purity. The election of officers was a reëlection of all the old officers.

Kings county held a one day quarterly convention in Grace Presbyterian church, Brooklyn. The morning was occupied by devotional exercises and a Bible reading, and following the lunch hour came a "question box" which proved to be one of the most interesting features of the day. Here again the question of patronizing dry goods and grocery stores where liquor is sold, was discussed, and resulted in the adoption of a resolution "not to deal with those merchants who sell intoxicating drinks."

Among the subjects discussed was the exhibition of "living pictures," and in the interest of social purity such exhibitions were earnestly and unanimously condemned. A resolution was also passed urging the wearing of the white ribbon on all occasions—a resolution which should be passed in every county in our state and *then lived up to.* We do not see white ribbons enough as we go about, and our women should learn to be more careful—or less careless, whichever expression seems most suitable—in this important matter. Let us show our colors always.

NOTES BY THE WAY.

Temperance day for Sunday-schools was observed in Auburn most appropriately. A meeting was held in the Central Presbyterian church under the direction of Mrs. Jennie M. Pearson, in which over five hundred children took part, and nearly every pastor in the city was present. What an object lesson this was!

Orange county W. C. T. U. mourns the loss of a valued friend in the death of Dr. Sol. Van Etten, of Port Jervis, whose gifted wife is president of the union there. Mrs. Lucy H. Washington, president of Orange county, sustained a great loss recently in the death of her daughter, Rev. Mrs. Swett, of Vineland, N. J.

The unions of Glens Falls have been working for woman's suffrage and now are considering a coffee house, while the Y's are thinking of a drinking fountain. The mission union hold gospel temperance meetings every Sunday afternoon.

The call is issued for our state convention which will be held at Jamestown, Chautauqua county, the birthplace of the Crusade, on October 2, 3 and 4. The speakers will be John G. Woolley and Mary Lowe Dickinson, while Miss Frances Ensign, of Ohio, will address the Y's. A splendid gathering is expected.

FRANCES W. GRAHAM,
State Reporter, Lockport.

OHIO.

W. C. T. U. DAY AT LAKESIDE.

The annual state W. C. T. U. day on the program of the Lakeside Assembly at the most delightful summer resort in Ohio was observed July 31, our state president presiding. A large and attentive audience assembled, many of them wearing the white ribbon badge.

The morning was devoted to purity, which Mrs. Dora Webb, Mrs. R. J. Trego and Mrs. H. E. Hammond presented ably. Rev. Henrietta G. Moore gave the address of the afternoon, awakening thought and discussion, which can but be productive of good. The music was a charming feature of an excellent program.

SCHOOL OF METHODS.

A school of methods, under the auspices of the state union, was held in the W. C. T. U. home at Lakeside, July 19 to August 6. Each state superintendent was assigned a place on the program, and nearly all were present and presented their departments ably on their respective days. Mrs. Wisner, state superintendent of juvenile work, conducted a Loyal Temperance Legion in the home chapel every morning from eight to nine o'clock. No report of this school has been received, though one has been solicited from several of our workers in attendance.

Y'S IN CONFERENCE.

The annual state conference of the Y. W. C. T. U. met at Asbury M. E. church, Delaware, July 19 and 20. Sixty-six delegates were present, and much enthusiasm and interest manifested. The Delaware Y's gave the visitors a most cordial welcome. The first morning was given largely to reports. Among those of greatest interest were the reports from Jackson, Marietta, Fostoria, Troy and Hillsboro. Jackson gives her superintendents, in turn, charge of the monthly programs, thus securing variety and maintaining interest; average attendance is sixty out of one hundred members; have presented scientific temperance instruction at two annual teachers' institutes, giving the teachers a reception. They offered a ten-dollar gold medal to the high school and grammar grade for the best essay on "The Man Wonderful in the House Beautiful" and "The House in Which we Live." Fourteen essays were written, after diligent study and research, and ten dollars was cleared by the contest for their treasury. At the head of their franchise department they have placed a Y and an honorary, who have circulated suffrage petitions, and shown much interest in the work. White Shield and White Cross pledges have been circulated, physical culture presented to the teachers' institute, a reading club maintained, a lecture course successfully carried out, and the flower mission department has been made the almoner of the city's charitable work. Marietta has conducted a sewing-school among neglected children. One hundred and six garments were made and distributed to the children, who were also given temperance lessons and led to sign the pledge. Meetings have been held at the infirmary, and parlor meetings successfully conducted in the homes. Their president, Mrs. Turner, prepared for their union an exceptionally fine paper on "How to Interest Young Men in Temperance."

Fostoria Y's organized with ten members, and have within ten months increased their number to one hundred and thirty-four. Literature, press, flower mission, parlor meetings, physical culture and parliamentary law have all been efficiently pushed.

Troy has been specially successful in flower mission work and parlor meetings. Delaware has doubled its membership. It gained much enthusiasm from the conference. Toledo successfully conducts a mission Sunday-school in the slums of the city. Cleveland Y's are preparing to help entertain the National Convention.

Mrs. R. J. Trego, National evangelist, opened the afternoon meeting with an impressive Bible reading on "Temptations." The welcome was given by Miss Oriel Miller, response by Miss Anna White, of Akron. Representatives of the Endeavor societies, Epworth League, Y. M. C. A., Y. W. C. A. expressed hearty sympathy with our efforts. The pastor of the church and others of the city brought encouraging words. Beautiful solos followed, and a fine recitation. Miss Addie M. Buchtel, of Jackson, gave a helpful paper on social purity, which was a stimulus to all.

On Thursday evening five hundred Y's and their friends gathered at the beautiful home of Prof. Davies for a reception, a most delightful social event. Fine music was rendered, a brief talk on Y work was given by the state Y secretary, while the alert membership committee used their persuasive powers to good advantage in securing new members. The house was decorated with the state Y flower, the nasturtium and vines. The second day two practical and helpful addresses on social purity and scientific temperance instruction were given by the state president, Mrs. Henrietta L. Monroe. Excellent papers on "Our Social Work," "Mission Work of the W. C. T. U.," and "Fower Mission Work," were read. The claims of the Y National organ, *Young Women*, were ably presented by Miss Sara E. Coates, of Portsmouth, and twenty-seven subscriptions secured. The annual report of the state Y secretary, Miss Frances H. Ensign, was read and discussed. Thirteen new unions have been organized this year, and good work has been done by most of the unions. Plans for the ensuing year were discussed. The help of the National organizers was highly recommended. A model Y meeting was conducted by Miss Buchtel, and taught many practical lessons. A fine organ recital was given by Professor Adams in honor of the Y's, and a delightful street car ride about the city in cars trimmed with white ribbon was an enjoyable feature. The conference was an inspiration to the delegates, and left a fine impression in the city.

RECEPTION AT DR. BASHFORD'S.

Delaware woman's temperance union is pushing the departments of suffrage, scientific temperance instruction, a free reading-room, contests and parlor meetings. A pleasant reception was recently tendered the ministers and teachers of the city at the home of Dr. and Mrs. J. W. Bashford. Knowing the warm welcome awaiting them from host and hostess, the ministers, teachers and friends accepted the invitation of the W. C. T. U., and a large company gathered at an early hour. Dr. Butlar, of Mexico, gave a short, interesting talk on the temperance attitude in Mexico. Other short speeches were interspersed with solos. Cocoa and wafers were served, and a truly profitable social evening came to a close.

Columbiana county held a convention in Rodgers, which was well attended. Fourteen ladies came in a coach decorated with white ribbon from East Liverpool. The meetings were held in the college hall of Mt. Hope College, and all the delegates were entertained there. Professor Golbreath gave the address of welcome, and Mrs. S. M. Perkins the evening's address, "Our Present Duties." Fifty names were taken for the equal suffrage enrollment after the evening address. It was an inspiring convention.

ANTOINETTE H. CLEVENGER,
State Reporter, Wilmington.

OREGON.

A SUMMER RETROSPECT.

Seeing that you reported being overcrowded with "News from the Field," I have not hurried with any letter. But as I gathered up the material that I had to take to our summer camp in the Oregon "burnt woods," I wish to utilize it before the holidays expire. The cognomen "burnt woods" may have a lugubrious sound to those who have never dwelt in their heart. Certainly these tall uprights look weird in the moonlight, like mutes at a

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former day old-world funeral. But on the weather side, the charred surface gives place to silver gray, just as the storms and vicissitudes of life give to the naturally morose character, by God's grace, its "angel side," and at evening time they stand on the hillsides golden and glorified wherever the setting sun lights on them.

I hear that Multnomah county has just held another quarterly convention, but particulars have not reached me yet. The former one was very full and interesting. A symposium on "Woman's Suffrage," opened by Mrs. Foster, created great enthusiasm.

W. C. T. U. women all want the ballot. Encouraging reports come from individual unions and from the superintendents.

The Central union, Portland, which was supposed to have drifted off because they no longer met at the old place, appears to have done very efficient work, especially in mothers' meetings, held in different circles; in work among sailors through the instrumentality of an ex-sailor (who has been the means of many a sailor's conversion) and by sailor entertainments; meetings at the Y. M. C. A. hall; at the county jail; among discharged prisoners, besides the usual fostering at the refuge home.

Mt. Scott, of which Mrs. Additon is president, has been holding gospel services every second Sunday, enlisting help at times from ministers within reach. This seems to me such an important item—to keep up the Sabbath service of God in small places where there are no church privileges. Our ladies would do well to emanate from the city centers (where the rivalry of so many churches is the bane to true Christianity), and undertake at least Sunday-school services in the district school-houses round, that are closed on Sundays. Parlor meetings, one may say as a "means of grace"—with the added graciousness of refreshments—have been successfully held in this county as at Elgin, east of the mountains. At Wasco (same section) the annual meeting took this form at the president's house. It proved to be Mrs. Biggs' farewell hospitality as she soon after moved to a fresh home.

A "housekeepers' conference" created a new interest at Mt. Scott.

LANE COUNTY convention under Mrs. C. I. Condon, had the benefit of Mrs. Riggs' presence. History showed how useful the union in Creswell (a little farming center on the railroad) has been in fighting the saloon off from their midst. Every fresh effort to introduce one there is persistently nipped in the bud.

LINN COUNTY held its convention at Shedd, with Mrs. L. E. Blain, county president, presiding. The evening lectures by the Rev. E. B. Sutton, of Seattle, were a great inspiration to the community.

The JACKSON COUNTY convention took place at Medford under Mrs. D. G. Hyde with Mrs. Additon's help, as evening lecturer on her state department, the labor question. Notwithstanding its growth to such enormous proportions, Mrs. Additon is not afraid of tackling it, reiterating as she does that every knotty point is to be solved by the Golden Rule.

Mrs. Additon has since made quite an extended lecture trip through Oregon, speaking for the unions on railroad line en route. Two weeks were given to Siskiyou county. She likewise organized a Y at Woodstock.

At SHERMAN COUNTY (Miss Maggie Eaton, president,) Mrs. Riggs' presence was helpful as usual. The marching in of the Moro L. T. L. was an interesting feature and showed that the union understood the importance of work among the children. Moro is the only county seat with no saloon.

At the MARION COUNTY annual meeting, which is the last I have to mention, both Mrs. Riggs and Mrs. Robb were present to help the president, Mrs. Spangler, with her duties.

Weston has pledged itself for $100 to the Temple. My correspondent in that county, (Umatilla) tells me that both Weston and Athena have given the "Milkmaid's Convention;" that Athena, Milton and Helis have held Demorest medal contests, as have Mt. Scott and La Grande. With the exception of one, each union in the county has an L. T. L. and all were much stirred up both by Mrs. Harford's and Mrs. Unruh's visits. Weston has done good work on the World's Petition.

Mrs. Unruh has made grand strides in chalk-talking, and delighted her audiences in Elgin, Summerville, La Grande, in her own county and with us at Corvallis. Her lectures to the grown-ups are always much liked, and calculated to be very useful, both in the mass-meetings and to our women on the purity question.

Mrs. Harford writes me that she spent seven weeks in southern and eastern Oregon, crossing the mountains after the roads were almost impassable. She finds the sentiment for equal franchise is gaining rapidly, and is at this present working on this line with the hope of securing a bill for municipal suffrage at our next legislature. Mrs. Harford's name was on the Prohibition ticket this June as candidate for state school superintendent. If I remember right, she polled more votes than the other Prohibition candidates. I noted that there were several women elected as county school superintendents—a step in the right direction.

Mrs. Harford reports well of the south unions, with the exception of Central Point and Jacksonville, which even she failed to revive. Her visit gave Roseburg seventeen new members, which helps them along. She hopes another time to organize at the new town of Yoncalla, where, in the meantime, they are warming up on Demorest work. Nearer home she was delighted to find the young union at Turner aggressive enough under the leadership of Mrs. Whiteman, formerly of North Dakota, to circulate a remonstrance to the saloon petition. Mrs. Rounds, at Lafayette, is attempting work of the same aggressive nature.

Mrs. Harford speaks well of her own county, Yamhill, and her own union, Newberg, and they return the compliment! Her "Milkmaid's Convention" netted twenty-six dollars. The Newberg ladies have likewise held a "Fagot Social."

In our little Corvallis we tried to make a stir for temperance, by a petition two yards long, with the very mild request to the city council that it should see to the keeping of its own laws! It created a great ferment and split in the camp, being signed by all the most influential citizens, except one or two who were running for office. Nothing was done, however, and at the city election, soon after, a great effort was made by us to get in "law abiding citizens."

We have tried to re-instill the desire for a kindergarten as part of the primary department, and got a petition signed by *all* the mothers of young children in the city.

L. A. NASH,
State Reporter, Albany.

MICHIGAN.

ETCHINGS.

Crowded out by other matter, yet at this late day I would mention that Lansing union in the sixth district had a part in memorial day services, giving each veteran a bouquet and having a place on the program. Mrs. Shepherd has just organized in this district, at St. John's, a new union of sixty members; this followed a union service in which all the churches participated.

Gratiot county convention was held at Alma, in the eighth district—a two days' session with full delegations. The mothers' hour was especially interesting and helpful; the speaker of the evening was Mrs. Helen M. Barker, whose address was most logical as well as interesting. At the close of the convention she organized a union of seventeen members—a most excellent conclusion.

Kalamazoo county convention in the fourth district was held at Kalamazoo. The sister who reported this signed it "yours in love with the work," that to my mind ever means abiding work. The superintendent of jail work reported having held meetings every Sunday afternoon, attended by nine hundred and eighty prisoners, with eight conversions. Sixty-eight have signed the pledge-cards. Papers were read upon "Home Protection," "Our Inheritance," "Mistakes," "Our Boys," "Woman's Victory," "Consistency."

Van Buren county convention met at Lawrence. The chief feature was the presence of the teachers and discussion of scientific temperance instruction, franchise and L. T. L. work.

Berrien county held her convention at Benton Harbor. Mrs. Hadlock, of Berrien Springs, gave an earnest talk, urging members to handle this saloon evil without gloves. This union has meetings monthly, young people's meetings quarterly and prayer meetings, with Bible readings in the jail. Benton Harbor and St. Joseph have given to the Orphans' Home at St. Joseph, the first fifty dollars, the latter one hundred dollars. Mrs. Brown, president of the fourth district, in her address urged every Christian to do his duty, because God expects it.

The outcome of "my challenge" in regard to state minutes has been orders for seven from different states. I will now say the price is fifteen cents, and will be mailed to you from Mrs. J. R. Parish, 411 9th St., Bay City, Mich.

Flint North Side W. C. T. U., in the sixth district, is a helpful union. Our mothers' meetings have been a specialty. One visitor rode fifteen miles to be present. The last subject was "Helpful Mothers." The next will be "Dress." Our county convention will be held at Fenton in September. This union still keeps up its union temperance meetings Tuesday evenings.

Mrs. Bowerman, of Ingham county, reports a new union at Pine Lake.

The third district is giving much attention to medal contests on the suffrage line; six young ladies from California went to Nevada, Ind. One of the class brought back the medal. Mrs. Ellis, superintendent, has two contests planned, one for the Cooper medal at East Gilead, and one for the gold medal at California, all proceeds going into district treasury. Girard union in this district will entertain county convention in October.

The seventh district has had several lawn socials, profitable intellectually and financially. Romeo union has furnished the village with a drinking fountain; this union also has charge of W. C. T. U. Day at Simpson Park camp-meeting.

Isabella county convention was held at Calkinsville, in the eighth district. The president, Mrs. Fancher, was presented with a beautiful silk quilt by the Shepherd union, the banner union of the county. Hon. Mr. Fancher, from Mt. Pleasant, gave the address of the evening.

NINTH DISTRICT.—Mrs. Hopkins says: "No word of any W. C. T. U. taking a summer vacation reaches us. Ice cream socials are the order of the day. Onekama union gave proceeds to Evelyn Industrial Institute. They hold a scholarship nearly paid up in this worthy institution at Manistee. Big Prairie L. T. L. is growing in interest for old and young."

TENTH DISTRICT.—West Bay City reports the election of Mrs. Moots on the school board against strong opposition. This union also holds Sunday afternoon prayer meetings at their headquarters, has also held two public meetings for women, is agitating the appointment of a police matron in Bay City. District convention will be held at Vassar, October 9–11.

ELEVENTH DISTRICT.—Mrs. Howard says at Bay View institute they had two meetings each day for two weeks; the regular attendance was from one to three hundred. Fourteen different states were represented. Mrs. Stone of East Jordan, took charge of the literature table, selling fifteen dollars worth.

TWELFTH DISTRICT'S active little president is laid aside. Her husband, in a kindly letter, asks the Y's and the women of the state to do the best they can until Mrs. Law gets strong enough to give them some time and attention. Our alert superintendents of narcotics and franchise say they have had political speeches at county fairs on franchise and on narcotics. Last year narcotic conversationals were found effective. This year school boards are requested to require of the teachers a pledge of total abstinence from narcotics and all intoxicants during their term of service.

MRS. C. H. JOHNSON,
State Reporter, Flint.

VERMONT NEWS.

Everything in nature was at her loveliest, when our white ribbon sisters met for the annual meeting at Spring Grove.

Wednesday, August 8, the first public meeting was held. There were morning devotions, after which a school of methods was conducted by Mrs. G. E. Davidson, of Newfane.

In the afternoon a stirring temperance address was given by Rev. T. G. Thompson, of Burlington. He said: "People believe in prohibition in everything else but in the liquor traffic. The officers of the law are responsible to us. We pay them, we pledge them, they take oaths, they are our servants, not our masters, and if they do not do their duty we must discharge them. God is never on the side of lazy Christians. Wherever God plants a church the evil one sets a saloon."

In the evening Mrs. Stephen Mathews, of London, England, British organizer, gave an interesting account of Miss Willard's reception in London, also her farewell.

Thursday morning chapel exercises were led by Mrs. J. H. Drew, of Hardwick. This day of all others had long been looked forward to, with expectant eagerness by the people for miles around. The morning was dark and rainy, but despite the heavy clouds and falling rain, as Miss Willard, accompanied by Miss Anna Gordon, stepped on the platform, a large concourse of people welcomed them with waving handkerchiefs. As Mrs. I. H. Read, our state president, and Mrs. Davidson, our secretary, pressed forward to greet them, the plaintive strains of "Home, sweet home" filled the air. The auditorium in front of the speaker's stand soon filled with people eager to hear our loved leader.

Hundreds of voices joined in singing "America"; then the reading of the 146th Psalm, by Mrs. E. B. Lund; prayer by Rev. J. J. Noe, followed by singing "Go Labor On."

Mrs. Read, in her own pleasant way, introduced the speaker. As Miss Willard came forward, the audience rose to their feet, and with waving handkerchiefs, testified their great pleasure. Then how still! Not a sound but the pattering of the rain on the canvas. She stepped from the platform saying she wished to be close to the

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people, and that she felt we were all her own kin, and one family circle. In her quaint way she made a happy allusion to the rain. She spoke of Vermont being her mother's birthplace in such tenderness that it brought tears to many eyes. Her voice fell like a benediction on her interested hearers, and at the close all joined in singing the temperance doxology.

In the afternoon Miss Gordon addressed the people twice. Her sweet face and winning manner won all hearts, and all were cheered and inspired by her words.

After resting a few hours Miss Willard again spoke to us. She held in her hand a bouquet of bachelor buttons and other old-fashioned flowers, the gift of a lady who had come a long distance to see Miss Willard.

As she ceased speaking the strains of "Nearer, my God, to Thee, nearer to Thee," floated through the air.

Those of us who had the pleasure of looking in her face, of pressing her hand for a moment, were representatives of thousands of women all over our state who would have been glad of the privilege. As she stood before us in the afternoon—the rain had ceased falling and the sun was shining brightly—with the summer wind sighing through the trees and the summer sun resting softly on her head, with its crown of golden brown hair, a picture was left on our minds never to be forgotten.

And I hope the beautiful words we heard from her lips will freshen our inspiration for better and grander service in the future. It surely was a great day for the women that love the cause in Vermont.

Saturday being Children's Day, the L. T. L's were well represented. Kindergarten work, presented by Miss Baldwin, of Lincoln, Neb., and Miss Cady, of Minnesota, gave the children great pleasure. Mrs. H. Bruce, of Poultney, gave an interesting address. The Sabbath was a day of unusual power and profit. Rev. G. A. Kunz, of Bristol, and Rev. H. F. Reynolds, spoke to large and interested congregations.

Rev. W. M. Broadbeck, who spoke on missions, said, "Begin at home, then our hearts will broaden for other work."

Carl Stocker, of Amsterdam, N. Y., spoke of the "Deaconess Movement."

Mr. H. Ford, of Lansingburgh, N. Y., gave an illustrated lecture on "Our Indian Field." Mrs. A. W. Parmalee, of Enosburgh Falls, gave an amusing address, "Borryin' for the Lord." She gave a complete picture of obstacles thrown in the way of those seeking others to join a missionary society. Mrs. M. E. Whittemore, of New York city, spoke of rescue work. She is connected with the institution known as the "Door of Hope." We thought she did well last year, but she far surpassed herself this year.

Miss Anna Cummings, missionary from Africa, gave an interesting account of her travels and work in that country. Religious and temperance work in South America was well brought out by Rev. G. T. Arms.

A quiz on THE UNION SIGNAL, conducted by Mrs. L. A. Keezer, of Rochester, was an important feature in one of the meetings. The temperance hospital in Chicago was presented by Miss Guernsey. She gave a description of the building. Our state has room No. 28. To make the room cheery and pleasant, pictures and other ornaments are asked for, also towels for use and comfort. It requires three hundred and fifty dollars to support a patient there one year. Patients can be sent from Vermont.

Mr. and Mrs. Kinney, Sabbath-school organizers in our state, aided greatly in making the meeting a success. Mrs. Kinney's beautiful voice, together with the sweet strains of the autoharp, under her skillful fingers, gave her hearers great pleasure. The chalk talks given by Mrs. E. A. Kenyon, of Townsend, were very instructive to the children. And the prohibition cry, rendered with her peculiar accent, we hope will echo for years in their minds.

The last day was called one of the best days. The Y's had charge of the morning and afternoon exercises. Mrs. E. Hoyt Landon, of Bristol, offered the opening prayer. Miss Anna Cummings, colonial Y secretary, South Africa, spoke of the temperance work in that country. In the afternoon representatives of the Y. P. S. C. E. and B. Y. P. U., King's Daughters, and Epworth League spoke of the relation of their societies to temperance. The president of the Burlington Y sang a solo, and the secretary recited the "Rum Maniac." Miss Hortense Drake and Miss Kinney sang a solo. The last evening consisted of farewells and closing words.

The women of our state missed the wise counsel and cheering words of our honorary president, Mrs. Esther T. Housh, of Boston.

Thus closed one of the most successful W. C. T. U. meetings ever held in our state, and we are sure a finer program was never brought before the public. Through the untiring efforts of Mrs. I. H. Read and Mrs. L. D. Dyer it was a complete success.

VARIOUS NOTES.

The people of Bristol had the pleasure of listening to Dr. Minnie G. Leavitt, of Canada, one afternoon and evening. She comes to us highly spoken of, and is a bright, energetic young woman. She spoke several times at Spring Grove.

In Chelsea, August 29, Mrs. Townsend, not a member of the temperance union, opened her house for a musical for the benefit of the W. C. T. U. and Y. W. C. T. U. Over one hundred and fifty people were present. The singing by the Webster sisters of Lynn, Mass., was very fine. Mr. and Mrs. Grant, of Hamilton, Ont., sang and played a violin solo. The whistling solo by Miss Blanche Townsend, gave pleasure to all. Miss Edith Hamner recited. With reading and more singing a delightful evening was spent. The Y's in Chelsea are fortunate in the possession of Miss Flora Corwin as their president.

At the last meeting of the Bristol Y's it was voted to take money from the treasury to procure one of the temperance books published at the Temple. In this way and from time to time, adding more books, start a circulating library, later on using the money from honorary members for that purpose.

Thus, little by little the good work goes on. Are not these organizations a mighty power for good?

MRS. E. G. FARR,
State Reporter, Bristol.

NEWS IN A NUTSHELL.

A NEW union is reported from Fredericktown, Mo., organized September 4 by Mrs. Mary M. Clardy. A reading room will soon be opened.

THE *Ohio Messenger* contains an attractive picture and sketch of our comrade, Mrs. Harriet E. Hammond, a leader in the movement in that state.

THE West Englewood, Ill., W. C. T. U. has for its field of labor a district of eight blocks in Chicago near the stock yards, and in this are eighteen saloons!

MR. THOMAS MOUNT, husband of Mississippi's W. C. T. U. president, Lavinia S. Mount, has consented to be the nominee of the Prohibition party for Congress from the third district of his state.

ONE hundred subscribers to THE UNION SIGNAL and one hundred and nine paid members is the last year's record of the Englewood, Ill., W. C. T. U. Query: Can any union excel this loyal showing?

MRS. HELEN SHAY, state superintendent of railroad work, in Ohio desires to urge all local superintendents of her department to send reports to her *at once*, so that she may prepare her state report for the annual convention, October 10–12. Mrs. Shay's address is Youngstown, O.

PROFESSOR and Mrs. H. A. Scomp, of Georgia, have our hearty congratulations. They have come a little late, owing to our not having been aware of the date of their silver wedding. We have recently read a "showing up" by the fearless pen of Mrs. Sibley, of the injustice that banished Professor Scomp from the Emory College, with which he had long been connected, on account of his prohibition principles. Such methods never help any cause, and will prove disastrous to any man or institution that pursues them. In the long run the people know who are their friends, and their sense of justice quietly makes up a verdict against the oppressor and for the oppressed.

Official Communications.

CO-OPERATION IN PRAYER FOR THE SABBATH.

A request has just been received from the Woman's Home Missionary Society of the Methodist Episcopal church asking "co-operation in such efforts as may be practicable to secure the better observance of the Sabbath, believing it is the foundation of our liberties and the very corner-stone of our free institutions." They specially request that we unite in observing *September 25* as a day of self-denial and prayer for this object, saying:

"*Resolved*, That we ask the coöperation of the Woman's Christian Temperance Union and the women of the Presbyterian, Baptist and other sister missionary associations to observe the 25th day of September, being the fourth Tuesday in the month, as a day of earnest prayer and self-denial, that God's law may be vindicated, and the church better prepared to advance the interests of His kingdom within our borders."

We gladly consent, only regretting that the day fixed is so close at hand few can arrange for meetings on that day. We ask, however, that every subscriber to this paper will at once see her pastor and ask him to give public notice of the joint request by the women's missionary and temperance societies for such observance of September 25, and ask each white-ribboner to pray in her closet for the Holy Spirit in the hearts of all believers, teaching the will of God about the Sabbath and inciting to conscientious lives and earnest efforts in behalf of the day, and that our coming National Convention may forward this work, so vital to our country's preservation. And let us aid our prayers by a more general use of leaflets to educate and enlist the people who have yet been unreached by our work.

Address MRS. J. C. BATEHAM,
Nat. Supt. Sabbath Observance.
Williamsburg, Ky.

SUNDAY-SCHOOL DEPARTMENT.

On good authority (on the authority of the editor herself), I am privileged to say that a portion of space in each edition of *The Young Crusader* will be devoted to Sunday-school interests, and that instead of being an L. T. L. organ exclusively, as many of our workers have regarded it, the *Crusader* will be issued for juvenile and Sunday-school service. This fact adds a claim upon our patronage and should insure a wider circulation of the breezy little sheet. The change was made in the September issue and at the outset let this commendable effort be warmly seconded by the Sunday-school workers that the experiment may be speedily demonstrated a success. Kindly letters to the editor, assuring her of our substantial sympathy, will, no doubt, be appreciated.

Blanks for reports of our department have been widely circulated. As far as possible return them to me by October 10. To the limit of our possibilities let us obtain reports from all Sunday-schools in our province.

Yours in loving interest,
JULIA A. BIDWELL.
Deposit, N. Y.

NARCOTIC DEPARTMENT.

With the commencement of school I hope every union will push the organization of Anti-Cigarette Smoking Leagues. If you have no superintendent of this department appoint a committee to do the work. Let every school in the United States have a League before the National Convention. Send three cents to me for constitution, five cents for a badge and go to work. Write me a postal card, giving location of school and number of members. All workers must report at once to the state superintendent if the reports are to be incorporated in my National report.

MRS. E. B. INGALLS.
4119 Westminster Pl., St. Louis, Mo.

ANNOUNCEMENT.

NORTH DAKOTA CONVENTION CALL.

The fifth annual convention of the W. C. T. U. of North Dakota will be held in Foss M. E. church, Wahpeton, September 21–24. Mrs. Emma A. Cranmer, of South Dakota, will give an address on the evening of the 23d. Mrs. Jannette Hill Knox will preach the annual sermon. The evening of the 22d will be "honoraries' evening." Addresses on "Woman's Ballot" will be given by Dr. Knox, president Red River Valley University, Hon. Walter Muir, Mr. I. M. Adams and Hon. Chas. A. Pollock.

ELIZABETH PRESTON, *Pres.*
MRS. DELIA W. SHINN, *Cor. Sec.*

STARVING

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Stuart's Dyspepsia Tablets contain the freshest, purest pepsin, free from animal impurities, combined with bismuth and the most valuable vegetable essences and fruit salts, making it not only the surest cure for stomach troubles but a perfectly safe, reliable preparation. Sold everywhere by druggists at 50 cents per package, or sent direct by mail by Stuart Co., Marshall, Mich.

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AND WORLD'S WHITE RIBBON.

FOR GOD AND HOME. WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION FOUNDED 1883. AND EVERY LAND.

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

Volume XX.—No. 38.] CHICAGO, September 27, 1894. [Price $1.00 per Year in Advance

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SOMEBODY is working, for the new subscribers for THE UNION SIGNAL *are coming in rapidly. Have YOU secured your* ONE?

HOW DID YOU DO IT?

Did you secure a new member for the W. C. T. U.? Then please send us a postal card outlining your methods, for the benefit of others.

A SPECIAL OFFER.

As an award of merit, we will present to the headquarters of the state sending the largest number of new subscribers to THE UNION SIGNAL, *a handsomely framed, large-sized picture of Miss Willard, and to the state sending the second largest number a copy of Miss Willard's book, "A Great Mother." Be sure to state that the new subscribers are in response to Miss Willard's call in her lithograph letter, "It's dogged as does it."*

WHERE TO SEND SELF-DENIAL MONEY.

Each individual white-ribboner or local union should send all self-denial money directly to the treasurer of her country. For instance, white-ribboners in the United States will remit to Mrs. Helen M. Barker, treasurer National W. C. T. U., The Temple, Chicago. White-ribboners in Great Britain will forward to Miss Gorham, Judde Place, Tonbridge, London. The National treasurer will retain one-half of all money received and send the other half to treasurer World's W. C. T. U., Mrs. Ella F. M. Williams, 55 Drummond St., Montreal, Canada.

SINCE OUR LAST ISSUE.

Dr. Rafael Nunez, president of the Republic of Columbia, died last week.

Another serious defeat for the Chinese is reported from the Oriental war.

Chicago's mayor has issued an order closing gambling dens, and all saloons at midnight.

Commander Ballington Booth held enthusiastic Salvation Army meetings in Chicago last Sunday.

Dr. Richard T. Ely has been completely exonerated of the charges that he taught socialism and anarchy.

Bishop Maes, of Cincinnati, has just issued a sentence of sixty days' suspension against a young men's institute of Covington, which dispensed beer at its annual picnic, contrary to the bishop's warning.

The Men's National Christian Prohibition Union met in Philadelphia last week. The secretary, D. P. Lindsley, of New York, writes: "Our meeting was a glorious success spiritually, though the attendance was small." Dr. Chas. Roads, of Philadelphia, was reëlected president.

WE must warn all who read against the new fashionable narcotic, called antipyrin, which is now much used as a reviver, but the use of which involves the rapid formation of a habit which has all the horrors of the chloral or opium habit. Physicians ought to watch the small beginnings that lead to the most terrible catastrophes of which one can conceive.

THE subscriber secured by Miss Willard as her token of good faith in the effort we are making to "double up" on our subscriptions by inducing each white-ribboner to get another name for the list, was Mrs. Matthew Vernor Simpson, wife of the only surviving son of the great Bishop Simpson, whose heart and hand were ready for every good word and work. The family have been staying at Twilight Park this summer, and it will interest all the friends of the bishop to know that his son is willing in season and out of season to invest the beautiful gift of his baritone voice in the interest of good causes, so that in the purpose of his life he is following in the steps of his illustrious father.

THE foes of all law and order and the friends of the liquor traffic in Maine have adopted a new device to defy authority and tempt men to drink. They make a pretended display of liquors which the law forbids them to sell and which they really do not have for sale. Bottles and kegs marked wine, beer and the like are kept in full sight and filled with colored water. The impetuous denouncer of the prohibitory law sees these indications of defiance and writes all over the country that the law is a failure. With beer kegs filled with colored water and the genuine whisky bottles concealed in whisk brooms and in flat, black painted tin boxes, marked "The Holy Bible," the real enforcement of the law is well proven. The Maine law has stood for forty-three years and cannot be overthrown by mere croakers.

IT seems absurd for anybody to be called upon to state the attitude of the W. C. T. U. toward those who lynch any human being, white or black, from North or South, no matter what the offence may be. Our department of peace and arbitration tells the story of the civilized and Christian position that we have always held concerning evil-doers. We believe it to be that which Christ himself declared and practiced, and we hope that at the conventions of this autumn the statement will be clearly made, since those unfriendly to us or ignorant of our history have called in question our loyalty to the oppressed. We know that our Southern white-ribboners are as earnest on this subject as ourselves, and will be among the first to refute the unjust statements that have been industriously circulated against us on both sides of the water.

WE have read with sincere pleasure of the action taken by the national Republican clubs convened in Denver, and of the resolutions passed by the Republicans of California, Idaho, and we believe of Montana also, in favor of the enfranchisement of women. Whoever stands up for this cause is our friend, and we shall not be slow to say so, for we believe he is the friend of the outlaw of the liquor traffic and the protected home whether he means to be or not. Let the good work go on. How we pity the poor old Democrats who do not understand the day of their visitation and who still lurk among the medieval shadows, coining pretty compliments for women, but never dreaming of manifesting toward them the chivalry of justice. We know this is not true of all; and we urge our Democratic brethren who are sufficiently broad and enlightened to invite their sisters to sit beside them in the throne-room of government, to come out from among their benighted brethren and be separate, and to join the Prohition party which to-day illustrates the world's best hope for the home and for the state.

PLANS are maturing in Chicago for the celebration of Father Mathew's birthday, October 10. A grand street parade will take place during the day, participated in by all temperance societies, and in the evening a mass-meeting will be held in the Auditorium, at which Bishop Watterson and Miss Willard will speak. It is fitting that the one hundred and fourth anniversary of this great "Apostle of Temperance" should be so magnificently observed.

IN a letter dated August 9th from Mrs. Laura B. Bridgman, of South Africa, we have learned this sad news: "Just this moment I had a letter from Verulam saying that Miss Alice Palmer is lying with a severe attack of pneumonia. She had been speaking in the W. C. T. U. meeting Thursday evening and Friday; on Saturday an 'At home' was held for her by her hostess; on Sunday morning she was ill, having spent a very uncomfortable night with pain and fever; a good doctor was called at once and a professional nurse on Monday; everything possible is being done and she is in the midst of the kindest friends. We hope and pray that she may be soon raised up by the Great Physician." As seven weeks have elapsed since the date of this letter, and no further word has come, we are hoping that, as usual, "no news is good news," and while commending Miss Palmer lovingly to the remembrance of our white ribbon host, we are encouraged to believe that ere this she is restored to health.

THE Civic Federation of Chicago has produced another Dr. Parkhurst. Rev. William G. Clarke, backed by some of the strongest ministers and laymen and women in the city, has, during the past week, disclosed to the public a condition of municipal affairs hardly less startling than the Lexow committee has revealed in New York. Dr. Clarke is chairman of the committee on gambling, and as a result of his raid on the gambling dens, the mayor has ordered them all closed. While the Federation is glad to have the apparent coöperation of the city officials, it is well aware that the necessity for its services has not ceased. Dr. Clarke is convinced that there is a grand collusion between the gamblers and city officers and that the cause for the audacity of Chicago's ten thousand gamblers in keeping open dens is found in the fact that they pay for official protection. By special request of the Civic Federation nearly all the ministers of the city preached upon the gambling evil in their pulpits Sunday morning, and on Sunday afternoon there was an intensely enthusiastic and determined mass-meeting of citizens in Central Music Hall and overflow meetings in all adjacent churches.

AN occasion of more than local interest will transpire in Chicago, Friday, September 28,—our Leader's fifty-fifth birthday anniversary. The arrangements, which have been entirely in the competent hands of Mrs. Carse, are fully completed and in every detail the celebration will be worthy its inspiration. The first order of the day is the unveiling of the Chautauqua fountain in the corridor of Willard Hall at two p. m., when a rare program will be rendered in which several of the original organizers of the National W. C. T. U. will take part. Mrs. V. H. Danforth, W. C. T. U. president of Chautauqua county, N. Y., will make the presentation for that county, the president of the board of Temple trustees will receive it and Miss Willard will do the unveiling. Immediately following, the Willard (children's) fountain will be dedicated and placed in position on Monroe street, near the entrance of Willard Hall. The evening reception at the First Congregational church embraces an inviting program of music and welcome addresses. In the latter are represented nearly a score of the leading National and local philanthropic and educational organizations. The day bids fair to be a memorable one in local history and it will be one of rejoicing among white-ribboners in every land for the continued life and usefulness of our beloved "Chieftain."

IF I HAD KNOWN.

BY NELLIE GOODE.

If I had known that you would suffer so
Because of that one rash, impulsive word;
That it would cause the bitter tears to flow
When you and your proud heart were left alone,
That hasty speech your ears had never heard—
Worlds could not make me utter it; and then
I had escaped my own remorseful pain,
If I had known!

If I had known—oh, unavailing thought
That comes to taunt me when it is too late—
Beneath that seeming coldness lay a heart
As quick to feel and suffer as my own —
Alas! that I should make its load more great!
How could you know I loved you—loved you so
That my own heart could ne'er have dealt the blow
If I had known!

If I had known, as now, the words we say—
The words of comfort and those fraught with pain,
Fly swiftly onward, busy on their way,
And only pause before the great white throne
Where all our joys and sorrows meet again—
I would have died, ere I had sent that tear
Down through the ages to confront me there,
If I had known!

Dallas, Tex.

MRS. MOWBRAY'S WAY.

BY SARAH M. HARTOUGH.

Outside—snow, sleet and darkness. Inside—warmth, light and brightness. Mrs. Mowbray gave a little shiver as she closed the north window and went across the room towards the south window.

But another thought came to her. "I will leave the south blinds open and draw down the shade. It looks so cheerless outside to have the windows all shut up. I wonder," she went on, "if any are suffering to-night, even in this little town. Perhaps I ought to have listened to Mrs. Campbell's remarks about organized charities, and perhaps I ought to have joined that society. But I haven't time to do anything more. She thinks I'm hard-hearted, I suppose, but somehow I haven't got courage enough to join any society. I do what I can for the poor, and all I can—"

She was interrupted by a knock at the door. A timorous knock it was, as though the suppliant were fearful of being denied. It was late—nine o'clock of a December night—and Mrs. Mowbray was alone. Lonely women readily interpret a knock on the door. A bold, vigorous *bang* would perhaps have resulted differently; but that timid, hesitating touch she knew meant distress of some sort; so she opened the door, letting out upon the darkness a blinding gleam of light, and letting in a dash of snow and a breath of north wind.

"Is it you, Tim?" she asked, as peering out, she discovered the tall, lank form of a half-grown boy. "Come in," and in he came—rough, ragged, and shaking with the cold.

"What's the matter, Tim?" asked Mrs. Mowbray, as she drew a chair up to the glowing fire and bade the boy sit down. "Tell me your trouble, for I know you are in some sort of straits to-night."

"Yes'm," twirling his old felt hat in his fingers; "we're in a heap o' trouble. Mother's sick, and father's in the strike, you know, ma'am, an'—an'—well, we ain't got no fire an' no light an' no vittles, ma'am, nor ain't hed none all day. I could stan' it myself, ma'am, but mother's bad off, and so I come to you, ma'am, thinkin' mebbe you'd not refuse us somethin', ma'am, and the room looked so pretty through the window, ma'am."

No work, no light, no fire, no food. This was more than human nature could long endure. Mrs. Mowbray said not a word. Quickly disappearing she presently returned with some hot coffee and a sandwich, inwardly thanking herself that she had kept the kitchen fire going so that the coffee was steaming hot. She put the coffee and sandwich in Tim's grimy hands and asked if he had been working. "Yes'm, I worked all day yesterday puttin' in coal for a lady up on Vincent street, an' when I got through the job she told me to come to-morrow as she didn't have the money. This mornin' I went ag'in, ma'am, but the lady was gone out, ma'am, so I didn't get no money. I think she ought to remember to leave it, don't you?" Tears were in the blue eyes of the boy as he asked the question, looking directly into Mrs. Mowbray's face.

"I can't go home with you to-night, Tim," said Mrs. Mowbray, evading the question, "but I will send a basket full of something to your mother," and she disappeared again.

"I guess," mused Mrs. Mowbray, as she filled the basket from her not too bountiful store, "that perhaps Mrs. Campbell was right after all. We need some kind of relief society to look after the poor. But why in the name of sense haven't they found out this case? That woman has been sick some time. 'Tain't my way o' doing things to have only societies looking after folks. But I don't know—"

"Here, Tim," returning to the room, "take this to your mother; and Tim, can't you carry a few coals and a lamp too? If it wasn't storming so I'd go with you. I guess—well, wait a minute, Tim."

Mrs. Mowbray again disappeared and when next she entered the room she was cloaked and bonneted and mittened and furred like an Icelander.

"Be you goin'?" and the boy's eyes were wide open in wonder; but there was a glad sparkle in their depths for all.

"Yes. Carry this hod of coals and this basket and I will carry the lamp. You go ahead."

On they trudged through the dark streets, the cruel sleet cutting their faces at every step. Mrs. Mowbray bent her head in patient endurance. Somehow she was thinking very little about the storm or herself.

It was a small, two-roomed house before which they halted in the darkness. Tim, knocking the snow from his feet, said, "Mother, it's me," and opened the door into still deeper darkness.

"Who's with you, Tim?" said a feeble voice, "and where did you go?"

For answer the boy struck a match, lit the lamp and thus revealed Mrs. Mowbray.

"For the love of mercy, ma'am," ejaculated the sick woman, "however did you reach here in such a storm? You're too good."

"Oh, no, I'm not," answered Mrs. Mowbray. "Tim told me you were sick and all the rest of it, and the storm *sounds* bad, but I've been in worse, with drifts and all that, you know," and she shook the snow from her garments.

A light, a fire, some food soon transformed the poor, dark hut into a home of comfort, and the hopeless sick woman into a cheerful human soul. Mrs. Mowbray stayed until this change occurred, then accompanied by Tim, returned home.

How bright and beautiful the room looked. Could it be that the walls had that soft tint when she left? And did the fire ever glow so brightly before? And had she ever been so full of joy? All this passed through her mind as she took off her sleet-covered garments and hung them by the still warm kitchen stove.

Mr. Mowbray coming in from his store noticed his wife's face so happy, so radiant, that he thought of the day long years before when she stood at his side—his sweet young bride. But he only remarked about the storm, hung up his coat, and prepared for bed. The next morning at breakfast, Mrs. Mowbray mentioned about the family in the back lane being very badly off, and suggested that he send some few comforts for the sick woman.

"That's Dan Sullivan's family, isn't it?" he asked. "Dan quit working at the mills when the union went on the strike. I haven't much sympathy for him. Sullivan himself is off looking for work."

"But his sick wife?" pleaded Mrs. Mowbray.

"*He* ought to have thought about *her*," returned Mr. Mowbray, as he buttoned his coat and went out. But his wife knew his heart.

It was still quite early when Mrs. Campbell again called on Mrs. Mowbray. "I am here once more, you see," she said laughing. "I am on my way to the meeting of the L. A. M. B. society, and felt I must stop and ask you to join. Ugh! But this is a dreadful morning. Snow and sleet everywhere. I would much rather be at home. But our president said we must meet. There were several cases demanding immediate attention."

"Yes; I know of one," said Mrs. Mowbray.

"Where?"

"It's Dan Sullivan's family down in the back lane."

"Oh, yes, I heard about them a few days ago. She's sick. There's a big boy there who ought to be at work. But that's in Mrs. Black's district, and Mrs. Black's baby is sick. But I guess she'll be able to attend to it in a few days. But that boy ought to work. I don't believe in helping such."

A knock at the door. Mrs. Mowbray opened it, and admitted Tim.

"Come in, Tim. This is the boy, Mrs. Campbell. Tim is willing to work when he can get it, I'm sure. He said he worked for a lady upon your street, but she forgot to pay him. Tim, have you seen the lady this morning?"

Tim, looking with wide open eyes at Mrs. Campbell, said: "That's her, ma'am."

If one could only put *looks* upon paper that tableau might be attempted. As it is, we can only ask the reader to draw upon his imagination. Mrs. Campbell was the first to recover from the shock.

"I told you to come yesterday," she said sternly to Tim, who answered respectfully:

"I was there, ma'am. You was not in."

"A person can be excused for forgetting, I suppose," said Mrs. Campbell, sharply. "I believe it was half a dollar," and opening her purse she tossed a silver piece to Tim, who said, "Yes'm," and caught the shining treasure in his hard, grimy hand.

Mrs. Campbell suddenly remembered her engagement, and Tim, after answering a few questions about his mother's condition, also took his departure.

"Well, I never!" was Mrs. Mowbray's comment when she found herself again alone. "That did beat everything I ever saw. Really, I felt sorry for her. But that is just some people's way. I will see to it that poor Mrs. Sullivan doesn't die before they get around to her case."

Leavenworth, Kan.

THE SALOON IN POLITICS.
III.

BY JAMES WHYTE.

Secretary of the United Kingdom Alliance.

If the irrepressible conflict between the temperance party and the liquor interests is to go on, what weapons must be employed? This is certain; it is everywhere felt that the reformers, without the aid of law, are greatly overmatched. Philanthropy is, at best, but intermittent in its action. It is apt, when the task to which it has set itself proves to be unexpectedly heavy and prolonged, to "faint and grow weary," and, not unfrequently, to "utterly fail." Self-interest is the most powerful and persistent of all the motives which determine the conduct of average men. And in the case of the liquor-seller there is much more than the ordinary operation of self-interest to be dealt with. Further, the traffic has the strongest possible interest in preventing all such legislation and all such administration of law as would really restrict the sale and consumption of intoxicants and prevent the fullest and freest development of the liquor business. Its prodigious wealth enables it, and its self-interest impels it, to use all sorts of means and methods, respectable and other, to make the press, the platform, literature, the pulpit, the medical profession and society at large, channels through which the drink superstitions may be maintained. All the power and influence, political and other, which the trade possesses, must be applied to the work of paralyzing every law that lessens its profits. Backed by law, and sustained by the respectability which legitimation gives, the trade is inevitably an enormous power for evil. Such a traffic manifestly must be dealt with; and a government that leaves it alone has clearly abdicated some of its most important functions.

Now, of course, in determining what to do with such a power for evil the state of public opinion on the question must be taken into account. Public opinion is the matter with which, in these days, legislators work, and the question for us is, what is the amount and character of public opinion which exists on this subject?

Here are a few outstanding and significant facts. A great physician, lately passed away, designated alcohol "the enemy of the race." Enlightened medical opinion during the last quarter of a century has been increasingly hostile to the use of alcoholic liquors as a beverage. The Bishop of Chester, who, to his honor be it said, has taken up the drink difficulty with great earnestness, and is doing what one man can to find a solution of it, has declared "that experience has abundantly shown that private interest cannot bear the weight of the vast national responsibility involved" in the common sale of intoxicating liquor. This opinion is rapidly making way both in Europe and America. It is the foundation of the famous Gothenburg licensing system. In this country it is entertained by large and rapidly increasing numbers of people who desire to deliver the nation from the ravages of strong drink, but are not yet prepared for total prohibition. In the United States it forms the basis of an effort which is being made to supplement the power of prohibition by local option, by the power to adopt a modification of the Gothenburg system. In Norway, too, the doctrine has been accepted and extensively acted upon, but there it is felt that not only ought no private person to derive profit from the sale of spirits, but that no community ought to do so. Besides, there is a strong and rapidly-growing conviction amongst the leading peoples of the world that the common sale of alcohol by any man or woman, or any combination of men and women, ought not to be permitted at all. In this country this belief has manifestly made enormous progress during the last quarter of a century. Then, in certain states in America, no fewer than 1,743,349 citizens voted in favor of so amending the constitution of their respective states as to pro-

vide for the prohibition of the manufacture, importation and sale of intoxicating liquors in these states, while but 2,057,385 voted against the proposed amendment.

Now, in determining the meaning of this vote, account ought to be taken of the influences at work for the protection of the liquor trade in the United States—of the power which, by means of falsehood, bribery, boycotting and corruption in every form, the traffic exerts upon the foreign and *residuum* vote; as well as of the undoubted fact that, of the large number of intelligent and respectable citizens who voted against prohibition of this stringent character, a great majority really cast their ballot for high-license plus local option, and most of the rest of them for high-license alone. Further, in this connection, it is well to remember that high-license is at present being "run" by the liquor party in the United States as a decoy for half-informed temperance voters, with the object of "heading off" prohibition. The choice there to-day, as the liquor men well know, is between high-license, local option and state prohibition. They support high-license. The argument used for the misleading of good, pious people generally is not that prohibition is wrong in itself, that it constitutes an infringement of liberty, or that to rob a poor man of his beer is a wickedness; but only that prohibition does not prohibit.

The wealthy liquor "bosses," so-called, who are also, in a large proportion of cases, the political "bosses," know how to get the newspapers to repeat these specious arguments and allegations from day to day. They know, too, how to get "sensible and moderate-minded" clergymen and other good people of that sort to respect them also. My point is that there is an enormous amount of opinion in the United States which favors stringent liquor legislation, in addition to that which is represented in the voting for entire prohibition.

But the case of Canada is more significant still. It is not many months since the liquor party in this country thought that all they required to do in order to overwhelm the Prohibitionists with shame and confusion of face was to name "Ontario." "What about Ontario? Why did it go back to license, pray?" were the questions which they gleefully put, and for which they did not think it necessary to wait for an answer. The truth, as is now clearly proved, was that the people of Ontario were not sick of prohibition, but of the want of it; and that what they had determined to get quit of was not prohibition, but legislative juggling and administrative trickery.

What we have for the present to do with is the great fact that in Ontario and in several other of the provinces of Canada, plebiscites, taken by the government, have resulted in a most emphatic and unmistakable popular demonstration in favor of prohibition. In Ontario the vote for prohibition stood at the proportion of 19 to 11 against. In Nova Scotia, in the proportion of 4 in favor to 1 against. In Manitoba there was a majority for prohibition of 12,500; and in Prince Edward Island there was a majority of 7,000; 130,000 of a majority for prohibition in the four provinces. The federal government of the Dominion holds office by virtue of having received a majority of only 17,000 votes; yet there are people, mainly among the "educated classes," who hold that Prohibitionists are an altogether insignificant minority everywhere.

Here is a fact "significant of much." In England in 1886 a great issue was submitted to the nation. The Unionists "swept the country" at the general election, and through having done so they confidently and in good faith proclaimed that public opinion had pronounced decisively, indeed overwhelmingly, against home rule. Their majority in the United Kingdom of votes actually polled was 76,300, while the majority for prohibition in the four Canadian provinces named was, as has been said, 130,000. But that is far from being all. The population of the Dominion is only equal to about one-eighth of the population of the United Kingdom. Yet able editors, who, in numberless leading articles, and eminent politicians who on many platforms have insisted upon the magnitude of the majority against home rule as a great and determining declaration of public opinion on that measure, make exceedingly light of such an overwhelming testimony as to the extent of popular feeling in Canada in favor of prohibition.

The recent voting on prohibition in New Zealand teaches precisely the same lesson. And here let there be no mistake. I do not adduce these facts as evidence that the communities referred to are at present prepared to enact and satisfactorily administer laws prohibiting the existence of the liquor traffic. I wish to show that already an enormous mass of public opinion in favor of prohibition is to be found amongst the English-speaking peoples throughout the world; and, further, that there exists amongst these populations an even greater amount of conviction that severe restrictions short of total prohibition of the traffic are urgently needed.

Lord Salisbury speaks of the desire for temperance legislation as a "temporary craze." The craze, if it is a craze, is not an ephemeral one. It has manifestly come to stay. It has taken hold especially of those populations which are in the very van of modern civilization. It has kept hold of them. Jonah's gourd grew in a night and perished in a night. Temporary crazes are similarly of sudden growth and short continuance.

Instead of being a "temporary craze," the movement seems to be an essential accompaniment of the evolution of a healthy and stable industrial society. There is, therefore, no rational ground for the expectation that the conflict between the forces of the temperance party and those of the liquor traffic will in any degree slacken on the side of the temperance reformers.

London, Eng.

AMERICANISM IN FINANCE.

III.

BY LUCINDA B. CHANDLER.

In disturbing the function of commodity money, productive industry is imperiled in two ways—by the disturbance of the circulating medium, and by the disturbance of a productive industry. When the commodity of silver was made non-marketable for government use as coin, silver mining stopped and thousands of laborers were suddenly deprived of means of subsistence. The American Congress has the distinction of having committed for this country the hugest economic blunder of this century.

Ninety per cent of the business of the country is transacted by other means of exchange than money. There is not gold and silver enough produced yearly to keep the supply equal to the increasing demands of enterprise.

In round numbers the amount of gold and silver coin in the world is $8,000,000,000, and not more than $2,000,000,000 of that in circulation. The present foreign commerce of this country is $1,100,000,000 per annum, and the interior commerce is $18,000,000,000. Gold in United States treasury does not exceed $100,000,000; surplus of silver, $400,000,000, and nearly all that remains there to redeem silver certificates.

The present wealth of the country is placed in round numbers at $72,000,000,000. Fully eighty per cent of this sum pays interest. The average of interest paying capital is about $50,000,000,000. The average yearly interest is $3,000,000,000—a sum which *more than absorbs the entire yearly increase of wealth* in the United States. *The borrowed capital of the country claims more in remuneration than the country can produce!*

The total cost of government, United States, state, county and municipal, including interest on debts, but not including the payment of the principal of the public debt, is reckoned at the lowest estimate to be $897,000,000. Adding to this the excess of interest on private obligations over the increase of wealth, we have $16,970,000,000 as the sum which the assets of the citizens of these United States *fall behind their indebtedness every ten years.*

The outcome of our present financial corporation monopoly system is, as ascertained by Mr. Holmes of special census committee on mortgage statistics, that 9 per cent of the families of this country own 71 per cent of the wealth, and that 91 per cent of the families own no more than about 29 per cent of the wealth; 4,047 families possess nearly as much wealth as 11,593,887 families.

It needs neither statistics nor argument to prove that this excess of wealth in the possession of 4,047 families is not the accumulation of an excess of productive industry by the members of these families. Still less is it necessary to prove that the lack of possessions of the 11,593,887 families is because of a lack of productive industry on their part.

The question for American civilization to settle as a first step toward the establishment and perpetuation of a people's government, and a civilization based on the principles of Americanism, is, whether an immense system of credit and a bonded indebtedness shall form the basis of our finance, putting the advantage of the credit and wealth of the United States in the hands of a *class*—a *trade*, or, whether the wealth and credit of the United States—not only its gold and silver but its immense resources and the capacity of production in the people—shall maintain a cheap, convenient people's money and a cash system.

"Interest is taken on the assumption that wealth has within it the natural inherent property of increase." This is not true,—wealth comes to naught by natural processes except labor is constantly keeping in repair, building increasing. Let labor drop its hands a year and humanity would be starving. Americanism in finance would give the producer a stable, elastic, sufficient medium of exchange to promote enterprise, give freedom from debt, abolish the usurer, and make equal opportunity to subsist by labor possible in all the land to all the inhabitants thereof.

Borrowing on interest and paying land rents are the cause of all our financial difficulties.

Cambridgeport, Mass.

BISHOP VINCENT VERSUS EQUAL SUFFRAGE.

IV.

BY ALICE STONE BLACKWELL.

Dr. Buckley, in a foot-note to his article, interpolates an elaborate plea by Bishop Vincent against equal suffrage. Bishop Vincent's well-known conservatism on the woman question, and his opposition to equal rights for women, not only in the state but elsewhere, go far to neutralize the value of his opinion on this subject; but it is proper to weigh his arguments for whatever they may be worth. He says:

"The majority of our best women, especially our most intelligent, domestic and godly mothers, neither ask for it nor desire it." The same has been true of every advance step thus far taken in the movement to secure enlarged opportunities for women. When a storekeeper in Saco, Me., first employed a saleswoman, the men of the town boycotted his store, and the women earnestly represented to him the sin of which he was guilty in placing a young woman in a position of such publicity. When Elizabeth Blackwell began to study medicine, the ladies at her boarding house refused to speak to her, and women passing her in the street used to testify their disapprobation by manner and even by remarks. When the effort was first made to secure to married women the control of their own property, women asked with scorn, "Do you think I would give myself where I would not give my property?" A prominent western educator met a band of refined and excellent women, foreign missionaries on their way to the mission field, soon after the opening of Vassar College. They spoke of it with much disapprobation. The leader said emphatically: "The mere fact that it is called a 'woman's college' is enough to condemn it. Of one thing I am certain—that no refined, Christian mother will ever send her daughter to Vassar College." When the Oxford examinations in England were thrown open to women, the dean of Chichester preached a sermon against it, in which he said: "By the sex at large, certainly, the new curriculum is not asked for. I have ascertained, by extended inquiry among gentlewomen, that the majority of them either entirely distrust, or else look with downright disfavor upon so wild an innovation and interference with the best traditions of their sex." In eastern countries, where women are kept shut up in zenanas and are forbidden to walk the streets unveiled, the women themselves are among the strongest upholders of these traditional restrictions, which they have been taught to think add to their dignity. The Chinese lady is as proud of her small feet as any American "remonstrant" is of her political disabilities. Pundita Ramabai says that in India the idea of education for girls is so unpopular with the mass of Hindu women that when an intelligent Hindu proposes to educate his little daughter, it is not uncommon for the women of his family to threaten to drown themselves.

It is a simple historical fact that each improvement in the laws relating to women has been gained, not by a demand from the majority of women, but by the arguments, entreaties and "continual coming" of a persistent few. The progressive few have always had to contend not only with the disapproval of most men, but with the indifference of most women, and the opposition of some.

Bishop Vincent says that "the instinct of motherhood" is against equal suffrage. It is a grave fact that the Hindoo women have had it drilled into them for ages that for a woman to be educated would be to be unsexed, to forfeit the love of her husband, to lose her womanly influence, etc. Naturally, most of them believe it. American women have had it preached to them for generations by press, pulpit and forum that the same results would follow if they voted; and, naturally, many of them believe what they have been taught. It is no more "womanly instinct" in one case than in the other. If it were "the instinct of motherhood," we should not find it conspicuously lacking in those mothers who possess, in addition to tenderness and purity, breadth of mind and exceptional intelligence — mothers like Lucretia Mott, Lucy Stone and Mrs. Zerelda G. Wallace, from whom Gen. Lew Wallace says that he drew the portrait of the mother in "Ben Hur."

There is even less warrant for Bishop Vincent's assertion that "the basal conviction of our best manhood is against it." It would not be easy to find better specimens of American manhood than Bishop Simpson, Bishop Bowman, Bishop Hurst, Bishop Gilbert Haven, George William Curtis, Wendell Phillips, Whittier, Longfellow, Emerson, Charles Sumner, Abraham Lincoln. In any state legislature, when a vote is taken on woman suffrage, it is noteworthy how all the "lewd fellows of the baser sort" form a solid phalanx in the negative, together with a number of well-meaning but fossilized conservatives, while the affirmative vote is made up of men of a distinctly higher class, morally and intellectually. "The basal conviction" of our *worst* manhood is everywhere against equal suffrage. The representatives of the liquor interest, in par-

ticular, are always loud in their fears that it will injure the happiness of the home.

In 1891 Florence Huntly collected the opinions of fifty members of Congress on this question, for a symposium in a New York paper. Col. W. P. C. Breckinridge declared himself unalterably opposed to woman suffrage, because "it would affect the present relations between husband and wife."

Many years ago, before imprisonment for debt was abolished in England, the rumor of a projected French invasion threw the country into commotion. The excitement extended to all classes. An imprisoned debtor was discussing the news through the bars of his window with a street beggar and a soldier, who was considerably more than half intoxicated. "If the French effect a landing on British soil what will become of our liberties?" cried the imprisoned debtor. "Yes, and of our property?" echoed the tattered beggar. "Oh, —— our liberty and our property!" vociferated the drunken soldier, "what will become of our religion?" Whenever the equal suffrage question comes up it is hard to tell which is the more edifying, the anxiety of the liquor interest for the happiness of the home or the tender solicitude of men of the Breckinridge stripe for the sanctity of the marriage relation. If there is any one position a good man can take in which he may be sure of the unanimous and enthusiastic support of all rascaldom, it is in opposing woman suffrage.

Bishop Vincent says: "The movement is at root a protest against the representative relations and functions by virtue of which each sex depends upon and is exalted by the other." On the contrary, it is an endeavor to bring about the fuller recognition of that fundamental principle and to carry it to its logical conclusion. Bishop Vincent says equal rights "must make man less a man, and woman less a woman." But we do not find that men are less manly or women less womanly where women have been voting for years.

Bishop Vincent protests against the idea that women need the ballot as a protection and says, "When one sex is compelled thus to protect itself against the other, the foundations of society are already crumbling." Goldwin Smith once wrote an article denouncing the notion that men and women could have any separate interests, yet he declared in the same article that if women voted they would make laws "in their own interest and against that of men." Women love their husbands and sons fully as much as men love their wives and daughters; yet would Bishop Vincent be willing to have all the laws made for him by a legislature consisting of women alone, and responsible for its acts to a constituency composed of women alone? He would certainly feel that he and other men needed votes to protect them, not against any intentional unkindness or tyranny on the part of women, but against the one-sidedness which must inevitably result when one sex undertakes to legislate for both. He would say, and truly, that it is impossible for a woman fully to put herself in a man's place and look at things from his point of view. It is equally impossible for a man fully to put himself in a woman's place and look at things from her standpoint.

Boston, Mass.

(*To be continued.*)

SOME OF OUR WOMEN.

IV.

One Little Woman from Japan.

BY FRANCES E. WILLARD.

Mrs. Sakurai, our charming Japanese sister, deserves well of the Woman's Christian Temperance Union. She is the daughter of an ex-noble of Japan, and was well educated in one of the Presbyterian schools of that country. She married an officer, a native Japanese, and through her influence he became converted and felt called to preach. Leaving his excellent position in the navy, he entered the ministry and became a preacher of the despised "foreign religion." After passing through numberless trials and temptations, he is now the pastor in the leading Presbyterian church in Tokio. Mrs. Sakurai felt a strong impulse to establish a school in which the young women of Japan could obtain an English education based upon the principles of Christianity, and her work was so successful that it is not too much to say that she completely revolutionized the system of education for women in her native country.

In 1886 Mrs. Sakurai was called to the principalship of the Presbyterian Girls' School at Osaka which, through her efforts, has become widely known and patronized. This Christian lady was selected as a delegate from the Woman's Christian Temperance Union of Japan to the World's W. C. T. U. Convention in Chicago at the time of the World's Fair. She was for some time a guest at "Rest Cottage" in Evanston, and afterwards studied in Mr. Moody's Bible Institute at Chicago. It is her desire to establish an undenominational Woman's Bible Institute in Japan, which will be under the care of a board of trustees, consisting of men and women, and will be one of the affiliated interests of the World's W. C. T. U. The writer is treasurer of the fund for America and Europe, and desires that all donations and pledges may be sent to the office secretary of the World's W. C. T. U., Miss Alice E. Briggs, The Temple, Chicago.

If the institution that Mrs. Sakurai has projected can be well founded, it is believed that at the end of five years it will be supported by native Christians. If there are two hundred persons or societies that will contribute ten dollars every year for five years, the work could be accomplished. Any smaller amounts will be gladly received.

This is a very critical time for Christianity in Japan. The Buddhist priests are striving to recover their cause. It should be remembered that the whole population of Japan is forty millions, of whom twenty-five millions are Buddhists and only thirty-seven thousand are Christians.

Mrs. Sakurai touchingly says: "We Christians who have been converted through the teachings of missionaries whom you have sent to us, are making a desperate effort for the Christian cause. For this we need more help from you until we can destroy the strong hold which the Buddhists have on the people."

If any one wishes to write directly to Mrs. Sakurai, she can be addressed at Plainville, Conn., care of Mrs. E. S. Moody. I entertain great confidence in the plans and purposes of this accomplished Christian lady, and wish hereby to give to them and to her my hearty indorsement, asking the sympathetic and practical coöperation of all philanthropic persons.

Eagle's Nest, N. Y.

NOTES OF THE NOON MEETING IN WILLARD HALL.

BY JANE EGGLESTON ZIMMERMAN.

The cool days of September bring increased numbers to the meetings which are pervaded with deep interest. Requests for prayer from men repentant and seeking a better life are numerous. One gentleman rose a few days ago, saying that he had come in for the first time, because his mother, a devoted white-ribboner in an Eastern state, had requested him to visit the Willard Hall noon meeting. He said he had been greatly blessed by what he had heard, and, as a newspaper man, familiar with Chicago for thirteen years, he believed we were one of the greatest forces for good in this wicked city, which he said was growing more flagrantly wicked every day.

Another man, deeply moved, waited to see me after the meeting, saying he saw the invitation at the door, and concluded he would come in and seek the Lord again, from whom he had wandered away. Prayer was offered for him, after the meeting, and he went away with a new hope in his heart.

A young man, son of a saloon-keeper, himself a bartender, came to us from the hospital, at the instance of his mother, a German Catholic, who was desirous of having him get into some other business than bar-keeping. He is very much in earnest, has made a profession of religion, and is seeking other employment.

A mother writes: "*Dear sisters:*—I want you to take to the Temple the name of E. R. I am praying for him all alone. There doesn't seem any one else to believe in him but I cannot give him up. As sure as there is a God He will hear and answer my prayer."

A young man about whom I have written in these notes before, having been out of employment for months, at last yielded to the ever-ready offer made by a liquor firm for whom he had traveled before, and accepted a position at one hundred and fifty dollars a month as a traveling salesman. He came to me not long ago, quite drunk, having his ticket bought for New York; but although he knew well that I would not approve of his conduct or intentions, he felt unwilling to leave without bidding me good-bye, and *asking me to pray for him.* Thus does the perishing soul grope after better things even while being drawn down to destruction. I kept him a long time, persuading, praying with him, and entreating him to stay over if only for twenty-four hours. He finally broke away and left me. In a few days I received a letter from which the following extracts are taken:

"DEAR MOTHER ZIMMERMAN:—God passed sentence on me last night in this town where I have sinned the most. Lost! Lost! Lost! forever! . . . I am damned in hell; I am a lost soul, but God says I shall be allowed to live to warn others. Oh, how awful this morning finds me! . . . God allowed me to see you and repeat your last prayer with me."

This young man is a strange mixture of good and evil, of lovable and despicable qualities. He has a fine education, speaking five or six languages. He has many noble traits and a great longing for a religious life. I feel sure he will yet be saved for some good work at the Lord's hand.

The general financial depression is being keenly felt in our temperance work. Money to carry on our long established lines of work is difficult to obtain. We are at present walking by faith more than by sight. This Willard Hall meeting, being really a National and World's work in which many all over the country are interested, might well be supported by contributions from friends outside of Chicago who are interested in its maintenance. Nowhere could money be put to a better use. The meetings are fervent, deeply spiritual, full of the Holy Spirit, and despairing souls are turning in for help and guidance every day.

Mrs. E. C. Wright, police matron of Knoxville, Tenn., whose son acts as chorister in Willard Hall, and who was so wonderfully converted there, offers to be one of twenty-five to give five dollars a month toward the maintenance of this meeting.

We present the case to our friends asking them to aid in clinching this offer. The money might be solicited from persons not generally contributing to mission work by making known the cause and its results in different communities. Such advertising of this meeting would be a blessing in many instances to young men coming from these localities to Chicago.

Friends sending contributions would receive a number of our cards of invitation, which might be handed to young men leaving home, as a reminder of this meeting should they come to Chicago. Our opportunities for good would thus be multiplied many times.

Dear friends, this is a life-saving station on a dangerous coast, whose life lines are thrown out day by day after souls whom the floods of iniquity would swallow up.

Inquiries concerning this new plan of support may be addressed to the superintendent of the Willard Hall noon meeting. Contributions for this cause should be sent to Mrs. R. L. Greenlee, treasurer, Room 1116, The Temple, Chicago.

Chicago, Ill.

EDITORIAL CORRESPONDENCE.

A Word for Australasia.

DEAR UNION SIGNAL:—It has always seemed to me a most cheering indication of providential guidance that our official organ has had so few statements and counter statements involving explanations of those errors into which it is so easy to fall when the correspondence of a paper extends over the round world. But some "offences must come," and I feel upon me the "woe" of one who has been the procuring cause, though without any ill intention of an injustice to our Australasian sisters, by the publication of a letter which, while it was not indicated as private, was really not intended to be seen except by me. I ought to add that I did not intend give my sanction to the exploitation of anything in the line of mere gossip about the local affairs of the society. The fact is we receive so many letters that sometimes in the haste of catching the mail, we—at least, I—am apt to send them off too hurriedly, and I hereby request that all who write me will put "Personal" on their letters if they are not willing to have the items of news, etc., come before the larger family circle of the W. C. T. U.

A resolution was adopted by the executive committee of the W. C. T. U. of Australasia in relation to the statements in our paper of February 1, under the heading, "Adult Suffrage in South Australia." The substance of this resolution was given in our issue of May 10. I wish to call special attention to the fact that this explanation comes from the executive committee and not from individuals.

The Australasian triennial convention was a great occasion. Probably since the Women's Crusade in Ohio no gathering of larger significance has been held. Many of the delegates traveled two thousand miles to be present, through a sparse population, at great expense and not by any rapid means of conveyance. This great society, founded by our second round-the-world missionary, Miss Jessie Ackermann, arranged a procession in which all the temperance societies of the nation were represented; Miss Ackermann and her associates riding in a carriage and four, and receiving every mark of confidence and affection. Miss Ackermann was made honorary president of the National society, and Mrs. E. W. Nicholls, of Prospect, Adelaide, South Australia, was chosen as president. Mrs. Edgar B. Harris, Brisbane, Queensland, was appointed secretary, and Mrs. Webb, of Bathurst, New South Wales, treasurer. The new president, Mrs. Nicholls, is a native of Australia, a woman of the highest character, remarkable energy and good sense, and a devoted patriot as well as Christian. Letters recently received assure me that the selections of secretary and treasurer are most satisfactory to the leaders of the movement. They also state that Mrs.

Bowes is no longer president in New South Wales, but has been succeeded by Miss Nolan, and that Mrs. Soltan has left Tasmania, and a devoted successor to her has been raised up in Mrs. Blair. All the letters that have been received expressed the warmest devotion to Miss Ackermann, and as that heroic pioneer is soon to return to us, I wish to quote some paragraphs:

"We grieve much for the loss of 'our Jessie,' as dear Miss Ackermann had come to be. Her work in these southern lands will never die but will remain as a lasting monument of her devotion and ability. One of our newly appointed Australasian organizers — a young woman of much talent and of whom we believe the world will yet hear — was won by Miss Ackermann from a worldly life and led to give herself wholly to the service of God. If Miss Ackermann had only secured this solitary trophy her work would not have been in vain ; but if you could hear the thankful blessings invoked upon her head by those who have been saved through her mission work you would not regret even her impaired constitution and prematurely whitened hair. The Triennial Convention in Sydney was her crowning triumph."

Let me also give a sentence from the letter of Mrs. Amelia Pennell, of Sydney, dated July 19th :

"Yesterday we had a general election of members of Parliament in this colony, and you will be glad to hear that we white-ribboners of Sydney and the suburbs held an all-day prayer meeting in our central temperance hall, and to-day's papers show us our prayers are answered to a wonderful extent, for very many of the members returned are local optionists and woman suffragists."

With this inspiring information, on behalf of every white-ribbon woman in the world, let me make my best salutations to my comrades of the great continent at the South, and bid them God-speed in their holy war.

Frances E. Willard.

Eagle's Nest, N. Y.

INTERNATIONAL PEACE CONGRESS.

DEAR UNION SIGNAL:—The morning of August 29, 1894, was most propitiously ushered in by the assembling together of delegates from twelve different nations of the earth. In the Royal Atheneum, exquisitely decorated with the flags of different countries, we all sat in congress assembled, lovers of peace and expounders of the doctrine, to consult about the best methods to abolish war and to establish international arbitration. There were delegates from Austria, England, France, Poland, Germany, Italy, Sweden, Switzerland, Denmark, Portugal, Belgium and America. From the latter country came our poet, Hezekiah Butterworth, of the *Youth's Companion*, Boston Judge Ashman and Rev. Russell H. Conwell, of Philadelphia, Mrs. Lockwood and myself, by the appointment from the World's W. C. T. U., as well as from two peace societies and the Human Freedom League.

The president, M. Honzeau de Le Haie, received me most graciously and sent his personal salutations back to Miss Willard. He had met her, as I understand, in Antwerp. He has promised me time to speak on the question dearest to all members of the W. C. T. U. at the session to-morrow morning. W. C. T. U. legions should come immediately here to live in this wine and liquor drinking country and begin just such a crusade as was commenced by the early pioneers of our cause. It is wine everywhere.

King Leopold himself has taken an active part in the needed preparations to make the Peace Congress a success. I have by this mail sent a printed circular to THE UNION SIGNAL containing a letter from this good king dated February 6, 1894, in which he instituted a central commission of patronage charged with the favor of tho work of the congress and conferences which would be organized at the time of the Universal Exposition at Antwerp in 1894. King Leopold, in this letter, particularly emphasized the duties he imposed on the commissioners, to whom he delegated the charge of the Sixth International Peace Congress. He appointed Monsieur le Baron de Moreau, member of the Chamber of Representatives, and ex-minister *Affaires des Etrangères* as honorary president of this commission, and Mon. Honzeau de Le Haie, member of the Chamber of Representatives, as acting president of the commission. Mon. La Fontaine, a lawyer of Brussels, his Majesty, King Leopold, constituted General Secretary. These gentlemen are now most graciously and efficiently performing their duties at this congress. At the morning session of the first day one delegate from each country spoke of the work that was being accomplished in his or her country. Two of the American delegates were asked to speak. Rev. Dr. Trueblood and myself, both representatives of the American Peace Society, told of the work in our native land. Dr. Trueblood confined his remarks particularly to the work of the peace societies.

A telegram was sent to King Leopold, and he sent back the following message: "The king is very pleased with the telegram from the congress. The king begged me to express his thanks." This official message from His Majesty was received with acclamation by the congress. At the morning session of the first day I presented, in behalf of the Human Freedom League, a souvenir liberty bell, made, like the Peace plow, of the overflow metal from the Columbian liberty bell. It was most graciously received by the president, Mon. Honzeau de Le Haie, and he, in an enthusiastic vote of thanks, dedicated it to all future meetings in the cause of liberty and peace. It is being rung through the entire congress to mark off the different proceedings.

After the morning session the delegates were invited to the Hotel de la Ville, where they were received officially by Hon. Van Ryswick, the burgomaster of Antwerp, on behalf of the king, who is now at Ostend. He said Antwerp was a fortified city, but the guns were not mounted, and the Congress of Peace was here gladly greeted. The whole would have been a most delightful occasion if the sparkling champagne had not been offered as the fraternal cup of welcome. Rev. Dr. Trueblood, Mr. Butterworth and myself were a few exceptions who did not imbibe the beverage. Example and precept may do something here, but there is work for an army of the W. C. T. U., and it seems to me it will all fail except through the the Omnipotence of the Almighty.

My home in Antwerp is near the old cathedral that contains the masterpieces of art painted by Rubens, "The Descent from the Cross," and the "Elevation of the Cross." Never does Christ seem nearer to me than when gazing at these pictures, and involuntarily Mrs. Julia Ward Howe's poem comes to my mind:

"In the beauty of the lilies Christ was born across the sea,"

and the chimes, containing ninety-nine bells, that awaken me every morning, echo the sweet refrain, and seem continually ringing out, "Peace on earth, good will to men."

It is strange that in this spot, a fortified city, where Jacob Van Artveldt, in the early ages, made a stand for liberty from the despotism of the feudal system in the nineteenth century there should be held the sixth International Peace Congress.

MARY FROST ORMSBY.

Antwerp, Belgium.

OUR BADGE—WHITE AND GOLD.

DEAR UNION SIGNAL:—Looking up the history of the little white bow I find an article, clipped from THE UNION SIGNAL several years ago, from the pen of Margaret E. Winslow, in which she refers to the discussion and final action of the W. C. T. U. at the Chicago convention in 1877 as to what should be the uniform badge of the W. C. T. U. In these days when the white ribbon is found in another camp than the W. C. T. U. it may be well to have a reprint of a portion, at least, of the article, so here it is:

"The discussion was exciting and lasted several hours, every color of the rainbow with its advantages and disadvantages being under review. It seemed to me we were losing very valuable time and I got up and proposed *white* as the emblem of both purity and the resultant of all other virtues, quoting Keble's words:

"'As every varied hue makes white
So every grace is love.'

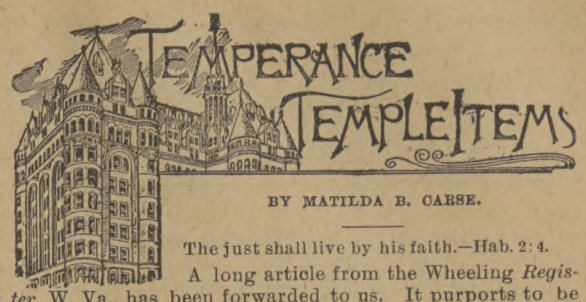
"White with gold letters was the recommendation because gold in ancient times was emblematic of Divinity. Then I suggested that we adopt the white ribbon as our emblem of purity (or human loveliness) with golden letters emblematic of Divine holiness, and wear the whole as an assurance that we represented the Church of God, at whose shelter the persecuted and degraded take refuge and find help."

My little speech was received with applause and the white and gold unanimously adopted. In some unions badges were made of white ribbon stamped with W. C. T. U. in gold. I am a little sorry the gold has been omitted.

Although a delegate in that convention, with a distinct remembrance of the discussion, the matter of the "golden letters" has escaped my memory. But the thought comes to me now like an inspiration that we take on the *stamp* of divinity by way of having our badges, both at the coming state and the National conventions, lettered with gold; I therefore "move" (who will "second"?). I am sure "Madam President" will recognize the motion and bring it before the house, and that the vote will be "unanimous" among the general officers to have all badges gold lettered on this, the twenty-first anniversary of that holy Crusade, to be observed on Crusade soil, in Cleveland, O., the city of our birth as an organization.

Then it will not be necessary for any good sister to place beside her bow of white the red, white and blue to protect herself, her badge, or the white ribbon army to which she belongs. God's power linked to our "ribbon white" may become to us what the "rod of God" was in the hand of Moses—*a weapon of miraculous power.*

Postville, Ia. ANNA M. PALMER.



BY MATILDA B. CARSE.

The just shall live by his faith.—Hab. 2:4.

A long article from the Wheeling *Register*, W. Va., has been forwarded to us. It purports to be an interview with two white-ribboners who claim they were deposed from office in the National W. C. T. U. on account of their opposition to the Temple. The article, with one exception, is the same old rehash of objections to the Temple enterprise, that a few opposers of the project have indulged in for the last two or three years. The interview would not be worthy of notice if we did not fear some true, earnest soul might be deceived by the following ridiculous assertion. The interviewed ladies say:

"Besides, the Temple scheme is impracticable. The life of a Chicago office building is put at twenty years." In order to put at rest the doubts of the timid in regard to this assertion which has now appeared in print the second time, the opinions of experts in building had been sought. The writer interviewed three of the best known men in Chicago who are authority upon such subjects.

Mr. D. H, Burnham, president of the American Association of Architects, and chief of construction of our late World's Exposition, said in reply to the question, "What is the supposed life of a fireproof office building in Chicago?" "If it is not demolished by an earthquake, blown up by dynamite or leveled to the earth by cannon balls, I would say that such a building was good for a thousand years." "Would such a building last as long in Chicago as in Boston or New York?" "Most certainly, there is no reason why it should not."

Mr. George A. Fuller, who has built more office buildings than any other contractor in the west, when asked, "What is the life of a fireproof office building in Chicago?" replied, "That is an unknown quantity, as the city is too young to have had the matter tested; this is also true of all other cities in the United States. I am of the opinion that such a building is good for at least six hundred years and I know not how many more."

Mr. Wm. E. Hale, of Hale elevator fame, a large capitalist who is himself the owner of some fireproof "sky-scrapers," replied as follows: "That is a strange question to ask, as we have not had time to test the subject. Such buildings should last two or three centuries; in fact, it seems to me there should be no wear out to them. The material of which they are built is indestructible. There are buildings in the east as old as the country; there is nothing to hinder buildings in Chicago from lasting as long as those of other cities." We trust the opinion of these men will forever set at rest this silly canard in regard to the brevity of the life of a Chicago office building. One of the ladies also said in the interview, "So far the union has only $60,000 worth of stock of the Temple company and probably from present prospects will never have a controlling interest." We desire to correct our good sister and inform her the board of trustees hold a controlling interest in the building, as they own for the National W. C. T. U. over $300,000 worth of Temple stock.

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Vernon Center W. C. T. U. is the banner Temple union in Blue Earth county, Minn. Mrs. Jennie R. Babcock has sent us a check for $44.50 which completes the union's pledge. This is the first W. C. T. U. in the county that has raised a hundred dollars for the Temple. Some may think the union is large and wealthy; this is not so as Mrs. Babcock, superintendent of Temple work, writes "We are only a union of fifteen members, most of whom are mothers with all the duties of wife, mother and maid-of-all-work devolving upon us—not one wealthy woman among us. We send out mite-boxes, and our earnest president, with a few of the faithful, opened a temperance booth, the Fourth of July, which proved successful. It does seem that if so small a union as ours can raise $100 with the true 'I will' spirit, many more unions with God's help might soon lift the burden from your shoulders."

Mrs. A. W. Lord sends $25 towards the pledge of the Tilton, N. H., W. C. T. U. which makes $75 paid by this union. South Bend, Washington, W. C. T. U. sends $20 through its president, Mrs. Sarah J. Olney, a total of $50 paid on their pledge since last January. Mrs. Olney writes : "Although it is hard times we are glad to do this for the Temple, hoping that it may soon be dedicated free of debt." The Payson, Ill., W. C. T. U. does not seem to have been ruined by raising $100 for the Temple. This plucky union that is officered by Miss Scarborough as president and Miss Augusta Hood, secretary, sends $10 towards another $100.

Mrs. McNeill, president of Fredonia, N. Y., W. C. T. U. sends $10, making $40 already paid on its $100 pledge. From Mrs. F. A. Goulding $5 has been received on the pledge of the Shenandoah, Ia., W. C. T. U. We hope all unions that are raising money for the Temple will send in all they have in hand by the first of October, so that they may be credited with it in the annual report for the National W. C. T. U. Convention.

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Persons who want a silver souvenir spoon will have to work hard to secure one by January 1—only a little over three months of the year left. Mrs. O. F. Burgess, Crystal, Minn., sent $1, and received the Columbian souvenir. She says: "I received the beautiful souvenir; was delighted with it; shall keep it among my treasures, and take great pride showing it to my friends." All white-ribboners should possess one of these; they will make beautiful and inexpensive Christmas gifts.

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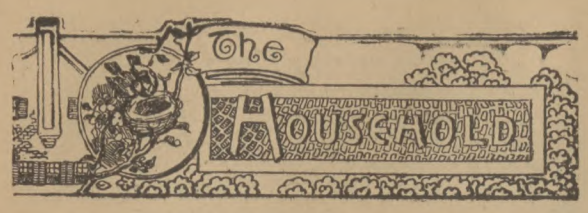
All who desire to secure a solid silver Temple souvenir teaspoon should enter their name at once and send to Mrs. Matilda B. Carse, The Temple, Chicago, for a mite-box. Persons placing in the box $3.65 during the year 1894 will receive the beautiful spoon.



THE LITTLE THINGS OF LIFE.

BY HARRIET FRANCENE CROCKER.

Oh, does it sometimes seem, my dear, as though it didn't pay
To do the little things that come with each successive day—
The trifling things so small and dull—oh, does it seem to you
That life holds grander duties you long so much to do?

It's prosy work to sweep and dust and set the house aright,
To trim the lamps and render them all shining, clean and bright,—
It's dull to rock the baby when other duties wait,
To patch and mend the little clothes and make the tangles straight.

Oh, 'tis the little things of life that make us what we are,
The happy housewife, or the one whom little troubles mar;
It is the little things we do that make us sweet or sour,
That strew our path with thistles or with many a lovely flower.

Dear heart, your blessed Master was not too proud to do
The little trifling duties that seem so dull to you.
He labored like the rest of us and so He knows it all.
Then why should you and I complain when little duties call!

Oh, let us just resolve, my dear, to do them anyway—
The petty trifling duties that come to us each day—
So let us gladly do them, nor think them done in vain,
And in our lives their melody will make a sweet refrain.

Santa Paula, Cal.

WOMEN'S SIGNATURES.

[Two months ago On Duty asked for opinions on the proper form for the signatures of women, married and unmarried, the dilemma having been originally propounded (though not experienced) by Rev. Sam Small. As the discussion has outgrown the limits of the Watch Tower column, we gladly extend to it the wider domain of the Household department. THE UNION SIGNAL'S opinion can be found at the head of its editorial pages—in the list of editors. Those without the title are unmarried; those married are so indicated for convenience in correspondence.—EDS.]

WHAT BETTER THAN MRS.?

Personally, I am enough of a "Friend" to see no necessity for titles of any kind; but as we are not likely to do away with them, why should there not be a feminine one broad enough to take in both married and unmarried women as the masculine "Mr." embraces both married and unmarried men? What better title can be devised for this purpose than the old Anglo-Saxon "Mrs." which originally covered both states? Because the word has since been perverted does not affect its true grace and force. It means very literally "mistress"; mistress of one's self, one's household, one's environment. Unmarried women are often more truly all that than are those who are married. To my thought, so far from a going backward to the days when girls sat about "to be plucked by the masculine hand," such a movement would be an advance to the days when the masculine hand could in no way affect a woman's social status. When all unmarried men of whatever age shall be called "Master," then it will be time for each unmarried woman of whatever age to advertise herself as still "in the market," under the title of Miss!—MRS. (!) KATHARINE LENTE STEVENSON, Chicago.

BLINDED BY USAGE.

The title, Miss, is not as "honorable" for a woman of mature years as Mrs., for the same reason that Master—a title invariably applied to boys—is not as honorable to bestow on an adult man as Mr. Old English usage in the days of the Georges gave the title of Mrs. to every woman without regard to her married or unmarried condition. Hannah More was always Mrs. with her contemporaries, and as late as our own day Harriet Martineau claimed it as her rightful title. The dropping of this title and substituting in its place one properly applicable only to a girl in her teens had its origin in the old idea that the unmarried state was something to be ashamed of. There is no embarrassment in introducing an unmarried man as Mr.; why should there be any more in introducing an unmarried lady as Mrs. So-and-So? Let the title, Mrs., be given to all women over twenty-one, and the whole vexed question will be set happily at rest.—ELIZABETH E. FLAGG, Wellesley, Mass.

MASTER FOR UNMARRIED MEN.

I can't resist the temptation of having my say regarding the prefixes Miss and Mrs. It seems to me it would be simpler to call all unmarried women Miss and all unmarried men Master, no matter how old they are. It is sometimes a great convenience to know without asking whether any one is married or not. If it were not for naming the children it would also be convenient for the woman to retain her full maiden name, changing the prefix from Miss to Mrs., but I don't know how they would manage about naming the children, unless the boys took the father's name and the girls were named for the mother, *Don't* let's call grown-up unmarried women Mrs., and let's all add the prefix that belongs to us, so that people will know whether we are married or single. I prefer my husband's initials except in signing important documents.—MRS. T. F. MCCLURE, Litchfield, Minn.

ONE NAME FOR DAUGHTERS.

Parents should give their daughters but one name and their sons two or more; then when the daughters are married let them take their family name for a middle name; and so friends will not only know they are Mrs., but who they were before they were married. Single ladies should write their given names in full, young misses using the prefix Miss, as boys do Master, and dropping it, say at their majority.—MRS. J. MCLEAN TOD, Fort Dodge, Ia.

COPY THE SIGNATURE.

I have always been puzzled to know why a woman is expected to sign either Miss or Mrs., it certainly is not a part of her name. Why can we not write plain Jennie Smith as simply as our brother writes John Smith? Would it not be a mark of affectation for him to write Mr., Hon. or Esq. as a part of his signature? We are told that the title should always be added in a business letter, that the receiver may know if we be married or unmarried. I know of no business unless it be of a matrimonial nature in which such information is necessary. It seems that the receiver of a business letter might have the good sense to copy correctly the signature given without trying to decide if the author be married or unmarried.—JESSIE S. HAWTHORNE, Grand Forks, N. D.

THE QUAKER MODE.

Madam for unmarried women, Mrs. for married, would avoid the "pertness" of Miss, but still be a marriage advertisement. As Mrs. has come through custom to mean a married woman, the least confusion and quickest remedy would be to drop it (Mrs.) altogether.—JUNE OLA CLEVENGER, Blanchester, O.

MAIDEN NAME THE MIDDLE NAME.

A married woman should subscribe her *own* name.

1. Because it alone is *legal*. In transaction of business with banks and in signing legal documents a woman's *own* name alone is accepted.

2. It is her baptismal name.

3. It is the name hallowed by associations of love. Even the husband in private addresses his wife by her own name, also her intimate friends.

A married woman should, under no circumstance, tolerate such address as Mrs. *Charles* Smith, Mrs. *Robert* Williams. In ancient Rome daughters were numbered first, second, etc. These customs all originated in the desire to sink woman's personality in that of her husband.

It may be proper for a dog to wear a collar with his master's name thereon, but our soul enters protest when the wife wears the collar. The custom indicates in emphatic terms the husband's proprietorship in his wife.

Again a wife should write her maiden name as her middle name. Thus:—Frances Wilson-Smith, the hyphen would solve the perplexing problem whether she were a married woman or no.—LEE ANNA STARR, Bellevue, Pa.

MADAM THE SAFEST.

Who is a better judge of how a woman's letter should be signed than the particular woman who writes the letter? If she does not care to have a stranger to whom she writes know whether she is married or single let her omit the title. If she wishes her condition known let her give title with parenthesis or not, as she chooses. If she does not care to have her sex known she can simply give initials of first names. But if she anticipates a reply to her communication she should impart sufficient knowledge to insure the proper directing of such reply. I think with Ada M. Melville that common sense is better than any fixed rule. One who does not know the condition matrimonially, of a woman to whom he is writing, is safe in addressing her—not in directing the letter—as Madam unless he knows her to be young enough to have "Miss" required. But I do wish, if you will excuse the introduction of a somewhat similar trouble, that we had a common pronoun in the third person for men and women and were not so often left to say "he" for the race.—AURILLA FURBER, St. Paul, Minn.

IGNORE ALL TITLES.

While reading the various opinions upon Rev. Sam Small's dilemma, these queries have put themselves to me: Why is it necessary to inform the general public whether "Miss Ruth Ashton" has never been married, or "Mrs. John Gray" *is* married, or "Mrs. Ruth Gray" *has* been married but is not now? When Ruth Ashton joins herself in marriage to John Gray, why is she not herself just the same after that? Her name is plain, honest Ruth Ashton (all her life); the prefix "Miss," while under age, and "Mrs." after reaching age, meets all social formalities; in her correspondence, with whatsoever signature she closes a letter, to that address does she wish a reply sent; initials are meaningless; at marriage she adds to her own name her husband's surname.—LILA BISHOP ELLIOTT, Pennington, N. J.

A PERSONAL ILLUSTRATION.

A name should *be a name* from childhood to the grave. If it be just a plain name, as Frances E. Willard, it should not be mixed with Miss or Mrs. But if she enters a marriage partnership with Mr. John T. Smythe, the name will properly become Frances Willard Smythe. She may affix to this name any professional or official title representing a profession or office in which she is an actor. She may and *must* sign *official* and *professional* correspondence as the Frances Willard Smythe, D. D., M. D. or M. C., Attorney at Law, Secretary of State, Superintendent of highways, or President of the United States, but *she* should not *prefix* an honorary title before the plain name Frances Willard Smythe.—MARIETTA H. MALTBY, Polo, Ill.

"GIRLS" VS. MEN.

I sincerely hope something may be evolved from the discussion of this subject. From my earliest childhood I have known two sisters and their brother, who are now old and gray-headed, but none of them have ever married. They were always spoken of as "the Patterson girls." It never occurred to any one to call the brother a "boy"; he was a man, but his sisters were doomed forever to remain "girls." This is not an isolated case; we all know many of them. Isn't it ridiculous, to say the least of it?

Is it impossible for a female to become a woman except by marrying? According to the old idea, it is, and a female without a husband was like a man without a country—no place for her and no use for her, and *no respect* for her after her chances for getting a husband were gone.

A man is a man when he is of age, irrespective of marriage. Why is a woman not a woman till she is married? As to title, is it not ridiculous to be obliged to sign either Mrs. or Miss to your name? Imagine a man signing his name "*Mr.* John Smith." It is immaterial to the business world whether a man is married or not. Why should it need to know the private relations of a woman? Let us have a title which means *woman*, either married or single.—LORENA PEPPARD, Milford, Ill.

"TELL ME THE OLD, OLD STORY."

BY ABBY MORTON DIAZ.

Yes, tell all the old, old stories, so far as they are good ones to live by, but by the same rule tell the new, new stories. Once upon a time and many times upon many times has been heard the old, old story of man's vileness and weakness. Let us now hear the story of man's divineness as child and heir of the Infinite. What does Infinite mean? It means the All; the all of strength; the all of power; the all of presence; the All of All; the All of ourselves. Are we, then, something apart from the *All?* something added to *Infinity?*

Phillips Brooks said some people think of God as a garrison might of a captain up on a hill, to be called down in case of need, but others think of God as a mountain might of the forces which hold it together and make it a mountain—build it together, as we are said to be "builded together for a habitation" of the Infinite Omnipresence. "In that mustard seed, thy heart, thrones the Lord who inhabits immensity." "In thy heart and in thy mouth." "A ready help." "Nearer than breathing" or "than any thought of yours." "I am pervaded by Thee, Thou containest me." "The tabernacle of God is with man." "In thee, in me, in every one, the Lord of Life resideth." "All the Divine sources abound and flow at the root of our being." "All my springs are in Thee." "The kingdom of God is within *you*." "Through you all, in you all."

A very old story, and told in divers times and divers places, this story of a central, innermost Life, and of man as the existence from this innermost. Why has this true old story been told us as a sort of fable, not as a reality of human life? It is a very old song; why has it been heard but as the echo of a far-away melody?—and this in spite of the above assurances of continuous divine indwelling! Alas! Here has been the error. The wonderful story, old, but ever new—new, but always old—is a story of the oneness of man with God. The error has been in representing a separateness. This indwelling Omnipresence has been placed "In the sky above us,"—besought to "look down."

Shall we never make it real to ourselves that we are centered in Infinite Life? and that strength and might from this central Life are ours, if we will but claim them? "There is no bar or wall where man, the effect, ceases, and God, the Cause, begins." "Man rests upon the bosom of God, and draws *at his need*, inexhaustible power."

Yes, we are born into this possession, this "ready help." It is ours to live from, to work from, to live our everyday lives from, and thus to live them gloriously from the divineness within, by keeping ever in mind the word—*Omnipresence.* Is there a hard day's work before us? a night of watching? a disagreeable duty? a temper to keep sweet with bitterness around? Think the word—*Omnipresence.* Think it down in the deep withinness, in the silence of the soul, and how will our large duties be lessened and the small ones ennobled by letting the Light of His glory fill the house of His glory! Indeed, there is neither small nor great, low nor high, when all is illumined by the glory of the Divine Omnipresence!

Belmont, Mass.

HEAVEN.

[A true incident.]

The lesson hour was nearly past
When I asked of my scholars seven,
"Now tell me each one, please, in turn,
What sort of a place is heaven."

"Oh, meadows, flowers and lovely trees!"
Cried poor little North Street Kitty;
While Dorothy, fresh from country lanes,
Was sure it was a "great big city."

Bessy, it seemed, had never thought
Of the home beyond the river;
She simply took each perfect gift,
And trusted the loving Giver.

Then up spoke Edith, tall and fair—
Her voice was clear and ringing,
And led in the Easter anthem choir—
"In heaven they're always singing!"

To Esther, clad in richest furs,
'Twas a place for "outdoor playing";
But Bridget drew her thin shawl close,
For "warmth and food" she was praying.

The desk bell rang. But one child left.
My sober, thoughtful Florry;
"Why, heaven just seems to me a place—
A place—where you're never sorry!"

—*Willis B. Allen, in S. S. Times.*

IT'S QUEER.

It's queer when the world seems steady
It really is whirling so;
It's queer that the plants get larger
When no one can see them grow.
It's queer that the fountain's water
Leaps high in the sunshine bright,
And queer that the moon can never
Fall out of the sky at night.

It's queer that one clover blossom
Is white, and another red
When the same black earth surrounds them,
The same rain waters their bed.
It's queer that all of those wonders
We take so little heed
And that as for feeling thankful
We seldom see the need.

We scold if the weather's chilly,
And fret at the hot sunlight;
Don't like to get up in the morning,
Hang back from the bed at night;
Yes, queerest of all the queerness
Are surely those girls and boys
Who live in the world of beauty,
And rather see woes than joys.

—*Treasure Trove.*

TO A LITTLE TROUT.

Tell me, tell me, little trout,
Does your mother know you're out—
That you're truant from your school,
Playing hookey in this pool?

As you see, my little trout,
I desire to draw you out.
In the brook noise so abounds
That I cannot catch your sounds.

(If that joke he do but see,
Any trout should tickled be).
Would you take the point so fine,
If I dropped you just a line?

Don't they teach it in these creeks,
That when one above you speaks,
First, before a soul replies,
It is meet that you should rise

Blithely, as becomes a trout,
(I'm not angling for a pout),
Quickly take things on the fly,
For I've other fish to fry.

Thank you, thank you, little trout,
Schools are in, but you are out:
School and pool alike forgot—
This is hookey—is it not?

—*St. Nicholas.*

THE GREEDY BOTTLE.

There are many poor boys and girls too, who are robbed of what would rightfully be theirs by "the greedy bottle." There would be happiness and rejoicing in many poor homes if the bottle could be broken, as in this story from the *Children's Record:*

A poor undersized boy named Tim, sitting by a bottle, and looking in, said, "I wonder if there can be a pair of shoes in it." He wanted to go to a Sunday-school picnic, but he had no shoes. His mother had mended his clothes, but said his shoes were so bad he must go barefoot. Then he took a brick and broke the bottle, but there were no shoes in it, and he was frightened, for it was his father's bottle. Tim sat down again, and sobbed so hard that he did not hear a step beside him, until a voice said:

"Well! what's all this?" He sprang up in great alarm; it was his father.

"Who broke my bottle?" he asked.

"I did," said Tim, catching his breath, half in terror and half between his sobs.

"Why did you?" Tim looked up. The voice did not sound so terrible as he had expected. The truth was, his father had been touched at the sight of the forlorn figure, so very small and so sorrowful, which had bent over the broken bottle.

"Why," he said, "I was looking for a pair of new shoes; I want a pair of shoes awful bad to wear to the picnic—all the other chaps wear shoes."

"How came you to think you'd find shoes in a bottle?" the father asked.

"Why, mother said so; I asked her for some new shoes, and she said they had gone into the black bottle, and that lots of other things had gone into it, too—coats and hats, and bread and meat and things; and I thought if I broke it I'd find em all, and there ain't a thing in it!" And Tim sat down again and cried harder than ever. His father seated himself on a box in the disorderly yard, and remained quiet for so long a time that Tim at last looked cautiously up.

"I'm real sorry I broke your bottle, father; I'll never do it again."

"No, I guess you won't," he said, laying a hand on the rough little head as he went away, leaving Tim overcome with astonishment that his father had not been angry with him. Two days after, on the very evening before the picnic, he handed Tim a parcel, telling him to open it.

"New shoes! New shoes!" he shouted. "Oh, father, did you get a new bottle? And were they in it?"

"No, my boy, there isn't going to be a new bottle. Your mother was right—the things all went into the bottle, but you see getting them out is no easy matter; so, God helping me, I am going to keep them out after this."

HOW THE CHINESE DO THINGS.

Everything relating to the Orient, where a terrible war is being waged now between China and Japan, is of interest. We would all like to see these people follow the example of the civilized nations in later years and settle their difficulties without murder and bloodshed. But these heathen nations are just the opposite, even in their ways of doing common things:

The Chinese do everything backward. They exactly reverse the usual order of civilization.

Note first that the Chinese compass points to the south instead of the north.

The men wear skirts and the women trousers.

The men wear their hair long and the women wear it short.

The men carry on dressmaking and the women carry burdens.

The spoken language of China is not written, and the written language is not spoken.

Books are read backward, and what we call footnotes are inserted at the top of the page.

The Chinese surname comes first instead of last.

The Chinese shake their own hands instead of the hands of those they greet.

The Chinese dress in white at funerals and in mourning at weddings, while old women always serve as bridesmaids.

The Chinese launch their vessels sideways and mount their horses from the off side.

The Chinese begin dinner with dessert and end with soup and fish.

FOR INKY FINGERS.

A little girl we read of, says the *Bombay Guardian*, has made a wonderful discovery, which she thinks all other little school-boys and girls should know, too.

"It's so useful, mamma," she says; "every boy and girl gets ink on their fingers, you know."

"Surely they do, and on their clothes as well," said her mother.

"I can't get the spots out of my clothes, but I'm sorry when they get there," responded the little girl. "I try very hard not to. But I can get the ink spots off my fingers. See!"

She dipped her fingers into water, and while they were wet she took a match out of the match box, and rubbed the sulphur end well over every ink spot. One after another she rubbed, and one after another the spots disappeared, leaving a row of white fingers where there had been a row of inky black ones.

"There!" said the little girl, after she had finished, "Isn't that good? I read that in a housekeeping paper, and I never knew they were any good before. I clean my fingers that way every morning now. It's just splendid!"

So some other school-girls and boys might try Alice's cure for inky fingers.

When a fly lights on a sheet of sticky paper he realizes that he is better off.

Dear Boys and Girls:—Among the many tales of heroism which we can read in books, you will find there are none more noble and fine than the deeds which are enacted in real life.

Did you read about the terrible forest fires in Wisconsin and Minnesota last month? In the village of Partridge lived little twelve-year-old Freda Johnson. When the flames and smoke closed round the village, all the people ran for their lives. Freda and her two-year-old brother Joe got separated from her father, mother, brothers and sisters in the rush to get away from the awful fire, and were lost in the dense smoke. The brave little girl, who could have run very fast if she had been alone, never thought of leaving her brother to save herself. She picked up the heavy boy in her arms and stumbling along tried to follow where the others had gone.

She fell more than once under the heavy weight, and felt her strength growing weaker and weaker, but she held baby Joe all the time. At last when she became almost overcome, and the fire seemed about to devour them, she stumbled into a little pond of water over which the flame swept and left them unharmed. Her first words to the people who rescued them all dripping wet, were, "Joe would have been burned if I hadn't carried him." Wasn't she as brave as any heroine you ever read about in story book? And what do you think baby Joe will do when he gets older and learns about his big sister's love and courage?

I wonder how many of our Cozy Cornerers are denying themselves something they usually have to send its value in money to the National W. C. T. U. treasurer, Mrs. Barker, at the Temple, for the temperance work around the world? Last year many dimes came from Cozy Cornerers who were themselves made happy and blessed by this personal sacrifice. Don't forget to write to Cozy Corner and tell all about it. Affectionately,

Aunt Jane

NEPHEWS AND NIECES.

I am sixteen; am I too old to be a niece? My papa and mamma have been in the temperance work for twenty-eight years, so you see I inherit my temperance principles. I am working for temperance and for Christ, as I entered the church six years ago. Will some cousin from England who is my age write to me, please? Mary F. Brown.

Middlebush, N. J,

We are glad to enroll you in our Cozy Corner, Mary, where you'll find many comrades of your own age.

I have cracked the Soft-Shelled Nuts for a long time, and now I send one for the other cousins to crack. My mamma belongs to the W. C. T. U., my sister and I belong to the L. T. L. and my two brothers and papa are for temperance. I have a brother in Chicago working in an office near the Temple. I would like very much to correspond with some of the nieces about my age, fourteen years.

Morristown, Tenn. Ethel H. Darlington.

Your puzzle was an excellent one, Ethel. Will you not send more?

SOFT-SHELLED NUTS.

335.

DIAMOND.

1, The beginning of woe. 2, To tear. 3, Stirred up. 5, Composed of peat. 6, To free from water. 7, A consonant. Centrals down and across spell the name of a noted temperance leader whose birthday we celebrate this month. J. A. S.

336.

ZIGZAG.

When all the words have been rightly guessed and placed one below the other, the zigzag beginning at the upper left hand corner will spell the name of a famous children's writer.

1, Not small. 2, A measure of weight. 3, A noise. 4, Delicate. 5, Small articles used by a carpenter. 6, An ordeal. 7, Provided with arms. 8, A story. 9, A large bird of South America. 10, The fruit of the oak. 11, Disgust. 12, Foam. 13, An animal.

Alice W. Gibson.

Send all replies and *original* puzzles to Puzzle Editor, The Union Signal, the Temple, Chicago, Ill.

ANSWERS TO PUZZLES PUBLISHED SEPTEMBER 6.

328. W-heat.

329. 1, Maine. 2, Ohio. 3, Oregon. 4, Maryland.

330. Look not upon the wine when it is red for at last it biteth like a serpent and stingeth like an adder.

Wine is a mocker, strong drink is raging and whosoever is deceived thereby is not wise.

Woe unto him that giveth his neighbor drink.

No drunkard shall inherit the kingdom of heaven.

Correct answers: Frederic C. Depuy; Horace Hurlburt; Olive Light; Maud Duffey; Louise Burnett; Eleanor M. Wylie: Zana Terpenning.

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For God is my defence, and the God of my mercy.—Ps. 59:17.

"HONOR TO WHOM HONOR."

Three times have the Democrats of Maine used their utmost and worst endeavors to destroy the prohibitory law that was enacted when they were in power in 1851. The first attempt was made two years after that law went into force. The Democratic party bowed to the behest of the liquor power, and abrogated the enactment that the people had demanded. On this issue the party was defeated, and the law was replaced upon the statute book where it has remained from that day to this.

In 1884, by a plebiscite, the people of Maine, in a majority of nearly fifty thousand, made prohibition a part of the organic law by placing it in the constitution of the state. Twice since 1851 the Democrats have declared against prohibition, their attack in anticipation of this year's state election taking the form of a resolution to re-submit prohibition to the people and a declaration in favor of license.

On the other hand, the Republican party, in face of the defection of Iowa and the desperate efforts of the liquor trade to intrench itself within the Republican camp, explicitly declared in favor of the prohibitory law, and fought out its campaign this autumn on that issue, as well as on the issue of the tariff. The result is a majority of well-nigh forty thousand for the Republicans, the largest by far that they have ever reached in the old Pine Tree state, although in round numbers fewer than the total given for the prohibition plebiscite.

The legislature is practically solid for the Republican party, and Senator Fry (a stanch teetotaller and Prohibitionist) and our loyal champion, Congressman Dingley, will be returned without opposition.

Some of the state officers have, however, illustrated the possibility of a strong declaration and a weak enforcement, even as the Methodist Church which unanimously declares by the mouth of its General Conference that "the liquor traffic cannot be legalized without sin," is to-day the strongest Republican and hence by its deeds the strongest high license church in the nation. But at the same time it remains true that the Methodist Church is the hope of the temperance reform because it is at least right in its mental attitude and right in the votes of a vast number of its ministers and a goodly percentage of its laymen ; while the moral tonic that is being administered in the speeches of John G. Woolley and other notable Prohibitionists is having a visible effect in improving the *morale* of that great body of Christian people.

We are perfectly aware that in Maine the leading speakers in the late campaign dwelt wholly upon the tariff issue, which was natural enough as the provision for free lumber is most obnoxious to the people of Maine and as the prohibition question may be considered to have been thoroughly "thrashed out"—as the English say—and settled in the minds of the people. Nevertheless, it remains true that in the city of Portland there is flagrant violation of the law, and it would have been a more encouraging symptom if the great leaders had scored as they deserve, the city government of this beautiful metropolis of Maine and of its great lumber city, Bangor.

It would have been a magnificent thing if Congressman Reed—one of the most remarkable men of his time and the candidate that Maine will put forward for the next president of the United States—had taken a bold stand for the enforcement of law in his own city; but we know as well as he does that to secure the nomination he must be "hail fellow well met" with the saloons, which we are grieved to learn he is, although a man of reputable personal character in other respects, and a loyal champion of the enfranchisement of woman.

We have thus tried to state the case as fairly as we could both *pro* and *con*, and in spite of the discount that rests upon the Republican party in Maine, we feel that we ought to give that party its due for placing the prohibition plank in its platform year after year and standing as the representative of what enforcement of law there is, aside from the efforts of our zealous Prohibitionists and, as a class, of the Populists, who have not had, however, much of a showing in Maine as yet. We therefore thank the Republicans of Maine, and point to the moral attitude of that state in contrast to the degeneracy that has overtaken the once high-minded state of Iowa where, as we believe, the Republicans are trying to gain ground by methods so contemptible that they can never win a following from a people largely transplanted from New England soil and in the main not untrue to their traditions.

We are informed from trustworthy sources that the greed of gain on the part of business men in the villages, towns and cities of Iowa is the explanation of their debased moral attitude toward the prohibitory law. In contrast to this subserviency we can but mention with honor the name of John Mahin and his coadjutors who to their wounding and hurt wrought valiantly for the enforcement of law in the city of Muscatine, and we predict that the legislature that "railroaded" through the detestable "mulct law" which, while leaving the prohibitory law on the statute book deliberately provides for its violation by arranging a system under which license becomes easy, will hear from the people ere long, and the men who lent themselves to this burning disgrace will find that the future is not for them, but that they have elected themselves to those "back seats" which they richly merit from the home people of the once proud "Hawkeye" state.

In those stirring days of 1882, when we went campaigning for the prohibitory amendment in Iowa, we used to say that "hawks were hovering in the sky" to rob the homes, and the talons of those uncanny birds were dipped in the whisky hogsheads of the distiller. How little did we think then that with the years and the "exigencies of politics" the figure would change until the legislature itself would become the greedy bird of evil omen that should be the chief marauder against the happy homes of Iowa!

The time was when the "plain people" of the country looked upon Maine and Iowa as the two ripest fruits of New England nature and nurture. The Republican party was dominant in both, but while in one that party has bowed to the decree of the liquor power and has not only turned its back on prohibition but last winter voted down the proposition to enfranchise women, the same party has in the state of Maine stood true to its old traditions of prohibition, and came so near reinforcing its power at the ballot box by calling out the home reserves that it is the opinion of our best informed leaders in Maine that the party will this winter strengthen its progressive policy by giving the municipal ballot to the women of the state.

Now we predict that in whatever commonwealth the Republican, or any other party that has the power to do so, shall take a bold stand against the saloon and for the woman's vote, it will march triumphantly to the head of the column and hold for a generation the place of privilege and power. We white-ribbon women are Prohibitionists in politics, because we believe that the Prohibition party represents a menace organized, intelligent and unrelenting to any party that will not take up these two causes. Our *rôle* is not one that we would choose, but it is forced upon us by conscience and the logic of the situation. We do not believe there is a member of the Prohibition party who would not rejoice to see the Republican party in power if it would place prohibition and woman's suffrage planks in its platform, and the same is true of our attitude toward the Democratic party and the Populists. We do not care for names, but we are irreversibly committed to principles. We have lashed ourselves to the principle of prohibition and woman's ballot, which is part and parcel of it, as a sailor lashes himself to the spar, which is his last and desperate resort. With it we will sink or swim, live or die, survive or perish.

OUR CLEVELAND BILL OF FARE.

The attaining of one's majority must always be a great event, both to an individual and an organization. "Twenty-one" rings out with a more triumphant sound than does any other combination of figures, at least to that half of humanity to whom it insures the dignity of the ballot, and all that the ballot stands for in governmental life. To the other half it must stand for the same first maturing of power, the same "putting away of childish things," even though the crowning date receive not equal recognition.

For an organization to have "come of age" should mean that it has outgrown conditions and taken on new forms of development, widened in scope and deepened in purpose, learned lessons of courage and humility alike, from past failures and successes, acquired gray matter in its brain, brawn and sinew in its arm, red blood corpuscles in its veins, courage, strength and cohesiveness throughout its entire body, with a deeper unfoldment of spirit to receive, and a mightier baptism of the indwelling spirit.

"Grow old along with me,
The best is yet to be
The last of life for which the first was made,"

should belong as a perpetual motto to each organization having the right to exist, as well as each individual.

What can we say of the Woman's Christian Temperance Union's claim to these proofs of maturity? Nothing which it will not speak so much better for itself that we need only point to its coming birthday celebration for our answer to all questions. For we are "of age." The child has become—not a man, but a WOMAN, strong in all that shall go to the making up of the womanhood of the future. Attend her birthday celebration if you would know how truly she has attained to womanhood's stature.

This twenty-first annual convention will meet in the city of Cleveland, O., November 16, and continue its session through November 21.

It is peculiarly fitting that we should go back, on this special anniversary, to the old hearth-stone; for, while we do not forget the Crusade fires, nor underestimate the value of the Chautauqua meeting, it is nevertheless true that the Woman's Christian Temperance Union was born in Cleveland. The church in which the first convention was held is no longer standing; if it were it could not contain our soon-to-be-assembled band; the clans of to-day will gather in the beautiful Music Hall which seats 5,000 people, is centrally located, with fine acoustic properties and all the conveniences necessary for the entertainment of so large a body.

Seventeen unions are united to serve as one bountiful hostess, those most active in their membership being the chairman of the various committees, as previously reported.

While we can expect to see but few of those who took part in the first Convention and inaugurated the glorious work of the years following, it is still good to know that so many of the brave band remain among us to this day. Among the number we shall hope to welcome Mother Thompson and her Crusade Bible, Mother Stewart, with her white hair and youthful vigor, and the many others whose names gain added value as the ranks are so rapidly depleted.

This Convention will be the first in years to show a change in the ranks of the general officers. Nevertheless, there will be no feeling of strangeness, since the new are old as well as new, and in other capacities have served the organization long and faithfully. Each of the four

will, in her special capacity, add much to the interest of the Convention:

Mrs. Woodbridge is planning with her old-time vigor and introducing new, bright features into the usual routine of the program. One of these, which cannot fail to be helpful and inspiring, is the daily prayer-meeting from 8:30 to 9:30. This will be led successively by Mrs. S. M. I. Henry, Miss Cassie Smith, Mrs. Mary McGee Snell, Mrs. M. J. Weaver, Rev. F. E. Townsley. The first three names are well known in our ranks as National evangelists and the others, we doubt not, will bring a message of authority and inspiration.

The noon service will be shortened to a half hour instead of an hour, and the leaders will be Mrs. A. M. Palmer, Mrs. J. F. Foote, Mrs. R. J. Trego, Miss Anna Downey and Mrs. Dr. Bashford.

Mrs. Alice J. Harris, our white ribbon prima donna, is to have charge of the music, which means of necessity an inspiring program.

Lady Henry Somerset cannot be present during the entire convention, but will arrive in time to deliver an address on Wednesday evening. Those who know how great a feature in the success of the three last conventions our gracious English leader has been, will not need the assurance that this Wednesday evening will be a modern illustration of the methods practiced long ago at the marriage feast in Cana of Galilee.

Of the general business of the Convention we need not speak. There will be the usual annual address, that most statesman-like of documents. The reports of general officers and of the ever-increasing corps of superintendents, organizers and evangelists, each one of whom is doing such valiant service.

Of distinguished guests from abroad, within our ranks, we must mention Miss Jessie Ackermann, whose twofold trip around the world comes to an end in this Convention. She will make one of the evening addresses and her marvelous experiences cannot fail to make that evening a center of interest. Mrs. Hauser, president of the union in India, who has lived fifteen years in that country, and is the author of several valuable works, will also be present. Four missionaries from Cape Colony, South Africa, Miss Virginia L. Pride, Miss Anna Cummings, Miss E. J. Solomon and Miss Cilliers, are to be with us and will give cheering tidings of the work in that far-off land. There will be fraternal delegates from Canada and from the Woman's Catholic Total Abstinence Association, which held its recent meeting in Minneapolis. Mrs. Maude Booth, wife of the commander of the Salvation Army in this country, is expected to be with us and will give one of her most inspiring addresses. Mesdames Sakurai and Barakat will be present, as fraternal delegates from Japan and Syria. The former is meeting with deserved success in her effort at founding an unsectarian school in Japan, and the latter is an acknowledged power in evangelistic work.

Of our brothers-in-law we hope to welcome J. W. Baer, general secretary of Christian Endeavor Society; John G. Woolley, the prophet of the new dispensation; George W. Bain, the silver-tongued temperance orator; Chairman Dickie, the brave leader of the prohibition forces; Neal Dow, in the glory of his ninety righteous years, Anthony Comstock, who stands for so much of moral heroism; Dr. Delano, the unswerving friend of our cause; Dr. Bashford, president of Ohio Wesleyan University, who is to deliver the annual sermon on Sunday afternoon; and a score of others whom lack of space alone forbids mention.

In future issues of THE UNION SIGNAL there will be a column devoted to Convention items, which will from time to time give mention of prominent features as they evolve themselves, and will also contain brief sketches of those who are to contribute to its success.

One factor must not be overlooked in our planning. "Except the Lord build the house, they labor in vain that build it." All our efforts for a gathering glorious in results must fail if we fail to realize in whom alone is our strength. The call for the day of prayer preceding the Convention will doubtless soon be issued. We trust it may be observed by the unions throughout the length and breadth of the country more generally than ever before. In these days of trial when men's hearts fail them, we need to know beyond a doubt that "God is the strength of our heart, and that He is leading our hosts to victory."

COLORADO'S NEED.

John Hipp, chairman of the Colorado Prohibition committee, sends out a stirring call which we are glad to give our readers. It is as follows:

The Colorado Prohibition State Convention of 1894 has become a matter of history. It was composed of 440 delegates, representing 44 counties in the state, adopted a platform which you ere this have seen and read, and nominated a ticket that would do credit to any state in the Union, both in the private and public character of its nominees. In spite of the financial depression, the low price of silver, and the hard times caused by the bad repute into which our state has fallen, our own people nobly and heroically subscribed $1,500 for the state campaign work, for which we say, "God bless them every one." The state central committee is at the present time overwhelmed with offers of speakers in the state who are willing to work for their expenses, and with calls for literature which we are unable to supply. We believe that if the state of Colorado could be sown with Prohibition literature knee deep for the next sixty days, the Prohibition ticket might be elected. But we must have help to organize and to distribute literature throughout the state. The Prohibitionists responded nobly to the National Committee's call for aid to help Colorado. But if you realize our position, with the great mass of women that have just been given the privilege of the ballot, and who must be won for our party at this time, if at all, our subscriptions would have been multiplied many times. Chairman Dickie has just spent a week in our state and attended our state convention. He endorses this call and hopes Prohibitionists will immediately respond to it liberally.

Send money or prohibition literature to Mr. O. A. Reinhardt, 22 Londoner block, Denver, Col. The *New Era*, of Springfield, O., has subscribed one hundred dollars in literature. But what is that in the presence of so great a demand? Send us packages of John G. Woolley's address, "Equity," the "Flying Wedge," THE UNION SIGNAL, or other papers, and enable us, when we hold meetings on the street corners and in the mining camps, to place a prohibition tract or paper in the hands of every person. THE UNION SIGNAL has kindly offered to send us literature at fifty per cent discount. Let W. C. T. U.'s avail themselves of this offer. There is scarcely any union that with a little effort cannot raise five dollars to help in educating the women and save our state from the ruin of the liquor traffic. What the success at Norfolk, Va., was last spring, our success in Colorado may be to the Union this fall. Do not delay, but send help to-day. If you do not or cannot send literature, send money. Every subscription will be acknowledged in the *Plaindealer*, and to persons sending any large amount, a copy of the paper will be sent. Everybody who reads this letter will want to know how the battle is going on. So send your subscriptions to the *Plaindealer* at Colorado Springs, and keep posted. Who will be the first to help in this time of our extremity and your opportunity? Do not believe that we are going to be idle, or that we are not sacrificing in this campaign. We have already planned a three weeks' campaign for Mary Jewett Telford, our candidate for lieutenant-governor, some ten days' work for Hon. George Richardson, our candidate for governor, and several weeks' work for each of the candidates for Congress; while many county conventions are calling for the presence of the chairman and other members of the state executive committee. An early response will be greatly appreciated, and will enable us to plan more wisely and freely for the campaign. Remember, "he who gives quickly gives twice." Yours for the war,

Denver, Col. JOHN HIPP, *State Chairman.*

NEAR RETURN OF OUR SECOND ROUND-THE-WORLD MISSIONARY.

From a private letter received by our National President we learn that Miss Jessie Ackermann will soon reach her native country after an absence of six years, counting out the three or four months spent here last year. She has well rounded up her remarkable work, and will be cordially received by the white-ribbon ranks. We extract a few sentences from her letter:

Beloved Chieftain:—When this reaches you I shall, if all goes well, be on my way home. It is my intention to sail from London for Boston, as I like to land at the "Hub" this time, and I feel sure our white-ribbon sisters will give me the warm welcome that has not failed in all my journey round the world. I have signed a contract to lecture on my travels for some time after my return, and my engagements begin October 15. I also hope to be at the National Convention in Cleveland for two days at least. I come back to you after six years of toil a little worn in body and weary in mind, but with the same unchanging faith in God and abiding love for humanity and a firm belief in the success of our cause, and also, I hope, with a willing heart to work any way and anywhere. It is blessed to feel that by the help of God I have left in that great country of Australia, in the form of restored manhood and redeemed womanhood, hundreds of witnesses to the power of the gospel to save those who trust and love. The years have been freighted with toil and many a heartache; the lonely hours have often brought tears, but out of it all has come a deeper trust, a stronger faith and a feeling of kinship with every living, breathing soul. So that I can honestly say that could I stand where I stood years ago with the flush of youth still on my cheek, and had I to choose again, all things considered, I would do the same thing over again—dare the long journeys and the unceasing hardships.

WE learn with sorrow of the recent death of Rev. W. Gibson, of Paris, father of our Y comrade, Miss Isabel Gibson, whom all delegates to the Boston convention will remember. Mr. Gibson had long been a beloved and efficient Protestant minister in Paris, and his sudden departure leaves a happy home desolate. We send our tender sympathy to Mrs. Gibson and the young people, all of whom are devoted friends of the W. C. T. U. We have heard within a week of the death of Rev. Prebendary Grier, one of the finest temperance orators of the time in England, a man so efficient and loyal-hearted that Lady Henry Somerset recently offered him the living at Eastnor, which, although affording an increase of salary and a much more attractive *entourage*, he declined—an offer which did honor both to himself and his patron—on the ground that he felt he must remain with the collier congregation for whom he had long worked with the most complete devotion.

Mrs. Mary T. Lathrap's mother, Mrs. Torrance, is now ninety-seven years old. She sent her love to every one at the recent memorable convention of the state, and a message of greeting and affection was voted by the convention to this Spartan mother, who has given to the white-ribbon movement one of its greatest leaders.

***

A pedestrian, heated and tired, entered a village in the byways of Cornwall where he began at once to look for a taproom or some place where he could get strong drink. and finding none he called out impatiently to a passer-by. "You Cornish people are very good, are you not?" The aged villager reverently uncovered his gray locks and answered: "A hundred years ago a man came into these parts; his name was John Wesley."

***

One Sunday morning recently, Madam Layah Barakat (our white ribbon Syrian), preached at Plymouth church in Portland, Maine. Her subject was the three covenants, and the sermon was one of great power and eloquence. Among her listeners was a woman from a Congregational church without a pastor. She said, "I think our church would better have no more candidates, but at once call Madam Barakat." This was partly in jest and yet it shows how the world moves, for this woman was the daughter of one of Portland's former pastors than whom there was never a more conservative churchman.

***

On Duty always purposes to do honor to whom honor is due, and the nomination of Major W. H. Upham for governor of Wisconsin by the Republican party is an indication of the uplift which we so much desire in politics, that we should be recreant to our highest convictions if we did not express our sense of appreciation and hope. Besides this we have an especial reason for interest in this action from the fact that Mrs. Upham is the Wisconsin superintendent in the W. C. T. U. of the department of work among lumbermen. She has sent literature and missionaries in an almost endless supply to the various camps of the state, and no other woman has done so much for the boys in camps, probably because no one has had the heart and the purse to forward this beautiful enterprise. Lumber companies have sent her subscriptions and she has been most generous herself.

***

One of the majestic and beloved figures that all white-ribboners will miss from the National Convention this year will be Mrs. Zerelda Wallace, who writes: "My health is broken and I begin to count the days until my change comes. I have no fears for the future,—my faith grows with my years and intelligence. I have been reading the past week, 'The Ascent of Man' by Drummond. Read it if you have not; it is as beautiful as a poem, fascinating as a romance. How much we owe to science and the investigation of reverent Christian men!"

***

A wise rector of the Church of England writes that after forty years' experience in the ministry, he has found so great benefits accrue to the members of his flock through women's agency that he gladly does what he can for their advancement, socially and politically. He also says: "In my cathedral choir of seventy voices I have thirty-seven lady choristers, habited in surplice and college cap, and as a consequence the whole tone and standard of the behavior among the choir men and boys have been raised."

***

Bishop Coxe has said that "although Caiaphas was high priest and the temple with its splendid service and ritual was in full blast, the *word of the Lord* came to John in the wilderness." We know this is the method always; the new wine of the kingdom is poured into new vessels. Men think there is no turning to the road, but behold, on a sudden it opens upon a wide landscape full of light and welcome. It seems that John preached with such directness that the natural response of the people was, "What shall we do?" If he had made this inquiry of a theological professor he would have had an answer very different from the pointed reply, "If any man hath two coats let him impart to him that hath none; and he that hath to eat in like manner," and to the soldiers, "Do violence to no man." Such a direct reply must have "brought a coldness over the meeting." They doubtless expected to be asked to believe some abstract statement, but they were introduced to a gospel of behaving which must always be the twin of the gospel of believing. John put his finger on the sore spot which was then, as it is now, selfishness.

ON DUTY.

World's W. C. T. U.

MOTTO: "For God and Home and Every Land."

OBJECT: To unify the methods of woman's temperance work the world over.

BADGE: A knot of white ribbon.

HOUR OF PRAYER: Noon.

METHODS: Agitate, educate, organize.

DEPARTMENTS: Preventive, educational, evangelistic, social and legal.

THE POLYGLOT PETITION has been circulated throughout the world and signed by representatives of over forty countries. It asks for the outlawing of the alcohol and opium trade and the system of legalized vice. The chief auxiliaries of the W. W. C. T. U. are the United States, Canada, Great Britain, Australia, South Africa, India, Japan and the Sandwich Islands.

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1876	*Great Britain*—Lady Henry Somerset.
1882	*New South Wales*—Mrs. Sara S. Nolan, Wesleyan Parsonage, 182 Forbes St., Sydney.
1883	*Canada*—Mrs. Ella F. M. Williams, 55 Drummond St., Montreal.
1884	*Hawaiian Is.*—Mrs. Mary S. Whitney, Honolulu.
1885	*New Zealand*—Mrs. A. J. Schnackenberg, Auckland.
"	*Queensland*—Mrs. Elizabeth Brentnall, Coorparoo, Brisbane.
"	*Victoria*—Mrs. William McLean, 28 Russell St., Melbourne.
"	*South Australia*—Mrs. E. W. Nichols, Prospect, Adelaide.
"	*Tasmania*—Mrs. Blair, Launceston.
1886	*Bulgaria*—Mrs. Eleuka Nicoloff, Philippopolis.
"	*Japan*—Mrs. Kaji Yajima, Tokio.
"	*China*—Mrs. M. J. Farnham, 18 Peking Road, Shanghai.
1887	*Straits Settlements*—Mrs. Rev. C. C. Kelso, Anglo-Chinese School, Singapore.
"	*Burma*—Mrs. Julius Smith, 33 Fraser St., Rangoon.
"	*India*—Mrs. Mary R. Phillips, 136 Dharmtolla St., Calcutta. *Nat. Lecturer*, Pundita Ramabai, Poona.
"	*Cape Colony*—Miss Theresa E. Campbell, Wellington.
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"	*Natal*—Mrs. Fernie, Sydenham.
"	*Sierra Leone*—Miss Dr. Harris, Free Town.
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NATIONAL WOMAN'S CHRISTIAN TEMPERANCE UNION DIRECTORY.

PLEDGE.

I hereby solemnly promise, God helping me, to abstain from all distilled, fermented and malt Liquors, including Wine and Cider, and to employ all proper means to discourage the use of and traffic in the same.

FORM OF BEQUEST.

I give and bequeath to the National Woman's Christian Temperance Union the sum of ———; and the receipt of the treasurer thereof shall be a sufficient discharge of my executors for the same.

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Narcotics—Mrs. E. B. Ingalls, 4119 Westminster Pl., St. Louis, Mo. *Associates*—Mrs. Helen L. Bullock, 348 W. 4th St., Elmira, N. Y.; Mrs. M. E. A. Gleason, Roslindale, Mass.

IV. EVANGELISTIC.

Evangelistic—Miss Elizabeth W. Greenwood, 151 Remsen St., Brooklyn, N. Y.; National Evangelists—Mrs. J. K. Barney, Providence, R. I.; Mrs. S. M. I. Henry, Evanston, Ill.; Mrs. Annie M. Palmer, Boone, Iowa; Mrs. Mary Sparkes Wheeler, Phœnixville, Pa.; Mrs. Harriet D. Walker, Providence, R. I.; Mrs. Mary McGee Snell, Columbus, Miss.; Mrs. R. J. Trego, Delaware, Ohio; Mrs. Mary J. Weaver, Batavia, N. Y.; Mrs. E. M. Haughton, Midland, Tex.

Unfermented Sacramental Wine—(*To secure a day of prayer in week of prayer*)—Mrs. E. G. Hibben, Peoria, Ill.

Systematic Giving—Mrs. Esther Tuttle Pritchard, Kokomo, Ind.

Penal and Reformatory Work, Including Police Station Work.—Mrs. Jane M. Kinney, North St. P. O., St. Clair Co., Mich.; *Prison Evangelist*—Mrs. J. K. Barney, Providence, R. I.

Work in Charitable Institutions.—Mrs. S. A. Morrison, Wayne, Mich.

Work among Railroad Employes—Mrs. Caroline M. Woodward, Seward, Neb.; *Secretary*—Miss Mattie Woodward, Seward, Neb.; *Evangelist*—Miss Jennie Smith, Mountain Lake Park, Md.

Work among Soldiers and Sailors—Mrs. S. A. McClees, 22 State St., New York. *Associates*—Mrs. Mary Grant Cramer, East Orange, N. J.; Mrs. Cornelia Chauvet, 22 State St., New York City.

Work among Lumbermen—Mrs. Mary C. Upham, Marshfield, Wis.

Sabbath Observance—Mrs. J. C. Bateham, Williamsburg, Ky.

Department of Mercy—Mrs. Mary F. Lovell, Bryn Mawr, Pa.; Lecturer and Organizer, Mrs. Lydia A. Irons, Lima, O.

Purity—Dr. Mary Wood Allen, 1412 Adams St., Toledo, Ohio; *Mothers' Meetings.*—Mrs. Dr. J. H. Kellogg, Battle Creek, Mich.; *Lecturers.*—Mrs. Louise S. Rounds, The Temple, Chicago, Ill.; Mrs. Alice Williams, Cameron, Mo.

Purity in Literature and Art.—Mrs Emilie D. Martin, Room 85, Times Building, New York City. *Associate*, Mrs. Eliza T. Hauk, Dayton, Ohio; *Counselors*—Anthony Comstock, Secretary of New York Society for the Suppression of Vice, Room 85, Times Building, New York City. R. W. McAfee, Agent for the Western Society for the Suppression of Vice, St. Louis, Mo.

Work Among Miners.—Mrs. W. F. English, Quincy, Ill.

Securing Homes for Homeless Children.—Mrs. Margaret T. W. Merrill, 99 Winter St., Portland, Me.; *Lecturer*—Miss Lucia E. F. Kimball, Woodfords, Me.

V. SOCIAL.

Parlor Meetings—Mrs. Mary D. Tomlinson, Plainfield, N. J.; *Associate.*—Mrs. Maria W. Vaughn, Moscow, Pa.

Flower Mission—Miss Gertrude Ferguson, 3208 Rudd Ave., Louisville, Ky.

State and County Fairs.—Mrs. Clara V. Weaver, Des Moines, Ia.

VI. LEGAL.

Legislation and Petitions—Mrs. Judge Belford, 2336 Evans St., Denver, Colo.

Franchise—Dr. Louise C. Purington, 3 Park Street, Boston, Mass.; *Associate.*—Miss Alice Stone Blackwell, 3 Park St., Boston, Mass.

Lecturers.—Miss Frances E. Willard, Lady Henry Somerset, Mrs. S. S. Fessenden, 171 Tremont St., Boston; Miss E. U. Yates, Round Pond, Me.; Mrs. Clara C. Hoffman, 510 Rialto Building, Kansas City, Mo.; Mrs. Mary E. Haggart, California, Penn.

Peace and International Arbitration.—Mrs. Hannah J. Bailey, Winthrop Center, Maine. *Associate and Lecturer.*—Mrs. Emilie U. Burgess, Highlands, N. Y.

VII. AFFILIATED INTERESTS.

Woman's Temp. Pub. Association—The Temple, Chicago. *Pres.*—Mrs. Matilda B. Carse. *Secretary*—Mrs. Mary A. Woodbridge. *Treasurer*—Mrs. L. A. Hagans, Elmhurst, Ill. *Directors*—Mrs. H. M. Barker, Mrs. L. H. Plumb, Lady Henry Somerset, Frances E. Willard, Mrs. Hannah J. Bailey, Mrs. Mary T. Lathrap, Mrs. E. B. Ingalls, Mme. Louise Demorest; *Business Manager*—Mrs. C. F. Grow, The Temple, Chicago.

Editors The Union Signal—Miss Frances E. Willard, Miss Margaret A. Sudduth, Mrs. H. B. Kells, Miss Jennie A. Stewart; *Contributing Editor*—Mrs. Katharine Lente Stevenson; *Corresponding Editor*—Lady Henry Somerset.

Editor Young Women (formerly Oak and Ivy Leaf)—Miss Jennie A. Stewart, The Temple, Chicago.

Editor The Young Crusader—Miss Ada M. Melville, The Temple, Chicago.

Editor Advance Guard and Dept. Books and Leaflets—Mrs. Katharine Lente Stevenson, The Temple, Chicago.

National Temperance Hospital and Training School for Nurses—1619 Diversey St., Chicago, Ill. *President of Board*—Mrs. M. E. Kline, 62 43d St., Chicago. *Treas.*—Mrs. Calista E. Bigelow, 539 W. Adams St., Chicago, Ill.

The Temple—Mrs. Matilda B. Carse, President Building Association.

VIII. STANDING COMMITTEES.

On Appropriations.—Mrs. Louise S. Rounds, The Temple, Chicago, Ill.; Mrs. Vie H. Campbell, Evansville, Wis.; Mrs. Clara C. Hoffman, Kansas City, Mo. *Advisory Member*—Nat'l Treasurer W. C. T. U.

Transportation—Miss Mary G. Hay, 66½ N. Penn St., Indianapolis, Ind.; Mrs. Ellen M. Everett, 171 Tremont St., Boston, Mass.

Sabbath Meetings—Mrs. Louise Downs Quigley, Orange, N. J.

Overflow Meetings—Dr. Anna H. Shaw, Somerton, Pa.

Convention Seating—Miss Anna A. Gordon, Evanston, Ill.; Miss Carrie Buzby, Moorestown, N. J.

Musical Director—Mrs. Alice J. Harris, 171 Tremont St., Boston, Mass.

NORTH CAROLINA.

ANNUAL STATE CONVENTION.

The twelfth annual convention of the W. C. T. U. of this state met at High Point, August 6 and 7, in the M. E. Church south.

About thirty delegates were present and a number of visitors; among them Rachel Marriage of Iowa, and Allen Jay of Indiana; the latter gave a most interesting and enthusiastic address on the first night of the convention.

The convention opened at 10 a. m. on Monday. Mrs. Mary C. Woody, our beloved president, for the first time in these ten years, was absent. Far away in southern California she is slowly regaining her lost health. All felt sad at her absence, and heartfelt, earnest prayers were offered that God would restore her health and bless her abundantly. Mrs. Mary E. Cartland, of Concord, N. C., presided.

The corresponding secretary, Mrs. Sue V. Tomlinson, had a most interesting report, showing great increase in interest and work. A number of new unions have been organized during the year, and a review of the year's labors gave us all great cause for rejoicing.

Temperance is not dead in North Carolina. The Woman's Christian Temperance Union is not dead in North Carolina. From the extreme eastern part of the state, down where the waves of the Atlantic make music by night and by day, there came to our convention women representing unions alive to the temperance cause. And from the extreme southwestern part of our state beyond the mountains, the Swananoah and the French Brood, there came a woman whose whole soul is fired with zeal, representing what our corresponding secretary was pleased to term, a model union, and ere long from the east to the west, from the north to the south we hope model unions shall abound to spread the saving knowledge of total abstinence. Surely at the High Point convention much encouragement was gained and much good will result to our cause.

Monday afternoon was filled with reports from different departments and a memorial service to Mrs. Wm. Black, our late superintendent of social purity, conducted by Mrs. F. M. Bumpass, of Greensboro, N. C.

The evening session was filled with addresses of welcome from the town, the churches and the W. C. T. U., and the address of Allen Jay. The response to the welcomes was given by Mrs. Buffom, of Dillsboro. The evening was highly enjoyed by a crowded house.

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Tuesday morning's session was full of reports from departments. The two most interesting reports were those on unfermented wine, by Mrs. Ida J. Paylor, of High Point, and Demorest medal contest, by Mrs. Lydia N. Blair, of Guilford College. Both reports were excellent.

The afternoon session was crowded. A number of reports were read, and the secretary of the W. C. T. U. Southern Assembly presented that work and urged the unions to aid in erecting the building, whose foundation is already laid at Waynesville, N. C.

The election of delegates to the National Convention and the place for holding the state convention next year were left in the hands of the executive committee to be decided on hereafter, and the election of officers for the ensuing year followed. It being known that Mrs. Woody expects to remain in California for an unlimited time, the convention unanimously elected as her successor Mrs. Mary E. Cartland, of Concord, one of the pioneers of temperance work in the state, a woman of rich experience and executive ability and thoroughly consecrated to our cause. Mrs. M. E. Craven, of Concord, was elected corresponding secretary; Mrs. N. C. Weatherly, of Greensboro, treasurer, and Miss Mary E. Mendenhall, of Guilford College, recording secretary.

Tuesday evening belonged to the Y's, and was presided over by Miss Annie Petty, of Greensboro, assistant superintendent of Y work. The reports from the different unions were interesting, some of the Y's reading, others giving a verbal report of work accomplished. The program was good, especially the music by Miss Elsie Weatherly and Miss Craven. At the close of the Y exercises the convention joined hands and sang "God be with you till we meet again," followed by the benediction.

Thus ended the twelfth annual convention of the Woman's Christian Temperance Union of North Carolina.

SALLY K. STEVENS,
Supt. Press Work.

MINNESOTA.

SUMMER WORK.

"The hottest summer for many years," everybody says, and the reports of the weather bureau confirm the opinion, yet the work of the W. C. T. U. goes on. One dear sister in the 11th district writes of their convention: "It was the hottest day of the season, but the sisters showed their zeal and interest in every detail in spite of that scorching wind. This district in its convention showed unmistakable advance, and a fearlessness for equal suffrage and social purity greater than ever before. Our state organizer, Mrs. Ferro, thought it an innovation that the names of so many gentlemen should be on the program of this convention, but the workers thought it a decided advantage and felt greatly encouraged to have our cause so ably defended as it was in a paper by Mr. Bretzke, on the relation of the church to the temperance work, and another by Mr. Stephens on the evolution of woman; also addresses by several ministers, and as a grand finale to the convention, Rev. J. P. Pinkham gave a lecture which *did* stir up the people, as he showed the righteousness of equal suffrage, the neglect of the church to work heartily for temperance, and the foolishness of standing by party rather than by principle."

The sixth district convention was late in getting its report sent in, and owing to sickness in my own family, this letter has been delayed so that the sisters in that district are no doubt thinking their excellent convention has been passed by in silence. Not so. Miss Hitchcock sent me a report I would fain transfer in full, but space forbids. The attendance was good and interest sustained throughout. The papers were rich in beautiful, helpful thoughts and suggestions, and the seed thus sown will doubtless bring forth abundant fruit. Miss Carrie Holbrook was present throughout and proved an inspiration, always ready with a bright, earnest word. Mrs. Hobart, unable to be present, sent a letter of cheer, strengthening hope and purpose. Mrs. S. J. Heal, state evangelistic superintendent, also sent a letter, emphasizing the need of deeper, more prayerful consecration to God. "The whole of prayer does not consist in taking hold of God, but in *holding on.*" One evening was taken up with a W. C. T. U. symposium—four-minute papers on each of fifteen departments of work. The papers were brief, concise and comprehensive, and awakened much interest. Many who before were uninformed as to the work expressed surprise at the world-wide humanitarian scope of the W. C. T. U. The second evening there was a silver medal contest, "one of the best ever held in the state," was said by an authority in the matter. The medal was awarded to James Beechus, and a second prize given to a young lady who gave a fine rendering of Mrs. Lide Meriwether's address on "National Housekeeping." While the judges were making their decision, Mrs. Lutz, of Wood Lake, took the platform and held the closest attention of the company while she spoke on the subject of woman's suffrage.

The fifth district held its annual convention at Tracy, occupying two days. Each session was well attended, not only ladies, but gentlemen, being present and taking part. The gold medal contest, held the first evening, drew a crowded house. As two of the speakers failed to appear, the medal could not be awarded, but Mrs. Hobart presented Abbie Moses, the successful contestant of the evening, with a silver dollar. All the speakers did well. Many excellent papers were read during the convention, and reports of various departments showed advance along the line. A conspicuous figure of the convention was Mrs. Wilson, of Edgerton. Although seventy-seven years of age, she drove forty miles across the country to attend the convention. One lady speaking of her said: "She looks as though she might have said many of the things written by Josiah Allen's wife." On her birthday in July, the L. T. L., of Edgerton, celebrated it with an entertainment both afternoon and evening, and at the close presented Mrs. Wilson, who organized the band, with a fine album.

Pipestone union feels much encouraged, for temperance sentiment is slowly yet surely gaining ground. Six new members joined the union recently, and one of the newspapers asked for a report of an entertainment. The entertainment, by the way, was one which every union would do well to hold—a reception to the school teachers. The guests began arriving about four o'clock, and, after a time spent in conversation, a cordial address of welcome was given by Mrs. Sybil Montville, followed by an excellent program of papers and music, and remarks from the three ministers present, and also Mrs. Eva E. Williams, of South Dakota. A dainty repast was served, and the guests dispersed at an early hour, no doubt with strengthened respect and regard for the W. C. T. U.

Mrs. Williams, who is superintendent of railway work in South Dakota, lectured in Pipestone two evenings, and at the close of the second lecture organized a Y of fifteen members. That the railroad men appreciate the work of the W. C. T. U. through this lady was evidenced by the fact that nearly all the men of that occupation in Pipestone were present at her lecture, and all were well pleased with it.

The gospel temperance union of Lu Verne lately sent a delegation over to Edgerton, on a Sabbath afternoon, consisting of about thirteen of their workers. A meeting was held in the evening after which one hundred and twelve of the citizens of Edgerton and vicinity signed the pledge and organized themselves into a league with J. P. Ashbaugh, president.

Notes from the seventh district indicate the good work going on. Red Wing union has been instrumental in getting the city council to erect two drinking fountains in the city. They memorialized the city fathers and proposed to erect the fountains if the council would close the saloons. But that honorable body probably preferred to provide the fountains and retain the saloons.

Stanton union recently had the pleasure of being informed that if it were not for the W. C. T. U. there would be a saloon in their midst! Long may they live. This union some time ago secured Rev. J. P. Pinkham to give one of his convincing addresses. The wall pocket in the depot at this place is kept supplied and through the persistent efforts of the energetic president, Mrs. M. H. Dack, the contents are respected and no longer destroyed as heretofore.

Shakopee union has been busy making public sentiment. They have held gospel meetings, two mass-meetings and a concert. The Episcopal clergyman gave a temperance sermon from his pulpit. A Catholic priest from Mankato delivered a fine temperance address in the Catholic church and thirty persons signed the pledge, agreeing to keep it for from three months to two years. The W. C. T. U. hopes to secure the Archbishop's consent to the priest's attendance and participation in the union mass-meeting.

Northfield union, with a provisional president, entertained the county union, and assisted the Prohibition club in defraying the expenses of two fine lectures by Van Bennett, the Kansas Cyclone, accompanied by the Bells Quartette. This union furnishes all the school teachers of the town with the "Monthly Advices."

Willmar has a thousand dollar license to make the saloons "respectable." Yet the brewer called on one of our W. C. T. U. women of that town and offered her ten dollars a year for the privilege of making a back entrance to his saloon across the corner of her lot. He said if he did not get a back entrance to the saloon he feared the proprietor would have to move, for a good many high-toned (!?) men of the village would not go in at the front door. For some time previous, *slender* men had succeeded in crowding in between the lady's wood-shed and the next building; but after she had painted the wood-shed and a few suits of clothes had been marked, they preferred a larger entrance. Needless to say the request met with an emphatic refusal, so far as the wood-shed and its owner were concerned.

The sixteenth district convention, held in Oneota, gave one afternoon to the Y's, and among the many good things provided by the daughters was a paper on "What the Y's have done," which is very highly spoken of. One morning of the convention was occupied by the L. T. L. bands led by Miss Hollister, who has been doing excellent work among the children, and now has eight companies organized and in a flourishing condition.

Our state convention draws near, will be in session ere this reaches the reader. It is to be held in Minnesota's first Temperance Temple, the property of Windom union, and prayers are going up all over our beautiful state that the presence of the Lord be with us.

MRS. AMY A. GREEN,
State Reporter, Minneapolis.

FLORIDA.

ENCOURAGING NEWS.

A live young Y was organized in Sanford by Mrs. C. H. Leffler, last summer, with a membership of twelve, which has increased somewhat. A successful Demorest medal contest was given by them on August 6; and they carried out the plans of Mrs. Fox, our flower mission superintendent, to perfection, distributing one hundred bouquets to prisoners, to saloons, to the sick in the hospital and in private homes, to the bereaved, to the ministers and to the city officials, besides placing a beautiful vase of flowers in the headquarters of the Gate City rifle company, and another at the firemen's headquarters. They are now engaged in securing signers to our pledge to read one leaflet every week, and distributing and collecting these leaflets under the supervision of Mrs. D. C. Robb, superintendent of literature department.

I attended a very spirited and exceedingly interesting gold medal contest in Ocala, on August 9, where the six contestants were all members of the Loyal Temperance Legion, four young ladies and two young gentlemen. While the judges were deciding the momentous question, the state superintendent of narcotics spoke on the popular theme of tobacco. Mrs. Gaffney, of Ocala, is a model L. T. L. superintendent, inspiring her young people with much of her own zeal and consecration to the work.

A barkeeper, whose eight years of residence in Sanford had all been spent in dealing out alcoholic drinks, was a prominent applicant for the office of postmaster, and his application was indorsed by several lawyers and some other influential citizens. His petition was based on his alleged desire to get out of the business, and several indorsers believed in his sincerity. Senator Call, who was the special advocate of this aspirant for federal honors, based his advocacy on the ground that this would be according to "the teachings of Christ." But Christ never taught His disciples to hire men to enter the kingdom of heaven. "If any man will come after me let him deny himself and take up his cross and follow me." When Christ pardoned he said: "Go, and sin no more." But Senator Call's new gospel would read: "Assist the penitent by bribing him with a postoffice."

It was in the power of the penitent to prove his sincerity by ceasing to sell intoxicants—a thing he has not yet done. The union of Sanford sent earnest protests against the barkeeper's application to the president of the United States, to the Postmaster General and to the United States senators. Other influential citizens, notably the Rev. Dr. T. W. Moore, also wrote to the authorities setting forth in detail this ambitious barkeeper's history. Our rejoicing was not loud but deep when the proclamation of the postoffice department, that no liquor seller would receive a postmaster's appointment, was published.

The interests of education in Florida have been greatly advanced by the establishment, this year, of five Peabody Summer Training schools at convenient points to include all the public school teachers of the state.

After a preparation which included the writing of a dozen letters, the state superintendent, Mrs. Alice C. Brown, presented the subject of scientific temperance instruction on August 8th to the two normal schools, white and colored, in Ocala; and on August 10, in Bartow, to an assembly of citizens and teachers, white and colored, which had gathered in the court house to hear the State Superintendent of Public Instruction, the Hon. W. N. Sheats, who cordially yielded the first half-hour. She gave a brief history of the inception and

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progress of this great movement, emphasized the four essentials to its successful teaching, gave many practical hints as to object-lessons, experiments and interesting ways of teaching the subject to pupils of all grades, and kindled the spark of enthusiasm for humanity in many breasts.

This little pilgrimage to these educational shrines was so successful an experiment that she has determined to ask for sufficient time on next year's programs to give some specimen lessons, adapted to the primary, intermediate and high school grades, illustrated by objects and experiments.

The interesting points in this letter were furnished by Mrs. Alice C. Brown of Fort Reed.

SALLIE J. GLENN,
State Reporter, Tampa.

NEWS IN A NUTSHELL.

MISS ALICE BRIGGS, office secretary of the World's W. C. T. U., requests that all her mail should be sent to the Temple, Chicago, in place of Evanston, Ill.

MRS. A. P. HAMILTON, Pennsylvania's superintendent of literature, has extended the time for reports for her department to September 29, provided items are sent on postal cards.

THE Central W. C. T. U. of Chicago has opened an employment agency at its Hope mission, 242 West Indiana street. As the object is to help procure good homes and steady work for destitute girls, no fee will be charged the girls, and only a small fee will be required of the ladies employing them.

THE strongest words of praise and gratitude come from Shubuta, Miss., where Mrs. Mary McGee Snell has been holding gospel meetings. An unmistakable evidence of Mrs. Snell's power and consecration is shown by the universal desire for her return to the towns she has previously visited.

THE school of methods at Old Orchard, Me., the last week in August, was most successful. It was managed by Mrs. L. M. N. Stevens. Four countries and thirteen states were represented by those who took part in the meetings. Mrs. Josephine R. Nichols, of Indiana, was one of the speakers. She has spoken at several other points in Maine recently, and everywhere with great satisfaction and profit to her hearers.

MRS. MARY SEYMOUR HOWELL occupies a foremost rank among our womanly women on the platform. She is a National lecturer of the W. C. T. U. and has a wide range, her thoughtful and eloquent addresses being not more acceptable to temperance people and suffragists than to the farmers before whom she often speaks to excellent purpose. Albany, New York, is an address that will always reach her promptly.

THE W. C. T. U. at Fairport, Monroe county, N. Y., is in deep sorrow over the death of their beloved sister, Mrs. E. A. Marring. She was one of the original members seventeen years ago, and from that time until a month before her death was one of the most earnest and efficient workers, wise in counsel, zealous for souls, fervent in prayer, constant in good works. About forty members of the union attended the funeral in a body.

MRS. HELEN M. BARKER'S itinerary in the East is as follows: Maine state convention, Auburn, September 26; East Greenwich, R. I., September 30; Rhode Island state convention at Wakefield, October 2; Newport, R. I., October 4; Southridge, Mass., October 7 or 8; Westminster, Mass., October 14; and Massachusetts state convention at Fitchburg, October 16. Mrs. Barker can put in a few more dates in Rhode Island and Massachusetts and would be glad to have her time all filled, between the state conventions. Any union wishing a date will please apply to Mrs. M. B. Horning, The Temple, Chicago, Ill.

MRS. CHIKA SAKURAI, who came to this country last October and represented the Japan W. C. T. U. in the World's Convention, has been spending a month in Maine. Mrs. Stevens writes: "Although August was an inopportune time for many meetings, I was able to open the way in several places for this remarkable woman to tell her interesting story. She won many friends and secured several valuable pledges for her work. At Old Orchard she was most warmly received and spoke in good English in a voice which was easily heard in the grove as well as in the tabernacle. Local unions can make no mistake in planning for her an evening meeting. They will receive in blessing more than they give in money. Her mission is one which shoull appeal to all white-ribboners. Her pretty costumes, her winsome manner, and above all her beautiful consecration to her chosen work for humanity and Christianity render her a most delightful person to have in one's home or community."

MISS ELIZABETH U. YATES, lecturer for the franchise department, is engaged in campaign work in Kansas. She will be glad to make engagements *en route* to Cleveland, O., from November 6 to 16, and may be addressed at 23 Columbian building, Topeka, Kan. Miss Yates writes: "I am glad to say that the prospect of a majority for the amendment is good. The political kaleidoscope is changing in our favor, and by election day we may expect the support of people and politicians as well."

Official Communications.

YOUNG WOMAN'S BRANCH.

DEAR W'S AND Y'S:—Pursuant to the timely editorial in THE UNION SIGNAL of September 13, we send the following, taken from a letter already prepared to be sent to state presidents, organizers and secretaries:

Four years ago a special effort was made by the Young Woman's Branch of the National W. C. T. U. to direct the attention of the pupils in schools and colleges to the subject of temperance by means of a petition asking students, teachers and professors to banish all alcoholic beverages from class suppers, alumni dinners, etc., since which time various influences have, we believe, produced a continued interest, crystallizing in some institutions in organizations of different names.

But when we think of the vast numbers of young people in the halls of learning throughout the land, whose characters are being formed for life, whose minds are being trained for action in the world, and who have not yet deeply considered or adequately studied one of the most important questions which they will have to meet and about which, in some form or other, they must sooner or later take sides, we feel an increased desire to have presented to them the "living issue" of temperance with all which that grand old word comprehends in our day.

We believe no other organization better understands the scope and practical methods required than the Woman's Christian Temperance Union with its "do-everything" policy.

The Young Woman's Branch with its honorary membership of young men is preëminently fitted to gain the coöperation of both sexes and to hold a prominent place among the college societies. On the other hand, all active, far-seeing white-ribboners must realize the importance of enlisting this army of trained young workers.

Knowing from experience that one of the difficulties in reaching the young people in schools and colleges as well as in having the interest formulated into a union and continued from year to year, lies in the indifference and sometimes prejudice of presidents, professors and teachers, at our request Miss Willard, Lady Henry Somerset and Mrs. Mary H. Hunt have prepared a letter to be sent either directly to schools and colleges or to be presented by some member of the W. C. T. U. or Y. W. C. T. U., hoping it will open the way for the further reception of the subject either by an address from an acceptable speaker or documents relative to organization. This plan is undertaken not as a temporary item of work but with an earnest desire to have it faithfully carried out until our white ribbon shall be the ensign of a clear brain and responsive heart to the mind of every well educated young man and woman who shall, by joining a Y, accept the opportunity and responsibility of their generation.

Yours to enlist trained forces,
FRANCES J. BARNES,
Gen'l Sec. of Y Branch.
146 W. 103d St., New York City.

DEPARTMENT OF ALMSHOUSE WORK.

In addition to blanks sent out I would urge all local workers in any state where this department is not duplicated to send address for blanks or report immediately, that they may receive credit for the same, or any state superintendent who has been omitted in the distribution.

It is a source of regret that some states are so slow to take up this department. Should the coming year prove one of financial depression many worthy people will be obliged to take refuge in our almshouses through the winter months. Christian visitation, words of cheer and comfort may prevent them from falling into that despondent, dispirited state so often found in these unfortunates. I will be glad to send, free, to any worker living in the vicinity of such an institution upon receipt of address, leaflets of suggestions for carrying on the work.

It seems like a little thing to gather up back numbers of Sabbath-school and other papers for distribution. In almost every Sabbath-school there are cast-off books, that with a little repairing could serve a second term of usefulness in the neighboring poor-house. It is a mistake to think these people are all ignorant and degraded. Many have had early advantages for culture and education. Who can estimate the good that may come to them by reason of this companionship with the noble and good? Care should be taken in selecting the literature for those who need uplifting toward a better life by every means possible. Bright papers are a joy to them, no matter how old the date. I hope many will be induced to take up this pressing work the coming winter.

SARAH MORRISON,
Nat'l Supt.
Wayne, Mich.

STATE AND COUNTY FAIR WORK.

It is not necessary to remind you that all reports of work done in this department must be in my hands and ready for the printer by the 1st of October. But I desire to notify you of my change of residence to 321 Park avenue, Council Bluffs, Ia. Your report should include all work done since September 1, 1893.

C. V. WEAVER,
National Supt.

ANNOUNCEMENT.

COOPER'S ORATORICAL BUREAU FOR WOMAN'S SUFFRAGE.

To the Woman's Suffrage Workers of our Land:

About nine months ago I published my first volume of recitations on woman's suffrage, of one thousand copies. That edition will soon be exhausted, and the demand for books and medals is constantly increasing. Letters of inquiry from Canada and New Brunswick encourages me to push the work into the regions beyond. I desire my second edition to be from the pens of the women of to-day, written so as to meet the demands of the hour. I wish the recitations to contain about six hundred words, composed for the platform speaker. Each recitation shall bear the name of the writer. Every recitation shall go to the press as it comes from the writer. I solicit recitations, as above described, from women all over the land, and if there should be more recitations than I need I will return manuscripts or save them for a future edition. Please write and forward to me at Jerseyville, Ill., at once.

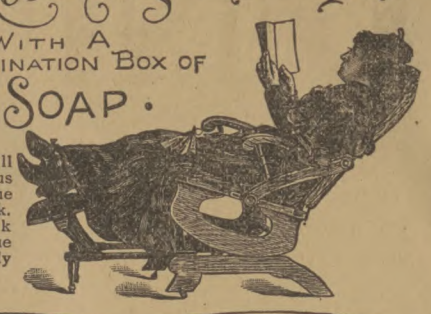
M. M. COOPER,
Founder of System.

PENNSYLVANIA CONVENTION CALL.

The twentieth annual convention of the Woman's Christian Temperance Union of Pennsylvania will be held in Grace (Temple) Baptist church, Broad and Berks streets, Philadelphia, Rev. Russell H. Conwell, pastor, October 12 and 16. Miss Frances E. Willard will give the convention sermon on Sunday, and be present all day and evening on Monday. Mrs. Mary H. Hunt, Mrs. Frances Barnes, Miss Greenwood, Rev. Anna Shaw and Rev. H. G. Moore, are some of the further attractions offered.

ANNA M. HAMMER, *President.*
OLIVE POND-AMES, *Rec. Sec.*

"Chautauqua" Rocker and Reclining Chair FREE
WITH A COMBINATION BOX OF "SWEET HOME" SOAP.



It can be adjusted to *any position*, and changed at will by the occupant while reclining. A synonym of luxurious ease and comfort. It is built of oak, polished antique finish, with beautifully grained three-ply veneer back. The seat, head and foot rests are upholstered with silk plush in crimson, old red, tobacco brown, old gold, blue or olive, as desired. It is very strong and perfectly simple in construction. It is fully guaranteed.

YOU USE THE GOODS THIRTY DAYS BEFORE BILL IS DUE.

THE COMBINATION BOX CONTAINS
100 BARS "SWEET HOME" SOAP, $5.00
ENOUGH TO LAST AN AVERAGE FAMILY ONE FULL YEAR. FOR ALL LAUNDRY AND HOUSEHOLD PURPOSES IT HAS NO SUPERIOR.
7 BARS WHITE WOOLEN SOAP, .70
A PERFECT SOAP FOR FLANNELS.
9 PKGS. BORAXINE SOAP POWDER, .90
CANNOT POSSIBLY INJURE THE FABRIC. SIMPLE - EASY - EFFICIENT.
¼ DOZ. MODJESKA COMPLEXION SOAP, .60
EXQUISITE FOR LADIES AND CHILDREN. A MATCHLESS BEAUTIFIER.
1 BOTTLE, 1 OZ., MODJESKA PERFUME .25
DELICATE, REFINED, POPULAR, LASTING.
¼ DOZ. OLD ENGLISH CASTILE SOAP, .30
¼ DOZ. CREME OATMEAL TOILET SOAP, .25
¼ DOZ. ELITE TOILET SOAP, .25
¼ DOZ. LARKIN'S TAR SOAP, .45
INFALLIBLE PREVENTATIVE OF DANDRUFF. UNEQUALLED FOR WASHING LADIES' HAIR.
¼ DOZ. SULPHUR SOAP, .45
1 JAR MODJESKA COLD CREAM, .25
SOOTHING - CURES CHAPPED SKIN.
1 BOTTLE MODJESKA TOOTH POWDER, .25
PRESERVES THE TEETH, HARDENS THE GUMS, SWEETENS THE BREATH.
1 PKT SPANISH ROSE SACHET POWDER .25
1 STICK NAPOLEON SHAVING SOAP, .10
200,000 FAMILIES USE IN A YEAR.
THE ASSORTMENT OUR BOX PROVIDES.
THE CONTENTS IF BOUGHT AT RETAIL, COST, $10.00
CHAIR, WORTH AT RETAIL, 10.00
ALL FOR $10.00 YOU GET THE CHAIR GRATIS. $20.00

After trial you pay the retail value of the Soaps alone. All middlemen's profits are returned to you in valuable premiums, so well bought as to save you half the regular retail prices. The Larkin plan saves you half the cost. The manufacturer alone adds VALUE; every middleman adds COST. The publishers of this paper know that every claim is sustained by the facts.

ORDER TO-DAY. *We do not ask you to remit in advance.* We merely ask to send you a CHAIR and Combination box, and if after *30 days' trial* you are fully satisfied, you can pay the bill—**$10.00.** But if you are not, no charge will be made for what you have used, and we will take the goods away at our own expense. HOW CAN WE DO MORE?

Many people prefer to send cash with order—it is not asked—but if you remit in advance, you will receive in addition to all extras named, a nice present for the lady of the house, and shipment same day order is received. The publishers also know that your money will be refunded without argument or comment if the box or CHAIR does not prove all expected. Booklet illustrating ten other premiums free upon application.

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BILHORN FOLDING ORGAN

EASILY CARRIED BY ONE HAND. SWEET, FULL AND RICH TONE. USEFUL FOR FAMILIES, SCHOOLS, SOCIAL MEETINGS, ETC. ADAPTED FOR EVANGELISTS, MISSIONARIES AND OTHER CHRISTIAN WORKERS.

This wonderful little instrument has been manufactured fifteen years, and as its sweet music is heard throughout the land, so spreads its fame, not only in this country, but also in Europe, South America, many foreign missions using it. It is guaranteed to be as represented, or money refunded.

NOTICE.—Cutting out this advertisement and sending it with order entitles you to 20 per cent discount on a single Reed Organ.

BILHORN BROS.,
56 FIFTH AVE., - CHICAGO, ILL.

WHITE RIBBON VIBRATIONS

Has just been issued. This song book is certainly the most popular collection of

Temperance Songs

ever published. The melodies are unusually pleasing and the words are right to the point. It covers a wide range of themes, expressing all the varied emotions, from the comic to the pathetic. Get it, and your young people will bless you, and your old people will praise you.

Order direct of the author,
FLORA H. CASSEL, Hastings, Neb.

HOW TO MEMORIZE MUSIC
THIRTY CENTS POSTPAID.
MEMORY LIBRARY 243 BROADWAY NEW YORK.

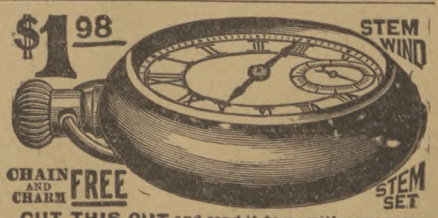
DEAFNESS & HEAD NOISES CURED by my Invisible Tubular Ear Cushions. Whispers heard. Warranted to help more cases than all similar devices combined. Help ears as glasses do eyes. Sold by F. Hiscox only, 853 Br'dway, N. Y. Send for book of proofs FREE

AGENTS clear $100 monthly. 100 New Ladies' Specialties for Old and Young. 64 page Illust'd Catalogue FREE. G. L. Erwin & Co., Chicago, Ill. LADY

SALESMEN WANTED to sell our goods by samples to the wholesale and retail trade, sell on sight to every business man or firm; liberal salary, money advanced for advertising and expenses. Permanent position. Address with stamp, KING MFG. CO., A 55 Chicago, Ill.

CANCER permanently cured. No knife. No poison. No plaster.
JOHN B. HARRIS, Fort Payne, Alabama.

$1.98 STEM WIND



CHAIN AND CHARM FREE STEM SET

CUT THIS OUT and send it to us with your name and address, and we will send you this elegant watch by express for examination. You examine it and if you consider it a bargain pay the express agent our sample price, $1.98, and it is yours. Fine gold plate Chain and Charm FREE with each watch, also our written Guarantee for 5 years. Write to-day, this may not appear again.
THE NATIONAL MFG. & IMPORTING CO., 334 Dearborn Street, Chicago, Ill.

UNION SIGNAL

AND WORLD'S WHITE RIBBON.

FOR GOD AND HOME · WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION FOUNDED 1883 · AND EVERY LAND

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

Volume XX.—No. 39.] CHICAGO, October, 4, 1894. [Price $1.00 Per Year in Advance.

WHERE TO SEND SELF-DENIAL MONEY.

Each individual white-ribboner or local union should send all self-denial money directly to the treasurer of her country. For instance, white-ribboners in the United States will remit to Mrs. Helen M. Barker, treasurer National W. C. T. U., The Temple, Chicago. White-ribboners in Great Britain will forward to Miss Gorham, Judde Place, Tonbridge, London. The National treasurer will retain one-half of all money received and send the other half to treasurer World's W. C. T. U., Mrs. Ella F. M. Williams, 55 Drummond St., Montreal, Canada.

A SPECIAL OFFER.

As an award of merit, we will present to the headquarters of the state sending the largest number of new subscribers to THE UNION SIGNAL, *a handsomely framed, large-sized picture of Miss Willard, and to the state sending the second largest number a copy of Miss Willard's book, "A Great Mother." Be sure to state that the new subscribers are in response to Miss Willard's call in her lithograph letter, "It's dogged as does it."*

DID YOU DO IT?

Then don't forget to tell us on a postal card, so that we may all learn how to win one new member to our cause and one more subscriber to our paper.

SINCE OUR LAST ISSUE.

The Chicago University opened its third year October 1 with 1,000 students.

The total registration of students last week at Ann Arbor University exceeded 3,000.

The Japanese army has invaded Manchuria and the capture of Monkden, the capital, is reported.

The arguments in the Debs contempt case were concluded Friday. The decision of the judge will be announced later.

Secretary Baer, of the United Society of Christian Endeavor, has announced Boston as the place of its next international convention.

By a proclamation, issued September 27, President Cleveland has pardoned the Mormon polygamists, who now conform to the United States laws.

Governor Stone, of Missouri, used the state authority last week in closing every gambling house at St. Joseph. This order is to be extended to every town in the state.

A monument to Shelley, erected by Italian admirers, was unveiled at Viareggio, September 30, to commemorate the spot where the great English poet lost his life in 1822.

More than fifty indictments against keepers of gambling dens have been returned by the grand jury in the cases brought by means of the "police" work of the Chicago Civic Federation.

Chicago's school agent has been ordered by the board of education to investigate the acts of lessees of school property, concerning whom charges of renting premises for gambling, saloons and other immoral purposes have been made.

Under the new excise law the saloons of New York city were closed last Sunday during the entire day. In defiance of the order, many keepers attempted to open their saloons, but in every case were promptly arrested by the alert police.

Most of the members of the Peary expedition, including Mrs. Peary, have returned to Philadelphia on the Falcon. Complaints are made by some of the number regarding the lieutenant's management of the trip, all of which are denied by Mrs. Peary.

KANSAS' state president, Mrs. L. B. Smith, writes: "We have been and are working for the increase in the circulation of THE UNION SIGNAL. It is the 'arm of the service' that strengthens and supports every line of temperance effort." We like that kind of a testimony, for we strive to be of genuine *service* to the W. C. T. U.

AN unavoidable delay in preparing the marble pedestal for the little bronze girl prevented the dedication of Willard fountain September 28, as so long planned. Miss Gordon, who has had the entire matter in charge, was greatly disappointed, but as she is not a stone cutter or a mason herself, she could not expedite the preparations. Yet as there is seldom loss without compensating gain, the date now fixed for the unveiling and dedication is even more auspicious than the original one, as it will be immediately after the National Convention, when large numbers of women will be passing through Chicago *en route* to their homes and can witness and participate in the exercises. Then the added attraction of Lady Henry Somerset's presence and assistance is promised at that time. Let not the children despair; their beautiful fountain will soon stand at the entrance to Willard Hall—the first children's fountain in Chicago.

CHICAGO is to have a veritable Temperance Day—an organization of the entire temperance forces of the city for a great public demonstration on Father Mathew's birthday, October 10. It is refreshing to read in the announcement this paragraph: "The Catholic priests, the ministers of the various Protestant denominations, and the representatives of the ancient Hebrew faith will be seen side by side, joining hands and forces to promote the cause of temperance reform, and to aid in arresting the ravages of the drink plague." It has been decided to close the public schools upon the afternoon of October 10, that the pupils may take a place in the great street parade, and it is estimated that fifty thousand children will be in line. The evening exercises will be held in the Auditorium, and seats are now on sale at the box office. To the keen regret of every one concerned, and herself as well, Miss Willard finds it impossible to be present on this occasion, as announced. Her series of engagements for state conventions will employ her time during October. She is in attendance this week upon the Iowa state convention.

MR. ORRINGTON LUNT, the leading Methodist layman of the West, has given a beautiful library building to the Northwestern University at Evanston, the chief suburb of Chicago. Last week the opening ceremonies were signalized by an address by Justin Winsor, LL. D., Librarian of Harvard University. Among other things he said that since the days of Gutenberg about three million books have been printed; that the British Museum contains two millions; but our new congressional library in Washington is the largest in the world, being able, by the new methods of utilizing space for shelfage, to accommodate from ten to twelve million volumes! He said the library of a university should be to it what the dining room ought to be to the house—a place of brightness, good cheer, good food, good appetite. He might have added that the library of a home should be to the higher natures of its inmates what such a dining room is to their perishable part, and that "mother and the girls" should be as fond of it and as much fed there as "father and the boys." But though he spoke nobly and well in other respects, his frequent allusions to "educated gentlemen" and his omission to allude to woman as a creature with a head on her shoulders, did scant justice to the great audience made up in larger part of women, with trustees, professors and students of the gentler sex sitting meekly by to listen to the great man from Alice Freeman Palmer's town and Alice Longfellow's, Mrs. Louis Agassiz' and that of the "Annex" where women take prizes in classics, mathematics and whatever else is going. But then good Justin Winsor is of the old régime.

DR. NORMAN BRIDGE created a deserved sensation in a mothers' kindergarten meeting in Chicago last week by advocating the use of alcohol in children's emergency cases and recommending candy as a more nutritious diet than fruit for children. As this was a general convocation, attended by intelligent women from all sections of the country, such an advocacy could not be passed in silence, hence, despite the displeasure of the chairman, an animated protest was entered. Dr. Norman Bridge is respectfully recommended to the scientific utterances of Dr. Norman Kerr, of England, on this point.

ONE of the established features of our National Convention each year is the *Daily Union Signal.* So permanent has this publication become that many friends have anticipated the regular announcement this fall by sending in their subscriptions. As many special features have occupied our space during the last few weeks the *Daily* has not received the attention that it deserves. But it has spoken for itself so many years that we scarcely need do more than announce its coming. This volume will be the ninth, and true to the ratio of improvement, it will be the best yet issued. It may not have as exquisite a dress as it received during the World's Fair year at the Chicago convention, but its contents will be not one whit less valuable. The subscription price will be, as usual, twenty-five cents, and the only way to secure its daily mailing to your home or Convention address is to send your order at once, as all wrappers are written in our home office in the order in which they are received, and names cannot be registered after November 10. We want a list of ten thousand this year and expect to get it. Fill out the coupon on the inside cover page and forward with the twenty-five cents to this office.

So tender is the tribute paid our Chieftain in this letter from Mrs. Edgett, that we cannot forbear giving it to our readers: "Early Friday morning, September 21, Miss Willard arrived in her native town, Churchville, Monroe county, N. Y., and drove some two or three miles to the home of the only surviving sister of her mother, Mrs. Sarah Hill, about ninety-two years of age, where occurred a most tender and touching interview of several hours. Returning to the village and dining with her cousin, Mrs. Dusenbury, a little time was given to visiting with kindred, and then at the home of Mrs. F. N. Parish, president of Monroe county W. C. T. U., she with Miss Gordon graced the reception given in her honor by the W. C. T. U. ladies of Churchville and vicinity. Thus on the loveliest of early autumn days, the beautifully decorated house was filled with Christian women and a few gentlemen wearing the white ribbon. Guests to the number of more than two hundred and from many states thronged the rooms and lawns, gladly greeting our distinguished leader. These, very many of them childhood friends, and not a few relatives of Miss Willard, gathered and enjoyed with delightful informality the consecrated hour that so quickly etched for each one present a life-long precious memory. It was sweet to see Miss Willard so little changed in her simple, unaffected, cordial manner and speech, by her sojourn in foreign lands, and to find fewer traces of her long illness than we had feared. She was pale, and evidently still not strong, but there was the same fitting cheery word for all, the same absolutely natural air in all her ways, that is ever one of the many charms of her presence. Miss Gordon had loving greeting for her own sake, and for the grand special work she had done. At 7 p. m. after a quiet supper with her beloved hostess, Mrs. Parish, the friend of many years, Miss Willard took the train for Evanston, followed by such love and prayers from Christian women's hearts, as perhaps never blessed the going out and coming in of any one woman in the world's history."

WHITE ROSES.

BY FRED WOOSTER OWEN, M. D.

Oh, roses white, your wearers, all,
On freedom's skirmish-line are fighting,
Till "rum" shall read upon the wall
Of doom, the Saviour's own handwriting.

Comrades, from Texas and from Maine,
And from the lakes of Louisiana,
They cheer and charge, and charge again,
Beneath our Prohibition banner.

Twine, with a ribbon white, our rose,
Ye women, full of faith and daring,
That, when these "cruel wars" shall close,
Both in their triumphs may be sharing.

Morristown, N. J.

THE LONDON WORK OF MRS. BRAMWELL BOOTH.

II.

BY COL. ADELAIDE COX.

One has instinctively the desire to sugar-coat the name of statistics, for fear that people should refuse to consider them and always remain under the impression that they are dry and uninteresting. The fact is, that if given a fair chance to speak in their own behalf, statistics can prove themselves to be a sort of condensed oxygen, possessing all kinds of invigorating and inspiring qualities. Just try a few, not all at once if you are not accustomed to them, but in homœopathic doses.

LONDON SALVATION ARMY.

1. Number of homes, 13; through which there have passed, since the founding of the work, 10,363 fallen women.
2. Of this number there have passed through the homes since the inauguration of the Darkest England scheme, 5,235; of whom there were rescued from a life of prostitution on the streets and in brothels, 2,605: of those who were living in immorality, but not on the streets, there were 1,619; maternity and special cases amounted to 1,011.
3. Of the above total (5,235), there were: Habitual drunkards, or heavy drinkers, 1,081; women who had been in prison. 698: with a total number of commitments of 2,278. Of the 698 women who had been imprisoned, 407 were known to be thieves, and there were sentenced for criminal offences, 395.
4. The 5,235 have been disposed of as follows: Number sent to situations, 2,636; number restored to friends, 761; to trades, 44; married, emigrated, died. or other satisfactory cases, including those sent to other homes, and special cases, 621; or in other words, 78 per cent of satisfactory cases.
5. Dismissed, and otherwise unsatisfactory, 1,173.
6. Of the satisfactory cases there have been, after the lapse of an average of three years, in situations earning their living, 42 per cent.; with relatives and friends, 28 per cent.; married, dead, and otherwise satisfactory, 15 per cent.; permanently satisfactory, 85 per cent.
7. Equally marvellous is the average cost of each woman—after providing for rents of buildings and all management expenses (nearly £2,000 per annum)—which amounts only to £3 4s. 6d.
8. Then, by means of the Help and Inquiry Department, there were applications for inquiries for lost persons, 10,958; of whom 3,229 were found.

The figures with respect to the Women's Shelter and Metropole, the Women's Labor Bureau, and the factories were equally interesting and astounding.

These figures speak for themselves. They can do it, and they shall have the chance. If any outside suggestion be needed, it would be simply this, read the statistics over again and listen more carefully for the message that they have to give.

. . . . . .

The last door on the left at Army Headquarters leads into a very small room that serves a very big and a double purpose. Primarily it is the postoffice where all the letters that come in areentered in one large book and all that go out in another, where telegrams are registered and postage stamps guarded with watchful care. But it serves also as a sort of entrance lodge to the regions beyond, and all those that want to speak with Mrs. Booth or her chief secretary, Colonel Cox, are politely requested—in writing—to "inquire at the door on the left." Mrs. Booth *can* be seen when it is necessary, and sometimes is seen when it isn't, but visitors' business can usually be attended to with the most satisfactory results to all concerned, by having it handed over at once to the heads of the various departments.

Across the corridor and down it there is a little office that manages the Salvation Army steam laundry, the adoption of children, the finding of nursing mothers, that arranges for all the special meetings and all the special collections, that does anything and everything which comes along. The army has as yet no home for destitute children, and adoptions are rare, but—as Adjutant Harvey said: "We do the best that we can, and it practically amounts to this, that no child we know of is left absolutely to the mercy of the workhouse."

There was one very funny case, that of Dorothy, aged five, who arrived at Paddington Station with a card around her neck, addressed to General Booth. Closer investigation showed a letter which said that the writer was in utter despair, and knowing General Booth to be a good man, had decided to send the child to him. Dorothy said that "Aunty" had put her on the train, and that was all she seemed to know. But "Aunty" is a term indefinite enough to baffle even the ingenuity of the inquiry department, and Dorothy's relatives were never found. She was taken from the station to the workhouse, and a letter written to the General telling of the fact and the manner of her arrival; there was, of course, no legal claim upon him, but Mrs. Bramwell Booth interested herself in the case, and a home was found for the little wanderer.

The finding of nursing mothers is only one of the side issues, but it is an important one. It would be almost impossible to find situations for the women if it were not for this department, as, unfortunately, the positions that require the presence and assistance of very small babies are exceedingly limited. But Adjutant Harvey inserts an advertisement in the *War Cry*, and receives answers from many good women, usually Salvationists, who are unable to help the rescue work financially, but who are glad to do what they can, and therefore take the babies for less than any one else would do it. Occasionally it is done for nothing, but this is rarely considered advisable, as the sense of responsibility often develops the mother-love that is sometimes rather too latent. In a number of cases this arrangement has led to the adoption of the children and to their being freed forever from that sense of being outcasts, which has embittered so many young lives.

. . . . . .

The registry office is a useful auxiliary. The fee for mistresses is only three shillings, and for servants with low wages, nothing at all. However, those that receive more than £12 a year, which will seem very little indeed, especially in comparison with American wages, and which is yet the rate with which most of the rescue girls have to begin—those receiving more than this amount are expected to pay a fee of sixpence.

A letter has just been received from a lady who has had one of our girls in her service for over two years. But the old complaint that "a really good servant always has to go off and get married" is heard on this side of the Atlantic quite as frequently as on the other, and the good Jane has decided to leave the home of her mistress for one of her own. Her mistress is in despair, but thinks that her best chances lie in the little office that first put her in connection with the inconsiderate Jane, and so she writes for "another one just like her."

. . . . . .

When Mrs. Bramwell Booth's office was being furnished in the little Whitechapel Home which was the nucleus of the whole department of the Women's Social Work, a statement of the things that would be needed was laid before her. With one exception the list was satisfactory, but at having an office carpet Mrs. Booth drew the line.

"But there must be one in the house," persisted an officer. "You seem to forget that we are supposed to turn out girls who are able to do general housework, and how can we teach them to sweep without a carpet?"

The argument won the point, and Mrs. Booth's office was carpeted, but from that day to this the furnishing of the offices and of the homes has been conducted upon the what-can-be-done-without principle.

The newly established Piccadilly Home, so called not because of being near Piccadilly, but because it is in the closest connection with the midnight work that centres around that "circus," seems in many ways to deserve the name given it by a girl who walked home with two of the officers one night, or rather one morning at a little before three. "It is like a little heaven in the midst of hell," she said, and she was a girl who knew the neighborhood well. Tolmers Square contains about twenty-four houses, of which only three are not houses of ill-fame. Isn't there cause enough for having one of those three the Salvation Army Rescue Home?

This midnight work is in some respects the saddest and in other ways the most glorious of all the branches of rescue work. Every night except Sunday two women officers in full uniform walk from twelve to two, in and out among the crowds that throng this headquarters of London's immorality, speaking to the girls who will talk to them, distributing papers, giving invitations to call and have a cup of tea at the Home, asking permission to visit the girls where *they* live, in fact, doing anything and everything that human love or the spirit of God can suggest, to prove to these unhappy women, to these outcasts from all other respectable society, that Salvationists are, indeed, their friends. It is a work that would be discouraging, almost overwhelming to any one who did not recognize, in the first place, the tremendous power that evil has in its strongholds, and in the second place, the even greater strength of the Lord of Hosts. Nothing is ever gained by underestimating the force against which one has to fight; some people do this, but they are very few when compared to the numbers who forget that "one with God is a majority."

London, Eng.

BISHOP VINCENT VERSUS EQUAL SUFFRAGE.

V.

BY ALICE STONE BLACKWELL.

(*Concluded.*)

Mrs. Livermore says that just as in normal vision we need two eyes in order to get a correct perspective, so in legislation we need to have both the masculine and the feminine points of view represented in order to arrive at a just result. It is a recognized fact that every great class in the community needs the ballot in order to represent its own specific interests. The farmers need it in order to represent the agricultural interests, the manufacturers in order to represent the manufacturing interests, and just so the mothers and home-makers need it in order to represent the interests of the home. If any one thinks these interests are adequately represented already, let him look at some of the laws on our statute books—for instance, the laws relating to the "age of consent."

Bishop Vincent says woman's influence is enormous, and "if she use it wisely, she needs no additional power." A growing number of the wisest and most successful mothers think otherwise. Mrs. Zerelda G. Wallace, for instance, points out that a mother must always be at a disadvantage in training her children so long as she has no voice in determining the environment which shall surround her home. She says:

> The mother tries to teach her boy that he must be pure and temperate and honorable. That boy goes out from his mother, and the first thing he meets with neutralizes and gives the lie to all his mother's teachings. He says to himself, "Why, mother says so and so," but he finds men in high places violating all those teachings and he begins to conclude that his mother does not know much about it. From that minute that boy discounts his mother's judgment, and though she must still have a hold on his affections, she does not have a hold upon him in any other way. There is where you wrong us, gentlemen, and cripple us in training men who will make the statesmen of this nation.

Bishop Vincent says: "Her womanly weight, now without measure, will be limited to the value of a single ballot, and her control over from two to five additional votes forfeited." Has Florence Nightingale's "womanly weight" in the world been "limited to a single ballot," because she lives in a country where women can vote? Take the case of any woman whose goodness and force of character enable her now to control from two to five votes; can any one seriously suppose that her personality would lose all its power if she were recognized by law as worthy of having her opinion counted? Whatever means of influence upon public affairs a woman has now, by persuasion, force of personal character, etc., she would have still; and she would have this other very potent means in addition. Indeed, a woman's indirect influence would be strengthened rather than weakened by the franchise. Henry Ward Beecher said:

> While woman is excluded with contempt from political duties, her advice and influence at home must always be at the minimum. If once she began to accept public patriotic duties, she then would exert a tenfold indirect influence at home. But now, men take it for granted that women know nothing of public affairs, and that all their suggestions must, of course, be the result of an ignorant simplicity. A woman is not made a safe adviser by being kept at home in ignorance of all public affairs; and, if she informs herself intelligently, then why should she not act just as much as a man? It is amusing to hear men when pressed upon this point, enlarging upon the silent influence of woman, upon the sweetening home affections, upon their bland and gentle restraints or excitements, and declaring a woman's home to be the only appropriate sphere of political influence; but the moment she takes him at his word, and endeavors to incline husband or brother to any political conduct, they turn with lordly authority upon her, saying, "My dear, your proper duties are in the nursery and kitchen. What do you understand of public affairs?"

Bishop Vincent says: "The curse of America to-day is in the dominated partisan vote—the vote of ignorance and superstition"; and he objects to doubling this vote. As for "the dominated partisan vote," there is abundant testimony from Wyoming, from men of both parties, that women are less dominated by party bias than men, and are more apt to vote for the best man, irrespective of party. As for doubling the ignorant vote, the educated vote would be doubled as well as the ignorant vote, while the vicious vote would be largely decreased in proportion. This would be the case even if women were enfranchised on the same lax terms as men have been. But the tendency is more and more to ask for woman suffrage with an educational qualification. This would double the intelligent vote without adding to the ignorant vote; and it seems to many to be the only way out of the difficulties in which our large ignorant vote has already involved us.

Bishop Vincent says that if women stand outside politics, "the best women may exert a conservative and moral influence over men as voters." The best women might be expected to exert a conservative and moral influence, whether inside or outside; and their influence would be felt more strongly inside at close range than when they are debarred from any direct voice in deciding what shall be done.

Bishop Vincent says: "Force her down into the same bad atmosphere, and both men and women must suffer incalculable loss." The atmosphere of politics depends upon the character of those who take part in politics. The atmosphere of any place where good women mingle on equal terms with men is generally better than that of places where men congregate by themselves. Frances

Willard aptly likens it to the atmosphere of an ordinary car as compared with that of a smoking car. George William Curtis said many years ago:

I am asked, "Would you drag women down into the mire of politics? No, sir, I would have them lift us out of it. The science of government is not an ignoble science, and the practice of politics is not necessarily mean and degrading. . . . How can we purify them? Is there no radical method, no force yet untried, a power not only of skillful checks, which I do not undervalue, but of controlling character? Mr. Chairman, if we sat in this chamber with closed windows until the air became thick and fetid, should we not be fools if we brought in deodorizers—if we sprinkled chloride of lime and burned asafœtida, while we disdained the great purifier? If we would cleanse the foul chamber let us throw the windows wide open, and the sweet summer air would sweep all impurity away and fill our lungs with fresher life. If we would purge politics, let us turn upon them the great stream of the purest human influence we know."

Bishop Vincent says: "We know what woman can be in the commune, in riots and on the rostrum." What has that to do with the question? Every one knows that bad women can behave very badly. But there is no evidence that most women are bad or that women will behave worse with suffrage than without it. The women who took part in the riots of the commune lived in a country where women had for ages been carefully debarred from every shred of direct political power. Generally speaking, women have conducted themselves better or worse in public affairs just in proportion to their training, experience and recognized responsibility. Bishop Vincent mentions the "rostrum" as if public speaking by women were analogous to their taking part in a riot. To argue that all women should be disbarred from suffrage because some women have joined with men in rioting, is as reasonable as it would be to prohibit all women from speaking because some women who speak in public, like some men, do not speak to edification.

Bishop Vincent says: "Woman can, through the votes of men, have every right to which she is entitled. All she has, man has gladly given her." It is possible for women to get many bad laws amended without voting. It is also possible to get from Boston to San Francisco by going around Cape Horn. But if women were forbidden to use the railroad across the continent, and complained of the injustice, it would be no answer to tell them that they could reach their destination just as well by the indirect route. The last persons to say so would be the old sea captains who had made many voyages around the Cape. The experienced men and women who have labored for years to secure our present improved laws for women are not found declaring that women can get everything they ought to have just as well by indirect influence. Samuel E. Sewall, who did more than any one lawyer to liberalize the laws of Massachusetts in regard to women, often testified that it was a much longer, slower and more difficult process, simply because the desired changes were in the interest of a disfranchised class. Moreover, each of these gains, instead of being conceded promptly and "gladly," was won only after a hard fight, and after the very same arguments had been lavishly urged against it that are now urged by Bishop Vincent against equal suffrage. What was true in the past is true of the changes still to be made. But, even if every other legal injustice had been removed, the exclusion of women from suffrage would be a fundamental injustice still. To see this, it is only necessary to imagine the case reversed. Suppose men had equal legal rights with women in every other respect, but were excluded from all voice in deciding what should be the laws or who the law-makers. Would not this exclusion be in itself a grave injustice? Would Bishop Vincent like to occupy such a position? If not, let him apply the Golden Rule.

Boston, Mass.

THE LIFE OF HENRIETTE RENAN.

BY BILLA NORTON.

Mr. Tyndall, in his very sympathetic and vivid essay on Thomas Carlyle published in "New Fragments," relates one of their rambles over English pastures and a conversation with Carlyle in a wood when surrounded by storm. The great man had been complaining of the "collapse of religious feeling in England," and Mr. Tyndall replied sententiously: "As regards the most earnest and most capable of the men of a generation younger than your own, if one writer more than another has been influential in loosing them from their theological moorings, thou art the man."

What could describe more accurately M. Renan's relation to a generation younger than his own in France? Both of these intellectual leaders, different as they were in mind, character and work, had a few qualities strikingly alike. Both were sincere and faithful in friendship; both were capable of gratitude and self-reproachful tenderness for the woman who sacrificed so generously to them, as sister and wife.

The before unpublished life of the sister of Ernest Renan has just been brought out in Paris. Several years ago we had the pleasure of making notes from the manuscript which now bring back something of the charm and originality of this posthumous volume. This book is the debt of one life to another told in an almost naïve manner which this most erudite and polished writer used at times so effectively. There is something of the delicacy and unworldliness of a primitive age in these pages which suggest, even though written by a skeptic, the depth of feeling and the penetrating repose of a character inheriting the absolute faith of generations of Breton ancestors.

There is nothing new in the *motif* of this story; obscure devotion to a high ideal, self-renunciation to one who is loved more than self, are not unique in biography or history. Who does not know the life of Eugénie de Guérin? Greater in its heroic quality is this account of one who had no background of chateau and ancient family pride, no foreground of appreciative friends and intelligent admirers to stimulate her enthusiasm and give charm to her self-effacement. It was not much to renounce, perhaps, the simple Brittany life with its poverty and seclusion, but to a woman like Henriette Renan the meditative beauty, the homely duties and primitive joys of her home were dearer than any other.

This alluring retirement and an honorable marriage the sister left to teach in a boarding school, that she might educate her brother. What could be more realistic than the reproduction of her life there, life which had more than its share of teacher's martyrdom without its halo of popularity. The quiet figure in the plainest of plain gowns; the soul, lofty and unworldly as a Puritan's; the mind, brilliant, acute, original, found only self-repression possible in such an atmosphere, and struggled on, companionless, until her task was done.

Renan finished his theological studies, and decided that to be sincere he must leave the church. This was the great crisis in these two lives. But the woman did not fail, though the change of faith meant hardship, and, more bitter still, the end of her dreams. "Courage and love" was her motto, and there, in the bare apartment near the Val de Grâce, Henriette Renan applied both to an existence serene and monotonous. She was housekeeper and literary critic as well. To her faultless taste is owed the limpid and chaste style of Renan's flawless prose. Step by step the sister followed the brother in his doubts and questionings. "She was a part of my intelligence," so he writes of her.

No words could be more delicate than those in which the man's heart expresses all its subtle appreciation of the woman's sorrow when she was no longer first to this idolized brother. Dearly as this splendid nature loved the gifted daughter of Ary Schaeffer, life was never to be the same to her again; the magic union was forever broken.

In these rooms near the Val de Grâce was conceived the "Vie de Jesus," and in the last months of this heroic life brother and sister walked side by side through Palestine discussing the materials for the book. Never did the delicate and fatigued Henriette lose her enthusiasm, or leave Ernest to his indefatigable researches alone. They were both attacked by a malignant fever, and in the far-away land of Syria Henriette Renan was buried.

To our mind the sublimest tribute which it is possible to give any human life is in these words,—the words majestic as those of the ancient writers the scholar loved so well: "In this life all is but symbol and image. The part which is truly eternal in each are his relations to the Infinite. It is in the thought of God that man is immortal. It is there that Henriette, forever radiant, forever sinless, lives a thousand times more really than when she struggled with her weak energies to upbuild her spiritual being and than when thrown upon a world which could not understand her, she obstinately sought for perfection. Let her memory be to us a precious argument for those eternal truths which every virtuous life contributes to demonstrate. For myself I have never doubted the reality of the moral order, but I see now with evidence that all the logic of the system of the universe would be overthrown if such lives were but deceptions and illusions."

The goodness of the sister made the brother, the most original and erudite of modern skeptics, all but sure of God and immortality.

Beloit, Wis.

SOME OF OUR WOMEN.

V.

Rhoda Anna Esmond.

BY ROSALIA BENNETT BROWN.

One by one many of those who so wisely planned the early organized work of the Woman's Christian Temperance Union of this country are leaving us. There were twelve hundred members in about twenty-five W. C. T. U's in the year 1874 in the state of New York, when a call was sent out for a state convention to be held in Syracuse. This was signed by five officers of the local union of the city, one being Mrs. Joseph Esmond.

Mrs. Esmond had helped to organize a large local union, and from that time until August 8, 1894, a great share of her thought, time and strength had been given to the work. Occasionally, obliged by lack of strength to partially rest, she was soon planning again, settling vexed questions, deciding the merits of causes, and never afraid to vote or stand alone, if her convictions thus led her, nor would apologize for her sense of duty. She was at one time chairman of the state executive board, three times a delegate to the National Convention, chosen in 1881 state superintendent of the department of unfermented wine, and in 1887 made National superintendent of the same. Beside doing local work, her pen was driven with the energy of a physically strong woman. Her early articles for newspapers were signed with the *nom de plume*, "Ruth." Her portrait and a short sketch of her life has a place in "The Women of the Century," edited by Frances E. Willard and Mary A. Livermore.

Her three sons found in her a companion at all times, a trusted adviser as well as mother. Like us she was not perfect, but the courage, the perseverance, the good judgment displayed by Rhoda Anna Esmond will be greatly missed by those who have stood with her in this work. Born in 1840, she had seen the many successes and reverses of the temperance cause. Who can estimate the amount of fermented wine banished from the Lord's table in the states and territories, especially the Empire state, through her influence?

The tired frame is at rest, but the life goes on untrammeled. Those who lighted the Crusade fires are journeying fast toward the Unseen Land.

Other standard-bearers must press to the front, for in the midst of the battle her eyes have opened to another day than ours. We must grasp the shuttle her weary hands let fall, and send it back and forth, weaving this temperance web, putting in as she did, such material as shall be enduring, and creating the ever new.

Syracuse, N. Y.

SOMETHING GOOD TO THINK ABOUT.

BY J. HAGERTY.

To live, to labor, to freely exchange and peaceably enjoy the results of his labor are the natural, inalienable rights of man. The sole legitimate function of government is to secure these rights to every citizen, and all laws or customs which limit or infringe them should be abolished without compromise or delay.

Under all forms of government the ultimate power lies with the masses. This truth rings out with equal clearness in the old Celtic formula, "We who are greater than you choose you for our king if you will obey our laws; otherwise not;" and in the Muscovite maxim, "One God in heaven, one czar on earth."

It is not kings, nor aristocracies, nor landlords, nor capitalists that anywhere enslave the people. It is their own ignorance. Most clear is this so where government rests on universal suffrage. The workingmen of the United States may mold to their will legislatures, courts and constitutions. But what avails this? The little finger of aggregated capital must be stronger than the loins of the laboring masses so long as they do not know how to use their power at the primaries.

Since there can be no freedom of exchange while taxes are laid upon the commodities offered by the citizens of other countries in exchange for the products of our shops, mines and farms, we should demand the abolition of the tariff. Let there be free trade with all the world.

Since there can be no freedom of exchange while the medium of exchange is a commodity owned and controlled by a few citizens, we should demand the demonetization of both gold and silver, and in lieu thereof, paper money be issued by the general government, the same to be a full legal tender, receivable for all dues and taxes; no money to be issued by the government except in payment for services actually performed or for materials furnished to the government.

Since there can be no equal freedom of exchange while the highways of the country are owned and operated for the benefit of private individuals, we should favor public ownership of all public ways for the transportation of persons and property and for the transmission of intelligence. And we should insist that each municipality shall own and maintain all public ways, including street car lines, light and water supplies and all other things requiring the common use of such public ways.

Since there can be no equal right to live, labor and enjoy the products of labor while the land (from which everything is produced) is the private property of a few, and all others live or labor on the earth only by the purchased permission of the owners thereof, we should demand that all public revenues be raised by a single tax on the value of land exclusive of its improvements, to the end that all may share equally in that value which attaches to land by reason of the advancement of civilization; that government may be simplified, land monopoly and land speculation destroyed and humanity restored to that unity of interest and equality of opportunity in the material universe which alone can bring peace on earth and good will to men.

Admitting that there must always be natural inequalities in the abilities and conditions of individuals, we should seek to abolish the *unnatural* advantages which some citizens have over others by reason of unwise laws, especially in the land which is our common heritage, that all may be equally free.

Justice demands: Equal suffrage for men and women; proportional representation; local self-government—home rule; the initiative and referendum; the election of senators by the people; the election of postmasters by the people of the localities in which they are to serve.

Give men and women their natural equal rights and there will be few or no drunkards or fallen women.

Burlington, Ia.

EDITORIAL CORRESPONDENCE.

A Bird's-eye View of the Republican Convention of New York.

DEAR UNION SIGNAL:—Having heard all her life of the Republican party in this country as the Yankee parallel to the Liberal party of which she is an ornamental member in her own, Lady Henry Somerset desired to be present at one of its representative conventions. As her hostess I wished to aid and abet her in this enterprise, remembering with what goodwill she carried out similar ones for me in London; and so it came about that our English comrade appeared on the scene, accompanied by Anna Gordon and me,—and all of us were conducted to seats on the platform of Saratoga's great "convention hall" by Susan B. Anthony, Mrs. Jean Brooks Greenleaf and Mollie Hay, who had secured us tickets.

Many other ladies were on the platform and in the galleries; the hall (which holds five thousand) was comfortably filled. Its horseshoe shape and acoustic properties were satisfying to eye and ear, but the decorations were meager and the color and piquancy of women's conventions altogether wanting. There were several bands of music whose performance of National airs supplied the only enthusiasm that we witnessed from first to last. Here were about seven hundred delegates, well-fed, well-groomed, every man well-to-do. They were lawyers and business men and they made up the most perfunctory convention I have ever seen.

When "Boss Platt" entered they cheered—not as one does a real leader, to whom his heart leaps up unbidden, but as paid "claquers" used to cheer in Paris theatres.

"He stays down on the floor and keeps his eye on the boys," muttered a man behind me, "and he makes it pay, too; he's got this convention in the hollow of his hand."

I could not help contrasting the scene with the enthusiasm "when life was young" with this party and with me; when my father left the Democrats because of their proslavery sentiment and joined the heroic little party whose motto was, "Free soil, free speech, free labor and free men," and followed on with that party when, "like the swell of some sweet tune," it merged in the one (then) devoted to "great moral ideas."

Somebody near me whispered: "These men have come to do a job of work; they'll do it and go home as unmoved as they came."

I wrote to Lady Henry on my reporter's pad: "The man that took off his coat and waved it till it split across the back when Abraham Lincoln was nominated isn't here."

Mr. Brookfield called the convention to order, and a nice looking minister offered what an old lady called "a yesterday, to-day and forever prayer"; that is, its colorless nature would have fitted the year 1, as well as 1894.

Hon. Mr. Quigg, a young man from New York, was elected temporary chairman. The rungs of the ladder by which he had climbed were made of reportorial pencils; from journalism he had gone straight to Congress before he was thirty years old, overcoming his Democratic opponent by ten thousand majority in the city of New York. This slight, nervy, quick-witted youth made, far and away, the best speech of the convention. It was a clear-cut showing up, from a Republican point of view, of the Democratic failure to redeem its pledges to the people; of its undone condition and utter apostasy from everything decent and deserving. While he was laying it off I heard the whispered words: "Oh, these politicians—they are all tarred with the same brush, and right well the people know it."

The tariff question was the foot-ball, with brief allusion to Tammany's dissection at the hands of the Lexow Committee, in making which the young man referred to gamblers but was ingeniously careful not to allude to saloons.

When Mr. Quigg finished his speech he read off a list of committees that had been placed before him, for he was Boss Platt's good little boy and obeyed orders. A member rose and said: "Our delegation would like to be consulted." Whereupon the young man blandly replied that if he felt the need of counsel he would certainly seek it, whereat the convention chuckled in "ghoulish glee." The delegates then went home to dinner and the committees to the usual wrestle with the work put upon them.

An hour later a pathetic incident came to our knowledge. It seems that Hon. Edward Lauterbach, a leading New York lawyer, delegate-at-large to the Constitutional Convention and chief champion of the woman suffrage amendment, had got five minutes set aside in which that question was to be presented. His wife, a beautiful and accomplished "society woman," just home from Newport, is a recent convert and devoted to our cause. She found Miss Anthony and went with her to the room of the platform committee where, in the murky atmosphere of tobacco smoke, she spoke for us, as she has now been doing right on for well-nigh fifty years. The gallant lawyer Lauterbach also addressed the committee, the entire time given being five minutes. When all those good fellows are dead and forgotten, the name of Anthony will be revered, loved, spoken with tremulous gratitude by the women of the future, but to-day she might as well have talked to a blackbird's congress in a hickory grove as to them.

Very amusing was the little dialogue between Anna Gordon and a voter beside her. Said he: "I see Miss Anthony is here and I suppose there will be an effort made to get a woman suffrage resolution in some way."

"What would be the result of such a resolution? Would it be thrown out?"

"Oh, yes."

"Why? On what grounds would it be rejected?"

"Oh, it ain't their business. *They're here to nominate.*"

When the platform was read we found ourselves once more forgotten but "we promise *an acceptable excise law*" was the slippery-elm plank offered to those Methodist brethren who declare in their own platform that "the liquor traffic cannot be legalized without sin." And one of these is Warner Miller—permanent chairman of the convention.

All the reports of committees were accepted without a single dissenting voice. Upon this the ex-vice-president of the United States, Levi P. Morton, was nominated by Gen. B. F. Tracy for the governorship. Doubtless Mr. Morton is a man of many excellencies, but the temperance people will not forget that he owns the Shoreham Hotel, Washington, D. C., with its licensed bar.

Some small effort to break the spell and bring in younger blood and a spark of enthusiasm by the nomination of Jacob Sloat Fassett afforded a diverting episode, but Boss Platt gets in his work beforehand and these men had not only "come here to nominate," but to nominate Levi P. Morton,—and they did it, in a cool, measured, business-like fashion that said more plainly than any words could do, "The glory is departed."

"Well, Lady Henry, what do you think of it?" was a most natural question asked of one of the best informed and most astute observers who ever surveyed such a scene.

"You cannot expect me to be enthusiastic over a convention that in these piping times of woman's suffrage, social purity work and prohibition passes over the issues to which my life is devoted, and though it gives out a few glittering generalities to the working man, really represents capital and the stereotyped first of all issues, 'We want the offices.' The thing that surprised me most was the utter absence of debate and speeches from the floor. I had supposed your conventions to be more off-hand but in this things were 'railroaded through' with manifest aforethought. The open charge of bribery flung at the opposite party was surprising to one who has lived under a libel law so strenuous that the fact that charges are true makes them but the more heinous. The speaking was much more spontaneous and pithy than the average that we get in our political meetings—but what pained me most was the absence of any appeal to the higher ranges of motive. The proceedings were mechanical, the views materialistic. That Populist convention in St. Louis, with all its faults, had more of hope, uplift and forward looking; I suppose its absence may be not the fault but the misfortune of age and its accompanying fixity of state.

"As I saw the blue smoke curling upward—and heard that in the committee on resolutions, where our Great-heart, Susan B., put in her protest all in vain, 'it was so thick you could have cut it with a knife'—I could but say to myself, 'Imagine Gladstone speaking to an audience that smoked; he would die of it, I should think.'

"But the feature that struck me most unpleasantly of all was the singular unanimity of the proceedings. That is a bad sign, the deadness that comes before revolution. It astonishes me to find that in this country the adherents of each party go to listen to their own speakers and no others. Why, if this convention had been in England the opposite party would have been out in force, calling 'No, no,' while these delegates called out, 'Hear, hear,' asking questions and otherwise enlivening the proceedings. This seems to me the more instructive way, and one that tends more thoroughly to bring out truth.

"But it is the free and easy accusation of bribery that I cannot get over. It is true that in other days we were cursed by this same gangrene of the body politic; now, however, our laws are so severe and well-enforced that if a candidate gives a tea to work-house folk or hires a carriage to take anybody to the polls he thereby invalidates his election.

"We have another advantage; we can turn out our government at once if they do not sustain the action of the people; the appeal is swift, sharp and decisive, and this uncertainty of tenure holds our representatives nearer to us. You have the form, but, to my thinking, we have the reality of republican government; it matters little whether a tyrant, an oligarchy or a boss controls the state, and I feel sure that by the referendum-initiative and the abolition of these nominating conventions (a thing unknown in England) you will simplify your methods, and bring them more closely to the people's confidence and heart."

New York has thirteen hundred thousand voters; over six hundred thousand of these are foreigners, the majority of them illiterate; both parties bid for these,—that is the situation in a nutshell, so far as our ethical reform measures are concerned. "The communism of pelf" in votes is the bond that unites the two old parties against the two new ones. The new ones have not sense enough to "get together," and there we are!

But evils tend to their own cure; the Boss will be bombarded—and the people yet will rule!

Frances E. Willard.

Saratoga, N. Y.

SUFFRAGE IN NEW YORK.

DEAR UNION SIGNAL:—The women of New York state have, during the last twelve months, had a varied and a vivid experience. They have borne, innocently, the doom of Tantalus; have had food and drink set alluringly before them, only to recede swiftly from their grasp when they stretched out eager hands.

Granted a fractional share in the election franchise (*i. e.*, the triennial election of school commissioners) by the legislature of 1892, they found the gift an illusion and a delusion. They have seen the law which was so small yet so precious a guerdon ruthlessly destroyed by the courts, branded as unconstitutional, and as a climax a constitutional convention has not only refused to restore that right, but has coolly set aside, as of no moment, that myriad-voiced expression from the people, the petition of nearly seven hundred thousand citizens, that women be no longer debarred from the exercise of the right secured by the constitution to every adult male citizen.

A year ago, under a statute providing that "all persons without regard to sex . . shall be entitled to vote for school commissioner," our women entered earnestly upon the needful preparatory work. Great interest was aroused, and, according to reports, over two hundred thousand women were duly registered. But early in October a determined campaign against the law was inaugurated, confessedly, lest, in certain cases, the women's votes should alter the results of the election.

October 27, Judge Pardon C. Williams, of the Supreme court, granted a motion to strike the name of Matilda Joslyn Gage from the rolls, holding that by reason of the word "male" in the constitution, and of the fact that the office referred to was an elective one, the law conferring this franchise upon women was unconstitutional. Yet nine lawyers were upon the judiciary committee which reported the bill favorably to the Senate, and some of these publicly defended the law.

General McMahon, of that committee said: "The legislature did not act hastily in passing that bill. The Senate judiciary committee heard its constitutionality fully discussed, and had the advice of Professor Collin, the governor's adviser, on such matters. We came to the conclusion that the provision of the constitution limiting the franchise to 'male' citizens applied only to the selection of constitutional officers, such as are now or hereafter may be, provided for by the constitution."

"School commissioners are not such officers but are legislative creations and the legislature may direct how they are to be chosen, even to the extent of limiting or extending the franchise."

Another eminent lawyer said at the time: "If Judge Williams is right in his contention, there are scores of unconstitutional laws upon the statute books, for if the franchise cannot be extended to females it certainly cannot be restricted among males, further than the constitution expressly allows, for it states that every male citizen shall have the right to vote."

These quotations outline the argument for the constitutionality of the law. Directly after the Williams decision, Judge Barnard, of the Supreme Court, in a similar case, rendered an opinion sustaining the law. Here, then, were two decisions of precisely the same judicial authority and of exactly opposite tenor; evidence that neither could be conclusive. Yet the adverse opinion was diligently carried by the press into every hamlet of the state, while

Judge Barnard's decision was scarcely mentioned. It was affirmed and re-affirmed with positiveness that the question was settled against the women. By this means, multitudes were literally and effectually "intimidated," and made *no* effort to claim their rights. Yet many, confident that their legal right was still in full force, made a direct issue by appearing at the polls and requesting ballots. Some were accorded the utmost courtesy, and every facility in exercising their fraction of the elective franchise. Others were compelled to swear in their votes, and subjected to various petty annoyances, and to interrogations neither ordered nor authorized by the Code. In still other cases, the inspectors usurped judicial functions, and absolutely refused to the women the special ballots which had been prepared for them, and which lay useless and discredited before their eyes. It was noticeable that the redoubtable decision did not seem to affect the regular official machinery in its preparation of the women's ballots, or intercept them on their way to the local boards.

Notwithstanding all the impediments put in their way, reports show that from fifteen to twenty thousand women did actually cast their ballots in that memorable election, and, with an open path to the ballot box, it is very probable that one hundred and fifty thousand might have done so. In January the law received its deathblow from the Court of Appeals, notwithstanding the weight of evidence in its favor.

The principle that a legislature has control over its own official creations, in fixing the conditions of suffrage, has been established by various state courts, and has hitherto ruled, in legislative enactments, in this state, and no one seemed to fear for the integrity of the Constitution until this change was wrought in the elective status of women.

Indeed, as has been said, no attempt was made to conceal the fact that devotion to the Constitution was far from being the motive which inspired this bitter attack upon a statute law. In Cayuga county, injunctions restraining the county clerk and certain town clerks from distributing the women's ballots were granted to two candidates by Judge Rumsey. The complaint sets forth that "the females registered will use said ballots at the election aforesaid, in voting for a candidate for the office of school commissioner . . other than the plaintiff in this action, to his irreparable injury, damage and probable defeat."

The history of the school commissioner law in this state proves anew that politicians will exhaust ingenuity in efforts to bar out women from long sought and hard won rights. Sex prejudice was also a factor; and yet, very many men stood squarely by the women, and at the very ballot-box, sturdily championed their cause. Our indictment is not against men as a whole, but against certain classes of men.

The constitutional amendment campaign of the present year furnishes another suggestive chapter of history. Even before the school commissioner law was known to be in jeopardy, the eyes of our women turned expectantly toward the constitutional convention to be in session the past summer. They ventured to hope that it would have breadth of vision to perceive that all the currents of advancing civilization were setting steadily in the direction of the fullest individual equality for women, and that it would be just enough to accord the womanhood of the state that political liberty so sedulously guarded for every male citizen. When our law was finally nullified by the court of appeals, and the little that we had taken from us, we felt that we had a double claim upon the convention—redress for a recent as well as an ancient wrong.

Petition work was undertaken with great energy. It was carried on by the W. C. T. U. as a society and individually, in coöperation with the state campaign committee that had in charge a mammoth general petition. The latter was indorsed by the state grange. The committee held a mass-meeting in each of the sixty counties, every one addressed by Susan B. Anthony and nearly every one by Rev. Anna Shaw.

The petitions, as finally presented, represented nearly seven hundred thousand adult citizens. After weeks of consideration (?) the suffrage committee reported adversely by 13 to 4. Several evenings were given to discussing whether or not women had any political rights which men were bound to respect. August 15 the adverse report was adopted by ninety-seven ayes to fifty-eight nays, and the constitutional convention of 1894 had made for itself an indelible record upon one of the greatest of modern issues.

But time, the great enlightener, is ever our ally. We are assured that, if it has not been fruitful in immediate and tangible results, our labor has not been in vain. The question has become, for the first time, a real, *live* issue in the state, and it can never be relegated to its former insignificance in the public eye. The legislature has always power to grant us that appeal to the people, so unjustly denied by the present convention. We shall lay freshly to heart the parable of the unjust judge, and continue to plead our righteous cause, until the empire state is enabled to write her name fair and broad upon the banner of political equality, and her daughters wear, at last, their civic crown.

VINNIE R. DAVIS,
State Supt. of Franchise.

Orwell, N. Y.

INTERNATIONAL PEACE CONGRESS.

DEAR UNION SIGNAL:—The president of the Sixth International Peace Congress, Monsieur Honzeau de La Haie, member of the Chamber of Representatives of the kingdom, had kindly suggested to me that the last day of the congress would be the most appropriate time for the resolution respecting the World's Petition to be brought before the House. He had signified his readiness to assist in my efforts to influence the delegates. As I went into the room he remarked: "It is just nine years ago that Miss Willard was in this very room, and held a large meeting of the Temperance Union. I met her then." In the auspicious moment he lost no time in offering the resolution, just as I had given it to him, to the congress, and, with bated breath, I waited the issue.

I had seen these delegates drink glass after glass of wine at our banquet on the *Scheldt* river given by the Belgium government. Would they vote for temperance now? I feared not. In French and in English the question was laid before them. The president called for the vote of those in favor of its adoption. I hardly dared to look up when I heard a ripple of applause. The vote was unanimous! In the same room, as if putting a seal on the proceedings, Mr. Clark, M. P., from Great Britain, arose and stated that a farewell banquet was proposed to be given to the president and other officials, but he added: "I want it understood that if wine be included in the expenses incurred for this parting ovation some of us English speaking delegates will be obliged to stay away, for we will not pay for wine; we are temperance people."

Thus, dear UNION SIGNAL, this room will be historic in the records of the W. C. T. U. First, by Miss Willard's meeting of nine years ago; second, by the adoption of the resolution formulated the exact words used by Miss Willard and just as she gave me my commission as your delegate; and third, by the stand for temperance at a dinner in wine-drinking Belgium.

Another graceful act performed by the president was the presentation to me of the flag of peace of Belgium to present to the Human Freedom League of the United States of America. In receiving this souvenir liberty bell the president said: "I am very sorry that I cannot thank you in your language, so I beg to speak in French. . . . I experience a profound emotion in seeing on this table this bell, proving that the friends in America are consecrated to liberty and peace. I receive it in the name of the congress with profound expressions of thanks. I beg of you to convey to the committees of the Human Freedom League and the Columbian Liberty Bell the warmest expressions of gratitude of this congress. We will keep this in a place of safety, and guard it with jealous care. We will send it to all future reunions and will never permit it to ring except for the work of human freedom and peace. I will now ring it for the first time in Antwerp, in a territory that is neutral ground. Thanks to our friends in America for this touching attention."

Germany sent here her first delegates to a peace congress. Mr. Haberland, a banker, and Dr. Grelling, have commenced a Peace Society, which although only about one year old, numbers over two thousand members. The last echoes of the Peace Congress were reaching the press and the resolutions adopted by the two branches of the congress were being discussed, when the inter-parliamentary conference convened at The Hague to discuss the same question,—the abolishment of war and the establishment of an international bureau or court of arbitration. Only members of parliaments of nations should be delegates to this conference.

I understand there are twelve hundred who are members of this organization for the promulgation of arbitration. Fourteen different countries were here represented—Germany, England, Austria, Belgium, Denmark, France, Hungary, Italy, Norway, Portugal, Holland, Roumania, Sweden and Switzerland.

It was a greatly deplored fact that the United States had no representative in this parliament of the nations, where the men of state were striving to abolish war. Nevertheless, the fact was recognized that the United States was a most active adherent of the cause of peace. One delegate in the Peace Congress mentioned the fact that, in over one hundred and eighteen years of national existence we had only suffered about eighteen years of war; and, in the Parliamentary Conference, Mr. Creamer, Member of Parliament of Great Britain, stated that there was before the committee of foreign affairs in the United States a bill of "motion" that was intended to carry out the principles of a court of arbitration and peaceful settlement of difficulties with all nations. Mr. Creamer urged the adoption of such a sentiment by this conference, and it was carried unanimously! The same gentleman further urged that a notice of this be sent to the United States to the chairman of foreign affairs, and also to Senator John Sherman, so that he might urge his colleagues to act on this same question. The result would be, he said, that the old world governments would be invited to join in an international court of arbitration.

It is a singular coincidence that the first peace congress should have been held in Belgium, the land where Jacob Van Artveldt made the first movement for liberty and freedom from the despotism of the feudal barons early in the fifteenth century, and that the inter-parliamentary conference should have been held in Holland, the birthplace and the scene of the labors of Hugo Gratius, who taught, in the seventeenth century, that war was contrary to all religious doctrines, and legally was a crime. The Hague is also not far from Utrecht, where was held a peace congress in the year 1714. That, however, had first received a baptism of blood, for the flower of the Dutch army had first fallen at Malplaquet. I had begun to feel alone in a strange land when an invitation came from Mrs. Wm. Quinby, the wife of the American Minister Plenipotentiary, asking me to come to their home to dinner. His Excellency, Mr. Wm. E. Quinby, resides in a magnificent house, the property of the Baron Groeniux van Zoelen, who, like many of the foreign noblemen, married a rich American girl, who was a great granddaughter of Mr. John Jacob Astor, of New York.

I went with one of the minister's family to visit the child queen's palace in the woods. Although only about fourteen years old, little Queen Wilhelmina has seven magnificent palaces, and will soon be called upon to rule over thirty-two millions of people. They all idolize her, and every one testifies that she is extremely gracious and not the least spoiled by all her glory and adulation.

In her palace in the woods I saw one room that it took nine artists (all pupils of Rubens) four years to paint. It was the daughter-in-law of William, the Silent, who planned and ordered these historical and allegorical paintings. Life here at The Hague is more quiet and less convivial than in Belgium. I do not here see the sidewalks crowded with tables and men and women sitting down by them and drinking together. Cleanliness is a marked feature everywhere. Beauty of architecture and a pleasant absence of poverty seem also to be characteristics of the country. Some important signatures are already gained for the Polyglot Petition. I will add names continually.

MARY FROST ORMSBY.
The Hague, Holland.

BY MATILDA B. CARSE.

Let us hold fast the profession of our faith without wavering, for he is faithful that promised.—Heb. 10:23.

When these lines meet the eye of our readers the Chicago reception to our great leader, Miss Willard, on her fifty-fifth birthday, and the unveiling of the Chautauqua and Willard fountains will be a thing of the past, but as I write we are in the midst of preparations for the notable event. One of our leading daily papers says after having read the program, "The order of exercises already arranged for the reception indicates that Miss Willard will receive such a welcome home as has never before been given to a Chicago woman, if indeed a similar event has ever taken place." The unveiling of the fountains, however, more especially belongs to this column; I will therefore confine myself to a description of the Chautauqua fountain. It is placed near the center of the corridor which leads into Willard Hall, in a corner formed by the expansion of the hallway at that point from twelve to fourteen feet. It is 11 feet 7 inches high and 4 feet 8 inches wide. Most precious materials enter into its composition—alabaster, marble, bronze. The lovely fountain is the design of a brilliant young architect of Chicago, Jules F. Wegman, formerly associated with Burnham & Root. Within an alcove of richly veined alabaster, supported by two delicately fluted columns of beautifully tinted green Italian marble stands a group in bronze modeled by the eminent Danish sculptor, Carl Rohl-Smith, of Chicago. It consists of a Cupid two feet high, smiling and radiant with delight as he stands perched on the head of a dolphin, from the mouth of which a sparkling stream of pure water flows into a beautiful alabaster basin, around the rim of which is inscribed in mosaic, "CHAUTAUQUA COUNTY, N. Y., THE BIRTHPLACE OF THE W. C. T. U." In one hand the boy carries the trident of Neptune, and in the other are the reins with which he directs the course of the dolphin. The marble work of the fountain was selected in Italy by Mr. Wm. H. Burke, of Chicago, and reflects much credit on his artistic taste. It was all executed in Italy.

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The above description gives but a faint idea of this unique fountain. It is the crowning jewel of the white marble-lined corridor, exquisite in design and glowing with rare stones which have been filched from the bosom of old Mother Earth and fashioned and polished by the cunning of man until it surpasses in beauty anything of the kind to be found in the great metropolis of the West. This is the verdict of the press of the city as well as all who have been favored with a view. We have had the fountain photographed and all who send us twenty-five cents can have a picture of it free of postage. This fund will go towards aiding the noble white-ribboners of Chautauqua county, N. Y., to complete their payments on the work, on which they are behind some three hundred dollars. It must be to them a great gratification that after three or four years of hard work and patient waiting, led by their gentle but persistent chairman, Mrs. V. H. Danforth, they have at last succeeded in placing this beautiful memorial in Willard Hall, formed of indestructible materials to commemorate an event pregnant with wondrous hope and promise, not only for the elevation of women but the entire race, which twenty-one years of trial has proved the most wonderful occasion to women that has ever occurred in the history of the world.

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The following clipping has been sent me: "The will of Mrs. Martha Case, late of Danvers, was probated yesterday. It is dated February 15, 1894, and was witnessed by Messrs. C. C. Rowell and J. Smith. To Mrs. James Kincaid is left the house and lot in Danvers; to her nephew, Mr. A. W. Harriss, of Stanford, is left $300 in cash and to her grandnephew, Mr. J. A. Harrison, also of Stanford, is left $500. The remainder of her estate is devised to the trustees of the Temperance Temple at Chicago." This is the only intimation we have had of this bequest to the Temple. We would be glad to know more in regard to it but as we do not know to what state to write, we will have to depend on some friend who may be conversant with the facts to inform us. Will some one kindly do so? A true and faithful white-ribboner, Miss Dora Harris, Ypsilanti, Mich., pledged $100 some time ago. She has just sent a beautiful letter, enclosing $34 in which she says: "At last I have some money to send you. I have earned and saved it since I wrote you and will surely pay the rest as fast as I can. I shall make an extra effort as I realize it is needed now more perhaps than next year." Another dear white-ribboner in California sends stamps for three mite-boxes, and praises in unstinted terms the Temple and its founder. She adds a postscript to her letter as follows: "*Dear sister*, while writing the above the thought has been growing upon me of how contemptibly small it is in me, insignificant as I am, to claim even a small interest in that grand building for which I have never done the slightest thing except praise it. I hope you will forgive me, for even now I cannot do very much, but I can and will do all that is in my power." I hope an arrest of thought on this subject will come to thousands of our white-ribboners who have so far only praised the Temple and that now they will show, like our California sister, their appreciation by their works.

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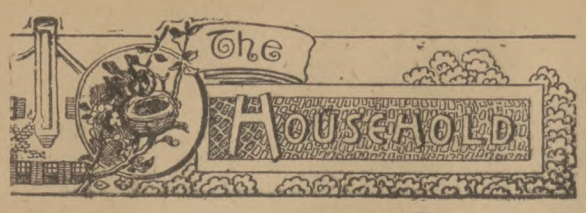
All persons sending $1 to the Temple will receive the beautiful Columbian souvenir. Any individual who fills a mite-box during 1894 will receive a solid silver Temple souvenir teaspoon. This, however, does not apply to persons filling boxes for unions; they receive the Columbian souvenir. All money orders and checks should be made out in the name of William D. Preston, and sent to our financial secretary, Miss Sara G. Johnson, the Temple, Chicago, Ill.



JUST TO BE GOOD.

Just to be good
This is enough—enough!
Oh, we who find sin's billows wild and rough,
Do we not feel how more than any gold
Would be the blameless life we led of old
While yet our lips knew but a mother's kiss?
Ah! though we miss
All else but this,
To be good is enough.

It is enough—
Enough—just to be good!
To lift our hearts where they are understood;
To let the thirst for worldly power and place
Go unappeased; to smile back in God's face
With the glad lips our mother used to kiss.
Ah! though we miss
All else but this
To be good is enough!

—*James Whitcomb Riley.*

CARPETS VERSUS BOYS.

BY MRS. F. BUTTS.

"I *must* have new carpets in the chambers," said Mrs. Fairwether, as she looked thoughtfully out of the window.

The leaves on the great horse chestnut in the front yard were already yellowing and a chill breeze was soughing in its branches. The dahlias stood in a stiff row along the fence like slim soldiers at review; the tall white phlox breathed out its dying breath, and a belated butterfly was warming itself in the scant sunshine.

"How fallish it looks," replied Mrs. Smythe, following her sister's glance and shivering a little. She took no notice of the remark about the carpets.

"You never think I ought to have anything new," complained Mrs. Fairwether. She changed her position as she spoke and wrapped a white wool shawl about her shoulders.

"There goes Tom Carpenter," said Mrs. Smythe. "I fancy his mother has something to think of besides carpets. They say his father is none too steady."

"His father! Why, his father is Mr. Fairwether's bookkeeper."

"Yes, I know. I am surprised that he will employ such a man."

"Such a man! James Carpenter is one of the most skillful accountants to be had. It isn't his fault if his son is a little wild—that is, he may not be to blame. So long as Carpenter attends to his duties Mr. Fairwether has no business with his private life."

"Do you really think so, Maria? It is my opinion that every man who is not a good citizen is a menace to the community—a point of contagion."

"Forty yards at—how much is good English brussels a yard, sister?" asked Mrs. Fairwether, quite oblivious of Mrs. Smythe's last remarks.

Mrs. Smythe gave the required information, adding: "If you are determined to buy the new carpets why don't you do it?"

"Why? You know that you consider the old ones good enough. Mr. Fairwether doesn't approve of carpets anyway, wants a bare floor with a rug or two, so that the germs can be shaken out easily. I'm not the person to go off and get carpets when everybody in the house is against me."

"Well, I do think the money might be better spent in some other way. But if you have made up your mind to refurnish those chambers, why, I will help you all I can."

Mrs. Fairwether's face brightened. She was a plump, little dimpled woman, suggesting cream and beefsteak and unlimited bread and butter. She liked cushions and chat and a bit of easy knitting. It was difficult for her to make way against the more positive personality of her sister. So when the latter withdrew her silent disapproval of the new carpets, Mrs. Fairwether's heart leaped up with joy.

When Mr. Fairwether came home that evening his wife had on her second best cashmere gown, the one with the lace bertha that was so becoming to her; a little cap lay on the puffs of her gray hair and gave her a singularly youthful look. Mr. Fairwether liked his wife to dress well; but on this particular night he seemed blind to her appearance, deaf to the softness of her voice, and altogether oblivious of her efforts to please. She was thinking of the new carpet, but it was evident that he was thinking of something entirely different. Rob, the sixteen-year-old son came in just after the family were seated at the tea-table. He was a bright, manly boy, tall and handsome ,and possessed of that peculiar attractiveness that makes the social favorite.

The father ate his bread and butter in silence. There was a stern as well as a worried look upon his face. Mrs. Fairwether cast now and then a glance at him, hoping to surprise a sympathetic expression so that she might introduce the subject of the carpet. She hoped the coffee jelly, a favorite of Mr. Fairwether's, might soften him to interest in matters domestic. But he ate the delicious morsels as if he were swallowing so much oatmeal mush, deigning no word of praise or appreciation. When he had satisfied his appetite he sat for a moment balancing his teaspoon on his cup. This bit of playfulness on the part of the head of the house was ominous. Very disagreeable words had been spoken in former times while Mr. Fairwether so amused himself. While the family waited to hear what was coming, the head thereof darted a look at Rob and said: "Robert, where were you last night?"

The boy flushed and moved uneasily in his chair.

"Answer me," thundered the father.

"Tom Carpenter and I—"

"Tom Carpenter!" broke in the mother, her voice full of anxiety and surprise.

"What were you and Tom Carpenter doing?" demanded Mr. Fairwether. "Tell the truth now."

"I always tell the truth," said the boy proudly.

"That is so," said Mrs. Smythe, laying her hand on Rob's shoulder.

"Well, out with it then."

"We—we were down at Nelson's."

Mrs. Fairwether turned pale.

"There ain't anywhere for a fellow to go anyhow," said Rob doggedly.

"Don't let me hear of your being in that place again," said the father, beginning to swallow his tea excitedly.

"My boy at Nelson's! My Rob gambling and drinking, perhaps. Why, it was only yesterday that his soft pink cheek lay against my breast, and I looked down into his innocent blue eyes and almost wept for joy to think that he was mine!"

Then there came before the mother's vision the motley crowd, the bar, the card tables—and Tom Carpenter. Yes, she had heard without any special solicitude that Tom of late frequented very undesirable places, Nelson's among the rest. And was not he as dear to his mother as Rob to her, Mrs. Fairwether?

The family rose from the tea-table each occupied with his own thoughts. In Mrs. Smythe's mind lingered the words of Rob: "There's nowhere for a fellow to go anyhow." Then she remembered that she had heard something about W. C. T. U. coffee rooms, that very few persons had taken any interest in them, that they had been kept up awhile and then discontinued. The matter presented itself to her in a new light. "Nowhere to go." She had not supposed that Rob needed anywhere to go except his own home. It seemed that he thought differently. And there were Tom Carpenter and George Arnold and Charley Eldredge—all of them bright little fellows in pinafores not so very long ago. Some of them had no mother, she remembered. Were they all getting into the habit of going to Nelson's? And were those who should look after them all busy buying new carpets for the accommodation of germs?

. . . . . .

Mrs. Fairwether concluded that if she had new carpets she would have new furniture throughout. Rob seemed to be doing well, and Mr. Fairwether had appeared somewhat more genial and communicative of late. Several calls for money in the interest of coffee rooms, reading rooms, a gymnasium, etc., had been refused by Mrs. Fairwether who said that she had uses for all the money she could get hold of. She was on the point of going with Mrs. Smythe to the city to select the furnishings that she had decided upon. She waited only for the funds which she hoped would be forthcoming soon. Suddenly there came a thunder-clap, so to speak, out of a clear sky. Mr. Fairwether awoke one morning to find himself famous in a very unpleasant sense of the word. He was known as the father of a son who had taken money from the paternal till and had absented himself indefinitely. Tom Carpenter was his partner in peculation and absenteeism.

"Five hundred dollars! That would have bought a good deal of furniture," said Mrs. Smythe to herself when she heard the news. "Come to think about it seriously it would be cheaper to have safe places for boys to be jolly in, looked at from the financial point of view."

As for Mrs. Fairwether, she couldn't bear the looks of her old neighbors. She persuaded her husband to sell out and move away. Rob heard by means of a "personal" that he would be forgiven if he would come back to his father and mother. But his self-respect was lost and his father's heart broken. Tom Carpenter ran a short and wild career in the West and filled a nameless grave.

Other hands built up the good cause in the home town of the Fairwethers, and it became an axiom there that whatever the people denied themselves the boys must be saved at all hazard and at all cost. Another sentiment found favor, namely—nobody need lack for useful or beautiful things were temperance the established law of the land. And there were those who talked of building homes on volcanoes, and furnishing elegant houses and leaving a lot of dynamite in the cellar, etc., etc. But such illustrations were perhaps a little far-fetched when so many better ones were at hand.

Booth Bay, Me.

OPIUM AND CHLORAL INEBRIETY.

BY DR. NORMAN KERR.

"Though the victims of both alcohol and opium inebriety become, unless cured of their dire malady, utter moral wrecks, the opium drunkard is, on the whole, more of a slave than the alcohol drunkard. It is more difficult to keep within limited indulgence with opium, so that "moderate" or "restricted" opium consumption is very much more difficult of accomplishment than "moderate" or "restricted" drinking of alcoholic intoxicants.

"Another difference lies in the continuity of opium inebriate indulgence compared with the two alcoholic phases of continuity and periodicity. There are probably on the whole more periodic than constant drinkers, but those persons who are addicted to the opium habit are generally constant in their devotions. There are some exceptions to this rule, but periodicity in opium is mostly involuntary on the part of the indulger. By this I mean that he consumes opium whenever he has the chance, but the opportunity is afforded only periodically, for example, at night when the day's work is over. Excessive opium users must have a daily supply of their narcotic or they break down and cannot work, whereas the periodic alcoholite has his sober intervals, during which he can fulfill his duties with vigor and comfort.

"There is some difference, too, in the proportion of the sexes. Female alcoholic inebriates, especially in England, are very common. Female opium inebriates are rare, though I have known one at ninety years of age. She was blind, and was accustomed to go to a chemist's shop in the forenoon, drinking two drachms of laudanum there, taking another two drachms away with her. The same performance was repeated every evening. In China and other Eastern countries a very much larger proportion of females are victims of opium inebriety than in Britain or America. In many opium dens in these Oriental regions women form no inconsiderable ratio of the smokers. Even in England, English girls are now occasionally met with in these dens, slaves to the opium crave.

. . . . . .

"The modern hydrate of chloral, not thirty years old, a most valuable medicinal remedy, for a time rapidly advanced in popular estimation as an inebriating agent among both sexes. Of recent years, however, this form of inebriety has been somewhat on the wane, though it is unhappily all too common yet.

"Chloral, unlike opium, but like alcohol, reduces vital temperature.

"This inebriety does not assume a social form, being indulged in privately.

"Chloral is decomposed within the blood, giving off the chloroform which induces sleep.

"I have generally found the chloral habit originate in its employment as a means of securing a night's rest to the sleepless. Some few have resorted for the first time to the drug to obtain a short respite from severe pain. Still fewer have been alcoholic inebriates, who, to escape the torture of long, weary, wakeful nights, have had recourse to the soporific services of the seductive potion. Medical prescription has initiated the habit in some cases, and I have been informed by medical colleagues of a fatal habit of chloralism following their therapeutic administration of a moderate narcotic dose.

. . . . . .

"The effects, after the intoxication from this sleep producer has passed away, are most unpleasant. The digestion is liable to be upset. The capacity to sleep naturally is, to a large extent, lost. The circulatory fluid is badly nourished and insufficiently aerated. The circulation is oppressed. The heart labors. The secretory and other functions are disturbed. The inhibitory power of the various nerve centers is lessened. Muscular unsteadiness is the equivalent of nervous instability. In some confirmed cases there is a feeling of general muscular weakness, cardiac debility and reduced vascular tension; there is some vasomotor disturbance, witnessed by coldness and blueness of the extremities, the tip of the nose, etc. Often, too, there is a dull, listless lack of energy."—*Science of Inebriety.*

"SAY naught but with a holy carefulness, and aver not anything which we know not surely; nor aught that we know, save by occasion and with love."

THE FOX AND HOUNDS.

BY C. R. VAN OSDEL.

MY DEAR BOYS AND GIRLS OF THE UNION SIGNAL:—I have had it in mind to write you a story of a fox and hounds; and as the kind editor intimates that she would like to see that fox, I have loosed the hounds and if they chase him through "The Temple" a snap-shot at him with her kodak will reveal to you a beauty; for this was a red fox, and a large fine one.

The night before the morning when I saw them, I was awakened by the baying of hounds at intervals of about two hours. The fox had laid out a runway or circuit in the form of a kite of which the long diameter ran north and south, with the large end to the south, and in this south end of his path, going east, he had mapped out in a dense thicket near my house, the most crooked path you could imagine; a real labyrinth, in which he hoped to confuse the dogs and so escape their constant dogging of his tracks.

But the unerring scent of the leading hound, which was the oldest of the pack, enabled him to follow every crook and turn as certainly as though he were winding up a thread which the fox had unwound.

The fox has a fear of this and will not go direct to his home, but keeps on trotting all night and all day with the hope that in some way the hounds will lose his trail and he will get a good rest, or possibly escape altogether.

While he can hear their barking he trots on, when their baying ceases he rests, but usually keeps about a quarter of a mile ahead of his enemies.

I suppose very few of you have ever heard what is called "the baying of the hounds," so I must tell you, if I can, what the sound is like which poor Reynard hears.

If the baby is not asleep and your mother has no company, you might, with her permission, step to the piano and getting the keynote of A below C natural sing or speak in that tone, "Ouch," "Ouch," "Ouch," "Ouch" at the rate of twice in a second, and now having the tone and the movement you can drop the consonants from the word and leave only the sound of the two vowels; and this is the constant warning which the poor fox hears and which wakes the poor sleeper as it did me that night, as often as they wound through the labyrinth.

Sing it no more, but come back to the story.

At seven o'clock the next morning I had hitched up "Cæsar" and gone into the woods some twenty rods away, and as I soon ascertained, had stopped my sleigh squarely across the runway of the fox, for as I looked to the west here came the beautiful creature, of which you may see a good picture in the Century dictionary, if your neighborhood is blessed with one.

When within about two rods of me he stopped and looked me over saying as plain as his eyes could speak, "Hello, sir, by what right do you obstruct my path?" And I answered, "Well, Mr. Fox, you beauty, what can I do for you under the circumstances?"

And that silent sneak took the distance between him and me for a radius and described a half circle in front of my horse. As his gait was a plain trot I wished to see him give a better exhibition of himself, and so tossed a billet of wood at him which he jumped over and gave a few graceful bounds showing himself to be supple and strong, notwithstanding he had traveled all night.

Striking his path again he soon jumped through a rail fence and went a short distance into the labyrinth, and in a few moments came back again with a new idea; for he made the same detour about Cæsar, and meeting his old path again took the back track and moved toward the approaching dogs until he came to a point about six rods away where his path was a tangent line to the bend of a creek, whose waters were about six feet wide, and here he leaped over it to his left and turning to his right, soon flanked the dogs and went north while they were coming south.

"Ah, ha!" thought I, "here is some active natural history at close quarters, and I shall soon see what the hounds will do about this new order of things." And by the time I had placed a few more sticks of fire-place wood upon my sleigh, the hounds were nearing the creek and I watched to see if they would notice the return track which the fox had just made. No. With his nose close to the ground the leader comes right alongside of it with an earnest manner as though his life depended upon the accuracy of his work, and as he approaches me I notice what a fine fellow he is. Of gray color with large brown spots and long brown ears hanging against his cheeks like pieces of velvet. And behind him are five or six young hounds two-thirds grown, of black and tan color.

As he sweeps around the half circle with his companions following him like boys on a "merry-go-round," I am calling him in the most persuasive tones to *stop* and *listen* to me. But as though he were snuffing the groove of a cable car track, he gives not the slightest heed to me, but goes on into the labyrinth and back again, and no doubt Cæsar thought, as they curved around him again, that this was a revolving menagerie for his especial benefit.

They soon reached the creek, and all was quiet. The leader had stopped, and they had *all* stopped their baying. He moved quickly to the right and left, pushing the other hounds away with an air of, "What do you know about a lost scent?" After snuffing about for a few moments he stood and looked into the water steadily until he appeared to be thinking. And I was very much surprised to see him crowd the hounds away from his left and walk firmly up towards me with his head raised higher than his shoulders, and, when within a rod, he gave me such an humble, honest, questioning look, that my heart went right out to him as it would to a child, for he was saying to me as best he could, "My dear friend, you did all you could to attract my attention awhile ago, but I was so bent upon the pleasure of seeking that fox that I gave you no heed, and now that I have lost the trail I have come humbly to acknowledge my wrong, and to ask you to direct me."

And, if the dear girls will forgive me, I gave that beautiful fox away by raising my left hand and pointing over the dog's head to the "tangent line," and then made a motion to the left, indicating that the fox had leaped over. And that honest old hound made me the most profound bow of acknowledgment, that said to me distinctly enough, "I understand you, sir, and I am very grateful," and he silently turned and trotted back to the creek, and, smelling for a moment to get the last scent which the fox had left on that side, he sprang over and in an instant discovered the trail, and raised his bass solo, to which the other hounds added their chorus in high glee.

And while the sound of their jubilation was diminishing, I completed my load and the while thinking, what a lesson is here for man, as exhibited in the memory, humility, intelligence and good sense of this hound.

And my dear boys and girls, there comes welling up in my soul this question. If a *dog* could remember that, some time before when he was in the pursuit of pleasure with the greatest eagerness, he had heard a voice calling and calling to him, and at the moment when he felt that his pursuit was vain and unprofitable could immediately and with great frankness, go and confess his dependence upon that higher intelligence and to it make his prayer for guidance, how much more should *man* who, when he discovers that the pursuit of sinful pleasures is vain and unsatisfying, as well as debasing to the soul, remember, that he has repeatedly heard in his soul the call of God, "Son!" "Daughter!" "Give me thine heart," for *out of it* are the issues of life; and open his heart at once to the confession of his error to God who is around and about him, and to the reception therein of Christ with his full forgiveness and salvation.

You should "*Seek first* the kingdom of God and his righteousness" and then the bright pages of the record of your life will be free from the stain of any blot of sin and will hold just the bright imprint of loving and lovable deeds that shall increase in number and in their influence as the days go by.

This story was not written to tell you that later in the day this fine red fox was shot by the hand of a hunter who crossed his path, but to commend to you the wisdom of the repentant hound, and to commend [illegible] to the loving care and guidance of Him who said, "C[illegible] the lilies."

Chicago, Ill.

HOW THE ESKIMO COUNT.

So many Arctic exploring expeditions have been sent out during late years that we are fast learning about the people and geography of the ice-bound north country, Dr. Nansen, a noted Swedish explorer, tells us these interesting facts:

The Eskimo count upon their fingers—one, two, three, four, five. Above five and up to ten they use the second hand; thus, "six is the first finger of the other hand." Above ten they employ the toes. Thirteen, for instance, is "three toes upon the one foot," and eighteen "three toes on the second foot." Twenty they describe as "a whole man." They seldom go farther than this, but they can do so if necessary. For example, they express twenty-two by saying, "two on the second man"; thirty-seven by "two toes on the second man's second foot"; forty is "the whole of a second man." They cannot, or at least do not, count beyond one hundred, which is "the whole of the fifth man."

"AND who is this?" asked Aunt Clara, pointing to the picture of a chubby child in skirts. "That," said Robby, who had been wearing trousers for some time, is me when I was a girl."

DEAR BOYS AND GIRLS:—By the time you read this the beautiful Willard fountain, to which so many of you have contributed your dimes, will have been put in its place on one of the main streets of the World's Fair city. This part of our paper is put in type too soon for me to tell you this week about what was done on this occasion, and how the little bronze girl looks in front of the Willard Hall entrance to the Temple. Next week, however, look out for a full account of all that occurred when your gift to Chicago's thirsty people was received and placed in position.

Five is not a very large number but take two fives side by side and that means five repeated eleven times. The great temperance leader, whom children, as well as grown folks love—Miss Willard—has been five years old ten times and she celebrated the eleventh time last Friday. You can read all about her "birthday party" on another page of this paper, and about the part the children took in it. If every boy who has been helped to total abstinence by Miss Willard's teachings had been present to escort her, there would have been the biggest boys' brigade ever seen on Chicago's streets. If every girl who loves the great leader and has pledged herself to be a temperance woman, had been there to throw a rose, the church would have held nothing else, and I am glad there were boys and girls there to take part, aren't you?

Affectionately your

Aunt Jane

COZY CORNER CORRESPONDENCE.

Iowa boys and girls, attention, please! Here is a call from your state superintendent of the Loyal Temperance Legion. Listen to what she says:

IN THE UNION SIGNAL of August 30, I saw a letter from Cora Abbott, answered it, and now she has organized an L. T. L. Now I ask every Iowa boy and girl who sees this to send me their name and address on a postal card, and I will gladly write you how to form an L. T. L. and become a worker in this great cause you love. Write right away, don't wait, use your influence now, and you will never regret it. Your older sister,

ANNA D. BROWN, *Iowa Supt. L. T. L.*

Brighton, Ia.

There is a fine chance for boys and girls who do not belong to the L. T. L. to find out all about it. Don't fail to write.

DEAR COZY CORNER BOYS AND GIRLS:—I met your Aunt Jane one day and took dinner with her and I thought she was ever so nice, and I thought I would tell you a little bit of a story about how I used to live away off, high up on the mountains of Lebanon, the same old mountains of Lebanon we read about in the Bible. There are more than six hundred villages scattered over those mountains, and perhaps I might tell you a few stories about the people who live there, that is, if you and Aunt Jane wish.

Your loving,

Minneapolis, Minn. GRANDMA BENTON.

Who wants to hear Grandma Benton's stories? I guess there's a unanimous vote, dear grandma. We adopt you into our circle and shall look for a story soon.

SOFT-SHELLED NUTS.

337.

CURTAILMENTS.

Curtail different intoxicating beverages and leave, 1, to conquer; 2, an insect; 3, to mark; 4, a river.

Curtail different drinks twice and leave, 1, to exist; 2 fodder for cattle; 3, to flirt; 4, an article.

338.

PI.

"Lte su hnet eb pu nda dgoni,
Twhi a threa orf nay eatf;
Lstli gencihvia iltsl ugsnriup,
Lnare ot lbroa dan ot awti."

CAROLINE HAWKE.

339.

DEFINITIONS.

1. My whole is a city in Nebraska. *First* is the fifteenth letter of the alphabet. Some children call mother my *Second*. *Third* is an exclamation.

2. A city in Missouri. An angel is my *first*. A girl's nickname forms *second*. My *third* is to be.

3. A city in New York. *First*, a color. *Second* an article. *Third* is an interjection.

4. A city in several states. My *first* is a season of the year. *Second* is a pasture. J. A. S.

Send all replies and *original* puzzles to Puzzle Editor THE UNION SIGNAL, The Temple, Chicago, Ill.

ANSWERS TO PUZZLES PUBLISHED SEPTEMBER 13.

331. Soft-Shelled Nuts.

332. Gash—shag. Cars—scar. Shah—hash. Chum—much.

THE UNION SIGNAL AND WORLD'S WHITE RIBBON.

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Turn us again, O God, and cause thy face to shine; and we shall be saved.—Ps. 80:3.

THE OFFICIAL CALL

For the Twenty-first Meeting of the National Women's Christian Temperance Union, November 16-21, 1894.

The child of the Crusade comes of age in the third week of November, 1894, and is rallying its kinsmen, clan and comrades to the old home hearthstone, Cleveland, Ohio. Some will be inclined to dispute the chronology, but they must be reminded that the Crusade began on December 23, 1873, and that the National W. C. T. U.—its sober second thought—rightfully dates its origin from that great uprising, though in point of fact it was not organized until the following November.

In commemoration of the inspired beginning that has had an efflorescence extending fast and far, we call upon all men and women like-minded with us to assemble at our twenty-first annual meeting in the Music Hall, Cleveland, November 16-21, 1894. We invite as visitors any and all of those good men and true who agree with us in the principles we have so often enunciated—prohibition by law, prohibition by politics, and prohibition by woman's ballot. We also invite those earnest-hearted reformers, the outcome of whose tireless work is the labor party, and the rank and file of whose great and growing host is at one with us in all our hopes and toils. While we deplore the high-license policy of the Republican party, we invite those far-seeing leaders, who in some of the states have boldly flung down the gauntlet against the saloon and who in recent times have girded on the sword in favor of the ballot for women, to come with us. We wish we could invite the Democratic leaders, but they have so generally taken a position in favor of the liquor traffic and against the enfranchisement of women that we know they would not come; but while we lament their stubborn conservatism as a party we do not forget that in the South under local option laws the rank and file of the democracy has waged a winning warfare against the abomination of the liquor traffic, and these brotherly allies we should be glad to see.

And now if we so cordially invite the manhood of the nation, what shall we say of its womanhood? We wish that every true home-maker present, potential and prospective, were with us in the warfare of the white ribbon. We invite them one and all, Protestant and Catholic, white and black, cultured and ignorant; they are our sisters, and we would gladly see them banded together in unbroken phalanx for the protection of their homes. But most warmly of all do we urge the presence and participation of our own household of faith, the membership and the following of the W. C. T. U. Come as visitors, come as advisers and counselors; come to do us good and build us up in the most holy faith. We shall all be the better in soul and clearer in sight, for as "iron sharpeneth iron, so a man sharpeneth the countenance of his friend."

It has long been our custom to invite all other religious, reform and philanthropic societies to send fraternal delegates; the labor leaders, suffragists, women's missionary societies and many others, have responded warmly to this invitation, the object of which is that bonds of friendship and coöperation might be formed among those whose faces are set toward a more just and happy future for mankind.

It is well known that our constitution declares that

The annual meeting shall be composed of the executive committee, one delegate at large from each auxiliary state union, one delegate for every five hundred paying members of auxiliary state unions, state corresponding and recording secretaries and treasurers, National superintendents of departments, National organizers and evangelists, the editors and publishers of our official organs, the editor of books and publications, the business manager of the W. T. P. A. (when a W. C. T. U. woman), chairman of standing committees and the President's private secretary, territories and the District of Columbia to be represented on the same basis.

SECTION 11. Juvenile organizations, known as Loyal Temperance Legions in any auxiliary state or territory or District of Columbia shall be entitled to one voting delegate for every thousand members having paid fifty dollars into the National treasury; said delegate to be a member of the W. C. T. U. and an active worker in the L. T. L.

So this year we shall rejoice to welcome not only our loyal Y delegates, but shall share the inspiration of our beloved L. T. L's. Come, then, one and all; come in your highest and happiest mood. Let us not descend to meet but let our meeting be the stepping-stone of an ascension to better, purer and more helpful things. Let us assemble as those who have no friends to reward, no enemies to punish. Let us rally as those who can "endure hardness as good soldiers." Let us come with the motto on our lips and in our hearts that "we will not speak discouraging words of the work nor disparaging words of the workers." Let us not attribute evil motives but believe that wherein there have been differences they were owing to varieties of temperament and opinion rather than to real opposition at heart. Let us remember, each and all, that unless we bring something good and true to the Convention we need not expect to take away anything true or good. If each one who is to come would begin now to lift up her heart to God and keep doing so until the last gavel-stroke of the Convention, asking that she herself might be sincere and gentle-spirited, our meeting would become another Pentecost. Nothing hinders us from doing this; no one can prevent us save our own slow hearts. Our Heavenly Father is a fixed quantity; the Holy Spirit is to be had "just for the asking."

Many of our sisters from other nations will be at the Convention, as well as many fraternal delegates; may our conduct be so truly Christian that they who assemble with us in the land of the Crusade and the city of our birth shall say with all who witness the Convention, "*Behold, how these Christians love one another.*"

On behalf of the W. C. T. U.

FRANCES E. WILLARD, *Pres.*,
MARY A. WOODBRIDGE, *Cor. Sec.*,
LILIAN M. N. STEVENS, *Rec. Sec.*,
CLARA C. HOFFMAN, *Asst. Sec.*,
HELEN M. BARKER, *Treas.*

The Temple, Chicago, September 1, 1894.

N. B.—The following are chairmen of the committees of arrangements for the Cleveland Convention:

Entertainment, Mrs. Alice M. Terrill, 99 Lincoln Ave., Cleveland, O.

Reception, Mrs. C. E. Tillinghast, Hotel Kennard, Cleveland, O.

Railroad Rates, Mrs. Grace P. Oviatt, 419 Sibley St., Cleveland, O.

Finance, Mrs. S. M. Perkins, 121 Adelbert Ave., Cleveland, O.

Baggage, Mrs. G. R. Doty, 699 Scranton Ave., Cleveland, O.

Sabbath Services, Mrs. Mary A. Doty, 46 Auburn St. Cleveland, O.

Decorations, Miss Luella Bradley, 31 Woodbine St., Cleveland, O.

For general information, address Mrs. Mary A. Woodbridge, The Temple, Chicago, Ill.

THE HOME VOTE.

It is significant that Dr. Lyman Abbott's paper, *The Outlook*, which opposes equal franchise, should make no allusion to women in its editorial note on the defeat of Breckinridge. For the facts are that this defeat illustrates several conservative fallacies and strengthens the contention of suffragists. It has been said by them of old time that "women will vote just as their husbands do, hence the result will not be changed."

But the "home protection" campaign in Kentucky—for that is what it was—proved the exact opposite. It has been said by the very same ones who used the argument just named (for like all who take the unjust side they neutralize one argument by another without knowing it) that if women voted "it would destroy the peace of families," but, while feeling has run high, we have no record of alienation or disruption in any home. It has been said that "women could influence their husbands and sons to vote as they desired," and yet, in spite of all their eloquence, an army of men supported the libertine politician through thick and thin. It has been said that "women do not wish to vote," but who doubts that, in the presence of the proposed dishonor of their state, the women who begged men to represent them at the polls against Breckinridge, would not have rejoiced with joy unspeakable to represent themselves?

But to our minds, the strongest point for woman's independent citizenship is this: Without the ballot women won the day for a clean congressional candidate but with the ballot the candidacy of an unfaithful husband and false father would never have been possible.

It is for this reason that we are more than ever convinced that the way to purify politics is to let in upon their polluted sluice-ways the purer current of the home vote. We believe it to be the only way out of the present malarious condition; we contend that every reform waits for this crowning reformation. Who will roll away for us the stone?

A NEW VICTORY.

The Polyglot Petition was signed by the president of the World's Peace Convention at Antwerp four weeks ago, having been adopted unanimously by the delegate representatives of forty societies in twelve countries. The advance of temperance sentiment was never more clearly testified than by this action, and we congratulate the W. C. T. U. in all lands and our delegate, Mrs. Mary Frost Ormsby, whose graphic account we give in our correspondence columns this week. The resolution is as follows and was drafted to meet the peculiar situation in a convention where very few were total abstainers:

The World's Peace Convention hereby expresses its appreciation of the presence and participation of a fraternal delegate from the World's Woman's Christian Temperance Union, that greatest of organizations among women, which, from the first, has made the work for peace one of its prominent branches, under the wise leadership of Mrs. Hannah J. Bailey, of the state of Maine, National superintendent of the peace department.

We recognize in the Polyglot Petition circulated throughout all nations by the World's W. C. T. U. and already signed in fifty languages, a strong unifying power for every good cause, and we rejoice that Miss Willard, President of the World's W. C. T. U. and a vice-president of our own society, with Lady Henry Somerset, president of the British Women's Temperance Association, and other leading women, is to carry this Petition around the world in the interest of the fight for a clear brain and the establishing of a single standard of personal purity, and that the highest.

We, therefore, set our seal to the general purpose and spirit of the great Petition, and sincerely hope that its presentation to the governments of the world may achieve that which its framers so earnestly desire—the arrest of thought on the part of governmental leaders as to their duty to the people in putting down the vices that are like fuel to the flame of war and which hold the people down from their high prerogatives of brotherhood.

Approved September 3, 1894.

"HAVING read of the 'minister' who does not want THE UNION SIGNAL and has 'nothing in common with prohibition,'" writes a good brother-in-law from South Amherst, Mass., "I am reminded that perhaps I am wronging you as much by my neglect as this man by his discourtesy, in not thanking you for the good paper I get every week and through you those who have so kindly sent it. The Prohibition party has my respect and generally my vote and I have the greatest admiration for the W. C. T. U. It may be a long day, perhaps never, when all Christian people will think alike on all these important social reforms, but we ought to act together now in a great many more things than we do." Thus are the ills of life often balanced by its blessings. The minister's discourtesy is forgotten in the genial words of our newly heard-of friend, and doubtless many an unspoken commendation found a lodgment in other hearts when they read the harsh words of the heralder of the gospel who prays that he may "never have anything in common with prohibition." Let the W. C. T. U's continue to send THE UNION SIGNAL to their ministers; ninety-nine out of one hundred will welcome it gladly and courteously acknowledge it to the donors.

THE CHIEFTAIN'S BIRTHDAY WELCOME.

It has seemed a strange fatality that, with so many welcomes at different points on the circumference of the great Woman's Christian Temperance Union wheel, Miss Willard's welcome at the "Hub" of it all—Chicago—should have been so long delayed.

But a deferred good is always an augmented good, and, in this case the welcome of our hearts could in no sense have equaled the one given by both hearts and voices on September 28, our Chieftain's fifty-fifth birthday.

It had long been planned that the famous Chautauqua fountain—the gift of the Woman's Christian Temperance Union of Chautauqua county, New York, should be unveiled and dedicated upon that day, and there seemed a peculiar fitness in blending these exercises and the welcome reception together into one harmonious whole.

The day itself was an ideal one and Willard Hall was packed to its utmost capacity by an eager crowd of white-ribboners and interested friends, long before the hour announced for the beginning of the program, 2 p. m. Miss Willard presided, and it needed only her opening words, set to the measure of her own quaint originality, to assure us that she had come back to her home-life and home-work in very truth her old self.

Only a few of the speakers announced on the program were able to appear, but there was something not announced to fill each vacant niche and the whole went to the spring of a spontaneity as genuine as the presiding officer's humor.

The Crusade hymn was the keynote, the Crusade psalm followed, and Miss Margaret Wintringer, state superintendent of the L. T. L. for Illinois, made the opening prayer.

Of the six original members of the organizing convention held in Chautauqua in August, 1874, Mrs. Mattie McClellan Brown, Mrs. Jennie F. Willing, Mrs. Emily Huntington Miller, Mrs. W. E. Knox, Mrs. M. E. Niles, Mrs. E. J. Knowles, only one was present, Mrs. Emily Huntington Miller. But Mrs. Miller gave an address so chaste and beautiful on the inception of the W. C. T. U. and the significance of the fountain that all were supremely satisfied.

Mrs. Helen Hinsdale Rich read an original poem inscribed to Miss Willard and Lady Henry Somerset. Miss Austin, of the W. T. P. A., and Mr. Shaffer sang gloriously the duet "Love Divine all Love Excelling." Mrs. Stevenson briefly called attention to the beautiful marble busts of Miss Willard and Mrs. Carse, placed in permanent position for the first time that day. Mrs. A. V. Danforth, president of the Chautauqua County W. C. T. U., being unable to be present, sent her admirable presentation of the fountain which was read by Miss Johnson, financial secretary of the Board of Temple Trustees, and most graciously accepted by Mrs. Carse, its president.

After singing "Onward, Christian Soldier," the company adjourned to the corridor, where Miss Willard made one of her brief, inimitable speeches, ending with,

"'Jesus the water of life will give,
Freely, freely, freely.'

Thank God for the noble work already done, and may we do still more in His name who said, 'Whosoever drinketh of the water I shall give him shall never thirst.'"

Just as she uttered these words, the silver sound of running water was heard, the silken stars and stripes were drawn aside by means of the white ribbon in Miss Willard's hands, and the exquisite Chautauqua fountain looked out in all the glory of its alabaster and marble and bronze and the beauty of its sparkling water.

But the evening meeting! The pen must be tipped with flame which shall fittingly record it, and give to the great white ribbon host the impulse of its inspiration.

The Boys' Brigade, one hundred and fifty in number, escorted Miss Willard, Miss Gordon and Mrs. Carse from the residence of the latter to the First Congregational church; then formed in a double column down the center aisle while the ladies passed through to the platform. There was the glad burst of welcome, the applause long and deep, the Chautauqua salute and the inspiration of glad faces everywhere to welcome our great leader to her own home city.

The Adams trio, of Evanston, sang, "Home again from a foreign shore." Mrs. S. M. I. Henry read for a Scripture lesson the 25th chapter of Isaiah, and Dr. Delano led in prayer.

Mrs. Carse in her introductory remarks among other happy things said: "Nothing is too good for a reformer, and we feel that in welcoming this greatest of reformers we give far less than she deserves when giving of our best." She then introduced the first speaker of the evening, Mrs. Louise S. Rounds, the beloved president of the Illinois W. C. T. U., who gave a most inspiring address on behalf of the sixteen thousand women of that organization. She said in part:

I count myself happy to-night in being first on the long list of friends, who, in the presence of this magnificent and representative audience will extend to the honored and beloved leader of the World's white ribbon army—Miss Frances E. Willard—a glad and earnest "Welcome Home."

We meet to celebrate not only the return of one whose long absence brought to our hearts daily regrets and often anxious fears,—all of which are now so happily ended,—but we also come to congratulate her upon this glad anniversary of her birthday.

It matters little where a man is born if so be he is "well born." Perchance to only a comparative few is the birthplace of Frances Willard known, but all the world knows that she was "well born,"—born to the sublime mission and difficult task of being the leading reformer of the age! Where she has lived and what she has done are facts and flowers of history to be further enriched, we fondly hope, by many more years of noble deeds and kindly ministrations.

If, however, "earth's fanatics make heaven's saints," then do we need as never before to tether our Chieftain more securely by all the chords of love to a work on earth whose plummet sounds the depths of the drink craze and curse until settled and satisfactory prohibition laws shall follow the bands of ribbon white "around the world, around the world!"

Mrs. Mary A. Woodbridge, on behalf of the World's and National union, gave a wonderfully eloquent address, a part of which will appear in our next issue.

Miss Sudduth welcomed the editor-in-chief of THE UNION SIGNAL on behalf of that organ and of the W. T. P. A. as a whole, and presented a copy of "A Great Mother," beautifully bound in white morocco and gold, with exquisitely designed inscriptions and the autographs of the one hundred and nine men and women making up the W. T. P. A. force, from business manager to office boy.

Miss Mary Mahon, secretary of the Y Branch of the Illinois W. C. T. U., graciously extended the greetings of that division of our great army. Her fitting remarks will be given at another time.

A uniquely beautiful feature then followed in the introduction of fifty-five little girls dressed in white, each carrying an American Beauty rose, one for each year of Miss Willard's life, who marched down the aisle and formed in front of the platform. One of their number, little Mary Hastings, then stepped to the front and recited a poem of welcome in which she put so much soul-expression that it was a real marvel to all. The entire number then burst forth into a song, and scattering their roses at Miss Willard's feet, left the room in a whirlwind of applause.

Judge C. C. Bonney gave an admirable address on behalf of the citizens of Chicago, which will appear in full in next week's paper.

On behalf of the clergy Dr. John Henry Barrows said:

It is certainly an honor to speak for my fellow ministers of Chicago for they are too busy fighting the devil to fight each other. It is an honor to speak for them on any occasion for they cannot be excelled anywhere; they make good teachers, good preachers and once in a while like my friend, Dr. Clarke, of the Civic Federation, over there, they make good policemen. But it is my special privilege to speak for the clergy, the Protestant, Catholic, Hebrew and Liberal associations in this city, to Miss Willard, hoping that she may continue the great work of social reform to which she has consecrated her earlier youth and now her second and older youth. She has worked with these ministers, has coöperated in working against the forces of evil, and has touched American life on every hand and has become one in heart with all Christianity.

I suppose Miss Willard had more invitations to speak at the World's Congresses than any other woman in the world. One year ago last night the Parliament of Religions closed in a burst of song with a happy greeting from twelve hundred millions of our human brothers, and I wish Miss Willard could have stood beside Julia Ward Howe and listened to the glorious strains of the Hallelujah Chorus. This meeting seems to be a prolongation of the Parliament of Religions. We have different religions; we do not belong to the same sect, and yet we are one in heart, one in our praises of the energy and courage, the consecration and self-sacrifice with which Miss Willard has devoted her life to God and her native land and now to the great Motherland and to the whole wide world.

It was especially fitting that the welcome on behalf of the educators should have been given by Dr. Henry Wade Rogers, president of Miss Willard's own Northwestern University. His address will be given later.

The entire audience felt as deep a disappointment as the one expressed by Chairman Dickie, who was to have appeared next, extending the welcome of the Prohibition party. His telegram announced the detention of his train and his inability to reach Chicago before 10:30 that night.

Mr. W. J. Onahan, of the Catholic Total Abstinence Society, next extended the greetings of that organization in words as finely cut as his own cameo-like face—but as warm and glowing as a Methodist camp-meeting. We will endeavor to give parts of his address in another issue.

The Adams trio then sang a song of jubilee which so voiced the pitch to which the audience had been exalted, that it was with difficulty the applause could be restrained in consideration of the rapidly passing moments.

Mr. F. E. Page, president of the Chicago Christian Endeavor society, presented the greeting of two million young Endeavorers, reminding Miss Willard of her own enthusiastic greeting by them in the great Cleveland convention last July.

Mr. W. H. Madden, in a straightforward, manly, ringing speech, presented the greeting of the Illinois Federation of Labor—himself its president.

Mrs. Franc E. Finch, wife of the ever-to-be-lamented John B. Finch, presented the greetings of the Good Templars of the country. Lack of space alone prevents a full report of this cordial welcome.

Mr. James Corrothers gave a most touching, eloquent blending of fact, fancy and prophecy on behalf of the colored people.

The members of the Boys' Brigade, also two companies of the Girls' Brigade, then marched to the front, while Prof. O. C. Grauer gave some interesting facts of its history, as well as its welcome to Miss Willard. All then joined in singing the L. T. L's Marseillaise Hymn—Miss Willard's own—"Saloons Must Go."

Mrs. Ellen Henrotin and Miss Ada Sweet were expected to be present to represent, respectively, the National Federation of Women's Clubs, and the Woman's Club of Chicago. Each sent a warm personal letter explaining her unavoidable detention. Mrs. Kells then read a few of the numerous letters and telegrams which had poured in from all points of the country from distinguished men and women.

Again a delightful ripple of enthusiasm swept over the audience as a bouquet of beautiful white roses made its way to the platform carried by a child as beautiful as they, Dorothy Horning, the granddaughter of Mrs. Helen M. Barker, who in a bright little poem written by the editor of the *Young Crusader*, presented the bouquet to Miss Anna Gordon on behalf of the L. T. L. Taking the child by the hand Miss Gordon stepped to the front of the platform and said:

It is sweet indeed to be welcomed by the lips of a little child, and she represents five hundred thousand boys and girls who march under the banner, "Tremble, King Alcohol, we shall grow up." Oh! I had such a lovely speech to make you about the children and about Miss Willard, but should you put seventeen wreaths of praise upon her brow I will only say after seventeen years of close companionship with her, that from the depths of my heart I know she deserves every word of it, and I believe her crowning characteristic is her genuineness.

The long expected had at last arrived and when Miss Willard arose to respond, the enthusiasm of the audience found vent in a welcome loud and long. In her own wonderful way she recognized each one who had spoken, blending the whole together in a marvelous word mosaic. Leaving out the more personal parts for which our limited space is not adequate, she said:

DEAR FRIENDS:—I have at last adjusted my mind to this occasion. It took me a considerable length of time. At first I was very shamefaced, but then it popped into my head at last that this is all a case of composite photograph. These dear, kind, noble friends who have spoken out of the affluence of their own generous natures have seen in one whom they trusted the charm and quality and the gifts of more women than I could count. You have endowed me in your thoughts with the dauntlessness of a Carse, with the brilliancy of a Rounds, with the statesmanship of a Woodbridge, with the "Marshal Ney" qualities of a Barker, with the Boanerges vigor of a Hoffman, with the massive might of a Lathrap; you have just seen us all in one, and so you have talked to the lot! It is the white ribbon that makes us all seem fair; we have borrowed of its lustre and of its love and of its purity. And so, taking this view, I don't feel very much embarrassed.

I did not know I had lived so long till those little girls went slowly down the aisle, and I whispered to Mrs. Rounds, "That is lengthened sweetness long drawn out." Yet I never felt more chipper in my life. I never felt more as if I could "run through a troop and leap over a wall."

You don't know how proud I felt when the Boys' Brigade came marching along with drum and flag and marshaled us over as a guard of honor all the way from Mrs. Carse's house. With all the hope and confidence that I have in the white-ribbon people nothing has more encouraged me than to know that these young folks are coming with their light steps—you know they don't use any liquor or bad words—and it makes an old lady glad to have them honor the cause and her.

I like the light let in on Old Tammany by the Lexow committee; I like the Civic Federation in Chicago; I believe that when good men are standing up and good women side by side with them to let in the Diogenes lantern turned to an electric light, on the saloons, gambling houses and other kindred abominations of our cities it is not a time to be disheartened. It is time to say, "God is moving among these dry bones. He sent upon us great calamities, strikes, financial troubles, but they gave us such a shaking up that we began to say, "Neighbor, where is your hand? Let me get hold of it in an honest, sturdy clasp, and let us make all this different." And the people who care for home and for purity and righteousness are clasping hands in America to-day and all around the world as they have never done before.

I had a letter this morning from a sweet woman who said, "What shall be the stimulating force in these degenerate times? Shall it not be Christ?" And I had another letter from a labor leader to whom I had written to ask what were the best books and papers to study that I might better understand the movement, and he wrote naming various books, papers and pamphlets. But he closed with the words: "Our great text-book is the New Testament!" Now when the hard hand of toil is turning over the pages of the New Testament, when the National flag floats over the school-house, when the Loyal Temperance music keeps time to the company's music of "saloons must go," I, as a Christian and a patriot, with a strong sense upon me of renewed health and the confidence and the affection of a great rallying host, believe we are going forth, we who represent all these saving influences "fair as the moon, bright as the sun, terrible as an army with banners." Nothing has touched me more to-night with all the gracious words that have been uttered here than when these brothers sang, "Jubilee, Jubilee, Jubilee come!" I said then in my heart, "By God's grace I'll help it come" and so will we all!

It was nearly eleven o'clock when the audience bowed in the hush of Dr. Goodwin's closing prayer and left the church with the feeling of having scaled a veritable Transfiguration mountain.

MINNESOTA.

STATE CONVENTION.

Being unable to attend our annual feast, and failing to secure the local papers from Windom, the place of the convention, the writer is indebted to the reports sent the *Journal* of this city, by Miss Martha Scott Anderson, an able young journalist and daughter of Mrs. A. T. Anderson, Minnesota's first state W. C. T. U. president.

Mention was made in these columns not long since of the temperance temple being built in Windom, the first in this state. It had been hastened to completion in order that the convention might meet in it. The original plan had been increased in magnitude by the aid and encouragement of the honorary members, until a fine auditorium is the result. It is arranged on the amphitheater plan, with gallery, and will seat about seven hundred, and it goes without saying that the local union had made it beautiful with plants and flowers and banners.

The first session was devoted largely to setting the wheels in motion for the business of the convention. Mrs. L. F. Ferro, state organizer, gave some encouraging words from her observations of the work, and Mrs. E. S. Wright, corresponding secretary, made her reports; two hundred and thirty-five local unions were reported, which, considering how seriously the hard times have affected our ranks, is hopeful.

The first evening was occupied by addresses of welcome and responses. Mrs. Helen Gillam voiced Windom's greeting and Mrs. Bessie L. Scoville responded. Rev. Mr. Savage gave the welcome for the churches in a happy manner, and Mrs. Wilson, of Madelia, spoke for the district. Mrs. Emily Merritt, president of *two* districts combined in one, and Mrs. Crawford heartily acknowledged the cordial words.

The morning's program on the second day consisted of reports from the districts given by the presidents. Lu Verne, in district number five, has made wonderful temperance progress during the year, through a gospel temperance union inaugurated by Evangelist Cooper, who was employed by the W. C. T. U. From this nucleus in Lu Verne, fifteen societies have been organized in the county. District number six has had more lectures than ever before and some excellent work has been done. Mrs. O. C. Gregg, president of the ninth district, which includes Minneapolis, made special mention of the outing work whereby over three hundred children have been given a week or two of country life. In this work the newspapers have aided generously, both by frequent notices and reports of the work, and by popular subscriptions for the cause.

Superintendents of several departments also reported. Mrs. A. C. McCurdy, in charge of prison and jail work, urged more study of prison reform and more attention to the jails, where the smaller number of prisoners caused them to be overlooked and neglected, and particularly desired efforts to be put forth to induce ministers to preach on some related topic on prison Sunday. Mrs. Effie Burgan reported that large quantities of literature have been sent to the camps by many of the unions. Mrs. L. W. Irvine made a report on Sabbath-school work. Under Mrs. Irvine's able management this department has assumed greater importance and accomplished more than ever before. In St. Paul, Mrs. Irvine's home, the quarterly temperance Sabbath is made a day of energetic work by very many of the churches, and the "Sabbath-school rally" as a feature of the work has been very successful. A mammoth one in St. Paul's large auditorium had an audience of ten thousand, while many were turned away. Another was held in Stillwater, of which it was said that no such sight had ever been seen.

In the afternoon occurred the memorial service for departed friends, conducted by Mrs. Scoville. Many touching tributes were paid to those who had passed on before. In the evening an address was given by Mrs. S. M. D. Fry, of Dodge Center, on how the evasion of prohibition can be prevented. Opinions of Attorney-General Child were read in which he stated that an effective prohibitory law, either for general application or local option, can be framed. The suggested law in the form of a petition was read and the signatures of the men present who approved of it, were secured. Only voters' signatures will be affixed to this petition which will be presented to the state legislature this coming winter. The desired law is so framed as to provide against the sale at wholesale and in original packages.

Thursday morning a conference on hygienic dress was conducted by Mrs. Scoville, who showed samples of and explained the Jenness-Miller system. Later Mrs. Fry spoke on scientific temperance instruction, on which subject she has wide knowledge, having been closely associated with Mrs. Hunt. Mrs. Fry's address caused an intense interest.

Mrs. Irvine gave her report of the work in the tenth district, of which she is president. There has been a greater recognition of the W. C. T. U. than ever before by both press and people. A very successful district convention was recently held (a report of this will appear later, having been delayed in reaching me); Mrs. M. H. Oestergren, of Duluth, in charge of the Scandinavian work, reported that it is growing rapidly. The great need now, in her opinion, is a temperance paper in their own language which shall translate the news of the National and state organs and add something in regard to the work among themselves.

"Our Encouragements" was an ably handled paper by Mrs. M. C. Engstrom, who mentioned the growth of public sentiment against the saloon, the recognition of temperance in school and press, the good citizenship movement.

The afternoon and evening meetings were the Y's convention, presided over by their own secretary, Mrs. Bessie L. Scoville, "a host in herself," as one of their number calls her. The afternoon meeting included a consecration service, conducted by Miss Martha S. Anderson, of Minneapolis, response to roll-call of unions and reports from each. The topics, "How to Maintain Enthusiasm in Local Unions" and "Flower Mission Work" aroused the most animated discussions of the session. An excellent paper on "Our Tools," by Miss Jennie Calvert, of Viola, was read by Miss Patchin, of the same place. In the evening a letter from Mrs. Frances J. Barnes was read, and Mrs. Scoville gave an address, using as her text, "Wist ye not that I must be about my Father's business?" She enumerated the various young people's societies as an evidence that many young people are early following the Master's example and doing earnest work instead of indulging in frivolities.

On Friday morning occurred the election of officers, always a time of interest, and this year even more than usual, for some changes must be effected. For thirteen years Mrs. Harriet Hobart has led Minnesota's W. C. T. U. At as many conventions she has been elected by very large majorities, and during the years has made many, very many, friends. And now the time had come when she positively must refuse to allow her name to be used for the election. The failing health of both herself and her husband, a staunch old hero of early Minnesota Methodism, combined with the removal to Wisconsin of the state corresponding secretary, Mrs. E. S. Wright, so long Mrs. Hobart's co-worker, made the burden too great for the fragile little tenement of clay that holds the intrepid spirit and she must lay it down. Mrs. Wright's removal, too, made the place she has so long and ably filled, vacant, and necessitated another change. For president the choice of the convention fell upon Mrs. Susan M. D. Fry, whose lecture on Wednesday evening had pointed her out as a suitable leader for the legislative work which must be done this winter. Mrs. Fry is a graduate of Oxford Female College, took her A. M. degree at Ohio Wesleyan University, and her Ph. D. at Syracuse University. For fifteen years she held the chair of Belles Lettres in the Wesleyan University at Bloomington, Ill., and she had charge of the department of English in Minnesota State University during the recent year's absence of the regular professor. Mrs. A. C. McCurdy, former recording secretary, was made corresponding secretary; Mrs. C. S. Soule was reëlected treasurer, and Mrs. Bessie L. Scoville made recording secretary. Mrs. Scoville was also appointed editor of the *White Ribboner*, which will be removed from Minneapolis to Duluth. Mrs. Chase, former editor, resigned to accept a position on another paper.

CONVENTION NOTES.

Waseca was chosen as the place for the next state convention.

The banners were awarded as follows: For increase in white-ribboner subscriptions, to second district; Scandinavian work, Duluth; Y's banner, Duluth.

Thursday evening a grand gold medal contest was to have taken place, but owing to the absence of one speaker, the medal could not be awarded, and a prize was given instead to Miss Hanson, of Windom.

Mrs. D. L. Williams, of St. Paul, as fraternal delegate from the Catholic Total Abstinence society, presented greetings, expressing a desire for a closer union. She was cordially received with a Chautauqua salute. Mrs. Irvine was appointed fraternal delegate to the C. T. A.

Excellent music was furnished during Wednesday's session by Mrs. Effie Burgan, of Princeton; George H. Henslow, Mrs. Fred Buss and Miss Nellie C. Green, of Windom, and Mr. and Mrs. Orlando Bailey.

And now for a year of hard, energetic, progressive work. Legislative work will claim especial attention during the winter. Let temperance instruction be looked after, training the *future* legislators. Press workers can greatly aid by judicious work. And above all, evangelistic work, *prayer-meetings of one* in every W. C. T. U. home, from which we shall come forth to labor more abundantly and effectively for God and Home and Humanity.

2208 Oakland Ave. MRS. AMY A. GREEN,
State Reporter, Minneapolis.

MISSOURI.

CONVENTION DAYS.

Some very interesting reports are coming in from the annual rallies and "round-ups" of white-ribboners in various districts, and tempting programs are at hand for some that will be held later in the month. All speak eloquently of the earnest zeal and faithfulness of our local workers and the strength and ability of the district organizations.

The eighth annual convention of the tenth district met in Louisiana, August 30 and 31, with all officers present. Welcome addresses were given by the local W. C. T. U. and by all the missionary societies of the town. Discussion upon the topics "How can we spread W. C. T. U. sentiment," and "How can we make our local unions more efficient," brought forth many valuable ideas. Y evening was heartily enjoyed. Devotions were conducted by one of the Y's and another sang a solo with guitar accompaniment. Mrs. Belle Kimball, our state superintendent of parlor work, gave a very interesting talk on that helpful line of effort. Mrs. F. E. Kizer, of Louisiana, was elected president for the coming year with an able corps of assistants.

A most important factor in the success and inspiration of all the conventions herewith reported was the presence and help of our fearless and peerless state leader, Mrs. Clara C. Hoffman, to whose courage and devotion to the work, its growth throughout the state is so largely due. Besides her many helpful suggestions and general assistance, she gave addresses on one or more evenings at each convention, the one upon "The money question, or the cause of hard times" arousing especial enthusiasm.

The first convention of the twenty-second district was held at Lamar, Barton county. Delegates were present from ten unions, and very earnest and enthusiastic work was done. A full list of officers was chosen, led by Miss A. H. Frey, of Butler, for president. Miss Frey has just been making a tour through a part of her district, visiting Alba, Carterville, Carl Junction, Carthage, Oronogo, Joplin and Webb City, helping much to encourage and build up the work. Mrs. R. B. Hull, of Carthage, state evangelistic superintendent, is now vice-president for Jasper county, and much blessing and prosperity is confidently expected from her leadership.

The eighth district held its annual convention in Marceline, Linn county, August 28 and 29. The four counties of this district were all well represented by delegates from the various unions, and an exceedingly profitable meeting was had, the influence of which will surely be manifest by an increased impetus in local work during the coming year. There were two papers of special note upon the subjects "Equal Suffrage" and "Our Outlook," and many took part in an interesting discussion on "Woman's Sphere." Mrs. E. A. P. Hayes, of Brookfield, as president, heads the list of officers for the ensuing year. Superintendents for seven departments were appointed, and pledges for district work amounting to fifty dollars were given. A Demorest contest, finely rendered, was the special entertainment of one evening, six young ladies giving the recitations to an appreciative audience. The convention of 1895 will meet in Moberly.

The second annual convention of the first district met at Memphis, Scotland county, August 23, 24, with delegates present from all unions but two. Seven superintendents of departments were present with reports, and written reports were sent in by two superintendents who could not attend. Much good work was reported, and more planned for the coming year. Memphis union visited the county poor farm and had a picnic supper with the inmates, together with an evangelistic service. Flower mission work has also been done at Luray. Nine-tenths of the churches in the district are shown to be using unfermented wine. The financial showing was good, the district expenses having been paid, and fifty dollars given to state work. Reports came from Christian Endeavor and Epworth League societies, desiring instruction as to methods of doing temperance work. The press superintendent reported space secured in every paper in the district. Y work, narcotics, and other lines were brought prominently before the convention by able papers. Mrs. Sadie C. Nutter was made president, and Lancaster selected for the next place of meeting.

Maysville reported excellent work two months ago, that, through some mistake, was credited to Maryville, as was also a contribution sent by them to the Temple fund. Maysville has recently held two public temperance meetings, one of them during the Teachers' Institute. Professor Norton, of the Kirksville State Normal School, and Judge Rogers, of Maysville, very earnestly presented the subject of scientific temperance to the teachers assembled. The union has also had a grand lecture from Dr. Brumbaugh, of Kansas, his subject, "Shall the Rum Traffic Rob and Rule America?" and every sentence a center shot. Rev. Mr. Nicholson, of the Christian church, is a most helpful friend and member of the W. C. T. U., often adding members to the Maysville union, and fearlessly denouncing saloon petition signers. Rev. Mr. Walton and Rev. Mr. Shackleford have also given earnest assistance, particularly in gospel temperance meetings.

The energetic Y of Cole Camp, beginning with seven members a year ago, has grown to a membership of fifty-one. They conduct a fine L. T. L., will soon hold their second Demorest contest, find parlor meetings their most available way of creating public interest for temperance work, and hope, God helping them, to do much good work the coming year.

Very successful contests have recently been held in Wellsville, Warrenton and Louisiana. Indeed, it seems as if the contest bells were continually ringing, and the good that shall spring from the seed thus widely sown, who can measure?

Butler has been doing steady work, making a specialty of mothers' meetings, parliamentary drills and flower mission visits to the jail, the poor, sick and needy. One lost girl has been found and rescued from a life of shame by this union, but so physically wrecked by sin and suffering that the end of life seems very near.

Sedalia union has done a fearless thing which ought to be a pattern for all Missouri unions to follow. Believing that the men or women who sign saloon petitions and so fasten this evil upon the community ought not to be able to hide away their names in a county court record that is never looked at, the W. C. T. U. of Sedalia have secured the publication in the Sedalia public press of the entire list of petitioners as they appear upon the court record for all the Sedalia saloons, so that public (dis) honor may be given and responsibility be shown to rest where they belong. The W. C. T. U. of Clinton have joined with the Anti-saloon army in a like publication for that place of the names of saloon petitioners in the form of circulars which have been sown broadcast by thousands. Let us bravely "turn on the light" in God's name everywhere, and call on all who love God and home and human souls to help wipe out the unspeakable liquor evil.

EVA JONES,
State Reporter, Clinton.

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IDAHO.

STATE CONVENTION.

The W. C. T. U. of Idaho is not dead, though so long silent. Through heat and cold, storm and sunshine, we have battled on during the last year. In May we held a very successful district convention at Moscow, North Idaho. A good program was presented, full of interest along the lines of the departments taken up.

The district of Eastern Idaho held its convention at Blackfoot, August 22, which most opportunely had the pleasure of the presence and help of David Tatum for the first evening. Interesting papers and a question-box well conducted were some of the features of this convention.

The state convention convened in Boise City, September 14. The Baptist church was beautifully decorated for the occasion, and the gathering hosts, though few in number, received a warm welcome, not only in the homes but in the addresses given in the evening. The union, pastors and Prohibition Club all gave us a most hearty welcome, which made us feel that a few know that we are "the salt of the earth." After welcomes and songs of cheer, the president read her annual address, after which the choir sang about a man they were looking for who would vote as he prayed.

Saturday morning a consecration meeting was held; though few came in for this service it was a precious season, and all felt that it was good to draw near the Lord, and ask that they might receive. With business, reports and papers, by superintendents of departments, the day was crowded full. In the evening a large audience gathered to hear the contestants for the gold medal, and blows were dealt, with ungloved hands, by a class of six young girls, for home protection and prohibition, that did all our souls good. The medal was awarded to Miss Barshear, of Middleton.

Sunday morning the president accompanied our superintendent of prison work and a number of our delegates to the state's prison, where a very interesting service was held, almost every prisoner thanking us and asking that we come again. Sunday afternoon a children's meeting was held, with two short talks and singing, followed by a memorial service for our late beloved president, Mrs. Sarah H. Black, and five others of our faithful few who have been promoted during the past year. Sunday evening short addresses were made by the pastor and others.

Monday morning we listened to reports of committees and election of officers. All too soon the parting came, when our little tested band must say to each other, "God be with you till we meet again." And so the eighth annual convention of the Idaho W. C. T. U. is a thing of the past, but faith and hope and courage are still ours, with a great unsown field where the gospel plow and sturdy hands to hold it must break up this stony ground and cast in the seed ere we can hope for a great harvest. Much unreported work has been done, our trials are many, our victories few, but with the Lord on our side we will not surrender, though financial, political and social lions crush and growl and slay. We will keep our faces toward the goal, holding fast His hand who leads us on to death for right or victories won.

New officers:—Rebecca Mitchell, Idaho Falls, president; Eva C. Barton, Caldwell, vice-president; Cora Gage, Blackfoot, recording secretary; Mary E. McGee, corresponding secretary, Nampa; S. E. Crow, Idaho Falls, treasurer.

REBECCA MITCHELL,
State President.

MAINE.

A BIT OF MODERN CRUSADING.

One of our Somerset county unions has been making it uncomfortable for the violators of our prohibitory law in their town. Mrs. Evans, president of the Madison union, thus describes the beginning of the campaign in that place: "We had prosecuted five men for liquor selling, and the trial was to come off the next day, but the Lord stood by us and gave us strength to go through it all. Mrs. Butler and myself were the complainants, and we did not know how we should come out. The union was called together for prayer before we went to court, and we thought of the old Cursaders. We met at three and adjourned till six o'clock that Mr. Hovey might be with us. We were so glad when he wrote us that he could come, for if he had not we should have lost our case. At an early hour the hall was filled to overflowing and the deepest interest was felt by all, some that the rumsellers might go free, others that the victory might turn on the side of temperance and right. The men were convicted of single sale and fined fifty dollars and costs by the judge. We were sorry the fine was not larger, for justice called for a more severe punishment. As the union went in a body from my home to the hall, afternoon and evening, idlers looked upon us with sarcastic glances, but it made no difference to us. We were too intent on business to care for trifles. But when the criminals, one by one, took their seats, our whole soul went out in pity for them, for we saw them in their sins as they did not see themselves. The affair has made a great stir in our community. The high sheriff was with us also, and we had another lawyer at our command at the table. Two of the witnesses left the court and we have been after them to-day. Have not learned the results of officers' work. It is a hard, unpleasant task to punish one of your nearest neighbors, and I have longed so much that they might see the evil of their ways and turn to God."

But the end was not yet. Arrests were made for search and seizure, and several hundred dollars worth of liquors were captured. Three of the culprits were hotel-keepers who, desiring to gain the toleration of the business men, closed their hotels to the public. But the white-ribboners were just a little too sharp for them. They opened a temperance hotel and secured pledges from more than sixty of the most prominent persons in the place, including the ministers, physicians and lawyers who signed a contract to support the women and if necessary, to *open their own homes* for the accommodation of guests. It has been a trying ordeal, but the union laid its plans wisely, has done a grand work and is warmly commended by all good citizens.

MARY L. FRENCH,
State Reporter, Auburn.

COLORADO.

GENERAL ITEMS.

Circumstances beyond our control have delayed news that should have reached Headquarters at a much earlier date.

County and district conventions have been held as well as unions visited by the state president and recording secretary, proving the days are not half long enough to accomplish all our desires in the work of reform. The duty of our women at the polls next November is absorbing the attention of all, and their fealty to the W. C. T. U. should impel a strict adherence to the first principles of our organization, and not fear to proclaim them at the ballot box.

Mrs. Clara C. Hoffman, of Missouri, has won many laurels over the state through her clear, logical and fearless utterances for prohibition, in her addresses on "Our Country's Needs" and "What Legacy to the Future?" In Leadville, where one of the Denver workers has been summering, Mrs. Kittie Scouller writes: "The temperance element of Leadville are having their first fight on the saloons. A petition for Sunday closing signed by 1,000 voters was presented to the city council, and *sans ceremonie*, laid on the table until a future meeting. This city of 1,300 inhabitants has eighty saloons." Mrs. Scouller has formed two classes for Demorest medal contests, in the Presbyterian and Methodist churches.

The unions in Arapahoe county united in a service of consecration and prayer for the success of prohibition at the fall election. This meeting was held in the Central Christian church of Denver, and leaders were appointed, conducting a service of fifteen minutes each. Mrs. M. A. Cassell, president of the county union, has been compelled to rest awhile, owing to ill health, and her absence is greatly deplored from our social and business conferences. The union is to be congratulated, however, in having a faithful and efficient vice-president, Mrs. W. H. Wrigley.

The annual convention of the Colorado W. C. T. U. will be held in Denver October 18-21, and able co-workers, with Mrs. Wrigley as their commander-in-chief, will entertain the delegates and visitors in the name of the Arapahoe county W. C. T. U.

At the prohibition county convention, Mrs. Wrigley was nominated for state senator, and for representatives, Mesdames E. M. Craise, William Hicks and Sarah L. C. Teetor. The state reporter was absent from the city at the time of this convention, and while en route home, learned of this unexpected honor and herein reiterates her determination to stand firm as the adamantine rocks for the principles of the Crusade days of twenty years ago.

The Southern district held its annual convention at Cripple Creek, and the attendance was quite large. Miss Helen A. Dewey, of Colorado Springs, is the efficient president. Delegates were present from Pueblo, Monument, Colorado Springs and adjacent towns. Mrs. Eva C. Higgins, president of the Colorado W. C. T. U. and Mrs. Sarah L. C. Teetor, state recording secretary, were also in attendance upon the convention, and aided by their counsel and coöperation. Mr. John Hipp, of Denver, addressed an open-air meeting on the public square, where were assembled more than five hundred persons, who listened attentively to his subject, "Effects of Alcohol on the Brain." The election of officers for the ensuing year then followed.

It was decided to recommend to the next annual state convention the abolishment of districts, and favor more county work.

Boulder county union is doing aggressive work with their newly-elected officers. A strong resolution was sent to the county commissioners, condemnatory of their action granting a license for a saloon near Longmont, when that city cast a majority vote of 187 against the liquor element. The resolution also included a request to revoke the license. The Y's of Loveland, numbering ten active and many honorary members, with Miss Mabel McCreery, president, have opened a reading-room that is well equipped with the literature of the day. Number of books and periodicals, 400. The rent of the room is paid by monthly collections or donations of twenty-five cents to one dollar. Miss Mary Pennoyer is the superintendent, and untiring in the discharge of her duties, keeping the room open on week days from half-past nine in the morning to half-past nine in the evening, and on Sunday from two to six in the evening. Loveland has no saloons, and this is truly a refreshment for the mind and a haven of rest for the tired body. We wish that every town and hamlet of Colorado was so favored.

A memorial service for Miss Adelaide Sherman, late railroad evangelist in the National W. C. T. U., was held at the noon hour in the Union Pacific car shops, Denver. Mrs. N. S. McCahey is the state and county W. C. T. U. superintendent of railroad work, and through her efforts this service was planned. Rev. R. M. Barnes, pastor of Simpson M. E. church, with his wife, and Mesdames Higgins, McGahey and Teetor assisted in the Scripture reading, singing and narrating the many virtues of Miss Addie Sherman, who passed away in the early summer at her Maryland home. Many of the railroad men cherish her memory, and her words of exhortation to them, during her recent visit in Denver, will never be forgotten.

More items will be gleaned of our general work in the near future.

SARAH LEE TEETOR,
State Reporter, Denver.

EAST WASHINGTON.

TWELFTH ANNUAL CONVENTION.

Our annual meeting assembled in the Baptist church, Dayton, September 12. After a short season of devotion, conducted by Mrs. Julia B. Cole, of Walla Walla, the state president, the convention was formally opened and business begun.

After appointment of committees the reports of superintendents of department work were read and discussed. At eleven o'clock the president's annual address was given, and being fraught with beautiful, earnest thought and helpful plans and suggestions, carried conviction to the hearts of all and inspired the workers to better effort. During the morning session quite a number of visitors were present. The following clergymen were introduced to the delegates: Revs. C. R. La Mar, I. H. Wilson, Perry Chandler, Arthur Royce, each of whom received the Chautauqua salute, and replied by expressing themselves as heartily in sympathy and coöperation with the work of the W. C. T. U. Mesdames Iron and Edgington were introduced as new workers in the state, and made a few happy remarks.

Department work was resumed in the afternoon. As each of these divisions were reviewed and discussed much interest was manifest. A pleasant incident was that of the tying of the white ribbon on Baby Eddie Kendall, who, with his mother, was presented to the convention. There were many good points regarding the laws of Washington brought out by the discussions. Mr. and Mrs. Ashby, of Pomeroy, and Mrs. Range, of Dayton, were introduced to the convention. Mr. Ashby stated that the first woman who came to Pomeroy to organize a W. C. T. U. was going away in despair because no one would serve as officers. After learning the cause of her failure he told her to go ahead and organize and he would furnish a president; that he would go home and see his wife and if she refused to act he would "put on petticoats and be their president himself." It is needless to say the organization was effected. After a few remarks by Grandma Range—who was the oldest member present—prayer was offered by Mrs. Ida Patton Smith.

The evening session was one of special interest. The addresses of welcome by Hon. J. E. Edmiston, Rev. C. R. La Mar and Mrs. E. C. Bodwell were full of cheery welcome, earnest thought and helpful encouragement, and were happily responded to by Mrs. Jennie L. Green. The address of Mrs. Lydia A. Irons on the new but intensely interesting department of mercy was well delivered and as well received, while the music, in charge of Professor North, was an attractive feature at both evening sessions and elicited many appreciative and complimentary remarks.

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meetings was read and discussed Thursday morning. The memorial services so tenderly led by Mrs. Claus revealed the fact that one by one our workers had been folding their hands over their gathered sheaves and answering the Master's call, "Come up higher." The saddest feature of this service was the account of the death of two young men of noble Christian character, honorary members of the Pullman union; close friends in life they met their death together by drowning and were buried in one grave.

The election of officers resulted in the election of Mrs. Delle C. H. Cox, president; Mrs. M. E. Claus, corresponding secretary; Mrs. Jennie L. Green, recording secretary; Mrs. Lucy R. Berry, treasurer. The utmost harmony and manifest love and affection prevailed among all the delegates.

Mrs. Cole of Walla Walla was unanimously reëlected and would gladly have been retained as the state president because of efficient service rendered but for her own conviction, which she stated clearly, that the present condition of the work demands a president who can take the field. At her request a unanimous vote was then cast for Mrs. Cox.

Several interesting papers were read, which with the question drawer, in charge of Mrs. Green, brought out many hits and much helpful information during the afternoon. The state quilt, a handsome silk one, planned several years since by Miss Grace Anderson, an invalid white-ribboner of Oakesdale, was exhibited, and Miss Anderson's self-sacrificing work spoken of by Ida Patten Smith, who has stood nobly by Miss Anderson in her work, finishing what the former was unable to complete. This quilt is made up of silk patches from all the unions and contains the names of most of the workers in the state. It will be on exhibition at the state fair, and will eventually revert to Miss Anderson. Mrs. Irons' talk to the children was of equal interest to the grown up folks and it is to be regretted that all the children in the city were not present.

It was found that an increased interest is being taken on all our lines of work and if any who read this report think our platform is not broad enough but needs another plank, please notify us of the fact and name the plank. While on the other hand don't think we can do nothing because we are trying to do everything. Reform means reform along *all* lines. Altogether our convention was a successful one and while the financial stress caused a small delegation the local attendance was very good and interest unflagging.

The last evening session was a contest interspersed with music and while the number of contestants fell below the limit, thus excluding the awarding of the gold medal, the following recitations were given and a beautiful pin awarded to the one who graded highest, while each of the others received a yearly subscription to *Young Women*.

"A Plea for the Fatherland," Miss O'Neil, of Walla Walla.

"A Cry for the Home," Miss Minnie Dixon, of Waitesburg.

"The World on Fire," Neva Long, of Dayton.

"The Drink Wolf and the Faithful Hound," Annie Hutcheons, of Dayton.

"High License the Monopoly of Abomination," Miss Minnie Rittenhouse.

Resolutions were passed on suffrage, Sabbath observance, mercy, relation of temperance to labor, enforcement of law, single standard of morals for both sexes, and railroad work, also the following resolution of thanks.

We hereby tender our hearty acknowledgments to the pastor and people of the church so hospitably opened to all our sessions; to those who met and conveyed us from the depot; to all who opened their hearts and homes for our entertainment, to the faithful few who decorated the church; to Professor North and others who kindly furnished the music; to the press for its offer to publish our reports, and to one and all who in any manner contributed to the success of our first convention at Dayton.

D. C. H. Cox,
State Reporter, Newberg, Ore.

NEW YORK STATE NEWS.

Otsego county convention assembled at East Worcester, and was a pleasant and profitable gathering. There are but few unions in the county, and the membership is not large, but courage and enthusiasm are by no means lacking. At Oneonta they hope soon to erect a building; the site has been donated and several thousand dollars pledged toward the building. Several medal contests have been held, and prominent speakers have been secured in different localities for addresses, which have greatly helped the workers. A new committee on "extension" has been appointed, and a lively hope is entertained that this committee will push vigorously into new places until every village in the county shall have a *live, aggressive* W. C. T. U.

Cattaraugus county W. C. T. U. just closed an enthusiastic convention at Portville. The local union at that place has been compelled to build a home for itself, as the churches for a long time have been locked against it. The temple, with its commodious audience room, and convenient kitchen and parlors, not only reflects great credit on the enterprise of the women, but was found to be a "thing of joy" for convention purposes.

The convention received a hearty welcome from the clergy, and from a prominent citizen, with a thread running through each address, that our methods might not be quite perfect,—that suffrage was not needed, etc. Perhaps nothing is more amusing to those grown gray in the service, than hints and helps from those to whom our work is Choctaw. Mrs. Jennie Graves, of Franklinville, made an impromptu response with the grace and eloquence of a prepared address. No one was ever taken more by surprise than these gentlemen in finding themselves met by a cyclone on their own ground. A medal contest was held the first evening and on the second evening Miss Vandelia Varnum delivered an address, her subject being, "Who pays the freight?" She was very helpful in many ways during the convention in this, her home county.

The convention resolved to take higher ground, work more directly for Prohibition, put less time on non-essentials and strike with stronger blows for the thing for which the W. C. T. U. was organized.

The Clara M. Selkreg union of Ithaca entertained the Tompkins county convention, the sessions being held in the First M. E. church and meals served at a temperance eating house. Delegates were present from each of the thirteen unions, including all the county officers. Seventeen departments of work are taken up and each one reported progress. The president's address was warmly received and adopted. The treasurer reported a balance in the treasury which enables them to purchase a ship library. This state of affairs my reporter tells me is due largely to the department of systematic giving being so persistently kept before the unions.

A new feature introduced was a conference on the question, "What has the W. C. T. U. done for me?" The testimonies were very interesting. A tent was secured for headquarters on the fair ground where literature would be distributed and subscriptions taken for our state paper—*Woman's Temperance Work*, and THE UNION SIGNAL. The duty of taking these papers was also urged upon the delegates.

Mrs. Ella A. Boole, first vice-president of the state, was present during the entire convention, helping and encouraging in many ways, while her evening address was especially good, and was listened to by a large audience. Reports were all good, and a tender memorial service in honor of the six who have "gone home" during the year, was held. The closing exercises were impressive, and the convention adjourned with bright hopes and prospects.

A little report of some special work done by the Clara M. Selkreg union in Ithaca will not be out of place right here. On the day of the firemen's convention they placed seven barrels of ice water on the most crowded corners of the streets, and kept them filled. A minister of the city was asked for twenty-five cents toward the necessary funds and he replied that "he had nothing to give and did not care what was drank," while the county sheriff,—not a temperance man—gave the committee much valuable assistance in locating the barrels, and permission to call upon him for *money* if needed. He gave them one of the barrels (the others being loaned) which was placed near the speaker's stand in De Witt Park. The barrel will now be kept near the Y. M. C. A. building, and the secretary of that association will see that the water supply does not fail, while the union will furnish the ice. This is good practical temperance work.

Erie county W. C. T. U. met at North Collins. Every officer was present when the meeting was called to order. Every hour of the convention was filled with work, and a great variety of business, instruction and entertainment. The union at North Collins is but one year old, yet this "infant" had the courage to invite and entertain one of the largest conventions ever held in the county, and did it right royally. Owing to the poor health of Mrs. Shaw, the president, the annual address was given by the first vice-president, and was fine indeed.

Dr. Anna Shaw was speaker of the evening, and an immense audience greeted her, and was well rewarded for coming. A memorial service was conducted by the corresponding secretary. A golden ladder had been prepared for floral offerings, which were placed there as the names were called of nineteen active and two honorary members. The election of officers resulted in an entire change.

Niagara County W. C. T. U. held its annual convention at Wilson, a village on the shores of Lake Ontario—beautiful for situation, a veritable Eden—yet the trail of the serpent is over it all, and the people are asleep while souls are perishing. The convention was very warmly welcomed by Mrs. G. W. Adams, wife of the M. E. pastor, and by Rev. J. H. Sage, pastor of the Baptist church in which the meeting was held. A consecration service and Bible reading by Mrs. Emma G. Dietrick prepared our hearts for the work of the two days, and brought us into closer fellowship with the Master. Reports of superintendents were given, while reports of work done by locals were embodied in the annual report of the corresponding secretary. The treasurer reported a balance in the treasury of a little more than $275. This is explained by the fact that the county controls the dining and lodging privileges at Ontario Outing Park, and nearly $200 were cleared there this year. An invitation came to us (I say "us" in writing up Niagara county because "I belong") to serve also on the fair grounds during the county fair, and although the time for preparation was exceedingly short, it was decided to accept, as we could not afford to lose the opportunity of entering this open door, and so our "minute women" will be on the grounds and beside serving refreshments will have a tent for literature.

The county union and the county prohibition committee decided to issue a county paper to be known as *The Life Line*, and this is surely a step in the right direction. It has seemed sometimes as though we were forgetting that the chief work of our organization should be for the prohibition of the liquor traffic, and we are glad to join hands with our brothers in this new enterprise. Dr. Anna H. Shaw was present and delivered a ringing Prohibition speech. The president's annual address was well received. and accepted by a rising vote.

My last report comes from Oneida county. The convention was held at Sanquoit with about one hundred present. The county has twenty unions and two Y's. Good reports were given of work done by the unions and also in department work.

Mrs. Boole was at this convention and all listened with pleasure to her evening address. The second evening was given to the L. T. L's and an address on Y work. Mrs. Graves, corresponding secretary, made a powerful address on "The duty of members of missionary societies to the temperance work," and Mrs. Rinkle on literature, and Mrs. Dunham on the franchise question, made telling appeals.

The old officers were reëlected, much to the satisfaction of all, and the coming year promises hopefully, as a fresh supply of enthusiasm was received at this convention.

FRANCES W. GRAHAM,
State Reporter, Lockport.

TAKE STEPS

in time, if you are a sufferer from that scourge of humanity known as consumption, and you can be cured. There is the evidence of hundreds of living witnesses to the fact that, in all its early stages, consumption is a curable disease. Not every case, but *a large percentage of cases*, and we believe, *fully 98 per cent.* are cured by Dr. Pierce's Golden Medical Discovery, even after the disease has progressed so far as to induce repeated bleedings from the lungs, severe lingering cough with copious expectoration (including tubercular matter), great loss of flesh and extreme emaciation and weakness.

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The photographs of a large number of those cured of consumption, bronchitis, lingering coughs, asthma, chronic nasal catarrh and kindred maladies, have been skillfully reproduced in a book of 160 pages which will be mailed to you, on receipt of address and six cents in stamps. You can then write to those who have been cured and profit by their experience.

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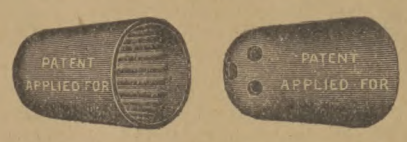

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"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

Volume XX.—No. 40.] CHICAGO, October 11, 1894. [Price $1.00 Per Year in Advance.

NOTICE OF W. T. P. A. ANNUAL MEETING.

The annual meeting of the stockholders of the Woman's Temperance Publishing Association will be held at Willard Hall, the Temple, Chicago, at 10 a. m., Wednesday, October 17. At this meeting the board of directors (eleven in number) for the coming year will be elected and other necessary business will be transacted.

MARY A. WOODBRIDGE,
Sec. W. T. P. A.

A SPECIAL OFFER.

As an award of merit, we will present to the headquarters of the state sending the largest number of new subscribers to THE UNION SIGNAL, *a handsomely framed, large-sized picture of Miss Willard, and to the state sending the second largest number a copy of Miss Willard's book, "A Great Mother." Be sure to state that the new subscribers are in response to Miss Willard's call in her lithograph letter, "It's dogged as does it."*

DID YOU DO IT?

Then don't forget to tell us on a postal card, so that we may all learn how to win one new member to our cause and one more subscriber to our paper.

SINCE OUR LAST ISSUE.

The whisky trust has abolished its rebate system.

Battery D, Chicago, is the scene of a Pure Food exhibit.

Milwaukee's ministers have commenced a crusade against Sunday saloons.

In spite of clerical opposition the Hungarian Diet has granted liberty of worship.

Secretary Carlisle has ruled that all alcohol imported for whatever purpose is subject to duty.

Mrs. Charles Floyd, of Cedar Rapids, Ia., has sued nine saloon-keepers for selling liquor to her husband.

New York's committee of seventy has nominated a municipal ticket to oppose and defeat Tammany.

Wisconsin Congregationalists met in fifty-fourth annual session at Beloit, last week, and were addressed by Miss Willard.

The New York Lexow investigating committee has entered another week of telling evidence against its police administration.

The state Woman's Suffrage Association met at Racine, Wis., last week with one hundred delegates present. Rev. Olympia Brown Willis was made president.

The capture of one hundred and twenty-five "moonshiners" and the destruction of thirty-seven illicit stills was the result of the recent raid of Kentucky officials.

President H. O. Havemeyer and Secretary John E. Searles, of the sugar trust, have been indicted by the grand jury at Washington for refusing to answer questions put by the Senate investigating committee.

A council of the British Cabinet called October 4 to consider the Oriental situation decided to send troops and vessels to China to protect England's interests. Other countries have taken similar action.

Prof. David Swing, pastor of the independent church, meeting in Central Music Hall, Chicago, has passed away, aged sixty-four years. Formerly a Presbyterian minister, he was one of Chicago's best known preachers, original, bold and independent in his utterances.

Dr. Oliver Wendell Holmes, the last of the famous coterie of American poets, died suddenly from heart disease at his home in Boston Sunday afternoon. Dr. Holmes was for thirty-five years professor of anatomy in Harvard medical school, and an eminent prose writer as well as poet. He was born in 1809.

"I AM happy to be able to send you not only 'one' but two new subscribers with my own renewal and hope to send more in the future." That is the kind of letters we are getting nowadays and they rejoice our hearts. The time for this special work extends to the opening of the National Convention, November 16.

HASN'T this a cheerful sound? "It has been such a pleasure to secure these names (five) for 'our paper,' and so easy to do it, too, for THE UNION SIGNAL is an inspiration in itself, an uplift to women, and they are quick to see it. If it were not for ill-health and many home duties in a large family, this list could easily be made a large one, but as the good women come to me I will endeavor to swell your list with new names."

WE congratulate the women of the District of Columbia on the partial passage of the bill by which women can control the educational interests of the District. This is through the efforts of Senator Martin who championed the bill in its progress through the Senate, and he assures us of his confident belief that the bill will pass the House of Representatives at the next session. The District sets the fashion in many ways, and this will help the women in every state to manage the education of their children and keep the worthier classes of women in their fitting places of teachers.

MRS. HENRIETTA SKELTON, our faithful organizer, who has sent in nine subscribers from Arizona, writes: "I hope to do more before we come of age." Another friend sends with her own renewal, remittance for a new subscriber and says: "I have caught the spirit of 'It's dogged as does it.'" From Texas comes this encouraging promise: "As times are so hard I have made up my mind to get all the subscribers I can for our National organ. I cannot get along without my copy; it comes on Saturday and is our regular Sunday reading. When we settle down for our Sunday afternoon quiet hour, my husband gets the Bible and THE UNION SIGNAL; they go together."

To our great regret, the annual Call to Prayer, prepared by our National evangelist, Miss E. W. Greenwood, has reached us too late for insertion in this number, but we gladly give the introductory paragraphs on this page, and later will print the Call in full: "In view of the custom to hold a day of consecration and prayer previous to the Convention, the superintendent of the evangelistic department would hereby summon all local unions to set apart Wednesday, October 31, for this purpose. The continued blessings, not only of the past year, but of twenty-one years, may well lead us, as we celebrate our majority, to tune our voices to thanksgiving, while a profound sense of our failures, mistakes, weakness and dependence should lead us to bow low in confession and earnest prayer for the fresh anointing of the Spirit." Miss Greenwood has outlined a full program, which will be given next week.

MRS. MINERVA B. NORTON, whose name is so tenderly associated with our Chieftain's in joint authorship of that rare book, "A Great Mother," passed away at her home in Beloit, Wis., Tuesday evening, October 2. Mrs. Norton had been bravely battling with a fatal disease for a long time and when the end came it was joyfully accepted by her and all the dear ones as the triumphant victory of the spirit. By a special providence Miss Willard and Miss Gordon were both present, and although no words were spoken, the recognition of the dear friends was complete, and as Miss Willard led in audible prayer when the last breath was drawn, as she did at her own mother's bedside, the spirits of departed ones drew near, and it was a time of great spiritual exhilaration. The daughter, Miss Rilla Norton, whose contributions often grace our columns, will soon prepare a sketch of her mother's life, from which all our readers will profit.

THE temperance atmosphere is laden with the aroma of W. C. T. U. conventions these days. No less than sixteen have already been held during September and October, and three are in session this week. The Maine convention at Auburn had the rare pleasure of Lady Henry Somerset's presence, and the Iowa convention, of Miss Willard's wonderful inspiration. A telegram from the latter states that there were more than one hundred delegates, and that the old officers were all reëlected. Iowa has organized thirty-five new unions the past year, and is rapidly coming to be one of the foremost states of the National. Kansas speaks for itself in another paragraph. All these conventions will be fully reported in our Field department.

AT the North Dakota convention, held recently, Miss Elizabeth Preston, president, had a happy new departure, which we recommend to all our state presidents. It was called "Honoraries' Evening," and the addresses were all by gentlemen who are honorary members of the Y. W. C. T. U., the topic being, "What We Think of Woman's Ballot." There was also an address by an honorary member, subject, "The White-Ribbon Knight." On Sunday morning a white-ribbon love-feast was held, and on the closing day there was an address, "The Children in the Home and the School," by Mrs. Laura Eisenhuth, state superintendent of public instruction for North Dakota. We do not often find so many plums in the pudding of a state program as this one afforded.

A BREEZY note from Emporia, dated October 1, tells us that "Kansas has just closed its 16th annual convention. Six delegates besides her executive committee will represent us in the National at Cleveland. The most gratifying phase of the convention was the number of young, bright, active women participating. Rev. Edith Hill, the rising star of the state, Miss Helen Kimber, the sunny suffragist, Mrs. Burtis, the earnest young county president, and Jessie Maxey, the enthusiastic, active, newly elected corresponding secretary, are elected delegates to the National. Kansas is geographically in the center of the Union. In political, intellectual and educational activity she leads the van." Just now in the midst of the most determined and active campaign in her history for equal suffrage, she will be true to her motto, "*Ad astra per aspera*," and next year, with her women fully enfranchised, will invite and welcome to her borders the National W. C. T. U.

THE board of education in Chicago having voted to close the public schools on the afternoon of October 10, in order to permit such children as desired to participate in the street parade of Father Mathew's temperance day, the Germans of the city have made a strong protest. It is possible that the board would have rescinded their action in obedience to the behest of the German saloon-keepers and their sympathizers, if it were not technically impossible to do so except at a regular meeting, which does not occur until after the parade. This protest says: "We consider it contrary to the spirit of our liberal institutions to force the children of our citizens to observe a holiday devoted to the advancement of the prohibition movement. We are of the opinion that the temperance agitation is foreign to our public schools and should not be permitted to enter into their management." In view of the fact that the children were not to be "forced" nor even asked by the school board to participate in the parade, this language is a little strained. And considering the further fact that temperance instruction is mandatory in the schools of Illinois, by state law, this declaration of German citizens, that "temperance agitation is foreign to our public schools," is a rather startling one. The gist of the whole matter doubtless lies in the fact that the German saloon-keepers and patrons do not desire that their children be given an opportunity to witness a demonstration against their business and practice

GREETING.

BY H. A. DELANO.

[Opening poem at reception to Miss Willard in Chicago, September 28, 1894.]

Queen of all souls, who love and treasure home,
Friend of all hearts that struggle on alone,
Fighter of battles others leave or shrink,
Our Deborah—who dares the curses of the drink,
Relentless foe of crimes men dare not meet,
Prophet, whose eyes a better future greet,
Large heart, clear brain, full orbed to shine
Upon this night of ours—this evil time,
A million hearts join with us here and o'er the sea,
While at His throne our lips now pray for thee.

Evanston, Ill.

THE STRIKE OF DENNIS MORARITY.

BY J. F. COWAN.

"Where's your father, young man?" called a voice over the alley-fence.

"I don't know, sir," answered the boy who had just dumped down in the corner of the little backyard a small pile of coal which he had spent the entire morning picking up along the railway tracks.

"Isn't he in the shop?"

"No, he's on the strike."

"Oh, well, then I know just where to find him," answered the man. "He's down at Jim Brody's place."

The boy raised his head as though about to make some angry reply, and a hot flush mounted to his cheeks, but the next moment his head dropped and he remained silent while the man went his way. He knew perfectly well what his errand was with his father. He was a collector employed by a number of the small tradesmen in that part of the city to look after outstanding bills. He had gone but a few rods, however, before he suddenly stopped, turned back, and approaching the fence, leaned over it, holding in his outstretched hand a paper. "Here," he said, "I was going to try and collect on this, but I suppose it's no use if your father is on a strike, so I'll just write the word 'strike' across it and turn it in. This is pay day, but it's no use to try to collect of a man who has nothing coming to him. Your mother couldn't do anything with this, I reckon?"

"No, sir," answered Dennis, with a tremor of something in his voice,—it may have been shame, it may have been fear, it may have been indignation—"but if you don't mind letting me have it," he continued, "I'll see what can be done, rather than have it turned in as worthless."

"If you could manage to pay something on it," said the man, as he turned on his heel to leave, "of course it would save your credit; otherwise I don't know what the result will be. These store-keepers can't carry forever customers who don't pay anything on their accounts."

Dennis took the paper and sat down again in the corner of the yard, scanning the words which were written across the end of it: "Patrick Morarity, forty-five dollars," and underneath that the single word "Strike."

"Yes," he reflected to himself bitterly, "but that doesn't explain it. Father has had enough coming in every month to pay this bill and all the rest, but he spends it over at Jim Brody's." And then he fumbled in his vest pocket and was rewarded in his search by fishing out a stub of a lead pencil. He glanced first at the paper and then at the pencil, and then laying the former upon his knee, began to scrawl some characters upon it, with a patient persistence which made it evident he was not as familiar with the process of writing as the man who had written above it. But when he had completed his effort and glanced at it, there stood out in legible, if not in beautiful characters, underneath the word "strike," the word "saloon."

"If somebody would only strike against the saloon," he muttered to himself, "the other strikes wouldn't hurt so very much." He started up as the suggestion occurred to his mind, "Why not strike against the saloon yourself?" "Me!" he echoed in his thoughts, "how could I? I am only a boy." The next instant the answer came to him. "If I am only a boy I can say 'yes' or 'no' and stick to it; and here I, Dennis Morarity, strike against the saloon, and the strike is not going to be called off as long as I live. I won't have anything to do with it. I won't have anything to do with the men who carry it on. I won't have anything to do any more than I can help, with the men who support it." And the boy clenched his fist and brought it down upon his knee with a violence which threatened to do himself an injury, while his set teeth and flushed face indicated that he meant what he said with all his soul.

Before starting again to renew his search for the scattered bits of coal which lay along the railway track, he went into the house where his mother was busy with the washing and the children, and silently handed her the piece of paper. She drew her lips closer together and turned pale. "Lord, Lord!" she exclaimed.

"And I've gone on a strike, too, mother," said Dennis.

"Oh, don't say that, my boy. I know it's hard work to be gleaning the scraps of coal when you ought to be in school, but—"

"No, I didn't mean that kind of a strike, mother. I'm just starting again to get some more coal. I meant that I've gone on a strike against the saloons, and it will never be called off as long as I live."

There was something like a lump in the boy's throat, as he saw the tears starting to his mother's eyes and he turned hastily and snatched up his sack and left the house. Sauntering along the railroad track, he suddenly came upon a group of men seated in the doorway of an old box car, with a pack of cards on their knees and two or three empty dinner buckets by their side.

"Ah, there is the very boy we want," exclaimed one of them. "Here, Denny, my lad, we're just out of beer. Take the buckets and run to Brody's and get them filled for us and you can have your share along with us when you come back."

The boy shook his head in silence.

"What's the matter?" demanded the first speaker.

"Oh, let him alone," said another. "Don't you see he doesn't care for the beer, he's too young to drink it, anyway, ain't you, Denny?"

"I'm on a strike against it," said the boy.

The men broke out into a loud laugh at what they considered his very witty rejoinder.

"Well, well," said the first speaker pleasantly, "if you don't want to drink it, you needn't; but run along and get the bucket filled for us and there'll be a dime change left and you can spend it as you want to. That's a good boy."

But still the boy shook his head and looked his unwillingness. "I'm on a strike, I tell you," he said, "against beer, against whisky, against the saloon, against the men that run the saloon and against the men that spend their earnings in the saloons, when they ought to be supporting their wives and children; and this strike won't be called off as long as I live."

The men stared at him in blank amazement. "The boy's gone daft," said one.

"No, he hasn't," retorted another, "he's sensible enough—more so than we are. It's the saloon that hurts and keeps us poor. I've been wondering all this while why Debs and the rest of the leaders didn't see it. The boy sees it right."

"Oh, it's a new labor leader, is it?" chimed in one of the men in a disdainful tone. "Maybe he can do better than Debs did, and gain us the victory. What do you say, men, shall we join the strike?"

"If you do," said Dennis, "I can tell you one thing, it will never be called off, and it will win in the end. You won't need to pay me any money to keep it up, either, or run any risk of bringing soldiers down on you or getting into jail."

When the news was carried to Brody's place by one of the men in the car, who took his bucket and that of his comrades to have them filled, there was a great laugh over it, and the red-faced bar-tender swore a round oath that the boy was a fool and the worst kind of a one at that.

But over in the corner a brawny-framed Irishman rose up and shook his fist in his face, declaring: "It's me own flesh and blood I won't hear denounced. He's a good boy, and has more sense than the rest of us. Good day, men; I'm off."

"Gone to join the new strike," laughed some of the loafers. And so he had, and Dennis Morarity's strike had called out another man that day; and it is on yet.

Pittsburg, Pa.

HOME RULE.

BY HON. C. C. BONNEY, LL. D.

[Welcome to Frances E. Willard at the First Congregational Church of Chicago, September 28, 1894, on behalf of the citizens of Chicago.]

In behalf of the law-abiding and order-loving citizens of Chicago, I greet you and bid you welcome, on your return to the field of your active labors, after your successful journeyings in search of the rest and restoration which ever-pressing demands upon your time and strength would not permit you to find at home. We trust that you come back to us with such a store of health and energy that for many years to come you will be able to discharge the onerous duties of the high positions in which the providence of God has placed you.

We welcome you, not only for your long and splendid career of human service, but even more earnestly because we need your aid in the great emergencies which now confront, not only the citizens of Chicago, and other great cities of our country, but the justice-loving masses of the American people.

The present alarming condition of the country demonstrates the need of some more direct and efficient means and methods of dealing with public disorder and private crime; with conflicts of labor and capital; with municipal corruption; with political demoralization and inadequate public service. We boast an ideal system of free government, but the facility with which a bad man, or an unqualified man may obtain possession of a public office, and administer it for the benefit of himself or his faction, instead of the public for whose service the office was created, shows that while the system is indeed ideal, its actual application to human affairs is far from perfect.

Whatever differences of opinion may prevail about suffrage and office-holding, enlightened mankind agree that it is the right and the duty of women to exert all their mighty influence in favor of virtue, good morals, industry, education, and the general welfare of the people. As we cannot wait for great changes to be wrought in the constitutions and the laws of the states and the nation, but must act at once if we would avert more widespread and appalling disasters than that which we have recently witnessed, we appeal to you, and to the hosts that follow your leadership, to enter without delay upon a great campaign of home rule for the deliverance of the country from the evils to which reference has been made, and from which no merely partisan organization can long keep it exempt.

By home rule I mean the control of the country, the great cities, the states and the nation, not by the liquor traffic, not by the great trusts and combinations, not by labor organizations, not by partisan oligarchies, but by the homes of the country, expressing their convictions through all existing agencies, to secure the dominance of the principles and the interests which these homes represent.

The home is the microsm of the state, the church and the school, all of which exist for the sake of the families for whom the home itself is created and maintained. All public questions should be discussed at the fireside and the table, and for the individual voter should be settled there. He whose political action is true to the sacred interests of home, will never be found false to the true interests of his country or his church.

If this kind of home rule could be established, it would wisely control the high offices of cities, states and nation, and would administer their powers with an efficiency and success that would fill the whole country with satisfaction and rejoicing.

Recent events have demonstrated anew the tremendous power of women in public affairs, when their influence is wisely directed along moral lines. It is the right and the duty of woman to secure a pledge of the honor of every man within the reach of her influence, that he will never, under any circumstances, vote or otherwise act against the interests of home,—its honor, virtue, temperance, industry, enlightenment and prosperity; the peace of the wife and mother, and the welfare of the children; and if this pledge were given and kept, an unworthy man could neither be nominated for, nor elected to any public position. And if only just and able men held public place, the laws would be wise, and their administration would be pure and efficient—adequate for every emergency; able to command the just obedience of every interest, and every organization; to hear, to judge and determine every controversy, whether between persons or organizations, great or small.

To the high apostleship of this new home rule, we bid you welcome. For it, all your previous life has been a lofty preparation. In it you cannot fail. In its success, "the purification of politics" will become more than an iridescent dream"; government more than an organized "force"; politics more than "a battle for supremacy"; the Decalogue and the Golden Rule not "out of place in a political campaign"; the talk of political corruption more than "modern cant"; and the expression of contrary sentiments will be swiftly followed by suitable condemnation.

The greatest questions of our time are moral and social questions, and they must be settled by moral and social agencies. On all such questions woman is entitled to be heard, for she is the divinely appointed guardian of the moral and social welfare of the rising generation.

In the way indicated, so simple and yet so adequate, the women of this country may enter at once upon an active and far-reaching participation in public affairs; a participation to which no just objection can be made, which would do much to neutralize the prevailing partisanship so well described by Washington in his farewell address and which would yield more speedy and satisfactory results than any other now possible.

As President of the World's and National Woman's Christian Temperance Unions, you are the commander-in-chief of the greatest moral army ever enrolled. Lead this army forth in a home rule campaign that would exalt woman and ennoble man; a campaign whose sure results would bless our country and the world.

WELCOME TO MISS WILLARD.

BY MARY A. WOODBRIDGE.

[Chicago, September 28, 1894. Reception at First Congregational church.]

Five minutes time is all too short to bring fitting welcome to our Chieftain, though twice before since your return it has been my privilege and honor to stand before you as representative of the great white ribbon host of which you are leader, to voice the welcome of the half million mothers and daughters and children of the National W. C. T. U. and its honorary constituency—the fathers and husbands and sons whose hearts beat in unison with our own,—and once for the World's Woman's Christian Temperance Union, an aggregate of forty-eight National Unions.

Love counts hours as months and months as years, and as the long, long time that you were gone grew longer still, as a mother clasps her child to her heart and will not loose her hold, we have held you to ourselves and to our Lord. England, Scotland, Ireland and Wales, the continents of Europe and of America, benighted Africa, enlightened America, with the islands of the sea, bound to one another and to Christ by the white ribbon tie, have spoken in the ear of the Father for you, and thus your leadership has been not only *on* but *up*, while we have learned that weakness in ourselves is often strength in God, and we can better understand your own prophetic words, "For God and home and every land."

Yours has been a teaching of broad principles—the brotherhood of humanity and the universal Fatherhood and justice of God. Women have listened and wondered and almost unconsciously followed as you led, while God held you in His own intention until this hour should come, when you emerged in spirit and in power and embodied His handmaidens in the best and holiest human institution known, the Woman's Christian Temperance Union.

For a time women clung closely to the hope of home protection which you aroused, but as the years and age crept on and still their hearts shed drops of blood, as if to cleanse the home and wash the nation from its sin, they brought to you their daughters, themselves, renewed in youth, a gift of holy motherhood, with prayer that stamp of character like yours might seal each one, until—

"The old order changed, yielding to a new,
And God fulfilled himself in many ways."

Thus girls, who scarce remember when their mothers knelt on sanded floors within the open doors of hell, and, hiding behind the cross, strove to hold some poor, lost soul before the Lord of life and light, are now the strong right arm of our great body, and look with us to that good, glad day when brother and sister shall stand upon the same platform of social purity, upon the same plane of rights and privileges, that through the glorious trinity of man, woman and God, man and woman the instruments, God the power, iniquity shall be banished from the home, the church and the republic.

You could not be with us the Columbian year, but you are here to-night and we are glad, and you know "that following the glitter and glare and music, a cry for bread is heard, and a popular discontent that bodes no good, while the shambling regiments of Coxey's army will not be sneered down, but stand at our gates of power like a judgment. Why all this in a country like ours? Because we have counted our revenues of gold as above broken hearthstones and ruined souls, and God awakes to count the values that bear His image."

We cannot stop. God bids us on; we must and will obey. God bless you now! God bless you ever! Hold fast to the Infinite, the positive pole of holiness and power. Another palm shall strike your own, and on and on—until the negative pole of the world's weakness and sin shall be reached. Then will the divine current flow, and not only will His children be quickened, but the iniquity against which we inveigh shall be shivered and shattered to atoms. Then with voices tuned in the harmonies of heaven, we will sing "glory and honor and praise and thanksgiving to Him who has redeemed us forever and forever." God bless you, beloved, and keep you to that day.

WHAT STATE W. C. T. U. PRESIDENTS THINK.

LOVE THE KEYNOTE.

Love will find a way; it is finding a way in the "do-everything policy," which is surely but slowly undermining the liquor system. "It is love which moves the sun and all the other stars." ELIZABETH PRESTON.
Casselton, N. Dak.

FORGE AHEAD!

The churches must be aroused to greater activity, Christian and moral men must become more interested in the work of the W. C. T. U. and the young people must be secured for the work, or who will carry it when we are laid aside? We must forge ahead.
Brock, Neb. MARY A. WAKELIN.

INDIVIDUAL ACCOUNTABILITY.

Accountability to God for what we *are* and *do* and what we might do and be in the temperance cause should rest upon the individual woman in every home.
Riverside, Cal. N. P. J. BUTTON.

HOPE, UNITY—VICTORY.

Discouragement never succeeds. Hope in the heart looks for light ahead. My most ardent desire is, that we, sisters in white ribbon bonds, be *filled with Christ.* That means no room for self. *Unity* means *victory.*
Shelburne, Vt. IDA H. READ.

DETHRONE RUM AND MONOPOLY.

"Peace on earth, good will to man" cannot come while rum and monopoly are enthroned, and woman, purity and labor dethroned. Between Christ and the rum power there can be no compromise. REBECCA MITCHELL.
Idaho Falls, Idaho.

TEMPERANCE REFORM THE GREAT FOUNDATION.

As a sober brain, clear eyes, and steady limbs *must* underlie the best manhood and the best womanhood, so the temperance reform must underlie all other reforms to give stable foundation. CLARA C. HOFFMAN.
Kansas City, Mo.

BALLOT FOR WOMAN THE KEY.

My *hope* is in God. My *desire* is for nothing less than national prohibition. My *judgment* is that this will be soonest accomplished by the ballot in the hands of women, and at no distant day.
Tacoma, W. Wash. ELLA J. FIFIELD, M. D.

PROHIBITION PARTY.

I would seek the remedy for the drink curse in united political action by a national party pledged to the total prohibition of the liquor traffic—in other words, the Prohibition party. MELINDA A. SHAFFER, *Ex-Pres.*
Chautauqua, W. Wash.

ROUSE MEN TO RESPONSIBILITY AS VOTERS.

We should strive with greater earnestness to awaken the consciences of Christian men to a realizing sense of the fact of their responsibility to the extent of one vote, for all the crimes committed by the liquor traffic.
Enid, Okla. M. H. SWITZER.

APATHY!

The longer I work in the temperance cause, the more amazed I become at the neutrality of the Christian church and the strange apathy of good men and good women toward this greatest foe to all that is Christlike in this world. How may this apathy be dispelled?
Dallas, Texas. HELEN M. STODDARD.

CONCENTRATE FOR PROHIBITION.

A concentration of forces, patient, persistent, heroic effort for prohibition on the part of each member of the rank and file and a strong pull all together seems to me the next best thing for the temperance cause. May God give wisdom and courage! MRS. N. R. C. MORROW.
Fairmont, W. Va.

BE BAPTIZED AFRESH AND CONSOLIDATE.

The thought, which for two years has impressed me most, and ever laid heavily upon my heart, with reference to the "temperance cause" is first, the imperative need of a fresh baptism of "Crusade fire," second, a consolidation of all true temperance forces. We must take fresh hold on God or fail. ANNA R. RIGGS.
Portland, Ore.

GET OUT OF SELF.

As overcomers of sin and the licensed liquor traffic, we must get out of self before we can abide in Christ. If we do abide in Him, His power becomes ours, and all the works of the devil shall surely flee before us,—and yet not us, but the Mighty God in us. My hope, desire and purpose are to test the power of obedient, believing prayer and earnest, persistent, unselfish effort—and the love that abides. H. A. HOBART.
Red Wing, Minn.

W. C. T. U. STANDPOINT AND THE BALLOT.

My hope is that every humanity-loving, Christian woman will some day see what a hindrance intemperance is to the advancement of all philanthropic and Christian work; and seeing it will have a desire to do something towards exterminating the liquor traffic; that this desire will lead women to join the W. C. T. U., and that when they belong they will be eager to use all their powers to assist, and in my judgment the great majority of them will soon see that they need the ballot.
Stroudwater, Me. L. M. N. STEVENS.

WHOSE ACCOUNTABILITY?

What the temperance cause needs just now is a deep conviction of personal accountability, on the part of Christian men and women, for the support of the liquor traffic, an outspoken Gospel of total abstinence from Christian ministers and the publication of the facts respecting the liquor traffic by the press. CORNELIA B. FORBES.
Hartford, Conn.

WORK TO INCREASE THE VOTE.

My hope: I believe the prohibition of the liquor traffic is obtainable; therefore, I not only desire but expect it.

My judgment: That "the righteous statutes and commandments of the Lord" will prevail; therefore, we should continue to work and pray to increase the *vote* that shall give this righteous cause ultimate victory.
Ottawa, Kan. LURENDA B. SMITH.

WHAT MANNER OF WOMAN SHOULD WE BE?

With divine guidance we may be the most potential force among human agencies for uplifting the fallen and shedding spiritual sunshine among the lowly of the world. Then what manner of women ought we to be? Pure and patient, loving and gentle, strong to endure, and brave to dare all things "For love of Christ."
Washington, D. C. MARY E. GRIFFITH.

UNITY, AND AROUSAL OF THE CHURCH.

My hope in our work is, that victory shall soon perch on our banners. My desire, that the Christian Church shall arouse from its apathy and realize its responsibility. My judgment, that division in our ranks means defeat, but a concentrated effort must bring the blessed result for which we labor and pray.
Philadelphia, Pa. ANNA M. HAMMER.

LET DRUNKARD-MAKERS LEARN TO EARN AN HONEST LIVING.

"Hope deferred maketh the heart sick," but we still hope and wait for the answer to our prayers that the Great Jehovah may ere long grant our petitions which we offer daily, that the drunkard-makers may cease their infamous traffic and earn an honest living themselves, and let others do the same. L. JANE STAPLER.
Tahlequah, Indian Ter.

VOTE RIGHT AND UNITE.

Let each member of the W. C. T. U. read carefully the preamble of our National constitution that she may decide for herself whether she must vote as well as pray for the annihilation of the liquor traffic. Let her think, also, of some plan by which all temperance forces may unite in such effort throughout the nation.
Denver, Col. EVA C. HIGGINS.

TRIUMPH WITHIN TEN YEARS.

Faith steps upon a seeming void and finds—a rock beneath. So I have faith to see the final triumph of the temperance cause within the next decade, and, as a reason for the faith that is in me, I take the utterances of the official organ of the Liquor Dealers' Association, which under the circumstances may be considered quite good authority. E. A. HILL.
Orange City, Fla.

AN APPLIED CHRISTIANITY.

My hope is in our leader, in the rank and file, and our methods, which are being used by Endeavorers, Leaguers, and King's Daughters. Also, in the disintegration of political parties, the study of good citizenship and municipal reform, and an acknowledgment that we need an applied Christianity, rather than so much theoretical theology. Yours truly,
Newark, N. J. EMMA BOURNE.

LIFE CONQUEROR OVER DEATH.

Since our organization is founded upon the teachings of Christ and His power to dethrone evil, we ought to cease talking about the power of the liquor traffic and its results. It is the law of the spirit of life that makes us free from the law of sin and death, and our work is to *know* this law and *claim* this supremacy of spirit of Christ until the whole world shall be manifestly filled with the glory of the Lord. JULIA SEWELL BALDWIN.
Baltimore, Md.

TEACH RESPECT FOR LAW.

The best possible thing for our cause would be the enforcement of existing laws against the traffic in liquor and tobacco, an enforcement that would hold alike the capitalist and anarchist and compel the respect of the masses. The school boy in the primary grades absolutely ignores the law against cigarettes. We are positively teaching the children a contempt for the law. Whether the W. C. T. U. can remedy this I know not, but while we are undertaking so many things it occurs to me we might try on this line for awhile.
Birmingham, Ala. MARTHA L. SPENCER.

WOMAN'S BALLOT THE HOPE.

My hope for the temperance cause is that all temperance workers will join forces and work in harmony. My desire is that the ballot may be put in the hands of the women that we may vote prohibition. My judgment is, that until we get the ballot we will keep on doing the moulding sentiment work that we have been engaged in for over twenty years. FANNY L. CHUNN.

Cotton Plant, Ark.

CAN'T BE USED.

The most impressive thought concerning the temperance cause is this,—It is *God's battle.* My hope in Him is as an anchor to my soul, that the battle will be won and the victory glorious. My judgment is that the delay of this "glad day" is not occasioned so much by the increasingly aggressive power of the foe we face, as by the fact that God's children, through whom this victory must be won, are not in the attitude where He can use them.

Walla Walla, Wash. JULIA B. COLE.

NEVER SO MUCH HOPE AS NOW.

I never was so hopeful of our cause. I will give you just two reasons why, although I could count one for every finger of my two hands. First, woman's cause is on the home-stretch. Before the new century is ushered in that little bit of white paper, the ballot, will be in our hands and that will mean much for temperance. Second, not only does our organization come of age this year, but thousands of our Loyal Temperance Legion boys come of age this year and every year to come, and this means unending additions to the Prohibition vote.

Los Angeles, Cal. MARY E. GARBUTT.

LET'S BE IN AT THE DEATH IN 1899.

When a child I was impressed by the description in "Waverley" of the great hunt. The chieftains gathered in the highlands and sent out their retainers to form a vast circle about them. For days all was tranquil, even the deer did not know they were being hunted, but as the circle grew gradually smaller the air was filled with the noise of the chase, the baying of dogs, ringing of horns, shouts of men, and the wildly leaping animals which fell before the arms of the hunters.

So with the temperance cause; for years the great moral, social, economic and scientific forces have been drawing the *tinchel* around the liquor traffic, little heeded by it, but now the circle is narrowing, the forces are drawing closer, the air is filled with sounds of menace to the monster which begins to realize its deadly encompassment!

May we all be "in at the death" and may it not be deferred beyond the year 1899!

Greenville, Miss. LAVINIA S. MOUNT.

THE SALOON EVIL CAN BE PREVENTED.

Why not a broadside and a bugle blast from the pulpit against the *politically fortified* liquor power? Pulpit labor is not doing this, nor can it, till it is as earnest and constant in its work as the saloon. While the pulpit sleeps the saloon sells; while the pulpit resolves, the saloon acts; while the pulpit prays, the saloon votes. When the pulpit shall unfold the banner of "No Compromise," civilization will mean more and stand upon higher ground than to-day, and humanity will bless the courage and faith that embraced the cause of its redemption.

San Jose, Cal. MRS. B. STURTEVANT PEET.

DR. BUCKLEY ON EQUAL SUFFRAGE.

VI.

BY ALICE STONE BLACKWELL.

Dr. Buckley says: "'No taxation without representation' as an abstract principle is just, but it does not follow that the representation must be identical." But in the present case the legal representation is wholly lacking. George William Curtis said:

> It is not true that, in the ordinary and honorable sense of the words, women are represented. Laws are made for them by another class, and upon the theories which that class, without the fear of political opposition, may choose to entertain, and in direct violation of the principles upon which, in their own case, they tenaciously insist.

Dr Buckley says that "woman's influence in forming the characters and principles of the law-makers insures care for her." Women have always had an influence in forming the characters of the law-makers. Yet, up to the time when the equal rights movement began, the laws in regard to women were almost incredibly bad. Even now they leave much to be desired.

Dr. Buckley says: "The authors of the Declaration of Independence, the framers of the Massachusetts bill of rights, did not perceive any incongruity between declaring that 'all men are born free and equal,' and that there should be 'no taxation without representation,' that 'governments derive their just powers from the consent of the governed,' and at the same time relieving women from the responsibilities and burdens of government." The authors of the Declaration of Independence did not perceive any incongruity between declaring that "all men are born free and equal," and sanctioning human slavery; or between declaring that there should be "no taxation without representation," and excluding men from suffrage because of their religious opinions. The logical application of the principles laid down by the fathers goes beyond what the fathers themselves perceived, in more than one particular.

Dr. Buckley says: "Taxation is not levied upon the property of women upon different principles, but upon property as such, by whomsoever held." That is not the point. The point is that, while the taxes are levied equally upon the property of men and women, the women have no voice as to how the money shall be spent. What is complained of is not unequal taxation, but taxation without representation.

Dr, Buckley says: "The property rights of woman are better protected now than they could be if she were actively engaged in politics." In most of the states of the Union, the property laws are still unequal as between men and women, even after all the improvements of the last fifty years. To show that women's property rights are better protected now than if they could vote, Dr. Buckley says that when it was proposed to pave a certain street contrary to the wishes of the property-holders, mostly widows and single women, some of them went to the authorities and succeeded in persuading them not to do it. But if these women had had votes, they would not have needed to do any persuading. As one of them told Dr. Buckley, "Such a thing would not have been attempted." Dr. Buckley admits that she was "a lady of rare intelligence," and that she regarded the incident as an argument for suffrage. She well might. It was only a chance that the women's persuasions were successful. In many cases they are not.

Dr. Buckley says that "the consent of the governed is and must be taken for granted, except as changes are made by constitutional methods." But it has often been taken for granted unwarrantably in the past in regard to various classes of men. We claim that it is now taken for granted unwarrantably in the case of women, and we are asking that a change *be* made by constitutional methods.

In reply to the argument that "capacity indicates sphere," Dr. Buckley says: "There are various acts for which woman has the ability that she should not be asked or compelled by law to perform." But there are few things for which she has the natural capacity that she ought to be forbidden by law to perform, and there is no proof that the exercise of suffrage is one of them.

In reply to the argument that "the dignity and authority of the ballot would increase her influence," Dr. Buckley says: "Since . . . woman's influence is not derived from authority or her true dignity symbolized by the ballot, the clenched fist or the drawn sword, it would add nothing to her power." The suffrage is exercised not only by military officers and pugilists, but by men of the most peaceful professions, and even by ministers of the gospel. The possession of a vote adds to the minister's power, just as it does to that of men whose professions are symbolized by the sword or the clenched fist. It would add to woman's power in the same way. In every society of which a woman is a member, in every corporation in which she is a stockholder, the fact that she has a vote adds to her influence and dignity. It would be so, of course, in the larger association represented by government, and all the bad elements that do not want the power of good women increased are strenuously opposed to giving them the ballot.

Boston, Mass.

A TEMPERANCE EVENING IN MACEDONIA.

DEAR UNION SIGNAL:—Among the mountains of northern Macedonia lies the large and flourishing village of Bansko. Its inhabitants are pure Bulgarians, of the stalwart, mountaineer type, large and robust in body, vigorous in action and capable in mind. They devote themselves for the most part to farming.

The Evangelical church here is one of the oldest and largest in connection with the mission of the American board to the Bulgarians. From the families which compose it, numbers of boys and girls have gone across the boundary into Bulgaria, and have entered the mission schools in Samokov. Thence they have become useful members of society, some of them laboring as teachers and preachers. The pastor of the church in Sophia, the capital of Bulgaria, is a native of Bansko; after studying in the preparatory school in his native village, and later in Samokov, in the collegiate and theological institute, he went to America and continued his education. Several others from Bansko are now studying in America, but a much larger number are in the mission schools in Samokov.

During the summer vacation this year, these students were at home, and earnestly planned a temperance evening, to show to their parents and fellow-villagers a specimen of the work which is being done in connection with the schools. One of the earliest sounds which we heard upon going to the upper end of the village a few days since was the voice of singers, accompanied by a Mason and Hamlin Baby organ. It was the choir of students gathered in the commodious new house of a village preacher, where they were practicing for the proposed entertainment. Preparations went forward enthusiastically. Songs, declamations and dialogues were rehearsed, and a lecture prepared by the young preacher of the Bansko church, himself fresh from his studies in Samokov, with his graduation honors upon him. As the press is fettered in Macedonia as well as in all other parts of Turkey, written copies of the program were made and distributed, with an invitation to the entertainment. The result of all this working was a crowded church on Sabbath evening, and a delighted audience, including many who are seldom found in the house of God. We can but hope and believe that impressions were made both upon the young and upon their elders, many of whom listened for the first time to such truths, which will be permanent.

During the last few years, real progress has been made in temperance work in Bulgaria and Macedonia, vigorous temperance societies are maintained in the mission schools, and frequent meetings are held, sometimes for the members only, but occasionally for the public at large. These societies and meetings become the models for the whole country, as teachers and preachers go out thence to become the evangelizers of the Bulgarians wherever found.

The temperance reform has come to Bulgaria and Macedonia, and has come to stay. ELLEN M. STONE.

Razlag, Macedonia.

MEN'S NATIONAL CHRISTIAN PROHIBITION UNION.

DEAR UNION SIGNAL:—Our annual meeting has passed into history and was eminently satisfactory. Of course we did wish, for the sake of the church and the country, that we were an army instead of a single company, but we have faith in God and in His strength we shall prevail.

Twenty months ago, January 24 and 25, 1893, our first conference was held in Philadelphia. We pressed upon the Christian conscience of the country the awful fact that the church, Protestant as well as Catholic, was allied to the saloon in an "ungodly league." Some opposition was aroused and those who felt most strongly hesitated to act with decision without further preparation. On this account the conference adjourned to meet in New York, September 20, 21, 1893.

It met, and despite a small but determined minority who tried to kill the movement, at least nine-tenths of the members present decided to go forward and organize a union, to press upon the churches the fearful crime of complicity with the liquor traffic, and the necessity of direct and open antagonism to the evil to save the church and the nation.

The union is composed of men who really believe that our present condition is one of danger. That we have incurred, and must meet the wrath of offended justice, and they labor in the hope of averting some, if not all, the dreadful results of this sin.

This truth is of necessity extremely unpalatable to a peace-loving and carnal church which resists it with stolid indifference begotten of a false security. In spite of this terrible inertia the few whose souls are aflame with this zeal for God and His righteousness have gone forward at great personal sacrifice in the work.

The growth of public sentiment during the year is astonishing to us. Men who one year ago were timid, to-day are bold. The lukewarm are aroused, the objectors are silenced. A slight difference in regard to details of work always exists, but a deep spirit of harmony and sympathy pervaded the meeting.

The Prohibition clubs were represented, and many churches, through their ministers and the ladies of the county and city unions appointed delegates who added greatly to the interest of the occasion.

I will not attempt a report of the meeting, It is quite impossible to condense it. The great topics discussed were presented in telling speeches by John Lloyd Thomas, Rev. Charles Roads, Rev. J. C. Hogan, James F. Daily, W. Jennings Demorest, Rev. W. H. Berry and many others; and resolutions were passed which, I think, reach points not heretofore brought out in this contest with the liquor power.

The officers for the ensuing year were chosen as follows: President, Rev. Charles Roads, 683 Catharine St., Philadelphia, Pa.; Vice-president-at-large, W. Jennings Demorest, 10 East 14th St., N. Y.; Secretary, D. P. Lindsley,

301 Broadway, N. Y.; Treasurer, John Lloyd Thomas, 10 East 14th St., N. Y. Additional members of the Executive Board are: Hiram De Walt, Rev. W. H. Boole, Rev. L. G. Jordan, Rev. S. C. Swallow, D. D., James F. Dailey, E. D. Nichols, Rev. J. F. Meredith, D. G. Hendricks, Rev. E. B. Sutton, Prof. Alonzo Brown.

The meeting closed on the second day after with five sessions, with a lecture by Hon. John P. St. John in a speech perfectly adapted to the occasion and in full accord with the spirit of the meeting. His subject was "*That man.*" "*Woe to that man by whom the offense cometh,*" etc.

The work will move forward, and with ever increasing power. It is in the hands of good men "tried and true." This was happily conceded by some who had come with misgivings, but went away assured that we were far within the bounds of sober reason in our estimate of the danger which we seek to avert. The danger is in *inaction.* Only good to the church and the state can come from this agitation.

We seek but to destroy the evil. We shall conserve all that is good, and if it shall please God to give us a land redeemed from this curse of curses and a church awake to righteousness we shall praise God from whom these blessings flow and join with the W. C. T. U. and all kindred bodies in welcoming the reign of peace and righteousness. Yours fraternally and faithfully,

New York City. D. P. LINDSLEY, *Sec.*

AFTER MANY YEARS.

DEAR UNION SIGNAL:—Perhaps the shores of our native land never look so attractive as when one returns to them after a prolonged absence; and however great may have been the enjoyment, we look with longing eyes for the first low line on the horizon that assures us there is "land ahead." The sight is as beautiful to the pilgrim as the land of Beulah, and as much to be desired. My face is turned homeward and I am moving in that direction as fast as the burning of forty-five tons of coal a day will carry me.

Six years ago I stood on the deck of a great steamer sailing through the Golden Gate on my way to unfurl our standard in all the countries of the world. If I live to reach Boston harbor the latter part of September, I shall have girdled the world twice, once each way, putting two bands of white ribbon completely round the globe and the white ribbon on nine thousand women. Added to this is the privilege of preaching the gospel on all the continents of the earth,—and now I'm coming home.

On every hand I hear, "What to do?" and in response to this question I answer, "To lecture." It is well known that in these six years of work during which time I have compassed the distance of one hundred and fifty thousand miles, I have never drawn one penny from the treasury of the society that sent me out, but have given every moment of my time without compensation and have been glad to do it. I state this clearly because the impression has gone abroad that I had both a salary and my expenses paid. But under the stress of the present financial situation in general, and my own in particular, I find it necessary to lecture for a year on my travels that I may once again be in a position to carry on the work. I shall be lecturing under contract with a business manager and shall lecture on my travels, not on the work, but on the countries through which I have journeyed and their people. The lectures will be illustrated by living characters dressed in the costumes of these lands. My engagements begin October 15, in the state of Illinois.

I shall hope to be at the Convention in Onio this fall, and the sight of your faces will do me good.

JESSIE A. ACKERMANN.

Steamer Australian, West Coast, Africa.

NEWS FROM SOUTH AFRICA.

DEAR UNION SIGNAL:—Your readers will not for a moment think that we of South Africa have been silent concerning our affairs this long time because the affairs are not both important and interesting. We hope that at least four of our "Huguenot pilgrims" who left us last Christmas for a year of rest and travel, will be with you all at Cleveland, and there you will hear all about us up to the time of their departure and much since, I think, as they keep themselves provided with *The White Ribbon* of South Africa, and *Y's and Otherwise.*

Your fourth round-the-world missionary is eagerly anticipating their return and the induction of Miss Emilie Solomon into the office of "minister-at-large" for the W. C. T. U. of South Africa. The fact that she was born and brought up in this country, with parentage and training which amply fit her for such work, indicates that it is quite time I should be taking up labor waiting for me some other where.

The foundation of W. C. T. U. work is well laid here. With seventy-five thousand white English-speaking people in Natal, doubtless we ought to have, at the beginning of our fifth year, more than four hundred members; but this is a greater proportion than our National has in its twentieth year. We have just closed the fifth annual convention for Natal. Within a fortnight all the material for our annual report was in the hands of the printer when a fire in the office so nearly destroyed our manuscript that we shall be able to have no annual report printed this year.

Amongst the most important work carried on is that of the "tea room," situated on the market square at Durban. The Durban union completed this very convenient little building just after the convention last year at a cost of about three hundred and eighty dollars. A "rescue home" has been put into operation at Pietermaritzburg, the capital of the colony, and its responsibility assumed by the colonial union. A plan is forming for erecting "headquarters" here. The idea is a comfortable hall for meetings of branches of the work, in connection with a comfortable restaurant and bedrooms for ladies traveling alone; for Christian women workers who may have occasion to spend a little time in the city, especially is such a Christian home required in a colony like this where so many young women are constantly arriving from over the seas. Several hundred pounds have already been raised toward this enterprise by our consecrated and energetic members in all the unions of Natal, so that its success is as good as assured.

I wish I could introduce you all personally to the leaders in these plans for good. Quiet, modest, godly women, akin to our Crusade mothers, they are saying always, "To the Lord be the glory! The way of the wicked He turneth upside down."

There are now five local unions and one "Y Branch" in the Orange Free State. This little inland state is a Republic with twelve thousand white people, a majority of whom are of Dutch descent. I think I told you all last year about the kindness I received from Mrs. and President Reitz when I was at Bloemfontein, the state capital. I am very thankful for these unions, for through them is the opportunity to reach the great native population. Both in Natal and the Free State there are laws forbidding the sale of intoxicants to natives, but when such quantity of it comes in for the white people, and is sent all over the country, the law is naturally very much evaded.

I have just seen in the *Cape Argus* that the largest temperance demonstration ever given in Cape Town has just transpired in honor of Miss Ackermann who had arrived there. Mrs. Grey writes me that Miss Ackermann will spend some time in Johannesburg and Pretoria. These are the principal towns of the South African Republic, "Transvaal," as it used to be called. Indeed, Johannesburg may be called the principal town of South Africa, for it is the center of the great gold market. If ever a place on earth is in need of strong Christian effort it is this young and rapidly growing city. I shall be more thankful than I can express if grand Miss Ackermann is able to stay awhile in those towns. I am sure she will leave just the right sort of impress.

There are stupendous difficulties in the way of a National South African W. C. T. U., for the country is in no sense a nation. All these little states and colonies have diverse interests, besides being far apart as to their centres of population. Yet our union is more united than anything else in South Africa about which I know anything, unless it is the Wesleyan church. And I think that in no distant day, long before the scheme of the great African statesman (so called), Mr. Rhodes, is completed of forming a great South African republic with himself as president, we shall see a national W. C. T. U. with duly elected officers and at least triennial conventions.

ALICE R. PALMER.

Verulam, Natal, S. A., August 6, 1894.

N. B.—The above letter was written several days before the one recently referred to in our columns which announced Miss Palmer's illness from pneumonia. No further news has been received.

THE AUSTRALASIAN M. E. CONFERENCE AND WOMAN.

DEAR UNION SIGNAL:—Noticing that on June 14 you had an editorial on "John Wesley and the Woman Question," I think you will be glad to hear of a really important historical event which took place in the Wesleyan Methodist General Conference of Australasia, held in Adelaide in May last. It began further back in March, when on the motion of Rev. J. Bowes, the annual conference of Queensland agreed to recommend the general conference to expunge paragraph 352 from its book of laws.

The paragraph reads as follows: "We are of opinion that, in general, women ought not to preach. 1. Because a vast majority of our people are opposed to it. 2. Because their preaching does not seem necessary. But if any woman among us thinks she has an extraordinary call of God in public (and we are sure it must be an extraordinary call that can authorize it) we are of opinion that she should in general, address her own sex alone. If permitted to preach, it should be, (1) only in her own circuit, upon receiving the approbation of the superintendent, minister, and a quarterly meeting; (2) in any other circuit, upon the written invitation of the superintendent of such circuit, and a recommendatory note from her own superintendent."

This Queensland resolution gave the women an opportunity of which we were not slow to avail ourselves, and a petition supporting the resolution was drawn up, and signed by about fifty Methodist women from the different colonies, most of the signatures being secured at our W. C. T. U. Triennial Australasian Convention in Sydney, which met a month earlier than the General Conference in Adelaide.

We are glad to tell you that the Queensland recommendation was carried, and thus as *The Christian Weekly*, our South Australian denominational paper, remarks: "In this succinct, yet complete fashion, all restrictions on women as such, from becoming preachers and exercising their gifts, are bodily swept away."

You will, especially, dear UNION SIGNAL, appreciate the fact that it was a son of our honored white-ribboner, Mrs. Bowes, honorary vice-president of the New South Wales Woman's Christian Temperance Union, who moved the resolution in the Queensland Conference to expunge this law, which was ninety-one years old, having been formulated by the British Conference in 1803.

This general conference also marked an epoch in "the woman question" by receiving for the first time a deputation of women from the Woman's Christian Temperance Union of Australasia. Miss George, Australasian superintendent of juvenile work, and your correspondent had the honor of being the speakers, and the very gracious reception accorded us and kind things spoken and written since make us think that we may have helped a little to remove any lingering prejudice against women speaking in public. As the conference only comes to Adelaide about once in twelve years and as there were several notable temperance workers among its members our colonial officers and executives of city and suburban local unions invited the members of conference, with their wives and daughters and hosts and hostesses, to meet executives of various temperance societies at tea in the town hall. About three hundred and fifty friends assembled, and many said it was a pleasant gathering.

MRS. E. W. NICHOLLS,

Australasian and Colonial President W. C. T. U.

Prospect, Adelaide, N. S. W.

BY MATILDA B. CARSE.

And they came to him, and awoke him saying, Master, master, we perish. Then he arose and rebuked the winds and the raging of the water; and they ceased and there was a calm. And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.—Luke 8: 24, 25.

There are over three thousand mite-boxes out, in the hands of those who have entered their names to secure the Temple silver souvenir spoon by January 1, 1895. This leaves but eleven weeks and a half before the expiration of that date. We order but a gross of these spoons at a time. It will take a good while to fill the immense order necessary to meet the demand of those who have taken mite-boxes to be filled by January 1, if all fulfill their pledge. We take it, that most persons would like to have their spoons by Christmas. If they would they must send us a postal at once, stating that they want them by that date, so as to give us sufficient time to have them manufactured. They should forward their money by December 1, or not later than the eleventh of that month, so as to give us ample time to get the spoons mailed, for it will be tedious work to send out so many.

Persons who do not send their money until Christmas week need not expect to get them until the first of the year. We have decided to give all persons now filling mite-boxes, no matter how long they have held them, the opportunity of securing the beautiful Temple silver souvenir teaspoon, if they send their $3.65 before the expiration of 1894.

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During the heat of August our heroic Jane Weeden has been undauntedly at work, and sent us a check for $35. This includes two full Baby Bands, one in Charleston, Ill., and one in Paris, Ill. The balance was secured by small contributions from individuals in the above towns. Mrs. Sallie E. Murphy, Knoxville, Tenn., has the honor of having secured a full Baby Band of one hundred names. She sends a check for $10. Mrs. Martha Keighley, Vineland, N. J., sends a check for $25. She says: "I have been expecting to see my way clear to give one hundred dollars, but find if I wait until I have the whole amount I may have to wait long, so I have decided to send it in smaller sums. Can I have my name on the New Jersey tablet? Not that I want it there to be great, but, in time to come, if any of my posterity should visit the Temple they will be glad to find they also 'belong.'" There are hundreds, if not thousands of our women that could give a hundred dollars to the Temple just as readily as Mrs. Keighley, if they would only set about it. Why not, my sisters? If you cannot give more than $5 at a time—would you, too, not like to have your name on your state tablet in Willard Hall, to go down to posterity that "*you belong*" and helped to pay for the noble edifice?

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"Enclosed please find three dollars and sixty-five cents towards paying for the Temple," writes Mrs. E. K. Chapman, Ellington, Conn., and adds: "What a little sum it appears compared with the whole cost of the building, and yet it is the one drop which fills the bucket if enough drops go in." Won't all our white-ribboners try to put at least a drop in the Temple bucket? Don't say you are too poor or too old. See what our Quaker friend, Jane Weeden, has accomplished. Like her Master, she has not where to lay her head, and the snows of three score years and ten crown her brow; but she goes right on with a faith that never falters. She is now engaged in raising her third thousand dollars for the Temple. If she can do this why cannot all white-ribboners at least secure three dollars each and thus become part owners of their own beautiful building? Mrs. Lucy L. Hubbard, Lake City, Minn., with seventy years crippling her strength, has gathered $1.50 in her mite-box which she has just sent. In her letter she promises as soon as returning strength permits she will undertake to raise a Baby Band. Mrs. A. E. Rush, Factoryville, Pa., writes: "I am very anxious that the Temple enterprise shall be a success, and am greatly pained that so many white-ribboners seek to tear down rather than build up. In evidence of my interest and good wishes I enclose $5 for the Temple." L. A. R., Macomb, Ill., writes: "Please find enclosed $5 for which send me the Columbian souvenir and a Temple souvenir tea-spoon. I have been trying for a long time to send, but times are so hard now that it is almost impossible to get money. I will as soon as I can, send some more money to help though it will be only a mite, as I am poor." Mrs. C. M. W. Foster and Mrs. B. A. Milligan, New Alexandria, Pa., both W. C. T. U. county officials, send $7.30 as a thankoffering, on account of Miss Willard's restoration to health and safe return.

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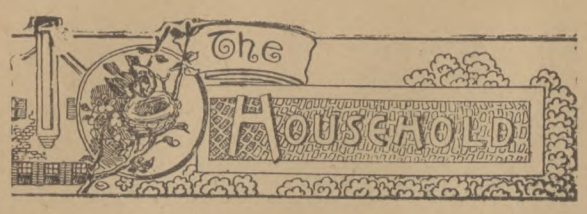
All persons sending $1 to the Temple will receive the beautiful Columbian souvenir. Any individual who fills a mite-box during 1894 will receive a solid silver Temple souvenir tea-spoon. This, however, does not apply to persons filling boxes for unions; they receive the Columbian souvenir. All money orders and checks should be made out in the name of William D. Preston, and sent to our financial secretary, Miss Sara G. Johnson, the Temple, Chicago, Ill. All other matters pertaining to the Temple should be addressed to Mrs. Matilda B. Carse, the Temple, Chicago. A two-cent stamp secures a mite-box.



SISTER AND SONG.

BY JAMES VILA BLAKE.

I said, "I pray thee, O Song,
Come hither and sing to me;
Sing me a lay as sweet and strong
As in a heart can be."

Said Song, "Why should I sing,
And why call'st thou to me?
That tell me, before I will bring
Music to thee."

"For her, the dear, the sweet,
I wish thee to sing, O Song,
That I may drop at her gentle feet
Lays sweet and long."

Said Song, "O not for her
Can I give music to thee;
If but her gentle breath she stir,
She sings to me."

Said Song, "Not for her ear
Music can I confer;
If she but speaks, 'tis I must hear,
And listen to her." —*Selected.*

ONE "FATHERS' MEETING" AND WHAT CAME OF IT.

BY KATHARINE LENTE STEVENSON.

Strange as it may seem, it was the mothers of Blithedale who originated the fathers' meeting. They had been holding mothers' meetings in connection with their local union for more than a year, with such results that they were beginning to ask themselves how they had dared, in the past, to accept the duties of motherhood with so absolute an ignorance of its vital principles. Their theory of child-culture was being transformed. It was taking its place as the science of sciences, the one study for which a life-time must always be too short, but in which, as in no other, the wisdom and culture of one generation are passed on as the glorious inheritance of the next.

They were discussing this point at one of their regular business meetings when Mrs. Richmond, a bright-faced, earnest young mother sprang to her feet and said: "Madam President, *I've* been wondering why a 'fathers' meeting' might not be a good thing for Blithedale. We all know that mothers are not alone concerned in the training of children, and we know, too, that a mother's wisest precept is often set at naught by a father's unwise, thoughtless example. I wonder what kind of topics would be discussed in a fathers' meeting; whether they would consider the proper age for boys to begin smoking, and the best brand of cigarettes for them to use, or whether in any way, they could be brought to face the questions we see to be so vital, and which they must face equally with ourselves, if our children are to have a well-rounded culture and the generations yet unborn a true heredity. I suppose this matter hardly lies within the province of a motion, but, if it did, I should certainly move, Madam President, that our union hold a 'fathers' meeting.'"

Laughter and applause greeted this outburst, and one sister quietly reminded the speaker that to "hold" a fathers' meeting might be found outside the province of a motion, even if unanimously carried, there being a well-known proverb to the effect that, though a horse may be led to water he can't be made to drink.

Now, the president of the Blithedale union was a woman who, somehow or other, brought things to pass. Moreover, she was the mother of two bright boys and one girl, aged, respectively, two, five and eight years. Those who knew most of her home life knew that though tenderly attached to each other, there was still no harmony of action between herself and her husband upon these lines of thought. He pooh-poohed good-naturedly at her "new-fangled ideas," and smoked his cigar before his boys, and even puffed his tobacco smoke in Baby Ruth's face in calm disregard of her protest. His wife had long since ceased to talk with him upon the matter, but if he had learned anything from his sixteen years of married life he must have known that that fact by no means indicated that she had ceased thinking or planning.

Par parenthesis, it is a strange fact in marital relations that a husband can rarely bring himself to believe that his wife means what she says, unless that meaning coincides with his own. He had taken her earlier "tobacco lectures" with tolerable good-nature but without allowing them to affect, in any way, his practice. Now that they had ceased he concluded her zeal had ceased also, and did not even notice the very patent fact that whenever Baby Ruth toddled near her father sitting with his cigar, there was a never failing ready excuse to call her away. "I can't have my baby poisoned by her own father," whispered the little woman to herself with set lips.

On the day in question, no sooner had the pleasant stir occasioned by Mrs. Richmond's speech subsided, than Mrs. Everett struck the gavel and said, "Ladies, this idea impresses me very forcibly and I sincerely hope a motion to this effect may be carried and a committee appointed to arrange for a fathers' meeting."

The buzz grew strong in a moment and little cries of "Oh, it can't be done! How could we go to work about it? Why, they would just laugh at us! Nobody would come," were heard from all over the room. But the gavel made its own silence very speedily, and before the union really knew it the motion had been carried, and Mrs. Everett, Mrs. Richmond and Mrs. Clare, whose husband, Judge Clare, was the acknowledged social magnate of Blithedale, were appointed the committee with full powers.

Then the president called on Mrs. Clare to pray, and as she poured out her soul to God for wisdom and guidance in this hour, that the right step might be taken to arouse the fathers of Blithedale to their responsibility for their own children, a hush came over all who knew the story of her own wrecked home, and they joined with her in a prayer of faith which claimed present victory and stilled all fears.

"Now, remember," said the president, at closing, "your committee has full powers and it is not thought advisable to let the union be known in this matter, so whatever happens give no hint and seem surprised."

The next day found each member of the committee in her pastor's study, preferring her request for the calling of a fathers' meeting. Alas, there are pastors and pastors, and but one of the three visited that day heard Christ's call in this appeal, "so outside the pale of our recognized duty," as one politely phrased it; they were perfectly courteous and in a measure sympathetic, but they could not promise to promote such an enterprise, though readily promising to do nothing to prevent and to consider the request as confidential.

But the third—Mrs. Clare's pastor—was hardly more than a boy, and yet his message was already vaguely recognized by the community at large, as, in some sense, different from anything ever given them before.

"He doesn't seem to put much stress on doctrine," said old Deacon Perkins anxiously, after the first two or three months of Mr. Cathcart's ministration.

"No, but he puts a mighty sight on *doing*," said his harum-scarum grandson, Ned, who had not attended church before for years.

"Too much, I'm afraid," grumbled his grandfather. "'The just shall live *by faith*.'"

"Now, see here, grandfather," broke in the young man, somewhat disrespectfully, it is to be feared, "it's about time you folks stopped picking to pieces to find a flaw in doctrine the words of a man who's done more to bring the kingdom of heaven to Blithedale than any other ten men ever did. Faith, indeed! If he hadn't faith, and that a good deal bigger than a 'grain of mustard seed,' do you think he'd ever have tried to do anything with *me?*"

And the force of this argument being so apparent, Deacon Perkins and the few whom he voiced were obliged one by one to cease their complaints or to find themselves in a hopeless minority, for Mr. Cathcart had certainly captured Blithedale.

He sat that day in his study looking pityingly into Mrs. Clare's sad gray eyes. His own eyes were brown with rich red gleams dancing through them and they had grown deeper and darker while she had been talking; now he seemed lost in thought. Suddenly he laughed out the boyish laugh which went far towards making his place in the hearts of his parishioners, and said:

"But my dear Mrs. Clare, don't you see one insurmountable obstacle to my calling this meeting in the fact that I am not a father?"

"No, I do not," she answered solemnly. "You have *had* a father; and such a father! Tell them what you told me."

The brown eyes grew still darker for a moment and then bowing his head as before a heavenly summons, he answered: "God helping me, I will."

Chicago, Ill.

(*To be continued.*)

THE W. C. T. U. AND SOCIOLOGY.

BY CARRIE L. GROUT.

Sociology is a word often seen in print and heard from pulpit and platform in these days. It is true that many people have but a vague idea of what is comprehended by the term, but it stands in a general way for an effort to improve social conditions, and as the universal cry is that the times are out of joint people turn eagerly to anything that gives promise of better things.

When Professor Graham Taylor delivered his sociological lectures at Bay View last summer, he created much interest in the subject, and as he treated it from an ethical or, more properly speaking, from a Christian standpoint, he won the sympathy of his audience and stirred many a heart with a desire to do something to relieve social wrongs and distress.

One minister with a saintly face said to the writer, "It is wonderful, but it is all so new and strange."

I venture to assert that his ideas were neither new nor strange to any W. C. T. U. worker who heard him. As an evidence of this, a paper prepared by Dr. Annette Shaw, of Wisconsin, on the work of the W. C. T. U. was read at our institute there, following one of Professor Taylor's lectures, and although Dr. Shaw was not able to be at Bay View herself, her paper contained so many sentiments in line with Professor Taylor's that it was remarked by all who heard them both.

It is a fact that for many years the W. C. T. U. has been studying social relations from the standpoint of the Christian home-maker, and physical conditions, mental development and moral influences have been noted, not, perhaps, as carefully or scientifically as might be, but so as to reveal the necessity for some radical social changes which are even now in process of evolution.

A remark, reported to have been made by Lady Henry Somerset in one of her English speeches, has been saying itself over and over in my mind since I read it. It was to this effect: "We need more sense and less sentiment in our temperance work." While it is true that there has been some careful study and many wise plans suggested for carrying on our work, there seems to be great need for an increase of the studious habit among our women in place of the impulsive efforts so often made.

How would it do for our women to unite with the wise men like Dr. Richard T. Ely and Dr. Josiah Strong, Rev. George D. Herron and others who are pleading so earnestly for the scientific study of social development for the purpose of learning how to apply the truths and principles of Christianity to the social and economic difficulties of the present time?

We all believe that the gospel of Jesus Christ is the only proper remedy for social as well as individual evils, but how to apply it is the puzzling question. How to bring those who are diseased to the Physician is what we do not as yet succeed in doing with sufficient rapidity to keep the epidemic in check.

It thrills me to think of the quiet regeneration of society which might be accomplished if all mothers were as wise as some mothers I know. Our organization is composed so largely of mothers that it affords a wonderful opportunity for the spread of social wisdom where it can work most promptly and effectively. What a great redemption would follow if our women can only be brought into touch with that divine wisdom which lifts motherhood out of the absorption of the petty details of household duties, to a recognition of the wide and high significance of a home life for the whole being, giving ample opportunity for physical, mental, moral, social and industrial development.

By all means let women—the mothers and the possible mothers, study sociology. I do not want to suggest it as a department of our W. C. T. U. work, but rather that every department should be brought into line with the best that science can bring to us along this line.

Rockford, Ill.

THE MIGHT HAVE BEEN.

BY C. D. BRADLEE, D. D.

I wonder what sort of a biography might be written of each one of us if we only were to-day what we all might have been. Might have been if we had only just turned a different corner, just kept down a hasty word, just been true to our best impulses, just put aside a great temptation, just practiced a little self-restraint, just had a little more courage; if we had curbed our ambition or smothered our pride or cleansed our imagination; if only some little thing had been different; if our parents had not met with misfortune or had not passed away when we needed their advice; if husband or wife had been just the opposite to what they are, or children or brothers or sisters had taken a different course, what we might have been. Again, I say, look on the other side. Thank God through our Lord Jesus for what you have gained, for the strength that has come through deprivation, for the mere outlook upon what might have been. So, with us all, as we look from Nebo upon rewards not ours, it is something, it is a great deal, it is a magnificent glory, that they might have been ours; and it is a hint of what may yet be ours, if through a true penitence, a holy resignation, a divine peace, we bow before the ordinances of the Eternal God. This leads us to the thought that we would repeat again and again—that, although Moses did not get the grand prize that bathed his eyes, he yet, by true penitence, obtained something better; he fell asleep, and entered the "City of the New Jerusalem," the promised land for all consecrated souls.—*Sermons for the Church.*

A HAPPY BIRTHDAY PARTY.

DEAR BOYS AND GIRLS:—I was invited to a birthday party the other evening, and I went. It was different from any you ever saw, I am sure. Would you like to hear about it? I knew you would, and especially when I tell you that over two hundred boys and girls were there and nearly two thousand grown folks beside! Did you ever hear of such a big party? I said it was different from any you ever saw, but I didn't think of the numbers who were there when I said that. I thought more of the place and of what happened.

Following a crowd of people who got off a West side cable car in Chicago on that nice autumn evening (one of the last in September) I found myself in the thick of a large crowd on a wide boulevard in front of one of the largest churches in the electric city. The church steps, railing and walks were filled with people, who were singing a familiar hymn while they waited for the "party" to begin. They might have been taken for a surprise party by one who didn't know. But if such an one had followed them into the big church auditorium he would have seen at once that they were all expected—and more, that (different from other parties) this host of people were the hosts and there was but a single guest!

Pretty soon we heard the sound of drums, and knew it belonged to the Boys' Brigade, which was to escort the expected guest. Nearer and nearer they came, and marched down through the aisles of the church, one hundred and eight strong, dressed in their regimentals and looking so noble and manly. The Girls' Brigade, fifty in number, followed. They wore red, white and blue silk turban caps, and were dressed in white. A double file was formed down the middle of the church, and the ranks saluted the guest as she passed through. She had a happy smile on her face, and I was certain that it was caused by the thought that all these young people had resolved to lead the best lives and be sturdy young Christians, pledging themselves never to use tobacco, alcohol or profane words. The company all rose and waved their handkerchiefs as she took a place with several other ladies on the platform behind a bower of green things and a big vase of white lilies.

Then the "party" began in earnest. There were singing and speeches—such fine speeches, all praising the guest for good works, and there were presents, too. One gift in particular she seemed to think a lot of. It was a big white book, and she called it "mother's book" afterward when she thanked the giver. It was the story of her own mother's life, which she had helped to write, and which had been bound in a most beautiful way especially for her—the gift of one hundred and nine people, many of whom were the printers and binders who had helped to make the book.

All the women and men who spoke seemed to take great pleasure in saying their words of praise, and spoke as if they meant them, too. But I must tell you about the children's part.

A note was sounded on the organ, the doors opened and there came marching in from each side of the platform a company of little girls all in white, each holding up in her hand an immense red rose. On they came, and I thought I had never seen a prettier sight, and all the hosts clapped their hands. I counted fifty-four as they marched around and then met on the lower platform in front of the company, which just held them all—the smallest tots being in front. Another girl in white—the fifty-fifth—then stepped in front of the guest and with a great big rose in her hand gave:

THE GREETING OF THE ROSES.

We've such a rare secret to tell you,
  Dear friends one and all, here to-night,
We scarcely can speak for the gladness
  Which fills all our hearts with delight;
We are learning such wonderful lessons
  From the flowers which we hold in each hand;
We are learning the meaning of roses,—
  Can we make you, with us, understand?

Look deep in the heart of this rose here,
  Red and glowing, like rubies distilled;
Catch the sweet breath of perfume it wafts forth
  From censers with ecstasy filled.
Think back to the rose-root which hideth
  In the mold of the dark earth, somewhere;
Think back to the tiny germ, sprouting,
  To the growth whose each leaf was a prayer.

A prayer to the sun for his shining,
  A prayer to the clouds for their rain,
The prayer of persistent endeavor
  Which never is offered in vain.
See the answer,—a crowning of glory—
  A heart of red, winged with flame;
What was first is as naught to what follows;—
  "The best cometh last"—these proclaim.

"And the lesson we've gleaned," do you question?
  You may look in *her* face here to-night,
As she sits the Queen-rose in Life's garden,
  On her brow Heaven's glorified light.
Do you mind all the years of her growing,
  Each year the unfolding of power,
While the red heart of love grew still redder,
  And the fragrance grew richer each hour?

Do you mind how each year in its flying
  Has opened some blossom more rare,
Some glimpse of a deeper devotion,
  Some triumphing grasp of faith's prayer?
Fifteen roses have bloomed since God called her
  To lead on our white-ribbon band,
And we praise Him to-day that each blossom
  Has but shown more and more His great hand.

Dear Chieftain, we're glad on your birthday,
  We're glad for each swift-rolling year,
As it brings to you fuller unfoldment,
  New heart-warmth, new fragrance, new cheer.
"Growing old," did you say? What a fancy!
  Growing *young* with God's infinite youth;
Oh, the rose which shall bloom for each New Year—
  Who can picture its glory, forsooth!

(*All clasp hands and sing to the tune of "Home Again."*)

CHORUS. Roses bright,
Roses light,
Roses by the score,
We bring them all, our heart's alight,
To greet our Chief once more.
Long the days since home you left
To cross the ocean's foam,
But oh, our hearts are glad to-night
To greet you, safe at home.

As the children sang they waved their roses, and looked just like a living rose garden. When they finished they turned and threw their beautiful flowers at the feet of the guest. Do you wonder that she arose and kissed little Mary Hastings, the speaker? I imagine she would have liked to do the same to the whole fifty-five! (I learned that the verses were written by Mrs. Katharine Lente Stevenson and the beautiful roses were the gift of a generous Chicago lady.)

When the boys and girls of the Brigade gave their greeting they sang the lady's own song, "Saloons Must Go," the song the temperance children know so well.

A little girl (the children seemed to have a great deal to do with this big party) then asked if she could say a word. Her name was Dorothy Horning, and she looked very happy as she went up to one of the ladies on the platform and said these words, written for her by Miss Ada Melville:

I don't know how it strikes *you*,
But it seems hardly fair
That one little girl, in one little minute,
Should have *this* big share in the honors that fly
So swift and so high,
But I'm glad I am "in it."

But here, I'm forgetting what I have to do.
Dear Miss Anna Gordon,
My speech is to *you*.
I bring you to-night, with these flowers so sweet,
The choicest of greetings to lay at your feet:
It is this:
The L. T. L. children, black, red, yellow, white,
Wherever they're found on the round earth to-night,
Would say, if they could, with hearts proud and true,
"We are *glad* we have lived in this dear world with you."

This lady (who is the leader of the temperance children round the world) took her by the hand and thanked her oh, so sweetly, for the flowers! I knew she was feeling sorry, as I know all the Cozy Cornerers were, when they heard that the children's fountain could not have been running and presented to the city on that day. (I'll keep my promise to tell you all about it later. Did you read on the first page of our UNION SIGNAL last week why it was delayed?)

Last of all the guest herself stood up to speak, and as she arose the people waved their handkerchiefs again and clapped their hands. I can't tell you all she said, but she thanked and said a kind word for everybody—and didn't leave one out. She never does! With a prayer and benediction came the end of the bright evening.

Wasn't it a glorious birthday party?

Your

Aunt Jane

NEPHEWS AND NIECES.

I am a little temperance girl seven years old. I will send you ten cents. I did without a pencil sharpener and a slate sponge (I lost mine) and I went with mamma to a festival and they had a fishing pond and I fished twice and wanted to fish again, but I thought of you and saved a nickel. Papa is an engineer, and he took me for a ride on his big engine and I rang the bell. I want to be one of your children. EVA BELLE STILWELL.

Chicago, Ill.

Yours was the very first dime to come to Cozy Corner from the self-denying boys and girls. Our salute to the little Chicago girl, children!

We three have been self-denying all the time two days now. We don't use any taste of butter, and we do love butter, and Pearl and I don't have any sugar, so we are to have twenty cents apiece, but little Ruth is only six and she can't do without sugar, she thinks, so she won't have but ten cents next Saturday. VERNE SMITH.

La Crosse, Wis.

Blessings on the helpful Cozy Cornerers who have practiced the art of self-denial!

SOFT-SHELLED NUTS.

340.

NAME PUZZLE.

To three-sevenths of Annette and two-fifths of Agnes
  Add the first two-thirds of Ora;
Dorothy gives two-sevenths of a name we love well,
  'Tis completed by one-fourth of Nora.

341.

NUMERICAL ENIGMAS.

I.

I am composed of ten letters.
My 3, 8, 9, 10 is a boy's name.
My 4, 2 is a refusal.
My 1, 7, 5 was the most patient man.
My 6 is a consonant.
My *whole* is the name of a noted temperance man.
HELEN R. HENDRIX.

II.

I am composed of thirty-one letters.
My 31, 30, 11 is a kind of dog.
My 27, 28, 29 is a noisy, riotous disturbance.
My 4, 9, 6, 8 is a lacteal fluid.
My 10, 15 is a word of denial.
My 14, 17, 12, 18 is a kind of rock used for fuel.
My 26, 3, 1 is to have.
My 22, 20, 2 is a pronoun.
My 19, 7, 25, 21, 16 is from Wales.
My 5, 23, 24, 13 is a sphere shaped object.
My *whole* is a temperance motto.
MAY CROSSMAN BIDWELL.

342.

CROSSWORD ENIGMA.

In like, not in hate.
In soul, not in pate.
In pillow, not in bed.
In pink, not in red.
In night, not in eve.
In gone, not in leave.
In ice, not in snow.
In stay, not in go.
My *whole* is a river and a state in the Union.
WATT.

343.

TEMPERANCE PI.

1. Ahre eth arw ycr, hipooriibnt! Ekep on! kepe on! Nikg aclolho utsm afll, ro eb garddeg omrf ish onerht.
L. S.

2. Ewo toun emht atht rea gihtym ot nkird niew, nda nem fo shenrtgt ot iglnme gronst ridkn.
CATHERINE MAITLAND.

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ANSWERS TO PUZZLES PUBLISHED SEPTEMBER 20.

333.

p a S t e
c h E a p
d o L o r
d e F e r
m e D a l
p i E t y
m i N c e
p a I n t
s t A i r
s o L a r

334. And God said, let there be light.—Genesis 1:3.

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Study to show thyself approved of God, a workman that needeth not to be ashamed, rightly dividing the work of truth.—II. Tim. 2:15.

LOCAL DEPARTMENT WORK.

Bits of machinery lie here and there in the machinist's shop, for the time idle—apparently useless. In course of time there stands before the door a mighty engine,—wheel laid to wheel, bolt to bolt, plate to plate—ready to overcome.

In the manifold work of the W. C. T. U., Organization is the mighty engine that is drawing the train of Temperance and Purity straight up the hills of Reform. The climb is a steep one. Many-handed, strong-hating Opposition puts boulders on the track, tries to uncouple the cars, would quench the fire beneath the boiler, and throw mud and stones at the passengers. All this is hard to bear, but what care passengers, conductors and engineer, so the engine does not come to grief. While that is strong and swift and steady, let the foe rage and pelt,—*reform is moving on!*

Heavy upon the shoulders of each one lies a responsibility not to be measured by our finite understanding. Especially heavy does this responsibility lie upon the shoulders of those chosen to direct certain lines of activity—the local superintendents of departments.

Here, for illustration, is a union among whose departments of work, let us say, are those of temperance literature, mothers' meetings and legislation. A crisis is at hand in the little town. A law for the protection of the purity of the home has been violated. Redress is called for. It is the golden hour of Opportunity to put in a mighty blow for God and Home and Native Land. Who is ready? Some one suggests, "There is the W. C. T. U. Call on them. They make that sort of thing their business."

They are called upon.

"Why, yes, we can do something. Our department of legislation can take that up. Mrs. B. is the superintendent. She will help you."

Mrs. B. is called on. She is all sympathy—on the exterior. Within, confusion and mortification.

"Well, really, I would like to help you, but the truth is we haven't laid much stress on this department. (Mark the skillful use of the word "we.") I told the ladies not to elect me. Next time they'll know better, I trust. But there is Mrs. W. She has charge of the mothers' meetings, and they look out for just such things."

Mrs. W. is next sought. Alas! "What *can* we do. We've only had two mothers' meetings this year. No one was interested, and I didn't know how to interest them. Those who came said *their* sons and daughters were all grown up and safe. Really, it seemed useless."

The next day was the regular meeting of the union. The subject came up. Alarming ignorance of the law touching the case in hand was displayed on every side. Some did not know there had ever been need of such a law.

"Isn't there some literature we could have that would post us right on this point?" suggests some one.

The idea is a very bright one and snapped up voraciously. "Why, yes, Mrs. S., *you* are superintendent of our literature department. How is that?"

"I don't know," hesitatingly answers Mrs. S. "I take THE UNION SIGNAL, but don't read it often. I wasn't aware I had to study for the other members, and I don't really know what my department is for, anyhow!"

In the meantime broken law laughs unpunished in their shamed faces, and a stricken mother with an outcast daughter wonders why God and the "good women" didn't help them.

Yet the blame did not lie entirely at the doors of these three good women—Mrs. B., Mrs. W., and Mrs. S. "I *told* the ladies not to elect me. Next time they'll know better, I hope," tells the story.

The sole requirement of membership in the W. C. T. U. is the keeping of the pledge of total abstinence and payment of the annual fee. But that, alone, is not credential sufficient for election to a superintendency. The blacksmith finds quantities of iron and brass and steel before him, but he selects with care that which he must use for the engine. Some he can use for the wheels, some for the bolts, some for the boiler plates and some for minor parts—necessary but not vital. He makes a choice—intelligent—rigidly just and right. Human life is in the balance of his choice.

When the election of Mesdames B., W. and S. was pending, no one thought or knew of the future emergency. Perhaps there "was no one else who would take the office!" Perhaps they promised well and failed. At any rate they failed—the race was lost. Will "the ladies know better next time"?

It is a problem at the outset of a union's life how to carry on department work, because of the few members. After president, secretary and treasurer are secured, there is sometimes little material left to work with and in the eagerness to "do something," B., W., and S. are elected because they are there and their protests easily overborne.

Better would it be to defer work; to resolve the union into a class for awhile to study W. C. T. U. methods, sending to Headquarters for the very best literature that will explain the work of the departments; taking one department at a time, reading up, questioning, writing to other unions for help; if possible, sending a delegate to visit a neighboring union or a convention so that she may bring home hints and helps as to how others do—all with special reference to the locality in which the union is established.

Two or three months could well be spent in this way. Friends could be invited to attend these meetings—they would be members by and by. Then when each member of the union has an adequate conception of department work and the local needs for it, meet to consider election of superintendents. Meet with prayer. When a woman refuses to act, accept the refusal rather than peril that particular work of the organization. A sincere soul, who has promised God that she will do what she can, will not refuse a sincere call to work, unless the call is a distinct voicing of ignorance. "I told the ladies not to elect me—they will know better next time." Poor woman—*she* knew she could not work, and her sincere refusal not accepted was a great mistake. Better no department than a failure. We are in too much of a hurry. Wait! If God wants you to do work in a special line, He will raise up a worker. Perhaps she needs training before He lets you know her name. Give Him time.

However, we are human, and humanity blunders. If, therefore, you, poor, burdened superintendent, are convinced as Mrs. B. was, that the union made a mistake in electing you, and it will not accept your resignation—don't fail utterly. Do your best. Perhaps you *are* the one God has sent after all, untaught, untrained, unwilling, to learn by doing. Get to work. If you can't do anything else, call meetings of the union and ask questions. Make your electors teach you. Find out what you don't know. To know that you know nothing is to know something. Embellish your "nothing." It will add one to itself after awhile and become ten.

WOMAN SUFFRAGE IN ILLINOIS.

The legislature of Illinois in 1891 passed a law entitling "women to vote at any election held for the purpose of choosing any officer under the general or special school laws of the state." This act has been modified and defined by the supreme court to mean that women may vote for any officer who is to hold a school office which is not specified in the constitution. Thus she is entitled to vote for trustees of the state university, but is debarred from voting for state or county superintendents.

The law became operative the same year of its passage, but until this year there was no special effort made on party lines or otherwise, toward securing the vote of the newly enfranchised.

The interest manifested in the coming election by women electors shows that women of all classes are becoming fully alive to the importance of this inch of political ground extended to them by the "*people* of Illinois as represented by the general assembly," and the advisability of making the most of it; and to make the occasion of still more interest, each of the four political parties has placed women's names on its state ticket as nominee for university trustee.

The press throughout the state is actually treating the question of woman suffrage seriously—not school suffrage merely, but the full enfranchisement of women. Many leading papers regard with much favor this entering wedge; others, of course, "view with alarm," etc.

The Chicago *Post* is endeavoring to learn the sentiment of the new voters themselves upon the subject, and to this end is sending broadcast circulars, asking in substance the question, Will you vote? The circular states that "both of the great political parties have given women recognition in this campaign" by nominating—the Republicans, Mrs. Lucy L. Flower, the Democrats, Dr. Julia Holmes Smith. Probably the *Post* did not consider it necessary to mention the fact that the Prohibition and Populist parties have also thus recognized women in this campaign, for the reason that it goes without saying that these younger parties, with their progressiveness and well-known attitude toward women, should place the names of women upon their respective tickets. It would doubtless also be taken for granted that prohibition women, with their well-known progressiveness and up-to-dateness, would not need to be told that Mrs. Amelia B. Sanford, of Bloomington, and Mrs. Rena Michaels Atchison, of Chicago, were their respective candidates.

But it is the Democratic *Herald* which trembles for the "political integrity" of these women of Illinois who are to be so tempted and tried next November. It is the *Herald* which in a burst of moral enthusiasm beautiful to see, "confides" to them its own rule of political faith and practice (?)—"honesty is the best policy."

And why this solicitude on the part of the *Herald?* It has discovered that the women have discovered that it is possible to elect two women candidates instead of one—possible to elect both a Republican and a Democrat! It is much concerned lest women voters join this "startling coalition," betray their party, "knife" the man candidates, "plump" for the two women and secure two out of the nine trustees for the next four years.

Their party! *Their* candidates! What constitutes the possessive power in this case? Wherein lies the obligation of Illinois women to the Republican or Democratic party? We can understand why white-ribbon women should stand by the Prohibition party; why they should be loyal to prohibition politics and vote for prohibition nominees; we understand, too, somewhat, why Populist women should support Populist candidates, but we do not see why a Republican woman or a Democratic woman should be deemed "guilty of dishonesty" if, being entitled to vote for two trustees, she casts one vote for a nominee of "her own party" and one for a nominee of some other party. If the women of Illinois, or the men either, believe that the interests, not of partisanism, but of the state university—of education generally—would be better served by having two women on the board of trustees instead of one, then true "political integrity" demands that they endeavor to elect two. A great many of the men and women people of Illinois think it a pity that it is not possible at this time to secure *four* women trustees out of the nine.

It is intimated that women, by using the privilege of school suffrage to elect two of their own sex at the coming election, are taking "more than was given to them voluntarily." The spirit of the law gives to the women of Illinois, they are to distinctly understand, just one-ninth university trustee power. It demands of the elected her time and strength and gives in return—no salary. We hadn't thought much of this before, but the *Herald's* unfortunate reference to "giving" opens up rather an absurd phase of the situation. It reminds us of the man who bought for his wife's Christmas present some cloth for her to make trousers for himself.

The effectiveness of the "moral" of the *Herald's* editorial is further marred by its closing paragraph:

The women must recollect that the men still hold the

power to grant or deny the general suffrage and to withdraw the partial grant of suffrage that already has been made. *They had better treat the men fairly in regard to the school franchise, or they will get nothing more, and even that may be taken back.*

What lack of diplomacy, to say the least, does it display when it thus threatens—actually threatens—the women voters of Illinois! How belittling and ignoble the assertion of "power" from the politically strong to the politically weak! We are truly glad that the *Herald* does not represent the manhood of our state, nor even of the city of Chicago. We should be sorry to think it represented in these dictatorial utterances toward an intelligent class of voters, the Democratic party.

WHAT DOES IT MEAN?

The women clerks in the Treasury Department at Washington are asking one another this question, almost with bated breath. The friends of the large number of high-salaried women clerks so recently discharged are also asking it, and it bids fair, through the daily press, to be most thoroughly ventilated the country over. This is the statement as it appeared in the Washington *Post* of recent date:

The large number of women clerks dismissed outright in the Treasury Department during the past few days has attracted considerable attention here. It is said to mark a new policy in Treasury appointments in the future. Of the clerks so far discharged fully five-sixths have been women clerks of the high-salaried grades. The vacancies created by the discharges of the women will be filled by appointing and promoting men to the places. The flood tide of women clerks in the Treasury has been reached, and henceforth, it is said, men will usually be appointed to the higher places. Some divisions are said to be seriously crippled from the heavy preponderance of women clerks, and in some rooms, where the ledgers are very heavy, they have to be lifted into place and shifted, as occasion requires, by the men in the office. As a rule, it is said that the women clerks are absent on account of sickness much more than the men clerks, which has had a potent influence in causing the change of policy as to appointments.

Editorially, both the *Post* and the *Star* have spoken strongly on the side of women as government employés. The latter says:

Some person in the department has been guilty of doing a great injustice to the women clerks, when the statement has been made that they are to be dropped from the rolls because they are not efficient clerks. This statement should not be allowed to pass unchallenged. The opposite is the fact. The women of this country have demonstrated the superiority of their qualifications in every branch of business which has offered to them employment. Within the past fifteen years they have gone steadily to the front in the faithful performance of duties which it was supposed could be done by men only. To-day, many of the more responsible places in the offices of large commercial houses are filled, and well filled, too, by women.

Many of them are charged with financial responsibilities, and the highest encomium that can be passed on them is that they are universally honest. There are no defalcations, no skipping to Canada, no stock market speculations. Too much cannot be said in defense of the women of this country, who are a great part of our wage-earning population. They have proved their efficiency long ago in the departments of the government, and there is no danger of their being removed and their places filled by men, as has been said will be done, because the latter can vote.

The former says:

The reasons assigned for this alleged change of policy are such as could readily be gotten up to order if the head of a department had made up his mind to get rid of women because they are not men. It is solemnly urged that women must go because they cannot lift heavy ledgers. Very few women have charge of books too heavy for them to handle. In such cases it might not be impracticable to effect a change of work. At all events a woman clerk should be as leniently treated as a man in her place would be. That is all that sensible women ask or expect. It is impossible for the *Post* to believe that the administration—the government of the United States—is even contemplating the retrograde movement which is said to have been already decided upon. It is not desired or expected that women should be treated with special courtesy or favor in the departments. Business principles should control public as well as private work. This is well understood by the women clerks, and they have gladly accepted the necessary conditions. The records abundantly attest their capacity and fidelity. Anything like discrimination against them will arouse indignation in the minds of the best citizens of all sections and all parties.

And yet, despite these assurances to the contrary, there is a widespread feeling that the movement is not one for the sole purpose of retrenchment, in which men will, doubtless, share equally with women, but is directed solely against the employment of women in high-salaried positions which a man, armed with that most effective weapon—a vote—would be glad to fill.

If men are to be removed, equally with women, how does it happen that "fully five-sixths" of those already removed have been women? It looks very much like a sex-boycott, and should it prove to be such, there should be a tide of indignant remonstrance poured into Washington, such as that center of our national life has never known.

Women, the country over, should watch the development of this matter with keenest interest. We cannot afford to take a backward step. We must not be forced into taking one.

THE CHICAGO CRUSADE.

Following the example of our English sisters, the white-ribboners of Chicago have commenced a crusade against "living pictures." At the September meeting of the Central union a committee of two—Mrs. L. A. Hagans and Mrs. Jane E. Zimmerman—was appointed to visit the theaters for the purpose of investigation.

The report of these ladies at the monthly meeting last Thursday, October 4, was such as to sicken the heart and rouse the indignation of every woman present. It is not, so said the report, merely in places acknowledged as disreputable, but in so-called "respectable" theaters that the most demoralizing and degrading exhibitions are daily presented to the public, and that moral leprosy—a loathsomeness which destroys both body and soul and which is undermining the very foundations of our national life—is not only openly allowed but assiduously cultivated.

The union promptly decided to pursue extended work on this line, and when W. C. T. U. women do this it means that they will wage incessant war against the iniquity until it ceases to exist. To this end the following resolution was passed:

WHEREAS, Investigation of the "living pictures" at certain places of amusement in this city has revealed the fact that the form of woman is made a shameful exhibit, therefore,

Resolved, That it is the self-evident right of women everywhere to require that the womanly form be clothed in all places to which the public is admitted, and that we ask the coöperation of women as such and of men as men in the enforcement of the law for the suppression of all these things by which pure sentiment is offended.

While it appears there is no state law to which we can appeal we are rejoiced to know that there exists a city ordinance which fully covers the case. We would suggest to city unions throughout the country the advisability of extending this crusade so necessary to the protection of our homes, and if they have no statute, state or municipal, to aid them, it would be wise to set about securing such as soon as possible. Women as a class have no conception of the proportions this crowning evil has already assumed. They naturally shrink from such investigations, but, as Mrs. Zimmerman pertinently remarked, it is a work to be done by *women only*. Men have no business at such exhibitions even as investigating committees, and, however repulsive the duty, where husbands and sons are menaced no white-ribboner will hesitate.

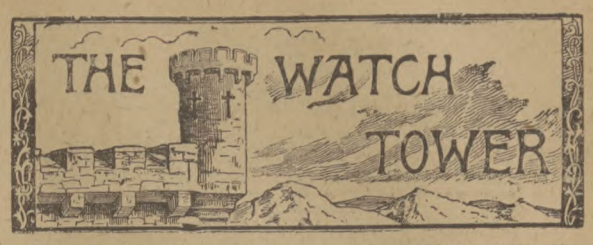
GOOD NEWS FOR ORDERLY STRIKERS.

An important decision was rendered in Chicago last week by the court of appeals which met to review the decision of Judge Jenkins in the celebrated Northern Pacific railroad case of last spring, when he issued an injunction against the employés of the road. Judge Jenkins had defined a strike as "a combined effort among workingmen to compel the master to the concession of a certain demand by preventing the conduct of his business until compliance with the demand," and is quoted as saying:

It is idle to talk of a peaceful strike. None such ever occurred. The suggestion is an impeachment of intelligence. All combinations to interfere with perfect freedom in the proper management of one's lawful business, to dictate the terms upon which such business shall be conducted, by means of threats or by interference with property or traffic or with the lawful employment of others, are within the condemnation of the law. It has been well said that the wit of man could not devise a legal strike, because compulsion is the leading idea of it. A strike is essentially a conspiracy to extort by violence; the means employed to effect the end being not only the cessation of labor by the conspirators, but by the necessary prevention of labor by those who are willing to assume their places, and, as a last resort, and in many instances an essential element of success, the disabling and destruction of the property of the master; and so, by intimidation and by the compulsion of force to accomplish the end designed.

The reviewing court, presided over by Chief Justice Harlan, decided that Judge Jenkins' injunction was not sufficiently specific in respect to strikes, inasmuch as all strikes are not conspiracies, and that this particular strike did not seek, by intimidation or other wrongful means, to cripple the operations of the road. Hence the court reversed the order of the Judge as to the right of men to strike, declaring that there is a legal discrimination between peaceful leaving off of work and a forceful restraining of other men to take their places. The decision of this reviewing court will be received with joy by the laboring classes and indeed by all who love equity and justice.

"I HAVE just read, 'How did you do it?' in THE UNION SIGNAL and at once go to my desk to write this card. I have been sick for months, not all the time confined to the house, but as we were to have the county convention with us, I much desired to be able to meet with it, and I was permitted to do so. The second one I asked to subscribe for THE UNION SIGNAL said 'yes.' I also asked to have Miss Willard's appeal read, which was done, and then I asked the sisters to pledge they would try and respond to the appeal. The one that gave me her name pledged she would try."



It is in the nature of ignorance to magnify false distinctions. To the Indian his tribe is all; to the statesman his nation; to the philosopher, the world, since the wider intelligence alone perceives that community of interest which a wider outlook alone reveals.

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In like manner, the ignorant man—or the unphilosophic—makes much of sex distinctions, overlooking the larger generalization of humanity which includes men and women equally. For it has been demonstrated that sex does not determine any single function of human life, except that it debars a woman from being a father and man from attaining the vicarious sacrifice of motherhood. In all the lower orders of the mammalia, sex cuts absolutely no figure in the allotments of man.

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Probably some Yankee farmer will triumphantly point to the cow as an animal of the female sex whose work is differentiated from that of the male bovine in a manner analogous to that between men and women in less enlightened days, but then he does not know that in great nations of Europe and the East no such distinction prevails. Our contention is and will always be that woman is first of all, a daughter of God, whose powers of thought and action should be left free that she may know the truth and that next she is a daughter of Humanity, whose relation to the state should be equal and self-determined, as is that of her brother man.

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The Empress of Japan takes the leadership of the Red Cross and makes no distinction between Chinese and Japanese in her ministration of mercy. To-day she is the central figure in her empire for Christian progress; so is the Queen Régent of Spain who will not attend a bull fight; so was the Empress Regent of Germany in her merciful work for the flood sufferers during the hundred days when Frederick the Good was nominally, but the Empress really, at the helm of state; so was the Empress Regent of Brazil, when, during the absence of Dom Pedro, she freed the slaves. Why will not good men, beaten as they are at every turn, in their struggle to make government more humane, see that only by unshackling the merciful hand of woman can they secure votes enough to carry their measures of beneficence in a country where the side always wins that has most votes?

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And still the signature problem crops up! It may be some time before On Duty can present the promised "consensus of opinion," as the opinions come in daily. The Household department hospitality entertained a baker's dozen of these interesting dissertations recently, but the Watch Tower is glad to extend all the courtesy that its eighty odd lines and other interests will afford. This week there is room for one only, but that is spicy enough to satisfy all. This is furnished by the well-known author, Abby Felton, whose contributions on art and other questions have at various times enriched our columns:

"The trend of the letters in the Watch Tower of September 6 is to the effect that present customs are satisfactory, and that the use of the prefix Miss to an unmarried lady's name is neither 'pert' nor 'vulgar,' as one previous correspondent seems inclined to think. Suppose a lady's name to be Helen M. Prouty, and that her adult daughter bears the same name. If a letter is received addressed to Mrs. Helen M. Prouty, which is the proper one to open it, if 'Mrs.' is used for both married and unmarried women? If Mrs. Prouty were writing to Rev. Sam Jones she would sign herself simply Helen M. Prouty, but would add, address Mrs Geo. Prouty, 12 Seaver street. Her unmarried daughter would simply give her name and address, and most correspondents would understand perfectly that the letter was written by a Miss. I think it a beautiful custom to retain the Madam for the grandmother, especially if she be a widow, and, moreover, it seems that the embarrassment to a single lady from being called Mrs. or Madam, and being obliged to explain that she was *not* a *materfamilias* would be greater than to be called Miss at the first. There is a peculiar honor in being called Miss Prouty, as the eldest daughter, quite equal to that appertaining to the position of the oldest son, and it would seem a pity to sink Miss Prouty in a general *potpourri* of Mrs. Proutys."

All of this meets my warm approval, except the extra direction "address Mrs. George Prouty," for I can see no reason why the husband's name should be used in correspondence, particularly if the street address is given. On Duty has no objections to the good husbands, but dislikes to see the good wives losing their identity and individuality.

ON DUTY.

NEWS FROM THE FIELD

KENTUCKY.

ANNUAL CONVENTION.

The fourteenth annual convention of Kentucky W. C. T. U. was the best ever held; not strictly on the principle that the last is always the best, either. It was not large numerically, on account of the hard times and great distance to be traveled by the women in the best organized part of the state to reach the convention town—Paducah. The audiences were, of course, large at night and unusually large at the day services. There are grand women in Paducah who had made the good influences of the work felt and had prepared the people for the convention.

Mrs. Mollie McGee Snell, of Mississippi, was with us from the opening to the close, and from the opening devotional exercises men came to hear her, all seemed to put on the "garment of praise," all felt the spiritual uplift.

Reports were good, in some departments better than ever before. Now these are reasons why the convention was our best. The welcome address was given by Mrs. J. G. Miller, for Paducah W. C. T. U., by little Miss Myrtle Hoyer, for the L. T. L., by Rev. W. H. Pinkerton for the ministers. Illness detained Mrs. Stella O. Hubble, who was appointed to respond. Mrs. Addie Northam Fields and Mrs. M. E. Bryan responded for the State W. C. T. U.

We were delightfully entertained by members of the three companies of L. T. L., and had excellent addresses from Mrs. Snell, Mrs. Mary A. Woodbridge, Miss Clara Parrish, of Illinois, and Miss Laura Clay, of Kentucky.

Paducah has a population of about 8,000 and has sixty-nine saloons, but an annual convention has never been held where there was a warmer greeting, more general courtesy and larger audiences. The committee said homes could have been secured for a much larger number of delegates. The noontime lunch was elegant and abundant; from ninety to one hundred persons partook each day, and the committee sent quantities of excellent provisions to the poor.

After the address Saturday evening by Mrs. Woodbridge, the local union held a reception in their beautiful headquarters and served delightful refreshments. One feature of the visit to Paducah that should encourage the good women there, is that one of the most conservative churches of the Southland asked for a woman to take part in the Sunday evening exercises. For other churches the women were eagerly sought.

One thing was developed in the flower mission report by Mrs. Nannie A. Munnell, superintendent, the L. T. L. children on flower mission day pinned flowers on several saloon-keepers. This elicited some discussion and questions thick and fast; the explanation was that the thought was conveyed that the saloon-keepers were being prayed for and the text would be read and the mission of the white ribbon would be recognized. The press of Paducah was extremely liberal, giving full reports of convention to the extent of more than a column in each issue. The mayor, Mr. Yeiser, made a pleasant little speech, giving the W. C. T. U. welcome to the city.

Mrs. Munnell declined reëlection on account of feeble health, and having served faithfully and efficiently for five years thought the work should be given to some other. Mrs. Margaret Anderson Watts, of Louisville, was elected president. Mrs. M. M. Givens, who was elected corresponding secretary when Mrs. Munnell was made president, asked that the burden be laid upon hands less cumbered with other cares. Mrs. Sue Phillips Brown, of Owensboro, was elected to the office—two excellent selections, and with Mrs. M. E. Bryan, of Millersburg, reëlected treasurer, Mrs. Lizzie Knapp Myall, of Paris, reëlected recording secretary, Kentucky W. C. T. U. has grand leaders for the ensuing year. Mrs. Wallace, of Hopkinsville, was elected vice-president. Mrs. F. E. Beauchamp, of Lexington, was again made state organizer.

The standing committee on houses of reform, Mrs. F. E. Beauchamp and Miss Laura Clay, both of Lexington, was continued. A cordial invitation was extended from Lexington for the next annual convention, but the executive committee has the deciding of the time and place.

M. M. Givens,
(For State Reporter), Cynthiana.

INDIANA.

CROWNED WITH SUCCESS.

"Rest not! Life is sweeping by,
Go and dare, before you die.
. . . . . .
God will crown thy work at last."

The efforts of Indiana's white-ribboners, who have toiled so faithfully for our Industrial School for Girls, have been crowned with success. On the 17th of August the building, which was begun two years ago, was dedicated,—dedicated free from debt, "In behalf of the Woman's Christian Temperance Union of Indiana in the name of the Lord and for service in His work."

At 9:30 a. m. a bugle call summoned the large audience of about 4,000 to seats in the grove, where a platform had been erected and decorated for the speakers of the day.

Our state president, Mrs. Beck, opened the meeting with an address of welcome on behalf of the state. Mrs. Sarah Hadley followed with an address of welcome on behalf of the county. The orators of the day were President Joseph Swain, E. P. Bicknell, John L. Griffith, Col. E. F. Ritter, Robert E. Carmack and Judge J. V. Hadley,—gifted, earnest men, whose sympathy and glowing prophecies delighted and encouraged our white ribbon sisters. Miss Mary Hadley read a poem on "Giving."

Mrs. M. A. Leavitt, our W. C. T. U. poetess, read a poem written for the occasion. The dedicatory hymn was written by Jennie L. Miller. Miss Hay, the treasurer, announced that the amount of indebtedness to be liquidated was $1,689. Mrs. Calkins' solicitations brought forth donations (and subscriptions on short time) to the amount of $2,057.

This beautiful emblem of the faith and prayers of the W. C. T. U. is a shining gem, a light set on a hill, for it can be seen for quite a distance around. We hope to furnish and put the school into operation this fall. We "praise God from whom all blessings flow."

The most liberal contributor to the building fund was Mr. Robert Carmack, of Illinois, the amount of whose donations is $1,600.

The W. C. T. U. work has been kept up well during the summer. Reports of increase of membership come from many parts of our state.

The superintendent of evangelistic work in Evansville employed an evangelist and his wife to assist her for five weeks in Gospel Tabernacle work. There were many conversions, many signatures to the temperance pledge, and a spiritual uplifting for our own organization and many others. It awakened a great interest in W. C. T. U. work. "The poor had the gospel preached to them," and many heard who never enter a church.

The unions throughout the state will make a grand effort to secure a scientific temperance instruction law from the incoming legislature. The petition was presented by some of the county presidents to the county institutes of public school teachers, thus getting many signatures early in the work. The president of Vanderburgh county thereby obtained 141 signatures and no doubt many others did as well.

One of Indiana's red-letter days, our beloved Mother Wallace's birthday, has been generally observed by giving suffrage teas, the proceeds from the entertainments to be sent to our state paper, *The Organizer*. Nothing inspires our workers as much as our state and National papers. Without them our work would not progress at half the present pace.

Southern Indiana is becoming aroused and I look for good work from this part of the state in the future. God blesses our work and each day a new song of praise should ascend from our hearts.

N. Cornelia Meadows,
State Reporter, Evansville.

RHODE ISLAND.

"Lead me in Thy truth and teach me."

The revelation of truth is progressive. Step by step, as we follow the call of duty, the horizon broadens and the arching heavens rise higher above our heads. This has been the history of our W. C. T. U. as an organization and of each consecrated worker in its ranks.

Providence union has issued a pretty "Souvenir" giving a brief outline of its organization and development during the past twenty years. It was the outgrowth of a movement which immediately followed the crusade in Ohio, and, organized April 16, 1874, is the oldest union in our state. From this small beginning it has grown in numbers and influence until now, with its large membership, it carries on successfully twelve departments of work besides having the entire management of the Elisha Dyer Vinton Home for newsboys and bootblacks. The president, Mrs. G. F. Martin, has held that office for sixteen consecutive years. This fact testifies more strongly than any words to her faithfulness and efficiency in the work as well as to the high esteem in which she is held by her colaborers.

If the history of our union prove so interesting, we anticipate a rich treat in the little volume now nearly ready, telling of twenty years of work in the whole state. This is edited by our able president, Mrs. M. A. Babcock, while Mrs. J. K. Barney and other workers, whom we are proud to call *our* women, have opened their storehouses of anecdote and experience to enrich its pages. It will be a valuable memento to every white-ribboner in Little Rhody, and we think many of our sisters beyond the state line will find it both interesting and profitable reading.

And now, although our eyes are turned steadily forward to the work before us, let us cast a glance backward at the pleasant vacation days that have given us renewed strength and courage for these coming duties. Many of our members have been flitting here and there, "sowing beside all waters," for of course a white ribbon must carry its message of warning, instruction and cheer, even in vacation days. But neither have those at home been idle. One of the pleasantest incidents of the summer was our W. C. T. U. day at the Hebronville camp-meeting.

To this beautiful spot a delegation of white-ribboners, representing eight unions in Rhode Island, went on the morning of August 14. At the hour appointed for a prayer service, Rev. A. A. Hoyt, who had so kindly given us the day to talk to the people of our work, conducted us to the place of worship. After a short praise service, Mrs. H. D. Walker conducted the service of prayer, several earnest petitions were voiced and the leader spoke to us from those wonderful words in Isaiah, when the Lord says, "Fear not, neither be thou dismayed."

At 10:30 Rev. Mr. Hoyt introduced Mrs. Babcock as the presiding officer of the day. Miss Thurston, of Newport, led the devotional exercises, and then an address on "Seed time and harvest" was given by Elizabeth P. Nichols. Miss Thurston gave a fine account of rescue work conducted by the Newport Y. W. C. T. U. Her earnestness and enthusiasm helped all to feel that great things may be accomplished by those who have faith in God. A paper on peace, prepared by Miss Mary Olney was read, impressing upon all the blessedness of peaceful settlement of all disputes by arbitration as far better than the warfare between those that disagree. A children's meeting at one o'clock was followed by a Bible reading by Mrs. H. D. Walker from "Have ye received the Holy Ghost since ye believed?"

Mrs. Martin spoke of the difficulty of finding workers in the department of social purity, and yet of the great importance of the work and in words of appreciation introduced Mrs. M. A. Babcock to speak upon that topic. As always, Mrs. Babcock's words were well chosen, clear and sound. Mrs. Stoddard spoke of mission work in Boston. In the evening Mrs. Walker preached a gospel sermon, and a testimony meeting closed the day's service that had been richly blessed to all who were present.

A district convention held at Block Island, the last of August, was also timely as the sail is delightful to those who enjoy the motion of the waves. First on the program came an excellent dinner. This was fully appreciated after the salt sea breezes and fitted every one to enjoy and digest the earnest words that followed. Among the speakers were our president, Mrs. M. A. Babcock, our corresponding secretary, Miss E. P. Nichols, Mrs. G. F. Martin, Hon. H. B. Metcalf and others. Mrs. J. H. Pay aroused the interest of the children and organized a promising L. T. L.

The prohibitory convention met at Steinway Hall, Providence. The "Cincinnati platform" was adopted, two representatives nominated and earnest practical words spoken by different workers. Many ladies were present as delegates from the towns and expressions of appreciation of this interesting and helpful convention were heard on all sides.

AMONG THE UNIONS.

Portsmouth made its annual meeting both educational and social. Friends were invited to the afternoon session, when the business was followed by an address. Supper was served from six to eight, and then followed addresses, recitations, singing and refreshments.

Carolina union is wide awake to its needs, and an able paper by Mrs. Crandall on "How we can best advance the cause of temperance in our village," was wise and practicable in its suggestions. We shall expect to hear more from there soon.

During the past year the Woodville Bands of Mercy, Hope and Peace-makers have met regularly once in two weeks. A picnic, conducted largely by the children, proved pleasant and helped the treasury.

Watchemoket has distributed food and clothing, has given two parlor teas, and gained eleven new members.

The rescue mission at Pawtucket has moved to a better location. Rev. J. N. Collins, who has so satisfactorily filled the position of superintendent during the past three months, will now devote his entire time to the work. The interest in the mission has grown during his labors this summer. Miss Nichols and Mrs. Walker are among the W. C. T. U. speakers who help from time to time.

A parlor meeting at Middletown proved so successful that it will lead the way for others soon.

The Olneyville open air meetings have been held regularly since they were started, and much interest is manifested.

The open air meetings at Pawtucket, addressed by our brother, John Collins, are largely attended, and the seed is sown.

Even little Rhode Island has a few small places where no W. C. T. U. exists, but this cannot be said much longer for one by one they are falling into line. We gladly extend our greeting to Noyes Beach, where Mrs. Babcock has organized a band of faithful women for God and Home and Native Land.

Mrs. Mary C. Leavitt, our round-the-world missionary, has spent a week among our unions, speaking at Phenix, Westerly, Pawtucket, Central Falls and Warren. Her meetings were a great success and we hope to see her again on her return from her winter's sojourn.

Miriam Earle,
State Reporter, Valley Falls.

NEBRASKA.

RELIEF AND FAIR WORK.

It is felt by our W. C. T. U. workers that relief work must form a prominent feature of their activities the coming year. With a general failure of crops as a result of the long drouth of the past summer, many unions can do but little more than provide for the wants of the needy. Omaha union has already taken up this work. The consolidated union there, with its 103 members, has been very active in various ways.

Headquarters were maintained on the fair grounds, and a temperance program presented each afternoon. This comprised a medal contest on children's day, a lecture on "Purity for our Farmers' Lads and Lassies," a talk on "Hygienic Food for the Farmer's Table," and one afternoon filled by the Y's in charge of Mrs. Waltemeyer. Mrs. W. A. Howland deserves great praise for the success of this work.

The railroad committee, with Miss Hester Miller, superintendent of railroad work, are about opening a coffee house at the Union Pacific shops, where two cups of good coffee are to be sold for a nickel in opposition to the free lunch and beer.

Gospel temperance meetings are held every Sunday in some part of the city. Demorest medal contests have helped the work financially, and the Douglas county convention held at Hanscom Park recently, was a very profit-

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able occasion. There were about eighty in attendance, with Mrs. Margaret Park presiding. Mrs. W. H. H. Tracey read an excellent paper on organization. Mrs. Dale reported the temperance work in the Sunday-schools, Mrs. Jardine that of jail and prisons. Three meetings are held each Sunday and Easter was observed by a distribution of flowers. Mrs. Anna Woodby talked upon work among the children; Mrs. Wattemeyer discussed mothers' meetings, and Mrs. Bryant reported excellent progress in her mission work among the Chinese. "What Came to me in Chicago" was the subject of a paper by Mrs. Henderson. A number of five-minute speeches and election of officers completed the work of the day. Mrs. E. M. Covell was elected president, Mrs. Viola McCartney, secretary.

The seventh district held a very profitable convention in Wayne, although heat, strikes and summer vacations made the attendance rather small. Mrs. Woodward was present, and rendered much assistance, speaking the second evening. The first evening was given to a medal contest, in which Miss Jennie Mettlen, of Nebraska Normal College, won the silver medal. Press work was discussed by Mrs. Woodward and others—two of the editors of the city being present and joining in the discussion. A fine paper, on "Home Influence," was read by Mrs. Pyle, and Mrs. Hitchcock, of Ponca, gave an excellent evangelistic report. Some drove a long distance to attend, but all felt well repaid.

An enthusiastic band of women gathered at Ainsworth in August to hold the sixteenth district convention. The president, Mrs. L. H. Blackburn, was far from well, but God gave her strength and grace to perform her duty through the convention. Mrs. Blackburn is greatly beloved and appreciated by her women. A consecration service, led by Mrs. Rising, opened the work of the convention, and was a season of great profit. Greetings from the state president were read, and an earnest discussion followed a paper on the "Advantages of the Ballot." Another paper, "The Mother of Girls," by Mrs. Mastic, was much enjoyed. The children were not forgotten, but "How to Keep Up Interest in the L. T. L." was discussed, and Mrs. Northup told "How to Raise your Boys and Girls."

The manner of securing prompt payment of district dues was so clearly presented by Mrs. Hornby that each one felt the only task in the office of district treasurer was giving bonds. The honorary members were most helpful, greetings being given by Mr. Rising and Rev. Delong, and a short address by Rev. Moore. Mrs. Chase also welcomed the ladies and Mrs. Ramsey and Havens responded. Mrs. Blackburn was reëlected president and Mrs. Havens corresponding secretary.

York county convention was held in Gresham with an attendance of twenty-five, the Y's furnishing music for each evening. Mrs. Kate G. Northup presided.

Mrs. Levy conducted a very profitable mothers' meeting. Mrs. Walker, president of the fourth district, gave a parliamentary drill in the form of a "Model" union and a "Go-as-you-please" union, which caused much merriment and gave some good hints of right and wrong methods. The children of the L. T. L., under the direction of Miss Lillian Simkins, gave a delightful half-hour of recitations and songs. Mrs. E. M. J. Cooley's lecture in the evening was highly appreciated judging by the hearty applause and the large collection at its close. Mrs. Emma Wellman, York, was chosen president, Mrs. E. W. Smith, York, corresponding secretary. Mrs. Ferguson, president of the district, was present, and a number of visitors from Surprise.

Miss Editha E. Wiard, of Silver Creek, was called to her heavenly home in June. The cause of her death was heart failure. She had just returned from the state Sunday-school convention at York. Miss Wiard had been a cripple since she was fifteen months old, but in the deformed body dwelt a beautiful soul and with all the strength that was given her she labored for the Master. She often met with us in conventions, her face lit up with interest and intelligence. She was always ready with voice and pen to do what she could for the uplifting of humanity. Her beautiful poems have cheered and blessed many a tired worker.

Several of our busy workers have been laid aside for a time by illness. Mother Putnam, Mrs. Brakefield, Mrs. Marshall, Mrs. Clark, yet we hope to greet them all at our annual convention at Lincoln, which is anticipated with much interest.

Many changes will of necessity be made, but we look to God for guidance and in Him put our trust.

DORA V. WHEELOCK,
State Reporter, Beatrice.

MRS. ELLEN K. DENNY, Indiana's efficient organizer, writes: "I find the work in Indiana is increasing in interest, and as the W. C. T. U. gains in power so does prohibition sentiment prevail among the men."

MISSISSIPPI.

LOCAL WORK.

We think there is greater interest and activity in our work in all lines manifested by prompter replies to letters of superintendents and officers. There has been great religious awakening in many parts of the state, and the W. C. T. U. women never fail to respond by greater zeal in their work. Though we are yet in our infancy as regards organized work, our men say that it was the work of the women which has given us a dry state, excepting seven counties.

CORINTH union reports regular meetings with large honorary membership, public meetings held monthly in each of the five churches in rotation, dues well paid up and literature furnished in railroad stations.

CRYSTAL SPRINGS is after the blind tigers, which is a sure sign that she is alive.

EDWARDS union has added seven to its roll and will take up press work at their next meeting.

OKOLONA is "holding the fort" and hopes for help soon.

NATCHEZ union meets every week, has expended fifty-six dollars this year in rents, literature, medals, etc., is paying for a piano, filling two sides of a little paper of their own as they cannot get a hearing in the local press, observing week of Self-Denial and prayer, and has occasional lectures on subjects to educate and agitate, one hundred and fifty-six bouquets have been distributed with texts and two hundred papers and magazines in hospital. All red-letter days have been observed. This union uses Responsive Readings, and in many other things sets an example which we wish all unions in the state would follow.

MCCOMB has no idea of Natchez keeping ahead of her in work; has eleven departments of work, over fifty members, nearly one hundred honorary members and growing all the time; holds gospel meetings every month, with increasing interest; has held a medal contest—Miss Mollie Currie receiving the medal—holds receptions for honorary members, which is an excellent idea. McComb is a railroad town, with the large shops of the Illinois Central road there, and we know this union will be an uplifting power in the lives of those hard working men.

The superintendent of press work has just made her report to the state, urging all unions to united effort on this line.

The state corresponding secretary has been very busy gathering up the loose ends and putting things into shape for work.

The dark clouds of financial depression grow blacker all the time, and five cent cotton paralyzes our energies, but when the day breaks we will try to come out with the sunshine.

ANNIE E. HARPER,
State Reporter, Fayette.

CALIFORNIA.

HERE AND THERE.

I wish to correct an oversight in my last report. The name of our state president is such a household word on this coast that it was easy to speak of her without giving her name, but seeing the report in print without it, involves this statement, for every reader should know that she who leads this western brigade is no other than Mrs. B. Sturtevant-Peet, and the success of her last school of methods under circumstances so depressing, should add new laurels to the name her loving followers delight to honor.

We are especially fortunate in our superintendent of song, Mrs. L. E. Bailey, whose efficient help at the school of methods was felt by every one.

Our valiant Mrs. Skelton, chief among pioneers, has gone eastward in compliance with the duties of a National organizer, and while we miss her tireless activity and ardent zeal in our special field, we know that her faithful work is telling somewhere else.

Miss I. C. De Velling has done, and is still doing excellent work in the far northern part of the state. I wonder, in reading reports from other states that lie between such near lines of latitude and longitude, how much eastern people realize of what it means to organize a state whose seaboard is more than 800 miles, where railroads are but few, and mountain ranges to be crossed only by exhausting and expensive staging, and where money is more easily obtained for any other object than temperance work; where half the people look at all such efforts as little less than treason to the business interests of the state, in attacking "the great and important industry of wine making."

The fact that the Republican nominee for governor is a leading distiller does not detract in the least from the hurrah of his party, but only serves to increase the respectability of his business. How long, O Lord!

A new factor is rising, which in its influence and results will undoubtedly be highly effective in temperance reform. That the Catholic church in its sagacity should see that the temperance cause is not a thing to be secularized is not strange, and a movement to introduce temperance work as a part of the legitimate machinery of the church is one of the hopeful signs of this progressive era. Two cultivated ladies of high social standing have devoted themselves to this object. Mrs. A. T. Toomy and her daughter, Miss Lily A. Toomy, who will both be remembered among the speakers at the Women's Congresses at Chicago, have been the first women to stand before the altar of a Roman Catholic church and address a congregation.

They have organized a Catholic Woman's Temperance Union in this city and I believe in some other towns, and have entered upon a systematic plan of work designed to cover the state. They are highly indorsed by the bishops and other clergy of their church, and will be able through this and their own winning personality to reach thousands who have not yet had an arrest of thought.

DORCAS J. SPENCER,
State Reporter, San Francisco.

OREGON.

TWO CHAUTAUQUAS.

I send a special report this month in order to make mention of the work done by our honorary state president, Mrs. A. R. Riggs, at two summer Chautauquas in our state. At the one held first, at Gladstone Park, she gave a brief address on the ballot for woman, following one on the same subject by Dr. Ed. Salke. Mrs. Riggs had an hour each day for school of methods, besides an hour's address on "Temperance Day," when her topic was mainly on "God's thought of woman as a factor in all the lines of the world's work." Many words of appreciation reached the speaker afterwards, and perhaps the greatest of all was a request from Dr. Selah Brown for a copy of it, if to be had, in printed form. This, coming from a man of thought, traveled and cultured as he is, was worth a good deal.

The other Chautauqua was at Ashland, South Oregon. Papers from ten state superintendents were read on their different departments, followed by general discussion, and finally clenched by a few words from Mrs. Riggs. Ventilating the work of the W. C. T. U. at Chautauquas seems one of the very best means of exciting interest in it among the thinkers of the community, who have not themselves embarked in it. Mrs. Riggs says: "I was the only W. C. T. U. woman, and I felt honored in being the only woman speaker among so many noted lights of the other sex!"

L. A. NASH,
State Reporter, Albany,
(No longer Corvallis.)

TEXAS.

THE PRESIDENT AFIELD.

Our state paper, *The Texas White Ribbon*, which has had rather a varied career for the past year, has recently been removed from Dallas to Waco. Mrs. Ada C. Rew has accepted the editorial chair and the first number gives promise of a bright, newsy paper of which we may be proud. Mrs. Rew's greeting is very bright and makes those of us who are hedged in by domestic duties feel that perhaps we may do something after all.

Mrs. Stoddard, our state president, is almost a perpetual motion machine. Just after convention she went to Granger and held three meetings. This town has the honor of an L. T. L., organized and conducted by a Baptist minister. A union was then organized at Round Rock. The beautiful state banner was presented to the Rockdale L. T. L. by Mrs. Stoddard and several meetings held with the women.

Then on to Cameron she went, where she addressed the teachers of the summer normal on the subject of scientific temperance instruction. At Belton a good union was organized.

At Baylor University Mrs. Stoddard addressed one of the largest summer normals in the state. The teachers there, as all over the state, are alive to the great importance of thoroughly teaching scientific temperance in all the schools.

A large public meeting was held at Rheinhardt; one of the audience was the only saloon-keeper in Dallas county, outside of the city of Dallas. A union of twenty women and twenty-three men was organized.

The local option election, which has been called in Brooklyn Heights, a suburb of Ft. Worth, is exciting much interest. Mrs. Stoddard has spoken there several times, once giving a chart lecture at which Miss Grace Calhoun sang, "Will it Pay?" The "Fanny L. Armstrong" L. T. L., which is prospering under the superintendency of Mrs. Bessie Ligon, will go in a body to Brooklyn Heights to help local option with their inspiring songs.

Fort Worth union has devoted most of its efforts to rescue work this summer. Almshouse work is being prosecuted, the superintendent and assistants visiting the

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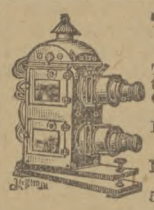

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county poor farm every Monday. The Pathfinder series of physiologies have been introduced into the public schools of Fort Worth as well as into many others.

Fort Worth had a grand temperance rally recently at the Christian church, our state president giving a chart lecture on scientific temperance instruction which was pronounced by the speakers who followed her to be the best they had heard. Four ministers and a judge made short speeches. Judge Halsell made a rousing speech in which he gave an account of the scene in Congress when the bill making temperance teaching obligatory in all the schools under government control was raised. He referred feelingly to the anxious faces of the women in the galleries.

Midland union keeps up an active L. T. L., distributes temperance literature, edits a column in the paper and meets every two weeks, when not hindered by sickness or sandstorms. The union considers itself blest in having a Methodist pastor in the town who helps them in every way. He preached a sermon on Mary anointing the Saviour's feet, and the disciples finding fault, dwelling on the words of Jesus, "Let her alone." He spoke of the work of the W. C. T. U., and said there were those in the church who were throwing themselves directly across its path, and added, "It is a shame."

Midland union is fortunate in having as one of its most faithful members our state evangelist, Mrs. E. M. Haughton.

Our state superintendent of L. T. L. work, Miss Margaret Angus, has traveled 1,000 miles this summer in the interest of her department. New Legions and unions have sprung up all along her way. Full of enthusiasm, the children are charmed with her talks. In San Antonio she addressed the Central union, spoke in Trinity church at night, talked to the Comal street L. T. L. Saturday afternoon, attended a Y social that night, Sunday afternoon organized an L. T. L. at Sherman street, addressed the L. T. L. at West End, gave a Bible reading in West End Methodist church that night, Monday morning reorganized the L. T. L. at the Orphans' Home, and that afternoon made a wrapper for her hostess! She has no idea of the meaning of "a little more folding of the hands to rest."

West End L. T. L. moves on quietly, the faithful superintendent, Mrs. Rountree, never misses a meeting, often going when a less energetic person would be in bed. There have been two medal contests this summer, and another is to take place in a few days. The two medals were won by two sisters, Bertha and Lillie Mehlin.

PROMOTED.

Temperance work in Texas has sustained a great loss in the death of Mr. Canfield. Our president says, "Never had the W. C. T. U. a nobler, truer friend and brother. Mrs. Canfield, who was our efficient secretary, has the profound sympathy of all who know her." San Marcas union mourns the loss of Mrs. Agnes Vest, who has so faithfully filled the place of recording secretary since its organization. Miss Rebecca Edwards, of Huth W. C. T. U. died July 17, the first of their union to be promoted.

MRS. CORNELIA KEITH CARTER,
State Reporter, San Antonio.

NEWS IN A NUTSHELL.

MRS. E. H. CHASE, former editor of the Minnesota *White-Ribboner*, has resigned that post to become literary editor of the Minnesota *Housekeeper*, where she will have frequent opportunity to ventilate temperance truths. Mrs. Bessie Laythe Scoville, of Duluth, former Y. W. C. T. U. state superintendent, assumes the vacant editorial chair.

IN response to popular appeal, Miss Emma Bates, of Fargo, N. Dak., has become nominee for the office of state superintendent of public instruction by both the Prohibition and Republican parties. Miss Bates has been a prominent W. C. T. U. worker, especially in social purity, and was for some time the efficient state reporter to THE UNION SIGNAL. Her high characteristics and her large experience in educational lines eminently fit her for the important public office to which she will undoubtedly be elected.

MR. ROGER F. M. ANDREWS, of Stanford, Conn., is a young man of fine antecedents, education and promise. He has taken up the cause of the W. C. T. U. and is giving acceptable lectures (illustrated) under the auspices of local unions, by means of which he is raising money for our enterprise, and, as a matter of course, meeting his own expenses. Mr. Andrews is warmly thought of by our Mrs. Forbes, of Connecticut, and her endorsement is as good as any young man could desire. We wish him well, and that many other bright young people may and would dedicate their lives to the white ribbon movement, and that they could not find one more in harmony with the highest ideals of their mothers, or more truly woman's answered prayer.

THE South Side W. C. T. U., Chicago, has aided the work started by the Champaign, Ill., local temperance union in sending a petition signed by three hundred and fifteen names to the Illinois legislature asking for the enactment of a law prohibiting the sale of intoxicating liquors within four miles of the University of Illinois and other colleges and universities which receive state appropriations.

THE Chicago Central W. C. T. U. has resumed its winter work with great vigor. In place of discontinuing some of its many missions, as was first thought unavoidable, because of the financial stress, they will all be retained and considerably extended. This was accomplished by permitting each individual member to select the mission to which she would give her best effort. In this way every member has "something to do." At the close of the initial fall meeting, September 6, an appetizing luncheon was served and a genuine social time enjoyed.

SOCIAL purity work in St. Louis received an impetus by an enthusiastic all-day mass-meeting in the Union M. E. church, September 24, the first of the kind ever held in that city. The attention of Christian workers was called to the necessity for rescue homes, and liberal donations were taken up. Mrs Charlton Edholm took active part in the meetings, taking for her subject, "The Link Between Rescue Work and Liquor Question." She attended the Indiana W. C. T. U. convention, October 5–9, and gives addresses under the auspices of W. C. T. Unions wherever called.

THE Cuba, N. Y., temperance assembly held its annual meeting August 14 to 18. Addresses were delivered by Dr. Anna Shaw, John G. Woolley, Rev. A. C. Dixon, T. V. Powderly, Rev. M. C. Peters and Mr. M. Van Bennett. Mr. and Mrs. Beveridge and the Schubert quartette furnished the music. The W. C. T. U. day was exceedingly profitable and a great credit to the participants, Mrs. Julia Merrill, Miss Alice Potter, Miss Edna Bliss and Dr. Shaw. The meeting was a truly memorable gathering, and lack of space alone forbids the full report kindly sent by Mrs. Ella R. Searle.

JOHN G. WOOLLEY'S address, delivered before the Ohio Methodist Conference, September 6, and published in THE UNION SIGNAL of September 13, has been leafleted by the W. T. P. A. and sells at one cent each, or ninety cents per one hundred. Mrs. Woolley, 5535 Cornell street, Chicago, has her husband's great Christian Endeavor speech, delivered at Cleveland, July 13, for the same price; while F. W. Clark, 294 Washington street, Boston, has brought out a cheap edition of the latter which he sells at twenty-five cents per one hundred copies—one dollar and twenty-five cents per one thousand, postpaid. These wonderful words cannot be too widely scattered. Verily, if the church of Christ fails to arouse itself on this question it will not be because the voice has failed to cry, in the wilderness, "Prepare ye the way of the Lord, make his paths straight."

Official Communications.

PARLIAMENTARY LAW.

SUSPENSION OF RULES.

A rule interfering with necessary or desired transaction of business may be suspended by a two-thirds vote. The rules cannot be twice suspended for the same purpose during the same meeting. The motion to suspend cannot be debated and cannot be amended, nor can a vote on the motion be reconsidered.

Constitutional law cannot be set aside for any purpose whatsoever. Nor can it be legally altered or amended except in the precise manner prescribed by the Constitution.

By-laws may be amended or "voted out" at any annual meeting by a two-thirds vote, unless your law reads that previous notice must be given in which case they are no more flexible than the Constitution itself.

The secretary cannot cast the ballot if any one objects. In such a case the convention must proceed to a formal ballot.

A. S. BENJAMIN,
Nat. Supt. Par. Usage.

OKLAHOMA CONVENTION CALL.

The fifth annual convention of the W. C. T. U. of Oklahoma will meet at Guthrie, October 17–19.

MRS. MARINDA H. SWITZER, *Pres.*
MRS. MINNIE D. STORM, *Sec.*

COLORADO CONVENTION CALL.

The fifteenth annual convention of the Colorado W. C. T. U. will be held in the First Baptist chuch, Denver, October 17–19. An excellent program is being prepared.

EVA C. HIGGINS, *Pres.*
SARAH L. TEETOR, *Rec. Sec.*

Cor. Secy's Notes.

The following is at hand, for which we return thanks: "Your letter of greeting was received as we were assembled in convention at Lincoln. It was most helpful and encouraging to know we were remembered by our National officers. I believe your prayer for us was answered. We had a most harmonious and profitable convention and trust the influence of it may be a benediction upon our work the coming year. May God's blessing rest upon our approaching National Convention and give to all, both officers and delegates, wisdom and strength to hold up the banner of the Lord.

Most sincerely yours,
DORA V. WHEELOCK,
Cor. Sec. Neb. W. C. T. U.
By order of convention.

Miss Mary G. Hay, chairman of the committee of transportation for our annual Convention, writes: "The Central Traffic Association has granted *one fare* for the round trip. The other associations will meet next week, and I trust in the next issue of THE UNION SIGNAL I may be able to make a like announcement for all associations, and thus the same convention rate will prevail from all points."

The new president of North Carolina, Mrs. Mary E. Cartland, writes: "Our state executive met last Saturday. We feel encouraged in our work. Several unions are taking on new life. I am anticipating much help from our National Convention."

Miss Hattie Henderson, corresponding secretary Texas union, tells us that space has been given the W. C. T. U. on the grounds of the Waco Cotton Palace and the Dallas exposition, the latter sufficient for a Rest Cottage. They have also provided for the woman's congress, in which W. C. T. U. women are important factors.

We are grieved that errors creep into our column. Last week in presenting a request of the entertainment committee of Cleveland the item read, "delegates wishing to be entertained at the same '*time*' will please inform," etc. Please re-read the paragraph, substituting the word *place* for "*time*," when you will see how Mrs. Terrill, the chairman of entertainment committee, is striving to arrange for the pleasure and comfort of delegates.

By some means the idea has prevailed that Mrs. A. S. Benjamin, Portland, Mich., superintendent of school of methods and parliamentary usage, is not well. Mrs. Benjamin desires that the mistake be here corrected, and we are glad to state that she is in usual health and ready for service in response to calls.

BUDS, Society buds, young women just entering the doors of society or womanhood, require the wisest care. To be beautiful and charming they must have perfect health, with all it implies—a clear skin, rosy cheeks, bright eyes and good spirits. At this period the young woman is especially sensitive, and many nervous troubles, which continue through life, have their origin at this time. If there be pain, headache, backache, and nervous disturbances, or the general health not good, the judicious use of medicine should be employed. Dr. Pierce's Favorite Prescription is the best restorative tonic and nervine at this time. The best bodily condition results from its use. It's a remedy specially indicated for those delicate weaknesses and derangements that afflict womenkind at one period or another. You'll find that the woman who has faithfully used the "Prescription" is the picture of health, she *looks well* and she *feels well.*

In catarrhal inflammation, in chronic displacements common to women, where there are symptoms of backache, dizziness or fainting, bearing down sensations, disordered stomach, moodiness, fatigue, etc., the trouble is surely dispelled and the sufferer brought back to health and good spirits.

"WOMAN'S ILLS."

MRS. W. R. BATES, of *Dilworth, Trumbull Co., Ohio,* writes:

"A few years ago I took Doctor Pierce's Favorite Prescription, which has been a great benefit to me. I am in excellent health now. I hope that every woman, who is troubled with 'women's ills,' will try the 'Prescription' and be benefited as I have been."

MRS. BATES.

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Publisher's Notes.

THE UNION SIGNAL

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One copy per year in advance	$1.00
" " " " 3 months	.25
" " " " 1 month	.10
For distribution at Conventions, County Fairs, etc., per 100 copies	1.70

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Young Crusader, monthly, one copy, (12 Nos.) per annum	.25

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The Temple, Chicago.

CONTENTS OF OUR DAY.

September-October, 1894.

Photogravure of Rev. Prof. Edward A. Park, D. D., M. D.
Photogravure of Rev. F. A. Noble, D. D.
1. Indictable Art and Corrupt Classics, Anthony Comstock.
2. Unsolved Problems of Recent Science. Lord Salisbury.
3. Bishop Watterson and Mgr. Satolli on the Liquor Traffic.
4. Boston Hymn. Rev. S. F. Smith, D. D.
5. Boston Monday Lectures. Nineteenth Year:
Mr. Stead's Civic Church.
The Peerlessness of Christian Missions. Joseph Cook.
7. Book Notices:
"Dr. and Mrs. F. E. Clark's Journey Around the World."—"Kidd's Social Evolution."—"Ely's Outlines of Economics and Socialism and Social Reform."—Miss Willard's and Mrs. Norton's "A Great Mother."—Mrs. Norton's "A True Teacher."—Stevens' "Picturesque Hawaii."
7. Vital Points of Expert Opinion:
Albert Shaw on Municipal Government at Home and Abroad.—Senator Hoar on The Future of Afro-American Citizens.—Prof. Max Muller on Child Widows in India.—Mr. Woolley on the Liquor Traffic and the Churches.
8. Questions to Specialists:
Prof. George W. Knox on the Parliament of Religions.
9. Editorial Notes:
Japanese Strategy in the War with China. — Kentucky's Rebuke of a Shameless Career. — Recommendations of the New York Constitutional Convention.—British and American Anti-Lynching Leagues. — OUR DAY for 1895. — Photogravures in this number.

ANNOUNCEMENT.

CHICAGO, September 13, 1894.

To the Subscribers, Patrons and Contributors of the Chicago Magazine:

On the 10th inst. a reorganization of the Chicago Magazine Pub. Co. occurred, it being succeeded by the Chicago Magazine Co. The change affects the business department solely, the editorial management remaining as heretofore. It has been decided to greatly improve the scope of the publication, and place it on the plane of the popular monthlies by illustrating it profusely, well known artists being secured to undertake this new feature of the magazine. Owing to the large additional work contemplated and the time necessary to its execution, it has been decided to bring out the first issue of the "new Chicago Magazine" on the first of October. All subscriptions have been extended sufficiently to cover the lapse thus occurring, and the new management trusts this will meet the approval of all concerned. Respectfully,

THE CHICAGO MAGAZINE CO.

AN APOLOGY.

To the many white-ribboners who have given us orders for the new and beautiful "white ribbon pin," we wish to say that the delay is an enforced one on our part, the manufacturer having been unable promptly to supply us. As soon as they reach our office orders will be filled in the order in which they have been received.

C. F. GROW, *Manager.*

WHY NOT TO-DAY?

The time for the twenty-first annual convention of the National W. C. T. U. draws near. Why not get your new subscriber for THE SIGNAL *to-day*. It will encourage some other good sister if you mention that *you* have sent in a new name.

FROM A CORRESPONDENT.

Please find money enclosed to pay for my subscription to THE UNION SIGNAL. Times are really *too* hard to even try to do without THE SIGNAL. Long may it wave for "God and Home and Every Land."

The ninth annual convention of the W. C. T. U. of Nevada was held in Reno, September 18, 19, and was successful in every way. Great credit is given by the corresponding secretary, Mrs. L. M. Westlake, to Mrs. Henrietta Skelton, who was their efficient helper throughout.

Lady Henry Somerset will attend the National Convention the last day of the session and will speak in the evening. Miss Jessie Ackermann will be in attendance on the 19th and 20th. Madam Barakat, of Syria, Madam Sakurai, of Japan, Mrs. Hauser, of India, and three of our able workers from Wellington Seminary, South Africa, Miss Anna M. Cummings, Miss A. P. Ferguson and Miss E. J. Solomon expect to be with us. MARY A. WOODBRIDGE.

NATIONAL TEMPERANCE HOSPITAL.

The annual meeting of the Hospital Association was held in the Hospital Building on Monday, September 3, 1894. There was a large attendance. The reports were very interesting and encouraging (see annual report). The following officers were elected for the ensuing year: President, Mrs. M. E. Kline; vice-president, Mrs. J. B. Hobbs; corresponding secretary, Mrs. Ralph Greenlee; recording secretary, Mrs. Watson Thatcher; auditor, Mrs. Fanny H. Rastall.

The matron's report was as follows:

The close of the hospital year brings us to rejoice in our progress and to look forward with new hope and energy to another year. There has been much practical good done, and if each donation has been given in *His name*, can we not hope that those temporal gifts may reflect spiritual blessings? Donations the past year have not been so generous as in former years, owing to the scarcity of money, fruits and produce

Several rooms have been furnished this year. The L. T. L's all over the country have furnished a beautiful room containing two beds, which has been a great comfort to several sick children. Irving Park, Ill., W. C. T. U., Emmington, Ill., W. C. T. U. and Grand Crossing, Ill., W. C. T. U., have each furnished rooms which are "very homelike," as the patients say, "not like a hospital," is the general exclamation.

Donations from the different states and friends are as follows:

ILLINOIS.—Marengo W. C. T. U., 13 cans of fruit; Lyndon W. C. T. U., 1 comfort, 2 scrapbooks, 1 Bible, 1 cake of soap, 1 comb, 2 shirts, 2 sheets, 2 pillow cases, 1 pillow, old linen and cotton; Shabbona W. C. T. U., 1 box of cut flowers; Harvell W. C. T. U., 5 lbs. grapes, 12 cans of fruit; Dover W. C. T. U., 1 quilt; Bigfoot W's, 4 pair of sheets, 4 pair of pillow cases, 10 towels, 6 yds. muslin, old cotton and papers, 1 box cut flowers, 2 cans of fruit, 5 glasses of jelly; Aurora Central W. C. T. U., 4 sheets, 4 cases; Mary Allen West W. C. T. U., Chicago, 8 towels, old cotton and linen; New Holland W. C. T. U., 1 quilt; Shabbona W. C. T. U., 26 cans tomatoes, 8 cans of grapes, 5 cans pickles and chow chow, 26 glasses jelly, old cotton and linen; Olney L. T. L., 1 bbl. potatoes, 28 towels; Hennepin W. C. T. U., 2 night shirts, 2 bedspreads, 2 gray blankets, 4 rolls old linen, 16 wash cloths, 9 glasses jelly, 2 qts. grape juice; Morris W. C. T. U., 16 cans fruit, 6 cans grape juice, 1 glass jelly; Lake City W. C. T. U., 7 live chickens; Mr. Naleck, Chicago, 1 Thanksgiving turkey; Sycamore W. C. T. U., 15 cans fruit, 24 glasses jelly, old cotton; Seneca W. C. T. U., 12 glasses jelly; Wheaton public school children, 2 bbls. children's clothing; Mrs. J. B. Hobbs, Chicago, 2 turkeys and a box of roses for Christmas; McLeansboro W. C. T. U., 13 cans fruit, 12 glasses jelly, old cotton and linen, 2 pair sheets; Lake City W. C. T. U., 5 cans fruit, 8 cakes soap, old cotton; Miss M. A. Campbell, Chicago, 5 lbs. rice, 8 lbs. oatmeal, 12 lbs. hominy, 12 lbs. cornmeal; Mr. H. Hunter, Shelbyville, in memory of his mother, 3 blankets; Raymond W. C. T. U., 16 cans fruit, 4 glasses jelly, 4 lbs. butter; Ava W. C. T. U., 1 quilt and old cotton; Ava Y's, 1 quilt and old cotton; Ava Junior Endeavorers, 1 scrapbook; Mr. Wm. Bush, Chicago, tuning the piano; Lyon & Healy, to moving piano; Garland W. C. T. U., 2 towels, 7 cans fruit, 8 glasses jelly, old cotton and linen and papers; Mrs. S. E. Standiford, Chrisman, 1 dozen napkins; Warsaw W. C. T. U., 1 quilt; Miss Jessie Plumb, Streator, 1 fruit dish, 1 vase; Mrs. Kline, Chicago, portrait of Miss Willard and Lady Somerset; Mrs. Plumb, Streator, frames for these; Mrs. Edholm, Chicago, 1 book; Olney, German W. C. T. U., 2 glasses jelly, 4 lbs. lard, 2 qts. beans, 2 qts. dried corn; ½ pk. dried fruit, 3 towels, 6 wash cloths, 4 bars soap, old papers; C. B. Hornby, Chicago, 2,000 cards, two dozen cards for the doors of rooms; Monticello Camp Creek Y's, 1 rug; H. E. Rounds, Rogers Park, 1,000 cards; Coral W. C. T. U., 1 red table cloth, 1 rag rug; Mrs. J. B. Hobbs, Chicago, 1 basket oranges; Wheeler & Wilson Sewing Machine Co., repairing machine; Hinckley Y's, 3 dressed chickens, 8 cans fruit, 6 glasses jelly, 5 dozen eggs, 4 pair of children's stockings, 2 child's dresses, 4 old shirts, 1 boy's shirt and 2 pair pantaloons, 2 dresses, 1 hood, 1 apron, 1 skirt, 1 tidy; Dr. Gregory, Chicago, old magazines; Shelbyville, 3 cans pickles, 8 glasses jelly, 1 can grape juice, 8 cans fruit, 2 dozen eggs, 1 scrapbook and picture cards; Aurora W. C. T. U., 1 quilt; Dr. J. A. Hoffman, Pesotum, 24 rolls of bandage; Pesotum W. C. T. U., 4 cans fruit, 4 glasses jelly, 1 sheet, 1 pair cases, 5 towels, Spava Christian Endeavorers, 12 glasses jelly; Mrs. L. H. Plumb, Streator, 1 hamper, 1 silver ice pitcher, 5 cans fruit; Dekalb W. C. T. U., basket of flowers; Fairbury L. T. L., 1 box flowers; Cairo W. C. T. U., 3 cans fruit, 3 glasses jelly, 2 shawls, 1 dozen napkins, ½ dozen wash cloths, 1 dozen towels, 8 pair cases, 3 child's aprons, 3 child's dresses, 1 pair hose, 6 pair child's drawers; Shabbona W. C. T. U., 1 box flowers; Oak Park L. T. L., 1 basket flowers; Superintendent Lincoln Park, Chicago, 200 plants for the lawn; Ladies' Aid Society, Congregational Church of the Redeemer, Chicago, 3 dozen wash cloths; Mrs. Wadhams, Irving Park, two hand-painted dishes; Irving Park W. C. T. U., papered the double parlors with beautiful paper, which was much needed; Ridgefiel W. C. T. U., 2 table cloths; Fulton W. C. T. U., 1 quilt; Central Y's, Chicago, box flowers; Mrs. J. B. Hobbs, Chicago, basket flowers; Marengo W. C. T. U., 6 cans fruit; 6 glasses jelly; Belvidere L. T. L., 1 box cut flowers. PRESS COMMITTEE.

(*To be continued.*)

Convention Corner.

SEATS FOR VISITORS.

The committee on sale of seats during the coming National Convention announces that the price of seats is one dollar for the entire Convention, November 16-21. All who wish for a reserved seat should send their money in some safe way, with name and address plainly written. Wherever there is free delivery please do not forget to add the street and number of your residence. On receipt of the price a seat ticket will be sent you, such ticket to be also a receipt for the money. In about one week from the issue containing this notice the same will be printed in the local papers of Cleveland, thus giving all equal chance at first choice of seats. This is, of course, for spectators only, delegates' seats being free and compact in center of hall. Please send money for seats to MRS. GRACE P. OVIATT, 419 Sibley St., Cleveland, O.

STATE CONVENTIONS, 1894.

UTAH, Salt Lake City, Oct. 11, 12.
ILLINOIS. Mt. Vernon, Oct. 11-14.
PENNSYLVANIA, Philadelphia, Oct. 12-16.
MONTANA, Helena, Oct. 13-15.
TENNESSEE, McKenzie, Oct. 16, 17.
MASSACHUSETTS, Fitchburg, Oct. 16-19.
NEW HAMPSHIRE, Manchester, Oct. 16-18.
DELAWARE, Wilmington, Oct. 17-19.
OKLAHOMA, Guthrie, Oct. 16-19.
COLORADO, Denver, Oct. 18-21.
CONNECTICUT, Waterbury, Oct. 23-25.
MISSOURI, Brookfield, Oct. 23-26.
NEW JERSEY, Oct. 23-27.

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¼ DOZ. SULPHUR SOAP, .45
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Signal Notes.

THE British government licenses 10,417 opium dens in India.

ONE of the recent signers to the Great Petition of the World's W. C. T. U. is Rev. Father Cleary, president of the Catholic Temperance Association.

IT is the custom in the Leicester Free Library, England, to paste local advertisements over the betting news column of the daily papers that the reader's attention may not be distracted by reading harmful matter.

FROM Japanese sources the information comes that the Empress, who is head of the Red Cross Society for Japan, with her court ladies, is daily occupied in sanitary work for the care of the wounded, irrespective of nationality.

AN English professor facetiously suggests that it may become necessary to confer on lady doctors the degrees of "Spinsters of Medicine and Mistresses in Surgery" in place of the incongruous titles of Bachelors and Masters.

DURING her absence in America this summer, Lady Henry Somerset has placed her Swiss chalêt at the service of workers at the B. W. T. A. headquarters, who have been enjoying in turn the pleasures of a genuine vacation rest.

A CHICAGO daily is authority for the statement that a chemist has discovered a process for "solidifying whisky and other liquors into tablets like chocolate." If in the condensing process, the alcohol is entirely eliminated, even temperance workers might recommend such tablets!

SIR GEORGE WHITE, commander-in-chief of the British army in India, reports that only seventy-three members of the army Temperance society were involved in the 2,680 court martials held during 1893. The *Good Templars Watchword* rightly views this as another evidence of the fact that drink is at the bottom of nearly all the crime in the army.

FROM a membership of thirty-three in 1877, the Swiss Blue Cross Total Abstinence Association has nearly reached 12,000 in 1893, 4,000 of whom are reclaimed inebriates. In a majority of the Cantons, the governments have provided the schools with temperance text-books and wall diagrams illustrating the effects of alcohol. Ten per cent of the duties on spirits is applied to scientific temperance instruction. These facts are culled from their latest report.

GLASGOW churches and reform circles have been aroused by the verified statement of some members of the Salvation Army, who reported that on a Saturday evening they watched eight saloons and counted the number of visitors; 2,308 men and 365 women entered during a single hour. They also examined the criminal court records, and found that 67,000 women had been brought in on charges of drunkenness and disorderly conduct, of whom more than 13,000 were convicted.

THE splendid mission work of the London Congregational Union is recorded in a little book, entitled, "Ten Years' Work in Outcast London." Its Midland Hall has sheltered one hundred and sixty-two thousand nine hundred and thirty-five poor outcasts in the last decade. The "ministry of old clothes" and the "ministry of boots" supply thirty thousand garments and two thousand pairs of boots to needy ones annually. The union has more than twenty centers of Christian work, including a fresh air mission, training and placing girls in domestic service and aiding immigration.

NEW YORK CITY, according to *The Outlook*, has five hundred and twenty-two churches, valued at fifty-five million dollars, and with a total seating capacity of four hundred thousand. The gain in the past twenty-three years, while not in equal proportion with the increase of population, has been very great—sixty-three per cent. The Protestant Episcopal denomination heads the list with one hundred and three places of worship; the Roman Catholics have eighty-four; and the Presbyterians and Methodists have third and fourth places, with seventy and sixty-five respectively.

"Garland" Stoves and Ranges are no higher in price than the worthless imitations. Ask for them.

AN ASTHMA CURE AT LAST.

European physicians and medical journals report a positive cure for Asthma, in the Kola plant, found on the Congo river, West Africa. The Kola Importing Co., 1164 Broadway, New York, are sending free trial cases of the Kola Compound by mail to all sufferers from Asthma, who send name and address on a postal card. A trial costs you nothing.

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grow fair in the light of their works, especially if they use SAPOLIO. It is a solid cake of scouring soap used for all cleaning purposes. All grocers keep it.

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An article is advertised in another column which is guaranteed to "save one-half your fuel." This at first seems an extravagant statement, but a postal to the Rochester Radiator Co., Rochester, N. Y., will bring you satisfactory evidence of the correctness of the claim.

Publisher's Notes.

A GOOD SUGGESTION.

The Second Congregational church, Dorchester, Mass., of which our own beloved Rev. Arthur Little, D. D. (formerly of New England church, Chicago) is pastor, in its September calendar of services, announced:

WEDNESDAY.

The regular meeting of the Dorchester W. C. T. U. will be held in the chapel. The special subjects for the meeting will be "Work Among the Sailors and Railroad Work," in charge of superintendents Mrs. Snow and Mrs. Tapley. The devotional exercises will include Frances E. Willard's Bible Reading for August on the "Crusade Psalm."

The thoughtful friend who sends us this calendar makes the annotation, "Good idea—might suggest it to others."

We have a FULL SUPPLY of the Chieftain's Bible Reading for August. "A word to the wise is sufficient."

FROM OUR CORRESPONDENTS.

DALLAS, Tex., Sept. 13, 1894.

DEAR MRS. GROW:—Yours to-day received. I want to assure you of my loyal support *all the time*. I realize *something* of your great responsibility and I pray for you as well as work. Had times been less hard I could have sent you many, many more orders, but we have had times harder than in *war time*—so old residenters tell me.

I'll send out a circular urging our paper and literature. We are loyal to the W. T. P. A., remember that. Loyally,

HELEN M. STODDARD.

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By Mary A. Lathbury,

Which was published in THE UNION SIGNAL of August 30, will appear shortly as Department Leaflet (Evangelistic) No. 76.

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UNION SIGNAL

AND WORLD'S WHITE RIBBON.

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"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

Volume XX.—No. 41.] CHICAGO, October 18, 1894. [Price $1.00 Per Year in Advance.

DAILY UNION SIGNAL.

Our list for THE DAILY UNION SIGNAL, to be published at Cleveland during the National Convention, is growing steadily. Every reader who can not go to the Convention will want this *verbatim* account of the great meeting, and every delegate and visitor will want it for reference. Do not wait till you reach Cleveland or until the day the Convention opens, but order at once. Cut out the coupon on the opposite page, fill it out with your name and address, enclose twenty-five cents and mail to THE UNION SIGNAL, The Temple, Chicago, Ill. It is not more than one minute's work, and if done at once will insure you the first copies off the press at Cleveland.

WHERE TO SEND SELF-DENIAL MONEY.

Each individual white-ribboner or local union should send all self-denial money directly to the treasurer of her country. For instance, white-ribboners in the United States will remit to Mrs. Helen M. Barker, treasurer National W. C. T. U., The Temple, Chicago. White-ribboners in Great Britain will forward to Miss Gorham, Judde Place, Tonbridge, London. The National treasurer will retain one-half of all money received and send the other half to treasurer World's W. C. T. U., Mrs. Ella F. M. Williams, 55 Drummond St., Montreal, Canada.

SINCE OUR LAST ISSUE.

Further Japanese advances are reported by the cable dispatches of the week.

The first $10,000 for a Swing Memorial Chapel has been donated by a Chicago lady.

Louisville has entertained the forty-second meeting of the International Typographical Union.

Indiana's Christian Endeavor Convention, representing thirty thousand members, met at Indianapolis, October 11.

The Hungarian Upper House has rejected the bill for legal recognition of the Jewish religion, favored by the Lower House.

Twenty-five railway men, including Eugene V. Debs, have been indicted by the United States grand jury at Milwaukee for their connection with strikes.

The New York cloakmakers' strike has ended happily by the calling back of four thousand workers to their posts through a satisfactory agreement between the employers and employés.

Illinois Federation of Labor adjourned at Belleville, Friday, after indorsing the great strike and appointing a committee to collect funds to defend Eugene Debs in the prosecutions against him.

Eight Korean ministers have been appointed by a royal commission to carry out Japan's desires regarding Korea, which include the abolition of slavery and the introduction of a reform in the methods of government and instruction.

The Pullman Company, in answer to the Illinois Attorney-General's suit, declares that it does not violate its charter in carrying on other business than the manufacture of cars, and that it even loses money on the liquor furnished in its dining cars!

Ohio and Illinois state W. C. T. U. conventions met last week, the former at Cincinnati and the latter at Mt. Vernon. Lady Henry Somerset and Miss Willard were present at the Ohio meeting, going from there to Philadelphia for Pennsylvania's state gathering.

More than two hundred delegates were at Madison, Wis., at the annual meeting of the American Board of Commissioners for Foreign Missions. The reports showed progress in nearly every field, six hundred and seventy new members having been added to Japanese churches.

MRS. ROUNDS was reëlected president of the Illinois W. C. T. U. last week. Great prosperity was reported at the state convention; in spite of the depressing times, seventy-nine new unions were organized during the year, and every phase of the work has been well sustained. Illinois is the second W. C. T. U. state in membership, the grand old Empire state of New York taking the first place.

THE Ohio W. C. T. U. convention, representing by its delegates five hundred and fifty local unions, in session at Cincinnati last week, has set a keynote which we hope every auxiliary, the wide world over, will repeat. Our Crusade leaders have declared that no woman should be eligible to office who does not read THE UNION SIGNAL, the W. C. T. U. state paper and the annual minutes of the society. This declaration was ordered to be kept standing at the head of the editorial column in the Ohio state paper. "As well might a carpenter expect to build a house without hammer and saw, as a white-ribbon woman to be efficient without reading the National and state organs of the union," said one of the women, in the course of a brilliant debate. Another bright "Ohio idea" was the birthday offerings. Lady Henry Somerset made a speech preceding this exercise, urging all to give, and then the envelopes were passed. Each delegate gave at least a penny for each year of her life.

"I COMMAND Athens, Athens rules the world, and my wife rules me, therefore she rules the world." These words, uttered by an ancient pagan ruler, are quoted in a recent sermon on the "Glory of Womanhood and the Duties of Christian Women," by Cardinal Gibbons, who adds: "So nowadays; while you men control the United States with your votes your wives control you, and so rule this country." Cardinal Gibbons needs dealing with! In contrast to this we would remind our readers of the liberal views of Archbishop Ireland, who has sat upon our platform, listened to a woman giving a Bible reading, and, at its close, pronounced the benediction. We are struck with the similarity between this utterance of a Roman Catholic prelate and the well-known utterances of a bishop of the Methodist church. The ideal of both is woman on a pedestal, rocking the cradle and ruling the world! We wonder how many American men are ready to indorse the statement that this nation is under "petticoat government"!

OUR editorial in last week's paper on "Woman Suffrage in Illinois" may have been a little indefinite as to the women candidates of the various political parties for trustees of the State University, hence we restate them here. The Prohibition party has two women candidates; these are Mrs. Amelia B. Sanford, state treasurer Illinois W. C. T. U., Bloomington, and Mrs. Rena Michaels Atchison, Chicago. The Republicans have named Mrs. Lucy B. Flower, of Chicago; the Democrats, Dr. Julia Holmes Smith, of Chicago, and the Populists, Mrs. Lavina Roberts, of Peoria. The other candidate on the Prohibition ticket is Charles H. Merritt, of Mason City, a prominent leader in his party, and husband of the local W. C. T. U. corresponding secretary. It is important to the welfare of the State University, as well as to the cause of equal suffrage, that the women of Illinois cast a large vote for these trustees, November 6. The act of special importance just now is to register, and this can be done on two days only—in Cook county on October 16 and 23; in all other counties of the state, October 16 and 30 are the dates for registration. If Illinois women eligible to a vote have not already registered when they read this, they should permit nothing to prevent their doing so on October 23 or 30. We are glad to note that the W. C. T. U. are taking a quiet, intelligent interest in this campaign, which augurs well for the home element at the ballot-box, also for the inculcation of temperance principles.

MISS JESSIE ACKERMANN, fresh from her sixth year of service as second round-the-world missionary, called at our office last Friday. She is apparently in the best of health, and began a series of two hundred lecture engagements in this country October 16. A copy of Mr. Stead's book, "If Christ Came to Chicago," fell into her hands while in South Africa; the unfairness of the book impressed her so strongly that she determined to answer it. Accordingly she has been collecting data in England and gathering from her storehouse of experience in Oriental lands, in order to show that there are even greater abuses in the world than the English author attempted to prove existed in Chicago. From the outline submitted by Miss Ackermann, we are confident that the book, which will be called, "Physician, Heal Thyself," will be one of unusual interest and power.

BECAUSE of Mrs. Woodbridge's absence from her office, there is no Corresponding Secretary's column this week, but there are several new and important announcements concerning the National Convention in the Convention Corner on page 13. Mrs. Harris' request about the song books should be especially noted and heeded. Miss Hay's official report of the railroad rates announces that the Central Traffic Association, which controls all the roads centering in Chicago, will give the round trip for one fare. Other roads will give one and one-third rates. These unusually low rates, and the fact that we are about to celebrate our majority as a temperance organization, will undoubtedly make our Convention in Cleveland, from November 16-21, the most largely attended and enthusiastic gathering we have ever held. Every white-ribboner who can possibly do so should attend. The visitors are, in one sense, just as important as the regular delegates, for they are invariably endued with the spirit of the proceedings, and so faithful in attendance that they are part and parcel of the great meeting. For one dollar a good seat can be procured for the entire Convention, which is only a little over five cents a session. As these seats are in great demand, no time should be lost in sending the order for them to Mrs. Grace P. Oviatt, 419 Sibley St., Cleveland, O.

THE Chicago Central W. C. T. U. is engaged in a laudable work, and that is the compilation of a directory of state reformatories for girls. The union has not been able to furnish homes for all the girls whom it has persuaded to reform, and consequently has hit upon the splendid plan of providing for such girls until a correspondence can be effected with the authorities of the reformatory in the state which they claim as their home, and returning them to that institution for protection and reformation. So far they have learned, by private means, of institutions of this character in only twenty-six states. There are doubtless many more similar institutions in the United States, and it is very important that before this directory is completed a full list be furnished. These are the states as yet unreported: Arizona, Arkansas, North Carolina, South Carolina, Connecticut, South Dakota, Florida, Idaho, Indian Territory, Kansas, Kentucky, Louisiana, Maine, Mississippi, Montana, New Hampshire, New Mexico, Oklahoma, Rhode Island, Texas, Utah, Vermont, West Virginia, Wisconsin, Wyoming. Will not the white-ribboners living in these states and territories take pains to learn the location, and report at once to Mrs. Isabel W. Lake, Room 1116, The Temple, Chicago, the address of any such home, either under state protection or of a private character? The Chicago union is about to inaugurate legislative action, whereby erring girls may be compelled to mend their ways, or at least may be returned to their homes if they persist in their immoral life, and thus relieve the congested centers of our great cities of the awful tide of vice which flows in from all directions, particularly from the country.

MY LOVE.

BY E. H. CHASE.

Coming up the crowded street
  Did you see a lady fair;
Clear brown eyes and glowing cheek
  'Neath softest waves of shining hair?
Did you note the faint rose blush
  As your friend she chanced to see;
Catch the love-light in her eye
  As she bowed to you and me?

Are you sure you saw my love?
  Fairest maiden in the land,
Tender as the little child
  She was leading by the hand!
Married? Fifty years ago!
  Must be old? What's that you say?
Mary never will be old,
  For she treads the King's highway.
Oh, there's many a maiden heart
  Throbbing under crown of gray;
And there's many a man like me
  Drawn by love to gates of day.

Minneapolis, Minn.

JOHN MORRIS' HEADSTONE.

BY NORA KINSLEY MARBLE.

It was a disagreeable duty but Nathaniel Craft felt he owed something of outward respect to a life-long friend, such as John Morris had been, so he donned his best black coat and went to the funeral.

If numbers and the undisguised grief of men and women stood for anything, then must John Morris have been beloved. As the first spadeful of earth rattled upon the coffin, and the solemn words, "dust to dust, ashes to ashes," were impressively spoken, every heart there thrilled, every eye overflowed—except one. In Nathaniel Craft's eyes no suspicion of moisture could be discerned; no one would have been more surprised than himself if there had been. I doubt if he could recall to mind the time when a throb of either tenderness or sorrow had brought a tear to his little bead-like eyes. Surely he had shed none when those same words were spoken above his wife's grave. Why should he? Had he not felt a sense of relief that her burial was the last expense to which she could put him? Her little patrimony had attracted him, not herself. He did love that nucleus upon which he had built a respectable fortune. Thoughts of stocks, bonds and investments only ever made his heart glow. To lose them would wrench it; that would be grief indeed. Possibly in that case tears of anger and disappointment might fill his eyes, but not one tear of sorrow at the loss of any human being, not one. His wife had been extravagant—poor soul—and *her* son and daughter, he was pleased to say, followed in her footsteps! People who knew Nathaniel Craft smiled inwardly when he made that assertion, *inwardly* of course, for was not Nathaniel Craft rich, and are not the indifferently well-born, as well as the indifferently well-to-do, always toadies?

"Craft by name, and mean by nature," that was what all men said of him, all men, as well as the two who were bone of his bone and flesh of his flesh. Only yesterday had he overheard his daughter May, in a tempest of grief at his refusal of a "trifle" she called it—as though money in any shape could be a trifle, much less the whole of a five dollar bill—had heard her call him an "old curmudgeon too mean to die," to which his precious son had answered, "that people who are not wanted here were generally not wanted in the world to come."

So they wanted him dead! He had no fatherly feelings to shock—as he thought—but somehow the red blood mounted to his shriveled old face, and he had gone about his business that day with a half-heartedness which surprised and vexed him. When alone in his office at dusk, his mood changed, however, and in the place of that soreness about the heart came a glow of anger which he intensified by mentally enumerating the considerable sums which those ungrateful children had cost him.

"I shall disappoint them," he muttered as he unlocked the ponderous safe in his office, "I shall disappoint them."

With bent brows and a bitter smile upon his lips, he broke the seal of a certain document and proceeded to read it.

"Not now," he said reflectively, as the gray twilight deepened into night, "but to-morrow; I'll alter it to-morrow," replacing the document and locking the safe as he spoke.

The next day, as we have seen, he stood beside the grave of his friend John Morris.

Something akin to a sneer curled his lip at the signs of grief about him. "Most of these people," he thought, "doubtless look for a bequest under the will. They weep out of respect for the dollars,"—he broke off here to calculate the probable worth of the dead man's estate. Not a large one certainly; how could it be? For had not John Morris more than once mildly told him that his greatest ambition had been to lay up treasures in heaven? That to him the accumulation of a million or more dollars meant the loss of competence or hope, nay, possibly, the lives of hundreds of human beings; that a bottle of champagne represented a tear wrung from as many wretched, starving creatures as it cost dollars; that from the canvas, made worth the ransom of a king by the painter's art, peeped forth wan-faced little ones, wolf-like, famished faces of men and women; that from rare, useless bits of the potter's skill, dripped drops of blood wrung from toil-worn hands; from the anguished brows of the widowed, the fatherless and orphaned?

"Widows and orphans, forsooth," thought Nathaniel Craft, as he recalled these, to him, Quixotic notions, "why should not women and children labor for their daily bread? *I* labor! It's more to their credit, I'm sure, than waiting for dead men's shoes. Um! Dead men's shoes."

His mind would revert to his own children and the words he had overheard,—"He's too mean to die!" and then he fell to wondering if the dead were conscious of the rattling of the clods upon their coffins; of the friendly tear, the sobs of grief, the sighs of farewell from their loved ones.

"I'll not attend another funeral," he resolved on his way to the office. "Die! Why I have no intention of dying, no symptoms of dying, nor have I time for such thoughts. They distract me, indeed, when my mind should be upon business. Let me see! Homebreak Central closed at 87¾. No doubt it has advanced while I have been wasting the morning. 'Twill more than likely break before night. Good time to sell—" and in this way Mr. Craft became himself again.

The next, and several succeeding days saw a flurry in the "market," and he forgot, in watching the "ticker," everything else but the rise and fall of stocks. That document in his safe, the unfilial speeches of his children, everything in the mad rush and whirl of Wall street.

The flurry was now over, Mr. Nathaniel Craft beamed—as near as a heartless man can beam—with undisguised satisfaction. Thousands upon thousands he had rolled up during the storm—the storm which had wrecked so many of his colleagues—and hence was he correspondingly happy.

"I can afford to indulge in a little extravagance to-day," he mused, "and—and at the same time show my appreciation of the mercies extended toward me." Nathaniel Craft sometimes felt that way when he had escaped the perils of the "street," safely landing as hostages many a valuable wreck. "I—let me see! I think I shall buy some simple flowers for John Morris' grave. I'll have my card attached, of course, so it will not be money thrown away. I was never one to hide my light under a bushel," he chuckled, "as John was in the habit of doing. They say he left most of his money to the poor, and none to relatives who did not need it. H'm, well, my money, I'm determined, shall serve to perpetuate the name of Nathaniel Craft, Esq. A church, or institution of some sort, far excelling any structure of the kind in this city. Why, bless me!" a frown obscuring the beaming smile upon his face, "I had forgotten that little matter," and the next moment he had opened the safe and withdrawn that document again. A chilling air from the interior greeted him as he did so. He shivered a little, and fancied he detected an earthly smell, such as a newly-made grave gives forth. In imagination he heard clods falling upon boards which resounded hollowly, saw his own face with an exultant smile, mockingly gazing upward upon the dry eyes of his own children, upon the indifferent faces of the merely curious. The thought was not a pleasant one for even such a man as Nathaniel Craft.

"He's too mean to die." The remembrance of those words drove any softened feelings from his heart, and a few moments later certain parts of that document lay in the waste basket torn into shreds. The remaining portion he restored to the safe, with a grim smile upon his lips, and the next morning he was on his way to the florist.

His face wore its usual cold expression, as awhile later, he entered the cemetery of Greenwood. The solemn tolling of the bell at the entrance disturbed him. "A piece of extravagance," he muttered, "for the living must pay the toller."

From toller to "ticker" went his thoughts, from ticker to stocks, from stocks to prospective millions, and then—but here was the newly-made grave of his friend, John Morris.

"Why, bless me!" he exclaimed, "a headstone already! Well, I must say I commend its simplicity. Suitable, indeed, for a man who left his all to the poor." (I'm afraid Nathaniel Craft sneered a little just here.) "H'm, let me see," reading easily the bold type of name and dates, "I must get out my glasses for what follows. A silly verse by some drivelling idiot, I presume—ah! 'To live in hearts we leave behind is not to die.'"

Twice, thrice he repeated the words, slowly, thoughtfully. The bell had ceased tolling, and presently he became aware of a voice near by solemnly repeating the words:

"I am the Resurrection and the Life, saith the Lord; he that believeth in me, though he die, yet shall he live."

A singular trembling of the limbs seized Nathaniel Craft, so that he was fain to seat himself. Heavy dews rested upon his brow. An unseen hand was toying with his heart-strings. "To live in hearts we leave behind is not to die—there!" And believing he knew, meant something more than faith. "He that soweth little shall reap little. . . . While we have time let us do good to all men! . . . Be not deceived; God is not mocked. Whatsoever a man soweth that shall he reap."

Sabbath after Sabbath had he listened to these words seated in his luxurious pew, but they had possessed no significance for him. Even there stocks and bonds occupied his thoughts most of the time. Mr. Gold, across the aisle, he felt, was instituting a corner in coffee for the coming week. Mr. Rash, who had lost heavily by the collapse of the Comptoer d' Escompte the last—such were his general thoughts. Dr. Divine's discourses were remarkable efforts, no doubt, but was he not merely earning his salary, and a pretty comfortable salary at that? And so Nathaniel Craft found it to his interest to appear regularly every Sunday in his pew—with certain exceptions. Collections for the poor and the missions, both home and foreign—how he hated them! And Christmas, too,—faugh! "To live in hearts we leave behind is not to die."

For him those sculptured words lived to-day. Like a revelation the barrenness of his life, past, present and future, arose before him.

"While we have time let us do good to all men."

There was yet time for him. A week ago he had sneered at the thought of human affection. Even these withered roses which strewed the grave he had deemed but vanity's offering. To-day, with a flush of shame, he stooped and removed the card from his own. Self was sinking from sight. It was now a tribute, indeed, to the dead, to the man who had lived worthily of that inscription—not to the living! John Morris could feel no pride in either case.

Before leaving that grave, Nathaniel Craft gathered a few of the withered leaves upon it. "The ashes of these, John," he said aloud, "shall make my heart to blossom anew. The fruits ye will know when next we meet; farewell!"

But the barriers of such a nature were not to be broken down at once. It was months, indeed, ere he lived with any higher object than by freely giving of his hoarded treasure to deserve that inscription upon his friend's tombstone. The overflow came however, in time, and one day Mr. Craft called his children—who had long marveled and rejoiced at the change in their father—into the room which had once been their mother's own. To each he handed a slip of paper.

"That you may not wish me dead," he said huskily, "I shall hereafter strive to make you happy. In return I ask only for your love and respect." And then he told them of those words regarding him which he had overheard, words which he confessed had stung and angered him; of the codicil to his will he had in consequence destroyed; a codicil, which in a moment of tenderness one day he had been induced to make in their favor, revoking in a measure the original instrument.

"I thought I should exult in my grave over your disappointment," said he, and then followed the history of that memorable day in Greenwood.

"To live in hearts we leave behind is not to die," he repeated, "and my desire henceforth is not only to live in the hearts of my children, but in the hearts of the suffering and unfortunate of mankind."

Chicago, Ill.

SEX IN THE SUNDAY-SCHOOL.

BY A SISTER.

The criticism in THE UNION SIGNAL, July 26, on the action of the National Teachers' Association in electing all male officers, although between eighty and ninety per cent of our teachers are women, brings to memory a Sunday-school convention that impressed me in a similar manner.

This Sunday-school organization was officered entirely by men, and all persons invited to address the convention at this time were men—all ministers except one. In the afternoon of the first day a young German minister made a fine address on the work of the primary teacher. As the primary or infant class teachers are almost invariably

women, he of course gave us what we needed, some experimental knowledge on the subject. The same young minister had been quite successful in organizing township Sunday-school associations. He was requested to speak on that subject also. In the course of his remarks he said: "The principal difficulty was to get *men* to do the work." In the evening among other speakers we had a most excellent address by a noted national Sunday-school worker. He used this significant Scripture as a basis for his remarks: "And in that day seven women shall take hold of one man," (Isaiah 4 : 1) to represent the inequality of the superintendent and teachers of our Sunday-schools.

The next day the president took occasion to score the women for lack of interest in Sunday-school work. He told how they wasted their precious time gossiping, of their interest in pug dogs, etc., and even went so far as to tell a story to illustrate his point. Of course there were plenty of that kind of women in the audience—they all attend Sunday-school conventions, and would make such good teachers if they could only be induced to attend!

After the reverend chairman's last remarks some time was devoted to discussions and remarks. I could sit still no longer. I arose, and said in answer to the doctor's comments, that I had been a Sunday-school worker for over twenty years, and I had observed that the women and girls made a better showing in the Sunday-school than the men and boys, as they did in all the departments of the churches to-day; that the burden of the Sunday-school work rested on them, for at least four-fifths of the teachers are women. And in reference to the use of the Scripture, "Seven women shall take hold of one man," I asked: "Why a man for superintendent? One of the best superintendents I ever served under was a woman."

In reference to the difficulty of the young minister in getting organizers, I asked: "Must these organizers necessarily be men? Women make excellent organizers in the W. C. T. U. and women's missionary societies, why not in Sunday-school work? Surely if the burden of the work of the Sunday-school work rests upon the women they have the work at heart, as the men do not."

I was congratulated by a large number, both men and women, a number of ministers among them, on my "timely remarks," "just what ought to have been said," "just what they wanted some one to say." I asked some of the women, "Why, then, did not any of you speak out on the subject?" One woman said: "Oh! I would not have spoken for anything with that D. D. in the chair." That sums it up so far as many women are concerned. They are too timid.

I had most excellent backing in my position by a minister from a large church in one of our Ohio cities. He had heard the chairman's remarks, also mine. He did not refer to either directly, but in the course of his speech paid such a tribute to woman's ability and work as is seldom heard. He not only crowned her with work, but with the respect and equality justice demands. He won all hearts, for although men may applaud the talk of men like the first speaker on the failings of women, yet in reality they have more respect for one who is just to them. This sample convention, with others, has impressed me as follows:

AS TO MEN.

1. Men's arrogation and control of office, and in consequence the habit of electing each other to office, has crystallized into custom. The question of the justice of sharing the offices with the women has not so much as entered many of their minds.

2. I believe many of these men would be willing to share the offices with us if they had "an arrest of thought" as Miss Willard calls it. And these same men are so accustomed to doing the talking, that they not only put each other on the program, but take up the time for discussion with such complacency that we are led to conclude that they believe the right of monopoly is theirs.

3. Man's superior physical presence intimidates many women.

4. Men generally have more command of their time than women, that is, the class of men who take offices of an honorary character. They do not have the care of a house and family and social duties.

AS TO WOMEN.

What is true of them generally is true of them as teachers, whether in the day or Sunday-school.

1. They fail to assert themselves. A prominent instructor in our county teachers' institute expressed the same opinion to me recently. Women have not considered the injustice of the men holding all the offices; many are indifferent; some may be modestly waiting for the recognition of their abilities; still another class would not be thought of as "strong-minded," as they put it. Some even who would like to be recognized would not do anything toward their emancipation for fear of losing caste with some of their male friends; and many are satisfied with things as they are.

2. Women generally are not ambitious for office, their aspirations have not been educated in that line.

3. Many are unwilling to be hampered by office. There are those who want the whole command of their time, some from necessity, others for selfish ends. To many who work continuously year after year, until the nervous system is shattered, everything is a burden, and an office is out of the question, especially when the support of the family, wholly or in part, makes life doubly hard.

4. Public school teachers as a class are not our most progressive thinkers and leaders of reform as some might suppose. This applies equally to both sexes. To teach the same thing over and over again continuously does not broaden the mind or widen the scope of vision.

5. To the tyrant custom women bow much more submissively than men; hence they are less progressive and prove the greatest barrier to their own advancement. As an illustration, I asked a woman not long since to lead the week-night prayer-meeting. My husband, the pastor of the church, was away and had left the meeting in my hands. She answered with such an indescribable look and tone, "No, not so long as there is a *man* to do it." Women help to vote into office men of inferior ability and attainments and of questionable habits sometimes, because they are used to seeing men hold the offices, although there may be a number of women in their midst of more ability, attainments and piety.

6. There are women who look up to men with a sort of worshipful spirit, and when married soon lose their individuality in their husbands. This class concedes all honors to men. Most men by their attitude toward women show that this is not only well pleasing in their sight, but accept it as their due.

7. Many women take man's interpretations of the Scriptures for God's command. In conversation with a minister on the question of woman suffrage, he remarked, "If my wife should exercise the franchise she would do it under my dictation." I answered, "Perhaps not; she has the same right to exercise her judgment about it that you have." He answered, "No, she must do as I say," and used Scripture as his authority.

W. C. T. U. women should make a business of "throwing light" on these points into our husbands, brothers and sisters, sons and daughters, in the home, and in society seek to make it a prominent theme for conversation. Then we may have hope that a nominating committee, although composed entirely of men, will not in a convention composed four-fifths of women, bring in a list of officers composed entirely of men, as was the case at the convention referred to; and at the National Teachers' Association, the result being the same, we presume the men did the nominating as usual. "The arrest of thought," is needful also to bring about the conditions in our public schools that shall make such inequalities forever hereafter impossible.

SOME OF OUR WOMEN.

"Our Special Artist"—Mary A. Lathbury.

VI.

BY FRANCES E. WILLARD.

When she was still young, Mary A. Lathbury—the child of devoted Christian parents, who never in her life had known the temptations of the great world, felt a special call in her heart to dedicate herself to God, and she has told me that as she knelt in the performance of this holy vow, something seemed to say to her, "Remember, my child, that you have a gift of weaving fancies into verse, and a gift with the pencil of reproducing visions that come to your heart; consecrate these to me as thoroughly and as definitely as you do your inmost spirit."

This she did then and there, and the direct outcome of it was one of her earliest books—an attempt to set forth the life of the soul without commentary save that of a passage from the Word written under each picture. She traced in this way the life of a young man from boyhood through the temptations that come to so many and the triumph that at last enabled him to say, "The entrance of Thy Word giveth light." There is not a line she has penned or drawn which does not help to lead the human heart to a clearer appreciation of that sweet saying which must have been the motto of her long and high endeavor; "To be carnally minded is death; but to be spiritually minded is life and peace."

A few months ago a group of missionaries was standing at sunset on a beautiful mountain in Japan looking down upon the city of Kyoto; and as their hearts rejoiced in the delightful landscape and soft evening air they broke forth into singing that matchless evening hymn which our brother and friend, Edward Everett Hale, recently told a Chautauqua audience would be loved and sung "as long as Chautauqua shall endure,"—"Day is dying in the West." Of its author he added: "She has marvelous lyric force which not five people in a century show, and her chance of having a name two hundred years hence is better than that of any writer in America to-day."

Thus have the "psalms and hymns and spiritual songs" of Mary A. Lathbury gone to the ends of the earth; but to hear them at their best one must join the grand anthem in the amphitheatre of beautiful Chautauqua where almost all of them have first been sung for twenty years. Her name has been as closely linked with that great summer camp as are those of Lewis Miller, Bishop Vincent and Secretary Kate F. Kimball; indeed, she is the poet laureate of Chautauqua. In the early days when we who went there lived as I have often playfully said "in tents and purposes," she was my earliest friend and comrade, and it was then and there that I ventured to ask for the first home protection song of the White-Ribbon army, "O trust ye in the Lord forever."

In the centennial year of the Republic, 1876, the hymn furnished by her for the Fourth of July,

"Lift up, lift up thy voice with singing,
Dear land, with strength lift up thy voice,"

has always seemed to me to be the most complete and pathetic utterance of that sublime period; her autumn hymn on page 66 of Anna Gordon's White-Ribbon Hymnal entitled, "The sunset of the year," we are singing at family prayers in the Catskills with tender thought.

From the first she has been most generous and considerate in giving of her best to the white-ribbon army. Not only the first hymn written, but the first sketch penciled for us were free gifts from her. A charming figure of a boy carrying a flag and leaning on a cross was designed at my request for our early children's pledges; our National seal was drawn by her, and she has for twenty years made choice contributions to our literature in prose and verse, while some of our best social purity leaflets are from her versatile and tireless hand; and yet, with the exception of payment for five pictures she has received nothing from us. Of this I really feel ashamed, in view of the fact that she has always been her own bread-winner and that of others.

My first knowledge of Miss Lathbury was in 1874 when on a visit to our Methodist headquarters in New York city in search of Bishop Vincent, whom I did not find. But I did find a tender, gracious woman of remarkable refinement in the editorial office of the *Sunday-School Advocate* (with which she had lately become connected as assistant editor) who asked me as a teacher of the young if I would be kind enough to talk with her about the best method of interesting the little people. From that day to this we have been like sisters and I can never tell the good she has done me in all things that pertain to Christian character and work.

We have planned summer trips together several times only to have the hope deferred by reason of the constant calls that came to me for work, but evidently Miss Lathbury had thoughts of mercy towards me and was determined that I should summer where I had a summer home. And so it came about that Mr. Charles Wingate (who originated the Twilight Club in New York city and later the Twilight Park among the Catskill Mountains) agreed to give a lot if I would build a summer cottage. Miss Lathbury came to our National Convention in Boston in 1891, bringing the gift of the lot, and later I invested a gift from my dear uncle, Zophar Willard, in building a summer cottage, the erection of which Miss Lathbury superintended and which she has beautified with some of the rarest visions that wait upon her consecrated brush.

Miss Lathbury and her life-long friend, Miss Van Marter, (who takes her place as an editor and who is a worker in our Methodist Woman's Home Missionary Society) have their home together, and a lovely one it is at Twilight Park. Here, too, in the same household are Miss Lathbury's sister and niece, Mrs. Brigham and her daughter Lilian, both artists of fine attainments, and Master Vincent Beebe, the beloved nephew of Miss Lathbury, whom she has reared from early childhood and who promises to realize in character and literary work all the hopes that she has cherished for him.

At my request, a friend who has now long been cognizant of Miss Lathbury's life and work has made the following memorandum: Mary A. Lathbury was born in Manchester, N. Y., in 1841; as a child she was fond of reading, writing, picture-making and illustrating her own poems. When eighteen years of age she went to an art school in Worcester, Mass., where she enjoyed exceptional advantages. A year later she went to Newbury, Vt., where in the Conference Seminary she taught drawing, painting and French. Some time after she went to Ft. Edward Institute where she taught nearly five years, and still later to Drew Ladies Seminary, Carmel, N. Y., where she spent six years doing faithful work and growing in literary and artistic knowledge.

In 1874 she left this delightful home school at the urgent request of Bishop J. H. Vincent, then editor of the Methodist Sunday-school publications, to do editorial work in New York. While there she endeared herself to multitudes of children as the dear "Aunt Mary," who with her gifts of pen and pencil made the *Sunday-School Advocate* a constant delight.

She was now and had been for some time a contributor to *St. Nicholas* and *Wide Awake*. "Fleda and the Voice," a book of exquisite fairy tales, illustrated by herself, was published about this time. Other books followed, both

in color and in black and white,—"Out of Darkness into Light," "From Meadowsweet to Mistletoe," "Seven Little Maids," "Ring-round-a-rosy," and others. She has written a number of hymns of which "Day is dying in the West" and "Break thou the bread of Life" are perhaps the best known.

Miss Lathbury has not only the poet's pen and the artist's pencil, but the eye of the seer and an ability to put her wise thought into clear and convincing English. A high, courageous faith, a loyalty to the best ideals, a self-forgetfulness that is sublime, and a devotion to the truth that gives inspiration to all with whom she comes in contact, have characterized "our Mary" from the beginning and will do so in ever increasing measure even unto the end.

Eagle's Nest, N. Y.

ONCE MORE THE GOTHENBURG SYSTEM.

I.

BY KATE LUNDEN.

To study the Siberian exile system at the palace of Peterhof or the needs of a workingman from the parlor windows of a millionaire's home, may be one mode of obtaining information on the subjects, but would it cover the whole ground? The least thought would tell us that it could be but one-sided. To study the Gothenburg system through the spectacles provided by those personally interested in its continuance amounts to the same; it shows one side, but what of the other?

Figures speak, it is true, and yet statistics are only a summary of effects; of the causes that have been at work they tell us nothing.

DECREASE IN THE CONSUMPTION OF LIQUORS IN SWEDEN.

In 1865, when the Gothenburg system was first adopted in Sweden, the annual consumption of spirituous liquors in that country was 11.31 quarts *per capita*. In 1890 the consumption was only 7.42 quarts. What was the cause of the diminution? "The Gothenburg system" is the answer given by its adherents, and to the average public, unacquainted with customs and conditions of the country, the answer seems plausible. Born and bred in Sweden, and consequently conversant with many facts of which the foreigner has no knowledge and which his informant may not care to mention I beg, to enter my protest against the reply. In its stead I offer the following:

The diminution in the consumption of liquors in Sweden during late years is due, (1) To the religious and temperance movements which, during the last two decades, have swept like tidal waves over the country; (2) To the decrease of prosperity; (3) To local option or direct veto laws, which in the rural districts amount almost to total prohibition.

THE GOTHENBURG SYSTEM NOT THE CAUSE OF DECREASE.

That the Gothenburg system cannot be given the credit of diminishing the consumption of liquor is shown indisputably by the fact that in the prosperous years of 1871 to 1875 the consumption increased to 12.47 quarts *per capita*. If the system was responsible for the decrease how could its effects be so noticeably changed and the consumption raised to high water-mark under its operation? In order to defend the position taken I ask permission to dispense with statistical tables, and instead glance in retrospect at a period dating from early childhood to the time I left my native land.

THE INTRODUCTION OF THE MODERN SALOON.

The home stills were abolished in 1855 and did not come under my observation. My mother and grandmother used to tell about the time when whisky was manufactured in every home, but I never could find out for what purpose the teetotalers made it, unless it was for the part it played in the well-known Norse hospitality. There were total abstainers even in those days, and I recall many a family, whose members claimed as a birthright the dislike for intoxicating liquors as well as for the obnoxious weed, whose sickening fumes confront us everywhere. Grand men they were, those hereditary abstainers, but of course they were few, only exceptions to the general rule, and while it was considered "manly" to imbibe freely they were held up to ridicule and scorn because they had the moral courage to refuse to degrade themselves. Still the modern saloon had not made its appearance; the people drank at home.

My earliest recollections go back to the time when the railroad was built between Stockholm and Christiania. Hordes of rough, wild-looking workmen swooped down upon the peaceful valleys among the Vermland mountains and in their wake followed the saloon with all its infernal paraphernalia. Fights and gambling were the order of the day and when the road was completed and the intruders departed they left as mementoes the bar, the gambling table and the knowledge of evil they had imparted to the youth of the communities through which they had passed. The home stills were bad; the saloon was worse.

The railroad opened up the natural resources of the mountainous region on the Norwegian border, and after the knights of the pick and shovel came the lumber dealer and the saw-mill owner. "Civilization" followed the panting iron-horse. The elks and bears and wolves that were wont to sojourn in the forests had been frightened away by the blasting of rocks and the locomotive's whistle, and the simple habits of the people were driven out by approaching prosperity. The forests primeval fell for the desecrating ax, saw-mills sprang up everywhere and the giants of the mountains were soon on their way to the sea for export to other lands. The hard working farmer, who had barely eked out an existence from a step-motherly soil, now raked in the gold for his timber and spent it in profligacy. The modest homespun gave place to broadcloth and cashmere, and the frugal fare of the tiller of the soil to the sumptuous table of the timber baron.

This brings us to the time when the increase in the consumption of spirituous liquors is noticeable. At parties wine and punch literally flowed, to say nothing of whisky, and no exception was made if children were invited. I well remember coming home from a party once with my white dress all bespattered with wine stains from overflowing trays and tables. With wholesome fear for the reception I knew awaited me at the hands of my mother, I appealed for protection to our next door neighbor, whose daughter was in the same condition. But at last I had to appear, and though trembling with fear I managed to tell mother that it was "better to have it outside than inside," an opinion in which she evidently concurred; at least I have no recollection of the dreaded punishment being inflicted. I only mention this to show the condition of society at that time, and what better could be expected when the ministers of the gospel in many instances set the example of intemperance? The first minister of whom I have any recollection was a red-nosed, bloated drunkard, who used to quarrel and fight with his parishioners at weddings and funerals. But in justice to Swedish womanhood, be it said, that it has always been considered a disgrace in Sweden for a woman to use intoxicating liquors.

Fort Edward, N. Y.

SOME OLD TABLE-TALKERS.

I.

BY MARTHA YOUNG.

Temperance principles have permeated through every branch of literature, through all society. Even in the popular novels of the day one finds bits like this from Madame Sarah Grand's "Heavenly Twins": "Evadne used her glass only to put her gloves in it."

Many, I had almost said most, women who are leaders of society in their own cities, do not know the taste of wine, though perhaps allowing it to be served at their own tables, and though the work of the Woman's Christian Temperance Union be an unknown quantity to them.

One of our greatest generals and noblest of the world's heroes, General Robert E. Lee, passed through four years of unparalleled hardship in march, camp and battle without ever tasting alcohol in any form. His conquering opponent, General Grant, left his glass unturned at every table where the richest of wines flowed freely.

Since prohibition is now no unusual thing let us look back into those old days when it was a thing almost unique, yet not without its advocates. Let us glance into those old days when there was leisure instead of hurry, letters instead of journalism, epigrams in Latin and Greek instead of imitations of Provencal verse, lumbering stage coaches instead of lightning-speeding Pullmans, and above all, by way of difference, brilliant "table-talks" in place of platform oratory. And, strangely at variance with the wine-lover's claim that the social glass is necessary to create and inspire glowing conversation and flashing sally of wit, we find several of our prohibitionists among these same now world-known table-talkers.

The world that called itself "all the world" then had a short diameter, and one man's voice could reach from center to circumference of that world of art, letters, science, —and that one man was Dr. Samuel Johnson. His world was one worth speaking in. Then, Sir Joshua Reynolds painted and Garrick played and Sam Foote joked and Mrs. Piozzi poured tea; Pope penned his flowing measures, Pitt and Burke roused their hearers with matchless eloquence, and Goldsmith, little as Boswell fancied him or his genius, wrote the greatest of English novels, "The Vicar of Wakefield." Then wine flowed like water, and Dr. Johnson's "Rasselas" has hardly brought him more fame than has his tea-drinking propensity.

The first note of his abstinence from wine is in his early struggles in London when he had come up from Lichfield with Garrick to try his fortunes with the rest of the geniuses of his time. "I dined," he tells his own story, "very well for eight pence with very good company at the Pine Apple in New Street, just by. They expected to meet every day, but did not know one another's names. It used to cost the rest a shilling for they drank wine; but I had a cut of meat for six pence and bread for a penny, and gave the waiter a penny, so that I was quite well served, nay, better than the rest, for they gave the waiter nothing."

Though we find no absolute pledge against drink we find throughout his "Prayers and Meditations" evidence that his abstinence was the outcome of serious thought and intention, and as well for the health of his soul and mind as body. "By abstinence," he writes, "from wine and suppers, I obtained sudden and great relief, and had freedom of mind restored to me, which I have wanted for all this year."

When Collins, the poet, was a victim to utmost dejection, despair and bodily suffering,—"poor dear Collins," as Johnson would have him,—our worthy doctor wrote to his friend Warton, of Oxford: "I had lately the favor of a letter from your brother, with some account of poor Collins, for whom I am much concerned. I have a notion, that by very great temperance or more properly abstinence, he may yet recover."

A very merry account it is of the all night celebration of the success of the novel of an American young woman, Mrs. Lennox. "Harriet Stuart" was just ready for publication, and we may fancy a literary clique to be already familiar with the story, for authors read each other's manuscripts in those leisurely old days. It was Johnson who proposed at the Ivy-lane Club to make a merry night over the advent of the new novel. Crusty Sir John Hawkins objected; he had never spent a whole night out of bed in his life. Johnson insisted. The supper was laid for all the club, crusty Sir J. included, Mrs. Lennox, her husband, a lady friend and twenty guests more. We have Boswell's good word for it that the supper was elegant, and he gives one diverting glimpse of the menu: "A magnificent hot apple pie should make a part of it, and this he (Johnson) would have stuck with bay leaves, because, forsooth, Mrs. Lennox was an authoress, and had written verses."

The night passed in harmless gaiety, and Boswell let us get a glimpse of his jovial company at "about five." "Johnson's face," he tells us, "shone with meridian splendor, though his drink had been only lemonade." So with the good maxims of his Idler: "To temperance every day is bright, and every hour is propitious to diligence."

Greensborough, Ala.

A PLEA FOR INDIA.

DEAR UNION SIGNAL:—About the time our W. C. T. U. president, Mrs. Hauser, left India I accompanied my husband on one of his Sunday-school tours. Would that I could, my dear American sisters, give to you the wings of the morning and let you fly from Cape Comorin to Mount Everest; from sea to sea, until sunny India had thrilled you with its natural beauty and its human needs. Stop for a moment in the Paunjab, land of five rivers, including as its western boundary the famous Indus, its eastern, the grand old Himalayas; on the north lies Jummoo, the capital of Southern Cashmere, one of nature's loveliest gems, in a setting of eternal snows, soft meadows and flowing streams, but one of the strongest holds of idolatry. In the beautiful valley eighteen Hindoo temples, with their graceful spires pointing upward, mock the very God of heaven with their false gods which crowd every corner.

As we rode on an elephant through the Rajah's grounds our guide said: "No woman ever recrosses the Rajah's threshold; zenana women are in for life." Beautiful Jummoo is only a type of many other cities and villages in this broad Paunjab, fragrant with roses and orange blossoms, Ottar of roses and rose-water form one of the great industries. Rose hedges and rose fields made the view enchanting to foreign eyes. Here the famous Cashmere shawls are made, also shawls whose texture is so delicate that it can be drawn through a lady's finger ring. Think of your dainty handkerchiefs perfumed with ottar of roses at fifty cents a drop, while from your graceful shoulders falls a shawl worth a thousand dollars, and of walking over a rug whose colors are so blended that you cannot distinguish one from another, and the pile so elastic it springs under your footfall; one of them is now in the loom, and has been sold for twenty-five dollars a square inch to a man in New York.

Not only does this broad India claim some of the finest artisans in the world and send its products away for almost their weight in gold, but "these plains shook to the tramp of Alexander's legions," when his victory over Porus laid the Paunjab at his feet. In 1849 they resounded with the roar of the British and Sheik guns, when the Paunjab lay at the feet of the British warriors.

The chief act in the terrible tragedy of 1857 was played

here. The Christian church very early began its work in the Paunjab; to-day one single mission has three thousand converts; another which counts its converts at fifty per day throughout India, has many here. The missionaries are indefatigable, in season and out of season. The Sabbath-school work they are beginning for the children is one of the most hopeful signs of the times.

Young teachers from England, Scotland and America are throwing their lives into the work for children, with an enthusiasm that thrills one. You will be glad to know that Bands of Hope are being formed in many places. Teachers in India are eagerly asking for translation of temperance and social purity lessons for their native pupils.

The W. C. T. U. is springing into brighter life. The seed sown by Mrs. Hauser is bearing fruit, even now, not only in the Paunjab, but from the mountains to the cape. Our India women send kindest greetings to their American sisters and especially call their attention to our paper, the *White Ribbon;* until July it was little more than a leaflet, but we are very thankful that a way has been opened for us to enlarge it, and we ask you to give it a place in your homes, your hearts and your prayers. In no land are there so many women who have set themselves apart for holiest things as in India; how nobly they are giving themselves to poor humanity. The one thing needed now is union, and our little paper is drawing us together as nothing else has. We wish it was four times as large and issued weekly instead of monthly. Could you make it a part of your mission work for India to support our new paper, and obtain for it subscribers and shareholders, and a hearty welcome into your lovely homes? It will give you a glimpse of life which will some day be historical, and of a kingdom to which you have sent so many devoted missionaries. Price, single subscribers, fifty cents a year; unions of twelve, a dollar and fifty cents a year. Many ladies and gentlemen in India are becoming shareholders, will our American friends become so too? By paying a dollar, or as much more as they like in the year, they may become shareholders. Larger sums will be gratefully received to enable us to have a constant fund for the paper and translating work.

MARY B. PHILLIPS,
Calcutta, *President W. C. T. U., India.*

OUR NATIONAL ORGAN IN NURSES' TRAINING SCHOOLS.

DEAR UNION SIGNAL:—For a long time I have been trying to think of some way to get THE UNION SIGNAL into the training schools for nurses throughout the country. At last I have it. Let the unions of each town provide for its own hospitals and training schools. In that way it can be done without the expense being felt, and if it is known that they are sent by townspeople they will be read more eagerly than if coming from an unknown source.

Now for the reason. Next to the physician the professional nurse is the trusted counsellor on questions of health, diet and medicine. The good effected would be simply incalculable if the bright women who graduate yearly from these schools were scientifically instructed about the dangers of alcohol and other drugs, as are the members of the W. C. T. U. Many of them are strong temperance women. In some schools they are required to be total abstainers, at least when on duty, but their whole training goes to the developing of faith in these drugs as common remedies. They have no chance to learn the other side of the question. Seeing the evils of intemperance they often reject alcohol as a beverage, but thoroughly believe in it as a drug.

I do not believe that except in very rare cases, as in treating a reformed inebriate, a nurse should refuse to give stimulants at a physician's order. She is the subordinate and must obey, just as a soldier obeys his captain, but she need never give a drop more than the order requires, nor give it on her own responsibility, as is too often done. It is so easy to fly for the brandy bottle in case of emergency, so easy to misunderstand and enlarge orders.

For instance. Last fall I was called to help in a case of malignant diphtheria. I remonstrated at the quantities of brandy the nurse was giving, but she insisted it was needed to keep up the child's strength and that the doctor said she should give as much as possible. I knew she was wrong, having nursed an exactly similar case for him previously, when he was extremely cautious in giving liquor. In point of fact he came in shortly, handed me a bottle of carbonate of ammonia, saying: "Here is your favorite," and stopped the alcohol entirely.

The nurse was conscientious and true to her training, but she did not know that the quantity of alcohol she was giving would lower the heart's action.

The intelligent temperance nurse, too, has many opportunities of influencing the family, especially the young people. Let us place THE UNION SIGNAL in the schools. It will certainly find many readers who will welcome it gladly. We make great efforts to reach the physicians; let us make this little effort to reach the nurses who stand only second to them in medical influence and will be much more easily interested in the cause.

Will not state and county presidents take up this idea and press it with their constituencies? I will answer for one county hospital that it shall be supplied and that right speedily.

ELLEN BERTHA BRADLEY,
Graduate Bellevue Training School for Nurses.
Castleton Corners, N. Y.

FAREWELL SERVICE FOR MRS. BARNEY.

DEAR UNION SIGNAL:—Trinity M. E. Church, Providence, R. I., of which Mrs. J. K. Barney is a member, held a farewell service on the eve of her departure for England where she is to engage in temperance evangelistic work.

It was an ideal one, where all classes gathered—members of different churches—the rich and the poor to pray God's blessing on their "field missionary" (as her church love to call Mrs. Barney) and the work before her; and so blessedly was the Holy Spirit manifested, that one's thoughts naturally went back to the primitive church, where the disciples gathered together and the Holy Spirit said: "Separate me Barnabas and Saul for the work whereunto I have called them; and when they had fasted and prayed and laid their hands on them they sent them away."

The pastor, Rev. J. M. Taber, presided, and after the Scripture lesson and prayer, spoke of Christ's mission to the earth to save the lost, emphasizing the fact that that was the work of the disciple to-day, and that this call of our sister to a broader field was *from* God, *for* God, and he believed would be prosecuted in God's strength and according to His plans.

He was followed by the superintendent of the Sunday-school who most appreciatively referred to her as their "honored and honorary member," her faithful labors with them for many years before her public work claimed so much of her time, the large class of young women she gathered about her and who were blessed through her ministrations, and the many young men who were pledged to total abstinence and won to Christ by her words.

The president of the Epworth League, with others, gave ringing testimonies of their interest in Mrs. Barney and the blessing she had been to them.

Mrs. M. A. Babcock, president Rhode Island W. C. T. U., very eloquently and tenderly spoke of what Mrs. Barney was to the Rhode Island women—a safe counselor, a sure friend, a loyal white-ribboner, and while it is very hard to give her up even for a little while, yet as this is a common cause, selfishness ill becomes us, and we send our sister forth with prayers and faith, knowing her fidelity to all trusts reposed in her. Letters were read from Miss Frances E. Willard, Mrs. Mary A. Woodbridge, Katharine Lente Stevenson, Rev. John Collins, secretary of International Christian Workers' Association, and Rev. D. P. Leavitt, a former pastor of the church, during whose ministry Mrs. Barney commenced her public work.

Mrs. Barney in responding, among other things, said that she "had especially craved a fresh baptism of divine power for the coming service," and added: "While I have a natural desire to meet the expectations of those who invited me, yet more and above all, I desire not to disappoint Him, 'whose I am and whom I serve.'"

Her words led to the prayer service, and surely from the opening prayer of the pastor to the close of the service one felt the presence of the Divine Spirit in great power, bringing the Lord's children into a fuller consecration and closer union with Christ and anointing our sister for her special mission across the sea. As "God be with you till we meet again" was sung a telegram was received from Lady Henry Somerset, saying: "I join with you in your farewell service, and feel certain that our sister will be blest and made a blessing. England anxiously anticipates her visit," thrilling the audience and making a fitting close to this tender and blessed farewell service.

Mrs. Barney leaves us October 9, and sails on the steamer City of New York, October 10.

Providence, R. I. HARRIET D. WALKER.

BEER IN DENMARK.

DEAR UNION SIGNAL:—It is nearly impossible for you English-speaking women to understand how small the influence of women is here, but the enormous difficulty is, that the Danish women in general do not wish any direct influence; they are satisfied with the indirect influence of the French Empire. We have even a dozen or two of women physicians. But unfortunately most of these women adopt the customs of men. In some near future we may hope to see the Danish women changed, as we are always moving much more slowly here than in England.

I do not tell you all this to explain that I am giving up the fight; on the contrary, God willing, I shall take it up fully and give all my time to it, but certainly it is my conviction, that I shall have to do a rough pioneer work with very small visible result, hoping always that a new generation shall in God's good providence take in the harvest we are sowing. For almost a year I have been prevented (by illness) from working for the W. C. T. U., but this winter my skillful vice-president has worked up a petition to the Danish king and government asking for improvements of the laws regarding the drink traffic. We ask prohibition for the sale of intoxicants from Saturday afternoon till Monday morning, and to gain the control of this we ask that the sale of intoxicants shall be entirely separate from other things; and last but not least we ask for local option. This petition has been widely circulated, entirely through the efforts of the W. C. T. U., but helped by the money of the Danish union for the right use of Sunday; we have got more than ninety-two thousand women's names and hope to reach one hundred thousand before bringing it to the Minister this autumn. We have had some encouragement in sayings of some of the members of our parliament, and in the fact that this petition has awakened the other temperance societies to take steps in the same direction, which they always have thought useless. We dare not hope for an immediate success, but if you wish to succeed you must begin the fight.

Our beloved leaders have named me organizer and lecturer of Denmark, Holland, Norway, Sweden and Finland, and as soon as the named countries are wishing my help I shall be willing and glad to go there, if God will give me strength and sufficient health. The total abstinence work in Holland is extremely interesting, and the white-ribboners there are unusually capable, being thoroughly trained in Christian work. They have started a beautiful paper for children, named *Hoop der Toekomist* (the hope of the future), and in The Hague they have formed a branch, which is holding meetings in a very disreputable corner of the beautiful town, inviting the poorest and lowest fallen to listen to a good word about Jesus, singing hymns, and sometimes taking tea. From my personal acquaintance with the dear Dutch workers I venture to prophesy for the Dutch W. C. T. U. a great future influence in the warfare against alcoholic liquors in the Netherlands. The president of the W. C. T. U. in The Hague is going about in the country with a magic lantern, and the secretary of the union is very able to write small stories and tracts, a much needed aid in our European W. C. T. U.

It is very important that we are all members of the same International or World's union; it gives strength to our modest number of poor, struggling women to know that "we all belong, we all belong."

Copenhagen, Denmark. ELISABET SELMER.

BY MATILDA B. CARSE.

Wilt thou know, O vain man, that faith without works is dead.—James 2:20.

The evil reports constantly circulated about the Temple show conclusively that Satan is at work striving to destroy that which he knows will be a mighty menace to the progress of his kingdom. The latest canard on this subject comes from Penn Yan, N. Y. A white-ribboner in that town writes to a friend in Chicago, who is also a white-ribboner, and requests a speedy reply to the following: "In talking with a friend the other day she said she learned from good authority that the basement rooms of the Temple were rented for use as 'sweat rooms.' It does not seem to me possible that such could be the case, but I promised myself that I would make an effort to find out the truth in the matter. May I ask that at your earliest convenience you will let me know just how this is?" The lady who received the letter requests that I should answer this outrageous charge through the Temple column. I would say in reply that it is an entire fabrication. There are no rooms in the basement of the Temple rented; they are used for coal, engine rooms, boiler rooms for heating the building and running the elevators, and electrical rooms for lighting the building; also storage rooms.

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Mrs. J. J. Davis, Freeport, Pa., writes: "Please describe through the Temple column in THE UNION SIGNAL, the Columbian souvenir." It is a medal, two inches in diameter, made of that new and wonderfully beautiful metal, aluminum. It looks like silver, but has a more beautiful finish—a sort of satin gloss—besides, it does not tarnish like silver. On one side of the medal is a very fine cut of the Temple, with name, date of laying the corner-stone, height and cost. On the reverse side are two profiles—said to be very fine likenesses—of Frances E. Willard and the founder of the Temple; their names are inscribed, with the motto underneath: "For God and home and every land." Any person sending one dollar for the Temple will receive the beautiful Columbian souvenir. Mrs. P. A. Henry, Hatzie, B. C., writes: "I have received the beautiful souvenir you sent and can assure you I was both surprised and delighted. Surprised that my mite should have met such a kind recognition and delighted with the souvenir itself, bearing as it does the impression of the faces of two sisters whom I, in common with many others, not only delight to honor, but love, and also the picture of our Temple, which shall henceforth be the Mecca of our sisterhood."

Mrs. W. P. Smith, Utica, Ill., writes: "The Columbian souvenirs reached me yesterday; many, many thanks for them. They are much handsomer than I expected. I will send one to our president, I know she will be delighted with it." Mrs. Lucy M. Biglow, Bushnell, Fla., writes: "The beautiful Temple souvenir has been received, for which please accept my thanks. I never expect to see the 'House Beautiful' until I look at it from that other Beautiful House in the New Jerusalem, and so I value this dainty gift the more."

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Mrs. Hattie A. Carlton, president Geauga county, Ohio, W. C. T. U., wishes the following correction made: $12.15 was credited to Burton, Grange county, when it should have been, the W. C. T. U. of Geauga, Co., O. The Medina, O., W. C. T. U. shows its love and appreciation for their able president, Mrs. E. J. Gray, by sending $38, completing their $100 gift which places the name of Mrs. Gray on the Ohio tablet in Willard Hall. Mrs. Delia A. Wilcox, superintendent Temple work for Medina county, also sends $8.16 for the Baby Band, raised by the W. C. T. U. of Wadsworth, O. "I am glad to be able," writes Mrs. J. M. Woodward, "to send you a check for $35, which completes the $100 pledged to the Temple by our union. We have struggled hard and long to raise this money, but the dear Lord has at last crowned our efforts with success. We rejoice that it is our privilege to have a part and lot in helping to pay for our 'House Beautiful.' We hope to see the name of Sioux City central union, Ia., in the corridor of Willard Hall." Still another brave union is added to the list of those who have completed their $100 gift to the Temple. Mrs. H. K. Osborn, secretary North Johnstown, Wis., W. C. T. U., writes as follows: "Enclosed please find $10 which completes the payment of our $100 pledge for the Temple. We are so glad as a union to be able to pay this amount. Though small in numbers we are great in purpose. It has really been a benefit to us as well as to the Temple fund, as it has kept our work before the public in entertainments, such as socials, ice cream festivals, Demorest medal contests, etc., all of which help to create temperance sentiment and advance the cause for which we are laboring."

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Mrs. Jane Beatson, Rockford, Ill., has sent $5, which completes her personal gift of $100 to the Temple. She has been three years in paying the above sum. Thousands of our white-ribboners are just as able to give $100 as Mrs. Beatson; by so doing they would help the cause and honor themselves. Of course it requires self-denial, but that should be considered a privilege by all Christian women.

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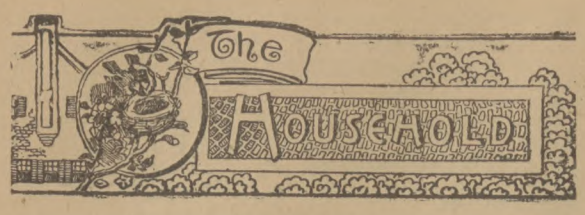
Mrs. S. E. Church sends $20 from the W. C. T. U. of Danville, O. She writes they have only twenty members. That number is large enough to raise $100; we hope they won't stop the good work until they have raised enough to place their name in Willard Hall. The Shenandoah, Iowa, W. C. T. U. have sent $5 as a first installment on a $100 pledge; $8 has been received from the Des Moines county W. C. T. U. on their second pledge of $100, through Iowa's beloved president, Mrs. M. H. Dunham.



WHAT THE SENATORS DO.

"What do the senators do, papa?
The United States senators do?"

"They are patriots, all, my good little Paul,
They are patriots tried and true."

"But what do the senators do, papa,
The United States senators do?"

"Oh, they talk and debate for the good of the state,
They are statesmen leal and true."

"But what do the senators do, papa,
The United States senators do?"

"Each talks in turn until they adjourn;
They are workers stern and true."

"But what do the senators do, papa?
These United States senators do?"

"Oh, their speeches are sound and very profound,
They are orators wise and true."

"But what—but what do they do, papa,
Oh, what do they do, I pray?"

"Oh, they draw their pay in the regular way,
In the old immemorial way."

—*New Orleans Picayune.*

ONE "FATHERS' MEETING" AND WHAT CAME OF IT.

BY KATHARINE LENTE STEVENSON.

(*Continued.*)

How it was brought about no one ever quite knew—least of all the forty or more "prominent citizens" of Blithedale who found themselves one pleasant evening in the Grace church parlors, having accepted an invitation to a "fathers' meeting." They looked at each other somewhat sheepishly as one by one they entered the room, but seemed gradually to grow reassured by the fact that the very best element in their social life was really there. Even the two pastors who had wet-blanketed the other members of the committee put in an appearance, saying to themselves that they'd see what tomfoolery those women had coaxed Cathcart into.

When the clock hands pointed at eight Mr. Cathcart arose and said: "Since upon me alone rests the responsibility of bringing you together I must confess at the outset that I have some things I consider very important to say, upon which I hope action may be taken later. I will ask the meeting to appoint a chairman."

Judge Clare had served as chairman in all Blithedale public meetings from time immemorial, therefore though somewhat doubtful as to whether he might not be placing himself in an equivocal position, he still accepted the customary honor, and called upon Rev. Mr. Drayton to lead in prayer. Without irreverence it may be said that if the Lord had had no other source of information concerning the purpose of that meeting than the one afforded by Mr. Drayton's prayer, His ideas concerning it must have been vague indeed.

Then Judge Clare called upon Mr. Cathcart for "remarks, explanatory and otherwise." The young minister stood for a moment in silence, looking into the faces before him; then he said:

"Men and brethren, I should feel that an apology were due you from me were it not that I am very sure that, in calling you together, I have simply been 'not disobedient to the heavenly vision.' Almost from the first of my coming into your community one year ago, I have felt it impressed upon me that I must say to you some of the things I shall try to say to-night. I have hesitated because of my youth; but the time has come when I cannot hesitate longer.

"You know, I am sure, for the wives of most of you are members of that organization, that the Woman's Christian Temperance Union of this town has, for the past year, been holding 'mothers' meetings.' It is because I have been so impressed by their brave facing of great problems, and by the perceptible growth I have noted in the mothers themselves, as well as, in some cases, in the children, that I have gained courage to say to you what I believe, viz., that the need of our land to-day lies in a corresponding movement on the part of *fathers*.

"That I may the more clearly define my position, may I be pardoned if I give you a leaf out of my own life history?

"My mother died when I was a baby, and therefore the whole of my care and training was left in the hands of my father. I fear he was an unusual father. I wish, for the sake of the world, that I could believe him to have been an universal type. I do not know how better to define him than by saying that I never, through all my childhood years, knew what it was to have that peculiar heart-ache for love and sympathy which most motherless children feel. My father always understood me, never repulsed my childish confidences; always, however busy, had time to take interest in my boyish sports and plans; constantly anticipated my wishes and folded my whole being in such an atmosphere of protecting, satisfying love that I, of all human beings, ought to realize the divine meaning of those words: '*Like as a father pitieth his children*, so the Lord pitieth them that fear him.'"

Here there was a perceptible stir in the room, Judge Clare, especially, moving uneasily in his seat of honor; but Mr. Cathcart's clear voice went calmly on: "My father was more than my father, in the ordinary sense of that term. He was more than the one to whom I looked for the supply of earthly needs; more than the power to which I must render obedience; he was my close friend and companion. From my babyhood we had the pretty custom of telling each other 'secrets.' He always came into my room as soon as the nurse had put me in bed, often usurping her function, and, after he had gathered me close into his arms, he would say: 'Well, laddie, I wonder who has the greater secret to-night?' Then he would tell me something out of his day; something, perhaps, of his business perplexities, something that was going on in the great world, or something from some book he had been reading, always adapting it, in simple language, to my comprehension and taking as great care in answering my questions as if they had been the questions of a sage.

"Thus all my life I was in closest touch with my father's business, social and intellectual life, and I *never once* felt that I was 'in the way.' Is it any wonder that I told such a father all my 'secrets'? Why, it was the gladdest thought of my day that I could tell him its happenings. Some of you have wondered at my memory for detail. I attribute it wholly to the training of those years. While yet in the nursery I used to store in my mind the day's happenings for that evening hour; and so, my father easily knew whether or not the influence of that nursery was good.

"When I grew older and entered school I imparted to him, as a matter of course, all the curious physiological information which had been poured into my ears by the other boys. He never appeared in the least shocked by anything I told him, but he followed out in light the stories they had begun in darkness, and as a consequence, the darkness could have no further charm for me. He was never didactic in his teaching. He would often say, 'Well, Ray, I don't know much about that point, hold it over for a day or two till I read up on it; meantime remember it's "*our* secret."' That meant it was to be held inviolably sacred between us, mentioned to none other. As a consequence before I was fifteen I knew more about the sacred laws of life and life's development; more about my body, its uses and abuses, than most men ever know; but I knew them all as 'sacred laws.' I saw light in God's light, through the light my father had from Him.

"We kept up the custom till God called him home—five years ago. Not, of course, in just the old baby fashion, but we always talked things over between us. I remember when I thought I should like to smoke cigarettes, I went to him with the statement and asked him what he thought about it. He told me afterward that he was never quite so near giving me a shaking; but his voice had no hint of it when he said: 'Well, Ray, you know I've never cared for tobacco and so I've never looked particularly into the question. Personally it is objectionable to me and I have a vague idea that it is injurious to the development of the highest manhood, but I should not want you to refrain from its use without some more definite reason. Suppose we hold this over for a day or two and I'll look it up.' He 'looked it up,' and the result was such an overwhelming array of facts and figures against nicotine as a deadly enemy to brawn and brain and nerve that my desire to use it as an accessory to manliness passed away never to return.

"As I look back over those years it seems to me that one of two things must have been true; either my dying mother's mantle must have fallen upon my father, or else in the true parenthood, as in Christ Jesus, 'there can be neither male nor female.' Theodore Parker used to be accused of irreverence when he prayed, 'Oh, thou, our Father and our Mother God.' It was the true reverence of one who had caught a swift vision of the heart of God.

"Do you seek the application of this personal experience? It has not been easy to give. Its sacredness makes it so peculiarly my heart's best treasure that I could part with it only for others' good.

"I came into your town twelve months ago, expecting to find it a moral as well as a physical paradise. I had not been here a month before I learned of a moral debasement hardly to be excelled in the slums of a great city. Do you know that the thoughts, words and deeds of the majority of your school children are indescribably vile? Have you visited your public schools and inquired of the teachers concerning the evils they are forced each day to face? Do you know how many boys under fifteen smoke cigarettes? Exactly two-thirds of the number in our town, as I know by their own confession. I have talked with nearly all of them personally. Some tell me, 'Oh, papa smokes, and it doesn't hurt him.' Others say, 'Papa knows I do it: he never said anything.' Others have said, 'Papa said I mustn't, but he didn't tell me *why*.'

"But smoking is not all. The boys of our town are learning the taste of liquor as well. 'What,' you say, 'when we have no saloon?' Do you *know* that you have no saloon? Have you kept vigilant watch for the violation of your no-license law? I could tell you things of that new restaurant opened on Elm street, and of the drug store at the corner which would astonish you. I *shall* tell them, and in a legal court room, too, if you do not arouse to their suppression.

"Nor are our boys alone in danger. There is a flippancy, a deterioration of the finer instincts in our girls which to me is heart-rending. Do you say 'that surely rests with the mothers'? Yes, to a degree, but with the fathers as well, just as the boy's development rests with both parents equally. But I hold fathers especially responsible in that they do not show to their own daughters, and do not require their brothers to show them that fine, courtly politeness which was the mark of the 'old school gentleman' and which, if a girl has known at home, she must turn away with disgust from the flippant familiarity which now seems to her to be quite proper because she has known nothing better.

"One word more. A boy of eighteen to whom I was talking the other day—a boy whose life is well-nigh wrecked before he has learned life's uses, said to me in a passion of indignation with which I could well sympathize, 'Mr. Cathcart, it *isn't* my fault. Before God, I did not know what I was doing. My father never told me one word about my body nor about life's laws. *He* ought to bear the punishment; not *I*.' The boy was right, and I am looking into the face of that father here to-night.

"Oh, my brethren, by the memory of my own father; by the knowledge my own life, through him, affords me that men *can* be kept pure and true; that wild oats sowing is not a period necessary to the evolution of a boy any more than to the evolution of a girl; by my knowledge of the awful laws of heredity which pass on to one generation the failures as well as the triumphs of another; by my hope for humanity and my desire for the building up of Christ's kingdom upon earth, I beg of you to ask yourselves whether or not you are fulfilling your duty as *fathers*."

A silence deep as the grave followed Mr. Cathcart's words and then, to the surprise of all, Judge Clare, that rigid parliamentarian, arose and said: "Friends, I am verily guilty before God and before you all. You know the story of my boys. You know why my wife's hair is white and my own head bowed. I have looked upon it as a mysterious affliction and have felt that God had visited me in wrath. I see now that I have been blaming God for that in which I alone have been guilty. I have been the exact opposite of Mr. Cathcart's father from my boys' babyhood to their young manhood. I need say no more." And here the proud man sank to his seat and bowed his head while deep, convulsive groans seemed wrung from his inmost being.

Again there was silence, broken this time by Mr. Everett's voice in prayer:

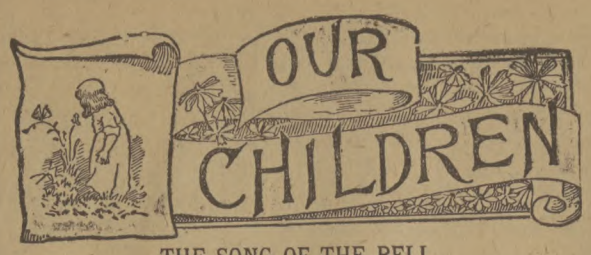
"Our Father, we know to-night why Thy Son taught us that word. We have seen Thy fatherhood through an earthly father, and our eyes are filled with its glory. We look away from that wonderful record to Thee, and we remember in shame that we have never before thought of Thy Fatherhood as the type of our own. Forgive us that we have failed so miserably in understanding our high calling. Forgive us that we have been such poor fathers. And help us, henceforth, to give up our entire lives, if need be, to learning how we may reveal Thee to our children. Through Jesus Christ, who, because He was Thy Son, is therefore, the type of what Thou wouldst have our children to be, even as Thou art the type of our Fatherhood. In His Name. Amen."

. . . . . .

The result? A regular "fathers' meeting" established in Blithedale, do you say? Oh, dear, no; they held but the one, and there are no "mothers' meetings" held there now. But there is a "parents' meeting" each week, where works on child culture, works on heredity and kindred topics, and questions of actual experience are reverently studied and discussed by fathers and mothers together. The book they are taking up now is Drummond's "Ascent of Man," and young John Clare expressed the current opinion very clearly when he said: "Somehow they come out of those meetings with holier faces than they ever brought from a revival service."

What the effect upon the children will be it is, perhaps, premature to say, but the fathers and mothers of Blithedale feel sure that they have a well-grounded hope for a glorious future. Do you wonder?

Chicago, Ill.



THE SONG OF THE BELL.

Ding-dong! vacation's done,
Play-time's over, work begun;
Good-by to tennis and croquet.
Put oar and bat and gun away,
Good-by to hours of idle ease,
To summer's lazy luxuries,
To meadow green and forest still,
To sandy shore and breezy hill,
To summer's rest and summer's fun,
Ding-dong! vacation's done!

Ding-dong! for school's begun!
Welcome winter's work and fun!
Come, Jack and Jenny, Bess and Ben,
Take up your books and slates again.
Come with your busy hands and feet,
Your happy hearts and voices sweet,
Bring to your work the sturdy will
That makes the task a pleasure still;
Come, welcome winter's work and fun,
Ding-dong! for school's begun.

—*The League Journal.*

A WORD.

Once a little girl I know,
Said a little word;
Whispered it so very low
Just one person heard.

And that person told it o'er,
Just to one or two,
Adding to it one word more,
As so many do!

And at once the two that heard
Told it in a crowd;
Each one adding one more word
Told it quite aloud!

Straightway every one that heard
Shouted loud and clear
'Till the hapless little word
Floated far and near.

Then the maiden raised her head,
She was very glad
That the little thing she said
Wasn't something bad!

—*Beth Day.*

HOW NELLIE KEPT HER PLEDGE.

A True Story.

BY HELEN SOMERVILLE.

Nellie was a fair-haired little English girl, and lived at Allahabad, six hundred miles from the great city of Calcutta, the capital of India.

You children who study geography know that far away from our beloved America is India, a very hot country, where tropical fruits of all kinds grow, and the native people have very dark skins.

A great many English people live in India, and Nellie's parents had been in that country several years. But Nellie was now an orphan, and lived with her uncle's family.

She was a sweet little girl, with large, trustful gray eyes, and such pretty, coaxing ways that every one loved her.

Nellie attended the English church and Sunday-school, and one Sunday when she was eight years old, a gentleman talked to the children, telling them how wrong it is for people to drink whisky and beer, and how he wanted them all to promise they would never drink, or use tobacco, or say wicked words.

"Children," he said, "I have here some pledges. All who are willing to make the promise I have asked can have pledges, and sign their names to them. How many will do it?"

Nellie's hand was the first to go up. Her bright eyes were shining, and her sweet face glowed with earnest feeling as she went up the aisle to receive her pledge.

But all at once her face clouded over, and the minister, who was about to hand her a pledge, asked:

"What is the matter, little girl?"

"Oh," said Nellie, looking up, her eyes full of tears, "I do want to sign the pledge *so* much, but I can't. I really must not without asking uncle James and aunt Harriet first. Please, Mr. Graves, give me one to take home and perhaps they will let me sign it."

Mr. Graves hesitated a moment, then looking down into the child's pure, innocent face, said gently:

"Yes, my child, take it, and may the Lord help you to make and keep the promise."

Nellie carried the pledge home and began to tell about it, when her aunt interrupted her by saying, impatiently:

"There, there, child, that's enough. No doubt Mr. Graves means well, but he goes to extremes. I believe in temperance, of course, but pledges are only for weak-minded people who need a check on themselves, and not for those who have strength of character."

"But, aunty, you won't care if I sign it?"

"Nonsense, Nellie! Take it away and never mention it again."

Nellie sorrowfully laid the pledge away, and for nearly a year it remained untouched, at the bottom of her trunk. During the year the child, who was never strong, became very weak and delicate, and her aunt's physician prescribed beer for her.

"Beer! I can never take beer!" exclaimed the little girl to her *ayah*, or nurse.

"Oh, but you must Nellie *Baba*," said the *ayah*. "It is to make you well and strong."

"I can't help that, *ayah*. I don't want to get well and strong if I must take beer. Listen, *ayah*. When Mr. Graves talked to us that day, long ago, and told us how sinful it is to drink beer, I promised *in my heart* that I would never do it, and the Lord knows I promised it, even if I didn't sign the pledge."

"It's all right, then, Nellie *Baba*, if you didn't sign the pledge," said the *ayah*, coaxingly.

"No, it isn't. And I shall sign the pledge this very day, so that I *cannot* drink beer. They can't make me do it." And Nellie, who was a child with a strong will, ran to her trunk and brought to light the pledge, which she signed in large, straggling letters. Then, holding it up in triumph, she exclaimed, "There, now, I can never drink beer. I've settled it."

And nothing could change this determined little girl from her purpose to be true to her pledge.

"No, aunty, please don't ask me to break my pledge! I'll take all the bitter medicine you give me, but not beer."

"You are a naughty girl to sign the pledge without my consent, Nellie."

"Well, now, I've done it, so do not tempt me to break my promise, aunty."

Some time after this Nellie was invited, with her uncle's family, to attend a dinner-party at the home of some wealthy people. Wine was placed before each guest, but Nellie did not touch hers.

"Will you not have wine, my dear?" asked the hostess, a smiling faced lady, who had taken a fancy to the child.

"No, thank you, Mrs. Rogers, I never drink it," said Nellie, coloring. Her aunt gave her an angry, warning glance, but the child bravely refused to drink the wine.

When they reached home her aunt said, angrily: "You naughty, headstrong girl! What shall I do with you?"

"Oh, aunty," said Nellie, wearily, "I've signed the pledge, and of course could not break it!"

"I told you that you ought not to have signed it. You were very rude to Mrs. Rogers, and I am going to punish you." Nellie received her punishment without a murmur, saying afterwards to the *ayah:*

"It didn't last long, but if I'd broken my pledge I could never have forgotten it all my life!"

Nellie is a woman now, and teaches a kindergarten in Calcutta, where, by her courage and bravery and the inspiration of her own bright, helpful womanhood, she instills principles of right in the minds of her charges and brings joy and gladness into their young lives.

Kansas City, Kan.

A SIX-PENNY NAIL.

The slightest deflection from duty, or God's truth, is extremely dangerous.

A Cunarder put out from New England for New York. It was well equipped, but in putting up a stove in the pilot box a nail was driven too near the compass.

The ship's officer, deceived by the distracted compass, put the ship two hundred miles off her right course, and suddenly the man on the lookout cried, "Land, ho!" and the ship was halted within a few yards of her demolition on Nantucket shoals.

A six-penny nail came near wrecking a Cunarder.—*Sunday Afternoon.*

A 6 BY 9 RHYME.

A queer little boy who had been to school,
And was well up to all sorts of tricks,
Discovered that 9, when upside down,
Would pass for the figure 6.

So, when asked his age by a good old dame,
The comical youngster said:
"I'm 9, when I stand on my feet like this,
And 6 when I stand on my head."

—*Josephine Pollard.*

DEAR BOYS AND GIRLS:—Did you read about the *Falcon* which carried Lieutenant Peary and his exploring party to Greenland? If you have then you will remember that she is a stout steamship built to sail among the ice in the north seas.

When she went away on her last trip she took a varied cargo. First, there were the captain and crew and thirteen members of the exploring party, including one lady, Mrs. Peary, wife of the commander. Second, were the Eskimo dogs to drag the sledges over the snow and ice when the members left the steamer on excursions. Third, eight little burros were taken to help in hauling. Last, about twenty carrier doves were added to carry messages. The ship had two whaleboats and a steam launch. Among the supplies we may be sure there were no intoxicating drinks, for Arctic explorers know better than to kindle a flame within and destroy the vitality so needed to withstand the terrible cold.

Thus equipped the ship sailed away for the north one hot day in July, and it was the purpose of those who went on board of her to make geography for the boys and girls of the future. They intended if possible to go to the very tip of the north pole!

But they didn't do it this summer. Old Boreas had a word to say as he generally does when his quarters are invaded. The stout ship and her brave crew have stood many a blast, and on one occasion she was jammed in an ice floe and lifted clear up out of the water. For two days she remained in this dangerous position. And the whole trip was a constant battle with the ice.

The explorations had to be abandoned for this season. And the most of the party returned last month to Philadelphia. What do you think they brought with them? A wee baby who had first opened its eyes on ice fields and Arctic skies—the little Peary baby. Perhaps this baby will be the one in the future to locate on our geography maps the exact surroundings of the mysterious north pole. Who knows? Your,

Aunt Jane

NEPHEWS AND NIECES.

I hope I can join your Cozy Corner. I am an L. T. L. and mean to stand up for temperance as long as King Alcohol reigns. I have a temperance dog which is black as coal and is the pet of the house. Mamma belongs to the W. C. T. U. and takes your paper and we all like it very much. I am thirteen years old to-day.

Michie, Mich. MARY B. HUNTER.

Here's another temperance dog, children. We would like to know his name, Mary, so that we could welcome him with you into Cozy Corner.

Is there room for me in the Cozy Corner? My mamma takes THE UNION SIGNAL. I am a temperance girl and always mean to be. I shall be a Christian woman some time. I have two sisters, one is ten years old and the other is six. MOLLIE CHAMBERLIN.

Centville, N. Y.

There is no lack of room in our Cozy Corner which never gets crowded. Queer place, isn't it?

SOFT SHELLED NUTS.

344.

WORD SQUARES.

I.

1, Something that gives light. 2, The agave. 3, The opposite of less. 4, An English lord.

II.

1, A name we love. 2, Barren. 3, A digit. 4, A garden.

III.

1, To seize with the teeth. 2. An image worshiped. 3, The plural of a certain avoirdupois weight. 4, Other beside. CAROLINE L. HAWKE.

345.

DROPPED LETTERS.

I.

T-e U-i-n S-g-a- a-d W-r-d- W-i-e R-b-o-.

II.

D-l-v-r m- f-o- m- e-e-ı-s O m- G-d d-f-n- m- f-o- t-e- t-a- r-s- u- a-a-n-t m-e. E. I. S.

Send all replies and *original* puzzles to Puzzle Editor, THE UNION SIGNAL, The Temple, Chicago, Ill.

ANSWERS TO PUZZLES PUBLISHED SEPTEMBER 27.

335.

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      W
    r I p
  r i L e d
W I L L A R D
  p e A t y
    d R y
      D
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336.. Large, pound, sound, frail, nails, trial, armed, table, llama, acorn, scorn, froth, beast.

LOUISA M. ALCOTT.

THE UNION SIGNAL AND WORLD'S WHITE RIBBON.

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As rivers of water in a dry place, as the shadow of a great rock in a weary land.—Isa. 32:2.

ARBITRATION THE NEXT STEP IN THE LABOR PROBLEM.

During the World's Fair we had occasion to speak of the enterprise of New South Wales as evidenced by the number and character of its exhibits. Attention is again called to that country for a new and very different reason. It seems that that progressive nation is in advance of us in the labor agitation by this much, that four years ago it had the greatest sympathetic strike ever known, one which involved absolutely all labor organizations. But the most important feature of the strike is the thorough investigation which followed it. The commission of investigation was composed of sixteen persons representing antagonistic interests, and their report is now published.

The report is a quarto volume of one thousand pages and includes, besides the testimony of many witnesses upon the strike itself, special reports upon the operation of courts of arbitration and conciliation in all countries where such courts exist. The report has great weight from the fact that its every clause was adopted unanimously by these sixteen persons whose views concerning the merits of the case in hand were necessarily very different. As a result of their investigation, the commission recommend limited compulsory arbitration, the compulsion to extend merely to the courts having power to enforce the attendance of one party to the quarrel when the other party institutes proceedings. The commission do not think it wise to force arbitration unless at least one of the parties desires it nor to enforce the decisions of the court, the experience of such courts being almost wholly that compulsion is not necessary.

The decisions of courts of arbitration, while by no means universally satisfactory, have been on the whole reasonably fair and in the vast majority of cases both parties have preferred to acquiesce in the decision rather than to prolong a doubtful and costly strife. Public opinion also has acted as a powerful agent and is always in favor of acquiescence after both parties have been given an impartial hearing.

The results of this investigation have scarcely less interest for us than if they had been conducted in our own country, for the conditions of labor in Australia are in all essentials the same as in the United States. Hence, whatever throws light on their problem throws equal light on ours and no one can question that we stand in sore need of illumination from whatever quarter it may come. It is true that the great strike of last summer, from which all of the interests of the country suffered so severely is over, and that, as usual, the weaker vessel went to the wall; but that weaker vessel is not injured beyond possibility of repair, the laborers are not crushed into hopeless serfdom and never can be so long as God reigns. There is therefore no assurance that similar and even greater contests with corresponding calamities are not just before us. The battle last summer decided nothing and, until the great questions underlying the struggle are settled, society can hope for no permanent tranquillity.

The Australian commission showed its clear insight into the problem with which it had to deal when it stated that there was a great distinction to be observed between "disputes which concern the remuneration and comfort of the workmen and those which concern the rights of labor organizations." For the former disputes it expressed the belief that courts of arbitration would in the majority of cases prove a satisfactory solution. The second class of disputes the commission recognized as much the more serious in character. It says significantly that "of late years the latter cause of quarrel has come more and more to the front, and it is becoming a fundamental question between employers and employed." The report adds, "It has not been possible for us to discover a solution." It expresses, however, the hope that courts of arbitration may indirectly help in solving even the second and greater class of disputes by assuaging the bitterness between the disputants, removing much misconception and suspicion, educating public opinion and preparing the way for whatever new legislation may be necessary.

We do not believe that courts of arbitration are the final settlement of the labor problem, but we do believe that they are an invaluable if not indispensable means to that final settlement. The demand of workmen for higher wages or against reduction of wages in any specific case is only in another form the old historic cry of the Anglo-Saxon for "redress of grievances." But as a race we have learned well the lesson that mere temporary redress of grievances is of little worth. The next step has always been, must always be, if permanent results are to be achieved, to render further grievances impossible. Behind the grievance lies the cause of the grievance.

The secret of the success of our race in achieving civil liberty lies in the fact that we have always made the cause, not the effect, our ultimate object of attack. This is why the question of the rights of labor organizations is coming more and more to the front, why it was so prominent an issue in the great railroad strike last summer. Laborers see clearly that for one single body of workmen to strike successfully is merely to win a temporary victory. It may help a few families for a few weeks or months; it gives absolutely no assurance that labor may not in the near future become the bond slave of capital. As against consolidated capital, labor has no chance at all unless the laborers are organized and stand together.

Capital also sees the point. It claims and exercises the right to consolidate and makes the further atrocious demand that laborers be not allowed the same privilege but be compelled to act singly and alone. In their own words, capitalists claim that they should be permitted to "hire in a free field." This is the meaning of the attempt on the part of many large companies to exclude from their employ all union men, the meaning of the refusal on the part of the haughty autocrat to submit his case to arbitration. Could this demand of capital be established, the practical slavery of labor must be the result.

Let us not be misunderstood as saying that capitalists deliberately plot the serfdom of labor. We doubt if a single one of them sees the logical outcome of his own policy. Capitalists are exasperated by the losses inflicted upon them by strikes and naturally endeavor to protect themselves against such injury. The most effectual way to protect themselves is clearly the one adopted, to refuse to recognize labor organizations and insist on treating with laborers simply as individuals. But whatever the motive of the capitalists, the result of such action can only be to place labor absolutely at the mercy of capital. It needs no argument to show that in these conditions labor would be ground down to an intolerable serfdom.

Again and again in the history of the world capital has shown that it knows how to be charitable but not how to be just. The strike last summer afforded an excellent illustration. The public was properly impressed with the magnanimity of the Pullman Company when the statement was first made that that company was manufacturing cars at an actual loss in order to give employment to its workmen. But public opinion was reversed when the investigation showed that during the years of its organization not only had the company paid an annual dividend of eight per cent, but had also acquired a surplus of $25,000,000, while its workmen during the same time had received but $32,000,000.

And this is simply an example of the truth that absolute power, however generous it may sometimes be, is never just. But if capital cannot be trusted with absolute power no more can labor. There is and always will be "a great deal of human nature in folks" and it is an immaterial accident whether "the folks" happen to belong to the capitalist or the laboring classes. It would be equally fatal to hand the interests of the nation over into the hands of either class. The end which must be reached is a condition of society in which the oppression of one class by another is as much an impossibility as the abuses of absolute despotism are an impossibility in such nations as England and the United States. In the nature of the case, therefore, arbitration cannot be expected to be a final solution of our difficulties but it may very materially lessen the fierceness of the strife, and in many ways, as indicated by the Australian commission, indirectly help to bring about the settlement. It would bring untold relief to a suffering public and be a positive assistance to the weaker party in the strife.

TEMPERANCE DAY IN CHICAGO.

One of the most notable of recent victories scored for our great cause was the observance of Father Mathew's birthday, October 10, as a grand rallying center for the Protestant and Catholic temperance forces of Chicago.

The thought of a "Temperance Day" originated with the Chicago Temperance Union, which is a federation of all the temperance societies and the majority of the churches of that city. The committee in charge of the exercises did grand work, and, as a consequence, the celebration was of an epoch-marking nature.

The board of education granted a half-holiday to the children of the public schools, which fact is most worthy of note, and indicates the rapid strides our cause has taken in public opinion in the last decade.

The feature of the afternoon was a grand parade on the lake front. The ranks were composed almost wholly of children and youth, and it was estimated that fully 5,000 marched past the Auditorium where they saluted Governor Altgeld of Illinois, Bishop Watterson of Ohio, and various other notables who were seated in the balcony. It was a most inspiring sight. The procession was headed by a delegation from the associated bicycling clubs of Chicago. Then came a sprinkling of all the youths' organizations of the city; Boys' and Girls' Brigades, Epworth Knights, Junior Endeavorers; all the various Catholic societies; children from the Deaf and Dumb Institute; a delegation from the Waifs' Mission; a company of girls from Armour Institute who marched and saluted with an absolutely perfect military precision, and, last of all, the children of the publ icschools, headed by their teachers. There were a brass band, many banners and devices and several large floats symbolic of the great reform.

At eight o'clock a vast audience gathered in the Auditorium and it was evident at the outset that the enthusiasm of the afternoon had been cumulative, for there was enough and to spare for the evening.

The Fort Sheridan brass band gave stirring music while the audience was assembling; then the president of the Chicago Temperance Society, Hon. W. J. Onahan, made a brief, stirring address, stating the origin of the occasion, and introducing the chairman of the evening, Rev. John Henry Barrows. Dr. Barrows was greeted with prolonged applause and his response was in his usual felicitous vein.

The principal speaker of the evening was Bishop Watterson. The prolonged applause with which he was greeted showed at once how deep a place he has won for himself in the hearts of the temperance host by his brave initiative in denying to liquor dealers membership in the Catholic societies of his diocese. His address was a blending of fiery indictments against intemperance and glowing tributes to Father Mathew's life and work.

The other speakers were many, but so well did Chairman Barrows keep faith with the audience in the matter of the time limit that no one felt wearied and comparatively few left.

Mrs. Katharine Lente Stevenson represented the W. C

T. U., it being impossible for Miss Willard to be present, and the other general officers being also absent at state conventions. She said in part:

It means something in the annals of our great reform, brothers, sisters, that a gathering like this is possible. It means something that the schools of our city have been closed for "Temperance Day"; that our children have paraded the streets as a grand object-lesson to the mighty power intrenched behind saloon bars, and behind the still mightier barrier of the law. Each step that band has taken to-day has been beating out the rhythm of Miss Willard's own song: "Saloons, saloons, saloons MUST GO." They *must* go. Under whatever name we stand to-night, under whatever badge, we stand a unit on that proposition. It is glorious to know that we are coming to recognize our unity. If Frances Willard had done nothing else for the world, she would still have performed a deed worthy to send her name ringing down the ages in her practical discovery of the unity of reform forces, and its necessary corollary, the union of reformers. She has taught unity through union. It was time it should be taught by exactly that method.

Far too long the Christian forces, the reform forces of the world had been struggling each with its own little bit of the great work—failing to understand that the work itself is a mosaic in which each part must fit into all other parts, from which one cannot be omitted without a corresponding loss to all. She saw this, and seeing it, she has made the last word of our title a something more than a name in that we have really become, under her generalship, a union of forces, blended together in a union of effort.

Narrow souls have blamed Miss Willard and the W. C. T. U. because we have welcomed on the one hand the representatives of the church whose members form so large a part of this audience to-night, and on the other, the most radical of free-thinkers as chosen allies in our work for God and Home and Native Land. It seems to me that our answer has in it the very heart of the Gospel of Christ.

We recognize and welcome as allies all forces everywhere which tend to the in-bringing and up-building of righteousness.

Tried by this rule we surely recognize each organization represented here to-night. Tried by this rule it is surely imperatively necessary that we recognize the work of him whose birthday we celebrate. It is good to couple their names together—Father Mathew! Frances Willard! It is good to realize anew that "God fulfills Himself in many ways, lest one good custom should corrupt the world." It is good to see drawing nearer and nearer the day when we shall see "eye to eye" as the "Lord brings again Zion."

Rev. P. S. Henson, of the First Baptist church, gave a most inspiring address, in which wit was so mingled with wisdom that it was not strange the laughter at times dominated the applause.

After the reading of letters of sympathy from Monseignor Satolli, Rabbi Joseph Stolz, Archbishop Ireland, Frances E. Willard, Lady Henry Somerset, and others, there followed five-minute addresses from Bishop Fallows, Dr. N. S. Davis, President Coulter, of Lake Forest, Judge Gibbons, Hon. J. B. Hobbs, Dr. Henry Wade Rogers, of Northwestern University, W. H. Kline, of the Independent Order of Good Templars, Father Cleary, president of the Total Abstinence Society of America, and Prof. Graham Taylor. Each one of these speeches was a power in itself and it was constantly a marvel to discover how much could be said in so little time.

The resolutions of the executive committee followed. We give some of the strongest:

2. We believe this union, embracing as it does representatives of the principal religious denominations and of organized societies, ought to maintain a permanent organization and continue on judicious lines the work of propagating the principles and practice of temperance and temperance reform, combining in the cause on general lines every friendly interest for the common good.

3. We regard it as of vital importance that this organization shall be and continue absolutely non-partisan in politics and interdenominational in religion, and that its aims and objects be limited to influencing public opinion by and through educational agencies, by the use of the public press and by means of lectures and addresses and the training of children and youth in home, school and church.

4. While thus guarding the organization against taking part inpolitical action, this restriction cannot, of course, be understood as seeking to prevent its members as individuals from using their opportunities and of exercising their political rights by votes and legislation to curb the growth of the saloon evil and to restrain the abuse of the traffic in drink.

By the time these had been adopted by a rising vote, the vast audience was quite ready to fall under the magic spell of the Imperial Quartette's wonderful rendering of "Illinois," and to join in the still grander volume of "America."

We have given so much space to this meeting because it has seemed to us far more than a local happening, in that it marks the beginning of a new era in reform work—the union of Protestant and Catholic, of Baptist and Methodist, of Presbyterian and Congregationalist, in harmonious concentration of effort. It is time, as Dr. Henson so wittily said, that reformers should learn the old lesson of the Revolution, "We must all hang together or we shall all hang separately." It is good to know that the great hope of our great Leader seems, in her own city, to be so near realization, and, if realized in Chicago, it must go on to the ends of the earth. We shall yet have a practical, working "union of all who love in the service of all who suffer." When we have such a union thoroughly established the day of victory will be at hand.

AN IMPORTANT OBSERVANCE.

In order to give special emphasis to our National evangelist's annual call to prayer, we gladly give it editorial space and indorsement, with the hope that all may read and heed. No women have more to thank God for and to ask of Him in faith than white-ribboners, and this annual trysting-time is a source of spiritual strength which they have ever rejoiced to observe. The date is one not easily forgotten—the last day of October. May it bring great blessing.

CALL TO PRAYER.

The annual meeting of the National Woman's Christian Temperance Union will be held in Music Hall, Cleveland, Ohio, November 16 to 21, 1894. In view of the custom to hold a day of consecration and prayer previous to the Convention, the superintendent of the evangelistic department would hereby summon all local unions to set apart Wednesday, October 31, for this purpose. The continued blessings, not only of the past year, but of twenty-one years, may well lead us, as we celebrate our majority, to tune our voices to thanksgiving, while a profound sense of our failures, mistakes, weakness and dependence, should lead us to bow low in confession and earnest prayer for the fresh anointing of the Spirit.

Believing that the multiplication of hours and subjects, and the frequent change of leaders lessens the power for good in such a day, the following program provides for only three divisions and leaders. If by careful advertising, each local union gathers strength and numbers about these three services, the day will leave a sense of helpfulness and joy impossible where meetings are more prolonged and varied.

PROGRAM.

WEDNESDAY, OCTOBER 31, 1894.

First division, 11 to 12:30 p. m.

SUBJECT.—Thanksgiving and Praise.

KEYNOTE.—"Hitherto hath the Lord led us."

SCRIPTURE LESSON.—Joshua, 4th chapter.

THOUGHT OUTLINE.—*Our* memorial stones. Praise for the way in which God has led us. For rich blessing upon our work in its various departments. For the restoration and return of our leader. The extension of our borders in this and other lands. For the Crusade which brought us nearer to God and nearer to the sin, sorrow and suffering of the world. Praise for the sympathetic tie which sends us to other great reforms at one with us in work and aim, and for the increasing recognition of woman's place and power.

HYMNS.—"Coronation." "Thus far the Lord has led us on." "Blest be the tie that binds."

12:30 to 1:30 p. m., lunch and social hour.

Second division, 1:30 to 3 p. m.

SUBJECT.—The Sweet Hour of Prayer.

SCRIPTURE LESSON.—Psalm 146—Crusade Psalm.

PRAYER OUTLINE.—Earnest prayer for the coming Convention at Cleveland. For a fresh anointing of the Divine Spirit—a baptism of Crusade fire to crown our majority. For special blessing upon our officers, superintendents, evangelists, organizers, delegates; the city in which we meet and homes where we sojourn. Prayer for a blessing to rest upon our daily devotional services at 8:30 and 11:45 a. m. For the removal of all selfishness, pride, misunderstanding and friction, and for a baptism of love which shall unite our hearts and renew our zeal and courage. Prayer for the overthrow of intemperance, impurity, oppression and war, and the reign of purity and peace.

HYMNS.—"I am thine, O Lord." "More Holiness give me." "Holy spirit, faithful guide."

Third Division, 3 to 4:30 p. m.

SUBJECT.—The Pillar of Cloud and of Fire.

SCRIPTURE LESSON.—Numbers 9:15-23.

OUTLINE.—Twenty-one years of temperance work. The outlook for the nation and the world. Silent prayer and individual consecration. Five minute addresses in personal reminiscences of the past; recalling Crusade experiences and the calls for the future.

HYMNS.—"Give to the winds thy fears." "Christ for the world we sing." "More love to thee, O Christ."

Doxology and temperance benediction.

ELIZABETH W. GREENWOOD,
Evangelistic Supt., Natl. W. C. T. U.

Brooklyn, N. Y.

RELATING to the recent enthusiastic celebration of Father Mathew's birthday in Chicago, as a great temperance demonstration, the following paragraph from Dr. Norman Kerr's "Science of Inebriety" will be found interesting:

Ireland has in the nineteenth century presented to the world two interesting and remarkable series of inebrio-psychological phenomena. In 1838 a simple-minded Roman Catholic priest, Father Mathew, adopted and began to advocate the practice of abstinence from all intoxicating drinks. So amazing was the impression made by him that in three years the roll of the teetotal pledges which he had administered amounted to millions in Ireland, in addition to large numbers in England, Scotland and America. The reality of this epidemic of temperance was attested by the statement of the chief secretary, in 1840, that 'the duties of the military and police in Ireland are now almost entirely confined to keeping the ground clear for the operations of Father Mathew.' Though this great wave of sobriety has gradually receded, till now the extent of drinking in Erin is simply terrible, I am every now and again meeting professionally with sons and daughters of Hibernia who glory in their steadfastness to the pledge which they so long ago took at the hands of the Irish apostle of temperance. An accurate study of this unique crusade would in psychological results amply repay the labors of any earnest student of mental science.

Not long ago we were horror-stricken at the forest fires that swept across sister states, sending up in smoke, village and forest, and wiping out human lives by scores. More than one story of heroism thrilled our hearts, and never to be forgotten are those brave engineers who raced with the fiery foe, urging the iron horse on to the utmost limit of speed and strength. But what could the engineer have done though heart and hand were true, had the engine been less than perfect? One slipping bolt, one weak plate, one faulty valve, and to-day there had been only the story of a brave resolve—frustrated.

***

The beginning of the "wheel within a wheel" system of our W. C. T. U. is in the individual white-ribboner, even as the beginning of the engine was in the component parts. The local union is the first step toward the building of the machine, and as the losing or winning of that race for life was dependent upon the soundness, fitness and perfect adjustment of minor parts, who can say how *our* race for the plains of safety that surmount the Hill of Righteousness is delayed by the unsoundness, unfitness, imperfect adjustment of individual members?

***

"Don't let whisky get the best of you, but get the best of whisky," reads a Chicago liquor paper's advertisement. And I take this as good temperance advice, even at the risk that my interpretation may not find favor in the organ quoted! Does not the temperance reformer always get the best of whisky—in the condensed golden grain? We give the best of us, and will get the best of whisky—in our peaceful war.

***

Apropos of the Father Mathew celebration in Chicago a brief description of the badge which was worn by his faithful followers of half a century ago will be of interest. One of these, now the property of National Headquarters, was placed in my hands the other day and I looked upon the time-worn souvenir of a blessed ministry with a profound respect and interest. It was a homely object, a leaden medal of about two inches in diameter, yet beautiful in the use to which the base material had been consecrated. On its face was imprinted the sign of the cross supported on either side by a male and female figure, enclosed with the motto, "In this sign shalt thou conquer." Beneath was an eagle bearing in its mouth an olive branch and spears. On the obverse in raised letters was the quaintly worded pledge arranged within the outlines of a St. Andrew's cross. These are the words: "I promise to abstain from all intoxicating drinks except used medicinally, and by order of a medical man, and to discountenance the use and practice of intemperance." Around the rim was the name of the Illinois Catholic Total Abstinence Association and the date, 1841. I could not help but feel that this bit of cold, perishable metal was a vital part of the great movement now encircling the world for the protection of the home and the uplifting of mankind.

***

There is a book before the public now from the pen of Dr. Arthur T. Pierson, called "The New Acts of the Apostles," whose theme is missions. The story begins where the book of Acts closes, claiming that "wherever, from that day to this, Christ's witnesses have gone forth in obedience to His word, the same essential marks as in the Apostolic age have attended their service and explained their successes." In a wonderful chapter entitled, "The Calling of the New Apostles," he says:

"The one hope of missions is the faith that God's spirit does select and separate unto Himself, call out from His church and send forth unto His work, His own divinely appointed and divinely anointed messengers. Such only can be the apostles of missions. For what is an apostle or missionary but one who is sent? Apostle is missionary spelt Greekwise, and missionary is apostle spelt Latinwise. But both words mean one thing: God-sent. Take fast hold of this thought; let it not go, for it is the life of missions, and our daily risk is in losing sight of it and depending on human argument and appeal and the wisdom of man-selection to furnish the force for the field. . . . *We cannot raise up workmen.* We do not know God's chosen men and women. Our wisdom is folly; our steps will be missteps and mistakes. We must resort to prayer. At our peril we seek to multiply workmen by human means. God must call, select, separate and send forth those whom He ordains—who hear His call and willingly offer themselves. All other choice of laborers is premature, officious, unsafe." Has not this a message for white-ribboners?

ON DUTY.

World's W. C. T. U.

MOTTO: "For God and Home and Every Land."

OBJECT: To unify the methods of woman's temperance work the world over.

BADGE: A knot of white ribbon.

HOUR OF PRAYER: Noon.

METHODS: Agitate, educate, organize.

DEPARTMENTS: Preventive, educational, evangelistic, social and legal.

THE POLYGLOT PETITION has been circulated throughout the world and signed by representatives of over forty countries. It asks for the outlawing of the alcohol and opium trade and the system of legalized vice. The chief auxiliaries of the W. W. C. T. U. are the United States, Canada, Great Britain, Australia, South Africa, India, Japan and the Sandwich Islands.

SOUTH AUSTRALIA.

NOTES.

Your Adelaide reporter hopes to communicate oftener in future. Very soon after our last Colonial convention our Colonial president, Mrs. Nicholls, visited West Australia, at the request of its Colonial executive, and toured successfully, even through some of its remotest regions. She received a warm welcome, and was the means of much good. A very few hours after her return home Mrs. Nicholls found herself being enthusiastically welcomed by a large number of white-ribbon sisters at a garden party held on the grounds of our Colonial evangelistic superintendent, Mrs. Odgers, at Payneham. The day was intensely hot, but under the magnificent mulberry tree and other veteran shade-givers, and refreshed with fruits and confections, and in due time, tea, everybody was charmingly comfortable. Mrs. Nicholls entertained the party with an account of her travels and work, and one or two ladies spoke in a congratulatory way.

We have had the pleasure of entertaining several visitors who have done us good service in various ways. Miss Ada Murcutt, sister to West Australia Colonial secretary, was with us for some time, and by lantern lectures and by earnest and excellent addresses at public meetings has contributed a large amount of information and help.

The Rev. L. M. Isitt, whose campaign on behalf of prohibition—in which cause he is an outspoken pleader—sufficed to open the eyes of a great many retiring people, who had not previously given the subject a thought, and consequently were purblind about it. He likewise proved a sort of "stirring long pole," poking up some of the friends of the liquor traffic to deep indignation, though they conveniently refrained from taking up the lecturer's oft-repeated challenge until he had returned to New Zealand, since which time a few firearms have been, with characteristic discretion, discharged at the back of this intrepid soldier of prohibition.

Mrs. Masterman, Colonial secretary of New South Wales, also visited our colony, and helped with courteous words of greeting and cheer. Mrs. Barber, the Australasian superintendent of opium, was in Adelaide a few weeks since, and during her stay did much to arouse interest in her very important department. Mrs. Johnston, too, from B. W. T. A., England, exchanged calls with our president, and spoke at a drawing-room meeting and at a prayer-meeting during Thanksgiving week.

The suffrage has for some time been the burning question in this colony, and unsparing as well as judicious effort has been put forth by our present superintendent of suffrage, in conjunction with the Suffrage League. The latter have issued a petition, and our unions have pledged themselves to assist the pushing of it. A large number of signatures have been obtained, yet there are many who have not been reached, and unless they are reached the signatures will not truly represent the position. A bill is now before Parliament.

Our district conventions have now become a marked feature of our work. Most of the districts have held their third annual convention. Some, however, are a year younger, and these remain to be held. The membership and interest are increasing, although our colony is still struggling with financial depression, and paucity of labor.

Broken Hill, though in New South Wales, works under the South Australasian colonial union, and our president and Miss Ada Murcutt have given it substantial attention. Just lately they held a series of meetings there, and were very successful. The ministers of the churches, mostly, heartily coöperated with them, and much good work was done.

During the sessions of the Wesleyan General conference, which was held in Adelaide recently, a deputation from the Australasian union, consisting of the Australasian president, Mrs. Nicholls, and Miss George, waited upon the conference, according to arrangement made at the Australasian convention. They were heartily received, and several delegates, both ministerial and lay, spoke in warm approval of the union's aims. A resolution of sympathy with the work was carried. The able and eloquent pleading of woman's cause and claims by the deputation, called forth remarks of a highly complimentary nature in a subsequent issue of the *Christian Weekly*, the Adelaide Methodist paper. Toward the close of the sessions of the conference, the delegates were invited by the executives of the city and suburban unions, to meet the honorary members and representatives from the various temperance societies. It was a large and happy gathering, and was held in the banqueting room of the Town Hall. Fraternal and sympathetic sentiments were exchanged, and every one felt that it had been a profitable time.

Colonial convention draws nigh. Already the local branches are appointing their delegates, and the air is full of official and documentary import. Domiciliary and commissariat preparations are going forward, and we are looking for a good time. The executive have secured the services of Mrs. Harrison Lee, lecturer for the Victorian Alliance, and Australasian superintendent of work among railroad men and shearers, for the evenings during convention. We are hoping for a successful season, and praying that all our hearts may temple the Holy Ghost, without whose equipping power all our efforts are vain. Yours in the good work,

J. A. CLATWORTHY,
South Australasian Colonial Reporter.

Adelaide, South Australia.

QUEENSLAND NOTES.

The sailor mission committee in Brisbane, inspired by Miss Oggs' enthusiasm, has opened a reading-room this month. They intend to continue the social meetings once a month besides providing other attractions and having Bible readings regularly. The sailors are remembered by the W. C. T. U. in other ports, Mackay and Townsville both supplying literature to the boats.

Much good work is being done by Charters union in the way of open-air meetings and Mackay is making very effective use of its literature, for, after being read by two sets of people in the town, it is sent in parcels to outlying stations and sugar plantations.

Mrs. Britten, our organizer, has returned from the district convention, having formed one women's and two Y unions, revived the one at Mount Morgan, besides visiting existing branches, giving instruction in all departments of our work, and interesting many women who had joined but had taken no active part.

Annual public meetings and social gatherings to report progress are now occupying the attention of the local unions, together with the always important election of officers.

A refreshment booth was again undertaken by the unions in the Brisbane district at the exhibition in August, and proved the most successful effort of the kind.

Miss Gurney, World's superintendent of policemen, paid a flying visit to Brisbane and held several meetings which were very enjoyable.

All our energies are now being directed to preparations for the colonial convention to be held in Maryborough in September.

In the notes which were published in THE UNION SIGNAL of May 31, it appeared that the Brisbane picnic for the poor was on *Sunday*. It should have been Saturday.

Two Demorest medal contests have recently been held, one at Ipswich and the other in South Brisbane. Both were successful and every one speaks with gratitude of the donor of the medals whose generosity has reached even to Australia.

Helpful and interesting conventions have been held in the three districts not mentioned in the last notes. That at Warwick had a two days' session, ending with a splendid public meeting.

Bundaberg brought out a number of women who had not spoken before and a great deal of useful work was accomplished during the two days, one result of the gathering being the formation of a Y union in the town. A picnic to the sea was arranged in honor of the visiting delegates.

Though only sitting for one day, the Ipswich convention was most successful. This convention was honored by a surprise visit from the colonial president and concluded with a temperance meeting at night, at which greetings were extended to other temperance bodies.

Three unions in Brisbane have united in engaging a lady evangelist who divides her time between them.

Brisbane Y's annual meeting took the form of a pink social, at which Mrs. Brentnall presided. All the decorations were pink and the Y's wore tiny caps and pretty aprons of pink crêpe paper. FLORA B. HARRIS,
Union Signal Correspondent.

Toowong, Brisbane.

BRAZIL.

A LETTER FROM THE SECRETARY.

We date the completion of our organization as a National union from the first of July last, the date on which the first elected officers commenced the discharge of their duties; but with our president resigned as soon as elected, and vice-president out of the country, the union has not been in a very suitable condition to push things. As a consequence no national superintendents of departments nor organizers have yet been appointed. In the meantime I have been keeping in correspondence with the two local unions on the topic of the World's Petition. I have done my best to cheer up our women at those two places by repeated letters of encouragement and recommendation. Our royal sisters at Piracicaba have visited the neighboring town of Capivary and organized a flourishing local union, which is affiliated with the National union. So at present we have but three local unions in Brazil,—Para, Piracicaba and Capivary. The presence of a live state or national organizer in a number of other places would insure local organizations, but as yet we have not the good fortune to possess so essential a helper.

For introducing and continuing the work we have to depend entirely on the missionaries of the evangelical churches. Some Baptists are interested and are recently taking hold of the World's Petition; so I have hopes that the same persons will soon be fully enlisted in aid of the cause of local organization. As yet, all white-ribboners in Brazil are Methodists; but we do not propose to be always confined to this church if good-nature, perseverance and the grace of God will break the ranks of the indifferent in other churches.

Please say for us to the National Convention at Cleveland in November, that the youngest of all the daughters of the World's white-ribbon family sends from Brazil to the eldest sister congratulations from her heart for her twenty-first birthday, and a wish and a promise to follow her noble example. FRANCISCA B. NELSON,
Sec'y Brazil W. C. T. U.

Caixa N. 449, Para Brazil.

AUSTRALASIAN W. C. T. U.

A CRUSADE WEEK.

Acting on the suggestion made by the recent Triennial Convention, the first week in July was set apart by the different colonies for a "Crusade week for prayer, special effort and thankofferings." Owing to pressing needs of their own the Victorian W. C. T. U. was unable to participate, having had a week of special effort in May.

South Australia was thoroughly organized, special leaflets and appeals being sent to all the local unions from the head office. The week was very generally observed throughout the colony, much good being done by the meetings. Ministers helped and in some instances all the churches united with the unions, addresses being delivered to the united gathering instead of to the regular week-night congregations. A number of drawing room meetings were held at which new members joined, and a spirit of prayer and thanksgiving has been cultivated.

Tasmania has reaped the benefit of the special effort by the gain of new members and the renewed courage of others. A series of meetings, at which an earnest spirit of love and prayer prevailed, was held by the Launceston union, and a public meeting which was eminently successful, concluded the week. Hobart and the country unions also joined in the crusade.

Western Australia reports a most encouraging series of meetings at Fremantle, including a Sunday afternoon evangelistic service at the Sailors' Rest, preceded by a prayer-meeting of much spiritual power, and another service at the same place for praise and Bible study. During the week Bible readings were given in members' homes. The thankoffering reached £9.

Queensland, like other colonies, adopted successfully the use of the printed appeals and envelopes, initiated by wide-awake South Australia, sending them to people outside of the union. An all-day of prayer was held in Brisbane, each hour being presided over by a local president. In another town meetings were held each night in a different church and a real crusade took place. The members of a northern union canvassed the town for thankofferings with gratifying results.

New South Wales observed the week, most of the unions holding special meetings, but more would have been done had the notice been longer. An all-day prayer was held on election day—all the parliamentary elections throughout the colony being fixed for the same date.

Whether the financial result of this crusade week be small or great we feel that it has drawn us nearer to each other, for during the same week, white-ribboners in every colony have met at the mercy seat, asking for a divine blessing on our work, its leaders, and on the W. C. T. U. throughout the world.

Misses Vincent and Cummings, Australasian organizers, have forwarded an interesting report for their first quarter's work. They have traveled 1,548 miles in New South Wales, held fifty-four public and seven women's meetings, taken 285 pledges, enrolled seventy-five members, and have visited by invitation the Warangesda Aboriginal Mission Station, holding two meetings which were attended by about one hundred natives, thirty-five of whom signed the total abstinence pledge.

FLORA B. HARRIS,
Aus. Sec'y W. C. T. U.

Brisbane, Queensland.

WORLD'S WAVE CRESTS.

THE Newfoundland W. C. T. U. opened a new coffee house last summer which is doing fairly well.

A LIST of signatures to the Great Petition has come from the Azore Islands where it was circulated by missionaries.

Two sets of signatures to the Great Petition have been received during the past few months from Cairo, Egypt, the latest containing thirty-two names in Arabic and seventy-one in English.

A LETTER just received from Africa says: "Miss Ackermann had a great temperance demonstration in Cape Town as she was leaving. The largest hall was packed and crowded, and there has never been such a temperance demonstration in South Africa."

DURING a visit at Hokitika, New Zealand, Mrs. Miller, president of the Dunedin Y, organized a W. C. T. union with fourteen charter members. Headquarters have been rented and boys' and girls' industrial classes have been started by the young union, which has also a refreshment house in anticipation.

A LETTER from Mr. Chas. E. Bowen, of Melbourne, Australia, secretary of the Victoria Band of Hope Union, calls attention to the return of Mr. E. Tennyson Smith to England, via America. Mr. Bowen writes in high terms, praising the work of Mr. Smith for prohibition in Australia, and especially during the equal suffrage movement in New Zealand. He has also been instrumental in establishing branches of the Victorian Women's Franchise League in the principal cities of the colony.

MISS HELEN L. HOOD recently organized a concert (in co-operation with Mrs. Hooper, one of the secretaries of the B. W. T. A.) at the City Temple, Rev. Dr. Joseph Parker's church in London. Two thousand five hundred people attended, and women only were the managers. Mrs. Dr. Parker gave one of her charming recitations, and the music was rendered by the Cardiff Blue Ribbon choir which has won eight gold and silver medals at the Crystal Palace. Mrs. Eva McLaren, vice-president of the B. W. T. A., presided.

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News from the Field.

MAINE.

A SPLENDID CONVENTION IN AUBURN.

It was in the summer of 1874 that Frances Willard came to Old Orchard to make her first temperance speech in Maine, and organized the Maine branch of the W. C. T. U. At that time in response to Miss Willard's appeal for helpers, Mrs. Stevens gave herself to the temperance work, aided in forming the state union, and was elected its treasurer and three years later its president. That was twenty years ago, and now "the little one has become a thousand" (literally *several* thousand), and we have just closed the largest and what is generally considered the best state convention in our history.

Your reporter is in rather an awkward position, as she belongs to the hostess union, the convention having been held in the Congregational church, Auburn, the city which our senator described as the most moral of its size in the United States. And really there was little danger that the badge of snow would be contaminated with alcohol, for though the city contains twelve thousand people, there is absolutely no violation of the prohibitory law within its borders.

And how the delegates came in! Every county and city and nearly every town was represented. There were gray-haired matrons who had been in the ranks for nearly two decades, and never before so many young women. The Lewiston union kindly entertained twenty-five delegates.

The decorating committee had made the church attractive with British and American flags, potted plants and cut flowers. The word "Welcome" was conspicuous on the organ front, and the state and county banners lent their color and significance. Fine pictures of Lady Somerset and Miss Willard were placed on easels. Many mottoes adorned the walls, such as "Whatever affects humanity is a part of our work," "The Lord giveth the word, the women that publish the tidings are a great host," "The W. C. T. U. stands for no sectarianism in religion, no sectionalism in politics, no sex in citizenship," "Not by might nor by power but by my spirit, saith the Lord of hosts," (the motto of the Maine W. C. T. U.) and everywhere the white ribbon.

The session opened Tuesday morning, September 25, and we were favored with an entire week of glorious September weather. After a devotional service conducted by Rev. Sarah Taylor, of Rockland, the business of the day commenced. Our gifted corresponding secretary, who has faithfully served us for twelve years, for the first time failed to be present, but sent a loving message and her apology in the form of a very cunning picture of her two-months-old son. Her annual report was read by our all-around woman, Mrs. Adelaide Johnson, the assistant recording secretary, a woman noted for her ability to fill vacancies.

The address of the state president was booked for the first morning, but by general request was deferred till afternoon, as some of the trains bringing large delegations had not arrived. It was, as usual, full of pith and point, and closed with some very practical suggestions, the first of which was "take THE UNION SIGNAL."

The treasurer's report was then given and showed the society in good financial condition. The report of the Y Branch had been given by Miss Patrick in the morning and the closing hour of the afternoon was occupied by Miss Anna Cummings, superintendent of Y work in South Africa. Miss Cummings is a charming speaker, and presented a most vivid picture of the wine farming country and the work of her Y's in that difficult field. She was supposed to be addressing the young women, but was just as interesting to the grandmothers.

Tuesday evening was welcome night. First his honor, the mayor, welcomed the delegates to the city, then Rev. C. S. Patten gave a cordial greeting in behalf of the churches, most of which had omitted their weekly prayer-meetings to attend the convention. Last, but not least, came the sisterly greeting from the Auburn union, extended through the president. Mrs. Keyn of Farmington responded for the state. Then came an innovation which proved one of the most exciting features of the whole session—three-minute speeches by the county presidents, and sixteen brighter or wittier speeches have rarely been heard at one time. They were not reports of W. C. T. U. work, but each county president set forth the advantages of her county in a way which would have done credit to a real estate dealer. Mrs. Odlin, president of Androscoggin, the county in which the convention was held, struck the keynote when in enumerating a woman's wants she concluded: "And then we want the ballot." By the time all the presidents had spoken the audience must have believed that she told the truth. It was surprising what merits were revealed. The glory of Piscataquis was that it was the birthplace of Mrs. Stevens, York was the county in which Miss Willard organized the Maine union, Hancock claimed beautiful Bar Harbor, and Sagadahoc the great ship built at Bath.

Wednesday was a day brimful of business. Aside from department reports Mrs. Flora Wright gave a very interesting report as state organizer.

The hour from 11 to 12 Wednesday a. m. was set apart as a memorial service for departed members. A beautiful solo was rendered, and appropriate Scripture read, after which the roll of promoted comrades was called—twenty-seven names. The memorial service was followed by the customary noontide prayer.

A considerable portion of the afternoon was required for the election of officers. The report of the credential committee showed that there were 250 voting members, a gain of about fifty over any preceding year. The old board of officers was elected. President, Mrs. L. M. N. Stevens; corresponding secretary, Mrs. Sarah L. Cram; recording secretary, Miss Clara M. Farwell; assistant recording recretary, Mrs. Adelaide S. Johnston; treasurer, Mrs. E. M. Blanchard. Mrs. Stevens was greeted with the Chautauqua salute and the singing of the doxology.

The speaker of Wednesday evening was Mrs. Helen M. Barker. Mrs. Barker made a most happy impression by her dignity, logic and wit, and there was an arrow in her quiver for every sophistry of the dram-shop sympathizers.

Thursday, September 27, was the last and greatest day for the session. Reports were read on franchise, legislation, peace and arbitration, systematic giving, Sunday-school work and other departments.

Mrs. Stevens had generously encouraged Miss Willard to attend six other state conventions where her presence seemed a little more indispensable than at ours, but her unselfishness had its reward in the coming of our beloved sister from over the sea, Lady Henry Somerset. Just at noon a happy little group received her, as without any attendant she quietly stepped from the train at the Auburn station. She was present during nearly all of the afternoon session, and it is not necessary to tell with what joy her earnest and kindly words were heard. She seemed so entirely one of us! As her sweet voice filled our ears and our eyes rested upon her pleasant face, we forgot all about her wealth and social position and saw only the noble and beautiful woman, the earnest Christian, the great-hearted philanthropist, the friend of our own Frances Willard. Lady Henry made a brief speech on being presented to the convention, and later in the afternoon spoke again in response to a very general request. Mrs. Gertrude Stevens Leavitt, daughter of our state president, presented the report of the resolution committee, and it was adopted without alteration.

Mrs. Clara C. Hoffman had been secured as the speaker for the last evening before we were sure that Lady Henry could be with us. It was therefore arranged that they should divide the time between them. Lady Henry made just such a winning and womanly speech in favor of woman's ballot as our good but conservative women not in the W. C. T. U. need to hear.

And how describe Mrs. Hoffman's speech! Her logic cut like a knife, while her wit set even the fat politicians laughing until they were purple in the face. Several gentlemen have since condescended to say that they never heard a *man* make so smart a speech, and of course that is their climax of praise.

NOTES.

Miss Henrietta Rice, a magnificent contralto, was present during most of the session, and rendered many beautiful solos. The two finest organists in the community gave their services for the evening meetings, and a good piano accompanist was also on duty.

It is Mrs. Stevens' opinion that no previous convention has been so well reported by the local press. Special invitations were extended by the state press superintendent who also has charge of the press department for the Auburn union, to the editors of the two dailies to attend the entire session. Notes on the convention were also sent to all parts of the state by the various delegates, in some counties every paper being thus supplied.

The devotional meetings were largely attended and as usual were of the deepest interest. They preceded each business meeting and prepared the delegates for the work of the day.

Several states besides Maine, as well as Africa, India and Norway, were represented among the numerous visitors. Miss Yates, of New Jersey, Mrs. Allen, of Nebraska, Mrs. E. B. Cheney, formerly president of the Rhode Island union, Mrs. Monroe, of Lynn, Mass., Mrs Allen, the first president of the Maine W. C. T. U., Miss Millet, a returned missionary from Bombay, India.

Mr. F. L. Quigley, editor of the Lewiston *Journal*, enthusiastically indorsed the suffrage movement, as did also several clergymen of Auburn and neighboring towns.

On the last evening Mrs. Fessenden, president of the Massachusetts union, sat with our own state president upon the platform.

A telegram came from Miss Willard addressed to the convention and its president. To the former the Scripture references, Isaiah 9: 3, and Psalms 14: 17; to the latter, Proverbs 31: 25, 29, 31. The press superintendent was instructed to send Miss Willard a suitable reply for her birthday. The message sent was as follows:

AUBURN, MAINE, Sept. 28, 1894.

To Frances E. Willard, The Temple, Chicago, Ill.:

Congratulations. Thanks for your message enthusiastically received. "Thou hast loved righteousness and hated iniquity, therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."

MAINE W. C. T. U. CONVENTION.

Another birthday greeting was sent Miss Willard by the four World's and National officers, who were holding a conference on the work of the society:

AUBURN, Sept. 28, 1894.

Frances E. Willard, The Temple, Chicago, Ill.:

Affectionate greetings. Fifty-five years of service to the world. Still to lead us on to victory.

SOMERSET,
BARKER,
HOFFMAN,
STEVENS.

The members of the convention were invited to visit the county jail, the young woman's reading room and the Auburn Home for Aged Women. At the last-named place a tea was served to the fifty delegates who were able to accept.

The president of the Houlton union invited the next state convention to that place, so it is probable that our next gathering of the clans will be in Aroostook, the garden of Maine, the land of the big potato. As few of us have ever set foot in that great northern region, we are already beginning to talk of the trip, only how grand it would be if we could go as full-fledged citizens, for our state union will then have attained its majority, and our state legislature will be in session this winter.

MARY L. FRENCH,
State Reporter, Auburn.

VIRGINIA.

TWELFTH ANNUAL CONVENTION.

Our convention was held in Roanoke, September 25–28. The First Baptist church, the largest in the city, was used for the meetings. It was beautifully decorated with potted plants, banners, white ribbon, etc. On the gallery front, in large letters on canvass, were the mottoes, "That our daughters may be as corner-stones, fashioned after the similitude of a palace."

"Not by might, nor by power, but by my Spirit, saith the Lord."

"We wage peaceful warfare for God and home and humanity."

As usual the homes of the city were thrown open to the delegates in true Virginia hospitality. The first meeting was the accustomed consecration and prayer service held on the evening of the 25th. The convention proper was called to order by the president, Mrs. Jones, on Wednesday at 10 o'clock.

The mayor of the city delivered an address of welcome in the name of all the "good and right thinking people of the city." He was followed by Rev. L. G. Broughton, who welcomed the convention on behalf of the ministry—saying he was glad to have the opportunity to express himself on the side of right, and that his voice shall ever be given to denounce and overthrow the curse of this nation. No city was ever blessed with a better set of ministers than Roanoke. Such staunch, true temperance men! We were told that of the twenty-seven ministers there, all but four worked hard during the local option campaign for temperance, and only one of those was outspoken against it. In that campaign the city was carried for local option, but the whiskyites entered protest on some legal point and it is still in the courts and the saloons open. God speed the day when our laws, and those to enforce the laws, may be on the side of right! Many of these ministers attended nearly all the sessions of the convention and rendered valuable assistance.

Mrs. A. S. Meachem, president of the Stuart W. C. T. U. of Roanoke, extended welcome for the W. C. T. U's in a few well-chosen words. These welcomes were responded to by Miss Alice Williams, of Bridgewater, and Mrs. A. C. Wiley, of Norfolk.

The president's annual address reviewed the work of the field, and recommended raising the dues in local unions; also that this year we take up the department of securing homes for homeless children. This

You can easily have the best if you only insist upon it. They are made for cooking and heating, in every conceivable style and size, for *any* kind of fuel and with prices from $10 to $70. The genuine all bear this trade-mark and are sold with a *written* guarantee. First-class merchants everywhere handle them.

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LARGEST MAKERS OF STOVES AND RANGES IN THE WORLD
DETROIT, CHICAGO, BUFFALO, NEW YORK CITY.

The Natural Body Brace

Cures Female Weakness, restores health and vigor

After wearing your Natural Body Brace for nine months, the most extreme and painful female weakness has vanished.
MRS. JESSIE FISHER, Spruce Creek, Pa.

I am pleased beyond expression with the Brace. I would not part with it for any money.
MARY F. ADAM, Neosho Falls, Kas.

I have been afflicted with falling of the womb for 23 years, and have never had anything to help me like the Natural Body Brace has. I could not stand up long enough to wash dishes before wearing it, and now (after wearing it 3 months) I am cooking for a large family. I also help wash and do any kind of work.
MISS LUCINDA FIELD, Oscar, Texas.

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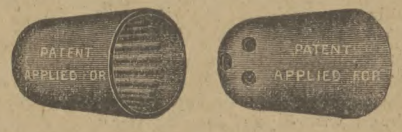

Made to prevent pricking and disfiguring the forefinger in sewing. Those who sew will recognize its value. **It avoids causing callous or sore fingers.** Will not slip off. Is light, elastic and comfortable.—Ribbed on the inside, and ventilated at small end to avoid sweating or drawing. Three sizes, small, medium and large. For sale by dry goods houses, or **one** sent by mail for **3 two-cent stamps. 5** for **25 cents.** Catalogue mailed free, of **Everything in Rubber Goods.**

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By using our (stove pipe) **RADIATOR.** It has **120 Cross Tubes** where **4866** sq. in. of iron get intensely hot, thus making **ONE** stove or furnace do the work of **TWO.** Send postal for proofs from prominent men.

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ROCHESTER RADIATOR CO., Rochester, N. Y.

THE STANDARD

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last recommendation was indorsed, and Mrs. Jones requested to take charge of this work. The convention also recommended that the annual membership fee in all local unions be sixty cents instead of fifty, as a few now have it.

The report of the corresponding secretary showed the membership of the unions of the state to be over one thousand.

The report of the Y secretary showed our Y's to be very active, and to have enlisted a large number of honoraries.

Mrs. Wiley, business manager of the *Virginia Call*, our state paper, reported the paper to be out of debt. While the paper has been in existence three years this is the first year it has been reported free of debt; it is also the first year under the present management. The convention expressed its gratification by singing the Doxology, and then extended a vote of thanks to Miss Kern, editor, and Mrs. Wiley, business manager, for their efficient services. They were reëlected.

Wednesday evening Rev. W. F. Hammer preached the annual sermon, taking his text from three portions of Scripture which together read, "Go forward, weary not in well doing. For this purpose was the Son of God manifested that He might destroy the works of the devil." This discourse was an admirable setting forth of the principles and methods of the W. C. T. U. in the light of the cross of Christ, closing with these words: "I say, go forward. The bonfires of victory encourage you to press on. Two hundred thousand children of the Loyal Temperance Legion are behind you, and as I look on these children I feel a thrill of prophecy that they will kill the monster Alcohol."

Thursday and Friday most of the time was taken up in hearing the annual reports of the superintendents of the various departments followed in the state. In the report on medal contest work it was shown that ninety-three silver and eight gold medal contests had been held through the efforts of the different unions the past year, while the year before it was thirty-nine silver and two gold, and the year before that but five silver.

In the purity department came the report of the Florence Crittenton Home in Norfolk, which has done such effective work in lifting and helping Godward the poor unfortunate sisters. Report on the Temperance Hospital showed that of the seventy-five dollars necessary to furnish the Virginia room, $62.20 had been raised. A collection was then taken and more than the required amount contributed.

Thursday evening Miss Belle Kearney, of Mississippi, gave one of her most eloquent addresses, which the Roanoke *Evening World* said "made a deep impression on the audience." At the close of this address a pretty ebony gavel, bearing the words, "The Temple; offered by the superintendent of Temple work to union sending largest contribution to Temple during the year," was presented by Miss Elizabeth H. Hoge to Miss Kern for Winchester W. C. T. U.

The banners were presented as follows: Y banner for largest increase in active membership to Riverton Y. Y banner for largest increase in honorary membership to Newport News Y. W banner for largest increase in active membership to Brugh's Mill W. C. T. U. W banner for largest contribution to state work to Lincoln W. C. T. U.

Friday, Mrs. Newton, state organizer, gave an interesting account of her work during the year, and she was unanimously reëlected. Miss Kearney, who had been at work in the state since September 1, reported five Y's and three W. C. T. U's organized.

The election of officers resulted in the reëlection of Mrs. Jones, of Norfolk, president; Mrs. Fristol, of Riverton, corresponding secretary; Mrs. Hoge, of Lincoln, recording secretary, and the election of Mrs. McCoy, of Riverton, treasurer. Mrs. Newton, of Staunton; Mrs. Meachem, of Roanoke, and Mrs. Moorman, of Lynchburg, were elected delegates to the National Convention.

Friday evening the main feature was the gold medal contest. The contestants came from Fincastle, Winchester, Staunton, Riverton and Roanoke. The medal was awarded to Miss India Grim, of Winchester, who recited "The Two Fires." While the judges were in consultation, Miss Kearney entertained the audience with a talk on "Young Woman's Work."

So ended one of Virginia's most successful conventions, to reassemble next year in Charlottesville.

MRS. HOWARD M. HOGE,
Rec. Sec. Va. W. C. T. U.

THE new W. C. T. Union at Black Hawk, Col., was organized by Mr. John Hipp, chairman of the state Prohibition central committee. The prospects are bright for a strong, prosperous union as a result of the organization.

NEVADA.

NINTH ANNUAL CONVENTION.

We met in annual session at Reno, September 18-19. It was good to be at the first consecration service led by Mrs Henrietta Skelton, National organizer. Nevada is greatly indebted to Mrs. Skelton for her work in the state. The following resolution will express but in part the esteem and appreciation of the white-ribboners:

WHEREAS, By the providence of God, and the appointment of the National executive, our beloved National superintendent, Mrs. Henrietta Skelton, has visited our field.

Resolved, That we have been greatly encouraged and strengthened by her work among the unions and at the annual convention.

Her wise counsels, ever stirring remarks and sisterly conduct have endeared her to our hearts as one of our grand leaders in the Woman's Christian Temperance Union. We will ever continue to hope and pray that health and life may be given her to serve the cause of humanity and God in the world, and we trust the time may soon come when she will again visit us in her official capacity as National superintendent.

God bless all of the dear workers that have remembered Nevada with their presence and labors, our National President, Miss Willard, Mrs. Leavitt, Miss Burnett, Mrs. Emily Pitt Stevens, Major Hilton, Mrs. Wells, Mrs. Skelton and others.

The reports showed the work of the state not only alive, but in some parts aggressive. Considerable interest has been manifested in the Demorest medal contest work. Reno, under the leadership of Mrs. Boyd and Gillman, taking the lead.

Social purity work has had an earnest leader in Mrs. Westlake; a large amount of leaflets have been distributed, three girls sent to rescue homes, one woman found a place for self-support in a Christian family and much personal work has been done.

The property purchased by the Reno union for future headquarters has been improved and made remunerative under the business management of Mrs. Spencer. The matter of immodest lithographs on the bulletin boards has been brought before supervisors with favorable results.

Through the evangelistic department literature has been used, talks given and personal work done.

Mottsville union, always doing, has been alive to the welfare of the beautiful and fertile Carson Valley.

Miss Clara Taylor, a Nevada state normal graduate, has organized and sustained a union, with the aid of her helpers, in the school district wheres he has taught near Lovelocks.

Mrs. Clara S. Wood, Nevada's beloved president, gave a most tender and helpful address. At her own request she was not reelected, but she is still with the white-ribboners in every good work. The election resulted in—president, Mrs. Lucy M. Van Deventer; recording secretary, Mrs. Lena M. Westlake; corresponding secretary, Mrs. M. G. Nash; treasurer, Mrs. Frances J. Crawford.

Mrs. Nash favored the convention with a model mothers' meeting. The best preparation for motherhood, and home treatment for the child's appetite were some of the topics discussed.

Dr. Eliza Cook, a successful physician in the state, presented an able paper on her state department, health and heredity.

Helpful methods of saving restless boys were presented by Mrs. Baker, of Virginia City, in a happy and telling manner. Mrs. George, of Gold Hill, was not able to be present, but remembered the convention with a kindly letter.

The convention voted to appropriate fifty dollars from the state treasury to aid in placing a state tablet in the National Temperance Temple. A number of subscribers were secured for THE UNION SIGNAL.

This resolution, adopted by the convention, will explain itself:

WHEREAS, The last legislature of Nevada attempted to foist upon the people an infamous lottery swindle by submitting to the voters an amendment to the constitution which, if adopted, would convert the whole state into a legalized gambling den, inviting to our midst an unscrupulous and undesirable class of parasites, corrupting the children and young people by initiating them into the worst forms of gambling, under the pretense of something for nothing; be it therefore

Resolved, by the Woman's Christian Temperance Union of the state of Nevada, in convention assembled, representing the mothers, wives and daughters of our commonwealth,

1. That we will do all in our power by voice, pen and petition, to defeat this infamous outrage.

2. That we believe it to be the duty of every voter that cares for the future good of the state, without regard to party or partisan politics, to see to it that no person is elected to the next legislature that is not pledged to vote against the lottery.

3. That we cordially invite the ministers of every denomination to call the attention of the people to this monster evil, by preaching and using their personal influence against it.

4. We implore the newspapers to cry aloud against this wicked confederation of all that is degrading.

5. That the secretary of this convention be instructed to furnish a copy of these resolutions to every minister of the state, with the request that they be read from the pulpit, and also to the editors of the newspapers for publication.

The next annual convention will find a welcome at Virginia City.

LUCY M. VAN DEVENTER.

NEWS IN A NUTSHELL.

MRS R. M. WALLACE, recently elected president of the Woman's Relief Corps, is a staunch white-ribboner and a thoroughly trusty and admirable woman. She has been long a laborer in many fields of beneficence. It is a cause for rejoicing that she has been elected to this position, and under her supervision the Woman's Relief Corps will doubtless make a fine progressive record in the coming year.

THE W. C. T. U. of Fairport, Monroe county, N. Y., observed its seventeenth anniversary, September 21. The president was in the chair, and there was quite a large attendance from Fairport and neighboring unions. The former officers were chosen. Several excellent addresses were given, notably a most touching and suggestive one by Mrs. T. J. Bissell, of Rochester. The Fairport union is one of the oldest and strongest in Monroe county.

A MICHIGAN correspondent, impressed with the courage and self-sacrifice of some of our W. C. T. U. workers, closes a letter of warm commendation with these appreciative words: "They carry persistently, patiently, and effectually home work for five, seven, nine, as the case may be, doing church work, mission work and Sunday-school work until one wonders where they get their strength. But they bask in 'the sun's rays of God's strength' and they are fresh every morning and renewed every evening, each a veritable oil cruse, continually used but not diminished. Honor, all honor to the tireless workers of the W. C. T. U. Verily, they shall have their reward."

THE importance of having the subject of scientific temperance instruction brought before teachers' institutes cannot be magnified by our workers. Apropos of this a correspondent writes: "Our county superintendent was my guest last night, and as I had written him in regard to the matter he said: 'I would like to have one of your ladies but my program is filled for this year but something may occur that one of my lecturers will fail me. Please find out whom you can get, the terms, etc., and if any fail I will know what to do, and further, I will attend to the matter next year.'" Very often a reminder is all that is needed to secure due attention for this most vital subject.

ASSIST NATURE a little now and then in removing offending matter from the stomach and bowels and you thereby avoid a multitude of distressing derangements and diseases, and will have less frequent need of your doctor's service.

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The Pellets cure biliousness, sick and bilious headache, dizziness, costiveness, or constipation, sour stomach, loss of appetite, coated tongue, indigestion, or dyspepsia, windy belchings, "heartburn," pain and distress after eating, and kindred derangements of the liver, stomach and bowels. In proof of their superior excellence, it can be truthfully said, that they are always adopted as a household remedy after the first trial. Put up in sealed, glass vials, therefore always fresh and reliable. One little "Pellet" is a laxative, two are mildy cathartic. As a "dinner pill," to promote digestion, or to relieve distress from overeating, take one after dinner. They are tiny, sugar-coated granules; any child will readily take them.

Accept no substitute that may be recommended to be "just as good." It may be *better for the dealer*, because of paying him a better profit, but *he* is not the one who *needs* help.

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Publisher's Notes.

THE UNION SIGNAL

Subscription Rates for 1894.

UNIFORM RATES.

One copy per year in advance	$1.00
" " " 3 months	.25
" " " 1 month	.10
For distribution at Conventions, County Fairs, etc., per 100 copies	1.70

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We are receiving many subscriptions for THE DAILY SIGNAL, but we fear many names will be sent us too late for registry. Remember the earlier you send in your name the earlier you will receive your Daily. The names first on the list will be mailed first, and by a prompt entry you will insure prompt service.

DO NOT FORGET

to bring an extra supply of money to the Convention. You will want to take home at least one copy of "A Great Mother." Price $1.50. Just the Christmas present for young mothers.

Which will be the banner state for new subscribers? We shall know at the Convention.

LETTERS FROM THE PSALM COUNTRY,

By Mary A. Lathbury,

Which was published in THE UNION SIGNAL of August 30, will appear shortly as Department Leaflet (Evangelistic) No. 76.

It comes to one's soul like a breath from the hills of God. Buy it for all your friends.

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Are you going to the Convention? If so, invest twenty-five cents in THE DAILY SIGNAL, and give your home friends the pleasure of reading the speeches of the grand white-ribboners who will assemble at Cleveland.

AN APOLOGY.

To the many white-ribboners who have given us orders for the new and beautiful "white ribbon pin," we wish to say that the delay is an enforced one on our part, the manufacturer having been unable promptly to supply us. As soon as they reach our office, orders will be filled in the order in which they have been received.

C. F. GROW, *Manager.*

What about your new subscriber? Please remember we wish to report it at the National Convention.

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Devotional Meetings	Mass Meetings
Evangelistic Services	Prohibition Rallies
Gospel Temperance Meetings	Special Days
Memorial Services	Closing Hymns

Responsive Scripture Readings

It will soon be too late to enter your name for THE DAILY SIGNAL.

Treasurer's Corner.

The Self-Denial fund has already reached $234, with more coming in every mail.

Our "all-around" president, Miss Willard, writes: "I send self-denial money for Anna Gordon and me; shall do without gloves and hack fares until the amount is equaled. I wish we could start a glove pledge for the treasury; if each would do without one pair in 1894–95 we should be on the crest of the wave in white-ribbon work the world around."

Mrs. Carse denied herself butter a week that she might give her denial money.

Mary S. Druillard saved her money by going without butter and fruit; says she will repeat the denial again before Christmas and send the amount then.

Mrs. M. G. Reider writes: "I enclose my Self-Denial fund, not obtained by self-denial, for I belong to the self-denying old mothers whose pleasure or duty it is to deny themselves almost everything for the good of the children, but this was saved by the kindness of a broad-shouldered, pleasant-faced German stage driver, who refused to take pay for a ride, and the thought occurred to me this will do for my Self-Denial fund."

Mrs. Laura S. Cole says: "We have put a self-denial box in the post-office, and the postmaster, by calling attention to it, raised this sum." So Uncle Sam has been helping us too.

H. May Richards, sending her money, says: "He that gives quickly gives twice."

Eliza A. Parmelee writes: "The money I send is the cost of a pair of gloves that I was about to buy, but denied myself, for I could think of no other form of self-denial just then."

Another sister gave up going to the fair.

These are only a few extracts; will give more next week, but this is enough to show that the self-denial work is bearing fruit.

HELEN M. BARKER.

Convention Corner.

To the delegates to the National W. C. T. U. Convention at Cleveland.

DEAR CONVENTION COMRADES:—Will you, each and all, take with you to the Convention, and there use, at every session, your copy of the White Ribbon Hymnal? And will you each do your individual part toward making the music of the Convention a grand, uplifting, inspiring, successful part of it? Relying upon you for cordial coöperation, I am,

Yours for hearty, universal singing,
ALICE J. HARRIS,
Musical Director Nat'l W. C. T. U.

SEATS FOR VISITORS.

The committee on sale of seats during the coming National Convention announces that the price of seats is one dollar for the entire Convention, November 16-21. All who wish for a reserved seat should send their money in some safe way, with name and address plainly written. Wherever there is free delivery please do not forget to add the street and number of your residence. On receipt of the price a seat ticket will be sent you, such ticket to be also a receipt for the money. In about one week from the issue containing this notice the same will be printed in the local papers of Cleveland, thus giving all equal chance at first choice of seats. This is, of course, for spectators only, delegates' seats being free and compact in center of hall. Please send money for seats to MRS. GRACE P. OVIATT, 419 Sibley St., Cleveland, O.

CONVENTION COMMITTEES.

Entertainment, Mrs. Alice M. Terrill, 99 Lincoln Ave., Cleveland, O.

Reception, Mrs. C. E. Tillinghast, Hotel Kennard, Cleveland, O.

Railroad Rates, Mrs. Grace P. Oviatt, 419 Sibley St., Cleveland, O.

Finance, Mrs. S. M. Perkins, 121 Adelbert Ave., Cleveland, O.

Baggage, Mrs. G. R. Doty, 699 Scranton Ave., Cleveland, O.

Sabbath Services, Mrs. Mary A. Doty, 46 Auburn St., Cleveland, O.

Decorations, Miss Luella Bradley, 31 Woodbine St., Cleveland, O.

Music, Mrs. N. Coe Stewart, 71 Jennings Ave., Cleveland, O.

Sale of seats at Doan Music Hall, Mrs. Grace P. Oviatt, 419 Sibley St., Cleveland, O.

Overflow Meetings, Mrs. H. E. Hammond, 66 Burt St., Cleveland, O.

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RAILROAD RATES TO THE NATIONAL CONVENTION.

After a great deal of planning and work we are able to make a partial announcement of rates to the National Convention. All roads belonging to the Central Traffic Association will give us *one fare* for the round trip. Roads in the Western and Southern Passenger Associations will give a one and one-third fare. Those leaving the west and south purchase their tickets to either St. Louis or Chicago, and take a certificate to that place. That will grant them a one-third fare returning from that place to their homes. Then they purchase a ticket from either St. Louis or Chicago to Cleveland, round trip ticket, one fare.

The other associations I haven't heard from yet, but hope to in a few days. In next week's paper I will try to publish a list of roads centering in different associations so that each one will know what roads give the one fare and what ones the one and one-third. I worked hard to get a one fare rate through all the associations, but as I could not promise three hundred people to go over the Western Passenger Association they would not grant a one fare. I hope by another year, however, that they will see that we are a large and old enough organization for all Passenger Associations to grant us a one fare. In next week's UNION SIGNAL and the week following I will have further announcement as to rates.

Yours for a large convention,
MARY G. HAY,
Secretary Railroad Rates.
Indianapolis, Ind.

OBITUARY.

[*Obituary notices of five lines or less are published free. Longer notices will be inserted at the rate of ten cents a line.*]

MRS. BERTHA IRVINE CLAUSON, of the Sand Spring union, Iowa, died in Watrous, N. M., whither she had gone on a wedding trip, September 11, 1894. The remains were brought home and interred September 15. She was married April 15, 1894.

MRS. MARY FLETCHER BEAVERS, aged fifty-six years, died in Lynden, Wash., September 5 Mrs. Beaver was born in Highland county, O., May 24, 1838. She was early connected with the woman's crusade, and delivered her first temperance lecture in 1860. She had long been county superintendent of evangelistic work.

MRS. ANNA E. CANDIFF, president of the Pleasant Hill, Mo., W. C. T. U., has passed on to her reward. For eleven years she has been their faithful leader, and ever. through summer's heat or winter's cold, she has been foremost in duty, always present at all meetings when not prevented by sickness.

MRS. NELLIE T. PHINNEY, for eighteen years a faithful member and one of the organizers of the W. C. T. U. of South Windham, Me., died September 12. For several years she was superintendent of a large juvenile society, and did effective work in that capacity. Her life was full to overflowing with good deeds.

MRS. KATE TRIMBLE, of Bucyrus, O., died at Mansfield in September. During the Crusade she was a member of one of the many bands of women that, under a recognized leader, visited the saloons daily, and held services either inside or in front of them. She was earnest and ardent in all reforms.

STATE CONVENTIONS, 1894.

MASSACHUSETTS, Fitchburg, Oct. 16–19.
NEW HAMPSHIRE, Manchester, Oct. 16–18.
DELAWARE, Wilmington, Oct. 17–19.
OKLAHOMA, Guthrie, Oct. 16–19.
COLORADO, Denver, Oct. 18–21.
CONNECTICUT, Waterbury, Oct. 23–25.
MISSOURI, Brookfield, Oct. 23–26.
NEW JERSEY, Jersey City, Oct. 23–27.

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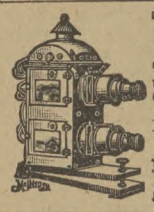

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Publisher's Notes.

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September-October, 1894.

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WHAT SIX Y'S DID.

The Y's decided to have a new kind of a Suffrage Contest.

Their mothers of the W. C. T. U. learned the pieces and the Y's held the contest.

Several of the ladies had never "spoken a piece" in all their lives before, but for the sake of the Y's they learned their pieces and stood bravely before the audience and "said their little say" to the great credit of the Y's and themselves.

And what were the prizes offered? Why, the first prize, of course, was "A Great Mother," and the second prize was the "White Ribbon Cookbook," to help the winner to do her cooking quickly, so that she might have more time for W. C. T. U. work.

The remaining contestants received those beautiful "White Ribbon Portfolios," and all went home with the feeling in their hearts that six Y's could plan and carry out a successful program, and when they said their mothers should, those mothers found they could. "It's dogged as does it."

A LETTER FROM MRS. JOHN G. WOOLLEY.

DEAR MRS. GROW:—The latest book from your publishing house is your *greatest*, and if I were asked what could our societies do to help the cause of womankind I would answer, put into every young mother's hands "A Great Mother," and if they read it with the sense of uplift I did the coming generation will be the better, the stronger, the wiser for it. I thought of Henry Drummond's words: "A few score more of centuries, a few more million of (*such*) mothers, and the genius of patience, cheerfulness, tenderness, sympathy and self-sacrifice will have *rooted* themselves in humanity."

Yours sincerely,
MARY WOOLLEY.

Do the hard times prevent your going to the Annual Convention? If so, keep yourself in touch with it by sending 25 cents for THE DAILY SIGNAL.

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is often caused by a late milkman. No cream for the coffee or oatmeal has delayed many a morning meal. Keep a supply of Borden's Peerless Brand Evaporated Cream in the house, and avoid such annoyances.

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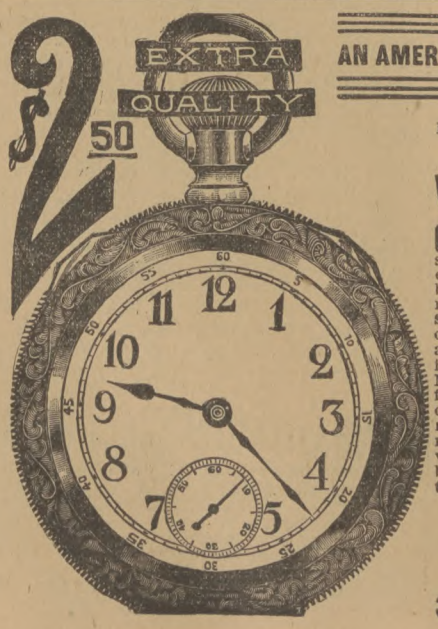

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UNION SIGNAL

AND WORLD'S WHITE RIBBON.

FOR GOD AND HOME. WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION FOUNDED 1883. AND EVERY LAND.

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH"

Volume XX.—No. 42.] CHICAGO, October 25, 1894. [Price $1.00 Per Year in Advance.

STATE TREASURERS, ATTENTION!

Mrs. Barker, National Treasurer, wishes to remind the state treasurers that her books close November 1. Dues should be sent at once!

SINCE OUR LAST ISSUE.

The death of the Ameer of Afghanistan is reported.

Illinois Y. M. C. A. met in state convention at Springfield.

China has issued an imperial decree granting protection to all foreigners.

In its general conference at Greenville, Ill., the Free Methodist church decided not to ordain women.

The reform wave has reached Cincinnati. Rev. Dr. Lockwood, a Baptist pastor, is the head of the movement.

The noted English historian, James Anthony Froude, passed away in London, October 20, aged seventy-six years.

The French government has ordered the expulsion of six Spanish toreadors for taking part in bull fights, contrary to French law.

General Wm. Booth, commander-in-chief of the Salvation Army, arrived in New York Friday, having completed his tour of Canada.

The Hungarian Lower House has decided to recommit the bill for freedom of worship which was recently rejected by the Upper House.

New York pastors last Sunday preached strong sermons against gambling and in support of the proposed constitutional amendment to prohibit gambling.

Illinois Knights of Pythias in state convention, representing forty thousand members, have declared saloonkeepers and gamblers ineligible for membership.

A whisky war has been begun between dealers in the condemned beverage. The whisky trust has thrown down the gauntlet by reducing the price of whisky two cents per gallon.

The thirtieth annual meeting of the state Sabbath association was held in New York Friday, and was addressed by Rev. Theodore Cuyler. The society is organized for the purpose of abolishing Sunday traffic and Sunday newspapers.

LOCAL unions are again requested not to forget the Day of Prayer for our National Convention. The date is October 31, and the full program for its observance is to be found on page 13 of this issue.

PROBABLY no religious leader now living could find a warmer welcome in the hearts of the American people than General Booth, the devoted commander-in-chief and founder of the Salvation Army, now on a tour of inspection in America. Since the date of his conversion, 1844, when he was fifteen years of age, he has consecrated himself to the service and salvation of the people. And the complete record of that half century of faithful labor can never be written. In that time he has seen the Salvation Army overcome the prejudices of conservative Christians and become a mighty force in the evangelization of the world. It is the outcome of his London mission, and the evolution of the plan so successfully conducted there. That plan, simple and effective in its open air meetings; its continuous work; its utilization of converts; its popular features; and its use of women as speakers and leaders, has been sustained by the simple faith and charity of the leader in the name of the Saviour of men. We salute General Booth as the greatest military hero of the century—the commander-in-chief of the greatest standing army in the world whose march has ever been against the enemies that kill men's souls.

THE registration of women in Chicago, October 16, numbered 10,455. As this proportion to the number of women eligible to a vote was only as one to twenty, it appears on the surface a small registration, but considering that the whole proceeding is so new to women, and that there is no really important question upon which they are entitled to vote, the wonder is that it was so large. Then, too, there is still one more day for Chicago women to register, October 23 (and October 30 for the women in other parts of the state). With very few exceptions no discourtesy was shown by the registering clerks, and contrary to all surmises on the part of the brothers, no hesitancy in telling their ages was exhibited by the women. "How long have you lived in Chicago?" asked a judge of a venerable lady. "Fifty years, sir," was her dignified answer, "and I am glad that I have lived long enough to cast a ballot, and to do a humble part in upholding good government in the country I love."

DIFFICULTIES, which show the entrenched power of the gamblers in the judicial as well as executive departments of Chicago's administration, have arisen to defeat the ends of justice. When the first day's trial of the lawbreakers arrested through the efforts of Chicago's Civic Federation began, last Thursday, a successful method of eluding punishment was instituted by the head gamblers. When cases were called, some minor offender would at once claim ownership, put in a plea of guilty, receive a fine of $500, and then give sworn testimony that the other defendants had "nothing to do with the case." Instead of summoning owners and agents into court, and demanding leases to show by whom the gamblers' rooms were rented, a simple and legal proceeding, the state's attorney and judge fixed their faith upon the evidence of these accomplices, and judgment was given accordingly. It was not until after the exposure through the daily press of the head gamblers' device in "pleading guilty by proxy," that the judge ordered the bringing into court of the necessary witnesses and rental papers. Missing defendants and missing witnesses are the order of the day in the prosecution, and it remains to be seen whether the united force and cunning of evil can defeat the combined powers of the righteous workers in Chicago's Civic Federation.

A CERTAIN great newspaper says there are many who, while admitting that woman suffrage will not destroy the home, "do not see how it is going to benefit the ballot-box." We would call attention to one way whereby municipal politics, at least, would be benefited. It is a well-known fact—and one much commented on by the newspapers themselves—that a serious obstacle to good government is the apathy of a large proportion of the better class of voters concerning the duties and responsibilities of citizenship. Of the city of Chicago it is said that less than fifty per cent of its population went to the polls at the last municipal election. Now, if the promptness with which Chicago women are availing themselves of the voting privilege (small though it be) be taken as an indication, it will not be denied that the energy and proverbial conscientiousness of women as a class must tend very forcefully to stir up the lagging enthusiasm and prod the slumbering consciences of husbands and sons and brothers; so that while it is true that the "slum vote" may be doubled, it is also true that the "moral vote" will be increased nearly *fourfold*. For not only will the fifty per cent actual voters be doubled, but without doubt a goodly proportion of the "delinquent" fifty per cent will be added, and, of course, likewise doubled. Taking it for granted—because those who claim to know have repeatedly said so—that the bum-and-boodle element never fails to muster all its forces on election day, and regarding Chicago as a representative city, it is readily seen which side will gain by woman suffrage and why it will "benefit the ballot-box."

Two New England states, Massachusetts and Maine, and several western states, notably Illinois, report an increased membership in the W. C. T. U., larger than they have ever before reported, notwithstanding the unequaled financial stress and distress of 1894. Live presidents make live societies. What woman has done woman can do. We expect a similar report from every state president, for any arrears existing now can be made up before the 16th of November, and that fact will be gladly reported by our corresponding secretary at the Cleveland Convention.

DR. PARKHURST, of New York city, is slowly but inevitably coming around to a favorable view of woman suffrage. When he first started on his righteous campaign against Tammany, he explicitly stated that he did not care for the assistance of women, remanding them to "their proper sphere—the home," without whose "sacred precincts they could do no good." But after a year's experience, the good Doctor finds he cannot fight the hydra-headed Tammany evil single-handed and is actually calling out the ladies, as witness this press dispatch:

NEW YORK, Oct. 19.—There were nearly two thousand women in Cooper Union this afternoon. It was the largest mass-meeting of women this city has known. It was an admirable illustration of the extent of the women's movement in politics and was held to protest against Tammany rule. Abbie Sage Richardson, Marie Huntley Elwell, Mrs. Clara Bell, Mrs. George Gunton, Alma Calder Johnston and Mrs. Margaret Ravenhill were among those on the platform. Mrs. Josephine Shaw Lowell, the president of the league, presided. She came upon the stage with Dr. Parkhurst on one side and Mr. Leavitt on the other. They all made speeches denouncing Tammany.

The political corruptors of New York may well tremble now that the women are aroused. As Breckinridge now is, so will Tammany soon be, a thing of the past. The novelist, William Dean Howells, put it well when he said: "There is not so much difference between home housecleaning and municipal housecleaning as some people think!"

THE opponents of woman suffrage in the state of Illinois having attempted to frighten women from their privilege of voting for trustees of the state university by declaring that neither ballots nor ballot-boxes would be prepared for their use, November 6, the state chairmen of the Republican and Democratic parties have issued a circular denying these assertions. The circular reads: "The law conferring the right to vote for trustees of the state university upon women was passed upon the 19th of June, 1891, and the Australian ballot law upon the 22d of June of the same year. It follows, then, that the first law could not have provided in detail the method of voting for women. The second law does provide in detail the general method of voting for electors. We would recommend, in view of this fact, that the county clerks throughout the state provide separate ballot-boxes and a sufficient number of ballots printed according to the form of the Australian ballot for women voters. If there is any question as to the right of women to vote the time to settle that question is not now by refusing the opportunity to vote, but in determining in proper legal contest for the office, should there be any such contest, whether the votes were legal or not. The refusal to provide the facilities, or to permit women to vote, should the courts finally hold they were entitled to do so, in separate boxes and by the form of Australian ballot, would render those liable who refused the facilities; whereas, if they were not legally entitled to vote no harm could be done by the voting, as it would be corrected by the final adjudication of the courts thereon. However, we must presume, by the action of both Democratic and Republican parties at their respective state conventions in nominating women for these positions that they have the right to vote, and the facilities therefor should be provided." The contract for the separate ballot-boxes for women has been let and the boxes will be ready for election day.

SONG OF THE WHITE RIBBON.

BY ELLA GILBERT IVES.

Air—"Sparkling and Bright."

The ribbon white is a badge of light,
And a symbol ever glorious;
For it speeds the day when the right shall sway,
And the truth be all victorious.

Our ribbon fair we will always wear,
Till the day-star rises, tender;
And the glowing sun of the Righteous One
Floods the earth with healing splendor.

The ribbon white is a bond of might,
Many hearts in one uniting
To the great white throne, in whose strength alone,
All the foes of home we're smiting.

Our emblem pure with its promise sure
We will heed, all sin forsaking;
For we all belong to a kingdom strong,
And the world for God we're taking.

The ribbon white is an omen bright,
A triumphal hour foretelling;
When shall roll along all our rills of song,
Into hallelujahs swelling.

Our symbol true we will bind anew
On our hearts and lives; and never
Till we reach the goal of the victor soul,
From this pledge of power dissever.

Dorchester, Mass.

A TRUE STORY OF ONE UNION'S WORK.

BY ELLA ROCKWOOD.

It was in a western Iowa city of perhaps five or six thousand inhabitants that the following incident occurred, and I shall tell it as it was told to me by a little white-ribbon woman who has helped to bring the W. C. T. U. of that city in numbers from six charter members up to nearly two hundred at the present time.

It was my privilege to hear her tell while on a visit East of the methods employed in gaining members, both active and honorary, and I could but think that if all white-ribboners were as active in working for their union as these western sisters are how much more might be accomplished.

"Yes," said she, "we have had a hard work to do in our town. It is not far from the state line, and enforcing the law is a great deal harder to accomplish than farther inland. But we never got discouraged, and whenever we found out that a new dive or groggery had started we formed a committee and visited it. Of course we all wear the white ribbon, and wherever we go everybody knows what it means. When we arrive at our destination we ask to see the proprietor, and tell him that we have come to request him to close his saloon, also for permission to have prayer. This is usually given, although sometimes it has been denied.

"We have succeeded in closing up some of the worst places in the city. The trouble is to get officers that will enforce the law.

"Our meetings are well attended, and we always have a number of gentlemen present. We give help to any deserving person who is trying to lead a better life. Work, whether the applicant be male or female, is always provided somehow. Pecuniary aid has also been given when circumstances seem to require it.

"Sometimes a man who is in the habit of drinking but whom we have interested in the meetings, will absent himself from them, and whenever this occurs whoever has him in charge states what is known regarding the man, and unless he is at work we promptly hunt him up and bring him to the meeting. We always try to keep track of our men and let them know that we are interested in their welfare, rendering them any assistance which may be necessary. Usually they repay us by improved conduct.

"I remember one young man in particular who attended the meetings. He had come West for employment, leaving home and friends far behind. He fell in with rather a rough set, and although not at all a bad young man, he took to drinking. He was invited to our services and forsook his old associates after coming a few times.

"Our young people rallied around him and he became a staunch temperance man and a church-goer. After a few months he left us for another place where he expected to obtain employment.

"Reaching his destination he was disappointed in this, and after spending days in fruitless search for work, with money nearly gone and no friends, he was on the point of despair. One day, after a long tramp with the usual unsatisfactory result, no work to be had, a couple of ladies called at his boarding place, introducing themselves as members of the W. C. T. U. and invited him to their gathering.

"He went, and at the close arose and stated his case plainly to those present. He was alone in a strange city with little money and no work. As soon as he had finished they flocked around him with offers of assistance, and before he left the room he had the promise of all the work he could do for several weeks. Steady employment was soon found for him and from that time his welfare was assured.

"Upon inquiry he learned that the ladies of the W. C. T. U. he had left had written the union of the place where he was going, asking them to look him out and give him any assistance of which he might stand in need in his new home. What a grateful letter he wrote back to us thanking us for our kindly interest in him, an interest which his conduct has sustained."

Does not this true sketch remind many of us that we are somewhat remiss in our duty to "lift up the fallen, cheer the faint and lead the blind"? Are we not too much engrossed with the theoretical in our work thereby neglecting the more practical branches of the work, such as securing members and keeping a hand on our brothers?

Not many years ago in one of our most populous states, a young man, remorseful at past misdeeds, impoverished by drink yet willing to work, applied to the local W. C. T. U. for help. They were temperance women, and who, thought he, would be so willing to help a fallen brother as they? He applied to them for work, anything by which he might earn an honest living, and was told that that was out of their line. They were sorry for him but really could give him no aid. If they heard of any one who wished to employ such a man they would let him know, etc., but they did not see how they could help him.

That man to-day has a very bitter feeling toward the W. C. T. U. and will never forget his treatment by them. He is now a sober man, but no thanks to those women who might by a little well-timed assistance have earned his lasting gratitude.

Flint, Mich.

MORE ABOUT THE GOTHENBURG SYSTEM.

II.

BY KATE LUNDEN.

Happily the forests did not last forever. They began to thin out, the pocketbooks of their owners grew slimmer and the liquor deluge began to abate. The scenes were shifted and a new actor appeared upon the boards—the evangelist or colporteur, as he was called in those days. I was at least twelve or thirteen years old before I had ever seen a Christian. It was said that there existed a few of them up in the back woods of the parish to which I belonged—strange, peculiar people who were in jest, though very appropriately called "holy," but we children had never seen any of the species and it was with the keenest curiosity we awaited the advent of the much maligned and persecuted men who spoke of salvation. A wind of the Holy Spirit had already swept over other parts of the country and now it reached the secluded mountains. Of the effects we hardly need to speak; it was one of the strongest factors in the diminution of the consumption of liquor—and after the colporteur came the temperance agitators.

When I left home in 1881 the forests were ruined, a good many of the farms were mortgaged and the people began to sober up. After an absence of six years I paid a visit to my native heath. The whole aspect was changed. Religion, temperance agitation, poverty and local option had done their work. Many of the farms were in new hands, but thrift had returned to the community and the plow had superseded the vandalizing axe. Revelry was at an end; some had been converted, others had joined temperance societies, and still others kept sober partly on account of the influence of the first two classes, partly because liquor was only to be had at an inconveniently long distance. But of the Gothenburg system I heard nothing.

THE GOTHENBURG SYSTEM A FAILURE.

This is the history of only a small part of the country, it is true, but it applies equally to other sections where the same conditions existed. Of the cities I let others speak. But it is simply astonishing that any one can claim that the decrease in the consumption of liquor is due to the Gothenburg system in the face of the fact that through local option almost seven-eighths of the population of Sweden is under prohibition. And as a further proof of the inefficiency of the famous system can be cited that in Gothenburg, its birthplace, the convictions for drunkenness have increased one hundred and twenty-five per cent since 1880, and in Stockholm we find an increase of nearly seventy-five per cent since the system was introduced there in 1876.

PROFIT TO THE SHAREHOLDERS UNDER THE GOTHENBURG PLAN.

It is argued that the liquor companies under the Gothenburg system have no other profit than the interest on the money invested. At present the Swedish banks only pay about three per cent interest, and the six per cent received under the Gothenburg plan can, therefore, be considered a good investment, even if the subscribed sum is actually paid in, which is by no means certain in many instances. If six per cent interest is paid on money still held by the individual subscriber of course his profit is so much larger.

THE SYSTEM NOT A PROMOTER OF TEMPERANCE AND MORALITY.

Any system that tends to make the liquor traffic respectable can never be regarded as a temperance measure. The Gothenburg plan has succeeded in transforming the low groggery, which a self-respecting man would not enter, into "a well-ordered eating-house," where, under the cover of taking a meal, even the posing "moralist" can indulge in a regulation drunk, and where the young men graduate from the lunch counter and soda fountain into the class of professional tipplers. In the name of temperance and morality, with the most prominent men of the communities as directors or shareholders in the companies, the system has entrenched itself behind a wall of respectability, which is in fact one of the most formidable bulwarks of the liquor traffic, and which will prove of greater resistance to the advancing temperance host than all the barricades placed in their way by the undisguised liquor men.

THE "RIGHT KIND" OF TEMPERANCE PEOPLE NOT IN FAVOR OF IT.

But is not the Gothenburg system recommended by avowed temperance men? Yes, and so is high license recommended in this country by Christians, brewers and saloon-keepers alike. But does it promote temperance because church members vote for it and deacons and elders sign the applications for license? One sentence in a private letter from a prominent temperance worker in Sweden may settle this point. Says he, speaking of the Gothenburg system: "The *right kind* of friends of temperance are not satisfied with it." Small wonder that they are not!

DECREASE IN CONSUMPTION OF LIQUOR DUE TO RELIGIOUS AND TEMPERANCE MOVEMENTS.

Among a population of sixty millions the influence exerted by a few hundred thousands of religious and temperance fanatics may not be noticeable, but in a country with less than five million inhabitants they are likely to cause some commotion. The Grand Lodge of the Good Templars of Sweden is now the largest in the world, including 59,150 members, not counting the five thousand members of the Junior Temples. The Blue Ribbon society has added 10,000 persons to its ranks since last year, and has at present a membership of 63,000.

The order of Templars rolls up a membership of 30,000, and the National order of Good Templars reports 17,286 members. Thus we find nearly 170,000 active temperance workers in Sweden to-day, exclusive of those who have not joined any society. As an example of the progress of temperance principles in Sweden may be mentioned that out of the 7,000 inhabitants of the city of Ystad not less than 700 are Good Templars.

When we tread on purely religious ground it is more difficult to give exact figures. When people get converted in Sweden they leave the church as a general rule; still there are exceptions and we cannot count them out, who, loyal to time-honored institutions refuse to shake off the yoke of the dead state church. I will not, therefore, venture to give an estimate of professing Christians in Sweden to-day, but the fact remains that through the influence of them and the temperance societies, both in the home and at the ballot box, the consumption of liquor has decreased *in spite* of the Gothenburg system. Regarding Vermland, the province where my observations were made, a writer, well conversant with present conditions, has recently said: "No parish is to be found at present where a free Christian congregation is not either organized or under organization, and every *kommun* (township or parish) has at least one temperance society." One parish recently dedicated its fourteenth "mission-house," as the free evangelical meeting houses are called, and from that community a small army of ministers, evangelists and missionaries has gone forth, not only to different parts of Sweden and this country, but also to heathen lands.

LOCAL VETO IN NORWAY.

In Norway both the religious and temperance movements have been somewhat slower, but a local veto bill was passed this summer with the significant and hopeful provision that all persons above twenty-five years of age, *regardless of sex*, have a vote on the question. What this means to Norwegian homes we white-ribboners can best estimate. It may be added that the Norwegian Total Abstinence Society counts at present 103,025 members, and the Blue Ribbon Society, 5,500.

. . . . . .

Massachusetts postponed the introduction of the Goth-

enburg system. She did well. If the old Bay State will consign the much discussed bill to the fate which has so often befallen *real* temperance measures it will be still better; it does not deserve to live. If some experiment is to be tried in the direction of restriction and regulation it does not speak well for American ingenuity and common sense to import a system which, during almost thirty years' existence, has succeeded in keeping the land of its nativity in the front ranks of the liquor consuming countries of the world.

Fort Edward, N. Y.

SOME OF OUR WOMEN.

Mrs. Mary Lowe Dickinson.—Editor of the "Silver Cross" and Secretary of the Order of the King's Daughters.

VII.

BY FRANCES E. WILLARD.

Many years ago a dear friend of mine, Miss Nina Gray Lunt, of Chicago, wrote me while she was journeying in Palestine, that she had met a regal woman equally endowed with beauty, intellect and heart, and that she knew I should admire and love her. In 1868 this pleasure was vouchsafed me, and I shall never forget the delightful day we spent together at Rest Cottage with these two gifted and accomplished women who had recently returned from their long and varied journeyings. In that same year I went abroad, and later on when traveling in the Holy Land, one of the sweetest bits of verse that came to me and which I was wont to repeat while riding on horseback through the valleys and over the hills of that hallowed country, was a poem of my friend's friend that I had learned by heart from the *Ladies' Repository:*

"In the fields that heard the voice
Of Judea's Shepherd King,
Still the mourners may rejoice,
Still the shepherds shout and sing."

Returning home in 1870 our acquaintance was renewed, and all through the busy years in which her ready pen has wrought so well, Mrs. Mary Lowe Dickinson has been to me a figure "admired, beloved," and to the ever-widening world of women, who like herself, were helping to build up not only a new concept of womanhood in the minds of the people, not only to furnish the comforts of life to dear ones dependent on them, but themselves to develop womanly character by the grace of God and the help of all good people. Of New England parentage, birth and training, Mrs. Dickinson has invested most of her rich and beautiful years in New York city. There is hardly an enterprise rooted in Christianity and blossoming in the air of charity and culture, to which she has not lent her willing and ingenious hand. The white ribbon movement has had in her a steadfast friend, and her occasional presence in our National Conventions has been an inspiration. Those who heard the address at once witty and wise that she gave at our Detroit convention in 1876 will readily agree that she is as rarely endowed for the platform as for the press.

Mrs. Dickinson has made several journeys abroad, and lived for some time in Rome, where she lost her husband, one of New York's bankers and prominent men of business. In early life a teacher, she realized how inadequate had been the provision in times past for the education of girls and women, and she became a careful student of all the methods provided by our own schools and colleges, as well as by those in other countries, for the education of women. She realized, as few have done, that much that is offered to women in the way of education does not produce a really educated womanhood, and in a day when the facilities that are now provided were to a great extent denied she set herself to advance by every possible means a knowledge of the better systems of training for those who might come after her. A genuine student herself, and a genuine teacher, perhaps no woman in our country is better remembered and better beloved by those students who have at some time been under her care. Her latest work in this direction lay in Denver, Col., where in its university of eight hundred students, she held a full professorship in English literature. Such an estimate was placed upon the value of her services, not only as an instructor, but as a social and moral influence, that her chair was one of the first to be fully endowed, and when ill health obliged her to resign this position the chair was named for her, and she was made the Emeritus professor, and holds now the lectureship in English literature.

In philanthropic lines her interest has always lain in those fields that promised the greatest good to the greatest number. She was at one time the secretary of the woman's branch of the American Bible Society, and specially interested in its extensive work of visitation in the homes of the poor. She held for years the presidency of the Woman's National Indian Association, for six years the editorship of a magazine devoted especially to the interests of the "Shut-in" sisterhood, and an associate editorship with Edward Everett Hale in his *Lend A Hand* magazine. From the day of its organization she has been the general secretary of the Order of the King's Daughters, and the editor of its magazine—*The Silver Cross.*

Much literary work in various directions has filled the few leisure hours of a busy life, and Mrs. Dickinson's name is well known, not only as a contributor to many of our prominent journals, but a writer of fiction, poetry, editorials, and biographical and critical reviews. Her stories have, nearly all of them, found their motive in the condition of the needy classes. Her first novel, "Among the Thorns," deals largely with the problem of the poor. The second, "The Amber Star," (first printed in England) took up at a date when these things were still only talked about and dreamed about by philanthropists, fresh air plans and country homes and refuges for children. "The Fair Half Dozen," treats of methods of amelioration of the life of invalids, and "One Little Life" conveys her thought as to the true significance and meaning of the order of the King's Daughters.

Mrs. Dickinson edits what we are inclined to call the handsomest among the many papers conducted by women —*The Silver Cross* (New York city)—and is constantly occupied in speaking and working for that beautiful order, in the success of which she has been from the first a prime factor. During most of her life her home has been in New York city, and she is now delightfully established there with her friend, Miss Kate Bond, vice-president of the King's Daughters.

The latest enterprise with which Mrs. Dickinson's name has been associated is the Patriotic League of Young People—an organization than which no other is more needed in our heterogeneous population which must be fused into a sense of national loyalty and enthusiasm greater than has been possible in these years of unbounded and ill-considered immigration from every country under the heavens. It is neither for the good of those who come nor those who find here their native land that this union should be mechanical as it is now, and nothing can change it into a truly chemical union in which the original parts are completely merged in a new and better compound except Christianity, intelligence and a devoted and well-founded patriotism. No woman is at present doing more to produce this result than our queenly American patriot, Mrs. Mary Lowe Dickinson.

Long may the beneficent activities of this noble brain and heart continue, will be the loving prayer of tens of thousands who read these friendly lines.

Eagle's Nest, N. Y.

SOME OLD TABLE-TALKERS.

II.

BY MARTHA YOUNG.

A contemporary of the great Johnson, Dr. Erasmus Darwin, was a teetotaler, intolerant of the use of wine. In spite of mistakes of effusiveness, rudeness and graver ones his philosophy led him into, we find recorded of him some success in literature and much success in his profession. He perfomed cures accorded marvelous at that date. These his advanced ideas on anti-alcoholism wrought for him. At Anna Seward's tea-table, surrounded by his adorers, his teetotalism seems not to have cut short at all the flow of his wit,—somewhat rough and boisterous though it was.

Farther back to the days of James and the fated Charles, John Selden appears giving good advice like Johnson's *practice* of abstemiousness, but whether the man learned and brilliant enough to win for himself his titles, "Monarch of Letters," "*Le plus grand homme que l' Angleterre ait jamais en pour les belles lettres,*" and the like, followed the teachings of his own good maxims, we cannot declare.

Yet brightest of all in our list of table-talkers is Selden's contemporary, but junior, the poet, Edmund Waller. Not so fortunate as Johnson and Selden, he found no Boswell or Milward to chronicle his bon-mots and his flow of brilliant sentences. Lacking one familiar renconteur of his brilliant conversation he found many to jot down, in letters, journals, histories, stories and sketches, and bits of the wit of "water-drinking Waller." Bishop Burnet, of Waller in Parliament, declares: "He was the delight of the house and said the liveliest things of any among them."

Aubry sketches our temperate courtier in pleasant style: "His full eye, fair, thin skin, oval face, somewhat of an olivaster, sipping his glass of water and keeping the table of gay, wine-bibbing roisterers laughing at a play of fancy finer and sweeter and more flashing than any they could draw from all their 'cheering glasses.' "

Clarendon did not love him yet bore witness to his mighty fund of pleasantness, good cheer and humor. In all the records of his passages of wit we find but one rejoinder rankly bitter, that to Dorothy Sidney, the Sacharissa, to whom he had erst sung so sweetly, and all whose singing could not move her to love. That one bitter word we must forgive him, for doubtless the wound made in his heart by those large, dreamy eyes of the lady of Penshuest was deep and hard to heal.

We have record of his ready wit when in the closet King James showed him the portrait of the Princess of Orange. We have recorded memorial of his fetching, glittering speeches that all the house made ready to enjoy with eager expectancy. At table, where wits were wont to shine most bravely, we are informed by Johnson himself—(for when even Waller's tombstone was become dilapidated Johnson gathered up the fragments and became his biographer)—"he was enabled, by the fertility of his mind, to heighten the mirth of bacchanalian assemblies." Not to quaff with all the table in those old days was almost an insult, and Seville is recorded as declaring: "No man in England should keep him company without drinking but Ned Waller."

As a poet he gave the English tongue lines that are alive for us to-day; sweet as then reads now his song, "Go, lovely rose," and his lines to Amoret. Like an unsheathed sword on a bed of roses wet with honey-dew lies in the midst of the volume of "Waller's Sweetness," his strong panegyric on his cousin, Cromwell. At this distance it would be more pleasant to the sight to find him either wholly with the cavaliers or wholly with the Roundheads, but unquestionably in his own day he was glad of his connection with both. From eighteen to eighty odd he lived in the stir of the great world of politic's fashion: at eighteen he has his seat in Parliament, and again at four score.

In one of his speeches to that body we find him declaring: "Religion ought to be the first thing in our purpose and desires." As he "stands before kings" he declares his belief in no uncertain terms, for on one occasion the Duke of Buckingham having spoken profanely before King Charles, Waller addressed him thus: "My Lord, I am a great deal older than your grace, and have, I believe, heard more arguments for atheism than ever your grace did, but I have lived long enough to see there is nothing in them, and so, I hope, your grace will."

In the very old age that came to him, the gift of heaven, doubtless delivered to him by the white hands of temperance, to whom he was unfailingly true, he moulded into his "Divine Poems" his regrets for "all that is past," his hopes of that Best Beyond. In his own lines let him draw the picture of life's peaceful departure:

"The soul's dark cottage, battered and decayed,
Lets in new light through chinks that time has made
Stronger by weakness, wiser, men become,
As they draw nearer to their eternal home,
Leaving the old, both worlds at once they view,
That stand upon the threshold of the new."

A son of the poet, an eminent doctor of laws, was one of the commissioners for the Union, Stephen Waller by name. Of this family planted thus in America it would be interesting to know if any are to be found among the earnest workers of the great temperance movement of to-day.

Greensborough, Ala.

RAILROAD TIES.

BY JOHN G. WOOLLEY.

I have just finished reading "A Great Mother."

It is the best of all the "mother" literature that I have read.

Two of its statements are tremendous if true,—neither one of them has even a faint odor of panegyric but each bears on its face the homely but conclusive verity of being commonplace in the narrative.

Miss Willard says: "I never heard her complain."

And Madam Willard, as the last hawser of human skill is thrown off and she pushes out into the narrow roadstead whitherward heaven is, says as calmly as one says good-night in perfect health, "You have praised me as if it were part of your regular work."

O mothers! O daughters!

. . . . . .

I believe the first, for I knew her very well, this woman who never complained, and have a packet of letters of hers all about a sorrow she had, not one of those whelming calamities which one grand sun-burst of heroic faith can quell and guild and glorify. But an impudent, rasping, carking, treacherous, senseless heart-corroding thing, but in them and over and under them all is a kind of Zodiacal shimmer of an inexplicable but incorrigible confidence that persists after nightfall until the day dawns.

. . . . . .

And I believe the other too, for I am told the gravest fault the author has is praising people as if it were part of her regular work.

. . . . . .

If I could make the bride a present at every wedding in the world I would give her "A Great Mother."

En route in Ohio, September 24, 1894.

It is not calm, cool approbation of goodness, it is delight in a good man, with which the Christian kindles.—*Phillips Brooks.*

CORRESPONDENCE

EDITORIAL CORRESPONDENCE.

A Personal Word.

To My Brothers Who Can Vote:—This is the way it looks to me: Those who have most helped the age into which they were born have always been protest-ants. Without their protest public evils would have been endured with that pathetic apathy which has always characterized the average-minded man and woman.

"It has been so, and it is so, and it will be so always"—this is the formula of mediocrity from the beginning. But there is always "a saving remnant," possessed of more iron in the blood, more granite in the backbone, more keenness of eye, more mellowness of heart, and this remnant always protests, saying: "It is so, but it shall not so remain, and we are the ones that propose to put a stop to it."

Then these protesters "get together" and turn air into syllables, ink into inspiration, and prayer into purpose, and when they have thus formed a rallying point the larger number of people gravitate toward that new and vital center, and by the united strength of protester and convert the evil is banished, at first from thought and affection and at last from custom and law.

But in a Republic each man is an integer in God's arithmetic by which the problem of progress is worked out, and he can in no way serve the age he lives in so potently as by protesting through his ballot, for that ballot is his proxy in the governing power.

The liquor traffic is an organized system for benumbing the brains of our people so that they do not perceive or are not aroused by the fact—universally admitted by judge and jury—that seventy-five per cent of all the crime and ninety per cent of all the pauperism comes of strong drink.

But the best and brightest-minded men do perceive, and have been aroused by these considerations, and they owe it to their brother-men and sister-women to express that perception and stirring of the heart in the most effective way open to them, and that is by the ballot.

Therefore, in the name of God and Home and Native Land, I, who have no vote but who fervently wish that I possessed that weapon of power, beseech you, on behalf of the women that I represent, to vote the ticket of the Prohibition protestant on the 6th of next November.

In this earnest hope believe me,

Your loyal friend and sister,

Frances E. Willard.

En Route to Ohio Conventi

CONSISTENCIES.

Dear Union Signal:—In your issue of September 13, I find the following question: "What would you think of a member of a union recommending or advising another member to use whisky in her baby's milk? It has been done in our union. Please let a perplexed union hear your opinion of what should be done in the case," and I venture to ask one similar to it: "What do you think of an 'out and out' party Prohibitionist who is seen just after dusk drawing home in a little child's express wagon a case of bottled beer?" and another question, "What do you think of another good man, an officer in an Evangelical church, as a last resort in a serious sickness using *whisky* to brace him up?"

As for me I hold it the *grossest inconsistency* or else it may be *Pharisaic ignorance*. With me the home dealer who patronizes the saloon loses my trade.

Of course all of these questions, like "May a W. C. T. U. member pick hops?" can be passed to a nicety of conclusion and answer, and yet all of us should endeavor to be consistent in practice and criticism. "I will eat no flesh for evermore, that I make not my brother to stumble," is a safe principle to follow.

Miss Willard's testing at Chautauqua of "the pure juice of the grape" tendered to her by a teetotaler, did not injure Miss Willard, but some are stumbling over her apparent, though not real, inconsistency. We have this, however, to comfort us that the things which seem to be inconsistent to our finite minds will never debar us from the kingdom of Christ.

The woman who picks hops knows better than I whether she is violating her pledge, and that Prohibitionist with his little load of beer at nightfall will be judged by that Judge whose judgment is true. "I judge him not." But the question which I clip from The Union Signal is well answered. Great harm is done everywhere to the cause of temperance by just that silly, ignorant, unpardonable method of "doctoring the baby's milk."

An aged mother said to me not long since, "I never used wines or strong drink in any way myself, but I always gave it to my children," and to my mind that fact answered the question why she, a good Christian, should have four sons who are drunkards. And another mother who resorted to the same thing with her children, had two sons who dare not return from Canada on account of their crimes committed under the influence of liquor.

I am glad that Christian conscience is being stirred up on some of these delicate questions. May there be a complete settlement of every difficult problem, not by what Miss W. or Mrs. A., or Rev. So-and-So says, but by what the great Teacher has said. W. W. Cole.

Camden, N. J.

AN INCIDENT BY THE WAY.

Dear Union Signal:—Self-denial week slipped away before the important and oft-recurring question, "How can I earn one dollar?" was satisfactorily answered. Then, being ashamed of my selfishness, I decided to eat no butter until the desired amount was saved. During this period the Rest Cottage family was invited to the birthday dinner of a charming little damsel, one year old, the daughter of Mr. and Mrs. Howard Hill, of Evanston. Her mother, Annie Green Hill, is "one of us," having been a prominent Y in Philadelphia before her marriage. As we were seated at the bountifully furnished table I noticed that I was not served with a golden butter ball as were the others, and a laugh went around the table when the attention of all was called to the shining piece of silver which was all my butter plate contained, for the hostess had been informed of the manner in which I intended to "deny" my mite into existence.

I am glad to connect the self-denial fund with this birthday celebration, for it gives me the opportunity to emphasize the importance and privilege of making all anniversaries and feast days for the little ones an object lesson in the life of total abstinence and purity. When the dessert was served little "Eleanor," radiant with joy, was placed in her high chair, and as the guests arose to drink her health in pure, cold water, they demanded a toast from the lips of Miss Willard, who was the honored guest. Looking at the birthday cake with its one burning taper, she said it reminded her of her mother's, with its eighty tapers, representing her well rounded life. And with a motherly look of love at "the child in the midst," she blessed it in the following words:

"'How far that little candle throws its beams!
So shines a good deed in a naughty world.'

"May this one bright taper grow into a group of eighty or more, and this brave little soul hold the light up higher, higher, for pure habits and a pure home, when all of us who bless the child to-day have passed on into the gleaming light of life eternal."

Yours for redeemed homes,

Elizabeth P. Gordon.

Rest Cottage, October 13, 1894.

RIPPLES FROM ANTWERP.

Dear Union Signal:—Turning my steps from The Hague I naturally bent my course towards Antwerp, the Mecca for me! For in the providence of God I had there been enabled to have signed the Polyglot Petition by the sixth International Peace Congress, representing twelve different nations of the earth.

My first day here was Sunday, but there is no New England Sabbath here. In the morning the people attend mass; then disperse for the rest of the day to enjoy themselves. There is music on the grand plazas. There are bands of different societies parading the streets, excursions, wine drinking, music and games.

Stores are open, people are buying and all secular scenes are being enacted the same as on week-days. If King Leopold, who is doing so much for "Dark Africa" (as it is called), would only enforce a law in his kingdom that the Sabbath should, as far as in his power to command, be observed as the "Lord's Day," it would add, not only to his temporal, but I think to his eternal glory.

It is not thus desecrated in Holland. There is much more outward observance; more people abandon their pursuits of the week, and one can see in Leyden, Delft and their environments, the impress of that religion that afterwards took root in our own glorious Republic, forming the basic structure of Puritan orthodox faith, as firm and as enduring as the rock of Plymouth.

"The American Eagle" in Antwerp has every reason to screech, spread its wings and (flying back to our Capitol dome) demand national prohibition from the president and Congress at Washington. With a thrill of delight, seeing the "stars and stripes" floating in the breeze from the top of a building at the Fair, I entered, expecting, of course, to behold a grand array of the productions, both agricultural and mineral, as well as of manufactures from my native land. It was from the exhibition in this, the "American Building" at the exposition, that the European countries and their visitors here were to have presented to their view the vast mineral wealth, farm products, beautiful as well as practical manufactures; and mention there made of the almost unlimited capabilities of the United States.

Instead of my expectations being realized, what did I behold! The most prominent exhibit in the whole of the American building was a pyramid of wine and whisky bottles dignified with the sacred emblem of a canopy of carved wood, and, surmounting the whole, a beautiful American eagle with wings spread as if, symbolically, to fly through the continent and spread the news. "This is the American exhibit!" My whole soul rebelled within me at the sight. When women have the ballot such an exhibition and desecration of our national emblem will not be seen.

At the Exposition my experience as a journalist was most amusing. Through the kindness of Hon. Stanilaus Haine, our American Deputy Vice-Consul, I was given a "press ticket." Having this potent piece of paper that possesses the influence of opening doors that usually only money can swing ajar, I wended my way to the different exhibitions that demanded another fee besides that of the general admission to the grounds. One of the ticket sellers at these portals, a woman by the way, looked at me with astonishment. After taking a mental inventory of my appearance (for she evidently had never before heard of such a role for a woman as that of journalist), she hesitatingly asked me in very good French, "Madam, is this your husband's ticket?"

"No," I replied, "it is mine. I am a journalist." I think my accent revealed the fact that the French was not my native language, but she let me pass on, probably thinking that a "woman journalist" was another foreign exhibit! It was evident from her manner that it is a product not indigenous to the country of Belgium.

If I had any doubts on the matter of pen-women being a curiosity here they would be dispelled by a similar occurrence that happened soon after the above incident. Again I presented my press ticket instead of cash. The woman at this door assumed a more imperious manner. She also looked amazed to see a woman in the ranks of the press.

"Madam," she said, "that is only for men."

"Well," I replied, "this ticket was given to me by the American Consul, and as I am rightfully entitled to it, I will, although a woman, go in."

There is a potent influence in an allusion to the office of the American Consul, and to a statement that you are a citizen (?) of the United States. It was this, I think, that persuaded the woman to let me enter where none but "men" can hold press tickets.

I met in my meanderings among the various buildings and curiosities some three or four transplanted exhibits from our beautiful Dream City on Lake Michigan. Here in Antwerp is the Crystal Cave, reconstructed on Belgian soil, and on the top of its stalactites, mysterious chambers and musical subterranean fountains, is placed the historic mammoth California tree that was a depot for a wine exhibit in the Horticultural Building at the World's Fair. Here is also the Swiss Panorama of the Alps that took the prize at Chicago.

But of all these well remembered scenes that greeted me like old friends from the beautiful White City what is most worthy of recital is my experience at the United States Submarine Diving Exhibit, that was so extensively visited by thousands who flocked through the Midway Plaisance last year in Chicago.

With the same cordial greeting that is kindly extended to visitors in the Western states the man at the door said: "Won't you come in?"

"No, thank you," I replied; "I saw this exhibit last year in Chicago."

"Oh! but a woman is going to dive here."

My interest was immediately awakened. "I am a member of the press; can I go in with this ticket?" "Certainly," he replied. He knew what that meant! He was evidently from Chicago.

At once mounting the stairs I saw a genteel, bright spirituelle face preparing to be locked in that quaint helmet worn by submarine divers. "I'm all right," she said, as the man hermetically sealed the visor of the peculiar headgear of this young lady.

In she plunged. Down into the depths she went! Some coins went in after her. From the *De profundis* she was to first gather them all and then announce the date of one, the inscription on which a visitor had memorized before he threw it into the depths after her. As I saw her vanish from sight and then heard a few gurgling noises and, after some few minutes a whistle announced through a tube she had reached the bottom, I felt relieved. She still lived; but would she ever come out again alive! Would she not die from absolute fright when thus encased and submerged? Who could she be, I thought? I had never heard of any American woman doing such a thing. Had some one on the continent, while women in America were

climbing to intellectual heights, made this submarine advancement?

Just as I was about to ask this question a gentleman who, like myself, was an anxious observer, said: "She is an American lady. She is from Chicago." That accounts for her bravery, I thought. Chicago once said, "I will" and did it. She crystallized in the White City a thought so beautiful that in looking at the scenes there created, one could almost fancy herself in Paradise. Chicago has climbed the heights of world wide fame and now for the first time, as I believe, in the history of the world, one of my sex has plunged to the depths below, and she is from Chicago. These were my reminiscences whilst my unknown American compatriot was picking up the money she was finding at the bottom of the water.

Soon through the tube came the announcement that she had not only discovered the coin whose date was noted, but she told to the party on *terra firma* that it was No. "48."

As she was again coming to the surface my heart almost stood still, for the rubber tube that conveyed air to her became twisted. Would that cut off her supply, I thought, and would she smother to death in that encasement? But no, she is on the surface; she sits again with the others on the side of the watery depths. She is unlocked; is dismantled of her shoulder and head-gearings.

I waited for her to recover herself and then spoke to her. She merely laughed and said, in a sweet, ladylike manner: "I thought I could do it, and I have."

I asked her to tell me about herself, I wanted to write it in an article that was going to Chicago. She modestly asked some one else to tell me the weight she carried, which is one hundred and eighty pounds; her helmet alone weighing thirty pounds and her boots forty pounds. Her name is Miss Evelean Kelly; born in Chicago, and always has lived there. She is proud of her city, and says she believes she is the first woman who has successfully tried submarine diving in the history of the world. Miss Kelly is only twenty-two years of age, and is not corpulent in figure, but rather slight and delicately built. Yesterday was the first day that this young lady has made a public appearance as a submarine diver. She is able to stay under the water four hours.

All hail to Chicago! Is there anything her women cannot do? A distinguished journalist, since I came abroad, said: "It is a manifest destiny that Chicago shall be a port city as well as an inland city and the center of literature and arts of the republic." I think I may add it is also noted for its good and brave women.

MARY FROST ORMSBY.

Antwerp.

HOW SHALL WE VOTE?

EDITOR UNION SIGNAL:—I was asking myself and others the question, when I found it answered in one of your editorial columns of October 11, under the title "Woman's Suffrage in Illinois."

This article is masterful, timely, sweet and kind in all its conclusions, and covers significant points to which we women of Illinois must rise now and in the future.

It seems we shall be handed on November 6, nine or twelve names to choose from. There will be three in a column, and three or four columns, in some such arrangement as this:

PROHIBITION.	POPULIST.	REPUBLICAN.	DEMOCRAT.
.....	.....	.....	.....
.....	.....	.....	.....
.....	.....	.....	.....

There will be one woman's and two men's names in each of these columns, except the Prohibition, which will have two women's and one man's name.

Now the question arises in a *woman's* heart, not a Republican's heart, nor a Democrat's nor a Prohibitionist's—for a woman is not yet supposed to be a partisan—"How shall *I* vote? Who will best serve the mighty educational interests of our state in its greatest place—namely, the state university?"

One bright young man answered this question by saying, "If the women consider voting as a matter of conscience, which they probably do, they will show to the men they had at least brains enough to entitle them to enfranchisement if they *vote for all the women* (since three out of nine would be none too many to have on the board), or if they cumulate all three of their votes upon one good woman." This was a straight speech, wasn't it?

A good, wise preacher of the gospel answered me thusly: "Women, no doubt, are more interested in actual educational matters than men, and I shouldn't be surprised if a good many men would vote for three women, and if women do so it will not be surprising, neither will it be 'knifing the party,' nor be a 'startling coalition,' for women are supposed to also be more interested in the candidates and the matter in hand than in the partisanism of it all."

Another broad, true man, said: "My wife is perfectly indifferent to the matter, but if you women know what you are about you will go ahead and elect your woman or women, that is my opinion."

There are nine trustees to be elected. If the women and men are all whipped into party line as they are supposed to be when the day comes, there will be elected eight men and one woman on the board of trustees. But what if matters should get mixed a little?

According to *Politics for Young Americans* (all women, old or young, are young Americans at present) "there is a party in a free country always, composed of the citizens who think for themselves, who look at the strife little moved by partisan appeals, and on election day deposit their votes for the man or the policy which, on the whole, appears to them likely to best further the good of the state." Again: "This party is the terror of professional politicians, and often their confusion. . . This party punishes inefficiency, corruption, or maladministration of any kind, scratches tickets," etc., etc.

So we are to do our level Christian womanly best on voting day, going straight to the ballot box after having registered October 23 in Cook county and October 30 in the other counties of the state, inquiring of God and of mankind and of self, the best and noblest way, and casting the three highest votes possible, free from any party whips whatsoever.

MARY H. HULL.

Armour Mission, October 12, 1894.

WOMAN IN THE EARLY CHURCH.

DEAR UNION SIGNAL:—Having read with great interest Dr. Bushnell's reply to the editor of the *Outlook* on the "final authority" in the family, I wish to add a few lines in further illustration of what Dr. Bushnell says concerning woman in the early church as apostle and presbyter.

In Alford's notes on Romans 16: 7, there is quoted from Chrysostom these words: "To be apostles at all is a great thing; but to be also of note among them, mark what an encomium it is."

That Junia, the woman, was an apostle, was the view of Tholuck also, and as to the other idea, that she was only held in high esteem by the apostles, Alford says: "Had this latter been the meaning, we should have expected some expression like 'in all the churches.' (II Cor. 8: 18.) For St. Paul to speak of any persons as celebrated among the apostles in this sense would imply that he had more frequent intercourse with the other apostles than we know that he had, and would besides be improbable on any supposition."

As to the title, presbyter, in I Tim., 5th chapter, Chrysostom, as quoted by Alford, says the word, as used in verse 1, does not refer to the office, but simply means *aged men and women;* but in his note on verse 9 he quotes Chrysostom as saying that the women here spoken of were enrolled as a special order aside from that of "*deaconess*," set apart for ecclesiastical duties and supported by the church.

Alford then goes on to say: "They are also *mentioned* as the band of widows, as *presbytresses*, as having precedence of rank; *i. e.*, such as corresponded in office for their own sex in some measure to the presbyters; sat *unveiled* in the assemblies in a separate place, by the presbyters, and had a supervision over their own sex, especially over the widows and orphans, were clad in widows' vestments, and ordained by the laying on of hands."

This institution of the early church, which was abolished by the eleventh canon of the council of Laodicea, is sufficiently affirmed by many, four or five, if I remember rightly.

We are slowly returning to the status of the early church, and in the next generation, if not sooner, there will be "neither male nor female," and woman will fill, as of old, the office of presbyter and deacon, when qualified, the same as her brother and her equal man, and the "final authority" will be Christ.

A. J. COMPTON.

Inglewood, Cal.

A QUESTION FOR OUR CATHOLIC FRIENDS.

EDITOR UNION SIGNAL:—In the large stone church now being completed on Carpenter street, about a block east of the junction of Chicago and Milwaukee avenues, on the last two Sundays, a fair has been held during the afternoon and evening. Attracted by the presence of a crowd on both sides of the street, and, after reading the sign, by curiosity as to what is permissible at a fair on Sunday, I entered the building.

On either side of the entrance were two bars at which beer was being sold. Adjoining these were tables with lottery wheels, with boxes of cigars as prizes. On the platform, and to the right and left, were other lottery wheels, with crucifixes, statuettes, canary birds, etc., as prizes. A large crowd was in attendance, apparently all of one nationality, and that Polish, if I mistake not.

It would be interesting to know if Archbishop Feehan is disposed to sanction what Bishop Watterson has prohibited in his diocese!

DANA MANSFIELD.

29 Cortland St., Chicago, Ill.

BY MATILDA B. CARSE.

Stand fast in one spirit, with one mind, striving for the faith of the gospel.—Phil. 1:27.

We have entered into a compact with the publisher of the "Columbia Education Series," which we trust will be alike profitable to the Temple and the unions which take part. The unions are asked to sell these most valuable articles: "The Temple Edition of the Ladies' Household Repository," which every housekeeper in the land ought to possess. (The price of single copy is 50 cents.) The "Educational Checker Game," price 75 cents. This is a most delightful and helpful game for children and adults as well. "The Game of Pixies," much the same as the well-known game of "Brownies," which gives unending pleasure to young people, price 75 cents. It will be seen from the above that these three articles, singly, foot up $2. The publisher, however, offers the three for $1 if sold to one person by our white-ribboners.

The Columbia publisher says in his circular to unions: "These games and the 'Temple Edition' of the 'Ladies' Household Repository' are secured by patents and copyrights and will be devoted exclusively in this offer of the publisher for the Temple Fund and the local unions. Each union shall reserve 20 per cent of the sales secured by the friends of the local union. Orders may be taken at once. It will be necessary that each union secure at least one hundred sales at $1 each to economize on the express charges. As orders are sent in, arrangements will be perfected by Miss Sara G. Johnson, financial secretary of the Board of Temple Trustees, The Temple, Chicago. Will you not start the ball rolling at once? Please arrange for ten or more ladies, or friends, to secure ten orders each. Secure the amounts promptly and then arrange to complete the sales."

One-half of the profits of the enterprise will go to the Temple Fund.

A two-cent stamp sent to Miss Johnson with request for explanatory documents of plan will receive immediate attention. All the articles above mentioned will make useful and beautiful Christmas gifts.

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We are anxious that as many unions as possible which have money in hand for the Temple will send it to us before the last of this month, that it may be reported at our annual convention.

Otoe county, Neb., W. C. T. U., sends $52.79 to be credited on its $100 pledge. The following unions contributed to this amount: Hazel Dell, $17.25; Douglas, $10; Palmyra, $10; Delta, $10, and Zion church, $5.54; $2.20 of this last amount was from the L. T. L., Company A, First Division. Harmony union has also contributed $10, to be credited to Otoe county.

Amherst, Mass., W. C. T. U., has sent $13, completing its $100 pledge; South Boston, Mass., W. C. T. U. sends $25, on a pledge for $100. Another Massachusetts union, that of Bolton, Worcester county, sends $10, on a pledge of $100, to place the name of Mrs. Mial Davis on a tablet in Willard Hall; Danvers, Mass., W. C. T. U., sends $50, on its pledge of $100. Sarah C. Moore, superintendent of Temple work in Champaign county, Ohio, sends $25, on the $100 pledge. She writes that one union having six members gave her $4.50. In another small union in this county a lady raised $2 by selling yeast. The union at Geneva, Ohio, sends $15, and Mrs. Estelle J. Purdum sends $15, from Mrs. M. A. Davis, of Delaware, Ohio, which is to be credited on the memorial afghan. The members of the Ashtabula, Ohio, union, held a mite-box social a few weeks ago, and the result was a contribution of $42.60 to the Temple. The program was made very interesting, and we would commend a mite-box social to all our unions.

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The Hygiene W. C. T. U. of Boulder county, Colorado, sends $10 on its pledge of $100. Mrs. Antoinette Burt, of Plainville, Ct., sends $15 from her union for "our beloved Temple." She writes: "I cannot tell you how I have wished our union's name could be engraved on the marble panels in Willard Hall and now that our union has taken up the work I shall do all I can to bring about this result. I feel it is God's work and that the Temple will be paid for." I wish we might have such an enthusiastic worker in every union that has not already pledged itself to do something for the Temple. Mrs. Sue E. Hoyt, treasurer of the union at McMinnville, Tenn., writes as follows: "I take a great deal of pleasure in inclosing to you a post-office order for $35, to apply on the $100 pledge of our W. C. T. U. We are so glad it is half paid. We had an experience social, with an interesting literary and musical program, which was enjoyed by all. Cream and cake were also served, on which we netted a nice amount." She also writes that their union would like to raise the entire indebtedness on the Temple, and while they cannot do that, they are enthusiastically planning to complete paying their $100.

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It is understood, of course, that only a very small part of the Temple contributions are acknowledged in the Temple Items column. We often have letters asking that contributions be acknowledged here, but it is impossible to recognize every gift in our limited space. The Temple Receipts found on the last pages of THE UNION SIGNAL contain an account of every donation, great or small.

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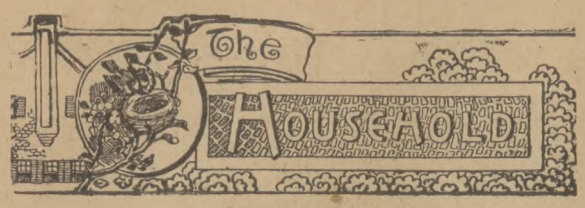
All persons sending $1 to the Temple will receive the beautiful Columbian souvenir. Any individual who fills a mite-box during 1894 will receive a solid silver Temple souvenir tea-spoon. This, however, does not apply to persons filling boxes for unions; they receive the Columbian souvenir. All money orders and checks should be made out in the name of William D. Preston, and sent to our financial secretary, Miss Sara G. Johnson, the Temple, Chicago, Ill.



OPEN THOU MINE EYES.

BY MRS. H. F. THOMAS.

Open my eyes, O Lord, that I may see,
My vision is so blinded by earth's glare.
More faith I need, more confidence in Thee,
A constant sense of Thy protecting care.

The mountains, Father, look so rough and steep,
And crags o'erhang the path where I must tread,
The shadows are so dark, and pitfalls deep,
I cannot walk unless my feet are led.

Oh, take away the dimness from my soul;
Let in, O Lord, a ray of heavenly light,
That backward from my vision clouds may roll,
And my weak faith be changed to sudden sight.

Some wondrous thing, O Lord, from out Thy law
Some truth, that hidden deep I fail to know;
Some vision like Elisha's servant saw,
To cheer me in the way that I must go.

With opened eyes, O Lord, I shall behold,
Some truth I fail to-day to understand,
Some mystery—the clearer light unfold.
Perchance earth's shadow changed to angel band.

And yet, dear Lord, if it is best for me,
To wait for clearer vision till the end,
Give me such faith that I need not to see,
And o'er my path let unseen angels bend.

Jackson, Mich. —*Selected.*

AT THE MERRY-GO-ROUND.

BY MINNIE E. BIRD.

Its little engine was puffing furiously at the foot of the hill, near to the entrance of the cattle exhibit and on the way to the grand stand. It was the little girl in the pink sunbonnet who first attracted my attention to it. She was not a particularly attractive child, someway little girls in pink sunbonnets seldom are. They always look to me as if they had eaten fried potatoes for breakfast, and as if all their expansive power had turned to bigness. This one was simply frantic to get to the merry-go-round, and she was pulling her grandmother along by the hand, as she stopped for an instant to speak to a neighbor. The contrast between the two women was notable. The grandmother was thin, wrinkled, stooped. Her rusty black dress was skimpy and short, and her bonnet defied classification, but it was her hands, hard, knotted, discolored, that made your heart ache. The neighbor was plump to stoutness, and you knew instinctively that her fortune was plump of its kind, also. Her comfortableness was convincing.

"Marthy's girl, I reckon," she said to her companion, looking after the eager child.

"Yes. Pity Mis' Dixon's got her now. She'd ought to had trouble enough with her own family. Oh! well, I don't care if it is."

The last remark was delivered in the pitch of extreme emphasis and extreme exasperation to the tow-haired youngster who had been for some time announcing at her elbow that "that horse over there was exactly like Ben's." Don't you know that the man who gets the scoldings is next to never the man who merits them? Men (including women) are not ill-natured *per se* as a rule, even the most snappish of them; it is the sum total of innumerable small "whips and stings" that finally bursts forth in a lightning flash of temper and a torrent of angry words. If we could analyze an anger to units, we should wonder that the storm did not sweep us off the face of the earth, and add daily to our morning supplications: "Let me not be the bearer of the last straw."

So, though I appreciated the injustice of the rejoinder to the boy, I saw he was, unfortunately for him, only "the last straw." The woman's hat was half way round from its moorings, imparting a most rakish and unseemly air to the owner; her hair was coming down and flying wildly about a dusty, tired face which had received its ablution not later than four a. m., when she had risen and packed the lunch and gotten in readiness those five boys who had been tumbling tumultuously about her heels all day long, (every individual of them tow-headed, which was in itself a continuous exasperation!) and driven twenty miles in the market wagon in order to reach the fair by seven o'clock. Then, too, she had been going about half the day holding up the overskirt of her dress, while the dress itself had trailed along the ground until it was stiff with dust and mud for several inches. That always makes a woman furious; even when she hasn't learned the hateful fact, she feels there is something bad a-brewing.

As I said, the one who receives the outpouring is scarcely ever the one who deserves it, and is often, oddly enough, the most innocent and the least able to "fight back." That is an odd trait of human nature. A four-footed animal will attack another of its own size or even a larger and fiercer, as readily as a little one he knows he can whip, but men are always respectful toward a possible superior, and spend themselves upon what they are sure they can master.

Pink sunbonnet had found a seat on one of the prancing horses, by the side of a great gawky youth with the kindest heart and the truest eyes, and a touch as gentle as a woman's. The old woman stood watching with a smile, for her heart was glad with the child's gladness. She rode fast once, faster than this, but she seemed to creep. It was when she hurried to the city in answer to a tear-blotted scrawl from the child's mother, who had found the country lanes leading to the village store and post office, and the village church, too narrow a round, and fled from it to the city; and then after the long silence which brought more wrinkles to the mother's face than all her years of toil, she found the great city itself too narrow to hide and hold her, and she sought the greatness of eternity, trusting most of all that her soul might flow out into its great tide as her pretty, pale face flowed out in the dark waters of the river and be "no more, forever." And there was no one to tell her that greater and vaster than eternity itself, was "the love of God and the grace of our Lord, Jesus Christ."

But do you suppose the old woman heeded the giggling of the two sprightly girls behind her who had "an eye for the ludicrous"? She knew vaguely they were merry at her expense. It stung, but it was a very little sting. The babe she found where she was directed to go. *Her* babe lay in the Potter's Field.

The tow-haired troop had come up and were waiting for the merry-go-round to stop.

"That's Jasper Dean's got little Marthy Dixon," said the mother of the troop. "It's odd what a store he sets by that child."

"Not so very odd," returned her comfortable companion, "Jasper thought a heap of her mother."

The merry-go-round ceased and the riders dismounted, save Jasper, who took little Martha round a second time. A new company scrambled into the seats, the engine puffed, the band played and they went whirling off. Ah! round and round they go, faster and faster. Hair is flying, ribbons stream out, childish fingers clutch the seat.

Faster, faster! Ahead of the days and nights for once, faster than the seasons and the return of the tax collector. Who has not stood beside the swift stream of the days and felt himself borne down with it? You can't keep up with the books you meant to read, the subjects you wanted to investigate, the walks and talks and visits you had planned. Your winter scheme bore date October, 18—, perhaps. The snows came and the cold crept through all the woolens you could wear, and you were stiff and chill, and an hour slipped away here and an evening there, or a long, damp, dark afternoon upon your pillows. Perhaps the door bell rings less often now, and certainly the announcements in the evening paper of lecture or theater or concert have less interest, sometimes are hardly read and you smile at the thought of amateur performances, and the days go on and on faster, faster, faster!

The church bell tolls and you watch them carry down the aisle the old friend whom you used to visit and who they said, missed your coming. (The days fly by!) Houses that you used to haunt are filled with strangers and there are strange faces on the streets, at church, wherever you go. They seem nice but you do not care for them or seek to know them. Thanksgiving is scarcely past until it is Thanksgiving again.

What quantities of mail Christmas used to bring you! and what long lists of names you wrote, and how carefully you prepared your shopping lists and balanced the estimated cost with the actual sum in your purse! And what a weariness it all is now! (Listen! How loud the stream roars and how frightfully swift it is.)

The very old names that formerly set your heart a flutter—pray Heaven you have not forgotten! sound like names that you have seen somewhere in a book.

The robins come, and you look out to the green hill where you were going to walk so many times and never did. There is no one to walk with you now, and you feel if you could but creep back into the pleasant peace in the circle of the fireshine among the dear home faces you would ask no more of life. You wonder, wonder now, what is the outlet of the rushing stream, and oh! you wish they would not ask your photograph.

The stream is moving more slowly; a snatch of song floats to you,

"When peace, like a river—"

You heard it once in your own parlor when the shutters were closed and the air was heavy with tube roses.

Slower, slower yet, as if—Ah! the merry-go-round is slowing up; it stands still. The occupants descend with chaff and chatter, and hurry in different directions

Somebody twitches your sleeve.

"Missus, buy a bunch o' matches?"

Zanesville, O.

A COSMETIC.

When people are looking out for appliances to create and preserve beauty—for this powder, that stain, this effacer of wrinkles, that maker of dimples—they miss a great factor in the business they have on hand by not looking within, and learning that our emotions are, after all, either our best beautifiers or exactly the reverse.

There are no lives without trouble. Man is born to it, we have been told. But the trouble can be made twice what it is by constant worrying and brooding over it. In every nature, too, are depths into whose pool many of these troubles can be dropped. In fact, this brooding arouses a nervous action which the old domestic nurse tells you stirs the bile, and the natural result of it is that the whole countenance will often look, after such experience, sallow and yellow and bilious; there will be no lustre in the eye the circulation has been interfered with; there will be an unpleasant hectic flush on the cheek, and even red and angry patches on forehead and throat; while it is well known now that chemical researches have found that the perspiration in anger is of a virulently poisonous quality.

Whatever form the disturbance takes, there is serious interference with the kindly and healthy processes of life and the complexion suffers from it. For it is absolutely sure that bad temper breeds bad humors, and that we can as readily poison our blood with them as with external application or internal absorption. And even if one does not cherish a state of feeling to interfere with the functions so seriously, dwelling on the perpetual pin-pricks instead of covering them out of sight will make fine lines in the smoothness of the forehead, lift the eyebrows querulously, drop the corners of the mouth downheartedly, and not only spoil present beauty, but hasten future ugliness. And it does not require vexation, dark brooding, or worry alone to injure the good looks. The person who allows herself to be bored where she is not interested in what goes on about her gains a lacklustre of eye and skin and feature that is akin to disfigurement, for the eye grows dull and heavy, the features fixed and immobile, the whole air and aspect without alertness or grace.

To cultivate interest is to cultivate vivacity, expression, intelligence—things that are beautifying, that quicken the blood, and send it freely to the surface. And if one cannot cultivate an interest, but must needs be bored, then to cultivate the power of abstraction so that one may be busy with pleasant thoughts while stupidity drones on, is to cultivate cheerful lines upon the face, and so keep the blood as well as the intellect from stagnation that it is no extravagance to say that sweet temper and good humor are among the best cosmetics known.—*Harper's Bazaar.*

CHRIST AND THE ÆSTHETIC.

Some one asks how is it with those other harmonies in which we are always finding delight, the fitnesses which the æsthetic nature recognizes and loves—was there anything of those in Jesus? Had He anything of what we call the sense of artistic beauty? It is not an easy question to answer in a word. We may say that He who was walking on to Calvary had no time in the intenseness of His moral life for art and its luxuriousness; . . . that the æsthetic nature . . . only waited in Him for some circumstances to develop it. We may say that though Jesus made nothing of artistic beauty, yet His religion has made much of it, and out of Christianity the highest artistic life has come. . . . But still the great impression of the life of Jesus must always be of the subordinate importance of those things in which only the æsthetic nature finds its pleasures. There is no condemnation of them in that wise, deep life. But the fact always must remain that the wisest, deepest life that was ever lived left them on one side, was satisfied without them. And His religion, while it has developed and delighted in their culture, has always kept too strong habits with reference to art which showed that in it was still the spirit of its Master. It has always been restless under the sway of any art that did not breathe with spiritual and moral purpose. Never has Christian art reached the pure æstheticism of the classics. And in its more earnest moods, in its reformations, in its puritanisms it has always stood ready to sacrifice the choicest works of artistic beauty for the restoration or preservation of the simple majesty of righteousness, the purity of truth, or the glory of God.—*Phillips Brooks in "Influence of Jesus."*

WHEN will men learn that a harvest gathered before God's hour is come, is not a harvest but a devastation; that the man stunted in growth is no longer a child, but a dwarf; that, by refusing to bury the dead we render them not immortal but a source of death to the living.—*Mrs. Charles.*

AN OCTOBER SONG.

Who has no sunshine in his soul
  May call the autumn sober;
But boys and girls with pulses wild
  Will love the brown October.

Along the glade and on the hill
  The ruddy oaks are glowing;
And merry winds are out all night,
  Through all the forests blowing.

The yellow moon is clear and bright,
  The silent upland lighting;
The meadow-grass is crisp and white,
  The frosts are keen and biting.

A shining moon, a frosty sky,
  A gusty morn to follow,
To drive the withered leaves about
  And heap them in the hollow.

Hurrah! the nuts are dropping ripe,
  In all the wildwood bowers;
We'll climb as high as squirrels go,
  And shake them down in showers.

When heads are gray and eyes are dim,
  We'll call the autumn sober,
But now, with life in every limb
  We love the brown October.

—*Selected.*

AUTUMN FASHIONS.

The maple owned that she was tired
  Of always wearing green;
She knew that she had grown, of late,
  Too shabby to be seen!

The oak and beech and chestnut then
  Deplore their shabbiness,
And all, except the hemlock sad,
  Were wild to change their dress.

"For fashion-plates we'll take the flowers,
  The rustling maple said,
"And like the tulip I'll be clothed
  In splendid gold and red!"

"The cheerful sunflower suits me best,"
  The lithesome beech replied;
"The marigold my choice shall be,"
  The chestnut spoke with pride.

The sturdy oak took time to think—
  "I hate such glaring hues.
The gillyflower, so dark and rich,
  I for my model choose."

So every tree in all the grove,
  Except the hemlock sad,
According to its wish ere long
  In brilliant dress was clad.

And here they stand through all the soft
  And bright October days;
They wished to be like flowers—indeed,
  They look like huge bouquets!

—*Edith M. Thomas.*

GRANDMA'S LETTERS ABOUT SYRIA.

DEAR BOYS AND GIRLS:—Raheel was a little black-eyed girl about eight years old, and she lived in a very poor, one-roomed house in Bhawdun, Mt. Lebanon. She came to our mission school and was very earnest to learn to read. Her father was sick a long time, and he, too, wished to learn to read. We visited him every day and taught him to read the third chapter of John. It was very slow work, but as the spring came he got better.

When the harvest time came in June he went over into the *Bakaa*, that is the wide plain between the mountain of Lebanon and the eastern mountain of anti Lebanon.

This wide plain is called Celo Syria and is a very great wheat field. Halleel (Raheel's father) was now able to go over there to reap in the wheat fields. His wife and Raheel and her brother and sister went also, to glean after the reapers, just as in the days of Boaz and Ruth.

After some weeks the harvest was over and one evening Raheel stood again before our door. Poor little girl, she did look so sad, and you would hardly have thought by her looks that her hair had been combed, or her face washed since she left, and her blue cotton dress hung in rags.

"Well, Raheel, have you all got back and how did you make out in the gleaning?" I asked.

"The harvest was poor and we did not get much. We are poorer than we were before," she answered sadly.

Right here something seemed to say to me, I think it must have been the good spirit of Jesus, "Take this child and train her up for Me."

I gave Raheel some *markook* bread and some rice and a little semin to carry home, for her mother to make a good supper for them all, saying, "Raheel, take these things to your mother and come in the morning and see me again."

I spoke to my husband about the matter and we concluded to offer to take Raheel—her father had learned to read a little in the Testament and we hoped he had become a real Christian, but her mother was still rough and uncouth; we feared she might make trouble if we undertook to educate Raheel.

Shall I tell you about the *markook* bread? It is flat, thin bread; looks like a leather apron, and is baked in a *tunhour* in a hole dug in the ground about the size of a barrel and a jar without a bottom sunk in it.

The dough is kneaded up with warm water and leaven, and when the whole is leavened, is made over into balls the size of an orange and all put into a big pottery pan with lots of flour between. Then the *tunhour* is heated with dry weeds and sticks and coarse grass, till the jar is very hot.

It takes two women to bake; they both sit on the ground at the top of the *tunhour*. One takes a ball of dough and pulls it and spats it till it is about as big as a dinner plate, then the baker woman takes it on a big cushion and pulls it and spats till it is as large as the cushion, then she lowers it into the hot jar and gives it a hard spat till it sticks to the hot jar. The jar will hold three of these thin cakes.

She pulls off the first one and lays it on a clean straw tray—and if you and I come along they will urge us to eat a cake. "Oh, do take a loaf for the blessing!"

The poor, dear people of Mt. Lebanon! We went over there to carry them the bread of life. Many of them have taken the bread of life which Jesus gives. Next time I will tell you more of Raheel. I must tell you that I go every Sabbath afternoon now, and meet a colony of Syrian Arabs from Mt. Lebanon, in this city, and they are so glad to have me come and teach them and talk to them in Arabic—their own language. Your loving

GRANDMAMMA BENTON.

Minneapolis, Minn.

A CHINESE school is not a bit like the school you go to. Each boy has a whole desk to himself. His seat is a stool without any back. The boys sit and shout out their lessons, and when a room full are all studying together the noise is dreadful. The teacher sits and looks on. He calls a boy up to recite a lesson. The boy lays his book on the teacher's desk, turns his back, and shouts off what he has learned. Then the teacher gives him another part to learn, and he returns to his place and joins again in the hubbub.—*Selected.*

SOFT SHELLED NUTS.

346.

NUMERICAL ENIGMA.

I am composed of twelve letters.

My 1, 2, 3, 10 and 4 is what two young people do when they desire to become one.

My 9, 7, 6 and 5 is to stop.

My 11, 12 and 9 is that which means suitable.

My *whole* is a prominent temperance lady who lives in Michigan.

347.

TRIANGLE.

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X O X
X O O O X
X X X X X X X

Across: 1. A consonant. 2. Will "soothe the troubled wave." 3. Shaped like an egg. Base: An eloquent temperance orator. Up and down: The same as base.

348.

CROSS WORD ENIGMA.

In pony but not in mule;
In chair but not in stool;
In house but not in hut;
In chop but not in cut;
In friz but not in curl;
In boy but not in girl;
In hit but not in lick;
In take but not in pick:
In wise but not in true;
In flower but not in dew;
In green but not in blue.

My *whole* is the hope of our nation.

SADIE COURSIN.

Send all replies and *original* puzzles to Puzzle Editor, THE UNION SIGNAL, The Temple, Chicago, Ill.

ANSWERS TO PUZZLES PUBLISHED OCTOBER 4.

337. 1, Win-e; 2, Bee-r; 3, Brand-y; 4. Po-p.
1, Be-er; 2, Bran-dy; 3, Whisk-ey; 4, A-le.

338. Let us then be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait.

339. 1, O-ma-ha. 2, St. Lou-is. 3, Buff-a-lo. 4, Springfield.

Correct answers: Myrtle A. Reed; Louie Rowland; Mrs. H. M. Wilder; Alice Brookings; Mary B. Searing.

DEAR BOYS AND GIRLS:—Had you taken a birdseye view of Chicago's lake front on the afternoon of October 10 you would have seen a lively sight. This day was celebrated as the anniversary of good Father Theobald Mathew, who led many thousands to sign the pledge and lead better lives a half century ago, and some of whom are still living to testify to the unselfish work of this good man.

But he had a better testimonial on the day I speak of in the marching lines of children, big and little, boys and girls, who have adopted the badge of abstinence and will carry out the precepts of purity and sobriety throughout their lives.

It was a never-to-be-forgotten sight, nothing like which has been seen in the World's Fair city since that bright day in November, 1890, when the temperance children marched on the city streets and sang, "Rise, Temple, Rise," and when the corner-stone of the Temple was laid.

This celebration of Father Mathew's birthday called out the temperance young people from many churches, schools and homes. All joined in holding up the banner of temperance, no matter what their difference in belief and nationality.

Four thousand children were in the parade, and surely such a varied procession is rarely seen in any city. After the advance guard of police, mounted soldiers and the university students, came a thousand members of the Catholic temperance societies. Among these were temperance cadets; parish children with red, white and blue caps and tiny flags on their breasts; little ones from a deaf and dumb home, who could see and show the temperance colors if they could not speak nor hear the music; lads dressed as sailors behind a banner inscribed, "Sailor lads from the Santa Maria," and beautiful floats representing "Intemperance must go" and "Temperance, Peace and Progress."

Three regiments of the Baptist Boys' Brigade in their fine uniforms and large numbers of the Epworth Guards were in line. The girls marched too, and were represented by three well drilled companies from the Armour Mission and the "Young Disciples" who wore crimson neckties and crimson bows on their hats.

To the gay tune, "The Campbells are Comin'" the boys and girls of the Scottish Assembly cadets marched proudly along dressed in the picturesque costumes of Scotland. Children from the public schools, who had learned the evils of alcohol, and Sunday-school scholars, sunny-faced and bright, formed a large part of the procession.

And what do you think their banners said? "Saloons must Go." Yes, indeed. "Tremble, King Alcohol." Right again. Other good mottoes, less familiar to Cozy Cornerers, perhaps, were "Teach Temperance to Children," "Close the Saloons," "Will you join us?"

No wonder that Dr. Barrows, during the evening's program at the big Auditorium, pronounced it a "magnificent procession," and I have tried to give you a "bird'seye view" that you may gain some idea of the breadth of the great cause to which you have nobly pledged yourselves. in this stirring event in the great electric city.

Your

Aunt Jane

NEPHEWS AND NIECES.

I send you two Bible questions for your Cozy Corner. Hope Aunt Jane will be pleased to accept them.

Where is the oldest record extant of surveying of lands and making maps?

Where is the first woman's rights movement mentioned in the Bible? ONE OF AUNT JANE'S READERS.

Worcester, Mass.

Thank you, kind friend; I have kept the answers and will print in our column the names of those who guess them.

I am one of the members of the L. T. L. and I think it is very interesting. I am ten years old. I live with my aunt and uncle. IVY M. DANA.

Duke Centre, Pa.

One out of — how many? Can you tell the number of members in the great Loyal Temperance Legion, Ivy?

I would like to have my letter in the Cozy Corner. too, if you think it will do. I am a little girl of seven years of age. I go to Sabbath-school almost all the time. There are two churches in our town, one M. E., one Presbyterian. My papa is my pastor. I belong to the Cold Water Band. MARY ALEXANDRA.

Florence, Pa.

This letter set me to wondering how many ministers' boys and girls are in our Cozy Corner. Just raise your hands so that I can see. Any number I should judge! Happy boys and girls in the best of homes, aren't you?

THE UNION SIGNAL AND WORLD'S WHITE RIBBON.

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But ye have an unction from the Holy One, and ye know all things.—I. John 2: 20.

MR. WOOLLEY'S ADDRESS.

As was to have been expected, Mr. Woolley's address before the Cincinnati conference, published in THE UNION SIGNAL of September 3, has excited some adverse criticism. Christ said that He came "not to bring peace but a sword," and until the disciple is greater than his Master, the real reformer will of necessity do the same. Resolutions against existing evils will receive the plaudits—the sincere plaudits—of the multitude; but he who undertakes to reduce these resolutions to actual practice is likely to hear the same voices which uttered the huzzas shouting "Crucify him!" Nor is this because the multitude is insincere or even fickle. The end to be reached is plain enough to all, but when it comes to taking any active measures for reaching that end somebody's interests or prejudices are sure to be in the way.

In the present instance, many of Mr. Woolley's critics honestly believe that the only issue between themselves and Mr. Woolley is one of method, and resent, as scolding, his attempt to show them that their own course amounts practically to supporting the liquor traffic. But Mr. Woolley does not "scold." His address from beginning to end assails no one's motives, nor is it harsh toward the opinions of those whom he believes to be terribly mistaken. He simply states strongly, as one must on such a subject, what seems to him the inevitable result of a certain policy. And his very statement, in our judgment, proves conclusively his point. It is small wonder that Methodists do not enjoy being told that "the great practical, influential, respectable, masterful, voting church is the unswerving, intolerant, unreasoning, incorrigible patron of license in moral, legal, political, civil and criminal effect," but all recrimination against the man who makes the severe charge should be postponed until the question is decisively settled whether or not the accusation is true.

It should be carefully remembered that the question is not one of motive; it is simply and entirely one of fact. It is not what Methodist voters think of the saloon, it is not what they really wish to have done with the saloon, it is not even what they believe their own influence is in regard to the saloon; but what is the actual effect of the Methodist vote upon the life and power of the saloon. The northern Methodist vote is overwhelmingly Republican. The question therefore resolves itself into this, "What can prohibition reasonably expect from the Republican party?" There can hardly be two opinions on this matter. The platform of the party for 1892 thus voices Republican temperance sentiment: "We sympathize with all wise and legitimate efforts to lessen and prevent the evils of intemperance and promote morality." This is all very well as far as it goes, but the National Liquor Dealers' Protective Association in 1886 resolved, that "We most earnestly favor temperance and most strongly condemn intemperance;" also that "we are in favor of both public and private morality and good order and public education, and that we feel the duty resting on us as individuals and as a trade to work with the great body of our people in the advancement of these interests." The same association has repeatedly passed similar resolutions but it has failed to command the confidence of the people as a temperance organization.

In Maine we believe every Prohibitionist should have cast his vote with the Republican party in the recent state election, but in national politics the attitude of the party is hostile to Prohibition. Its utterances have been guarded, for it has a constituency which will not tolerate open repudiation of the temperance cause. To that constituency it has thrown the poor little sop of "sympathy" with "wise and legitimate efforts" to stem the tide of intemperance. Its words have been equivocal, not so its actions. It has uniformly treated with contempt those who petitioned it to stand squarely for prohibition; saloon keepers constantly hold positions of influence and trust in its committees and elsewhere, and it has never offended its liquor dealing constituency by legislation inimical to the liquor business. Nor is the slightest promise given that it will ever favor such legislation.

Politicians and leading men of the rank and file of the party have openly and repeatedly declared that the party cannot take up Prohibition, nor indeed any new moral issue, for it would be "suicide." The unstated major premise of this argument is not hard to find. It is simply: The party must live. The moral sentiment of mankind has decreed that the man who "must live," even if he has to steal to do it, has no right to live—outside of the penitentiary. It is time that the voters of this nation awoke to the fact that the party which "must live" at the sacrifice of righteousness and truth has outlived its usefulness. This party, then, which "must live" even though the liquor traffic continue unmolested in its ravages, receives the great majority of ballots of the Methodist voters, according to Mr. Woolley.

How does the Methodist vote affect the liquor problem? So long as Methodist voters support the Republican party regardless of its attitude towards the liquor traffic, while liquor dealers yearly announce in their conventions that they will support no party or man who is actively hostile to their business, which will rule in the councils of the Republican party and dictate its policy, Methodists or saloon-keepers? Is it "scolding," or is it the solemn, fearful truth to say "the great, practical, influential, respectable, masterful, voting church is the unswerving, intolerant, unreasoning, incorrigible patron of license in moral, legal, political, civil and criminal effect." It is useless to argue that the only choice of the voter is between two parties, one of which is as hostile to the liquor traffic as it dares to be, the other the open friend of the saloon.

It is true Prohibitionists have nothing to hope for from the Democratic party. Neither have they from the Republican party so long as they give it their unwavering support even when its "temperance" policy is dictated by its saloon constituency. Prohibition Republicans can influence their party only by leaving their party. They do not need to join the Prohibition party. Let them do as liquor Republicans do; assemble in conventions with Prohibitionists of every political creed and say to all the parties, we will support no man or party not distinctly and unequivocally pledged to the annihilation of the liquor traffic, then go home and prove by their actions that they mean what they have said. The political parties will be forced to choose definitely between a saloon constituency and a church member constituency. The issue will be clearly drawn and every party forced to state its position. It requires no prophet to foretell the result.

But there is another consideration. There are many issues before the people. It is too much to expect that any voter should find all of them satisfactorily treated by any one political party. He is therefore forced to sacrifice some questions to others. We admit the truth of this and also that it is possible there might be issues paramount, for the time, to Prohibition. The question is, are there actually such issues? If there are it will be found they are not actual issues between the two great parties. Practically, these two parties are no farther apart on any question than they are on the one of temperance reform. Their platforms are so nearly alike that with the exception of the two on the subjects of tariff and federal control of elections, the planks in the platforms of 1892 might be exchanged and no man, outside of the committees that framed them, would be likely to discover the change. Even on these subjects the actual legislation of the two parties has differed very little.

We know that some politicians find it very convenient to attribute the financial crash of last summer to Democratic legislation. But intelligent people of whatever party know that while the uncertainty concerning tariff legislation may have hastened that catastrophe and possibly aggravated it slightly, that the crash itself would have come even had the Republican party remained in power. The labor question and the money question are upon us, but they are not issues between the two old parties. Neither one dares touch these questions with the little finger, it would be "suicide" for them to do it. The voter who wishes to make himself felt on any of the real, live questions of the day must cast his vote with some other party than either the Democratic or Republican. For what then are Republican Methodists sacrificing Prohibition? Is it for an uncertain and variable difference in tariff legislation? It ought to be a weighty matter, indeed, that should induce them to stand as "unswerving, intolerant, unreasoning, incorrigible patrons of license in moral, legal, political, civil and criminal effect."

POLITICS GOOD AND BAD.

It is noticeable that whenever a question of grave importance confronts the nation, a question which involves the honor and welfare of the people at large and which therefore calls for the exercise of true patriotism and wise statesmanship in its adjustment, the cry is, "take it out of politics." Witness the tariff question, the labor problem, the municipal reform movement, and, above all, the prohibition struggle.

Now it is clear that the advisability of dealing with these vital issues of the hour outside of the sphere political depends entirely upon our definition of "politics." If we use the term in its primitive and true sense, meaning the science of government, we see no reason why any question which concerns the "safety, peace and prosperity" of the people should be "taken out." But if, on the other hand, we hold to the popular idea of politics: if we define the word according to what Webster call its "bad sense," viz., "artful or dishonest management to secure the success of political measures or party schemes"—in short, if by politics we mean partisanism, then the sooner *all* questions pertaining to the commonweal be taken out of it the better.

And in saying this we manifest no disloyalty to the "partisan policy" of the W. C. T. U. White-ribboners declare allegiance to *whatever* party best embodies home protection principles, and as there exists to-day but one party which is pledged to the two measures which they regard as fundamental—prohibition of the liquor traffic and woman's ballot—they, of necessity, lend their influence to that party.

Upon the character of its homes depends the stability of a nation, and that government whose chief end is not to provide for the happiness and prosperity of its homes is conducted upon an unscientific basis; it is violating the law of its own being, and must sooner or later disintegrate. In the opinion of the W. C. T. U. the Prohibition party represents in a greater degree than any other as yet in existence true governmental science—true politics—and is therefore the safest to "tie to." A W. C. T. U. woman can no more consistently belong to a party which countenances or to one which compromises with the liquor evil than a radical high protection voter can belong to the party of free trade, and *vice versa.*

One of the most hopeful features of our times is the growing disinclination among the people to allow any great reform question to become the football of parties, and the increasing demand for a non-partisan settlement of the tariff and other difficulties, is a sure indication of progress.

As for the W. C. T. U., if each and every political party would pledge itself to national prohibition of the liquor traffic and to woman's enfranchisement, the necessity for its present partisan attitude would vanish, in fact, the Prohibition party would find its "occupation gone," at which we venture to assert, every individual member of our organization and every loyal Prohibitionist would truly rejoice. As has often been said in these columns,

we care not what the name provided the party be true to God and home and native land.

The significant demonstration in Chicago on "Temperance Day," which was notably non-partisan, non-sectarian and non-sex-tarian, was fresh evidence of the better time coming. We believe that a good majority of old party voters would gladly "pulverize the rum power" did they not fear it involved the pulverizing of their party also.

As long as the prohibition question remains within the realm of partisan politics so long must the W. C. T. U. remain there also, but we hope the day is not far distant when this and all other questions of good government shall be taken out of partisanism and put where they truly belong, into the domain of pure politics.

SERVING OUR OWN GENERATION.

Among the multitudinous causes which have been put forward in explanation of present undesirable conditions in this republic, it seems there are those who would trace them to the daughters of Mother Eve; who would shift all blame for the mistakes and inconsistencies and *sins* of the present government to the shoulders of the woman.

In view of such misrule as is revealed by the Lexow committee of New York and the Civic Federation of Chicago; in view of the legalized liquor traffic and the state complicity with vice, it is time that the rulers of this country, whoever they are, be deposed. If it is the hand that rocks the cradle which has brought about such a muddled state of affairs as this country is endeavoring to struggle out of to-day, let that hand be no longer regarded as too "pure" and "sanctified" to dip into the pool of politics. If Cardinal Gibbons' assertion be true—that the wives of voters rule this country—the fact contributes not to the "glory of womanhood," but to its everlasting shame and disgrace, and the less that practical and pretty-sounding little fallacy about rocking and ruling is heard the better for woman's glory and man's logic.

We recognize and honor Cardinal Gibbons as a co-laborer in the great harvest field of the world; we love and revere him as a lover and helper of humanity, and we appreciate the peculiarities of an environment which naturally tends to conservatism concerning the duties of women. We recognize, too, the fact that Protestant churches may learn much from the Church of Rome regarding the mother element in divine worship. As the Cardinal truly says, "All historians concede that it is to Mary that women are indebted for the lofty position they to-day occupy in social and domestic life"—to Mary we would add, because she gave to the world woman's most powerful emancipator, The Christ.

But when the Virgin Mary is referred to as the "model for all women, whether maidens, wives or mothers," we must remember that not unto *all* women is it permitted to become the mothers of incarnate sons of God. If all sons were Christlike, if all men had attained the moral and spiritual stature of the Son of Mary, then indeed might they be safely entrusted with the interests of home and state, and there would be no need for women to exercise that which the Cardinal so much depreciates—"the right to vote."

This high authority in the Romish church admits that "woman is man's equal," and, further, that St. Paul thus teaches (!), but—"her sphere is the home circle." Nothing more true, yet who shall measure the circumference of that circle? The magnitude of the home sphere—and therefore of woman's—is not generally realized. There is absolutely no "outside" to it. Civic government—politics? Ah, that is not only a part of this sphere; it penetrates to its very center. Upon the government of the state, the aggregation of homes, depend the welfare and happiness, nay, the very life of the individual home, for each and every home, no matter how stately or how humble, stands face to face with the saloon, the gambling den, the brothel and the long list of dangers which follow.

And every woman who in any way—on the rostrum, through the press, or by the secluded fireside—is striving for the better protection of the home; every woman, who, by rocking the cradle or by leading the hosts of a great reform, is trying to make it as easy as possible for men and women to do right, and as hard as possible for them to do wrong, is living and working within her "proper sphere."

"Every one of you," says the Cardinal to women, "has a mission to perform in your day and generation." We say amen to that with all our hearts; and in the fulfilling of this mission the true Christian woman of to-day, like Mary of old, becomes a willing instrument in the hands of the Most High for carrying out the great plan of the world's redemption. The movement for the political enfranchisement of our sex is not of woman; it is of God. It is by the impulse of the Divine Spirit that she goes down into the "mud and dirt of political strife." It does not follow, however, that this proverbial mud and dirt will continue to adhere to her. The great Worker himself will take care of that concerning which many good people express so much concern. We may rest assured that His most effective instruments (as even Cardinal Gibbons declares them to be) will not be rendered unfit for future service by reason of impurity.

THE GREAT WAR.

A very interesting interview with Hon. John A. Bingham, who for twelve years was United States minister at Tokio, Japan, has recently been given to the public through the daily press. Mr. Bingham's long residence in the Flowery Kingdom fits him better, perhaps, than any other American to speak with authority upon the present war with China, and it is especially gratifying to the Woman's Christian Temperance Union, which counts its department of peace and arbitration as representing so vital a principle, that he is unqualified in his condemnation of the war in itself, and confident that it could easily have been averted.

Mr. Bingham gives two causes, each one of which may have led to this war. The first is the existence of a gold mine of fabulous value in Korea, from which the Japanese government has long drawn its wealth and the monopoly of which it is extremely desirous to retain. No one knows anything definite concerning this gold mine; the province where it is said to exist being wholly under Japanese control and no foreigner being allowed to explore it. Mr. Bingham says:

While I was envoy a young British consul, hearing of this hidden Eldorado, organized a company to explore the region. He proceeded only a short distance in Korea when he was captured by Japanese soldiers and with the shortest kind of drum-head court-martial was put to death. There was no explanation, no apology, no authentic account of his execution. He was killed and a message was sent to his bereaved parents in England. A demand was made upon Japan for explanation. It made none. A further demand was made for another and Japan asked how much would satisfy the young consul's relatives. The reply came back that one hundred thousand dollars should be paid by Japan or the guns of Britain would belch forth flames in the harbor of Yokohama. The Japanese government told England to make no fuss about it and paid the money promptly. If Japan will run the risk of war or great damages to prevent the exploration of its great gold mines, what, indeed, must be their fabulous richness? I have often thought that the desire to possess these gold mines has much to do with the present conflict.

The second probable cause assigned by Mr. Bingham is as follows:

I can see only one underlying design—that is the infamous design of the European powers to finally seize and parcel out among themselves the whole of China and eventually Japan. To me there seems no excuse for it. I really believe, without vanity, that had I been in Tokio when the trouble began the war would have been averted. This is saying a good deal, but, knowing the Mikado and his advisers, I believe they would have listened to reason and have resorted to diplomacy rather than to arms. Once before, in 1874, China and Japan came near having a conflict, but by my official intervention it was avoided.

Whether or not Mr. Bingham may be correct in his estimate of the underlying causes of this war, it is significant that the two causes assigned by him are in each case superinduced by greed of gain. On the gold mine theory, the Japanese government is willing to risk the lives of thousands and tens of thousands of its subjects to say nothing of the Chinese who must meet death for the sake of possessing material wealth. On the other hand, European powers are willing to deliberately foment war, with all its horrors, for the sake of ultimately acquiring new territory and new glory.

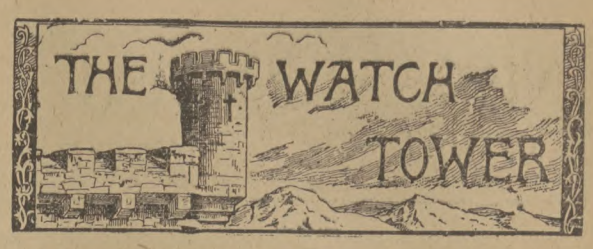
What some of the horrors of this war may be, can be learned from another extract:

There is a monument in Japan called "The monument of forty thousand ears." The Japanese love to recall the story that in one of the wars over Korea they vanquished the Chinese and, as trophies, brought home forty thousand ears they had cut from the heads of Celestials. The ears were buried and the monument marks their sepulcher. This might be a reminder of the ancient fierceness which distinguished the Japanese in war. Nor have they lost it, save that in their civilization they are more humane and are content to kill without mutilation.

Is it not almost beyond the mind's powers of comprehension that any people, having emerged by however small a degree from barbarism, should willingly resort to war as a means of settling disputes, when war entails a series of such horrors, such corruptions, even such material loss as is beyond the ability of man to estimate?

It is interesting to note that Mr. Bingham asserts that at one time during his ministry, he prevented a war between China and Japan simply by bringing to bear the weight of his personal influence upon the Mikado and his ministers. For this act he received a long letter of thanks from Prince Kung, then China's Secretary of State for foreign affairs, who stood next to the throne. If one man was thus enabled to prevent a cruel war, with all its disastrous consequences, what might not the allied powers representing western civilization, have accomplished if they had but interfered to prevent instead of to promote strife?

We need to emphasize more and more forcibly the doctrines of Peace and International Arbitration which form a fundamental part of our platform of principles; but we also need to aid, as never before, in bringing about the day when the nations of the earth shall value principles above power and shall count their greatest wealth in the prosperity and righteousness of their citizens.



An item in a Chicago liquor paper, headed "Weiss beer going out of style," is as follows: "A beer in some respects peculiar to Berlin is the Weiss beer. Of this the Berliners used to be very fond, and they yet call their city the 'City of the White Beer.' Much less of it is drunk than formerly, however, and it is to be had principally at only a few halls and gardens. It is served in a great glass fruit dish with a long stem. When tilted up the apparatus covers the whole face. This Weiss beer looks like soapsuds and tastes like vinegar." The last sentence expresses exactly the way all beer looks and probably tastes. No wonder a drinking glass is employed which affords kindly concealment to the facial contortions of the consumer of such a noxious beverage. "Weiss beer going out of style!" More and more of our liquor fashion notes read in that way, showing that sobriety will be the leading style and abstinence the highest fashion of the better times.

***

On Duty has been forced to realize anew that, though the world unquestionably "do move," its motion is still capable of immense acceleration, especially in the direction of woman's recognition as man's peer. In an official address, the Japanese minister to the Korean court urged that government to keep its women strictly to the lines of domestic life, allowing them no participation whatever in affairs of state, and closed with the grave assurance that such a course is necessary if Korea is to enter the ranks of progress, since "no civilized nations grant to their women any voice in governmental matters."

***

There is an amusing as well as a pathetic side to this statement; the former consisting of the fact that the representative of a nation so recently elevated from semi-civilization, and elevated so largely through the influence of women as teachers and missionaries, should advise a nation as yet almost on the plane of barbarism to beware of giving power to its women. The pathetic side lies in the fact that, in giving this advice, the Japanese minister only followed the resistless law of logic. When he sees that the women of England and America, who, in every other respect are so manifestly the equals of their brothers, are denied all participation in government, all voice in the election of the officers by whom they are governed, what can he conclude but that such a line of demarcation between man and woman is the *sine qua non* of civilization? Doubtless he will find Korea more than willing to follow this advice. It has not been a distinguishing characteristic of human nature throughout the past that it has been over-generous in the conceding of rights and privileges. Masculine human nature, in particular, seems to find the words of the old game, "Hold fast all I give you," an exceedingly easy rule to follow. Korea will not be apt to take strides in justice beyond those taken by Christian America. Will Christian America ever become willing to set before Korea and the other weak nations of the earth, a living example of justice as concerns the womanhood of the nation?

***

Did you ever hear just how Kansas got prohibition? "It was a woman who did it," said ex-Governor St. John. "The vote for the submission of the constitutional amendment in the House was a tie. A brave little woman, inspired by God, unconscious of the great suspense, walked down the aisle and labored with her husband until he changed his vote to 'Yes.'" This woman's name is Mrs. G. W. Greever, who thus describes the scene: "I had been married but a short time at that session of the legislature, and sat daily by my husband at his desk. The prohibition amendment was voted on at an evening session. Many of the members of the House tried to evade the question by absenting themselves that evening. It was found necessary to have a 'Call of the House,' and the sergeant-at-arms was sent out to hunt up and bring in absent members. There was a good deal of merriment as they were brought in by ones and twos, and made to record their vote for or against. My husband, being one of the Democrats in the House at the time, naturally voted against the bill. I began immediately to labor with him to get him to change his vote, and was totally unconscious of all else that went on in the House at that time, until he finally rose to his feet and said: 'I wish my vote changed from no to yes.' I remember there was great applause at this announcement, and pretty soon people who were entire strangers to me came up and shook me by the hand, and acted as though they were glad to see me; but I did not comprehend what it meant until afterwards, when it came out in the papers."

On Duty.

IOWA.

FIFTH INGATHERING.

The fifth annual convention of the W. C. T. U. of the state of Iowa was held in Marion, October 3–5.

There were in attendance more than one hundred delegates, and a large number of visitors. Truly a feast of good things was provided for us by our president, who knew we had need of such refreshment after our year of trial and toil. The president's excellent address was listened to with close attention, and her wise recommendations were received with obedient intent.

The reports of our secretary and treasurer showed increase of membership and advancement of our cause all over the state. Fine reports of work accomplished were given by state superintendents of departments. Owing to great pressure of more important business at the last session, reports of the eleven district presidents could not be given to the convention, but will be published in the minutes.

On the first morning our Mrs. Carhart held aloft a telegraph dispatch, saying joyfully, "Sisters, I've good news for you Miss Willard will be here to-night." This announcement was received with clapping of hands and an animated display of "white lilies," for we had not expected our National leader until the last day of the convention, and she had graciously accorded us two days.

The Bible exposition of Mrs. Anna M. Palmer, state and National evangelist, was blessed by a manifestation of God's Holy Spirit, in comforting our hearts, increasing our faith, and strengthening our purpose to stand firmly for the right as He has given us to see it.

The first evening was filled with address of welcome by Mrs. D. E. Voris, in behalf of the Marion union and Marionites, and by Rev. J. G. Van Ness, in behalf of churches. Response by Mrs. Carrie K. Godfrey, was followed by an original dialect poem entitled "The Florida Cracker," by Mrs. Irene G. Adams.

A grand gold medal contest was held on Thursday evening, but owing to the absence of one of the eight who were to speak, a beautiful Cooper medal was given in place of the Demorest grand gold medal. The prize was awarded to Miss Ruby Wilson, of Lisbon. The music was of the highest order, Mrs. J. G. Van Ness receiving an enthusiastic encore to which she gave a charming response.

Our Miss Willard gave one of her inimitable addresses on Friday evening which was the crowning delight of our feast. She encouraged us in many ways. She spoke of the power of women as manifested in the Breckinridge contest, and said that if woman had the ballot this man would not have dared to make a canvass. She spoke strongly against any form of regulation of the liquor traffic. She called our attention to the strange inconsistencies of church-members who having an abundance of prohibition sentiment always "vote the other way." She said, "Iowa has gone back into the wilderness," and we all knew she spoke the truth. We know, too, that a "better day is coming, when right over wrong shall prevail."

A NEW ORDER.

The old system of district and county organizations was abolished, and in place of eleven district unions we now have twenty-three small ones. The district dues under this new arrangement are now twenty cents per capita. The offices of district and county superintendents were done away with; local superintendents are instructed to report work accomplished directly to state superintendents.

Resolutions were adopted against the mulct law and resubmission of the prohibitory amendment to a vote of the people, the latter plan being considered a move of political strategy, certain to be defeated at the polls and designed for the purpose of shifting the responsibility of a return to license laws from the shoulders of a political party wearing "the brewers' hoop of gold" to those of a hoodwinked people.

The old officers were reëlected as follows: President, Mrs. Marion H. Dunham; corresponding secretary, Miss Belle H. Mix; recording secretary, Miss Addie Estey; treasurer, Mrs. L. D. Carhart.

Many telegrams of greeting were received and sent out. One was sent to our beloved English Greatheart, Lady Henry Somerset, for her tender care of our Chieftain in her sore affliction.

The church was beautifully decorated with cut flowers, blooming potted plants, bunting and banners, some of the latter having done duty on June 27, 1882, the day on which the people of Iowa added the prohibitory amendment to the organic law of Iowa, by a majority of nearly thirty thousand. Attention was called to the fact that Miss Willard having labored in the state during the amendment campaign spent that day in Marion.

Of course Anna Gordon was with us in the interest of the children. She and Anna Brown, our state superintendent of L. T. L. work, held a meeting full of inspiration and promise with the little people.

An admission fee of twenty-five cents was charged on the night that our Chieftain spoke, for the benefit of the state work, in consequence of which one hundred and thirty-one dollars was added to our treasury.

The Marshall county delegates reported a great uplift in W. C. T. U. interests as a result of the labor of Mrs. S. E. Howe, of Missouri.

The convention voted to have Mrs. Howe employed as state organizer and lecturer for a season. Mrs. Howe comes to us highly recommended by her state president, Mrs. Hoffman.

CLARA P. WHITE,
State Reporter, Volga.

QUEBEC W. C. T. U. held its eleventh annual convention at Point St. Charles, Montreal, October 2–5, in the Centenary M. E. church. Mrs. Clara Hoffman gave the address on the closing night, and the program was brimful of interest from beginning to end.

VERMONT.

ANNUAL STATE MEETING.

Our twentieth annual convention was one of the most profitable and interesting ever held in our state. The September days were full of quiet beauty. The mountains and hills were covered with their autumnal hues of vivid scarlet, interspersed with shadings of brown and gold.

As the delegates and visitors arrived in the beautiful village of West Randolph, September 12, they received a royal welcome, the preparations made by the ladies for their entertainment and comfort being complete. There were forty-eight delegates present, ten counties represented, the counties of Lumville and Grand Isle not sending delegates. Eleven years ago the W. C. T. U., then but a few years old, met with this union; now, each grown strong and mature, they meet again to compare notes and congratulate each other.

Mrs. Ida H. Read, our state president, presided with quiet dignity. The first day was occupied in sessions of officers and executive meetings. The evening was given to the Y's; Miss Flora M. Corwin, the new state secretary of the Y's, presided very gracefully. The singing, "God bless my boy," by four gentlemen, was touchingly pathetic. The reading of "Skimpsey," by Galen Fish, of West Randolph, was highly appreciated. The lovers of music were gratified with the banjo solo by Gertrude Trevise. The fine organ voluntary by Abbie F. Clark, and the beautiful music of the united church choirs, were a foretaste of the music furnished each evening by these willing helpers. Miss Lucy Hitchcock read a paper on "Physical Culture a Part of Y Work."

Miss Kathie Dillingham, of Waterbury Center, gave very good reasons in a finely read paper for being a Y. She said every young woman should be a Y for her own sake and for her brother's sake; as a teacher, for her influence over her pupils.

Miss Corwin in a pleasant manner presented the Y banner to the Bristol union as the one the most deserving in the state. Mrs. Bosworth, of Bristol, received it in behalf of the daughters at home, and responded in an able manner.

The address of the evening was by Miss Anna M. Cummings, Colonial secretary of Y work in South Africa. She is a Vermont girl, and is having a vacation, with Y work for relaxation and enjoyment. She gave a clear and earnest description of life in Africa, and of the temperance work there with its many discouragements. Last year the banner society increased from twenty to forty-five. Miss Cummings has been their National secretary for four years. They have twenty-two unions, with seven hundred members.

Miss Cummings left Africa about a year ago for a vacation at home. She went up the coast to Jerusalem, and found only one temperance man in the place; from there to Greece, and but one woman there that wore the white ribbon. From there she went to England, and attended the great convention held in London.

Thursday morning the president delivered her annual address. It was full of inspiration, trusting faith and courageous zeal. The watchword which she gave for the coming year was "Never be discouraged." The evening's program was very fine. The change in the order of exercises was a decided improvement. The addresses of welcome by the pastors of the several churches of West Randolph were full of heartfelt welcome. The golden thread that bound welcomes and responses together, was in the first response by Mrs. L. D. Dyer, of Addison county. She was followed by the presidents of the other counties, each bringing out good ideas and a knowledge of the work in their respective localities.

Friday morning Mrs. Helen G. Rice, National superintendent of L. T. L. work, spoke in an impressive manner. She said, "Unions cannot die if they have an L. T. L. and take the state paper and THE UNION SIGNAL." "Pray the Lord of the harvest that he send forth laborers." This was a helpful talk, and all present felt the truth of her words, and that each union have an L. T. L. under its care. Necessary helps were recommended and L. T. L. conferences for the training of teachers.

In the afternoon of Friday occurred memorial hour. The tribute to the memory of Mrs. Roberts, wife of the Methodist pastor, was responded to by Mrs. Robson. Arbor Day impressive services were held in memory of Mrs. Roberts by the W. C. T. U. of West Randolph, and a tree planted, thus showing their love for their local president, and a poem was read at the time. After the memoriams, all rose and repeated in unison, "In my Father's house are many mansions, if it were not so I would have told you. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also."

Miss Corwin made a plea for the Y's. Mrs. Read responded to the effect that the Y's were our daughters, and that according to the mother heart we could not have aught but the tenderest love and sympathy for them.

Then followed kindergarten class, by Miss Amy B. Fisk, and a children's meeting and chalk-talk by Mrs. E. A. Kenyon. The address of the evening, by Mrs. Drew, on the progress made in the last few years in all departments, as well as the change effected in the lives of women. Instead of being confined in the four walls of home, they are filling important positions. With music and a sweet song service closed the twentieth convention of Vermont's white ribbon women.

NOTES.

This was our president's second convention. She is fast strengthening the bonds of trust and affection that bind her to her co-workers.

Many thanks are due to the good people of West Randolph, to the ministers and musicians, who did so much to make the convention a success.

The superintendents that did not send reports and were not present were released from office and their places filled by those who possibly may give more time to the work.

The state officers were all reëlected. Mrs. Ida H. Read, of Shelburne, president; Mrs. G. E. Davidson, of Newfane, secretary; Mrs. A. A. Wyman, of Cambridgeport, assistant secretary; Mrs. E. M. Denny, of Montpelier, treasurer; Miss Bertha E. Chamberlin, of Plainfield, auditor.

The president requested that each union have W. C. T. U. headquarters, hang out a sign to that effect, and report next year.

It was voted to recommend local unions to pay enough to supply each member with the minutes of convention.

Mrs. Drew reported organizing a union at East Burke, when she thought it impossible, with six members; now they number thirty-one, with ten honoraries.

During the convention two Demorest medal contestants spoke, both of them young ladies.

Mrs. E. A. Kenyon reported thirty graduates of the L. T. L.

Delegates to National W. C. T. U. Convention at Cleveland are: Mrs. L. F. Wilbur, Jericho; Mrs. L. D. Dyer, Salisbury; Mrs. H. B. Cowles, Derby Line; Mrs. S. S. Gay, West Randolph.

Derby Line reported giving two fountains to the town.

Our honorary president, Mrs. E. T. Housh, of Boston, is to re-name our state paper. At the earnest request of the present editor, a new one was elected, Mrs. Mary Spencer Morgan, of Wilmington.

MRS. E. S. FARR,
State Reporter, Bristol.

NORTH DAKOTA'S CONVENTION.

Our fifth annual convention, just closed at Wahpeton, was the largest convention yet held in our state, there being over one hundred delegates beside a large number of visiting delegates. The church had been beautifully and tastefully decorated with blooming plants and festoons of climbing vines; sheaves of wheat placed here and there were tied with white and yellow ribbon; banners of local unions, suitable emblems and mottoes were suspended over the stage, while the president's desk and the pot of white asters upon it were also adorned with white and yellow ribbon.

The first hour of convention was fittingly observed by a consecration service led by Mrs. Emma F. Vail, president of Sargent county. The convention proper opened on time with all of the officers present and in their places. The first day was mostly occupied in reports from the different officers and superintendents of departments, and everything was carried on with harmonious rapidity. The reports show an advance in our work that is most encouraging and cheering.

Mrs. M. B. Goodrich, who ever since the formation of our state union has given excellent satisfaction as superintendent of franchise, on account of severe illness, has found it necessary for a time, at least, to give up the work, much to the regret of all. Miss Emma F. Bates, our superintendent and lecturer on purity, gave a short but most beautiful and touching address on "Motherhood," which was followed by a discussion.

Friday evening came the addresses of welcome by Mayor Carter, in behalf of the city, Rev. E. C. Hall, in behalf of the churches, and Mrs. Jeannette H. Knox, in behalf of the local W. C. T. U. Mrs. May Wells Love, president of Walsh county, gave the response in a few well-chosen and beautiful sentences. Then followed the annual address of our president, which was full of good points, and pronounced a most scholarly effort.

Saturday morning's session opened with a half-hour prayer-meeting, led by Mrs. L. M. Wylie, president of Pembina county. Reports of superintendents were continued, and Mrs. Mears and Mrs. Benedict, of Fargo, presented the annual report of our Florence Crittenton Home, which was both interesting and encouraging. Thirty-five women and thirty-two children—eight of the children having been born there—have been sheltered and cared for since January, 1894. The sum of $168 was raised in a short space of time toward the completion of the Home, and for making it more comfortable for the winter, besides there were promised donations of table linen, bedding, etc., to a considerable amount. The "long roll" was called, and the number of new members were reported. The names secured within a month represent seventy-five regular members and five honorary.

In the afternoon Mrs. Brown, president of Ransom county, presented her report of the department for securing homes for homeless children. Some work had been accomplished in this department. She urged upon the sisters the necessity of more work among the locals in this particular department, and incidentally mentioned the wealth of love which is so often squandered upon dumb animals by women while so many little, homeless ones are starving for mother-love. Hon. C. A. Pollock spent a most profitable hour in showing by the aid of the question, "What the Prohibitory Law can do."

The Y hour followed, which was a most interesting one, consisting of a fine report from Mrs. H. K. Pierson, general secretary of young woman's work; solo, by Mrs. Davidson; singing by the Y double quartette and two excel-

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lent papers—"What the Y's have Done and What They are Doing to Help the Temperance Cause," by Miss Dugen, president of the Wahpeton Y's, and "Shall the Young Woman's Christian Temperance Union Work for Franchise?" Miss Lulu Palmetier, of Lisbon.

Saturday was the "honoraries' evening," and a most interesting occasion it proved. The music rendered was of the finest character. The Mandolin Club opened the meeting, followed by devotional exercises and a vocal trio. Addresses on the subject of equal suffrage were made by Dr. Knox upon the historical part of the question, C. A. Pollock, the legal, and I. M. Adams, the Scriptural. Hon. Walter Muir not being able to fill his engagement, was most ably represented by his wife. Again does North Dakota take the lead by a woman representing her husband.

Sunday morning the pulpits were occupied by ladies. Miss Bates delivered an address at the Congregational church on the subject of the temptation of Christ as applied to the relation between capital and labor. Miss Louise Crummy, our state evangelist, who at a great personal sacrifice has lately taken up this work, a young woman of more than ordinary talent and consecration, spoke in the Baptist church; while at the M. E. church Mrs. Jeannette H. Knox, our vice-president-at-large, delivered the annual sermon, taking as her text, "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage." It was a most beautiful and pleasing address, proving that our Mrs. Knox, as a spiritual leader, is quite equal to any of our brother ministers.

In the afternoon a children's mass-meeting was held, conducted by Mrs. Meacham, president of Cass county, Miss Crummy and others.

Sunday evening the church was filled to its utmost capacity to hear Mrs. Cranmer, of South Dakota, while an overflow meeting was held in the Congregational church. Mrs. Cranmer is now lecturing in different parts of the state and everywhere is greeted with large and appreciative audiences, and we believe her work in the state will result in much good.

Monday morning the half hour prayer-meeting was led by Miss Crummy. The election of officers resulted in retaining the same corps.

Mrs. Eisenhuth, state superintendent of public instruction, gave a most acceptable address in the afternoon upon "The child in the home and the school." Mrs. May H. Tousley, of New Buffalo, who has lately entered the list of young journalists and is editing a small paper called *Western Womanhood*, having made the executive committee an offer to make this paper our state organ, upon what seemed to be most acceptable terms, and the executive committee having favored the acceptance of the same, the matter came before the convention and was unanimously approved.

Monday evening came the presentation of the prize banners. Wheatland union, of Cass county, received the banner for the greatest gain in membership during the year; and the Y prize banner was captured by the Wahpeton Y's. After the final adjournment came the social hour and one long to be remembered by all present.

Throughout the entire convention our program was interspersed with music both vocal and instrumental. Mrs. Hattie K. Pierson, our secretary for young woman's work, is a music teacher by profession. She has a wonderfully clear sweet voice, singing with so much expression that she delighted her audiences wherever she sang. Mrs. Carrie Chaffee, Mrs. Jennie Smith and Mrs. Mears, of Cass county, also favored us with sweet music. We feel that the Y's of Wahpeton deserve special mention—for we shall not soon forget their music, both vocal and instrumental. May they keep on singing and may their young lives ever be as pure and sweet as their songs.

MRS. D. W. SHINN,
State Reporter, Casselton.

KANSAS.

ANNUAL STATE CONVENTION.

Wednesday morning opened up bright and beautiful, an ideal day for the gathering of the white-ribbon clan, and Baldwin—the place chosen for the meeting—an ideal town, was seen in holiday attire. Capacious carriages were in waiting at the depot, a half mile distant, the gentlemanly drivers wearing both the white and yellow ribbon in honor of the occasion, proving at a glance they were our brothers-in-law and making us all feel "at home" the moment we stepped from the train. Even the whips, which were not needed to urge the prancing steeds, were wound with ribbon white.

Baldwin is the seat of Baker University, a Methodist school, named in honor of Bishop Baker; it now has an enrollment of 400. Each home was full of students, but like the old-fashioned omnibus, there was found to be "room for one more," until all the delegates were accommodated.

The banners and flags waving in the streets had a "fourth of July" appearance, while in the windows of the business houses might be seen decorations of white and yellow intertwined. The entire front of one building bore a banner inscribed, "Welcome W. C. T. U. and Woman's Suffrage," half the banner being white and half yellow. Huge bows of yellow and white bore evidence that the W. C. T. U. is linked with the cause of equal suffrage, and is so recognized by all.

The handsome church was tastefully decorated in the same colors, flowers and potted plants, making it a scene of beauty, while the good old flag of the G. A. R. post had a place of honor assigned it and almost made us believe we were "citizens" of the United States.

The morning session was opened by Mrs. S. M. Hartough, of Leavenworth, in a praise and consecration service, which was a spiritual uplift to all present. After organization, a few of the district presidents reported very encouragingly for these "trying times." At 11:30 Miss May Jaquith, our state evangelist, gave a Bible exposition, and her sister, Miss Madge Jaquith, a solo. This sweet singer accompanies her sister in her evangelistic tours, and she seems to have a mission from God to "sing souls into the kingdom"; then followed the noon-tide prayer.

Mrs. Chandler, of Baldwin, opened the afternoon session presenting a Bible reading on "systematic giving" and urging the tithing of our incomes, saying that if no income was received, the spirit of giving or the desire in the heart to give, would be acceptable unto the Lord. Mrs. J. C. Reed, of Garnett, and Mrs. Carson, of Wakeeney, then asked the Father for His blessing upon the deliberations of the convention, and Mrs. Katie North, of Baldwin, sang a beautiful solo with Mrs. Dora Evans, of Clay Center, at the organ. Mrs. Evans is our "musical director," and proves an efficient helper all through our state conventions.

Mrs. R. I. Hand, of Baldwin, voiced the welcome of the local union, giving the members of the convention a loving greeting. Rev. Griffith, of Baldwin, was then introduced, also Rev. Paden, pastor of the Presbyterian church, whose edifice we were privileged to occupy.

Mrs. Ella W. Brown, of Holton, our W. C. T. U. lawyer (also city attorney of Holton), gave an hour's drill in parliamentary usages, proving very profitable and entertaining, as well as mirth-provoking. Such drills will mean much for woman when she takes her rightful place in the law-making bodies of our land.

The report of colored work was followed by discussion, bringing out the thought of the great need of more earnest work in this department, and, in order to accomplish any great good, we must have in our hearts more of the spirit of Jesus, the Christian spirit which knows no "color line."

The state W. C. T. U. paper, *Our Messenger*, has had a very precarious existence for some time past, and our editor, Miss O. P. Bray, of Topeka, had made an appeal in its behalf. No paper had been issued for September on account of the burden of debt. She now reported that enough responses had been received to pay all indebtedness, and leave a balance on hand of $20.26. The report of superintendent of health and heredity was given by Rev. Edith Hill, pastor Baptist church, Pittsburg, Kan. Rev. Hill is a young lady of much promise, thoroughly consecrated; would that we had many more like her. She was formerly a member of our "Evangelistic Band" until called, and ordained to this pastorate. Many of the superintendents reported through the secretary, not being able to be personally present.

On Thursday morning, Article 1, Section 2, in the by-laws was read and amendment recommended, causing much discussion, but it was adopted, and now reports are to be sent to corresponding secretary annually instead of semi-annually, as heretofore.

President Smith being humorously introduced by Miss Bray, delivered her annual message, first dwelling tenderly upon the memory of our late deceased state treasurer, Mrs. M. L. Berry. It would be impossible, unless one were a stenographer, to give any adequate report of this grand address, which occupied thirty minutes. It will doubtless be printed in full in our state paper.

The election of officers resulted as follows: Mrs. L. B. Smith, Ottawa, president; Mrs. Jessie Maxey, of Ottawa, corresponding secretary; Mrs. S. N. Hartough, Leavenworth, recording secretary, and Mrs. Ella W. Brown, Holton, treasurer.

Mr. and Mrs. Beverly, of Burlingame, were introduced to the convention as the father and mother of our state president. They received the "Chautauqua salute," and briefly responded.

Then came the "jubilee hour" for *Our Messenger*, conducted by its editor. Special penny collections had been called for from all unions to be presented during the convention, each contribution to be accompanied by an apt Scripture quotation or an appropriate sentiment. The result, when counted, amounted to $21.27. Five dollars of this amount was generously given by Rev. E. F. St. John, always a friend of *Our Messenger*. The remainder came in small sums from many of our local unions. Our paper is now enabled to commence a new year with $41.53 in its treasury.

Mrs. S. A. Thurston, of Topeka, reported for "organization." Four new unions have been organized in first district, four in second, two in third, two in fourth, two in fifth, two in sixth, and one in seventh; total increase, seventeen.

Rev. Edith Hill delighted the entire audience by her Bible recitation, "What the Bible has to say on woman's equality with man," and proved to our entire satisfaction that the Good Book is not opposed to "equal rights," St. Paul misquoted to the contrary notwithstanding. This recitation is one of a number on different topics which Miss Hill has compiled and published in a neat little volume which all W. C. T. unions ought to have.

On Friday morning after devotions, the treasurer reported dues received for the year, $1,885.76. Kansas W. C. T. U.'s pay $1 per year membership dues, 25 cents is retained in treasury of local union, 75 cents sent to state to be subdivided as follows: 10 cents National dues, 10 cents for district work, 10 cents for county work, 10 cents for department work, and 35 cents for general state work, salaries of officers, etc.

Ringing resolutions were passed, among them one denouncing lynching, one of commendation of various societies and organizations for advanced steps taken on the temperance question. The question-box, conducted by Mrs. Thurston, brought out many pertinent inquiries and intelligent replies. It was advised that at every voting precinct in the state some person should keep a record of all votes cast for the amendment by each party, thus settling the vexed question relative to party indorsement. The general officers were instructed to appoint a day of prayer for the success of the amendment.

The Rescue Mission reported the "home" full, now having twenty destitute children under its care. Officers of Baldwin union were presented and received the Chautauqua salute, which closed the sixteenth annual meeting of the Kansas W. C. T. U.

THE EVENING MEETINGS

were held in the chapel of Baker University. On Wednesday evening the program consisted of a welcome address by Dr. Murlin, president of Baker, who in a genial manner told us how welcome we were at the college halls, and generously gave us "the freedom of the city with the whole earth thrown in." Mrs. Jennie M. Kemp, a former graduate of Baker, responded in behalf of the convention, after which the several district presidents made short addresses. We were proud of our women speakers, who seemed to be so perfectly "at home" upon the platform.

The second evening was occupied by young ladies and gentlemen from the college in telling "what young people can do and are doing in the temperance reform," and was certainly cheering to the hearts of all white-ribboners present, giving a forecast of the men and women who shall soon take our places on the world's "stage of action."

Friday evening Mrs. Chapman-Patt entertained a crowded hall with an address on the now most important question of the hour, the suffrage amendment. That she had the sympathy of her audience was evident from the close attention given, and the frequent and hearty applause; hands were clapped until the building resounded, while the loud Amen! reminded us we were in a Methodist audience. A selected choir enlivened the exercises each evening, singing as Baldwin choirs know how to sing, and "making melody in our hearts." The different ministers of the town participated in the devotional exercises, and by their presence showed their sympathy with us.

CONVENTION NOTES.

Seventy-nine new names reported gained at "parlor meetings."

Corresponding secretary reported 2,554 members "as square on the treasurer's books," a good showing this year of financial depression.

One thousand five hundred and eighty-five pages of peace literature and 6,720 of foreign distributed.

Mrs. Smith makes a splendid presiding officer, and reflects credit upon the W. C. T. U.

Greetings were sent the convention from the local union of Sterling, also from the National, through its secretary, Mrs. Woodbridge.

Baldwin union presented each delegate with a beautiful celluloid souvenir of the convention, which was highly appreciated b all the white-ribboners in attendance.

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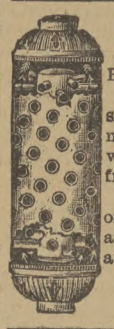
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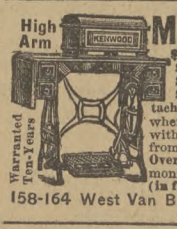

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Delegates to National Convention: Mrs. J. P. Burtis, Mrs. E. D. Carson, Mrs. Fannie Holsinger, Mrs. Hutchinson, Miss Edith Hill, Miss Helen Kimber. Alternates, Mrs. S. S. Weatherby, Mrs. J. M. Kemp, Mrs. Dora Evans, Mrs. Ida Eperson, Mrs. Cowan, Mrs. Stotts.

Baker University has a "military attachment," and we who believe in "peace" were gratified that Mrs. Holsinger, president of second district, in her address, had the moral courage to stand before the faculty and students and condemn it as unChristlike in its teachings and contrary to the doctrine of "peace on earth, good will toward men." Our hearts are saddened that a military officer is furnished by the government to drill the students in a Christian college.

All that was necesssry at any time to "bring down the house" was simply to make mention of equal suffrage,—straws show which way the wind blows.

Even the staid, old church clock ticked off the minutes of the convention hours draped in white and yellow, emblematic of the good *time* coming.

MRS. S. S. WEATHERBY,
State Reporter, Le Roy.

NEBRASKA.

TWENTIETH ANNUAL CONVENTION.

On the 19th of last July, the prairies of our beautiful state lay smiling under the summer sun. The fields were clothed with verdure, and the thousands of acres of corn were an emerald sea over which glistening waves ran merrily. Grateful hearts rejoiced in the prospect of a bountiful harvest. But on the morning of the 20th, a hot breath came up from the south like the blast from a furnace, and when the blazing sun sank to rest twelve hours later all living things were faint and weak. The corn leaves hung limp and curled. People said the crops were ruined. A month of hot, dry weather, with no drop of rain, fulfilled the prophecy, and Nebraska, instead of rejoicing in full cribs and plentiful store, is wondering how she shall care for the needy ones within her borders.

Knowing this, the faithful women who gathered at Lincoln the last week in September for their twentieth convention, came with small expectations of a large attendance. Happily were they disappointed when the complete roll showed 128 members. Many of the districts, however, were unrepresented, for in the western and northwestern portions of the state the destruction of crops has been very complete, and unions, as well as individuals, feel it a necessity to keep all the resources they can command for relief work in their own midst.

St. Paul M. E. church was the place of meeting, and there on the evening of September 25, the gathered white-ribboners were most cordially welcomed by Mr. Woods, acting mayor in the absence of Mayor Weir, by Rev. Dr. Lasby, pastor of the church, Chancellor Canfield, of the State University, and Mrs. S. C. O. Upton, president of Lincoln union. These addresses were all of a high order, full of earnest, thoughtful words, while the occasional gleams of humor in Dr. Lasby's remarks kept every one bright and smiling.

Chancellor Canfield elaborated the idea that the class of individuals he represented—the teachers—believed firmly in women, in Christianity, in temperance and in union, so, of course, they believe in the Woman's Christian Temperance Union. The words of Mrs. Upton were deeply spiritual, full of strength and encouragement. Responses were made by Mrs. E. L. Woods, of Omaha, whose address, because of her severe cold and hoarseness, was read by Miss McCall and Mrs. Dora D. Nickell, of Beatrice. Both of these ladies are new workers, this being their first convention with us, but if their addresses are to be taken as evidence of their ability and helpfulness they will certainly prove to be valuable acquisitions to our state work.

The absence of several we were accustomed to see, and especially of our dear Mother Putnam, was noticed with regret. A communication was read from her stating that though "absent in body" she was present in spirit. It was her first absence in seven years.

The president's address was full of good thought and helpful suggestions, and was listened to with deep interest, the fact being generally known that Mrs. Wakelin declined to serve longer. Six years she has given her time and strength to this office, and now with the new relations she has assumed, she felt she must be relieved. It was with regret we accepted her decision, but she is not lost to the state nor to the work.

The treasurer's report was a great relief to many, for it showed much less of a falling off in membership than was feared. This is a cause of thankfulness, and though we realize that the coming year is to be the hard year, yet we hope by earnest endeavor to at least hold our own. Many of the western and northwestern districts must be helped, but if they will cling to their name and their ribbon, they shall yet rejoice in strength and prosperity.

Topical subjects were substituted upon the program for reports of district presidents and superintendents which will be printed in the minutes. These were limited to five minutes, and the change was both novel and pleasing. Various phases of the work were thus presented and the women brought out more fully than they could possibly be in the reading of a report. Many bright and unique five-minute speeches were given and not a little new talent discovered, which will be of use in forwarding the work in future. Miss Ellen Morris, corresponding secretary of Missouri, was with us a part of the time, attracted, as she stated, by reading our program in the *Union Worker*.

Just here I might state the new plan adopted to further the interests of our state paper and the work in general in the state. As many copies as we have members will be printed and the paper sent to each member. The unions are to send to the treasury twenty-five cents for each member, to be paid out of their dues or raised in any other way they may choose. This will pay for the paper and insure our women each having their state paper as they should have. Now, if they will *read* it, we may hope that a greater interest will follow and an impetus be given the work.

The evening meetings were very satisfactory. On Wednesday evening the Lincoln Y's presented an object lesson in song. A paper on "The Y Organization" was written by Mrs. Lee Arnett, their president, but as she was too ill to be present it was read by one of the young ladies. A band of children, white and colored, from the Home for the Friendless, sang two songs. They had sweet voices, well trained, and it seemed as if hearts must be opened to take them in and give them a mother's love.

Two addresses were given on this evening, each delightful in its own way. One was by Mrs. Chancellor Crook of the Wesleyan University, bringing an uplift to all hearts. The sweet dignity of her face was an inspiration as great as the gracious words she spoke.

The other was upon "Women and Journalism," by Miss Mary Fairbrother, of Omaha, editor of the *Woman's Weekly*, and abounded in spicy thoughts and bits of humor. A recitation, "The Volunteer Organist," was beautifully rendered by Miss Howe. Little Ruby Rollins made the collection speech.

Thursday evening was filled,--yes, filled to overflowing, with an address by Mrs. Helen M. Gougar—"And what can I say more?" At the close of the lecture a reception was tendered Mrs. Gougar at the Nebraska Conservatory of Music by Professor and Mrs. O. B. Howell.

The music each evening was something to be remembered. The first evening it was entirely instrumental and furnished by the Nebraska University Conservatory of Music. A pipe organ solo and the Mandolin Club were special features. Lincoln Normal College furnished music for the second evening and the Nebraska Conservatory the third evening. The beautiful singing of the Sicilian choir was greatly enjoyed. Mrs. Howell, of the Conservatory, had charge of the music in the day sessions and was very faithful. Many beautiful solos were rendered at the various sessions.

An invitation was presented from Dr. Emery of the Sanitarium, for the delegates to make free use of his baths—either the sulpho-saline or Turkish—at any time during their stay. What other convention can record so unique an invitation? Was it accepted? Follow the crowd of women who gathered at eight o'clock each morning in the sulpho-saline bathing hall, a bit of old ocean transported to Nebraska. Here in the beautiful green water see the nymphs (some of them weigh two hundred pounds) disport themselves—or attempt to do so. It was healthful exercise no doubt for the few and ever so much fun for the many who stood safely on *terra firma* and looked on, while all went to their day's work invigorated.

Election of officers brought some changes. Both the president, Mrs. Wakelin, and the treasurer, Mrs. Lantry, declined a reëlection. The former has served us six years, the latter seven, most faithfully, and it was with reluctance we accepted their decision. Mrs. S. M. Walker, of Surprise, was elected president and Mrs. E. M. Cobb, of York, treasurer. Miss Ella Watson was reëlected recording secretary and your reporter, corresponding secretary; Mrs. Lantry was made vice-president. Delegates to the National Convention are Mrs. Nellie Richardson, Mrs. L. M. Ferguson, Mrs. Dora D. Nickell, Mrs. Belle G. Bigelow, Mrs. L. S. Blackburn, Mrs. Coleman, with Mrs. D. G. King delegate-at-large. Alternates are Mrs. Wellman, Mrs. Battles, Mrs. Daily, Mrs. Rising, Mrs. Anna Marshall and Mrs. M. A. Wakelin.

A few changes were made in the list of superintendents. "Y" work was given to Miss Anna Goudy, of Liberty; mothers' meetings, Mrs. M. A. Wakelin, Brock; foreign work, Mrs. Louise S. Guile, Lincoln; press and literature, Mrs. E. M. Woods, Omaha; L. T. L., Miss Bernice Kerney, Plattsmouth. Mrs. Jones, the efficient editor of the *Union Worker*, felt compelled to give up the work in which she has labored so faithfully and been so successful. Mrs. Anna M. Bunting, of David City, was made editor and all intend to rally to the support of our state organ.

DORA V. WHEELOCK,
State Reporter, Beatrice.

NEWS IN A NUTSHELL.

DR. MINNIE G. LEAVITT began organizing work in Vermont in early summer. The result of her labor are several new unions. She has given thirty-one lectures, nineteen talks, held four children's meetings and organized six unions.

ON Tuesday evening, September 11, "before the opening of the East Washington state convention, Mrs. Delle C. H. Cox delivered a lecture to a crowded house, keeping her audience highly interested for nearly two hours. Her logic was unanswerable and irresistible," writes the former state president, Mrs. Julia B. Cole.

MRS. J. K. BARNEY was with the Barre union, Vt., one evening and entertained a large audience with a talk on "Fact and Fancy," giving her experience in prison work. A short time since Mrs. Ransom, who has been very active in temperance work, invited the union to spend the evening at her home. The W. C. T. U. presented her with a copy of "A Great Mother."

THE mid-yearly meeting of Florida W. C. T. U. executive committee at Sanford, October 1, was attended by three general officers and five superintendents of departments. Besides the transaction of much other important business, arrangements were made for the state convention to be held in February, where it is hoped that John G. Woolley will lecture one evening.

ANOTHER Evanston reception was accorded Miss Willard on her return there in September. This time it was a general reception by her friends among the leading citizens and educators, and was given in her home church—the First Methodist. The ladies received and furnished refreshments, and Dr. F. M. Bristol, pastor, spoke words of cheer and welcome, seconded by Dr. N. P. Hillis, of the First Presbyterian church. It was a delightful affair, participated in by about five hundred people.

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If any person who reads this is suffering from dyspepsia or constipation and will use your medicine as I have done, he will never regret it."

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Publisher's Notes.

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In these times to publish a daily paper means great expenditure of energy, money and faith in the public. Why not show your appreciation by *promptly* sending your subscription? Notice coupon in this paper.

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While others are telling their appreciation of the paper why not I also? I think how much less I should be if I had not had the reading of it—ever since it became THE UNION SIGNAL—and a man in this town has been turned toward prohibition by the same means.—*E. F. M.*

NEW LEAFLETS.

Our new department leaflet by Miss Anna Downey upon "Hints for Gospel Temperance Meetings" in the first paragraph reveals its value to every department of W. C. T. U. work. A leaflet which answers the question, "How can we reach the people?" if carefully studied, must create fresh zeal in every union in the land. Read it and catch the inspiration of the closing sentence: "Faith, hope, love, *earnestness*, inspired by the presence of God can not do otherwise than produce fruitful service."

Cor. Secy's Notes.

A WORD FROM STATE CONVENTIONS.

Mrs. E. B. Murdock, secretary of the Maryland W. C. T. U., in extending thanks for greeting from National officers, adds: "The convention has now adjourned. Manifestly the Spirit of our Lord was with us, inspiring, guiding and controlling our plans so that harmony and love and self-sacrifice dominated all action taken. To Him be all the glory."

Letters from New York are songs of thanksgiving. Mrs. Frances Graham, corresponding secretary, and Mrs. Ella A. Boole, first vice-president, call it "one of the best ever held" and describe the spirit manifest as "not of earth, but from above."

Rhode Island convention is called by the corresponding secretary, Miss E. P. Nichols, "truly blessed." The former officers were reëlected with hardly a dissenting vote, and a debt of nearly one thousand dollars, which has been carried for some time, was wiped out, the amount having been raised in a very short time at a morning meeting.

"Every one was pleased, and all seemed to feel the blessedness of our annual meeting. Wakefield union had doubled its membership, so carried away the prize banner. We were very glad for them to do so, because they worked so hard to make the convention a success in every way. Delegates and visitors were all freely entertained and bountifully fed."

Who, or what union, can exceed the following item sent us by Mrs. Ella B. Gittings, corresponding secretary Colorado W. C. T. U.: "The union at Crested Butte, Col., reports a membership of ten, and eighteen UNION SIGNALS taken. Mrs. McAlister, the treasurer of this union, has secured yearly subscriptions for temperance papers in forty families."

Everything preparatory to Convention is progressing finely at Cleveland. The committees are earnest, diligent and self-sacrificing. The Convention will open November 16 at 9:30 A. M., and close at noon of the 21st.

Greetings from friends of our cause at home and abroad are being received.

MARY A. WOODBRIDGE.

DAY OF PRAYER FOR NATIONAL CONVENTION.

PROGRAM.

WEDNESDAY, OCTOBER 31, 1894.

First division, 11 to 12:30 p. m.

SUBJECT.—Thanksgiving and Praise.

KEYNOTE.—"Hitherto hath the Lord led us."

SCRIPTURE LESSON.—Joshua, 4th chapter.

THOUGHT OUTLINE.—*Our* memorial stones. Praise for the way in which God has led us. For rich blessing upon our work in its various departments. For the restoration and return of our leader. The extension of our borders in this and other lands. For the Crusade which brought us nearer to God and nearer to the sin, sorrow and suffering of the world. Praise for the sympathetic tie which sends us to other great reforms at one with us in work and aim, and for the increasing recognition of woman's place and power.

HYMNS.—"Coronation." "Thus far the Lord has led us on." "Blest be the tie that binds."

12:30 to 1:30 p. m., lunch and social hour.

Second division, 1:30 to 3 p. m.

SUBJECT.—The Sweet Hour of Prayer.

SCRIPTURE LESSON.—Psalm 146—Crusade Psalm.

PRAYER OUTLINE.—Earnest prayer for the coming Convention at Cleveland. For a fresh anointing of the Divine Spirit—a baptism of Crusade fire to crown our majority. For special blessing upon our officers, superintendents, evangelists, organizers, delegates; the city in which we meet and homes where we sojourn. Prayer for a blessing to rest upon our daily devotional services at 8:30 and 11:45 a. m. For the removal of all selfishness, pride, misunderstanding and friction, and for a baptism of love which shall unite our hearts and renew our zeal and courage. Prayer for the overthrow of intemperance, impurity, oppression and war, and the reign of purity and peace.

HYMNS.—"I am thine, O Lord." "More Holiness give me." "Holy spirit, faithful guide."

Third division, 3 to 4:30 p. m.

SUBJECT.—The Pillar of Cloud and of Fire.

SCRIPTURE LESSON.—Numbers 9:15–23.

OUTLINE.—Twenty-one years of temperance work. The outlook for the nation and the world. Silent prayer and individual consecration. Five-minute addresses in personal reminiscences of the past; recalling Crusade experiences and the calls for the future.

HYMNS.—"Give to the winds thy fears." "Christ for the world we sing." "More love to thee, O Christ."

Doxology and temperance benediction.

ELIZABETH W. GREENWOOD,
Evangelistic Supt. Natl. W. C. T. U.
Brooklyn, N. Y.

Convention Corner.

To the delegates to the National W. C. T. U. Convention at Cleveland.

DEAR CONVENTION COMRADES:—Will you, each and all, take with you to the Convention, and there use, at every session, your copy of the White Ribbon Hymnal? And will you each do your individual part toward making the music of the Convention a grand, uplifting, inspiring, successful part of it? Relying upon you for cordial coöperation, I am,

Yours for hearty, universal singing,
ALICE J. HARRIS,
Musical Director Nat'l W. C. T. U.

SEATS FOR VISITORS.

The committee on sale of seats during the coming National Convention announces that the price of seats is one dollar for the entire Convention, November 16-21. All who wish for a reserved seat should send their money in some safe way, with name and address plainly written. Wherever there is free delivery please do not forget to add the street and number of your residence. On receipt of the price a seat ticket will be sent you, such ticket to be also a receipt for the money. In about one week from the issue containing this notice the same will be printed in the local papers of Cleveland, thus giving all equal chance at first choice of seats. This is, of course, for spectators only, delegates' seats being free and compact in center of hall. Please send money for seats to MRS. GRACE P. OVIATT, 419 Sibley St., Cleveland, O.

RAILROAD RATES TO THE NATIONAL CONVENTION.

After a great deal of planning and work we are able to make a partial announcement of rates to the National Convention. All roads belonging to the Central Traffic Association will give us *one fare* for the round trip. Roads in the Western and Southern Passenger Associations will give a one and one-third fare. Those leaving the west and south purchase their tickets to either St. Louis or Chicago, and take a certificate to that place. That will grant them a one-third fare returning from that place to their homes. Then they purchase a ticket from either St. Louis or Chicago to Cleveland, round trip ticket, one fare.

The other associations I haven't heard from yet, but hope to in a few days. In next week's paper I will try to publish a list of roads centering in different associations so that each one will know what roads give the one fare and what ones the one and one-third. I worked hard to get a one fare rate through all the associations, but as I could not promise three hundred people to go over the Western Passenger Association they would not grant a one fare. I hope by another year, however, that they will see that we are a large and old enough organization for all Passenger Associations to grant us a one fare. In next week's UNION SIGNAL and the week following I will have further announcement as to rates.

Yours for a large convention,
MARY G. HAY,
Secretary Railroad Rates.
Indianapolis, Ind.

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The Hollenden, European plan, fine dining room and restaurant in connection. Rooms, $1.00 per day and upward.

Forest City House, $2.50 per day.

American House, $2.50 per day.

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A complete list will appear later.

HELEN V. STEVENS.

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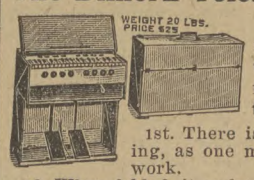

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"See UNION SIGNAL Sept. 27." THE LARKIN SOAP MFG. CO. BUFFALO, N.Y.

Our Library Table.

Every child who has watched month by month for Mr. Postman to deliver their beloved ST. NICHOLAS, will be glad to know that the editor of the delightful magazine, Mrs. Mary Mapes Dodge, is the author of two books for young folks, books that are bright and good from cover to cover, and decorated with such perfect illustrations as only the Century Company of New York can find for picture loving Young America.

The first of these books is THE LAND OF PLUCK. Who could ever guess where that land lies? This is what Mary Mapes Dodge says about it: "Far over the sea is a famous little country generally known as Holland; but that name, even if it should mean Hollow land or How land? does not describe it half so well as this—The Little Land of Pluck." Then she goes on to tell why it is given this queer name, and no boy or girl could resist reading every line of the true story, with the result that at the end the reader will know a great deal about "Brave Little Holland," as another author calls it. This book, which is quite sizeable, also contains a number of short stories—and Mrs. Dodge's stories are *pure* fiction whose foundation is truth, not a cheap adulteration that will hurt the sensitive, impressionable mind.

The second book is WHEN LIFE IS YOUNG, two hundred and fifty pages of rhymes, jingles, catches for the wee lads and lassies, with now and then a poem beautiful enough for storing in adult memories, yet withal, so simple that baby lips can catch the rhythm and baby hearts retain the truth. This book of child poetry is a fitting frame for the poem *in memoriam* of Hans Christian Andersen, forever dear to child-readers. Beneath the picture of the genial story-writer is Mrs. Dodge's tender tribute beginning,

"There is silence in the Northland, for one hath passed away
Honored of all, a poet soul. . ."

closing with the lines,

"O children! ye for whom he wrought his lore of magic sway,
In grateful thought still honor him the Lord hath called this day!"

The Century Co., New York. Price, each $1.25.

A book of especial interest to Pennsylvanians, as well as to all readers, because of its attractive style of authorship and compilation, is the HISTORY OF ERIE COUNTY, Pennsylvania, by Miss Laura G. Sanford. There are almost five hundred pages of material, historical, biographical, statistical, with portraits of eminent men connected with the history of Erie county and reference maps, making the work complete and valuable.

Published by the author. Sold by W. J. Sell, State St., Erie, Pa. Price $2.

Winter evenings will soon be upon us, and being shut out from the book of nature, books from the brain and hand of man will be in demand. Perhaps there is no more charming complement to the cheer of gaslight, fire-light and easy chairs than a well-written book of travel, and who has written better than Maturin M. Ballou? His latest work bears the title, THE PEARL OF INDIA. A few words from the author's preface may be acceptable as an explanation regarding the contents of the book: "The undersigned has often been asked both personally and by letter, 'Of all the places you have seen and written about, which do you consider of the most interest, and which do you recommend me to visit?'" Mr. Ballou answers thus: "It is safe to say no point presents more varied attractions to the observant traveler, more thoroughly and picturesquely exhibits equatorial life, or addresses itself more directly to the delicate appreciation of the artist, botanist, antiquarian, general scientist and sportsman, than does Ceylon, gem of the Orient." The author's descriptive powers are most rare and this book may be called a brilliant setting for the exquisite "pearl."

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MUSIC HALL, CLEVELAND, O.,
NOVEMBER 16-21, 1894.

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UNION SIGNAL

AND WORLD'S WHITE RIBBON.

FOR GOD AND HOME. WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION FOUNDED 1883. AND EVERY LAND.

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH"

Volume XX.—No. 43.] CHICAGO, November 1, 1894. [Price $1.00 Per Year in Advance.

SINCE OUR LAST ISSUE.

The French legislature has reconvened.

Japanese forces have been again victorious at the Yulu river.

Chancellor Caprivi, German Prime Minister, has resigned.

General Booth has been holding successful revival meetings in Cooper Union, New York.

St. Paul, Minn., entertained the annual convention of the German Epworth League last week.

The Pennsylvania Sabbath Association celebrated the centennial of the state Sabbath law at Williamsport, October 30 and 31.

The strike investigating commission, of which Hon. Carroll D. Wright is chairman, met again last week at Washington to complete the report to be presented to the President.

The widow of Otto Peterson who was murdered in a drunken row at Keokuk, Ia., has sued the brewing company and saloonkeeper for $40,000 for selling her husband liquor in large quantities.

Delegates from many parts of the country convened at Lowell, Mass., in the forty-eighth annual meeting of the American Missionary Association. President Merrill Gates, of Amherst College, responded to the mayor's address of welcome.

A NOTORIOUS music hall in London has been compelled to close its doors by the action of the London county council, which refused a license for selling drinks in the auditorium. The united influence of Christian temperance workers brought about the result. The British Women's Temperance Association held a prolonged prayer-meeting, lasting four hours, during the session of the council, and many prayers were offered in London chapels and churches in support of the action of the licensing committee.

MISS FRANCES ENSIGN, organizer of Y's for Ohio, telegraphs the pleasant announcement that a "Somerset Y" of a hundred and fifteen members has been formed in the Ohio Wesleyan University, that staid and dignified institution than which no other stands higher in the Buckeye state. So far so good; what college shall we next report as having thus added to its appliances for practical Christian endeavor? Miss Clara Parrish addressed an enthusiastic audience of two thousand, largely college students, the same evening. Our young women are at work.

A RECENT South Carolina letter says that the result of the dispensary law is the establishment of "blind tigers" in towns and villages. These low places are run by negroes backed by white men. A colored man was asked if he would be willing to testify against them, but he said that it was as much as his life was worth, and that if a suspicion got out that he reported them he would be shot in the night by some of the "gang" or whipped horribly. The whole trend of the act this year seems to have been to increase drinking in the state, and put respectable people in the attitude of upholding the traffic by defending the dispensary.

DURING the absence of Mrs. Zimmerman for a month, the noontide prayer-meetings in Willard Hall are being conducted by the well-known W. C. T. U. evangelist of Indiana, Mrs. Ellen K. Denny. Among those who have recently spoken from the platform are Mrs. Marion Baxter, formerly of Michigan and now a Chicago resident, and our second round-the-world missionary, Miss Jessie Ackermann. Daily incense ascends from this sequestered hall in the heart of the bustling city to the Giver of all good, the Helper of the oppressed. The ever varying testimonies show the needs of those who seek aid and consolation in this midday hush.

THE National Council of Women of the United States has recently had its ranks reinforced by the accession to it of the National Council of Jewish Women. This is a significant move, and while the National Council of Women is to be congratulated upon the addition of this latest branch, there is yet deeper signification in the fact that women of such staunch conservatism as the Jewish race have united their strength with a movement so broad and non-sectarian. The Jews have ever stood for purity, obedience to law and a strict code of righteousness.

THE great labor federation which meets in Denver, Colorado, in December next, promises to be the most notable ever held. John Burns, the British leader of working people, is coming over as a delegate, and other lesser lights along with him. Women will be represented on an equality with men, and a good, steady step forward is likely to be taken for those methods of labor reform that commend themselves to all sensible people, namely, the eight hour day, the board of conciliation and arbitration, and above all, the "living wage." THE UNION SIGNAL is warmly in favor of these methods, and will do all it can to increase their hold upon the thinking men and women who read these columns.

GREAT enthusiasm prevails among Cleveland workers regarding the coming Convention. Friday, October 19, was a red-letter day for old Crusaders in the Forest City, who responded in such numbers to the call for a Crusade meeting that to quote our correspondent, "One would have thought Crusade women had a special claim on life." Hearts were united as never before and the gathering was a renewal of consecration and a baptism by grace for the participants. This preliminary meeting of old Crusaders was preparatory to the special Crusade conference planned for the National Convention at which we hope for a Pentecostal revival and a breaking down of all barriers between heart and heart. May the Crusade communion of the Majority Convention be a memorable one to the work and the worker.

BY an inadvertence we neglected to mention in last week's paper the adjournment of the annual stockholders' meeting, October 17. Because of an insufficient number of proxies represented, there could be no legal meeting, but a profitable informal meeting was held, in which the report of the business manager, Mrs. Grow, was heard, and a clear understanding of the business obtained. Very soon all stockholders will receive another call for the annual meeting, and every one thus notified should not fail to fill out the blank proxy, especially those who neglected this important matter before. It is impossible to have a meeting and elect the board of directors unless two-thirds of the stock is represented in person or by proxy. This call would have been issued ere this had not the death angel removed our beloved secretary, Mrs. Woodbridge, from us.

THE twelfth annual convention of Missouri W. C. T. U. closed last Friday night at Brookfield, Mo. It was pronounced by all the best ever held in the state. Ten delegates and two National superintendents will represent the state at Cleveland. Mrs. Barker was to speak Thursday evening, but could not go because of Mrs. Woodbridge's death. An address, strong, fine and masterly was given by Mrs. S. F. Grubb. Inquiries were made at once by many delegates, "When can we secure Mrs. Grubb?" Friday afternoon a little flower and ribbon-trimmed basket containing two hundred silver dollars was presented Mrs. Hoffman as the basis of a "rest fund." Mrs. Woods, in presenting the basket, said it "held a little heart's ease," that "never were two hundred heart's ease so easily gathered." Many expressions of love and confidence were given, and for once Missouri's president was speechless.

OUR readers will notice in this number the omission o the name of our well-known editor, Mrs. Harriet B. Kells, who for three years has conducted the Contributed and Household departments of THE UNION SIGNAL. In the variety and piquancy which she introduced upon these pages as well as in her own contributions, her special gifts have been displayed. Her winsome personality, devotion and enthusiasm in the white ribbon cause have endeared her to her co-workers in Chicago who bid her Godspeed in her future undertakings. Mrs. Kells regretfully resigned her position on THE UNION SIGNAL in order to engage in business in the South where the climate is more conducive to her health. She is located for a brief time at Ft. Worth, Texas. When her permanent residence has been decided upon THE UNION SIGNAL will make known the fact for the benefit of her many friends throughout the Union. An interesting letter from her racy pen will be found on page 4 of this issue.

"WHISKY did it—reliable parties say the men were drunk when they came in," writes Mr. S. A. Kean, who was a visitor with the Rev. Ross Taylor at Nyack, N. Y., during the recent terrible catastrophe which burned to death four happy young children and left a home desolate. These were beloved grandchildren of the well-known African missionary, Bishop Taylor, whose son, Rev. Ross Taylor, is his father's representative in this country. The fire was started by the carelessness of workmen who board at the house and came in late from a fishing trip. The flames spread with such rapidity that the sleeping children were beyond reach of human help before the alarm was given. "Whisky did it." Again and again the sad record is repeated, innocent ones are destroyed and homes are laid bare by the subtile enemy with whom there is as yet no reckoning. Those who read these pitiable records, who, because they are in the battle, catch more readily than others these sounds of woe, wonder why the world continues so quiescent under the demon's rule. The tenderest sympathy of the white ribbon sisterhood goes out to this fourfold stricken household.

MISS WILLARD is at present in Boston, preparing her annual address and attending to the multitudinous duties of her many responsible positions. She is recovering from a recent attack of bronchitis, and is not yet strong enough to attend the funeral services of Mrs. Woodbridge at Ravenna, O. Deeply affected by her death, she greatly regrets her enforced absence, saying: "In the old days I should have started to you by the next train that followed your first telegram, but that old springy feeling is gon and my physician forbids my daring the trip and t strain of the closing scenes at Ravenna. If Lady He Somerset were not to sail for England next Wednes and if I were not below par physically, we should both for it would be a tender pleasure to us to pay the l tribute of respect and affection to our comrade of many pleasant years." Concerning the great berea ment, which nations are sharing to-day, Miss Willa writes: "It would be idle for me to attempt to give y any idea of the bewildering astonishment and sorrow w which we heard of the great shock that came to you all i the sudden departure of Mary Woodbridge from thi world. I had been receiving letters from her daily, fu of particulars concerning the coming Convention. seems to me that of all the persons who could have b named she was farthest from my thoughts as one w would be called away from us so suddenly and in su conjuncture as the present. Mary Lathrap's line re to my mind again and again:

"'We follow that way.'

"May we gather closer together as the group dimi and may evening bring us all home."

"MY SON!"

BY FREDERICK F. HALL.

Yes, sir, I know; and your words are kind an' I tell you, sir, I've tried
To think we can find the things we've lost, when we get to the other side.
I'd give all I've got, sir, to know 'twas true; but I can't, I just can't see
How some of those lost—those dear lost things—'ll ever come back to me.
I shall see *her* there; I know she stands right close to the pearly gate,
Waitin'; and soon I, too, 'll be there; she won't have long to wait.
But when she asks for the boy—our boy—'at she left when she went away,—
Asks all those questions a mother will—oh, what am I going to say?
Well as I know that he's been dead this many and many a year,
Do you think I'd dare to ask up there, "What! haven't you seen him *here?*"

God gives men power for good or ill that ain't for this world alone;
They can lift a soul to the gates up there in the light of the great white throne,—
Or sink it low as they sunk my boy—such beautiful eyes he had,—
Brown like his mother's—you'd never have thought such eyes could have turned out bad.
An' he weren't bad either, but true an' good but—perhaps you know the rest—
There was only me for to bring him up,—an' I tried to do my best;
But the world, an' the flesh, an' the drink are strong an' some men's hearts are stone.
An' I tell you it seemed sometimes as if I was fightin' 'em all alone.
For them as 'll lift their fellowmen there's waitin' a starry crown,
But honor and power and wealth is got by them as 'll pull 'em down.
Most men they hope for the crown sometime, but they want it the shortest way,
An' they do their best an' their hardest work for a different sort o' pay.
So, the world spins on at its rattlin' gait as hard as ever she can,
An' it don't much matter that boys are lost if they b'long to some other man.

One night—dead drunk—they brought him home,—my boy—an' I laid him there,
The blood of a street fight on his face, an' the gutter mud in his hair.
He never knew me nor spoke again, drunk an' asleep he died,
An' I prayed 'at his mother'd never know how we laid him by her side.
Yes, the golden streets an' the jasper walls—I've read of 'em all—but then
Do *you* believe, sir, that over there I shall find my boy again?

WAS IT HARMLESS?

BY ELLA J. STEWARD.

"Three, six, nine, twelve cans of as nice blackberries as one ever saw, and enough more in the kettle to fill another and make an even baker's dozen; I call that a pretty good morning's work," said Mrs. Henderson, as she wiped the perspiration from her face and looked with pardonable pride upon the goodly array of fruit jars ranged upon the table of her neat kitchen. "I'll be through and have everything cleared up in less than half an hour more, and then I'll have time to rest and read that article on the evils of the social wine-glass before I get dinner. Oh, dear," as a peal from the doorbell reached her ears, "who is that, I wonder? Hope it isn't any one that will hinder me very long," and quickly removing her berry-stained apron she hurried to the front door, to find on the porch Mrs. Norris, a lady she had long known by sight, but whom she had never before met.

"Mrs. Henderson, I believe?" said Mrs. Norris.

"Yes, ma'am; come in, Mrs. Norris."

When seated in the parlor Mrs. Norris said: "Pardon the liberty I take in calling upon a stranger for a favor, but I should very much like to get your recipe for making blackberry wine."

"Blackberry wine!" echoed Mrs. Henderson in astonishment. "Why, I never made any in my life; I do not believe in wine drinking, and would not have any of it in my house."

"Oh," replied Mrs. Norris, smiling, "of course I do not believe in the drinking of strong liquors, but I never was fanatical enough to condemn anything as harmless as pure blackberry wine; indeed, I consider it very beneficial, and used always to make and keep it in the house; my wine was highly praised by good judges. But I have not made any now for several years, and have forgotten just the proportion of brandy I always put with a given quantity of berry juice, so I wanted to get a well tested recipe from some one."

"But why did you suppose I could give you one?" inquired Mrs. Henderson, with a puzzled air.

"Because I heard that you were buying quite a quantity of blackberries; pray, what use do you make of them?"

"I can them for winter use; a much better way, I think, than to convert them into intoxicating liquor, to help ruin some poor soul, perhaps."

"Oh, I am not in the least afraid that home-made wine will help ruin anybody. But as you hold the singular views you do, I am sorry I troubled you," said Mrs. Norris coldly, and with a stately bow she bade Mrs. Henderson good-day, leaving that good woman to return to her kitchen in a state of indignation, as may be seen from the remarks she addressed to no one in particular, for she had fallen into the habit of thinking aloud, especially when deeply moved.

"Going to make wine, is she? Well, I should think she had had evidence enough in her own home of what drink will do for a man; and I should think she would be the last woman in this town to allow even a drop of anything containing alcohol to be in her house. Became offended because I expressed my opinions, did she? Well, I can't help it, I could not keep still; of course I hope no evil results will follow, but if she does make that wine she may see the day when she will remember what I said; for if—" and she shook her head and sighed as though her thoughts were too dreadful to utter even to the kitchen walls.

The above scene took place in a rapidly growing frontier town, in the early summer of 188-. That the reader may understand Mrs. Henderson's soliloquy, we must go back some three years, when this town was but a scattering village, and Mr. and Mrs. Norris moved there from a distant state.

Mr. Norris was a man of fine appearance, and unexcelled business qualifications, being a highly skilled accountant. But some time previous to this he had acquired an appetite for liquor, or, perhaps we should say had roused a dormant hereditary appetite, and had become so addicted to its use that he lost his situation at their old home, and poverty stared them in the face.

Having resolved to break, if possible, the chains of habit and appetite that held him, and thinking a severing of old associations would make this easier to do, he, with his wife, sought a new home among strangers. There being a demand for accountants, he at once secured a position at a good salary, and for a time all went well. But alas, temptation offered and he fell. His employers listening to his penitent plea and promises of reformation, reinstated him.

Again and again he fell; until a prolonged debauch of some weeks left him and his wife in abject poverty, he having even pawned the only coat from his back for the accursed stuff. When the saloons had taken from him the last cent possible, he was kicked out, and all one night he lay in the gutter, with scarcely clothing enough to cover his person. When reason resumed her sway, his shame almost crazed him, and he came near ending his miserable existence by his own hand.

But better thoughts soon formed themselves in his naturally fine mind, and once more he went to his former employers and pleaded for another trial, pledging himself that if he did not that time remain faithful to his duty, he would ask no more of them. The man who had been filling his place not having proved satisfactory, he was given another trial. This time the memory of his degradation, which on the occasion of his last downfall had been greater than ever before, seemed to have some influence over him, so that his will-power gained strength, and at the opening of our story, about two years had passed in which Mr. Norris had led a sober, industrious life. He and his wife being of an economical nature, they had saved money and invested it in real estate, by the advance of which they had come to be in well-to-do circumstances.

Having known all these facts of their previous history, no wonder Mrs. Henderson was both surprised and shocked at the thought of Mrs. Norris making wine and keeping it in the house.

Quickly fled the months, and chilly November brought Thanksgiving Day, on which occasion Mrs. Norris sent out invitations to a number of friends for a dinner party; Mrs. Henderson, of course, was not among the chosen number.

Ten days passed away, and on Sunday morning Mr. and Mrs. Henderson were walking to church, when a neighbor overtook them and asked, "Have you heard about Mr. Norris?"

"No, what?"

"He dropped from his chair, dead, an hour ago."

"Dead!" echoed both Mr. and Mrs. Henderson. "What was the cause?"

"Well," slowly replied Mr. Jarvis, "the doctor who was called in after it was all over, pronounced it apoplexy; but *I* call it *blackberry wine poisoning.* It seems that on Thanksgiving his wife gave a dinner party, and one item on the bill of fare was blackberry wine of her own making. Mr. Norris had not tasted any kind of liquor in over two years, but of course to be considered courteous he could not refuse the wine that was offered to their guests at their own table, so he drank of it. He has not since that day been to his office, nor has he drawn a sober breath; *he died drunk!*"

Mrs. Henderson with tear dimmed eyes and trembling lips said:

"I wonder whether Mrs. Norris would now call pure blackberry wine harmless?"

Walnut Grove, Ala.

PEACE AND ARBITRATION.

BY HENRIETTA L. MONROE.

There is in our country an alarming growth of sentiment in favor of militarism, and in our public schools, universities and the church military companies are being organized, officered, uniformed and drilled after the army manual.

The churches have asked for an increase of chaplains, chapels and libraries in the United States army, and the united Christian commission, representing six of our largest denominations, has said to the War Department that it will regard it as a duty to discourage the enlistment of young men, unless these changes asked for in the interest of morality and religion are made. The Presbyterian General Assembly last year gave the same utterances upon this subject. The *Epworth Herald*, the organ of the Epworth League of the Methodist Episcopal Church, has in one of its late issues an editorial upon this subject, which has produced a profound impression, and should be widely published. It says: "Avoid the army, boys, it is no place for a Christian young man. We make this statement without qualification, and in support, give reasons which are incontrovertible facts." It adds: "Will the Woman's Christian Temperance Union sound the alarm, 'Avoid the army, boys'? We wait for an answer from its department of war."

We have no department of war but one of peace and arbitration, which ever holds up the standard of peace, and waves the white flag of truce, using every effort to keep the peace, and thus help to establish the reign of the Prince of Peace.

In an extremely interesting article, "War Memories," published in one of our religious papers, and called out by the late national encampment of the Grand Army of the Republic, there are recalled thrilling events of the late war; the calling out of the troops, the ready enlistment of men, their privations, sufferings and heroism, and the conclusion was: "Who can recount the horrors of the battle field, let them remain untold; would to God they might never be repeated. If there were ever a time when there were prayers offered that nations should learn war no more, it was in the days of Shiloh, Gettysburg and the Wilderness. Brought fresh to memory all this suffering and death seems to-day like the barbarism of remote centuries. We recall the advent of peace and return of the victorious army. Christians sought their closets, altars and churches, and gave thanks to God. But in ten thousand homes the return of the armies was an occasion of sorrow; friends turned aside to hide their tears, for their loved ones were numbered with the dead, and these tears will not be dried until the last Caleb and Joshua of that generation have passed away."

The cry from Europe is for peace. The *Contemporary Review* of London says this downward movement of militarism must be arrested, the interest of self-preservation demands it. Spain spends one hundred millions of dollars to maintain her army, and one million five hundred thousand to educate her children.

The Pope, the Czar of Russia, the Emperor Francis Joseph, the King of Denmark and Prince Bismarck have declared for peace. The nations are discussing the necessity of peace and arbitration, and peace societies are being organized in all governments, while an eminent French statesman has said that England and America are the two powers which should be looked to to take the initiative measures for peace. If this be so, then this movement must begin in the homes and schools of these countries. How is it with England? Boys' Brigades have been

formed in the churches, ostensibly at first, and expressly stated to be for the advancement of Christ's kingdom among the boys; but the real tendency of this organization has been lately declared by its chairman to be the promotion of military feeling and a longing to fight the enemies of England.

In our own country the universities, colleges and public schools are organizing military companies, and at last summer's commencement of one of our colleges there was a competitive drill between two companies. An army officer was sent to witness it and he declared that their drill was equal to that of the regular army. In our own state these companies are being organized in our public schools, claiming it is done in the interest of physical education. In defense of this doctrine we have taken the following from one of the leading daily papers of the largest city in Ohio: "There is no better way to promote health, to develop vigorous manhood and a symmetrical body than careful military training. There is no place on earth where a better type of physical perfection can be found than among the straight laced boys of West Point and Annapolis."

It is now well understood that the development of bodily powers is essential to the full development of the intellectual, and that physical and mental training must be combined if you would have a well equipped individual. This physical training should be given in the public schools, but does this military training given there, copied as nearly as possible after the training of the government army and naval schools, accomplish the desired end? If so, why is it that in Europe measures are taken to give recruits from three to twelve months training in gymnastics to develop them as men before they are expected to conform to the requirements of the soldier? Why is it that in Upton's Manual of United States Army Infantry Tactics there is so much stress laid upon the importance of these exercises to the physical well being of the soldier?

The statement is also made that the boys will be drilled by a United States army officer free of cost. Why does our government send an officer free of cost to drill our boys in the tactics of war if it be not for the hope that military training will develop in them a military spirit? It has been truly said, "What you put in the schools of a nation will appear in the life of that nation." This law is as fixed and unalterable as the laws of nature; it is folly to say that the boy will see differently when he is older after having had years of military training in the schools. Grant this, and you cut the ground away from the whole system of education.

The saddest feature about militarism is the military spirit that is being developed in and fostered by the church. Under the very shadow of the cross our boys are being drilled in military tactics, for the purpose, it is claimed, of winning them to Him, at whose birth the Judean hills were resonant with the melody of the song of the angels, "Peace on earth, good will unto men," and who said in His mature years while upon earth, "My kingdom is not of this world, else would my servants fight." "They that take the sword shall perish by the sword." "Blessed are the peacemakers, for they shall be called the children of God."

The prophecies foretell the time when "the sword shall be beaten into ploughshares and the spears into pruning hooks"; when "nations shall learn war no more," "for every battle of the warrior is with confused noise and garments rolled in blood." David was not permitted to build a house of rest for the Ark of the Covenant, because he had made great wars and shed blood abundantly upon the earth. But Solomon, a man of rest, who had peace and quietness all his days, built the house of the Lord. Christ is the Prince of Peace. We pray, "Thy kingdom come, thy will be done, on earth as it is in Heaven," and then we train our children in all the arts of war, and thus delay the coming of that kingdom and prevent the will of God being done.

Xenia, O.

DR. BUCKLEY ON EQUAL SUFFRAGE.

VII.

BY ALICE STONE BLACKWELL.

In reply to the argument that woman suffrage has worked well wherever tried, Dr. Buckley mentions New Jersey, Utah and Wyoming. There was a large Quaker element in the population of early New Jersey, and in 1776 suffrage was given to taxpaying women and taxpaying negroes. According to Dr. Buckley's own account, there was no complaint made of the way the women exercised the right for more than thirty years after it was granted. In 1807, at a county election involving the location of a court-house, there was much fraudulent voting. It was done partly by women, partly by men dressed up in women's clothes. Dr. Buckley omits to mention the men's part in the cheating, but the historical fact is well known. The next legislature took away the ballot from the taxpaying women and taxpaying negroes, and abolished the property qualification for suffrage, interpolating the words "white male" into the election laws. Dr. Buckley says this was because "the whole state was so disgusted" by the fraudulent voting of women at this local election. The more generally accepted, and certainly more probable, historical tradition is that the taxpaying women and taxpaying negroes had most of them voted the Federalist ticket, and that when a reactionary Democratic legislature got into power, it revenged itself by disfranchising both, and by abolishing the property qualification. At any rate, if the New Jersey experience is any argument against suffrage for women, it is an equally strong argument against suffrage for taxpaying negroes.

Dr. Buckley quotes Utah. There, he says, "the women supported not only polygamy, but anything else suggested by the Mormon hierarchy." The Mormon women, it is true, voted the church ticket solid. But all the Mormon men did the same. Therefore, if the Utah experience is an argument against suffrage for women, it must be equally an argument against suffrage for men. In the matter of polygamy, the main responsibility certainly did not rest with the women. It was not they who invented the doctrine, nor was it for their pleasure that the system was maintained. All the Gentile testimony is agreed that polygamy went exceedingly against the grain with the women, and that they accepted it as a heavy cross, which they were only driven to bear by reiterated assurances that it was a divine revelation. This stands to reason. There are some men who like very well to have half a dozen wives; but there is no woman who likes to share her husband's affections with half a dozen other women. As Samantha Allen says, Mormonism, so far as its polygamous system is concerned, was a monument to "the wickedness and smartness of men." If women had not been accustomed for ages to submit their own judgment to that of men, they would not have let themselves be persuaded by a male priesthood that anything so contrary to their own holiest instincts as polygamy was the will of God.

The disfranchisement by Congress of all polygamists, both men and women, was in the line of a common practice, *i. e.*, the disfranchisement of law-breakers as a punishment. But the subsequent disfranchisement of all the Gentile women and non-polygamous Mormon women of Utah was a gross injustice. It was taking away the suffrage from voters who had been guilty of no crime, simply because the central government did not like the ticket the majority of them voted. There could hardly be a worse precedent. But the conditions in Utah were so peculiar that the experiment there has little value. The only complaint made against the women was that they voted the Mormon ticket. Now, whatever criticisms may be passed upon the women of this country in general, no one will claim that American women, outside of Utah, would be likely to vote for Mormonism.

Dr. Buckley claims that in Wyoming the population is too small for the experiment to have any value. In the early years of woman suffrage in Wyoming the testimony in regard to it was conflicting, and every unfavorable rumor was eagerly seized upon by the opponents of equal rights, and was claimed as proving a great deal, although the population was much smaller then than now. Dr. Buckley quotes as highly significant the fact that there was some cheating done by women eighty-seven years ago in a little New Jersey town containing "about three hundred voters." But when equal suffrage works well to-day in a community of sixty thousand people he asserts that the number of persons concerned is too small to have any significance.

A unanimous vote of the last Wyoming House of Representatives testified to the good effects of equal suffrage. Dr. Buckley intimates that the legislators would not dare to vote otherwise, for fear of their constituents. But this is only throwing the difficulty one step farther back. How do their constituents come to be in favor of woman suffrage unless it works well? Moreover, testimony to its good effects has been given by all the territorial governors of Wyoming for twenty years. Governors of territories are appointed by the President, not elected by the people; hence their testimony is impartial. It is reinforced by similar testimony from judges, judges' wives, clergymen of many denominations, presiding elders and dignitaries of all sorts. On the other hand, the suffragists have for years had a standing challenge out, inviting their opponents to find two persons in all Wyoming who will assert over their own names and addresses that equal suffrage has had any bad results. The opponents have thus far failed to respond.

Dr. Buckley ignores the experience of England altogether. In Great Britain two hundred thousand women enjoy municipal suffrage upon the same terms as men. They have had it for many years. Mr. Gladstone acknowledges that they have exercised it "without detriment, and with great advantage." Lady Randolph Churchill and the band of highly conservative English women who a few years ago published a remonstrance against the granting of Parliamentary suffrage to women, were careful to explain that they had no objection to municipal suffrage, and even thought its responsibilities had exerted a beneficial effect on the characters of women. In short, wherever woman suffrage has been tried the disastrous predictions of its opponents have thus far failed to be realized

Boston, Mass.

THE COMING OF CRISES.

BY MINNIE E. BIRD.

Among the Ohio hills there flows for sixty miles or more, with many sharp curves, one of the most beautiful of western rivers. At one point in its course, a little Saint's Rest of a city has thrown half a dozen bridges across it, bridges from which the most charming views present themselves continually. I leaned over one of these bridges in a yellow sunset not long since, to watch a tiny boat in the water below. At the foot of the pier beneath me a quantity of drift had collected, and, held between the shore and the pier, it had acquired firmness and considerable mass.

While I stood, an empty, broken bird's nest, making its way quietly along in the water, touched the end of a log, stopped, turned about and joined itself to the driftwood.

I had seen great trunks of trees and shocks of grain go whirling and driving by at other times, when the river bottoms were deep under water, and the force of the current swept everything before it like some mighty *zeitgeist*, in which the thoughts of the common people and the quiet people are started from unknown corners to be scattered and flung broadcast.

It is when great currents are sweeping in human affairs that "the gods let loose a great thinker" here and there; but great currents are a long time forming, and the things which add terror to their mighty flow are the drift of long periods, wherein each day's reckoning is added, as individual units sweep silently and certainly toward kindred units.

An individual unit is a preposterously small matter when it stands alone and against the existing order; and a bird's nest afloat in a river is a wondrously small thing as well, and yet it changed, infinitesimally, the outline of the drift, and added an atom to the mass of it.

It is one of Drummond's suggestive thoughts, that when we meet our friends at dinner, we are not a simple unit, but a composite of all the events and personalities that have touched us the whole day long. In the light of that thought, we are indebted to the last human atom whether we will or not, whether we like it or not, and so humble a thing as one man's opinion adds its own weight, however much or little, to the slowly-forming *vox populi*.

The current of social conditions is growing ominously swift and strong in these closing years of 1800. Whether it will presently be strong enough to sweep and scatter the gathering people's voice, as the winds scatter seeds afar to bear fruit, or whether it shall remain for God's dynamite to break up the accumulation of long days, as it has done before, is not yet made manifest, but this much is clear to see, that

> "Times like these demand
> Strong minds, great hearts and ready hands;
> Men whom the lust of office does not kill,
> Men whom the spoils of office cannot buy,
> Tall men who live above the fog
> In public duty and in private thinking."

One of the striking miners in an Ohio town, entered a large milling establishment recently and asked for flour, saying payment would be made for him at a certain date, and that his children were hungry.

"And my children," came the stern answer, "through these weeks of cold rain are cold. I'll give you any price for coal, but you need not ask me for flour while my children are shivering."

The "brotherhood of man" is still some distance from realization, and Christian men are still praying, many of them, what I heard from a pulpit not long since: "Let us forget the world and the things of the world, and meditate only upon thee," as if a father were to say, "I shall forget all about these children of mine with their needs and their desires and their little hurts and heartaches, and give myself to-day to pious reflection upon the paternal relation."

Almost every interest, certainly every moneyed interest, has stood as a factor in the politics of our Christian government; everything is represented except organized goodness. If goodness is too good to present a solid front as becomes a solid fact in the actual six-day life of men, it does not seem an altogether substantial or essential thing; and truly there is a vast body of men in our Christian land, outside our churches, but inside our politics, who do not so regard it.

The Christian citizenship of the country, as such, places itself voluntarily on the back seat, occupied (involuntarily in some cases) by "criminals and imbeciles and lunatics and women." The order to which we are accustomed

comes in time to commend itself; and we are so long accustomed to meeting the good man, lay and clerical, in religious conventions, that we bend very grave regards upon him when he appears in a political convention. Still we regret that such an editorial as the following from the *Journal and Messenger* of June 7, should close where it does.

Every little while some good man pops up and tells us that the way to reform city government is for good men to go to the primaries. Let the minister go to the primaries in Cincinnati. When he gets within one hundred feet of the voting place he will meet a man who will hand him a printed ticket containing the names of the men whom the central committee, the party bosses, or men who hold office or live by politics, have prepared for him. He can carry it to the voting place and go home. We hope he will feel better. Precisely the same men will be nominated as if he had not gone, but the result will not be precisely the same. The party bosses will be enabled to point to the unusually large vote polled, and will use the minister's presence there as an argument for supporting the ticket the minister helped to nominate by carrying the piece of paper they gave him to the polling place. Of all humbugs this notion that good men can reform city government by going to the primaries is the most laughable.

This is as if a physician should say, "Sir, you have pleurisy," and immediately get into his carriage and drive home. We want a physician to cure us as well as tell us our ailment. Of the two, we would rather he should cure us and not tell us than tell us and not cure us!

If the good man's ballot does not signify at the primary what is behind the primary? Is the nominating convention the starting point? There must be a starting point somewhere. If the good man can not get his vote to count for his own conviction anywhere he might almost as well be a woman!

Since "the good man at the primaries to reform city government is a laughable humbug," what is the procedure which will reform city government in a common sense and direct way? How can good men make themselves felt in their community?

In Dr. Parkhurst "the gods let loose a great thinker," and he found a way; but there are myriads among "the plain people," who, with all their hearts, desire the dawn of better days, and have only their votes to speak for them. If these cannot avail their weight can only flow to the forming of people's voice, while Rum and Rule, the two hands of the American plutocracy, go on placing the political pieces. And one day God will speak, as history has heard Him speak, out of the people's voice.

A NEW PROHIBITION REGION.

DEAR UNION SIGNAL:—"Go West, young man, go West," has always created in me a shivering sense of banishment, and revived a verdict I once heard—"A region hard on horses and women." But the inexorable propensity in human nature "to experience our own experiences" recently set in motion a long intention to accept an invitation to see what sort of a corner of the earth New Mexico is—and I've had enough surprises to fill a volume since the friendly faces of our editorial sanctum bade me "Godspeed" in the gloaming in Chicago, October 9.

Obliteration of time and space went on dreamily and luxuriously in the well-appointed sleeper, as we whirled through Illinois, Missouri, Kansas, Oklahoma and Texas. Joy in my native land, its vast resources, wonderful beauty, rapid development, tireless energy engrossed me every hour. I sat one day wrapped in the opal, crysolite, emerald, sardonyx tints that swathe the undulating expanses of Kansas,—palpitating, living color, pulsing, paling, flashing, an overflow from the glory of the Beyond. A speck came upon the rolling distance; it grew, it moved; unwavering motion, steady progress; a flash of red, a sheen of blue not steeped in mountain mists; every car window had a face in it. Can it be possible "the eternal feminine draweth on"—on a bicycle, over a Kansas plain with not a habitation in sight! Deep dejection reigned—in the smoking car—the woman question was settled,—and that woman wheeled calmly on east, and the train west, their backs to each other.

The valley of the Rio Pecos River is a vast plateau, more than two hundred miles in length, with an average width of ten miles. It is from 3,200 to about 4,000 feet above sea level, with an atmosphere between the airs of heaven and that "Isle of June," in the Bahamas, which has become such a resort for invalids and pleasure seekers. Every morning of the past week the mercury has stood at sixty-eight degrees on the sunny veranda of the hotel in Eddy, and at sixty-three degrees on the shady side. The air is so pure and dry it is not worth while to bury cattle that get tired of living. It is the "Sunshine Land" in truth, yet there is none of the "land-where-'tis-always-afternoon" air of places of less altitude, and though it has clouded and rained lightly every day the rainfall is so slight and uncertain that the valley depends entirely on irrigation for its crops.

Mexican laborers are a picturesque addition to these scenes. The men are very clean in appearance, but the women are inexpressibly dirty in their mud and canvas homes. They form but a floating part of the population, employed mainly on public works. One cannot help doubting if the religion Cortez grafted with fire and sword on these gentle-mannered people has done more for them than the worship of their ancient Mexitl, especially as under his shrine the young man or woman who became drunken on *pulque* was clubbed or stoned to death, and only the sick or the aged were allowed its use, except at high feasts.

Some other surprises await the tourist in these parts. First, a sense of great altitude, and the consciousness of sticking like a fly on the surface of the globe in its splendid movement among the spheres, which must be partly the result of an unbroken horizon line, an unusual fact in any scenery. Next, the men are at least five times more in number than the women, and are largely young men. If they keep abreast of the day's progress they will insist that their first state constitution—to be framed next June—shall have no sex limitation for citizenship. Thirdly, that so many cultured people so soon have found their way from the old states to this frontier. The peculiarly favorable air for cure of asthma and pulmonary diseases has attracted many, but a main reason will be revealed in the following attractions for the best class of settlers, which accounts also for the universal attention and respect I have received as a white-ribboner.

The first impression made on the traveler in this valley is of the first-class character of all the improvements, the order, system and beauty everywhere apparent. One looks in vain for the crudeness of a new country, and chief of all one misses the open saloon.

Nothing has ever impressed me with the god-like power of man to transform the face of nature like his application of irrigation to the waste places of the earth. By it he makes an arid region blossom, to feed and furnish homes to thousands, luxury and plenty to reign where famine desolated. The man who can do this stands like a creator for his race.

A few days ago I was driving among these wonderful farms. El Capitain, 11,000 feet high, stood in the foreground forty miles away; sixty-five miles off the snow-capped peaks of the Rockies outlined against the sky at a height of 14,000 feet. Just as the sun was sinking in the west the full moon rose in the east. Not an obstruction broke the perfect circle of the horizon. "From glory unto glory!" was all my heart could utter. As one glory sinks from sight another rises by love of the dear God for His children and His worlds. All about were the cattle of the plains—beautiful, sleek, human-eyed creatures, over whom the Creator has given us dominion. In this flood of golden light all living things were kin, man and worm but links in one chain.

As we drove on in the splendor of the west, it seemed as if the kingdom of heaven would have already come, did men use the generous gifts of Mother Earth in the unselfish large-mindedness with which they are given. The shadow of our industrial problem settled over me as I passed into the shadow of the hotel doorway, and I wondered how many processes of evolution society must yet pass through before a man learns to think of "t'otherest" first.

HARRIET B. KELLS.

Eddy, New Mexico.

ITINERATING IN JAPAN.

DEAR UNION SIGNAL:—Our dearly-loved friend, Mrs. Russell, an English lady of the China Inland mission, with whom we spent the week at Chefoo, came out to the steamship, Satsuma Maru, to see us off when we left for Japan by way of Corea. The prospect of the voyage was not a bright one. The ship officers were extremely busy finding room on deck for fifteen hundred Chinese, who were going to Corea for employment. The boat seemed to groan and sway under its heavy load. and we saw at once that we must be confined below throughout the passage. The captain—a good one—was thoroughly irritated that the company should compel him thus to overload his vessel, and told us frankly that under the circumstances he regretted that we had decided to share the annoyances of the voyage with him. A little later and a missionary couple with a baby joined us for the trip across.

With homesick hearts we waved our handkerchiefs in good-bye to Mrs. Russell. Why did we linger so and so sadly? We could not turn away until far away in the distance we fancied we caught the last faint waving on the shore nearly two miles off. It was as though we knew it was to be the long farewell. How strangely and half-unconsciously we divine these things! And her last words to us in this life were singularly appropriate for one close to the eternal shore! She had left the ringing message in our ears: "Remember, we are to be saved *far above* all principalities and powers." In another month Mrs. Russell had gone into the realities "far above."

The food on board the vessel was poor and the service, too. A heavy storm came on and we were so top-heavy that the boat rocked first to this side and then to that, as an object of interest drew the Chinese here and there on the deck above us. The cold was severe and the rain beat pitilessly on them, while the disorder and stench of so many human beings crowded together made it impossible to remain on deck in the fresh air. Our fellow passengers were dreadfully sick, and we, although not seasick, were, after a few hours, prostrated by bad air, poor food and the tossing of the vessel in the storm. We had one dreadful night when in the midst of the raging storm there came a shock and a crash and the machinery stopped. Immediately the vessel began to sink on one side and was caught by the high billows and dashed about like an egg-shell. I called to Mrs. Andrew above the noise of the storm and the creaking boat, "Did you feel that, are you awake?" "Yes," she replied, "and it is the first time I have ever really felt death to be near us at sea; that was an awful shock and this is a dreadful sea!" We laid still and commended ourselves to God. Then we heard the pounding of the engine begin and the boat righting itself to a level position, with a sense of relief from suspense. Doubtless the tipping of the boat to one side had been due to the startled Chinese running to the side on which the shock was felt to see what was the matter. The next morning at the breakfast table the officers, in answer to our eager questions, acknowledged the unusual crash and the stopping of the engine, but would not explain to us the cause, and we shall never know what happened. Undoubtedly the moment had been very critical. We were at the time in the Korean Archipelago, not far from Chemulpu, on an exceedingly dangerous coast, and the ship which followed ours over the same path only a few hours later was obliged to run close to the shore and anchor for safety under the shelter of some high cliffs which broke the force of the wind.

We reached Nagasaki Sunday afternoon and were delighted to be met promptly by Miss French, of the Methodist mission, Miss Julia Howe, one of the Chinese girls of the Kin Kiang mission, whom I had known as a child of six or seven, years before, and O Mut San, vice-president of the Nagasaki W. C. T. U., the president, Ma Sui San, being away from home on a gospel temperance and evangelistic trip with Miss Gheer, of the Methodist mission. We were pretty thoroughly worn out by our Chinese work and the rough passage across to Japan, and found it necessary to take a week's rest, not having any meetings until the end of that time. But even after that we found the work exceedingly irksome in our worn out condition. We were greatly encouraged by the evidences that the faithful missionaries, Miss Russell and Miss Gheer, were giving thorough training in W. C. T. U. methods to a number of unusually gifted as well as well educated Japanese young women. Mrs. Van Petten was also for the time at Nagasaki—an enthusiastic worker of the W. C. T. U. who traveled with Miss West and helped her greatly in her Japanese labors. Miss French is nearer than the others to the mission field, but is laying foundations deep and strong for a magnificent career. Ma Sui San, the president, we did not meet personally, but all accounts of her are to the effect that she is doing good work, the scope of which is enlarging all the time. The thoroughness of the training she is getting, and the substantial character of the work she is entering upon as an evangelist of the W. C. T. U., are causes of deep thankfulness to us, in a land which is blighted more or less by evidences of fatal shallowness in all its good intentions. If Japan ever comes to destruction—and God grant she never may—it will be because of such an intense desire to make a display that she has not the patience to look to the substance of her seemings.

From Nagasaki we sailed to Kobe where we found a brave, talented Japanese sister, Mrs. Yo Kota, the president of the W. C. T. U., with a good corps of members fighting against many odds to maintain the integrity and acquire the methods of real W. C. T. U. work.

KATE C. BUSHNELL.

London, Eng.

(Concluded next week.)

THE WHITE-RIBBONERS' SUFFRAGE WORK IN NEW YORK.

DEAR UNION SIGNAL:—Toward the constitutional convention we have directed our thoughts and our efforts for the past six months. Petition work was inaugurated upon a vast scale and carried on by all women who were believers in equal franchise. In a few weeks the state was humming like a vast bee-hive over the all-absorbing topic. It was exploited in the newspapers, from the village locals to the great dailies of the metropolis. It was discussed from the pulpit and the platform. It invaded the inmost penetralia of "society," and was the theme of innumerable parlor meetings. It captured the shop and the market-place. It won the allegiance of a multitude of women hitherto indifferent or opposed, and absolutely unified the progressive women of the state, fusing diverse aims and opinions and lukewarm interest into a white heat of enthusiasm.

Yet that which was foreordained by the politicians came to pass August 15, 1894, by a vote of ninety-seven to fifty-eight. The convention denied the prayer of that great army of citizens, for submission to a popular vote, and virtually declared that the "sacred right of petition" was not one which a constitutional convention was bound to respect, when the petition concerned women. This bitter experience ought to burn indelibly into our consciousness the conviction that a ballotless woman is a powerless woman in government; that she must stand, evermore, a suppliant in legislative halls and receive, in grateful humility, the crumbs of civil justice which the governing sex may have the grace and graciousness to bestow as a favor, but never as a right. That is what the convention by its action has said to the women of New York.

And what are we going to do about it? Are we so weak in faith, so infirm in purpose, as to be ready now, after this one brief campaign, to furl our colors, ground arms, and sign articles of unconditional surrender? No! a thousand times, no! The constitutional convention has died a natural death, but the legislature flourishes in perennial youth.

If one tribunal will not do us justice we will appeal to another, as Paul appealed to Cæsar. We will lay freshly to heart the parable of the unjust judge who said: "Though I fear not God, nor regard man, yet because this widow troubleth me I will avenge her, lest by her continual coming she weary me."

Whatever politician is hugging to his soul the fond belief that equal franchise met its Waterloo in that convention is cherishing the colossal delusion of his life. Why, the women of New York have been led up to the very ballot-box and then rebuffed. The cup has been offered to their lips and then dashed away. Some of us, fifteen thousand at least, have actually held in our hands the white symbol of American sovereignty. We have tasted of the forbidden fruit; we have breathed for a moment in a new and bracing atmosphere. To permit us that one deep breath of the air of civil liberty was a fatal mistake, if they meant only to rerivet our political fetters.

The policy of repression is as shortsighted as it is selfish, and as perilous as it is unstatesmanlike. The national sky is dark with the clouds of social unrest. The air is heavy with portent. A fathomless political corruption has poisoned the founts of national life and tainted all the blood of the body politic. In this ever deepening crisis all women who are capable of a patriot's devotion must surely come to feel that life could scarcely lay upon them a more sacred duty than to thus minister, with pure hands, at their country's altar and to bring into our political life that saving moral force, the lack of which may yet

doom the Republic. Except for the eternal salvation of human souls, I devoutly believe that there is not under the bending heavens a more holy cause; for woman's ballot might be the key to all public reforms and the weapon wherewith to smite down every evil that flourishes under the shadow of law.

We have no right to lose heart because our first real campaign did not carry everything before it. I believ that the hand of God was in that seeming defeat; that He who makes the wrath of men to praise Him, held us back in His all seeing wisdom, from what might have been a crushing defeat at the polls, and that this delay only gives us the needed time in which to so mold public sentiment that when the amendment shall be submitted we can command a majority of the voters. Our duty is to do our utmost and leave the issue to Him.

The present hour is brimming with opportunities, and full of good cheer. Kansas stands at the gate. Our sisters in Colorado and in far New Zealand have lately come into their kingdom. England is all astir. The dawn of woman's day, which means a better day for *man*, and the domination of material forces by forces spiritual, brightens all the firmament. Let us give thanks for Colorado, and pray for Kansas—pray in dollars if we can—and work for New York, and believe that our labor cannot be in vain.

"The flowing tide is with us," and every wave-beat on the shore of Time marks a higher water level of civilization. And every pulse of humanity's great heart, ever yearning and aspiring toward the ideal, brings nearer that golden age yet to come on the earth, when the aristocracy of sex shall vanish, when man and woman together shall build the home and the state and reign again, joint sovereigns, over the realm ceded to them in Eden.

VINNIE R. DAVIS,
State Supt. Franchise.

Jamestown, N. Y.

DEVOTIONAL SERVICES AT THE NATIONAL.

DEAR UNION SIGNAL:—So many letters are coming to me in reference to the devotional hours at the Cleveland Convention, that I venture to answer them all at once through our valued paper. After conference with Miss Willard and the executive committee, it has been thought best to divide the service, holding a Convention prayer-meeting each morning from 8:30 to 9:30, and a half hour of devotion or Bible reading from 11:45 to 12:15. The appointing of leaders for these services has been left entirely with the National evangelistic superintendent. Though urged to take several services, I have invited ten ladies to lead these ten meetings, feeling that the responsibility and privilege should be shared. Some of these are from the ranks of our National evangelists; others are new in our work.

Uncertain as to my own presence at the Convention, I here urge the delegates to make these hours a power. We abandoned the devotional hour at the opening of our Convention, because it was practically a failure. Confusion abounded—reverent worship was impossible—delegates, committees, officers and citizens could not attend, and an impression was given that this service was of less importance than the routine of business. After consultation with Miss Willard, Hannah Whitall Smith and others, it was placed at eleven o'clock, and was so blessed at the Atlanta Convention as to be adopted by the executive committee. But the press of business has so crowded it out, sometimes entirely, that the superintendent has in three conventions besought the committee to consider and decide this whole matter.

At the recent meeting of the society of Christian Endeavor in Cleveland, the early morning devotional hours were crowded, and great power and enthusiasm were manifested. Let us go to our National Convention determined to *sacrifice*, if needs be, that these hours, set apart to seek the vision of His face, shall bring rich blessing to our hearts, our work and the city in which we meet.

Yours in His service,
ELIZABETH W. GREENWOOD,
World's and National Supt. of Evangelistic Work.

ANOTHER TEMPERANCE SHIP.

DEAR UNION SIGNAL:—The triumph of principle over established customs was manifested to a high degree recently in the young but prosperous and enterprising city of Ashland, Wis. One of its indefatigable citizens, Commander E. A. Shores, already the owner of several fine lumber carrying boats, has added another, larger and better, to the little fleet.

The vessel is also one of the largest and best on the lakes, laden as it was on its first trip with 1,110,000 feet of lumber. It is, therefore, with no little pride that the friends of temperance point to this stanch and noble craft as the day-star of their cause, in that she was launched into the blue waters of Lake Michigan to take up the useful work that lies before her, with the immaculate, artistically arranged white ribbon swaying to the breeze, indicating in its graceful waves the glorious device: "For God and Home and Every Land."

Nor is this all. In the early twilight in the presence of the three hundred guests of Mr. and Mrs. Shores, their young daughter, Bessie, christened the brave vessel Adella Shores, in honor of their eldest daughter, by breaking, not a bottle of champagne, but of pure artesian water, decorated with the significant white ribbon. A new era of the temperance reformation has dawned upon the world. The wine of centuries upon centuries indispensable on occasions like this has at last given place to water, pure, cold water from nature's bounteous well; the nectar, not of the *gods*, but the crystal fountain from "the sacred spring whence right and honor stream"; the "beverage of life," the health-giving water of heaven; the delicate "spray" of the triune God, who, in His beneficence, generates the raindrop that glimmers in the sunshine, produces the pearly dewdrop that nestles among the leaves and flowers; forms the sparkling stalactite that captivates the eye, moulds the symmetrical hailstone than which nothing can be more perfect; brings forth the beauteous bands of the rainbow that spans the cloudy sky; blends the rich colors of the spectrum in the transparent bubble that is shrouded in mystery; causes the perpetual spring that neither frost nor drought can quench; creates the shining rill that flows on and on, nourishing the earth, ever gathering strength until even the rocks on either side of the mighty cliff tell in silent eloquence of the action of the waters for ages upon ages, and is finally spent in the "mighty ocean."

A delightful program and reception followed, in which among many choice numbers, Rev. Mr. Wright responded to the sentiment, "Cold water and the white ribbon," by saying: "I think the white ribbon and pure water are appropriate symbols for this occasion. The white ribbon, the symbol of purity and the badge of the society in which our hostess is so much interested, is exceptionally appropriate in launching forth the 'bride of the sea.' The pure water, too, is appropriate instead of the time-worn custom of breaking a bottle of wine on the bow in christening the bride. The pure, cold water God has supplied us with so bounteously, so sparkling and so unadulterated is used to signify the proper relation the bride should sustain to the great waters. May the good ship always be characterized by those things of which the white ribbon and pure water are symbols."

May the Woman's Christian Temperance Union of Ashland long enjoy the presidency of one so devoted as Mrs. Shores to the high and noble principles inculcated by that incomparable society of true Christian Endeavor.

Oriska, N. Dakota. SARAH WESTON ELLIS.

NUMERICALLY IMPOSSIBLE.

DEAR UNION SIGNAL:—Alice Stone Blackwell's articles on "Bishop Vincent versus Equal Suffrage" in your paper quote some words of the Bishop's which remind me of a like statement of his that I saw in a Methodist paper some years ago and which I answered at the time in a local publication. The matter may have some interest for THE UNION SIGNAL readers, who have been giving attention to Alice Blackwell's late articles.

The Bishop's words at that time were as follows: "A woman who cannot train boys and influence brothers and husbands to vote in the interests of mothers, sisters, wives and daughters is neither worthy nor competent to vote herself. The lack of moral influence in the one case unfits her to act in the others. A woman who cannot under our present civilization control from one to six votes would not make much by being able to deposit one, and might, from her so-called gain, lose from one to five votes."

To which I replied, "I will not dwell upon the fact that this rule of fitness for voting would, if applied to men, disenfranchise most of them, but do wish to note the insult to men that the doctor's words hold; for it is an insult to the intellect and judgment of a voter to say that any other person, no matter how worthy, can control his vote as though it were that person's own vote. Mind, Dr. Vincent does not say 'influence,' he says 'control,' and speaks in such a way as to indicate that the woman is to control the man's vote as completely as though she went to the polls and voted herself. Any woman of honorable womanhood would be ashamed to number among the half dozen men who stood nearest her socially, even one voter who could be so 'controlled.' But it was the numerical size and form of the statement that astonished me. I have not studied the census returns very carefully, nevertheless, I am not entirely ignorant regarding the population of the country, and how one woman could 'control' five or six voters and still leave half a dozen other voters for each other woman in the land to 'control' is beyond my comprehension."

When a man of Dr. Vincent's ability will make statements so numerically impossible, what can we think but that his prejudices have run away with his judgment but perhaps he would not make such a statement now.

St. Paul, Minn. AURILLA FURBER.

FOR NEW YORK VOTEES.

DEAR UNION SIGNAL:—At the annual election in the state of New York, in November, there is to be submitted to a vote of the qualified electors a revised and amended constitution.

To the delegates making this revision there was presented an unusually large number of petitions, numerously signed, asking for two very important things, viz., the granting the right of franchise to women by striking from the constitution the word "male"; and some enactment that should curtail or eliminate the almost overruling power of the iniquitous liquor traffic. The prayer of all these petitions was very emphatically denied. In view of the summary manner in which the expressed wishes upon temperance and equal suffrage were ignored by the convention can the friends of these important questions be true to themselves and their duty to the cause unless they promptly and unitedly vote against the adoption of this constitution? Can we in any more emphatic manner express our dissent from the action of the convention?

Buffalo, N. Y. H. C. WHITE.

FOR ILLINOIS WOMEN.

DEAR UNION SIGNAL:—I suggest that every white-ribboner of Illinois write, or see that the secretary of her union writes, to the candidates in her district for the state legislature in the Republican, Democratic and Populist party, asking if they will vote for, and use their influence, if elected, for the passage of a bill giving women township suffrage. Also if they favor an amendment to the constitution of the state giving them complete suffrage. Also ask their views of universal suffrage. I suggest that they write out each of the three questions separately and leave a space of three or four lines after each for the answer.

The candidates will commit themselves before election, and they will, I think, give favorable responses not, but vague after awhile. We will have them on record, with their own signatures, which will be good ammunition for our lobbyists at Springfield when the legislature meets.

Yours truly, J. H. FINCHER.

Xenia, Ill.

BY MATILDA B. CARSE.

And he said unto them, Why are ye so fearful? How is it that ye have no faith? And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?—Mark 4:40, 41.

Lack of faith to-day is the great stumbling block to the progress of Christ's kingdom and the success of those things which make for righteousness. One true soul, imbued with faith, goes on undaunted in the face of mountains of difficulty and comes out victorious, while the timid and fearful faint and fall by the way overcome by the first hindrance. We have held up Miss Jane Weeden as a noble example of what a woman can accomplish when imbued with faith and love for a holy cause. Long past life's prime, without influential friends or a dollar she can call her own, she has raised over two thousand dollars for the Temple.

Many will say it has not been so difficult for her, as she had no husband, children or household cares to trammel her in the work. We have, then, a woman of a different type to present who possesses youth, a home, a husband, social position, with moderate means. She has suffered much from ill-health, nevertheless she has accomplished great things for the Temple. Mrs. Evelyn N. Graham, president of the W. C. T. U. of Newark, Ohio, is the name of this noble woman. She called at the Temple the other day and left $69 which completes $100 to put the name of her husband beside her own on a tablet in Willard Hall. This makes $700 she has secured for the Temple, and $100 was her own personal gift. The rest she has raised through wearisome toil—giving entertainments and presenting the interests of the Temple before white-ribboners and the public. She has set her heart on completing a round thousand for the "House Beautiful," and there is not a doubt but she will accomplish it, as nothing is impossible to a self-sacrificing heart imbued with faith.

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Without doubt large sales will be made for the Christmas holidays, of the three beautiful articles offered by the Columbia publisher, "The Temple edition of the Ladies' Household Repository," the "Educational Checker Game," and the "Game of Pixies," all for one dollar. Either one of these would make a lovely Christmas gift. The unions throughout the country are to be the agents for their sale. It will be easy to secure a hundred sales. This will net the union or the individual who makes the sale twenty dollars—after this is deducted one half the net profit goes to the Temple fund and the other half to the Columbia publisher. Let all unions who want to aid themselves and the Temple send for documents and further particulars to Miss Sara G. Johnson, Room 1113, the Temple.

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The Evansville, Wis., W. C. T. U. are hard at work raising their hundred dollar pledge; undaunted by the hard times, they sent $10 towards it in July, and have now sent another installment of $33. Harvey, Ill., W. C. T. U. sends $8.10 on their pledge. A mother in Israel, Mrs. Susan P. Anderson, eighty-three years old, sends $1 of the above amount. The Brookings, S. D., W. C. T. U. have paid $60.25 on their pledge, their last installment was $10.25. Delevan county, Iowa's last installment on their pledge was $15. The eleventh district of Iowa sends $7. Mrs. J. B. Shesler sends $1 towards Iowa state tablet. Strawberry Point, Iowa, W. C. T. U., sends $10. Syracuse, N. Y., union sends $10 on pledge. The Walkill, N. Y., union sends $45 on their pledge. The superintendent of Temple work, Mrs. L. I. Johnson, Cortland, N. Y., sends $18.65; $15 of this amount is to apply on the pledge of Cortland county, New York. The W. C. T. U. and the Y's of Chatham, N. Y., sent a check for $20. The East Lincoln, Neb., W. C. T. U. sends $20 to be applied on the Stoner memorial tablet. Mrs. Kate B. Northup, state treasurer Nebraska, sends $5 which will be itemized in the financial secretary's report. Mrs. S. D. Whitney, Mrs. S. C. Lackie and Mrs. J. P. Hill, Petaluma, Cal., each send $5, making $15, which they desire to be credited to Sonoma county, California, W. C. T. U. Mrs. Charity E. Way sends $25 on a pledge of $100, from the El Modena, Cal., W. C. T. U.

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We again desire to remind those who are filling mite-boxes that if they want the Temple souvenir spoon for Christmas they will kindly notify us by postal at once, so we may know how many spoons to order. Mrs. E. A. Ransom, Lockport, N. Y., writes: "This week I received one of your lovely souvenir spoons, which now lies before me. It is truly beautiful in both design and finish, and far exceeds my expectations." Mrs. I. W. Cheever, Hamilton, Canada, sent $5 to the Temple, in return for which we sent her a spoon. She writes: "I gladly paid the thirty per cent duty charged to be in possession of the lovely emblematic spoon, which I highly appreciate." A dear and aged friend who has sent us money before for the Temple, Mrs. S. J. Fosque, Onancock, Va., sends $5 for a spoon. In closing her most kind letter she says: "I hope that all will put their shoulder to the wheel and push on to the complete payment of the Temple." If all white-ribboners had done as much as she, the consummation she desires would be attained. Mrs. Eliza B. Shepard, Niagara Falls, N. Y., writes: "Many thanks for the beautiful souvenir spoon, which I received with a great deal of pleasure; it is a gem."

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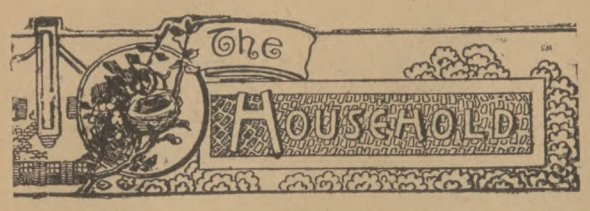
All persons sending $1 to the Temple will receive the beautiful Columbian souvenir. Any individual who sends the contents of a mite-box, amounting to $3.65, by January 1, 1895, will receive a solid silver Temple souvenir tea-spoon. This, however, does not apply to persons filling boxes for unions; they receive the Columbian souvenir. All money orders and checks should be made out in the name of William D. Preston, and sent to our financial secretary, Miss Sara G. Johnson, the Temple, Chicago, Ill.



MARAH AND ELIM.

BY HORATIUS BONAR.

To-day 'tis Elim with its palms and wells
  And happy shade for desert weariness;
'Twas Marah yesterday, all rock and sand
  Unshaded solitude and bitterness.
Yet the same desert holds them both the same,
  Soft breezes wander o'er the lonely ground,
The same low stretch of valley shelters both
  And the same mountains compass them around.

So is it with us here on earth, and so
  I do remember it has ever been;
The bitter and the sweet, the grief and joy
  Lie near together, but a day between.
Sometimes God turns our bitter into sweet,
  Sometimes He gives us pleasant water-springs;
Sometimes He shades us with His pillar cloud,
  And sometimes to a blessed palm shade brings.

What matters it? the time will not be long,
  Marah and Elim will alike be past,
Our desert wells and palms will soon be gone,
  We reach the city of our God at last.
Oh, happy land, beyond these lonely hills!
  Where gush in joy the everlasting springs.
Oh, holy Paradise above these heavens!
  Where we shall end our desert wanderings.

MY CRAFTY NEIGHBOR.

BY ELIZABETH PRESTON ALLAN.

"You must have your new neighbors to dine, my dear," said Stephen. "How would Thursday do?"

I had always made a point of responding cordially to any such proposal from my husband. He worked hard for his family, and provided liberally. I thought it was as little as he had a right to expect that he should be free to throw open his door, at any time of the day or night, to whatever guests he might choose to invite. And ten years' trial of this plan had assured me that Stephen had more pleasure and satisfaction in our simple village home, than many others who own palaces and villas and yachts galore. But I did not enjoy the prospect of having our new neighbors, the Seldons. They were people of good family and comfortable circumstances, past middle life, who had spent twenty or thirty years in the organized work of some charitable association in the city. The husband's health had broken down, and they had rented the pretty cottage next to ours for a year. There was no objection to charitable associations, of course. Dear me, no! Stephen and I contributed regularly to that sort of thing, and got reports by the dozen—which we never read. But you can see for yourself that this is not the kind of people one cares to meet in society. However—I agreed to the Thursday dining, and then wondered who should be asked to meet the new people. They did not attend our church, which was the prominent one in the village, but still, it might not be out of place to ask Dr. Brosins and his wife, and then I would have that pastoral business off my mind, anyhow. I picked out two other couples that I was in debt to, socially, and wrote the cards. They all accepted.

"What about the wines, Steve?" I asked. "I have heard that these people are cranks on temperance, and I don't know, either, whether it is just the thing to have wine with Dr. Brosins at the table, it might embarrass him."

"I would not ask people to my house," answered Stephen, rather haughtily, "who could be guilty of the rudeness of objecting to my customs. They need not drink wine unless they choose; there will be water, I suppose."

My table was laid with ten covers, and looked as dainty and stylish as possible. The bowl of scarlet poppies in the center gave the color tone, and no china was used that was not red and white. The name card on each plate had its Shakespeare quotation in red letters, and the initial on the napkins was embroidered in red floss. Although these people were from the city, I flattered myself they would not find my entertainment provincial. As a matter of fact, it was a charming success, but I could not help owning to myself that the charm lay mainly in the new neighbors. They were not in the least stylish, in manner or appearance, but they were altogether delightful, both as talkers and listeners. So far from talking "shop," as I had feared, it was a little hard to draw them out on the subject of their life work, but when once fairly launched the story was so thrillingly interesting that I almost forgot to watch and direct the movement of the dinner; nothing seemed to me to make any difference, except to hear more of the pitiful lives of that "other half," and the inspiring record of how certain brave and lofty souls were trying to help them.

Let me see—what was I going to tell you about this dinner party? Oh, yes, it was a very small thing, but it was the beginning of a great change in my life. When Charles went round with the napkined bottle, both my strangers (and Dr. Brosins, of course,) turned their pretty, wide-lipped glasses down.

"Won't you have your glass filled, Mr. Seldon?" Stephen asked cordially, and I mentally patted him on the back for keeping the slightest shade of insistence out of his voice.

"Not any, thank you," answered our neighbor, but nobody could have told whether it was because he meant to drink water or sherry. However, when the decanter was pushed across the table, that was declined, too. We saw a great deal of the Seldons. Stephen and I found ourselves getting more intimate with them, and really more attached to these two dear old people than we could have thought possible in such a short time.

"One thing constantly surprises me about Mrs. Seldon, Steve," I said to my husband, "she never tries to convert me to her way of thinking about things."

"That's because she has some sense," Steve answered.

"No, but really," I insisted, "if I felt as strongly about anything as I know she does about wine drinking, I could not hold my peace, you know; I would just have to lay hold of people about it, especially my friends and neighbors, and very especially younger people, who might be expected to listen to me."

"Well, my fierce little woman, I'm thankful then for every week of the two years' difference in our respective ages; for I am constitutionally opposed to being laid hold of by other people's opinions. By the way, where are you going now?"

"Oh, I am going to drive Mrs. Seldon in the dog cart down to see some of the factory people. She is trying to get some of those cruel fathers and mothers to take the little tots of children away from the factory."

"H'm!" said Stephen, meditatively, "she does lay hold of some people then. Does she address them as cruel fathers and mothers?"

"Oh, you dear old goose! She talks to them in the same sweet friendly way that she talks to me; she doesn't argue a bit, but just asks for these little folks to come to her kindergarten as if she couldn't get along without them, and won't they please do her this favor?"

"H'm!" said Stephen again. "So it is possible for her to treat people just as she treats you, didn't you say, and still think them very wicked. I wonder what she really thinks of you, this crafty old lady over the way?"—*The Interior.*

(*To be continued.*)

"GO FORWARD."

BY REV. HENRY BURTON, M. A.

The hearts of the Hebrews were beating a retreat when this divine voice reached them, and though they could not make a way through the sea they found one already made; for God never summons His people forward but He Himself clears the way. As used by the world, sometimes there is a certain tarnish about the word, as if it were half-related to pertness or to pride, but when we brush from it this soot of earthiness we find in the word a heavenly dove, with wings of silver. Motion, not rest, is heaven's great law, and motion, too, in an ever-ascending scale. We may truthfully say of our *Gloria*, "As it was in the beginning, is now, and ever shall be," for the triune God deserves all doxologies, temporal and eternal alike, but to nothing else, at any rate, nothing that is human, can we apply these words. The "is" is very different from the "was," and the "shall be" will be more diverse still. Revelation itself was a gradual development, the crescent orb "slow rounding" to the full, the old leading up to the new, and finding in the new its large fulfilling. Up through all the dispensations, the patriarchal, the Mosaic, the prophetic, we see the world ever moving on and moving up to its higher, better destiny, not on angel wings, either, but by the slow, successive rounds of the ladder steps. Longfellow puts his "Excelsior" in the lips of a dreamy, romantic youth, who will not

"Beware the pine tree's withered branch,"

but who, despite all allurements and all warnings, climbs up to a cold grave among the snows. It is not the most happy conception, whether we refer it to an upward climbing world or an upward climbing soul, for he who climbs finds opening beauties and an ever-changing music by his path, while a coronation, and not a burial, awaits him at the summit. But "Excelsior" is a good word anywhere; indeed, it is a divine word, heaven's monogram, inwoven in the pages of all the testaments. It is higher, ever higher, and so on towards the Highest, which is God.

Some people live in the past; always "out West" among the sunsets, instead of pitching their tents with Reuben "toward the sunrising." They venerate the past; they color it beautifully, laying the yellow ochre of a vivid imagination over the sober, somber facts of history; and then, like Jephtha's daughter, they go bewailing upon the mountains the decadence of our times! But it requires no deep historical research to find that this is the direct opposite of all the facts. The world's golden age does not lie in the past, but forward somewhere in the future, and though we cannot predate the grand millennium we know this, that each year sets it so much nearer, and that it was never so near as in this 1894. It is true prophecy as well as tr poetry which makes the years

"Ring out a slowly dying cause,
  And ancient forms of party strife;
  Ring in the nobler modes of life,
With sweeter manners, purer laws."

But if such is heaven's law—not motion merely, but promotion, ever forwards and upwards—then this divine idea of forwardness must take possession of us, that is, if we care to observe divine harmonies. There can be no music without time, for if "time is broke and no proportion kept" we have but a jangle of confusion and discord. So, too, in our lives we must keep up to the beat, or we drop a discord into the music at once. If heaven sounds the advance, and we do not respond to it we strike a false discordant note; and if we stand still when heaven's forces move forward we fall out of the ranks, we get behind the music.

In our physical life we cannot help advancing, and in this march there is no halting, no falling to the rear allowed: for in the crowded pathway of human life it is "Move on, move on!" Whether we will or no we have to keep step with the music of the stars and suns, and with the beat of our "muffled drums." Then, too, we need no urging or commanding to step forward in worldly ways, financial or intellectual. The desire for gain, the thirst for knowledge, will be here a constant, impelling force; a sort of hidden spring, wound up by the unseen Hand, to keep our life well forward in activities and all kinds of enterprise.

But our spiritual life should have its advances; and it will have, if it be a true life and not a fictitious one. With some, conversion seems to be the beginning and the end of a Christian experience; and here they rest. They forget that conversion is but the genesis of the new volume; that it is but the birth, and that there are growths and ripenings to follow. Let us be thankful if we know what the "new birth" is, and let us, if possible—though this is not essential—keep up the memories of our birthday; but we must not be always children, our progress nothing more than the forward-backward rocking of the cradle. No; we must "feel our feet," as the mothers say. We must learn to walk, to talk, to reason, to love, to work, and so pass up to the complete manhood, "the stature of the fulness of Christ."

There ought to be in our spiritual life a growing feeling of independence; not an independence of God, but an independence of man and means, so that we can walk alone, if need be, facing quietly but resolutely every opposite drift. Then, too, we should step out of the purely passive voice into the active, learning to help others instead of waiting to be nursed and carried ourselves. He who gives himself up to the great I AM will soon learn to conjugate life's To Be aright, striking off his "I will be" and "I can be" with a kingly emphasis. Then we shall get clear away from Doubting Castle, becoming in fact, what perhaps we were in name before, believers, men of faith, women of faith, living out in modern ways, the eleventh chapter of the epistle to the Hebrews. And how changed will life and service be then! How easy to ourselves and how helpful to others! When our faith is but weak it is like a reed shaken by the wind; it cannot help others and there is nothing so attractive about it as to tempt men out into the wilderness to see it. But the faith that is strong, the love that is ardent—that forgets itself in its ministry for others—prepares in desert places the "way of the Lord," setting men listening for the Christ who must be near.

Shall we not then go forward? Have we not halted long enough, staying on the frontier of our first deliverance, or compassing this or the other mountain in monotonous repetitions? The cloud lifts; shall we not follow it? The Voice speaks; shall we not open the window of our soul and let the divine "Forward!" fall upon our inmost heart, until our whole being vibrates in answering resonance? Shall we not gird up our loins, and striking the tents of self-complacency and ease, reach out for heaven's higher, better things?

Liscard, Cheshire, Eng.

ALL the crimes on earth do not destroy so many of the human race nor alienate so much property as intemperance.—*Lord Bacon.*

GOING TO SCHOOL.

BY MRS. ALBERT L. PRITCHARD.

Grandpapa sits in his warm, cozy place,
Soft evening firelight shines on his face,
Though he is white-haired, by age bent and lame,
Grandpapa still goes to school just the same:
But his long lessons will soon now be done,
His text-books silently closed one by one,
Some of their titles are Pain, Sorrow, Loss.
The first in two volumes and bound with a Cross.
Grievous these lessons, for some they are best,
Lead, grandpapa says, to Love, Joy and Rest,
Without them, these last might sealed volumes be,
The heart from its fetters never made free;
Grandpapa saw, through tears thick as the rain,
Angels of Love turn the pages of pain;
And the dark volume of Sorrow, at length
Learned, with the joy of the Lord for his strength;
When he cried out against direful Loss,
Rest waited for him at the foot of this Cross.
Now sits dear grandpa, his loving bright eyes
Filled with the faith that mounts to the skies;
Look at him well, and consider a life
That shall gain victory after the strife.
"Go, dear Fred, nearer, kiss grandpa good-night,
Throw your arms round his neck, and hug him up tight."

"Lesson books learned," grandpa asks, "for to-morrow?
Learning of lessons is sometimes sweet sorrow.
Habits of temperance, like volumes in white,
Keep pure and unsullied, and con with your might,
Never let specks of dust, nor cobwebs so fine,
Spot or weave over them, or aught undermine."
Here grandpapa paused, laid his soft, trembling touch
On head of his grandson, his voice faltered much,
"In going to school, Fred, now hearken and mind,
That the tenderest teacher is the Father so kind."

Twilight Park, N. Y.

A MEDAL SPEECH.

[Extract from a speech delivered by ex-Governor St. John in presenting the diamond medal, awarded to Miss Minnie Warren, at the Demorest medal contest, Music Hall, Cincinnati, June 28, 1892.]

We little realize to-day just what all this means. We look upon this young lady, and say with one accord, "Isn't she beautiful?" and, "Wasn't she grand?"

Three thousand bright eyes are now centered on this magnificent, diamond-mounted gold medal. Everybody seems happy; even the defeated contestants who acquitted themselves so nobly, join in their heartiest congratulations.

A generation from now the fact will have fully dawned upon us that back of this young woman, and back of this medal, is a great cause. And two generations hence, the world will *know* that the cause and inspiration that enabled her to move this great audience to the highest pitch of enthusiasm was of God.

It requires no great stretch of imagination to look ahead sixty years, and see the winner of this prize, now still in her "teens," an old, white-haired grandmother, who has passed her three score and ten. It seems we can almost hear her great-grandchildren, as they gather around her, say:

"Grandma, please tell us a story."

"Well, children, what kind of a story would you like?"

"Will grandma tell us about what happened when she was a young lady?"

"Yes, yes, do," cried the rest with one accord.

Without another word of reply she moves slowly across the room, opens the upper drawer of an old-fashioned bureau and takes therefrom a little box, and as the children watch eagerly, she quietly unwraps from around it yards of what was once white cotton tape, but now yellow from age, and at last the box is opened, and from the midst of some more cotton she brings forth *this* medal.

The children's eyes, as they watch her, fairly stand out as they exclaim, "Oh, grandma, what's that?"

"A Demorest diamond-mounted gold medal, children."

"Demorest, who was Demorest?"

"Why, children, he was a Christian philanthropist, who a long time ago lived in New York city. He was once a poor boy, but by his honest, industrious habits, as he advanced in years, he increased in wealth until he was enabled to spend thousands of dollars annually for the good of humanity. He organized what was then known as the Demorest medal contests. This is one of the medals. I won it when a girl."

"What made that mark on it, grandma?"

"Why, I gave it to Dot's papa to play with when he was cutting his teeth, and he bit it!"

"Oh, the naughty little thing."

"What were the contests all about, grandma?"

"Why, you see, children, Mr. Demorest wanted to get rid of the saloon."

"Saloon? Why, grandma, what's a saloon?"

"Why, the saloon was a place where they used to sell a poisonous drink that made men so crazy that they would rob and steal and murder, and sometimes even kill their own children."

"Oh, my! wasn't that awful? Why did they let them keep such places?"

"The laws authorized them to do it, if they only paid money for it."

"Who made such laws, grandma?"

"The Democrats and Republicans."

"Democrats and Republicans. Why, what's a Democrat, and what's a Republican?"

"Well, children, they belonged to political tribes that used to inhabit this country, but they are extinct now."

"Don't they have 'em in the circus, grandma?"

"No."

"Oh, how we wish we could see just one."

"If ever you visit Washington City, children, you can see a few specimens of mummified Republicans in Smithsonian Institute."

"Well, aren't there Democrats there, too, grandma?"

"No, they couldn't preserve them; they tried it, but they wouldn't keep."

"But were there no churches then?"

"Yes, children."

"Well, what did they do, grandma?"

"They passed resolutions."

"What did the preachers do?"

"Why, most of them said they were holy men of God, and didn't want to mix politics with religion."

"Well, you mixed 'em, didn't you, grandma?"

"Yes, children."

"Did grandpa mix 'em too?"

"Well, children, it has been a long time since then, and your grandma's memory is not as good as it used to be, but I can say that your grandpa said grace and held family prayers twice a day and was always very kind to me."

"What became of Mr. Demorest, grandma?"

"He went to heaven long ago, and to-day in Central Park, New York, is a monument upon which is inscribed:

"IN MEMORY OF WILLIAM JENNINGS DEMOREST, THE FRIEND OF CHILDREN, AND THE FRIEND OF THE DOWN-TRODDEN AND OPPRESSED OF EVERY LAND. THE MAN WHO DARED TO DO RIGHT BECAUSE IT WAS RIGHT, AND CONDEMN THE WRONG BECAUSE IT WAS WRONG."

And now, my young friend, begging your pardon for this imaginative picture, which some day may come true, I take very great pleasure in presenting to you this beautiful handiwork of man, so fairly and grandly won by you in the cause of right. May your path through life be strewn with many victories for "God and Home and Native Land."

SOFT-SHELLED NUTS.

349.

OMISSION.

No warmth, no cheerfulness, no healthful ease,
No comfortable feel in any member,
No shade, no shine, no butterflies, no bees,
No fruits, no flowers, no leaves, no birds,
———!

THOMAS HOOD.

350.

A TEMPERANCE COMMAND.

1. Come and I will —— well unto thee.
2. Study to show thyself approved unto God, a workman that needeth —— to be ashamed.
3. Be —— in the fear of the Lord all the day long.
4. Wilt thou set thine eyes —— that which is not?
5. To —— upright ariseth light.
6. But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat nor with the ——.

The omitted words form a good command for all to obey. J. A. S.

ANSWERS TO PUZZLES PUBLISHED OCTOBER 11.

340. Anna Gordon.

341. 1. John B. Gough. 2. Tremble, King Alcohol, we shall grow up.

342. Illinois.

343. 1. Hear the war-cry, prohibition! Keep on! keep on!
King Alcohol must fall, or be dragged from his throne.
2. Woe unto them that are mighty to drink wine and men of strength to mingle strong drink.—Isaiah 6:22.

Correct answers: Manora Walker; Edith Marsh; Grace M. Hinckley; Bertha Brownell.

DEAR BOYS AND GIRLS:—Our self-denial Cornerers are reporting as you will see by some of their letters below. I have heard of others also and do not doubt that many Cozy Cornerers helped in this simple way to spread the temperance news around the world.

Among those from whom I have heard is the L. T. L. of Moorestown, N. J., which has sent $1.67, as the result of its self-denial week. Most of the children's contributions were earned by doing errands. This is a real, earnest, working Legion, which is always ready for the next thing and to help our great work in the world around.

Then there's the Bozman L. T. L. of Talbot county, Maryland. I was rejoiced to hear that they celebrated our president, Miss Willard's birthday with suitable readings, recitations and songs, after which the self-denial money was collected. It was very interesting, I am told, to hear how the little ones earned their money by denying themselves candy, cakes, pencils and other things that they might give something to our noble cause. This Legion numbers between fifty and sixty members and they sent one dollar. They are looking forward to having a larger membership next year and hope to send more.

While reading a Scottish religious paper not long ago, my eye was caught by the following sad paragraph:

"At an early hour last Saturday night, James Simpson, a boy eight years of age, residing with his grandmother at 545 Garscube Road, Glasgow, was found lying on the pavement and carried home. He told the girl who lifted him that he had got some drink, and became unconscious a few minutes afterwards. The doctor who was called said he was suffering from an overdose of drink, and had the boy removed to the Western Infirmary, where he died about one o'clock on Sunday afternoon. It is not known how or where the boy got the drink."

If that unfortunate little fellow had been a member of the L. T. L. or Band of Hope he would have known of the poison in drink and never would have taken it. Let us urge every boy and girl whom we can reach to come into our ranks, where alone is safety.

Affectionately your

Aunt Jane

NEPHEWS AND NIECES.

I have become very much interested in your Cozy Corner and I should like to become a member of it. I am nearly twelve years old. My birthday will be the 25th of this month. We started an L. T. L. to-day. We organized with seventeen members, there were eight boys and the rest were girls. I have been trying to get out some of the Soft-Shelled Nuts. I enjoyed hearing story of the birthday party very much. EDITH MARSH.

New Hartford, N. Y.

Success to the new L. T. L.! I hope it will grow to 117 and that every one will join the Cozy Corner, too.

I send you ten cents self-denial money. I denied myself butter. I know you will think it was not hard to do when I tell you there are three saloons and there will soon be another. Brother William sends his love to you and the Cozy Cornerers. Your niece,

Calhoun, Ky. EFFIE NOE.

That there are self-denying temperance boys and girls in Calhoun makes me sure that some day those saloons will have to "*go!*"

I am a little boy nine years old. I am in the third reader and belong to the L. T. L. My mother is president of the Woman's Christian Temperance Union here. She takes THE UNION SIGNAL. I read all of the cousins' letters and thought I would write for the first time. I would like to have some of the cousins write to me. Good-bye. GROVER DRUMMOND.

Minnewaukon, N. D.

You are "right in line," Grover, and I hope to hear from you again.

I am a little girl nine years old. I like to read the Children's page in THE UNION SIGNAL. I saw my little cousin in Chicago was the first to send to the self-denial fund. We took the pledge a long time ago and we will never break it. Brother Bertie, Carrie, Rollin and I each take a nickel from our banks to send you. We were saving our money to buy a pony but we can wait a little longer. TUNIE E. MEISENBACH.

Pearl, Ill.

And how much more you will enjoy that pony when you do get him, just because you were unselfish and patient.

I am a little girl eleven years old and would like to join the boys and girls of the Cozy Corner, for I think it must be a nice place. All of our family are in for temperance. Papa is a Prohibitionist, and says he would not vote any other ticket. I would like some nieces to write to me.

Flushing, O. MARY SIDWELL.

We welcome you, Mary.

THE UNION SIGNAL AND WORLD'S WHITE RIBBON.

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And behold I come quickly and my reward is with me.—Rev. 22:12.

HEAVENLY PROMOTION OF ANOTHER LEADER.

THE LAST DAYS.

Towards the close of one of the busiest days of the past busy week came a message to our office which was too startling to believe. The message was brief, with no introduction or alleviation in the telling—"Mrs. Woodbridge is dying!"

"What!" we exclaimed. Our minds refused to accept that statement, as instantly the previous day's happy hours and the unusually bright and active labors of our National Corresponding Secretary were recalled.

Tuesday, October 23, Mrs. Mary A. Woodbridge was at her desk, or, intent upon her many arduous duties, was flitting in and out of the publishing offices, in the best of health and the fullest of spirits. Seldom had we seen her in so joyous a frame of mind. Never could we have associated sickness or death less with any being than with her on that day. She left at five o'clock, with a tender remonstrance to a companion who insisted upon remaining a little longer to work. In the evening, she accompanied her secretary to a lecture in a church near her residence, and returning to her home chatted merrily with Mrs. Bigelow, her hostess, till ten o'clock, when she retired.

The next morning she did not come to the office, but no surprise was felt, for it was known that she always had reserve work at home. Some proof requiring her personal attention, it was sent to her in the afternoon, and upon the return of the messenger the sorrowful news was learned.

Mrs. Helen M. Barker, to whom the word first came, immediately cancelled her engagement for the Missouri state convention, to which she had almost started, and went to her comrade's bedside, accompanied by several of our office force. But it was even then too late for recognition or administration, for a consultation of eminent physicians had already declared restoration to health or consciousness impossible, as paralysis had attacked the brain.

It was then learned that at seven o'clock in the morning Mrs. Woodbridge had asked for extra heat, as she was having a chill. Immediate attention was given her, and upon hearing that another chill had come in the night a physician was called. But all remedies proved ineffectual, and by ten o'clock the same morning complete paralysis prevailed, and the feeble breathing alone gave sign that the spirit still lingered.

Through the long day and night and until evening of the second day, the painful watching and waiting continued, the faithful white ribbon friends being reinforced by Mrs. Woodbridge's devoted husband and one daughter, Mrs. Way, the other daughter, Mrs. Brooks, and the son, George, arriving three hours after their beloved mother had "passed on."

At thirteen minutes past six on Thursday evening, October 25, the beautiful spirit took its flight so peacefully and sweetly that it was difficult to tell when the end came.

Telegrams were speedily sent to all the officers of the National and World's W. C. T. U. and to the many relatives. And when all was done that could be done, we endeavored to comprehend the sad event, but so far it is beyond all comprehension. Only the coming days and months can make it a reality, as the irreparable loss will be daily felt.

THE FAREWELL SERVICE.

Before the dust—so recently aglow with life—was borne to her Ohio home, her friends and co-workers gathered around the silent form on Friday afternoon to unite in a farewell service,—we can hardly say funeral, for that somber word seems all out of place. The first thing which met the eyes of those who entered the door of Mrs. Bigelow's home was the wreath of fresh green ivy fastened with purple ribbon, and thoughts were turned to eternity and immortality rather than death.

Dr. Goodwin of the First Congregational church, conducted the simple service, and the keynote of his words was *life*. He scarcely needed a text in that hour, for there in the quiet room lay one whose eager steps had trod the ways of life, whose steadfast hands had sought to lessen the power of sin which is the sting of death, and whose lips had borne abundant testimony of Him whom to know is life eternal. Thus his words were of one who had lived abundantly and were addressed to those who were yet to carry on the warfare against death. Never before had the listeners realized, perhaps, what a holy war is ours, as they did during that brief talk in which the speaker emphasized so strikingly the place the temperance cause holds in the church and in the world. Never before, it may be, had they realized the length and exceeding bitterness of the struggle, as when they looked with cleared vision back over the score of years during which Mrs. Woodbridge had not once laid her armor aside. Never before had the battle seemed so worth the fighting, the victory so assured. There may have been in the hearts of some in the presence of the dead a shrinking from the days to come without the counsel and comradeship that had been so strong and so sweet, but while the speaker's words fell upon their hearts they gathered courage and even in her death their yoke-fellow had done them good.

When Dr. Goodwin had finished speaking the friends gathered to look upon her face once more, while about the head of the casket stood a group of honorary pall-bearers, who might well be called a guard of honor,—Mrs. Barker, Mrs. Rounds, Mrs. Carse, Mrs. Hobbs, Mrs. Grow and Mrs. Bigelow, all friends and comrades of Mrs. Woodbridge.

There was nothing unnatural in the scene, save, indeed, the black color of the casket and the stillness of her who lay therein. All about were flowers—white flowers, "*congratulatory* blossoms," as one called them later; not a display of ornate designs, but just a wealth of bloom disposed as if for the reception of an honored guest. There *was* a Guest present, the One who overcame death.

Softly upon her upturned face fell the light from above her resting place, and it seemed as if she were listening intently, and presently would look up and answer in her own bright, winsome way. No death-pallor, no decay, no lines of pain, just peace, rest, satisfaction, majesty—overcoming-ness! Her friends looked—it would not have been strange had they spoken to her—and passed on comforted.

Then, a little later, that inner circle of the bereaved, husband and children, came to sit with her awhile,—for it seemed still that she was not away. It was only in harmony with the dominant keynote—life—that there should be no despair, no rebellion in their words. Tears were there, but tears lie deep where joy dwells, and smiles lit up the clouds. It was all as Mrs. Woodbridge would have wished.

Later in the afternoon those employés of the W. T. P. A. whose inexorable duties had not permitted them to attend the service, went to bid her their temporary farewells, and to them her triumphant repose spoke eloquently against the "king of terrors." To one and all her going has been but the completion of what was her living—a benediction—a speaking unto good.

THE HOME FUNERAL.

The spacious home in Ravenna, O., was filled to overflowing, Monday afternoon, Oct. 29, large numbers standing patiently outside during the entire service. The relatives present were the husband, Mr. F. W. Woodbridge, the two daughters, Mrs. Way and Mrs. Dr. Brooks and son, of Cleveland, the only son, George, his wife and little boy, Fred, two granddaughters, Edith Way Hyde and Anna Hyde, Mrs. Woodbridge's brother, Mr. George Brayton, and two brothers and a sister of Mr. Woodbridge.

There was a remarkable delegation of seventy-six white-ribboners, representing every union in Portage county, Ohio. Mrs. Perkins, Mrs. Oviatt, Mrs. Terrell and Mrs. Stevens represented the federated W. C. T. Unions of Cleveland, O. Francis Murphy, Mr. Logan, and other distinguished people were present.

Flowers in great profusion attested the fact that many loving friends had sent them as tokens of their love and esteem. Underneath the casket was a carpet of ferns and flowers, while the wall back of the casket was draped with white cloth, literally covered with cut flowers and sprays of ivy. Upon the casket stood the tribute of the World's W. C. T. U., a large globe of roses and chrysanthemums belted with white ribbon. The card attached bore these words: "In tender memory of our beloved friend and co-worker, Mary A. Woodbridge. From the General Officers of the World's W. C. T. U. 'Allured to brighter worlds and led the way.'" Upon the casket also lay a large double bow of roses white, the badge of our society, the gift of the National W. C. T. U. Upon the mantel at the head of the casket stood a beautiful Maltese cross of white roses sent with a loving message by the "Royal Helpers' Circle of King's Daughters of W. T. P. A." A most lovely design was sent by the W. T. P. A. A pen of purple flowers was embedded in a large open book of blossoms white, and the word "Finis" showed the book finished and the pen laid down. A vacant chair was another beautiful design, a tribute from the Ohio Prohibitionists. Her children gave a pillow, with "Mother" in dark letters amid a profusion of white. A wreath of roses from Lady Henry Somerset bore this message: "A token of loving remembrance to our promoted comrade from her sisters across the sea." Mrs. Whitelaw sent a wreath of callas and smilax. A sheaf of wheat spoke of a ripened life, and was a token sent by Mrs. Grow. A floral offering from the Federated unions of Cleveland was also received, and cut flowers from a host of loving friends made the parlor in which she lay one of purity and brightness.

The choir sang the two favorite hymns of Mrs. Woodbridge, "Lead, Kindly Light," and "Abide With Me."

Rev. A. M. Hills, for many years pastor of the Ravenna Congregational church, of which Mrs. Woodbridge was long a member, officiated at the services, reading the Scriptures, offering prayer and speaking eloquently of Mrs. Woodbridge's beautiful and consecrated life in its different stages of unfolding. Mr. Hills spoke of the special Providences that had shaped her life, of her devotion, not only to her church and temperance work, but to her family and friends. As a wife and a mother no criticism could possibly be made, for to husband and children her life's best was given till they no longer needed her special care. Special mention was made, too, of Mr. Woodbridge's devotion to his wife and her work.

Mr. Hills read a beautiful letter from Miss Willard, of which we can give only a part:

"Unbind the armor, her long day's work is done." How faithfully and well she did it let the records of the white ribbon movement in this and in all lands attest: for she was our gracious, vigilant and swift ambassador who, at the pen's point, carried victory everywhere that her strong, sisterly words penetrated, informed as they all and always were, by a personality of rich endowment in intellectual attributes, moral worth and religious enthusiasm.

Mary A. Woodbridge will always be a radiant name in our white-ribbon annals from the day of the Crusade to that "coming of age" for which she was preparing with her unequalled grasp of the situation and skill in the handling of details. Her benignant presence will be incalculably missed and mourned at the coming Convention in Cleveland, and her clear, womanly voice, with its deep tones, will be listened for instinctively by thousands who had known and loved it long.

Miss Anna Gordon followed with a most tender and fitting tribute in behalf of the World's W. C. T. U., and as the representative of Miss Willard.

Mrs. L. M. N. Stevens, who for fourteen years had been most closely associated with Mrs. Woodbridge officially, spoke with great feeling and with broken voice of the work of our promoted comrade. She referred touchingly to a letter she had received the last day Mrs. Woodbridge was in the office, in which she told of the bright prospect for a most successful convention in Cleveland, closing with the words, "Praise the Lord."

Mrs. Helen M. Barker made most appropriate closing remarks, referring especially to her work during the last year while they had been in the office together, and testified to her faithful, loving service not only in her official capacity, but in missionary work in the city, and urged the women present to labor for the cause that she loved.

After the friends had taken an affectionate farewell and the casket was closed, a white drapery completely covered with ferns and roses was laid over it, entirely hiding its somber black. It was then borne gently down the long walk, shaded by grand and graceful trees which she had assisted her father in planting when she was a little girl. A long line of carriages filled with sincere mourners followed the silent form of our loved one to the beautiful cemetery one mile away from her home. Here she was lovingly laid to rest.

THE MEMORIAM MEETING.

A stranger finding himself in Willard Hall at two o'clock on Monday afternoon, the same hour of the home funeral at Ravenna, Ohio, would have observed nothing to indicate that a memorial service was about to be held for one whose name was loved and revered all around the world. There was nothing funereal in the aspect of the beautiful little auditorium, none of the trappings of woe upon pillar or platform, no suggestion of gloom or of the doleful soundings of the tomb. Magnificent white chrysanthemums adorned the speaker's desk and mingled with fern leaves surrounding a picture of Mrs. Woodbridge, which stood on a table at one side.

Notwithstanding the unfavorable weather, the hall was filled with those eager to honor the memory of the loved friend and comrade so suddenly lost. The W. C. T. U. and and the W. T. P. A. occupied seats specially reserved for them.

Mrs. Clara C. Hoffman conducted the service, and after a quartette had feelingly sung "We Would See Jesus," she said that we were not there to sing a dirge, but to realize that "rest is rapture."

The Rev. H. A. Delano, a life-long friend of Mrs. Woodbridge, read part of the second chapter of Ruth, the twenty-third Psalm, and the fourteenth chapter of St. John. "Ohio," he said, "was to-day weeping, not for any of her gifted sons, but for a gifted daughter. It was just like Mary Woodbridge to go away in the quiet, matter-of-fact manner she did. She had lived to see woman's faith and love—of which her own sturdy, indomitable life was a fit exemplar—belt the globe." He then offered prayer, and the quartette sang "Lead, Kindly Light."

Mrs. Hoffman, in presenting Mrs. Carse, "comrade of Mrs. Woodbridge from the beginning," remarked that we were "too Christian, too scientific, too sensible in these days to mourn as they which have no hope." "But after all," said Mrs. Carse, "our hearts are very tender, and He who wept allows us also to weep over the bier of our loved ones. We rejoice that a wide door has been opened for them, but *we* are still amid and of the mists and shadows."

A more recent friend of our beloved was, then introduced, Miss Frances Griffin, formerly of Alabama, now of Chicago: "Our society," she said, "was often referred to as a 'mutual admiration society,' the lesser it, was said, giving undue worship to the few great ones. God sifted the nation for workers, and it is not to be wondered at that we should admire those God-appointed, God-selected women." Brought up as she (Miss Griffin) was in an atmosphere of conservatism, Mrs. Woodbridge was one of the first public women to draw her attention, at once by reason of her wonderful voice and her womanliness.

Mrs. Katharine Lente Stevenson was the next to pay loving tribute to the departed one. She was impressed most, she said, during her year's association with Mrs. Woodbridge in W. T. P. A. work, by the all-roundness of her character—one so symmetrically developed. She did so many things exceptionally well. How well she could speak all know. "I cultivated my voice for my *mother's* sake; she was deaf for many years," she said once, when this valuable possession of hers was commented upon. This fact of itself was a wonderful index to her character. At the height of her power God called her to a better service beyond. Her nature was a remarkable combination of greatness and gentleness."

The Rev. Frances Townsley, of Nebraska, spoke of "our Mary" as a woman who "had time to be friendly." "Said a friend on our way to this meeting, 'We shall find the Temple draped in black,' and I was considering the propriety of tying a black ribbon in with the white, but we saw no badges of mourning—not even on the eleventh floor, only white flowers everywhere, even on her own desk —*congratulatory* blossoms. We are here to give her joy!" The speaker referred lovingly to incidents in her friendship with Mrs. Woodbridge, first in Nebraska, later in Chicago. Her last words to her a few days ago were, "I will meet you at the Willard Hall prayer-meeting." We shall meet her soon in a *praise* meeting!"

"Morning Land" was here beautifully sung by Miss Addie Austin and Mr. Shaffner.

Mrs. Hoffman closed the service with a brief and affectionate tribute to Mrs. Woodbridge as corresponding secretary of the National W. C. T. U.

After the choir had exquisitely rendered a beautiful "Good-night" song, the benediction was pronounced by Rev. Frances Townsley, and the audience dispersed with a quiet joy in their hearts, despite the deep sense of loss that is just beginning to be realized.

MRS. MARY A. WOODBRIDGE.

Mary A. Brayton was born April 21, 1830, in the goodly old town of Nantucket. Her ancestry was all that could be desired, from the most critical New England standpoint. Her gentle, refined Quaker mother was a sister of Mitchell, the astronomer, whose own daughter, Maria Mitchell, became, in after years, so famous. Her father, Isaac Brayton, was a Nantucket sea-captain until his genius for leadership and rare powers of eloquence so made themselves felt that his townspeople made him their representative in the Massachusetts legislature. In after years, upon his removal to Ohio he served in the State senate and was the father of the law governing charitable institutions for which that state is to-day celebrated. His Western home straightway became a rendezvous for such men as Joshua Giddings, Salmon P. Chase and Ben Wade; while his interest in the underground railway system was both active and practical.

With these facts in mind it is not difficult to trace the beginnings of the reformer and leader, Mary A. Woodbridge, in the child, Mary A. Brayton. She came by rightful inheritance into the possession of her quick intellect, her insatiable love of books and learning, her well-rounded mind, and graceful, gracious dignity.

She married at the early age of seventeen, Mr. F. W.

MARY A. WOODBRIDGE.

Woodbridge, a young business man of unusual promise, and for forty-seven years theirs was an ideal marriage. Each found his and her complement in the other and the delicate chivalry and tender pride of Mr. Woodbridge in his gifted wife were fully offset by her own loving, trustful devotion to him. Who that came close to her has not heard her say with that deep ring of happy, wifely pride in her voice, "My husband is, without a question, *the best man on earth!*"

To the interests of this "best man," to their children and to their happy home she gave all her powers, shrinking in an unaccountable manner, when one considers her Quaker ancestry, from any public work, never hearing her own voice even in public prayer, until that whirlwind of the breath of God—the Crusade—swept through her state. One who had known her intimately for years, her pastor, Rev. A. M. Hills, says of this time:

"A great public gathering had assembled by common impulse with no leader appointed. Her aged father, who knew her better than she knew herself, came to her and said: 'Mary, you must lead this meeting.' With a prayer for help she went forward and said—she knew not what, pouring out the fullness of her woman's soul, electrifying her audience with a wondrous eloquence. It was to her like a vision from heaven and a call from God to new duties and a new life. Invitations to speak poured in from every quarter and she stepped at once into public life of incessant activity."

What the activities of that new life have been let the record of the years which have followed, answer. For five years she was president of the Ohio W. C. T. U., leading that famous "Second Amendment campaign" for a prohibitory amendment to the constitution. During that time she started and edited *The Amendment Herald* which almost immediately reached a wide circulation and of which her editorials were the most striking feature.

"So great was the call for them that it became necessary for several weeks to have every paper electrotyped in order to supply the ever increasing demand. One of her articles reached a circulation of over half a million. During that campaign Joseph Cook visited her office as she was dictating to secretaries, editing her paper and making appointments for scores of speakers throughout the state and he declared that she was doing work enough to tax the mental and physical resources of any three men in Ohio."

In 1877 she was elected assistant recording secretary of the National W. C. T. U., and in 1878 recording secretary. Her presence at the great conventions was as regular as were the conventions themselves, and was a never-failing inspiration. Her voice, of singular depth, compass and sweetness, with a marvelously distinct articulation, was always a clarion-note, which roused and held attention.

In 1889 she was appointed America's secretary for the W. W. C. T. U., and in 1891 elected secretary of the World's W. C. T. U., in which position the broad, loving catholicity of her nature impressed itself upon all who came into contact with her through the medium of her tireless correspondence.

In 1893, at the Chicago convention, she was elected corresponding secretary for the National W. C. T. U.; thus, for eleven months holding a threefold position of responsibility, honor and most laborious toil as secretary of the World's and National unions and of the Woman's Temperance Publishing Association.

And at the zenith of her powers, while the deeds she has wrought are being spoken of throughout the whole world, for a memorial of her, she is gone. Gone without a warning, in the full tide of her work; at her desk one day, and the next stricken with death. Is it a matter for regret? Doubtless had she worked less hard she might have been spared longer, but she could not work less hard and be herself. The might of an inward compulsion drove her constantly forward. The fire of a consuming passion for the world's redemption burned in her veins. and could not be quenched.

Her great-souled husband, with the light of Heaven's smiles mingled with the tears of earth's sorrow into a glorious rainbow glow, which those who saw can never forget said: "Do not feel that I regret her work or this year or separation. It was my work as well as her's. It was my part in it to give her up to go forth, and I did it gladly. We are perfectly content. Her one great fear had always been that she might outlive her usefulness. Only a short time ago, when warned by her physician that she was overworking, she said: 'I would be perfectly happy to die with the harness on.'"

That perfect happiness was hers. From a life of uninterrupted usefulness here, she passed, with no interim of sickness, or of old age, or decaying powers, into the wider usefulness beyond. All hail, prevailing one! We give thee joy that thy last personal desire found fruition.

The most striking elements of Mrs. Woodbridge's character were, first, her many-sided ability and strength; second, her singular unspoiledness and self-effacement in the midst of her honors; third, the cheerful, quiet, dignified brightness and joy of her personal bearing, and last the deep piety which was the bed-rock of her nature, and which revealed itself not so much in word, as in that supreme test of love-obedience.

Her executive ability was of the highest order and her patience and power in the mastery of detail was unsurpassed. With all this she had absolutely none of the self-consciousness and self-seeking which so often mar the symmetry of a great nature upon the heights of success. Her secretary, after her death, said, "She used so often to say to me, 'Never use my name when it is not absolutely necessary."

Withal she was the soul of cheeriness and hopefulness. Her "good-morning" on the darkest day was a sun-burst; her very presence a ray of hope. And she was all this and the infinitely more which cannot be compressed within the limits of a sketch, because she was reverently, joyously, *wholly* God's child. Her pastor says:

"I remember her most tenderly and lovingly as a church member and a Christian. And here I recall things too sacred to be told. In twenty years of pastoral experience no other member has been quite such an inspiration; no other girded me with strength by so much prayer. No other had a higher standard of piety, or labored more earnestly in season and out of season to advance the spiritual work of the church. She was wise in counsel and fertile in expedient plans, and always on the right side. She was usually called upon to close the prayer-meeting with a final prayer, as no other could so gather up the thoughts and inspirations of the hour and lay them before God in helpful, fervent prayer."

"She, being dead, yet speaketh." In the light of her white life and white death, with what prophetic power sounds in our ears again the last public words we heard her utter, at Miss Willard's reception, September 28:

"We cannot stop. God bids us on; we must and will obey. God bless you now! God bless you ever! Hold fast to the Infinite, the positive pole of holiness and power. Another palm shall strike your own, and on and on—until the negative pole of the world's weakness and sin shall be reached. Then will the divine current flow, and not only will His children be quickened, but the iniquity against which we inveigh shall be shivered and shattered to atoms. Then with voices tuned in the harmonies of heaven, we will sing 'glory and honor and praise and thanksgiving to Him who has redeemed us forever and forever.'"

She is singing that song to-day, though the work is not yet fully done; but—she will help us from the other shore.

Canadian Field.

QUEBEC CONVENTION.

The eleventh annual convention of the Quebec provincial W. C. T. U. was held at Point St. Charles, October 2 to 5. The skies sympathized a little too much with the cold-water movement, but inside the Centenary Methodist church, where the daily sessions were held, all was bright and cheery. Banners and flowers pleased the eye and wafted their silent message to the heart.

Seventy-two delegates and twenty-nine members of the executive were present. A good sprinkling of visitors during the day showed outside interest, and the evening meetings were crowded.

Mrs. Sanderson, the provincial president, occupied the chair, and, in her own kindly, capable way, guided the various county delegations through the mazes of parliamentary practice, had a cheering word for every superintendent of department, and gave fair play to the discussions following reports. The president's speech was a model of condensed information and suggestion, and bore fruit later on in the reports of the resolutions and plan of work committees.

Scientific temperance instruction was reported by Miss Prentiss, who highly recommended the use of Mrs. Hunt's "Help for Teachers." Heredity and health, the press and work in factories followed, in the latter report the necessity of the appointment, by Parliament, of a woman inspector of factories and all places where women and girls are employed was dwelt on.

Mrs. Patterson, of St. Andrews, showed that the use of unfermented wine for sacramental purposes was getting more general, and a strong appeal was made for good papers and other literature for the use of lumbermen in their winter camps.

Mrs. Rugg gave an interesting account of work at exhibitions and fairs. Gambling was suppressed in some places, much temperance literature, both English and French, distributed, and refreshment tents kept going as counter attractions to the drinking booths on the grounds.

Mrs. McLachlan, corresponding secretary, reported ninety-one unions in the province, with a total membership of 2,285. The treasurer, Mrs. Leet, showed a balance of $54.52, and expressed a hope that the finance department would receive greater attention in future.

The flower mission was presented by Miss Laura Hurd as being most effective, and the report on juvenile work by Mrs. Stevens, of Knowlton, was followed by an interesting discussion. Mrs. Middleton, the beloved honorary president, whose advancing years seem only to spur her to increased interest, spoke of the need for a link between the Bands of Hope and associations of grown-up people for boys. The outcome of this was a recommendation from the plan of work committee that the unions form temperance societies for boys between the ages of fourteen to twenty, to be called the Royal Society of Teetotalers. It was also recommended that unions form a department of Bands of Mercy, and that the first Saturday after the new year be appointed as Children's Crusade Day, each member being urged to bring one new member.

Mrs. Metcalf's paper on "Narcotics" was earnest and practical. The discussion on this subject brought into evidence strong feeling on the part of many members of convention. Mrs. Jones, of Montreal, proposed a resolution, which read as follows:

> We, the members of the Woman's Christian Temperance Union, in view of the evils resulting from the use of tobacco and its pernicious effects, especially on those of tender years, feel it to be our duty to record our unqualified condemnation of its use in any shape or form, and would respectfully urge upon all having the appointment of teachers, either for Sunday or public schools, to select only those who are free from the habit.

Two ladies spoke of the danger of using extreme language as likely to antagonize the very ones whose sympathy and coöperation we are most anxious to enlist, but a standing vote was decidedly in favor of the resolution.

A lively discussion, in which many took part, was brought out by the introduction of a resolution pledging the W. C. T. U. to support a Plebiscite vote for the Province of Quebec, if the government grant the permission applied for by the Dominion Alliance. The resolution was supported by a small majority, the minority being of the opinion that the province was not ripe for such a measure.

The plan of work committee were evidently desirous of stirring up the province, for in addition to the new departments already referred to, temperance grocery work was adopted, peace and arbitration was added to conference with influential bodies. A home mission band was recommended and also that "each union adopt some union in a distant land, correspond with that union, send them copies of the *Woman's Journal*, or THE UNION SIGNAL, or our provincial annual report."

A letter so bright that it was difficult to believe it came from a bed of sickness, was read from Mrs. Ella F. M. Williams, Dominion president. A sympathetic answer accompanied by a bouquet of flowers was the only bit of convention which careful doctors and nurse allowed to enter the sick room, but if the bright blossoms expressed all the loving thoughts which went with them Mrs. Williams would be well content with her share. Mrs. Youmans was not forgotten in her state of chronic invalidism.

The election of office-bearers resulted in only one change. Miss Meiklejohn, recording secretary, being obliged to resign, was replaced by Mrs. Distin, of Quebec; president, Mrs. Sanderson, vice-president, Mrs. Foster, corresponding secretary, Mrs. McLachlan, and treasurer, Mrs. Leet, being all reëlected by large majorities on the nominating ballot.

Some reports were crowded out of the convention by lack of time, and lack of space must do the same here. Special stress was laid on the desirability of a close study of the provincial reports, especially in regard to the revision of the constitution made necessary after ten years' formation by changes in plan of work and experience in working.

The four evening meetings were largely attended and full of interest. The first was devoted to greetings and words of welcome, several ministers taking part and bearing testimony to the value of such an organization as the W. C. T. U.

Wednesday evening was devoted to the Y's, and it was only a pity the Centenary church was not crowded to the doors to hear what they had provided. A paper on "The Model Y," given by Mrs. Lawrence, of Waterloo, must have been a revelation to many present of what can be done by a band of young people who set themselves to do the right thing in the right way.

Another most excellent paper on "Our Attitude to Non-sympathizers with Total Abstinence and Prohibition," by Miss Ida Monk, of Montreal, showed close logical reasoning and a breadth of view which older persons would do well to adopt. Two piano solos and two songs, the latter by Mrs. Cruikshanks, of Point St. Charles, were delightful rests in the program, and Mrs. Copping, of Montreal, made a sensation by her recitation of "Workhouse Nan," followed by the encore of "Cuddle Doon, Bairnies."

On Thursday evening the county presidents had the platform and justified their position by bright and telling speeches.

Mrs. Clara Hoffman, of Missouri, brought a most useful and inspiring convention to a fitting close on Friday evening by one of her logical, telling lectures. Those who had the pleasure of listening to her must have wished to repeat the experience, as on Sunday evening the Methodist church in Montreal was crowded to hear what our "Legacies of the Future" are going to be unless we use the most strenuous efforts in the present to avert the evils so eloquently set forth.

A hearty vote of thanks to the ladies who had proved such bountiful entertainers was passed, and so closed the convention which had drawn together so large a body of women all deeply in earnest over subjects which closely affect the well being of all classes of the community.

MARGARET G. URE,
Dominion Press Supt.

772 Palace St., Montreal.

RHODE ISLAND.

STATE CONVENTION.

Wakefield might well have been called wide-awake field on the morning of October 2d, for with less than thirty members in their union, and the state convention to be housed and fed, activity was the order of the day. Even the men on the streets were talking about it, and the best of it was, they didn't stay on the streets to talk, but came inside in goodly numbers.

The eleven o'clock train steamed up to the station so closely packed with delegates that one of our state officers was obliged to ride with others on the back platform, and when all had taken their places in the spacious church, which was tastefully decorated for the occasion with flowers and banners, it was a goodly sight to look upon.

The convention opened promptly with devotional exercises led by the president, Mrs. M. A. Babcock. Mrs. S. C. Babcock, of Wakefield, spoke cordial words of welcome to their homes and to their pleasant rooms across the way, and Rev. J. C. Duncanson greeted us kindly in the name of the church. Mrs. S. A. Hazard, of Arlington, responded for the convention.

The report of the treasurer, Miss E. F. Bliss, was followed by the service of the noontide hour, led by Miss E. C. Hodge, her subject being "Consecrated Service," not alone of time and talent, but also of our means, that all that we have and are may belong to Christ.

In the afternoon the presidents of our new unions were introduced, after which the corresponding secretary read her report which was, as usual, full of interest. She said: "In the retrospect it is good to realize that there has been an increase in our service. Among the speakers from other states who deserve special mention, we would place first Mrs. Mary C. Leavitt, who spent a week in our state giving twelve addresses. Her earnest words aroused a deep interest in many hearts."

One item calling forth applause was that in the church at Thornton, every male member except two voted the Prohibition ticket through influence exerted by the W. C. T. U. Other unions also reported a growth in public sentiment as a result of their labors.

Miss Nichols' own work was quietly summed up in one sentence, "Your secretary has given 116 addresses and sent out 2,650 letters and postals." If those addresses and letters could tell their own story of the actual good which they have accomplished and of the helpful and inspiring influences which they have scattered abroad, we should begin to realize what wonderful things God can work out through one life wholly consecrated to His service.

Our president's annual message began with a backward glance at the twenty years of work in our state since the first annual meeting, January 7, 1875. She spoke of the growth in the number of unions, from Providence, the first auxiliary, antedating the state union, to fifty-five unions now scattered through our state.

The present progress of our work was reviewed and practical helps given for the future. Miss Willard's plan for the election of officers by use of a ballot box open at certain hours during the entire convention, was heartily endorsed, and a suggestion made that more formality be used in the reception of members that they may realize the obligations of the work to which they are called. She noted the importance of a Loyal Temperance Legion in connection with every union, and urged the necessity for Y unions that shall keep up their interest and enthusiasm by centering these around some specific work. The Newport Y's with their rescue mission and other lines of evangelistic work, and the Providence Y's, with their practical philanthropy shown in the tea rooms, the drinking fountain, and in Rest Cottage, were cited as examples. She pleaded for a special effort among all the unions to enlarge their membership. If, instead of *two* thousand members we had *twenty* thousands, as with our present population we ought to have, the membership fees alone would give us a regular income that would solve the financial problem and enable us greatly to increase our usefulness. It was a helpful paper throughout, and the readers of the *Outlook* will be glad to know that it is to be printed in full in its columns.

Mrs. H. M. Barker, National treasurer, gave the address of the evening. Her subject was, "The Outlook and Uplift." It was logical, interesting and instructive. We have to thank her, not only for this address, but for her helpfulness during the entire convention. Her words of appreciation of the large attendance, and of the careful and condensed reports of work done, were very encouraging, coming as they did from one whose observations and experiences include all parts of our land.

Instead of the statistical reports usually given by the different superintendents each presented her work in a brief address. Mrs. A. W. Chase took for her topic, "Have You a Boy to Spare?" referring to the advertisement, "Wanted—two million boys to fill the places of the present drunkards." She is doing good work in the line of scientific temperance instruction.

Mrs. J. H. Pay, superintendent of L. T. L's, is one of our most active workers. She gave the L. T. L. of Wakefield a special drill, and the children's hour, with addresses by our president and secretary and singing by the children, was one of the pleasantest of the convention.

Dr. Matthews read an instructive paper on "The Care of Our Bodies." Miss Olney gave an excellent address, showing the progress which is being made in the line of peace and arbitration. Mrs. Peckham's earnest presentation of the work for railroad men elicited warm sympathy. Indeed, all the superintendents brought forward their work in a way to win the interest and approval of the audience.

Mrs. Barney's paper on the work of police matrons was followed by the introduction of the matrons from Pawtucket, Woonsocket and Newport. They gave many incidents connected with their work, with an earnestness that must have convinced all who heard them of the great need of these women in the cities, and further, that they are the right women for these positions. They are all earnest Christian women, and all wear the white ribbon.

Mrs. Clara Hoffman closed the day with a remarkably fine address.

Our general officers were reëlected with a unanimity which shows a growing appreciation of their faithful service and a hearty indorsement of their methods and plans.

Thursday evening was made memorable by a service which has given an impetus to all our work. Mrs. Moore, of Westerly, presented the subject of systematic giving in a way that spoke from heart to heart. Then an effort was made to pay off the entire debt which has so long embarrassed our work, and after a short time it grew in enthusiasm until pledge after pledge was heroically made, and the treasurer announced that nine hundred and twenty-five of the one thousand dollars needed had been raised. By a vote of the convention it was decided to postpone the completion of this exercise until the evening session. When that time came, the remaining indebtedness was cancelled, and now we stand free from a weight which has pressed heavily for several years, and ready to go forward with renewed faith and courage.

Thursday evening was given to the Y's. Miss Anna M. Cummings, of South Africa, was introduced and reviewed the growth of the work in that country and the encouragement to be found in consequence. The principal speaker of the evening was Mrs. Frances J. Barnes, World's secretary of Y work, who is a sprightly and charming speaker. The presentation to the Wakefield union of the prize banner for the greatest increase in membership, seemed a happy coincidence, although other unions deserve much credit for their successful efforts to gain new members. The new union at Saunderstown has increased over three hundred per cent since its organization just after our last convention, but as this is the first year that it has paid dues it was excluded from competition. Last on the program was a fine solo with chorus by the choir, and after the closing prayer by Miss E. C. Hodge, the crowning evening of the convention was an event of the past.

It is due the railroad company that mention be made of their courtesy in granting special and greatly reduced rates for our white ribbon delegation. The hospitality of our Wakefield sisters calls for hearty thanks. Not only delegates, but all the visiting friends were entertained freely and bountifully, and still when all was over, enough was left for a hundred more. The reports of our convention, as printed in the *Westerly Daily Tribune*, were full and sympathetic.

MIRIAM EARLE.
State Reporter, Valley Falls.

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NEW YORK.

"MAJORITY" CONVENTION.

The Empire state W. C. T. U. has just celebrated its majority by holding its annual convention in Chautauqua county—*Chautauqua*, the birthplace of the Crusade. Do I hear some one say *no* with a capital N? Hear ye! New York claims her own at last, and before I report the convention proper I must tell you of our Crusaders' hour, led by Mrs. Esther McNeill, of Fredonia, *our* mother of Crusade fame. This came just before noon of the first day. Several took part who were among the early Crusaders, but the interest centered in Mrs. McNeill and Miss Stevens, of Fredonia, who gave testimony and proof that to Fredonia belonged the honor of the first Crusade work. Perfect quiet reigned as all were anxious to hear of the "beginnings," and at the close of Mrs. McNeill's remarks, a motion prevailed that New York state W. C. T. U. indorse the statements made by her and claim its own; also that a notice of the same be sent to THE UNION SIGNAL, even at this late day, and so I write of this here and now. It is always well to start right.

Our convention met in Jamestown, called the City of Homes, and aspiring to be called the Convention City. If all conventions are as well received as was ours it will not "aspire" in vain. Never in the history of our organization have we received a more cordial welcome, and never before have such elaborate preparations been made for our reception.

For some time previous to the convention we had feared that our beloved president, Mrs. Mary T. Burt, could not be with us. Twice during the year have the gates of eternity swung almost open for her, but God has been good to us and spared her, and as we looked into her face and realized His goodness to us and to her we thanked Him for having given her back to us and to the work. It had been announced on the program that owing to illness she would give no extended address, yet the words spoken by her, though brief, will not soon be forgotten.

The utmost harmony and unity of purpose prevailed throughout the meeting. The number present was not so large as usual, owing to the fact that Jamestown is in the extreme southwestern part of the state. About three hundred were reported by the credentials committee, however. Nearly every superintendent was present with her report, all showing faithful efforts along the various lines. The officers' reports were given the first day, and were well received.

Greetings were received from Miss Willard and from the National officers through Mrs. Woodbridge, from Francis Baldwin, our Prohibition nominee for governor in this state, and others.

A most beautiful memorial service was conducted by Mrs. Julia A. Bidwell, of Deposit, in memory of the three hundred and fifty-four who have passed away during the year. Each year the number increases, and so we hail with joy the "little feet coming" which shall walk in the paths which have been made by those who are laying down the burdens, and resting on the other side.

Our L. T. L. work is growing each year under the efficient leadership of Mrs. Metcalf, and a class of seven graduates received diplomas at this convention, just following the memorial service. The L. T. L. banner was presented to Chemung county.

Many visitors were presented, and cordially received. Mrs. Martha Almy, vice-president of the Political Economy club, was received as a fraternal delegate from that society. Mrs. Danforth gave a report of the presentation of the Chautauqua fountain in Chicago, on September 28, and many little "extras" not down on the program added to the general pleasure. The program, which was a very complete one, and packed full of good things, was entirely carried out, with no "left overs." A musical program had been prepared also, with all the hymns printed, and the closing service from White Ribbon Hymnal, each delegate being provided with a copy. These were highly appreciated.

Very many of the pulpits in Jamestown were filled by women on the Sunday preceding the convention, and in the Swedish M. E. church, Mrs. Emily U. Burgess organized a W. C. T. U. at the close of her service—the first distinctively foreign union in our state.

A special meeting was held in this church on Wednesday afternoon for the children of Jamestown, Mrs. Ellen D. Blair, of Nebraska, giving one of her most happy chalk talks.

OUR EVENING MEETINGS AND SPEAKERS.

The first evening was literally a "feast of fat things." We were welcomed, first, by the mayor of the city, Hon. Eleazer Green, then by the pastor of the church, Rev. Chas. C. Albertson, and by the president of Chautauqua county W. C. T. U., Mrs. Martha S. Mead, to whose untiring efforts was due much of the success of this gathering. I wish I could give these addresses in full and also the response, which was given by our first vice-president, Mrs. Ella A. Boole, but space forbids. The address of the evening was given by our matchless orator, John G. Woolley, and who would dare attempt to report it?

The Y's had the second evening, Mrs. C. J. A. Jump, secretary of Y Branch, presiding. A most interesting program was rendered and Miss Frances Ensign, of Ohio, delivered the address, receiving many words of praise for her bright and telling way of presenting the truth.

On Thursday evening Mrs. Jennie Fowler Willing, of New York, addressed us on the subject, "The Hard Times, their Cause and Remedy." It was an inspiration to us all to have Mrs. Willing with us at this time. It was she who drew up the "Crusade Call" to the women of the country to convene at Cleveland, O., in November, 1874, and who was chosen president of that memorable convention, and this gave her a warm place in our hearts, but even without this, Mrs. Willing would have charmed us all. Following her address, came one by Mrs. Mary Lowe Dickinson, Secretary of the International Order of King's Daughters and Sons. Her address related primarily to the work of the W. C. T. U., its advance and growth. It was a disappointment to many that she read it, yet it was a finely written address, marked for its literary excellence, and she held the attention of the large audience until nearly ten o'clock.

MUSIC.

The music of the convention was in charge of the corresponding secretary, and in addition to solos by her, fine music was rendered by the local singers of Jamestown. A male quartette and a ladies' trio were most enjoyable. Miss Jessie Shaver, sister of Mrs. Mead, sang "Behold a Multitude" in a manner that called forth prolonged applause. Miss Ella George sang "The New Kingdom" on Y night, winning many compliments. Jamestown may well feel proud of its musicians. The accompanists were Mrs. Ellen L. Tenney, our state treasurer, and Miss Edith Barlow, of Jamestown, both accomplished musicians.

THE CHURCH.

The church in which the meeting was held, was well arranged for such gatherings. The body of the house and the gallery were seated with opera chairs, and besides the parlors below, were numerous rooms, large and small, most convenient for committees. Miss Colman occupied one with literature and the others contained a postoffice, a telephone office, information bureau, committee on railroad rates, representatives of the *Evening Journal*, and a salesroom of the Y Branch, where many articles both useful and ornamental were disposed of. An elevator was a novel feature in this church. The pastor said in welcoming us, that the Epworth League, whose motto is "Lift up," had placed the elevator there, and we were welcome to use it, or to use any or all of the flights of stairs, including what had been called the "*spinal* stairway," which, as some one remarked, must be the "*back*" stairway.

DECORATIONS.

The decorations consisted largely of state and county banners, artistically arranged, with the stars and stripes displayed wherever there was a good place for them. The decorating committee, with Mrs. Preston Houston as chairman, received many compliments. The banner which, perhaps, attracted most attention, was the one which was exhibited at the World's Fair, and which occupied a prominent place near the large organ.

THINGS TO REMEMBER.

Our resolutions were sound and to the point, a good, ringing prohibition resolution being prominent. One which was fitting was a resolution of thanks to the reporters who had been so faithful during the entire session. Mrs. Mead and the W. C. T. U. of Chautauqua county were most heartily thanked for the perfect arrangements, and the successful carrying out of the same.

Our midday meal was served in the Baptist church by the ladies of that society, and was quite a source of revenue to them. The county W. C. T. U. paid them for every meal served, about twelve hundred in all. This relieved the union of the work, and thus they had the benefit of the convention. The Baptist ladies cleared nearly $200, and this amount completed the last payment on their organ.

During the early part of the convention a beautiful floral ship in full sail, with two white flags bearing the magic letters W. C. T. U., was presented as the gift of Mrs. Reuben Fenton, widow of ex-Governor Fenton.

SOCIAL EVENTS.

On Tuesday from four until seven a reception was given the convention at the Congregational church by the Woman's and Young Woman's Christian Association, the Political Equality Club and the Woman's Relief Corps. This was a most enjoyable affair. Words of welcome and fine music filled the first half hour, Mrs. Burt responding in behalf of the convention, after which elegant refreshments were served to all present. More than four hundred partook of this delightful hospitality. Each guest was presented with a tiny flag with a rosette of yellow and white ribbon on the stick.

On Friday, the day following the convention, through the generosity of the Jamestown W. C. T. U., we were taken up the lake to the Chautauqua assembly grounds, they having chartered a steamer and invited every one to go. Nearly two hundred accepted the invitation to visit this historic place, and in spite of the rain which fell steadily, all enjoyed the trip. An hour or two was spent in looking about and in partaking of the luncheon provided for us, and then we steamed back to Jamestown, where good-byes were said and each took her own way.

Our executive meeting was held in the cabin of the boat, and was a model meeting in many ways. First, the women all came—about forty-three being present. Next, they came *on time*, otherwise they would have "got left," and again, there was no running away to attend to outside matters. Business was done with promptness and dispatch, and I'm not sure but a boat cabin is the very best place for holding an executive meeting—especially when it rains.

NOTES.

Evangelistic meetings were conducted by Mrs. Mary J. Weaver each morning from eight to nine o'clock, and a "Time of Blessing" was held the evening preceding the opening of the convention.

The officers were all reëlected almost unanimously. Mrs. Burt, in acknowledging the honor began by saying: "On human battlefields they send the wounded to the rear," and then in her own graceful way accepted the office for the twelfth time. Mrs. Boole responded briefly and fittingly, when elected as first vice-president, Mrs. Graham as corresponding secretary and Mrs. Tenney as treasurer, were not allowed to make a speech, but the audience demanded from one a song and from the other an organ voluntary in acceptance of the offices. To Mrs. Gardenier belongs the palm for spicy speech making. She has been recording secretary for about fourteen years.

Our L. T. L. had two delegates of its very own.

The finest homes in Jamestown were open to the delegates.

By vote of the convention, Mrs. Burt's address was published in the *Evening Journal*.

Oneida, Schuyler, Tioga and Herkimer counties captured the president's prize banners, and Oneida Y's also received one for the largest percentage of increase during the year. Dutchess county for the fourth time took *Woman's Temperance Work* prize banner.

A telegram was sent to Francis E. Baldwin, *our* candidate for governor. The reference sent was Zechariah 13:8, 9. If you don't know what is is just look it up, reader.

Every worker in the state is asked to subscribe for *Woman's Temperance Work*, our state paper, and to send for a copy of our annual minutes. "This ought ye to have done, and not left the other undone." Next year our convention goes to Rochester.

FRANCES W. GRAHAM,
State Reporter, Lockport.

INDIANA.

TWENTY-FIRST STATE CONVENTION.

The largest W. C. T. U. convention ever assembled in our state convened in Indianapolis (Roberts Park M. E. church) on October 5, continuing five days.

Our state officers were all present, Mrs. L. M. Beck, president, Mrs. E. L. Calkins, vice-president, Miss L. E. Reed, corresponding secretary, Mrs. M. O. Cammack, recording secretary, and Mrs. L. F. McWhirter, treasurer.

Our visitors were, Mrs. Mary A. Woodbridge, National corresponding secretary, Mrs. Louise Rounds, president of Illinois W. C. T. U., Mrs. K. L. Stevenson, National superintendent of literature, Miss Clara Parrish, National organizer of Young Woman's Branch, and Mrs. Charlton Edholm, World's superintendent of press work.

The Crusade hymn and responsive reading of the Crusade Psalm were followed by a prayer from Mother Trish.

After the usual preliminary business, we listened to our president's address, in which he reviewed our twenty-one years of history—presenting our progress in a pleasing light, reminding us that courage is as much needed as ever, in order to gain a complete victory. She reviewed the progress woman has made in the various avenues open to her, reminding us that woman, for conscience sake, will do what she will not do for pleasure. She advised each white-

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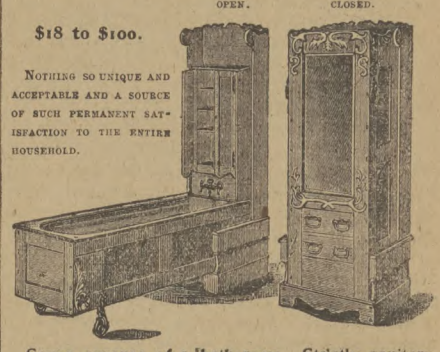

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ribboner to organize temperance clubs in her church.

Our corresponding secretary's report showed a broad outlook. She said "the world is becoming saturated with the idea that it is well to let strong drink alone." Our local unions number 318, sixty-eight of which were organized this year.

Our treasurer reported the receipts from all sources $3,550.21, of which $325.74 were the net proceeds from serving meals and lunch at our state fair cottage, which has been efficiently managed by our state treasurer and our superintendent of fair work.

A report of our other possession, Hadley Industrial School for girls, was given by the secretary, Mrs. A. V. Mendenhall, to whose business capacity and energy we are largely indebted for the quick completion of the building, and the large amount of money raised. She reported having sent out four thousand circulars, and written three thousand letters during the year.

Our Y and L. T. L. secretaries gave good reports. Mrs. Hagart, of St. Joseph county, received the banner for having organized more L. T. L. companies than any other county superintendent. The largest class, twenty-nine in number, was graduated by a superintendent of Wabash.

Our superintendents gave good reports. Among the best may be mentioned that of Mrs. Balch, superintendent of medal contests, Mrs. Anna Gunder, superintendent of law and statistics, and Mrs. Gougar, superintendent of temperance and labor. Mrs. Balch reported one hundred and two silver, twenty-six gold, two large gold and one diamond contest. The last was held Monday evening, during the convention. Two of the contestants drew for the prize and Miss Charles, of Spiceland, became the fortunate owner of the diamond medal.

The superintendent of temperance and labor said, "There are many causes leading up to the serious condition of the laboring classes, but the chief cause is the waste and degradation of the liquor traffic.

A change was made in our by-laws, making our state dues fifty cents per member instead of twenty-five cents. This plan does away with the annual assessment.

Among our resolutions may be mentioned the following:

RESOLVED, That we condemn the introduction of immoral representations into the exhibitions called living pictures, and we petition those in authority in our cities to suppress such immoral representations.

RESOLVED, That we commend the loyalty of the good women of Kentucky in their contest against W. C. P. Breckinridge, in defense of our standard of equal purity for both sexes.

RESOLVED, That while we continue to push our battle against the legalized liquor traffic, we, as Christian women, will not lose sight of humanity ensnared thereby, but we hail with delight any application of science or faith that can save one soul, and we indorse institutions for the treatment of diseases of inebriety, not as temperance measures but as institutions of mercy.

We were grieved to learn that our vice-president, Mrs. Calkins, would move to Michigan and would no longer be eligible to an office in our state. Miss L. E. Reed, our corresponding secretary, to our regret also declined renomination.

The result of our election was: Mrs. L. M. Beck, president; Miss Mary Hadley, vice-president; Mrs. Mary Balch, corresponding secretary; Mrs. M. O. Cammack, recording secretary, and Mrs. L. F. McWhirter, treasurer. Miss Margaret Dickson was elected Y secretary, and Mrs. K. T. A. Straw, secretary of L. T. L. branch.

The credentials committee reported three hundred and sixty-one delegates and members. There were also many visitors.

NOTES.

Twenty years ago the first convention was held in the same church. It is said that that convention was conducted principally by our brethren.

As usual, the love feast was the most enjoyable feature of our convention. Mrs. Denny, of Vincennes, presided.

We were delighted to have our former National treasurer, Miss Pugh, with us. Mrs. Stevenson, our National superintendent of literature, awakened us more than ever to the importance of our literature department.

Mrs. Louise Rounds delivered our annual sermon, which moved the hearts of her large audience most profoundly. We again welcomed Mrs. Woodbridge, who has become very dear to the hearts of Indiana women. Miss Clara Parrish also received a hearty welcome.

Among those who greeted our convention were Mayor Denny and Colonel Eli Ritter, whose remarks were replete with words of encouragement. Colonel Ritter is the brave champion of temperance, who won the important case of Mrs. Mary Haggart against John Stehlin et al., "which was a strong grip of the law upon the throat of the liquor traffic." He said the W. C. T. U. has had a greater influence for good than any other organization; that we do not have to wait for the ballot to influence legislation.

Mr. McWhirter, chairman of the Prohibition Central Committee, made an eloquent address.

Solon L. Goods, chairman of Good Citizenship League, who was introduced, believes in "crystallizing Christian sentiment into action."

Mr. Ritter, the president of the Epworth League, said the most important chapter in the history of the nineteenth century will probably be the one headed "The Woman's Christian Temperance Union."

The Rescue Home, under the management of the Meridian union of Indianapolis, was visited by many of the delegates to the convention. In the mission attached to the Home there have been three hundred and thirty-five conversions during the year. There were five girls in the home who had been rescued from lives of shame. Mrs. Edholm's effective work was felt in the mission. She accomplished what others had labored for years to do. Mrs. Edholm is available for work in the social purity department. She only asks that her expenses be paid.

Rev. Thomas, of Vincennes, was presented to the convention. Before coming to this country he was engaged in temperance work with Lady Henry Somerset in England.

Greetings were sent from the convention to Miss Willard, Mrs. Lathrap and Mother Wallace. Mrs. Rounds conveyed our greeting to the Illinois convention and Miss Hay to the Ohio convention.

N. C. MEADOWS,
State Reporter, Evansville.

PENNSYLVANIA PEN POINTS.

Bucks county is having a fine treat just now in the line of a series of readings given by the able president of the county union, Mrs. Cynthia Holcomb. The readings are taken from her own essays, and are very popular. The proceeds are to be devoted to the Temple fund, a very generous act on the part of Mrs. Holcomb.

Yardly Y has been holding "evenings with authors." Their "evening with Napoleon," brought in a snug sum for their treasury.

The Lycoming county convention was held at Hughesville. The reports of corresponding secretary and treasurer showed an increase in membership, and a surplus in the treasury. The address of welcome by Miss Fox, responsé by Miss Mendenhall and the annual address by the county president were all excellent. Mrs. Olive Pond Amies' lecture on the "Aim of the Woman's Christian Temperance Union," was an admirable one and the school of methods conducted by her was a prominent feature of the convention.

Tioga county convention was held at Blossburg. The various unions in the county were well represented. Mrs. Helen W. Bullock conducted an interesting school of methods, the topic being "Mothers' Work." Not only the mothers but the fathers participated in the discussion. Mrs. Bullock lectured in the evening to a very large audience whose attention she held for over an hour. One circumstance dampened the joy of the annual meeting, the continued ill-health of the county president, obliging her to resign. Mrs. Horton was elected to the office.

Allegheny county closed a successful year's work with the annual convention at Pittsburg, September 18 and 19. Notwithstanding the financial depression, the report of county treasurer showed the finances to be in good condition. The first session was devoted to routine work, reports from county officers and superintendents. The afternoon session opened with a Bible reading, conducted by Mrs. Atcheson, followed by the election of county officers, at which an entirely new corps was elected, with Mrs. M. A. Irvin, president. At four o'clock the Loyal Temperance Legion conducted a very enjoyable session. At the evening session an address was given by Rev. R. H. Hood. The time for holding the annual convention was changed from September to June.

Fayette county held a very pleasant convention at Uniontown, with a large attendance from all parts of the county. Mrs. H. F. King gave the address of welcome, responded to by Mrs. S. G. Kreps. Mrs. Lulu Luce read an excellent essay on "Sabbath Observance." Thursday evening a gold medal contest was held. The medal was awarded to Miss Oma Bend, of Uniontown. Mrs. Ritenour was reëlected president. There is a membership of two hundred and sixty-one in the county.

New Salem union held a very fine Demorest contest recently. Six young ladies took part. The medal was won by Miss Ella Jefferies and the rest of the contestants were given a handsome book. The music was furnished by Mr. and Mrs. Miller and Miss Baker, of Uniontown.

Pleasant View union held its second contest which was very successful. Miss Stella Campbell won the medal which was presented by Rev. L. W. Lewellen, who also made a fine address.

Dunbar Y's held another contest at which Alex Wishart won the medal. Fayette county seems to be doing most excellent work in the contest department.

Wayne county held its annual meeting at Honesdale, September 6 and 7. Mrs. Helen Bullock was present and conducted a question box in a pleasing and profitable manner. She lectured on "Sowing and Reaping" in the evening. At the close of the lecture she made a successful plea for new members, and on the afternoon of the second day conducted a Bible Reading. This convention was favored by the presence of Mrs. J. H. Johnson, founder of "Little Mother's Mission" of New York city. Mrs. Johnson is a sister of our president and spoke briefly on her work, enlisting the sympathies of all white-ribboners. The special work of this county this year has been printing and distributing the names of all signers and bondsmen on license applications. The following resolution was passed:

RESOLVED, That encouraged by the partial results from publishing the names of signers and bondsmen to petitions for license to sell intoxicants throughout our county, we will continue to publish the names of the same with any official title appertaining thereto, also supplement the names of judges and lawyers connected therewith.

A very beautiful poem was read by Mrs. Brown, a lady over seventy years of age.

Mercer county held their convention at Sandy Lake, September 20–21. An excellent program was carried out. Mrs. Harmer gave a fine lecture and conducted a parliamentary drill. Mrs. Rice lectured the first evening and conducted a chalk talk. The papers by Miss Forrest on "The Outlook," and Mrs. Minnie E. Ogden on "Franchise," were of a high order of merit. An entirely new corps of officers were elected.

Lawrence county held their first L. T. L. convention at New Castle. Mrs. Organ, superintendent of the work, presided. Over three hundred children were present. A class of seven graduated this year from the county superintendent's own Legion. This county has forty graduates, and some of them received the second seal at this convention. The exercises were all excellent. Miss Nettie Chapman was chosen president.

Venango county L. T. L. held their second convention in South Oil City. Four companies were represented by eighty-five members. A good program was rendered, a picnic dinner enjoyed and much interest manifested. Miss Belle Braham, the efficient state superintendent of L. T. L. work, is, we regret to say, lying very ill at her home in New Castle. The sympathy of all white-ribboners will be given her.

ADDA BURCH,
State Reporter, Southport.

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MRS. BAKER.

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Yours truly,
MRS. W. C. BAKER.

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TWO NEW NATIONAL LEAFLETS.

No. 70—Copartnership of Piety and Piracy. By Jno. G. Woolley.
No. 71—"Whoso Offendeth." By Gisela A. Dittrick.

The former is Mr. Woolley's wonderful address before the Cincinnati M. E. Conference; the latter a story in the interests of banishing the intoxicating cup from the communion table. Each is invaluable.

Price, each, 1 cent; per 100, 90 cents.

WOMAN'S TEMP. PUB. ASS'N,
THE TEMPLE,
Chicago, Ill.

Treasurer's Corner.

REMEMBER, THE TREASURER'S BOOKS CLOSE NOVEMBER 1.

After an absence from the Corner the treasurer is glad to be back and to find that the reports coming in from the states are so encouraging. Up to date twenty-three states report an increase of membership, and others undoubtedly will be added to the honor list, for it is an honor to have made an advance in a year like the one just closing. In my visit to Maryland, Pennsylvania, Maine, Massachusetts, New Hampshire and Rhode Island, I found our women cheery and the work very encouraging. Some of the county conventions in Pennsylvania were almost like state conventions in enthusiasm and in excellence of reports and papers. Maine, Rhode Island and Massachusetts state conventions were just what you might expect with such presidents as, Mesdames Stevens, Fessenden and Babcock. Rhode Island freed herself from a debt of $1,000, and all went home with new hope.

Self-Denial funds are now coming in quite lively, and the dues of many states are complete, while others promise that they will surely be in in time for report for the present year. In another column will be found a few Self-Denial messages, and many others are waiting, but they will keep, and we hope to brighten the Corner with them later on. Let every dollar that ought to be counted in this year's report be sent in without delay. HELEN M. BARKER.

Convention Corner.

WANTED—DELEGATES' NAMES.

States that have held their conventions should send their list of delegates immediately. We have received but very few complete lists yet, and don't know how many to expect or how to assign them without it. Corresponding secretaries will please see to it so we can send cards to delegates before they leave their homes. We would be glad if National superintendents and organizers would send their names also, if they expect to attend.

ALICE M. TERRELL,
Chairman Entertainment Com.
99 Lincoln Ave., Cleveand, O.

To the delegates to the National W. C. T. U. Convention at Cleveland.

DEAR CONVENTION COMRADES:—Will you, each and all, take with you to the Convention, and there use, at every session, your copy of the White Ribbon Hymnal? And will you each do your individual part toward making the music of the Convention a grand, uplifting, inspiring, successful part of it? Relying upon you for cordial coöperation, I am,

Yours for hearty, universal singing,
ALICE J. HARRIS,
Musical Director Nat'l W. C. T. U.

SEATS FOR VISITORS.

The committee on sale of seats during the coming National Convention announces that the price of seats is one dollar for the entire Convention, November 16-21. All who wish for a reserved seat should send their money in some safe way, with name and address plainly written. Wherever there is free delivery please do not forget to add the street and number of your residence. On receipt of the price a seat ticket will be sent you, such ticket to be also a receipt for the money. In about one week from the issue containing this notice the same will be printed in the local papers of Cleveland, thus giving all equal chance at first choice of seats. This is, of course, for spectators only, delegates' seats being free and compact in center of hall. Please send money for seats to MRS. GRACE P. OVIATT, 419 Sibley St., Cleveland, O.

CONVENTION COMMITTEES.

Entertainment, Mrs. Alice M. Terrell, 99 Lincoln Ave., Cleveland, O.

Reception, Mrs. C. E. Tillinghast, Hotel Kennard, Cleveland, O.

Railroad Rates, Mrs. Grace P. Oviatt, 419 Sibley St., Cleveland, O.

Finance, Mrs. S. M. Perkins, 121 Adelbert Ave., Cleveland, O.

Baggage, Mrs. G. R. Doty, 699 Scranton Ave., Cleveland, O.

Sabbath Services, Mrs. Mary A. Doty, 46 Auburn St., Cleveland, O.

Decorations, Miss Luella Bradley, 31 Woodbine St., Cleveland, O.

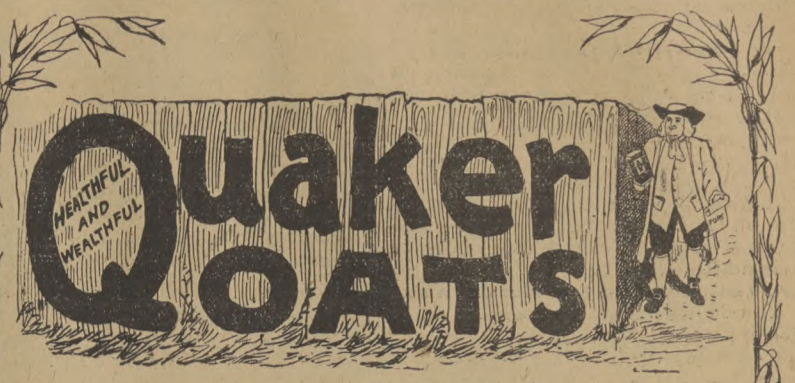
Music, Mrs. N. Coe Stewart, 71 Jennings Ave., Cleveland, O.

Sale of seats at Doan Music Hall, Mrs. Grace P. Oviatt, 419 Sibley St., Cleveland, O.

Overflow Meetings, Mrs. H. E. Hammond, 66 Burt St., Cleveland, O.

Ushers, Mrs. H. Blanchard, 70 Duane St., Cleveland, O.

For general information, address Mrs. L. M. N. Stevens, The Temple, Chicago, Ill.



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RAILROAD RATES TO THE NATIONAL CONVENTION.

After a great deal of planning and work we are able to make a partial announcement of rates to the National Convention. All roads belonging to the Central Traffic Association will give us *one fare* for the round trip. Roads in the Western and Southern Passenger Associations will give a one and one-third fare. Those leaving the west and south purchase their tickets to either St. Louis or Chicago, and take a certificate to that place. That will grant them a one-third fare returning from that place to their homes. Then they purchase a ticket from either St. Louis or Chicago to Cleveland, round trip ticket, one fare.

Delegates from the West going to the National W. C. T. U. Convention at Cleveland and having to pass through Kansas City, will find it to their advantage to write Miss Ellen D. Morris, 510 Rialto Building, Kansas City, Mo., as she is trying to make arrangements for all those going from or through that section.

MARY G. HAY,
Secretary Railroad Rates.
Indianapolis, Ind.

HOTELS.

The Hollenden, American plan, corner Bond and Superior Sts., $3 per day.

The Hollenden, European plan, for room only, $1 per day and upward.

The Stillman, American plan, $3 per day and upward.

Above hotels are short distances from Music Hall.

Following hotels are several blocks from Music Hall:

Forest City House, southwest corner Public Square, American plan, $2.50 per day and upward.

Weddell House, corner Superior and Bank Sts., American plan, $3 per day and upward.

American House, 126-138 Superior St., American plan, $2.50 per day and upward.

New Johnson House, 133 Superior St., temperance, American plan, $1.25 per day and upward.

The Livingstone, corner Euclid Ave. and Brownell St., for room only, meals extra, $1.

RESTAURANTS.

The Boston Light Luncheon, 88 Euclid Ave., a short distance from Music Hall, where visitors can be served to suit their purses.

The Morris Dining Hall is in the building immediately to the right of Music Hall, corner of Vincent and Erie Sts., meals for 25 cents.

Stranahan's, in the Arcade, is a short distance from Music Hall, meals 25 cents and upward.

The Woman's Exchange, Hickox Building, corner Erie St. and Euclid Ave., meals on European plan.

The Women's Exchange, Kendall Building, Euclid Ave., opposite Bond St., meals on the European plan.

Ingraham's, corner Erie and Walnut Sts., close to Music Hall, meals.

The Cerea Meatine Co., Erie St., between Euclid Ave. and Prospect St., meals.

Young's, Erie St., opposite Vincent St., meals. HELEN V. STEVENS.
347 Amesbury Ave., Cleveland, O.

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because it has a third more yards to the pound.

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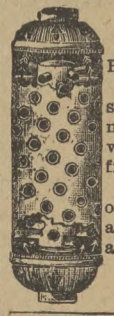
because it is the highest grade and wears longer.



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To introduce our Radiator, the first order from each neighborhood filled at WHOLESALE price, thus securing an agency. Write at once.

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Agents Wanted.

No drip to soil table linen. No wires to clog spout. No falling off. Nickel-plated. Sent on receipt of 25 cents.

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RIDGE'S FOOD combines the two requisites of high nutritive value and perfect digestibility as no other. If not sold by your druggist write Woolrich & Co. Mf's. Palmer, Mass.

HAVE YOU READ KORADINE?

A delightful story for old and young. Just the thing to read aloud. It fits all ages, and helps everybody. Mrs. Prof. Kellogg says: "It is fine, it is instructive, it is forceful; the times are ripe for it." *Woman's Voice:* It is written in vivacious style that has all the charm of a fairy tale." **Prepaid, $1.25.**
ALICE B. STOCKHAM & CO., 275 Madison-st., Chicago

DEAFNESS & HEAD NOISES CURED by my Invisible Tubular Ear Cushions. Whispers heard. Warranted to help more cases than all similar devices combined. Help ears as glasses do eyes. Sold by F. Hiscox only, 853 Br'dway, N. Y. Send for book of proofs **FREE**

"CHAUTAUQUA" OIL HEATER FREE WITH A COMBINATION BOX OF "SWEET HOME" SOAP.

CENTRAL DRAFT ROUND WICK BURNER. ABSOLUTELY ODORLESS. HEIGHT, 3 FEET, DIA. OF DRUM 8½ INCHES; WEIGHT, 30 POUNDS. ONE GALLON KEROSENE LASTS 12 HOURS. THE LAUNDRY AND TOILET SOAPS, "BORAXINE" AND "MODJESKA" TOILET ARTICLES, IF BOUGHT AT RETAIL WOULD COST, - - - - - - - - - $10.00 } YOU GET ALL FOR $10.00.
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WE WILL SEND BOX AND HEATER ON THIRTY DAYS' TRIAL; IF SATISFACTORY YOU CAN REMIT $10.00 IF NOT, HOLD GOODS SUBJECT TO OUR ORDER.
See UNION SIGNAL Sept. 27, Oct. 11.

THE LARKIN SOAP MFG. CO. BUFFALO, N.Y.

Signal Notes.

"An alcoholic paralysis of the perceptive faculties" is what Dr. Norman Kerr terms the cause of the inebriate's inability to make reliable statements.

General Wm. Booth, of England, the head of the "Darkest England" enterprise, is in the United States on a tour of inspiration and inspection to the principal camps of the Salvation Army of which he is commander-in-chief.

Because the speakers at a St. Louis camp-meeting denounced the saloons and their patrons, the local liquor dealers' association has protested against its continuance as a "menace to public morals." The *Congregationalist* asks the pertinent question, "What is morality?"

Women are to be admitted in future to the Odd Fellows through the Rebecca lodge. The new law passed at the recent meeting in Chattanooga, Tenn., qualifies for membership all Odd Fellows and wives and all white women over eighteen years of age who "believe in the Ruler of the universe."

Sixty thousand dollars was last year's investment of the Union Club, New York City, for wines, liquors and cigars. These commodities were retailed to the members at a profit of fifty thousand dollars, thus proving the club successful in saloon-keeping, from a financial standpoint. The "profit and loss" to the consumer were not entered upon its books!

A recent cablegram from Yokohama reports that all throughout Japan the women are offering their services in the war. A corps of trained women nurses have been sent from the Tokyo training school to Seoul, and others are preparing to follow. Volunteer nurses are numerous and some women have gone so far as to offer to raise a corps of female soldiers.

Mr. D. K. Obata, of Japan, gave a highly instructive talk on the position of women in Japan before the recent Kansas state convention. Mr. Obata is a student in Baker university who expects to graduate and then return to his native land. He seemed much pleased with the position of women in America and promised to work for the elevation of his own countrywomen on his return.

Dr. John Henry Barrows, in his stirring appeal for a union of all forces against intemperance, at the celebration of Father Mathew's birthday in Chicago, October 10, said: "Moral suasion is good but it ought to be accompanied by legal suasion. Father Mathew's statue to-day in Cork is surrounded by drink shops, and this indicates that the strong arm of the law must enforce the right of the state and of the home to self-protection."

Drunkenness upon the streets is, in spite of the 7,000 open saloon doors, an exceptional thing in Chicago. Rev. John M'Neill, of Glasgow, on his return to Scotland, compared the vast throng of 750,000 people in attendance on Chicago Day at the World's Fair, with the Glasgow exhibition. At the former he did not see a drunken person; while the scenes at the latter made him think Scotland was "the drunkenest nation on earth."

An article in the *Good Templar's Watchword* gives the sad record of lunacy in Great Britain at the present time. The writer finds an alarming increase, the present proportion being 1 to 326 inhabitants compared to 1 to 536 in 1860. The total number confined is 92,607. Twenty per cent of the patients among the men are directly attributable to their intemperate habits, and eight per cent are among the women. This percentage would be largely increased by those cases which could be indirectly traced to alcoholism.

Mrs. Sarah A. Tooley, one of the brightest women journalists of London, reported the recent General Conference of the Wesleyan church for *The Woman's Signal* of London. It was the first time, strange to say, that a woman had ever been admitted to those sacred precincts, even in the capacity of reporter, and it is said that her presence caused no less commotion than that of the first woman delegate who has ever yet put in an appearance at said conference. The name of this delegate is Miss Dawson, a maiden lady of high repute in Wesleyan circles for her piety and beneficence, but these credentials did not prevent her case from being "referred to a committee"—after a hot debate in which that redoubtable champion of woman's cause, Rev. Hugh Price Hughes, carried off the brightest laurels, as is his custom.

The Value of Good Bread

is appreciated by every one, but so few are able to secure uniformly good results. This is often due to the fact that when milk is used the character of it is exceedingly variable; by using Borden's Peerless Brand **Evaporated Cream you will overcome** this difficulty. **Try it.**

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IT FLOATS
FORTY MILLION CAKES YEARLY.
THE PROCTER & GAMBLE CO., CIN'TI.

Beauty without neatness is a hook without a bait
FAIR WOMEN
should make their houses look fair with SAPOLIO
Try a cake in your next house-cleaning
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A SENSE OF DECENCY

Constrains many people to hide the dirt of their kitchens. **They make the kitchen a** secret chamber, into which it is forbidden to enter; but half the trouble which they take to hide the dirt and the disgrace which it entails, would keep the kitchen **clean, and all its pots and pans** bright as **a dollar,** that is, if they use

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IS FOUND BY THE DEALER THAT SAYS "THEY WEAR TOO LONG." THEIR UNEQUALLED DURABILITY IS NOT DUE TO GOOD MATERIAL AND WORKMANSHIP ONLY, BUT ALSO TO
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None genuine unless stamped Shawknit on the toe.
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DR. WARNER'S
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Holds thin stockings as well as thick ones.

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By REV. FRANCIS E. CLARK, *President of the United Society of Christian Endeavor.* **220** beautiful engravings. 61st *thousand.* *The King of all subscription books.* One agent sold **200** in his own township; another, a lady, **58** in one Endeavor Society; another, **132** in 15 days. **3000** more agents wanted *at once* for Fall and Christmas work. *Now is the time.* Distance **no hindrance,** for *We Pay Freight.* Give Credit, Premium Copies, Free Outfit, Extra Terms, and *Exclusive Territory.* Write for Circulars to
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6 tubs in one **BATH TUBS,** Wholesale & Retail. For "Bath Room" & "Portable." Durable, many long used renewed, light, little water. Agents and others send for circulars.
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Send 30 cents and names of 6 people who might subscribe, and we will send you THE ST. LOUIS MAGAZINE a full year. The price of the magazine is $1 a year. A sample copy for 6 cents. Address
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CANCER permanently cured. No knife. No poison. No plaster.
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By Rev. O. E. Murby, P. L. D., for **W. C. T. U. Societies,** Churches, Holidays, Gatherings, Lodges, Schools. Newest, choicest selection of music. Very popular and helpful.
Price 25 cents each; $2.75 per doz.
PATRIOT PUBLISHING CO.,
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FOR CHRISTMAS TRADE.
...THE...
Young Folks' Bible
IN WORDS OF EASY READING
THE SWEET STORIES OF GOD'S WORD IN THE LANGUAGE OF CHILDHOOD.
By JOSEPHINE POLLARD.
Author of "A Child's History of the United States," "History of the Old Testament," Etc.

Special Chapters by Prof. David Swing, Rev. **John H. Barrows** and Rev. **W. H. Milburn,** Chaplain of the House of Representatives, Washington, D. C. **Beautifully Illustrated** with over **300 Striking, Original Colored Engravings and World Famous Masterpieces of Sacred Art, all Illustrating the Story of Jesus from the Manger to the Cross.**

Moody says: "Teach your children to love the Bible." This book will do it. Its splendid illustrations and the beautiful, simple manner in which it is written will arrest the attention of every child who can read. Press and public indorse it as the best child's book published. **It contains autograph testimonials from Miss Willard, Joseph Cook, Ex-Pres. Hayes, Mrs. Jas. A. Garfield, Wm. McKinley, Governor of Ohio,** and hundreds of others.

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Woman's Temperance Publishing Association,
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That is what we all strive to have in every respect. Sweetness in the parlor, in the kitchen and personally. In this progressive age, when all can have the comforts of life, there is no excuse for those who are satisfied with just any mode of living, or denying themselves comforts that are easily within their reach. Looking at the home from the respective standpoints of Architecture and Hygiene, one cannot help but exclaim, what hath man and his inventions wrought; the comforts and beauty brought to homes in city and country during recent years. With all of this, think of the thousands of homes in this country which fail to recognize the laws of hygiene, in neglecting to reserve a place for, or planning in, the home a *bathroom.* Have you neglected this necessary hygienic adjunct on home comforts? If you have, it can be easily and inexpensively remedied, and that in a few days, by the use of the world renowned Mosely Folding Bath Tub. This bath tub is a marvelous invention, and is acknowledged as such by the tremendous sales of the same during the past few years. We have thoroughly examined them and know them to be a genuine comfort to homes without them. Send for their beautifully illustrated catalogue and observe their announcement on page 11 of this issue.

The Lake Shore & Michigan Southern Ry. hardly needs an introduction to most of the delegates to the Cleveland Convention. As they already know, it is the direct line, and runs numerous and well equipped trains daily in either direction Only one fare for the round trip.

THE DAILY.

In these times to publish a daily paper means great expenditure of energy, money and faith in the public. Why not show your appreciation by *promptly* sending your subscription? Notice coupon in this paper

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AND WORLD'S WHITE RIBBON.

FOR GOD AND HOME. WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION FOUNDED 1883. AND EVERY LAND.

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH"

Volume XX.—No. 44.] CHICAGO, November 8, 1894. [Price $1.00 Per Year in Advance.

DAILY UNION SIGNAL.

Only a few days more in which to order the Daily Union Signal to your home address!

SINCE OUR LAST ISSUE.

Colonial questions have caused a dissolution of the Spanish cabinet.

Port Arthur has been captured by the Japanese, who are now looking toward the Chinese stronghold, Moukden.

Municipal elections were held throughout England and Wales Thursday. The Conservatives scored a majority.

Prince Von Hohenlohe, uncle of Emperor William, has become chancellor of the German Empire and premier of Prussia.

Rev. T. Dewitt Talmage received a warm welcome Sunday by his Brooklyn congregation on his return from a foreign tour.

A dispatch from Shanghai announces the suicide by poison of the young Empress because her husband slapped her face.

British warships have been sent to Costa Rica, where the English consul has been taken prisoner, and other indignities have been inflicted.

The Lexow investigation committee, led by Attorney John Goff, has continued its unsavory work of uncovering New York's municipal corruptions. The effect on the elections is expected to be radical.

After a long illness, the Czar of Russia died at Livadia November 1. His eldest son, Nicholas II., issued a proclamation and assumed the autocracy the following day. Rulers of other nations sent condolences, and France especially mourns her powerful ally, with public demonstrations. The German army and navy will put on mourning.

Mrs. Julia Ward Howe, the venerable president of the association for the advancement of women, occupied the chair during the second annual convention of the association at Knoxville, Tenn., November 1. The reports were primful of the progress of women in all parts of the Union and in all lines of enterprise.

No intending visitor to the National Convention should fail to secure in advance, a reserved seat for the entire Convention, which may be obtained by inclosing one dollar to Mrs. Grace P. Oviatt, 419 Sibley St., Cleveland, O.

SUCH delegates to the National Convention as do not receive their entertainment cards before leaving home should, upon arrival at Cleveland, repair at once to the Hollenden Hotel, corner Bond and Superior streets, where they will be received by the entertainment committee and assigned to homes. The Hollenden will be general headquarters during the Convention.

PRESIDENT CLEVELAND'S proclamation appointing November 29 as a day of Thanksgiving could be well characterized as a model of brevity. But it is excelled in this respect by that of Governor Pennoyer, of Oregon, who makes the following brief and complete announcement of the annual feast: "I hereby appoint the last Thursday of this month a thanksgiving holiday. 'In the day of prosperity be joyful, but in the day of adversity consider.'—Ecclesiastes 7:14."

COFFINS for concealing whisky! This was the way in which Richard Briscoe, of Emporia, Kansas, carried on an illegal traffic in intoxicants. He had been frequently accused, arrested, and his premises searched, but to no avail. But recently his stock of liquors was found hidden in several coffins in an undertaking establishment connected with his other business, and on October 29 he was bound over for trial. Would there were more coffins for the death-dealing fluid and fewer for the innocent victims of the drink!

THE national government has interposed to put a limit to the whisky seizures under the state dispensary law in South Carolina. The Attorney-General sustains the opinion of the treasury department, holding that the state has no authority to enter government bonded warehouses and to confiscate whisky stored therein, even though subject to seizure under the state law. Liquors in government warehouses are wholly exempt from the workings of state laws.

COL. G. W. BAIN holds the position of one of the most popular lecturers in the United States, and it is much for one who started and has always been loyal to the temperance platform to gain that rank. His recent lectures in Boston, at the Masonic Temple in New York city, at the Eastman College in Poughkeepsie, and elsewhere, even more than measure up to his great reputation. White ribbon women are proud of such a "brother-in-law," whose character and record are a model which mothers can hold up to their children alongside of the example of that "Father of us all," Gen. Neal Dow.

DR. HENRY S. LUNN, the distinguished preacher, writer and editor of the *Review of the Churches*, and projector of pilgrimages to famous shrines in Europe, also the originator of the Grindelwald Conference for the promotion of Christian unity, is coming to New York in the last days of January. He speaks in Dr. Lyman Abbott's pulpit and will be in Chicago about February 10. Dr. Lunn will give public addresses on his favorite themes and desires no fees or remuneration. Here is an admirable opportunity for the W. C. T. U., or any other wide-awake society, to secure the services of a gifted and well-known London preacher without compensation. We suggest that those desiring to address Dr. Lunn do so at once, as the demand for his services will be great. This can be done at No. 5 Endsleigh Gardens, London, N. W., England.

ONE of the leading departments of the National W. C. T. U. which deals with *foundation* work is that which "aims to develop in our young people the tenderest consideration toward all who are capable of pain." This department has recently received a special appeal from its near-of-kin, the American Humane Association, for coöperation in discouraging, as much as possible, "those methods of instruction, obtaining to some extent in our public schools, whereby the facts of physiology are set forth by means of actual experimentation upon living animals, etherized for that purpose." To this movement the W. C. T. U. unhesitatingly sets its hand and seal, believing that such experiments help to blunt the natural sensibilities of children, making it easy for them to be cruel and cultivating in them those tendencies of disposition which later lead to "inhumanity to man."

THE Philadelphia press having given to the public the impression that Miss Willard favors the organization of colored women in any other sense than simply the organizing of local W. C. T. Unions in which we have been engaged for twenty years, our Chieftain desires us to say that it is wholly untrue, and she believes was set going on purpose to do harm to the white-ribbon movement. We hope that all friends of the cause will discredit every report they may see which is out of line with the general tenor of our honored leader's life and work. "Hardly a day passes," writes Miss Willard, "in which some statement as absurd as it is incorrect is not sent to me by friends from different parts of the country. The enemy is on the warpath to minimize the influence of all who work against the saloon, the gambling house and haunt of infamy, and we must be ourselves alert to refute their ridiculous inventions which are intended only to cripple the growing power of our attack. But I am confident in the faith that our country shall yet be clean, pure and happy."

AT the request of her husband Mrs. Woodbridge's desk was closed the morning after her death and remained so until Mrs. L. M. N. Stevens and Mrs. Clara C. Hoffman, the National recording secretaries, arrived and took up the work just where the loving, busy fingers had dropped it on Tuesday evening, October 23. Mrs. Stevens came directly from the funeral at Ravenna, Ohio, and Mrs. Hoffman from her state convention at Brookfield, Mo. The two efficient officers are maturing the arrangements for the National Convention, so well forwarded by Mrs. Woodbridge, attending to the large correspondence of the office and superintending the publication of the National superintendents' reports. Their address will be The Temple Chicago, until November 14.

LADY HENRY SOMERSET has returned to England with the intention to preside at the quarterly meeting of the national executive committee of the British Women's Temperance Association, November 13 and 14. This meeting is to be held in Birmingham and is one of great importance. Lady Henry Somerset did her utmost to secure earlier dates so that she could be with us at our National Convention in Cleveland, but the committee did not see its way clear to do this; therefore, she sailed October 31, in the steamship New York of the American line, taking with her Mrs. Addie Northam Fields, well known to our white ribbon women as one of the best experts in Loyal Temperance Legion work. Mrs. Fields will remain long enough to introduce our juvenile methods into the work of the British women. Later announcement will be made as to Lady Henry Somerset's return to this country.

IN view of the fact that the Colorado women have been accused of "going over" to the Populist party we are pleased to publish the following resolution passed by the recent W. C. T. U. state convention and to record Mrs. Higgins' reëlection: "Realizing that 'the liquor traffic can never be legalized without sin'; and believing that, at no period in our history was there so favorable an opportunity for the working out of the principles of our constitution, which principles we have constantly affirmed, and that never were placed upon us such weighty responsibilities in relation to the continuance of the legalized liquor curse in our midst, *Resolved*, Therefore, that to the Prohibition party of this state and nation we pledge our influence, prayers and ballots; and, God being our helper, we shall stand on this platform, making no compromise with any saloon-licensing, soul-destroying liquor party."

THE prominence given in the daily press to the sickness and death of the Czar of Russia is, in one sense, not to be wondered at, since an event of such importance as the death of a ruler must largely affect the political relations of Europe and of the world. But that our papers should treat of this subject in just the manner they do is certainly a matter to excite surprise. That a Republic should attempt to curry favor with an absolute monarchy which, in this case at least, is clearly a despotism, is passing strange. That Alexander III. should be held up as a model man and a model ruler is well-nigh incredible to those who have read or heard Mr. George Kennan's masterly arraignment of the policy which peoples Siberia with strong men and delicate women who are political "suspects." That the Czar had private virtues we are not disposed to doubt, but, as a ruler, he stood for the iron despotism of the middle ages and no man's back was ever more resolutely set to the future. He did not even carry out the reform begun by his father and no nation to-day is in a more deplorable state of political bondage than is Russia. It is to be hoped that the son may have a clearer eye to the signs of the times and a heart more attuned to God's will and His people's weal.

OLIVER WENDELL HOLMES.

BY D. S. PENNELL.

A star has passed from out New England's sky,
The last of that long galaxy of lights
Which through the century that has drifted by,
Shone from its heights.

The constellation that has graced our time
And cast its glowing splendor on the age,
Sets with the writing of this mournful line
On history's page.

No more at banquet or scholastic hall
Will rise our genial autocrat in place,
With mirthful word, and, beaming over all,
The kindly face.

O Poet, laden with thy fourscore years,
Bearing thy freshness through the late decades,
Oft hath thy humor turned to smiles our tears,
To light life's shades.

Nor this alone, for long our hearts have owned
Thy depth of tenderness and pathos rare,
Like the sea murmuring in low undertone
'Neath sparkles fair.

"Thine outgrown shell" is resting with us now,
The soul, we trust, on that immortal shore
Where leaves of healing for the nations grow,
For evermore.

Wawa, Del.

THE GEM OF MONOOSNOCK.

A Massachusetts Legend.

BY S. D. N.

The ledges and boulders of the Monoosnock Mountains were protected and concealed two hundred years ago by forests similar, but heavier than those which grow there now. One afternoon in that earlier time, when oak, maple and chestnut were all aglow in their farewell dress, the near settlers at the foot of the mountains gathered to assist Deacon Strong in raising the frame of his new house.

Kindly hearts strengthened willing muscles, and when the sun was setting the owner of the homestead drove in the last oaken pin that held the timbers fast. From the group of men and boys who stood watching below, three hearty cheers went up, and were echoed by a dozen feminine voices from the cabin near by where supper awaited. To the summons of the tin horn the men promptly responded, but unluckily Deacon Strong took his way past a pile of boards where his fiery temper flashed out at the sight of Granny Hayes stealthily draining the brown jug which was considered so important a factor in house raising. Under the force of his words and heavy hand the old woman fell headlong among the sharp-edged boards. He then passed on unconcernedly and joined his guests at the table.

Habit, not reverence nor gratitude, prompted the blessing he asked. The form of devotion perhaps recalled his good temper, and with generous hand he filled the pewter plates. Close upon the "Amen" of the blessing came Mrs. Strong's inquiry for her grandson whose vacant chair stood near hers.

"I met him goin' ter the brook to fetch a bucket o' water," answered Andrew Carter, adding, "He's mighty likely sort of chap, that gran'son o' yourn, marm. S'pose he 'members somethin' how them red-skins killed his folks t'other end o' the settlement an' it makes him kinder ser'ous like."

The ill-chosen subject was changed at the appearance of the youth. He took his seat, and as he drew his plate towards him his extended arm showed a dark, fresh stain on his sleeve. "Stephen, what is that?" asked his grandmother in quick alarm. The young man turned his arm unconscious of the tale it was telling, until he saw the stain. A flush passed over his face and instead of answering his questioner, he looked steadily at his grandfather and said, "Old Granny Hayes had somehow fallen out there on the timbers and cut her forehead; so I helped her up."

"The old woman ought to hang for a witch," growled Luke Wilder. Goodman Houghton lamented that some of the people had wickedly paid her money for fortune-telling, and stated his firm belief that she was in league with evil spirits. Deacon Strong grimly smiled as he thought of the "spirits" he had seen in her company, and avoiding his grandson's eye, asked the young man beside him if he had succeeded in splitting any stone on the south mountain.

"Yes," replied Ezra Beaman, "it splits well, but I want more help in haulin' on it. Wonder yer didn't use it in yer underpinnin' fer the new house."

"I wanted him to," remarked Mrs. Strong, "but he said just what you did about the haulin'."

"I'll tell yer what, Ezra," replied the deacon, "if yer'll help me with yer oxen, I'll git jest as nice a harth and door-stuns as my wife wants ter see, an' then I'll turn to and help you."

"Agreed, that's fair!" said the younger man, and with this promise of neighborly kindness the spirit of goodwill returned to the supper table, while Granny Hayes, with bitterness in her heart hobbled wearily off to her mountain hut. It was a sorry shelter for a human being, but the woman had known no better shelter for many years, and there she hid her miseries, and kept the secrets of her uncanny tricks by which she gained her living. The French and Indian blood which flowed through her veins seemed at war there. They who found her one day sullen and vindictive might meet her the next tenderly caring for a wounded animal, or gathering flowers and talking to the birds.

Deacon Strong's harshness stirred the savage elements so deeply that his grandson's kindness was little heeded by the woman at the time. The wound torn by the sharp edged boards ached and throbbed, and she grew faint and weak as she climbed her lonesome path. The moon was risen when she reached her hut, and lighted a cold, desolate scene, chilling even her rough nature.

She pushed open her unlatched door and the moonlight streamed in upon the ashes where she had left live embers in the morning. She stooped over them and tried to find some warmth for her cold fingers, but the fire had long been dead, and the stones gave her no warmer welcome. Her pet rabbit that usually nestled there had found more comfort in the miserable bed to which she now turned her bruised old humanity.

For several weeks none of the settlers saw her in her usual haunts, nor none but Mrs. Strong and Stephen knew how she suffered nor who ministered to her.

One morning in the Indian summer when she was sitting on the rocks enjoying, with savage comfort, the healing influences of sun and air, she was surprised to hear men's voices and the rumbling of cart wheels nearing her. As they approached she crouched closer to the rocks and was unseen. While she looked down upon them the scar on her forehead throbbed, and her heart beat fast with the torrent of rage it held. Day after day, for a week, Deacon Strong and his men tortured the granite walls with drills and hammers, unconscious of the weird figure perched above them cherishing a hatred that was only held in check by a daily gift of food which was left unseen at her door.

When Saturday morning came, another figure stranger than her own in its uncouth appearance, also sat on the rocks. He was known as her brother, but rarely seen. It was generally believed that he was a scout belonging to the French army, and for that reason he was hated and feared for his skill with Indian weapons, as well as with his flint-lock musket. Some of the settlers openly declared that he had led the attack of the savages on Lancaster, and shared in the infamous bounty which the French had given their red allies.

A revengeful interest bound the brother and sister in their vigils which would have seized any mischance which befell the workmen and turned it to greater harm. Without accident, however, the laborers finished their work, and the last piece of granite was started on its way down the mountain.

Shouldering his iron bar the deacon slowly followed. Suddenly he was stopped by something which whizzed over his head, and sped on unchecked by the severed maple twig which fell at his feet. Startled, he turned in every direction and saw no cause for fear, but something caught his eye gleaming out from the ledge which he had just cleft.

The arrow that a wild impulse sent with a deadly intent had cut a path for a gleam of sunlight which was caught in the rock, then sent out again in a dazzling stream of brilliant light. In an instant there flashed through the beholder's mind the stories he had unheeded of precious stones found among the mountains. With eager strides he reached the place where the rock held the glittering thing high above his head.

It seemed not ready yet to leave nature's setting and bear the brand of a market price, but clung firmly to the granite wall, returning in gleaming light the last rays of the day. The deacon tried to scale the rocks, but his foot could get no hold, and he reluctantly turned homeward and overtook his teams and drivers.

At first he was silent in regard to his discovery, but finally ventured to relate it to the men on promise of secrecy, and engaged Ezra Beaman's assistance in removing the treasure early Monday morning. The strange story, however, by some means became known, and in spite of Puritan principles and strict Sunday laws the mountain path was traveled Sabbath day by many feet, yet no eye saw the coveted gem. Deacon Strong, though sorely tempted and tried, waited till Monday morning, when at an early hour with Ezra and Stephen he returned to the mountain. He was far in advance of them when he paused, standing where he had stood Saturday night, and again looked up on the face of the rock. Carefully he scanned the gray wall, moved his position from side to side, stooped and looked upward; but no answering gleam met his gaze. With a strange misgiving he tried to ascend the rock where he had failed before, but it crumbled beneath him, and when Stephen and Ezra came they found him bruised and bleeding where he had fallen. They tenderly cared for him, and finding his injuries not serious continued the search for the lost gem until the deacon was satisfied that their efforts were useless. Sullenly he retraced his steps down the mountain-side where he met the kindly inquiries of his neighbors with curt answers and distrustful feelings. His friends soon realized that the whole matter was a sore subject and avoided it; but nevertheless the deacon's mind was troubled, and after a struggle with his conscience he secretly sought a questionable aid.

Brookline, Mass.

(To be continued.)

A UNIVERSAL PRAYER HOUR.

A SYMPOSIUM.

At the suggestion of Miss Willard the following letter was recently sent out from THE UNION SIGNAL to prominent thinkers and leaders in religious and reform work:

"In recognition of the Christian world's growing sense of its spiritual relations, and of the efficacy of union in the exercise of its spiritual powers, what would you think of a universal noontide hour of prayer, for many years observed in the Woman's Christian Temperance Union as indispensable for the guidance of our work? Might not such bodies as the Evangelical Alliance, the Salvation Army, the Y. M. C. A., Home and Foreign missionary Societies, the W. C. T. U., and others, secure a mastering spiritual impulse by union in a common moment of prayer, for more direct leading and for the fuller revelation and consecration of Christian power against all evil forces?"

The responses have been most cordial and evince a hearty concurrence in the idea as one of genuine inspiration for deepening the tide of spiritual power which is to sweep the world God-ward.

THE EVANGELICAL ALLIANCE.

Your suggestion that the hour from twelve to one be consecrated as a universal prayer hour has my hearty sympathy. Though the organic union of the churches be far in the future, such a union of God's people as you propose would certainly seem to be practicable, and is devoutly to be wished. A flame of devotion daily encircling the earth, like a ring of Saturn, would not only make light enough to enable many Christians to see eye to eye, but would generate heat enough to fuse many hearts into oneness of love and purpose.

Yours fraternally, JOSIAH STRONG,
Gen. Sec. of the Evangelical Alliance for the United States of America

New York, N. Y.

THE SALVATION ARMY.

Concerning the matter of your letter, I am sure it will be of interest to you to know that for ten years or more the army has faithfully kept to its rule of prayer at 12:30. Of course, generally only a few minutes are kept. Sometimes, however, we spend an hour gathered together and enjoy it very much; but all over the world each officer and soldier is requested to spend at least a few moments in prayer, when the hands of the clock point to half-past twelve, and this regardless of time, place or circumstances. Those who happen to visit our headquarters at that time have been much interested to see the many workers, in the midst of the rush of business, drop pens and paper as soon as the bell rings the hour of 12:30 and kneel down to have a little prayer-meeting. All the way from the top of the building to the bottom, you can hear them in the different departments, singing and praying most enthusiastically. It would be impossible for us to spend an entire hour, as we are so continually rushed, and then, of course, our people have meetings to go to every night.

Yours, in our holy war. MAUD B. BOOTH.

Headquarters Salvation Army, New York, N. Y.

KING'S DAUGHTERS AND SONS.

With reference to the "hour of prayer" you know that I am thoroughly in sympathy with the view that more spiritual, aye, and mental vigor, and therefore more of actual strong work along every line of Christian endeavor, would

be the outgrowth of the observance of such an hour than would be the outgrowth of any one hour of comfort in the day, along any line, without it. We are coming to live so much in throngs and crowds, to think too much perhaps in groups and masses. I believe we should work together and act together, but I believe we should do much more thinking and praying apart, and that our acting together would receive therefrom its best element and impetus. We already have, as you know, a "twilight hour," and I have looked upon that hour as much more likely to be universally regarded than any hour in the midst of the burden and heat of the day. But I, personally, should be in favor of a transference of the hour, if necessary, in order that we might keep time and touch with the heart of the universe in its daily uplifting toward the heart of God. Cordially yours,

MARY LOWE DICKINSON,
Gen. Sec. International Order of the King's Daughters and Sons.
New York, N. Y.

UNITED SOCIETY OF CHRISTIAN ENDEAVOR.

Personally I am in favor of the plan of consecrating the hour between twelve and one o'clock for the soldiers of Christ everywhere, and I believe that such an hour faithfully lived up to, will mean a great deal for spiritual Christianity and the unity of Christian people.

Yours cordially,

JOHN WILLIS BAER,
Gen. Sec. of the United Societies of Christian Endeavor.
Boston, Mass.

CHRISTIAN WORKERS.

I heartily approve of the effort being made to consecrate the hour between twelve and one o'clock as a universal prayer hour, and the International Christian Workers' Association have already done this as an association and individually. Shall be pleased to coöperate in every possible way that this noontide hour may be more fully observed throughout the world. Fraternally,

JOHN C. COLLINS,
Sec. International Christian Workers' Association.
New Haven, Conn.

WOMEN'S CHRISTIAN ASSOCIATIONS.

Madame De Staël says: "To pray together, in whatever tongue or ritual, is the most tender brotherhood of sympathy and hope that men can contract in this life."

I am sure this expression has such quick response in your soul that it will readily stir your thought like a bugle call. The reflection that as the clock strikes the noontide hour—the hour between the wax and wane of the day—symbolic hour!—all those who worship the Christ are bowed in prayer, in adoration, in petition, one band linked together by this golden chain, such a thought must stimulate faith. If "prayer moves the Hand which moves the world" what a living force could be thus generated to win the world for Christ.

Do not forget that it is prayer which holds the fleet angel fast until he bless thee, or, as Tennyson says,

"More things are wrought by prayer
Than this world dreams of."

MRS. FRANCES C. DUNCAN,
Gen. Sec. International Board of Women's and Y. W. C. A.
St. Louis, Mo.

PRESBYTERIAN BOARD OF MISSIONS.

For some years there has been observed by the various mission boards and societies, a twelve o'clock prayer-meeting specially in the interest of foreign missions. We do not confine ourselves to that one subject, but try to remember the cause of Christ in all its branches.

Perhaps this hour would be a suitable one for the kind of union prayer-meeting you suggest. I remain, with kind regards, fraternally yours,

S. H. CHESTER,
Sec. Foreign Missions Pres. Church of the United States.
Nashville, Tenn.

WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

In our missionary work of the Methodist Episcopal church I have been for several months constantly pushing this idea—for a round-the-world custom. I am sure, while I hope the impulse is divine, the possibility of its practical form came from the uplift of thought and the strengthening of faith that has come to me in attendance on our W. C. T. U. noon meetings as I have had opportunity.

If we only would think that "more things are wrought by prayer than this world dreams" is not only poetry, but a practical, working, prosaic fact, it would be better for our intelligence as well as our faith.

Yours sincerely,

LOUISE MANNING HODGKINS,
Editor of Heathen Woman's Friend.
Boston, Mass.

METHODIST BOARD OF MISSIONS.

I cordially agree in your proposition to have an hour of prayer appointed for all the societies that have for their object the lifting up of the human race. Let us have such an hour appointed. So far as possible we will have its observance in all our missions. Yours faithfully,

C. C. MCCABE,
Missionary Secretary the Methodist Episcopal Church.
New York, N. Y.

WORKING GIRLS' CLUBS.

More and more are we all becoming impressed with our absolute dependence upon our Heavenly Father and upon prayer. It would be a sacred link if all could join at a given time for prayer for each other. The hour only seems a little impractical, but the idea most beautiful. I do not know what action the clubs, as a whole, would take, but as individual Christians, many would join with hearty enthusiasm. Faithfully yours,

GRACE H. DODGE,
Editor of Far and Near.
New York, N. Y.

MINERVA BRACE NORTON.

Who does not feel the thrill of Dante's majestic scorn, as he reads:

"Non ragimiam di lor, ma guarda e passa?"
"Let us not speak of them, but look and pass!"

This line has given to immortal oblivion those "colorless shades" who lived for self.

But there are those whom we must remember and of whom we must speak. Their benignant influence has shaped other lives and they have made themselves a part of what we all consciously desire in our best moments.

In the royal month of October in this New England of

MINERVA BRACE NORTON.

the west, when the rugged outlines of the oaks were concealed by a splendor of color which rivaled their sister maples of the east, a Puritan nature left us for a world whose beauty is symbolized by the most priceless gems. An astute foreign critic, whose impressions are subtle and comprehensive, has discovered under the superficial aspects of American society, tenacious characteristics of our Puritan ancestry and occasionally a personality—a woman—who embodies them all. "One reveres her and she is touching. One is thankful to her for existing, as one of the noble things of the world."

Minerva Brace Norton was a Puritan mind and soul possessed with that "inborn love of justice" which those princes of our race brought from Holland; and with their "power of abiding,"—their birthright as Englishmen.

The three great enthusiasms of this life were given to teaching, to missions and to nature.

Mrs. Norton had a higher education in days when advanced study for women was exceptional. Her chief teacher, Miss Mary Mortimer, brought from England a reverence for the noble traditions of learning, and gave, out of a superb mind and nature, such a passionate impetus to her pupils that it became a ruling power in their lives. With the instinct of genius this great woman placed foremost in its influence upon character the study of history, and long before it had taken that literary rank which it holds to-day history was to her poetry, art, science. Such it ever was to her pupil, Mrs. Norton, whose last work was to embody in her memoir, "A True Teacher," the gratitude and admiration of a lifetime. It was not strange that she should have given the largest share of her hero worship to Arnold of Rugby, and that, when in Europe, no spot should have seemed to her so sacred as where he lived and taught. In her own teaching she scorned everything short of the highest ideals, and her patience was as infinite as her ambition. Nothing less than the solidity of educated character was her aim.

But the heroic elements, so predominant in this nature, found their most sympathetic expression in the chivalry of the Christian church—foreign and home missions. Their dreams, their achievements filled her imagination and her heart. Their grandeur, vastness and onward movement stirred and thrilled her, to quote her own words, "like strains of martial music." As secretary of the Bureau of Exchange of the Woman's Board of Foreign Missions in Boston and as a minister's wife in a four-year-old city of Dakota, she touched the possibilities and realities of missions.

But deeper than her enthusiasm for missions, stronger than her admiration for true learning, was her love of nature. Wordsworth was her singer, and this greatest of nineteenth century poets did not feel himself more akin than did the speechless poetry of her being to all that is lovely or majestic in mountain, field and sea. Before some miracle of light, mystery of shadow, breath of flowers, tears alone would tell of an emotion no words could express. Architecture and music were her favorite expression of beauty in art; but for a few painters, the most gentle and lovely of them all, Raphael, Correggio and Angelico, she reserved a shrine, exquisite with the votive offerings of her tenderness, perfumed with the incense of her love.

"Please never write anything about me, I have never done anything to deserve it," she wrote to a friend who desired to prepare a sketch of her life. Of what she did we will not speak. Her work was always well done, of the kind that is its own most eloquent eulogy. Through the gracious permission of your president, Mrs. Norton has a place among the notable women whose character and deeds are the pride of your great reforms and whose lives are recorded in these columns. Not so much through her work as her affections, was she a temperance woman. But we will hope that one who has loyally loved Miss Frances E. Willard, Mrs. Mary B. Willard, of Berlin, and held in such high esteem others of your gifted sisterhood, may find a place in your memory and in your hearts. Surely as Miss Willard's *collaborateur* in the biography of her mother, Mrs. Norton's own kinswoman, that place is already assured.

A sect in the sixteenth century chose as its symbol the "Rosecroix," a rose flowering upon the cross; science and beauty blossoming against a background of faith.

No one more truly enjoyed the richness of life than Mrs. Norton, but the flower grew about a cross of sacrifice and pain. "I worship Thee, Sweet Will of God," was the supreme utterance of her soul.

The open sesame to character lies in the smile, just as the natural sunlight accentuates every detail of a landscape, while it gives one comprehensive tone to the whole, so the spirit's sunlight brings out any defect in the human face and reveals the dominant color of the personality.

"I shall never see again her white smile," said one of her friends, whose strong artistic sense gives ever the right word. Strength, truth, love, force, rectitude, benevolence were all blended by the infinite sweetness which lay back of all, into the soft radiance of her smile.

For that ultimate expression of herself, those who loved her used to watch and in those hours of awful suffering, to long. The world grows old and we often feel an ironical sadness at the lack of the heroic in modern history and modern lives. Still and forever such as these will furnish us a truly epic grandeur in their soul's drama.

"They climbed the steep ascent of heaven,
Through peril, toil and pain—
O God! to us may grace be given
To follow in their train."

Beloit, Wis.

DISCONTENT is the want of self-reliance; it is infirmity of will.—*Emerson.*

LIKE a man, and you will judge him with more or less fairness; dislike him, fairly or unfairly, and you cannot fail to judge him unjustly.—*George Macdonald.*

SOME day He will tell you why He has tried you and let you look back upon your life story, and see the golden thread of His fatherly love and care shining over and around it all.—*Frances R. Havergal.*

DID you ever stand at the foot of a great lighthouse at night? Through brilliant lenses splendid floods of light were poured out to sea, but not one tiny little gleam of radiance did that great lamp pour on the bit of sand close around the base of its tower. Do not be like lighthouses in this regard. Wherever else, far away or near, you pour the beams of your Christian life, be sure you brighten the space close about you in your own home. Let the light of gentleness, forbearance, kindness, unselfishness and thoughtful ministry fall on the life next to yours, on your weary mother, your burdened father, your tempted brother, upon the children in your family, on the guests who drop in, on servants who help in domestic duties. Carry Christ home and serve Him best there.—*J. R. Miller, D. D.*

ITINERATING IN JAPAN.

(*Conctuded.*)

DEAR UNION SIGNAL:—Throughout Japan there is a strong tendency for the work of the W. C. T. U. to pass under the management of men, in consequence of which its very title may, in many instances, become a misnomer. It is exceedingly difficult to make a whole convert to Christianity out of a heathen man. The truth is he would a little rather hold back that part of the coming of the kingdom described as the realm where "there is neither male nor female." A Japanese brother (?) professing to be a most earnest Christian said to us, "Why do you spend the time with women, you have only to address the men and when they become temperance men they go home and tell their households what they *must do*." How sublimely simple! To his mind, we only need to do half the amount of temperance preaching, and exalt the virtue of obedience and servility in the other half who do not hear! Achilles was immortal except in one heel; but there he got his wound, of course, and died. It was his mother's fault. She should have plunged him twice, not once, into the river Styx. It is the mother church's fault that the best of men may be within reach of that serpent who bruises the undipped heel—masculine conceit—which will remain as long as a masculine ministry of the gospel holds sway. The church will perish unless it ushers in the time when "the women that publish the tidings are a great host."

The work seemed on a very genuine footing at Kobe. The public meeting was not very interesting, but at the meeting for women only we had a good time in spite of a heavy rain. They listened most patiently and at the end asked very intelligent questions as to the best methods for pushing the work.

Our next stop was at Osaka, where we have no union, but many interested friends. A very bitter anti-foreign and anti-Christian feeling is growing up in Japan of late years, and nowhere in all our journeys were we ever called upon to encounter such rudeness and insult as in the Y. M. C. A. hall at Osaka. Strange to say, the Christian men seemed to have but very little control over their own house. The most obscene insults were heaped upon the mission school-girls when they attempted to sing. Every mention of the name of Christ was greeted with shouts of derision. My feeble attempts to defend the cause by shaming the disorderly elements into decency were, in part, thwarted by an interpreter, who seemed lukewarm in the cause of proper order. It may be possible to get up a "happy family," Parliament of Religions (?) in Christendom, but I venture to prophesy that such an effort would be broken up in mob violence if attempted under other than Christian auspices.

Then we went to Kioto, where it was necessary to pause again and rest a considerable time, for neither of us had yet fully rallied from the poison we had imbibed in visiting the opium dens of China. Mrs. Andrew especially was very poorly. We had been looking forward to Kioto from the time we had received information in a letter written in English by a Japanese that we ought to meet and consult fully with Miss Denton, of Kioto, as to our temperance work. "Miss Denton," said the letter, "is the American Board of Foreign Missions." Perhaps some would object to that declaration, but we are sure all our friends in Japan will agree that Miss Denton approaches closely to being at least "the W. C. T. U." of Japan, because of her intense zeal and interest in the white-ribbon cause. We spent a delightful ten days in the home with her and Miss Wainwright, holding numerous informal consultations and meetings with various sets of Japanese workers, for in Miss Denton's opinion this was the best method of effecting permanent good, and it was most suited to our enfeebled condition.

We held one large afternoon meeting for women and a large public meeting, over which a Japanese Bible woman, Miss Kugimoto, presided very efficiently and with great dignity. The Japanese women had presided over our meetings for women elsewhere; but we were pleased at Kioto, Yokohama and Tokio, to have women take the chair at the great public meetings also. At Kioto we were fearful lest the disorders of Osaka might be repeated, and hence held firmly to the determination to hold the meeting in a Christian church. The members of Buddhist and other temperance movements strongly protested to Miss Denton and declared they could not come in any considerable numbers to a church. But she held firmly to it and the meeting was a success, the church being packed in every part. All listened most respectfully and showed real enthusiasm.

At Yokohama, whither we next went by sea, we were met out in the bay by Mr. Sho Nemoto, who had come down from Tokio for the purpose, by Miss Simons, Miss Griffiths and Mr. Hayaohi. At the wharf were a crowd of Japanese men and women—beloved and earnest friends of the cause. Among them General Taro Ando and Mr. Ito, and soon after reaching our place of entertainment, Mrs. Yajima, from Tokio, the president for Japan, and a friend came to bid us welcome. We were too weary to see them that night, but they remained under the roof with us and the next morning we spent together. We immediately felt our hearts drawn to Mrs. Yajima in warm affection. She is a true white-ribboner with hearty zeal for the cause in its most uncompromising form.

It is due our Japanese friends to say that our welcome to their country would have been tenfold more a demonstration had we been able to permit it, but to every place we were obliged to send the request that no social attentions should be paid us. All the strength we had we felt must go into solid work in meetings.

After holding a large women's meeting at which about three hundred were present, we proceeded to Tokio for the Sabbath. Japanese brothers accompanied us to show every courtesy possible, and Miss Spencer, of the Tokio mission, came part way by train to meet us and convey us to her home. It was a very rainy Sabbath at Tokio but nevertheless the house was full. Mrs. Yajima presided and Mr. Sho Nemoto and Gen. Taro Ando took part in the meeting. A remarkably good interpreter was able to allow me to deliver my entire address without pause, and then he redelivered it in Japanese with scarce the omission of a single phrase.

Returning to Yokohama Monday we were delighted by the arrival of a ship from San Francisco bringing Bishop and Mrs. Ninde and our white ribbon sister, Mrs. Mary C. Ninde. Just a glimpse of them and then we were off to our own loved country.

The farewell meeting was held in the Union church the same night we embarked for America. The church is one in which funeral services for Miss West were held: it is erected on the spot where Commodore Perry landed to make his treaty with the Japanese people about forty years ago. At this meeting several made interesting addresses, and we were cheered by the announcement that a W. C. T. U. of seventy-eight charter members had been organized as the result of the woman's meeting the Saturday previous. Miss Simons, Miss Griffiths, Mr. Tsuda and Mr. Ito conducted us to our steamship, the Belgic, and bade us good-by on board about midnight. We awakened the next morning to find ourselves tossing on the deep, and with a strange sense of loss as we remembered that our task was finished and the last meeting in the round-the-world journey over. What next? God knows; and "it is always better further on" for those committed to His keeping. KATE C. BUSHNELL.

London, Eng.

HOW I BECAME A CITIZEN.

DEAR UNION SIGNAL:—When I found an opportunity had come for me to vote it did not take long to make up my mind so to do—not much longer than it takes a hungry boy to set his sharp teeth into a welcome slice of bread and butter. This being my "maiden" act toward live citizenship, I was preparing to march confidently to the registration booth, when I suddenly bethought me that I had opened my innocent eyes, not under the skies that bend above the "land of the free," but in another country where only those of the royal line may entertain hopes of ever sitting on the executive throne. Therefore I must be naturalized.

Having a feeling, not of fear, but of unusedness, I solicited the escort of a "brother-in-law" and set out for the awesome, dingy court room. Once there, I forgot my own errand at the sight of the applicants thronging forward for their "papers." They were all duly sworn, though it did not *seem* to matter in the least whether they understood the nature or language of that oath,—indeed, I had the temerity to wonder if the clerk himself knew what jargon he was rolling so untrippingly off his tongue.

My turn came, and with uplifted hand and a desperate effort to realize that the act was of the least gravity or importance in the world, I took an oath, the substance of which was that I and my witness—for my escort proved to be an essential, after all—were telling the whole truth and nothing but the truth. "How long have you known this lady?" the gentleman was asked. "Three years and a half." "Can you swear to the facts she has given?" (regarding my respective number of years in nation, state and city). "I have her good word for it," answered my scrupulously conscientious friend. "That won't do—how do you *know* she is stating the truth?" "Why, I *know* it." "That is, according to your best knowledge, she has been in this country the time stated?" "According to my best knowledge." That seemed to "do," for the paper was duly signed by which I was to apply at the door of the nation for permission to become one of the family. The foregoing quibble was somewhat of a puzzle to me, but I humbly concluded it was all clear to the masculine (?) brains concerned, so gratefully taking the document from the clerk's hand, I departed to find a judge and complete the ceremony.

After a series of labyrinthine wanderings up and down the great halls and in and out of great chambers of court, a judge was at last found "at home" and I sat down to await my turn, inwardly wondering how, in spite of my native fearlessness in the world of business, I could have made any headway where a "free white alien" woman was almost *non est*. Should I speak as small boys do, I should say I "wasn't in it."

While I sat waiting, other "free white aliens" came pouring in, and with all my American spirit of respect for the working man, I could only say to myself, "like dumb driven cattle," as I looked at the stolid, often brutal faces, low foreheads, dull eyes of these, my to-be fellow citizens. Through a bit of misunderstanding, I was not sworn in with the others so was able to stand near by, an interested observer.

There were about twenty of these men, each with his witness. They were herded in a corner by means of rough gestures and gruff orders from those "within the court," and all the labor-stained, perhaps honest, often visibly tremulous right hands were held up at one time, and the rapid oath administered. Since no word of protest was uttered by any one, the natural conclusion was that the glib American syllables conveyed clear and acceptable meaning to every alien's mind. Then came the examination of witness and applicant. "How long have you known this man?" "Is he a good man?" "How long have you been in this country? this state?" In many cases neither applicant nor witness could understand a word of English, and some bystander—alien—would make out to put questions and elicit queer, wavering, nervous or half-indignant, scarcely intelligible responses. Thus through prompting and ingenuity the free white aliens became noble American citizens, with the full right of suffrage.

I took the oath. "Mr. X., how long have you known this lady?" (they might have said "woman," I think!) "Three years and a half." "Oh, that won't do!" and our superior examiner pushed the document I had given him back to me. "Why won't it do?" "You have sworn here that you know this lady to have been in this country for five years." "I do know it, sir!" "How do you know it?" "I have known her personally for three years and a half and I know her relations." "That won't do at all—you must know that such a person as Maud Schilling existed in this country five years ago." Then this "free white alien" grew indignant. "What better knowledge do you want?" I asked. "Some one who has known you for five years—or knew you in this country five years ago, or knew your father in this country." "Supposing I cannot furnish such since there is no one in this city who knew me in person five years ago?" "Then we cannot naturalize you; you must take out intention papers and wait five years." "Well, I won't" I said within myself and walked out to seek redress. Some one who was an interested listener followed to suggest we go to another judge, saying nothing about our recent difficulty. We did so, and my curiosity to see if it were possible to swear to the same truths and have them both rejected and accepted predominated over personal interest in the process of naturalization. "How long have you known this woman?" (The word "woman" encouraged me.) "Ever since she has been in Chicago," was the answer, and his honor could see for himself by the document in his hand how many years that was. "Is she a good woman, of good moral character, intending to support the constitution of the United States?" Then, to me, "How long has it been your purpose to become a citizen of the United States? You swear to this intention?" He signed his name and I was free. Who was right? Judge One or Judge Two? Remembering the scene I have already described regarding my brother "aliens," I came to two conclusions. In the first instance I was examined by a hireling who realized that a woman with one small vote concerning one small share of the state's business was before him and his conscience came into sudden play on a technicality, which, however, was no difficulty in the case of the men whose vote was another thing entirely. In the second case, my examiner was a man, a true judge, exercising judgment and meting out justice to whom justice was due.

As I turned away a clerk tapped me on the arm and said as one speaks to children—"Now, lady, you just go up stairs to room No.—, and the man at the desk will give you a paper with a big gold seal, which you must keep!" Dutifully I did so, and in five minutes more, good Queen Victoria, whom I had loved from my cradle, had lost a loyal subject. MAUD SCHILLING.

ANTWERP LETTER.

DEAR UNION SIGNAL:—It is sometimes difficult in a foreign country to separate tradition from facts when looking upon different mementoes and relics of ancient history. When this is successfully accomplished it is even more puzzling to know what will interest readers in general. Horace said: "He who unites what is useful with what is agreeable wins every vote, his book crosses the sea."

I believe that which will be most useful and agreeable to all who read THE UNION SIGNAL is to tell every incident that will lead in the trend of the onegreat thought,—the advancement of the cause of temperance.

I wish I could photograph a little prayer-meeting that was held in a cozy rustic parlor in Antwerp, just after the close of the Peace Congress there, and just prior to our departure for the Interparliamentary Conference that was to open here at The Hague. There were present (about this altar of prayer) about twenty of the Christian delegates. English, American and French, irrespective of denominational beliefs, asked God's blessing on the work that had been done, and His benediction on the future that was before us.

My mind involuntarily dwelt on the record in Sacred Writ of the Pentecostal morning when the disciples were gathered in Jerusalem waiting for the promised blessing from their ascended Lord. I think each of us went out from that little prayer-meeting, feeling a new consecration for life's work!

A number of the delegates to the Peace Congress were also delegates to the Interparliamentary Conference. A little sketch of a personal character concerning a few of the active workers for peace who are also doing much for the work of temperance may not be amiss. First, I would mention Hon. Gavin Brown Clark, M. P., England. He is always ready to act and speak for temperance. His wife is his active coadjutor. At wine drinking feasts, theirs are two glasses that hold nothing but water.

Mr. Clark, in addition to having been three times reelected as a member of Parliament, and having there done much "for the causes of peace, justice and temperance" is also a very active member of the International Arbitration and Peace Association of London. This is the second oldest peace organization in the British Empire. The first organization of this kind was called the Peace Society. Hon. Henry Richard, M. P., was, for forty years, the secretary. As this latter society seemed to be incorporated somewhat on a denominational basis, some active promoters of the cause of arbitration and peace felt there was a necessity for the existence of another society. Hence arose the incorporation of this "International Arbitration and Peace Association," of which Mrs. and Mr. Clark, Mr. Hodgson Pratt and Mr. Felix Moschelles and Mme. Moschelles and Mr. Lucas Mainville Burroughs are active workers. This society has actively assisted in the work of the Peace Bureau at Berne, Switzerland, and Mr. Hodgson Pratt has made extensive journeys through different parts of Europe spreading the propaganda of the gospel of peace, whilst Hon. Mr. Clark, as a member of the British Parliament, ever has his vote and his ability consecrated to the furtherance of the same great cause.

Hon. Thomas Snape, M. P., is another able English gentleman who works most conscientiously in the same way. He is a native of Lancashire, in which county he formerly carried on business, from which he has now retired and is devoting himself to public duties. A resident of Liverpool, he is a member of Lancashire county council, and is an ardent worker against the drink traffic. He devotes a large share of his time to the cause of international arbitration and peace, and holds the important offices of president of the Liverpool Peace Society as well as vice-president of the London Peace Society. His wife is a most active co-worker in all these efforts for the pro-

mulgation of peace and temperance. By her gentle spirit, genial hospitality and quickness to respond to every call of duty she is a most efficient aid.

Mr. Snape came to the United States in 1891 as a delegate to the Ecumenical Synod held at that time in Washington, D. C. Before that important assemblage Mr. Snape read a paper on "International Arbitration." President Harrison was president, and after the reading of the paper addressed the meeting upon the subject under consideration.

Mr. Felix Moschelles is the distinguished artist who in England is painting peace pictures, illustrative of its blessings and the horrors of war. Probably no one living man has worked more years as assiduously as he for the promulgation of the principles of arbitration.

During a residence in France for six years, where he was studying art, he was always actively engaged in his one grand effort, the peace propaganda. Subsequently going to Antwerp, he was there always trying to form "groups," out of which societies could grow, but with very little avail. He was about this time much strengthened in his apostleship of peace, by acquaintance with Mazzini, of Italy, and with Hon. Henry Richard, of England, both pioneers in the same grand work.

He, in company with Mr. Hodgson Pratt, began the work of apostles of the cause, and journeying through Europe they formed societies in different countries. I think no living man has been so many years engaged in this work.

Rev. Evans Darby, D. D., is another noble worker for temperance as well as peace. His great-grandfather was a British admiral named Henry D'Esters Darby. He was at one time captain of the ship Bellerophon (on board of which Napoleon was subsequently made a prisoner), and this, it may be remembered, was at the "Battle of the Nile."

Rev. Mr. Darby, it will therefore be seen, can lay no claim to an ancestral lineage of peace lovers. Mr. Darby is a Congregational minister. He was ordained in 1869, and held a pastorate at Chippenham. On the death of Henry Richard, M. P., he was elected unanimously to succeed this gentleman in the office of secretary of the London Peace Society. Mr. Darby now devotes all of his time to the work, and wherever he goes he is a strong advocate of temperance. Wherever a Peace Congress is held he is there. He was at the Paris Congress of Peace in 1889. He was secretary and organized the Congress that was held in London in 1890. He attended the Rome Peace Congress in 1891. His was the first English-speaking tongue that greeted me in that strange land—Rome.

Mr. Darby was also in Berne at the Congress held there in 1892, and at Chicago, in 1893, he was one of the most efficient delegates from Europe. In Antwerp this year he made one of the clearest and most logical speeches of the Congress, and has signed our Polyglot Petition of the W. C. T. U. Since he returned from Chicago, he has formed the Arbitration Alliance, and also reports that a new society has been formed on the west coast of Scotland, of which the Marquis of Lorne is the president. Dr. Darby is the chairman of the British section of the committee appointed by the ecclesiastical conference that met in Chicago in 1893. The object of this committee is to complete the signing of a petition that is to be presented to the various governments of the world, asking them to establish an international court of arbitration. Other good workers for temperance are Miss Peckover, of Wisbeck; Mr. C. Dalrymple Hall, of England; Mme. Dalencourt, Paris; Miss Ellen Robinson, Waterloo, near Liverpool; Miss Harriet Quelch, Bristol; Mme. de Goey, Antwerp; Mr. Hezekiah Butterworth, Boston, Mass., and Rev. Dr. Trueblood, Boston, Mass. We were a small band in that large Peace Congress, even when we were all numbered (and there no doubt were others whose names I do not know), yet "a little leaven leaveneth the whole lump" so far as this, that the Polyglot Petition was unanimously adopted.

I like Holland better than Belgium in one particular. There does not seem to be so much conviviality. Cleanliness reigns here. MARY FROST ORMSBY.

The Hague.

A SUGGESTION.

DEAR UNION SIGNAL:—I feel moved to write you on a subject which has been very near my heart for three or four years, and one whose importance impresses me more and more—the date of the National W. C. T. U. Convention. I realize that there must be very weighty and serious objections to changing the time for holding the Convention, and yet, if arrangements could be made to hold it in the future sometime during the regular summer vacation, I think a large number of women would be benefited and the work be helped. The present date of the Convention debars the thousands of teachers in this country from attending. Many long as I do for the help and inspiration of the Convention in the W. C. T. U. work put upon us, but we can take THE DAILY SIGNAL so are not the greatest sufferers. In our colleges and in public schools even where we have scientific temperance instruction are hundreds of teachers who know absolutely nothing of W. C. T. U. work. Many of these are highly cultured women who would gladly attend a National convention for the intellectual treat, and the result would be not only an increase in W. C. T. U. members but also an immense impetus to temperance instruction and sentiment in our schools and colleges. Most of the state conventions, too, are held during the school year, so that the utter ignorance of W. C. T. U. work shown by teachers and their indifference ought not, perhaps, to surprise me as it constantly does.

May I say a word also of Dr. Kate Bushnell's letter in THE UNION SIGNAL? Her plan pleases me very much, and I hope it may be carried into effect. I feel sure such an arrangement would help in many ways the home unions, and would be of incalculable benefit to the "distant" ones. I would suggest the terms "near" and "distant," rather than "home" and "distant." I am a native of Natal, South Africa, and have spent nearly all my life there, so know something of the difficulties of the "distant" work and the need the unions have of all the help that can be given.

BARBARA I. BUCHANAN.

Ithaca, N. Y.

UNSUITABLE MARRIAGES.

DEAR UNION SIGNAL:—Nothing which we see at the present day savors more strongly of the idea that woman was created solely for man's gratification than the favor which the marriage of a young girl to an old man receives from all classes, and the disfavor of a union between a man of mature age and a woman a year or two his senior. "Old enough to be his mother" is frequently said where the difference is from two to four years. A woman who had no idea that even in thought she discriminated betwixt the sexes, in speaking of the approaching nuptials between a bachelor of thirty-two and a widow of thirty-four, said: "The bridegroom was of a much more suitable age for either of the widow's daughters," who were growing school children. All the more harmful is this evil because it calls forth no rebuke, while with a pure, enlightened public sentiment and a correct knowledge of the laws of health, the marriage of an immature woman would be held as criminal in the highest degree.

In true wedlock there is a fellowship of souls and no unequal yoke of youth with age, of purity with licentiousness, of master and menial. The man who unites himself with a person much his junior does so with the full belief that his will is to be the will of the family, however much he may have held out to the youthful maiden the advantages of being "an old man's darling." The recent death of such an one in a charitable institution in this county revealed the fact that since he had become enfeebled by age and disease he had been twice married to young women each of whom bore him several children, most of whom are county charges.

The fact of their being dependent is the least of the ills resulting compared with the undesirability to the state of such citizens as they are liable to become.

Let us rather encourage the sentiment of Scott, who says:

"The young bridegroom hath youthful bride,
The old bridegroom the old."

New London, Wis. H. T.

THE HOP QUESTION.

DEAR UNION SIGNAL:—I am glad you have opened your columns for a discussion of the hop question and I feel that I must "cry aloud and spare not." How my heart aches to see so many whose names are on church records, planting and picking hops. And I do not understand how women who have taken the W. C. T. U. pledge can do so, but they do and give the same excuse I have known saloon-keepers to give.

A man who was selling liquor said to me, "As long as liquor is made and sold I may as well sell it and have the *money* as any one." Another who proposed to go into the retail liquor trade said: "There is more *money* to be made in that than any other business." Another said: "I have a family to support; if I could find some other business in which I could make *money* as fast I would quit." A gambler said, "I am not able physically to do a day's work and I don't know of any business that I can get that I can make a living."

Now hop pickers and hop raisers make the very same excuses. They do it for the money. If *money* makes a thing right, then selling liquor is right and the W. C. T. U. should "fold its banners and silently steal away."

But we all know it is no excuse for wrong doing to say we make money by it. Now let us trace the question to its source. The liquor-seller must have customers or he cannot make money. The manufacturer must find a market for his liquor or he would not make it: the hop-raiser must sell his hops or he cannot make money. So the saloon customer buys the liquor, the saloon-keeper takes the money and pays the manufacturer. The manufacturer buys the hops and pays the money he received from the saloon-keeper; the hop raiser pays over to the pickers the money which came from the customer at the bar.

Here is an item from a religious paper, the reference being to a university settlement under the control of the church: "We have no idle men, women or children, those not having employment at home are making good wages in the hop fields of Oregon and Washington."

Hops are raised to be made into beer. Beer is made to be sold—made for the money there is in it, and customers must be found—somebody must drink the beer, or there would be no money in it. Hop raisers, Christian men, or at least men who were officers in churches and professed to be Christians, sell their hops direct to the brewers.

Mothers who pick hops to be made into beer to be sold to somebody's husbands and sons, go to prayer-meeting and say, "Pray for my boy, I fear he is drifting away." How Christians can do this passes my comprehension, for if the drink traffic in all its branches is not contrary to the spirit of Christ then nothing is. Forgive me if what I have written seems harsh. I feel only kindness and an earnest, burning desire to see my fellow Christian soldiers "come out from among them and be separate."

MRS. S. A. MCKUNE.

Amity, Ore.

AN ANSWER TO "OUR CATHOLIC FRIENDS."

EDITOR UNION SIGNAL:—The question of such interest to "Dana Mansfield" in No. 42, Vol. XX of October 25, 1894, deserves a reply.

I therefore take great satisfaction in being able to state that both dancing and drinking are prohibited at church fairs by Archbishop Feehan all over the archdiocese of Chicago, as well as in that of Columbus, but if a few lawless people, such as those of the church on Carpenter street, will disobey their chief pastor, the public would show their good common sense, to say the least, by absenting themselves from such disgraceful antichristian assemblies. A father is not to blame if his children disobey him. Nor is the church at fault on account of *some* wayward members. Remember! In the College of the Apostles the number was only twelve, and *one* of them was a traitor. Yours sincerely,

Chicago, Ill. A CATHOLIC.

BY MATILDA B. CARSE.

The life which I now live in the flesh I live by the faith of the son of God, who loved me, and gave himself for me.—Galatians 2:20.

Willard Hall is rapidly becoming the Westminster Abbey of the temperance reform. Another bright and shining name must be engraved upon its panels. Mary A. Woodbridge, so honored and beloved throughout the land, has suddenly been translated from our earthly Temple, where she daily wrought so unselfishly with heart and hand and brain, to the glorious Temple not made with hands. To those of us who assembled in Willard Hall on Monday last to take part in the memorial service to her memory it was hard to believe that she who was with us less than a week ago full of life and work had slipped from us into the unseen, and that that wondrous voice, rich and powerful as the tones of a great sweet organ, should no longer thrill the heart as she raised it in defense of temperance, purity and righteousness. Yet who would not wish to go as she went—from loving labor to loving reward. We are comforted as we hear that voice from heaven saying: "Blessed are the dead who die in the Lord, from henceforth; yea, saith the spirit, that they may rest from their labors, and their works do follow them."

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We like the spirit shown in the following letter from Mrs. Emily T. Stoddard, Fairhaven, Washington: "Within I send you $5, with blessings and prayers for the complete success of the work you are engaged in. Although I can do but little, I feel that it is also my work, having been a member of the W. C. T. U. since the first organization of the order, just after the Crusade." Mrs. D. E. Colwell, Mattewan, N. Y., writes, "After receiving my mite-box I began to get in a hurry for my spoon, and hastened to get the amount I inclose, $4. I am keeping the box to try for another souvenir." Another good white-ribboner, Mrs. M. J. Work, Randolph, Ill., sends $10, and says: "I am glad to send the money. May I claim a souvenir spoon?" Mrs. L. Smith, Mill Creek, Utah, writes: "I have opened my mite-box and found $5. I wish it were five times that amount. I hope the Lord will speedily bless the effort you are making in the grand undertaking. Will you kindly send me the silver souvenir tea-spoon?" Mrs. M. L. Gose, Kingman, Ind., writes: "Inclosed please find $1; it is the associate collection of my little boy, Ernest, and a blind man, J. L. Dicks. He sometimes presented the interest of the Temple, and received some small donation, also of his own earnings has he given a part. We would all be glad were it a larger donation, but in these trying times financially we have done what we could." If that could be said truthfully of all our white-ribboners there would to-day be no debt resting on the Temple. A good brother who signs himself "Yours in His name, Samuel W. Pierson, Holmesburg, Philadelphia, Pa.," says: "In recognition of Miss Frances E. Willard's birthday, also desiring to place one brick in that grand structure, the Temple, I inclose $1; would it were ten, 'but according to what he hath,' etc., must be my rule." What a lift it would be if all our temperance brothers gave "according to what he hath."

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The Columbian Publisher could not have proposed at a more propitious time the three articles he offers to give the exclusive sale to our W. C. T. U., provided they secure one hundred orders in any one town. People are on the lookout these hard times for pretty and useful gifts for the coming holidays, provided they are cheap. In this series we have two most delightful, as well as instructive, games for children, and the Ladies' Household Repository will be a most useful and acceptable gift to housekeepers.

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The Marissa, Ill., W. C. T. U. sends $25 on their pledge. The W. C. T. U. of Mexia, Texas, also sends $25 on their pledge. Mrs. A. I. Wiley, of the *Virginia Call*, writes a beautiful letter enclosing $21.50, five of which is to be credited on the Virginia state tablet, and $16.50 on the pledge of the Brambleton, Va., W. C. T. U. She writes: "We are praying that God will open the heart and purse of some of His children to whom He has given an over abundance of this world's goods so that they may give a generous donation to the Temple. Why does not some noble-hearted man or woman give a million at once to this grand cause? I only wish I had it to give, but because I have not the means to give the great amounts I will not withhold the small gifts, for 'the mickle makes the muckles.'" The W. C. T. U. of St. Joseph, Mich., send $18 to apply on their pledge. Miss H. C. Young sends $17 for the W. C. T. U. of Ocean Grove, N. J., on their pledge. She writes: "It would be a great satisfaction to hear that the whole amount needed to pay off the indebtedness on our beautiful Temple had been raised." Miss Minnie Besson, Ramos, La., writes: "Enclosed find $10 for the Temple. I wish we could send ten times that amount, but our union consists of only eight members, but they are all very much interested."

Mrs. Annie M. Dyer sends $10 from the executive committee of the Arizona W. C. T. U. The Newark, Mo., W. C. T. U. sends $5. The W. C. T. U. of Wabasha, Mo., sends $5 on their pledge. The Lakewood Temperance Club, which numbers twelve members, was organized last year by the pupils of the Lakewood school, Colorado. They send $5 for the Temple.

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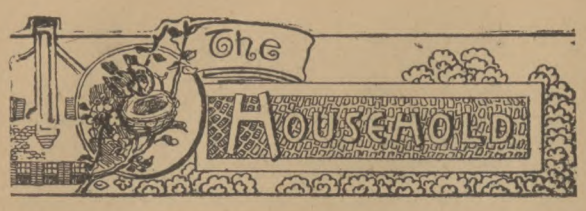
All persons sending $1 to the Temple will receive the beautiful Columbian souvenir. Any individual who sends the contents of a mite-box, amounting to $3.65, by January 1, 1895, will receive a solid silver Temple souvenir tea-spoon. This, however, does not apply to persons filling boxes for unions; they receive the Columbian souvenir. All money orders and checks should be made out in the name of William D. Preston, and sent to our financial secretary, Miss Sara G. Johnson, the Temple, Chicago, Ill.



OUR NATIONAL CONVENTION.

Cleveland, O., November 16-21.

BY HANNA A. FOSTER.

Come, O, come, to this convention!
List, ye women! rouse and rally!
Each and all o'er hill and valley
Voice the call, nor fail to mention
Everybody is invited!
Let nor friend nor foe feel slighted,
All will surely be delighted.
Now to prove my best intention,—
Do not *miss* this grand convention.

Berea, O.

THE DROPPED STITCH.

One small life in God's great plan;
How futile it seems as the ages roll,
Do what it may or strive what it can
To alter the sweep of the infinite whole!
A single stitch in an endless web,
A drop in the ocean's flow and ebb,
But the pattern is rent where the stitch is lost,
Or marred where the tangled threads have crossed,
And each life that fails of the true intent
Mars the perfect plan that the Master meant.

—*Susan Coolidge.*

MY CRAFTY NEIGHBOR.

BY ELIZABETH PRESTON ALLAN.

(*Concluded.*)

I knew Steve was teasing me, but I didn't half like the suggestion; I had grown too fond of my new neighbor to be willing that she should think hardly of me. The dog-cart and I went about with Mrs. Seldon almost every day for weeks and months. I lost interest in my fancy work and the weekly novel from the library often went back to its shelf unread, while I was growing acquainted with the lives and homes of people who had lived only a few streets away all my life. It was not a very happy, comfortable time for me; the people were so discouraging, so deceitful often, so grasping, so ungrateful, and yet so poor and wretched and ignorant and foolish and self-destroying, that I wished over and over again that I had stayed at home, and had never seen them. Mrs. Seldon never once asked me to do anything for them; she seemed to take it as a great favor that I should go about with her, and she asked my advice constantly, in a way that made me feel ashamed of having no opinions, and no right to any, on the subject. But something laid hold of me, if Mrs. Seldon did not. A great, solemn, uncomfortable conviction that I had been up to this time a dastardly shirker in the battle of life, grew up within me, and overshadowed all the pleasant places in which I had been walking. And along with it grew another tormenting conviction, that so far from doing any good to those who needed me, I had been doing harm. I assure you Mrs. Seldon did not once in all those months mention the word "temperance" to me. I would have remembered it if she had, for the word was disagreeable to me, and always stirred a little secret feeling of antagonism. But oh, I saw such blight and blast and ruin and suffering follow drink, everywhere, that I began to look at the wine in my glass and Stephen's with suspicion and aversion. It takes a jar sometimes, doesn't it, to form crystals, even when the conditions are all right? My thoughts and feelings were ready to crystallize into resolutions, I think, and then the jar came.

There is one part of my life that I haven't said anything about, because I rarely speak of it to any one; it lies so deep in my heart that it is hard to tear it up without bringing blood at the roots—or tears—which sometimes means as much. It is my little grave; the grave of our one little child, a beautiful bright angel, whom God took away again, after he had been mine for two years. I can not now look into the face of a little fair-haired, blue-eyed child without a passionate tenderness, because of mine. And in all this work of Mrs. Seldon's among our poorer people, it was the very little ones who seemed to fall to my share, and cling to my skirts, and nestle up against me. There was one dear little thing who drew me, especially; a bright, laughing child with that glint on his curls which stirred my most precious memories, and he was called Johnny, too; little Johnny Carr. One day Mrs. Seldon sent me a hasty message; would I please drop everything and come to her in the cart, her maid said; something was wrong at the Carr's. I was not long in driving up to her door, but Mrs. Seldon had gone, leaving me word to follow. Who has not felt that heaviness of heart which sometimes foreshadows evil? Mine beat painfully as I urged Gipsy down to the factory cottages, but I was not prepared for the sight of my precious Johnny, white and moaning in his mother's lap. He knew me, and held up his arms. Poor darling, he had nothing but pleasant times associated with me; he thought they would come back in my arms.

It was the old story in that poor woman's life; a husband ordinarily kind, getting "roaring drunk," and turning into a wild beast. He had struck her before in these mad fits, but this time he had pushed her down the steep steps, with Johnny in her arms, and the little spine was horribly injured. I felt such a murderous hatred in my heart for that miserable father, that I am afraid I could have killed him with my own hand at that moment. But when some such fierce word escaped me, the woman turned her poor bruised face to me with a reproachful look: "It ain't as bad in Jack, what tries to help it and can't, as 'tis in them what sells it to him for money. They know what it does to him; I've told them agin and agin; I've promised to give 'em twice as much as Jack pays for drinks, ef they'll jes' refuse him. They won't. They aggs him on by settin' it out before him."

A great shudder came over me; I shook so I had to put Johnny back into his mother's arms. I felt as if I had helped to do this awful thing in setting wine on my table day after day. How did I know but that a glass of the beguiling curse drunk at my right hand had proved the spark to inflame some dangerous appetite, to bring some mother and child to misery like this!

Two years have gone by since my red and white dinner party; almost two since my little Johnny was hurt. We hope he is getting well, though the wise city doctor to whom I carried him, could not promise me that he would ever be as strong as other boys. Perhaps you think I never had wine on my table after this; but you forget that it was Stephen's house, and he was master of it. He is very gentle and good to me about it, and though he does not see the matter as I do, he gives up more and more to my piteous suffering at the sight of it. Mrs. Seldon has gone back with her husband to the blessed work of saving other children from such a cruel fate.

"She was undoubtedly a crafty little woman," said Stephen the other evening, looking half ruefully at his glass of cold tea; "I never saw her equal."

"Why, Steve," I said innocently, "Mrs. Seldon did not try to influence me; she never said a word—"

"Oh, you little green pea!" said my husband, good-naturedly; "I don't understand myself what magic she used, but the walls of Jericho did not tumble more effectually to the rams' horns, than your prejudices and customs fell before her guile."

This was the first time it had occurred to me, reader, that my crafty neighbor had set snares for me!—*The Interior.*

AUNT ROXEY'S OPINION.

"Yes, I've been to the convention, Jerushy, but it seem's if I wasn't feelin' just right. We had a good convention, too, but somethin' seemed different. I might jest as well blurt it right out an' tell you what it was—the white-ribboners is a-gittin' proud in dress, I believe. They *be!* Why, it was more like a reception than a W. C. T. U. convention. The wimmen, some of 'em, wore three diff'rent gounds a day. An' *sech* gounds! Laces, ribbons, shiny filagree an' silks a-rattlin' everywhere. We uster go up to convention an' wear one gound the hull time. But now most of our wimmen has a gound fur forenoons, a gound fur afternoons, an' another fur the evenin's. There was Sister Purdy, now. She uster come up to convention in a black gound jist made as plain as plain could be. An' when she spoke one ov her thrillin' speeches nobody thought about her gound nor seen it, nuther. But here she was this time in a black silk covered with lace, an' a-glis'nin' an' a-rattlin' like an Injun princess at a war dance. Then she'd another gound for the forenoons that was purty enough fur a party. I'm afraid sech fine dressin' is a-goin' ter do our W. C. T. U. no good. It's all well 'nough ter hev fine close fur fine occasions, but I don't believe in goin' on dress parades to conventions, Jerushy. Ain't it a-goin' ter keep the rank an' file of our organization away, jist as it keeps some good folks away from church? Why, I felt like I wasn't at home among sech finery, and wanted ter hide myself in some little corner an' not say one word, fur I felt 's if them wimmen was jest a-eyin' my plain close.

"'Oughter be glad our wimmen is gettin' better off'? That ain't what I'm a-talkin' about, Jerushy. Ef anybody *kin* dress nice why I'm glad on't. But I say, an' I say it sadly, 'cause I know it's so, that whenever our wimmen has ter take a trunk along with 'em to carry their finery to a W. C. T. U. meetin' then they're not likely ter think ov much else 'sides that there trunk an' what's in it. That's a solemn fac', Jerushy.

"'Tiresome ter wear one dress so many days'? Well, hev somethin' plainer to change with. Our preachers go to conference with only one suit of close, an' ain't we allus a-quotin' men's doin's an' a-apen' of 'em when we're gettin' up our organizations? Do let us ape all the sensible things if we ape anything or else don't le's's quote 'em 't all, Jerushy."

[There are two sides to many questions and extremes of both sides, so though, from one standpoint, Aunt Roxey's plea may seem to many like that of an extremist, doubtless she has ground for her utterances. The dress question is a vexed one, and in religious, philanthropic or reform gatherings, plain dress is never out of place. However, a sister whose purse or prejudice forbids the "laces, ribbons, shiny filagree an' silks a-rattlin'" need never feel "like she wasn't at home," because of their presence. "Handsome is that handsome does," says a homely proverb, and while many a gay gown covers the sincerest of hearts and most devoted of spirits, may it not be true that homespun gowns cover bitter pride and rebellious ambitions?—and *vice versa.* If silk makes my sister to offend, however, would not the wearing of "stuff" at our gatherings be a real sensible proceeding, and let the dear comrade of "one gound" forget her grievance in absorption in the program.—ED.]

THE FEAR OF POVERTY A CRIME BREEDER.

"Bethink yourself, and see whether most of the crimes and vices are not begotten of poverty or the fear of poverty. Burglary, cheating, stealing, swindling, forgery, legacy hunting, arson, child-murder and suicides; are not all these crimes committed out of need or for the sake of pecuniary gain? And is not this eagerness for wealth, where it is not occasioned by actual poverty and want, due to a fear of poverty? Even lawyers' quibblings, the perjuries in the law courts, and certainly simony may be included in the list of sinful acts which spring from this source. Now I put it to you whether there is any necessity for that fear of poverty; whether, if each pair of hands were free to work, each mouth could not get its loaf of bread; whether, if the people were not denied access to bountiful nature, there would be that stern necessity for taking thought for their life, what they shall eat, or wherewithal they shall clothe themselves?"

"Ah, it's perverse human nature!"

"You libel human nature, which is capable of greatness and nobility, were it not stunted by unnatural conditions. Human nature is prompted by the natural instinct of self-preservation. Put no impediment in the way of their existence, and men are kind and noble. Threaten their existence and they become fierce and ferocious. When you are sitting at your sumptuous table, with full knowledge that there will be more than enough to satisfy the appetites of all those present you are kind and attentive to your neighbor. The soup that has been placed before you, you pass courteously to him, because you know you will not lose by your politeness. But fancy yourself on a desolate island in company with several thousand fellow beings, with just a few ship biscuits, barely sufficient for a day's provisions, and with no hope of immediate relief. It is under conditions like these that human nature becomes perverse. There is a general stampede and rush for the means of life—a struggle for existence, in which the bestial instincts gain mastery over the finer qualities of man. And if some of the nobler souls escape becoming murderers of their fellow men for the sake of a morsel, it is only because they have hearts stout enough to take their own lives by preference."

"That is a horrid picture!"

"It is the picture you have beheld all your life, and the loss of which you are now lamenting on moral grounds. I repeat my challenge. Excepting the crimes due to the jealousies of the sexes, or occasioned by mental aberrations, could you name me a single crime that is not traceable, directly or indirectly, to poverty or the fear of poverty? Add to that the thousands of poor wretches who, under the shadow of your own palace and cathedral, walk the streets in shame, forced to it mostly by poverty—or ignorance, the result of poverty—and then tell me where the moral obligation comes in to perpetuate the institution which is the primary cause of all this."—*From "The Story of My Dictatorship."*

THE greatest men that ever lived are those in whom you cannot separate the mental and the moral lives. . . . If any one calls them intellectual it startles you, but as you think about your wonder, you discover that it does not come from an absence of the intellectual life in those who are thus spoken of, but from the fact that the intellectual part of them is so blended and lost in the symmetrical unity of their life that you have never been led to think of it by itself. All this is very frequently true concerning women, whose unity of life is often more apparent than is that of man.—*Phillips Brooks.*

LITTLE LIZETTE.

As little Lizette was out walking one day,
Attired with great splendor in festal array,
She met little Gretchen, in sober-hued gown,
With a basket of eggs, trudging off to the town.

"Good morning! Good morning!" cried little Lizette;
"You haven't been over to visit me yet.
Come over and live with me always, pray do;
For I have no sisters. How many have you?"

"Nein," answered wee Gretchen. Lizette cried, "Ah, me!
I have to pretend I have sisters, you see;
But, try as I will, I can't make it seem true.
And I have no brothers. How many have you?"

"Nein," answered wee Gretchen. "Nine!" echoed Lizette.
"Why, you are the luckiest girl I have met!
And have you a baby at home, tell me now?"
"Nein," answered wee Gretchen, and made a droll bow.

Then lingered Lizette by the roadside that day,
To watch the wee maiden go trudging away.
"Nine brothers, nine sisters, nine babies to pet!
Oh, I wish I was Gretchen!" sighed little Lizette.

—*Donahoe's Magazine.*

THE MORTGAGED STEED.

BY G. M. RITCHIE.

There was an old barn standing back from the road. In days gone by it wore a fresh coat of paint, but now its color was in the face of the man who once owned it. In that barn was a steed, in its prime a noble stallion, but who now was old and jaded and lame, with a drunken vagabond for a master. But there was a mutual affection existing between them, and for all the master was a drunkard he loved the noble beast, the friend in his days of prosperity.

It was morning in that old barn, and the sunlight came creeping through the broken walls. The birds were singing without, and their merry songs seemed trying to cheer some hearts that were sad. The master stood beside the steed, and stroked his flowing mane.

"I say, old fellow," said the man whose name was Joe, "they want to take you from me, because, you see, they hold some papers signed by me."

As thus he spoke two men entered the barn.

"You shan't have him," cried the master, "I was drunk when I signed the papers."

"But the courts have decided," said one of the men, "so you must give him up."

"Just look at me, men," said Joe. "I know I am a drunkard, but I am sober now, and I love that noble beast. He is my only friend. Give me time and I will redeem the mortgage."

"Time?" shouted one of the men, "speak no more of that. We have given you time, but you still soak your body in rum. We will wait no longer, so go and drink until you are dead."

With these words they threw the master to one side, unhitched the horse and led him from the barn.

"They have robbed me of my only friend," cried Joe as he staggered to the door to take a last look at his old companion. "But I am to blame." Then he took from his pocket a half pint flask filled with whisky.

"This," he continued, as he held it out at arm's length, "is the only friend that I have left. Friend, did I say, did I say friend? Who calls it a friend, who kisses its fiery lips, who buys it with virtue, with manhood, with love, with honor, with everything that is true and noble? No one but the heartless demon of hell. And I am the purchaser of such a friend, the friend that has robbed me of everything but the vile serpents that play around me today, that are even now eating the fibers of my brain, and burning my soul."

His eyes glared as he spoke, and with a trembling hand he drew the cork from the flask, and was about to partake of the fiery drug when a better nature seemed to seize him, and he repeated what one of the men had said,

"So drink until you are dead."

"Will I obey the command," he murmured; "drink till I am dead? No; I can yet be a man and I will." He brought the words out with an emphasis that told of a tragic nature within. Then suddenly lifting the flask, he dashed it to the floor and broke it into a thousand pieces. "You have been my enemy," he cried, "but you shall not be my master."

From that day on Joe was a new man, a sober man; but he suffered from a severe sickness which well-nigh carried him to his grave. When he had fully recovered he found himself a rich man. He had fallen heir to a large fortune. At once he thought of his old companion, his horse, and started out to find him; but during his sickness the animal had been shipped far away.

"I will find him nevertheless," said Joe, and at once instituted a search, and went wherever he could find a clue. Finally some one told him that the steed had been shipped to a certain large city. Joe acted upon the information, and for days sought but his efforts seemed to be in vain.

One day, however, when he had almost given up hope, he heard the sharp crack of a whip, and on looking around there he saw the old steed hitched to a dump cart loaded with coal. The wheels were stuck in the snow and the driver was cutting and slashing with his whip; but the load was too heavy for the poor beast. Joe was enraged and the hot blood rushed through his veins.

"Stop, you rascal," he cried, running to the rescue of his old friend.

"Who are you?" cried the driver.

"That is my beast," said Joe.

"In smoke," said the driver, again striking a severe blow with his whip.

This was too much for Joe, and he leaped upon the cart and struck the driver a blow that landed him from his seat to the frozen ground. By this time a crowd had gathered, and the driver was about to have his assailant arrested. But Joe understood his business, and pulled out a roll of bills, and told the driver his story and handed him double the amount that he asked for the horse. It was a purchase at once and Joe commanded the driver to unhitch the heavy tugs, then called the horse by name. The beast recognized his master's voice, and a joy seemed to flash in his eyes.

"You are mine again," said Joe, and started to lead away his old companion; but relief had come too late.

"What's this?" he exclaimed. But as he spoke the old beast dropped to the ground, and there in a heap of snow his life went out, and he lay before his master dead.

There were tears in Joe's eyes, but he tried to hide them as men will, and in a voice that choked with sorrow, he said: "There is the end of a noble life but he did not die a slave. I have paid for him and he shall have an honored grave."

Chicago, Ill.

HE KNEW.

Our geography boys and girls will appreciate the following story from an exchange:

The teacher in geography was putting the class through a few simple tests.

"On which side of the earth is the North Pole?" she inquired.

"On the north side," came the unanimous answer.

"On which side is the South Pole?"

"On the South side."

"Now, on which side are the most people?"

This was a poser, and nobody answered. Finally a very young scholar held up his hand.

"I know," he said hesitatingly, as if the excess of his knowledge was too much for him.

"Good for you," said the teacher, encouragingly; "tell the class on which side the most people are."

"On the outside," piped the young boy.—*Detroit Free Press.*

SOFT-SHELLED NUTS.

351.

NUMERICAL ENIGMA.

I am composed of fifteen letters, and am the name of a gracious Christian worker, who has just passed away.

When we heard of her death we cried 7, has that 14, 2, 4 cheerful spirit flown like a 10, 12, 3, 9 to its Maker? Her voice was ever raised against wrong, and the 13, 11, 2, 1 shop found in her one of its bitterest enemies. 6, 8, 15 could not linger in the sunshine of her presence.

352.

DROPPED LETTERS.

H-r c-i-d-e- a-i-e u- a-d c-l- h-r b-e-s-d: h-r h-s-a-d a-s-a-d h- p-a-s-t- h-r.

353.

OMISSIONS.

1. In —— tongue is the law of kindness.
2. Of thine —— have we given thee.
3. All his —— are done in truth.
4. For —— is comely for the upright.
5. She stretcheth out —— hand to the poor.

The omitted words commend a useful life.

Send all replies and *original* puzzles to Puzzle Editor, THE UNION SIGNAL, The Temple, Chicago, Ill.

ANSWERS TO PUZZLES PUBLISHED OCTOBER 18.

344.

1.	2.	3.
lamp	Jane	bite
aloe	arid	idol
more	nine	tons
peer	eden	else

345. 1. THE UNION SIGNAL and *World's White Ribbon.*

2. Deliver me from mine enemies, O my God; defend me from them that rise up against me.—Psl. 59:1.

Correct answers: Helen Robertson; Jessie Jorris; Abby M. Collester.

DEAR BOYS AND GIRLS:—To those of you who have a mother or sister in the W. C. T. U. or Y, the name of Mrs. Mary Woodbridge is a familiar one. Perhaps you may have gone to a church or lecture hall in your home town, and sat among the audience listening earnestly to the alert, deep-voiced, motherly woman who talked so well. How plainly she pointed out the dangers of the drink habit, and fearlessly told the men voters that they were to blame for allowing this great evil to go on unchecked. Perhaps she told some funny story, which set everybody laughing, but only to realize more clearly how much in earnest she was with all her fun. Maybe your mother took you to the platform after the meeting and you had a closer view of the lady's pleasant, good face. Then you noticed her shining gray eyes and the funny twinkle in the corners of her mouth.

Perhaps your mother told you that the lady was an old Crusader, one of the first of the honored band in the old Crusade state. How she has kept on through all the years since then with voice and pen speaking and working that men's eyes might be opened to the evils of the liquor traffic, devoting all her great powers to the service of temperance.

It would seem impossible to you, perhaps, to think of this polished, courteous, cultured lady as once a little girl. But if you had lived near and known her better she herself would have told you of her childhood home in Nantucket, Mass.; of the visit of the great Horace Mann when she was four years old and how, placing his hand upon her brow, after she had recited the multiplication table backward for him, he prophesied that she would be a great woman. And so it proved. What was better still, she was not only great but good as well.

And so we know that when God called her to Him so unexpectedly that she was ready to go. As the best of Books tells us, "To die is gain," for those who are "always abounding in the work of the Lord."

Yours affectionately,

Aunt Jane

NEPHEWS AND NIECES.

I am a little temperance girl eight years old. I have two brothers and five sisters. I love to have mamma read THE UNION SIGNAL to me, and I read a good deal for myself. I found a song about Neal Dow to the tune of "Yankee Doodle," and to-day I found one to the tune of "Little Drops of Water." It is "Little Drops of Whisky." It is pretty, too. BERTHA MEDLOCK.

Minden, La.

I hope you will always be a friend to THE UNION SIGNAL, Bertha, and a believer in what it represents.

As I would like to be one of your nephews I thought I would write a few lines. My mamma takes THE UNION SIGNAL, and my papa is a Prohibitionist. We four boys have signed the red, white and blue cards. We have a baby brother named Willard, and a white kitten named Toots. We all expect to vote with papa when we are old enough. ROBERT FRAZER.

Erlanger, Ky.

That is what I call a manly letter, and I know all the Cozy Cornerers clapped their hands when they read that last sentence.

I enclose the answers to the two Bible questions by "one of Aunt Jane's readers." The oldest record of surveying and map-making is found in Joshua 18:9, and the first woman's rights movement was by the great great great-granddaughters of Joseph found in Joshua 17:4. I don't "guess at it." L. E. WHITNEY.

Union, Broome Co., N. Y.

These answers are right, and the reply to the latter question is also to be found—where?

DEAR COUSIN BESSIE:—I come for admission to Cozy Corner as your correspondent. I am thirteen years old, and live with my grandmamma. She is a member of the W. C. T. U. I am a temperance girl. We haven't an L. T. L. here now, else I would be a member. I am so glad that you are a temperance girl. Grandmamma takes THE UNION SIGNAL, and I enjoy reading the letters from the nieces and nephews. Hoping to see a letter from you soon, RENA MILLER.

Madisonville, Ky.

Now I expect all the Bessie cousins will be claiming this letter for their own. But we all share it, Rena.

This is my first attempt to write to the Cozy Corner. Mamma takes THE UNION SIGNAL and I always read the Cozy Corner. FLORENCE MORGAN.

Westminster, Md.

Next time you'll tell us something more, won't you, Florence?

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He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully.—II. Cor. 9:6.

SELF-DENIAL RICHES.

There is something in self-sacrifice and in self-denial, the simple record of which, without announcement of drum and trumpet, commands at once the reverence of the human heart. It matters not much whether it be St. Paul, who would "eat no meat while the world standeth," so he gave no offence to his brother, or the self-denying mother, who closes her lips before needed food that her children may be fed, the spectacle is akin to sublimity.

The life of the W. C. T. U. has been self-denial. The history of a "dead" union or member is the history of a pampered ego to the ignoring of greater claims. Self-Denial Week, not long passed, was no new effort, for from Convention to Convention might be called Self-Denial Year. This one week was but one of all the others, red-lettered as a blessed memorial of the weeks behind and an inspiration for those to come.

Very precious, indeed, is a certain pile of letters now reposing in the files at Headquarters, that on and before Self-Denial Week came dropping in from north, south, east and west. They possess one characteristic in common—their brevity and reticence touching the "denial," leaving us in no doubt concerning the familiarity of our blessed sisterhood with the command touching "thy left hand." Now and then one modestly gives an outline of the little story of self-refusing, but the tone of recital shows that the details are only narrated "to the praise of grace," as good Methodists are wont to express it.

Sparse as the narratives are the letters are yet rich in suggestiveness and from them not a few valuable thoughts may be gathered. So, begging respectful permission of the writers, whose every word is sacred to us, we would pass on two or three of the lessons that came to us as we reverently handled the carefully kept sheets.

Perhaps the most striking thought of all presented was this,—that He who sacrificed heaven's richest treasure to save the world *provides the sacrifice* which loving hearts would make. One sister writes, "This beautiful Monday morning the problem has been solved just how the Master will accept the offering." Another, "God has just shown me *how* I may deny myself." Doubtless many of these faithful ones remembered the old story of Abraham and Isaac, and the ram caught in the thicket. Given willing heart and hands, "God will provide himself a lamb," and though the lamb is not always as it was then, a substitution for what the heart holds dearest, the service of sacrifice is turned into one of praise and blessing. Bread without butter becomes sweeter than honey and the honeycomb and extra hours of labor bring only balm to the wearied body.

Here is a letter that might be written in characters of gold. The sum referred to is small, as the world counts money, but in the heavenly balances its recorded weight would surely closely challenge the widow's mite. "Until yesterday," reads the letter (the last day of Denial Week) "I could see no way possible for any denial which would bring in any money, but as this does represent a keen denial, I hope it will give aid even in a small degree." In a small degree? Ah, it must surely be, that the drink demon—who is the quintessence of all selfishness—saw drawn against him that day a keen and mighty sword that shall smite him woefully. The metal of that coin was tried in a heart-furnace and its ring is true, its power not to be measured by human tests.

"If a loyal heart and deepest interest and sympathy will count for anything, I can give in large measure," writes another. Her reward is written down, "For with the same measure that ye mete withal it shall be measured to you again." There is a great deal of giving in this strange world that it would be hard to find a record of in heaven, since gifts without heart are less than straw and stubble in the flame.

Just two more and we have done—or rather, barely commenced. But the records are better written Elsewhere! The writer this time is one who has reached the "years of the silver crown." "This has been to me," she says, "a veritable week of self-denial. The lengthening years have brought me to the time when many of the consoling and inspiring activities of life must be given up. Only in spirit have I journeyed to meet the associates of twenty years in state convention." So she who is nearing the other side gives largely of this world's coin, enriched by the prayers of one who through long years of praying sees but thinly the intervening veil.

Last, is the self-denial of the children, who, though "least" in the height of little forms and strength of restless little fingers, are great in the sight of the King who forbade them not. An L. T. L. made this particular offering which was raised by "individual efforts." "When they found how well they did by their efforts, it was a denial to some of them to part with it." Bless the open hands of the children! They are learning now to give, to-morrow they shall act in the great temperance arena, and only the future knows what heroes of self-denial shall give life itself to free our country from this second era of slavery.

From Genesis to Revelation, from Bethlehem to Calvary, from youth to old age, the crown is won through the cross, and the blessed country of the New Jerusalem where "there shall be no more curse" is builded upon the foundations of buried selves.

BOYS' AND GIRLS' BRIGADES.

The thoughtful article on militarism which graced our Contributors' page last week formed a part of Mrs. Monroe's annual address before the recent Ohio Woman's Christian Temperance Union convention. That it was received with approval by that state union is proven by the resolutions which were adopted with great enthusiasm by the convention.

These resolutions were offered by Miss Willard, who prefaced her remarks in part as follows:

"Whatever Europe may have to do, America need not encourage this spirit. The army of boys which is now organized in the boys' brigades cannot be viewed except with regret, especially as it has gone so far that just the other day there was the rattling of arms and the brandishing of sabers in the very house of God. Such things are an outrage to the Prince of Peace, whom the Crusaders serve. They look to a soldiership not of the bayonet, but of the ballot. Therefore,

"*Resolved*, That the W. C. T. U. of Ohio views with profound surprise and anxiety the organization of Boys' and Girls' Brigades, and the brandishing of weapons in the hands of the manhood and womanhood of to-morrow.

"*Resolved*, That we hereby pledge ourselves to use our utmost influence to arouse public attention to the evils of this system and to contrast with it the gymnastic exercises of the Loyal Temperance Legion with its soldiership of good habits, its prohibition, purity and peace."

We are heartily glad that one state Woman's Christian Temperance Union has spoken with no uncertain sound upon this growing question, and we feel confident that others will not be slow to follow the lead of "the mother of us all," in this as in so many forward movements of the past.

This question of militarism in all its aspects is one of continually growing importance, but no phase of it can be so vital as that which touches the organization of the Christian church. Founded for the express purpose of promulgating the doctrines of the Prince of Peace, its very birth-song having been the angelic chorus of "Peace on earth, good-will to men," it is surely not strange that those who are most eagerly looking forward to the day of this full, triumphant reign should regard with distrust and oppose with vigor the instilling of the military spirit by that very church into the manhood of to-morrow.

On the part of the brigades there is much good to be said: They instill high principles of morality; pledge their members, if we are not mistaken, against profanity as well as against tobacco and alcohol, and strive to keep before their minds the glorious ideal of being soldiers of the cross. But,—and here is the grievous charge,—all this good may be nullified by the adoption of a line of policy and action in direct antagonism to the governing motive and constantly expressed principles of the founder of the Christian church.

What shall be said of the following account taken from the New York *Recorder* and describing a corps of cadets in a wealthy Fifth avenue church?

After looking about very thoroughly for proper arms for the corps, and listening to the boys' strong objections to "make believe" wooden guns, very suitable weapons were obtained. They are Burnside carbines, bought from the United States Arsenal at Governor's Island, by special permission from the Secretary of War. No small degree of charm for the boys is added by the fact that the very guns they handle were once used in real fighting. They weigh about six pounds and are, therefore, not too heavy for even the smallest soldiers—for the cadets range from four feet two inches in height to five feet seven inches. All of the other boys of the club not enrolled in the corps are drilled without uniforms; so that as soon as a vacancy occurs a well-trained boy can be put in it.

In a masterly article in the August *Arena*, B. O. Flower, the editor, after quoting the above, and many parallel instances, says:

The position of the church on this question is at once astonishing and incomprehensible, if we admit that the spirit of her Founder still vivifies her being; for even the most superficial thinker knows that the drilling of youth in the manual of arms must necessarily fill the brain with ideals which are the exact antipodes of the teaching of the Prince of Peace.

. . . . . .

The religious leaders, who introduced military instruction and drill in the churches and those who later favored it, whatever may have been their motives, committed an error so grave that it even now threatens to turn civilization back towards savagery and destroy the opening blossom of peace through arbitration. I do not wish to impugn the motives of those who advocated the formation of military companies in the churches. I believe that for the most part they only sought a way of drawing the young into the church by means that would naturally be attractive. The error they committed lay *in departing from the fundamental teachings of their own accredited Leader, who, in life, spirit and word, emphasized in the most solemn and impressive manner* the importance of driving from the brain every dream of war, every ideal that looked toward physical violence, every thought which comprehended the taking of life.

. . . . . .

I most profoundly believe that if Jesus came to the republic to-day His first command would be, "Ground arms"; for the present arming and drilling of His professed followers is a flagrant insult to His life and teachings. He was emphatically a man of peace, and even opposed to retaliation. Love was His talisman. He taught that hate and the murderous spirit of war were from the pit. They represented the savagery of the brute. His disciples must be children of peace if they would please the infinite Father whose name was Love and who dwelt in light. "Blessed are the peacemakers, for they shall be called the children of God!" The sign manual of Divine sonship was peacemaking, exactly as fostering the spirit of slaughter is the unmistakable sign of the atheism of greed, the materialism of animality.

These are strong statements, but are they stronger than the facts of the case demand? Are they stronger than Christ's own words, "Whoso taketh the sword shall perish by the sword." "If my kingdom were of this world, then would my servants fight."

Who does not believe that the fostering of the military spirit and the carrying on of wars in the name of Christ lay at the foundations of the long train of causes which led to the darkness of the Middle Ages? One gifted with logic and prophecy must see that the same results will, to-day, follow the same causes.

THE DISTURBING FACTOR.

To the adherents of King Alcohol, Chicago's temperance day was, as a sign of the times, ominous. Liquor leaders, even more than Prohibitionists, are quick to see and to measure any vantage ground gained by the latter, and *Mida's Criterion* (a liquor organ from which we often take occasion to quote for the edification of THE UNION SIGNAL readers) notes with evident alarm that the "trend of the speeches at the Auditorium was directed almost solely against the saloon, which it was declared 'must go.'"

To the *Criterion* it is "a matter of deep regret" that the saloon should be such a disturbing factor in the liquor business. To the manner in which this "institution" is often conducted it attributes the increasing popular hostility toward the traffic as a whole.

Now as upon the retailer depends the prosperity of the trade generally, and therefore of the liquor organs themselves, it seems hardly fair for the *Criterion* as representing the leaders and the capital in this great "industry" to attempt to make a scapegoat of the saloon-keeper. Why denounce the "lawless" saloon-keeper when the whisky trust and the brewers' combines, and even the great Republican party itself, are all making such desperate efforts to evade the law, or to interpret it according to their own unrighteous inclinations? Is not the entire drink business, from the manufactory down to the lowest dive in the city slums, characterized by an active spirit of lawlessness?

A man who can bring himself to engage in this body and soul-destroying business shows by that very act that he has within him the stuff from which lawbreakers are made. Every man who deals in intoxicating liquor "makes his living" by the misfortunes and miseries of his neighbor, and whether he be in Congress, in the city council, or behind the bar of the dramshop, is not likely to manifest much respect for law, divine or human.

The whisky trust may force Congress to do its bidding in the matter of tax or the bonded period, but it is not so easy for the "disreputable" saloon-keepers of New York or Chicago—while they may have money enough and votes enough to secure "police protection" in their law-*breaking* operations—to assist so openly and directly in the law-*making* process. And so, not being able to abolish what the *Criterion* designates as "those reasonable and just restrictions which the law has thrown around the business," they do what the same authority condemns—"overrides" them.

"The lawless saloon-keeper is the cause, the bitter Prohibitionist the effect," says this astute editor. Not at all. The Prohibitionist (bitter to the liquorite because judged by his own code) is the effect, not of *lawlessness* but of *law*. It is not the methods of the traffic he primarily objects to, but it is to the traffic itself—to the *law* under which it is fostered and protected. We know there are "good temperance people" who aim at nothing more radical than an improved system of "regulation" which shall provide for the elimination of its most dangerous factor, the licensed saloon: but they are not the Prohibitionists. When Prohibitionists declare that "saloons must go," they mean that the entire liquor traffic, root and branch, must be annihilated!

It is said further that the saloon-keeper who sells to minors and drunkards is a far worse enemy of the trade than the Prohibitionist. Now is it to be expected that the retailer will refrain from selling to minors when he knows that it is largely from this class that his customers must be recruited? Is it not to the interest of the trade generally that as much liquor be sold as possible, and is it not consistent that the drink-seller, like every other merchant, should endeavor to create increased demand for his wares? We think the *Criterion* hardly rings true to the great liquor concerns which support it, and whose views it is supposed to voice when it opposes the training of boys to become profitable patrons, and advocates the moderate use of "nature's bounty" (!) From the standpoint of good business policy it seems inconsistent, to say the least, to declare it would be "one of the first to rejoice" at the advent of "true temperance" (the moderate kind). We should think the moneyed liquor interest would regard such statements as rank heresy!

As to selling to habitual drunkards, what wife of a drunken husband would not infinitely prefer to have the poison sold to him rather than to the son of twenty-one or twenty-two, her only hope and stay? If the law sees fit to restrict the sale at all, let it be not to the confirmed drunkard, who will obtain it under any circumstances, but to the young man not yet a slave to appetite. Let us save the curables.

The *Criterion* fears that unless everything obnoxious in the retail traffic is eliminated therefrom, the innocent will continue to suffer with the guilty. What is there which the trade generally would consider obnoxious which rendered business brisk all along the line and poured money into its coffers? And where draw the line between innocence and guilt in the liquor business? Are "those who make their places the rendezvous of the vicious and criminal," and whom the *Criterion* would "repudiate and denounce," more guilty than those who keep "respectable" saloons where the young man receives his first impulse downward, where he gets his first training toward vice and crime? And behind the "respectable" retailer is the purse-proud wholesaler, the wealthy and aristocratic manufacturer. And behind all, behind this guilt, and, alas, part of it, are the American people, or rather would we say, the voter—for we believe that when the voice of the whole people is heard and heeded, this nation will withdraw from its guilty and foolish partnership in the drunkard and criminal-making business.

MISS ANTHONY IN SARATOGA.

Our editor-in-chief was recently a "looker-on in Venice," or, to put it more plainly, a spectator of the white ribbon convention of the state of New York. Beside her sat several remarkable women, among them the leader of our English host and Susan B. Anthony, president of the National Woman's Suffrage Association of the United States, and for well-nigh fifty years leader of the movement for the enfranchisement of woman. In another place we have referred to the heroic effort made by Miss Anthony to secure recognition from the "party of moral ideas" in New York, and its total failure to respond to her plea. We are glad to give the party credit for what it has done elsewhere in favor of woman's ballot, and its record in that respect is improving, while we are sorry to say that the record of the Democratic party is such as to bring it in at the rear of the procession, a place that should not be occupied by the political organization, whose very name professes to represent "the people."

By invitation of the managers of the famous sanitarium of Dr. Strong, where we were all entertained, Miss Anthony spoke in the parlors, and we took notes for the benefit of "all concerned." Miss Anthony, at seventy-five years of age, is a more commanding figure than ever before; tall, erect, perfectly well-poised, with a masterly face and commanding action she enforces every word of her cogent argument by a personality that will long be retained in the memory of the American people, for it has been reproduced on canvas and in marble.

The argument she gave is common property, and we suggest that it ought to be repeated by friends of woman's suffrage the world over, as they have opportunity. These were her points:

In the first place I want women to have all the rights that it is possible to give them, for the sake of men. Every man drops down to the level of the woman at his side; every boy drops down to his mother's level. We want to make women companions of men in the most complete sense of the word.

But I can tell you, women of this enlightened age, that in those days no man wanted to marry a woman who had "views." For any woman to allow it to be known that she cherished "views" was to condemn her to a single estate for the rest of her days; and this I knew, but still I dared the situation and I have taken the consequences.

Another thing that I complained of (and do still) was that men do not hesitate to enter woman's sphere and take to themselves any advantages possible. They feel perfectly free to be cooks, but when they do so must have a big salary, not one dollar a week, but ten. Men took it into their heads that they would make women's dresses. but when they did so it became a great enterprise, and Worth, of Paris, is a millionaire. They do not think that women have any rights they are bound to respect, although we women have had so few occupations that one might think that the "boasted chivalry" of men would have led them to say, "We will not intrude on woman's sphere." But no, that was far from their idea,—they wanted to keep all they had and get what they could, and they have done so. Do not misunderstand me, I am not blaming men. If they had not acted in precisely this way we women should not have come to a place (as we have now) where, instead of seven occupations being open to us, as we had some years ago, there are hardly seven that are not open to us. So man's desire to do well for himself has really led him to do well for us although he did not mean it. Nor do I blame him on the merits of the case; he wanted to succeed and make for himself a wider world. He had a right to do so, but the point I want to make is that we have just as good a right, and intend to exercise it.

Finally, in respect to the temperance question,—you cannot make bricks without straw. Rochester women crusaded in the saloons, but there were several hundred more when they finished than when they began. Prayer is good, but to be sincere, work must go along with prayer. You know what Fred Douglass said; he prayed for many a year that God would set him free, but at last it was revealed to him that he must pray with his feet, and he set out to make tracks by the light of the North star for Canada, and from that day he has been a free man. So, I say to the W. C. T. U., you must pray not only with your hearts and your lips but with your ballots. When you do that, the legalized infamy that curses your homes will be put down, and not before. The rebellion was not conquered until the slaves were released; reconstruction was not effected until the slaves were enfranchised; the republic will not be redeemed until the 'home-guards' are fitted out with the ballot,—that strikes home more swiftly, and with a deadlier aim than any bayonet or bullet.

She said much more, this prophetess of the nineteenth century, but all to the same general purport. Long live Susan B. Anthony!

When the suggestion was made by certain objectors to Chicago's Temperance Day demonstration that instead of the school children the drunkards should parade the streets as an object lesson it occurred to me that the lesson would be still more impressive if after the procession of drunkards, would march the drunkard-makers. First, the liquor-sellers, with appropriate "personal liberty" badges and banners, and perhaps a float bearing specimens of their work from poor-house and penitentiary; second, all citizens, who, by their votes or their influence perpetuate the saloons. Leading this last detachment we would have attachés of the political party which openly and unblushingly caters to the liquor interest—their mottoes, "Long live the dramshop," "Rum is King," etc; after these the supporters of that party whose watchword is "compromise," the party whose fitting cognomen would be the "artful dodger"—in view of its attitude upon the supreme issue of the day. The lesson would have been effective, but for obvious reasons its presentation was impracticable. No man is willing to publicly brand himself as a drunkard, neither does any voter in the liquor parties care to advertise himself—on Temperance Day, at least—as a drunkard-maker.

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The massing of millions teaches a powerful temperance lesson. Not one of the self-made millionaires is a drinking man. John D. Rockefeller never permits strong drink to pass his lips. A mere sip of wine for the sake of courtesy is the extent of the indulgence of William Waldorf Astor. Jay Gould tasted wine not over two or three times in his life, and then not because of a desire for it. The Vanderbilts are equally abstemious. C. P. Huntington does not even drink coffee. His strongest beverage, as related, is tea. Russell Sage once in awhile takes a spoonful of Bourbon whisky in a glass of water as a tonic. It is said that not one of the leading millionaires uses tobacco, and not one uses profanity. The American millionaires are a model lot in their personal habits, at least.

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Loneliness is of the spirit, not of the surroundings. I have been lonely and not lonely in the same half day and the transition had been made without the shifting of one outward circumstance. "And prisons would palaces prove," sang the old-fashioned saints who were making melody in their hearts because of the presence of One who makes all the difference in the soul between daylight and darkness. One with God is a majority that can dispel every bit of fear, self-pity, discouragement. Indeed, when a lonely soul gets its vision fixed on the things of life which are eternal, it may easily regret the opening of the door which lets in the visitor so yearned for before. "Lo, I am with you always"—then why fret so for human companionships?

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An interesting debate has been stirring in the realms of the "woman question," given rise to by the recent dictum of Judge Coffey upon women as clients. He heaped ignominious accusations upon the head of our sex and awoke such a storm of refutal that the matter broadened out until it involved the whole question of woman's sphere and her equality—or the reverse—with man. Among the participants in the debate was Jacob Voorsanger, Rabbi of a leading Hebrew congregation. He makes use of some ancient platitudes, saying that "woman was a noble creature in all vocations, but that as wife and mother she is noblest." Granted. But he shows in all his expressions an unworded fear that if woman goes on "from strength to strength" she is in danger of somewhat marring her qualifications as home-maker and keeper. "We are not," he says, "in so much need of women in the world as of women at home to mold the strength of their children so that their future might be safe." Ah,—there is the rub!—"so that their future might be safe." And that has been the mightiest impulse of all that has pushed woman over the threshold of the home out into the arena with her brother. She has been fleet of foot, keen of eye, steady of hand, clear of brain and pure of heart, and the manliest men are aiding her as she goes—goes for the children's sake, "so that their future might be safe." Discussions of this nature do no harm,—such participants as Rabbi Voorsanger, Robert G. Ingersoll, Judge Coffey, may not be moved one whit but they make what perhaps they would not wish to, a fine advertising medium for this question which women are anxious should be held up in every possible light.

ON DUTY.

NEWS FROM THE FIELD

MASSACHUSETTS.

STATE CONVENTION, FITCHBURG, OCTOBER 16–19.

Fitchburg—where is it? Fifty miles from Boston, on the Fitchburg & Hoosac Tunnel railroad, in the Wachusett mountain region, where the golden autumn shines out with a peculiar beauty from the lovely setting of the hills. Fitchburg is a no-license city of about thirty thousand inhabitants and the atmosphere is cleaner and purer in consequence. The mayor, pastors and many of the people are in sympathy with the temperance work, and although the really active workers may be few, there is a wide sense of coöperation.

"Abounding in hope," was the keynote of the twenty-first annual convention in Massachusetts. The Old Bay state, it seems sometimes, has an unusual number of discouraging things to face, but even advocacy of an evil may make more shining by contrast the white light of truth.

THE TWENTY-FIRST MEETING.

How is it, you ask, that Massachusetts has held her twenty-first annual convention and the National does not attain her majority until next month? It is a case of abnormal development, or rather of unusual precocity—the child was born before its mother! Mrs. Livermore vouched for this, and she was sponsor to this precocious child. The Massachusetts temperance union was born in a Baptist church in Boston a little while before the organization of the National W. C. T. U. at Cleveland, O. After Mrs. Livermore's return from that meeting this union wheeled into line as one of the auxiliaries of the National. One other long time temperance worker who was present at that first meeting in Cleveland, and who will be there this year, is Mrs. Mial Davis, of Fitchburg. She will bring you a genuine Massachusetts breeze. Her husband also "is known in the gates, and he praiseth her." Mrs. Gifford, the first Massachusetts W. C. T. U. president, and of kin to Mrs. Fessenden, was also at the Fitchburg meeting, and I believe at Cleveland. Mrs. Mary A. Livermore to whom the debt of womanhood can never be paid, or even acknowledged, was undoubtedly the most welcome guest at the convention. Massachusetts white-ribboners will never forget the hour of prayer when with a beautiful tenderness and consecration she brought the work and workers to the mind and heart of the King.

PRESENT AND PROPHETIC.

The above are some of the more historic features of the convention. From Monday to the closing hour Friday afternoon the skies were bright, literally and figuratively speaking. Never did an earnest host rally with greater unanimity around a trusted leader. Mrs. Fessenden's ability is well known and appreciated, and all through her hand was upon the meeting and her heart in the Great Abiding. The vice-presidents are goodly New England women, each one of whom is worthy of being "written up," but time and space are wanting. "Their works praise them." The state superintendents are also a company of ardent, aggressive workers—specialists in this and in other fields.

The president's annual address handled the pressing themes of the day from the temperance outlook. This statesmanlike production may not be characterized in the limitations of this report. Turn to the annual minutes of the Massachusetts union for the reading, and find it worth your while.

Massachusetts has had no corresponding secretary during the past year, but as clearly and fully as possible the achievements were gathered up by Mrs. Esther T. Housh, formerly Vermont president, and presented to the convention. The state considers itself fortunate in having secured Mrs. Housh for this long vacant and important post. The membership was held good in spite of the hard year. "Visitations" by county presidents, no-license work, a municipal suffrage campaign, Neal Dow and other public meetings and celebrations and the issue of "the best paper ever published" are among features of last year's work; also the week before the convention that redoubtable of workers, Mrs. Helen G. Rice, organized at a meeting called in Taunton the state Loyal Temperance Legion of Massachusetts.

The Y's had the special pleasure of welcoming at this meeting their National secretary, Mrs. Frances J. Barnes. Her address and the talk of the Somerset Y's college girls from Holyoke, Wellesley, Northfield, and also other faithful workers, revealed a great amount of hopefulness. Seven hundred young women members in South Africa are among the brighter indications of a better day. The girls told of one pastor who said, "The Y's are a perfect nuisance," but no one seemed daunted. "Total abstainers or no husbands," was one of the progressive sentiments advanced. Miss Caroline M. Caswell is the efficient secretary of the Y Branch in Massachusetts.

The teachers of Fitchburg and vicinity gathered *en masse* Thursday afternoon for instruction from Mrs. Mary H. Hunt, as to methods in teaching scientific temperance. This was one of the rare opportunities so greatly coveted. Members of the school board were also present, and as one of the results the superintendent subscribed for copies of the *School Physiology Journal* for all of the teachers—Mrs. Hunt's new publication in her department.

The resolutions committee presented the usual platform of principles with special indications of the coming winter's work for suffrage, and against any imported "system" of liquor selling. We have system enough.

SPEAKERS, GUESTS, ETC.

Helen M. Barker and George W. Bain gave evening addresses with the characteristic force and power of these speakers. They are too well known to need our meed of praise. Indeed, the story of a meeting like this is so familiar to the readers of THE UNION SIGNAL that simply to hint the outline is to enable the reader to fill it out with greeting and response, address and music, report and resolve, and the recurring hush and uplift of devotional service.

The address Friday afternoon by Frederik Peterson was a helpful contribution to the conflict before us against the Norwegian system. At the last moment word came from Lady Henry Somerset and Frances E. Willard, the distinguished guests now in our midst, and the following telegram was sent in reply: "In the name of the Lord we bid you welcome." A similar interchange was held with conventions in session at the same time in Oklahoma, Colorado, New Hampshire, Delaware and Rhode Island.

LOUISE C. PURINGTON,
State Reporter, Dorchester, Boston.

OHIO.

MAJORITY CONVENTION.

The twenty-first annual convention of the W. C. T. U. of the Crusade state opened its session at Cincinnati, in the Central Christian Church, October 10, at 8:30 o'clock a. m., the president, Mrs. Henrietta L. Monroe, of Xenia, in the chair. All the general officers were on the platform, and two hundred and twenty-two voting members, besides a large company of visitors, occupied the pews. The church was tastefully decorated with bunting, flags, banners, plants and cut flowers. The convention opened with an inspiring Bible reading on "The Conditions of Successful Prayer," by Mrs. Marie M. Powell, of Athens.

We were highly honored by the presence on the platform of Lady Henry Somerset, president of the British Women's Temperance Association, on her first visit to Southern Ohio. As the graces of her person, her exquisite manner of expression, charming voice, rare consecration to the Master's service have become so familiar to the white ribbon women of America, we will only say that our convention was thrice happy to have her conduct our birthday thankoffering service, in celebration of our twenty-first birthday. "Blest be the Tie that Binds" introduced the exercise, in the singing of which all joined. Lady Somerset then made a short address telling of the ten happy years of her life that had been spent in the service of Christ, striving to lift up men and women from the curse of strong drink. Envelopes prepared for the occasion were distributed and in them, each one desiring to do so, placed a penny for each year of life that God had so graciously granted unto her. Seventy-six dollars and forty-six cents were thus collected, and Lady Henry Somerset closed the service with prayer.

The junior young women's union of Lockland then sang very impressively "Some Glad Day," after which a Crusade service followed. Mrs. Rev. Wm. I. Fee, one of the forty-three Crusaders of Cincinnati who were arrested and locked up in the station house for praying on the streets of the city, led the hour. "Jesus, Lover of my Soul," the hymn they were singing when arrested, was sung, and Mrs. Ewell, of Walnut Hills, also one of that heroic band, read the 146th, or "Crusade Psalm." Mrs. Dr. Bell, of Ripley, led in prayer. Mrs. Fee then recounted their experiences. Mrs. F. W. Leiter, of Mansfield, the first secretary of the state union, spoke earnestly on, "Has It Paid?" Mrs. Pine, of Washington Court House, gave a sketch of their Crusade history. All hearts deeply regretted the absence of Mrs. Thompson, of Hillsboro, Mother Stewart and Mrs. H. C. McCabe, the first president of the Ohio union, all of whom were detained by sickness, but sent welcome letters.

In the afternoon, Mrs. Hammond, editor of the *Ohio Messenger*, reported the financial condition of the official organ as surpassing the record of any former year, it having money to pay all of its expenses for the year past, and something more.

Mrs. Southworth, of Cleveland, state superintendent of franchise, spoke of our school suffrage law, and regretted that the refining influence of women at the polls would be lost because of the separate ballot-boxes provided. She kindly gave all present privilege to examine the books, enrolling permanently the names of the friends of equal suffrage in Ohio. In the report of the department of scientific temperance instruction, it was shown that Cincinnati is the worst city and Toledo the best in regard to enforcing this state law. It was urged that county teachers' institutes be induced, if possible, to employ a regular instructor in this line of study. The departments of literature and THE UNION SIGNAL, and unfermented wine were vigorously presented. Five minute speeches by district presidents added variety and spice to the program.

On Wednesday evening the large church was crowded. Because of Miss Willard's illness Lady Henry Somerset had consented to give the address of the evening as a benefit to the Ohio union, and an admission of twenty-five cents was charged at the door. After the organ voluntary and devotional exercises by our National evangelist, Mrs. R. J. Trego, Mayor Caldwell, of Cincinnati, welcomed the convention to the city, and Mrs. D. E. Taylor, of Hartwell, one of the honored veterans of the regiment, gave the welcome for the Hamilton county union. Mrs. Frances W. Leiter, of Mansfield, responded to these addresses. Miss Willard then made one of her inimitable, unreportable, short speeches, her wit provoking much laughter, but her logic impressed a deep lesson in regard to the work of the union, and won all hearts.

Lady Henry Somerset's address followed. In speaking of the temperance situation in England, she said the first difference that impressed her is that the American audiences are largely made up of women, while in England they would be largely composed of men. America is infinitely more favored than England, in that the latter has not a sober womanhood. She urged women to take an interest in politics, and made an eloquent plea for the ballot for women. The press of the city unanimously commended Lady Henry Somerset's address an dexpressed high appreciation of her intelligence, deep thought and earnest conviction.

Thursday morning an interesting report of the Young Woman's Branch was given by Miss Ensign, showing an active membership of one thousand three hundred and one thousand honoraries. Sixteen new Y unions have been organized, a profitable state Y conference has been held and the work advanced.

The president's annual address was one of the ablest ever delivered before the Ohio union and received deserved commendation from Miss Willard. It presented the encouraging features of temperance reform, exhorted to renewed effort along lines needing to be specially pushed. It was unusually strong regarding the department of peace, and set forth clearly and irresistibly the teachings of the Prince of Peace:

Dr. David H. Moore, editor of the *Western Christian Advocate*, spoke with fervor, advocating military training for the youth of America, as an instrument to bring about disarmament in Europe. Miss Willard followed in behalf of peace and presented a resolution commending the drill of the Loyal Temperance Legion, with its lofty ideas of citizenship, purity, peace and Prohibition. This was the last visit of Miss Willard and Lady Henry Somerset to our convention and each gave us a parting message and the latter led in the noontide prayer.

The afternoon was largely given to reports. After that of the juvenile department, the banner, a reward for the largest increase in membership, was again awarded to the sixth district, though a counter claim upon it was urged by the ladies of Dayton.

The corresponding secretary read her annual report, showing, as it alone does, the character, amount and scope of the work done by the local, county and district unions. Our active membership for the year is 9,678.

The treasurer gave an excellent report, showing that the dues received from local unions were $2,419.64.

The board of trustees, the many departments of our work, the remaining district presidents, the committees on plan of work and resolutions, etc., all reported with interest and profit.

Thursday evening Mrs. Frances W. Leiter, National superintendent of physical education, gave a fine address on "Physical Equipoise."

Friday morning was largely given to the election of officers. No changes were made. President, Mrs. Henrietta L. Monroe; corresponding secretary, Mrs. Antoinette H. Clevenger; recording secretary, Miss Anna M. Pollock; treasurer, Mrs. Estelle J. Purdum. Mrs. R. J. Trego, Mrs. M. G. Townsend and Miss Margaret J. Peebles were elected to the board of trustees. All unfinished business was left in the hands of the executive committee, and the twenty-first annual convention was declared adjourned.

The program for Friday evening was in charge of the Young Woman's Branch. Miss Ensign, state superintendent, presided, and Miss Clara Parrish, of Illinois, gave an excellent address.

NOTES.

Miss Frances E. Willard, of Illinois, Lady Henry Somerset, of England, Miss Clara Parrish, of Illinois, Rev. Henrietta G. Moore, of Ohio, Mrs. Beauchamp, of Kentucky, Miss Mary G. Hay and Miss Margaret Dickson, of Indiana, were made visiting delegates to the convention without power to vote.

Mrs. Beauchamp, of Lexington, Ky., made a fine impression upon her Ohio sisters, as she told us of the zeal and earnest effort for the cause and of the keynote for purity that has been sounded by the women of Kentucky. Her face was aglow, and her speech showed clearly that to the daughters as well as the sons has descended that eloquence for which Kentucky has been so justly celebrated.

Bishop Walden and Dr. Hartzell, of the Freedmen's Bureau, were welcome visitors to our convention. Each expressed a deep interest in our organization.

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The U. S. Government, through the Agricultural Department, has been investigating the baking powders for the purpose of informing the public which was the purest, most economical and wholesome.

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Mrs. Mattie McClellan Brown, of Cincinnati, one of the first women who proposed the organization of a National union, was with us on Friday and offered the noontide prayer.

Many pastors from the churches of the city, and from remoter places, came in to greet and wish our convention God-speed.

Cordial greetings were received from the members of the Elizabeth Gamble Deaconess Home.

A department for finding homes for homeless children was created, and Miss Mellie Marks, of Yellow Springs, was made superintendent.

The Bible readings and devotional exercises of our convention were excellent almost beyond those of any former year, and clearly showed that there is in Ohio a noble company of young women rising, ready to lead the church of Christ into the deep truths of His Kingdom, as only those can who sit at His feet to learn of Him.

The beautiful solos sung by Miss Charles, of the Conservatory, and Miss Ziegler, of the College of Music, and others, were among the most attractive features of our meetings. The committee on music had made every effort to have the music of the highest excellence, and their efforts were a success.

Perhaps nothing that occurred at our convention so encouraged our forces for future effort as the resolution passed by the Ohio Liquor Dealers' Association, also in session in the city, that they had no enemy to fear but the Woman's Christian Temperance Union.

ANTOINETTE H. CLEVENGER,
State Reporter, Wilmington.

ILLINOIS.

ANOTHER MAJORITY CONVENTION.

Illinois held its twenty-first annual convention in the First Methodist church in Mt. Vernon, October 10 to 15, 1894. The anxiety about attendance, so far south, was dissipated by the presence of two hundred and thirty-four delegates, besides visitors. Everything possible was done by the W. C. T. U. and Y union to entertain the convention right royally.

Wednesday was devoted to the work of the executive committee, while Miss Anna Downey, superintendent of the evangelistic department, led a gospel service throughout the day. Wednesday evening was Y evening. Miss Mary Mahon, superintendent of young woman's work, presided. Ninety-two members of the Y filed into the church together. Christian Endeavorers and Epworth Leagues were also there in a body. Mrs. McCullock, of Evanston, gave an address entitled, "The Girls of To-day," which was full of interest.

Thursday morning the convention was formally opened by the president, Mrs. L. S. Rounds. The doxology was sung, the Crusade Psalm read, and a morning offering made to the Lord, each district president rising and repeating a verse of Scripture. The roll-call was followed by addresses of welcome, most cordial and hearty in tone, and the responses were bright, cheery and appreciative. The president of the local W. C. T. U. and of the Y union, each voiced the welcome of her union; Rev. Van Cleve, pastor of the First M. E. church, welcomed the convention on behalf of the churches. A Christian mayor, of this city without a licensed dramshop, welcomed the ladies on behalf of the citizens. There was special fitness in this, for much credit is due the local unions for aiding in defeating license in Mt. Vernon last spring. It is a Democratic city, but no-license usually prevails.

Miss Downey used her ten minutes in setting forth methods for evangelistic work, but a peep at her report revealed the following for her department: Church services under auspices of W. C. T. U., 731; special evangelistic services held, 1,052; gospel temperance meetings, 2,970; cottage prayer-meetings, 459; personal visits, 7,194.

Press work very naturally came next, for like the evangelistic department, it can aid every other. There has been advance along this line. There is more temperance reading in papers. More editors are willing to grant space for W. C. T. U. news than there are women who will faithfully supply it, but about 200 superintendents are reported as doing this work. There were seventy-six "W. C. T. U. columns" reported, edited by superintendents, besides the general temperance reading and news printed promiscuously with other matter throughout papers. There are 1,580 newspapers in Illinois, a majority of which have temperance reading of some kind. Great newspaper syndicates are multiplying the glad tidings. No report is attempted of the W. T. P. A.

Mrs. Rankin, of the narcotics department, has "a zeal according to knowledge," and no person will remain uninstructed about narcotic poisons if she can prevent it. By Mrs. Rankin's request the convention voted to petition the incoming state superintendent of public instruction to sanction the forming of Anti-cigarette Leagues in all public schools.

The department of scientific temperance instruction, with Mrs. Mary L. Brumbach, of Odell, superintendent, reports superintendents in every district and 300 throughout the state; 3,500 teachers have been addressed in institutes. The Central Teachers' Association of 810 members, voted unanimously to teach the effects of alcoholic and narcotic poisons as thoroughly as any other study. Mrs. Mary H. Hunt is to speak in Illinois from November 3 to December 13.

Mrs. Katharine Lente Stevenson was present with a good supply of W. T. P. A. literature, and spoke on "Our tools, and how to use them." She interested all with her bright, cheery manner, and her table of literature was one of the central attractions. Mrs. Rounds, by general consent, gave her the "right of way" among the delegates during the convention, but it is doubtful if she secured many new UNION SIGNAL subscribers, for Illinois W. C. T. U. workers, as a rule, know that our National organ is a necessity for intelligent service, and already have it.

Mrs. A. E. Sanford, editor and publisher of our state paper, spoke of "*The Illinois Watch Tower*, how to use it and how to abuse it." In her report later it was shown that there was increasing interest in this paper, so necessary for local workers as a channel of communication between them and the state.

Our president's annual address was given Thursday evening to a large and appreciative audience that filled every available corner of space in that beautiful and commodious church. It was a strong paper, with a broad outlook and called forth many outbursts of applause. Two little surprises were perpetrated upon Mrs. Rounds before the address. The Y's presented her a beautiful bouquet of roses tied with white ribbon, Miss Durham, of Normal, voicing the love of the Y. W. C. T. U's. This was followed by the gift of a handsome fan and nice umbrella from the older folks, Mrs. Grout throwing in a cheery little speech.

Each of the district presidents gave a survey of her particular field, but I will not attempt detail, but will let the general department work all along the lines indicate the efficiency of these leaders in securing more thoroughly organized work.

Mrs. J. D. Collins, of Vandalia, never forgets the railroad work, and reported 100,000 pages of literature distributed in Illinois last year among railroad men. The "W. T. P. A. Railroad Bond Card" has been used, and many have taken the pledge; some are wearing the "R. R. T. A." button. About two hundred conversions were reported in connection with W. C. T. U. services among railroad men.

Miss Mary Mahon, of Moline, has cared for the young woman's work the past year. The active membership numbers 1,451, with 355 honoraries. Coöperative work, with other young people's organizations, is being planned. The Vandalia Y won the prize banner.

The L. T. L., with Miss Margaret Wintringer at its head, has been marching on. It has 338 L. T. L's, with a triple pledge membership of 28,000, and an enlisted membership of 40,000. They have raised and expended $2,560; held 8,672 meetings, with an entire attendance of 260,280. During the year Miss Wintringer has traveled over 13,000 miles, and spoken at 220 meetings.

There have been graduates in four districts who have been awarded diplomas for completing the course of L. T. L. study. Saturday evening Mrs. Bradbury, of Wisconsin L. T. T., gave an address. Diplomas were awarded and received by proxies for the graduates, Mrs. Rounds making the presentation. The Oak Park Legion won the beautiful prize flag.

Saturday evening's program closed with a charming reception, given by the Mt. Vernon Y to the Y delegates, and a better looking set of young people are rarely seen than those present on that occasion.

The evening previous, George W. Bain, of Kentucky, gave a lecture entitled, "Drink, the Enemy of Labor and Business," to a large and enthusiastic audience. This netted fifty-nine dollars for the state treasury. At its close, Mrs. Rounds clinched his unanswerable arguments by asking all who believed that the liquor traffic ought to be prohibited by law, and that such a law could be enforced, to rise. It looked as if everybody rose, but it was said that there were a few exceptions.

Mrs. Tyng, of Peoria, has the Sabbath observance department always on her heart. She reported one hundred and thirty-five superintendents and three hundred sermons preached by pastors at the request of the W. C. T. U. upon this subject.

The memorial service, Saturday morning, was very impressive. The little souvenir booklet, prepared by Mrs. Rounds, showed one hundred and ninety eight names of "promoted soldiers" that had gone from the ranks of the Illinois W. C. T. U. the past year.

It was not strange when the time for the election of officers came, that there was great unanimity of sentiment. Mrs. Rounds was elected for the ninth time. Mrs. Carrie L. Grout was chosen vice-president; Miss Maud Rittenhouse, of Cairo, recording secretary; Miss Helen Walker, corresponding secretary, and Mrs. A. E. Sanford, treasurer. Applause greeted these announcements. Miss Walker reviewed the Illinois field as corresponding secretary and gave many hopeful outlooks from the retrospective glance. In her literature report she gave the summary of 3,008,202 pages of literature distributed. She urged even more enthusiastic work in this department.

But space forbids much further reporting. The Illinois columns have been marching with "the swing of victory" in their movements the past year, and are entitled to thirty-four delegates in the National Convention.

Many telegrams and letters of greeting were received, and many were sent to absent co-workers and fraternal associations. Of course, "our chieftain" was not forgotten nor Miss Hood and Mrs. Hibben, so long connected with Illinois W. C. T. U. work. Fraternal visitors were introduced.

The devotional exercises Monday morning took the form of a Mary Allen West birthday memorial service, in which each one who desired to do so should make an offering of as many pennies as her age indicated, or rather a sum equal to that, the amount to be devoted to the scientific temperance department, in which Miss West was so much interested.

The treasurer's report showed the Illinois W. C. T. U. membership to be 15,342, an increase of 642 the past year, and more than $600 in the treasury—a larger sum than at the close of any previous year. The fourteenth district leads in membership with 1,465; the fifth is second, with 1,255 members. The sixteenth has the largest per cent increase in members and the largest number of new organizations. The fifteenth district has the greatest number of unions—sixty-nine. The fourteenth follows with forty-eight unions. There are four districts with more than 1,000 members each. There are 1,210 honorary members. Sixty-nine unions have headquarters.

The endowment fund for the National Hospital and Sanitarium reached $354.53, besides the endowment of a bed by Mrs. J. B. Hobbs—$350. The Illinois room furnishing fund was $76. Lake and Grand Crossing unions paid $60 each for furnish-

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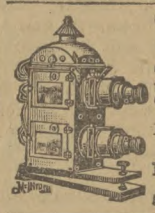

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ing rooms. The L. T. L's gave $18.22 toward endowing a child's bed.

Much business was dispatched in the closing day of the convention. The resolution committee's report included a declaration of radical W. C. T. U. principles, among them total abstinence for the individual, prohibition for the state, equal suffrage for men and women and morality in government. It commended the Christian Endeavor "good citizenship" movement, the Civic Federation, the Anti-cigarette Leagues and all wise efforts for the uplifting of humanity. It was enthusiastically resolved, "That we heartily indorse that political party which best represents our principles."

As a whole, this was conceded to be one of the best Illinois W. C. T. U. conventions ever held. Many thanks were given to the Mt. Vernon Y's and W's, pastors and people, who spared no pains in their generous arrangements for the comfort and happiness of the delegates. Nothing was left undone.

MRS. G. H. READ,
State Reporter, Bloomington.

TENNESSEE.

STATE CONVENTION NOTES.

The thirteenth annual convention of the W. C. T. U. of Tennessee met at McKenzie, Tuesday, October 16. The attendance of delegates was good, notwithstanding the convention met in the western part of our state where there are few unions. The usual committees were appointed, and the convention was soon busily engaged in the regular order of business. Department reports throughout the convention showed much active work done all along the line the past year.

Tuesday afternoon memorial services were held in memory of two of our promoted workers, Mrs. McKinney, of Harriman, and Mrs. Jane Clark, of Robbins.

Tuesday evening hearty addresses of welcome were given by Mrs. Bessie McClanahan and Rev. T. H. Cannon, pastor of the church where the convention was held. Mrs. Allen responded in good style. This was followed by a splendid address by Mrs. M. J. Gardner, subject, "A Wheel Within a Wheel," a plea for district organization.

Wednesday morning the reports from state superintendents were continued, and two excellent papers, one by Dr. Drouillard, of Memphis, on heredity, and one by Mrs. Clopton, of Milan, entitled, "A Mother's Privilege," were read. A rising vote of thanks and the Chautauqua salute were tendered the two ladies for their excellent papers.

After the reading of the report on press work arose the discussion of the most important measure before the convention, concerning the advisability of a state organ. After considerable discussion as to ways and means, and the appointment of a committee to consider the matter carefully, it was finally decided that we issue our paper monthly for the present, and that it be about the size of the *Woman's Column.*

Wednesday evening Mrs. Settle read an interesting paper on scientific temperance instruction, and afterward circulated petitions through the audience for the passage of the bill by the coming legislature.

She was followed by Mrs. Meriwether in her annual address, subject, "Ten Years," in which she reviewed, in a masterly way, the ten years' work of the Tennessee W. C. T. U., since she had been its leader. At its close she received the Chautauqua salute from the highly pleased audience. Thursday morning, after the reading of the report of state treasurer, and some miscellaneous business, the convention proceeded to the election of officers. Mrs. East, our corresponding secretary, much to the regret of her many friends, declined, on the plea of ill health, to serve us longer, and Mrs. Settle, an earnest, faithful worker, was elected in her place. With that exception the old officers who have served us so long and so faithfully were reëlected. The superintendents of departments, with few exceptions, were retained without change. One or two of the departments were dropped out, and the department of evangelistic work with Mrs. Ada Elliott Lee, of Friendsville, as superintendent, taken up.

Thursday evening was devoted in part to reports of district presidents, something new, but long needed in our state work.

A touching incident occurred when Mrs. East handed twenty-five cents to the convention, the legacy of a little boy who, on dying, had left that sum to the temperance work.

Invitations were extended to hold convention next year at Harriman, Jackson, Winchester, Knoxville and Chattanooga. Decision as to place was left to the executive committee.

Thursday night an address was given by Mrs. Weeless, of Nashville, concerning the maintenance of a home for ex-convicts, and other homeless men. This was followed by an address by Mrs. Meriwether in her usual inimitable style on "Personal Liberty." A request that every man who would vote for Prohibition to stand on his feet, was followed by the rising of almost every man in the house, while the women clapped their hands and waved their handkerchiefs.

Then a circle was formed, the union sang, "God Be With You Till We Meet Again," the convention adjourned, and all went home with hearts uplifted.

MRS. SILENA MOORE,
State Reporter, Holman.

UTAH.

UNIONS IN ANNUAL CONVENTION.

The fourth annual convention of the W. C. T. U. of this territory was held in Salt Lake City, October 11 and 12. There were sixteen delegates present, representing unions at Salt Lake, Ogden, Manti and Nephi. Provo and Mt. Pleasant reported by letter. Mrs. G. W. Martin, of Manti, second vice-president, presided.

The convention was called to order at ten o'clock in the morning, and after devotional exercises and appointment of committees a report of the year's work at Ogden was given by their president, Mrs. A. M. Crocker. Active work has been carried on in several departments, especially rescue and jail work, and the union of that city has now opened a home for women, with five inmates. Mrs. Hunter added a few words in regard to this rescue home, and told in a most pathetic manner of the conversion there of a young girl only fourteen years old. The morning session closed with an interesting Bible reading by Mrs. McNeice, and earnest prayers by many present.

One of the pleasant features of the convention was the lunch, which was served each day in the church.

During the afternoon session an address of welcome, full of hearty, cheering words, was given, and was responded to by our acting president. Reports were heard from the territorial officers, and these were mostly encouraging. Mrs. Day, superintendent of prison work, gave a complete and interesting account of work done along this line. One of the features of the afternoon session was a lengthy letter from our absent president, Mrs. Hester Griffith. It was a greeting with all the bright, cheerful encouragement of our dear sister.

An address on "Save the Boy," by Mrs. Helen Tibbals, was most inspiring, and she proved by her argument that our boys can be raised for the Master's work in Utah as well as anywhere. The report of the Salt Lake union was encouraging. Evangelistic work has been faithfully carried on at Ft. Douglas, the city and county jail, and during the summer gospel temperance meetings have been held in thirteen churches by the W. C. T. U. Parlor, kindergarten and mothers' meetings have been held once a month. A splendid recitation on "Restricting Evils," was given by Miss Mary Tibbals.

Nephi gave a report of the year's work and spoke especially of the work of our territorial evangelist, Mrs. Sarah Reed, who spent six weeks there during the past winter, holding gospel temperance meetings in the Mormon Tabernacle, the churches, the schools and in the homes. Successful mothers' meetings have been held regularly, also L. T. L. meetings.

The most encouraging report of all unions was that of Manti, though the work there seems to be most difficult. Three successful Demorest medal contests have been held. A reading room has been started by the union, but during the summer months has been closed. It was reopened last Monday evening. Successful mothers' meetings have been held regularly.

Most helpful reports came from all the unions in regard to social purity, and Mrs. Rathbone's report of her work during the year along this line showed the need of more literature and the circulating more thoroughly the white cross pledge. Miss Burton, a deaconess, gave an address on social purity, which opened our eyes to the great necessity of more active work, especially in Salt Lake. Her visits to dens of infamy were most graphically portrayed.

During the afternoon session reports were heard from the following departments: evangelistic, kindergarten, mothers' meetings, fairs, soldiers and L. T. L. These were all entertaining, and we are sure that more energetic work will be done this year than ever before. Mrs. Hunter, delegate-at-large to the National and World's W. C. T. U., reported those two great conventions in her Samantha Allen style, which was much enjoyed by all. Mrs. Day, of Ogden, made a plea for the Christian Home at Council Bluffs, and as Utah has sent several children to this home, the convention voted $10 toward its support.

A resolution was adopted earnestly requesting the constitutional convention to insert in the constitution a clause to prohibit the manufacture and sale of intoxicating liquors as a beverage. The convention took no action in regard to woman's suffrage, as the question is yet unsettled whether it is the best thing to do just now. The Republican, Democratic and Populist party have all adopted a woman's suffrage clause, so in all probability when Utah is admitted as a state suffrage will come with it. We wish we were as sure about Prohibition.

The place of meeting next fall was left in the hands of the executive committee.

The following officers were elected for the ensuing year: President, Mrs. G. W. Martin, Manti; vice-president, Mrs. R. G. McNeice, Salt Lake City; corresponding secretary, Mrs. H. W. Brown, Salt Lake City; recording secretary, Mrs. E. E. Shepard, Salt Lake City; treasurer, Mrs. M. Dunshee, Salt Lake City; state reporter, Mrs. E. E. Shepard, Salt Lake City.

The convention has been a most successful and profitable meeting in the interest of temperance. It has strengthened the weak, and added zeal to the zealous. All go to their homes with renewed interest in their fight against intemperance.

MRS. E. E. SHEPARD,
State Reporter, Salt Lake City.

NEWS IN A NUTSHELL.

EACH county in Delaware reports an increase in paid-up dues over last year. What other state W. C. T. U. can say as much?

THE Central W. C. T. U. of Chicago has inaugurated a new department of coöperation with young people's societies, of which Mrs. Marion Baxter is superintendent.

AN entertainment for the W. C. T. U. Anchorage Mission, of Chicago, will be given by the Lyman School of Elocution, Kimball Hall, 243 Wabash avenue, on the evening of November 8.

ALTHOUGH state president of East Washington, Mrs. Delle H. Cox's address will be Newbery, Ore., until National Convention, after which mail should be addressed to Walla Walla, Wash.

DURING her recent month's trip in the East, Mrs. Barker addressed state conventions in Massachusetts, Rhode Island and Maine. Besides these she attended six county conventions in Pennsylvania, one in Maryland and one in New Hampshire. Everywhere she found the work progressing and the workers enthusiastic.

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Convention Corner.

RAILROAD RATES.

Please read the following carefully, for I hope this information is complete.

The Central Traffic Association has granted a one fare for round trip to Cleveland. This means all territory east of and including Illinois, also St. Louis, on the following conditions:

Tickets may be sold November 14 and 15, good going only on date of sale as stamped on back by selling agent, and good returning to initial point of ticket not later than November 17, 1894, except the return limits of tickets deposited with the local agent of the line over which the return portion leads may be extended for return passage to initial point up to and including November 23, 1894. Tickets so deposited shall remain in the custody of the agent until the day on which they are desired for the return journey, and then made available for continuous passage only by train designated by the agent and leaving Cleveland on the day on which the ticket is reclaimed from the repository.

The Western Passenger Association, (which includes all territory west of Chicago, St. Louis and the state of Illinois) has granted one and one-third fare up to eastern gateways. Buy your ticket to St. Louis, Peoria, Bloomington or Chicago, and take a certificate to entitle you to a one-third fare returning from *that* point, then from there by round trip ticket to Cleveland at *one fare*. All eastern lines sell on a one and a third fare with certificates, buying your ticket *through to Cleveland* at full fare and getting one-third fare returning. Read following instructions:

1. The reduction is to persons going to the meeting from Trunk Line territory, i. e., from Niagara Falls, Buffalo and Salamanca, N. Y., Pittsburg, Pa., Bellair, O., Wheeling, Parkersburg and Charleston, W. Va., and points east thereof except in New England.

2. The reduction applies to persons starting from Trunk Line territory who have paid seventy-five cents or upwards for their going journey. Each person availing of it will pay full first-class fare going to the meeting and get a certificate filled in on one side by the agent of whom the ticket is purchased. Agents at all important stations and coupon ticket offices are supplied with certificates.

3. Certificates are not kept at all stations. If, however, the ticket agent at a local station is not supplied with certificates and through tickets to place of meeting, he can inform the delegate of the nearest important station where they can be obtained. In such a case the delegate should purchase a local ticket to such station and there take up his certificate and through ticket to place of meeting.

4. Going tickets, in connection with which certificates are issued for return, may be sold only within three days (Sunday excepted) prior to, and during the continuance of the meeting; except that, when meetings are held at distant points to which the authorized limit is greater than three days, tickets may be sold before the meeting in accordance with the limits shown in regular tariffs.

5. Deposit the certificate with the secretary or other proper officer of the organization at the meeting, for necessary endorsement and vise of special agent.

6. Certificates are not transferable, and return tickets secured upon certificates are not transferable.

7. On presentation of the certificate, duly filled in on both sides, within three days (Sunday excepted) after the adjournment of the meeting, the ticket agent at the place of meeting will return the holder to starting point, by the route over which the going journey was made, at one-third the highest limited fare by such route. The return tickets will in all cases be closely limited to continuous passage to destination.

8. No refund of fare will be made on account of any person failing to obtain certificate.

The same arrangements apply to the Southern Passenger Association. Buy tickets at one and a third fare *through to Cleveland*, taking certificates and get one-third fare returning.

Remember, those outside of Central Traffic Association, take a certificate when they buy their ticket. These certificates will be signed by me at the Convention. Take this with you when you buy your ticket and permit railway ticket agent to look it over, if he is not familiar with instructions.

Yours for a large convention,

Indianapolis, Ind. MARY G. HAY.

W AND Y DELEGATES AND VISITORS TO NATIONAL CONVENTION

are cordially invited to attend a reception in Doan Music Hall on Thursday evening, November 15, (previous to the Convention) by the Y unions of Cuyahoga county. The room in which the reception is to be held has an outside door which will be decorated that she "who runs" may *see* and receive our welcome.

MRS. HENRY G. HILL,
Supt. Cuyahoga county Y's.
94 White Ave., Cleveland, O.

State banners should be sent at once, care of Sterling, Welch & Co., to Doan's Music Hall, Cleveland, O.

The Hollenden Hotel will be W. C. T. U. headquarters, and delegates not receiving cards will on arrival report there.

The executive committee of the N. W. C. T. U. will meet Wednesday, November 14, at the Hollenden Hotel, 2 p. m.

Superintendents will meet at the Hollenden at the same hour.

The meeting of the International W. C. T. U. Press Association will be held November 17, in the Hollenden Hotel.

WANTED—DELEGATES' NAMES.

States that have held their conventions should send their list of delegates immediately. We have received but very few complete lists yet, and do not know how many to expect or how to assign them without them. Corresponding secretaries will please see to it so we can send cards to delegates before they leave their homes. We would be glad if National superintendents and organizers would send their names also, if they expect to attend.

ALICE M. TERRELL,
Chairman Entertainment Com.
99 Lincoln Ave., Cleveland, O.

To the delegates to the National W. C. T. U. Convention at Cleveland.

DEAR CONVENTION COMRADES:—Will you, each and all, take with you to the Convention, and there use, at every session, your copy of the White Ribbon Hymnal? And will you each do your individual part toward making the music of the Convention a grand, uplifting, inspiring, success.

ALICE J. HARRIS,
Musical Director Nat'l W. C. T. U.

SEATS FOR VISITORS.

The committee on sale of seats during the coming National Convention announces that the price of seats is one dollar for the entire Convention, November 16-21. All who wish for a reserved seat should send their money in some safe way, with name and address plainly written. Wherever there is free delivery please do not forget to add the street and number of your residence. On receipt of the price a seat ticket will be sent you, such ticket to be also a receipt for the money. This is, of course, for spectators only, delegates' seats being free and compact in center of hall. Please send money for seats to MRS. GRACE P. OVIATT, 419 Sibley St., Cleveland, O.

CONVENTION COMMITTEES.

Entertainment, Mrs. Alice M. Terrell, 99 Lincoln Ave., Cleveland, O.

Reception, Mrs. C. E. Tillinghast, Hotel Kennard, Cleveland, O.

Railroad Rates, Mrs. Grace P. Oviatt, 419 Sibley St., Cleveland, O.

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Decorations, Miss Luella Bradley, 31 Woodbine St., Cleveland, O.

Music, Mrs. N. Coe Stewart, 71 Jennings Ave., Cleveland, O.

Sale of seats at Doan Music Hall, Mrs. Grace P. Oviatt, 419 Sibley St., Cleveland, O.

Overflow Meetings, Mrs. H. E. Hammond, 66 Burt St., Cleveland, O.

Ushers, Mrs. H. Blanchard, 70 Duane St., Cleveland, O.

For general information, address Mrs. L. M. N. Stevens, The Temple, Chicago, Ill.

HOTELS.

The Hollenden, American plan, corner Bond and Superior Sts., $3 per day.

The Hollenden, European plan, for room only, $1 per day and upward.

The Stillman, American plan, $3 per day and upward.

Above hotels are short distances from Music Hall.

Following hotels are several blocks from Music Hall:

Forest City House, southwest corner Public Square, American plan, $2.50 per day and upward.

Weddell House, corner Superior and Bank Sts., American plan, $3 per day and upward.

American House, 126-138 Superior St., American plan, $2.50 per day and upward.

New Johnson House, 133 Superior St., temperance, American plan, $1.25 per day and upward.

The Livingstone, corner Euclid Ave. and Brownell St., for room only, meals extra, $1.

RESTAURANTS.

The Boston Light Luncheon, 88 Euclid Ave., a short distance from Music Hall, where visitors can be served to suit their purses.

The Morris Dining Hall is in the building immediately to the right of Music Hall, corner of Vincent and Erie Sts., meals for 25c.

Stranahan's, in the Arcade, is a short distance from Music Hall, meals 25 cents and upward.

The Woman's Exchange, Hickox Building, corner Erie St. and Euclid Ave., meals on European plan.

The Women's Exchange, Kendall Building, Euclid Ave., opposite Bond St., meals on the European plan.

Ingraham's, corner Erie and Walnut Sts., close to Music Hall, meals.

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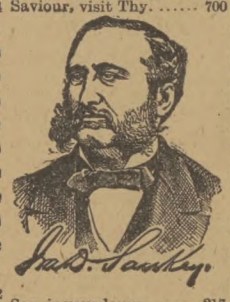
D. L. Moody.

THE HYMNS IN THIS BOOK HAVE BEEN GREATLY BLESSED OF GOD TO MANY IN OUR MEETINGS AS WELL AS OUTSIDE OF THEM. MAY THEY IN THIS COMBINED FORM CONTINUE TO ENJOY THE BLESSING OF HIM TO WHOSE HONOR AND GLORY THEY HAVE BEEN SUNG IN THIS AND OTHER LANDS.

D. L. Moody. Ira D. Sankey.



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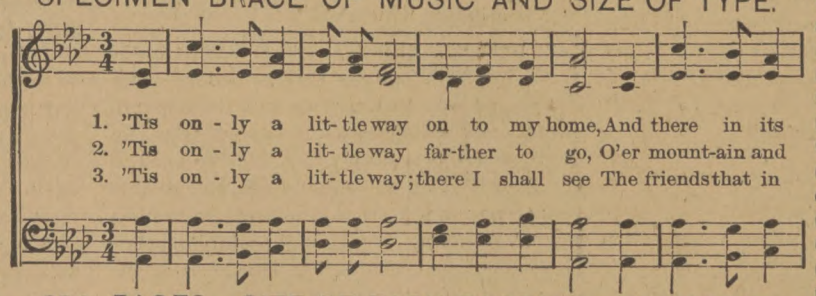

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"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

Volume XX.—No. 45.] CHICAGO, November 15, 1894. [Price $1.00 Per Year in Advance.

SINCE OUR LAST ISSUE.

Philip Gilbert Hamerton, the well-known author, poet and artist, died at Paris last week.

Attorney-General Olney has decided that railway employés have a legal right to belong to brotherhoods.

The National Waif Saving Association met at Pittsburg, Pa., November 8, and elected ex-Gov. Russell Alger, of Michigan, its president.

There is danger of war between France and Madagascar, the government of the latter having refused to grant the demands of the former.

Equal suffrage has received a temporary setback in New Jersey by the adverse decision of the supreme court against woman's vote at school elections in the state.

Returns from the elections show large Republican majorities in many states hitherto Democratic. In Illinois twenty-four thousand women cast ballots for trustees of the state university. Mrs. J. M. Flower, of Chicago, was elected.

The General Missionary Committee, consisting of Bishops of the M. E. Church, met at Brooklyn in seventy-fifth annual conference, during the week. One million two hundred thousand dollars were apportioned for missionary work in various sections of the globe.

The eminent divine, Rev. T. Dewitt Talmage, has resigned his pastorate of the Brooklyn Tabernacle, assigning as a reason that he does not want the members to assume for the fourth time the arduous task of building a new church, and announcing his intention to devote himself to evangelistic work.

The amendments proposed by the New York Constitutional Convention have all been adopted by the people's vote, including the one which extended the prohibition against lotteries to embrace all pool-selling, book-making and other forms of gambling and a law forbidding the use of public money for sectarian schools.

Chicago's Civic Federation has resumed its prosecution of the anti-gambling crusade; a sub-committee on obscene literature has been appointed and the committee on morals has decided to press the strict observance of the Sunday law closing saloons and will wage a warfare against massage parlors and other places of immorality.

THE National treasurer's books just closing reveal a very satisfactory showing. Despite the general depressed financial condition of the year just passed, the receipts of the National W. C. T. U. are larger than for several years. While this is caused chiefly by the special ten cent fund last November and the Self-Denial week in September, there is also an in rease of dues, thus forcibly demonstrating that our membership has increased instead of diminished. A year ago this bright result would have been prophesied by no one. At that time the National had a debt of two thousand dollars, and the prospect of losing many members who could not afford to pay their dues. But our worst fears, in this as in most cases, have not been realized, and we close this unprecedentedly hard year with a larger membership, a fuller treasury and braver spirits than we have known in many a year. The twenty-seven states that have increased in membership are: Arkansas, Arizona, North Dakota, South Dakota, Delaware, Idaho, Illinois, Indian Territory, Iowa, Maine, Maryland, Missouri, Mississippi, Montana, Nevada, New Hampshire, New Jersey, Ohio, Oklahoma, Oregon, Tennessee, Texas, Utah, Vermont, West Washington, Wisconsin, Wyoming. Four states, Colorado, Connecticut, Louisiana and Rhode Island, send just the same amount of dues that they did last year. Five states, Michigan, Nebraska, Virginia, Minnesota and Pennsylvania, have almost equalled their dues of last year, and as money is coming to the treasurer, Mrs. Barker, almost every day, it is possible that these and other states may show an increase before the Convention.

SEVEN years ago General William Booth visited Chicago, and the city is again preparing to do him honor. On the 22d of this month in the great Auditorium will gather the Salvationists and their friends, to greet and hear this man, who has organized a movement through the agency of which thousands of sin and poverty stricken ones have found "the way out." The General's theme on the 22d will be "In Darkest England and the Way Out," and Chicagoans will hear valuable suggestions, for the great young city has many dark corners.

IN response to its recent request for a plebiscite from leading temperance people as to what they considered the best and most practical way to deal with the drink traffic, the *Christian Commonwealth* of London has received two hundred and forty replies. One hundred and twenty-six voted for National Prohibition; one hundred for the Direct Veto (local option); eight were for moral suasion, and six for the Gothenburg system. Most of the one hundred who preferred local option declared themselves to be in favor of prohibition, but voted for the former in the belief that it was a more practicable means to be used as a beginning. We are glad to note the direction of public sentiment among English temperance leaders as indicated by this vote.

REPUBLICAN Kansas, from whom so much was expected, has failed to keep up with her western sisters in the procession. She has defeated the equal suffrage amendment and can no longer be considered par excellence the "woman's state." Miss Elizabeth U. Yates, who has been at the helm in this contest, reports that the defeat is due to three B's, brewers, bishops and bums! A prominent brewer's agent is authority for the statement that Dr. Buckley's arguments in the *Christian Advocate* were widely circulated by the liquorites as a campaign document and did good service in creating antagonism to a measure which tends to the overthrow of rum rule and bum bossism. We hope the good but misguided Doctor will hasten to discard his unfortunate company, for we believe he will yet see where it all tends.

A MAINE Prohibitionist objects to our statement in the editorial on Mr. Woolley's address that we believe every Prohibitionist should have cast his vote with the Republican party in the recent state election in Maine. Our reason is not far to seek. It is simply that what we want to secure is the prohibition of the liquor traffic and to vote the Republican ticket in the election referred to, seemed the sure way of defending the Maine prohibitory law against the assaults of its enemies. In that election the chances of success lay almost certainly between two parties. If, as is usually the case elsewhere, both of those parties had stood with the whisky power, we should have voted, had we been voters, with neither of them, but this was not the case. The Democratic party of that state was, as always, the open, avowed foe of the prohibitory law; the Republican party has steadfastly stood by the Maine law, which it originated, putting prohibition in its platform year after year and, in this particular instance, it had fought its campaign upon this issue as truly as upon the tariff. The course of the Prohibitionist, therefore, seems to us very clear. We do not deny that in several towns in the Pine Tree state, Republican officials wink at the liquor traffic, but so long as the state Republican party indorses prohibition in its platform, we cannot decry it. As women who have set before ourselves the one object, the annihilation of the liquor traffic, we will oppose no party which stands squarely for prohibition, and if in any election two or more parties stand thus for prohibition, not equivocally, not on any such slim promise as "sympathy with wise and legitimate efforts" to prevent intemperance, but a straight declaration for prohibition, we shall throw our influence and would give our vote if we had it, with the one of the two or more prohibition parties which was most likely to win in the contest.

AN election will be held during the month of November in every Methodist Episcopal church in this country to express the sentiments of all members of said church, men and women over twenty-one years of age, on what is known as the Hamilton Amendment. This amendment is so constructed that to vote *for* it is to restrict the delegates to the general conference to men. To vote *against* it means that women should be delegates. The question to be decided is in reality this: Shall any lay electoral conference for any reason best known to itself elect a woman as its delegate, and shall the general conference admit said representative to a seat in that body? This vote is not final, but is for the purpose of securing an opinion from the membership at large. Let no one be deceived by the construction of the amendment. If for men only as delegates, vote FOR, but if you think women should have the liberty of being chosen by any lay electoral conference, vote AGAINST the amendment. We trust the negative vote will prevail in this great progressive church.

ONCE more history records a Republican victory for this country. In these stirring times nothing less than a "landslide" will satisfy the American voters' insane desire for "change." Of course the defeat of the Democratic party is attributed by its opponents to its free-trade policy. The voter, and especially the wage-earner, honestly believes that the industrial depression of the past two years is due mainly to Democratic tariff tinkering. Be that as it may, it is certain that the "hard times" have furnished the Republicans with an issue. Upon what basis they would have run the recent campaign without the hard times it is difficult to conjecture. Democrats on the other hand attribute the situation not to Democratic principles but to the failure of party leaders to live up to those principles—in short, to the lack of harmony between the legislative and executive branches of our national government, which has been such a marked feature of the present administration. The party being a house divided against itself was doomed to fall. But jubilant as Republicans have reason to be, to the far-seeing among them the political outlook reveals anything but paths of pleasantness and peace. The people of this country are in no mood for patience with parties, and woe be to the "grand old party" if it should again be weighed in the balance and found wanting. A most hopeful feature of the election was the deathblow to Tammany. It is a significant victory for good citizenship as against partisanship, and will doubtless be prolific of wholesome results throughout the entire country. The active part taken by women also augurs well for the future. Illinois women very generally made the most of their tiny bit of suffrage, and liked it so well that they are going to ask the legislature, Oliver Twist-like, for "more." The cities made a better record than the country, and this seems to be the common experience wherever women vote. In Denver, Col., half the votes polled were by women, and in Chicago twenty-four thousand cast a ballot for university trustees. Indeed, this election successfully refutes the oft-repeated assertion that women do not want the ballot and would not use it if they had it. An Associated Press report from Colorado says that "nothing since the adoption of the Australian ballot system has contributed more to quietness than the presence of women at the polls," and "their presence lent an air of refinement as novel as it was desirable." As far as heard from it appears that the strength of the women's vote was given to the Republican and Prohibition parties rather than to the Democratic and Populist. It may be said in summing up that the elections of '94 show that the masses, men and women, are in these days of adversity "considering," and there is hope that this growing thoughtfulness may be productive in the near future of a wiser and more righteous government and a purer and more faithful citizenship.

CONTRIBUTED

A NEW MADONNA.

BY KATHARINE LENTE STEVENSON.

It was just at a county convention,
And she stood with her face like a prayer,
By the side of the flower-decked pulpit,
To report her department there.

She was pleading for those who are Christless,
For those who are sinsick and lone,
That the followers of Jesus should seek them,
And bring back in love all Christ's own.

We felt the glad thrill of her message:
Our hearts gave swift, joyous assent,
When, out from the midst of her hearers,
With slow step, her little girl went;

A wee slip of a four-year-old maiden,
With eyes which had caught heav'n's own blue,
And hair like the sheen of the morning
When sunbeams are flickering through.

As they stood there,—the mother and daughter,—
In the grace of a love undefiled,
'Twas as if a new spirit-touched Raphael
Had limned a Madonna and child.

The same innocent look of child-wonder,
The same clinging touch of the hand
Which, forever, must open like magic,
The gates of the heart's glory-land.

The same sweep of a brow, consecrated
To highest and holiest good;
The same charm of a life which had tasted
The bliss of a glad motherhood.

The same glow of a holy devotion
Which spares not its best,—its most dear;
The same word of a quickened obedience:
"Behold, Lord, thy handmaid is here."

'Twas a scene which must glow on the canvas
Of memory all through the years;
'Twas a glimpse of life's deep inner meaning
Which we read through glad answering tears.

For it told us that each artist-master
Who had painted the group undefiled,
Must have caught his first blest inspiration
From some human mother and child.

So we learned once again the great lesson
Which the Father-heart taught through the Son,
That our each life is "also His offspring";
That heaven-love and earth-love are one.

Chicago, Ill.

THE GEM OF MONOOSNOCK.

A Massachusetts Legend.

BY S. D. N.

(Concluded.)

Granny Hayes was bending over her fire one morning some weeks later when her door opened and Deacon Strong was about to enter. The woman turned and fiercely faced the intruder with her stick hot from the porridge raised with an air of determination which gave force to her wrathful words of greeting. The deacon was a brave man, but he felt like a helpless culprit as he stood before this half wild being whom he had injured. Some instinctive power perhaps helped her to learn his errand before he stated it. Afterward she betrayed no sympathy although her anger seemed to pass away, as she listened, and then beckoned him to follow her to the place of his recent labors in the quarry. As he neared the spot his hopes grew strong again, and when the woman paused and bade him look in a certain direction, he gazed eagerly upward, and saw, not a gleaming jewel, but a feathered arrow with its head imbedded in the bark of a tree.

Instantly the deacon remembered its sound as it cut the air just over his head that eventful Saturday afternoon, and now for the first time he realized its purpose. He started as if it were aimed at him again. His companion's words did not reassure him, as pointing to the arrow she said sternly, "See, man, the thing that missed yer, an' giv yer a chance ter be a better man, an' ter make yer ter 'member ter treat poor creeters like me as if they's wuth somthin' ter somebody. Don't yer spend no more time sarchin' in these mountains. Arrers don't alluz miss their mark. Yer'll never find no jewels here, but yer gran'son will, an' more too, when yer a-done troublin'."

The woman's spiteful utterance checked the deacon's desire to question her, and he mutely listened and then watched her stride away. Once more he gazed on the cleft rock but only a pale, cold sunlight was spread evenly over it. He glanced up at the arrow. A bird serenely perched on its shaft swayed back and forth unconscious that it was bending to its own joy an instrument of human hate.

In succeeding years of peaceful industry Deacon Strong's frame house became one of many, and when he entered the soul's larger mansion his grandson's fearless courage and ready action directed or controlled the interests of the settlers as the need was.

Into their midst there came, however, one day news of a fresh outburst of Indian hostilities upon the northern border, and then came to Stephen Strong the longed for opportunity of avenging his parents' death. His grandmother bravely bore his departure, although it revived the agony of a past sorrow.

Granny Hayes came down from the mountain to see him march away with his comrades, and from that day forsook her hut for an untenanted cabin on the outskirts of the settlement. Rarely a morning or evening came that she did not bring to Mrs. Strong's kitchen a supply of wood and water for the day and night. Baskets of berries, dried herbs and strings of fish were silently set at her door while the giver passed quickly on.

It was early spring when the little band of heroes set off on their long march. A hot summer followed, parching the broken soil in the fields, scorching the young grain and withering the gardens with its blasting heat. The clearings grew brown, and the crisp grass crackled under the feet that trod it. Day after day was wafted in with a breath of flame that seemed to feed on every object it touched, and night brought no cooling dews.

Little children forgot their play, mothers fainted at their work, and men were stricken with fever. The clouds held back their rain, while wells became dry and springs ceased to flow. Anxiously the settlers watched the little stream in Mrs. Strong's wood-lot which afforded a common, but limited supply of water. Its source was said to be in the mountain but no one had ever traced it there, unless it was Granny Hayes or the scout.

One morning in this suffering time it was rumored that the latter had been seen with his sister, and later in the day the old woman brought the glad news to Mrs. Strong that Stephen and his comrades were on their way home.

That night Granny Hayes brought an extra supply of water to Mrs. Strong, and heaped her pile of fire wood higher. Her absence in the next day or two was unnoticed by those who anxiously waited, listening for the least sound which should indicate the approach of that little company so dear to them all. On the third day, into the stillness of its hot afternoon came a sound that at first sent a thrill of joy to the waiting ones, but when the earth trembled beneath them they questioned and feared.

Toward nightfall, however, the sharp report of musketry coming nearer and nearer announced the return of the soldiers. Much thankfulness was shown in their home coming, yet it could not be made a joyful time, for they came in weariness to minister to suffering. The buckets which Granny Hayes had filled stood empty on Mrs. Strong's table when bed-time came. Stephen took them, and went to the brook, softly whistling along the dark way, till he suddenly stopped, surprised to hear the water rippling so swiftly when he had heard such stories of the great drouth. He strode quickly to the edge of the brook and peered down through the darkness, wondering if his ears deceived him. Unable to solve the mystery, he left it for daylight to reveal, happy in easily filling his buckets to the brim.

The settlers were stirring early the next morning, but breakfasts were late, and the sick patiently waited, while neighbor met neighbor, and paused to wonder, or to claim as a miracle the remarkable change in the overflowing brook. A curious thought entered Stephen's mind in regard to it, when some one mentioned the strange sound and earth-trembling of the previous day. Learning from his mother that Granny Hayes had not been seen for several days, he proposed taking a basket of provisions and leaving it at her hut, as he, with Ezra Beaman and Jonas Colburn, traced the brook to its new supply.

They started soon after mid-day, ascending the stream that danced joyously by them on its life-saving mission. The heat was still intense, and when they reached Granny Hayes' abode they were glad to rest under a tree, expecting every moment the old woman would appear. No response, however, came to their voices, or to Stephen's knock upon her door. Entering, he found traces of her late presence, which confirmed his secret suspicions. Leaving the basket of food, he joined his companions, and in a few minutes they reached the spot where his grandfather's treasure had been discovered and so strangely lost.

They looked up at the ledge, but its old familiar face was changed by a gaping fissure, from which leaped and sparkled a stream of water. The same agency that had rent the rock had prostrated a tree at its foot, from whose branches extended a woman's crushed and broken arm its hand caressingly touched by the sparkling liquid jewels it had set free and sent on their way to swell the mountain brook.

Some empty powder horns which were found among the rocks helped the tale as it was afterward told. But when Granny Hayes was released from the imprisoning branches with her left arm a useless, shapeless thing she would answer no questions, though she humbly accepted for the rest of her life the bounty which the settlers freely gave.

In time it became known that Deacon Strong's treasure was maliciously secured by the scout in the early morning after its discovery, but it at once slipped from his fingers into a rocky crevice. Searching vainly for it with his sister they found the rockbound spring which she in time of need sent on its ministering way.

Still Monoosnock Brook flashes along in its liquid beauty, rippling under forest trees, sweeping in graceful curves through sunny meadows, leaping over many a dam and glittering over the mill wheels which stir the life in the heart of a fair village. Every autumn the trees glow again on the mountain side, and occasionally a beryl of fine quality is found in the quarries. Then this old-time tale is repeated, and the searcher among the town's old records may answer "Yes" when the children question, "Is it true?"

Brookline, Mass.

LIGHTHOUSES IN CHICAGO.

Armour Institute.

BY BERTHA DAMARIS KNOBE.

A well-known *litterateur* has incorporated this humanitarian thought in a passage of fiction: "No soul beating upward from maimed early years, with the common hounds of ancestry pursuing him along the road, but cries out against the social scheme which lent him no fair start at the commencement. To see to it that every man, woman and child shall receive their chance in the running, the little feet being directed straight from the starting point, is work for the statesman and the philosopher, and the man who is striving to raise the average of the common mass does more for his nation and his age than any other form of work can do."

This noble purpose—to give the masses a chance—may be said to be the underlying principle of the grand aggregation of brick and stone and marble that stands south of the great heart of Chicago, and which is known as Armour Institute, Armour Mission and Armour Flats.

In this way the modest, multi-millionaire of Chicago—Philip D. Armour—has indissolubly linked his name with the history of his own city and, what is greater still, with the intensely human hopes and aspirations of the youth of that city, whether they be the children of luxury or the offspring of poverty.

Armour Institute is broadly philanthropic. It is confessedly unique, in that it is the outgrowth of the Mission, the spirit of which pervades the whole institution. To be sure, there are innumerable technical colleges such as Armour Institute, but none other based on the same new and noble principle.

Armour Institute is intended to interest all classes of society, the rich and the poor. "There shall be no class distinctions" was the avowed determination of the promoters of the scheme, Mr. Armour and Dr. Frank W. Gunsaulus, the widely-known divine. And so the rather remarkable result is that highly cultivated young girls of million dollar parents study and work side by side with less favored mission girls who cannot even pay tuition. It is a great step toward the abridgement of the chasm between the favored rich and the downtrodden poor, as well as an effort to lift all classes into noble careers. It tends to that consummation devoutly to be wished, the brotherhood of man. It is one step nearer the Augustine age of life.

It will be necessary to give a brief resumé of the inception and exemplification of the guiding principle of Armour Institute, that its peculiar characteristics may be fully understood. To begin at the beginning: "Almost seventeen years ago in this same miserable, unpretentious district, was born a flourishing mission. Mr. Joseph Armour was greatly interested in the work from the start. At his death ten years ago, one of his bequests was that a commodious mission Sunday-school should be built. It was the privilege of Mr. Philip D. Armour to execute the wish by the construction of the magnificent building now known as Armour Mission. With an enrollment of twenty-five hundred pupils in the Sunday-school department and unsurpassed equipment for the carrying on of regular mission work in that district it is accomplishing a grand result for the elevation of humanity.

This mission was erected seven years ago. Soon after a pile—"pile" is the only word that will describe adequately the imposing quarters which fairly tower above the surrounding, mean looking cottages—of modern flats, equipped with all the newest appliances for home com-

forts and conveniences, was erected in proximity. There are two hundred and twenty-four flats all told, most of which are around a central court of green. The large income from these flats goes—not into the capacious pocket of Philip D. Armour—but to support the Mission. The rates, by the way, come within the reach of people of moderate means.

It is strange how the rich and poor fairly touch elbows in a great city. Two squares east from the Armour settlement live the plutocrats of Michigan avenue, while surrounding it are countless miserable, little frame cottages. In these homes, so-called, live people whom the Mission draws into its fold and for whose help the entire settlement was founded.

Said Wendell Phillips: "Education is the only interest worthy the deep, controlling anxiety of the thoughtful man." That the ambitious young person, who comes within the ennobling influence of the Mission, might by education, equip himself for a profession, the Armour Institute was finally evolved. Built at a cost of $1,000,000, furnished with $500,000 worth of unsurpassed equipments, and endowed with $1,500,000, this inviting edifice opened its door September, 1893.

The result was indeed gratifying. From homes of luxury and from humble cottages came trooping twelve hundred enthusiastic young men and women eager to drink at the fountain of learning. The capacity of the institute being but eight hundred, only the successful competitors in the entrance examinations were privileged to enter. Splendid as Armour Institute now is, an extension of facilities is the inevitable growth of the near future.

Back of Armour Institute are the heart and the fabulous fortune of Mr. Armour. From his ever-full purse are the dollars given freely, even lavishly, to meet the large, ever-recurring expenses. Back of Armour Institute is also the teacher and preacher, Dr. Frank W. Gunsaulus, president of the institution. These two great men—the millionaire philanthropist and the minister philanthropist—coöperate in this noble enterprise. Their mutual interest is what Mr. Armour pleases to call the "partnership of brains with money."

Armour Institute is not a free school, and thus it disdains the misused word charity. But tuition is reduced to a minimum, the rates being only fifteen dollars a term, while some technical colleges of the same equipment charge eighty dollars a term. It is, speaking broadly, a school founded to help those who want to help themselves.

Free scholarships are liberally provided so that a meager purse need not deter a deserving, knowledge-seeking young man or woman from enjoying the rare privileges of the college. The impecunious student not favored with a scholarship is given the alternative of working his way or giving his note payable at two per cent in after years.

It is the aim of Armour Institute to educate the head, the hand, the heart. It is not merely a manual training school, but an institution of the highest technology. And money has not been spared to make it of its unique kind unsurpassed.

It was Chapin who thus expressed a truism: "Do not ask if a man has been through college. Ask if a college has been through him." And so thorough is the present equipment and so perfect the future plans, that the graduate of Armour Institute will be able to feel that he has not merely browsed here and there in the court of learning, but that its animating principle and purpose have permeated his very being, making him in every sense a symmetrical, self-supporting man.

As to the studies pursued at Armour Institute, there is the Academic Department, which fits the student either for the technical departments, or for the regular courses at the leading colleges of the country. Subjoined is a list of instructors and their departments: Thomas C. Roney, A. M., Director and Professor of English; Victor C. Alderson, A. M., Professor of Mathematics; James C. Faye, A. M., Ph. D., Professor of Mining, Engineering and Metallurgy; Frank E. Hinckley, A. B., Instructor in American History and Civics; William H. Runyon, A. M., Instructor in Physics; Miss Margaret W. Morley, Instructor in Biology and Botany; Louis C. Monin, Ph. D., Instructor in Modern Languages; Miss Carrie Wright, A. B., Instructor in Latin.

Of the higher technical departments there is the Department of Mechanical Engineering, with Ernest W. Cooke, M. E., Director, and Edward D. Agle, Assistant. Wilber M. Stine, M. S., directs the Department of Electricity and Electrical Engineering. The Department of Mining, Engineering and Metallurgy is under the supervision of Herman Haupt, Jr., M. D., Ph. D. The Department of Domestic Arts is directed by Mrs. Mary H. Hull, assisted by Miss Lina Eppendorff, Chief Instructor in Needle Arts, and Miss Isabel Bullard, Chief Instructor in Cookery. Under the Department of Library Science comes Miss Katharine L. Sharp, Ph. M., B. L. S., Director and Librarian, and Miss May L. Bennett, Miss Jessie Van Vleit, Mrs. Julia Beveridge, Assistant Librarians. Mrs. Lucy F Perkins is secretary of the Department of Art. Of the Department of Kindergartens, Miss Eva B. Whitmore is Director and Instructor in Occupations with Miss Alice Temple, Assistant, while Mrs. Mary Boomer Page is principal of the Normal classes. The instructor in Natural Sciences and Physical Culture is Miss Margaret W. Morley and Miss Mari-Ruef Hofer is Instructor in Music. The Department of Commerce is directed by Isaac S. Dement.

Thus from the magnificent library on the first floor to the perfectly equipped gymnasium on the top floor, throughout the various departments, are all the appliances and training that money and brains can afford. There is that indescribable air of culture, ever found within that sacred precinct—the four walls of a college—which is heightened by the works of art that adorn the walls of rooms and hallways from basement to roof. The white marble stairways, the elegant furnishings, the unsurpassed equipments make it of its kind ideal. It is distinctively *fin de siecle.*

"Educate men without religion and you make them but clever devils," once said the illustrious Duke of Wellington. And Armour Institute is not merely a work-shop and class-room, but the third phase of this educational scheme concerns itself with ethics and æsthetics—whatever, in fact, will tend to Christian standards of culture.

Without denominational bias, in its unique way it is lifting the youth of Chicago, many of whom would not have "their chance in running" were it not that Armour Institute makes possible an entrance into a higher plane of life and thought and activity. The needy are not always the poor. And here the needy, whether they be white or black, rich or poor, are given "a chance."

Such a noble work is what Edmund Burke would call "the cheap defense of nations." It gives greater faith in mankind, greater hope for the future. What more can be said to the honor of Armour Institute?

Chicago, Ill.

GUN—OR GOSPEL?

BY GEORGE MILTON HAMMELL.

The Son of Man is not come to destroy men's lives but to save them.—JESUS CHRIST.

The flag of the Republic better be placed by the hand of indisputed authority upon every car which a mob dares to detain or capture, and, when that flag is touched, let the iron lips speak the supremacy of the law.—DR. GUNSAULUS.

Dr. Gunsaulus is an orator of consummate eloquence, and a writer of splendid and picturesque style; he is, moreover, a minister, or, if you please, an apostle of the Lord Jesus Christ. It is his function, as an apostle, to interpret and apply to current life and circumstance the authoritative utterances of Him whose words are "spirit and life"—and never "flesh" and "death." If he misinterpret or misapply those holy utterances he is false to his function, and vitiates his own vocation by missing his opportunity to report to fellowmen the fitting word of his Master. For, *there is always a fitting word, even during a crisis!* And we are now, in the United States, in an industrial crisis!

Dr. Gunsaulus' words were spoken before the crisis came—before the mob of July—and they embody his program of dealing with riot—"when that flag is touched let the iron lips speak the supremacy of the law."

What is the language of the iron lips?—death! What is the language of the Lord?—life! "The Son of Man is not come to destroy men's lives, but to save them." The gospel of Dr. Gunsaulus is—death; the gospel of Jesus is—life.

Well, the minister and the Master differ by quite wide diameters of method! *Both cannot be right!* But is the method of Jesus practicable? Is the gospel of Jesus as potent to disperse a mob as a Gatling gun? Perhaps not, but it has not yet been tried! Which is mightier—the truth or the troops? Of course, the dominant mercantilism and militarism of the day knows nothing of gospel, of truth, as practical forces, or possible elements in an ideal industrial, social or political life, and it now seems as if the ministry had no other resource when unrest culminates in riot than force, bullets, iron lips of merciless guns.

Grant that the mob is born of the social hells—an offspring of mire, disease and chaos; grant that in its delirium it becomes guilty of murder, arson and theft, and ought to be conquered and punished, is death the just penalty of insanity? Is it the just punishment of arson or robbery? Grant that the torch in the hands of a violent rabble is the symptom of social malady, is it not true that the gun in the hands of the military is also an indication of deranged relation between man and man, between state and citizen, between society and the individual? Why the gun? Why the regular troops? Why the militia maintained at an annual expense of a million dollars? The regular troops cost $24,000,000, and Congress appropriates the sum of $400,000 per annum for the support of the state militia, and the various states appropriate at least a million dollars per year for the maintenance of 110,718 citizen soldiers, organized as a National Guard. Colonel Dodge advocates the appropriation of a minimum $5,000,000—or maximum $7,000,000 per year for the protection of "the property and honor of the present generation," and, as a soldier, is of opinion that there could be no better use of the nation's funds. Editors are advocating the increase of the United States army to a force of 100,000 men, in readiness for the riots of the future—and, in the meantime, and for the crises of the future, the only argument of which our statesmen and the press have knowledge is—*the gun!* The mob is to be *mowed down!*—the rioters are to be slaughtered, the troops are to be called out, and the crime of the crowd is to be punished by the summary process of a discharge of rifle and other engines of death.

I make no apology for the mob, I have no sympathy with riot—there are better paths to industrial reform than through the flames of burning railway property; and there is a more cogent appeal to the people than the strike or boycott—but I am sure that the wage-worker has a grievance, *and knows what it is*, and I am also sure that the Lord Jesus Christ may confer grace sufficient to endure, or *end* the grievance; grace to endure with a noble patience, and grace to end by as noble an exercise of power and inherent rights.

There have been grievances, caused by abused powers of capital, by monopoly. The method of the mob in its fierce effort to obtain justice is wrong, but monopoly is also wrong. There is a crime of the crowd, of this the rabble is guilty; but there is also a crime of the "company"—and of this the corporation is guilty. One crime is as vicious as the other. The lawlessness of capitalism is as destructive as the lawlessness of laborism; but the mob loses its case; it is "mowed down," it is dispersed It does not cohere—it cannot organize. It has a torch and it burns; it has dynamite and it destroys, but the troops have guns, and the gun is mightier than the torch There is slime in the pit where the miners dig; but there is also a moral slime in the "office" where the operators scheme. The miners, working at fifty cents per ton, strike, and the militia is called out; the operators close the pit in order to "regulate the output"; but the militia is not needed at the mines; there is no emergency, no crisis. The operators, of course, violate no law. They are guilty of no crime; they are governed by the laws of supply and demand. Pullman reduces "wages," but the "salaries" are not diminished and the dividends are punctually paid in full. Under plea of business necessity "wages" are "cut," why not cut salaries and dividends? Or, brawn is treated as if it were brutish, and "hands" are "tagged," each man wearing his brass number, by which the company knows him. When these serfs demand to be known by their names they are accused of insolence—of not knowing their place! *They dare not vote against the politics of the company! They dare not save too much money* else the company will shut down the mines! The company (which is organized) destroys the life of the "hand," but there is no need of the troops! When the "hand" is organized, and strikes and burns a bridge the militia is ordered to the scene of disorder. Why does not the "hand" carry his case into court? He has not money!

But the American Railway Union, the Federation of Labor, the Brotherhood of Engineers and the Knights of Labor have *money* enough, and they have *votes*, why not combine to establish a National Industrial Union, which shall be as perfect an organism as that federation known as the United States of North America?

Dr. Gunsaulus demands that the flag of the Republic be placed upon every car which a mob dares to detain or capture. But, as I understand him, *the car is private property.* The flag is placed upon it when too late! It should float over it through all days and from sea to sea and gulf to lakes. National control of all means of transportation and people-ownership of all natural resources—this ought to constitute the program of united labor. Instead of capital class and labor class, employer class and wage earning class—let there be organized the true industrial army, the ideal commonwealth, with its gradation of place, according to gifts, and its pay, according to service, with its pride of duty recognized and done, and its certitude of compensation and care.

The supreme need is *industrial organization*—the overthrow of the pitiless system of competition, and the introduction of a mode of coöperation which shall banish the rivalry of men of a common trade or craft; and, over all, through all and in all, the spirit of Him who said, "The Son of man came not to destroy men's lives, but to save them."

Well has Leo XIII. said: "No practical solution of this question will ever be found without the assistance of religion and the church." "Every minister of holy religion must throw into the conflict all the energy of his mind and all the strength of his endurance."

But let him plead for "gospel" and not for "gun."

Cincinnati, O.

IF we must answer for our idle words, how much more for our idle silences?—*St. Augustine.*

THE RED, WHITE AND BLUE.

BY UNCLE WILLIAM.

I was a-settin' an' a-listenin' to a Fourth uv July doin's the other day, some uv which pleased me first-rate.

It was a celebration got up by the wimmin—some sassiety called the "equil sufferers," er something like that, I believe. There was some mighty nice singin'—"Ameriky," "The Battle Him uv the Republick," an' etsetery, an' some speeches beside.

I liked the speeches first-rate.

One uv 'em was by a 'ooman, an' the way she whacked it to the polletishuns fer lettin' the ignunt furriners, what don't know nuthin' except to drink beer an' 40-rod an' to throw bums, dyenymite, an' etsetery—and also the poor, ornery niggrows vote, while the intelligent, patriotic wimmin, menny uv which hev the blood uv hull gennyrations uv Americanism a-coursin' through their vanes, air not aloud to hev a word to say about what they'll be taxed fer, ner nuthin', it was a pleasure to hear.

You see, my ol' mother was a 'ooman (God bless her!) an' as good an' brave an' true an' loyal a one as enny man you kin scare up in the hull country. An' Jane—that's my pardner (I think lots uv Jane, though I say it as shouldn't), I think is jest as well qualified to hev a say-so an' a vote as enny measly Dago or Bohemian or Belgian or Slave or niggrow as ever planted his brogan in the name uv annerky into the sacred presinks of the American polls. So you see I am somethin' uv a beleever in the "equil sufferin'" business myself.

An' then there was George Washington himself, the father uv his country (who was resserected fer the ocashun in the person uv a good Prohibishunist), who told 'em thet ef he'd knowed how his children would hev degennyrated he would hev ben almost tempted to throw up his situashun at Valley Forge an' retire from business to his own fireside and hev giv' up trym' to be the father uv his country.

This was all very good, and I set there an' sed "amen" to all thet was sed.

But when they cum to the closin' piece, a sweet-voiced young gal stood up an' sung the "Red, White an' Blue," the people jinin' in the chorus.

I hed never noticed pertickler jest what all them verses sed before. I hed always thought they was 'tarnal poor poetry, an' wondered why under the sun sum feller what *could* write poetry and loved his country didn't fix 'em up a little to make 'em sound right.

Fer instance, what does these words mean, anyhow:

> "Thy banners make tryanny tremble,
> When *borne* by the Red, White an' Blue?"

How under the sun could the "banners" be "*borne* by the red, white an' blue"?

It's absurd, an' I'll leave it to enny crittick from Boston to the Four Corners if it isn't.

But, as I was a-sayin', I hed never noticed before jest what all them verses did say. But as thet young gal's voice rose up sweet an' clear on the last verse—

> "The wine cup, the wine cup bring hither,
> An' fill it full, up to the brim,"

it dawned on me all uv a suddin thet there was the secret uv the hull thing.

Thet song, beautiful as it is in some ways, an' inspirin' as its pretty toon has ben to so many hearts fer so many years, must hev ben written by somebody who had ben a-lookin' at the wine when it was red an' his head was so full uv it thet he couldn't git his tongue er his pen to go straight.

An' then an' there I registered a solum vow thet I would never agin jine the chorus uv a drinkin' song, a-drinkin' the health uv "Old Glory" in that damnable stuff thet takes its color from the flames uv hell, thet is a-sendin' so menny uv our brightest American boys down to the bottomless pit, an' thet is a fairly disgracin' the old flag itself in so many ways.

No, siree!

There is a plenty uv good enough songs thet breathes the pure air an' spirit uv patriotism, without inspirin' enny sech a infernal sentimint as is to be found in a drinkin' song. Why, it seems to me like singin' a ode to the devil at a christenin', er a baptizin', er on Christmus, er some other sech solum ocashun. An' I would give more fer the pledge uv one solitary little American four year old boy, in a tin cup uv cold spring water, then fer a regiment uv soldiers a-drinkin' its health in shampane!

Ef we hevn't got enuff patriotic songs to inspire our hearts, let us pray God to raise up sum poet what will pour out his patriotic an' profetic soul into a song thet shell uplift the heart uv every American thet shell hear it, an' will inspire 'em with a patriotism thet will not have to depend on the bead on a glass uv wine er the foam on a can uv beer fer its enthusiasm!

Ol' Glory ferever, but pledged with wine—never!

Moline, Ill.

A TRIBUTE FROM NANTUCKET.

BY REV. LOUISE S. BAKER.

Since the lamented Mary A. Woodbridge was a native of Nantucket, its seems fitting that a word from this old, historic place be added to the many loving tributes to her memory. Simple it may be, and, according to the Quaker reserve of her ancestry which, the more sparing it was of words, indicated a greater amount of unexpressed feeling, none the less hearty and true.

There is an almost clannish affection toward one another among the people born on this island, and the residents are very proud of those who make name and fame abroad. Especially glad are we to claim those whose ancestry is like that of Mrs. Woodbridge. I need not name the famous members of her family, already so widely mentioned by the press.

She was a tremendous worker, and doubtless snapped by too sharp tension the thread of life. On those occasions when I have heard her speak, her strength of argument and logical power impressed me vividly. She was very strong in her platform work, and of great dignity and presence. But it is not of these qualities, world-known, this imperfect tribute would speak, nor yet of her administrative force and systematic work, although the immense amount of writing she did cannot be estimated. It is rather of the courteous, kindly spirit she found time to manifest in the midst of busy hours. She was a woman of genius, but she did not think it necessary to be eccentric because she was superior in mental endowment. She had that sort of genius which counted indefatigable effort as a means of development.

Nearly opposite my house is the gem of a house in which Mrs. Woodbridge's only brother, Colonel Brayton, and his lovely wife reside about half of the year. She fully intended to visit this home and the place of her birth next summer, and had declared her firm intention to that end.

But she has taken another journey, unpremeditated and sudden, yet, also, according to her expressed desire, and there was none to say her nay.

The strong "right arm" of the National W. C. T. U. is broken, and there is sorrow in multitudes of hearts, where the name of Mary A. Woodbridge is indelibly engraved.

Nantucket, Mass.

REPUBLICANISM IN MAINE.

EDITOR UNION SIGNAL:—An editorial in your issue of October 25, headed "Mr. Woolley's Address," contains this astonishing statement: "In Maine we believe every Prohibitionist should have cast his vote with the Republican party in the recent state election." Surely this is wounding prohibition in the house of its friends, and "giving aid and comfort to the enemy."

For fourteen years the Prohibitionists of Maine have borne aloft the banner of national prohibition, by a party loyal to it, as a *principle* and as the paramount political issue of our time. During all this time they have been subjected to all the forms of opposition known to modern politicians of the Blaine school of politics. Every effort has been made which the ingenuity of scheming political managers, coupled with an unscrupulous partisan press, could devise to break the organization, deplete its ranks or stay its growth.

Had one-tenth of the time and strength which the Republicans have devoted to suppressing the Prohibition party been devoted to suppressing the liquor traffic, it would have been destroyed instead of flourishing as it does in Portland, Bangor, Lewiston, Augusta, Biddeford, Bath, Rockland, Ellsworth, Calais, Belfast, all cities in Republican hands, and large towns in general throughout the state.

Against all opposition, abuse, misrepresentation, sophistry, the Prohibitionists have been steadfast, and year by year gaining, if not always in numbers, in respect and influence among all sincere temperance men, until thousands who continue to support the Republican party privately admit the Prohibition party to be right in principle and policy, the only fully consistent plan for a temperance man. They only attempt to justify their course on the ground that the Democratic party as a whole is worse, and "of two evils choose the least."

That "cordial sympathy" plank in the National Republican platform by our congressman, Boutelle, was just as honest and meant just as much proportionately, as the temperance planks in the state platforms. They are simply for effect, to keep temperance people quiet, and do not frighten the liquor element, whose support is retained by a policy of non-enforcement.

Under the action of the last Republican legislature, in reducing the penalties for transportation of intoxicating liquors for unlawful sale from five hundred to fifty dollars and amending Section 1 of Chapter 135, giving judges authority to omit the imprisonment penalty in liquor convictions, taking simply a fine of from fifty to two hundred dollars, nearly every county is now under practically low license. In several counties the plan of calling the regular liquor sellers up once a year and fining them one hundred dollars has been adopted.

In Waldo county the county attorney refused to thus disobey the constitution and subvert the law, and although entitled to renomination he was voted down and a "rummy" put in nomination and elected in September. This is the only county where a county official had become conspicuous in enforcement.

Ex-Governor Robie came out before the recent election in favor of resubmission and high license. Editor Patten, of the Bath *Times*, took the same position openly, boldly, and he was thereafter nominated and elected to the next legislature.

> "The mountain looks on Marathon
> And Marathon looks on the sea."

The Republican party in Maine sustains the National party, and the National party is opposed to Prohibition. Every ballot cast in Maine, in the recent election, for the Republican or Democratic party was an endorsement of a continuation of the liquor traffic in state and nation.

N. F. WOODBURY.

Auburn, Me.

THE LABOR PROBLEM AGAIN.

EDITOR THE UNION SIGNAL:—In your issue of October 18, you have an article on "Arbitration, the Next Step in the Labor Problem," in which you say that while arbitration is not the final settlement of the labor problem, yet it is an invaluable if not indispensable means to that final settlement. Permit me to say that the final settlement of the labor problem can only come about by abolishing the legal restrictions that prevent those who so desire from employing themselves and by abolishing checks on the production of wealth at the same time.

In a new country there is no labor problem because all have access to the land and can supply all their wants by applying their labor thereto. As a result of this there is no extreme poverty in such a place and no unemployed, but when the land has all passed into private hands then large tracts of it are held out of use on speculation, and the man with only his labor to depend upon must first get permission to work from the holder of some opportunity, then men compete with each other to get this permission, and by underbidding each other force wages down to the least that a man can take and afford to live. To settle the labor question then, the barriers must be removed that prevent labor from obtaining access to land. This can best be done by appropriating the annual rental value of land by taxation for public uses and abolishing all taxes on industry or its products. This would be the only just means of taxation because rental values of land are created by the whole community, not by any individual, and therefore morally belong to the community.

By the adoption of this system of taxation it would become impossible for any one to be able to afford to hold valuable vacant land out of use and would either be compelled to improve it himself or dispose of it to some one else who would, or abandon it to the use of all. The demand for labor that would arise as the result of this would absorb the unemployed and so solve the labor question and solve it right. Besides forcing the use of unused land the adoption of the single tax would also stimulate industry by relieving it of the burdensome taxes now levied in the shape of taxes on personal property and improvements, and in the form of licenses, tariffs and internal revenue taxes. This is the only remedy founded on justice that can be devised for present unjust social conditions.

SAMUEL DANZIGER.

Cincinnati, O.

QUALIFICATIONS OF VOTERS.

DEAR UNION SIGNAL:—In an article in the August *Century* by the Rev. J. M. Buckley, entitled "The Wrongs and Perils of Woman Suffrage," some misleading statements were made. Speaking of the picture, "American Woman and Her Political Peers," Dr. Buckley says: "There would also be needed a portrait of one of the distinguished foreigners, who, after a study of the constitution of this country, have adopted it as their own, and yet after arriving are disfranchised for a term of years." Further: "Foreigners are disfranchised for a period of time assured to be long enough for men of average ability to comprehend the institutions and interests and to identify themselves therewith sufficiently to have a stake in the county."

The inference from these statements is, that there is a provision made by the general government, by which all foreigners are prevented from voting for a term of years after arriving here, and that this time is sufficient for a

man of average ability to become acquainted with our institutions and methods, so that he can cast his ballot intelligently. The facts in the case are that the question of the qualifications for voters is left to the states, and that in nearly one-half of these aliens can vote in one year or less time by filing their intentions to become citizens at some future time. Alabama, Arkansas, Florida, Indiana, Louisiana, Missouri, Oregon, North Dakota and Wisconsin thus give full privileges of citizenship, that is, the power of voting for every office, including presidential electors, in one year. In Kansas, Nebraska, South Dakota and Colorado an alien can vote in *six months* by filing his intention. Michigan and Wyoming had the same qualification until recently, and Minnesota, hospitable, generous Minnesota, provided for the peasantry of Europe before they came by promising them the power of the ballot in four months after their arrival, only within the last year conditioning that they reside in the United States one year. We thus have fourteen commonwealths where aliens exercise the power of the ballot within one year—until recently we have had sixteen.

These qualifications of voters are certified to by the attorneys general of the states, and are up to date. It is a well-known fact that we have in the United States over a million voters who cannot read, write or speak the language in which their ballots are written, all males. Evidently we need a revival of patriotism, and it would seem well to begin this with the enfranchisement of American women.

SOPHIE F. GRUBB.

Kirkwood, Mo.

IGNORING THE ISSUE.

DEAR UNION SIGNAL:—It seems to me the greatest foe to just and right government at the present time is not the liquor dealer nor the party boss, nor the ignorant foreigner, but the man who only a few years ago was ready to sacrifice his life for the preservation of the Union; the man whom we are wont to idealize and consider a hero; the man whom principle and patriotism once dominated, but who now, alas, is dominated by party and party bosses.

There is no man who clings more to party and party lines than the old soldier; even when he knows that principle and party have parted company he still clings to party.

One would suppose that the man who had been willing to risk life for principle once would be willing to stand up for it always. Strange that men will forget honor, principle, country, all, for the sake of party; yet so it is. It is not that men do not see, do not know. They do see; they do know, but party is the Juggernaut to which they sacrifice the very noblest elements of manhood.

The party boss can count more surely on the vote of the old soldier than he can on the vote of the ignorant foreigner, or on the vote of that creature who sells his vote to the highest bidder. Is there any hope of the redemption of our country from the thralldom of political bossism so long as intelligent and, so called, honorable men consent to be dominated by them?

I want to tell a little story right here in connection with this line of thought; a story of the last presidential election. When it was announced that Mr. Cleveland had been elected, a little boy, the son of a Democrat, said inquiringly to his father, "Is God for Cleveland, pa?" His father laughingly replied that he thought it must be that He was. "Then," said the little fellow exultantly, "we are all right, ain't we, pa?"

It would be well if every voter would take this question home to himself in regard to the party with whom he votes, and with regard to each man for whom he votes.

Can there be any righteous government so long as even Christian men ignore the question of whom God is for or against?

ADELLA C. FIRMAN.

Muskegon, Mich.

MORE ABOUT WOMAN'S SUFFRAGE IN WYOMING.

DEAR UNION SIGNAL:—In a recent issue of the *Arena* the governor of Nebraska makes the assertion that while Wyoming has had woman suffrage for twenty-four years, she has not as good laws on her statutes as Nebraska.

Now to many of our eastern friends this may sound strange, but let us investigate a little. I am not prepared to say anything about the laws of Nebraska, never having lived in that state, but I do know something about the situation in Wyoming. Notwithstanding there is a population of nineteen men to one woman, the women have been instrumental in securing some laws for the good of the state; if they are not enforced the women are not to blame.

First among these was a Sunday law. In the early days of Wyoming's settlement there was no way for a person to tell when Sunday came. Stores were open and the sound of the hammer, the blast of the whistle and the shout of the workman could be heard on every hand, but the mothers coming to this newly settled country with their little ones from eastern homes where the Sabbath was sacredly kept, began to inquire into this matter, and set about to have a better state of things. They circulated petitions and sent to their legislators, and as these women had votes they did not dare to disregard their petitions and thus a Sunday law was secured which for a time even closed the lawless saloon and the people of Wyoming were not longer classed with heathens.

Then, too, the mother-heart was stirred at the sight of the rapidly increasing habit among the boys of our land of cigarette and tobacco smoking, and again they come before the legislature with a bill to prohibit the sale of liquor and tobacco to minors. The bill was passed by a small majority, and boys under eighteen were protected by law from this temptation placed before them by unscrupulous men.

But any one traveling over the state must see how difficult is this field. We have a large class of coal miners, foreigners, who bring their wives with them and they are as ignorant as the men themselves. The women drink liquor and give it to their children. They know nothing of our laws and care less. Wyoming lacks the great middle class that goes to make up the communities in the eastern states and is the hope of the country.

Then, too, the distance is so great we cannot have the help of lecturers, and that they have in the East. Never to my knowledge have we had a speaker on woman suffrage, and yet we need it to arouse the women to see the privilege they enjoy and to use it rightly. We have had suffrage without having to fight for it, and consequently there are many among us who do not appreciate it, and there is great need of education along this line. And until we have help to educate the mass of women Wyoming will fail to come up to the high standard she might attain.

MRS. A. V. QUINN.

Evanston, Wyo.

A SECOND "ARREST OF THOUGHT."

DEAR UNION SIGNAL:—We have heard much of what Miss Willard so pointedly calls the "arrest of thought" which has come to women. It has been borne in upon me for several weeks as a thought that will not *down*, that we who are thanking God for this awakening, should pray more earnestly that this same *arrest of thought* might come to the *men* of our land, that they might in some way be shown the fearful responsibility of throwing a ballot which shall help, even to the degree of their limited individual influence, to perpetuate what they admit to be the curse of our country. I believe that only the direct influence of God's Spirit will awaken their consciences and lead them to carry Christian principle into politics. Our united prayers will surely bring it to pass that they shall see what a power for good they have in the right of franchise when exercised in behalf of the "enslaved brotherhood." If thought best, let us carry this into our conventions as a special subject of prayer, and "besiege the throne of grace." Should this seem extreme ground to any, let them look at it as coming from one who is feeling more and more the *cruelty* of this system which makes it so easy for humanity to fall.

Rochester, N. H. CAMERON.

ANOTHER RED-LETTER DAY?

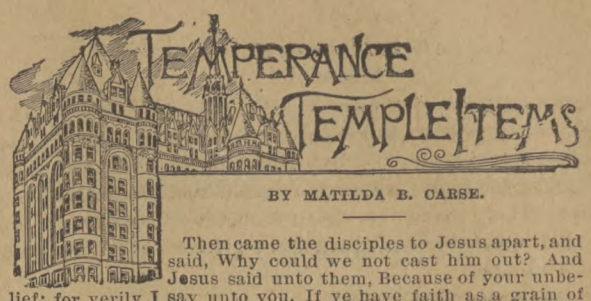
DEAR UNION SIGNAL:—Is not the year long enough to give us another "red-letter day"? Can we not, out of its three hundred and sixty-five, give one day *exclusively* to securing subscribers for THE UNION SIGNAL and other W. C. T. U. publications? There is no reason why the subscription list of the official organ of the white ribbon host should not be doubled, if all the members made "a pull, a strong pull and a pull all together." Every white-ribboner ought to feel in duty bound to secure at least *one* new subscriber, even if it be *herself*. And if some day were set apart especially for that purpose no doubt the idea would be more generally carried into effect than it is at present.

No mightier weapon than the pen is found to-day in the battle for truth and justice. The orator may speak to thousands; the audiences of the journalist number tens and hundreds of thousands. Too often do we forget that we can do more effective work for the cause we hold so dear by distributing and putting into circulation suitable literature than by personally advocating our views from the platform. When the echo of the speaker's voice dies away perhaps the sentiments uttered are forgotten but the printed page is "a book of remembrance," in which noble minds have written their thoughts, expressed their hopes or sounded their notes of warning, and from which eloquent though silent voices continually speak.

How would it be to dedicate one day during Self-Denial Week to this work? Or what about the 3d of January? the birthday of that "*great mother*" who speaks now perchance more effectively through her memory than while among us? What say the powers that be?

Yours for advance all along the line,

Flemington, N. J. KATE LUNDEN.



BY MATILDA B. CARSE.

Then came the disciples to Jesus apart, and said, Why could we not cast him out? And Jesus said unto them, Because of your unbelief; for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.—Matt. 17 :19, 20.

Our hearts have been gladdened by a gift of $100 from the twelfth district W. Virginia W. C. T. U., sent by Mrs. Mary L. Babb. The money has been given not alone to help the Temple, but to place the name of their honored and beloved district president, Mrs. Bell C. Harmison, on the W. Virginia tablet in Willard Hall. Mrs. Babb writes that the district was most anxious to send a hundred dollars to the Temple fund, but their finances were at a very low ebb. She says, "One of our most faithful sisters spoke of the matter to Mr. Aaron A. Baker, one of W. Virginia's loyal sons, who votes as he prays; his response was, 'Raise $75 and call on me for the last $25.'" We have no doubt there are many noble temperance men all over the land who would aid our white-ribboners if they would appeal to them in the above manner for the Temple. The Lord removes mountains for us when we coöperate with Him in the undertaking.

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Mrs. Millie Andres, superintendent of Temple work for Iowa the past year, says: "Iowa has sent to the Temple this year $684.31, although, because of the stringent times, we fall below the amount paid last year, yet I think the interest and pride in the Temple, and the sense of responsibility for its financial success is growing. In another year if the clouds lift, Iowa will try hard not to fall behind any of her sister states in her offerings to our 'House Beautiful.'" In the Temple Items of October 18, we said the Shenandoah, Iowa, W. C. T. U. had pledged $100 and paid $5, it should have said, paid $50.51. The $100 which the white-ribboners of Iowa have been raising to place the name of their faithful and beloved president, Mrs. Marion H. Dunham on the Iowa tablet in Willard Hall, has been completed by the payment of $6 by Mrs. Sada S. Harrington. The Wooster, O., W. C. T. U., have paid $40 on their $100 pledge. Mrs. T. B. Southwell sends $5 from the W. C. T. U., eleventh district, Iowa, for the Shesler tablet. Ten dollars have been received from Mrs. M. A. Fellows towards the pledge of the Central W. C. T. U. of Wichita, Kan., making $90 this union has paid. Mrs. Certrude E. Jackson sends $2.57 on the $100 pledge of the Garden City, Kan., W. C. T. U. She writes: "I was in Chicago in July and visited the Temple. Attended the noontide prayer-meeting. Never till I reach heaven will I feel the joy that I experienced as I looked on the beautiful monument of woman's faith in God, and as I listened to the testimonies of men saved by the influence of the daily prayer-meeting, my heart sang a doxology of praise that I was permitted to enjoy the sight of what God had wrought by His handmaidens who trust Him."

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A dear old saint, Mrs. E. A. Ransom, Lockport, N. Y., sends $4 and writes: "If the inclosed entitles me to a souvenir spoon it will be thankfully received. If not it will help pay interest on the Temple indebtedness all the same and tide over the hard times. Being in my eightieth year, and an outsider, I cannot do much, but hope to send my mite every year while life is spared. I hope to live to see the Temple free." If the "*insiders*" would do as much as our aged sister she would see her hope speedily realized. Mrs. C. A. Van Andre, Evanston, Ill., sends $10. "I have been putting nickels, dimes and larger pieces in my mite-box just as I could spare them," writes Mrs. C. L. Read, Union City, Pa., "as I wished to get the souvenir spoon by my birthday, and also to show it to others of our union and perhaps induce some of them to secure one before the year is up."

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Alice Root, Chicago, came the other day with the contents of her mite-box, $3.75. She is but twelve years old, yet she has filled her mite-box four times; she has used the same one each year. It has now become very dear to her, for her sainted father came to the office and got the mite-box for her on her eighth birthday; since then an appalling accident deprived her of his love and care. In the twinkling of an eye he was called from the shadows of the earth to the glories of heaven, but Alice's gentle loving mother says her little daughter must continue the work for the Temple that her father started, so the old mite-box has to do service still another year. "I read in mamma's UNION SIGNAL about the House Beautiful," writes twelve-year-old Ralph Walker, East Arlington, Vt. "I earned some money selling papers, and send twenty-five cents of it for the Temple."

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"Please accept my grateful acknowledgment of the beautiful Columbian souvenir," writes Mrs. Mary K. Sheldon, Montague, Mass. "I love to look at my treasure, and show it to my friends as a token of the magnificent work that has been accomplished by women in the building of the Temperance Temple."

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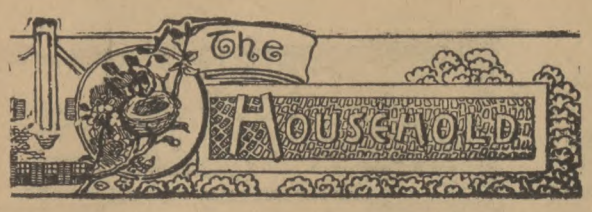
All persons sending $1 to the Temple will receive the beautiful Columbian souvenir. Any individual who sends the contents of a mite-box, amounting to $3.65, by January 1, 1895, will receive a solid silver Temple souvenir tea-spoon. This, however, does not apply to persons filling boxes for unions; they receive the Columbian souvenir. All money orders and checks should be made out in the name of William D. Preston, and sent to our financial secretary, Miss Sara G. Johnson, the Temple, Chicago, Ill. All other matters pertaining to the Temple should be addressed to Mrs. Matilda B. Carse, the Temple, Chicago, Ill.



GONE WITH THE PINS.

Where is the thrill of last night's fear?
Where is the stain of last week's tear?
Where is the tooth that ached last year?
Gone where the lost pins go to;
For last night's riddle is all made plain,
The sunshine laughs at the long past rain,
And the tooth that ached hath lost its pain,—
That's what our troubles grow to.

Where are the clothes that we used to wear?
Where are the burdens we used to bear?
Where is the bald head's curling hair?
Gone where the pins disappear to;
For the style has changed and the clothes are new,
The skies are wearing a brighter blue,
The hair doesn't snarl as it used to do,
And the parting has grown more clear, too.

Where are the bills that our peace distressed?
Where is the pin that the baby "blessed"?
Where are the doves in last year's nest?
Where have the pins all gone to?
On the old bills paid are the new ones thrown,
The baby's at school with her pins outgrown,
And the squabs are running a nest of their own,—
You can't bring 'em back if you want to.

We can stand the smart of yesterday,
To-day's worst ills we can drive away;
What was and is brings no dismay
For past and present sorrow;
But the burdens that make us groan and sweat,
The troubles that make us fume and fret,
Are the things that haven't happened yet,—
The pins that we'll find to-morrow.

—*Ladies' Home Journal.*

SHE WAS LED.

BY MRS. A. H. BRONSON.

The W. C. T. U. could not be said to be in a flourishing condition, in a certain city in New York state. It was alive, to be sure, but the fact was, that while there were devoted and able women in its ranks there was no one in whom the requirements for a successful leader were united. Where there was talent, there was little or no leisure, and so the cause languished.

At last a worker from a neighboring town offered to come and help her almost discouraged sisters. Her heart-thrilling talks aroused some latent interest in ladies outside of the society, and the once lonely looking room became well filled with eager listeners.

Then a church was secured for her to speak in, and ministers, lawyers and merchants came out to hear the burning words which fell from the devoted woman's lips. This meeting was presided over by the wife of a prominent lawyer, who it was said had consented to act as county superintendent

"Has Mrs. B. been long in your society?" asked a newcomer, who had watched with deep interest the new order of things.

"No, only a short time," was the answer. "It was such an encouragement when she joined us."

Not long after, the lady who had made the inquiry received a call from the new superintendent, and in the course of conversation ventured to inquire how it was that she had come to give herself to this work, requiring so much sacrifice in the way of frequent absences from home and curtailing of former social engagements.

"How did I come to?" she repeated, her fine eyes lighting up, and her voice trembling a little; "I will tell you if you care to know—I was just led into it. I do not think that I was ever wholly indifferent to the matter; conscience had often spoken when I saw those few devoted women, most of them heavily burdened with cares, going regularly every week to their little meeting, and knew that they were straining every nerve trying to stem even a little the flood of evil in our city caused by drink. I had even a sense of shame at times, that I and others should turn the cold shoulder on their noble efforts, but I put these impressions from me, and 'went by on the other side.'

"Last summer outdoor temperance meetings were held on Sabbath evenings, and the ministers at last were aroused to extra effort. One evening your friend, Rev. Mr. C., conducted it, and my husband and I were deeply interested in his appeals, he was so earnest, yet nothing had as yet moved us very deeply as to our own personal responsibility.

"As we were about leaving the grounds, a young woman belonging to the W. C. T. U. came up to us. She was a dwarf, and in some respects lacking in mental poise, but able to earn her own living with the kindly oversight of the ladies of the society,—one of the Lord's 'little ones.' Her errand was to my husband, of whom she said, 'I hear he is an honest lawyer.' She wished him to write a letter for her on some small business matter, in which she felt herself wronged. He good-naturedly consented, making notes in his book. As we turned to leave, she held up a copy of THE UNION SIGNAL, saying, 'Won't you please take this for your wife? Only twenty-five cents for three months; please do, to help on our good cause.' My husband smiled, gave her the money, and we went home.

"How little did we think that we had come to a turning point in our lives! In due time one number of THE UNION SIGNAL arrived, but having just then some special engagements on hand, for some weeks it came and remained unread. One day, at last, I sat down, ashamed of my neglect, and looked them all carefully over. My soul was stirred. At last I was awake.

"I thought of the neglected W. C. T. U. meeting, and determined to attend the next. Mrs. Morse was there for the first time. My heart was won to her and to the cause she represented. I invited her home with me that night, and we had a long talk. The mists cleared away, and I gave myself to the work.

"At the next meeting she proposed forming a county association, and named me as president. 'Preposterous,' I said, 'I am only a young convert.'

"But you have said, 'Lord, what wilt Thou have me to do?' was her answer. 'Your present circumstances, your past experiences prove that. You cannot refuse this work.'

"Of course, before consenting, I consulted my husband, and found him more than willing that I undertake it, knowing well that it would in a measure disturb our sweet home life and make a break in our society relations.'"

"Yet you are happy in it?" I asked.

"Happier than ever before," she said. "I feel that God is leading."

Providence, R. I.

HOW THEY "DID" IT.

"Ingenuity and the W. C. T. U." would be a title very rich in suggestions to any writer at all observant of the methods employed by white-ribboners in inserting the thin side of a temperance wedge into some knotty subject, or the ingenious ways they employ to present the "same old subject" in new and attractive shapes.

Miss Willard's appeal, written from Twilight Park last August, asking each worker to take the pledge to secure one new subscriber to THE UNION SIGNAL before the National Convention, has been heroically responded to. The following testimonies from a few of those who have redeemed their pledges bear out the truth of the old Yorkshire proverb quoted in her letter,—

IT'S DOGGED AS DOES IT.

You asked me for suggestions as to method. I do not know of any better way than to just get out and work.

MRS. L. E. WILHELM.

Kewanee, Ill.

On my way to the state convention I met a friend on the train and having two numbers of THE UNION SIGNAL with me I gave him John G. Woolley's speech to read, and breathed a silent prayer to our Father. Then I asked him if I could not take his subscription for the paper to be sent to his wife, and he consented. So "It's dogged as does it."

MRS. M. J. ELLIS.

Wellington, Kan.

I have sent you five new subscribers and one renewal. It was all done by personal soliciting. This is the better way, as public announcements do not amount to much in reaching people.

MRS. G. H. NORTON.

Bristol, O.

One of the faithful ones living in a stone quarry district on the shores of Lake Superior, where there is a large settlement of Finnish people, enslaved by the drink curse, writes:

There was one boy who often came to our house to ask about the temperance work. He had read of Miss Willard in his Finnish papers. We told him of some work he might do among his people. When Miss Willard's letter came I read it to him. "Well," he said, "here is a dollar. Tell them to send me the paper. I cannot read English but you will tell me what is in it and then I will take it to our society room and tell our people."

Jacobsville, Mich. MRS. FLORA BAUMGARTNER.

Did I do it? Yes. How? Simply by the asking.

Demorest, Ga. H. ELIZABETH SMITH.

Yes, I did it, getting my one new subscription as I regularly do three others, by tithing my income and setting aside four dollars of the tenth for UNION SIGNALS for others. If all our sisters, particularly those who have limited means, would practice the tithing system, they would be surprised how much more good the tenth would do than giving in the old unsystematic way; and also how the ninety cents would seem to go so much farther.

Oskaloosa, Pa. MRS. R. W. MARRIAGE.

SECURING NEW MEMBERS.

Another call from our President was for a grand membership canvass as one feature of Self-Denial week, the 28th of September, to be observed as "Crusade Membership Day." The work of winning new members seems to have been very general and a very few of the answers to the query, "How did you do it?" are given below.

After telling the Lord about it I called on three ladies on the afternoon of the 27th, and found the Lord had been there before me so that I had only to ask and receive.

Carthage, Mo. R. B. HALL.

I secured two new members—my mother and sister. They long ago signed the pledge but there is no union here. We are now going to call ourselves a regularly organized union from this on, and maybe "it will grow!

LILY REYNOLDS.

Lithia Springs, Ga.

This is how I did it. It was membership day and the ladies of our union were telling their experiences. I had given a graphic account of "A white-ribboner's struggle with her self-denial coffee-pot," when a lady present said, "Come up to F—— and talk to us like that." I went, and —well, the white ribbon is now worn over twelve hearts newly consecrated to our work, and twelve new voices have taken up the jubilant strain, "We all belong." I am not quite selfish enough to claim the round dozen as my own special fruits (God and the other women must have their share in the honor) but think I can honestly hold on to *one.* My new subscriber to THE UNION SIGNAL which I send along with this is a logical sequence of the above.

Somis, Cal. MARY G. TONGIER.

The Marinette, Wis., W. C. T. U. secured eleven new members on Membership Day by the following means: It was the day for our regular mothers' meeting, but instead of holding it in our room as usual, it was called at the home of one of our members, and fifty postal card invitations were sent out to ladies who we thought might become interested in our work. In addition to our regular order, Scripture reading, prayer and short mothers' meeting we had an attractive W. C. T. U. program, after which all were invited to remain to "tea." It was most successful in results. ELLA A. KEERL.

Marinette, Wis.

Twelve new members were reported at the meeting of our union on the afternoon of our leader's birthday. These were gained by a little effort through the September days preceding Crusade Day. Enrolling tablets in the hands of four or five, and a little personal effort on the part of others secured a number of valuable and helpful additions, among them the pastor of the Christian church and his wife. The first honorary member of the new official year was the first boy namesake of Miss Willard. L. C. SHEA.

Danville, Ill.

LIQUOR RETAILING.

BY JAMES VILA BLAKE.

If we speak of the positive incitements which the community composts crime withal what shall be said of liquor retailing, that "rank offence" which "smells to heaven," the crime of society against sanity, adding mania to misery and spurring temptation with frenzy!

Who will *argue* this matter? Who will enter to debate it? Would not any one think it a strange thing if I should *argue* to him that he must love his little children? "We take some things for granted." What a monster were that man who should ply his boy with unclean sights, sounds, opportunities, thereupon to chain, torture or kill him for a bad act or fancy! But how otherwise acts society if it pour into the veins a liquid fire and then slay for arson? if it ply the wretched, discontented, untaught, the fierce, the diseased, with burning drink till the nerves will be ruined, character gone, reputation killed, want gnawing like a wolf, animosities turned to fury and the woe, anger, moral blindness and madness break out into robbery and murder, and then it tortures its victim in an iron cage or hang him from a gibbet?

How society may deal with that panderer of woe and sire of criminals, the liquor-seller, I am not wise to know. Sumptuary laws are very hard to apply. But until society be stirred by a sense of responsibility, by an unselfish fervor and a deeper religion, to learn how to sweep the liquor-seller from the earth, it is meet it should bow its head in ashes before the victims whom now it but gets out of its sight into the cages.

But alas! the liquor-seller is himself a criminal, an extra-legal criminal. I would deal no more harshly or scornfully with him than any other criminal. Society shares with him the responsibility of his being. Rather would I heap my judgment and scorn on myself if ever I helped support him by drinking anything at those tragical counters where the drunkard buries his sanity, where pass the funerals of domestic peace!—"*More Than Kin.*"

WHAT THE BIRDS THINK.

BY ISABEL SHIRLEY.

On the highest branch of an oak tree,
Sir Robin sat one day,
And poured out his heart in a burst of song,
In the gayest kind of a way.

A bright little English Sparrow
Was busy building her nest,
When she heard the rollicking Robin,
And thought it would be best

To give him a bit of a lecture
On what she happened to think
Was the cause of all his mirthfulness—
For she laid it to the drink.

"Friend Robin, I've lived in the city
Where liquor-saloons abound,
And when men come out of those places,
They scarcely can walk around.

"They scream at the tops of their voice,
And frighten the folks with their noise,
And as for the birds—why they couldn't feel worse,
At sight of an army of boys.

"So I thought I'd move to the country,
Where people are said to be good;
And when I heard such a noise in the oak
In this beautiful, fragrant wood,

"It seemed to me I'd go frantic,
If the stuff they drink down there
Was used here too!—Now, excuse me, please,
I must my nest prepare."

Sir Robin laughed louder than ever!
Then seeing the Sparrow's alarm,
Suppressing his mirth he said gently,
"Pray, do not fear any harm!

"It's only the *men* who're so silly!
Not a bird in this whole country round
When he knew the *result* of such drinking
Would try it again, I'll be bound.

"I can't understand why men do it,
When water's so pure and so free.
Be assured, my dear little neighbor,
You've nothing to fear from me."

Bethel, Me.

I DIDN'T THINK.

BY MARGARET E. SANGSTER.

I know a naughty little elf
Who never can behave himself;
He beats his drum when grandma's cap
Is nodding for a cozy nap.
And leaves his ball upon the floor
For Uncle Jack to stumble o'er.

'Twas he who tried to scratch his name
Upon a painted picture frame;
'Twas he who left the gate untied,
Which brindle cow pushed open wide;
'Twas he who nibbled Lucy's cake,
She took such pains to mix and bake.
And though we blamed the tricky mice,
'Twas he who cracked its fluted ice.

This little elf upset the milk,
He tangled aunty's broidery silk,
He went to school with muddy shoes,
Though credits very sure to lose.
Against his mamma's gentle wish
He took the sugar from the dish;
He lost the pen and spilled the ink,
This elf we call, "I didn't think."

Our house would be a nicer place
If he would never show his face;
We hope and hope some sunny day
The naughty elf will run away.
For oft he makes our spirits sink—
This troublesome "I didn't think."

THE PAPER PATSY FOUND.

"Mother! mother! come here; I've found a paper that I think is pretty nice," cried Patsy Gray.

Mrs. Gray left her ironing and came to the porch door.

Patsy had just come from school; his book and cap lay beside him, and he was spelling out the words on a clean, square, stiff paper.

"I found it in the street; it's clean and new, and no name on it."

"It is a temperance pledge," said his mother.

"And do you put your name here in the corner, to do as it reads, never to use wine, beer, cider or any intoxicating drink?"

"Yes; that is what it is for. I heard a gentleman was here to start a temperance society, and this must be one of his pledges."

"And folks sign it and belong to the society?"

"Yes; that is it. And when one signs such a pledge, one must keep it sacred, on honor, and that can be done by God's help only."

"Would you like me to sign?" said Patsy.

"Indeed I would," said his mother. "I am a widow and you are my only son, my hope and comfort. If you go wrong my heart will break. If you are a good, true man, it will sing for joy."

"I wouldn't want you to sit crying like Mrs. Green, because her boy drinks and went to jail."

"I hope not!" exclaimed Mrs. Gray.

"Suppose I sign this, and go hunt up the gentleman, and ask him to let me belong to his society?"

"That will be a good plan. He is at our preacher's house."

"Suppose I ask one or two boys to go with me? I hate to go alone, and maybe they will sign too."

"That will be fine. Perhaps there can be enough boys found to form a band. If some of you boys form a good strong band, and have meetings, and keep it up year after year, and become earnest temperance men, think how much good you can do; you may change the character of this village, and drive out all liquor-selling. Then our little village would grow into a rich, happy, safe town!"

"Can boys do all that?" shouted Patsy.

"Yes; the boys of now are the men of by and by. If all the boys thirty years ago had been real strong temperance boys I think the question of temperance would now be settled for this country."

"Well, now, mother, I'll sign this pledge, and take it to school, and tell teacher and the boys; and after school a lot of us will go to find the temperance man."

"Very good! Perhaps your teacher will be the president of the society, and you can have your meetings in the school-house."

"Whoop! ain't you the one to plan!" cried Patsy. "Here goes for signing, and I'll off to school as soon as I have a bite of dinner. When I get to be a man I'll see that you have a big dinner every day, and a hired girl to cook it for you!"—*Mrs. Julia McNair Wright.*

OUR six-year-old boy had been attending a Christian Endeavor meeting, and asked: "Papa, what kind of a society is this Christian Forever Society?"

SOFT-SHELLED NUTS.

354.

NUMERICAL ENIGMA.

My whole composed of 32 letters is part of a verse in the Bible.
My 9, 7, 13, 14 are paddling tools.
My 16, 17, 1 forms the work which they do.
My 24, 5, 10, 11 is to strike with the foot.
My 21, 25, 19, 32, 30, 31, 29 is an important part of a sailing vessel.
My 8, 4, 18, 20, 26 repairs.
My 15, 12, 23 is a number.
My 27, 28, 22, 6, 2, 3 is a kind of fruit.

VIRGIL STEPHENS.

355.

NAME PUZZLE.

Take two-fifths of tapir, one-fourth of lion, one-fifth of moose, one-ninth of alligator, one-seventh of giraffe and one-eighth of elephant. My whole is a widely known minister just welcomed back from a long absence abroad.

PETER BROSSARD.

356.

BEHEADINGS.

1. Behead Job's ills and leave a substance used in lamps.
2. Behead part of window frame and leave sick.
3. Behead a virtue and leave a girl's name.
4. Behead joyful and leave a boy.

C. EDWARDS SNELL.

Send all replies and *original* puzzles to Puzzle Editor, THE UNION SIGNAL, The Temple, Chicago, Ill.

ANSWERS TO PUZZLES PUBLISHED OCTOBER 25.

346. Mary T. Lathrap.
347.

L
O i L
O v a t E
W O O L L E Y

348. Prohibition.
Correct answers: Gertrude L. Mott.

DEAR BOYS AND GIRLS:—Come, let us make a closer circle and get our wits sharpened and ready to work—Puzzle Cornerers, I mean especially, for the subject now before us is of special interest to them. So prick up your ears and be ready with suggestion and help.

Let me see, our Soft-Shelled Nuts now number 356—that's nearly one a day for a year! I wonder how many of you have sent in these Nuts and how many have cracked them? The latter would be hard to tell. Yet I believe there are a great many Cornerers who would like to know more about puzzles, how to make them and how to guess them. And they would find the exercise of thought and the cultivation of their ingenuity most helpful to them.

Numerical Enigmas, the easiest puzzles for beginners, are best known and most frequently seen. Cozy Corner Nuts would be composed mostly of these just as almonds are most frequently found in mixed nuts, if all were used as they are supplied in ten times the quantity of the others.

To make a Numerical Enigma, select the name of some noted person or event; or a short, familiar text, temperance motto or quotation, and write it down numbering the letters thus:

S O M E R S E T
1 2 3 4 5 6 7 8

On another slip of paper write, "I am composed of eight letters." Looking at the word you find certain words can be formed from the letters, so you spell, "My 5, 2, 6, 4 is a beautiful flower (rose). My 1, 8, 7, 3 is that on which the flower grows (stem). My *whole* is the name of a great temperance leader." Be sure to use all the letters and not to use any one more than once. Send all your answers with the puzzle and write only on one side of the paper. To solve a puzzle of this sort put down as many numbers as the enigma calls for and as fast as you guess the definitions, fill in the blanks.

Enigmas not quite so common nor so easy to make and guess are those called Crossword in which the words containing the letters are compared with words of opposite or similar meaning which do not contain them. For instance:

My first is in woman but not in maid (W)
My second is in wither but not in fade (I)
My third is in labor but not in work (L)
My fourth is in lazy but not in shirk (L)
My fifth is in ailing but not in sick (A)
My sixth is in ready but not in quick (R)
My seventh is in verdant but not in green (D)
My whole has been called America's Queen.

These enigmas do not need to rhyme and words containing the same letters may also be compared as follows:

In widow and also in wife (W)
In quiet and also in strife (I)
In slumber and also in toil (L)
In pleasure and also in spoil (L)
In damage and also in gain (A)
In dewdrop and also in rain (R)
In gladness and also in dole (D)
A wonderful woman is whole.

Dear me, our time is up and I have but just begun. Two weeks from now we'll have more and shall look for some descriptions of new puzzles later from our puzzle contributors. Solon, Caroline Hawke, Helen Hendrix, Peter Brossard, Watt and many others ought to be able to tell us something about puzzle making and guessing.

Your

Aunt Jane

NEPHEWS AND NIECES.

Is there any room for me in the Cozy Corner? My mamma takes THE UNION SIGNAL. I am a temperance boy and always mean to be. I shall be a temperance man sometime. I have one little sister; she is three years old. There is no L. T. L. in our town but I belong to the Y. P. S. C. E. My mamma belongs to the W. C. T. U. We have two cute little kittens. EBER C. CHASE.

Glenwood, Mich.

Are the kittens temperance too, little nephew?

May I join your Cozy Corner? My mamma belongs to the W. C. T. U. We take THE UNION SIGNAL and I enjoy reading the Cozy Corner letters very much. I have a little adopted sister that was taken from a W. C. T. U. home in Portland. I would like to correspond with any of the nieces of the Cozy Corner. GRACE M. STRAW.

Guilford, Me.

We accept you, Grace, and admit you at once into our ever-widening circle.

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According to thy name, O God, so is thy praise unto the ends of the earth.—Ps. 48:10.

BISHOP HAYGOOD ON LOCAL OPTION.

In the symposium published by the New York *Independent* on the drink evil is an article by Bishop Atticus G. Haygood of the M. E. Church South, which is important chiefly because of the influence and reputation of its author. The article is about equally divided between sounding the praises of local option and denouncing the fanaticism of third party Prohibitionists and woman's suffragists.

Bishop Haygood argues the superiority of local option as a means of throttling the saloons "because it does throttle them. It is known of all men that local option succeeds. It does close the saloons." We have comparatively little personal knowledge of the working of the local option laws in the eighty-eight counties of Georgia which do not license the liquor traffic but frankly accept Bishop Haygood's statement that this law is as well enforced as any other law. Nevertheless we do not hesitate to say that local option in Georgia is just as "local" and just as "optional" as anywhere else.

Inquiring of a resident of a county seat in Georgia concerning the working of the prohibitory law in his home, we were informed that it had "killed the place" because persons in the vicinity who wanted liquor went to a town in an adjoining wet county for it and of course took all of their trade with them. In addition to this, the residents of the dry town had not far to go to get liquor and consequently, while drinking might be and undoubtedly was less than when open saloons were running, it was by no means entirely stopped. Soon after the county in which this town was situated, after having been twelve years dry, went "wet," presumably because the inhabitants thought the drinking was not enough diminished to pay for the loss of trade which their town suffered under prohibition.

We believe that it is better to drive the liquor traffic out of even a small territory than to leave it in undisputed possession of the world, and white-ribboners have never failed to work heartily to secure all that can be secured under local option; nevertheless, we have proved by sad experience again and again that local option is "too local" and "too optional."

The difficulties illustrated above are insurmountable. The smaller the locality from which the traffic is driven, the greater are these difficulties, but they exist also in the case of states, ultimately it will be found that prohibition for the nation is "too local"; the W. C. T. U. has long foreseen this and has set up its banner "For God and Home and Every Land." In the nature of the case, local option will never bring prohibition to the large cities. The liquor men of the nation will not make a stand to resist prohibition when the question comes up in a county in which are situated only small towns, though even in such counties much outside help is furnished the liquor interests; but when a large and important city is at stake, they will muster all their forces at this one strategic point.

By some oversight the liquor men allowed Fulton county, in which Atlanta is situated, to go dry and for two years Atlanta was a city set on a hill, her prohibitory law was well enforced, and the results were the betterment of the poor, and the peace and prosperity of the city. But they speedily discovered their mistake, and lost no time in correcting it. As soon as the question could be again legally submitted to vote, another election was held, and this time the saloon power took care that the issue did not go by default. The most unscrupulous tricks were resorted to; money was poured into the city from all over the nation; on election day hundreds of voters were registered from vacant lots in the city, and in the closing hours numbers were marched to the polls who had been imported from Chattanooga and other places, and, by one of the most stupendous election frauds, Fulton county went "wet." The one poor little county was no match for the combined liquor dealers of the nation.

We doubt if Atlanta, or any other large city in Georgia or elsewhere, ever has prohibition again, except through state or national law. It may be urged that it is as well they should not, for when prohibition is thus voted upon large cities by the rural vote, it is never enforced. It is enforced in Maine, even in the large cities, as well as other laws, but it is unquestionably true that in many cases where there is state prohibition, the law is disregarded in the large cities, and it is exceedingly important that such men as Bishop Haygood investigate the cause of this. It is simply because the two great political parties control these cities, and neither one of them dare allow a prohibitory law to be enforced any more than it dare permit a prohibitory plank in its platform. To do so would be to lose its saloon constituency.

Bishop Haygood makes the common mistake of people who seem never to have carefully studied the situation when he accuses third party Prohibitionists of "attempting to bring prohibition into national politics." They are not the guilty party. The difficulty is the liquor traffic is already in national politics. Can Bishop Haygood tell us how we are to get it out except by getting prohibition in? No one deplores the size of the fight that we have on our hands more than the W. C. T. U. and third party Prohibitionists. It would be a comparatively simple thing if we were called upon only to oppose single, detached saloons. At first we began the fight that way; "we made the saloon our objective point. But we soon found that the saloon was only the picket line of the enemy, and that back of the saloon lay the liquor traffic entrenched behind the solid walls of legislation." We have yet to learn of but one kind of engine with which to batter down "walls of legislation."

It is unfortunate that Bishop Haygood should have thought it necessary to indulge in sneers and flings at the leaders of the National Prohibition party and of the W. C. T. U. It is natural, of course, to think that people who differ radically with us may be "well-meaning but are incapable, being without common sense; zealous to a degree, but intolerant of opinions not echoing their own," but usually it is better not to say such things, for there is really no argument in it, and it quite often appears that there is quite as much intolerance on one side as the other.

In his statement of the "hurt" done Prohibition by the "heat and intolerance of doctrinaires," Bishop Haygood makes a most misleading statement of facts and does a gross injustice to a noble woman. He says: "The most able and eloquent advocate of Prohibition in Georgia, the president of a leading college, was within a few weeks denounced as standing in with the whisky power because he is accustomed to vote the Democratic ticket, although he has fought in the forefront of every prohibition fight since the beginning of his ministerial life. This, in a daily paper by one high in the councils of the W. C. T. U."

From that statement any one must suppose that an unprovoked attack was made upon this noble Prohibitionist and simply for the one cause. The facts are that the college president in question has been for several years a bitter and intolerant enemy of the W. C. T. U. because of the attitude of the National upon woman's suffrage. Two years ago he defeated a resolution to endorse the W. C. T. U. in the North Georgia Conference of the M. E. church South, and called upon all Methodist ministers to close their churches to us. At the time, the lady in question wrote a most gentle and Christian letter in which there was not one bitter word.

Lately a professor in the college of which the above gentleman is president, a fine scholar and a man of high standing, was dismissed. He says that he had been previously threatened by the president with dismissal in case he did not withdraw from the Prohibition party and cease to endorse the W. C. T. U. He refused to do either, and his dismissal followed, though not ostensibly for these reasons. At his request the lady in question made a statement of his case in a daily paper. Incidentally she remarks that the president "thus attempts to throttle the professor's political action while reserving to himself free course as a Democrat and supporter of the liquor traffic." We think it will be very hard for Bishop Haygood to disprove her statement, for however earnestly a man may work for Prohibition in his own state, whenever he casts his vote for a party which explicitly declares against "sumptuary legislation," by just so much is he a "supporter of the liquor traffic." There may be weighty reasons, sufficient reasons, for his vote, there may be other issues at stake paramount to Prohibition; it may be the right and the best thing he can do to vote that ticket, but the fact remains unchanged,—by his vote he supports the liquor traffic.

MAN PROPOSES; GOD DISPOSES.

Who would have predicted when the Prohibition party held its great convention in Indianapolis in 1888, at which occurred the great debate on retaining the woman suffrage plank in the platform which had always been there since the organization of the party in 1869, that this bone of contention would become the backbone of progressive movements in this country?

But no one will deny that not even the labor question has forged forward more rapidly in these last years than the question of woman's active participation in the affairs of government. Both have outstripped that prohibition movement, which, as loyal temperance workers, we have from the first placed in the van, and which we keep there still so far as we are able. Doubtless this irrepressible development is due to the clarified perception of good men and the slowly multiplying numbers of awakened women who are making the discovery that neither the prohibition army nor the labor army have as yet recruited a sufficient number of soldiers to make their battle other than a losing one. It is felt that if instead of fighting with her bare hands woman were weaponed with the ballot she would use it to close saloons, to reduce a day's work to eight hours, to put the working man in power. For none has suffered from the saloon as she has done; none has learned so thoroughly the curse of working hours without a limit; none knows better by hard experience that the wage-worker has more sympathy with the weaker sex than any other can have, because of their mutual subjection in the past to the strong arm of the political and money power.

The innings of the woman question are so many that we have left off trying to keep up our count. Yesterday it was the legislature in New South Wales that voted to give women the ballot; to-day it is the delegates to the American board of commissioners of foreign missions that recommend the addition of women to the solemn and revered prudential committee of that great society; to-morrow it will be the most high-stepping women of New York city arrayed in an organization that antagonizes the Tammany ring, and some day, although it has failed this time, we believe it will be Kansas giving full enfranchisement to women. The fact is, we are breathing a new atmosphere, and the best men are beginning to wonder why they ever hesitated to call their mothers to the rescue in great emergencies; why they could not put this and that together so as to double, nay, to quadruple the home vote in our demoralized municipalities.

History tends evermore to the repetition of itself. It is not an accident that has called Mrs. Josephine Shaw

Lowell to the front as Dr. Parkhurst's chief ally among the women folk. She is to-day the woman of destiny in Gotham, because two generations back her father was in the forefront of the reform in methods of living that crystallized into the world-famous Brook Farm, where Emerson and Lowell, George William Curtis and Margaret Fuller, with others like minded, set themselves to the problem of a simpler and more reasonable life, in which every member of the community should engage in manual labor as well as brain work. They were all abolitionists, and in a sense temperance reformers, for their habits were most abstemious, plain living and high thinking having been their cogent watchword. Francis Shaw, of Roxbury (Boston), was one of the chief movers in this enterprise. One of his daughters married George William Curtis; another married Robert Minturn, and Mrs. Josephine Shaw Lowell is a third. Her husband was a colonel in the army, and gave his life in the war for liberty. Mrs. Lowell is a woman of the highest character, has enjoyed the best advantages, educational and social, has a good property, and has for many years devoted herself in the most intelligent way to reform and philanthropic work in New York city. Probably no woman in America understands the science of charity better than she. In the recent coatmakers' strike Mrs. Shaw Lowell was the central figure, encouraging the sweated wageworkers and helping them by her strong influence until they won the day.

It is the intention of these new women in government to influence by every honorable means the votes of men and to organize the working women for the same purpose. All of this is to be heartily applauded, but far beyond the significance of the movement in its local aspect is the education of women to a sense of their civic duties which the work involves. It seems the irony of destiny that our good friends, the men and women who worked so hard to defeat an amendment to the pending constitution of the state of New York giving women the ballot, should now turn to them for help in a great crisis, and we predict that the outcome of it all will be such a quickened perception on the part of all thoughtful persons as shall convince them that if women can do so much by indirection to save the city from the slough of despond in which it is sunk, how much more might they do if, panoplied with the weapon of the freeman, they went forth to cast their ballots on election day.

It is not because women are so much better than men that we seek to utilize their power at the point where an opinion passes into a law, but it is because we believe that they are forever separated from the more exterior view that men take of public questions; the more materialistic considerations that weigh with men; by reason of their capacity for the sacred estate of motherhood. That nature must be more mellow which knows that life is for it an uncertain heritage, that the plain that breaks off suddenly is the one on which it treads. She who descends into the valley of unutterable pain and with the breath of eternity upon her forehead gives birth and being to mankind, must in the nature of the case be more impressionable to spiritual influence and voices that speak to the inner ear alone. The cradle is the altar of the home; the trusting face of babyhood and childhood must forever make countless ethical impressions upon her who shares their sacred influence in daily life, which impressions translated into the language of custom and law would give a sanctity to public affairs not in any other way to be obtained. For these and a thousand other reasons that we believe to be founded in natural and spiritual law as the exponents of the purposes of God, we intend to build in what little force we have to help rear the spotless column of woman in the government of the land we love the best.

A NEW APPLIANCE OF ALTRUISM.

We desire to call especial attention to two contributed articles in our current issue: "Some of Chicago's Lighthouses" and "Gun—or Gospel?" Each is, of its kind, uniqae, and the placing of them in immediate juxtaposition emphasizes to our thought the points of similarity as well as of contrast.

If there be one principle more than another which the reformer of to-day needs to emphasize in his own mind and keep constantly before him in his work, it is the essential harmony of apparent discords. In other words, we need to remember that all minds are not constituted alike; that men see truth from varying angles of vision and interpret truth according to widely different standards. The lesson of a broad charity toward another's views, even when most forcibly colliding with one's own pet theory, is one which the reformer, perhaps more than most other men, needs again and again to learn.

The underlying thought of that greatest novel of the day, "Marcella," is clearly this. With a splendid enthusiasm and with the noblest of purposes—that of giving her life to the uplifting of others—she combines an intolerance of all views not coinciding with her own which would be amusing if it were not so pathetic a picture of the attitude of youth in its relation to the great untried world of thought and life. Through the discipline of sorrow and by the failure of her own plans she comes at last to learn that God fulfills Himself in many ways, and that it needs all the diverging rays of the prism of human thought to converge into the white light of truth; that each true effort for the weal of humanity, however mistaken it may seem to one moving in another orbit, nevertheless contains some essential element of thought and life which cannot be ignored in the ultimate result.

The appearance of "Marcella" was most timely. The trite saying that it "meets a felt need" can well be used concerning this—Mrs. Ward's only great book. The time was surely ripe for an authoritative word of unification to be uttered in the midst of the contending voices—each claiming itself to be the only right way of settling existing wrongs. The new school of social ethics which is pouring such floods of light upon man's relation to man that we are almost inclined to say at times that the nineteenth century has discovered altruism, is, from its very splendor, in danger of blinding our eyes to the fact that there was light in the world before Christian socialism evolved; that that also is only another ray of "the light which lighteneth every man."

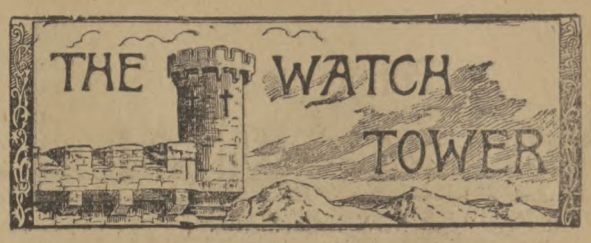
The nineteenth century did not discover altruism; it may be said to have re-discovered it, or rather discovered its new application along old lines; but altruism itself dates back to Bethlehem's manger and Calvary's cross and the disciples of the new school of thought cannot afford to look with contempt or even condescension upon those whose hope for the world and ideal of work for humanity have lain in keeping ever before humanity the personality of the man who "went about doing good"; who "came not to be ministered unto but to minister."

It is true He has been kept before humanity too much from the standpoint of theology and not enough from the standpoint of practical life, but it is the glory of this age and of the latest thought of Christianity that it really goes back to its first thought and unifies the two. We are heartily glad, therefore, to note that Armour Institute and Armour Flats are the outgrowth of Armour Mission; that the old gospel of life through Jesus Christ is made the underlying principle of one of the grandest social reforms of the new age.

We are glad, too, that the name of the same well-known "minister philanthropist" appears in both articles. The implied criticism of the one is balanced by the well-merited praise of the other. Clearly, the author of "Gun or Gospel," speaks for the outcome of the latest, best thought along lines of social reform; but clearly, also, Armour Institute is working out that best thought in practical deeds. We may well pardon a divergence of head where there is such absolute unanimity of heart and hand.

No system of thought contains all truth. All systems of thought contain some truth. All serve in their turn the great end,—the building up of human character, the making of each individual man, in reality what he is potentially, the child of God.

SOME startling facts come from Arizona regarding the special phase of the drink problem as presented to this territory. They are gleaned from the annual report of Gov. L. C. Hughes, whose wife is president of the territorial W. C. T. U. Drink, Indebtedness, Indians, are the three knots in the problem. The situation in brief is as follows: The Federal law known as the "Harrison Act of 1889," limits the indebtedness of all territories to a per centum upon certain taxable properties. Notwithstanding the above prohibition, several counties have exceeded the limit, and the Territory on the first of June last had a floating indebtedness of $170,523.60, issued in direct violation of the law. It is estimated that fifty per cent of the cost of maintaining the county and territorial governments comes from intemperance. As a result the territory finds itself in this dilemma: crime must be punished, and the insane cared for at the expense of violating the law which limits the indebtedness of the territory, or the courts must close, the inmates of the jails, the penitentiaries, and insane asylums be set at large or the cause of this extraordinary expense must be removed. Attention is also called to the policy being adopted of withdrawing the federal troops from Arizona, one result of such movement being that thirty-five thousand Indians and a legalized liquor traffic form an alarming combination of evil against safety and peace. The report states that during the last thirty years there has not been a single Apache Indian outbreak in Arizona which was not the result of intoxicating drink. If the government withdraws the troops, it should also protect these Indians from strong drink, thus insuring the people immunity from Indian outbreaks, consequent massacres and wanton destruction of property. While it is not in the power of the Federal Government to legislate against the traffic in the states, in the territories it has the power to say, "Thus far shalt thou come and no farther."



Did you ever watch the little birds toward sunset? All day long they have been hopping between nest and earth, happy anywhere. By and by the shadows begin to creep up. The ground is chilly and the birds seek the branches and the housetops. Higher the shadows climb. Higher flies the bird until at last he may be seen on the topmost branch where the good-night smile of the sun is resting, singing away as cheerily as ever. The sun sinks away and birdie's head is under his wing and he is off in sleepland till another sun-up. It makes me think of the Christian who, as the shadows rise, rises ever nearer to Christ, always above them, trustfully singing because he is in the light. When the great night of death comes he is "asleep in Jesus" and all is well.

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If the human soul is unspeakably sacred, then all that lures that soul into brutality, all that cripples its progress toward God, all that cripples the state that would protect it from wrong and that robs and demoralizes the church that would instruct and inspire it, is the common enemy of God and man. This enemy I find in the drinking habits of society and in the despotism of the saloon power.—*Dr. John Henry Barrows.*

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We stagger at the Word which says, "Whosoever is born of God doth not commit sin," believing it to be impossible that the human heart can live and be sinless. Sin is the willful, intentional transgression of what a man believes to be the will of God, and when the soul has been born again, born into the love of God, its purpose is never again to willfully, intentionally transgress what it believes to be God's will for it. It is easy to follow the will of a human friend whom we love deeply, how much easier the will of Him who first loved us and who furnishes the power whereby we are to do His will.

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I believe we are set in the midst of selfish people sometimes, for two lessons: 1. To learn thereby somewhat of our spirit, since our selfishness would be revealed to us because of theirs. 2. To learn how much human lives depend on each other and how careful we must be to hurt none as we may have been hurt. Indeed, the latter disposition is the only one I can make of most of the trials that meet me through others; I learn how *not* to do to others.

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The following letter will interest many readers:

"DEAR WHITE RIBBON COMRADES:—As I hear it is reported in America that I have joined the Unitarian church or the Universalist church, I desire to say through these columns that I am a member of the Society of Friends, in which society I was born and in which society I expect to die. My faith can be summed up in 1 Tim. 3:16,—'And, without controversy, great is the mystery of godliness. God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.' Yours faithfully,

"HANNAH WHITALL SMITH."

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One of the most pitiful revelations of human nature was made by a great-hearted woman of wealth, who, on being asked to lend a thousand dollars to another lady who wished to use it in an enterprise for her own benefit, said, "Do you think if I lend her the money and she is unable to pay it, she will become my enemy?" This wealthy lady then went on to say that she had lent a great deal of money to good men and women, and when some of them were not able to return it at once, they began to be "out with her" as if she had done evil to them and not good. Could anything be a more painful commentary on human frailty?

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In Nebraska a woman owns and personally operates a traveling steam threshing machine outfit. She goes about the country with it and makes her own contracts. There are three women pilots on the Mississippi river, all holding licenses. In Chicago a woman is an engineer of a steam laundry plant, having control of the large engine and considerable machinery. Another Chicago woman is engineer of the entire plant, engine, steam heat, elevator power and water system, in one of the sky-scraper buildings, and in Chicago a woman runs an elevator in a hotel. A woman is captain of a steamer on Puget Sound, and there are two women captains on steamboats on the Mississippi river, each holding a United States marine license as captain.

ON DUTY.

NEWS FROM THE FIELD

NEW HAMPSHIRE.

THE TWENTY-FIRST ANNUAL CONVENTION

of the New Hampshire W. C. T. U. was held in Manchester, October 16, 17 and 18. The weather was delightful. There were one hundred and ten officers, superintendents and delegates present, besides many visitors.

The convention was called to order by our president, Miss C. R. Wendell, of Dover. Devotional exercises were led by Mrs. C. C. Fellows, of Center Sandwich. Much time was taken by the reading of papers by the superintendents, all reporting earnest work and full of helpful suggestions. Scientific temperance instruction by Miss Wendell, temperance literature, by Mrs. Bowers, purity in literature and art, by Mrs. Fellows, work among lumbermen, by Mrs. Loyne, hygiene, by Dr. Ellen Wallace.

Tuesday afternoon a service was held in memory of Mrs. C. E. Alber, recalling noble loving acts for the weak and homeless of Mercy Home, at the close of which our treasurer, Miss A. E. McIntire, announced the gift of four thousand dollars to the Home by William R. Putnam, executor of the estate of Mr. Jotham Hildreth, of Lyndeboro, N. H. The good news was unexpected, and all sang the doxology with hearts full of joy.

Tuesday evening after devotional exercises led by Rev. Mr. Sargent, of Claremont, and a warm address of welcome by our noble pioneer, Mrs. B. F. Kinsley, we listened to the annual address of our president, always uplifting, and report of the corresponding secretary, Miss C. E. Rowell, cheering as to gain of members and new unions, with faithful work all through the state.

Wednesday morning the convention, with all visitors, were furnished conveyance to Mercy Home and found it indeed the sheltering home for which we had worked and prayed so earnestly. The healthy, happy, bright faces of the inmates, the neat, orderly and skillful work in the laundry, kitchen and dining room were sufficient testimony to the patient, faithful instruction of the matrons, Mrs. Hatch and Miss Hurd, who have been in charge since the dedication of the Home nearly five years ago.

Wednesday afternoon we were cheered and entertained by a visit from members of the Wallace Juvenile Temple and L. T. L., of Manchester. The first is a Good Templars' organization that has had fifteen hundred children connected with it since its beginning.

Wednesday evening Mrs. Jeannette G. Hauser gave a delightful lecture on India, illustrated by living pictures in costumes representing twenty classes of the people. All declared it a most instructive lecture, and wished we could have this gifted lady (who has been a resident in India fifteen years) lecture in every county in the state.

Thursday morning twenty ladies (two from each county), were invited by Superintendent J. C. Ray to visit the State Industrial School. The perfect discipline, the homelike influence of Mr. and Mrs. Ray, and the teacher, Miss Ray, make it easy to believe what is stated as a fact, that eighty per cent of the inmates make good citizens. We saw over a hundred children in their labors, and heard them raise their voices in praise in the school-room. Mrs. Ellen Keith, of Worcester, Mass., gave a spirited talk in the interest of railroad men, and so enthused the audience that much more will be done in this department of work.

The election of officers brought a disappointment, as our faithful corresponding secretary, Miss Rowell, declined reëlection on account of overwork. Miss Clara Brown, of Manchester, was chosen to fill her place. Our efficient president, Miss C. R. Wendell, Mrs. C. M. Abbott, recording secretary, and Miss A. E. McIntire, were reëlected, for which blessings we returned thanks most heartily to our heavenly Father.

Mrs. H. B. L. Perkins was chosen delegate-at-large for the National Convention; other delegates are Mrs. H. D. Jones, Manchester; Mrs. J. W. Scribner, Concord; Mrs. G. W. Richardson, East Haverhill; Mrs. W. A. Loyne, Jefferson; Mrs. C. S. Mooes, Marlborough.

Thursday evening the state flag was presented to the New Hampton union for the largest per cent of gain in membership for the year, and Henniker L. T. L., the banner.

The address by that famous orator, Mrs. Clara Hoffman, state president of Missouri, "Our Legacies for the Future," was powerful and convincing, a fitting close to a convention unsurpassed for genial, hospitable entertainment, intellectual feasts and harmonious action.

MARY E. PARTRIDGE,
State Reporter, Claremont.

DISTRICT OF COLUMBIA.

ANNUAL CONVENTION REPORTS.

The annual convention was held in the Sunday-school house (a large and beautiful new building) of the Calvary Baptist church, October 4 and 5; the weather was good, and the attendance large. The convention was called to order by the president, Mrs. M. E. Griffith. Devotional exercises followed, and the roll-call revealed the fact that fifty-one officers and delegates were present. Reports of superintendents were then called for:

Work Among Foreigners: Distributed six thousand pieces of reading matter.

Mothers' Meetings: Visits were made by district superintendent to various local unions, and to temperance tent; meetings held by unions, one hundred and sixty-three.

Rev. Dr. Greene, pastor of Calvary Baptist church, then delivered a decidedly interesting, instructive and eloquent address of welcome. In the opinion of Dr. Greene no one can overestimate the work of women in the church. In her response to the address of welcome Mrs. M. B. Platt expressed the thanks of the union for the welcome, and in the course of her remarks characterized the W. C. T. U. as God's weapon, brought forward for the destruction of the liquor traffic.

Juvenile Work then reported fifteen L. T. L's; membership, 8,787; money expended, $75.95. One Legion held an open air meeting in one of the parks, at which UNION SIGNALS were distributed.

At this juncture the president called for five minute addresses from the presidents of the unions. Mrs. M. E. Cohen, president of the Chapin union, Mrs. S. M. Wescott, president of West End union, and Mrs. T. A. Williams, president of Northwest union, all spoke briefly.

Rev. Mr. Foulk of the church of the United Brethren, spoke in commendation of the work of the union, and pledged his aid. "Nearer, My God, To Thee" was then sung, after which noonday prayer was conducted by Rev. Dr. Luther Wilson. Mrs. Jennie Bartlett, president of Capitol Hill union, spoke, the doxology was sung, and the meeting adjourned for luncheon.

At the afternoon session Mrs. S. D. La Fetra conducted a short devotional meeting, and the president's annual address was delivered. Mrs. Griffith then spoke at some length on the state of the union's affairs, defining the work of the past and outlining plans for the future. The reception to the city pastors, which followed, was a most pleasing event in the program.

The district corresponding secretary (Mrs. Hartsock) gave her report. Red-letter days and anniversaries have been observed; one of special mention was the Dow celebration, the largest, most successful and enthusiastic temperance meeting ever held in the District. We have had addresses from Dr. Beiler, vice chancellor of the American University; Miss De Broen, president W. C. T. U. of France; Mrs. Holbrook Smith, Mrs. Marian Baxter, Mrs. Matthews, of England; Mrs. Angie Newman, Mrs. Rice, Mrs. M. E. Griffith, Mrs. S. D. La Fetra, Mr. Luther Benson, Revs. Muir, Powers, Eldredge; Hon. Hiram Price, Dr. Dorman, Rev. Wm. Hubbard, Miss Pauline Leavens, Mrs. Sophia Grubb and Miss Frances Ensign.

One of the great needs of our work is permanent headquarters; we have commenced to raise a fund for the purpose. A committee of six gentlemen was appointed to aid us in this enterprise. There are twenty unions, membership, 670; departments of work, 17. The death angel has claimed a number of our members.

Our treasurer's report showed receipts to be $2,486.43; expended, $2,352.91.

Legislation and Petition: Although the Fifty-third Congress has not assisted the temperance reform by passing any of the bills before it, calculated to embarrass the liquor traffic in this District, it has not deprived us of any good already possessed. Many bills lie silent and unknown upon the shelves of the various committees to which they were referred; one of these was introduced by Mr. Kyle, and called for the exclusion of persons of intemperate habits from holding official position under the government. Could this bill be passed it would be a blessing to the whole country, especially to this District. We watched the bill faithfully, and even went so far as to engage ladies to speak in its favor as soon as it should be passed to the sub-committee; it never went any farther; the reason given in the committee-room was, "that it was obnoxious in military circles." We trust Senator Kyle will continue to introduce the bill until it becomes a law.

Bills for the abolition of the liquor traffic in this District were presented to the Senate by Mr. Peffer, of Kansas, and to the House by Mr. Morse, of Massachusetts. Similar bills have been introduced year after year, and our organization has labored ceaselessly for their passage. In congressional records petitions are now on file bearing more than ninety thousand names gathered by our rank and file, pleading for them. An amendment to the late tariff act extends the time that spirits may remain in bond to eight years, with a right to withhold taxes till the product is sold or the bonding period expires. This change is stated by the liquor trade to be worth to them one dollar and sixty-seven cents for every gallon they put in bond. A handsome compensation to the trade for the increased tax of twenty cents (from ninety cents to one dollar and ten cents per gallon).

Mrs. Woodbridge, National corresponding secretary, forwarded a document signed by the four general officers of every state union. It was a remonstrance against the government taxing whisky or receiving any revenue therefrom; this was presented to the Senate by Mr. Frye, of Maine, on the 14th of February, and may be called our valentine, as it was a beautiful document, handsomely engrossed upon satin. We have assisted the work of the National Reform Association by securing the signatures of our general officers in their petition for the acknowledgment of God in the Constitution of the United States; have circulated a petition addressed to the Senate Committee in charge of the Babcock amendment to the District Liquor Laws; went before committee on appropriations, who had spoken of an increase of wages for government charwomen, and a petition to which effect had been previously signed.

We assisted the press committee of the yearly meeting of the Society of Friends at Baltimore, by procuring the signatures of our general officers to their petition for the purity of the press of our land. To individual members of both House and Senate committees, arguments have been presented against statehood for Utah, and the free introduction of opium into the United States. Our petition to seat shop girls and female clerks in stores when not waiting on customers, went before both houses of Congress; have added to the value of the World's Petition by obtaining the official signatures of representatives of two organizations of women, namely the "Pythian Sisterhood" and the "Pythian Sisters." Thirty thousand women are represented by these signatures. Supreme Chancellor Blackwell of the Knights of Pythias, signed his name as an endorser.

High license now prevails in this District, the fee for keeping a bar-room is $400 per year: any two commissioners can do business as an excise board. We were present one day when the board was at its work; in an hour and fifteen minutes seventy-eight licenses were granted and five rejected. One clause in the law excludes liquor selling within four hundred feet of a school-house or church, yet this city presents the spectacle of scores of saloons within these limits, running in defiance of law. The liquor traffic refuses to be regulated as stoutly as it does to be prohibited.

Prison and Jail Work: Jail, almshouse, hospitals, woman's workhouse have been visited; papers distributed; magazines, bulletins and leaflets, Testaments, picture cards, books and papers were given at the almshouse to those who could not read; envelopes with paper given at the jail; crackers, fruit and sugar to inmates in almshouse and hospitals; cards written, Bible read to the blind and families visited; visited the attorney-general, seeking to have women prisoners sent to a woman's reformatory, either at Sherborn, Mass., or to Indianapolis, feeling confident that there would be better results from their incarceration in these homes than at Albany, where there are both men and women; received no encouragement, several reasons being given why it could not be done. The warden of the jail coincided with our view of the case. Many of the prisoners, as well as the inmates of the almshouse and hospitals, express their gratitude for the Christian help and uplift they have received; for the broader outlook and that life now means more than it ever did before. They look eagerly for the visits and wish there could be more. One spoke of the prayers of a Christian mother for him, another, that he had learned to love his Bible and asked for the prayers of Christians.

On the second day of the convention, Mrs. M. E. Griffith in the chair, Mrs. S. L. Beiler led the devotional exercises. The following superintendents reported:

Unfermented Wine: About seventy churches use the fermented wine at the Lord's table, about fifty the unfermented; six visits made, a number of letters and postals written; distributed about 170 pages of literature.

Temperance Literature: 173,788 pages distributed in barber shops, engine houses, to railroad gatemen and other employés, at public meetings, in Sunday-schools, churches, from house to house and by mail; in almost every imaginable way, we have sought to reach the people with our printed pages. The West End Union distributed the most during the year, Mrs. R. W. Fernandez, superintendent. Over fifty dollars were distributed for district work, much in local unions which has not been reported. More systematic work has been done than ever before; over five thousand pages were distributed at Dow meeting.

Flower Missions: Sick visited in homes and hospitals; money expended, $110.57; bouquets, 1,469; literature, 7,564; flowers for funerals, 7 pieces; 20 signed the pledge; Bibles given, 16; Testaments, 1; have distributed fruit and delicacies; homes for the aged visited, also jail; clothing given to the poor, large number of visits made to the same; pulpits supplied with flowers, and potted plants taken to hospitals.

The Rev. Oliver Brown, pastor Foundry M. E. church, was introduced and made an interesting congratulatory address.

The recommendation of the committee on the revision of the constitution that in article 5 of the constitution the word "women" be used in place of the word "ladies" was agreed to. A proposition to change the annual dues from one dollar to sixty cents was unanimously defeated. A new article was added to the constitution, providing for a contingent fund.

The election of officers and delegates to the National Convention was as follows: President, Mrs. M. E. Griffith; corresponding secretary, Miss L. S. Wrightman; recording secretary, Mrs. Emma Shelton; treasurer, Mrs. S. M. Westcott; delegates, Mrs. S. A. Williams; alternate, Mrs. S. L. Beiler; Mrs. S. D. La Fetra, alternate, Mrs. Alfred Wood. Rev. J. J. Muir led the noontide hour of prayer.

Mrs. J. H. Robinson conducted the afternoon devotional exercises; Master Ernest Fisher gave a most excellent recitation, after which the report of

Y. W. C. T. U. was given; active membership, 131, and honorary, 83; Crusader Y has devoted itself to flower mission work and prayer-meetings. First Baptist has been pledging the young men, have obtained thirty-eight signatures to same, also working as the temperance committee for the Christian Endeavor Society. In Vermont avenue Y, flower mission work is prosecuted vigorously. West End Y has done largely social work.

Evangelistic: One hundred and eighty Bible readings given, including prayer services; 2,000 pages literature distributed; $119 beside the $60, "citizens' relief fund" given to the poor; provision and clothing given to Willow Tree Alley Mission," "Central Union Mission" and "Deaconess Home"; twenty-five pounds groceries given to "Central Union Mission" for a Sunday morning breakfast; many sick ministered to; souls pointed to the Lamb of God; the half cannot be told. Mrs. R. F. Brown, missionary for Chapin union, has done a noble and self-sacrificing work in Willow Tree Alley, among both colored and white; the mission house in that locality is leaven that is constantly telling for the betterment of humanity.

The World's Fair Tests
showed no baking powder
so pure or so great in leavening power as the Royal.
ROYAL BAKING POWDER CO., 106 WALL ST., NEW-YORK.

The committee on resolutions presented an admirable report, and their suggestions were unanimously approved.

L. C. KESSLER,
District Reporter, Washington.

OKLAHOMA.

THE ANNUAL GATHERING.

Five years ago the Woman's Christian Temperance Union of this territory came into existence in Guthrie, then a town of tents and shacks; this year the union gathered in the place of its birth. The changes wrought were marvelous: Comfortable homes, many of them surrounded by all the luxuries of modern life; large and commodious school-houses, handsome churches, and the people hospitable, intelligent and courteous. It seemed wonderful that a bleak prairie could so soon be made to "blossom as the rose." The first session was called to order by the president, Mrs. M. H. Switzer. Mrs. Nellie Sheplar led in devotional reading and singing. Governor Renfrow's name was upon the program to give an address of welcome in behalf of the territory, but like the governor of Massachusetts when invited to welcome the National to the Hub, went hunting. We wondered if the governor was hunting stronger temperance principles than the W. C. T. U. could furnish!

Judge Foster took the Governor's place, saying he had welcomed the representatives of five other societies to the city within a year, but it was "more honor to say welcome to this little Spartan band of temperance women than all the others." Mrs. Jennie S. Platt, president of Guthrie union, welcomed us in verse to the homes of Guthrie. Mrs. Bogers spoke in behalf of the churches, especially the Christian church, in which we were holding our sessions. The pastor of this church, and husband of Mrs. Bogers, always wears the white ribbon. Mrs. S. F. Grubb and your correspondent replied to these welcomes.

During the sessions able and thoughtful papers were read upon the following subjects: "Hindrances to Reform," Mrs. O. P. Light; "Social Purity," Mrs. Clara L. Kens; "Parliamentary Drill," Mrs. M. L. Storm; "Peace and Arbitration," Mrs. Irene B. Hester. The audiences were charmed with two recitations, one by Mrs. Baker, and one by Miss Lonoko, both of Guthrie. Mrs. Grubb gave a Bible reading that lifted souls to a higher spiritual plane. She also gave a parliamentary drill; after taking us through various steps, she asked some one to make a motion that we could lay it upon the table. A quick-witted member moved "that Missouri continue to send us good Grubb." One evening session was given to Mrs. Grubb to deliver her lecture, "The Gate Keepers of our Nation." The church was packed and the hearty applause and warm encoring told that sentiment was made for the temperance reform.

The reports of district presidents were very encouraging. The superintendents that reported work done showed an aggressive spirit in their departments. The report of the corresponding secretary was very acceptable to the convention. Though we had not had a plethoric purse during the year the treasurer was able to settle all bills with a small balance in the treasury.

The last evening the church was filled with listeners to the reading of the president's annual message, a straight, well-balanced compendium of suggestions and information, showing her heart all aglow with zeal for the cause, that kindled a new interest in other souls. The same evening Mrs. Jennie S. Platt gave an original poem on "Prohibition." Leading pastors attended almost every session of the convention.

The result of the election of officers was the reëlection of the old officers, Mrs. M. H. Switzer, president; Mrs. M. L. Storm, secretary; Mrs. O. P. Light, treasurer.

A summary of the resolutions passed shows an indorsement of the new department of Y. P. S. C. E., called Christian Citizenship, and that the franchise department be pushed with renewed energy, and women be urged to use the school franchise, which they already possessed; that the members feel more responsibility in paying dues and wearing the white ribbon; that our work become more widely known through the press, also as an organization of Christian workers we deprecate and strongly condemn lynch law and that offenders against law ought to be punished by due process of law and not by mob violence. We adopted a resolution to circulate a petition asking the legislature to pass a law forbidding the sale of cigarettes in the territory. Our thanks to the good people of Guthrie were sincere, but to none did we feel that we owed a greater debt of gratitude than the Mozart Club, which rendered choice music at the evening sessions.

The crowning act of the convention was that a petition be circulated throughout the territory asking the incoming legislature to pass a prohibitory law. The hearts of the members of the convention danced with joy when a telegram was read from the W. C. T. U. of Massachusetts, assembled in convention at the same dates as Oklahoma. The telegram read as follows: "Be strong and of a good courage; be not afraid; neither be thou dismayed; for the Lord thy God is with thee, whithersoever thou goest." The reply sent was taken from Isaiah 54: 17. A letter was received from the corresponding secretary of the National W. C. T. U., Mrs. Mary A. Woodbridge.

MRS. SUE UHL BROWN,
State Reporter, Oklahoma.

NEW MEXICO.

TEMPERANCE STRAWS.

The women of Hillsborough, N. M., in turning the temperance field-glass upon their immediate environments, decided that a W. C. T. U. was needed; accordingly they organized themselves into a local auxiliary, with Mrs. T. R. Fisk president, and Mrs. Story secretary. Mrs. Borden sent them literature, advices, etc., and every indication is that the ladies of Hillsborough will make a success of their chosen line of effort—work among the young people.

The Albuquerque union, wide awake as usual, opened an attractive booth at the local fair, where they provided ice water in abundance for the thirsty, "hot shot" temperance literature for the uninformed on temperance topics, buttonhole bouquets for the æsthetic, and those inclined to invest small sums in flowers for the sake of the temperance cause, and easy chairs for the weary, who were very glad to remain awhile in the genial presence of Mrs. Granger, the superintendent of fair work. Two more little waifs have been taken from the Children's Home and placed in permanent Christian homes.

Mrs. M. P. Stamm, of Albuquerque, while visiting in Santa Fé last summer, found it impossible to give herself up entirely to recreation. Finding the work in a languishing condition, she rolled up her temperance sleeves and reorganized the women into a union which promises well for the future of that historic little city.

A large number of strangers are moving into the railroad and mining towns to take the place of employés who leave on account of the late strike. This will necessitate the complete reorganization of many unions. While this breaking up of organizations retards the work in New Mexico, we can but hope that those who go to other sections of the country will not only carry the temperance sentiment with them, but be the means of *spreading* the glad news that temperance is the strong Samson which sometime will pull down the temple of unrighteousness.

Our never-tiring president, Mrs. Borden, recently lectured in the northern part of the territory. In her audience were several young men (six, I believe) who came at the close of the address, for pledge-cards, saying, "We never before saw the temperance question in that light." The influence of this temperance lecture will, doubtless, in its far-reaching results, bring many back to lives of sobriety, and these in turn rescue other lost ones who, too often, in this territory, are

"Away on the mountains so bleak and bare
Away from the tender Shepherd's care."

EVA MAY TUCKER,
Territorial Reporter, E. Las Vegas.

CONNECTICUT.

NOTES OF THE GOOD WORK.

The encouraging word comes from the Loyal Temperance Legion of Pawcatuck that five members of the L. T. L. have been present at every weekly meeting of the Legion since its organization October 1, 1892. When we consider that this means eighty weeks without a single absence, through storm and shine, the fact becomes a very impressive one. The average attendance of the pupils of this Legion for the month of March was ninety-one, which shows a continued and growing interest, it being a little higher average than that of any other month.

The Rockfall union, feeling the need of better police protection at the railroad station, sent a petition to the proper authorities asking for the same. It in no way reflected on the order in the station, which is attended to by the agent in an excellent manner. They have also issued a petition to manufacturers asking them not to employ in their factories any men who are addicted to the use of intoxicating liquors.

Meriden sent a letter to your reporter soon after the time of the state fair, and from it these interesting items are gleaned: As usual the W. C. T. U. had a tent on the grounds and served meals at fair rates, offering good food and pleasant entertainment for all. The president prepared some special program of a temperance nature to attract the people on Children's Day. Mrs. C. H. Fitz Gerald gave one of her interesting talks. Rev. J. H. James also spoke, giving an illustrated address, showing the danger of alcoholic drinks on the system. Thursday there was a grand rally of all the unions, and the speakers were Hon. DeWitt C. Pond, the Prohibition candidate for governor of Connecticut, Rev. Kerr, of Yale University, Rev. Fennell, and Mr. and Mrs. Beveridge sang throughout the day. It was temperance day and attractions were of sufficient interest to draw large crowds.

The union is working to erect a fine drinking fountain which would have been in position before this only that the many repairs upon the roadways have hindered the progress of the work, and it is probable that it will not be placed until spring. It will be not only useful, but a benefit to the city as well. It is to cost a thousand dollars, and will be beautiful in finish; there is to be an iron canopy to inclose the fountain which is to be the gift of the ex-mayors of the city. Miss Willard passed through the city *en route* for Boston, when she first returned from England, and was given quite an ovation. The local president and secretary met her in New Haven, and when the train arrived at the Meriden depot quite a delegation was in waiting. W. C. T. U. ladies, members of the L. T. L., representatives of the local Salvation Army, the T. A. B. society and others were prepared to greet the distinguished and beloved leader of the temperance women. Before the train came to a standstill the assembled company united in singing the grand old national hymn, America, with an accompaniment on the cornet. Miss Willard with her secretary and Mrs. Holmes stood on the platform of the car and Mrs. Holmes called for three cheers, which were given with enthusiasm; a basket of flowers was presented to Miss Willard and one to Miss Gordon.

The union in Terryville was organized April 1, 1893, and it now has superintendents of press work, Sabbath observance, social purity, scientific temperance instruction, distribution of literature and juvenile work. A flourishing L. T. L. meeting every two weeks, with a very active, earnest leader, has done much charity work; has held several public meetings and is much interested.

The law for temperance teaching in the schools is being faithfully carried out and the union has subscribed for copies of a monthly paper for each teacher. A rack is placed in the railway station and *kept filled.* Tracts have been distributed relating to Sabbath observance, tobacco and other subjects. Two public meetings in the town hall addressed by Mrs. J. K. Barney and Miss Elizabeth Yates, and a public reception have been held. The union is filling a mite-box to be sent to the Temple. It numbered ten at first and has doubled the membership since.

The annual convention of the NEW LONDON COUNTY W. C. T. U. was held at Colchester. In spite of a heavy rainstorm there were thirty-eight delegates and forty visitors present. The meetings were held in the Congregational church, which was beautifully decorated with flowers, banners and the portrait of our chieftain, Frances E. Willard. Our state president, Mrs. Forbes, and Mrs. Partridge, state recording secretary, were present. After the devotional exercises, conducted by Mrs. H. N. Brown, of Norwich, county president, Mrs. S. E. Dennison, briefly addressed the convention, and Mrs. J. S. Bell, president of the Colchester union, made the address of welcome in the most hospitable manner.

The response was ably made by Mrs. S. E. Gates, of the Stonington union. A message of greeting was sent to the Litchfield county convention. The roll call showed that eleven W's and one Y union were represented. There were reports from twelve unions, which showed a good degree of interest all along the line, notably in those unions where weekly meetings were regularly held. Especial mention might be made of the New London and Pawcatuck unions. The noontide hour of prayer was led by Mrs. Forbes. A collation was bountifully served by the ladies of Colchester in the chapel adjoining the church.

At the opening of the afternoon meeting Mrs. J. K. Barney, National superintendent of prison and jail work, gave a Bible reading from the 116th Psalm. Mrs. S. E. Gates gave an excellent address on "Relation of the W. C. T. U. to the Church," heartily indorsed by all. Mrs. Fenner made an able and forcible address on suffrage. The treasurer, Miss C. B. Watson, of New London, showed a balance on hand after all bills were paid. Mrs. C. B. Forbes spoke in the interest of the white ribbon banner and of scientific temperance instruction, urging the women to avail themselves of the privilege to attend and vote in the coming school elections. A telegram of greeting was received from the Litchfield county convention. Ten minute speeches were made by the resident pastors. The meeting adjourned at five o'clock and supper was served in the chapel.

Mrs. Barney made the evening address, which was deeply impressive. The Beveridges furnished the music for the evening

Here's a pretty Mess? a fine subject for Pearline. Wash the child and everything on her, with Pearline. They'll come out absolutely pure and perfect, as far as cleanliness is concerned. Pearline for bathing; Pearline for washing clothes; Pearline for washing everything that you'd put water to. Pearline is safe for the most delicate skin or most delicate fabric. Not only safe, but it makes a saving. There's no wearing rub, rub, rub, or tiresome scrub, scrub, scrub.
Beware of imitations. 435 JAMES PYLE.N.Y.

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Wrinkles.
A lady sixty years old has succeeded in removing the wrinkles from her neck, and many other ladies have caused them to disappear from their faces by using our **Complexion Brush** regularly.
"I have used your **Complexion Soap** with the Rubber **Complexion Brush,** and find my **Complexion** much **improved.** I shall recommend them both."
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The above is what Ladies tell us BAILEY'S RUBBER
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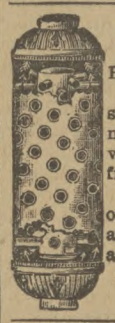

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"Dripless" Strainer.
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and as usual delighted every one. Before adjourning the convention accepted the invitation to hold its next semi-annual meeting in the city of New London.

The L. T. L. of Middlesex county had a very delightful field day at Tylerville, where with Mrs. Barney for the afternoon speaker and a remarkably good program in the morning, the large company that assembled were treated to a most excellent feast of good things. M. BELLE SMITH,
State Reporter, Rockfall.

NEWS IN A NUTSHELL.

THE first public lecture of Miss Ackermann in Chicago will be given at the Young Men's Christian Association Auditorium, Wednesday evening, November 21. During its delivery, six young ladies and six young gentlemen will appear on the platform attired in the beautiful and curious costumes of the far East, to illustrate the lecturer's discourse.

AT the recent state convention an adjourned session of Missouri legislature was held (members all women) to consider a bill giving school franchise to the men of Missouri. Mrs. Hoffman eloquently pleaded the cause of the men. After much debate the bill carried. The entertainment was most unique, brimful of good points, and netted the state union a good sum, for which thanks must be given Mrs. E. B. Ingalls, National superintendent of the department of narcotics, who worked the whole thing up and made it a perfect success.

"ECHOES of the White City—the Midway," is the title of the gigantic public entertainment now taking place in Battery D and 2d Regiment Armory, Chicago, under the auspices of the Chicago Central W. C. T. U. and the managers of the Chicago Foundlings' Home. Mrs. Matilda B. Carse is chairman of the executive committee, Mrs. Lyman J. Gage, treasurer, and two hundred of Chicago's leading women are on the list of patronesses. Mrs. Cora Scott Pond-Pope is the manager; the electrical effects are in charge of Mr. R. H. Pierce, chief electrical engineer of the World's Columbian Exposition; a notable scenic artist is employed and every means utilized to make the affair, which will continue a fortnight, one of the finest ever given in the World's Fair city.

Treasurer's Corner.

The self-denial funds are still coming in and will be acknowledged and receipted for in due time. These very busy days of preparation for Convention, and the death of our dear Mrs. Woodbridge have delayed correspondence somewhat, but we hope to catch up before Convention.

HELEN M. BARKER.

LECTURE BUREAU.

An open letter to the delegates:

I was much grieved that the speakers' lecture bureau of our society was abolished at the last convention when it was just getting fairly under way. In England the speakers' bureau is a great success, and I asked Mrs. H. J. Osborn, its capable manager, to give me some points, which are embodied in the following interview. I commend a careful study of every point made by this thoroughly practical business woman to each country in which our society is organized, feeling that great good will result from the establishment of such a bureau not only in each nation, but, if practicable, with subdivisions in each state and province.

Yours for the spoken word,
FRANCES E. WILLARD.

INTERVIEW.

'How did your speakers' bureau originate?"

"It was one of the 'new departures' which followed the adoption by the National British Women's Temperance Association of Lady Henry Somerset's wider policy. I undertook to organize this part of the work at Lady Henry's request, soon after the council meeting last year, in connection with the organization department, of which she was then the superintendent. The Bureau has since grown so much that it has now been made a department of itself."

"How did you begin?"

"The idea was to bring branches needing speakers, and those able and willing to speak, into contact, and also to supply the right speaker according to the needs of each case. The first step was to obtain lists of speakers. This was done in the first instance from amongst the members of the National Executive, and others were drawn in from time to time, additions being made whenever the opportunity occurred."

"How many speakers have you?"

"Our lists now contain the names of nearly one hundred speakers, resident in London and all parts of the country."

"Are any fees paid?"

"We have both voluntary and paid speakers. The voluntary ones speak in the interests of the department, and for their services a money contribution, in addition to traveling expenses, is generally asked. Some of these are as well or better worth payment than those who take a fee, so that our system is fair to the paid speakers."

"What about the rates of payment?"

"Those who take payment themselves decide the amount of their fees, and they return to the bureau a percentage towards working expenses. The speakers' charges vary a good deal, and we are thus able to suit the needs of all."

"Do you ever send out speakers free?"

"Yes, of course, in some cases of new or weak branches we provide speakers quite free."

"You select the speaker according to the requirements of particular cases?"

"Yes. By means of forms filled up by the speakers we are in possession of particulars as to subjects, kind of meetings for which speakers are suited, and other points which the branches could not ascertain for themselves."

"And how has the work progressed?"

"Last year (that is, in ten months ending at the annual council in May), the bureau correspondence in and out totalled 5,490 communications. In the same period 350 meetings were addressed by the speakers independent of the president's meetings."

"What have been the monetary results?"

"The ten months' working gave the association a profit of £101 14s. 9d., which helped the work of forming new branches. The most rigid economy is necessary, however, to do this, even in regard to the use of postage stamps."

"And apart from the question of money?"

"The result of the work has been most encouraging, and many letters have been received showing that it has been a great help to the branches."

"What do you consider the secret of success?"

"The secret of the success is METHOD. The first necessity for such a work is to have it in the hands of a practical, business-like woman."

FORM SENT TO SPEAKERS.

Name .....
Address .....
Are you a member of the B. W. T. A.? .....
Of what branch? .....
Are you willing to speak for the B. W. T. A.? ....
(a) At branch members' meetings? .....
(b) At public meetings? .....
On what special subjects or phases? .....
Within what area from your place of residence?
On what terms—on payment of traveling expenses and entertainment? .....
For a fee? .....
Of what amount? .....
Can you take if needed a series of consecutive engagements? .....

NATIONAL TEMPERANCE HOSPITAL AND SANITARIUM.

Donations received from September 1, 1893, to September 1, 1894.

ARKANSAS—Hope, L. T. L., $2.

CONNECTICUT—East Hampton, $5; Waterbury Y's, $4; Chelsea, $2; Waterbury and other Y's, $10; Waterbury, Miss Alice W. Pickett, $5; Guilford, $2; Ansonia Y's, $1.25.

DAKOTA—Ellendale, $3.

SOUTH DAKOTA—Cascade, $5; Mitchell, $10.

FLORIDA—Starke, Miss E. C. Blackman, 50 cents; Jacksonville, L. T. L., $1; Sorrento, $1; Sorrento L. T. L., $1.

ILLINOIS—Chicago, Mrs. T. Kent, $1; Mrs. A. M. Butterfield, $5; Aurora, Mrs. M. A. Ralph, $1; Mrs. S. B. Sill, $1; Chicago, Miss A. M. Guernsey, $5; Mrs. M. E. Kline, $1; Mrs. S. M. Hornby, $1; Streator, Mrs. L. H. Plumb, $1; Monmouth, Mrs. Hanna, $1; Through Miss Pugh, $106.50; Chicago, North Side, $2; Assumption, Mrs. M. L. Macon, $5; Irving Park, $25; Sycamore, $15; Chicago, Mary Allen West W's, $3; Mrs. J. B. Hobbs, $400; Le Roy, Y's, $1; Effingham Y's, $1; Bloomington, Illinois room, $5; Elinore, Illinois room, $1; Norris City Y's, $1; Carlinville, Miss Sue Dick, $5; Stronghurst, Y's, $1; Lemont, $4; Emington, $50; A friend, $2; E. A. Russell, $10; Plainfield, Alice Fraser, $1; Wheaton, L. T. L., $4.20; Olney, $1.40; Afolkey, $8; Nachusa, $1; Dr. B. V. Cushman, $5; Afolkey, $5; Peotone, Mrs. Mary Elliott, $5; Rockford, Monitor Publishing Company, $3.50; Mrs. S. B. Wilkins, $1; Freeport, Miss Lena Morrow, $5; Chicago, Mrs. Fletcher, $1; Irving Park, Mrs. J. A. Waddams, $5; Olney, $3; A physician, $1; Wheaton, Sunday-school, $5; Chicago, Mrs. J. Breaky, $1; Streator, Mrs. L. H. Plumb, $10; Marengo, $1; Irving Park, $2; Salem, $1; Newton Y, $1; Fulton, $1; Gilman, 50 cents; Hinckley, Y, $4; Watseka, for ninth district, $7; Harvey, $1; Wheaton M. E. Sunday-school, $7; Harvey, $5; Pittsfield, 1; Pittsfield, $5; Chicago, Mrs. Odell, $6; A friend, 50 cents; mite-barrel, ninety-one cents; Mrs. Butterfield, $1; Illinois W's, $47; De Land, Y's, $1; El Paso, $1; Bloomington, $1; Pittsfield, $1; Monmouth, Mrs. Dr. Hanna, $1; Cairo, $1; Sparta, $6; Grand Crossing, $46.03; Chicago, Mrs. M. E. Kline, $1; Mrs. C. E. Bigelow, $1; Mrs. M. E. Cook, $5; Latham, L. T. L., $1; Chicago, Mrs. W. Thatcher, $1; Newark, $13.10; Chicago, Mrs. F. H. Rastall, $5; Rockford, Mrs. J. Beaton, $5; Stillman Valley, Nellie Robinson, $1; Chicago, Mrs. Greenlee, $5; Chicago, Mrs. Mary A. Woodbridge, $5; Evanston, Miss Katherine Jackson, $1; Murdock, Y's, $1; Illinois W's for room, $28.50; state treasurer and others, for Illinois bed, $350.

IOWA—Through Mrs. Carter and others, for room, $127.74; Dubuque, $5; Dunlap, $5; Mystic, $1.75; Battle Creek L. T. L. $1.50.

INDIANA—Connersville, Miss Tate, $1.25; Wabash, Mr. H. Bates, $2; Spiceland, Miss Esther Pugh, $1.

KANSAS—Minneapolis, 75 cents; Topeka L. T. L., $1.50; Le Roy, 50 cents; Day, 50 cents; Eshridge, $1.

LOUISIANA—New Orleans, $1.75.

MASSACHUSETTS—North Adams, $1.50; Springfield, $5; Reading Y's, $2; Jamaica Plains, $10; Taunton, $5; Savoy, $1; West Stockbridge, $1; Southfield, 61 cents; Amherst, $15; Adams, $5; Chelsea L. T. L. $1.

MAINE—Portland, Mrs. E. N. Reynolds, $1.

MINNESOTA—Twelfth District, $5; Hastings, $2; Minneapolis, $1; St. Paul, $2; Mabel, $1; South Branch, $5; Brainerd, $4.50; cash, $1.

MICHIGAN—Williamston Y's, $5; Torras, 25 cents; Plymouth L. T. L., $2; Hillsdale, $1; Coats' Grove, $1; Stambaugh L. T. L., $2; Detroit, Mrs. C. McMullen, $5.

MISSOURI—Springfield, $1; Butler, $5; Rocheport Y's, $1.

MONTANA—Dillon, L. T. L., 25 cents.

NEBRASKA—Central City, $3.25; Indianola, $1; Central City, $1; Omaha, $20; Omaha Y's, $5; Ainsworth, $1; Benedict, $1.

NEW YORK—Buffalo, L. T. L., $1; Mattearred, $2; Clyde L. T. L., 10 cents; Ransomville, $5; Lima, L. T. L $1; Oswego, L. T. L., $2; Batavia, $2; Poland L. T. L., $1; Mechanicsville, $1.

NEW HAMPSHIRE—Nashua, Miss Edith P. Flanders, $5.

NEW JERSEY—W. C. T. U., $12; New Jersey Y's, $17.10; New Jersey W. C. T. U., $35.50; Allentown Y's, $3; New Jersey L. T. L., $7.78; Haddonfield, L. T. L., $2.06.

OHIO—Chillicothe, $5; Athens, $4; Chillicothe, $5; Milford Center, $1; Leesburg, $1; St. Clairsville, $2; Avon, L. T. L., 50 cents.

PENNSYLVANIA—Mrs. Doolittle, $1; Lawndown, $1; Mercer, Sarah Pew, $5; Langhorne, Susan G. Appleton, $5; Bethlehem, $1.

RHODE ISLAND—Portsmouth, $1; Usquepaugh, $5; Washington Heights, L. T. L., $1.

TENNESSEE—Grand View, M. C. Ells, $25.

UTAH—Lehi, $5.

VIRGINIA—Richmond, $35; Highland Springs, $10.

W. VIRGINIA—Mannington, L. T. L., $1.

VERMONT—St. Albans, $2; Rutland, $7; Newfane, $5; Rutland, $2; W. Randolph, $10; Rutland, $2.

WASHINGTON—Wattsburg, $2.

WISCONSIN—Green Bay Y's, $2.50; Milwaukee, L. T. L., $2.

Through Miss Stewart for Y bed, $90.79.

Through Miss Guernsey for L. T. L., $13.50.

Through Mrs. Barker for L. T. L., $9.

Through Mrs. Hornby for L. T. L., $5.15.

BUILDING FUND.

MICHIGAN—Schoolcraft, Mrs. Harriett T. Cobb, $100 (through Wm. B. Cobb, executor of estate); Mrs. Becknell, $1.

Respectfully submitted,
C. E. BIGELOW, *Treas.*

Hypochondrical, despondent, nervous, "tired out" men—those who suffer from backache, weariness, loss of energy, impaired memory, dizziness, melancholy and discouragement, the result of exhausting diseases, or drains upon the system, excesses, or abuses, bad habits, or early vices, are treated through correspondence at their homes, with uniform success, by the Specialists of the Invalids' Hotel and Surgical Institute, of Buffalo, N. Y. A book of 136 large pages, devoted to the consideration of the maladies above hinted at, may be had, *mailed securely sealed from observation, in a plain envelope*, by sending 10 cents in one-cent stamps (for postage on Book), to the World's Dispensary Medical Association, at the above mentioned Hotel. For more than a quarter of a century, physicians connected with this widely celebrated Institution, have made the treatment of the delicate diseases above referred to, their sole study and practice. Thousands, have consulted them. This vast experience has naturally resulted in improved methods and means of cure.

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THE DAILY UNION SIGNAL.

OFFICIAL STENOGRAPHIC REPORT OF THE NATIONAL WOMAN'S CHRISTIAN TEMPERANCE UNION CONVENTION.

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DAILY UNION SIGNAL

ORGAN OF THE WORLD'S AND NATIONAL WOMAN'S CHRISTIAN TEMPERANCE UNION.

Editors: FRANCES E. WILLARD. LADY HENRY SOMERSET. MARGARET A. SUDDUTH. JENNIE A. STEWART. MRS. KATHERINE L. STEVENSON.

Business Manager—MRS. CAROLINE F. GROW.

CONVENTION ECHOES.

DELEGATES' seats were well filled at the opening session.

EXTRA copies of the program can be procured for ten cents each from Mrs. Barker.

DUES to the amount of $14,637.65 were received from State W. C. T. Unions in 1894, a slight increase over last year.

THIS is our ninth volume of the DAILY UNION SIGNAL. It is the first daily ever published at a convention in this city.

ABOUT 100 old Crusaders and notable visitors occupied the raised seats reserved for them at the rear of the platform this morning.

OUR president's annual address, a neat pamphlet of over 100 pages is presented to the delegates as her birthday gift to the majority convention.

TWENTY-NINE States have increased their membership this year; eighteen of them, Western States. We are "growing up with the country."

MISS WILLARD'S address was both delivered and received with marked tokens of emotion. This rose to its highest pitch in her reference to Mrs. Woodbridge and her quotation of Tennyson's matchless lines: "Follow the gleam."

Y CONFERENCES, in charge of Mrs. Frances Barnes, General Secretary, are held each day from 6:15 to 7:15 p. m., in the rear basement room of the Hall. Everybody interested in the advancement of our work among young women is earnestly invited.

MRS. ALICE J. HARRIS, the White Ribbon prima donna, is at her post as in other years. The swing of her ribbon-tipped baton and the splendid sweep of her marvelous voice could not fail to inspire anybody; but to White Ribboners, who count her "one of us," the inspiration is doubly assured.

OUR National treasurer's accounts show that while there has been a slight falling off in the dues of three of our largest States, New York, Pennsylvania and Massachusetts, another large State, Illinois, shows an increase of $64, and the increased amounts sent by other states bring the total $32 above last year.

NEW State presidents whom we greet at the majority Convention are: Mrs. Mary E. Cartland, North Carolina; Mrs. Margaret A. Watts, Kentucky; Mrs. Mary Halsup, Maryland; Mrs. Susanna M. D. Fry, Minnesota; Mrs. Wheeler, Montana; Mrs. S. M. Walker, Nebraska; Mrs. Delle C. H. Cox, East Washington.

W. T. P. A. publications, a fine array, and presided over by Misses Addie Austin, Clara Stephens and Nannie Thomas, are to be found in room B, at the right of the platform. We are proud of the products of our publishing association, and the leaves that are for "the healing of the nations" will always be provided while our presses run.

DURING her visit to the recent South Dakota State Convention, our late National Corresponding Secretary, Mrs. Woodbridge, gave three addresses, besides conducting a question box and aiding the workers at their many conferences. Within a month, the eloquent tongue, the active brain and kindly heart were still in the eternal sleep.

SOUTH DAKOTA has widened its boundaries by resolving during the coming year to advance the organization of Y unions, "as our young women are greatly needed in our work, both as present aid and future reinforcement."

DURING two years of earnest labor in prosecution of the work of the Ship Loan Libraries in New York and Brooklyn, Mrs. Sarah A. McClees, national superintendent of work among soldiers and sailors, has placed temperance books on board thirty ships, including several war cruisers and Lieutenant Peary's Arctic vessel.

NOON lunches are served in the front basement room of Music Hall immediately at close of convention. The catering has been placed in the efficient hands of the Ladies' Aid Society, Jennings Avenue M. E. Church, of which Mrs. Lewis Walter is president. The charge is 10 cents to the delegates and the menu includes two kinds each of meat, bread and cake, pickles, tea and coffee, fruit. The proceeds are for the benefit of the society.

FOR the first time in 13 years, the Daniel Webster, of the W. C. T. U., Mrs. Mary T. Lathrap, president of Michigan., is absent from Convention on account of ill-health. The executive committee thoughtfully sent telegram and flowers, and provided our shut-in leader with a case containing Convention programs and copies of the reports in order that she may closely follow the Convention numbers and be with us in spirit.

A LARGE attendance was present at the opening prayer service in the chapel of the M. E. Church, corner Euclid avenue and Erie street. Mrs. Anna Hammer, president of Pennsylvania, led in the devotional services, taking for the Scripture lesson, the 23d Psalm. Mrs. W. T. Smith, Cleveland's oldest Crusader, led in earnest prayer as did Mrs. Mary Ingham, of Cleveland, Mrs. Denman, of New Jersey, and many others, for the overthrow of the liquor traffic and blessings upon this convention.

THE young white-ribboners of the country were more than rejoiced at the success of the initial social gathering of the Convention—the reception last evening. So great was the crowd that many could not obtain admittance. The large basement room in Music Hall looked very inviting with its bright decorations of white and yellow, its furniture, shaded lamps, palms, and more than all, the myriads of bright upturned faces of old and young. Honorary members were out in full force. Bright addresses, music, refreshment, and sociability made the occasion a most happy introduction to the events of the week.

THE Board of Superintendents held very interesting sessions in Room A, The Hollenden, both morning and afternoon of Thursday, Nov. 15, while an evening session was held in the room occupied during the day by the Executive Board.

A larger proportion of the superintendents was present at roll call than on the first day of any previous convention. The time was chiefly occupied by the consideration and discussion of an able paper presented by the chairman of the board, Mrs. M. F. Lovell, on The Status of the National Superintendent. This paper, by vote of the superintendents and consent of the executive, is to be presented before a joint meeting of the two bodies at the close of to-day's session.

OUR beautiful convention program is worthy more than passing notice. The cover page is a significant illustration of our work, and especially befits the location of this year's gathering and our "majority convention." The group of "first Crusaders" kneeling before the dram shop amid the jeers of the men and the Crusade church are contrasted with the central view of Willard Hall, and woven into the design is our national motto: "For God, and Home and Native Land." The program is interleaved with fine portraits of our leaders, the three "Mothers" and of the departed one to whose careful thought and painstaking, every page is a memorial. The texts are selected with peculiar aptness, but most beautiful of all is the added quotation from Mrs. Lathrap on the memorial page, placed there after the busy brain which planned the pages was forever at rest.

CLEVELAND.

ITS GROWTH AND COMMERCE.

The story of the growth of the City of Cleveland, a review of the incidents and causes which have brought into existence the noble Ohio metropolis would be but a repetition of those which have led to the peopling of the entire United States. From the wildernesses of a continent, the century has brought by magic, thousands of populous towns and villages, cultivated areas and teeming great cities, and Cleveland stands among the fairest of the new world's metropolitan monuments to man's energy, foresight and courage.

It is nearly one hundred years (a centennial which the Forest City will celebrate in '96) since General Moses Cleaveland followed a party of fifty surveyors who under contract with the Connecticut Land Company were surveying the immense tract of land, three and one-half million of acres in extent, which had been ceded by the government to that State as its portion of the public domain—the Western Reserve.

A New Hampshire farmer, afterward Judge James Kingsbury, with wife and family, whose experiences read like a story of adventure, was induced by General Cleaveland to locate on the spot (which afterwards bore the name of the latter) and thus became the first white settler in Cleveland. It is related of him that when Commodore Perry put in at the village of Cleveland to purchase stores for his fleet, just before the "famous victory" in Lake Erie that Judge Kingsbury, then an old man of 80, went aboard the Commodore's vessel. "Oh, Judge, said the commander," "what would you do if the enemy should heave in sight while you are aboard?" "Do, sir?" exclaimed the venerable pioneer, all afire, "I'd stand here and fight with the best of you!"

The same staunchness of purpose, fidelity to the public interest, and a long-minded and large-hearted liberality have characterized the later citizens of Cleveland, scores of whom have never failed to respond when questions concerning the public weal were to be acted upon, and who have counted no expenditure too great which would benefit their city.

Obedience to the apostolic injunction to "hold fast that which is good" is a civic characteristic manifested in the fact that Cleveland street names and locations are identical with those on the first map issued in October, 1796. Public Square, the well known park in the heart of the city, was laid out by the original surveyors. Superior street, surveyed when land was one dollar an acre, is 132 feet wide.

"There is a tide in the affairs of men, which taken at the flood leads on to fortune." It was the foresight and sagacity of Cleveland's own citizens which turned the tide of commerce in their favor, and the many miles of busy river and lake front testify to their diligence and industry. The city's importance as a great manufacturing center was established forty years ago, when these far-seeing, thoughtful citizens studying the map were struck with the strategic position of their city—midway between the coal fields of Ohio and Pennsylvania, and the iron mines of Lake Superior, they brought the two together by vessel and rail, turned them into the finished products, thus establishing Cleveland as an iron center and its commercial importance for all time.

Ship and lumber yards, planing and flouring mills iron foundries and factories, oil and chemical works, brick yards, etc., are some of the industries with which Cleveland teems to-day, which accrue to its wealth and importance, and have grown with the city's growth. The Standard Oil Company's great works, covering several acres at the mouth of Kingsbury Run, started with a capital of $20,000, now supplies the refined oil market of the world. The Cleveland Rolling Mill has an output of twenty-five million dollars' worth of products each year. The city's shipbuilding interests are second only to those of the famous ship yards at Clyde, Scotland. Its manufactures give it fourth place in the Union.

It is claimed that not only wealthy men own their homes, but that more workingmen are their own landlords here than in any other city of the Union.

Summing up the history of Cleveland and reviewing its splendid growth as a municipality, a discerning writer has said: "Many other places have had the same natural advantages but very few have had such men." Which, of course, means women, too!

NATIONAL WOMAN'S CHRISTIAN TEMPERANCE UNION.

TWENTY-FIRST ANNUAL CONVENTION.

DOAN'S MUSIC HALL, CLEVELAND, O., Nov. 16, 1894.

"We are twenty-one to-day," sang the old Crusaders in their hearts as they wended their way to the conventional hall and took their seats one hundred strong upon the capacious platform. It was clearly evident that this was to be a crusader's anniversary throughout. Every delegate felt strengthened and uplifted as she gazed into the white crowned faces of the "women who dared" in 1873.

The hall had been effectively embelished with decorations emblematic of our work. In the rear of the extensive platform the white flutings and yellow draperies blended most pleasingly the significant colors of temperance and equal suffrage. Above the organ on a background of white gleamed the national W. C. T. U. banner, and just below were the letters W. C. T. U. in white on a yellow background. The same colors graced the lower balcony while the upper was arrayed in the national hues. Banners of every sort hung from pillar and post, prominent among the quaint World's Fair gonfalons illustrative of the World's and National W. C. T. U. and our departments of work. A fine picture of our late secretary, Mrs. Woodbridge, stood upon the platform, and over it was placed a beautiful wreath of ivy leaves from vines planted by herself at her Ravenna home.

The Convention was called to order a few minutes after half past nine o'clock by the President, Miss Willard.

THE CHAIRMAN: Seven raps, (of the gavel) the golden number of gratitude and love and hope. Will the convention come to order as soon as possible, please. You will say that it was not called to order on the moment; that was only because there were so many in the aisles. Please get your seats as soon as you can and we will proceed with the opening exercises.

I take in my hand reverently the Crusade Bible and ask our blessed Mothers Thompson and Stewart and our dear Mrs. Monroe, President of Ohio, and Rev. Henrietta Moore, one of the leaders of the Crusade to come forward and we will read the Crusade Psalm and you will give the responses.

The Crusade Psalm was then read most effectively by the president and the two beloved Ohio "mothers."

One of our Crusade hymns, "Rock of Ages," was sung by the audience, Mrs. Alice J. Harris leading.

Prayer was offered by Rev. Francis E. Townsley.

THE CHAIRMAN: "And, oh for the touch of a vanished hand and the sound of a voice that is still." For fifteen years when we came to the next item of the programme that gracious, matronly motherly presence, was just here, ready, cheery, smiling, resourceful. How she did look forward to this time; how she worked for it; how happy she was over it! I used to get a letter from her every day and sometimes two and sometimes three, and no expression was more frequent on her lips than the one that is most frequent in the Crusade Psalm, "Praise the Lord." She would tell me that such a woman was going to come; she would tell me that such a plan we had made to enrich the convention had promised completion; she would tell me how earnestly and capably the women were working in Cleveland and thee she would put at the end of the sentence, "Praise the Lord." She is not with us.

Our Mary Woodbridge. There is her genial pictured face, and those sweet emblems (the wreath over her picture) of nature were first planted by her hand, the ivy and the myrtle from her home not far from here brought by loved ones nearest her at our request, that something of the old life and the old happy times might bind us to that honored friend. I can but think she is with us in spirit. You know it says in the old hymn, "Unperceived they mix with the throng." There is a great W. C. T. U. that has passed up into heaven. It can but be they know about us and are glad.

Closely associated with Mary Woodbridge was her dear friend and dear yoke-fellow, our pioneer present from the old prohibition State of Maine. I know it is a pitiful duty that comes to her this morning to call the roll of officers, vice-presidents, superintendents, organizers, evangelists and ex officio members.

Mrs. L. M. N. Stevens then called the roll of officers and delegates.

The minutes of the Executive Committee of Wednesday, November 14th, were read by Mrs. Stevens. Consent was given that action be taken upon the minutes of the several sessions separately. A vote was then taken on the adoption of the minutes of Wednesday and the same were then adopted. The minutes of the Thursday morning session were then read and adopted as read.

The minutes of the Thursday afternoon session were then read, and the same were accepted with the exception of a clause relating to the appointment of a vice-president at large, the consideration of which was made a special order for ten o'clock, Saturday morning.

The following resolution was adopted on motion of Mrs. Lovell, of Pennsylvania:

That the presentation of department work shall, as printed on the programme, immediately follow the reports of the general officers without interruption, except such ordinary routine business as accompanies the opening and closing of the sessions of the convention and also with the exception of the special order for ten o'clock tomorrow morning, and that the same order including the cessation of the passing of pages is to be continued as during the reading of the president's address. This was followed by a motion to the effect that all business be suspended and perfect quiet maintained during the reading of the president's address.

Mrs. Alice Harris asked the convention to join in singing the following song, written for the occasion, which was done with great heartiness.

WELCOME, CHIEFTAIN, WELCOME.

(Tune; "Onward, Christain Soldiers.")

BY KATHARINE LENTE STEVENSON.

Welcome, Chieftain, welcome,
Welcome home once more;
Welcome to our hearth-fires,
To Columbia's shore;
Welcome to our gladness,
Welcome to our grief;
Welcome to Convention;
Hail, beloved Chief.

CHORUS: Welcome, Chieftain, welcome,
Welcome home once more;
All hearts bid you welcome
To your native shore.

Oh, the days were lonely
With you far away,
Brighter gleams this morning—
Fairer smiles to-day;
Though one chair is vacant,
Hushed one voice so dear,
Still, our faith triumphant
Sees her with us here.

CHORUS: Welcome, Chieftain, welcome,
Saints gone on before
Join us in your welcome
To your native shore.

Onward, Chieftain, onward,
God's voice calls today;
Faint we not nor falter,
But that voice obey;
Greater heights gleam o'er us,
Deeper depths beneath;
Onward, we will follow
Where thou lead'st, our Chief.

CHORUS: Welcome, Chieftain, welcome,
Welcome home today;
Onward, God's voice calls us,
Onward, to the fray.

THE CHAIRMAN:—Dear ones, I did not expect that. I did not know about it. I am a hard woman to surprise, because so many kind things have been done, but I was surprised and very much touched. I had asked that we sing before I spoke, to give me a little send off of inspiration, "Bands of Ribbons White Around the World, Around the World." I thank you very much, that you have welcomed and cheered me so kindly, and I hope you will lift up your hearts to God for me while I try to speak.

My annual address will be in the hands of every delegate before we adjourn, just as the report of every superintendent is already in print, and of the corresponding secretary and of the treasurer, because we think our delegates look over things more intelligently when they have the printed page, and I wish to give as a little token to every delegate a copy of this address. I shall read some things from it, and some things that are not in it, just as it happens to strike me.

As we came along this morning I wonder if it did not seem a marvel to you as you saw the quiet gentle footsteps, as you noticed the womanly figures and they were all filing—filing in that wonderfully significant procession that began with the crusades, and I did not wonder as I looked at them that the liquor dealers of Ohio who ought to know what they are talking about concerning the crusaders—that liquor dealers of Ohio in their recent annual meeting in Cincinnati. passed a resolution, saying: "Our only enemy is the W. C. T. U." And as we passed along I said in my heart: "Here they go, the sober, second thought of the crusade, and the procession to our twenty-first convention is a part of the funeral procession of the liquor traffic that will never cease to move.

PRESIDENT'S ANNUAL ADDRESS.

BELOVED COMRADES: Twenty-one years ago a band of consecrated women went forth to measure off with their own steps the distance between the home and the saloon. Alas! they found it all too short, and from that day to this they have been a self-constituted Committee of Public Safety, constantly making their report to the continent wide Committee of the Whole, and this is its conclusion—saloons must go. As if by magic, similar processions began to move throughout the West, until in the fifty days of their heroic and unexampled faith and works, the liquor traffic was banished from two hundred and fifty towns and villages. We date our origin from that red-letter day set, like another Christmas, in the drear December, to show that dawn is sure to follow darkness. In the bright Summer following (August, 1874), in Chautauqua—that Summer camp which is the paradise of women—a committee of the faithful decreed that this movement should be systematized, and put forth to their comrades everywhere a call to come to Cleveland in November, and form a national society.

To that convention we rallied from mountain and prairie, sea-side and river, cottage and hall; but the cottagers were chief, for in every great on-moving of humanity it is not the sediment of the wave, nor yet its foaming whitecap that carries the momentum, but it is the solid, resistless wave itself, and where the wave goes the whitecaps follow.

Since we were here at first the world has grown wider for women and happier for humanity. The two terms are doubtless interchangeable, and when the world has learned this (but not till then) the sporadic work that we are doing will be merged in the great comradeship of men and women for the upbuilding of every good cause.

Since we were here, the Red Ribbon movement, originated by Dr. Henry A. Reynolds, the Blue Ribbon Movement, originated by Francis Murphy—two stalwart sons of the pioneer Prohibition State of Maine—and the Keeley Cure, discovered by Dr. Leslie Keeley, of Illinois, have strongly re-enforced the cause of "moral suasion for the man who drinks."

And twice since we were here, groups of our sisters —in one instance 17 and in the other 13—have felt called upon to go out from us, the first in 1881, because we had avowed our desire for the enfranchisement of women, the last in 1889, because they did not like our politics.

We send them friendly greeting to-day, and are glad that so much of sisterly good feeling has survived the strong differences of opinion that drove us apart, to come together again, we hope, "some sweet day, by-and-by."

Since we were here the cause of temperance and purity, the woman and the labor movements, have all gone forward by leaps and bounds; the habit of total abstinence is thoroughly respected everywhere; thanks to the leadership of Mary H. Hunt, the effects of the use of alcoholics and tobacco are being systematically taught from the standpoint of science to the children in the public school of all the fifty states and territories except five, and thanks to that of Lucia Kimball, the International Sunday School Association provides a quarterly temperance lesson regularly for all the children in the Sunday School.

Since we were here the Home Protection movement, which means the woman's ballot as the weapon of defense, has spread from Illinois and become a basis of potential unity between the two new parties of the nation. Since we were here the people of the State of Maine, after more than 30 years' trial of statutory Prohibition, have voted it into their Constitution by a majority of nearly 50,000. The people of Iowa have voted for Constitutional Prohibition and been cheated out of it by politicians on a technicality. The people of Kansas have voted Prohibition into their Constitution; the people of Rhode Island have voted for Constitutional Prohibition, but been cheated out of it by the politicians of their dominant party through the enfranchisement of transient aliens. The people of North and South Dakota have placed Prohibition in their respective Constitutions, and as we believe, if the vote had been honestly counted, the same result would have been witnessed in the crusade State of Ohio, and the progressive State that Mary Lathrap loves to call "Michigan, my Michigan."

Since we were here the municipal ballot has been given to women in Kansas, and has proved the right arm of the enforcement of prohibitory law. The Territory of Wyoming has become a State in which under an educational test the governmental rights and privileges of men and women are exactly equal, and women delegates have been welcomed from that State to the Republican National Convention, and for the first time in the history of the world have cast their ballot in the election of a national ruler. In 22 States women now

vote on the school question, and following the lead of their brothers in Wyoming, the men of Colorado have placed the women of their State beside them on the throne of popular government. In the South, under local option laws, the prohibition of the dram shop prevails over a larger area than in the North; the recent plebiscites in Canada prove that the prevailing sentiment is in favor of the prohibitory law, while in Great Britain the question of license or no license will soon be placed in people's hands for settlement. In New Zealand, men have given the full ballot to women and the dominant issue is the Prohibition cause.

Since we were here to combine, influence of women expressed by man has banished a Breckenridge from the circle of legislators; but if woman's vote could have been counted, the majority would have been such as to bury him forever, instead of a margin so narrow that he now announces himself a candidate for the United States Senate. Since we were here, the devotion of women to a clean city and clean politics has throttled the Tammany Tiger, and the Rev. Dr. and Mrs. Parkhurst, Mrs. Shaw-Lowell, Recorder Goff and Mrs. Pomeroy are the heroines and heroes of the hour.

Since we were here the age of consent has been raised in English speaking countries until its average is now 15 years instead of 10.

Since we were here a mighty impulse has been given to the physical development of women by means of out-door exercise, until there is no ennobling form of recreation which she does not now enjoy.

Since we were here the baker's dozen of professions and employment then open to women have so increased that there is now no reputable employment closed to them unless it be the running of locomotives or the breaking of stones on the road.

Since we were here the working men and women have become thoroughly organized, and the principle of the living "wage"—which means a wage the worker's family can live under civilized conditions—has been established, and the new testament has become the foremost text-book of the new political economy.

Since we were here the prayer of the Crusade has become the plan of the noblest political party in the nation; Protestantism has proclaimed Prohibition as the only remedy; the Christian voter is less purblind and begins to perceive that the paramount duty of the hour is that every man should feel that he must be a good citizen in order to be a good Christian.

Since we were here the Pope's representative in this country has indorsed the right of any bishop to exclude from the sacraments those who belong to the liquor dealer's camp. Prohibition by law, by politics, by woman's ballot — these are to-day the watchwords of the temperance army in all nations.

Since we were here the white life for two—that equal standard of purity for men and women which alone can make home happy—has become the dominant note in the orchestra in public opinion, and peace and arbitration have lifted their banners on the battlements of the world's greatest nations.

Since we were here the sixteen states then represented have grown to fifty, and the single National W. C. T. U. of the United States has been multiplied by national temperance societies of women organized under the Crusade impulse in nearly fifty provinces and nations, so that the White Ribbon Crusaders, their Polyglot Petition, and their noon-tide hour of prayer, now belt the world.

That was mass convention; this is delegated, and aside from the officers, represents a woman to each thousand who have this year paid their dues.

Since we were here the great, warm-hearted South—not one of whose representatives was present then—has joined our movement solidly in the persons of its most progressive women.

Since we were here Mary Clement Leavitt, of Massachusetts, during a nine years' pilgrimage, unequalled in the annals of woman's achievement as a traveller, has carried the Crusade fire to every nation under the sun. Jessie Ackerman, of California, has created and presided over the Australian W. C. T. U., and in her seven years' journeying traversed a distance well-nigh equal to seven times round the globe. Doctor Kate A. Bushnell and Elizabeth Wheeler Andrew, of Illinois, have revolutionized public opinion in England so that Parliament has exacted the enforcement of laws for the prevention of vice in the British Army, and they have borne such testimony concerning opium as bids fair to work on equal change in favor of the prohibition of that nefarious trade throughout the British Colonies, while Alice Palmer, of Indiana, has sown the seed of the White Ribbon movement throughout the great rising Republic of South Africa; Mesdames Hauser and Phillips have given a local habitation to the W. C. T. U. in the mighty empire of India; and Mary Allen West, of Illinois, has illumined the hearts of the gentle women of Japan from the torch of that heroic enthusiasm which carried her away from us in the midst of her most radiant years.

Since we were here God has raised up for us in the mother country a leader worthy to have walked step by step with Mother Thompson, Mother Stewart, and Mother Wallace from the home threshold to the sanded floor of the saloon—that English noble woman whose ancestors during four hundred years have been associated with the upbuilding of the most historic Anglo-Saxon nation, and who, unspoiled by wealth, rank, or social prestige, has laid the gift of her great brain and greater heart on the altar of the Crusade cause. Every one here cherishes toward her sentiments of gratitude and blessing, our beautiful brave comrade, Lady Henry Somerset.

Since those glad days of consecration we have marched by a long and narrow way, through a different country, building the road as we advance, fording the streams, and sometimes we have traversed the desert of contention and jungles of defeat. Some of us have been gibbetted at the cross-road of public opinion, and all have been wounded by the hurtling arrows from the enemies' camp and the galling cross fire of harsh criticisms from our own. But we have seen great victories, camped on beautiful heights, refreshed ourselves at many a pure spring, and rejoiced always in the wide and open sky of an unfailing faith. We have seen the movement that drew together a handful in Cleveland send out its roots and branches until it is a women's banyan tree whose pleasant shelter is in all nations.

These wonderful results of the years since we were here at first, by which the spirit has struggled steadfastly against the flesh, did not come about by chance. Nothing happens in the world. They were the definite results of works definitely planned and faithfully pursued by women who prayed as if there were no work and worked as if there were no prayer.

Our National Treasurer assures me that in membership fees paid in, and in gifts from our local unions and loyal friends, the figures of her report will reveal a large increase over those of 1893. Surely if this could be done under the conditions of the past year it can be done always, so we take heart and hope, fling out our sails to happier breezes, and set out once again on our voyage of search after the happy country of protected homes.

The Ohio Liquor Dealers' Association, at its last annual meeting, declared that "it had no enemy to fear but the W. C. T. U." This is especially significant, as the "hidings of power" of the women who flocked into its saloons to pray and plead are better understood by the Ohio liquor dealers than by any other class of men. It is to these thoughtful groups that we look to stand on the picket line of duty, and "having done all to stand." Other excellent women will form groups for their own mental development or enfranchisement, will work in the various denominations which have enlisted their loyalty or will occupy themselves with the local charity which depends upon their intelligence and zeal. But to have in well-nigh every locality a group of women who are really cosmopolitans, who by inheritance and cultivation, and, as we believe, by the special call of God for this special time have reached the wider development that leads them to associate without regard to sectional or denominational affiliation, seeking only to combine with other women like-minded with themselves; who include religion as a part of their patriotism, and work for humanity as a large part of their religion, who see in the use and sale of alcoholics life's greatest menace against the integrity of the organ of thought, and who believe in the movement involving not only laws, but politics, not only men but women, for the overflow of this malign power, this is a token of the times more inspiring to the Christian than any other of which we have cognizance; this is the basis of our gratitude to God.

A vandal can destroy in a day a temple that it took Phidias his life-time to rear. Destructive criticism is always easy. The decadent philosophy popular in certain *fin de siecle* circles is cheap, but the builders and not the destroyers are the true benefactors of men, and in the nature of things they and their work are fit to survive, while the name of the destroyer is fit only to perish. As we march forward, not on the smooth sidewalk of civilization achieved, but keeping in the middle of the dusty road, where better civilization is on the move, let us lift a flag at the front bearing this legend: "The Lord hath not given me a spirit of fear, but of power and of love and of sound mind."

TOTAL ABSTINENCE.

If I were asked what was the most salient feature of the temperance movement at this time, I should answer, it is the position to which the theory and practice of total abstinence has attained in the opinion and conviction not of the Anglo-Saxon race alone, but of all civilized nations. The emphatic point of all has been stated in these words: Scientists say that it took three hundred million of years to get a brain upright on the spine, and then three hundred millions more of years to produce in that brain a thinking will. But a man in five years use of alcoholic liquors can undo this mighty work, and the statement applies to tobacco and impurity as well as alcohol. Some of our friends think that we pay less attention than we should to this branch of work; but it is apparent to all who study the face of these times that this face is not so florid, its nose not so deeply dyed, its eyes clearer and more bright, its gaze more uplifting, and its lips firmer set with the purpose of knowing what is to be known about the universe and the obeying the laws that it discovers. Even as the Quakers have diffused their light until its influence is felt throughout the world, while as a sect they are not growing so the total abstinence doctrine has been caught up by the breezes of commerce and invention, and penetrates in the sunbeams of scientific light the whole round earth. As proof of this, take the dinner given to President Cleveland by Secretary Carlisle, at which there was not a drop of intoxicating liquor. It is safe to say that no similar instance is recorded in the history of a great ruler.

Take the fact that Sir Benjamin Ward Richardson, the most pronounced teetotaler among the scientific men of a century who has done so much to antagonize liquor trade, proving the falsity of its pretenses and the danger of its existence, has within a few months been knighted by the Queen. Take the fact that our great teetotal champion, Canon Wilberforce, has this year been made a canon of Westminster Abbey.

Perhaps nothing evidences the advance you have made in the solidifying of public opinion in favor of steady habits, and the re-creation of a new atmosphere with more of moral ozone in it, than such a headline as that in the *Chicago Times* of October 6th:

"The Chicago Public Schools will Adjourn for Temperance Day."

UNFERMENTED DRINKS.

It is a good thing to go from home, and for a two-fold reason. First, "Absence makes the heart grow fonder." Secondly, The perspective of distance makes proportions truer. The home coming, with its tender welcome touches the heart with a deeper sense of patriotism, with brotherly and sisterly love; and on the other hand, the experience of life in foreign countries, of which I have now enjoyed between four and five years (two of them in the dear old mother country), reveals the great mass of nations that have behind them tradition and history, literature and art, culture and refinement, to a degree only to be attained by the slow process that makes the English voice so musical, and the English turf so soft. It is good to learn how much greater is humanity than any single country, and how truly God hath made of one blood all nations that dwell on the face of the whole earth. It is good to learn by contrast as well as comparison, and if somewhat of humility develops in the Yankee bosom, that is the rarest, finest flower that blooms in any air, and alone can give to any character the flavor of a cosmopolitan. That I attain this excellence let me not for a moment profess; but it was much to learn that it might be attainable. To one statement, however, I must always hold; whatever our faults and shortcomings in the younger land, we have been able, not by any superior virtue, but by means of our escape from stereotyped conventionalities that relate to creed, class, and clan, to realize the beginning of that better brotherhood in the relations of man to man, the every day exchange of the small, sweet courtesies of life, that is as yet little more than a prophecy among the finer and more kindly spirits of the elder world.

GUM-CHEWING.

My observation of the tendency of our young people to chew upon substances, glutinous or saccharine, has also led me to feel that we ought to make a special crusade among the children against this habit of forever having something between one's jaws. It would be most interesting to trace the origin of such a tendency even as it is most grievous to observe at a steamer landing or a railway station, every youth and maiden uselessly using the levers of the jaw upon some mouth-filling lump that the stomach wishes to see about as much as a busy reformer desires to welcome a curiosity-hunting gossip. Is there no remedy? Can we not invent some form of disgust? Is it impossible to rouse a wholesome pride? Can we not by an electrical contrivance illustrate the loss of power, or if this jaw-working must continue, might we not utilize it as a motor for a hand-printing press, or sewing machine, or other witty invention? I hereby offer a prize to any young American, who has not passed beyond his (or her) teens, who will prepare for us a thesis

involving any or all of the points I have herein tried to make, and as many more as their ingenious minds may bring to light.

THE PROHIBITION PARTY.

The Prohibition party—that pointed plowshare breaking the way for the ballasted track of the future dominant party—has held its own in a year when the turbulence of conflicting interests has stirred our country like a California earthquake and a South Carolina inundation combined.

With women's vote behind it, combined with that of men, the liquor traffic will speedily find itself a wandering Jew of every clime, cast out as evil, smitten with the righteous malediction of those forces that mean health, healing and happiness for the homes of the people in this and every clime.

None of our leaders has put the position of the Prohibition party more clearly for the people than Rev. Doctor Funk, of *The Voice*, in a paper read at the temperance parliament in Prohibition Park, Staten Island, N. Y., on the fourth of last July. He said a determined temperance organization means agitation, and agitation is education, and education is bearing even now everywhere its fruits. Those fruits we claim rightly as part of our great harvest. The Abolition party vote never reached three hundred thousand, but its harvest was the enlightenment of reason, the awakening of the public conscience, the organization of the Republican party, the election of Abraham Lincoln to the presidency of the United States, and the emancipation and enfranchisement of 4,000,000 slaves.

THE CANADIAN PLEBISCITES.

The brightest spot on the earth's surface in 1894 for prohibition is the Dominion of Canada, in which four provinces declared by plebiscite for the utter prohibition of the liquor traffic by conclusive majorities.

POLITICS AS A DEPARTMENT.

And now I come to what I deem the most important utterance possible to this convention in its relation of loyal allies to the Prohibition Party. I ask you to create a new department, to be called the Department of Politics, and were I ten years younger I should ask to be placed at its head; but it is my painful duty to urge instead that you choose the most unwearied brain, the most rapid hand, and the most enthusiastic Prohibitionist among us to take this superintendency, and that you give her among others the following instruction, and the money to execute her order: A letter is to be prepared by the general officers in consultation with the new Superintendent, and should be sent to *every local union in the United States*. This letter will ask that as the first work on which its members enter after this Convention, they call personally upon at least a dozen of the men in their own community, who shall be Prohibitionists and Populists, in equal number, and invite them, with their wives and daughters, to the home of a white ribboner, for the purpose of endeavoring to unite in a pledge, which will seek to bring about a better understanding between these two branches of the great new party of the future.

The members of this Conference should be then and there invited to form a Home Protection Union, composed of men and women whose object it should be to secure joint meetings of voters from the two parties in which they should agree upon a platform to be brought before a joint session of the county, district and state conventions of the two parties. We have tried in vain to unite the national leaders; we have learned by that failure that not until the rank and file have been attuned to greater harmony can we hope to achieve anything in the National Conventions. We have no time to lose—'96 will soon be here; but if the work here outlined is done with intelligent persistence by our local Unions, under the lead of a devoted superintendent, we may help to bring Wellington and Blucher together in time for a Waterloo that shall banish the liquor Napoleon to a Prohibition St. Helena early in that twentieth century, we shall not be Man's nor Woman's, but the century of the Home, the People and of God.

THE NEW POLITICS.

The temperance people threw into the pool of public opinion the pebble of Prohibition; we made a point for better law, and from that point has widened the circle of conviction until it has taken in the purification of municipal parties. We did not expect so great results, but we have helped to make them possible. Tammany ring shows the full outcome of what men alone can do to denaturalize politics. The Breckenridge, and now the Anti-Tammany campaigns, furnish the antithesis of Tammany, and show what men and women could do together to make a city clean, a state reputable, a nation noble.

While we deplore the high license policy of the Republican party, we must in common honesty admit that in localities where it has dared to do so, that party has many times helped us toward prohibition and the enfranchisement of women and in some of the states its far-seeing leaders have flung down the gauntlet against the saloon, and have in times more recent girded on the sword in favor of the ballot for women.

We know already that the prohibition party in Colorado rose this year from $1,700 to over $7,000—an unprecedented increase; we know that the presence of women at the poles caused a much larger number of men to vote than usual; and by the admission of the Associated Press "nothing since the adoption of the Australian ballot system has more contributed to quietness than the presence of women at the poles. Men who shrank from the bustle and uproar of the contending partisans at the poles came with their wives to-day, so that the male vote is larger than was expected." But we cannot yet know what we confidently predict, viz.:—That the next legislature will do more for Colorado along the lines of prohibition of the saloon and other centers of iniquity than any previous legislature ever has done in the history of that state.

Women and the saloon represent the top and bottom of the nation. The saloon is the home of gambling, the twin brother of the house of shame, the manufactory of political chaos. Women and the saloon have got to meet; they must have one square stand-up encounter; everything waits for it. All other attempts to overcome the alcohol dominion are sporadic; they are but plasters where the knife is needed; they are but curtains where the search light should explore. That knife and that search light are the women's ballot.

There are many reasons for the present corruption in municipal politics, but there is one which goes to the core of the subject. In every municipality as a rule the educated, philanthropic and religious class of men vote locally the ticket that they think will benefit their party in state and nation; while the uneducated, unphilanthropic, and irreligious vote in a solid mass for their own business interests, and control the election of officers for the purpose of protecting those centers of sin in which they make their living, or with which it is important to them to be in league for purposes of patronage. The reason of all this is not far to seek. The best class in the community has wide interests; it is patriotic and wishes to make its voting power felt in the highest councils of the nation; while the lowest class has a single eye to getting the largest amount of "living" with the least amount of work, for the largest margin of profit on the smallest investment of capital. For this purpose no business in the world that is open for men of their calibre equals the saloon business. The brewer and distiller will furnish to any man who "opens out" a door and window to advertise their wares, a sufficient stock of liquors on which to begin. All he has to do is to deal out the crazy drinks at the immensely advanced price, of the retail trade, and to encourage games of chance, associations with degraded women, and any other methods that will bring conscienceless men into saloons as customers. But in order to do this, saloonkeepers must control the local politics, must be sure that such public officers are chosen as will not even seek to enforce the prohibitory clauses of the license law. This is the situation: it is based on the fact that human nature is as yet, in a majority of instances, more inclined to "get a living" than to do anything else whatever, and the men who get that living as parasites on the body politic form themselves into closer groups and get in their work with a better understanding of the way to do it than that more highly developed class of men with whom a sense of other-hood has to some degree at least replaced the sense of self-hood as the supreme controling element in all their acts.

Under the pressure of personal interest, motive solidifies and its outcome is the mercenary vote; but the pressure of philanthropic sentiment is less potent, and we have the scattered vote of the well meaning. This is the solution of our present degraded municipal politics, and proves that the first thing to be done is to disrupt the saloon.

If I were asked what would best advance every good cause in this country to-day, I would reply, "Organize as thoroughly and in the same method except so far as the 'communism of self' is concerned, as Tammany has organized."

The notorious Silver Dollar Smith—a New York saloonkeeper, whose floor is paved with silver dollars—has given the method: "Politics with us," he says, "are personal; if you know a man and have done him a favor he will vote for you, and if you don't know him you must get to know him." But to "get to know" those whose votes we want is not an easy thing. It has thus far required the supreme impulse of absolute selfishness. The woman's movement in Kentucky against Breckenridge, and in New York against Tammany, demonstrates that for the purification of their home environment women are willing to take the trouble to get to know their neighbors and to secure their votes for noble purposes. From the beginning a saloon has been made the club house and center of management for the sub-divisions of the Tammany ring, and each saloon has had a definite number of voters "to look after." Tammany has done more than this; it has helped families of men out of work; it has "got a job" for many a poor fellow who did not know which way to turn for his next meal. And most sedulously of all it has put money in its purse by means of an ingenious and well systematized classification of bribes. But the bribe of a friendly hand-clasp, a pure woman's smile, a neighborly recognition, a combined effort to help those who are in need—all these and a thousand more uplifting influences can be brought to bear on the very same people who to-day vote for Tammany, because Tammany "stands in" with them, and helps to meet their need. In this world we are pretty sure to have what we take the most pains for; and the trouble with good people is that they have not taken pains to win for good causes the votes by which alone those causes can be incorporated in the custom and law of a city, great or small.

The Liberty Party has not more surely staked its existence on Home Rule than it has on local prohibition, and as we believe, by these means it has saved its future. The Republican Party in America is in a position strikingly analogous to that of the Liberal Party in England, and we cannot doubt that its leaders who are careful students of political history have not read the open page of English Liberalism in vain; but if they have, then the New Party, buoyant with the hopes of the Populist and Prohibitionist, is as sure to shunt them on the side track, and to advance along the main line within the next few years, as dawn is sure to follow darkness.

"Get together" is the constant cry of the leaders. "Fall apart" is the equally constant watch-word of the enemy, and, alas, the devices are apt to out-rank harmonious councils. Human selfishness is at the root of all this, and only as it is eradicated, neutralized, destroyed by the indwelling of the spirit of God, can humanity progress. We know these things so well that we have hardly the patience to hear them once more reiterated; but unless each one of us is steadily at work building up in his own heart a kingdom of peace, all his cheap words and unruly activities are like so much crackling of thorns under a pot. Many request have been received by leaders of the W. C. T. U. in the last year to call a convocation of reformers. The point has been made that as a society made up of non-voting material, and as representatives of the home and the motherly and sisterly qualities, we were in a strategic position in reference to calling a congress of societies for the purpose of forming a national federation for good citizenship. All organizations willing to pronounce against the saloon, in favor of total abstinence and the citizenship of women were to be admitted on equal terms, and the invitation to be issued with equal cordiality to Protestants and Catholics, Labor Unions and Christian Endeavor Societies, the Grand Army of the Republic, Suffrage Societies, the Sugar Trust, the Oil Trust, and the Knights of Pythias! I tell the tale as it was told to me. This national congress was to meet at Washington next winter, each society accepting this invitation to send two delegates. How, I should be glad to see a coming together of these ends of the earth and would willingly co-operate to bring about such a result, if in the judgment of this convention the movement is believed to be at once practical and wise; but "a burnt child dreads the fire" and having made an earnest effort to help "unite the reformers," in 1890, 1891, and 1892, having sat up all night with the resolutions committee of the People's party, only to see the suffrage plank eliminated next day, and the Prohibition plank thrown over altogether, I deem it better to submit the entire question to the powers that be in this representative convention of the Crusade veterans and their associates. But I confess that upon me personally there steadily grows the conviction that since ballot in the hand of women is dreaded more than all things else by the men who conduct the three institutions whose existence is the most unrelenting foe of home, we ought now to unite our forces to remove the handicap that holds back the mother's hand from the ballot box of the Republic. In this cause, I am willing to spend and be spent, and while loyal to all the principles stated in the platform of the younger political parties, I am most of all loyal and devoted to the plank that says: "We will work to win the woman's ballot for the protection of our homes."

THE WAGE WORKERS' WAR.

For the first time there has been established in industrial history the principle of the minimum wage; namely, that the selling price of anything must be regulated on the basis of a living wage being paid to those who produce that thing, just as the selling price of anything would necessarily be regulated by the cost of any other ingredient in its production. A living wage, of course, will differ with the different conditions of living, and with the nature of the work—a miner, because of higher rents, dearer food, and more dangerous work, requiring a much higher living wage than an agricultural laborer. But once the principal is established that the laborer has a right to a living wage, it will be comparatively easy to decide what this shall be in any given case.

Labor has no capital except itself; hence in common honesty this labor should be regarded as a fixed factor in the cost of a product, and should be taken into account in determining the exchange value of that product. It is but recently that any system stood condemned which by means of economic law consigned a large section of the population to existence under conditions in which they could not live as good men should.

When they meet for purposes of conciliation, employer and employed must be on an equal footing, must be represented in equal numbers, and the same weight must attach to the opinions of both. I do not think that these boards of conciliation will ever reach their utmost usefulness, until women as well as men are elected to membership. It has long been my belief that the finest qualities of diplomacy are lodged in the brain and heart of the sex which for unnumbered centuries has been the chief member of a perpetual board of conciliation in the home, hearing complaints, adjusting differences, forming treaties of peace, administering justice, anointing the machinery with patience and good-will. I hope this Convention will pass a resolution urging the national as well as State and local governments to place women on their boards of conciliation. It will be a long step away from anarchy and towards "peace and honor."

THE INDUSTRIAL LIFE OF WOMAN.

Mr. Wright is our best authority on the industrial life of woman. He thinks that this is the core of the whole woman question, and that while the training of her hand has, in the nature of the case, led on to her mental development and discipline, and involves as its largest outcome her complete participation in the government, the chief and most vital change that can come to woman's lot is involved in the independent possession of sovereignty over her own person, and that nothing will so surely affect this as the power of wife and mother to procure bread and raiment for herself and for her children. No writer has more pointedly anathematized the social system by which, instead of bestowing the possession of herself for a brief period upon him who will in exchange give her the money to supply immediate wants, woman in a conventional and loveless marriage makes this exchange, not for an hour, but for a life time. I am glad that a man so honored has said these things for us, and keeps them before the public by voice and pen.

He affirms that those who take the view that the morals of wage earning women are not up to the standard of women under the domestic system, have put forth a statement that is absolutely false, and he insists that the exact opposite is true; that there is no higher plane of purity among any class of women in the nation than among those who have the self-respect to maintain their independence by earning their bread. And no man between the two oceans is a better informed expert; he adds that which is a most important statement, that the co-occupation of men and women has the same result upon character as their co-educa-

tion, namely, it is carried on with great advantage and without any of the evil consequences which its enemies predicted. He affirms that the mingling of the sexes, either in industry or education, does not work harm to society, but on the contrary, brings great good and secures that mutual respect which is essential to honorable, social and family life.

THE PEOPLE MUST OWN THE NEWSPAPERS.

Much as we desire the ownership by the people of the great plants now in the hands of individual or associated capitalists, there is to my mind, no one thing that would so serve the liberties and rights of the people as that they should own the newspapers.

That the people should themselves be the proprietors of the means of locomotion and communication is by no means so important as that they should be the purveyors of their own ideas instead of taking them at second hand. The time is as certain to come when the people will own the newspapers as the world is certain to advance out of a sheep-like docility to a dignified individuality, and it is a part of the mission of the W. C. T. U. to stir up a question like this, to put it before the people, and to keep it there by speech and hand.

"THE EVER-FEMININE DRAWETH ON."

A little girl was asked by her mother, "who made you?" She gave the correct answer. Then followed the question, "Who made Adam?" She gave the correct answer; and then "Who made Eve?" Who shall say she did not give the correct answer? The moral backbone of this nation is its womanhood; and we humbly believe the pith of that womanhood is the W. C. T. U.

I wish that instead of using the term "Woman's Rights Woman," which is drastic and aggressive, we might employ the more descriptive and teaching phrase, "The Awakened Woman." She is to-day the leader of her sex, because she has answered to the call that said, "Arise, wake out of sleep, hear my voice, ye careless daughters!" A leading thinker with whom I was conversing on this subject recently—a man of strong character and wide observation—said to me: "Whatever you do not attempt, try to get women to think, get them to be less frivolous, less occupied with trivial subjects, more earnest, larger minded, more devoted to general than specific ideas." And I thought, what must be the weariness of life, to such a man, if, on returning to his home, he found that the rim of a teacup or the circumference of a thimble were emblems of the circuit of talk to which he had to listen! We women have not thought enough about the dwarfing of mind and character that has come to men throughout the ages from the pitiable narrow converse of the fireside. Going my way in life alone, as far as the natural companionship to which we are all born is concerned, the concept of the human question comes to me perhaps most naturally under the thought of a true comradeship in which reciprocity of thought, affection, and purpose should be combined into that triple cord that holds two human beings more strongly than bands of steel or sanctities of church or State. But the awakened woman, who begins to see that the whole realm of thought is her heritage, and the entire world of power her kingdom, as much as it is that of any other human being, and as much as her capacities render it possible to be, can only hope to see her ideals realized through the enlistment of the average woman. For this average woman is the key to the position. For the abstract principle of justice on which the Woman Question is really based, the average woman does not care a farthing; while, for the sake of justice in the concrete, she often plays the part of heroine, in that if she thought she ought to want the ballot, she would seek it with persevering zeal; but she honestly believes that it is more womanly to cry out against than for it. She has been told this from press and pulpit since her earliest recollection, and she has learned the same doctrine from "her husband at home." The average woman is often-times a member of the church, and, like the rest of us, falls into the error of confounding the husks of Christ's gospel embodied in theology with its kernel embodied in the Golden Rule; she is devoted and good and conventional; she usually has a home of her own, and her favorite end of all controversy is, "I have all the rights I want."

She is attractive, kindly and well-meaning, but dreads "the speech of people" more than she does all the speechifying of the speaking sisterhood, even though their tireless tintinnabulations should tinkle on until the crack of doom. She is not clear concerning the relations of cause and effect in politics and law, but she must be, if women are to win the ballot.

In America, Australia, and New Zealand, the average woman has rallied to the polls to vote against the saloon, agaist the gambling-house and den of vice. In the nature of the case she can be counted on to stand with practical solidarity against this trinity of evils that forms the fortress of temptation to children. She is perfectly "clear in her mind" that no one has a right to set these institutions along the streets in neighborly nearness to her home, and if the power is given her she will remorselessly drive them off the pathways frequented by herself and little ones. There is no lever so long by which to lift the average woman above her prejudices as that of the reforms that tend to safeguard those to whom she has given birth and being. Here we have solid ground to stand upon. With the slogan, "down with the dram shop", we can win the adhesion to the woman's vote of the average woman, and that means the average man in whose ballot lies the promise and potency of all things governmental that we seek.

No better statement of the "Woman Question" has been made than that of the Rev. Dr. Hamilton, one of the chief champions of our admission to the General Conference of the Methodist Church, who says: "In the new era, woman is to be nothing higher and nothing lower than the sister of man, and man is to be nothing higher and nothing lower than the brother of woman."

The holy estate of motherhood must always make the moral influence of the mother-sex a stronger conserving power than any other of which humanity is cognizant. By nature and by nurture women will, as a class, illustrate those virtues of gentleness, mercy, and peace upon which so largely depends their power to fulfill the functions inseparably belonging to their organization, constitution and destiny. If this were a world of men, and men only, the provision made for helpless infancy, with all the tender sentiments that it involves, would be unknown. The sense of other-worldiness can never be so strong among men as a class as among women, since the latter, during the most active period of their existence, walk along the edge of a plain that breaks off so suddenly for so many of them that the others must feel the more uncertain tenure of their thread of life. The breath of eternity touches the forehead of woman whenever a little child is born, and this great fact relates her differently to life, its prizes, its ambitions, its unceasing warefare; nor can women as a class fail to be mellowed in their nature by the contemplation of that mystery of dawning life with which they are more closely associated than any other thinking beings of which we know. The companionship of helpless infancy must modify the moral nature and deepen the religious hopes and aspirations of those who throughout the generations have kept a watch beside the cradle.

THE COLORED PEOPLE.

Much misapprehension has arisen in the last year concerning the attitude of our unions towards the colored people, and an official explanation is in order.

The World's and National W. C. T. U. take no cognizance of color, either in their social customs or their legislation, and have never done so. It would have been impossible for me to be interested in a movement that made any such distinction, for my ancestors on both sides, were, without exception, devotedly loyal to the colored race, and my earliest recollections are of an abolition home, and an abolition college town of which my parents and all my relatives, who enjoyed the higher education, were at one time or another either students or graduates. In the fifty states and territories that make up the National W. C. T. U., we were obliged, in order to form such a society at all, to leave the details of organization under the control of the said states and territories, and it is my understanding that in several of those at the South it was arranged by mutual and entirely amicable agreement between white and colored women, that there should be two State unions, whose delegates should come to the National on a plane of equality, but who should conduct their work separately within their own borders. In accepting this decision we followed the precedent we had established years before in the recognition of "State rights," and with the exception of a few extremists we have found no criticism resulting from this action, which was taken with intelligence and deliberation, and by which we are ready to stand.

It is needless to say that in all Northern and Western States, colored women join the same local unions as white women, and that they have always been among our national superintendents. The President of a colored State W. C. T. U. is a full voting member of our Executive Committee, just the same as the president of the white W. C. T. U. who comes from the same state; and I do not hesitate to claim that whenever a colored woman has shown zeal and intellinence she has been as frankly and fully recognized in our councils. Mrs. Frances Harper, of Philadelphia, and Mrs. Early, of Nashville, have been officers in our National W. C. T. U. In Michigan, a gifted Afro-American woman is president of a district union, and her white comrades are proud of her, as are we all, and as we ought to be.

I hope this whole subject will be carefully considered, and such action taken by this convention as shall give no uncertain sound concerning our warm interest and fellowship with the colored people in all their aspirations toward Christian conduct, character and education. There are 25,000 schools in the Southern States for the colored people, and at least two millions have learned to read and write. It is also estimated that real and personal property to the amount of $250,000,000 is owned by them in the United States. I hope that strenuous efforts will be made to secure the organization of W. C. T. Unions in the colored churches. As the outcome of much thought and observation, it seems to me that we cannot as yet hope for that larger development of interest and work that results from undenominational action; we must have the pastor of each church favorable to the formation of a group of white ribbon women; we must go to him and ask for this, we must adapt ourselves to the conditions more carefully than we have done; we must put colored women in the field, and I feel sure that they will join with us heartily when they understand our purpose and intention.

"I will to will the will of God."

If this is the rippling song of life at the centre of being, the quest of circumstance makes as little difference as to the flowing brook which under the ice still sings on, seeking the sea, its source of life and its illimitable home.

A pedestrian heated and tired entered a village in the byways of Cornwall, and began at once to look for a tap room or some place where he could get strong drink; but finding none he called out impatiently to a passerby: "You Cornish people are very good, are you not?" Whereupon the aged villager reverently uncovered his gray locks and answered: "A hundred years ago a man came into these parts; his name was John Wesley."

This reply illustrates the beneficent action on a great scale of one Christian's beneficent will.

Not until the Church of Christ when "it comes into these parts," puts down the liquor traffic, can it regain its hold on tempted men, or continue its hold upon the affectionate loyalty of women cursed by the power of the saloon.

THE WOMAN'S TEMPERANCE PUBLISHING ASSOCIATION.

New occasions teach new duties. Ve have just passed through such a year of financial constriction as this generous and prosperous iand never expected to confront or to survive. The wonder is that with such a crashing of great enterprises as could not fail to deafen ears and to break hearts, our W. T. P. A. is solvent and successful, our hospital has rounded the year with a balance to its credit in the bank, and the Woman's Temperance Temple still holds its own. Nor has any signal disaster overtaken any one of the innumerable state and local enterprises in which our indomitable White Ribbon women are engaged for the building up of the temperance reform; but we should be most unwise did we not face the fact that we must set our sails to suit the storm. Retrenchment is the order of the day. The Women's Temperance Publishing Association declares no dividend; it could not do so honestly; but the wonder is, that in a year conceded by business men to be the worst in the history of the country, its deficit for the entire year is less than $600. This is a result for which, under the circumstances, we are as much entitled to sing the Doxology as we did in former years when we had declared a dividend; for it shows the tenacious vitality of the movement, and that its recuperative powers ensure to the stockholders the safety of their capital and a return of dividends when business returns to its normal conditions. If their money had been invested in most other enterprises, they would have been likely to lose it altogether. It is our purpose to buy up the stock of the few needy stockholders who have expressed a desire to sell, and measures have already been taken to that end. The job printing business has been greatly enlarged and will no doubt continue to afford a solid business basis, as it is well known that the publishing house of a philanthropic society has not a *clientele* who as a rule are prompt in paying bills. It is my belief that our Heavenly Father has given us in our business manager, Mrs. Caroline F. Grow, the woman for the hour, the providential guardian of our most important enterprise; for if our publishing house fails, then, and not till then, have we failed indeed. I may not tell the story of her ingenious adaptation of means to ends, and the womanly bearing and business sagacity which have given her the good-will of the most trusty bankers in Chicago, and the sacrifice which has almost worn out her health, while with a firm hand on the helm she held the good ship W. C. T. U. steady while the billows rolled and the breakers were dangerously near. But here we are to-day, our credit good, our publishing interests secure, and a broadening path of financial success opened before us, when if a woman of less faith in God, less integrity, sagacity, and persistence had been at the center of our business affairs, we should have gone down into the irretrievable wreck and ruin that has overtaken thousands of business firms in this most disastrous year within the memory of man.

Our bookkeeper, Miss Ruby Gilbert, who has been with us for so many years, deserves honorable mention in this same connection. Although they call her Ruby, I claim she is "all gold," and with her faithful associate, Miss Austin, and the band of loyal employes who have rallied around these women as they never could have done had they not known them to be as sturdy as they were true—the fort has been firmly held. Nor do I think it would be fair to pass over the name of Mr. Christophel, our superintendent of the department of printing. Perhaps it is enough to say of him that he is the only man in our counsels, and that he lives up to his high reputation, not only as an invaluable expert in his work, but equally as a Christian gentleman.

Our publishing house is the child of the Crusade, whose potent voice has rung out over all nations, carrying its winsome invitation to come with us, its prophecy that the liquor traffic "shall be turned upside down," and its cogent facts and figures to prove that unless this result is brought about the nations will be turned upside down. The one unresting problem is to secure the willing and intelligent hands that shall place the product of our publishing house in the hands of the people. Unless this is voluntarily done by our own members, this product must remain on our shelves, and several tons of it are there, which ought to be under the eyes of the ignorant and indifferent. I have thought that if this year we turn to the children in the L. T. L.'s, and offer them some small inducement to distribute what we have on hand, that plan would perhaps result in clearing our shelves; while such a piece of work would be most helpful in forming on right lines the character of our boys and girls. This suggestion I pass along to our managers for what it may be worth. I feel that it is not invidious to say that in my judgment a special vote of thanks should be given to Mrs. Carse, founder and president of the W. T. P. A., to Mrs. Grow, Miss Ruby Gilbert, and Mr. Christophel; for upon these four has rested most heavily the burden of providing for the daily necessities of our great publishing enterprise. I also think that Lady Henry Somerset, Mrs. Hannah Bailey, of Maine, and Mrs. Hagans, of Chicago, deserve our thanks for the practical manner in which they have come to our rescue to enable us to tide over our most difficult emergencies.

THE UNION SIGNAL.

I do not know of another paper that deals with such a vast variety of women spread over so great an extent of territory, that holds itself so steady, and seems so like a reasonable and cultivated lady in her own home, as does our UNION SIGNAL, and be it well understood I take very little credit of this to myself, for whatever I undertake for the paper is done at arms' length, while Miss Margaret Sudduth, our managing editor, is at the very storm centre of conflicting interests, opinions, and purposes, and I think that she has made so few mistakes and has held so steadily to the golden mean that she ought to receive from this convention a special token that we appreciate not only her loyalty, which is of the purest and highest order, but her level headedness. Nor would

I forget our Southern comrade, the literary editor, Mrs. Kells, whose golden pen has won so many that at first did not think well of us, and who has held the friends she won. Her wide sympathies and tenderness greatly endear her to us all, while the bright executive force of our young woman, Miss Jennie Stewart, has wrought a marvel in improving the organ of the "Y's," and Ada Melville seems like the ingenious minded and sympathetic sister of every little child. In Mrs. Kate Lente Stevenson, we have an editor of publications upon whom there is no discount. I wish personally to express my gratitude not only for the devotion, but the skill, with which she edited and brought out what I always lovingly think of as "Mother's Book." But for her aid and the cooperation of my gifted and lamented kinswoman, Mrs. Minerva B. Norton, I could not have placed before our constituency the picture of that beloved life, which I really believe will be a harbinger of blessing and benignity to the mothers and children in whatever home it finds a place.

THE WOMEN'S NATIONAL TEMPERANCE HOSPITAL.

In 1883, preliminary steps were taken that have resulted in the foundation of this institution, which from small beginnings has grown, through the patient and intelligent care of its officers and trustees, until in the last year one hundred and sixty-five patients were received. A group of hospital nurses is graduated each year, and the large and eligibly located building now in use is to be superseded by a permanent structure, with all the modern improvements, the building to be erected on ground of our own, and the already successful enterprise greatly enlarged and strengthened. It is a gratifying fact that, notwithstanding the pressure of financial difficulties in the last year, our hospital comes out free of debt and with cash in hand. We learn that this record is not equaled by that of any other hospital in Chicago this year. All honor to Mrs. M. E. Kline, Mrs. M. M. Hobbs, Mrs. W. Thatcher, Mrs. Ralph Greenly, and Mrs. C. E. Bigelow, the indefatigable officers of the society, to the good physicians, especially Dr. Boynton and Dr. Sarah Hackett Stevenson, and to Mrs. Sarah Hornby, so long the efficient matron of the hospital. "Overcome evil with good," is stated as the motto of the hospital, and it could not have a better one. While the plan of erecting a building for its accommodation must wait until the times are better, in its present headquarters it has a location, appurtenances, and outfit that have won for it the esteem and good word of the best physicians in Chicago.

THE TEMPLE.

And what shall I say of the Temple—that enormous enterprise, the very mention of which has caused so many of our hearts to quail—an enterprise which has survived the enmity of its foes and the indifference of its friends, because "they that were for it have always been more than they that were against it," and because of some brave hearts it has been and will be always the centre of unflinching purpose and unceasing endeavor. How many enterprises could have stood up in the face of a broadside statement from high prohibition authority, contributed to the most unbending opponent of prohibition that the city press of Chicago contains? How many thus "wounded in the house of its friends" would have pursued the even tenor of its way? To my mind, the fact that the Temple stands completed in its majestic beauty on one of the most desirable street-corners in the business heart of Chicago affords an object-lesson of woman's faith and fervor, such as is not paralleled on the face of the globe. But whoever thinks that the founder of the Temple and that great majority of our members who have stood by her from the first, and who stand by her more strongly than ever to-day, have not given the most earnest prayer and most ingenious thought of which they were capable to the devising of a plan that should meet the trying conditions of the present time, has failed to gauge the level-headedness and good sense of the women who dare.

Our Japanese delegate to the World's W. C. T. U. Convention, arriving at Chicago, and not knowing where to go, found out, without the slightest difficulty, where the Woman's Temple was located, and felt then that she "had got to headquarters." This is a figure of the feeling in White Ribbon women's minds the world over, and that feeling and opinion stand for an immense deal in the total strength of the cause. Indeed, it is doubtful if there is a building standing on the earth's curve anywhere toward which more prayers of sisterly love and faith have flown like doves to their windows than the Woman's Temple in Chicago. Whatever it may not accomplish, it has, within the last eight years, inspired a million mellow sympathies, bright hopes and aspirations, and has set faithful and willing hands at work in all parts of the world to secure a local habitation for groups of faithful women whom God has called. These results are assured, and have passed into character and destiny. The money raised by White Ribbon women is a monument of devotion unequalled in the history of philanthropic enterprises originated by the sex that has no purse. Those who are not friendly to the enterprise have created the impression that this money has been raised by the sacrifice of things actually needed by those who gave it; but this was never either counselled or desired, and, while I would not impeach the motives of those who have said so, I do not believe that a single human being has ever relinquished any necessary of life on account of the Temple. Whoever gives from motives of love and devotion has enriched himself by that action far more than he could ever be enriched by gold. If coins have been searched out from sacred places where they were preserved because of their association with some pathetic experience in life, that was in itself a worthy and helpful action to the one by whom it was performed, and has already borne its fruit of sweetness and of healing. One thing is certain: the Temple stands four-square to every wind that blows, and in it have been the headquarters of the W. C. T. U. for two years, and more; office rent, which before the panic would have been duly paid, must be subtracted from the Temple receipts of 1894. This one statement tells the tale of an anxiety under which our brave founder of the Temple, Mrs. Carse, has staggered, but by no means fallen. Her uncompromising faith in the ultimate success of the enterprise has in it no small element of the sublime. She has been in council with the best business heads of Chicago, and will suggest a plan of action in which we shall all be profoundly interested. I should like to see this convention appoint a commission consisting in equal numbers of those who have always been friends of the Temple enterprise and of those who cannot be considered such. I should like not only to have that lawyer of high standing in Chicago who is conversant with all the details of the enterprise, but another selected by the commission who has not been thus conversant, and after an exhaustive examination and consideration of the whole subject, I should like to see a report made by this commission to our constituency and to the public. Nothing could be fairer than this, or more certain to bring every phase of the movement to the surface. For my own part I believe that the situation is well understood already by our women; but as some have felt that they ought to know still more about it, they should be furnished the most complete possible opportunity of learning all that they desire, and I think that if such a commission as I suggest should be appointed our temperance friends, both men and women, throughout the country should be invited to send in any questions that occur to them, and all should be fully and freely answered.

It is due to our Temple trustees, who have stood in the gap as our representatives, that we should in all our estimates and judgments of them and of their action endeavor to "put ourselves in their places," and think what it would have been to meet the storm, and whether we should have met it as bravely, or at as much personal self-sacrifice, as they have done. It is well known to all that neither the W. T. P. A. nor the Temple are enterprises for which the National W. C. T. U. has been made legally responsible. We have wished them well; we have indorsed their leaders, and have helped so far as we were able; but there has been no double dealing with the public on our part as a national society. These enterprises, like the Women's National Temperance Hospital, are "affiliated;" that is, they are related to us as adjuncts that have from the first received our moral support, but each one of them has its own board of directors on a wholly separate foundation from us and from all other enterprises. The hospital went through its "baptism of fire" in the winter of 1889, and no enterprise inaugurated by us was ever more fiercely assailed, but it has gained an assured and successful position in the teeth of opposition and financial crises o the country. Let us, then, take heart of hope, remembering that all success is relative, and that in such a period of darkness and decadence as the present, so far as money is concerned, the wonder is that the devoted women who have stood at the head of these great undertakings can still come forward, saying, "Here am I, and the trust that God and the white ribbon sisterhood have given me."

The temple plan is no chimera, and ought never to be thus characterized. Office buildings have been most successful, and have brought in fortunes for the private use of men who have founded them. It was our thought and hope, and is still, that these revenues might be turned into channels of public beneficence so far as the Temple was concerned. I have been rejoiced by the efficient help she has had for three years past from her young secretary, Miss Sarah Johnson, and by the outpourings of sympathy and good-will toward Mrs. Carse. It is one of the compensations of life that the more fircely we are attacked the more sturdily our friends stand by us, and I know that the resolutions forwarded to her from States, districts, and counties, and the innumerable letters of sisterly confidence have been like balm upon the wounds she has received. May God bless her and grant, as He surely will, that the very best results for all shall attend this enterprise, founded in so much of faith and prayer and love.

PERSONAL.

Search thine own heart; what paineth thee
In others, *in thyself may be;*
All dust is frail, all flesh is weak,
Be thou the true (woman) thou dost seek.
—*Whittier.*

I cannot express to you the pleasure I feel in returning to my duties with a sense of restoration. Having now entered my 56th year I cannot hope to regain the tireless enthusiasm of an earlier period, for any long-continued mental or physical strain is sure to force upon my attention reminders that the garment of the flesh like any other wears thinner with the use of years. Once there never came any physical pain and now but little; still its sure recurrence sets my metes and bounds, and makes me think with joy of that swift coming vision of a country where our activities will never be followed by weariness. It is a pathetic reflection that if one had always seduously insisted on a certain amount of wisely adapted exercise, these symptoms might have been delayed some decades longer. It was this consideration with others that led me to learn the bicycle, and I wish to put on record my testimony that this exercise, warmly encouraged by Sir Benjamin Ward Richardson, has been to me, perhaps, next to the quiet of the life that I have lately led, a prime factor in that equalizing and warming of the blood which we know to be the vital prerequisite of all equilibriated feeling, thinking, and action. The more we can study our physical organism as a great continent with a system of springs, rivulets, and rivers of blood that must be kept in motion, the more we shall understand why exercise is to us the breath of life. Let the flow of this current be clogged and as a penalty one's thinking is clogged, one's moral perception blurred, one's spiritually dimmed. The blood is the life, and whatever keeps it in tranquil rhythmic motion enriches life and increases the happiness of all with whom we have to do. Therefore, no matter who may criticise (and I am aware that I have been taken to task both by friends and foes), I propose to sound the tocsin in favor of this innocent, inspiriting, and healthful exercise so long as I have breath with which to do so; and my championship is because of my desire that the home-life of the nation should be more cheery, bright, and blessed to all concerned, both men and women, for I think that any scheme of improvement that omits an equally devoted and motherly interest in both sections of the human race is no less selfish than it is unenlightened.

In view of the fact that thousands of photographs have been sold representing either Rest Cottage or some of its inhabitants, and that in this world imputations are made by friend and foe concerning every means by which money is acquired, it seems best to make the statement once for all that neither the owners of Rest Cottage, nor any one associated with them, have ever received a penny from the sale of any photograph, and I may add that I have never had a salary as editor of the UNION SIGNAL, though of this crime (?) I have been accused. The problem is not an easy one, to reconcile the duties of editor with those of president and, at the same time, with one's own self-respect. In "A Great Mother" there are also allusions which would be most unbecoming from my pen, and for which I am in no wise responsible, as they seemed fitting to my collaborator and to our editor of publications.

There are two opinions as to the propriety of answering the false statements that constantly appear concerning reform workers, and perhaps especially concerning workers in the temperance reform, as no others so bitterly antagonizes capital and political ambition. Some of our wise ones urge that a dignified silence should be maintained, because if one's character and life do not speak for him there is little value in his declarations; but on the other hand so many good and earnest hearts are grieved by these constant falsities, and continuallly appeal to me for explanations, that I feel it better as a rule to reply briefly to misleading allegations. But in these later years they have multiplied so steadily and are so outrageously without foundation, that I should like to ask my comrades in this convention to express themselves as to whether it is best to take notice of them. If you should request your leaders not to do so, this would be a help to us in refraining from the public statements which we so much deplore. But let me say as a general statement that when any person or paper comes out with the declaration that any of our leaders have ceased to be total abstainers from alcoholic liquors, that they have deserted the principles which they have so long avowed and consistently supported, it is safe for any member of the White Ribbon army to avow her absolute confidence that these misrepresentations have been made through ignorance or bad faith, and to leave the subject there. Do not, beloved, be disquieted; indeed, I know you are not, for twenty years of faith solidly kept between us have built up a fortress of affection and confidence against which even Gehenna's gates shall not prevail.

The leaders in all societies must always feel that a certain number of their associates oppose them, partly from misapprehension, partly from conscientious motives, partly from jealousy. This friction seems inevitable, and must be taken into account as a partial offset to the momentum of the movement. I have never known the organization in which it is not said that the president has her favorites; that the same old set are always put forward; that the president has too large a salary or too many helpers; that she does not work enough; that she lacks judgment; that she is given over to fads; that she makes the society a background for her own exploits, or some other specification of like character. The criticisms, whatever their merit, entirely lack that of originality. Doubtless, much that is said is true, but it must be remembered that the angles of vision under which a leader is seen are many and varied. It is impossible to please all, and whoever tries to do so ends by making a spectacle of himself and an enemy of his own conscience. It is forgotten by excellent women with exceptional talent that in the nature of the case those who have become prominent will be at the front just as the leaders of an army are, but that time is apt to regulate and equalize the standing of workers, so that in the long run our specific gravity carries us to the spot where we belong. The greatest compensation enjoyed by those who have the happiness and the misfortune to be at the front, is that the rank and file are generally their friends, and they are a solid phalanx of sympathy, strength, and co-operation, so that the naggings received do not dishearten, but may be, as they ought to be, turned to account as aids to self-examination.

I am firmly resolved to place securities amounting to five thousand dollars to the credit of the National W. C. T. U. as a partial financial offset for what it paid out during the nearly two years when, although doing much work for it, I was not in my own country; and I have also come to be of the opinion that it will give better satisfaction to our societies as a whole if the salaries of the president and corresponding secretary are made the same. This will save several hundred dollars which can be used to excellent advantage by our national superintendents in their departmental work, and I urge this suggestion earnestly upon the consideration of the Committee on Appropriations.

IN MEMORIAM.

And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud.—*Revelation i. 12.*

It has been admirably said that "Death is the sovereign alchemist who assays the value of the coin struck in the mint of life."

Such a valuation we were called to put upon the life and character of the second officer in our national society when, by a stroke that bewildered our eyes and smote our hearts, Mary A. Woodbridge was removed

beyond the mystic boundaries of the life that is. "All narrow jealousies are silent now, and we see her as she moved—how kindly, modest, all accomplished, wise, with what serene repression of herself, bearing through the long tract of years the white flower of a blameless life." She was here with us at the first national convention, coming from her sweet and happy home in Ravenna, less than forty miles away; for she was one of the original crusaders, her eloquent lips having been first unsealed by the touch of that pentecostal baptism. She is the first of our national officers whom we have lost in all these years, and for that reason some brief account of her life and work may be fittingly given on this occasion.

Mary A. Brayton was born April 21, 1830, in the goodly old town of Nantucket, Mass. Her ancestry was all that could be desired from the most critical New England standpoint; her Quaker mother was a sister of Mitchell, an astronomer, whose own daughter, Maria Mitchell, became in after years equally famous. Her father, Isaac Brayton, was a Nantucket sea captain until his genius for leadership and rare powers of eloquence made themselves so strongly felt that his townspeople sent him to the Massachusetts Legislature. When Mary was six years old the family removed to Ohio, where her father served in the State Senate and was a stalwart abolitionist, associated in that work with such men as Joshua Giddings, Salmon P. Chase, and Benjamin Wade. Mary A. Woodbridge inherited her father's gifts as a leader and and reformer; she had his quick intellect, insatiable love of books and learning, well-rounded mind, and graceful, gracious dignity. At the early age of seventeen she married Mr. Frederick W. Woodbridge, a young business man, and for forty-seven years theirs was an ideal home. We have all heard her say many a time, in that deep, pleasant voice, "My husband is without a question the best man in the world." One son and two daughters came to bless this union, and the benediction of her home has from the first rested on the manifold public labors of our beloved comrade. In 1877 she was elected assistant recording secretary of the National W. C. T. U., and in 1878 recording secretary. Her presence at the great conventions was as regular as were the conventions themselves, and was a never-failing inspiration. Her voice, of singular depth and sweetness, with a marvelously distinct articulation, was always a clarion note which aroused and held attention. In 1889 she was appointed American secretary for the World's W. C. T. U., and in 1891 she was chosen secretary of the World's W. C. T. U. In the same year she was sent to England as a fraternal delegate from our association to the National British Women's Temperance Association, of which Lady Henry Somerset is president.

In 1893, at the Chicago convention, she was chosen corresponding secretary of the National W. C. T. U. She thus held for eleven months the three-fold position of responsibility, honor and laborious toil, as secretary of the World's and National unions and of the W.T.P.A.

So well has the story been told in the UNION SIGNAL that I have felt no better representation could be made than to repeat the account given in its Memorial number. The summing up of our comrade's character is especially complete. First ranks her many-sided ability and strength; next her singular unspoiledness and self-effacement in the midst of her many honors; third, the cheerful, quiet, dignified, brightness and joy of her personal bearing, and last the deep piety which was the bed-rock of her nature and revealed itself not so much in word as in the supreme test of love-obedience.

Her executive ability was of the highest order, and her patience and power in the mastery of detail were unsurpassed. With all this she had absolutely none of the self-consciousness that so often mars the symmetry of a great nature upon the heights of success. In the stress of these working years most of us have been too serious, and it was a perpetual refreshment to note the smile, and hear the ringing laugh that accompanied the perpetual witticisms and drollieries of recital and commentary that brightened all our intercourse with this genial comrade; but her lightning did not strike, it was the shimmer on the summer cloud.

I have been profoundly impressed with the utterances of that great leader and keen thinker, Mary T. Lathrap, at the Memorial Service in her own State, and we cannot do better than to consider them here. She spoke feelingly of her own illness, and gratefully of the flowers of nature and of speech that had been given her. She said, "Don't think of me as sick, think I am well—thoughts are things. No life comes to perfect fulness that does not pass under the ministry of pain. No single orator comes to his best until he himself has passed under the rod of which he has oftentimes spoken to others. Back of pain lie laws; back of laws lies love. One of our great poets sang, 'Into each life some rain must fall, some days must be dark and dreary.' A greater than any poet said, 'In the world ye shall have tribulation.' The way is not so very long. Flowers of hope fade, but flowers of memory never. There is no death—what seems so is transition." And then she prayed, "God help us to lift our eyes from the beautiful grasses as we go out from here, and to think not of death but of immortality. The way lies only a little longer for some of us. We thank Thee for eternal boundless life. Comfort those who remain! We feel that the morning lingers just over the hill. Thou wilt not let this evil against which we contend go on much longer. Make us holy women with a higher ideal than we ever had before. Make our local unions centres of spiritual power."

How we miss this foremost champion from the National Convention! In all the twenty years previous to this she has never once been absent. She has been the central figure in our great debates, uniting the grasp of a man's mind with the electric intuition of a woman; indeed she is herself one of the most vivid illustrations this age has witnessed that in intellect there is no sex. To me her absence is particularly painful. It was she who, when we were here before, named me for corresponding secretary of the new national society, thus opening a broad path for me to the plains and highways of reform. I had learned to lean on her; to love her I had no need to learn. No woman among us was less self-seeking, none had retained more of that fresh, girlish enthusiasm which made her company delightful in the rare hours off duty that we knew. None had more radiant eloquence, nor had any a wing so swift and white in the realm of poesy. We miss our great comrade more than we can tell, and I know that in these words of tender loyalty that do my own heart good I am but expressing what every heart among these delegates confesses. She has written to several of us during the last few months, that she is still "shut up in her prison of pain," but she has coupled this pitiful expression with the dauntless words we should expect from her great soul, counselling us to stand firm for prohibition, and expressing that unswerving faith which from the first flamed up in all her words, and forms the substance of her character.

There can be no wiser or sweeter words sent as the message of this Cleveland convention to Mary T. Lathrap than those that Phillips Brooks addressed to Whittier, not long before both poet and preacher passed away: "I thank God that you have lived, that you are living still, and that you will live forever." I strongly feel that we cannot say or do too much to show our love and gratitude to her who is thinking of us all with a longing heart to-day, Mary T. Lathrap, our Daniel Webster of prohibition. God bless her now and evermore!

Twenty-one years from now the National W. C. T. U. will doubtless meet for the third time in Cleveland. It will then celebrate victories as much greater than those we chronicle as these are greater than any of which we had knowledge when we were here at first. The World's W. C. T. U. will then be as thoroughly acclimated in all civilized countries as our own blessed "National" is in America to-day. The equal pace of man and woman will have been established. The temporary insanity of stimulation will be discountenanced in custom and discredited in law; the wage-worker will have his rightful place in the front rank of government; invention will have winged the air with ships and sent not only human thought, but human voices in a chorus of brotherhood, around the world.

But twenty-one years from now most of us will be gone "past night, past day, over the hills and far away." The good gray heads that all good women know, of Mother Thompson, Mother Stewart, Mother Wallace, will have been laid under the clods of the valley. Some of us will hear the bugles of immortality summoning us away while we are struggling in the thick of the fight, even as our brave Mary Woodbridge heard them, but to most of us the call will be less sudden, and we may have to rust out the strength she was so happy as to wear out. So intense has been the pressure in these formative years of the mightiest movement to which women have as yet been called, that we who are veterans have lived already far beyond the appointed span, having mortgaged our future and discounted our stock of notes on the bank of constitution. "Our company before has gone," and we move forward often with weary steps, but always with the same tender love and unconquerable faith. "Not as though we had attained" shall we pass onward, but by God's grace we shall have "fought a good fight," and when we have "finished our course" the best outcome of our lives will not have been the building up in systematic fashion of the fair edifice of woman's work for temperance, for home protection, and for purity, although the world may say so, but it will be that by word and deed, and most of all by character, we tried to follow the Gospel's gleam along the hills of hope and to help prepare the way for the coming of our Lord in custom and in law; it will be that we tried to teach and live a consecrated Christian life. To the young women in school and college to whom we are looking to gather the bright web of the white ribbon work out of our weary and ere long nerveless hands, and to extend and brighten its already radiant fabric, I would in your name send forth a trumpet call; I would bid them haste to the rescue; I would call upon them to despise the pessimism that among the cultured so largely characterizes the closing up of the present century, and to saturate their thinking with the optimism of Christianity. I speak for you, the "mothers of us all;" for you, Crusaders, stalwart, invincible; for you, Neal Dow, father of Prohibition, with that shining face and fearless forehead so long patiently uplifted to receive the handwriting of Time. In the words of the Christian heroes who stood before the Roman Emperor at the gladiatorial games, I say to you, young women, for these veteran reformers, "We who are about to die salute you."

On motion of Mrs. Burt of New York, put by Mrs. Monroe, president of Ohio, a unanimous rising vote of thanks was tendered to the president for her beautiful and touching address.

Singing, "Throw Out the Life Lines."

The committee on telegrams reported the following cablegrams received:—

"BIRMINGHAM, Eng.

The W. C. T. U. Convention.

Love and greeting. English White Ribbon Sisters. Isaiah XL, 2 and 3."

"BIRMINGHAM, Eng.

Miss Willard.

The National Executive of Great Britain never ceases to remember you in love."

It was moved by Mrs. Stevens that there be sent from this convention a cablegram of loving appreciation to Lady Henry Somerset, and the executive committee now in session in Birmingham. Carried.

The following telegram was also read, dated Jackson, Mich.:—

"Greetings in Christ's name. My heart is with you.
Mary T. Lathrap."

Mrs. Hoffman presented to the convention a memorial which had been prepared to send to Mrs. Lathrop and asked the approval of the convention that it might be sent from the convention. Mrs. Hoffman also read the following letter to be sent to Mrs. Lathrop:—

To our Beloved Sister and Comrade, Mary T. Lathrap:

Sorrow is in our hearts, and tears fill our eyes because your familiar voice made no answer at roll call this morning. We grieve at your enforced absence.

We need your wise counsel, in our executive committee; your strength, eloquence and steadfastness in our great annual gathering.

We miss you *every hour* and *everywhere*. We pray our Heavenly Father that though the flesh in weakness shrink from the flame of suffering, the victorious spirit may rise with triumphant song: "I know that my Redeemer liveth," through Him that hath loved us. "Neither death nor life; not anges nor principalities, nor things present, nor things to come, nor any other creature shall separate us from the love of God which is in Christ Jesus, our Lord."

We send tenderest greeting, love, deep and true. We are one in heart, one in faith, one in hope. We feel, we know, that you are with us in spirit. Thousands of prayers ascend like incense before the throne, that you may be restored to health and come to us as of yore.

The Lord bless thee and keep thee; the Lord make His face to shine upon thee and be gracious unto thee; the Lord lift up His countenance upon thee, and give thee peace, Amen.

Offered by Clara C. Hoffman and unanimously endorsed by rising vote by Convention.

Cleveland, O., Nov. 16, '94. L. M. N. STEVENS, Rec. Sec.

Mrs. Hoffman then moved the adoption of the aforementioned memorial and letter by the convention Seconded and carried by a rising vote.

It was moved by Mrs. Hoffman that when the different groups meet who appoint their representative on the committee on resolutions, they either instruct that representative, or appoint another to form a committee on a memorial in memory of our beloved corresponding secretary, Mrs. Mary A. Woodbridge.

A rising vote was taken and the motion unanimously adopted.

THE CHAIRMAN: I ask you to rise in token of respect to her memory which I feel cannot be measured by any word that we can speak or action that we can perform.

Report of the Corresponding Secretary was read by Mrs. Stevens as follows:

REPORT OF THE CORRESPONDING SECRETARY.

The voice that should have read this report is still in death.

Never again will that voice ring out clear, musical and vibrant through this convention, as you have heard it in all the years of the past. The busy brain has ceased to evolve wise plans for the establishment and upbuilding of the cause we love.

Never again shall the tireless hand send forth swift and timely message to presidents, organizers and evangelists to arouse, quicken and unify the sisterhood of the white ribbon army. We mourn a common loss in the death of Mary A. Woodbridge, and from every heart comes the sad refrain:

"O, for the sound of a voice that is still!
O, for the touch of a vanished hand!"

This convention will not fail to understand how difficult it has been for your recording secretaries to round out the work, held by other hands, almost to the close of this crowded year. It has been no easy task to gather up all the threads so suddenly dropped.

The tabulated report has been arranged according to the plan of previous years from the statistics sent in from the several states. From the many fields of faithful and efficient labor we have gathered a harvest to cheer and gladden all hearts.

We have read, in and between the lines, of heroic endeavor, of patient service, and willing sacrifice.

RESUME: The National Woman's Christian Temperance Union has great cause for thanksgiving in this year of grace that brings us to our majority.

While many churches, missionary and charitable societies mourn a deficit in finance and the consequent crippling of their work, we come to our annual meeting with increased membership, every bill paid, and a more comforting balance in the treasury than any previous year has shown. Truly can we say, "The Lord hath established the work of our hands."

The tabulated report appended will show that twenty-one years have given a marvelous record of work done and results achieved.

Every state and territory has been organized, and most of them by our honored president, Frances E. Willard, through long years of ceaseless travel and unremitting toil, while we had no money to give in return, even the smallest salary.

Reports show that the following states have increased their membership this year, and as a natural result have broadened and deepened the work along all lines: Arizona, Arkansas, N. Dakota, S. Dakota, Delaware, Florida, Georgia No. 2, Idaho, Illinois, Indian Territory, Iowa, Maine, Maryland, Missouri, Missis-

sippi, Montana, Nevada, New Hampshire, New Jersey, Ohio, Oklahoma, Oregon, Tennessee, Texas, Utah, Vermont, West Washington, Wisconsin, Wyoming.

New York presented to the Constitutional Convention a petition four hundred and seventy-two yards long, containing forty thousand names for prohibition of the liquor traffic and emancipation of women. Thousands of evangelistic meetings resulting in several thousand conversions have been held.

Pennsylvania reports an immense amount of work. Saloons closed in some localities—in Butler county every one. The state boasts four hundred and forty postmistresses. Communication there always reliable. Last convention, greatest ever held in the state.

Massachusetts, as active as ever, united in purpose, and harmonious in execution.

Michigan has given prominence to local work, encouraging all white ribboners to reach up to higher spiritual and intellectual planes of thought and action.

Minnesota declares that she has more workers and has done better work than in any previous year.

Nebraska with half her area withered and scorched, and relief-work imperative for the unemployed, will not permit her white banner to trail in the dust.

California has been the scene of the greatest strike ever known in our land, yet she has held her temple in the south, while north and south she has shown great activity in suffrage, and evangelistic work.

Connecticut and Rhode Island are endeavoring to educate their women to exercise the small degree of franchise they possess.

Virginia, West Virginia and the District of Columbia remain firm in the faith, and loyal to all our interests.

Kansas, Colorado and New Mexico, mountain, plain and plateau, are teaching to all the world what women will dare and do.

Kentucky has defeated Col. Breckenridge. Louisiana and Alabama amid all obstacles stand as witnesses for the truth.

East Washington, in her mountain fastnesses, stands loyal and true, while far-away Alaska writes, Our flag is still there.

Mrs. Grow, the business manager of the W. T. P. A., by permission of the convention, explained that difficulties had been encountered in the post-office of Cleveland, and it was uncertain whether the DAILY UNION SIGNAL could be sent through the mail as second-class matter. If not, it would be necessary to put extra postage upon every number, thus making it impossible to mail as promptly as arranged for. Mrs. Grow stated, however, that the publishing association was doing all possible in the way of interviews, with post office officials, telegrams to Washington, etc., and no effort or expense would be spared to keep the promises made by the publishing association.

In connection with Mrs. Grow's statement, Mrs. Martin, of New York, suggested that this convention should take up the matter and see that proper steps were taken by which the UNION SIGNAL could receive at least as advantageous recognition from the post-office department as the low grade literature.

The following telegram was read:

The Indiana Prohibition party sends fraternal greeting to your splendid organization, the wonder and the admiration of the best thought of this century. I regret that our party will not have accredited fraternal delegates present.

F. D. MCWHERTER,
Indiana State Chairman.

By consent a telegram of response was ordered sent.

THE CHAIRMAN: It was said in the corresponding secretary's report that the president had organized a majority of the states. I think she had a hand in organizing twenty-one.

The noon hour having arrived, Miss Cassie Smith led in prayer, and "All Hail the Power of Jesus' Name" was sung.

After announcements, the convention adjourned to meet at 2 p. m.

CONVENTION ECHOES.

A NOVEL contribution plan, recommended from Ohio, is the distribution of envelopes in which each one desiring to do places a penny for each year of life that God has so graciously granted her.

OHIO has 1,300 Y's and 1,000 honoraries. Illinois numbers 1,451 active and 355 honorary members. Who can say the Y is not inclusive?

THE L. T. L. of Illinois is a great young army numbering 40,000, of whom 28,000 have the triple pledge.

MRS. LOUISE S. ROUNDS represents Illinois as its president for the ninth time.

A CHILD can be older than its mother! Massachusetts Temperance Union was born in Boston a little while before the organization of the National W. C. T. U. at Cleveland. After Mrs. Livermore's return from the latter meeting the Massachusetts Union became affiliated, and thus the paradox is explained.

"MEMBERSHIP good in spite of the hard year" is the refrain which comes to the National from many states.

THE *School Physiology Journal* is the title of Mrs. Hunt's new department publication.

THERE are 318 local unions in Indiana, 68 of which were organized last year.

THE District of Columbia has twenty W. C. T. Unions. They are planning for permanent headquarters.

THIRTY thousand women are represented by the Pythian Sisterhood, which has signed the Polyglot petition.

OKLAHOMA W. C. T. U. has determined to present a petition for a prohibitory law to the incoming legislature.

NORTH DAKOTA has instituted a new convention feature—an honoraries' evening.

KANSAS has 2,554 members.

NEW YORK has lost 354 members—the work of the Silent Gleaner—during the year.

MRS. BURT has been president of New York W. C. T. U. for eleven years.

MRS. MARY T. LATHRAP sent the convention the following beautiful telegram: "Greetings to you in Christ's name. My heart is with you."

MOTHER STEWART'S keen wit furnishes many pleasant episodes, as she sits at Miss Willard's left hand. When Miss Willard related the saying of the little girl that "God made Eve out of Adam's back-bone," Mother Stewart remarked emphatically: "She got *all* the back-bone."

IT is a great disappointment that our Prohibition hero, Hon. Neal Dow, felt that the strain of the long journey could not be endured. His daughter, Miss Cornelia Dow, brings her revered father's greetings to the Convention.

151,009 active, and 19,057 honorary members are reported this year. To this add the 13,234 active and 3,873 honorary Y's, and our total paid membership reaches the encouraging total of 187,173.

NEW YORK reports 31 reading rooms, and heads the list. Connecticut has 25.

COMMITTEES.

CREDENTIALS.

Mrs. Helen L. Bullock, N. Y.; Mrs. Narcissa W. Kinney, Oregon; Mrs. Frances J. Beauchamp, of Ky.

PUBLICATIONS.

Mrs. C. F. Grow, W. T. P. A.; Mrs. K. L. Stevenson.

FINANCE.

Mrs. Helen L. Barker, of South Dakota; Mrs. Purdham, Ohio; Mrs. Meyers, Dakota.

COURTESIES.

Mrs. N. Coe Stewart, of Cleveland; Mrs. M. B. Carse, Illinois; Mrs. Emily L. McLaughlin, Mass.

TELEGRAMS.

Mrs. Amies, Pa.; L. B Tyng, Ill.

TWENTY-FIRST ANNUAL CONVENTION NATIONAL W. C. T. U.

PROGRAM.

FRIDAY EVENING, NOV. 16.

7.30 Devotional Exercises, conducted by Mrs. H. E. Hammond, Cleveland.
Music—"Christ for the World We Sing." (Page 7, White Ribbon Hymnal.)
Addresses of Welcome (ten minutes each). On behalf of—
Federated Unions, Mrs. S. M. Perkins.
The City, Mayor Blee.
Crusaders, Mrs. H. C. McCabe. (First President Ohio W. C. T. U.)
State W. C. T. U., Mrs. H. L. Monroe. (President.)
"Welcome songs" by L. T. L. children of Cleveland.
Cleveland Temperance Alliance, Mrs. H. E. Hammond, Vice-President.
Music—"There Are Bands of Ribbon White," White Ribbon Choir.
Responses (ten minutes each), by
Mrs. Mary T. Burt, President New York W. C. T. U.
Mrs. Emma A. Cranmer, President South Dakota W. C. T. U.
Mrs. Frances E. Beauchamp, State Organizer, Ky.
Mrs. Katherine Lente Stevenson, Editor of W. T. P. A. Publications, Massachusetts.
Trio—"Praise Ye."
Silver Chimes—The Audience.
Music—Closing Hymn, "Press On." (Page 63.)
9.45 Benediction.

SATURDAY MORNING, NOV 17TH.

8.30 Morning Prayer Meeting, led by Miss Cassie Smith, National Evangelist
9.30 Convention called to order.
Prayer by Mrs. R. B. Hall, Carthage, Mo.
9.40 Reading of Minutes.
9.50 Miscellaneous Business.

Reports of Superintendents.

IV. EVANGELISTIC DEPARTMENT.

Topic—What are the different departments grouped under the head of Evangelistic doing to save from the sin of intemperance, and what results can each report as contributing to the overthrow of the liquor traffic and the establishment of God's Kingdom.

10.00 Miss E W. Greenwood, Evangelistic.
10.10 Mrs. E. G. Hibben, Unfermented Wine.
10.20 Mrs. Esther Tuttle Pritchard, Proportionate and Systematic Giving.
10.30 Mrs. Jane M. Kinney, Penal and Reformatory Work.
10.40 Mrs. S. A. Morrison, Work in Almshouses.
10.50 Mrs. M. T. W. Merrill, Securing Homes for Homeless Children.
11.00 Crusade Conference Meeting, Mrs. J. T. Foote, Ohio.
12.05 Miscellaneous Business.
12.30 Adjournment.

SATURDAY AFTERNOON.

2.00 Convention called to order.
Prayer by Miss Ida H. Read, President Vermont W. C. T. U.
2.10 Reading of Minutes.
Miscellaneous Business.

Reports of Superintendents.

EVANGELISTIC DEPARTMENT (Continued).

2.20 Mrs. C. M. Woodward, Work among Railroad Employes.
2:30 Mrs. Sarah A. McClees, Work among Soldiers and Sailors.
2.40 Mrs. Mary C. Upham, Work among Lumbermen.
2.50 Mrs. Winnie F. English, Work among Miners.
3.00 Mrs. J. C. Bateham, Sabbath Observance.
3.10 Mrs. Mary F. Lovell, Department of Mercy.
3.20 Mary Wood Allen, M. D., Purity.
3.30 Mrs. Emilie D. Martin, Purity in Literature and Art.

V. SOCIAL DEPARTMENT.

Topic—What are the departments of Parlor Meetings, Flower Mission and State and County Fairs doing for the prevention of intemperance?

3.40 Mrs. Mary D. Tomlinson, Parlor Meetings.
3.50 Miss Gertrude D. Ferguson, Flower Mission.
4.00 Mrs. Clara V. Weaver, State and County Fairs.

VI. LEGAL DEPARTMENT.

Topic—How do the departments grouped under the head of Legal contribute to the building up of total abstinence habits and the outlawry of the liquor traffic?

4.10 Mrs. Hannah J. Bailey, Peace and Arbitration.
4.20 Mrs. Frances Belford, Legislation and Petitions.
4.30 Mrs. Louise C. Purington, M. D., Franchise.
Presentation of Gold Medal from Mrs. Lovell, Supt. of Dept. of Mercy.
4.40 Introductions. Business.
5.00 Adjournment.

THE DAILY UNION·SIGNAL·

HELEN M. BARKER.

MARY A. WOODBRIDGE.

FRANCES E. WILLARD, L. L. D.

L. M. N. STEVENS.

CLARA C. HOFFMAN.

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5 Mothers and Public Schools — Mrs. D. Bentley
6 Obedience — Henry Ward Beecher
7 Temperance Training in the Home — Mary Allen West
8 A Mother's Experience in Non-Alcoholic Medication — Mrs Joel Swartz
9 Mrs. Klyne's Life Work — Alvira M. Irish
10. Let Us Live with Our Children — Mrs. C R. McCartney
11 Reverence — " "
12 Marriage with Inebriates — Dr T. D. Crother

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THE DAILY UNION SIGNAL.

OFFICIAL STENOGRAPHIC REPORT OF THE NATIONAL WOMAN'S CHRISTIAN TEMPERANCE UNION CONVENTION.

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DAILY UNION SIGNAL

ORGAN OF THE WORLD'S AND NATIONAL WOMAN'S CHRISTIAN TEMPERANCE UNION.

Editors: FRANCES E. WILLARD. LADY HENRY SOMERSET. MARGARET A. SUDDUTH. JENNIE A. STEWART. MRS. KATHERINE L. STEVENSON.

Business Manager—MRS. CAROLINE F. GROW.

Entered at the Post-Office in Cleveland as second-class matter.

CONVENTION ECHOES.

Y PROGRAM to-night. Be sure to attend.

YOUNG women's evening with Mrs. Frances Barnes presiding—tonight.

THE white ribboned choir of young women furnished excellent music last night.

"OHIO has the best system of collecting and forwarding dues," said Mrs. Barker.

THE National superintendents and organizers are seated under the left side of balcony.

AFFILIATED interests, hospital, temple, W. T. P. A., and reports of organizers are on Monday's program.

A SPONTANEOUS burst of song followed the splendid report of the treasurer and a rising vote of thanks in its adoption.

IT is good to hear the reporters at the press tables joining so heartily in all the hymns sung. No wonder the reports are so exceptionally good.

THERE could have been no more glorious ending to the Crusade service than the singing of Julia Ward Howe's "Battle Hymn of the Republic."

AT her request, Mrs. Barker's efficient secretary, Mrs. Horning, unwound a small portion of the donors to 10-cent fund roll, which is 30 yards long.

THE courageous veteran from the Indian Territory, Mrs. Jane Stapler, of Tallequah, is again with us, and was presented to the Convention this morning.

MRS. ISABELLA WEBB PARKS, of Atlanta, Ga., a former pupil of Miss Willard, and an able and forceful writer, represents the *New York Independent* at the press tables.

ADMIRABLY conceived and conducted was the Crusade conference this morning, under the chairmanship of Mrs. J. T. Foote, of Cleveland, whose introduction of the Old Crusaders was voiced in felicitous remarks.

MRS. JESSIE MORGAN PICKOP, former National organizer, is again at a National convention, the first since her marriage following that of Boston in 1890. She brings an honorary in the form of a two-year-old son.

MR. JOHN BAER, the magnetic and earnest general secretary of the International Christian Endeavor Society, whose labors have done so much in the growth of that powerful young Christian host, will speak to-night.

MRS. MARY CLEMENT LEAVITT has gone to South America for the Winter. It is well known to White Ribboners that Mrs. Leavitt's health does not permit her to remain in a cold climate after the autumn winds begin to blow.

MRS. STEVENS has been president of Maine 18 consecutive years, and only three votes against her in all that time. Mrs. Hoffman has been president of Maryland for 12 consective years, with only five votes against her in all the time, and none for the past two years.

A NEVER-TO-BE-FORGOTTEN picture was that presented on the platform when Mother Thompson gave her inimitable speech with its happy ending. Keen attention and enjoyment was on every face. The approval of the audience was manifested in frequent applause.

MRS. ELLEN B. DIETRICH, corresponding secretary; Mrs. Carrie Lane Chapman, organizer; Mrs. H. T. Upton, treasurer, and Alice Stone Blackwell, recording secretary, held a business meeting this afternoon in the interests of the National Woman's Suffrage Association, Miss Anthony presiding.

THE Cleveland morning papers gave excellent reports of yesterday's services. Pictures of Miss Willard, Mother Stewart and Mrs. Woodbridge appeared in their columns most kindly, although a frank difference from us in some of our purposes and methods was expressed in editorial columns.

MRS. MARGARET A. WATTS, of Louisville, well known in former conventions as the National W. C. T. U Superintendent of work among police stations, became president of the Kentucky W. C. T. U., at the annual Convention, Mrs. Nannie A. Mennell, who had filled the post most efficiently for five years, was obliged to decline a longer term of service by reason of ill-health.

WE were generous yesterday and gave our readers about three times as much of our President's annual address as she had time to read. We published, however, only a small portion of the great annual which every white ribboner will want to have and read in its entirety. Our extract was Miss Willard's chosen portion which she would have read, had time permitted.

THERE are present in convention according to the preliminary report of the Credentials Committee, this morning, by Mrs. Helen Bullock, Chairman: General Officers, 4; General Secretary of the Y. Branch, 1; President's Private Secretary, 1; Vice-Presidents, 28; Superintendents, 21; Organizers, 7; Evangelists, 1; Standing Committees, 4; Delegates, 354. Total, 421.

WHEN Miss Willard attended the Iowa Convention and found that sturdy society had 2,100 members, she said "Can't you make it 2,500 before the Cleveland Convention?" and at her earnest request the delegates pledged themselves to try. As a result this youngest of our State unions has more than 2,600 members and comes to us with a record of pluck and perseverance that the oldest State union may envy.

THE old Crusaders gave way to the young Crusaders last evening. It is always a happy and cheering time when the legioners march on our convention platforms and "ring in the new" hope with their joyful songs and bright enthusiasm. The children marched and sang last night as never children did before, under the martial generalship of Mrs. Rice and the musical leadership of Mrs. Harris. Their Prohibition and L. T. L. yells brought down the house.

SATURDAY morning's prayer meeting was led by Miss Cassie Smith—the well-known Evangelist. The vestry was filled and from the first moment the hush of the Infinite Presence was felt by all. Requests for prayer came pouring in from burdened hearts, one especially touching, being from the wife of a saloon-keeper, who is herself a victim to the appetite fostered by his traffic, but who is still groping blindly after God.

She founded her thought upon the two words used in describing Caleb and Joshua—"another spirit," and her whole address was an earnest appeal to the members of the convention to be filled with "another spirit" than that which had actuated the unbelieving Jews, even such an one as is described by the Apostle in as producing the "fruits of the spirit."

DOAN Music Hall—the convention hall—is a center of religious, mission and temperance work, a hive of industry every day of the year. Aside from the large labors connected with the frequent social and intellectual entertainments provided for the people, the Doan Gospel Temperance Union, in whose hands are placed the conduct of the hall, have nine special departments. These are a Sunday School, a Christian Endeavor Society, Y. W. C. T. U., Knights of Temperance, Co. A; Temperance Volunteers, Co. B; Kitchen Garden, Band of Hope, Physical Culture Class, and Treatment for Alcoholism. Oberlin theological students hold gospel services every Sunday evening.

CLEVELAND.

ITS RELIGIOUS REFORM AND EDUCATIONAL ENTERPRISES.

Commensurate with the growth of Cleveland as a commercial and manufacturing city, has been its practical progression along the lines of religious education and reform.

From the calling of the first missionary in 1800, to the maintenance of 229 churches and missions in 1894 is a long and significant step in religious work whose gradations can only be left to the minds of the reader. The efforts of Rev. Joseph Badger, the pioneer missionary who preached to his small audiences in the open air or in the settler's cabins, in 1800, and the first little Sunday-school gathered by Miss Anna Spafford in the parlor of the paternal log cabin in 1802, have expanded with the mighty force of righteousness now at work in Cleveland's numerous churches and Sunday schools, and in its charitable and reform organizations.

Nearly every religious denomination is represented in the city, and nearly all have large, strong, working memberships. The most interesting of these, because the only "peoples' church," is the Pilgrim Congregational Church, on Jennings avenue. The new church now being erected contains 43 rooms besides church auditorium, with a seating capacity of 3,000, and will be open at all times every day. The first floor is entirely devoted to the social and institutional work of the church, and comprises reading room, library, dressing, toilet, and bath rooms for ladies and gentlemen, gymnasium, recreation room, reception, dining and sewing rooms, kitchen and pantry. Rev. Chas. Mills is the pastor.

Plans for the education of the people are laid on a broad and liberal scale in Cleveland. The city has the best of modern equipments in its fifty-seven public schools, and in its Central and West Manual Training Schools, with nearly 40,000 pupils, and a corps of over eight hundred teachers.

Two well known colleges are located here. The University has a wide reputation, but still better known is the old Western Reserve University, of which Rev. Charles F. Thwing, the eminent divine and author, is president. The latter institution comprises Adelbert College on Euclid avenue, opposite Wade Park; The College for Women, in Wade Park; the Cleveland Medical College; the Cleveland School of Law, a College of Dentistry; Conservatory of Music and two Academies. 1,000 students and 91 professors are enrolled.

An exceptional and significant project for the education of the masses, carried on by a board of public spirited citizens, and called the Educational Bureau, may be cited further as illustrative of the liberal policy and broad charity of Cleveland's residents. This Bureau affords instruction and entertainment to the adult working people by means of concerts, lectures and the distribution of small books. Three cents is the average cost of a lecture, concert or pamphlet.

Cleveland's citizens somehow find amid the press of business opportunity to carry out their theories. A notable illustration is the University School, at Hough and Giddings avenues, which is conducted on the theory that a student's physical, mental and moral discipline shall be under the supervision of one instructor. The pupils remain all day and have their meals served to them.

The connection of the Forest City with the inception of our own world-wide organization is too well known to need repetition in the DAILY UNION SIGNAL. The city whose record we have briefly reviewed with so much pride, has furnished more than its quota of workers for our great reform, and in no other place could we meet and be welcomed by so many of our original crusaders, now fast "crossing the bar."

Cleveland's Federation of Missions, comprising fifteen local W. C. T. Unions and Y's, is working in every line recommended by the National W. C. T. U. Its new Reform Alliance plans its operations on a basis of temperance as well as municipal reform. All the practical charities usually conducted in a great city find here a fruitful soil and a genial atmosphere for growth.

Such is the character of the powerful, liberal and clever city which having but a few short months ago entertained the great Christian Endeavor host, again extends its wide hospitality to the representatives of the white-ribbon army.

NATIONAL WOMAN'S CHRISTIAN TEMPERANCE UNION.

TWENTY-FIRST ANNUAL CONVENTION.

FRIDAY AFTERNOON.

The convention met at 2.30 o'clock pursuant to adjournment. The meeting was called to order by Mrs. Barker. After the singing of "Blest Be the Tie that Binds," Mrs. Forbes, of Conn., led in prayer, and "How Firm a Foundation" was sung.

The minutes of the morning session were read by the secretary and adopted.

REPORT OF NATIONAL TREASURER, MRS. HELEN M. BARKER.

MADAM PRESIDENT AND LADIES OF THE CONVENTION: It is with a degree of pleasure and thankfulness that I present to you the report of the treasurer. Truly the Lord has been better to us than our fears. One year ago our treasurer reported a deficit of $1,100, but beside that there were out-standing bills, back salaries and appropriations unpaid that swelled our indebtedness to very nearly $2,000. The situation financially was to say the least not hopeful. To meet the emergency our Chieftain, always fertile, in methods and new plans, with her own hand wrote an appeal asking the small sum of ten cents from every white ribboner. The response to this appeal was as astonishing as it was gratifying. $2,762.52 from America came in response to this autograph letter and $38.63 from foreign countries. This effort has demonstrated that the National has a constituency back of it that can be relied upon to stand by it in any storm, financial or otherwise. (Applause.)

My relations to the state treasurers have been most pleasant and cheering. I have found them almost without exception business-like and anxious to help the National. The dues show an increase in membership over last year. Some states have made large gains, others hold their own and others still have lost. Illinois gained 640 new members, South Dakota has added 420, Iowa 470, and California the same. North Dakota, Delaware, Florida, Idaho, Indian Territory, Missouri, Montana, New Hampshire, New Jersey and Vermont have made good gains. Wisconsin has added 400 to her membership, while Ohio has had a net gain of 800. Oregon has greatly increased her dues, and Mississippi, West Washington and Texas have nearly doubled their membership and Oklahoma has quadrupled her dues. Colorado, Connecticut, Georgia and Rhode Island have held their own, which was doing well in such a year as the past.

George P. Rogers, of Connecticut, left to the National in his will $3,000. This amount minus the inheritance tax of five per cent on all above $1,000, giving us $2,900, was sent the treasurer in September by his brother, S. F. Rogers.

We have also received a gift of a note of $1,800, secured by mortgage on real estate, bearing 10 per cent. interest, from Samuel Simpson, of West Washington, but this does not of course enter into our tax receipts. Neither does a note and stock to the amount of $5,000, sent to the treasury by our president, while in England.

I want to say right here that Ohio has the best system for collecting and forwarding its dues of any State in the Nation, and I hope during this convention the State treasurers may hold a meeting in connection with the National Treasurer that better plans for the future may be formulated.

Oregon has greatly increased her dues.

Receipts from all sources during the past year reached the sum of $26,029.25, of this $14,704.99 was from dues, $514 from the self-denial fund, $2,762.52 from the ten-cent fund, and $3,880.24 are miscellaneous receipts.

Our expenditures during the past year have been $20,348.07, leaving on the first day of November, at which time our books were closed, a clean balance in the bank of $5,681. (Prolonged applause.)

Whereupon the convention sang the doxology.

It was moved by Mrs. Rounds that a rising vote of thanks be given our National treasurer for this admirable report. Carried unanimously.

Mrs. Barker then also read the Auditor's Report as follows:

CHICAGO, November 10, 1894.

I have carefully examined the books, accounts, vouchers and letters of the National Treasurer and find them correctly and neatly kept, with a balance in bank of $5,681.18.

MATILDA E. KLINE.

It was moved by Mrs. Benjamin that the treasurer's report be now adopted by a rising vote. Carried.

It was moved and seconded by Mrs. McLaughlin, that Mrs. Forbes be asked to serve us as sergeant-at-arms on the platform.

THE CHAIRMAN: The Chair will make a few remarks to the effect that she feels that she needs some looking after, and there are others that won't be any worse off for it. The motion was seconded and carried.

THE CHAIRMAN: The W. T. P. A. people request that this statement be made that the postmaster of Cleveland has been informed by the officials at Washington that the DAILY UNION SIGNAL can be sent as a second-class matter. He delivered the message in person (and I imagine the postmaster of Cleveland is rather a busy person), that he might have the pleasure of saying to us, that he is as glad as we are.

Any fraternal delegates and visiting delegates who are present will be kind enough to come to the platform. We requested the appointment of fraternal delegates from all philanthropic and reform and religious bodies from all good, earnest working men and women, who might be inclined to send fraternal delegates in order that we might get better acquainted with each other. Of course they are not voters in the convention. We are accustomed to send delegates ourselves in all the different bodies where they are received with the same courtesy which we desire to extend.

MISS HAY: I have listened all the morning for some one older in the work to make a motion. We have missed one that is known all over this nation, one we all love to honor, and we especially in Indiana, love to honor, and I therefore move that this convention send a telegram to Mother Wallace. The motion was seconded and carried.

It was moved by Mrs. Bailey that a telegrrm be sent to Gen. Neal Dow.

THE CHAIRMAN: It is moved that a telegram be sent to General Neal Dow, whom he had hoped and expected to be with us, and who, on account of failing strength, cannot be here. I am sure that will be heartily adopted. The motion was seconded and adopted.

It was moved by Mrs. Hoffman that Mrs. Bailey, of Maine, as in years past, be the timekeeper. Carried.

"Guide me, Oh, Thou Great Jehovah," was sung.

The committee on credentials not being ready to report, the chair stated that the reports of superintendents were in order.

THE CHAIRMAN: The Chair is pretty sure that she will have permission to present a royal friend of ours who is a delegate fraternal truly, brotherly from all along shore, and his name is Joseph Cook.

REV. JOSEPH COOK: First of all let me express my personal gratitude to Providence that we now have restored to us on this side of the Atlantic the president of the most powerful, the most successful, the most useful organization ever formed by women in the whole tide of time. Whom God has crowned, let no one try to discrown.

I congratulate this great organization on its twenty-first birthday because it is indisputably triumphant over prejudice and passion, time and numbers and the powers of the pit. Here is an organization that first began as a spark of divine fire, falling upon consecrated individuals, it filled the community and the state and the nation and now it is international in its scope. It is really cosmopolitan in range. Nowhere on the globe can woman suffer and this society not know the facts; nowhere on the earth can a woman have just complaints to make and this society not be able to give them voice that shall be heard at the ends of the world.

You say it is high time for something tangible, something solid to appear, as the work of the W. C. T. U. in its national and international aspects. I have in my grounds at Lake George a beech tree, bearing the initials of Neal Dow, Miss Willard, Mrs. Mary H. Hunt and Mary Clement Leavitt. Do you think that I am skeptical about the cosmopolitan solidity of the work of temperance men and women in our time when I find names like these carved on a beech tree in my own grounds? I might go to the other side of the globe and find all these people well known there. The Woman's Christian Temperance Union is like a banyan tree, with its root here in America but with daughter branches in every land on the globe. There are thirty-nine states in this Union that now have laws requiring scientific education in their schools. We owe those laws to this organization. I speak with bated breath whenever I touch upon the achievements of the great presidents of the different departments in the W. C. T. U. They are all heroines, and if the presidents are heroines who is the president of presidents? But simply because I happen to know a little more about the work for the promotion of scientific temperance instruction than any other one of the several and various numerous departments, I ask you to notice that at the World's Fair last year there was hardly any other reform exhibited separately that attracted so much attention from foreign visitors and our own citizens as that of the work of the W. C. T. U. as represented by the text books and the various laws which have been passed under the instigation and efforts made by this society. Mrs. Mary H. Hunt has been the leader in this one department, and I think there is no politician in the land that has done more to bring legislatures up to a high level in the matter of popular education than she. Thirty-nine states out of our forty-four, or forty-five if you count Utah, and very soon the entire Union will be brought under this beneficent ameliator of popular education.

Children are very much better brought up now than we were. We are benighted and belated if we are not believers in total abstinence in these days. A new literature is being issued, many of these books have been translated into foreign languages, so that all around the world there is solid evidence that the daughter branches of the banyan tree are taking root.

I congratulate every department of this great organization; I congratulate the Convention of departments, because here are hundreds of minds taking hold of many classes of reform and securing a long pull, a strong pull and a pull altogether.

Lady Somerset, whom may God bless for that beautiful friendship which she exhibits toward the queen of our organization, has been criticized, so I have heard, for encouraging and pushing the organization among the women of England, but she believes that when you attack the liquor traffic you must attack its allies, and it has allies of infernal power, so the women in England, as here, are attacking social vice, are attacking certain unreasonable limitations of woman's power, are attacking everything that injures the home.

If Great Britain were at war with Russia and Russia were in alliance with several other nations, it would be necessary for Great Britain to attack those other nations as well as to attack Russia itself. So I believe that Lady Somerset and our Lady Willard—for I recognize natural rank, as well as that which is hereditary, I believe these elect ladies are right in choosing broad methods of action and in striking at whatever injures the home.

Neal Dow believes there is no way of putting an end to the liquor traffic except by prohibiting it entirely. Mr. Gladstone says The House of Lords must be ended or mended. Neal Dow says, and this society says, and I give it to you as a watch-word for the twentieth century, the liquor traffic must be ended, because it cannot be mended.

THE CHAIRMAN: I will give him a white rose to put in his coat, for he is a man as white as lives.

We are very grieved not to have Neal Dow here, but we have got a member of the family, Miss Cornelia Dow, who is a chip of the old block, and she is undertaking to keep us straight on the floor. She has her aids and abettors in the various ushers, and in order that they may all know her, I will bring her forward. We have known her for years. She is one of the strongest white-ribboners in the State of Maine, as she ought to be with her fetching-up.

MISS DOW: I would just like to ask the members of the Convention and the visitors here to understand that when I or my assistants with me on the floor, ask them to be quiet, it is simply what you are asked from this platform to do. Please remember it is not on our own account, but on account of all of us.

Mrs. N. Coe Stewart was introduced to the Convention as a fraternal delegate from the General Federation of Women Clubs and spoke as follows: Ladies of the Convention, the General Federation of Clubs send you greeting and Godspeed. You are a great reform body, though you may not know that we too are a reform body. You have undertaken to reform the world; we, to reform ourselves, and it is needless for me to say, Madam President and Ladies of this Association, that we have the larger task, but when we are reformed we will all belong to the National W. C. T. U.

THE CHAIRMAN: There is where our recruits are coming from, for, if they are all like that, it won't take them long to reform. You know it says in Hiawatha, "Since I come so far to see you," and Mrs. Dr. Blakely, of Winnipeg, perhaps came farther than anybody, and I am sure you will be glad to see her.

MRS. BLAKELY: Dear White-Ribbon Comrades: It affords me much pleasure to bring you greeting from the Dominion. I come especially from the provinces, and more especially from Manitoba, which we consider the finest province in Canada. You have all heard of No. 1 hard winter wheat that grows there. I stand here as an evidence of the superior winter nutritive quality of that winter wheat.

I wish to congratulate you on reaching your majority. In Canada, we are only eleven years old, and we only have 10,000 members. When I compare that number with your vast numbers it makes me feel very small, but we hope in time to grow larger, and if we never get as big as you, we probably may feel as big.

THE CHAIRMAN: Now, that was nice, friendly and homely.

Mrs. Monroe, of Ohio, moved that Mrs. Caroline B. Buell, former corresponding secretary of this Union, be invited to sit on the platform during this Convention.

The motion was unanimously carried by a rising vote, and Mrs. Buell was called to the platform and addressed the convention in the following words:

MRS. BUELL: Those who know me best will know that I had much rather sit on the floor of the convention with my own Connecticut women than upon the platform, still it seems very natural to come to the platform and look into the faces of so many that I have seen before, and not only seen but have loved for so many years. I am very glad to be with you again this year, glad to sit here and listen, glad to take part heart and soul in the deliberations of this great convention. Dear friends, let us work together, let us think together, let us pray together, let us sing together, and by and by we will have victory together.

THE CHAIRMAN: And now, as we have had this charming interlude, this bit of sociability, which is especially characteristic of a woman's convention because this is to us a sort of a parlor, this is a sort of a perpetual sociable. We will take up the department of organization, the topic is, The Relation of Organization to the Extension of the Temperance Cause and the Progress Made. Mrs. Frances J. Barnes, who is at the head of the Young Women's Branch of the work, will address us first.

[By an inadvertence, Mrs. Barnes' report was overlooked, and will appear in full in the regular convention UNION SIGNAL. The last paragraph follows.]

"And dear president, I want to say in behalf of the young women who listened so attentively this morning and on behalf of the schools and colleges of this city, regretting they could not adjourn to be here to hear your words this morning,—I want to say in their behalf that your words come to us with the hope of a life ahead. We have caught the gleam from those who are here, the silver sheen of those who have gone before, and may we all follow as the Holy Spirit may direct and press us forward."

WORK AMONG FOREIGNERS.

MRS. S. F. GRUBB, Kirkwood, Mo., Superintendent.

This work lies at the foundation of the safety of our Government. We have a hetergeneous mass of people in our midst, composed of the most active and virulent of all other nations. These people center in our large cities, they control our municipal elections; influence the character and conduct of our government, affect the springs of our social life, and endanger our institutions. Their power as a class is greatly increased because in fourteen of our commonwealths they can vote at elections after a residence of one year in America; they thus become an immense factor in political life, before they are acquainted with our language or institutions, and before any educational influences from our pulpit, press or platform can possibly reach them. Strangeness of tongue is the gulf that separates them from us; they are largely under the influence of the saloon; it is the only school of politics open to them, they receive their knowledge of government through this corrupt medium, and are often voted by it in wholesale numbers. It is to counteract this influence and to gain these strangers to purer principles through the use of arguments in their own tongues, that this department is carried on. Appeals, facts, stories, and the best advice on the duties and responsibilities of citizenship, are sent out in seventeen languages. Special efforts are made by state and local superintendents to influence their ministers and to gain a place in their newspapers. A missionary is kept at Ellis Island, to meet the immigrants with a friendly greeting, to reach out a helping hand to them, and to give them instructions for good citizenship, "in their own tongues wherein they were born." This division of the department has been kept up by individual efforts alone the last year. It meets one of the greatest needs of the day.

Said a recent writer in the *Century*, "Whatever the individual opinion may be on the policy of restricting immigration, or however public sentiment may shift, there can be no difference about the desirability and necessity of making good Americans of those already here or certain to come. These people are ignorantly led into wrong doing by reckless schemers. If we could train them to know their duties, put at their disposal arguments with which to meet the spacious assertions of self-styled leaders, the much vaunted dangers of socialism would disappear. It is time to inquire what organization of citizens with unselfish and patriotic motives, meets these new citizens and carries into their humble homes, some knowledge of their new environments, political industrial or social. Is there any society either in the large cities, or sparsely settled communities which tries to teach them what they ought to know?"

To this inquiry, which the author thought could be answered only in the negative, we give an emphatic affirmative. For ten years this department has sent out pamphlets teaching American ideas of citizenship, that all-embracing term, including good morals, good sense and good manners, as well as right intentions and purposes.

MRS. HOFFMAN: I would like to inquire of Mrs. Grubb if the Lord would have sent the salary to the secretary if it had not been for the superintendent.

MRS. GRUBB: I have faith to believe that the Lord hath put it into the heart of the superintendent; it came from the Lord whether through this superintendent or not. I would be glad to have any other questions asked.

THE CHAIRMAN: How would you like if every one of us should give you twenty-five cents to keep that Swede lady there, and if we would give it a little lift to that extent, it would make a nucleus, and I believe Mrs. Grubb could get that woman's salary.

MRS. GRUBB: I want to tell you that, unknown to either the superintendent or Miss Lindahl, the officers of the board, this summer, Dr. Senner, whom many of you know, and the other officers gave her a very high commendation, speaking of the value of her work and of her fidelity and faithfulness in the discharge of her duties, and of her usefulness, and so it seems to me that it comes to you as a work that ought not to be dropped. I want to speak also in connection with our work and say that we are trying to affect the ministers in the different churches, gaining them, if possible, over to our work, and I would be very glad to impress it upon the hearts of our women that we want to affect their newspapers; we want to get cuttings and clippings of our papers into the newspapers in foreign languages. Will you let this come in as a special recommendation for you, this year, that you follow that out in order to affect the people a little more in their own language. You know it is strangeness of tongue that cuts these people off from our educational forces, and we must speak to them in their own language or we cannot influence them.

It was moved by Mrs. Robinson that a collection be taken now for Mrs. Grubb, and that each give twenty-five cents, if possible. Seconded.

THE CHAIRMAN: Mrs. Robinson, who is a "suit-the-action-to-the-word-woman," moves that we give twenty-five cents apiece to help keep that woman there at Ellis Island.

MRS. WOODWARD: I would like to ask if that motion cannot be made to apply to each department.

THE CHAIRMAN: Sister Woodward has the railroad boys in her eye.

MRS. CAMPBELL, of Wis.: I rise to a question of privilege. Wisconsin has been sitting here by an open register all day, and it is getting pretty warm in this quarter.

THE CHAIRMAN: Where is the man that shuts up the register? He will be allowed to circulate to that extent. We cannot lose Wisconsin or we would cease to housekeep. I know Mrs. Campbell for a very efficient woman, and I hereby give her the freedom of all creation to get that stopped, and I do not think anybody will consider that I have overstepped my rights in my capacity. The motion is on the taking of a collection. What is the pleasure of the convention?

MRS. LOVELL: I rise to a point of order. I wish to speak again on the resolution that was passed this morning. The program was to be followed. This would be a violation of the program, as it stands.

THE CHAIRMAN: Will Mrs. Robinson hold over her resolution and the Chair will call the next on the program. The Chair meant to say that Mrs. Lovell's point of order was well taken.

LOYAL TEMPERANCE LEGION.

MRS. HELEN RICE, Boston, Supt.

We hear very much in these days of applied Christianity. In this intensely practical age all truth must be applied to the needs of humanity if it is to be accounted of any worth.

The work of the Loyal Temperance Legion is applied scientific temperance truth. Through the wonderful accomplishments of the department of scientific temperance instruction the truth in regard to the effects of alcohol, tobacco and other brain poisons upon the human system has been made available to millions of children in the publi schools. The most that we have a right to expect of the busy teachers of these schools is that they will impart this scientific truth earnestly and faithfully. But here comes in the need of applying the truth, so that our boys and girls may become not only intelligent total abstainers, but trained temperance workers. This the Loyal Temperance Legion aims to accomplish.

To this end we emphasize in our regular L. T. L. meetings, by lessons, songs, blackboard and object teaching and experiments the same truths that have been learned in the public schools. We clinch this teaching with the safe-guard of the triple pledge. We train restless hands and feet, and fresh young voices, to numerous forms of helpfulness. The very fact that they are bonded together with a common purpose strengthens and inspires our boys and girls, and their annual county conventions awaken an enthusiasm for temperance that could come to them in no other way.

That we may keep our hold upon the older boys and girls during that period of their lives when they most need the restraints of the triple pledge we institute the senior grade, with advance exercises, such as debates and parliamentary drills. We set before these seniors a special optional course of study and examinations. Hundreds take this course, receive diplomas, and become our L. T. L. graduates. Wisconsin, in 1891, gathers its graduates into a s ate legion, which holds thereafter annual conventions; Pennsylvania, New York and Massachusetts follow Wisconsin's example.

State unions amend their constitutions to receive L. T. L. delegates into their annual conventions on payment of dues, that the Legioners may fully realize that they are a component part of the W. C. T. U. This year Massachusetts welcomes five such delegates, $56.60 having been paid into her state treasury. Other states follow her lead. Even "Mother National" amends her constitution, and Pennsylvania, first to take advantage of this amendment, has its delegate in this convention, backed by $50 of L. T. L. dues. Indiana, Oregon and Iowa each lifts its L. T. L. department to the dignity of a branch, and constitutes its superintendent a secretary, with membership in the executive committee. All-day county conferences for the discussion of L. T. L. methods are held that our superintendents may have the best possible equipment. Thus striving to prepare the best possible material for the active and honorary membership of our coming W's and Y's, we ask, and expect, the active co-operation of every union in the land.

MISS GORDON: I rise to a question of privilege. I am sure the convention will not regret their action of last year by which they amended the constitution saying that in any state where one thousand Loyal Temperance Legion boys and girls had paid $50 into the treasury, they might have a delegate at the great Mother convention of the National W. C. T. U. And you won't regret it when you see our delegate, Mrs. Sarah B. Knowles, the first delegate from the Loyal Temperance Legion.

MRS. KNOWLES: I feel that I am under false colors. Miss Graham, our devoted State superintendent, should have been here to-day in my place.

THE CHAIRMAN: It is a beautiful shining good that for the first time we have here on our birthday, a gracious tender woman with a thousand of our pledged children at her back that have put their pennies together and paid them into the treasury and sent up this woman as our representative. Go and do likewise in every one of your states.

WORK AMONG COLORED PEOPLE.

LUCY THURMAN, Jackson, Mich., Superintendent.

Miss Willard, in her report of the world's W. C. T. U., says, "No testimony is more cheering than that which comes from the round-the-world missionaries, showing the solidity of sentiment among women everywhere, no matter what their complexion, language, or condition. They all believe in the white ribbon movement when it is explained to them, and none more heartily than the dusky women of Africa, to whom our missionaries spoke through an interpreter, who listened so long and with such interest that our pale-faced women could not find it in their hearts to break up the meeting until a late hour." I have received some very encouraging reports of work done in a few of the states in this department. Many other states would take up the work among colored people, but report no funds to carry it on. While this is true, we have faith to believe that some way will yet be provided, and we have great hopes of the success of the work in the future among the colored women of our own land, who would be so glad if our Christian women, with sympathy and love, would lead them and their children to a better life. Like many, many others, they have the heaviest burden of this terrible sin of intemperance, and out of the depths of their hearts of suffering, they speak to you to-day. We must look to the great sisterhood of women to secure the rights of education for women of all climes and color, not forgetting those whom God has placed at our very doors. I feel confident that the great white ribbon army of women will always stand as the friends of those that are oppressed and wronged. If I were asked what I consider the most important branch of our work, I would say, the Loyal Temperance Legion. Wherever possible, these organizations should exist, among the colored people as well as other classes. The training the youth of our land for the love of God and country, will, I am sure, before another generation shall come

and go, destroy this foe to everything that is just and good.

Some of the things needed to carry on the work among colored people are, first, consecrated hearts, which have received the gift of the Holy Ghost. It is also true that we need means. Literature adapted to the colored people, some illustrated and some in large, clear type, plainly and pointedly worded is also a necessity.

I hope that another year will reveal more sheaves gathered for the Master in this work. Then let us remember God, who is rich in mercy, for His great love wherewith he loved us hath said, "Let us not love in word, neither in tongue, but in deed and in truth," and that "He who loveth God loveth his brother also."

THE CHAIRMAN: I hold in my hand some little envelopes. When I was in Ohio I found that they had a birthday there and the way they celebrated it was that a little envelope was scattered through the audience and everybody put into that envelope an amount of money equal to a penny for each year. We are going to do that next Tuesday night, and it was in my mind that we could use this birthday offering for the colored people. Mrs. Barker has this in mind and so something is sure to come of it. She is going to give us these envelopes next Tuesday night and I know you will keep in mind what this dear sister has said when you put your money in, and I am sure you will none of you go back on your age.

I wish to say that the W. C. T. U. knows nothing about complexions. In the National Society we are all just the same. We recognize in every state its own rules and so we do the rules of every nation in the world's association. It has its own autonomy; its right to make its own rules in every regard, but when we gather in the great campfire we are all children of the great mother and all received in an equally kindly way.

The Woman's Home Missionary Society, represented by Mrs. Mary B. Ingham, a fraternal delegate, was brought to the attention of the convention.

Mrs. Ingham: I bring greetings from a younger sister of the W. C. T. U., a society of which the revered Lucy Webb Hayes was the first president. We have no less noble a president now, the widow of Gen. Clinton B. Fiske. When I heard Mrs. Thurman speaking on this platform my heart was thrilled, through and through, and I praise God that I belonged to the Woman's Home Missionary Society. Dear Mrs. Thurman, it is one of our principle objects to help the women of the South and I wish you great success.

Before I sit down I want to say that next to Mrs. Lucy Webb Hayes, our first president, we always have loved Frances Willard, the president of the W. C. T. U. In 1896, the General Conference is to meet in this city and I earnestly hope that if Miss Willard is to be a delegate in the year 1900 that she will not be refused admission into the General Conference. Ours is a noble church, I am glad that I belong to it, and it is in almost every reform, and it would be in more if it wasn't for Dr. Buckley, of New York.

THE CHAIRMAN: And yet although he said in an article in the *Century* last August some rather hard things of us, in the very opera house in which his speech had the most to do with getting us all kept out, that is the Metropolitan Opera House in New York, a year or two afterwards, we brought him forward and introduced him and rose up before his face and treated him beautifully.

Now, we have a very pleasant item. Mrs. J. Mitchell of Ohio, National Fraternal delegate from the Woman's Foreign Missionary Society of the M. E. Church. After her name I read the name of the Rev. Dr. John Mitchell, her husband, and he is coming forward to support her in her public appearances at this time.

DR. MITCHELL: That is the way it will be in the General Conference after awhile.

MRS. MITCHELL: Madam president, ladies of the Convention: It is with joy that I bring the greetings of the Woman's Foreign Missionary Society of the Methodist Episcopal church to this body. We are engaged in the same work. Our objective point is lifting men and women up and starting them onward and heavenward. Your work will not be done until the last saloon is wiped out and the last drunkard has been reclaimed. Our work will not be done until the last one of the four hundred million heathen women that they tell us can never receive the Gospel unless it is carried to them by the lips of Christian women, has been taken to them. We bid you God-speed in your noble work. It is a great undertaking. We might say, "Who is sufficient for these things?" And yet we remember the words of comfort, "I can do all things through Christ who strengtheneth me." In the name of the Woman's Foreign Missionary Society of the M. E. Church, I bid you God-speed.

THE CHAIRMAN: It seems to me we never had such nice fraternal delegates; they make such good speeches, that go off like the snap of a whip. Now, we are going to have the pleasure of receiving the Catholic Total Abstinence Society of America in the person of three fraternal delegates, Mrs. William Manning, Mrs. Dempsey, and our own Leonora Lake.

MRS. LAKE: Madam president, sisters and coworkers in the cause of total abstinence, we, delegates from the Catholic Total Abstinence Union of America, bring you a four-fold message. First, we bring you from 60,000 total abstainers heartfelt congratulations upon the safe return and restoration to health of your queen of womanhood, your beloved President, and our none the less beloved sister, Frances E. Willard. We bring you congratulations upon having arrived at your majority, upon having reached the age when according to the constitution of these United States, you may vote upon all questions. We bring you congratulations upon meeting in this city where was begun that early crusade which made your organization possible, and we bring you again from the women of our organization, an assurance that as you are the outgrowth of that early crusade of a few earnest women, so we with God's help, taking example from your energy and determination, may be an outgrowth that in the next twenty-one years will respond with no uncertain sound, as you have to-day to the work of temperance in this fair land of ours. And we also bring with us the earnest hope that to-day whatever lines may appear indistinct as they are, upon which we differ as to methods, as there is no difference in the object we have before us, we bring you a sincere hope that the time may come when the W. C. T. U., the Catholic Total Abstinence Union of America, the Good Templars and the nonpartisan W. C. T. U. may have trampled down the lines which now divide them, and become merged into one great body that shall march to victory bearing aloft the white banner of total abstinence.

HEALTH AND HEREDITY.

DR. ANNETTE SHAW, Eau Claire, Wis., Supt.

Dear sisters and fellow workers, I am very glad today to have the privilege of representing before you one department of the great department of prevention, for, if formation is better than reformation; if it is better to save humanity from falling than it is to be obliged to go out and gather them up after they have fallen under the snares of temptation; if under the old adage, "an ounce of prevention is better than a pound of cure"; if it is true that the iniquity of the fathers is visited upon the children unto the third and fourth generation, and also that the virtues and the graces of the ancestors are found in further generations; if that saying of that peerless man and physician, Dr. Oliver Wendell Holmes, that if we would reform a man, we must go back to his grandfather and grandmother; if these things are all true, then I believe that we are justified in saying that this department of hygiene and heredity lies at the very foundation of our work and because I believe that it is in the possibilities that are more than we can ask, opportunities equal if not more than that of any other department, I am happy to stand before you to-day and to represent that department.

We are asked the question: What is the use of combining the department of health and heredity? All over this broad land, in all localities, to a greater extent than ever before our women are coming to recognize the value of this department, they are coming to see that if we are ever going to regenerate humanity we must begin at the very foundation. There are three ways in which we can do away with the evils, which as an organization, we are working against. We are glad of all these three methods. One is the one which we represent in this great department of prevention. That is, drawing out the evils that are in the world by putting into the hearts and minds of men and women that which shall take the place of the evils in their hearts and minds. Another is, that by the ballot of the people this great evil of intemperance and impurity shall be driven out of our midst. And the other, which has been in the world from the very beginning, without which we can do nothing, that is the Gospel of the Lord Jesus Christ, brought into the hearts of men and women to cleanse them from all sin and all unrighteousness. We have these three methods that we can use to legislate out of existence the liquor traffic. There is still that in men and women that must be overcome through the careful attention to hygiene and the laws of heredity and for this reason we believe that this is a department whose work lies at the very foundation of our success in this great work.

We have not succeeded in this work quite as well as we would wish, but from many parts of the country come to us assurances that the spirit is gaining, and so we believe the time is coming when the principles we represent shall be taught clearly and plainly not alone in our unions, not alone in the mothers' meeting, not alone in the schools of methods or in our conventions, but that it shall be presented in the right form and language to be understood by our children; that it shall come not alone to the attention of our young men and our young women, but to the boys and girls, and they realize the principles of hygiene and the great laws of heredity, and that other factor, environment, which goes to make up the character and purpose of the true manhood and womanhood of our people.

THE CHAIRMAN: The Cleveland Temperance Alliance, which I believe represents all the temperance societies in Cleveland, has sent us these beautiful flowers, and with them Mr. W.C.Cornell sends this note: "The noblest, purest and best organization on the face of the earth, the W. C. T. U. Greetings from the Cleveland Temperance Alliance."

On motion, the report on the Department of Health and Heredity was accepted.

Song, "All Hail the Power of Jesus' Name."

SCIENTIFIC TEMPERANCE INSTRUCTION.

MRS. MARY H. HUNT, Boston, Superintendent.

Is the perpetuity and extension of what is known as the nineteenth century civilization assured? While the fact of asking this question implies a possible doubt, all agree that the answer to it depends upon the physical, mental and moral character of the people as a whole. That being true, the question of how this kind of character can be assured becomes one of tremendous importance. In looking for its answer, we find it universally conceded that as a cause of physical, mental and moral degeneration, the use of alcoholic drinks and other narcotics outranks all other causes. How can that use be prevented? is the vital question that stares Christendom in the face to-day. A clear vision of what cannot be done in our own country may help us to see what can. That a government of majorities like ours cannot prohibit whatever the majority want is an axiomatic statement of fact. Can a representative government then do nothing to prevent the use of popular substances that menace its civilization? Yes, it can command such universal education on the subject through its system of public schools as will prevent the formation of alcoholic and other narcotic habits. That is what the State and National governments of the United States are doing.

New Jersey, our latest victory, is really an aftermath of the Scientific Temperance Exhibit at the World Columbian Exposition. There are only five more states to win for compulsory temperance education, Indiana, Tennessee, Arkansas, Georgia and South Carolina. There are now, according to the latest census estimates fully 16,000,000 children and youth of school age in the United States under temperance education laws.

What has the National Department of Scientific Temperance done for the disbursement of temperance truth during the past year? In addition to the campaign in New Jersey, the superintendent of this department has prepared and sent out over 2,800,000 pages of circular and magazine matter, directly bearing on the subject of total abstinence teaching in the public schools. Nearly 1,000,000 pages of this printed matter, including the annual budget to the 10,000 W. C. T. U.'s in the United States and Canada, has been gratuitously sent through the mails to all parts of the United States and other countries in response to requests for information from almost every class of persons interested in the public good. Every request of this sort, if promptly and fully met, will help toward securing the temperance education of the children. In addition to all this, the publishers of the endorsed books have sent free to our correspondents 400,000 pages of endorsed temperance text-book matter.

Through the *Index Medicus*, we are introduced to the new books and other printed matter in any language on the question of what alcohol will do to those who drink it, and other topics of hygiene. Translators are hired to put into English what we need from other tongues. Thus the arsenal of truth at the headquarters of the National Scientific Temperance Instruction Department is continually replenished.

MRS. LOVELL: I rise to a point of order. The rule is, I believe, that each superintendent has ten minutes. If there is to be an extension the length of the extension should be fixed. I do not know whether any extension has been made. Now, I think it will certainly be said that I am impartial, for if there is any one to whom I should wish an extension made, it is Mrs. Hunt. I am her superintendent in Pennsylvania, and there is no woman whom I honor so much, but I do not think unless we adjourn our rules, we can be considered just, and we must be just before we are generous.

THE CHAIRMAN: The chair wishes to say in self-defense because she feels that Mrs. Lovell has taken a just position when time was called, and Mrs. Hunt made some playful remark, the chair said, "I believe they have been accustomed to grant you a little margin," because you know that has been true of Mrs. Hunt, as hers is a great department, but the chair promises that she will not do it any more.

PHYSICAL CULTURE.

MRS. FRANCES W. LEITER, Mansfield, O., Supt.

The most promising feature of the year is the hearty co-operation of influential educators in the purposes and plans of the department.

As yet, there is no indication that either of the two great educational bodies of the country will take steps in the direction of compulsory law. The one is laboring with a curriculum already too full; the other deems it advisable to wait until a sufficient number of trained specialists is ready to meet the demand which will arise through legislation. We believe a crowded curriculum will yield to an imperative need in the education of the child; and the supply of specialists will speedily equal the demand when laws are to be enforced. The promi-

nent normals of the country already recognize this training as a necessity in the preparation of the teacher; while the privileges of the county institute and summer schools of methods can prepare the way for initial discipline in villages and rural districts. Two years after the enactment of the Ohio law Louisiana has added this discipline to the required work in the public schools of that state.

Bills have at various times been introduced in the legislatures of four other states, but failed to become a law.

The stronghold of the department at the present stage of the work is its pertinent literature. Any wide-awake woman with the envelope of literature amounting already to three hundred pages, and costing but 50 cents mailed, can prepare an article or address which will give audiences a fair and interesting presentation of the subject. These documents come from the pen of prominent specialists and scientists. Other important leaflets are to be added. Systematic exercise under a competent director has marvelous power in helping women estimate the priceless value of a healthy, strong, *unhindered* body, and will aid in settling the difficult problem of correct dress. The Y. M. C. A. is doing a grand work for men and boys through the means of the gymnasium. A nobler philanthrophy in behalf of womankind, cannot be thought of in any community. This is a fitting work for the young woman's branch of the W. C. T. U. Compulsory legislation will include all institutions of an educational nature that come under public control. Reformatory and penal institutions should not, however, be neglected. While it is the prerogative of the state to punish by denying liberty, it is equally the duty of the state to strive for such physical conditions of those under its care, that the convict may improve rather than degenerate physically, mentally and even morally by the incarceration. The fair distinct lines of work—social, legislative, educational and prison reform, each with a distinct bearing, necessitates heavy correspondence. The department needs a competent paid assistant. Raising the people to a higher physical plane will lift the mortgage which alcohol holds upon rising and coming generations through its power to falsely persuade that it possesses the magic touch of healing. This branch of our work is the silent yet powerful battering ram which will eventually undermine the stronghold of this enemy of mankind.

THE CHAIRMAN: One of the most important things that Mrs. Leiter has done is to bring out a valuable literature on the subject of physical culture and most carefully prepared, and I hope you will all take note of that and get specimens from her of this literature and circulate it among the young women.

It was moved by Miss Hilles that after the necessary miscellaneous business the convention adjourn, which motion was carried.

The telegram committee reported as follows:

Telegram to Lady Henry Somerset. 2nd John, 13:3.

To the executive committee of the British Woman's Temperance Association, "Greeting." Hebrews, 6:10.

To the Hon. Neal Dow, Portland, Maine, "Love, honor and greeting." Read Hebrews, 6:13.

Mrs. Zerelda G. Wallace: "We miss your presence and send love and greetings." Read Isaiah, 40:30, 31.

On motion, the report of the committee on telegrams was adopted.

MRS. HOFFMAN: I wish to state a fact which has just come to my knowledge, that it was Mrs. Woodbridge who requested Mrs. Katharine Lente Stevenson to write the song which we sung this morning, as a surprise to Miss Willard, our president. The last day she was in the office they went over the song together and she was quite delighted with it and gave it her heartiest approval. The song, as you know, was written by Mrs. Stevenson, but it was Mrs. Woodbridge's thought.

THE CHAIRMAN: You may be sure that will always be a fragrant and tender remembrance to me of my loved comrade.

Now, we have had a day of intense thought and purpose and concentration, probably the most varied in playing upon the gamut of the spirit of any day that we have ever had in a national convention, and you know that the evening brings us home. Our thoughts and our spirits find equipose in God and I thought it would be a very sweet and tender thing just before we separate to greet that noble man whom Mary said was the best man that ever lived, Mr. Woodbridge, also her daughter, Mrs. Way, and her sweet young grand-daughter, who is a special page of the officers. When I said to her, "You have begun early," she said, "I felt that I wanted to belong to the white ribbon women as grandma did." And then the daughter-in-law, the wife of the only son of Brother and Sister Woodbridge, Mrs. George Woodbridge. When we have risen in tender greeting and recognition shall we sing a verse of "God Be With You Till We Meet Again," recognizing one of the great company, part of the host which has crossed over and part is crossing now. Frederick Woodbridge, whose plain handwriting you and I have often seen when he wrote letters for Mary when she was so busy. Mrs. Way, her daughter, and her grand-daughter, and George's wife.

Song, "God Be With You Till We Meet Again."

Prayer by Mrs. Hunt.

Convention adjourned till 7.30 o'clock.

SATURDAY EVENING, NOVEMBER 16TH.

After singing "Coronation" the convention was lead in devotional exercises by Mrs. H. E. Hammond, of Cleveland.

The choir sang, "Christ for the World We Sing."

THE CHAIRMAN: We are now to receive from our good friends to whom we have come and who have prepared for us so generously and thoroughly, addresses of welcome and no one is better entitled, by what she has wrought for us as well as by her own ability to speak her mind freely, to give an address of welcome, than Mrs. S. M. Perkins, of the Federated Unions.

By MRS. S. M. PERKINS, Cleveland, Ohio.

The federated unions of our Forest City extend to our co-workers, who have come so far to see us, our most hearty welcome.

Twenty-one years ago, you were here to organize a little band of women who would stand for the principle of total abstinence, and to-day you are here to tell us of your victories and defeats, and will rehearse the story of a little, narrow band of white ribbon which now encircles the world.

Is there a magical power in white silk ribbon, does it possess the electrical force to bind heart to heart in a circle around the globe, or is it the great principle of the golden rule in the hearts of the women and the Christ-power that has been given to enforce this rule?

After loving the Lord supremely you have remembered the second great commandment and have loved your neighbor as yourself. You know that many want to be saved but only a few want to be Saviours of others.

You met here 21 years ago, a little company not much larger than the little band of disciples who followed the lowly man of sorrows, who walked and talked beside the sea of Galilee 1800 years ago; and now that seed sowing has produced a harvest of consecrated workers who will never cease their toil while there are boys to be saved, girls to be warned, or saloons to be closed.

We expect to hear from the workers who have returned from the other side of the globe, and as we say to them, "Watchmen, tell us of the night," perhaps they can respond that there are a few streaks of dawn in the distance even if they cannot say, "the morning cometh soon."

We welcome you to our city, beside Erie's charming waters—a city beautiful in construction, with its renowned Euclid avenue, the most beautiful street in the wide world. The palatial homes on this avenue are now opened to our delegates, for we are truly a hospitable city.

You have been told that there are 16 millions of young people in the schools of our great country and those children are exposed to great danger from our licensed saloons. Can a half million workers save 16 millions? How powerless we feel when we contemplate the magnitude of the evil—greater than all other evils combined.

But we turn to the blessed book and read, "Not by night, nor power, but by my spirit, saith the Lord of hosts." Trusting in the precious promises and in the influences of the Holy Spirit we are not afraid.

Mary Lyon used to say, "I am afraid of nothing in the whole universe but that I shall not know and discharge my whole duty." The Master has made this path of duty plain to us, and though we walk the path with bleeding feet we shall not turn aside till He, whose right it is, shall rule, and then our homes will be protected and our boys saved from the destroyers.

Those of us who have long worked in the suffrage ranks, because we believed that the ballot in woman's hands would protect the homes, and close the saloons, used to get so discouraged because the devout church women did not take hold of this foundation of reform. But when the ancient prophecy was fulfilled and the spirit was poured out upon the daughters, we said there is an influence that will speed the day of woman's power.

After the dear women had prayed till their voices were hoarse with their pleading, after they had wept till they could not shed another tear, they would see that God works by means, and that he wants us to help answer our own prayers, and we need the ballot to protect our loved ones from the destroyer. This eye-opening is now accomplished. Our Christian temperance women stand as a unit for this reform. For this we thank God and take courage. Prevention is better than cure. Our women are following the master's footsteps, and are doing what they can. They carry the Bible, and flowers, and literature and sunshine into prisons. They go into infirmaries, and tell the story of the cross of Christ. God blesses their work abundantly, but should they not prevent as well as mitigate? I often think of Bridget, who did not know how to turn off a faucet. The water was running all over her kitchen floor; her mistress came in, "Oh, Bridget, do turn the faucet."

"And sure, ma'am, I have got enough to do to mop up all this water and you should not ax me to do anything more."

Alas, too many of our devout women have been standing with their mops working till every nerve ached with weariness, taking care of retreats and prisons and workhouses, and when you suggest turning off the faucet of crime, by closing saloons, they will say, "I am so busy with the mops that I have no time."

The men throw them a few pennies for the purchase of more mops, but should they speak of having the power to close the saloons they say:

"Oh a mop is a beautiful weapon, but you never, no never could carry such a heavy thing as a ballot. You, dear angel, you cannot fight."

It is a great mistake to say that a woman cannot fight. She can if she wants to, but she knows that there is a better way.

You, my sisters, have come to tell us of this better way when all quarrels shall be settled by arbitration, when the wolf shall dwell with the lamb and a little child shall lead them. The millennium door of the future will have a little child's hand upon the latch.

Our brothers have made one great mistake, they have filled their own sphere and have defined and tried to fill ours too. Too large an undertaking altogether, and they have brought dire confusion to our country.

Now they reach entreating hands to us to help them and we are ready to come to the rescue. A male oligarchy is not a republic. (Laughter.)

THE CHAIRMAN: It seems a work of superogation for an humble and disfranchised specimen of the human race to introduce a high official. I have the honor, however, to introduce Mayor Blee, of Cleveland, whom I doubt not is a most honorable gentleman, and I know he is a very brave one.

MAYOR BLEE. (On behalf of the city of Cleveland): Miss Frances Willard, president of the Woman's Christian Temperance Union, ladies and gentlemen: As mayor of the city of Cleveland, I greet you, and it affords me great pleasure to be present this evening at the opening of your majority convention. The W. C. T. U. had its origin right here in the city of Cleveland, twenty-one years ago, in the year 1873. A great many very important matters have had their origin in Ohio, and have made their debut in Ohio's metropolis, Cleveland.

Ladies and gentlemen, both from home and from abroad, as mayor of the city of Cleveland and on behalf of our citizens, I extend to you a most cordial welcome and the unrestricted freedom of the city of Cleveland during your sojourn with us. We have in Cleveland, as Mrs. Perkins remarked, a law-abiding, big-spirited, big-hearted people. We ask you to hold your next convention in Cleveland. We trust that you will be so warmly received and kindly treated on this occasion that when you do adjourn, you will adjourn to meet in Cleveland, Ohio, in 1895, and we offer as an extra inducement, to the ladies particularly, that in 1895, they can do here in Ohio what they can do in very few other states in the Union, that is, they can vote next spring.

THE CHAIRMAN: Our next welcome is from the general of the Ohio regiment in the G. A. R. (Grand Army of the Republic of Women). Our comrade leads the veterans of the host, Mrs. Henrietta L. Monroe, of Ohio.

HENRIETTA L. MONROE.

The event which brings us here is of deepest significance, of most intense interest, and of vast importance, not only to this state, but to this nation, and to all countries. Twenty years ago the wondering gaze of the world was fixed upon Ohio; for from her went "the first goings out of power" which have swept to the ends of the earth, and here the National Woman's Christian Temperance Union came into being.

It is meet and fitting that we should come up here a great gathering to celebrate our twenty-first anniversary at our birth-place, and here recount the wonderful way by which the Lord has led us.

Our hearts have longed for this homecoming, and in behalf of the Woman's Christian Temperance Union of Ohio, we welcome you with all the hospitality of Christian friendship, and with a generosity of warm sisterly affection, whose length and breadth, and height, and depth cannot be measured by words; with a welcome so glad and sincere that it shall shine forth in loving deeds while you tarry with us.

We welcome you, our dear honored president, home from foreign shores, from which you have returned with renewed strength and vigor. We welcome you back, where twenty years since, you deliberately laid down beneath your feet all prospect of worldly gain, earthly advancement and honor, counting these things as nothing, and here consecrated your all to this work, which is for the uplifting of humanity, the advancement of Christ's cause, that your efforts might hasten the establishment of Christ's kingdom upon earth, that He whose right it is shall reign this Nation's king. We welcome you, dear president, because you have led us up to a broader outlook, a more comprehensive view and to greater heights. We have seen thy works, thy labor, thy patience and how for His great name's sake thou hast not failed; for in all of this peaceful war thou hast endured as seeing Him who is invisible. Thou hast always stood for the right, for truth, for principle, for justice and equity; and although thou canst not hear these that are evil, thou hast always exercised towards them the pity, the tender compassion, the long suffering, the forbearance, the charity, the love which is like unto Christ, and we welcome you with love and devotion, and re-pledge our loyalty unto thee.

Dear president and friends, it is in the hearts of all Ohio women to do you honor, and from where placid Erie's waves wash this northern shore, to where the beautiful river kisses the sunny southern slopes; from the east where Ohio bids her neighbor, Virginia, good morning; from the west to where she whispers "good night" to Indiana, there comes a glad and joyous welcome from each and all, to you from the broad prairies of the northwest, to you from Maine to the Gulf, to you who hail from the shores of the Atlantic, to the coast of the Pacific, to you who came from the sunny south land, where side by side by the heroes of the grey and the blue their precious blood mingled together, thus making us one in hope, one in faith, one in purpose; a union of heart and hand that naught can sever. It is with delight we welcome these who have come to us from accross the seas, and we deeply regret it is not in our power to welcome in person dear, beautiful, precious Lady Henry Somerset, who has so ingratiated herself in our hearts, for her exceeding great kindness to our beloved president, and her own intrinsic worth, until she has become to us a sister tend-

erly beloved. We welcome you with all that this precious word implies, for you who heard the call of the Lord, when out of Zion a meeting had come, for the children who were cut off from without, and the young men in the streets, and straightway came to the help of the Lord against the mighty; and when he touched your lips and put his words into your mouth, which you were to speak unto all people, you girt your loins about with truth, put on the breastplate of righteousness, shod your feet with the preparation of the gospel of peace; unwaveringly you have carried the shield of faith; have with the powers born of God, wielded the sword of the Spirit, and upon your heads have been the glorious helmet of salvation.

While we have thus welcomed you, your hearts have been sad and heavy and your eyes moist with unshed tears that there is one less to welcome here to-day; one whose seat has never been empty until now, and while we mourn this great loss, may there come to each of us such a longing and thirsting for God's presence that we will reverently welcome the Holy Spirit to brood over us, to be filled with Him, to abide with us, that when our work is done we shall, like this dear departed sister, be welcomed into the mansions above and see the King in his beauty.

THE CHAIRMAN: The Woman's Christian Temperance Union is nothing if not homelike. It would not be a complete welcome if we did not hear from varied members of a family. We have been greeted by our sisters and our honored brother and now the children are going to come and give us a welcome, I think, in song. I do not know, but they have wonderful variety in the way they do it, and we will give ourselves the pleasure, the restfulnes and the charm of allowing ourselves to be welcomed by children—Children of the Loyal Temperance League of Cleveland.

Three delightful songs were rendered by the children, led by Mrs. Rice and Mrs. Harris.

THE CHAIRMAN: Mrs. Mary T. Burt, president of the New York W. C. T. U., will make the first response. Mrs. Burt was here at the convention twenty-one years ago, and when I asked in the executive committee that all those present when the beginning of things was had, to rise, the only ones that rose as veterans in the executive committee were Mrs. Burt and the present encumbent. So Mrs. Burt is really to us one of these figures in the great movement that crystallized from the crusade, and has been loyal and true and full of results in the work from the day she entered upon it until now.

MRS. BURT: When a society or an individual attains its majority, it is an occasion not only of interest but of importance, especially so when the same hands that guided us in our infancy, and the same lips that blessed us at that time, are stretched out in kindly welcome now and speak words of loving greeting. And when we come back to you, our sisters, after twenty-one years, sacred memories have come to my heart. Again I sit in that crowded church filled to overflowing with earnest, consecrated women called from all parts of this country, an assembly of women such as the world had never seen before. Again I hear the tones of the organ pulsing through that great audience. Again I hear the hymns,

"Give to the winds thy fears,
Hope and be undismayed,"

and

"Rock of Ages cleft for me,
Let me hide myself in Thee,"

sung whilst the tears coursed down the cheeks of strong men. And it seemed to me that the prayers and the hymns of that time came from women on their knees, and they were full of the anguish that was in their hearts over the awful sin which they had come to plan and pray and work for, and it seems to me that as they uttered them they went straight from that church up to the great heart of the Eternal.

Again I see the face of Mother Stewart, and again I hear her voice ringing out in favor of the prohibition of the liquor traffic, straight and strong and true as it has rung all through these years, and for the enfranchisement of women. Again I see and hear Mrs. Lathrap; again I see and hear Mrs. McCabe and Jennie Fowler Willing and Mrs. Monroe, and again I see and hear one who through all these years has carried the white ribbon banner fearlessly and steadfastly forward—the one who saw farther into the future than any of us; one who has beaten down more prejudice and opposition as regards the standing and the position of women than any other woman in the country, one who has carried the white ribbon around the world, and we bring her back to you, our best beloved, Frances E. Willard.

We cannot bring to you all the women who made possible that great meeting in Cleveland. The faces of some are hidden away forever, and their voices stilled forever, and some are shut away within the four walls of sick rooms, but living and dead, sick and well, all have helped to make possible these grand achievements. Their sacrifice, their consecration, their denial, their love for the cause, have all made it possible.

What of the twenty-one years that lie before. I may say also that during these past twenty-one years this organization, in the face of criticism, in the face of the loss of friends, good and true, has declared that that political party and that alone which declares in its platform for prohibition of the liquor traffic and for the enfranchisement of women shall have its influence and its prayers. And permit me to say that woman is coming on.

I believe if the second majority of this National Union should be held in this city, that you will see that it will be in a new century then. We are catching its gleam already. It will be in the new century, and I believe from every State you will hear—for there will be no territories then—that the flag of prohibition floats over them. I believe women will come to that convention, not as we come, with our hands bound as they are and helpless, but they will come free and equal before the law with their brothers, and may God speed the day—may God speed the day. Think of it, mothers, why the saloon is just at our homes to-day, as it was twenty-one years ago, but God is working in His own way to bring about His own ends, and when the women of this nation come again to Cleveland, it will not be as now, but it will be with that little piece of paper which will, I believe, prohibit this traffic in every state in the nation, and it is for us to work and for us to pray. Some of us who are here to-day will not be here then, should the convention be held, but will have done our work, and we receive the baptism. We were consecrated, we felt the spirit of the Lord and heard his voice here in Cleveland as we never heard it before; we look into the faces of women at that time, shining with the spirit of the Lord Jesus Christ and we received our mission.

THE CHAIRMAN: It is said that some of the most remarkable inventions came about through the blunder of the manipulator, or the student, and I think that a wicked invention on the subject of welcomes, has been inaugurated by my own stupidity to-night, that is, it might be well to sandwich in your response after you had your welcome, and our dear Mrs. Hammond was to have welcomed us and I was too taken up with the children that it escaped my eye, and now that we have responded to the dear ones who have welcomed us, let us have Mrs. Hammond's and we will respond to that.

MRS. H. E. HAMMOND, Cleveland.

MADAME PRESIDENT, LADIES AND GENTLEMEN: The hope of the world in this temperance reform is the union of its Christian forces against the saloon; united we stand, divided we *fail*. We have had our rallies and our sallies from the different regiments of the great temperance army, and have been ofttimes defeated because one great reserve force failed to come to the rescue.

The W. C. T. U. intrepid souls have charged time and again into the very ranks of the enemy, and then sorrowfully had to halt to educate the rest up to their standpoint. Owing to this want of harmonious action or education we see different colors flying at the front of different companies. Over there we read "A moral reform," over here "A political question," here is another, "Keep it out of religion," another "Keep it *out* of politics." You see whether talking to preacher or politician, saint or sinner, it is "keep it out," who *says* "keep it out!" Who *wants* it kept out!" There's a *hot* breath comes along with that whisper. I see no *license* flag in all this Christian army, but on the right the great Methodist regiment is shouting it "can't be licensed without sin." In the centre where the fire is hottest, we see a bullet-pierced banner in the hands of Frances E. Willard—"For God and home and every land, prohibition is the remedy," and coming in the rear we hear the tramp, tramp of the boys and girls, fifteen million strong, educated in Scientific Temperance Instruction, led by Mary H. Hunt, and singing with Anna Gordon, "We are Coming to the Rescue," and *now* coming up over the hills and through the valleys we see Christian Endeavorers, Epworth Leaguers, Good Templars, a mighty host, holding their banner high, "Saloons Must Go." Bring that banner to the front beside Frances Willard, lift it high, let us all fall into line and as sure as you are here to-night saloons *will go*. The Cleveland Temperance Alliance represents this union of forces in Cleveland. Christian Endeavorers, Epworth Leaguers, Good Templars, W. C. T. U., Catholic Total Abstinence Societies, Prohibitionists, and many others, numbering over seventy organizations. This strong organized force has bidden me to say to you, honored president, and the society you represent, *welcome*. Through this Alliance the uncompromising church says welcome. We will pray for you, work with you, and when the two-thirds disfranchised majority of church members get their legal rights we will vote with you. At the World's Fair we were impressed with a group of marble statuary. It told the story of hard times in England, when it was the custom to throw a limited number of labor tickets out of an open window into the crowd below who scrambled to secure them. The marble represented a stalwart man standing over the prostrate form of a woman, who with a babe clasped in her arms had fallen to the dust in the unequal struggle, the men waved aloft the coveted ticket which the woman burdened with the child had failed to secure, a little lad was clasping the man's knee and apparently pleading for the ticket for his mother that they might have food and shelter. That marble group represents the world to-day, womanhood, motherhood is handicapped and prostrate before force, and unable to cope with the enemy of the home.

The Cleveland Temperance Alliance, honored president, welcomes you to-day, as the leader of an organization that would lift that woman to her feet, put a labor ticket with equal wages for equal work in one hand, giving her the inalienable constitutional right to life, liberty and the pursuits of happiness, and place in the other hand a ballot to protect her home and children from the most fell destroyer of the age.

THE CHAIRMAN: We have had reason to feel ourselves acquainted in the most pleasant way with the Cleveland Temperance Alliance. The beautiful flowers that came to us with the most brotherly message from the president today, and Mrs. Hammond is vice-president, and it is a union of all the temperance societies of Cleveland and they recognize equal rights, and so we feel that this is a representative welcome and one that we most highly prize, coming from our own household of the temperance faith, and we are glad that the ring is so clear and the position taken so unmistakable. We will now have a response on our behalf from Mrs. Emma A. Crammer, the president of the South Dakota W. C. T. U., one of our young presidents, and one that is an example to the elders.

MRS. EMMA A. CRANMER.

MADAME PRESIDENT: I remember when I was a young girl finding one day written in my diary, in my father's well-known hand, these words: "Kindness sits upon the heart as dew upon the flower; it is as a morning star, an evening hymn, a dream of heaven." In the greeting we have received, surely those words have been verified to-night. And in behalf of the great Northwest I thank you, and am proud to represent in these exercises this section of our Nation. Many have an idea that the Northwest, and especially the Dakotas, is a land of blizzards, Russian thistles, and drought; but that is a mistake. We can raise almost everything out there excepting a mortgage and an umbrella, and I rejoice to say, that we have razed—to the ground—the legalized saloon.

Prohibition is the greatest blessing that has ever come to these states. It has closed hundreds of saloons, and placed in their stead, lines of legitimate business and trade, and has rendered safer and happier many of our homes. It has taken the saloon signs down and removed the liquor advertisements from our newspapers. Prohibition is teaching the children that the liquor traffic is out-lawed; that a saloon keeper is a criminal and to sell liquor is a crime; and best of all, as a people we have gone out of partnership with one of the most infamous traffics that ever cursed a civilization.

Cry down prohibition and you cry up the saloon. It means something to be a prohibitionist in 1894. The only correct attitude for the Christian church and for Christian manhood and womanhood toward the liquor traffic is that of uncompromising hostility. It is the business of the church to echo God; but that echo will never ring out loud and clear so long as we have a saloon for a sounding board, and the ballot box holds whiskey ballots dropped from the hands of Christian men. In France no one approaches the ballot box without first uncovering his head as a token of respect. And why should not the head be uncovered, and why should not the sandals be removed from off the feet as we approach the urn of destiny? There is no human agency so potent to the answering of our own prayers as the ballot box. It holds more weal or woe; more riches or more poverty; more laughter or more tears than any other factor in our civilization. It may be a horn of plenty pouring out happiness for every heart; or it may be a Pandora's box from which the evils of a hundred years are let loose upon the world; but it should be as sacred as a child at prayer; indeed every ballot that is cast is a prayer, but it is often the saloon-keeper's prayer, and hearts go on aching and breaking.

Some wonder why woman asks for the ballot. It has been truthfully said that "woman asks for the ballot that she may better meet her obligations to herself, to her country, and to her God. It is not that woman is so given to politics, but she sees 240,000 saloons pursuing her sons and 60,000 brothels her daughters; and with the mother instinct that makes even the timid quail ruffle her feathers in defense of her young, she asks for the ballot for her own and their protection, and she asks it as a right that has long been withheld."

The Woman's Christian Temperance Union stands for all great reforms of the age. Million-handed labor is to-day knocking at the door of every church, philanthropic organization, and political party, and anxiously asking "What will you do for me? What is your attitude toward the enemies that eat up my subsistence?" And we answer the Woman's Christian Temperance Union would aid in every legitimate way in securing to labor the bread it has earned. Labor has no greater enemy than the saloon. It robs the arm of its skill, the hand of its cunning, and the brain of its power. William T. Stead intimates that the saloons of Chicago did more for the unemployed last winter by means of the free lunch, than all the churches, all the charitable institutions combined. Shame on such nonsense. The free lunch in a saloon is to the unemployed what the little piece of cheese in a mouse trap is to a mouse. It is a delusion and a snare. Let the saloons of this country give back to the laboring man all they have taken from him, and there will be no need of a free lunch from one end of this nation to the other. I am proud that the Woman's Christian Temperance Union can take noble part in the solution of these problems.

Again I thank you for your words of greeting. May this convention be a benediction to this city and a blessing to us all.

THE CHAIRMAN: The next thing set down on the program is "Silver Chimes" the audience. We have

thought it well to lift this part of the program, and it will be introduced by our treasurer, Mrs. Barker.

MRS. BARKER: The delightful jingle on the program is designed to help on this great work, and it is my privilege tonight to introduce to you one of the brightest women of the Women's Christian Temperance Union, Mrs. Narcissa White Kinney, president Oregon W. C. T. U.

MRS. KINNEY: I came from far away Astoria, the city founded by Jacob Astor, the largest city in the United States without a railroad communication with the rest of the world. (I am not a good real estate boomer.) I once said that in Boston and the next day a real estate agent of the Baltimore & Ohio railroad came and offered me a commission, but I vow it is not my purpose tonight. I want to tell you a little incident. We have not a railroad, but you know in the West we have very progressive, energetic men, and so the men of Astoria got together and said we must have a railroad. And they called a meeting and discussed ways and means and decided to raise a hundred and fifty thousand dollars to start that railroad and appointed a committee to go around and get subscriptions for stock.

There was one man who owned a great deal of land in Astoria, and a great deal across the bay and no individual there would have been more benefited by a railroad than that individual, but he was rather a close man and no one could remember when he had ever given anything for a charitable purpose. Now, this was a business proposition, and everybody said, we will get Mr. B.'s name, get his signature for a hundred shares of stock of $100 each, and it will give us such a boom that everybody else will subscribe liberally. The agent went to him and said, I suppose you are in favor of a railroad. "Oh, yes," he said, "I think I am in favor of railroads, count me in every time, they are the civilizers of the world, and in this, the greatest seaport of the Pacific Coast, if we just get that railroad, we would be a metropolis of the growing West."

The committee began to take out their books. They thought they would get at least a ten thousand subscription to build that railroad, and they said Mr. Blank, "We are very glad to find you so much in favor of that railroad, now, here we are around soliciting stock, and we want a cash subscription for building a railroad. How much will you give?" The man said, "Well, if you can guarantee that that railroad will be completed inside of a year, and that it will just touch my land on that corner where it won't do much damage, and you will put a station on that point so that I can have free access to ship the products of my ranch, and if you will agree to give me a life pass on the railroad, why I will give you a free right-of-way and a cash subscription of—two dollars." (Laughter)

You have all heard doubtless of a railroad that was described once as a glass railroad, one that was built entirely of glass and on which the passengers were shouting, laughing and singing ribald songs, although every passenger on that railroad realized that the stoppage of that railway was a precipice down which that whole train would be hurled to destruction. It is the railroad of evil habits, but this great Woman's Christian Temperance Union is building *another* railroad. It is a railroad whose bed is the Gospel of Jesus Christ, whose tracks are the more than bessemer steel tracks of the Twin Commandments, "Thou shalt love the Lord thy God, and thy neighbor as thyself." Its cars are built of the sturdy oak of righteous principles and noble ambitions and aims. Who wants this railroad built? Who subscribes for the stock of this railroad? The books are open for subscription for shares of stock, how much are you in favor of it? How much do you believe in the railroad? It is said we will have some silver chimes from the audience. I now have the pleasure of announcing that music, and there are certain collectors who will pass around here and we will then sit entranced to the music of the jingle of the silver chimes. They will show how much every woman and child in this audience is in favor of this temperance railroad.

THE CHAIRMAN: We might put the platform in competition with the audience, and I believe we will by having some music—"There are Bands of Ribbon White" performed upon the stage, while the silver chimes are going throughout the audience. This is our World's W. C. T. U. song known and sung in every quarter of the globe by White Ribbon women.

Song, "There are Bands of Ribbon White," by the White Ribbon choir.

THE CHAIRMAN: Not to hear one of those beautiful Southern voices this evening would be to leave out an important part of the chorus. We shall now have our appreciation of all loving kindness shown us, voiced by Mrs. Frances E. Beauchamp, organizer in Kentucky, and one of our most successful and beloved workers.

FRANCES E. BEAUCHAMP.

For me to attempt to express on behalf of this convention appreciation of the cordial welcome accorded us tonight would be like a dew drop essaying to echo the thunder of Niagara. We are welcomed to a city enshrined in the affections of every loyal white ribboner, to a state around which holy memories cluster. It was the virgin state Ohio that the power of the highest overshadowed when she conceived and brought forth that holy thing, the crusade. And you crusaders, veterans in our most holy warfare, as you look out on this convention, will see that "the child grew and waxed strong in spirit," is "filled with wisdom and the grace of God" is upon it, and will more than ever believe that as it has "increased in wisdom and stature" it has grown "in favor with God and man." We have compared our organization to an aqueduct conveying water from a mountain top to the thirsty plain. The plenteous supply of water had always existed, but the aqueduct man must build. So the eternal purposes of God's grace and love have ever been inexhaustible, but never has the world been so blessed with organizations, whose office and life work is to convey this life-giving stream to the famishing souls of men. It is true that as in the first place it was a rudely constructed wooden aqueduct, and the water was not unsullied so in the moral world it is but a fallible human organization, and our human ambitions, human frailties, our short-sightedness, our misunderstandings of each other, our narrow views of God and our weak conceptions of His loving purposes, all tend to render the Water of Life, which we bear, less inviting. These National conventions are to some of us as the mountain tops crowned with sunshine. We come here weary, often discouraged, we go home inspired with new energy and hope. We rejoice in the privilege afforded us at these annual gatherings of coming in contact with each other and right glad are we here and now to acknowledge our debt of gratitude to you for the inspiration and courage that has been born in some of us through this contact. We are each the product of all. No one of us will leave this convention just the being that she came, but will be shaped and molded more or less according to the several temperaments and dispositions. We all admit with the poet laureate "I am a part of all that I have met." So we are each helping all the rest to be, which is even better than being helped to do. As it is the building in of each individual insect life on the lives of all those which were before him that makes the coral, so our lives are being built into our social and civil fabric. Let us so order our being that the generations that come after us shall find a foundation of moral adamant upon which to raise its superstructure and mount Godward the civilization of the future.

THE CHAIRMAN: Are you not glad the South came with us? Mrs. Beauchamp works in dark and bloody ground, in the whiskey state, in the conservative city of Lexington.

Now, we have had a great variety in personnel this evening, and we are to close on a different theme from any that we have struck. I remember meeting Mrs. Katharine Lente Stevenson in Boston when she was a student in the Boston University, from which institution she graduated and afterwards she took the theological course in the same university. She is our editor in the W. T. P. A. of books, pamphlets, leaflets and she is one of our poets, as you know. Some of her hymns have been sung here this evening.

MRS. KATHARINE LENTE STEVENSON: I have been trying while sitting here this evening to follow that rule which Charles Reade gave a good many years ago, "Put yourself in his place," that is, I have been trying to put myself in the place of some one who may be in this audience outside of this great organization. I have been trying to think how such a meeting as this tonight would seem like to such a one and it seems to me that the very first thing which under such circumstances would impress itself on my mind is, that this body of women have a very good opinion of each other. Well, that is one of the charges, you know, that is brought against us, one of our most heinous offenses is that we are a "mutual admiration society," and somehow or other, as I sat here listening to these gracious words so beautifully spoken it seemed to me that if I were on the outside that would not count as a very great offense. There is so much detraction, so much jealousy, so much vilification everywhere in this world that I should be glad to get for once into a meeting where everybody had something nice to say about everybody else.

Then, I thought, from the outside, I should think that this organization had done something in the past, if I never had heard of it before, and had come into this meeting tonight and heard Mrs. Burt's eloquent enumeration and the words that came from these veterans, I really think that the idea would have sunk into my mind that this organization had a record back of it and that it had done something which gives it a right to a place in history, something that gave it a right to be glad and rejoice in this, its twenty-first anniversary, and I should be thankful, I think, even from the outside, for all that the past recorded.

It seems to me that another lesson would have come to me and that would have been that every advance step had been because somebody under the might of a great conviction had tried to take the next step; somebody empowered with the divine spirit tried to do the thing which came next absolutely regardless of consequences and that following the next had been following the Divine leading until it had come out into the large place where this society stands.

And then one thing more, I believe I should have come to the conclusion that it must have a great future. There is a logical continuity of things generally; causes produce effects. The same Divine impulses which have brought the results thus far must carry it on to larger, to grander results in the future.

But now I just want to drop my incognito, if you will allow the expression. Thank God I am not on the outside! If I am thankful for anything in this universe today it is that I am heart and soul, might, mind and strength, every bit there is of me, and every bit—I was going to say—there is not of me, that I want to have of me, a W. C. T. U. woman. This organization is woven into the very fibre of my being, I love it with a love that passes words, because to me it stands for so much that is highest, truest, grandest, best for this world's future, for the incoming of God's Kingdom, for the building up of His righteousness.

Dr. Buckley, of whom perhaps, Dr. Willard, you may have heard, at a public meeting where I heard him speak once in Boston, used this figure of speech, which I have never forgotten. He said that in long ages past a magnolia grew tired of its sweetness and wanted to become a pine, and as in fable there is always given to inanimate things the power which it desires, it was able to work out its wish and so its arms began to grow upright, its bark began to thicken, and lost its fragrance until at last it had accomplished what it was seeking, and instead of a magnolia it stood a very poor specimen of a pine. The application in Dr. Buckley's mind is not far to seek, but it seemed to me that the mistake in that figure lay where the mistake in most arguments lies, not so much in the application as in the premise. The magnolia does not *want* to become a pine. It thinks there are quite pines enough, and that the Lord knew what He was about when He made the magnolia. What it does seek to do and long to do, is to become the ideal magnolia, the perfect woman, nobly planned, who together with the perfect man, nobly planned, (and he is yet to be born,) shall work out the larger civilization, the grander future, the truer outcome, the fuller Christianity of the years to come.

Song.—"Press On."

Benediction by Mrs. Stevenson.

Adjournment.

SATURDAY MORNING, NOVEMBER 17TH, 1894.

The convention was opened at 9:30 a. m. by singing, "Blest be the Tie that Binds."

Then followed devotional exercises conducted by Mrs. R. B. Hall.

Minutes of the previous day were read and approved.

THE CHAIRMAN: It is the wish and was the action of the executive committee that we should ascertain how many women are delegates here now who were delegates twenty-one years ago. As I stated yesterday in the executive committee there were but two, Mrs. Burt of New York, and the president. I will now ask that any delegates present now who were present as delegates at the convention in 1874 will please rise.

Mrs. Emily McLaughlin, National lecturer, tells us she was here in 1874, also Mrs. Monroe, so we have two who have risen. Now, I honestly thought that when we should ask all those who were here in 1874 should come to the platform there would be a regular flocking up here. I forgot how twenty-one years decimates a host, so that we have only on the floor three including Mrs. Burt, and on the platform three, only six of probably two hundred women who were here in 1874.

It was moved that Miss Greenwood be invited to a seat on the platform, as she was a regular crusader, though not a delegate at the time. Carried.

The Chairman announced that Mother Thompson desired to say a few words, and suggested that every one be quiet.

MRS. THOMPSON: I do not like to be reminded so much that I am getting older, and that I am going to die. I know that and it is not worth to be always talking about it. I want to feel that the reason my voice is weak is because I have had two attacks of la grippe and one of bronchitis, not that I am seventy-eight years old at all, because old people sometimes have very powerful voices. But I want to tell you what you want to hear before I lose all the voice I have, that I was a *bona fide* elected delegate to the first convention that met in Cleveland, of the society now called W. C. T. U. It had no name then, but it was named at that convention I think. Well, the crusade zeal of our county and the district has gotten up so high that our men—for women didn't carry purses in those days,—our men raised the money to pay all my expenses and placed it in my hands for the first and for the last time. And when I got home I had $5.75 left, and I was so honorable in my temperance work and considered that one of the tender points that I went out the next morning and visited the store of the gentleman who handed me the money and returned it to him, and he said, "Now, I know that your society is going to prosper, you are an honest set of women." Now, let us all stick to that.

THE CHAIRMAN: I am afraid she was honestest of the lot; I never heard of a parallel case.

A LADY IN THE GALLERY: I was a member of the original convention and a delegate.

THE CHAIRMAN: Then come down here where you belong.

Consent was given that our national evangelist, Miss Cassie Smith, might say a few words.

MISS CASSIE SMITH: I just wanted to ease Mother Thompson up a little on the age subject by telling her and the rest of you that I was reckoning it up yesterday and concluded that I was older than Mother Thompson; that I was eight years older in the work; that Lois Smith, whom most of you may remember here, and I began our work crusading against wrong together in a Congregational church in 1866, and she was a very great sufferer at the time the crusade movement arose, and she used to look up at me and say, as we prayed fervently and watched eagerly for the leader's movements, "If we are not in the crusade the crusade is in us." And so you see I feel it was quite proper when Mother Thompson offered to clasp her hand in mine across Miss Willard's back yesterday, where none of you could see it, I thought I was not out of place, and I hope you will not think it egotistical for me to claim my little place here.

THE CHAIRMAN: I think Sister Smith has given us a good nugget of expression—"I was not in the crusade but the crusade was in me," and the women who rallied all about the world were those in whom there was that spark of divine desire for good that made them respond and made that spark flame up when the great beautiful torch of the crusade was waved in the faithful hands of the women in Ohio.

On motion of Mrs. Hunt, Miss Bates recently elected State Superintendent of Public Instruction on the Republicant ticket in North Dakota, was invited to a seat on the platform.

Miss Jennie Smith was also invited to the platform and by consent the chairman invited all women ministers present to be seated upon the platform.

Mother Ransom, of Los Angeles, Cal., was also so honored.

The convention greeted with much pleasure Mrs. Jane Stapler, the Cherokee sister, a delegate from Indian Territory.

In introducing Mrs. Stapler the chairman referred to her history and work, and also to the fact of her having been entertained at Mrs. Stapler's home, at Tahlequa, Indian Territory.

In recognition of the vote the President said:

"It is very nice of you and I am much obliged. I think the greatest thanks I can get is that you should be patient enough in the course of the year, taking it up in sections and paragraphs, to read it. I do not ask you to do it under that length of time."

The order of the day being called for, the secretary read sufficient of the record to put before the convention the point under discussion, which referred to the amendment of the by-law in such a way as to create the office of vice president at large, the nomination for such office to be made by the president and confirmed by the convention.

Mrs. Benjamin moved to amend Article 1, Section 1 of the By-laws in accordance with that idea. After considerable discussion Mrs. Benjamin consented to hold her motion in abeyance until the report of the Committee on Credentials should be submitted and acted upon, and the preliminary report of the Committee on Credentials was submitted by its chairman, Mrs. Bullock, and adopted.

The special order of the day was resumed, and after prolonged discussion, it was moved by Mrs. Campbell, that this matter be laid upon the table, as the hour had arrived for the Crusaders' meeting. Seconded.

THE CHAIRMAN: The chair would ask if the mover of the motion is willing to hold it over in order that she might make a personal explanation before laying the subject on the table.

Unanimous consent was given and Mrs. Barker was called to the chair.

MISS WILLARD: This subject has been very much in my mind for the last several years. The desire was not on my part to have more power. I think you will bear me witness that I have not asked personally from the convention things that they would do for me. They have been only too ready to do everything. The thought was in my mind that inasmuch as the recording secretary has always had the right to name the one who stood nearest to her, so that they might be in harmony over the work, perhaps you would be willing that the president should have the right to name the woman—it would be in my thought for I have the woman in mind—the president of a state, because it would be natural to choose the president of a state because she knows the work of a large organization, it would be unnatural in my mind to choose any one else. The president, if she had a woman with whom she agreed, with whom the ideas and sentiment and outlook were harmonious, it would make less harm to the society in case the president could not act. If If the president has not the power to choose one who shall act when she is unable, then the office becomes an elective office, and of course you cannot tell who will be chosen. The people have not their power taken from them, because if the president brings forward a name that they do not think wise, they will have a perfect right to ask her to bring forward another, and so on, just as the President of the United States sends in the names of his Cabinet, and they have been rejected repeatedly in the history of our country, so there is always that check, that power remaining in the hands of the people, and I really cannot see why it is so terrible a thing to allow the president to nominate the woman who is to act in her place any more than to let the recording secretary nominate the woman who shall act with her. These things are said that you need not think that any undue authority was asked and the whole subject is left with you to think over. The exact method of getting at it is, of course, to be considered, but I wanted you to know directly from me what was in my heart and mind on the subject, and I thank you for your kindness. (Applause.)

Mrs. Campbell asked leave to withdraw her motion, which was to lay the subject on the table, and then made the motion that the matter be postponed until after the Crusade meeting.

Carried.

The next order of business, which was the Crusade meeting, was then taken up.

(*Continued in Monday's Daily.*)

CONVENTION ECHOES.

KEEN, pointed and telling were the arrows of wit sent from the quiver of Mrs. Perkins' welcome.

THE Mayor's welcome was cordial and he extended to the delegates the entire freedom of the city.

THE addition of shaded lamps, palms and flowers gave the platform a festal appearance on Welcome Night.

THE three Catholic delegates stood while Mrs. Lake voiced their message to the convention in a clear, ringing voice.

HAVE you found your way to the headquarters of the W. T. P. A.? If not, you have missed one of the delights of the convention.

TEMPLE mite boxes and literature will be freely distributed at the Temple table inside the main entrance to the hall. Souvenirs are on sale for the benefit of the Temple fund in the main corridor.

TWO of the most notable faces at the convention are those of its two "Mothers," Mother Stewart and Mother Thompson. Read what is said of these beloved Crusaders in White Ribbon Portfolio No. 1. Sold at W. T. P. A. headquarters, room left of the platform.

SING, sing, sing! Did you forget your White Ribbon Hymnal? A good supply can be found at W. T. P. A. headquarters. Price, 35 cents.

ANNOUNCEMENTS.

MONDAY MORNING.

Work in almshouses: Parlor A, Hollenden, 8:45 a.m.
Finding homes for homeless children: Parlor B, Hollenden, 8:45 a.m.
Railway work: Reception room, Hollenden, 8:45 a.m.
L. T. L.: Parlor 137, Hollenden, 8:45 a.m.
Soldiers and sailors: Balcony, Music Hall, 8:45 a.m.

SUNDAY SERVICES.

All Souls Church, Willson avenue, corner Fourth avenue, 10:15 A. M., Rev. Katherine Lente Stevenson.
African M. E. Church, Erie street, 10:15 A. M., Mrs. Thurber.
Beckwith Memorial Presbyterian, Fairmount street, 7 P. M., Mrs. Mary Burt.
Brooklyn M. E. Church, 7:30 P. M., Mrs. Louise Rounds.
First Congregational Church, 10:15 A. M., Dr. Mary Wood Allen and 7 P. M., Mrs. Henrietta G. Moore.
Congregational Church, (Brooklyn), 7 P. M., Miss Annie Downey.
Disciple Church, Euclid avenue and Streator, 7 P. M., Mrs. Emma Crammer.
Epworth Memorial, corner Willson avenue and Prospect street, 7 P. M., Rev. Anna H. Shaw.
Euclid Avenue M. E. Church, Euclid avenue and Oakdale street, 7 P. M., Mrs. Mary H. Hunt.
East Madison Congregational Church, 7 P. M., Mrs. Marie Broehm.
Franklin M. E. Church, 7 P. M., Y. Rally, Mrs. Francis J. Barnes, Miss Mary Campbell.
Friends' Church, Cedar avenue, 10 A. M., Mrs. Hannah J. Bailey, and 7 P. M. Mrs. Emilie Underhill Burgess.
Free Will Baptist, Clark avenue, 7 P. M., Rev. Edith Hill,
First M. E. Church, Euclid and Erie, 10:15 A. M., Mrs. Clara C. Hoffman, and 7 P. M., Miss Elizabeth Greenwood
Franklin Avenue M. E. Church, 10:15 A. M., Mrs. Elizabeth U. Yates.
Franklin Avenue Church of the Disciples, Franklin avenue circle, 7 P. M., Rev. Ellen Boole.
German Evangelical Church, 7 P. M., Mrs. Skelton.
Gospel Union Church, 7 P. M., Mrs. Olive P. Amies.
Grace Congregational Church, Gordon avenue and Colgate, 10:15 A. M., Mrs. Frances W. Leiter.
Jennings M. E. Church, Jennings avenue, South Side; 7 P. M., Mrs. Clara Hoffman,
Doan's Music Hall, 7:30 P. M., Miss Belle Kearney and Miss Clara Parrish; Miss Francis Ensign, presiding.
M. E. Church, West Madison avenue, 7 P. M., Mrs. Anna Hammer.
M. E. Church, Wade Park, 7 P. M., Mrs. Charlotte Edholm, Mrs. Weaver.
M. E. Church, Kinsman, 10 A. M., Mr. Dr. King.
Olivet Congregational, 132 Wade Park avenue, 10 A. M., Mrs. Woodword.
Presbyterian Church, corner Brownell and Euclid, 7 P. M., Mrs. Lide Meriwether.
Cedar Avenue Disciple Church, Cedar avenue, 10 P. M., Mrs. Ella Gleason; 7:15 p. m. Mrs. Hellen Rice.
South Presbyterian Church, corner Pearl and Wade, Miss Abbie Rolfe.
Lorain Street M. E. Church, corner Pearl and Hick, 7:15 P. M., Miss Elisabeth Preston.
Bethany G. M. E. Church, Evergreen and Ursula streets, 10:15 P. M., Mrs. Henrietta Skelton.
Asbury M. E. Church, Superior street car, 7:15 P. M., Mrs. Ellen Bullock.
Jail, 10 A. M., Mrs. J. M. Kinney.
Miles Park M. E. Church, 7:15 P. M., Mrs. J. M. Kinney.
Asylum, 3 P. M., Mrs. J. M. Kinney.
Workhouse, 10:00 A. M., and 2:30 P. M., Mrs Jennie McCluken.
Presbyterian Church, Superior and Case, 7:15 P. M., Mrs. Helen M. Barker.
Park Congregational Church, Corner Crawford and Doan, 7:15 P. M., Miss Belle Kearney.
Plymouth Congregational, corner Prospect and Perry, 7:15 P. M., Elisabeth U. Yates.
Scovill M. E. Church, 10:00 A. M., Miss Louise Rounds.
Trinity Evangelical Church, East Madison avenue, 10:00 A. M., Mrs. A. S. Benjamin; 7:15 A. M., Mrs. Sophia Grubb.
Trinity Congregational Church, East Prospect near Bolton, 7:00 P. M., Mrs. S Austin.
Unity Church, Bolivar street; Prospect car, get off at Bolivar, 10:15 A. M., Rev. Anna H. Shaw; 7:15 P. M., Mrs. Helen Battelle Dietrick.
Willson Avenue M. E. Church, Payne avenue car, 7 P. M., Mrs. A. A. Forbes.
Willson Avenue Baptist Church, Payne avenue car, 10 A. M., Rev. Frances Townsley.
First Presbyterian Church (East Cleveland), 10 A. M., Mrs. Elisabeth Preston.
Hough Avenue Congregational Church, corner Hough and Crawford, 7 P. M., Miss Mary Campbell, N. J., Miss Carrie Lee Carter.
Miles Park Presbyterian Church, Broadway car to Miles Park avenue, 7 P. M., Narcissa White Kinney.
First Methodist Episcopal Church, Railroad meeting 3 P. M., Miss Jennie Smith, State Superintendent Railroad Work.
First Congregational Church, Collinwood, 10 A. M., Rev. Jeanette Olmstead.

TWENTY-FIRST ANNUAL CONVENTION NATIONAL W. C. T. U.

PROGRAM.

YOUNG WOMEN'S EVENING.

SATURDAY, NOV. 17.—7.30 P. M.

Mrs. Frances J. Barnes, General Secretary, Presiding.
Opening Chorus—Welcome from Ohio.
Prayer—Miss Frances H. Ensign, National Y Organizer, Madison, O.
Sacred Solo—Miss Minnie Adelaide Randall.
Scriptural Watchwords from the Y's of the Eastern States, Miss Nichols, Y Secretary of Rhode Island.
From the Middle States, Miss Parrish, National Y Organizer, Paris, Ill.
From the Western States, Miss Clothier, Y Organizer, Manitou, Col.
From the Southern States, Miss Carter, National Y Organizer, Dexter, Mo.
Wise Words from our Elder Sister, Miss Frances E. Willard.
Solo—"The Old Buckeye State," Miss Alice J. Harris, National Superintendent of Music, Boston, Mass.
Greetings from International Christian Endeavor Society, Mr. John Willis Baer, General Secretary, Boston, Mass.
Incidental Remarks, Miss Belle Kearney, National Y Organizer, Flora, Miss.
Type-ical Young Women, Miss Jennie A. Stewart, Editor of *Young Women.*
Salutations from the Y's of South Africa, Miss Anna M. Cummings, Colonial Secretary, Huguenot Seminary, Wellington, Cape Colony.
Presentation of National Y Banner.
Closing Hymn—"We Are Daughters of a King." From Y Song Book.
Benediction.

SUNDAY AFTERNOON.—THREE O'CLOCK.

DOAN'S MUSIC HALL.

Music.
Opening Exercises, led by Miss E. W. Greenwood, Evangelistic Superintendent of the National W. C. T. U.
Music.
Annual Sermon by Rev. J. W. Bashford, D. D., President Wesleyan University, Delaware, O.
Collection.
Prayer.
Music.

MONDAY MORNING.—NOV. 19TH.

8.30-9.30 Morning Prayer Meeting, led by Mrs. M. McGee Snell, National Evangelist.
9.30 Convention called to order.
Prayer by Mrs. Kate H. Watrous, President Arizona W. C. T. U.
Music.
9.40 Reading of Minutes.
9.50 Miscellaneous Business.

Reports of Affiliated Interests.

10.00 The National Temperance Hospital. Mrs. Mary E. Kline, President.
10.10 The Temple. Mrs. Matilda B. Carse, President.
10.20 Woman's Temperance Publishing Association. Mrs. Matilda B. Carse, President.
Music.

Reports of Organizers.

10.40 Mrs. Helen L. Bullock, N. Y.
Mrs. L. H. Washington, N. Y.
Miss Frances E. Griffin, Ill.
Mrs. Mary Bynon Reese, Wash.
Mrs. Emily Pitt Stevens, Cal.
Mrs. E. A. Blair, Cal.
Mrs. Maud L. Green, Col.
Mrs. E. Norinne Law, Mich.
Miss Belle Kearney, Miss.
11.30 Devotional Exercises and Noontide Prayer, led by Mrs. R. J. Trego, O., National Evangelist.
12.05 Business.
12.30 Adjournment.

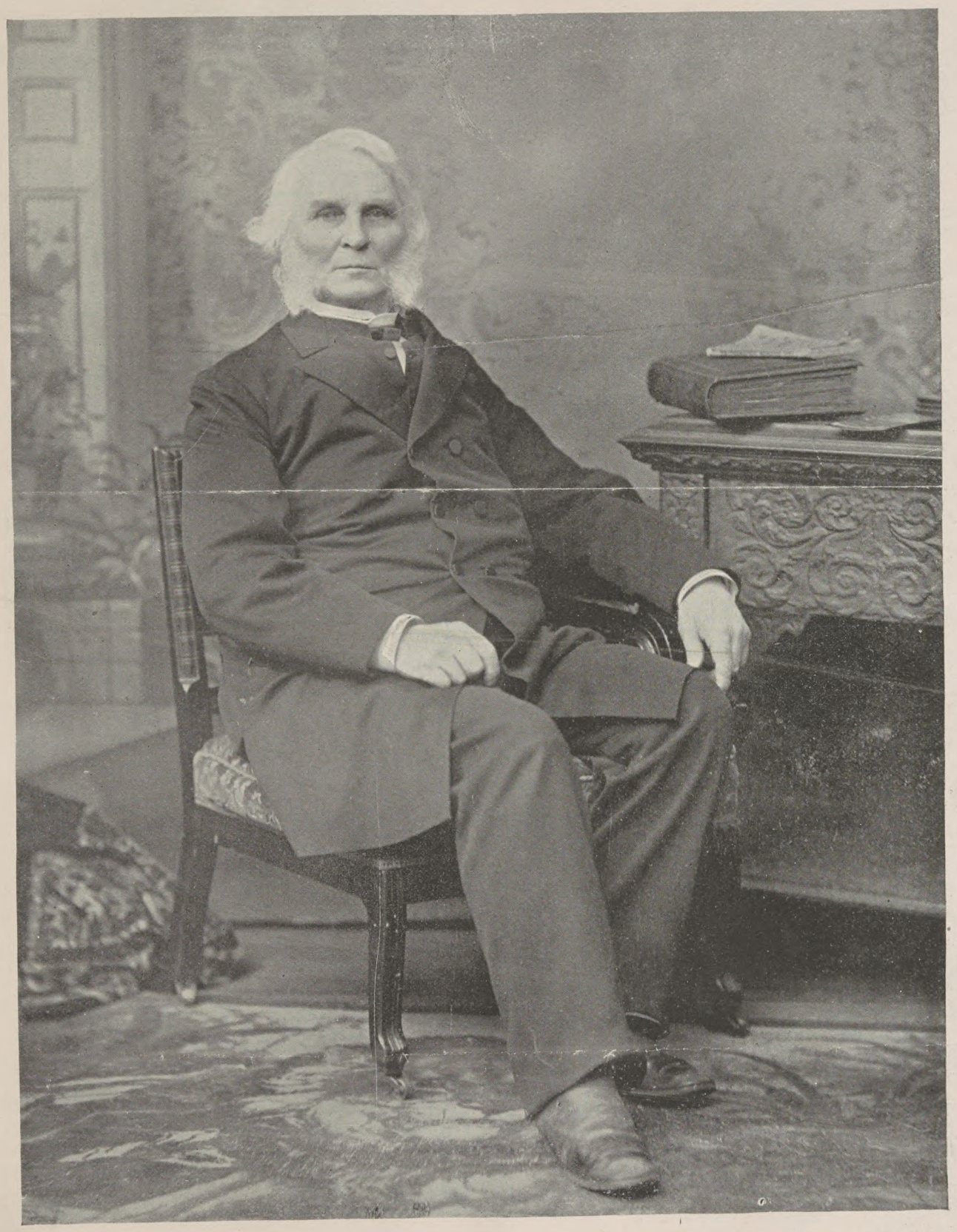
MONDAY AFTERNOON.

2.00 Convention called to order.
Prayer by Miss Jeanette Hauser, India.
Music.
2.10 Reading of Minutes.
2.20 Business.
2.40 Introduction of Fraternal Delegates.
3.00 Presentation to Neal Dow, of Maine—the "Father of Prohibition."
Address by General Dow.
Music.

Reports.

4.00 *The Union Signal,* Miss Margaret A. Sudduth, Managing Editor.
4.10 Books and Leaflets W. T. P. A., Mrs. Katharine Lente Stevenson, Editor.
4.20 W. T. P. A., Mrs. Caroline F. Grow, Business Manager.
4.30 Business.
5.00 Adjournment.

THE DAILY UNION·SIGNAL·



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4 Food Suggestions — Mary. G. Underhill
5 Mothers and Public Schools — Mrs. D. Bentley
6 Obedience — Henry Ward Beecher
7 Temperance Training in the Home — Mary Allen West
8 A Mother's Experience in Non-Alcoholic Medication — Mrs Joel Swartz
9 Mrs. Klyne's Life Work — Alvira M. Irish
10. Let Us Live with Our Children — Mrs. C R. McCartney
11 Reverence — " "
12 Marriage with Inebriates — Dr T. D. Crother

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THE DAILY UNION SIGNAL.

OFFICIAL STENOGRAPHIC REPORT OF THE NATIONAL WOMAN'S CHRISTIAN TEMPERANCE UNION CONVENTION.

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DAILY UNION SIGNAL

ORGAN OF THE WORLD'S AND NATIONAL WOMAN'S CHRISTIAN TEMPERANCE UNION.

Editors: FRANCES E. WILLARD. LADY HENRY SOMERSET. MARGARET A. SUDDUTH. JENNIE A. STEWART. MRS. KATHERINE L. STEVENSON.

Business Manager—MRS. CAROLINE F. GROW.

Entered at the Post-Office in Cleveland as second-class matter.

CONVENTION ECHOES.

A VARIED program tonight.

THERE are 9,678 members in Ohio.

MR. J. B. HOBBS, of Chicago, is in attendance upon the convention.

MRS. INGALLS' splendid report, which was given Saturday, will be found on page 8.

THE rule for order during the reading of superintendents' reports is well enforced.

ONLY two days more of convention. It has been a genuine "feast of reason and flow of soul."

ELECTION of officers takes place tomorrow, Tuesday morning. Every delegate is expected to be in her place

"I BELIEVE the careful study of God's word shows there are two kinds of wine, not one, there."—*Dr. Bashford.*

MRS. HUNT'S map with only five black patches to mar its surface hangs, telling a object lesson, under the right balcony.

THE ten cent fund in response to Miss Willard's appeal in the time of need last winter has amounted to $2,762.

WE are ready to come and help our brothers because we realize that a male oligarchy is not a republic.—*Mrs. S. M. Perkins.*

A TINY picture of Miss Willard and the dates 1873–1894 are upon the delegates' badges, which are more than usually dainty.

AN undercurrent of sadness is irrepressible throughout the convention as at every turn we miss "the touch of a hand that is still."

MRS. CRANMER is indisputable authority that blizzards, Russian thistles and drought are not the sole products of the Dakotas.

TOMORROW afternoon occurs the memorial service for our beloved and departed comrade, Mrs. Mary A. Woodbridge, led by Mrs. Helen L. Bullock.

THE gallery and rear seats of the hall are well filled with sympathetic listeners at every session, many of whom wear our winsome token of white.

OVERHEARD in the vestibule—Janitor: "When will the meeting be out?" Mrs. ——: "How can I tell? Don't you know this is a woman's convention?"

FOR seven successive years New Jersey has petitioned its legislature for school temperance education. "They have had a hard time," said Mrs. Hunt. The workers are now enjoying the hard-earned success.

SEVEN State W. C. T. U. papers are represented: *The Organizer*, Indiana; *The Pennsylvania Bulletin; Pacific Ensign*, California; *Oregon White Ribbon; Colorado W. C. T. U. Messenger; Ohio W. C. T. U. Messenger; The Outlook*, Rhode Island.

A CHEERY sign of progress is displayed in Colorado, that Beulah land, where the State W. C. T. U. will soon send upon its monthly rounds the new State *W. C. T. U. Messenger*, edited by the State Corresponding Secretary, Mrs. S. L. Teetor, of Denver.

IT comforts us to know that every delegate and visitor in this convention is aware of the fact that Mrs. Hoffman is president of *Missouri*, not of Maryland, as our types made us say yesterday.

"WOMEN of Cleveland and their Work" is the title of an interesting book by Mrs. Mary B. Ingham, one of our original crusaders, of whom it can be obtained at 138 Superior street, or of the National Temperance Society in the vestibule.

DR. BASHFORD'S sermon yesterday was a logical and incontrovertible setting forth of the *fin de siecle* problem. His conclusions were statesmanlike and supported by the plaudits of the audience. Read it, if you were not there.

A WINSOME young woman is soliciting subscriptions to our young woman's paper, *Young Women.* Do not say her nay, but if you have no daughters at home, send the paper to some one's else daughter, who may thus learn to know and unite with the growing and helpful Y sisterhood.

THE well-known, handsome face of the prohibition veteran, General Neal Dow, on our cover page will be greeted enthusiastically by the delegates, as the best possible substitute for America's "grand old man", who was expected to address the Convention to-day.

DOUBTLESS scores of new members are the result of the white-ribbon Sunday morning services in the churches of Cleveland, but definite data has reached us from one only. That is from Mrs. Helen S. Bullock, who spoke in Asbury M. E. Church and secured 22 active and 11 honorary members for the Wade Park W. C. T. U.

IN addition to the services announced in Saturday's daily, Mrs. Barker and Mrs. Trego spoke at Berea Congregational Church; Mrs. Helen G. Rice at First M. E. Church; and chalktalks were given at Jennings avenue M. E. and Free Will Baptist Sunday schools by Mrs. E. A. Blair, of Nebraska, and Mrs. Maude Green, of Colorado.

THE complete roster of convention as given at 3 P.M., Saturday, is as follows: General officers, 4; general secretary of the Y. Branch, 1; presidents' private secretary, 1; vice-presidents, 33; superintendents, 21; organizers, 8; editors and publisher UNION SIGNAL, 4; president National Temperance Hospital, 1; evangelists, 3; delegates, 357. Total, 433.

OUR Cleveland hostesses, whose pervasive care are felt through all the various arrangements of this glorious majority convention, are as follows: Entertainment, Mrs. Alice M. Terrell; Reception, Mrs. C. E. Tilliughast; Railroad Rates, Mrs. Grace P. Oviatt; Finance, Mrs. S. M. Perkins; Baggage, Mrs. G. R. Doty; Sabbath Services, Mrs. Mary A. Doty; Decorations, Miss Lulu Bradley; Music, Mrs. N. Coe Stewart; Overflow Meetings, Mrs. H. E. Hammond.

PULPITS in all the Cleveland churches, numbering fifty-four, were occupied yesterday by our women. Large and interested audiences are reported, and our work in its varied phases was presented by its ablest and most gifted exponents. The Y's held three important meetings, the main one, presided over by Miss Ensign, being in Music Hall at 7:30 p. m. The opening exercises were conducted by Miss Nichols of Rhode Island. After our national hymn, "America," was sung, Miss Parrish of Illinois spoke of the more active work of the women than men and the wider outlook for women in these later days. She said women did uot want to be called "queens" as long as "King" Alconol reigns. Following her Miss Kearney made on eloquent appeal for prohibition, which was heartily and repeatedly applauded. Mrs. Barnes spoke at Franklin M. E. church, which is known as the strongest temperance church in the country, gave a resume of temperance work the world around and appealed for recruits. Mrs. E. O. Buxton, formerly of Cleveland, also addressed the meeting. At the Hough Avenue Congregational church Miss Carrie Lee Carter of Missouri and Miss Mary Campbell of New Jersey addressed a large and appreciative audience.

NATIONAL WOMAN'S CHRISTIAN TEMPERANCE UNION.

TWENTY-FIRST ANNUAL CONVENTION.

(*Saturday Morning Continued.*)

CRUSADE CONFERENCE MEETING.

(In charge of Mrs. J. T. Foote, of Ohio.)

After all the crusaders in the hall were called to the platform, a solo "Nearer, My God to Thee" was sung by Mrs. Bertha Oviatt Cox, daughter of Mrs. Oviatt, a faithful crusader, whose labors on behalf of this convention have so fatigued her as to make it impossible for her to attend.

In opening the scripture lesson, Mrs. Ford said:

"In the hearts of many of us was a lurking thought that perhaps God in some way was going to use his miraculous power in this work of ours, and carry us over into a beautiful land where there were no saloons. But it was a very short time before we learned that was not God's intention, but that our work was to act as an advance guard for Him, so we learned more and more to call upon God to come up to our help against the mighty. I will read from the last chapter of Deuteronomy, as we have so often read before.

THE CHAIRMAN: We have a double lesson in bringing forward the old crusaders, while we want the memories of the older ones to be freshened, we want still more the young ladies engaged in Y work to see how healthy it is to do this kind of work. We have great pleasure in introducing Mrs. Manley, of Akron, Ohio, who had the first inspiration I believe of this "sober, second thought," the W. C. T. U.

MRS. MANLEY: Very early in the morning of the Crusade I stood amid the spray that came from the incoming tide. I heard a voice whispering to me to go forward and battle with this great foe of our human family. The cross was heavy, the way was rough, but the great burden-bearer of the race was near by to lighten the burden and smooth the way. Again I knelt on the Esplanade in Cincinnati with Ohio's brave women gathered there and received a new baptism, a new inspiration, and then again at Chautauqua, showing that God moves in mysterious way His wonders to perform. While the body slept the spirit was active and in the night time I saw a host of women gathered from all nations, working in this one glorious cause. I woke from that sleep with the words upon my lips, "Oh, what a glorious opportunity." I knew those women were there. My room-mate said, "Seize it then." But nothing more was said, and we slept. In the morning she said, "You talked in your sleep." I wanted to know what I said and she told me. I said, "I was not asleep," and then I told her what had come to me. She said, "Go on, call a meeting to-day." I wrote a note to the Rev. Vincent, President of the Chautauqua, and he called a meeting and I saw the seed planted there from which this glorious temperance tree has grown, the branches of which encircle the world, bound together with white ribbon. Again our women in Cleveland twenty-one years ago, and a new inspiration came, and it has lasted me ever since, and that was the inspiration which came to me as we knelt on the sawdust in that board tent in Chautauqua, where we renewed our covenant with God to live and die for this glorious cause. That has lasted me all these years and although I have not grown as our president and many of the ladies have, my environments have not been such that I could, yet I have stood firm with my feet planted upon the Rock of Ages and my heart is still warm in the work and my resolution is to go on in this glorious cause and do what little the Master has told me to do until I shall hear the words: "Alcoholism is banished from our land."

THE CHAIRMAN: We have with us another name that is national and world-wide, and we will now hear from Mrs. Sarah Knowles Bolton.

MRS. BOLTON: I thought to-day as I sat here of these women in Ohio, the women in Cleveland, who, twenty-one years ago, or about that, went two by two, five hundred of us, along these streets, stood in the saloons, stood sometimes on the sidewalk, sometimes received kindly, sometimes mobbed. In the towns around Ohio we have been through the same thing. I said to myself if we could have looked forward to this day twenty-one years ago. But we couldn't. This thought has been strongly in my mind, there isn't time to tell about the different incidents. This thought has come to me strongly, the words that are on the tablet in Westminster, applied to Charles Wesley, who wrote so many thousands of hymns, "God burries the workman, but he carries on his work." That is the grand thing about this work of ours. A great many of us in this city have gone, for one reason or another, many of us have been laid aside from work. But let us carry away this thought and this comfort, the young people are coming on. I have written my books a good deal for the young people, because I love them. I am glad to have my only boy proud of his mother as a crusader. These young

people have the world before them. Charles Wesley had a grandmother, Susanna. There are twenty-five million adherents of the Methodist church and six million members, I am told, and Charles Wesley owed what he was to Susanna, his grandmother, and so the next generation will owe what they are very largely to the mothers of this.

Mrs. Foote then presented to the convention Mrs. Louisa Fee Hedges, the daughter of Mrs. Fee who was put in jail in Cincinnati at the time of the Crusade, and then requested the singing of the hymn, "How Firm a Foundation."

MRS. FOOTE: We have with us Mrs. N. Coe Stewart, who at the time of the movement, when it was said that we didn't do our housework well, said she would sweep out her house *after* she had swept out the State.

MRS. STEWART: There are many mighty forces with which we are familiar. The earthquake, the cyclone, the flood, and the tidal wave, which swept over the country and leave wonderful changes that in the natural order of erosion would take ages to accomplish. So twenty years ago the temperance movement of the world experienced a cyclone. The women of the country found themselves swept out from the seclusion of their homes and landed face to face with the saloon. And this for the first time changed the aspect of the temperance movement. Instead of working with the poor, irresponsible drunkards as all temperance work had been heretofore, we realized for the first time that the saloon was the object at which we should send all our forces, and which we should use our powers to extinguish. Now, for the first time, the nation was face to face with its great enemy. We bowed before the saloon, we got on our knees before the saloon and the saloonkeeper, we begged of him and pleaded with him and pleaded with High God to do away with this dreadful business. We did away with many of the saloons, they passed out of existence, but sprang up again with a wonderful life force which we could not understand until we drew ourselves back and took a perspective from which we could see what we were fighting, and we found that there was a great octopus of which the saloons were only the little feelers, an octopus that had its millions and millions of little pores with their suction on the government. Then we began to realize what we had to deal with and we said this thing must go. Now, how? Why, by the legal enactments, by majorities ruling, by saying that no such octopus shall exist in this government and so we said we will prohibit this thing and we will work for prohibition.

Song, "My Faith Looks up to Thee."

Mrs. Foote announced that two minute speeches would be made, and then introduced as the next speaker, Mother Thompson, of Hillsdale, O.

MRS. THOMPSON: When I was young I could say a great deal in two minutes, but I tell you we old ladies have to not only think awhile but to utilize our strength and we hardly get ready to talk till the two minutes are gone. But I just want to endorse every word that the last dear young sister said, for she will never grow old, Mrs. Stewart. That has been the cry at our house for many a long year, prohibition wont prohibit, and I say, "Why wont it, my husband?" But that question has never yet been answered to my satisfaction and still I am teaching, "Go it anyhow, and leave the results to the Lord." (Applause). And so that is as far as I have got in politics, gentlemen reporters. I am an old fashioned crusader, and unfortunately I have not a streak in my poor old brain, and had not in my young brain, of parliamentary usages. I am an old-fashioned mother. I govern my children with love, and a sweeter set never lived, and I have got four of the eight left on earth, and four better children no mother ever had, and I don't know a bit more about parliamentary usage today than I did the first day of the crusade. But I will tell you what I do know, I know that this white ribbon host is made up of consecrated motherhood, and I know there is One who rules for us who never makes a mistake. And I am easy while we have got Sister Benjamin and a host of others following in her train, for I consider her the grandest on that subject that I ever met. She has got a great head. Now, here is what I want to get at. What we want is, as dear Mrs. McCabe said in our first convention, we want cansecrated common sense, and it towers above parliamentary usage ever so far. Now, this morning I was dying to get up, but I was afraid to trust myself, for I am an old ignoramus on all these technicalities. But I did want to say when I married my husband, and he got the license, there was not one single word in it about a substitute in case I got sick. (Laughter and applause). And the first time I did get sick they didn't call a family convocation and have a constitutional decision as to who would be brought in to help me out, but they came up to the good woman herself and said: "Mother, we need your place supplied for awhile, whom shall we get?" And I had the woman in my mind, and I said: "Get her, she will make us all right," and the message went and she was there before dinner and everything moved on smooth as oil, and everything she wanted to know about the housekeeping, the children and the husband she came to me and we did not have a jar. Now, I want to say this, dear sisters of this grand Union, go and do likewise for our beloved Frances Willard. (Great applause.)

Song.—"Hold the Fort."

The Chair then introduced Mrs. Henrietta Moore, of Springfield, who made a few remarks and then led the convention in prayer.

Mrs. Perkins read to the convention the following communication:

To the National W. C. T. U. Crusade Meeting, to be held in Cleveland, Ohio, the 16th of November, 1894.

DEAR SISTERS: In my providential retirement by an attack of apoplexy, I look out upon your work with my former interest and see one after another called from our ranks to their everlasting inheritance. But I am comforted in that God is raising up others to fill their places. Therefore, my word of cheer is,

"Forward and fear not; though trials be near,
The Lord is your refuge, whom should you fear."

In Christian fellowship,
HANNAH B. TATUM, Denver, Colorado.

The battle hymn of the Republic was sung by Mrs. N. Coe Stewart, the audience joining in the chorus.

Mrs. Parish, of Michigan, announced that the Michigan delegation had just received a beautiful white ribbon having the name of the Michigan president printed upon it and the word "Mispah," with the words "Michigan delegation for 1894."

By request of several delegates, this token from Michigan's president was sent to the platform and exhibited.

THE CHAIRMAN: I know that it touches our hearts deeply. It is just like her own beautiful face and thoughtfulness to send it. I can hear Mary Lathrap's bright voice saying: "Michigan, my Michigan."

It was discovered at this point that Mrs. Jennie Fowler Willing, who presided at the first convention in this city, had just arrived from New York, and by unanimous vote, she was made a full member of the convention and invited to the platform.

MRS. WILLING: I was just thinking the bible speaks of the time when he that is married shall be as he that is not. I think twenty years has brought quite an advance when a woman can get up out of the sleeping car and come before a big convention and be received heartily and lovingly as I have been. My heart has been with you many times. This time I am glad that my face can be before you, and I am very grateful to you that you will let me drop right into the ranks where I was twenty years ago.

On motion of Mrs. Campbell, the order of business to be taken up immediately following the Crusaders' conference was postponed until after the reading of the minutes at this afternoon's session.

The following telegram was read:

NEW ORLEANS, LA.

Miss Frances E. Willard, President W. C. T. U.

The general Assembly of the Knights of Labor convened in this city acknowledge your warm and fraternal feeling and your kind words and encouragement and have arranged for your delegates' address. May the deliberations of your convention be productive of much good for the uplifting of humanity.

J. R. L. SOVEREIGN, Grand Master Workman.

Adjourned with benediction by Rev. Townsley.

SATURDAY AFTERNOON.

The convention met at two o'clock and was called to order by Miss Willard. After singing "Jesus, Lover of My Soul," the devotional exercises were led by Miss Ida H. Read, Vermont's president.

The minutes of the morning session were read by the secretary and adopted, with some corrections.

THE CHAIRMAN: I would be glad to have it noted that the Chair has received a telegram stating that Samuel Gompers, who is the head of the American Federation of Labor, has indicated a fraternal delegate to this convention. The name was not given, but I presume we shall hear further.

The order of the day being called for, Mrs. Benjamin was called to the front.

THE CHAIRMAN: I want to say that in what I said this morning on the subject, I ought to have had the *finesses* and wit to have said it in an impersonal manner, as relating to whoever will be your president in the future. I spoke as though I expected I would always be your president, you have got me into a bad habit on that subject, and I never thought that I was carrying this impression till some good woman nudged me behind and said: "You are speaking as if you expected to be always president." So I wish you would go back and put that all in third person.

MRS. BARKER: I want to say that I have received a very pleasant letter from the president of New Mexico, announcing that she has just been ordained a full fledged minister by a set of Congregational ministers. I begin to think there will be hope for any of us.

THE CHAIRMAN: Mrs. Stevens reports that our delegation now numbers 398. You know I am fond of round numbers and I hope it will come up to 400. As it is, it is the largest delegation we have ever had, excepting last year at the Columbian Exposition.

It was moved and carried that the time should be limited to two minutes of speeches, on the amendment before the house.

MRS. BENJAMIN: I am about to do, Madam President, with the consent of this body, a thing that I have never done in all my life, and that is to ask consent for a personal statement. Consent was given.

MRS. BENJAMIN: First of all, I wish that something may be done to arrest our president in her mad career, as she has openly declared that she wishes to belong to the "400."

THE CHAIRMAN: You have it, Mrs. Benjamin. The 400 here are the true aristocracy.

MRS. BENJAMIN: By consent then, I withdraw my motion made this morning and move the adoption of the following by-law: "It shall be the duty of the president to preside at all meetings of the Union and also at all the executive committee meetings. And she may also nominate one of the vice-presidents, to be known as vice-president at large; said nomination to be acted upon by the convention. In case of the inability of the president to act, her duties shall devolve upon said vice-president at large, and in case of her inability to act, upon the general officers in the order of their election."

The amendment was put to the house and precipitated a prolonged discussion.

MRS. HOFFMAN: I am pained beyond all expression that when our president, after an absence of two years, comes back to us still in delicate health, and asks that a vice-president be appointed who should assist her in her work, that there should be this awful quibble about it. I don't think she is going to name me, so I can speak my mind; but no matter who she names, my sisters, I would be ashamed to object. She simply asks for one on whom she can lay the burden when she is incapacitated for the duties of the office, and we quibble about it and talk about the constitutionality of it when it is in the by-law anyway, and talk about salaries. Dear sisters, I can tell of states that have been more generous than that, and countries that have been more generous than that, and have outdone our boasted generosity and breadth among American people. I pray you that we shall rise to the level of Christian courtesy at least. I ask you in the sense of fairness and justice that when our president, after the years of service that she has given to us, years of service without compensation, that when she asks that she might nominate the vice-president already elected, and to be confirmed by this convention, so that you have it in your power to say no, let us be gracious enough and graceful enough and Christian enough to let her nominate this president already elected, to act as vice-president at large.

Dr. Anna Shaw closed the discussion by a few remarks to the same effect.

Question called for, put to the house and the by-law adopted by a almost unanimous vote.

MRS. HOFFMAN: I see that Mrs. Kells, so long associated with the UNION SIGNAL, is here. She has not a seat in the convention, and I move that she be invited to the platform.

The foregoing motion was seconded and carried.

It was moved and seconded that Rev. Anna Shaw be invited to the platform. Carried.

The following reports were then made:

TEMPERANCE LITERATURE.

MRS. KATHERINE STEVENSON, Chicago, Ill., Sup't.

Some one suggested to me since coming to this convention that I had been born rather late into the office of superintendent. I acknowledge the fair impeachment, since as a superintendent I am only a year old. But Sisters of the Board, and Superintendents of Local Unions everywhere, I have been here long enough to catch your slogan, and it is this: My department is the most important of all. Now, it seems to me as I read the question which heads this group that in my case it could be as well rendered, "What is seed doing to produce a harvest?" I think you will each one of you acknowledge that the most essential pre-requisite in any harvest is seed. Results anywhere can come only from causes. Deeds are the fruit of principles; principles are the fruit of thought; and thought, alas, genuine thought is a plant that is not indigenous in the average human mind. Therefore, the only way in which this harvest of thought which shall grow into principle and then into deed can be secured is by sowing seed. And how can we get it? Where can we get it? Where we get all other seed, from well-stored granaries which have been gathered from minds, which have been filled with thought.

There is a great deal of lamentation about temperance work that lacks results which is about as logical as a farmer complaining that he could not gather a harvest when he neglected the most important part of the harvest, the seed sowing. I have not forgotten that in the very early days when the baptism of work was first upon me, I heard Neal Dow say, in a lecture way along on Cape Cod, "Before we secure prohibition in Maine, we must sow this State knee-deep in literature." Friends, we could have secured many of our ends, if we had followed our work exactly in that line.

Now, what do we need? First, seed; second, more seed; third, good seed, plenty of it. As I glanced over Miss Willard's address, it seemed to me that among all her grand suggestions there is not one that comes with greater force directly to the center of the work of each department than that one where she recommends that the National appropriate a sum of money for the use and the free distribution of literature this year. If I could tell you the appeals which have come to me through the year—"We have just started a little Union here, we want some literature, can you not send us some?"—if you could know how I feel them drawing upon me from all the States and recognize the needs everywhere, you could understand why I feel that there should be some means of scattering these leaves broadcast over the land. And so I am hoping that our first step shall be in this direction; our next, that we may be able to find a more clear and more definite method of reporting our work already done, that its knowledge may lead to further doing. May God give his blessing on the seed sown that the harvest may be a hundredfold.

RELATION OF TEMPERANCE TO LABOR AND CAPITAL.

MRS. S. E. V. EMERY, Lansing, Mich., Supt.

Never in the history of the W. C. T. U. has the importance of this department been more recognized than during the past twelve months. We realize as never

before the importance of redoubling our efforts to convince both laborers and capitalists that sobriety and moderation are essential elements in the solution of the problems that confront us to-day. Still more are we impressed with the importance of urging upon our legislators, both State and National, the necessity of abstaining from intoxicants while engaged in the sacred duty of law-making.

Though not adopted by as many states as we had hoped, nearly all that have adopted this department are doing good work. Reports from New York, Indiana and Oregon show that the line of march extends across the continent, while Texas sends a word of greeting and joins hands with us at the Great Lakes. The scarcity of literature has been one of the hindrances to the work. The publication of the *Corner Stone* devoted to the interest of all reforms has been continued. Much space has been given to temperance, and the teachings of Miss Willard and the UNION SIGNAL have been given prominence. Through its columns hundreds of our opponents have been led to see that the solution of the temperance question is an important factor of the labor problem. Thirteen states, the Territory of New Mexico and the District of Columbia have adopted the department. Many presidents write that they are deterred from adopting the work for want of means. The general and increasing hard times have crippled all reformatory work. Through the contraction policy money has been made scarce and consequently dear, while labor and its products have become correspondingly plentiful and cheap. Dear money and cheap labor mean competition in the labor market with thousands thrown out of employment. Thus humiliated and disheartened—with destitution staring them in the face—thousands of men who are sober and industrious under favorable conditions resort to the saloon, seeking relief from the evils they cannot escape. This course not only adds to their misery but brings them in disfavor with those who might otherwise espouse their cause. To-day 2,000,000 of men are in a condition of enforced idleness and consequent starvation. An idle element, especially when spurred on by hunger or incited by strong drink, is always a dangerous element. General Schofield recommends that this element be kept in subjection by increasing our military force, and to prevent the uprising of these starving millions, he has ordered troops to be withdrawn from our national outposts and established at the great labor centers.

We can but contemplate with sadness these preparations tending towards a military despotism. Therefore, as representatives of a Christian organization, shall we not recommend that Congress exercise its prerogative to issue money, and employ these millions upon public works, thus dispelling the cloud of anarchy that hovers over us.

MRS. CAMPBELL: Madam President, with the consent of the convention I wish to ask our National Superintendent what she would suggest as a remedy for the present condition of things.

MRS. EMERY: I would suggest that the government issue money and employ these two million of idle men upon public works. If greenbacks were good to put down a rebellion, I ask you why they are not good to stop a rebellion. It is the prerogative of this government to issue money. Then let the government issue money and employ these idle men upon public works at $1 or $1.50 a day. Just as soon as this idle element is employed, it will have money with which to buy the necessaries of life. Then comes a call for the manufactured goods, the manufacturer sees this and sees at once that he must employ more help, and when he attempts to employ more help he finds that the government has this surplus labor already employed; where he has been paying perhaps $1.25 per day, he finds that he must raise the wages even higher than the government has put them, and that he will be compelled to pay $1.60 a day. Now, this draws this surplus labor from the public works, and consequently the government will be relieved from issuing any more money than is actually necessary to keep these idle men employed.

A MEMBER: If the government does this thing, how shall we keep these men from spending this money in the saloons?

MRS. EMERY: Thousands and tens of thousands of these men are sober, industrious men. When the mills are shut down and they are thrown out of employment, they go there, many of them, for the first time to the saloons to drown their humiliation and shame.

THE CHAIRMAN: Mrs. Emery does not mean that that covers the whole ground, but part of the ground, and she wants us to think about and study that part of the ground. I believe there is a lot in this and it does us good to hear of the matter from the point of view of the laborer. A question is asked about Mrs. Emery's book. She says you can get it by writing to her and it costs ten cents. I will now introduce a gentleman who is the chairman on the committee of grievances and arbitration for the Central Labor Union. He comes to us as a fraternal delegate.

MR. ROBERT BANDLOW: Madam President and friends, I was pleased to listen to the remarks of my predecessor. Very seldom I believe the ladies listen to topics of that kind.

(Cries of "No, no," all over the hall.)

MR. BANDLOW, (continuing): If you had seen the manner in which the Cleveland ladies took up this question you would coincide with me. Never was I more pleased than when last week I received a letter from Bro. Samuel Gompers, President of the American Federation of Labor, asking me to extend fraternal greetings to this convention in behalf of the American Federation of Labor. I am but a poor substitute for Bro. Gompers, but in my humble way I will extend to you my most heartfelt sympathies in your work, and I only wish that you could put a little more vigor in your glorious campaign in order to relieve the distress under which workingmen suffer. We have heard but a moment ago that the contraction of currency had a great deal to do with our present deplorable condition. But, my friends, it goes a little deeper than the contraction of currency. You that look over the history of the last twenty-five years, will find that the industrial development of this country is such that at no time in its future history under our present competitive system will all workmen find employment. You have not only got to enforce upon the government the privilege of issuing this money, but it must be direct, instead of more bonds with which to buy the gold and silver of people who use their wealth for immoral purposes. You have got to place within control of the government all means of protection that it may so provide for every citizen of the community. Let us look at my own trade, the printing trade. When some fifteen years ago they spoke of a typesetting machine the person who tried to open his mouth on such a subject was riduculed and the asylum was said to be the proper place for him. Go to every daily paper in the city to-day, and you will find machines in operation, and the result has been that two-thirds of the men previously employed in that trade have been thrown upon the streets. The saloon that is so despised by you is about the only refuge that many of them have, and unless you direct your work in such a manner and in such channels that people can be removed from the vice of intoxication you will never accomplish anything. The saloonkeeper generally has an open hand, and the man that comes to him that has spent his money with him generally finds it out. He not only gives him food, but a glass of beer or whiskey stands beside it, and I dare, my friends, to say that if these very same men would go to many institutions that preach temperance in this city they would neither get a crust nor anything else. Now, I am somewhat encroaching upon the liberties extended to me in giving these greetings to you, but I desire to point out these evils. I am satisfied that the address of your president, together with the remarks of Mrs. Emery and the pamphlet that she has placed before the American people, "The Seven Financial Conspiracies," will induce you to take up a new course along these lines.

I thank you again, extending to you, in the name of Samuel Gompers, the greeting of the American Federation of Labor, which will meet in Denver in December, this year.

SCHOOL OF METHODS AND PARLIAMENTARY USAGE.

MRS. E. S. BENJAMIN, Portland, Mich., Superintendent.

I am sometimes asked? "In what way is the School of Methods related to the Woman's Christian Temperance Union?" A strange question, which proves that some of our own membership do not clearly understand the plan and scope of our work. The School of Methods is a department, and the most comprehensive by far, in that it has to do with all the other departments. If in any locality it can be said truthfully, our women are perishing for lack of knowledge, let those women betake themselves to a School of Methods, and there begin to learn the things that will make them wise. We are constantly urged to increase our membership; let us as constantly impress upon the unions, that to do effective work, the rank and file must do it intelligently. To this end the School of Methods was instituted. There are born leaders, but even these need to be trained. A woman may be ever so zealous, but if her zeal is without knowledge, she should never be given the leadership, for sooner or later, (usually sooner), she will bring her followers to grief. Our organization will never attain to the heights we are striving to gain, until intelligent, systematic, persistent work in our local unions is the rule, for the local union is the unit. Without it this magnificent Convention of women here in Cleveland would be an impossibility, so we should constantly magnify the *local* union. The superintendent of a School of Methods should not only be thoroughly conversant with the departments of work she presents, but she must be "apt to teach," else she is not the woman for the place. She must not only be intelligent, but must have the ability and tact and skill requisite to train others, so that they too, may impart knowledge, for a School of Methods is just what the name clearly indicates. We go to school to learn; we go too, to a training school to be taught the best methods of imparting our knowledge to others. A school of Methods if rightly conducted never stops short of instruction in the best and highest sense. When a woman is thoroughly versed in the work of a department and is able to present it so clearly, concisely and comprehensively as to make every hearer not only an interested listener, but a forever-after determined doer, she is the leader for which we long. This is coming to be realized for in no previous year has such exhaustive teaching been the rule. I believe the meaning of thoroughness was never so generally comprehended as now. The average superintendent seems to aim at the highest and best results. There seems too, judging from the reports, a sort of wholesome rivalry between the several schools which I most cordially commend. Emulation in its best sense is not to be depricated. Whatever else may be omitted in our Schools, Parliamentary Law, Usage and Practice should be taught, and until the great majority of our women are more firmly grounded in this essential knowledge, it should be made prominent.

PRESS DEPARTMENT.

LODIE E. REED, Indianapolis, Ind., Superintendent.

"Four hostile newspapers are more to be dreaded than a hundred thousand bayonets," Napolean thought. But, conversely, four friendly newspapers are as potent in the advancement of any moral cause, and believing this, at the initial Convention of the W. C. T. U. twenty-one years ago in this city, the plan of work and resolutions adopted looked toward capturing this ruling educational force of the age. So for twenty years this Queen Esther of our departments has gone in unto the King, and with gentle tact and courage, born of faith, besought favor for a work and organization chosen of God to save a persisting people. Is it too much to say that the royal Sceptre has been extended and the question asked: "What is thy request? It shall be granted thee even to the half of my Kingdom?" Never has the Press been so friendly as in the past year. Never have the great metropolitan dailies given of their influence so liberally. Religious papers have given unprecedented attention to the subject and so also have many agricultural and labor papers. Noticeable is the advance of leading literary magizines, in which it is not an uncommon thing to find a symposium or article on the subject, and not less important is their rejection of contributions having an opposite tendency. In forty-six states and territories the department is reported as doing organized work. Thirty-seven states report 2,546 superintendents, being about one-third of the unions reported. About one-third of the newspapers are furnished with W. C. T. U., and temperance items by local superintendents, the amount in the past year aggregating 37,100 columns. Besides this local work, state superintendents are in many cases contributors to several papers. The Associated Press has been generous in sending our news around the world, my associate, Miss Fockler, having supplied 512 type-written sheets to the four great agencies centering in Chicago. The *National W. C. T. U. Bulletin*, issued weekly since the first of May, has been sent regularly to over 550 papers and press workers, and to the Newspaper Unions, through which its items have been used in the "ready prints" of several thousand papers, reaching millions of readers. We have this year secured the insertion of temperance items—very small, but vital seed thoughts—in Ayers' Family Almanac for '96. It has a world-wide circulation of 17,000,000, and is published in ten languages. To aid in advancing our work more rapidly and systematically your superintendent has this year issued a manual entitled "Points for Press Workers," and has also provided through the kindness of Miss Willard, and other writers, the manuscript for several leaflets. No evolution of our twenty years' growth is more note-worthy than the W. C. T. U. Press, represented by our National organ, the UNION SIGNAL, with its bright coterie, *Young Women*, the *Young Crusader*, and the *Advance Guard*, issued by our white ribbon publishing house, the W. T. P. A., and twenty-seven State W. C. T. U. papers, a strong confederation of persuasive and pervasive teachers of white ribbon principles and methods.

On motion, the reports from this group of superintendents were adopted.

The Chairman then introduced Mrs. Ida B. Cole, Fraternal Delegate from the Ladies' Auxiliary of the Keeley League.

MRS. COLE: To-day the strongest arm is that moved by the dynamic power of heart throbs, and we have come into this work, many of our women from the baptism of sorrow as drunkards' wives and mothers,

others simply from love to humanity, but we have come to the work realizing that to-day we need not only the fearlessness of a John Knox but the prudence of an Erasmus, that we do not need only the courage of Savonarola, but the cloister prayerfulness of a Luther, and we hope to bring to our work always not only the fearlessness of a Peter, but the tenderness of a John, and I am very glad to bring to you the fraternal greetings and the hearty co-operation and good wishes of the Woman's Auxiliary to the Keeley League.

THE CHAIRMAN: Now, wasn't that a model speech for a fraternal delegate?

The Chair then made the announcement that there were present 433 delegates at this Convention.

A fraternal delegate from the Royal Templars' Temperance Association, Mr. W. H. Crampton, of Lockport, N. Y., was then introduced.

The chairman then introduced the Rev. Dr. Thwing, President of Western Reserve University, who spoke as follows:

DR. THWING: I desire, Madam President, to invite you and every one of you heartily while you are in Cleveland to pay a visit to any and all departments of Western Reserve University, and in particular to the college for women of that university. I had the pleasure this morning of saying to the women of the college that this organization was the noblest organization of women anywhere in the world for doing any kind of work, and I told them I wanted them to have some part in it by forming what I believe they call and we call a "Y." I want you to come out and see those girls and make good my commendation. And if you come early do not forget also,—quoting the old rhyme, "Come as early as you can, and stay till after tea."

THE CHAIRMAN: I wish there were more college presidents who talked like that and asked us out to form a Y. I consider that Y is our Christmas present, a little beforehand.

A MEMBER: A birthday present!

THE CHAIRMAN: A birthday present to be sure, a Y in a beautiful college in Cleveland, I do not know what I could have picked out to suit me better, or you either

The following telegrams were read:

PORTLAND, MAINE.

MISS FRANCES WILLARD, President of the W. C. T. U.

Cordial thanks for your kind telegram. May God watch over and keep you and greatly prosper the labors of the W. C. T. U. in the future as in the past.

NEAL DOW.

NEW YORK.

MISS FRANCES E. WILLARD, LL.D., President.

Congratulations to white ribboners, the old guard that never surrenders.

A. B. LEONARD.

On request of the chairman, consent was given that telegrams of tender remembrance be sent to Mrs. Youmans, of Canada, and also to Mrs. Williams, who has been in the hospital in surgical care.

THE CHAIRMAN: Now, here is a little girl that I know you would like to see. She is Lady Henry's private secretary, and she gave me the help of this child while she is away, and there never was a better. Her name is Edith Good, but I am wont to call her "Good Edith." She is a little London girl and she is very shy, but I said, "I want the women to know about you because you have got a future."

MISS GOOD: I am very glad of this opportunity to tell you how grateful we all are in England that you have lent Miss Willard to us for two happy years, the outcome of which is the departmental work which is progressing so splendidly. I hope a great many of you will be there at the great convention next year.

THE CHAIRMAN: I told you to tell them you are a white ribboner.

MISS GOOD: Indeed I am. That goes without saying.

THE CHAIRMAN: You know this little lady—the indomitable little Japanese who is going to have a school over there in Tokyo. She is going to speak later on, but we didn't like to have her sit here and never say a word to her, and she such a little dear.

MADAM SAKURAI: I am very happy to stand here again in this convention. I shall have an opportunity to tell you something more next week.

The following telegram was read:

To the Women's Christian Temperauce Union for the meeting to be held at Cleveland, Ohio, on November 16, 1894:

I greet the Woman's Christian Temperance Union as the advance guard of the greatest reform movement of the new age; a movement that will ultimately prevail over every obstacle and hold the whole world in its embrace; a movement that will finally dethrone all the vices that oppress mankind, and establish in the high places of trust and power the virtues whose rightful reign will bless the people with prosperity and peace.

CHARLES C. BONNEY.

A long and earnest greeting from Francis E. Clark was also acknowledged.

The chairman announced that after a song by Mrs. Harris, Mrs. Jennie F. Willing, would lead in prayer, closing with the benediction, and asked for the formality of a motion to adjourn before this was done. It was moved and seconded that the convention adjourn.

After the vote was taken, Miss Willard spoke as follows:

THE CHAIRMAN: I think we all feel that we have invested two days in a very friendly, excellent, sweet-spirited convention, with a great deal of beautiful crystalizing of the Christian thought and philanthropy, flashing before our spiritual gaze, and I think we are all grateful and glad that amid all the sorrows and tenderness that came of it, and that mellows every heart that feels it there has been so much brightness and uplook and outlook. I am sure we are very glad that it is Saturday night; if we get a good rest on Sunday, and I think when we get back on Monday we shall be prepared to give undivided attention to the report of the superintendent's work, which is more interesting than it ever has been before.

Song, "Some Glad Day," by Mrs. Harris, the audience joining in the chorus, after which the convention closed with prayer.

SATURDAY EVENING.

YOUNG WOMEN'S EVENING.

The largest audience of any was present at the Y session presided over by Mrs. Barnes. A welcome song, written for the occasion by Miss Ensign, was sung by the large choir of white ribbon young women. Prayer was offered by Miss Ensign.

Scripture watch-words in place of the stereotyped Scripture lesson were then given by the young women National organizers, chosen to represent the different sections.

Miss Nichols, of Rhode Island, brought the greetings of the Eastern group, and presented a bunch of violets for her own state. Miss Gordon, representing Miss Willard, received the flowers on behalf of the National W. C. T. U.

The Middle States were represented by Miss Clara Parrish, of Illinois, who brought a beautiful bunch of pink roses, and Miss Dickson, of Indiana, after voicing the mottoes of the Western States, presented a large bouquet of chrysanthemums.

Miss Willard in the meantime had entered and received the applause of the audience. Miss Carrie Carter of Missouri, spoke for the South, giving the Scripture words and indicating the typical flower of each state as she held them, a large and handsome cluster in her hand,—honeysuckle, lilies, passion flower, cotton plant, Cherokee rose, yellow jasmine, spanish moss and mistletoe.

Miss Willard responded in part as follows:

I was thinking as I came down the aisle and saw this audience so intent and so kindly and I think a bigger one than we have had, and I was pleased that they came out in greater number for the girls than for the old ladies. I said to myself, "What is it about, why is dear Mrs. Barnes there in the midst of her group, her posy garden of girls and what are they wanting to cause to come to pass, because an organization is for the purpose of causing something to come to pass. That is the very root and core of it. And then I thought it is to make home happy. That is not a very new idea, but there is not a sweeter or a holier idea on the face of the earth. It is to make it a happier place, a purer place, a safer place, and then I thought what cute creatures girls are and what ways they have of doing things. I saw in my mind's eye a picture that came there when I read in the paper about something that occurred in the Ashland district in Kentucky a few weeks ago. A bright young Southern girl in Lexington was passing along the street; toward her came a tall, gentlemanly looking young man who in the most approved fashion made his courteous manners to her and stopped a moment and she said, "Charles, we have been friends for years and schoolmates when we were little, and I do not like to say what I must say, but I cannot recognize any farther a man who has a Breckenridge button on his coat, and it goes without saying that the young Kentuckian put a vigorous stroke on that button and flung it as far as he could send it.

We want girls to learn ingenious, womanly, gentle, smiling, imperturbable ways of making young men choose between them and the insignia of an indulgent and false and really unchivalric life and there are a thousand ways to bring it about. You know Carlisle wrote the epitaph of a great woman, and he said she had about her—I think it is one of the finest phrases ever used in literature—he said she had about her a "Soft invincibility." To have the softness without the invincibility would be to be a nothing and a nobody. There are alas, too many of just such people walking about. To have invincibility, the rectilinear method of doing things and not the soft, parabolic grace is to lose one's case before one begins, but to bring them together, a soft invincibility, is what I, as your elderly sister, would recommend to you, beloved ones, who have given me these fragrant flowers, as the best recipe for a successful life.

Mrs. Harris then sang a beautiful adaptation of the song "The Old Buckeye State," after which Mr. John Willis Baer, general secretary of the International Young People's Society of Christian Endeavor, gave a brilliant address. Among many good things, he said:

The arm that you permit to encircle your waist should be capable of earning an honest living for two; the lips that touch yours that are not clean and innocent of intoxicating drink, before the "mystic sacrament" is taken, seldom belong to the one who will prevent the flame of home life from being a flickering taper, that finally smolders and is snuffed out. You know for yourself, you must walk the straight path of a white life or men will look upon you with disrespect. It should be just as true that a man needs to know that in the eyes of a woman, he too must be beyond reproach. Man needs it for his own good. Make us walk that path and live that life! Do you know your power? Mothers, continue to give your boys the best in your life, train, admonish, bear with them, and for God's sake as long as you can keep them under your own roof, keep them!

I have been told that when your elder sister, the Woman's Christian Temperance Union, met in this city for the first time, twenty years ago, that the first debate that occurred was over the question whether the name "Christian" should be included in the name of the society. A few objected, "it would hurt the following" they said. Others said, "We are not here to seek a following; we are here to lift an ensign." "Young women you too have lifted that ensign and bear it forward with all the vigor and enthusiasm of youth. Never lower it. Be Christian and Christ-like, and seek to win others to your standard. Win young women; win young men to the Lord Jesus Christ. True, this is an age of specialists. Young men to work for young men, and young women for young women. But I say to you, your bow has two strings to it. You are to work for young women and also for young men.

Again I say, be Christian Christians, be evangelistic in spirit. Do your part in proving that the religion of Jesus Christ, cleans up men and women whatever their life may have been and gives them an opportunity to get square with God.

A sacred solo was sung by Miss Minnie A. Randall, of Cleveland.

Miss Belle Kearney, of Mississippi, in a bright and taking speech announced the collection, during which Mrs. Lydia Hoyt Farmer, of Cleveland, read an original poem, "The White Ribbon Host Marches On."

The World's and National organ of the Y Branch *Young Women* was briefly presented by its editor, Miss Jennie Stewart.

Miss Anna Cummings of South Africa, the leader of the earnest and enthusiastic temperance band of Cape Colony, was presented by the chairman. After giving the audience a clear and modern picture of "Benighted Africa," a brief account of its white settlers and the introduction of the much needed temperance work by the visit of Mrs. Mary Clement Leavitt, the speaker dwelt on the present hopeful state of the white ribbon movement in that far-off land. Concluding, she presented the salutations of the South African Y's in a most practical way by holding up seven ten dollar bills for the Temple to complete the tablet for the Y's and gave their beautiful mottoes: "The Master calleth for you." "I am but one, but I am one. I can't do everything, but I can do something. What I can do, I ought to do. What I ought to do, by the grace of God I will do." Mrs. M. L. Hutton of Los Angeles, on behalf of the South California Y's, then presented the national Y banner to Mrs. Emma Cranmer, who received it for the Y's of South Dakota, who have won it this year.

Mrs. Frances Graham, of New York, beautifully sang "Some Glad Day," the audience joining in the chorus. The benediction was pronounced by Rev. Edith Hill, of Pittsburg, Kansas.

SUNDAY AFTERNOON.

An immense audience greeted Dr. J. W. Bashford President Ohio Wesleyan University, who delivered the Annual Sermon on

PROBLEMS OF THE TWENTIETH CENTURY.

"Thy kingdom come, Thy will be done in earth, as it is in heaven." Matt. 6: 10.

The aim of the Woman's Christian Temperance Union is to bring in the kingdom of heaven on earth. You have chosen the field of applied Christianity. We shall therefore consider to-day:

I. THE PROBLEMS TO BE SOLVED IN BRINGING IN THE KINGDOM.

II. THE BEST SOLUTION OF THE PROBLEMS WHICH CONFRONT OUR CIVILIZATION.

a. THE PROBLEMS.

1. *The Growth of Cities.*

The first problem which confronts our civilization is the growth of the urban as compared with the country population. In 1790 three per cent. of the population of the United States was found in cities of five thousand inhabitants or over. In 1890 twenty-nine per cent. of our population was found in cities.

The question of municipal government is a national problem. If the corruption of our chief cities grows with their growth during the next half century, and if our urban population becomes larger than the rural population, the republic is doomed. Do we not need to pray earnestly today: "Thy kingdom come. Thy will be done in earth, as it is in heaven?"

2. *The Unequal Distribution of Wealth.*

Dr. Strong, in the *New Era*, calls attention to the fact that 200,000 men in the United States own 70 per cent. of our wealth. We believe in each man reaping what he sows. But we cannot believe that 200,000 men do 70 per cent. of the physical and mental and moral work upon which the wealth of the nation depends, and that the other 64,800,000 of us create only 30 per cent. of this wealth. New York city has over 1,100 million-

aires. Yet 60 per cent. of her people do not own the roofs which shelter them. The wealth of New England depends upon the capital invested in her factories, the skill in which they are managed and the toil of the millions of operators. We recognize that the physical toilers are only one of three factors in creating the vast wealth of the eastern states. But when we remember the millions of them as compared with the few capitalists, and when we learn that 99 per cent. of the operatives do not own their own homes, we are afraid that they do not receive their just proportion of the wealth thus jointly produced. Dr. Strong reports that 100 Americans receive each an average income of $1,200,000 a year. But we learn from the same authority that in thesweat shops of our great cities women are making fine linen shirts at 75 cents per dozen, and fall overcoats at four cents an overcoat, and boys' knee-pants at sixteen cents per dozen pairs. Dr. A. T. Pierson found in certain tenement houses in New York City as many as eighteen men occupying in relays a single room ten by twelve feet as their sleeping apartment. Mrs. Helen Campbell, in a worse tenement district, found forty-five persons occupying a single room in relays. *The Christian Union* in 1892 discovered two filthy allies in New York City in which the death rate of children under five years of age was 73 per cent. One cause of the fall of Egypt and Babylon and Rome was the accumulation of immense wealth in the hands of a few, while dire distress was the fate of many. Our republic is approaching the danger line. Our civilization cannot last, indeed it ought not to last, unless we strive earnestly to remedy these inequalities. Individual freedom is a great boon. But we have carried individualism too far. We have placed the shining goal of wealth and fame in sight of all men and have cried to the multitude, "Run, run; the first man at the goal wins the prize." But, alas, multitudes are knocked down and trampled under foot in this mad chase for wealth. Our materialistic philosophy has crystallized in the Satanic motto, "Every man for himself, and the Devil take the hindmost." Unfortunately even that heartless motto is not true. When every man is for himself Satan gets all of us. Do we not need to pray this afternoon with added earnestness, "Thy kingdom come. Thy will be done in earth, as it is in heaven."

3. *Our World-Wide Relations.*

The relation of Christian civilization and especially of our republic to the world is fraught with possibilities of good or evil of which we little dream. During the century now closing the barriers separating the nations of the world have broken down. Christian nations are now face to face with nine hundred millions of people who do not accept our faith. Does any one suppose that, with the world now become one great neighborhood, the history of the twentieth century will be simply a repetition of the independent and isolated national careers of past generations. All experience teaches that diverse nations and alien races have struggled with each other whenever they have come in contact. The unfortunate war between China and Japan is simply another illustration of this principle. But Christianity is now in contact with the world. The very richest of Christian nations constitute one source of danger. They will enervate ourselves as they weakened Rome of old. At the same time they will awaken to cupidity of greedy and hungry millions; and we shall fall a prey to heathen hordes provided these million acquire in some measure our material civilization and learn our arts of war before they become imbued with Christian principles. Sixty-five million people in the United States hold seven-twelfths of the cultivatable soil of the globe. Four hundred million people in China are starving upon three-twelfths of the cultivatable soil of the globe. Millions of them have never eaten enough to satisfy their hunger. Immigration is the law of nations. Does any one suppose that with the increase of the means of transportation and with the awakening of these four hundred millions of people from the lethargy of ages and their mastery of our material sciences, they will still continue to starve while we roll in wealth? The Christianization of the world is necessary to the safety of the republic. We are spiritually asleep, dreaming the same selfish dream of race supremacy which has wrecked the greatest nations of the world. Meanwhile Jehovah is saying to us, as he said to the Jews of old: Either serve the world or perish. America in the twentieth century must say to all men, even to the Iagos and to the Giteaus, to the Lobengulas and to the Calibans: We are brethern, and lift them up to angelhood; or the Lobengulas and the Calibans will hoarsely hiss in our ears: We be brethren, and will drag us down to beastliness. Do we not need to pray as never before: "Thy kingdom come. Thy will be done in earth, as it is in heaven."

4. *Intemperance.*

Our sudden and violent political changes at least indicate the strange unrest of the people. In 1890 the Republican party, after the passage of the tariff bill, met with an overwhelming defeat; because the people did not find in that measure the financial relief which they expected. The Democratic party, after passing its tariff bill, has met with a still more overwhelming defeat, because the people have not found in the present measure that financial relief which they are blindly seeking. I would not belittle the tariff and the currency issues. Strong men may honestly differ upon these questions, and great political parties may legitimately crystallize around financial problems. But before we find relief, the nation must face another financial problem. The drink bill of the republic is seven hundred and fifty million dollars a year. Considering the loss of time and skill by the drinker, the accidents which occur, and the crimes which are committed through intemperance, the ablest statisticians in Europe and America declare that for every one hundred dollars spent in drink the financial loss alone amounts to another hundred dollars. Hence the drink bill of the nation is one billion five hundred million dollars a year. This is more than the average annual cost of our Civil war. That enormous expenditure brought us to the brink of bankruptcy. But our losses through drunkenness have extended from '65 to '70, from '70 to '80, from '80 to '90, from '90 to '94; and they are heavier to-day than ever before in our history. Abraham Lincoln declared that the republic could not last half slave and half free. When we think of this enormous drain upon our resources, when we contemplate the undermining of health and the loss of manhood upon the part of the rulers of the republic, may we not exclaim with greater seriousness: The republic cannot last half drunk and half-sober. In the language of Bishop Foster, "We must close the rum holes, or the rum hell will engulf Christendom." Do we not need to pray with something of the agony of Gethsemane: "Thy kingdom come. Thy will be done in earth, as it is in heaven."

b. What Light Does Christianity Afford for the Solution of These Problems?

But prayers, however intense, never answer themselves. Nor will God hear our cries, until we really pray. We have certainly learned through these eighteen centuries of Christian history that we are workers together with God. Whenever we really pray—pray with our hearts and with our heads, with our hands and with our feet, as well as with our lips, we may expect God to help us. Let us therefore turn again to these same problems and see what remedies are within our reach for their solution.

We remark in turning to the remedies that our only hope of safety lies in an abandonment of materialistic tendencies, and in the acceptance of a Christian philosophy of life.

(*Continued on page 7.*)

GOSPEL SUFFRAGE MEETING.

This followed the Annual Sermon and was conducted by Dr. Anna Shaw.

Mrs. Hoffman, the first speaker, quoted several undoubted authorities from the Bible for Gospel Suffrage, beginning at the time of the creation when first inanimate creatures were brought forth, then animate, afterward man and the crown all, woman was created the most perfect of all.

Miss Elizabeth M. Yates summed up her brillant address in the phrase, "The great need of the world is more father in the home, and more mother in the government.

In introducing Miss Anthony, Miss Willard said in part:

"Forty-five years ago in this country there was a 'voice' that began to speak for the voiceless. A quiet school teacher in a State teachers' association in New York where the few men teachers sat in front to do all the voting and the thousand women teachers sat in the hall, not expected to talk or vote, this woman teacher having some ideas of her own and wishing to express herself on a certain question, arose. The dignified LL. D. who presided looked at her anxiously and said, 'What does the lady want?', thinking perhaps she was going to faint. But Susan B. Anthony stood her ground, and after a long wrangle they agreed that she might tell what the lady wanted, and she has been telling it ever since."

Miss Anthony: There was a time when your great leader introduced this personage to an audience when she thereby "jeopardized" her official head, and that is but one decade and two years more ago. I am delighted that at last the women of this great body have learned that there is but one way through which they can reach the desired goal, and that is through the ballot. I was summoned here to talk about gospel suffrage. What is gospel suffrage? It must mean if it means anything to good women a political system whereby truth and justice may be made to come uppermost in the government. What is a democratic-republican form of government? It is simply a system of mathematics. Every election is the solution of a mathematical problem, the solution of the question as to what class of ideas shall administer the government, what particular men, what particular measures shall prevail, and in order to make this government represent what we all want to have represented, the classes that favor certain ideas should be enfranchised. Now we have in this country represented at the ballot box all possible material interests to put into one government scale.

All manufacturing interests, all commercial interests, all mining interests, the grand Standard Oil business, the railroad business, the Pullman Car business, express, and every kind of business by which money can be made —and I can see in every one of your faces the thought of—whiskey. Yes, that with all other material interests is put into one political scale. Now, everyone of those interests is conducted by nine out of ten men, at least that proportion, and when you go to a political body, city, state, or nation, you will find their representatives watching the best interests and the particular measures that affect their business. The late investigation developed the fact that the Pullman Co., for instance, kept a heavy lobby at Washington always to see that no legislation inimical to the best interests of the Pullman Car Co. is allowed to go through. What is true of them is true also of the breweries, the distilleries and of every possible class of money-making business.

On the other hand, all the moral and the religious and the educational instrumentalities in this country are represented nine out of ten times by women who are disfranchised, and when you ask to have a moral question weigh or prevail in the government in that particular scale we have to offer but that one poor man out of ten. The result is that the material must and will pull down in every one of those questions. Tammany was redeemed a few years ago, but settled right back into the same corruption and degradation. Again we have an exposure and upheaval, but there is no balance of power to go to re-enforce the political balance, and so there is no possibility but what Tammany will again settle back into the same old conditions. The men who are associated with women have no more effect in politics than the women themselves. I have a great deal of sympathy for them, the teachers and ministers whose constituents are five out of six of them women. When those men go to Congress or the State Legislature to ask for appropriations, they have no possible influence, because behind them stand these classes who are disfranchised and have no power to make or unmake a single law or law-maker. You all remember how, in the face of a memorial from many of this class of citizens, Gov. Flower refused to sign a certain righteous law because Senator Murphy waived his hand at him and said: "Better not sign it." Gov. Flower knew that behind Senator Murphy there were *voters*, plenty of them to sustain him, while the long list of ministers could only claim as constituents nine out of ten women and you might send five hundred or five thousand ministers to the legislature to argue what is for the best interests of the state and yet nothing would result. It is no use to berate the legislators or the governor either; they can do nothing even if they want to, as long as women are disfranchised. If you would secure the enforcement of legislation you must have people enough with ballots in their hands to make a strong balance of power that can make or unmake political powers. Those gentlemen will tell you they are there to represent their constituents, and that, of course, means their voting constituents.

What is true of ministers is true of educators. Our teachers and professors are considered by the politicians as of no more importance than the women with whom they are classed and whom they represent.

As long as women belong to the disfranchised class it does not matter what they or their friends undertake to do. So that if the women have no mercy on themselves, if they do not care for their own right to respect and recognition, they ought to take pity on the good men who are associated with them, and come out and make their demand for woman's enfranchisement. Then and not till then will they receive the same respect as men.

There is no other reason for the general lack of respect for woman's opinion in this country. We have been classed with idiots, lunatics and criminals long enough, as we are still in the estimation of ignorant men and small boys.

I believe that intelligent and cultured men everywhere are ready together with the most intelligent and cultured women to work to remove from woman's brow this badge of degredation, this ban of disfranchisement, and are ready to recognize that it is a relic of barbarism, but the most ignorant man that walks to the ballot box, white or black, drunk or sober, knows and feels from the crown of his head to the tip of his toe, because he is allowed to vote, that he is superior to the best woman that walks the continent.

Rev. Joseph Cook, upon being introduced, said in part: I have always occupied a conservative position on the subject of woman's ballot.

I venture in this rather radical company to suggest a watch-word for the twentieth century.

I should like across the walls of this hall to write these words:

"No Simpletons, no Shirks, no Sex in Suffrage."

By "no simpletons" I mean the reading test for both male and female.

By "no shirks" I mean compulsory voting. Give me those two strategic safeguards, the reading-test and compulsory votes, and then and not until then I will say "no sex in suffrage."

My impression is that most of this audience don't know that the leading advance suffragists of this country are ready to have the reading test applied to both male and female voters.

Of course I would not take the ballot from any man who has it now, but so help me Heaven, I would follow the advice of Gen. Grant, and many another of our great statesmen, and proclaim by law that all who come into this country by birth or immigration after a certain date, say 1900 or 1925, and have the privileges of our common schools and do not learn to read and write shall never vote until they do learn.

I am sure the time is coming in the history of our civilization when we shall have to call upon the women to lift us out of the Slough of Despond. I think we shall be doing it within twenty-five or thirty years, and I am so sure we shall need that help that I want to be sure that we raise up the safe-guards absolutely necessary to make this help effective, to make it permanently valuable to our civilization. When I obtain those two safe-guards, the reading test and compulsory voting, I will vote for unlimited suffrage for women.

Dr. Shaw's closing remarks were, "I believe that that vermilion cord which shall drive voters to the ballot box will be given when mothers are teachers of their boys in their political duties and political service, and the mothers and wives will drag recreant husbands and sons to the polls when the whole family go together to the polls.

I believe that the school has come to stay, the family has come to stay, the church has come to stay, but if the church has come to stay it will only be when in the church women stand equally with the men, or the church will go back.

The school will come to stay only when woman stands equal with the man in the school or the school will go back. The family has come to stay when the woman stands equal with the man in the family or the family will go back. This republic has come to stay when the woman stands by the side of the man or the republic will go back and we will have the dark ages over again. Then will justice, truth and righteousness reign; we will grow and prosper together, men and women as God put them.

The meeting closed with the benediction.

MONDAY MORNING SESSION.

The convention was opened with the hymn, "Jesus, Lover of my Soul", after which Mrs. Jones, President of the Virgina W. C. T. U., led in prayer.

THE CHAIRMAN: Mother Stewart has sent a special, personal request to the chair which she passes to the convention. She is ill and to our great regret unable to remain longer and is on her way to the railway station to go home, an announcement that you will hear with regret. She asks for two minutes in which to say good by to the delegates. Is consent given?

Consent being unanimously given, Mrs. Stewart spoke as follows:

MRS. STEWART: I am glad of these two minutes to look into your faces, dear sisters, in all probability for the last time. I wish I had the time to say a great deal of what is burning in my heart, but I want to say this to you: These meetings, these labors, these prayers, these aspirations mean so much more than it seems on the surface. You are manipulating wires that will circle around the world, around and around and clear into eternity. The work you are doing to-day will meet you in the great beyond, and oh, sisters, if I can give you one sentiment above all the rest, let me tell you to throw out the life lines. Just for this one year, sisters, try it and go back to the old crusade spirit and work and go out and rescue those that the liquor men are destroying. Our blessed boys are being destroyed by this curse every moment. You realize that we are coming in to the midnight hour when soon we will all hear the cry, "Behold, the bridegroom cometh." Oh, let us have our lamps trimmed and burning, and let us have our harvest work done that we may carry up our arms full of sheaves to lay at the foot of the Cross. Let me give you this warning, sisters, as the last, oh, stand behind the Cross of Christ. "In the Cross of Christ I glory." Through that we have thus far prevailed, and through that we shall conquer. And now the time is up, God bless you.

At the request of the president, the audience arose and gave the Chautauqua salute.

MRS. STEWART: On the other shore.

A verse of "God Be With You Till We Meet Again" was sung at the suggestion of the president.

MOTHER STEWART: I want to thank these dear reporters, I want to thank the press always all over the world for being so kind to Mother Stewart.

Mrs. Stewart then repeated the following stanzas:

When for eternal worlds we steer,
The seas are calm, and eyes are clear,
The soul for joy then spreads her wings,
And her celestial anthem sings.

"I'm almost home,"
Nearer still she draws to the land,
More eager all her powers expand,
With full set prow and full set sail,

She drops her anchor within the bay.
Then folds her wings and glad her celestial anthem sings.
"Safe at home, safe at home at last."
Work for the ballot, sisters. Praise God.

At the request of a member, the chairman rapped for order.

THE CHAIRMAN: The perfect number, seven raps, the rounding of a life, these are in our thoughts; we are in the sultry noon, most of us now. Now, let us address ourselves quietly, steadily and sturdily to our work.

The minutes of Saturday afternoon were then read and on motion adopted.

Consent was given that the minutes of the executive committee meeting and the minutes of this morning be held over until the opening of the afternoon session, and that the superintendents' reports be at once taken up.

Miss Greenwood then made the following report:

EVANGELISTIC DEPARTMENT.

ELIZABETH W. GREENWOOD, Brooklyn, N. Y., Supt.

Our report is the record of self-sacrificing service performed by our evangelists, and evangelistic superintendents in state, county and local unions. Never has the need been greater for ministry to the poor, the sorrowing and the sinning. Ten reports give figures, but from five superintendents only we have a year's record of 27,333 gospel meetings, 10,044 visits in homes, 50,451 services in jails, 2,335 services in churches, 906,858 pages of literature distributed. Multiply this report from five states by all the state reports and a faint idea will be given of the great work of our department. Our plan for 1894 was as follows: First, the churches. The effort to arouse them has been continued; hundreds of temperance sermons have been preached, resulting in new interest, new members and financial aid. Second, the masses: That each union take the district in its own vicinity and send its evangelistic workers from house to house with wisely selected gospel and temperance literature, invitations to the temperance meetings, and that personal contact which the church has so sadly lost, and which alone can bridge the chasm between the church and the masses. Third, gospel missions.

We also recommended the admirable plan of the evangeliatic superintendent of the B. W. T. A. Over seventy gospel missions are to be conducted, in as many different centers, east, west, north and south, each of eight or ten days' duration. Most careful arrangements are made for these missions. Undenominational halls are secured when possible. Weekly prayer meetings are held for two months previous, to ask God's blessing upon the work. A well led choir is organized. All the ministers and leading Christian workers are visited and interested in the proposed mission. At close of the week a full report of the mission is sent to the National evangelistic superintendent. Over seventy lady missioners are now ready for the work.

Many such missions have been held. In Illinois alone the superintendent has conducted over forty county evangelistic conferences. Crusade bands have been formed in other states than Kansas, where they have been so successful. Crusade day, Neal Dow anniversary and Pentecostal week have been generally observed. Our eleven o'clock devotional hour, adopted at Atlanta, has been richly blessed in almost every state and county convention. The experiences of our last convention have led us to propose for this year an early service of prayer from 8:30 to 9:30 a. m., and a half hour of devotion from 11:45 to 12:15 daily. As this plan has the full approval of the executive committee, it is hoped the program will be fully carried out, and rich blessing result. The superintendent has invited ten ladies for these services. The national superintendent has issued three campaign circulars during the year—calls for the Crusade anniversary and days of prayer, and has given lectures, Bible expositions and addresses in many cities and towns. For the twenty-first summer she has supplied a pulpit in Massachusetts and written hundreds of letters in the interests of her world's and national evangelistic work.

In the course of her report, Miss Greenwood said: I want to offer as a recomendation (and when you adopt the report, you adopt this) that we return to the devotional hour from 11 to 12 a. m., that this hour be strictly observed, that when it is necessarily crowded out by the annual address, or the election of officers, it shall follow immediately as the order of the day. That the evangelistic superintendent shall annually present to the program committee for its approbation a varied program for these hours in the convention.

Time being called, an extension was moved and seconded.

A vote was taken, but the chair being in doubt, Miss Greenwood stated that she did not wish to take any further time if there was a division of opinion.

THE CHAIRMAN: I thought while Miss Greenwood was making her report that it might be well to take action upon the report at the close of it, and I do not believe there is anyone but thinks that the suggestions made by her are very important. What is the pleasure of the convention?

On motion of Miss Hillis, the report was adopted.

THE CHAIRMAN: Will you allow the chair to say that it seemed to her the suggestions were excellent, and by the suggestions which Miss Greenwood makes, that the memorial exercises be placed one day in place of the regular meeting, which, of course, they would fully replace in their helpfulness and spirit, that would help us very much to restore the hour, and probably as those exercises are generally quite extended the difficulty about time would be largely met.

The balance of the reports under the head of evangelistic were then given in the following order:

WORK AMONG MINERS.

MRS. W. R. ENGLISH, Quincy, Ill., Superintendent.

One of the characteristics of philanthropic work is, that it is never completed. Our annual reports are not the crowning of the structure, but are statements of how many stones we have placed in the great temple of truth and righteousness. In this department our first task has been to open a way of approach to the miner. This class of men is more easily accessible to one who knows something of their language, mode of life and customs. We are trying to get their ear and thought through the avenues of literature which finds its illustrations in their work and daily surroundings. We take for our leaflets such topics as relate to their occupation and weave in with them thoughts of Christ and rightliving. Thought and incident are made both plain and pleasing. The local superintendent cannot do her best work in her first year. There must grow up in the minds of the miner and his family a feeling that in the superintendent is found teacher and friend; just as they see in their physician one who is to heal their body, and in their school teacher one who is to instruct the mind. This open door to their hearts is not found by visiting them once or twice, but when the face has become familiar and the name a household word, they will accept this messenger of God and confide in her as in no other. We need in the work, field evangelists, who shall be to this people in some measure, what Col. Hogeland is to the news boys, or what the railroad men find in our Jennie Smith. Wherever we can bring these agencies to bear, they cannot fail to awaken nobler impulses and a turning away from the sin of intemperance and its attendant evils. In seeking to overthrow the liquor traffic and to establish Christ's Kingdom, we are trying to practice here as the church cannot do, house to house visitation, night schools, reading rooms, Loyal Temperance Legions and industrial schools, special Bible instruction, Gospel meetings, temperance mass meetings, words of counsel and general help. All of this is being forwarded under the direction of our superintendents. The work is so planned that any union, however far from a mine, may take up this department and assist in it. Three unions in Massachusetts by contributions and literature have been aiding the work in Colorado. Other unions in other states have sent literature into Utah, and so on. Our printed report gives the details of the work done. Best of all is, the work *grows;* its activity is more uniform. The unparalleled strikes have forced upon the minds of many the need of this work. A greater interest and more desire to take it up has been aroused and these are harbingers of a richer harvest in the coming year.

DEPARTMENT OF MERCY.

MRS. MARY F. LOVELL, Bryn Maur, Pa., Superintendent.

Sentiment in favor of this work seems to be growing. A great drawback is the indefiniteness with which it is reported from the local unions. The National superintendent feels very much at a loss when she is required to make a definite whole of reports which speak of "many" and "several" and "few" in describing the work done. The number of pages of literature distributed is very often reported while the number of pledged members in the Band of Mercy is omitted.

The value of the Band of Mercy cannot be overestimated. The matron of the Indian School at Chewawa, Oregon, told the state superintendent of this department recently that the Band of Mercy had been a benediction there. There is always like testimony where this work is faithfully carried on. Most superintendents complain of difficulty in securing the co-operation of ministers of the Gospel. The strange thing is that it should be necessary to ask for it. Three state superintendents report encouraging success in introducing the Band of Mercy in Sunday-schools, a place peculiarly fitted for this work. The National superintendent has this year made some effort to get humane teaching into the International Lessons, but there is nothing definite to report as yet. The superintendent for Pennsylvania mentions a Loyal Legion which has a flourishing Band of Mercy, and which is going to put up a fountain in the public square to cost about two hundred dollars. In Kansas, superintendents are vigorously enforcing the law against those committing cruelty, and are gathering their children into Bands of Mercy. Investigation of the practices in some schools and colleges proves more and more how greatly efforts against vivisection are needed. The superintendent for Oregon speaks of a professor in a college of that state who choked a cat to death before his students in order to let them see how it struggled in dying. He also varnished another cat to prove that the skin was the third lung. Having been threatened with arrest, this person now kills before he mutilates his unfortunate subject, but starves them first for several days. If these practices are not checked, children and young people will be let loose on the community who will be a curse to it. The superintendent for New York state speaks of some children who caught a cat and ran nails through its feet and body, and tortured it until it died. A large proportion of our youth greatly need counteracting influence on the side of mercy, not teaching them which will inure them to sights of cruelty.

The number of states reporting is thirteen, and items of interest from all could be mentioned did space permit. The total number of signatures to the pledge not to wear the bodies and plumage of birds is 2,623. More are hoped for. It is saddening to see so many members of the W. C. T. U. still wearing egret plumes which are an evidence of ruthless cruelty. Leaders in reform should be consistent. Information will be gladly given to organizers and others; also samples of literature.

MRS. FESSENDEN: Mrs. Lovell, can you buy eiderdown comforts with a clear conscience? I have not bought one because I have not found out.

MRS. LOVELL: At present, I am sleeping under one, and I did buy it with a clear conscience, and I have not investigated the subject. If I find that they are torn out, that the creature suffer, and that that is the usual custom, I suppose I shall burn it.

Mrs. Fessenden moved that at the close of the hearing of the reports of superintendents, Miss Greenwood be given five minutes more.

Motion seconded and carried.

PURITY.

MARY WOOD ALLEN, M. D., Toledo, O, Superintendent.

The past year has emphasized the fact that the great needs of this department are an understanding of its purpose and an appreciation of its importance by our white ribbon women. The national superintendent is continually in receipt of letters stating that the writer has been appointed to work in the purity department, but has no idea of what the work is, nor of the methods to be imployed in conducting it, adding, perhaps: "There is little we can do, as we have no saloons, no houses of ill-fame, and no fallen women." Or it may be a state superintendent who writes that a union reports to her: "We have not taken up this work, as we have no need of it." The word "social," which has come to be generally prefixed to the word "purity" as designating the department, has obscured the basic purpose, and has turned the public thought too exclusively to that form of immorality which necessitates companionship it its commission, while ignoring the foundation work of prevention of immorality by educating the individual. It is true that reform is one purpose of the department, but it is not the principal purpose. The department has three divisions: 1st, Reformatory; 2nd, Legislative; 3rd, Preventive or Educational.

The reformatory work is, of necessity, limited to cities and large towns, and the workers should be mature women, thoroughly consecrated and peculiarly endowed. Almost every state pleads for help in the

founding of homes of refuge for the repentant erring woman, but the work is hindered by lack of means. Still, spite of this lack of means, our state superintendents report that in a majority of cases the Homes of Refuge and similar institutions are due to the efforts of the W. C. T. U.

Little aggressive work has been done in the legislative field during this year. In Ohio, an objectionable section has been removed from the statutes, and the W. C. T. U. were a force felt in obtaining this result. Several states report that efforts will be made in the coming year for the raising of the Age of Consent.

Nearly all unions report greatest interest in the preventive phase of this department work. Public opinion needs to be created in regard to a single moral standard; reverence for God's plan of life should be aroused; children need instruction, and parents must first be taught before they can rightly teach their little ones; the press needs purifying; ministers need to have their attention turned to their responsibility in promoting purity of thought and life. The special work for young women we find in the White Shield Societies, the aim of which is to teoch each girl to reverence her womanhood, and by her purity of life not only to be shielded, but to be a shield of protection to others.

As the Purity Department is second to none in importance so we believe that it will come to be, in the minds of our workers, second to none in interest, and will be recognized as a mighty power for uplifting all humanity.

PENAL AND REFORMATORY WORK.

MRS. JANE M. KINNEY.

To all of us I suppose this department of penal and reformatory work seems the most hopeless in our work of any. You have other departments that are so beautiful and into which so much can be introduced that is pleasant in action and in memory that to many of us I have no doubt the visiting of the reformatories and the penal institutions of our country is found revolting. But there are hundreds of women all over this country to-day and yesterday and every day visiting these places where men are shut away on account of the crimes that they have committed.

If the Woman's Christian Temperance Union would say that the tide of criminality is rising, they might be considered alarmists by some, but when it comes to us as the opening address of Gen. Brinkerhoff, of the National Prison Congress, it is not time for us to pause and consider upon what assumption and upon what grounds this assumption is based. And I want to tell you it is based upon the facts as gained from the statistics of this country, and I want to give you a few statistics on the increase in crime within the last ten years.

Years.	*Prisoners.*	*Ratio of Population.*
1850	6,737	1 out of 3,442
1860	19,086	1 out of 1,647
1870	32,901	1 out of 1,117
1880	58,609	1 out of 855
1890	82,329	1 out of 757

These statistics have not been compiled by the Woman's Christian Temperance Union, but by the Census Bureau, at the head of which was Mr. Henry Wines, of Springfield, Ills, for many years secretary of the National Prison Congress, a man interested in all prison reform and prison work; but these men, while they are interested in reform, in the matter of regulating prisons and in the government of prisons, and in the manner of tabulating criminals and prisons, the Bertillon System and all that, they have not so far as I know given out any utterance in regard to the prohibition of the liquor traffic, which is the one thing that fills the prisons and penal institutions of our land.

I have only from one state the report that the interest is decreasing. In every other state it was reported that the interest is increasing, that ladies are visiting prisons and alms houses and police stations, and that laws are being presented to legislatures to secure police matrons in all cities of any size. Bills are being introduced into legislatures that women shall be admitted to all institutions where women and children are confined and in every way there is an advance along the line. To many of us the objects of interest are these who are debased, who are ruined, who are degraded but back of them is the family, the divided family, destroyed and ruined, that must be cared for; so that really this work would permeate and go through every line of work that we take up, there are so many of these lines that converge to the same centre. And if criminality is on the increase in this country, it is not the devoted women of the W. C. T. U. who are to blame, for the women who leave their own churches, who leave their beautiful homes and go down to speak to these degraded men in the prisons, these women who carry sometimes a message of flowers, sometimes the message of some little delicacy, to a sick prisoner, to go to visit the wives of those who are incarcerated, who gather up the little children and place them in homes and care for them, all these may wash their hands free from the blood of these men, but it is the men who hold the balance of power it is the men who hold the ballot in their hands, who are to blame for this state of affairs. The saloon is the cause of the population in all these institutions.

"Since we were here" was the refrain of our president's beautiful address, and I have thought since we were here, since we women have come into this work, the reformations have gone on in jails and prisons, men and women criminals have been separated from the same corridor, and little children have been taken out of the corridors with older and viler companions.

Miss Greenwood was called upon to occupy five minutes, in accordance with Mrs. Fessenden's motion, in presenting her plan of work, and did so briefly, particularly urging the necessity of detailed reports from each state. Her plan of work comprises the plan of districting the states in such a way that all the people in every town shall be reached; second, the holding of Gospel missions in accordance with the plan suggested by the British W. C. T. U., and third, the emphasizing of our work in the churches, asking every minister to preach a temperance sermon at some time during each year, or allow temperance women to do so, and at the same time take up a collection for the work of the W. C. T. U. Miss Greenwood also deprecated the practice of criticising the church and urged that our work be carried on in love. She referred to a little circular which has been useful in her work, showing something of what the W. C. T. U. has done, containing Mr. Stead's summary, then what the local union is doing, and a petition to the pastors of the churches to assist in our work.

WORK AMONG RAILROAD EMPLOYES.

MRS. C. M. WOODWARD, Neb., Superintendent.

Reports of the several state superintendents show that the year that opened so auspiciously, though overshadowed by one of the most terrific labor struggles ever known, has been one of advance, and that the work of this department, though interrupted in many places, has not been seriously shaken.

During the year have prepared and published "Plan of Work No. 2" for the guidance of workers, a department monthly reading for local unions (October); have furnished memoranda of work, for address of National president and to various national and state papers.

Never has the tact, patience and devotioy of workers been more tested than during the present near. During the dark days of the strike we shared to an unusual degree the great and general anxiety as to the outcome. Standing, as we must, impartially, between the corporation and the employe, yet the sympathy of workers was, perhaps, naturally with the employes and their families, for whom so costly effort has been made and whose physical and spiritual welfare has been the cause of much solicitude. It is proper also to say that labor investigation at Chicago was followed with interest, and the summing up of its results was gratifying as given by the UNION SIGNAL; that the destruction of property "was the work of the irresponsible mob element always present in time of disorder; that the American Railway Union advised against violence, sometimes helped to quell it; and did not sanction the few individual cases of unlawful acts by strikers."

The growing idea of the department is the W. C. T. U. social settlement at division stations. This will meet the needs of both the men and their families. Will center interest, and will give opportunity for developing nearly a score of intersphereing departments, and will give prestige to the work generally.

Miss Jennie Smith has labored with her usual faithfulness and success the past year, averaging, as will be seen by the brief statistical report furnished and appended, much over one public meeting each day. Her labors should be supplemented by an accredited railway evangelist in each state.

At the close of her remarks, Miss Greenwood led in prayer.

The devotional exercises and noontide prayer were led in a wonderfully effective way by Mrs. R. J. Trego, Ohio National Evangelist.

The hymn, "While the Days are Going By," was sung.

Consent was given that the chair invite Mrs. Myra Goodale Frost, one of the veterans in reform work, to the platform. The chair stated that Mrs. Frost was a dear friend of her mother, and about the only neighbor they had in Wisconsin long years ago.

The report of the committee on courtesies was then in order.

Rev. Dr. Hiram C. Haydn, pastor of the First Presbyterian church of Cleveland, was presented, who stated that he had not forgotten the pleasent companionship he had enjoyed with Miss Willard and her companion in the Holy Land, and also stated that a score of years ago he had opened his church again and again to the crusaders, and that he would always be glad to keep step in the onward march of the movement.

The President introduced to the Convention Mrs. Brooks, one of the daughters, and Mr. George Woodbridge, the only son of Mary A. Woodbridge, and announced that the different members of the family would be present during all the Convention and an opportunity given to those who would like to shake hands with them.

The Secretary read the list of those from whom fraternal greetings have been received, both from abroad and this country.

By consent, Mrs. Hastings, of Wisconsin, was placed upon the finance committee in place of Mrs. Purdum, who was absent.

Mrs. Barker announced that the collections which have already come in from the Sunday meetings held last night, amount to $241; also that the names of fifteen new members have been added by a lady friend and Mrs. Helen Bullock added twenty-two active members and eleven honorary.

The following telegrams were read and received:

To Miss Willard:

Our women of the Woman's Home Missionary Society of the Methodist Church offer Christian greetings and their hearty prayers for the continued success of the humane work in which the W. C. T. U. is engaged. God hasten the day when there shall be no more sorrow in the land because of strong drink. Accept my regrets that I am prevented from joining with you in person as I expected to do.

MRS. CLINTON B. FISKE.

In reply to the above, the following telegram was sent:

Love and greeting. Read 2. Col., 5, and 2. John 25.

The following telegram was also ordered sent to

Mrs. Youmans:

Love and greeting. Read 2 Cor. 1, 2-7, inclusive.

Also the following to

Dr. A. B Leonard:

Thanks for kind greeting. Read 1. Thess. 1, 2 and 3 verses; 2 Tim. 1, 7.

Also the following to

Mrs. Ella Williams:

Love and greeting. Read 1. Cor. 1, 2 and 4 verses.

Mrs. Frank Gibbs, fraternal delegate from Canada, carrying a letter from Mrs. Youmans, was introduced to the convention and expressed her great pleasure in at last being able to present at a convention presided over by the National president. She spoke of the mighty wave of unbelief and sin and misery that is beating upon the shores of this country as well as others, and believes that the only barrier that will hold it back must be built up of human hearts, the hearts of the women of these lands, which shall form such a breastwork that the battering rams of sin shall hurl their darts in vain.

The chairman introduced Mrs. Jeannette Hauser, ex-president of the W. C. T. U. in India, who made a brief address.

After the singing of the doxology, Mrs. Willing pronounced the benediction and the convention stood adjourned.

ANNUAL SERMON.

(*Continued from page 5.*)

Only as we realize the worth of immortal souls, only as we become inspired with Christ's love of humanity; only as we learn to call God our Father and all men our brothers, shall we be able to practice the self-restraint and to render the strenuous service which will transform sinful mortals into angels. The men who would guide the ship of state across the tempestuous seas of the twentieth century must steer by the eternal stars, and not by the mere rushlights of political expediency.

1. *Remedies for Municipal Misrule.*

It is one of the most encouraging signs of the times that Europe has to some extent at least solved the problem of municipal government, first, by a large majority of the voters showing a personal interest in local government; and second, by the separation to a large extent of local government from national politics. Surely what the Old World has already done the New World can acomplish. New York has just shown us how many of our best people long for municipal purity, when a prophet arises to awaken latent desire and to direct blind efforts toward reform. Let us pray for a Parkhurst in every city in the land. But you must do more than simply pray. You must arouse your husbands and your brothers to attend the caucases and to take a personal interest in politics. (I wish I could say you must attend the caucases and vote yourselves.) The time is coming when a Christian man will as clearly recognize his duty to attend the caucases of his party as to attend the prayer meetings of his church. The performance of this first duty will soon lead the Christian to a second duty, viz., the duty of demanding that the caucases of his party be no longer held in saloons.

I am quite convinced that the first battle for the redemption of modern life will be fought for the control of our cities. They are the Gibralters of our civilization. If we can capture the cities for Christ we can capture the republic for Christ. If we can capture America for Christ we can take the world. John in his millennial vision saw a holy city descending from God out of heaven. When our cities are so purified that there shall be holiness upon the bells of the horses in the streets, John's vision will be realized and the dawn of the millennium will not be distant.

2. *Remedies for the Unequal Distribution of Wealth.*

The only remedy for the unequal distribution of wealth is the christianization of business. We have made a grievous mistake, not in characterizing the ministry a sacred calling, but in characterizing all other business as secular. All work done for the glory of God and the good of humanity, whether preaching to lost souls or shoeing horses, is divine work, and God wants partners in every honest business in the world. Upon the other hand all work done from selfish motives, whether preaching the gospel or engaging in politics or business is not secular, it is devilish.

In the application of Christianity to our industrial problems we must bear in mind the two principles of justice and of love. Modern science has rendered Christianity a vast service by teaching the church that by no possible intercession of saints, that not even by the blood of Christ, can we escape the penalties of violated law. We do the poor and sinful multitude an irreparable injury, if we simply bestow material bounties upon them, while leaving them in mental and spiritual degradation. You may or may not please Christ by giving bread to the tramp that comes to the door, or by sending provisions to the degraded family in the alley. But we are sure that you do not the whole will of Christ until you give vastly more than bread to beggars, until you give them your time, your thought, your love, until you teach them the laws of God's universe and put them upon the high road of obedience, so that eventually they may reap good harvests of their own sowing.

But modern civilization cannot rest with the embodiment of justice alone. Paradoxical as it sounds it is nevertheless true that for modern government to give each human being an equal industrial and political chance is simply to enthrone injustice. To say nothing of inherited millions with the vast opportunities for culture and for business and social alliance which this wealth brings, there are innate differences in children themselves. One man is born with the capacity for money making. Another man is born a Micawber with an inherent incapacity for business. In the same family often appear again and again a Jacob and an Esau. I cannot think that these differences touch our inmost natures, and that God has established an eternal aristocracy. Upon the contrary, the Bible teaches that God judges us not by our native talents, intellectual or even moral, but by the fidelity with which we use the talents committed to our trust. The judge of all the earth will deal righteously in the final reckoning. But how are we to secure perfect moral justice here? How can society overcome the inherent inequality with which human beings begin their

lives? By adding the New Testament to the Old. By coupling mercy with justice. By the union of law and love. Indeed I think that God has permitted these temporary differences and inequalities in order that he might through them lead us to struggle for a kingdom of heaven upon earth. The family is a divine institution for the inauguration of this kingdom of love. Each one, even the strongest, comes into the world in a state of helplessness. We continue for years as the mere wards of our families, receiving the unbought bounties of our parents. The sentiment: "The world owes no man a living until he earns it" sounds well; and may indeed be just when addressed to a healthy tramp who shirks the wood pile and begs for food. But if that sentiment had been followed by every worldling's father and mother, no one of them would have reached the age when he could hurl it scornfully into the chattering teeth of the tramp. Again we all hope for something more than justice from God. We crave grace—pardon for past offences and unpurchased help for present struggles. But Jesus assures us that we may expect the Heavenly Father to deal with us as we deal with our weaker brethren. A Christian civilization must carry society infinitely beyond justice into the kingdom of love. The old political economy has broken down under the pressure of our advancing civilization because it stopped at the ideal of justice as if that were the sole law of industrial life. The new political economy will rest upon the whole nature of man and upon the New Testament as well as upon the Old.

Let us embody the two principles of justice and mercy, the teachings of the Old Testament and the New, the scientific principle of law and the more scientific principle of love in the civilization of the twentieth century; and we shall solve at one stroke the industrial problem at home and the evangelization of the world abroad.

3. The Solution of the Temperance Problem.

What light does the gospel throw upon the problem which the Woman's Christian Temperance Union specifically aims to solve?

(1) I think that the Gothenburg system which is now clamoring for recognition rests back ultimately upon a false interpretation of the Bible in regard to the use of wine. It must be confessed that the majority of Biblical scholars favor the view that non-alcoholic wine was unknown among the Jews and that Jesus, therefore, used and made alchohlic wine. Hence the majority of European scholars insist upon the use of fermented wines for the sacrament, and many church members use wine upon their tables. Under the conviction that Christ made and used intoxicating wines and that the evils of intemperance arise from the abuse of this good creature of God comes the cry for the government ownership of the traffic. If the promise is correct the conclusion is legitimate.

But an examination of every passage in the Bible in which the word wine is used leads us to the conviction that the Bible recognizes two kinds of wine. This view seems to us to become much clearer by a study of the words in the original. We have used the same word wine where the original Hebrew has made a distinction. Hence we have the apparently strange contradiction in the Bible of the highest approval and of the strongest condemnation of apparently the same object. A careful study of the original seems to us to show that the generic word for wine is used sometimes with approval and sometimes with disapproval in the Bible; while the specific words for strong drink are used with characteristic disapproval, and the specific words for unfermented drinks are used with characteristic approval. If this view is correct it relieves the apparent contradictions of the word of God upon this subject. One can readily think that at the feast of Cana Jesus might have donefor the host, in the exigency which he had created by the presence of himself and his disciples, what we know him to be constantly doing in nature, viz.; that he might have produced pure unfermented grape juice. But Christ certainly went far beyond his action in all living processes, if he not only produced the pure grape juice, but pushed it on to decay, and thus furnished his host and the guests a product of vegetable death and a source of animal and spiritual death. Again, any reasonable explanation of Christ's parable of the preservation of new wine in new skins can rest only upon the theory that Christ referred to wine that was not intoxicating, and that he meant by its preservation the continuance of it free from fermentation. It is indeed true that some missionaries have never found any unintoxicating wines in the Orient; and this fact with the unchanging customs of the East has led scholars to declare that Christ did not make or use a sweet wine. But the very existence among the Jews of a controversy over the use of fermented or unfermented wines at the Passover, the fact that all wines exist for a brief time at least in an unfermented state, the existence of recipes dating from the time of Christ for the preservation of unfermented wine, and above all the mention of sweet wine and new wine in the New Testament, shows beyond a doubt the existence of such a product. Hence I cannot think that the Christian scholars of future generations when intemperance shall have passed away will hold that our Master either weakly or ignorantly consented to make and use a product of death and a producer of death, an article which has become the ban of our civilization. Within the last fifty years even conservative scholarship has reversed the position which it held for nearly eighteen hundred years in regard to the sanction of slavery by Christ and his apostles. We look f r a similar reversal of view of Christ's sanction of wine.

With the clear recognition that alcohol is a poison and that it was never made or used by Christ, there is no possible justification for a Christian people consenting to furnish this poison to the citizens on any terms. It is indeed claimed that houses of evil would be regulated with greater regard to physical safety and with less pandering to crime, if the government decided to regulate the social evil. But we shudder at the thought of the government entering into the degrading business of public panderer ostensibly to secure a perfect control of the social evil let in reality for the sake of revenue. So Christian civilization will repudiate the advice of the honored liberal chief, Mr. Gladstone, and outlaw the saloon, or else through a deterioration of public morals brought about by such mistaken counsels we shall be led to the license of other sins.

I do not anticipate a short campaign or an easy victory for prohibition. Indeed, before we shall win the victory at all, the Christian voters of America must call out the reserves. The cares of our sisters are more continuous and upon the whole are quite as heavy as the burden which the brothers carry, but women do not suffer the intense pressure of business during the day to which men are subjected. Hence in the recent struggle for municipal reform in New York, the leaders found an unexpected source of support in the quiet women of the city. I predict that, not simply in the interests of justice, not simply in accordance with our Declaration of Independence, not simply out of loyalty to the Golden Rule, but because of the crisis that is upon us, the twentieth century will witness the summoning of women to the aid of men in the struggle for our higher civilization. With the granting of equal suffrage will come the outlawry of the saloon. All the liquor papers in the United States recognize this fact, and their opposition to woman suffrage is if possible more intense than their hostility to prohibition. Prohibition may be won, and then lost again, if left to us men alone. But with the ballot in the hands of our sisters, prohibition is forever sure.

Prohibition seems to me to be the next step in temperance reform.

As a race advances from barbarism to civilization every great evil passes through three great stages: first, the stage of universal toleration and general practice; second, the legal stage in which the evil is hampered and restricted, and finally prohibited by the state; and third, the moral stage in which the evil is abandoned and the opposite virtue is cultivated through inward impulse and not through outward restraint. Murder and theft and slavery have passed through these three stages. Intemperance has just entered the second stage in which every civilized government is restricting and discouraging the traffic through legislation. The logical and inevitable outcome of such legislation is prohibition.

But after all, prohibition can never be the final goal in our modern struggle for temperance. Surely we have not reached our goal as a people when we come to that stage in civilization in which men cease to do wrong from fear of outward punishment. We have reached our resting place only when we have come to that stage in which prohibition leads to universal self-restraint. All the great interests of society are tending toward this goal. Laws are but the outward crutches upon which humanity leans until its feet are strong and its wings are moulted. The day is not far distant when law shall be swallowed up in love, when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ.

DEPARTMENT OF NARCOTICS.

By Mrs. E. B. Ingalls, St. Louis, Mo. Supt.

We are now making war upon the cigarette, a more determined fight than ever before. First, because we believe the success of the temperance reform lies largely with the children, and children are the greatest sufferers from cigarette smoking. Secondly, because the cigarette contains more than one narcotic. To aid in this fight, friends everywhere are asked to form Anti-Cigarette Leagues in public and private schools, in Sunday schools and Christian Endeavor societies. Also to form independent leagues, not under the control of any organization. These leagues are becoming very popular in many of the schools; almost all the boys have joined. I have a constitution that I will be glad to furnish. This can be adopted as a whole, or in part, or not at all. It is simply a form to be accepted or rejected as the workers think best. I also have the badges.

The use of opium in the form of headache medicines and "pic-me-up" as they are called, is fearfully on the increase. In almost every medicine closet will be found one of these drugs, and we frequently hear our own women confess that they cannot go through a convention or any extra strain without a bromide or some drug. This is dangerous, very dangerous, and I warn women to beware of these things that weaken the system and lead to over-indulgence in drugs.

An article is going the rounds of the press regarding cigarette smoking by women. It has been copied by many papers and the facts are greatly exaggerated, and calculated to make women smoke by the statement that the nobility of England and the best women of our own country smoke. This is largely incorrect, and should be denied; but the truth must be acknowledged, that women are learning to smoke and that many of them take to the habit naturally. Can we wonder? Woman has lived with tobacco smoke, ate with it, slept with it, worshipped in churches and in closets with it, until her whole system is impregnated with it. Stamp out this vile habit at once, but first clean your own homes; clean your own medicine chests, and by gentle persuasion get husband and brother to give up tobacco. With our boys and girls smoking cigarettes, the father smoking tobacco and drinking whiskey, and the mother with her headache medicine, which contains more or less opium and brandy, surely the prospect of a sober nation is not vere bright. I advise the addition of the word "narcotics" to our W. C. T. U. pledge.

Mrs. Hannah J. Bailey, our World's and National Superintendent of Peace and Arbitration, was again made time-keeper, and the gentle tinkle of her bell warned speakers when their time limit had expired.

TWENTY-FIRST ANNUAL CONVENTION NATIONAL W. C. T. U.

PROGRAM.

ANNIVERSARY EXERCISES.

Monday Evening.—Nov. 19th.

7.30 Mrs. Henrietta L. Monroe, President Ohio W. C. T. U., presiding.
Devotional Exercises, led by Mrs. Jennie K. Reeves.
Music—"Beloved Ohio," White Ribbon Choir.

Addresses.

Mrs. Jennie F. Willing, Chicago.
Mrs. E. J. Thompson, Ohio.
Mother Stewart, Ohio.
Mrs. Emily Huntington Miller, Evanston, Ill.
Mrs. H. C. McCabe, Delaware, O.
Crusade Hymn—"Give to the Wind Thy Fears." (Page 107.)
Mrs. Mary B. Ingham, Cleveland, O.
Solo—"Victory," Cornet Obligato, Mrs. Alice J. Harris.
Neal Dow, Maine.
Mrs. S. S. Fessenden, Massachusetts.
Miss Frances E. Willard.
A Test of Sympathy. Madame Layah Barakat.
Prayer.
Music—"We Belong." (Page 155.)
Adjournment.

Tuesday Morning.—Nov. 20th.

8.30–9.30 Morning prayer-meeting, led by Mary J. Weaver, National Evangelist.
9.30 Convention called to order.
Prayer by Mrs. L. S. Mount, President Mississippi W. C. T. U.
9.40 Reading of Minutes.
9.50 Miscellaneous Business.
10.00 Election of officers.
11.30 Devotional exercises and noontide prayer, Miss Anna Downey, Evangelist, Illinois W. C. T. U.
12.05 Miscellaneous business.
12.30 Adjournment.

Tuesday Afternoon.

2.00 Convention called to order.
Prayer by Mrs. Narcissa White Kinney, President Oregon W. C. T. U.
2.10 Reading of minutes.
2.20 Business.

Reports of Organizers.

2.30 Mrs. Henrietta Skelton, Cal.
Miss Belle Kearney, Miss.
Mrs. Delle H. Cox, Wash.
Miss Ida Clothier, Col.
3.00 *Presentation of foreign and fraternal delegates.*
Miss Jessie Ackermann, Round-the-world missionary.
Madam Sakurai, Japan.
Madam Layah Barakat, Syria.
Mrs. Jeannette G. Hauser, India.
Miss E. J. Solomon, South Africa.
Miss Anna M. Cummings, South Africa.
Miss A. P. Ferguson, South Africa.
Miss Susan B. Anthony, Woman's Council.
Mrs. Leonora Barry Lake, Catholic T. A. U., Mo.
Mrs. Mary Seymour Howell, New York.

In Memoriam.

Mrs. Mary A. Woodbridge, Corresponding Secretary National W. C. T. U.
Service conducted by Mrs. Helen L. Bullock, New York.
4.15 Miscellaneous business.
5.00 Adjournment.

COMMITTEES.

CREDENTIALS.

Mrs. Helen L. Bullock, N. Y.; Mrs. Narcissa W. Kinney, Oregon; Mrs. Frances J. Beauchamp, of Ky.

PUBLICATIONS.

Mrs. C. F. Grow, W. T. P. A.; Mrs. K. L. Stevenson.

FINANCE.

Mrs. Helen L. Barker, of South Dakota; Mrs. Purdham, Ohio; Mrs. Meyers, Dakota.

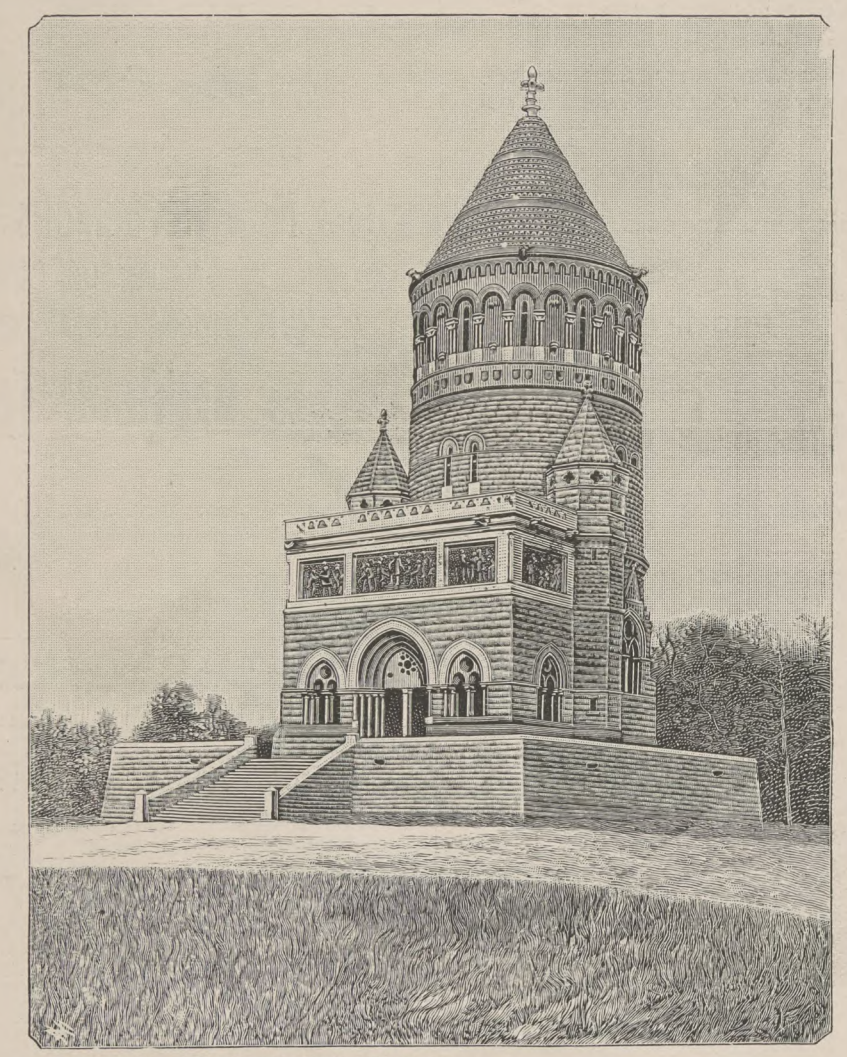
COURTESIES.

Mrs. N. Coe Stewart, of Cleveland; Mrs. M. B. Carse, Illinois; Mrs. Emily L. McLaughlin, Mass.

TELEGRAMS.

Mrs. Amies, Pa.; L. B. Tyng, Ill.

THE DAILY UNION·SIGNAL·



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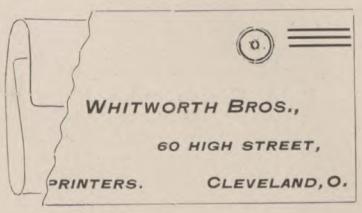

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THE DAILY UNION SIGNAL.

OFFICIAL STENOGRAPHIC REPORT OF THE NATIONAL WOMAN'S CHRISTIAN TEMPERANCE UNION CONVENTION.

Published by the Woman's Temperance Publishing Association, at Cleveland, Ohio. Subscription Price, $1.00 per year, in advance.

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DAILY UNION SIGNAL

ORGAN OF THE WORLD'S AND NATIONAL WOMAN'S CHRISTIAN TEMPERANCE UNION.

Editors: FRANCES E. WILLARD. LADY HENRY SOMERSET. MARGARET A. SUDDUTH. JENNIE A. STEWART. MRS. KATHERINE L. STEVENSON.

Business Manager—MRS. CAROLINE F. GROW.

Entered at the Post-Office in Cleveland as second-class matter.

CONVENTION ECHOES.

HAVE you visited the W. T. P. A. room?

MRS. N. R. C. MORROW, West Virginia's president is another "graduated Y," having been former state Y secretary.

MRS. CARSE was greeted with a tempest of applause the moment she appeared on the platform to report for the Temple.

OUR annual election was never conducted so expeditiously or with so much "consecutivity" as Miss Willard put it.

OUR President's re-election was practically unanimous, only four scattering votes being recorded. Great enthusiasm prevailed.

IT was a happy innovation, which will doubtless pass along the line, to have our leader remain upon the platform during her re-election.

"Two million voters in this country can neither read nor write. These two millions are mercenaries—their vote can be bought."—*Joseph Cook.*

GREAT applause followed Miss Willard's announcement on Monday afternoon that three women had been elected to the legislature in Colorado.

THE South will now be represented among the general officers by an earnest and devoted white ribboner, Mrs. Frances E. Beauchamp, of Kentucky.

MRS. GROW grew eloquent in presenting the claims of the W. T. P. A. There is no branch of our work which has greater call upon the support of our women.

MRS. SOPHIA F. GRUBB represents Oklohoma in the convention, having been elected delegate-at-large by the state meeting of that territory in October.

WE hope L. T. L. superintendents will take especial pains to supply themselves with sample copies of *The Advance Guard*, the senior organ of the L. T. L.

IT should be noted of our "white ribbon prima donna" that she is as felicitous in speech as in song; her impromptu utterances being as bright and gracious as herself.

DO NOT delay purchasing W. T. P. A. literature until the last day of the convention. Call at the close of this afternoon's session. Rest yourself in our rockers and examine our goods.

FOR the Wednesday evening rally, the following list of speakers is announced: President Thwing, of Western Reserve University; Miss Willard; Mrs. Hoffman; Mrs. Barker; Mrs. Meriwether; Miss Anthony; Madame Chika Sakurai.

"THE time is coming when a Christian man will feel it as much his duty to attend the caucuses of his party as to attend the prayer-meetings of his church."—*Dr. Bashford in annual sermon, November 18.*

TUESDAY morning's prayer service was led by Mrs. Weaver, of Pennsylvania, who gave an interesting and thought-stirring exposition of scripture, reading the story of Caleb and Joshua. Courage for our work and the removal of the giants of evil from the world were the subjects. Prayers were voiced for unconverted children and special prayer was offered for the fallen women of Cleveland.

OKLAHOMA has quadrupled her membership.

TO THOSE who had no active participation in the Crusade the thought given by our National Evangelist, Miss Cassie Smith, comes with peculiar pertinence: "I was not in the Crusade, but the Crusade was in me."

HAVE you seen "A Great Mother?" There are many in the convention, but the inspiring life-story of one of the greatest of all—the mother of our leader—may be found in the W. T. P. A. room. Be sure you examine it.

NINE organizers are present: Mrs. Bullock, N. Y.; Mrs. Law, Mich.; Mrs. Dell Cox, of Ore.; Mrs. E. A. Blair, Neb.; Mrs. Maude Green, Col.; Miss Ensign, Ohio; Miss Carter, Mo.; Miss Kearney, Miss., and Miss Parrish, Illinois.

AMONG the fraternal delegates at the National Convention is Mrs. Lillian Hollister, of Detroit, Michigan, Lady Commander of the Maccabees, with a following of 20,000 women, 500 subordinate societies, an active worker for years in Y work.

INGENIOUS are the arguments with which our superintendents prove their department "the most important of all," but none excells Mrs. Blair's. "If the evangelistic department is the backbone of the W. C. T. U., what would this backbone do without the hands and feet of the L. T. L. to carry it around."

SOUTH Africa to the front! Their greetings in the form of seven $10 bills to complete their tablet in Willard hall, The Temple, were without precedent during convention. "It's dollars as does it," and the South African Y's have given our House Beautiful practical and magical aid by their timely gift. Next!

NEW JERSEY, among the earliest of the State W. C. T. U. organizations, still stands face to the front with indomitable pluck. The special State work during the past year has been in preparation for the intelligent enforcement of their bran new scientific temperance instruction law, which takes effect this school year.

SOME of our convention echoes are from voices of the past rather than the present. We miss Frances Griffin's piquant sallies; Mrs. Snell's motherly words of cheer; Mrs. McClees' care for her soldier and sailor boys; Ida Clothier's bright face; Esther Pugh's cheery smile, and many another with us in other days, and of us and with us in spirit to-day.

MADAME CHIKA SAKURAI, the dear little Japanese who took Madam Bamkat's place on last night's program, captured her audience bodily. Her collection speech was something absolutely unique, and we rejoice that that adjective can be applied to so well-worn a subject. We can well believe as we look into our sister's face that the Japanese women are the sweetest on earth.

RABBI GRIES, one of the most progressive, serious-minded and wide-awake pastors in Cleveland, is inviting his Gentile friends to celebrate Thanksgiving in his magnificent new temple on Willson avenue. This is as it should be—neither Jew nor Gentile in the Kingdom Few men are better demonstrating the power of the principles of the Christ as they relate to true citizenship than Jewish pastors like Rabbi Hirsch and Rabbi Gries.

MRS. HARRIS' "Victory" last night was a pæan of glorious prophecy, and raised the whole audience to a pitch of enthusiasm, which was not lessened by her *encore*, "The Dear Old Buckeye State." At the close of each chorus the entire Ohio delegation rose to its feet, waving handkerchiefs, while the audience cheered vociferously. It was an especially happy truth in the last chorus, when she substituted the word "Crusade" for "Buckeye."

WANTED: Bright women from each delegation to canvass for the Columbian Publishing Company. This is an opportunity for a number of women to make some money for themselves and help the Temple fund. For particulars, inquire of Miss Sara G. Johnson, at the Temple, in the main entrance.

THE SIGHTS OF CLEVELAND.

The attractions of Cleveland in evidence, as might be expected, are of the solid type. Here are no mushroom "sky-scrapers," but solid, well-rooted rows of business blocks, handsome public buildings and institutions. It is manifest that not beauty alone but utility and durability were sought by its builders.

The Case School of Applied Science, Euclid avenue; Society for Savings building, Public Square and Ontario; the Y. M. C. A., Prospect and Erie; the buildings of the Western Reserve University, Adelbert, Women's College, etc., in and near Wade Park; the Central High School on Willson avenue; the magnificent Arcade, extending from Euclid avenue to Superior street, are among the fine public structures to which Cleveland residents point with justifiable pride.

The eye of the visitor is caught by the massive stone causeway of the viaduct, an iron trestle spanning the Cuyahoga at the height of 68 feet above the water and connecting the east and west divisions of the city, bisected by the river and valley. This magnificent roadway is sixty-four feet wide and three-fifths of a mile long. It cost over two million dollars, an expenditure much larger than that of the Brooklyn bridge, in proportion to population.

Among the most notable of the church edifices are the new Pilgrim Congregational, Jennings avenue, First United Presbyterian Church, E. Prospect street; Epiphany Reformed Episcopal Church, Euclid avenue; Plymouth Congregational, corner Prospect and Perry; Calvary Presbyterian, corner Euclid and E. Madison; First Baptist Church, corner Prospect and Kennard, and Euclid Avenue Congregational Church, corner Euclid avenue and Logan street, all fitting places of worship.

Euclid avenue is world renowned for its beauty as a residence street. Level as a floor, it stretches away for three miles, bordered on either side by substantial and elegant residences, with clean cut lawns and spacious grounds, shaded by trees that stood when the bear and panther crouched in their branches.

Seven parks, each distinctive in its character, beautify the city. The oldest of them is Public Square, or Monumental Park, as it is now called from the monument of Commodore Perry, erected there.

Lake View Park, near the Union Depot, has a wide view over Erie's broad expanse and is a favorite public resort in summer. One can scarcely believe this, the neglected bluff of a few years ago, scarred with gullies and covered with miserable shanties. The city has planted trees, built rock work, turned the springs into fountains and the ravines into ponds.

A private park of sixty acres, cultivated by Mr. J. H. Wade is perhaps the most beautiful of Cleveland's public out-of-door resorts. Here landscape gardening has been carried to the highest point of perfection and the result is a remarkable scene of beauty. It is reached by Euclid avenue and Wade Park avenue cars. The largest, Gordon Park, is situated on the lake, east of the city, and comprises 120 acres; St. Clair street cars carry the visitors to this sylvan spot. One hundred thousand dollars are expended annually by the city in the care of these and smaller parks.

Garfield's monument, on a commanding knoll in Lake View cemetery, is the Mecca of Cleveland visitors, who gaze upon its solid masonry with deepest interest. The bronze *bas relief* upon the outer walls well typifies the life of the dead president. Entering upon the payment of a 10-cent admission fee, visitors are repaid by the view of exquisite mosaic work, the bronze casket and the marble statue of the martyred president.

The handsome monument erected to the memory of the soldiers and sailors in the Public Square is worthy of close inspection with its fine groups of statuary and graceful outlines.

White ribboners will find many other places of interest, besides those herein indicated, in this leading city of the Crusade State.

WHAT *would* become of us without Mrs. Benjamin? She is always ready to steer our bark through parliamentary breakers, and her good humor is as unfailing as are her wit and wisdom; concerning which latter quality we might well use the old words:

"And still we gazed, and still the wonder grew
How one small head could carry all she knew."

NATIONAL WOMAN'S CHRISTIAN TEMPERANCE UNION.

TWENTY-FIRST ANNUAL CONVENTION.

MONDAY AFTERNOON.

Convention met at 2 o'clock. Miss Willard in the chair.

The devotional exercises were led by Mrs. Hauser of India, who read the first chapter of Nahum, seventh verse, and America was sung.

The secretary read the minutes of the morning session and of the executive committee meeting, all of which were adopted.

The Convention resumed the hearing of the reports from the Evangelistic department.

PURITY IN LITERATURE AND ART.

MRS. EMILIE D. MARTIN, New York City, Supt.

The germ thought of the work of this department is to prepare all hearts to receive the Holy Ghost, thus giving them the power to say to every evil thought, "Get thee behind me, Satan." This is a positive way to destroy appetite, our deadliest foe. We are weak or strong, foolish or wise, corrupt or righteous, just in proportion as we are controlled by Bible principles. Whoever preaches this Gospel is the one who strikes the most sins and we may succeed in placing good laws upon our Statute books. God grant us success in their enforcement. As church members we become custodians of public morals; the strength of the light that is within us will be determined by the number of darkened minds we are able to illuminate with the knowledge that "the pure in heart shall see God." This work of the "Inner Mission" can be done in home, church, school, W. C. T. Unions, Y's, young people's societies, children's bands, and Loyal Legions. In Home and Foreign missionary fields, make good use of libraries, helping to establish them, and also reading rooms for boys and girls, too often on the streets in the evenings. Remember, the children and the youth are those whom the Devil's printing press assails the most frequently. We recommend the reading of the UNION SIGNAL, *Young Women* and *Young Crusader*. Be a committee of one to have all objectionable matter cut ou of anything that may fall into the hands of the young. Appeal to parents to watch the bureau drawers and guard the hours of seclusion of those under their care. All impure matter found, send to Anthony Comstock, room 85, Times building, New York City. The same address will furnish information regarding the work of and annual report of the New York Society for the suppression of vice.

Arouse public sentiment to the fact, that when we allow any schools of indecency, we take away the power of good citizenship, by sowing the first seeds of social evil. The record is that women have been received courteously by officials. Enthuse the men to act; if they will not take decisive steps, have no fear to take action yourself; make the appeal and at least create a sentiment that will sooner or later take form. Appeal to all religious bodies to take action on this subject. Teacher's Institutes, Y. M. C. A.'s, all Young People's Societies and various other organizations, that the centre of our life may be pure. Report any impure literature or pictures found on railroads and their news stands to the superintendent of the road; petition post office and post roads committee for more stringent laws concerning the United States mail service. Have the resolution unanimously adopted at the annual convention of the National Editorial Association, printed in petition form and presented to the editors of journals in your locality, that they may no longer cater to the morbid conditions of society. As oxygen is necessary for life, so pure thoughts are necessary for the soul. We work for eternity.

MRS. MARTIN (continuing): Now, a word about the living pictures. Where were the living pictures born? Why in Paris in the students' quarters. And what was the outcome of the living pictures? Why the can-can and the riot. Letters have been pouring in upon me with reference to these pictures. I have consulted the postoffice authorities and the police anthorities. I have the Third District Attorney Hartman for my lawyer. I have had three interviews with the inspector of police in New York. I have gone to the mayor of Brooklyn, and I can't tell you how many other places. The result has been the same in every case. Every one has told me that the best people, the best young men especially, and some of our finest young women, those who are called the best in society, are seen in these places. If they do not go down into the low variety show, they do go into the shows of a little higher grade where often the scenes are more debasing than in the lower variety show. Now, this is a hard fact to face.

This morning I had the pleasure of meeting with Mayor Blee. I also had a conference with the Inspector of Police and Superintendent Hoehn, and I never was more kindly treated in my life. Superintendent Hoehn suggests, and the same thought is in the mind of Post General Anderson, which is, that the W. C. T. U. make a clean sweep of this business and see that a commission is selected and every town and city, have a law passed to that effect by our legislators and by Congress, but said Superintendent Hoehn, "Be sure that you require a woman on every one of the commissions." Sisters, we are going to work along these lines and want you all to help.

I move that a vote of thanks be sent to the Post Master of Cleveland, Mr. A. P. Anderson, for courtesy and suggestions given to this department; also that a note of thanks be sent to Mayor Blee and the Inspector of Police, Henry Hoehn, and Mr. McMahon, for their marked kindness and wise suggestions. Seconded and carried.

The group of reports offered under the head of Evangelistic Department, being now complete, was adopted by the house.

The Chair introduced to the Convention Mrs. Alice Robinson, president of the W. C. T. U. of Maryland and fraternal delegate from the Society of Friends, Baltimore, who greeted the Convention, and spoke enthusiastically of the work done by the committee in Baltimore, which is working for the purity in the press, and urged upon the delegates everywhere co-operation with that committee, and particularly personal contact with editors, and effort in every way to educate the public taste to the appreciation of a higher grade of literature, especially in the daily press.

Mrs. Marion Hancock, of Mandelay, Burmah, was introduced and spoke as follows:

MRS. HANCOCK: I want to say a word of encouragement to the ladies here who may have small circles. Perhaps you do not know that the circles in Burmah, I presume in India and other foreign countries, are almost all of them, dependent on their missionaries, and Mrs. Winston and myself have been many times the only two to sustain the Union at Mandelay, and it was a question whether we should sustain it, or let it go down, but we voted to sustain it, and kept the Union together. And I am happy to say that when I came to America, we had quite a large circle.

There is just one other point I wish to make, and that is, that it is very difficult for us to get the helps that you have in this country. We cannot always have the printers; we take the UNION SIGNAL, but you are always issuing something new and missionaries cannot afford to send to these papers. Now, ladies, when you get the papers and read them, wont you mail them to the foreign missionaries?

Mrs. Barker made a plea on behalf of the philanthropy fund, which she said was to be raised for the very purpose of sending our literature and our new helps to foreign countries and poor unions, and said that the W. T. P. A. were ready to send the literature at half price from this philanthropy fund.

The chairman then introduced the Rev. J. E. Bird, pastor of the African M. E. church, and fraternal delegate, who said that what he most regretted this afternoon was that he did not stand behind the white ribbon, but that he was ready for it now, and would be pleased to wear it.

The Chairman presented the gentleman with her ribbon and said, "I do not often come across a minister who says he would like to wear the ribbon and I proceed to decorate him on the moment."

Mr. John Danner of Ohio was then presented, who said he believed the day was not far distant when our cry shall be "One God, one nation and no saloon."

Miss Emma F. Bates, recently elected superintendent of public instruction of North Dakota, was introduced and spoke as follows:

Dear Sisters of the National Convention: I desire to talk a little to you on politics and I just wish to say that a politician is one who is interested in the peace, safety and prosperity of the nation, and who studies to develop and preserve the morals of the people. Now, I would like to know if there is a woman sitting here today who is not a politician. You should be and are interested as to the peace, safety and prosperity of this nation and as to the development and preservation of the morals of the people of this nation, therefore, you are every one a politician, and if you are politicians, and you are, it is your right and privilege and duty to exercise the power of the politician and that is the ballot. We have wasted too much shoe leather and spent too many useless prayers in getting at something that we could settle in one instant. Let us conserve our energies and strengthen ourselves by fighting to one end, and that is suffrage, and with it will come purity, temperance, faith and truth.

The chairman stated that she had just read in her morning paper, while at lunch, that three women were elected to the legislature of Colorado, which announcement was received with applause.

Mrs. E. J. M. Newcome, fraternal delegate from the Keeley League of the Northwest, was presented, and spoke of the benefactors to the human race in Europe and America, and stated that among the most prominent in America were Frances E. Willard and Susan B. Anthony.

Mrs. Hannah J. Bailey then reported as follows:

PEACE AND INTERNATIONAL ARBITRATION.

HANNAH J. BAILEY, Superintendent.

By reports of twenty-five state and territorial superintendents, we find that thousands of pages of literature have been distributed, the press utilized, sermons preached, lectures given, two hundred public meetings held on General Peace day and at other times, Bible readings and concert exercises used, pledges obtained, petitions circulated and juvenile bands organized. Our department papers, *The Pacific Banner* and *The Acorn*, have a circulation in all the states that have adopted this work.

The past year has been one of opportunities and the work has grown rapidly on our hands. National boundary lines recede as the outreach for peace has included the world. At the International Peace conference recently held in Antwerp, the work of this department of the W. C. T. U. was spoken well of, and the Polyglot Petition was unanimously endorsed. The memorial adopted by the World's Columbian Commissioners, asking that steps be taken to secure arbitration in international disputes, and which was delivered to the President of the United States, and also to Mr. Gresham, Secretary of State, at Washington, for presentation to the Governments of the World, is a notable document.

It is signed by the commissioners of forty nations, all the commissioners of the States and Territories of the United States, and many prominent leaders of America and other countries. It asks that all the governments will agree by mutual treaties to submit for settlement by arbitration such international questions and disputes as shall fail of satisfactory solution by peaceful negotiations. President Cleveland in his recent message alluded to this subject and made the announcement that Great Britain had received the proposition for arbitration with favor. Mr. Gresham, in reply to the memorialists, has consented to have their appeal sent to all foreign governments, and to urge the holding of an international conference to consider the plan. In connection with sister peace societies the W. C. T. U. is workiug for the day when courts of arbitration shall supplant warfare. It also exerts an influence against prize fighting, sparring matches, capital punishment, and every form of inhumanity. Much of the reading in school books and histories tends to foster a war spirit in the young. Mothers should not allow their children to have military toys, to practice warlike games or anything that makes them familiar with taking life as a pastime. We greatly deplore the growing tendency in some of our states to adopt military drill in schools and the boys' brigade in Sabbath schools. Young America greets this movement with zeal. What will practical America do when thousands of Sabbath school boys, inspired with a love for warfare, trained in military tactics in the church founded by the Prince of Peace, shall come in possession of our armories and the great warships of our navy? We wish every school house in our land had the flag floating over it and a peace and a liberty bell, fac simile of the one made of metal instruments used in warfare and exhibited at the Columbian Exposition at Chicago, ringing from it.

Mrs. Bailey resigned her place for the last four minutes to Mrs. Burgess, who added to what she had reported, as follows:

I want to say first that whatever touches the home, touches the W. C. T. U. and never a war came anywhere that did not touch the home. What is the department of peace and arbitration doing to build up the great question of temperance? This cannot be answered in five minutes, but I will say briefly what the gospel is doing to make the world better, for this department touches largely the great fact of the love that worketh no ill. Directly it does not touch the liquor question no more than many of other departments. Indirectly it is educating a new class of legislators. If, in the home today there is taught a great broad thought of universal brotherhood and the love that worketh no ill and the kindness that is always Christian-like, there cannot be in future statesmen the policy of war. Many of this audience to-day know what war means to the home. Touching the liquor question you know that after the war when this young republic was plunged in debt we have as a legacy of the war, the present legalizing of the saloons. Before that we had only the hotel bar. War and intemperance are twin evils. Near my home on the Hudson river three weeks ago yesterday, in a Sabbath school, I saw boys marching in with guns, stack them like soldiers, take a minute or two to get quieted down from the clank of the tin toys and then listen to the lesson, one of those beautiful ones in the New Testament. The superintendent asked me to speak, I asked him if I could say what I wanted to, and he said, "No, if you speak against the brigade you cannot speak here. We believe in having our boys march in a becoming way, it attracts other boys, we believe in it as a matter of health and we think it is a good thing." I said: "Don't the public schools have physical culture and all these things? How do you reconcile the gun with the gospel?" "Well," he says, "the boys recognize it." "How can you tell the boys that the gospel has any part in bringing this gun in?" Besides the Sunday schools you know they have regular military drills in many of the schools. We are asked, "What would you do with a government without an army to protect it?" We answer in the words of our own president, General Grant, when he said to our government: "You don't need any standing army. You only want in America a national police force." And he reduced our standing army to its present number. The men were sent to their homes, and the principle was correct. The difference between a police force and an army is that the army is always for menace, an army is to destroy, to desolate, waken personal liberty and bring about enormous debts. The police force is to secure peace, happiness and to protect personal property. We ask that you will in the great course of temperance help to put down this gospel enormity, and put into the minds of these boys not thoughts of war, and tumult, but of love and kindness.

Reports under this group adopted.

By consent of the convention, the four minutes given to Mrs. Grubb was occupied in taking up a collection.

Mrs. Cranmer sang an original song entitled, "Hold up the Light," explaining that the writing of it was prompted by the habit of an old lady living near Armour, South Dakota, who always kept a light in her window at night, for fear, as she said, that somebody's

boy might be overtaken by darkness on the trackless prairies and need the light.

Miss Tomlinson's report under head of social was offered and adopted.

PARLOR MEETINGS.

MRS. MARY D. TOMLINSON, Plainfield, N. J., Supt.

What is the department of parlor meetings doing for the prevention of intemperance? In making my debut before this convention, I wish I might be gifted with the eloquence of Demosthenes, while I plead for this department, so that every woman would be impressed with the startling fact that parlor meetings are a vital necessity to our grand organization. In answer to the topic, I will say without qualification, and for three reasons,—everything. First: They are intended for educational and social conference upon our various departments of work, all of which directly or indirectly touch this great evil. To have an address at such a time without including temperance would be like a minister in one of our Eastern States, who found his hearers diminishing, and asked an old seafaring man—who did not boast of much religion, but stood loyal to his pastor, why the people did not come to church? "I canna tell, mon; ye preached on Spring and Autumn most beautiful discourses, and ye improved the great accident and loss of life on the Sound; but I think if ye would give them something out of the Bible, it being new like, may be you could interest them." Second, We reach women who use liquors in their homes. The decanter and wine glass upon the sideboard are not a thing of the past, as we frequently hear; for wine flows freely at the dinner table in many homes to-day. The drink habit is increasing in home and saloon, and the children lying in the cradle now must fill the places of the drunkards to-morrow, if the people continue to vote the manufacture of intoxicants. A creature of God it has been called; Sir Wilfrid Lawson says, "so is a tiger a good creature of God, yet one would not desire to take a tiger in his bedroom." If we send a dainty invitation to our friends who "do not belong," to a four-o'clock tea, they will come from courtesy, if for no other reason, and some word spoken may quicken conscience and arouse enthusiasm to espouse our cause. We are creatures of habit, and conform to the old ways, ignorantly perchance, for "Ignorance is the curse of God, Knowledge the wings wherewith we fly to Heaven." Third: We gain members. From superintendents come proofs: "Find parlor meetings helpful in securing members, and creating interest in the general work." "More members gained in this way than in any other." "Young people are aroused." The Y's are leading in many states.

We have held 1,113 meetings and gained 719 active, and 87 honorary members this year through parlor meetings in seven states, and hundreds undoubtedly who have not been reported.

Mrs. Lovell, superintendent of the department of mercy, presented a gold medal representing a dove encircled by a serpent with the motto, "In wisdom harmless," the design furnished by Miss Frances Power Cobbe, to Mrs. Lou E. Rall of Indiana, on behalf of Wilber Helm, who wrote the best essay on this general subject founded on the attitude of the Bible toward our treatment of dumb animals.

By consent of the convention at this time, Mrs. Mary H. Hunt, presented a banner offered two years ago to the state superintendent who should be the most successful in securing the introduction of scientific text books into the schools of her state. She reported that Pennsylvania has secured the introduction of these books into 198 new towns and cities, including Philadelphia and Pittsburg.

Mrs. Lovell accepted the banner on behalf of Pennsylvania, disclaiming her own right to it.

Mrs. Hunt then presented another banner, (or rather the same banner, representing another) to the State of New Jersey as the state in which there has been the largest gain in the appointment of superintendents of scientific instruction. This banner last year went to Missouri, and is to be passed along to Pennsylvania.

Mrs. Bourne, on behalf of the New Jersey delegation, told of the rejoicing on the 24th day of April last when in the Governor's room at the Capitol building at Trenton, the black patch was removed from New Jersey on the map by the chairman of the committee on education in the House, assisted by the chairman of the committee on education in the Senate, one of these gentlemen reserving as a souvenir of the occasion the scissors with which he made the clipping and the other the patch.

Mrs. Bourne also acknowledged gratefully the valuable assistance in their work of the synod and all of the denominations in New Jersey, and particularly of the Christian Endeavorers, without whose assistance the work could scarcely have been done.

Mrs. Matilda E. Kline, President of the Board, then made the following report:

NATIONAL TEMPERANCE HOSPITAL.

"Overcome evil with good." Quietly but effectively, the National Temperance Hospital is obeying this mandate, and the close of another year enables us to measure advances made. Not only has the work within the hospital been gratifying in results, but the principles for which it is set are spreading. Other hospitals have banished alcohol, and more testimony accumulates from physicians that it is not necessary in the profession. With greater confidence than heretofore we can declare against its use anywhere in the sick room, and find an army of physicians and surgeons ready to support that assertion.

The work of the past year has been very gratifying. Among the helpful agencies we note an excellent medical staff, including eminent physicians of both sexes and both schools; a superior superintendent of training school for nurses; competent internes, and a fine class of nurses, who have by their faithfulness won encomiums from physicians and patients alike. On March 15th, 1894, five of these nurses graduated with honor, having completed their course of study. It was a memorable occasion. The address was made by Dr. J. R. Boynton, chief of the homeopathic staff, who uttered words of high appreciation regarding the studious and faithful work done by them. As a token of appreciation the entire staff presented to each graduate a gold monogram pin, composed of the initials N. T. H. (National Temperance Hospital), and from the board each received a beautiful floral offering. At the meeting of the board in September, Dr. Sarah Hackett Stevenson, chief of the allopathic staff, expressed as her opinion that the nurses in the National Temperance Hospital were superior to those in other hospitals, and the care bestowed upon the patients excelled that given in other institutions of like character. The domestic department has also been administered by our matron with order and economy. The homelike character of the hospital is an added attraction, and its reputation is spreading rapidly. When temperance people throughout the nation know as they should, this is a national institution, and that it is ready to receive and care for patients from all states, then it will fairly begin its work.

During the year the moral foundations of the hospital were carefully examined and their strength tested. The result was embodied in the following resolutions passed at the July meeting:

WHEREAS, The National Temperance Hospital having been founded to demonstrate a principle, and as an educator of public and professional sentiment in favor of the exclusion of alcohol as a medicine; and

WHEREAS, We have good reason to congratulate ourselves on our success, and rejoice that our example has already been followed by other hospitals, while a constantly increasing number of physicians testify to the fact that alcohol is not necessary in their practice; therefore,

Resolved, That we continue the good work begun so auspiciously, and emphasize now the fact that it cannot only be rejected as a remedial agent, but it is not necessary anywhere.

Resolved, That we urge the members of the staff to be increasingly careful not to use alcohol at all, either in surgical or medical practice; to exclude it as an antiseptic or a cleansing agent in preparing "the field of operations," in capital surgical cases; and that triturates, tablets, etc., be substituted for tinctures whenever possible.

The diet kitchen has been established and equipped during the year, and is of great assistance.

Superintendents of hospital work have been secured in some of the states through the co-operation of the officers of the state W. C. T. U., and it is earnestly hoped that all may be immediately supplied with an active superintendent.

The children's room has been furnished and made delightful by the army of L. T. L. workers in the different states, and already suffering childhood has been ministered unto in their name and the name of their great Leader. It is now the purpose of those in charge of this work to endow the beds in this room through the same line of effort, and added plans have been laid by which it is hoped this will be effected.

One hundred and sixty-five patients have been received during the year, including 107 females and 58 males. Eighty-eight different diseases were represented by these. Nine deaths were reported. One hundred and seventy-nine surgical operations were performed; some of them severe. California, Colorado, Georgia, Illinois, Iowa, Idaho, Indiana, Kansas, Louisiana, Michigan, Minnesota, Montana, Missouri, Nebraska, New Hampshire, New Mexico, New York, Ohio, South Dakota, Virginia and Wisconsin furnished some of these patients. The following nationalities have been represented; African, 1; American, 101; Canadian, 6; Danish, 1; English, 9; French, 2; German, 18; Irish, 6; Norwegian, 5; Scotch, 2; Swedish, 11.

Donations have been received from Connecticut, Illinois, Minnesota, Nebraska, Ohio, Pennsylvania, Kansas, Michigan, Indiana, Missouri, Wisconsin, Vermont, North Dakota, South Dakota, Florida, Iowa, Louisiana, Massachusetts, Maine, Montana, New Hampshire, New Jersey, New York, Rhode Island, Tennessee, Utah, Virginia, West Virginia, Washington, and Robert J. Levy, commissioner from Constantinople, Turkey, presented a sedan chair from the World's Fair. (A full list of these donations has been reported for publication in the UNION SIGNAL.)

There is a great demand for hospital literature, and at the annual meeting, preliminary steps were taken to secure a supply with which to satisfy it.

The treasurer's report is as follows:

TREASURER'S REPORT.

From Sept. 1, 1893, to Sept. 1, 1894.

Balance in treasury Sept. 1, 1893	$ 106 05
Cash received during the year	9149 75
Total	$9255 80
Cash expended during the year	$9202 00
Balance in treasury Sept. 1, 1894	53 80
Total	$9255 80

BUILDING FUND.

Cash on hand	$ 854 81

Respectfully submitted,
C. E. BIGELOW, Treasurer.

MRS. RALPH S. GREENLEE, Auditor.

It will be seen that the National Temperance Hospital is one of the few Chicago institutions which is not in debt, and perhaps the only hospital to claim the proud distinction. This is due to careful management and the measure of support you have tendered. The time has come, however, when it needs to build, and the effort will be made to secure a building fund, purchase ground, and erect a structure suited to its needs. It is very desirable that a large membership be secured, and the officers would be glad to welcome to membership in the Hospital Association all individual temperance workers or any local or other union. The fee for membership is $5.00, with $1.00 per annum after the first year. Donations to a building fund, in large or small amounts, are also earnestly solicited. The rental now paid would be no insignificant sum to save for this purpose.

At the annual meeting held September 3rd, 1894, the following officers were elected: President, Mrs. M. E. Kline; vice-president, Mrs. J. B. Hobbs; recording secretary, Mrs. Watson Thatcher; corresponding secretary, Mrs. Ralph Greenlee; treasurer, Mrs. C. E. Bigelow; auditor, Mrs. F. H. Rastall.

Further information will be gladly furnished by the Hospital Board of Trustees on request, addressed to the National Temperance Hospital, 1619 Diversey Avenue, Chicago. MRS. M. E. KLINE, President.

On motion, the report was adopted.

Consent was given that Mrs. Carse let the Woman's Temperance Publishing Association report come in with the report of Miss Sudduth, Mrs. Grow, and Mrs. Stevenson, and she give only the report on the Temple.

Mrs. Carse, who was greeted with great applause, then gave the following report:

THE TEMPERANCE TEMPLE.

A year and a half of unprecedented financial distress is drawing to a close. Thousands of business enterprises have been hopelessly wrecked, and those that were founded on the soundest financial basis have had all they could do to weather the storm. Lack of confidence has almost made shipwreck of the entire business of the country. Such widespread business disasters never before have been known. Under such circumstances, it is not surprising that the Temple interests should have suffered severely. All we have been able to do during this period is to pay the interest on the Temple Trust Bonds and hold on to what we have. The receipts from October 1, 1893, to October 1, 1894, were $17,135.99. In addition we have received a bequest of $1,800 from Mr. Samuel Simpson of West Washington, which is payable in 1895. This is quite a large falling off from the two previous years. Of the $17,135.99, Mr. W. O. Grover, of Boston, Massachusetts, gave $2,000 in Temple Trust Bonds, and Mr. Henry H. Faxon, Quincy, Massachusetts, $1,000 in Trust Bonds. The cash value of these bonds is over $3,000. At the beginning of the year, realizing that a terrible crisis was upon the country, and in order to secure sufficient funds to meet our interest on bonds, we felt we must offer some added inducement in order to have people give. We promised all persons who would place $3.65 in the Temple Mite Box, during 1894, the gift of a beautiful silver souvenir Temple tea spoon. This has resulted in 4,000 persons sending for a Mite Box. About 400 have already sent back the contents of their boxes and claimed the spoons. This leaves 3,600 to be heard from before the first of January. If the contents of these Mite Boxes are all returned, it will aggregate $13,140, and will swell the receipts of the year greatly. Besides, it will enable us to meet the interest on the January Temple Trust Bonds and pay other necessary expenses. There has been a floating debt of $65,000 on the Temple. The dividends from rentals have been applied to this. By the first of January we will have paid off $40,000 of this indebtedness, leaving a balance of $25,000 to be paid the coming year. The following year the Temple Trustees will be drawing dividends on $306,000 worth of stock. This will soon make up for the interest we are now paying out on Temple Bonds. Business failures have caused the cancelling of about $40,000 worth of leases in the Temple during the past year and a half. Our rent roll is now $156,000. It can be seen from this that it would have been $196,000, and probably much more, if the times had not been so disastrous.

However, a brighter day is dawning. Business has improved wonderfully. We have been watching and waiting for this a long time in order to go out in an aggressive campaign to secure funds for the Temple. In fact we made an attempt early last spring in this direction. At the request of the Temple Trustees, I undertook to see what could be done, and made a trip to the Pacific Coast. I had many promises of aid as soon as times should change for the better. I secured one pledge of $50,000, another of $10,000, and others of smaller amounts. I saw, however, that the times were entirely unpropitious to insure the full success of such an undertaking. For instance, one generous man to whom I applied in Boston for $10,000 said, "I would gladly give you that amount, and will do so as soon as times are better, but my income at present is so cut off I fear I have pledged more now than I can meet." He gave me, however, $2,000, which I have already reported. With brightening skies overhead, I intend again this winter to resume the campaign started last March.

In last year's report, I asked for two years' time to secure the necessary funds to set the Temple free and make it ours. I hope much can be done towards this the coming year, but if it can not be completed, the past year of disaster ought not to count, and I should be allowed still another year to complete the undertaking. In the mean time, I shall ask my white ribbon sisters to sustain the enterprise in the same manner they have in the past, and I trust by the expiration of two years the burden will be entirely lifted from their shoulders.

Massachusetts is the banner state this year, as the $3,000 given by Mr. Grover and Mr. Faxon, added to smaller individual gifts with returns from Unions, foots up $3,773.48.

Total receipts from States and individuals	$17,135.99
Balance on hand Oct. 1, 1893	627.90
	$17,757.89

Besides this, we hold a note for $1,800 from Mr. Samuel Simpson, of West Washington. This note is secured by a mortgage, paying 10 per cent. interest; it will mature in 1895.

We expended during the thirteen months ending November first, 1894	$14,995.99
Cash balance on hand November 1, 1894	574.77
Notes receivable	2,187.13
	$17,757.89

The Columbian Publishing Company has made us a

very generous offer, which has appeared in the *Temple Item* column in the UNION SIGNAL several times. If the unions take it up, as they are promising to do, it will pay both them and us well, without any outlay to either. We hope a nice sum by Christmas may be realized from this source.

We are bringing out a little book of the *Temple*, with full description, embellished with about 30 engravings in half tone, sketches of rooms and different points of beauty and interest in the building. It promises to be a little gem. It will be sold for 25 cents. We hope to have it ready for delivery by the Christmas holidays.

With unwavering trust and a faith undaunted, we shall continue our efforts to free our "House Beautiful" from debt, believing firmly that He who issued the call to "arise and build" will complete that which was begun at His command.

Respectfully submitted,
MATILDA B. CARSE,
President Temple Trustees.

It was moved by Mrs. Benjamin that the report be referred to the Executive Committee for consideration. Carried.

The hymn, "Press On, Press On," was then sung by the convention.

Mrs. Grubb expressed her thanks to the convention for having contributed the amount of $31.02 for the salary of her secretary at Ellis Island.

The chairman then introduced Dr. Mears, pastor of the First Presbyterian church of Cleveland, also Mr. Edwin A. Goodnow.

MR. MEARS: I count it a very great privilege to be here this afternoon, not for my sake only, but as a companion to the honored friend who stands before you, whose right hand has given more than $400,000 in charities—Edwin A. Goodnow, whose charities have reached all across our land, who gave the lumber and set up the building of the woman's department in the Hugenot Seminary in South Africa, by whose benefaction 50 young ladies are being constantly educated for places of usefulness, who has given of his fortune to Moody's school at Northfield, to Mount Holyoke on the Connecticut, to Washburn College in Kansas, and where shall I stop? Words fail me. I have called him on previous occasions a second Moses, slow of speech and he has recognized the fact when I put myself in the position of that priest who stood by the side of Moses, the Aaron to talk while the Moses was working. And so with these words you may regard it that he and I have been making a speech to this convention, although in his modesty he has no conception of the words which I should speak concerning those private gifts that have given public joy and satisfaction wherever those gifts have reached.

Mothers and sisters and daughters, as I have sat here this afternoon and listened, I have said to myself, you have a right to demand of authorities that there should be temperance instruction in public schools. It is the mother's privilege, it is the sister's hope, it is the daughter's protection, and yet the home and the church and the school suffer because of this terrible evil, that like an infectious plague sweeps almost every city and town of our commonwealth and of the nation. I heard the first words uttered on entrance in this line: "Equal rights for the sexes."

Every great question that touches politics is a moral question to-day. The education of our children demands the ballot that shall be the ballot of the mother and the sister as truly as the ballot of the father and the brother. The question of pure city government demands the ballot of those. I cannot for my life see in politics a single question to-day even financial in its nature that is not a moral question, and the moral question demands the moral support of the grand moral force of the community, the mother and the daughter of each home marching together with the mothers and daughters of other homes.

The Rev. Dr. Miller of the Pilgrim Institutional Church of Cleveland, was introduced, and briefly explained the methods which are taught to be introduced in the establishment of Institutional churches: "The attribute of an Institutional church," he said, "are first, a free church where no lines of color, sex or financial condition interfere with the full freedom of worship; second, the church is always open, the sign over the door bearing the legend, "Plymouth Church, open daily 9:30 A. M. to 9:30 P. M. Welcome." The church offers in its interior, recreation rooms, gymnasium, reading rooms, anything that will minister to the daily needs of the daily life of the people. Third, the work of the Institutional church in its auditorium and in its educational classes, is done supremely in the name of Christ, it is an evangelistic church." Having all these attributes, the reverend gentleman claimed kinship with the W. C. T. U. and expressed a strong desire to help further the objects for which it works.

Miss Cummings, of South Africa, was introduced to the convention and expressed her thankfulness for the privilege of meeting with the convention and carrying back to her work a vast fund of information and increased enthusiasm.

The International Supreme Grand Lodge of Good Templars was represented by Mr. E. J. Pinney, who was next presented to the convention. He spoke of the scope of the work of his Order and of the reforms with which they are closely connected, and claimed that in their effort to protect the home and raise up and educate good citizens as well as to bring about such legislation as will stamp out the liquor traffic, the Order of Good Templars, with its membership of over 600,000, all pledged to total abstinence, is a strong ally to the W. C. T. U.

THE CHAIRMAN: The Chair will make a statement. Mrs. Hunt said that she had in the past year spent $6,000, the largest part of which she furnished herself. She is too reticent about it to explain herself, and her friends are anxious that the matter should be put in a clearer light, and so I remind you that it is known that she mortgaged her home at one time for this purpose.

Mrs. Shores, of Ashville, Wis., was brought forward and received as the lady who established the precedent of breaking a bottle of water instead of wine in christening a steamboat. It was discovered that Mrs. Shores was not only a pioneer in this kind of christening but that she was a crusader.

MRS. SHORES said: I feel very grateful for the words of commendation that are coming to me from both my sisters of the white ribbon army and from the brothers, but I did not feel that as a white ribboner I could consistently do anything else.

Chaplain Lozier was called upon and sang, "Mother's Apron String," the words written by himself and the music by his son. Before singing, the Chaplain referred very facetiously to the time, ten or fifteen years ago, when he was the first Prohibition candidate for governor of Iowa and only lacked about 75,000 or 80,000 votes of being elected.

REPORTS OF NATIONAL ORGANIZERS.

HELEN L. BULLOCK, ELMIRA, N. Y.

Mr. Moody recently said in one of his meetings, "The greatest need of the church to-day is a class of consecrated men between the ministry and the laity." A witty Irishman quickly replied, "Ah, Mr. Moody, we have them already; they are the women, God bless them." The Irishman was right, but every year we realize more and more that these women need to be well organized in order to do effective work.

Most of my time this year has been spent in New York and Pennsylvania. May, June and a part of July were given to that grand old prohibition state of Maine, whose brave women have proven the power of organized effort in helping to enforce their law and protect their homes. These earnest white ribboners of Maine led by their brave and faithful state president, Mrs. L. M. N. Stevens, are well organized, and although crippled because they have not the ballot, are a power keenly felt in that state by the law-breakers and advocates of rum.

It has been my privilege to speak in one state prison, at fourteen conventions, conduct four schools of methods, hold thirty-eight parlor meetings, give eighty public addresses, besides addressing L. T. L.'s, Sunday Schools, Teachers' Institutes, and organizing sixteen new unions, securing eight hundred and sixteen active and four hundred and thirty-six honorary members.

I have traveled in the work this year four hundred and twenty-two miles by carriage, three hundred and twenty miles by boat, and five thousand six hundred and nine miles on the railroad. You will readily see that the work of an organizer is not only to form new unions, advise and instruct the members in regard to the work, but to be ready to build up any of our many departments in the old unions we are called to strengthen.

The work of the year has been encouraging, especially in the Evangelistic and Franchise departments, but the combat deepens, and our enemies realize that the ballot in the hands of woman is a death-blow to the liquor traffic, therefore, the forces of evil are combined against us as never before, but we still hear the divine command echoing down the centuries: "Go forward, I will be with thee."

Mrs. Benjamin called for the order of the day.

The Chairman stated that there were several of the organizers absent and that if Mrs. Benjamin would hold over her motion for a little while, the organizers' reports could all be finished up.

Mrs. Benjamin asked that a vote be taken on the matter.

A vote being taken, and the Chair being in doubt, she asked whether consent would be given that the remaining reports be heard. Consent was given and the following reports were given:

MRS. ELLEN DAYTON BLAIR, LOS ANGELES, CAL.

Not since the Crusade of twenty years ago, where I received my first inspiration to work for the young, have I been more encouraged by the outlook for future success than during the last two years of my work, and never have I realized more the leading of the Divine hand than in my trip across the continent and return.

While I have found serious hindrances in the lack of leaders for Loyal Temperance Legions and in the multiplicity of other organizations, yet far better work is being done and a new inspiration is given by our advanced methods as well as a new ambition to send delegates to W. C. T. U. Conventions.

This year Pennsylvania's children are justly proud to be the first state represented at a National convention, having paid $50 into the national treasury. As Miss Willard predicted this has aroused a new desire to "belong." I find great enthusiasm in Senior Grade work as the result of the state L. T. L. convention in New York, which it was my pleasure to attend.

Not in all my ten years of chalk-talking have I found so many open doors for this work. Public schools, junior Endeavor societies, Sunday Schools and their state and county conventions have invited my coming, and best of all with the increased opportunities God has given me new health and strength.

Wyoming made a specialty of L. T. L. work in 1893 and I organized in every principal town as the result. In Oregon the State superintendent traveled with me and nowhere have I found more efficient work.

But in California as I addressed the dear Indian children trained by Mrs. Bidwell; the Spanish boys and girls in the public schools; and the Chinese Kindergartners in Los Angeles, I saw in their very faces the transforming power of Christian teaching and found them well taught in gospel and scientific temperance.

Not being present last year I will report for the past two years. I have traveled about 12,000 miles in nineteen states. I have attended many state, district and county conventions conducting or assisting at L. T. L. conferences. I have organized 34 Loyal Temperance Legions and have sent out a large number of my Outline Charts to aid others in giving chalk-talks, one being sent to Burmah for their first National convention. I am planning to hold county L. T. L. conferences this coming winter, as I traveled in New York, Pennsylvania, and New Jersey. I would urge the importance of these conferences everywhere among L. T. L. workers to overcome the ignorance of some and to aid those seeking instruction.

I think a plan for teaching our department work to the children should be published, for I find it has been done by some with marked success, thus literally training them to fill our places so soon to be vacated. As another means for promoting more intelligent work I would suggest a circulatory correspondence among our state and local superintendents. A plan for this and other new plans will be discussed in our daily L. T. L. conferences during the convention.

MRS. MAUDE GREEN, MANITOU, COL.

What new word can I bring? It is the old, old story, only that the field is broadening, new vistas are opening daily before the one who would do conscientious work for the dear Lord Jesus and the children whom he loves.

During the past year I have travelled 8,000 miles; worked in 8 states, given 91 chalk-talks; addressed 40,000 people, held 65 conferences; attended 5 conventions; organized 6 legions; distributed 20,000 pages of literature; written 1,000 letters; written chalk-talks; stories and other articles for papers and magazines and prepared papers on the work to be read at public meetings. Last winter I spent much time in New York city, working often among the poor little ones in the slums, speaking often on the streets, in missions and in prisons and jails. Yes, boy and girl faces have looked from behind prison bars and eagerly taken my message for them. And yet, sisters, my greatest and only discouragement in the work is the difficulty in securing leaders in our children's work. Daily mother and sister's lips have said to me: "I'm not fitted, I could never work with the children." So also almost daily wistful-faced boys and girls must be turned away from my meetings, disappointed because no one can be found who believes they have heard the divine command, "forbid them not to come unto me," these little ones, "for of such is the kingdom of heaven." I have longed to be in a hundred places at once, but so far have not been able to accomplish the feat. I have held the office of state superintendent of L. T. L. and S. S. work for Colorado and have *tried* to keep others busy there and be a helpful general at least. But oh, *much more* could be accomplished if there were only a larger number of willing leaders to take the work we would organize. You have heard the sad words of the mother, whose mother heart Christ-like, leaps past the ninety and nine safe danger post, to the "only one boy lost." "One boy, the widow moaned, some heart for that one boy will pine and break and die with grief and why, why might it not be mine?" And so it will be here when the mother hearts to-day fully realize with the sailor widow that "it might be mine," this boy, more surely lost than the sailor lad in the seething sea. Then we shall no longer plead for leaders for our boys and girls.

The work is broadening. To-day as I look out over the field there is a glimpse of ocean and of "regions beyond" and the musical chime of a foreign tongue, mingles with the familiar rise and fall of home voices and I trust, if God so wills that dark-browed little ones shall lift their faces to mine and their questioning eyes shall read some message from the pictured truth, even before words are given that they may understand during the coming year.

I stand to-day awed and still before God as He opens His blessed way before me.

MRS. E. NORINNE LAW, BARAGA, MICH.

Beloved Comrades: My report will represent the work of only a part of a year, as I have been ill during a great portion of this period. Number of lectures given 59; number of gospel sermons, 10; number of afternoon meetings held for the purpose of instructing unions in the work, 25; number of letters written about 1,500.

I have attended one district and two county conventions, have addressed Loyal Legions, Sabbath schools, public schools, Young People's meetings, of which I have kept no exact account; have secured several members and organized five unions, have tried to arouse our unions everywhere to realize the necessity of taking our papers. These, with the varied experiences that accompany them, have made up the year's work.

The part of the field in which I have labored during the year gives great reasons for encouragement. I have found the people more willing than ever before to come out to the meetings and listen with an idea of believing. Have also noticed a great disposition on the part of the unions to become intelligent W. C. T. U. workers, which means much toward success. The old crusade fire seems to have taken hold of their hearts, and we see them pushing on to victory.

I find there is deep thinking going on in the homes.

Fathers are not quite so sanguine as they were that it is all right to vote. Mothers are awakening to a sense of their duties, and the children are receiving better training in their homes. Sons and daughters are striving to become intelligent as to the best means of overcoming the drink habit and destroying the liquor traffic. I find that our organization has become well sifted. Let us take courage and move on to victory.

BELLE KEARNEY, FLORA, MISS.

Have worked in four states, namely: Virginia, Maryland, Delaware, and Mississippi, and, recently have spoken for the Y.'s in Washington City. Have delivered eighty-five addresses, organized nine W. C. T. U.'s, twelve Y.'s, and one L. T. L. Held twenty-four business meetings and several parlor meetings, conducted three state Y. conferences, attended four state W. C. T. U. conventions and two district conventions, lectured in boys' and girls' colleges and for the colored people, and represented the W. C. T. U. at the Delaware state convention of the Christian Endeavor Society.

The following telegram was read from Charles M. Chittenden:

Afraid I cannot possibly reach the convention during present session. Phil. 1, 2-4.

MRS. KINNEY: Madam Chairman, I don't think you said half enough about the beauties of this issue of the UNION SIGNAL. This picture of Neal Dow is very fine, and well worth framing. Every woman should take home more than one of them.

The communication from Drs. Buckley and Vincent being called for, the secretary read from George E. Vincent: I regret exceedingly that other engagements will prevent my being present. I trust that the occasion will be all that you anticipate.

GEO. E. VINCENT.

From J. M. Buckley: "I regret to have to say that business in this part of the country makes it impossible for me to comply with your request inviting me to be present at the twenty-first anniversary of the National W. C. T. U. I wish you a delightful anniversary and new inspiration for earnest work and continued prosperity in all things which contribute to the interests of the Kingdom of Christ, for this country and universal humanity. J. M. BUCKLEY."

MRS. STEVENS: We have a letter just received from Dr. Hale. I wish I might read it all, but I am going to ask permission to read just one sentence in which the doctor says, "I read Miss Williard's address annually with the feeling that it is really of more importance to the country than is the message of the President of the United States."

After the prolonged applause which followed the reading of this extract, the Chairman said: "I don't think Edward ought to been so hard on the President even if he does disagree with his politics."

(At the request of a delegate the letter is produced in full.)

ROXBURY, MASS., Nov. 17, 1894.

My Dear Madam:—

When your note came I had a faint hope that I might be able to be present for one day at your convention. But this is impossible, so I can only express my good wishes and congratulations on paper. I remember very well the birth of the Union. At that time I knew the State of Ohio well and was much there and had an opportunity to see the result of the magnificent courage of the ladies to whom I suppose the birth of the Union must be given. From that time to this, like all other friends of temperance I have enjoyed the success of your movement, as the number of your members has enlarged and your plans have proved themselves effective. I read Miss Willard's address annually with the feeling that it is really more important to the country than is the message of the President of the United States. I could wish, indeed, that there were any officer of our government whose duty it was to review from every point of view the history of the country, its progress and its needs, with the same care with which she reviews that history from the point of view of the president of the Union. Will you give to her the expression of my hope for her health and strength and to any of the ladies around you in the management many thanks for their loyal and disinterested duty. With great respect, my dear Mrs. Woodbridge, I have the honor to be,

Your obedient servant,
EDWARD E. HALE.

MRS. STEVENS: Then we have the most cordial greetings from the Methodist ministers' meeting, which was in session this morning.

Convention adjourned to me at 7:30 P. M.

MONDAY EVENING.

ANNIVERSARY EXERCISES.

In charge of Mrs. Monroe, President of Ohio.

All Crusaders in the house were called to the stage, and devotional exercises conducted by Mrs. Reeves, followed by the singing of the hymn "Coronation" and the reading of the Crusade Psalm.

Song, "By and By".

THE CHAIRMAN: Dear Friends, you who have the program in your hands notice that this is an anniversary occasion—the twenty-first anniversary of the crusade that began in Ohio. I think the large majority of people in this audience have known but little of the crusade. They can never estimate what it meant to the women of Ohio to go out of their sheltered homes, out into the street to speak and to pray, the majority of those women having never heard their own voices in prayer even in their own homes. I think you can never understand how bitterly these women cried, "If it be possible let this cup pass from me", and yet, how sweetly they said finally, "Not as I will, but as Thou wilt". And so these women went out from their homes; they went out into the streets to kneel in the mud and the slush and the rain; they went from the streets into saloons, and how mightily the gospel of love and mercy was presented none can know but those who heard them. These women spoke not of themselves, but as they were moved by the Holy Spirit. They sometimes wondered if it were possible that they were really themselves, and they knew that the power that was upon them was the power of God. Many of these crusaders have passed away; their numbers are becoming less and less every year. The majority of them have passed over to the great majority, but we have a number of these ladies with us to-night, and it is my pleasure to present to you Mrs. Mary B. Ingham, who was one of the original movers for the calling of this great convention, and who invited the first convention of the National W. C. T. U. to Cleveland. She was also a crusader.

MRS. MARY B. INGHAM.

The Temperance Crusade, *Croisade*, or, bearing the Cross of Christ into saloons and other strongholds of the liquor traffic, has in it the invincible, the immortal, for did not our Leader say during His incarnation, "And I, if I be lifted up, will draw all men unto me!"

During March and April of 1874, in the city of Cleveland, 3,000 women were leagued together to suppress intemperance in our wards.

For six weeks the city was shaken by the might of prayer and the traffic trembled, groaned and writhed under the power of God so manifest in our streets.

Can the results of this upheaval within our commonwealth be enumerated?

There have evolved ten distinct amazing consequences.

The Crusade did more for the advancement of Woman's Cause than all the combined influences of the centuries. Here, she found an eloquent tongue, a devising brain, a ready hand.

Personal visitation in homes of the intemperate and evil resorts; also in police stations, jails and workhouses.

Reforms, generally, have been instituted among criminal classes. Bible readings in various centers and distribution of temperance literature; indeed, all practical agencies for evangelization have been adopted by volunteer missionaries; in short, the masses are reached.

Cooking schools for women, sewing and kitchen garden classes for girls, bands of hope and evening instruction for boys, temperance and Sabbath schools for both sexes; teaching to public school children the pernicious effects of alcohol upon the human system.

Friendly inns, people's tabernacles and chapels have been established with their gospel services, enthusiastic anniversaries, reformed men's and mothers meetings, open doors, training schools, drinking fountains, reading rooms and lodging houses.

The various lines of department work; especially the organization of the L. T. L's., and the Y's.

Isabella Thoburn and her brother James, our own Bishop Thoburn, were the first beyond the seas to catch the inspiration of the Crusade, and the streets of Calcutta in 1874 were resounding with the songs of Zion. A great church was founded as the result, unions in India were formed by Mrs. Hauser, speedily all lands are girded with the white ribbon of abstinence and purity.

Constitutional amendment campaigns for prohibitory measures have followed and righteous legislation has been made popular in several states and territories. Agitation of a most healthy character has given impetus to the establishment of Christ's kingdom on earth.

Kindred organizations are forming as a network over the whole of our beloved country, determined upon its redemption. The Cleveland Alliance, omnipartisan and nonsectarian, includes in its membership representatives of eighty-five different temperance societies, and presenting not long since an audience of 4,000 people to listen to Woolley and Watterson. Anti-saloon leagues and civic federations have their faces set toward abolition of the trade in human souls.

Last of all, the old Catholic church is awakening from the sleep of ages and is in the rear of the procession. When this communion shall be fully roused and when all men and women join hands for better government, then shall the open saloon be forever driven from our streets and the emancipation of our whole country quickly follow.

May God speed the day!

THE CHAIRMAN: We have the dear woman who wrote the call for the first convention to be held in Cleveland and presided at that time, Mrs. Jennie F. Willing.

MRS. JENNIE FOWLER WILLING.

Our Lord said of Mary of Bethany; "She hath done what she could." We may say of many a temperance woman: "She hath done what she thought she could not." Mary of Nazareth said: "Behold the handmaid of the Lord, be it unto me even as thou wilt." Her submission meant possible disgrace and death, but it brought salvation to the world. This was clearly set forth in those old Chautauqua days when our great society was born. I, for one, was sure of being and doing less than the least of all small people. The effort seemed most commonplace and weak. Yet a gracefully magnificent tree has grown from the tiny seed dropped that day by trembling hands.

A personal reminiscence may be in order. I was teaching in the University of Bloomington, Ill., when the crusade struck the town. I was carrying all the English in the college, and so busy that I had almost to have my dressmaking done by photograph, and my shoes fitted by telegram. I had no time to be babyish, but I actually cried to think that I could not give one ounce of strength to the grand crusade work. My husband, my Nestor, said: "Wait, dear, if the Lord would have you do anything for him on this line, he is bound to furnish the time and strength." He is "A just and faithful knight of God. His strength is as the strength of ten, because his heart is pure." When he says wait, I usually wait. I went to the meeting; we formed a union, I became its president, leading a temperance prayer-meeting every day for weeks, and my college work was as well done as before. We carried Bloomington for "no license," the largest town in the United States captured by the crusade, and organized the Illinois State Union, one of the very best.

The next summer Dr. Vincent asked me to go to Chautauqua, and give one of the dedicatory addresses, and to speak on Woman and Temperance. I went and made the speeches, and came out alive, though I had to hold on tightly to the pulpit, to keep from going headlong into the congregation. The one part of the service that I remember was my husband's opening prayer for the poor, little woman at his side who was scared half out of her wits. "Lord, she is Thine," he said. "Take Thine own, and do as Thou wilt. Use voice, and thought, and life, all for Thine own glory." My brother, Dr. Fowler, followed my address with a description of the imprisonment of the Ohio Crusaders. He was in the meeting from which the women went to their arrest. The glory of the Lord rested almost tangibly upon them. He followed them out into that howling, jeering, blaspheming mob. God led them, and he would have followed them into the jaws of death, into the mouth of hell. The baptism of the Holy Spirit made the Crusade possible. Other meeting were held at Chautauqua resulting in the call of the Cleveland convention, and the organization of our great National Society. Gough, who knew temperance work as other people do the way to the dinner table, said this was the greatest temperance society in the world. God only can measure its success.

Diamond hunters pick up many cheap pebbles in finding the one that holds a fortune. Among the small stones of our endeavor, we have found our Koh-i-noor, our "Mountain of light," glowing with heaven's own eternal splendor.

THE CHAIRMAN: The Woman's Christian Temperance Union was organized on the 17th of June, 1874, at Springfield, O. There was an Ohio woman at Chautauqua at that time, and when she heard of what they were doing down there, she said, "Well, if Ohio has organized, the nation will organize," and so she procured permission of Dr. Vincent to make an announcement, calling women together. And this woman is present with us tonight, and it is my pleasure to introduce to you Mrs. M. McClellan Brown.

MRS. BROWN: Madam chairman, ladies and gentlemen: The crusade of which you have heard tonight found me on the temperance platform and in the prohibition party work. I had been speaking on temperance six years prior to the coming of the women — all about me on the platform, and I think my feelings on that auspicious occasion must have been something like that experienced by Col. Anderson in Fort Sumter when the reinforcements came to aid in the terrible crisis. For our state was in a crisis then, a crisis which had been pending for several years, and the people were moving in the direction of the removal of the saloon under what was known as the Adair law.

There were not less than nine thousand pledged women in the State of Ohio when the crusade found us and these women were saying "something must be done," and I have three thousand letters in my office to prove this fact. But the willingness of women to go out and do the kind of work which was done by the crusaders was the gift of God, was a supreme power exactly the converse of what had prevailed in this state where the transcendence of God had doubtless been recognized by all the churches and good people of the state. Now, the maintenance of His spirit-power in the hearts of the women and the willingness to step out as Sister Willing has told you, to step out beyond the quiet threshold of home, beyond the pass word, into the open street and kneel before God, and in the presence of vile men, the lowliest thing that a woman could possibly do, the lowliest and humblest work for God that she could do she was willing to do to rescue this mighty commonwealth for God and His humanity. Oh, the down-shedding power was wonderful, wonderful indeed, were the results, wonderful indeed were those schoolings, teachings, developings, growings in the power of womanhood, powers that had never been used before, powers that developed a keen intellect, strong body, willing feet, noble purposes, grand life. And one of the great results which my good Sister Ingham forgot to mention, a power of love shed abroad through all the states to break down the barriers between the Christian churches. And all the women, without respect to creed, began in one grand bundle of love to do whatever the hand findeth to carry out this great work.

Some one asked me to-day, "Mrs. Brown, is it possible that you carried the little plan of the National convention in your pocket to Chautauqua Lake for organization?" "It is even so." "Why, then, was it never told?" Why should it be? History of the great work which was inaugurated by the infinite spirit of God is here in the National convention. Living characters are better than written pages.

Why did I not mention the fact nor bring out the little paper which was crumpled and stained with baby fingers fumbling while I wrote and worked in my home? Because I was a prohibitionist and I was under suspicion that I might not exactly be under the influence of the sweet spirit of the Master. I was a suffragist and it was said of me in the convention in Cleveland that I had no part in this matter, although I have traveled and worked and toiled and organized until I was brought down to the very gates of death. But what matters so the work is done and I could be no other than a prohibitionist and a suffragist twenty-one years ago. God, who leadeth you, lead me to the logical conviction that the straight path to the suppression of the liquor crime in my country is the path of prohibition and the universal ballot. I could do no less than maintain these principles, no more than keep them to myself and step back and push out these women who were not known to be so far as I had any humble power to do so, push to the front those women who were not suffragists that they might be acceptable, that they might win, that they might work with you, gain you by love which was not less in my heart but which as I said was under your feet. I do not doubt but the operation

of the spirit of God upon the brain and heart leading you into these paths of usefulness in which you to-day walk, is just as fiery, is just as powerful, is just as acceptable to your Infinite Father as were those novel modes of work twenty years ago, and may God keep you in these paths and guide you out, leading you to the full fruition of the hopes and the works which you are carrying forward.

Song, "Victory," Mrs. Harris.

In response to an enthusiastic encore, Mrs. Harris sang a song for Ohio.

THE CHAIRMAN: Dear friends, don't you wish you all hailed from Ohio. We are very sorry that Mother Stewart had to leave the city on account of her extreme feeble condition. We had also expected the pleasure of presenting to you Mrs. H. C. McCabe of Delaware, who was the first president of the State of Ohio, but we have with us Mrs. Eliza J. Thompson, who was the first present President of the Union. It is not necessary for me to tell you that she was a Crusader and led out the first Crusade band. She was also a delegate to the convention held here in Cleveland in 1874.

MRS. THOMPSON: I am so much of an old-fashioned Methodist that I like to have, as the old Methodist preachers in the log cabins had, a chair for my pulpit. I have not been trained to oratory, as some of our dear ladies have, and it certainly was not born in me, and so I will give you a few words leaning upon the chair.

was thinking tonight of the first invitation I ever received to speak before an audience. The second week of our Crusade, in the early morning prayer meeting, Dr. McShorely took a letter out of his pocket from one of the trustees of Hardin's Creek school house, and this letter said: "Dear Dr. McShorely, I hear strange things are coming to pass in Hillsboro," (mind you, he lived eight miles in the country, and there were very bad roads, and the old gentleman hadn't been to town and hadn't seen the Crusaders on the street, and he said), "Among other things, I hear that the women have got to talking, and we want one of them to come out to Hardin's Creek school house and talk to our people, for they have been hearing the men all these years and it looks like it don't do them any good." Dr. McShorely said, "I give you the letter just as it is written, now, who will go?" Well, as leader of the band he looked at me, naturally, and I shook my head. Mrs. McDowell was not only a cousin but an aunt of mine by marriage and several years my senior. She looked at me and said, "If cousin Eliza will go, I will go with her," and I thought to myself now, I have faced the saloons, I had knelt in the sawdust upon the floors, but if my husband and family hear that I am going out in the country to make a speech what will they do, and my heart absolutely grew so heavy I don't think I could have arisen in my seat. At last Dr. McShorely said to me, "You will promise me to go home and pray for me." "Oh, I said, "yes, I will do that." Well, when the meeting was over Mrs. McDowell and myself started across to our home, a back street. It seemed to me I couldn't have gone up the streets of Hillsboro, everybody could see how large my heart was and how heavy it was. Finally Mrs. McDowell said, "What shall we do about this matter?" "Well," I said, "I am going home to pray about it." We prayed ourselves out into the crusade, the Bible gave us directions, and I am going to take the same course. Every difficulty that arises up in my pathway I will go to the Bible on my knees. And the dear old lady said, "Well, I will wait and see what the Lord says to you, and then I will go if He tell you to go." Well, I went home and I made my wants known to the dear Father. Now, I don't want you all fo think that I am a wild enthusiast, but I do believe that when the Lord says that His spirit would take of the things of God, and show them to His children, I believe it, and I acted upon that belief. He showed me, I think, the tenth verse of the 81st Psalm. "Now, remember the Lord thy God has brought me up out of Egypt. Open thy mouth wide and I will fill it." And the only trouble with me that I have never opened my mouth wide, and the circumstances of my home have kept me very quiet. I have been a mother and a diligent home keeper. I have been off to conventions, of course, and I have done a great deal of temperance work, but I have never become a public speaker, so this evening I can only talk to you a little about the crusade. I will tell you about our first Crusade prayer meeting in the saloon. The first day we entered a saloon for persuasion was the second day after starting out. We first visited the drug stores and hotels. We had a sort of idea in our minds of grading them in that way. I don't know why, because we didn't know that our druggist sold a drop of liquor, except one dear lady whose boy became very sick from taking some soda water in a drug store and so we were pretty sure that something was used besides soda water, and we visited that druggist and he was the only one by the way, in our town who did not yield to our importunities. He sued us for ten thousand dollars and we had two weeks' experience in the court house and made a great deal doubtless of temperance sentiment, for the country people came in as though it was a sort of menagerie or something of that kind. The court house was filled for two weeks every day, and I must tell you how it wound up. The ladies were compelled by the ruling of the judge to pay five dollars, which threw the cost upon the temperance people. Pretty soon after this occurred our lawyers appealed the case to a higher court. In the meantime this druggist took the benefit of the bankrupt law, and as my husband happened at that time to be the judge in a bankrupt court he had to decide in this case. Well, the result was this that this druggist had to have, I believe they call it an assignee appointed, and he wouldn't take the trouble to collect the temperance fees or to prosecute the case, so it hangs up now still in that higher court or I don't know where. We went scot free.

I want to say right now that I see victory everywhere, everywhere. I see it on that map. Long ago we got up something like that, before Mrs. Hunt thought about it, only we had black spots for the states that had become temperance, and all the rest was left colorless. I picked it up the other day when I received Mrs. Hont's work with that map, and I compared our Hillsboro map in white cotton, you know, printed out beautifully for our entertainment, and we had just the same number of black spots showing the states that had become temperance that she has on that map. Just to think of the whole United States, all the states and territories given up to temperance, except five.

Now, I want to say to all these temperance ladies that I know all over the country we are not casting the light as a lighthouse—I believe I saw that in THE UNION SIGNAL, where I get all my ideas. It is said that the lighthouse casts its rays over into the seas while all around its base is dark and damp and gloomy. Now, we women are not that way, we are bringing the light of this glorious temperance gospel into our homes as well as casting it out upon the dark seas of humanity, and many homes are made bright and joyous and happy by the redeeming power of this temperance gospel, and my heart rejoices and I feel that victory is in the air.

THE CHAIRMAN: No doubt, dear friends, you will think this is Ohio night and not a National night. Well, we cannot help that. You know how many great statesmen and generals and presidents of the United States come from Ohio, and now tonight we want to introduce a Massachusetts woman, but lo and behold she is from Ohio too. Mrs. S. S. Fessenden, of Boston.

MRS. FESSENDEN; Madam Chairman, I am an evolutionist in the highest sense of the word. I believe in evolution. The law of progress, the law of growth I believe to be God's law. Because a thing has never been I do not think is any reason that it never should be. I do not know whether I was ever a protoplasm or not. I know that I was a Buckeye and that I evolved into a Bostonian. The mayor said the other night a great many important things had originated in Ohio. I agree with him. I think this grand organization is a fine illustration of evolution. We have heard a great many delightful things from those who participated in the crusade. This organization did not have its origin in an ape, but it had it in the heart of the mothers, the heart of Mother Thompson, and others, and the first offshoot from that was the Crusade. We have listened with great delight to those who participated in it. I am ashamed to confess before you to-night that I was one of those belated individuals who did not believe in that Crusade. I said, "the thing ought to be done, but that is not the right way to do it." I called myself a conservative and I felt very superior. But I have learned later to define a conservative as one who is too stupid to keep up to the light of the age. How many times I have thought since with what scorn must God look upon those pusillanimous creatures here who sit back in their self-righteousness and criticise any progress in any cause for lifting up mankind, for instilling courage into the weak and opening opportunities for progress. This great host of women are publishing the tidings of the outgrowth of that little seed of brotherhood. In old Roman days they knew no such idea as brotherhood of man, much less of woman. All those who were outside of the city, the Romans looked upon as enemies and the law of nations was the triumph of superior strength. In Greece they had no word to express humanity. The world was divided into Greeks and barbarians, and Socrates but voiced his contemporaries' thoughts when he caused Damon to give thanks that he was born a man, not a beast, a male not a female, a Greek not a barbarian. When Christ came He taught common brotherhood with a common Father. It is because Christ came that this great organization of women is possible. It is in spite of his wishing that our great nation violates the law of brotherhood by its continued injustice to woman. This law of brotherhood involves the proper estimation and consideration of our industrial classes. It is very easy to look out over Boston common and see an idle forlorn set of men listen to the harangue of a Morris and Swift, or to follow the Coxey army with its folly and imbecibility, or to shudder over the atrocity of a miners' strike in Colorado or to condemn a Pullman boycott in Chicago, and then explain "The work people of this country are fools and never know when they are well off, they ought to be crowded to the wall and compelled to submit to the fashion of life as they have found it. It is not so easy, but it is wiser to discriminate between a company of tramps who are posing as the unemployed and demand food and shelter and clothing which they have not the will to earn, and asking for work which they have not the energy to do, and the great army of industrial work people that is to-day reaching out for better conditions. In the broil for means to live, all that makes life worth the living is trampled under foot with many of our unfortunate poor, the submerged classes that never knew love's consecrated dew, and they never knew a mother's kiss of purity, they never had the tendrils of a happy home bound about their lives, but side by side with heartsease grew the fatal night shade and bitter rue. It is true, those people are not very wise, but they know that they are hungry and that a great many people who do not work half as hard have enough and to spare. In this state of mind they have not a very great deal of respect for the law, having felt only its sting, very easily imposed upon by agitators who use them for individual gain and for personal ambition. And we, deeming ourselves God's elect, sip our coffee and call them fools. A pastor in one of our worthy churches not very long ago preached to a wealthy congregation, not a single member of which had ever known a want which money could not supply, and he told them that poverty was a blessing, that it was intended to elevate the poor to more spiritual life, and that luxurious congregation returned to their luxurious homes perfectly content that the poor should enjoy their means of grace unmolested. Why didn't that man tell his people the truth? Why didn't he tell them that poverty is a curse that is pressed in on the lives of the poor by the luxury and selfishness of the rich? Why not tell them that riches is a gift of God, and the possession of it involves a tremendous responsibility for the uplift of the masses. The law of brotherhood, it seems to me, involves purity in municipal politics to the end that the ignorant may be lifted out of the darkness of ignorance and the stumbling blocks taken out of the way of the wicked. To this end it is very important that we stop the immense influx of immigration that is pouring so constantly to our shores and then begin a national housecleaning, close brothels and saloons and make an end of base monopolies. Most of all this arrogant, heartless, selfish monopoly, the liquor traffic, of which it is not too much to say that it holds the balance of power in our political machinery. It lays its strong hand on all town councils, on all state legislatures, on all national affairs at the capital. It dictates to our legislators and buys what it cannot bear. It is an insatiable power that year by year dominates ever more the departments of our government. In its inexorable hand it holds the wealth of multitudes, a willing sacrifice to selfish greed. It fastens on broken hearts, desolated homes and debauched manhood and crippled and diseased childhood and strange to say, it asks the protection of law in the care of such as these. How any man in this great country of ours, in this beautiful city of Cleveland can pass up and down throught your streets and pass these two thousand saloons and then remember the debauched manhood, the miserable homes, the children robbed of all the beauty of their child-life and then not have every drop of blood in his veins boil with indignation and his nerves tingle with a righteous desire and a holy resolve—in the name of humanity and of humanity's God, we will end all this.

The chairman then introduced Madam Layah Barakat, who said she desired to tell a little Japanese story. She had been afraid the story would be too childish, for this grand ladies' meeting, but had been told that the ladies of the convention were all God's children and would like to hear the story, so she would tell it to keep them in good humor so they would give generously toward the collection. She then told the story of a very selfish woman who had two sons, one being her own son, the other a stepson. She desired that her own son should live a long time, but that her stepson should live only a short time, so she gave her own son a very long name, and to her stepson a very short one. Now, it so happened that one day her stepson fell into the well, and a little child saw him falling in, and ran and screamed as loud as it could that the boy had fallen into the well, and as he had a very short name, it did not take very long to alarm the neighbors and let them know what had happened, and they very soon succeeded in getting the boy out of the well. Very soon after this the true son of this woman fell into the well and an old man saw it and tried to alarm the neighborhood, but as the name of the boy was so long, it took so long a time to tell what had happened that in the meantime the boy was drowned, and in this way the mother's selfishness caused the death of her son. She closed by saying that she was sure the ladies of this convention were not selfish because they were children of God, and urged them to give a good collection.

HON. SAMUEL DICKEY, Chairman of the Prohibition party, was then introduced and spoke in part as follows: It is a pleasure to me to attend a session of this great national body, to look into the faces of these earnest women and to realize that they constitute what is undoubtedly to-day the most thoroughly organized and best disciplined army on all these great battlefields against the organized saloons. I want to congratulate every white ribbon woman that is present here to-night upon the marvellous work that has been accomplished by this organization. Even if the Woman's Christian Temperance Union had done nothing except within the limits of its own membership, the development of character, the bringing out of ability, the growth of womanhood that has been fostered by this great body of women justifies a thousand times its existence. It has added to the richness of human life and to the development of womanly character and has strengthened and broadened every element that goes to make American womanhood the splendid one it is to-day.

THE CHAIRMAN: We will now have the pleasure of listening to our dear Miss Willard. We always reserve the best wine for the last.

MISS WILLARD: You should not talk of wine in this presence, even if it is unfermented. At the time of the Buffalo convention the story was started that we had taken to drinking wine, because we had tested some unfermented wine where they would not allow a drop of what was intoxicating.

Now, will you bring forward a beautiful illuminated object lesson of a beautiful life? (Referring to testimonial to Neal Dow, which was here brought on the stage). This is an expression of the love, the honor, the gratitude of the white ribbon women organized in Great Britain in their great national society, the white ribbon women organized in America in this great national society and the white ribbon women of the world's W. C. T. U. for General Neal Dow, the champion of prohibition. Some men go their way in life to see how much they can get and how little they can give, not so Neal Dow. Some men are in politics for revenue only, not so Neal Dow. At sixty years of age, when he had already become the leading and central figure for the prohibition movement, and had attained the title of father of prohibition, he marshaled a company, got together a regiment and headed it towards those boys in gray, who are now fraternizing with the boys in blue, headed it towards those that were then our enemies, but are now our friends, so that in this very audience to-day, we have been singing, "Maryland, my Maryland," to the tune of

"Press on, Press on." If you go to Great Britain in a great audience such as they have there, of five and ten thousand in the temperance ranks, you will hear no American name of a temperance worker applauded with that cheery, "Hear, hear" of the British, and that tumultous rising up of the audience, as I have said, no other name except Neal Dow's. I heard Sir Wilfred Lawson with his gay wisdom, I listened to Canon Wilberforce with his brilliant rhetoric, I listened to Lady Henry Somerset with her melodious voice and to Mrs. Ormiston Chant, with her electric gift of oratory, and many others whose names are not so well known to us, as in Exeter Hall they assembled on the birthday of Neal Dow.

We had hoped that he would stand here this evening and would himself receive the testimonial wrought by one of our best Chicago artists, a testimonial bearing medalion pictures of some of our leaders and among them the picture of our beloved and lamented Mary A. Woodbridge. But as that grand old hero was not able to come we do the next best thing, we bring forth his daughter, his home-maker, his housekeeper, his companion, his friend, whom I really want to include in the testimonial, for I would like to hand it down to posterity. They will be more proud of that than we know how to be. I, therefore, call upon Cornelia Dow, who has served us many a year on our committee on resolutions, for we early found out that Neal Dow's daughter ought to know how to draw up a platform and who has served us all through the convention as our sergeant-at-arms and who is the right hand of Mrs. Stevens of Maine, who is herself the right hand of Neal Dow in prohibition work, and I ask Miss Dow to accept on behalf of the grand chivalric white cross knight, her father, this testimonial of the love and honor that we feel toward him, and so, Cornelia, dear comrade and friend, accept and take home to the General with the love of all the white ribboners the testimonial that we have had prepared for him.

MISS DOW acknowledged the testimonial in a few well-chosen words, saying that it would be treasured by his children and his grandchildren for years to come. She also stated that her father was not ill, as had been stated by some papers, but did not consider it safe to take so long a journey at this time.

At the request of Miss Willard, the audience gave Miss Dow the Chautauqua salute.

MISS ACKERMAN, the round-the-world-missionary, was then presented and greeted with great applause. She said that at this late hour she would not detain the audience but simply wished to express her pleasure at finding herself again in her native land.

The meeting adjourned after the singing of a hymn.

WEDNESDAY MORNING.

Convention met at 9:30 a. m., and after singing, "How Firm a Foundation," was led in prayer by Mrs. Mount.

The minutes of yesterday's afternoon session were read and accepted.

The chair referred to the quotations at the head of every page of the program as being the thought and work of Mary A. Woodbridge, and read those of the program of today.

MRS. CAMPBELL (Wisconsin): I hereby give notice that at the next annual meeting I, or someone in my place, will move to amend Article 1 of the Constitution by inserting after the word "president" the words "vice president at large."

MRS. TEATS: When I have a good thing I always like to pass it along, and we have in our California delegation one whom we like to call our California girl, and we would like to have her on the program, Miss Ackerman.

THE CHAIRMAN: I think as much. I don't think she is a California girl, she is the big bouncing world's girl. I think it will be well to appoint a committtee of three to escort her to the platform. When I go around the world I shall expect that attention.

MISS ACKERMAN: I went all around the world alone and I think I can get to the platform alone.

Mrs. Burt moved that Miss Ackerman be made a member of this convention. The motion was unanimously carried, and a committee consisting of Mrs. Teats, of California, Mrs. Hammer, of Pennsylvania, and Mrs. Eagle, of Lousiana, and Mrs. Monroe, of Ohio, also Mrs. Burt, of New York, and Mrs. Rice, of Massachusetts was appointed and escorted Miss Ackerman to the platform.

The Chairman exhibited Miss Ackerman's well-worn bag, well covered with custom house stamps, labels, etc., and suggested that only a woman could have carried a bag a hundred and fifty thousand miles and brought it back with its component parts.

Mrs. Forbes, of Connecticut, thought it injustice to take away the bag and not give her another, with which sentiment the chair agreed, and thought that a good idea to be allowed to evolute.

MISS ACKERMAN: The most interesting thing about that bag is that it has contained twenty thousand pledges, signed by men, and nine thousand membership cards, signed by women who have joined.

MRS. CHENEY: I am very anxious indeed that our National organ shall obtain at least one hundred thousand subscribers, and so I want to throw out a suggestion to this convention that may help in this good work. I want to ask all the ladies who are being entertained, and royally entertained, as I know they are, to subscribe for the UNION SIGNAL for their hostesses for the coming year. I beg that this suggestion may be carried out and that the chairman of each delegation will appoint some one to take subscriptions in her delegation, and leave here as a memento of this grand convention these grand numbers of the DAILY UNION SIGNAL, in recognition of the grand work it has done here.

The chairman then intrduced Miss Sudduth, managing editor, who made the report for

THE UNION SIGNAL:

[Limited space crowds out all but the closing paragraph.]

We do not claim to have attained to our ideal of a temperauce organ and a woman's paper, but we do claim, at least, to give our subscribers their money's worth. When the white-ribbon women are willing to pay as much for their UNION SIGNAL as they do for their church papers or as the suffrage women pay for their suffrage papers, then and not till then will we have an organ that will be large enough and handsome enough and comprehensive enough to meet the needs of our great organization, and the ideals of its editors.

THE CHAIRMAN: The next on the list is "Books and Leaflets, Mrs. Katharine Lente Stevenson, editor, we used to say of Boston, but now we say, Chicago.

I wish I could talk upon the W. T. P. A. itself, I wish and I have wished for the past year that I could let the entire constituency of the W. C. T. U. know the devotion, the consecration and the earnest purpose that are in that organization; know how constantly, prayerfully, earnestly, it is seeking the best good of our great work.

The greatest work that has been done in our book line since I have had the honor to serve as editor has been the publication of that which I am sure is a book to live through the ages, the biography of the mother of our chieftain, Mary T. Hill Willard. I think I am more grateful for the fact that it was my privilege to serve in bringing out that work than for almost any other thing. It was a liberal education to me, it was a delight and a joy to take my own humble part in giving to the world this book which is truly called "A Great Mother." I am sure those of you who know the book will understand how fully it justifies its right to that title. Those of you who do not know of it cannot do better than to learn for yourselves how much of wisdom and of love; of strength and brightness, uplift and outlook upon life is within its pages.

The president stated that she also wished to call attention to a leaflet published by the W. T. P. A. containing a speech by Mary T. Lathrap on the method and spirit of the W. C. T. U.

Mrs. Stevenson also urged the adoption of *The Advance Guard* as the organ of the Senior L. T. L. and the better pushing of that organ as well as the bright little *Young Crusader*. One small book in size, but large in mattur and possibilities of power; "David Douglas and His Wife," by Mrs. O. W. Scott, of Conn. It was originally published in the UNION SIGNAL; also two booklets, "Songs of a Home"; aud Olive Schreiner's "Three Dreams in a Desert."

THE CHAIRMAN: We will now have the report of the business manager of the W. T. P. A., Mrs. Grow, whom I regard as one of the women of destiny, one who, in the night of the crisis, was raised up for us, and by the help of God and the faithful work of good women have brought us out into the work.

MRS. GROW: I desire to thank you for your cordial and effective response to our chieftain's plea on behalf of the UNION SIGNAL. This brought us 2,308 new names, the largest number coming from New York, the second from Illinois, the third from Ohio, and we were glad of these names, but they represented to us far more than a money value, for the letters which contained the names spoke to us of an earnest purpose to stand back of this publishing house, and make it the grand success it deserves to be. You will hear in our president's report ot the magnificent output of our presses during the past year. Over 100,000,000 pages have been printed of literature; more than 55,000,000 of these have gone their way to the insurance man, to the lawyer, to the grocer, to the dealer in clay, to the man of letters, to the university student, and the cash for the printing of these has been put into our treasury. More than 45,000,000 pages of temperance literature have been printed, and as you have heard from Mrs. Stevenson more than 6,000,000 pages of these have been tracts and pamphlets. A large part of these are on the shelves of our stock-room awaiting your orders. Many of them have gone to your unions and to the various branches of your work, and to your homes, and we are still waiting for a large part of the cash to be paid into our treasury. Ladies, could we have put this branch of our business upon the same basis as the other, we should not have been compelled to show even a slight deficit in the year we have just ended, which will be noted forever as one of unprecedented commercial disaster. How shall we accomplish this result? I appeal to you. Give us your help in your unions, work for us with individual zeal in your community and in your union; talk for this publishing house as if it were yours and success will be assured to us.

THE CHAIRMAN: As Mrs. Grow has lately come among us, it occurs to me to mention that she is a Massachusetts woman, a graduate of the Wheatland Seminary, and as we have so few from the Episcopal Church, I mention that Mrs. Grow is one. She is a strong, sturdy, white ribbon business woman, whose word is as good as her bond, and I being just the opposite, not knowing anything about figures, am just silent in my admiration.

Mrs. Fessenden withdrew her motion.

[Report of Mrs. Carse, President W. T. P. A., was presented. Owing to lack of space, this will be given in the regular convention number of the UNION SIGNAL, December 6.]

On motion, the reports of the different leaders of the publishing interest were adopted.

It was moved by Mrs. Fessenden that a telegram be sent to Mary A. Livermore, Honorary President of the W. C. T. U., of Massachusetts, and also to Mrs. Mary Clement Leavitt. Carried.

It was moved by Mrs. Beck, President of Indiana, that a telegram of sympathy be sent to Mrs. Nicolls, who is detained at home on account of the illness of her daughter. Carried.

THE CHAIRMAN: I wanted to introduce to you Mr. Christophel, who, like the stoker of the engine, is down in the hold of the ship of the publishing department and makes the wheels go round. He is the head of the printing department, a man that we trust and honor, and has the affection of all that are connected with the W. T. P. A. As we have no other man around I wanted to introduce him, and he is a fine specimen.

In the meantime we have another fine specimen and that is Mr. Samuel Dickey, who will please come forward.

Mr. Dickey responded by saying that he was reminded of a story that he heard when down in the city of Scranton, Penn. A bright Irishman had said that the way to avoid a rear end collision on a railroad was to "lave off the last car," and stated that he had often thought that the way to avoid the difficulties in the progress of the affairs of state was to attach a lady's coach and hoped that it would soon be attached politically.

Mrs. Bullock then read the report of the committee on credentials, as follows:

General officers	4
General secretary of Y. W. branch	1
President's private secretary	1
Vice-presidents	31
Superintendents	21
Organizers	9
Evangelists	4
Editors and publishers of official organ	4
President National Temperance hospital	1
State officers other than presidents	34
Standing committees	3
Delegates	292
Fraternal delegates having been made full members	2
Total	407

Mrs. Bullock asked permission to make a statement and said that inasmuch as many of her friends had suggested that she take the place of Mrs. Woodbridge, she desired at this time to say that she could not possibly take that position and asked her friends not to vote for her.

It was moved by Mrs. Fessenden that the vice-president-at-large shall have a seat among the general officers without a vote. Carried.

Mrs. Benjamin offered as an amendment to the by-law on the election, the following:

"The general officers, with the exception of the vice-president-at-large, and the assistant recording secretary shall be nominated and elected by ballot on the morning of the last day but one of the annual meeting. The president may nominate the vice-president-at-large and the recording secretary may nominate her assistant, these officers to be elected by acclamation unless otherwise ordered."

The motion was seconded by Mrs. Hammer and carried.

THE CHAIRMAN: And now, if you will listen, I will make a statement under orders of the parliamentary usage authority, Sister Benjamin, of Michigan. A certain custom originated with the first president, our sister, Mrs. Wittenmeyer, of Pennsylvania, when we were here twenty-one years ago. Mrs. Benjamin and I were talking it over, and it is thought on her suggestion that the precedent is a good one to drop at the same locality where it was taken up. I just followed the precedent of Mrs. Wittenmeyer when I became president, and I do not think that she was wrong, I think she did it the way she had seen it done, but it seems the wise heads do not do it any more, and as we are going to march along, we will march in this thing. What I want to say is to this effect, that the custom has been that when the time for the election of officers arrives, that the president has assumed her outer wrappings, and beat a retreat down the back stairs, and waited outside somewhere until they got through the election. Now, I thought that was the proper thing to do, but Mrs. Benjamin said to me: "That looks as if you went out on purpose to be re-elected."

Now, I don't think Sister Whittenmeyer had any such idea, she thought it was a matter of delicacy for the encumbent, because they might want to talk over mat-

ter and might say that they did not think she was the proper person for the place, and so on. But now, that we have the silent little ballot, I do not think that reason will hold good, and therefore, if I do not quit and go away you will know that it is because I am instructed to stop.

DR. ANNA SHAW: I hope Miss Anthony is here. She told me she was coming this morning, because for the last two years in the American National Suffrage Association, we have compelled her to go out while we elected her, and I insisted she must go out last year, because Miss Willard did, and Now Miss Anthony will be thankful that she will not have to go again.

THE CHAIRMAN: Now, when a wise body like the suffragists whom I have followed in almost all matters, of parliamentary usage, take example after us in that way, we had better be well up in all our manners, and so I am going to stay right here.

On motion, the Chair appointed the following tellers:

First Set: Caroline M. Caswell, Margaret Dickson, Martha N. Niel, Mrs. Edmonson, Mrs. R. A. Campbell, Mrs. Teats.

Second Set: Miss Belle Kearney, Clara Parrish, Miss Ensi gn, Miss Kendall, Miss Carrie Lee Carter, Mrs. Jones.

With Miss Yates, of Maine, and Miss Sara Johnson as counting tellers.

The Chair requested Mrs. Fessenden and Mrs. Meriwether to aid and support her in the new experience of being present during the election.

While the tellers were distributing the ballots on the informal vote for president, the following fraternal delegates were introdnced:

Captain Truelove, of the Salvation Army, made a stirring address and urged the women to take a more personal part in the work of suppressing the saloons. She stated that in her visits to the saloons of Cleveland she had more than once met men belonging to families with which she was acquainted who begged her not to mention seeing them in the saloons.

This earnest woman argued that the old crusade methods would prevent a great deal of the loitering about saloons which is now prevalent.

Mrs. Willing added a word on the efficiency of the work of the Salvation Army.

Mrs. Ellen Battelle Deitrick, a fraternal delegate from the National American Woman Suffrage Association was followed by Mrs. Kate Brownlee Sherwood, a fraternal delegate from the National Council of Women. This lady specially urged that the flag of our country be always kept to the fore, and that our boys and girls be brought up to strong allegiance to it and what it represents.

The noontide hour of prayer having arrived, Miss Greenwood was asked to lead in the prayer, and the hymn "Rock of Ages" was sung.

Miss Emelie J. Solomon, of South Africa, was introduced as a fraternal delegate, who stated that during the last year at their annual convention, they had voted $500 toward the support of a ward in one of the destitute homes in Cape Town, called the W. C. T. U. ward. She further said that the name of Miss Willard was as much of a household word in South Africa as in America, and the white ribbon women in South Africa were as loyal and true to her as those gathered about her on the platform.

The result of the informal ballot for President was then announced by the tellers as follows:

Total number of votes	304.
Mrs. Mary T. Burt	1.
Mrs. Caroline B. Buell	2.
Mrs. Mary H. Hunt	1.
Miss Frances E. Willard	390.

The Doxology was started by the audience.

It was then moved by Mrs. Cranmer, of South Dakota, that the secretary be instructed to cast the ballot of the convention for Miss Frances E. Willard, as President. Seconded.

The foregoing motion was put to vote by Mrs. Fessenden and Miss Willard was declared elected after the recording secretary had so cast the vote.

The hymn of "Welcome, Chieftian, Welcome" was then sung.

[Two particularly pleasant incidents that occurred here will be given in the convention number.]

It was moved by Mrs. Benjamin that the nomination be ratified and Mrs. Stevens be elected by a rising vote.

The motion was put to vote by Mrs. Fessenden and unanimously adopted.

The chairman then presented Mrs. Stevens and said:

I do not know as it is quite the thing but I always call her "Stevie."

MRS. STEVENS: Listening to the all too kind and too generous words of our president, I was reminded of a day twenty years ago when in the pine grove at Old Orchard, Maine, I heard for the first time Miss Willard's voice as she told the story of humanity's need and woman's duty and privilege. I recall this moment the sacred vow I that day made that I would do what I could to help the work of the Woman's Christian Temperance Union, and I tried although I have often mourned that I could not do more, that I could not do better and yet I have said I would rather be a doorkeeper for the W. C. T. U., than to be a queen outside of its ranks. I thank you, dear chieftain, for this expression of your confidence, and I pray that I may be worthy of such a trust. I thank you, beloved co-workers, for the kindly way in which you have endorsed the nomination of your president and, however light or however heavy the duties of this new office may prove to be, I will pray, and I ask you to prayer too for me that I may fill it acceptably and faithfully, seeking continually to be guided by the great spirit of rignt, of truth, of love.

The report of the tellers on the informal ballot for corresponding secretary was then read as follows:

Total, 390; Miss Lodie Read, 1; Miss Lois Russell, 1; Mrs. Rice, 1; Mrs. Frences W. Graham, 1; Mrs. E. Burgess, 1; Mrs. Mead, 1; Mrs. Benjamin, 2; Mrs. Hoffman, 3; Mrs. Bullock, 7; Mrs. Stevens, 9; Mrs. Rounds, 16; Mrs. Bool, 22; Mrs. C. Buell, 39; Mrs. Katharine Lente Stevenson, 286.

It was moved by Mrs. Dunham that the secretary be instructed to cast the ballot of the convention for Mrs. Stevenson for corresponding secretary.

The motion was carried, Mrs. Stevenson was declared elected and the chair appointed Mrs. Grow as a committee of one to conduct her to the platform.

MRS. STEVENSON: I hope you do not expect a speech of me because that is something that I cannot do. Ever since our dear sister Woodbridge left us I have been wondering down in my little office at the other end of the hall, how I could bear to see any other woman in her place, and I am not any more reconciled to myself there than I would be any one else. The feeling that I have this morning is just this,—who is sufficient for this thing? If it were not that I feel as if God had brought this about, I would not bear to stand before you here. I realize all that it means to attempt to take the place of that woman whom I loved and honored, filled so wonderfully last year. You will not expect of me, I am sure that I fill her place, but I know you will support me by your prayers, and by your sympathy that I may be enabled to carry out to the best of my ability what she would have wished and done had she been here. The one thing that has been in my mind since I started from that seat down there was,—I wonder if she is pleased, I wonder if she is. I shall try to do all that I can to carry out what I knew of her great thought, and I surely need not tell you that it is the honor of my life to be associated with this wonderful band of women and to take the place in a measure of Mary A Woodbridge.

Song, "Blest Be the Tie that Binds."

The Chairman then introduced Miss Wells, fraternal delegate from the African Methodist Church, who stated that she brought greetings from the mite missionary society of the African Methodist Episcopal Church, a society which endeavored to do for the home life of the colored women what the National W. C. T. U. is endeavoring to do for the home life of women in general, and asked the assistance of the women in this convention for the suppression of lawlessness towards their race.

The ballots for recording secretary were collected and the ballot declared closed. While the ballots were being counted Mrs. Barker announced that something over $300 was collected in the Sunday evening collections.

Telegrams of love and greetings to be sent to Mrs. Mary A. Livermore, and Mrs. Josephine Nicolls, were read.

Mrs. M. A. Davis, of Delaware, O., exhibited a crazy quilt, and explained that when finished it was to be presented to Mrs. Carse, as a token of appreciation of her labors in behalf of the Temple, and she asked for pieces, material, to put into the quilt. The name of the donor to be painted on it for one dollar and embroidery put upon it for fifty cents.

The tellers reported the result on the informal ballot for recording secretary to be as follows:

Total number of votes, 389; Scattering, 12; Mrs. Vie H. Campbell, 3; Mrs. Mary T. Burt, 4; Mrs. J. M. Gradner, 4; Mrs. L. S. Rounds, 7; Mrs. E. Boole, 11; Mrs. Caroline B. Buell, 11; Mrs. L. M. N. Stevens, 107; Mrs. Clara C. Hoffman, 230.

On motion of Mrs. Campbell, the secretary was directed to cast the ballot of the Convention for Mrs. Clara C. Hoffman as recording secretary of the National W. C. T. U., which was done, and Mrs. Clara C. Hoffman declared the duly elected recording secretary of the National W. C. T. U.

MRS. HOFFMAN: Madam President and dear sisters of the W. C. T. U. I thank you for this large vote in compliment to my voice. I don't want to be recording secretary; I have had a taste of it one year, and I never want to touch it again with the end of my little finger. No one needs to know what purgatory means after she has been recording secretary of the National W. C. T. U. for one year, for she knows, she has had experience. I was very glad to-day that after fourteen years of service, such as Mrs. Stevens, my comrade, has given, that you did have the grace and the courtesy and the appreciation to give her a hearty endorsement as you did to-day. If, in the opinion of this Convention, I have earned this honor, certainly she has earned it, and I speak from a point where I understand it particularly. I have not slept, nor ate, nor washed my hands since I commenced to be recording secretary, because I haven't had time. Now, dear sisters, I have not accepted this office yet, and I would not accept it for ten thousand dollars unless you will have a stenographer on this platform that shall take every word that is given and then shall typewrite it out and let me pick out what is necessary. Another thing, another reason why I don't want this office. There is no position in this convention more honorable nor more desirable than to stand at the head of your delegation, and it breaks my heart to be away from my women. They are just as loyal and true as they can be and I want to be with them. They do everything that they can to show me that they appreciate me. They load me with flowers, because you know they are becoming to me. I will accept this office on this condition that I name. Again and again, since I came into this work, I have said to Mrs. Stevens, "Why, Steve, I wouldn't do this work for any organization on the face of the earth, and I wouldn't." Now, you have heard it. Now, dear sisters, I accept this with the provision and only if I can be relieved from the drudgery all day and all night of recording secretary.

On motion of Mrs. Reeve it was moved that these requisites be accorded our recording secretary.

THE CHAIRMAN: The vote is an overwhelming endorsement of the eloquent address to which we have listened, that woman is a tremendously convincing thing.

MRS. HOFFMAN: I have accepted. Now, they say behind me, "nominate your assistant," and I desire to stand for the south. I want all parts of our country represented, as far as we can bring it about, and I desire to nominate for my assistant recording secretary Mrs. Frances E. Beauchamp, of Kentucky.

THE CHAIRMAN: There has never been anybody from the South represented among our general officers. They have seen and been silent, these women from the South, in the presence of some matters that perhaps would hurt some of the rest of us if we had been brought up as they are.

On motion of Mrs. Benjamin the nomination of Mrs. Beauchamp was unanimously ratified, and the recording secrelary directed to cast the ballot of the association for Mrs. Beauchamp, which was done, and Mrs. Frances E. Beauchamp, of Kentucky, was declared the duly elected assistant recording secretary.

MRS. BEAUCHAMP: I don't think any woman was ever more surprised than I have been by this action. I thank you from the bottom of my heart for the confidence you repose in me, and I thank our recording secretary for choosing me, and I shall do my best to serve you, not as a Southern woman only, but as a woman from our country, knowing we are all one, recognizing no North, no South, no East, no West, but universal sisterhood in Christ Jesus.

The tellers being now ready to report on the informal ballot for treasurer, were called upon and reported as follows:

Total number of votes cast, 382. Scattering, 5; Mrs. Boole, 2; Clara Hoffman, 4; Miss Esther Pugh, 9; Helen M. Barker, 363.

On motion of Mrs. Kinney the secretary was instructed to cast the ballot of the association for Mrs. Barker, which was done, and Mrs. Helen M. Barker declared duly elected treasurer of the National W. C. T. U.

THE CHAIRMAN: Mrs. Barker, you have earned that wonderful compliment, if there ever a woman did, Nothing succeeds like success.

MRS. BARKER: Madam president, ladies of the convention: I thank you for this token of your esteem, and believe that I shall be able to serve yon better the coming year than I did the last. You elected me in absence and when I did not want it, and I have done the best I could, but if I come to you, and come to you, and ask for money, you must take it in good part and believe that that is my business. I congratulate the Convention that whatever disadvantages we may have with the recording secretary we have a clean-handed treasurer, or I have washed my hands within five minutes!

After singing, "It's Coming," and the benediction by Miss Cassie Smith the convention adjourned to meet at 2 o'clock.

RESOLUTIONS COMMITTEE.

SOUTHERN STATES: Miss Belle Kearney, Miss.

MIDDLE: Mrs. Ella Boole, N. Y., and Mrs. Rebecca B. Chambers, Penn.

CENTRAL: Mrs. Louise Rounds, Ill., Rev. H. G. Moore, O.

COAST: Mrs. N. W. Kinney, Ore.

WESTERN: Mrs. N. H. Knox, N. D.; Mrs. L. D. Carhart, Ia.

NEW ENGLAND: Miss Elizabeth U. Yates, Me.

Ah, comrades! We stand in the silence,
Homesick for a day.
But how can our anguish be bitter?
We follow that way.
Let us lift up our hearts, oh, beloved;
Love on, as of yore;
Who knows but in stress of the battle
She hastes to the fore?
Then "onward, ye brave," to the duty;
Not far, with the King in his beauty
We greet her once more.

—*Mary T. Lathrap.*

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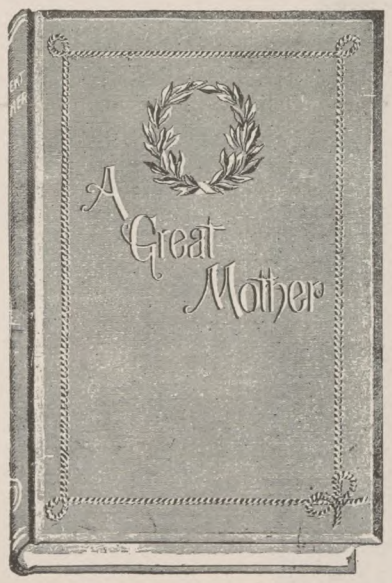

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DAILY UNION SIGNAL

ORGAN OF THE WORLD'S AND NATIONAL WOMAN'S CHRISTIAN TEMPERANCE UNION.

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Business Manager—MRS. CAROLINE F. GROW.

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CONVENTION ECHOES.

VERMONT has graduated 30 members of its L. T. L.

"MARRY justice to love; add to law, grace."—*Annual Sermon.*

NORTH CAROLINA leads in Demorest medal contests, reporting 317.

THE W. C. T. U. is organized in 63 out of 67 counties in Pennsylvania.

WHERE the wave goes the white cap will follow.—*Frances E. Willard.*

SELF-DENIALS crystalized into the sum of $514 for our national treasury.

THE L. T. L. was represented in Massachusetts this year by five delegates.

MRS. INGALLS urged very consistently the addition of narcotics to our pledge.

EVERY nation that has the gospel of Christ has now a National W. C. T. U.—*Frances E. Willard.*

300 Old Crusaders are provided with badges of their own and are in attendance at many of the sessions.

CONVENTIONS have not been wanting in our country this year, 1,020 have been held by our organization.

"I CAN'T imagine Jesus reversing the process and manufacturing decaying product."—*Dr. Bashford.*

A BIG bundle of greetings, the publication of which is impossible, was shown by our recording secretary.

AMONG the religious and secular papers represented at the press tables, four German papers are included.

PENNSYLVANIA sends the first L. T. L. delegate representing 1,000 paid members and $50 in National dues.

"HOLY CITY—that combination is to be realized. We shall then see the beginning of the end."—*Dr. Bashford.*

PLUNGE into the twentieth century with the breath of hope into the nostril of the body politic.—*Joseph Cook.*

DEMOREST medal contest work is vigorously prosecuted in Virginia, over 100 contests having been held last year.

FREE lunch in a saloon is to the workingman what the piece of cheese in a trap is to a mouse.—*Mrs. Emma Cranmer.*

"NEW YORK, Illinois, Kansas and Colorado have been especially forward in franchise work," said Alice Stone Blackwell.

INDIANA, Arkansas, Tennessee, Georgia and South Carolina are fields still unwon for scientific temperance instruction.

THE prohibition of sale of cigarettes to minors has been passed in 37 states—the work of our National narcotic department.

THE new names added to our list of National Evangelists are Mrs. Jennie Fowler Willing; Miss Cassie Smith; Miss Elizabeth P. Gordon; Mrs. Emily McLaughlin and Rev. Frances E. Townsley.

CASH received for our Temperance Hospital during the year is $9,255. $854.00 is now on interest in the bank for the building fund.

MOTHER THOMPSON'S presence was a benediction upon all, and many an eye rested with love and veneration upon her beloved face.

MRS. STODDARD, president of Texas W. C. T. U., brings the good news that her state has doubled its membership this past year.

ONE HUNDRED AND SIXTY-FIVE patients have been received in the National Temperance Hospital and 179 surgical operations performed.

MRS. W. B. RHOADES, State Secretary of our Pennsylvania Y Branch, is a delegate to the World's Convention at London, in June, 1895.

LOUISIANA has added physical culture to the required work in the schools of the state through the efforts of our National department.

"FIRST clean out your own medicine closets," said Mrs. Ingalls, when urging the abolishment of narcotic as well as alcoholic drugs.

NORTH and South Dakota, North and South California, Ohio and Pennsylvania report added membership in their state Y. W. C. T. Unions.

A SOMERSET Y was organized by Mrs. Barnes and Miss Ensign yesterday at the Woman's College by cordial invitation of President Thwing.

ANY Crusader wishing a crusade badge can secure one by sending 25 cents with her name, and address to Mrs. Julia Healey, 2716 Broadway, Cleveland, O.

IT is immoral for church members to deny membership to rumsellers with one hand and with the other hand license the liquor traffic.—*Joseph Cook.*

A LARGE supply of Department Leaflet No. 72. "One Fathers' Meeting" is on sale in W. T. P. A. room. It will be of especial interest to Purity workers.

OUR national press superintendent tells us that Ayer's almanac for 1896 (17 million copies of which are distributed annually) will contain temperance news items.

MRS. GRUBB expressed earnest thanks for the collection, of $31, which is nearly enough to pay her missionaries salary at Ellis Island. The balance of the $35 will surely be raised.

"IGNORANT men and small boys," was the unique refrain of Susan B. Anthony when she referred to the opponents of woman's suffrage in her address at Music Hall Sunday afternoon.

MRS. GRUBB has prospects of establishing her missionary, Miss Lindahl, as a permanent government official at Ellis Island, and will soon go to Washington to attend to this important matter.

ILLINOIS W. C. T. U. comes to the National with a wonderfully cheering report: 15,342 active members, an increase of 642 during the past year, and over $600 in the treasury—larger than any previous year.

LARGER attendance than ever before known has characterized many State W. C. T. U. Conventions this fall, notably those of Delaware, the two Dakotas, and Missouri. Maine had fifty over any preceding year.

Y'S AND HONORARIES were both included in the well-deserved token of a bouquet of white roses presented Y evening to Ohio's secretary, Miss Ensign, who is a prime favorite among Cleveland's seven Y unions.

GEORGIA (No. 2,) Montana and Oregon, missed from our National Treasurer's statement last year, have each sent their quota of dues in '94. New Mexico, South Carolina and North Carolina, 2, have not been heard from this year.

RESOLUTIONS report created so much interest that the Convention failed to adjourn this noon as expected. The report of this afternoon's proceedings will be found in regular UNION SIGNAL Convention Number, December 6.

THE chair announced that the post executive would be held this afternoon and evening, and hoped that all necessary business might be transacted, so that the state presidents might leave for their homes to-night or to-morrow morning.

A VACANT chair, decorated with flowers and trimmed with purple and white ribbons, stood upon the platform during the tender memorial service for Mrs. Woodbridge yesterday afternoon. The members of our late officer's family sat near.

OUR list of national organizers and lecturers for the coming year has been iucreased by the following well known names: Mrs. M. E. A. Gleason, Mass.; Mrs. E. L. Calkins; Mrs. Lillian Wood; Mrs. Unruh, Ore.; Mrs. Addie Northam Fields, Ky.

MRS. AMIE HICKS, of London, the leading woman in Great Britain in the labor movement, sailed on November 17 in the S. S. Paris, of the American line, with Lady Henry Somerset, and is a fraternal delegate to the great labor convocation in Denver, Col., next December.

OUR Indiana leaders have crystalized their approval of the plan for organization among young women in colleges into practicability by appropriating one hundred dollars to assist the National Secretary, Mrs. Barnes and the State Y Secretary, Miss Dickson, in that work in Indiana the coming year.

THE relative importance of our national department, a question that has never been decided, must now hinge upon the support accorded to Mrs. Benjamin's claim that Parliamentary Usage is the basic department, without which none other could exist!

A BEAUTIFUL token and one which touched and made happy the loyal Michigan delegation came from their absent but present in the spirit leader. It was a large bow of broad white ribbon, the ends of which were lettered as follows: "Michigan Delegates, 1894," and on the other, "Mizpah, Mary T. Lathrap."

THE question of re-submitting the prohibitory law comes again before the South Dakota Convention this winter. Mrs. Cranmer, State W. C. T. U. president and Mrs. Anna R. Simmons, vice-president, will go again to the field of battle as they did two years ago, and we trust that victory will again be ours as it was then.

REV. FRANCES TOWNSLEY led the last of the morning prayer meetings at the Convention church this morning. Her theme was from John, "If any man thirst, let him come unto me and drink." Many testimonies were given regarding work among fallen girls. Two-minute prayers were offered for the lost in all classes.

INTERESTING meetings have been held each day during the Convention in parlor 141, Hollenden, by the workers in the Railway Department, Mrs. C. M. Woodward, Supt. Miss Augusta Stiles, of Southbury, Conn., presented the superintendent of her state with $10 for literature. Mesdames Flauser, of India, and Hancock, of Burmah, have aided the foreign work.

THE National Superintendents remain in service for the coming year, with only a few exceptions. Mrs. Stella Irvine becomes the head of Sunday school work in place of Mrs. Bidwell, resigned. The vacancies in the departments of Temperance Literature, Unfermented Wine, and Flower Mission are referred to the General Officers who will act upon the names suggested.

I KNOW missionaries tell us they have gone through the Orient and found no unfermented wine. I have also known that travelers have gone through the Orient and found no Christians—They wern't looking for that kind. I know that Christian scholarship is against us, but I am also comforted by the fact that Christian scholarship sanctioned African slavery—until it was given up. —*Dr. Bashford.*

NATIONAL WOMAN'S CHRISTIAN TEMPERANCE UNION.

TWENTY-FIRST ANNUAL CONVENTION.

TUESDAY AFTERNOON.

The convention was called to order by Mrs. S. S. Fessenden.

Mrs. Narcissa White Kinney, president of Oregon led in prayer.

In the absence of the secretary, consent was given that the reports of organizers be next heard.

Miss Willard in the chair.

THE CHAIRMAN: Alice Stone Blackwell is here, and I know that she comes forward to give a word of greeting, and I dare say of exhortation, she who is the secretary of our franchise department, which was not represented; you will think of that honored and revered woman, her mother. I will asked her to come forward.

MISS BLACKWELL: My friends, I am sorry not to be able to give the excellent report of my superior officer, your national superintendent of franchise. We have had reports from 33 states and territories, seven have not reported and eight are still without this department. Especially good work has been done in four states, New York, Illinois, Kansas and Colorado. You all know about the great petition in New York. In Illinois 30,000 women in Chicago registered to vote for a trustee of the state university. In Kansas a woman's suffrage amendment has just been defeated by one of those defeats which are a victory. When an amendment was submitted in 1867 it received only 10,000 votes in the whole state. This year it was again submitted, and it came so near passing that a change of 2,000 votes would have carried it, and in Colorado where women have full suffrage they cast more than half the entire vote, and elected three women to the legislature. Now, the only drawback to all this good news is that people will say "Oh, woman's suffrage is coming, it is certainly coming," and then they sit back and do not think about lending a hand. Dr. Parkhurst has said, "The wicked flee when no man pursueth, but they make better time when there is somebody after them." And woman's suffrage is certainly coming, but it will come sooner if you will all take hold and help.

REPORTS OF ORGANIZERS.

MRS. HENRIETTA SKELTON:

Organization is the great wheel in our work. Without unions organized there would be no revenue to carry on the work, there could not be any conventions, there could not be any superintendents; there would not be any delegates here. So I consider our work the first, the greatest, the most important one. I organized in the last year 20 new unions; 16 in California, three in Nevada, one in the Black Hills. I travelled 6,000 miles by rail, 93 by stage and by water. Attended seven county conventions.

Organized 11 L. T. L's; three Sunday schools; sent in 14 new subscribers to THE UNION SIGNAL. Our temperance congress was a great success. Our franchise has received a new life. Great care should be exercised in organizing a union. Many a union dies because it never was started right. The leader or president should be a woman of zeal and of love, who has power in her to hold the union; who will master every detail in our work so as to clinch others; the recording secretary should be a Mrs. Doublequick; the corresponding secretary a Mrs. Wideawake; the treasurer a Mrs Push.

I organized in the last year 48 new unions; organized in new counties where we had not a single member. I went into the very farthest of our counties in Cal Del Norte, where I had the pleasure of traveling by the sea 700 miles, by stage 90 miles and on horse back 50 miles. We held the convention ere I left them, and now they circulate petitions for a no-license campaign.

Our franchise superintendent wrote up the "Doings of our last legislature," and we have presented it three times to evening audiences, netting us for state work each time $100. I recommend it to unions as the best means to make a little money.

MRS. DELLE H. COX, organizer: Dear soldiers of the White Ribbon Army: With God's blessing I have been able to be almost steadily in the field since January 1, 1894. I took no vacation during the long, hot months, but spoke day and night in the burning sands of the Snake River Valley with the thermometer ranging and raging from 100 to 117 in the shade. As I looked about on the awful desolation the drink curse has made and continues still to make in this new country, I said, "If God gives me life and strength I will take no vacation for either heat or cold until the saloon-keeper does."

In looking over my account for the year I find I have spoken as follows: In West Washington, including all the cities on the sound, ninety-seven public lectures; twenty-one meetings with the women. Also attended the county conventions of Olympia and Vancouver, also the state convention of the Temperance Alliance at Seattle, spoke for the sailors at Port Townsend, the soldiers at Vancouver and in the mission at Tacoma, organized seven W's and one Y, received two hundred and eighty-four voting and two hundred and twelve honorary members.

In Oregon gave twenty-four lectures and sermons, and seven method meetings, attended three county conventions and the prohibition state convention at Salem.

In East Washington gave twenty-seven public addresses and held twenty-five mothers' and methods meetings with the ladies; organized nine unions, and received two hundred voting, and eighty-six honorary members; attended three county conventions, organized two counties and attended the state convention at Dayton.

SUMMARY.

Public lectures and sermons	208
Meetings with the ladies	53
Total	261
Voting members received	509
Honorary members received	266
Total	775

W. C. T. U's. organized, 16; Y. W. C. T. U's., 1; letters and cards written, 1004; literature distributed, 32730 pages; miles traveled, on the railroad, more than 8,000.

I have also traveled by boat for almost three months over the Sound, and by stage, meeting appointment after appointment.

I want to say to you that you ought to realize that among all those making reports here the national organizers have to be the smartest women of them all, and I will tell you why. Our national superintendents are expected to be efficient in some particular line of work. National organizers must know how to talk to a school of method, must understand parliamentary usage, must be able to hold mothers' meetings and be full of information of all sorts covering every single line of department work, must know how to proceed in a cool and beautiful manner at any place, convention or meeting to which she may be called suddenly, and so I think it goes without saying that in order to be able to do all these things she must certainly be one of the wisest and smartest of them all.

A MEMBER: Where did you get the money?

MRS. COX: I never have received one penny from the National W. C. T. U. I have made my expenses as I went along through this work. I haven't any salary back of me.

MISS FRANCES GRIFFIN: I am one of those organizers the last speaker talked about as knowing everything after the very best methods. I had a good report when I came, it sounded beautifully when I read it off to myself one day. Since I have been here the last twenty-four hours I have heard said, over and over again, those very pretty things that I had prepared for you and thought they were perfectly original. It is very difficult to be original all to yourself and when you get together, you find we are all thinking a good deal alike. I have a long list of how many unions I have organized, how many hundred miles I have traveled, how many nights I have spent. Oh, it is big arithmetic, but I know you don't want to hear it, and I am not going to inflict it. I was delayed the first of the meeting and I am very sorry because I wanted to be here to give a little bit of advice. Advice is the cheapest thing any of us ever give, and we give it very freely. I want to tell you when I read in the DAILY SIGNAL that you were undertaking to meddle with the United States navy and were uneasy about that bottle that Mrs. Cleveland broke over the ship's head, it didn't disturb me a bit, I wouldn't have cared if she had broken every bottle in the United States, but coming from this section I know what it is to undertake a contest with the United States navy. It is sufficient for me to say that at all times we have met the enemy and they are ours, that is, you know which are yours and I know which are mine. That is all I have got to say. I have been at work whenever I could get a chance and I have worked as long as that chance lasted and then I went home and waited for another call, and I think that I am going to do that same thing another year if you will give me more chance and therefore more work. I want to speak to you candidly because we enjoy saying things that are very candid and sound a little strange to us once in a while. I have not organized a great deal because I have been careful to go along to speak where the organizations were already in good order, so that I might have a living as I went along. Whenever you put everything behind me so that I can venture going into a town where I don't see the chance of getting my breakfast unless there is something behind me, I will organize in that town, but until you do, I am going to wait till these more adventurous spirits who know how to perform a little sleight of hand and have means to work on will organize a meeting, then I will go in and tell them to brace up.

THE CHAIRMAN: The next in order is the presentation of fraternal delegates, and everyone whose name is on the list has been presented, except the biggest one of them, and I wanted to bring her forward as soon as she came to the platform, but she said she wanted to look around a little and see how we performed, and so I expect she thinks we do very much as we like. I want to introduce to you Miss Susan B. Anthony.

MISS ANTHONY: For one thing, I think this is a pretty nice little girl, and I am glad you have your dear leader brought back to you from the old world, and rejoice with you in every direction, and I am glad that of all the rest of you it seems that each and every one from every state who has come up here have run your head against the ballot box. That is the delight of my life, because the majority of women never get there, never see the relation between the things they wish to be done and the ballot until they have failed to obtain what they wish, and have been defeated, and after such experience woman after woman and class after class of women are brought into the fold of suffrage, and I am glad, as the representative of the National American Woman's Suffrage Association, to be introduced to this magnificent—not an audience of spectators only, but an audience from all the States of the Union, and I am more glad than I can tell you that when your President introduced me to you you all felt glad and rejoiced in the fact that your President has done so. The time was, and I love to tell you all of it, and it is only twelve years ago, when your President introduced me to a great national convention, the only one which I have ever entered until this one, in the City of Washington, and it was almost at the cost of her official head that she had the temerity to introduce one of the heads of the suffrage movement. Now, you have grown greatly and you all agree with us and you all see with us, and you all see that the ballot is the great need, the great power which you need to back and sustain all of your prayers and all of your songs and all of your works in every possible direction, and in your arrival at this station point, at the end of twenty-one years—it is time you arrived there; every boy when he gets there knows enough that he wants to vote and of course, women that have wrought and wrought with such fearful pains and self-sacrifice, I am glad that all on arriving at twenty-one agree that at the next great demand is the ballot. And I want to say to you as I stand here, if all the herculean work done by the women of this great association in the last twenty-one years had been done by a class of human beings holding this power of the ballot in their hands, you would have gained everything demanded and the whole world would have been revolutionized. The only reason you have not gained it, is because you have not in your hands the power to make this a great balance of power between the political parties to compel them to do the things which you demand. So I pray you to go on and learn to love the ballot more and more.

THE CHAIRMAN: In honor of Miss Anthony and in token of the unanimous appreciation of her exhortation, let us sing, "Press on, Press on."

After the song the chairman stated that she would present all those whose names were given her by the committee on courtesy with their names and titles.

The first presented was Senator James M. Williams, author of the bill giving married women the right to hold their own property.

SENATOR WILLIAMS: Whenever there comes a demand for anything I think there is always a way provided to attain it. Several years ago Ohio like the greater portion of the rest of our States was exceedingly unfair to women especially in her property relations and property rights. The common law originally as pertaining to property in this state classified women with idiots and lunatics and imbeciles from the fact that no matter how much property she might possess or control that it was wholly and entirely vested in her husband. It was so unfair that every acre of land which she might own during her married life, the right to its use and its rents and its issues and its profits was vested entirely in her husband, no matter from what source it may have been derived, no matter how capable she may have been of exercising control over it and managing it. When my attention was drawn to this state of things it seemed to me it was manifestly unfair. We were two thousand years behind the times; even pagan Rome that had no God and no Christ was way ahead of the enlightened nineteenth century with its Christianity and all its attending influences. A man might after his wife had died under these laws of which I have spoken, marry again, raise a second family and support them from the profits of his first wife's property and turn his first wife's children out of doors and they had no recourse during the lifetime of their father. The law said that she was incompetent to manage her affairs, that there was something about her association with her husband that rendered her incompetent. Well, I felt a little sensitive about that. I thought a few years ago it would be a wise thing to get married and I found it was and my experience in that respect taught me that a married woman was just as intelligent and I thought a little more so, after she became married than before. So it occurred to me as a much simpler way that she should be clothed with the same power after marriage in regard to the control of her individual property as that which a married man possessed.

Hon. William T. Clark, author of the Clark School Suffrage Bill, was presented, and said that he believed not only in women voting but in their being voted for, and exhorted all women to exercise the prerogative of voting for school offices as far as it had been given them.

Col. Nate Read, fraternal delegate of the Keeley League and editor of their organ, the *Banner of Gold*, was introduced.

Rev. William G. Hubbard, of Columbus, Ohio, President of Peace Association of the Friends of America, and Secretary of the American Railway Literary Union, for suppressing impure literature, also lecturer on Prohibition, was presented and said that he brought greetings from an hundred thousand peaceful Quakers and said that he felt quite at home in this convention, as the W. C. T. U. had taken up three of the lines of work in which he was interested, and added that he had been lecturing on these subjects for more than twenty-five years. As secretary of the American Railway Literary Union, he had, within the past two years, traveled thirty thousand miles and had cleared fifty thousand miles of railway of the worst books found upon them. He also stated that he brought greeting from the Peace Association and bade the W. C. T. U. God-speed in their work of destroying those twin devils born in hell, War and Intemperance.

Mrs. Cora B. Taylor, fraternal delegate from the International Supreme Lodge of Good Templars, was introduced and greeted the convention.

IN MEMORIAM, MARY A. WOODBRIDGE.

In charge of Mrs. Helen M. Bullock.

MISS WILLARD: It almost seems as if I can hear Mary's voice when I read these lines, at the head of the pages of our program. Her relatives are here. I am going to ask Mrs. Hoffman to read the verse at the top of the page showing to-day's program. I think it was put on the program after Mary went away, that sweet verse of Mary Lathrap's.

MRS. HOFFMAN: The program was not changed, ex-

cepting these words at the top, and where we now have "In Memoriam." Mrs. Woodbridge had arranged it as a Jubilate Service.

A solo by Mrs. Harris, "Beyond the Smiling and the Weeping."

MRS. BULLOCK: I believe it would have been the wish of any one of those in whose memory this service is held that our beloved national president should offer the prayer, and I have asked her to do so.

Miss Willard offered a most tender and touching prayer, closing with these words: "We know that the tender, great heart of her who is not with us is thinking and noting the hour, she whose eloquent voice has so often winsomely lifted us up unto Thine Heaven. We fear that we may not hear it on this side again, but we bless Thee for the faith her childhood knew, the faith that has been her bright reward in all these laborious years. God bless our Mary Lathrap here among us still and our Mary Woodbridge, who so sweetly and painlessly passed to the better country and bring us along tenderly in Thine own good time and way, give us a peaceful hour if it please Thee in which to die and bring us to this holy union with those whom we have loved and lost through the riches of grace in Christ Jesus. Amen."

After the reading of several selections of Scripture, the Chairman, Mrs. Bullock, said: It had been our glad thought, dear friends, to come up in this, our twenty-first annual meeting, and hold a jubilate instead of a memorial service, but strange and mysterious are our lives and truly we may never know what a day may bring forth. As the years go by and one by one our white ribboners go to their reward, we realize our personal loss and the great loss to our cause, we feel that we cannot do without them. It brings deep sorrow to us when a faithful soldier falls by the way, for the battle grows fiercer and we do so need them. But I believe we are thus led that we may place our faith more strongly in our Heavenly Leader and less in earthly instrumentalities. We cannot always see why these things are, but that seems to me to be it. We know that our God is able to deliver us, although our beloved comrades may rest from their labors. We know their works will follow them and we shall shortly see the fruits thereof. I believe, dear friends, that this work to which God has called us will better fit us for our heavenly home. Our workers often say that the work is doing more for them than they can do for it, and I believe that their superior development verifies the words of a great writer, who said, in describing the soul, "the soul is a vast capacity for God. It is like a curious chamber added on to being, a chamber with elastic and contracting walls, which with God as its guest expands illimitably, but which without Him shrinks and shrivels until every vestige of the divine is gone and what is left could not be called a soul, it is only a shrunken, useless organ, sentenced to death by inactivity," and so, dear friends, disuse always means death, whether it is in the natural, in the intellectual, the moral or the spiritual world, and I believe our dear ones that have labored with us here are better prepared for their reward and for the "well done" than they would have been, had they not been privileged to work for humanity here, for all work for humanity is work for Christ and must bring us nearer to Him.

When we met in Chicago last year, our cry went up to God for the life and help of our dear national president, and God heard our prayer and brought her back to us and she is here to-day to cheer and encourage us, and to mingle her tears with ours in this our great sorrow. During the year we have been very anxious in regard to many of our state presidents. Some of them have been almost within sight of the pearly gates. When your speaker was asked to conduct this memorial service, our Mary Woodbridge wrote, "No names have yet been sent in, but doubtless there will be before November, as there always are." Later on she wrote again and said, "We are rejoicing that not an officer in our National organization or an organizer, or a superintendent has been taken from us this year, and therefore we have resolved to have a jubilate service instead of a memorial." But, oh dear friends, what was the next that I heard? You see the vacant chair. She was the first to lay down her work and go away. I shall never forget her kind and encouraging words to me when I first came into this work and was a stranger to nearly all of you. I shall never cease to thank God for her sympathy and her helpfulness all the way along, and now, dear friends, if she was so much to me who had known her for these few years, how much more must she be to those of you who have known her longer and more intimately, whose privilege it has been to be with her in all these years of her work. And so I am going to ask her own state president, Mrs. Henrietta Monroe, to say a few words to you in regard to her life and her work.

MRS. MONROE: Mary A. Woodbridge was a woman admired, honored and loved, so that to-day her memory is enshrined in the heart of every Ohio woman. She was one of Ohio's most gifted women. She was the brilliant president of the Ohio Union for five years; she was the peerless leader of the second amendment campaign, sitting here in the city of Cleveland, speaking words which vibrated throughout this whole state. She was the faithful recording secretary of the National W. C. T. U. for fifteen years; last year she was promoted to the second place in the coterie of the general officers, but there was higher promotion for her before her year of service had closed.

We were to have welcomed her to this city by the lake, but she has been welcomed to the heavenly city, the city by the golden sea, whose pearly gates opened wide to receive her. We were to have welcomed her with words of love but she has heard the welcome plaudit, "Well done, good and faithful servant, enter thou into the joy of the Lord." Blossoms, these beautiful flowers, which she loved so well, were to have breathed a welcome to her, but to-day she walks in green pastures and by still waters in the land of immortal bloom where leaf fades not and the flower never withers. She was to be welcomed by the voice of song, but hark! ten thousand harps and voices have welcomed her to her heavenly home. She was to have been welcomed to this beautiful house and to this great audience, but she has been welcomed into mansions above, a house not made with hands, eternal in the heavens, and her company is to-day an innumerable company of angels, which no man can number, and she is beholding the glories which our eyes have not seen nor our ears heard, nor hath it entered into our hearts to conceive the blessedness which awaits her.

There is one less here; the charmed circle has been broken, the dear face that we have missed from its accustomed place is saved and cleansed and purified by grace. There is one more in heaven. To her our voice of welcome is hushed and to her the farewell word is forever spoken.

THE CHAIRMAN: Although no officer in our ranks has fallen this year, many of the faithful ones have gone home. I shall mention but a few, because the list is so very large. Mrs. Rhoda A. Esmond, of Syracuse, is one of the five who signed the call for the convention to appoint delegates to the first national convention to be held in this city; Mrs. L. E. Trott, Mt. Vernon, N. Y.; Mrs. M. L. Berry, Treasurer of the W. C. T. U., of Kansas; Miss Addie Sherman, Associate Evangelist of Railroad Work. The funeral of Miss Sherman was attended by a large number of railroad employes and passes provided over the railroad to all wishing to attend. The mother of Mrs. Hannah Bailey asked that the white ribbon be placed upon her breast. The daughter of our Lucy Washington, and our dear friend, the Rev. Dr. Herrick, and there are many others whose names I will not mention; in my own state over three hundred have been called from active duty.

Mrs. Stevens read the following on behalf of Mr. Woodbridge:

While my lips refuse to speak my heart urges me to tender a word of heartfelt thanks to the dear sisters of the W. C. T. U. who have so kindly by word and deed emphasized their affection for my wife, dear beloved Mary. Their tender sympathy for her family comes to us all as a silver living to the dark cloud overshadowing our now desolate home. I wish to express my undying interest in the cause Mary loved so well and served so faithfully and I am ever your bereaved and trusting brother.

A touching solo was sung by Mrs. Graham of New York, "Only Remembered by What I have done."

The memorial exercises were closed with a benediction by Rev. Anna Shaw.

While many of the audience were leaving, "Rock of Ages" was sung at the suggestion of the President.

After announcements were made, the Doxology was sung and the meeting adjourned after a benediction by Miss Ackermann.

TUESDAY EVENING.

The meeting was called to order by Mrs. Anna M. Hammer, president of the Pennsylvania W. C. T. U.

The opening exercises consisted of the singing of "Coronation," and prayer by Mrs. Emily L. McLaughlin, of Boston.

Mrs. Harris sang the song "Old Oaken Bucket," the audience joining in the chorus.

Mrs. L. S. Rounds, of Illinois, was then introduced.

MRS. ROUNDS: The theme before us tonight is the "Development of the Crusade Idea." I am not certain that the crusaders had any ideas about this matter. There fell upon them a sudden inspiration from God, as I believe, to go out upon the streets and into the saloons to pray, to see if by any possible means they could persuade the saloonkeeper to be decent. I think that is about the sum total of their thought, rounded out possibly with this hope, that they might by so doing free the home from the curse of strong drink. But I am positive that to the clearest mind of them all there never dawned the thought that the movement would grow to what it has become. If any one of them could have looked down the years and have seen by any vision such a magnificent sight as this convention has been, I am sure they would have been astonished beyond the power of expression. We have come on through the years, and tonight we stand as you have heard it often said during this convention, at our twenty-first birthday and we are looking out into the future with large hope and great expectations, and I cannot tonight do better in the few minutes I shall talk, than to speak a little along the development, perhaps not so much of the crusade idea as some of the ideas that have come to some of us since we entered into this work.

I said to a gentleman who asked me this question not long ago upon a train: "What in your judgment is the most pathetic feature of the temperance work to-day?" Well, I thought a moment and I saw that long procession of drunkards' wives, broken-hearted women weary and discouraged, I thought of them as yesterday in the freshness of their girlhood with all the hopes of the future gathered about them they gave their hands in loving trustfulness into the keeping of those who promised to love and to protect them, promises unbroken by some but broken by many hundreds and thousands, and there they are to-day a long, weary, broken-hearted set of women. A drunkard's wife is in my thought a woman to be pitied for when you have taken the courage out of a woman's heart you have taken all there is of her. And I almost made answer to this friend that was the most pathetic feature of the temperance question.

And then I caught my voice and caught my words and said, "No, not that, there is a longer procession still of the little children here that did not ask to come, born of broken parents, their future mortgaged to the rum power, pale-faced, weary, wan little ones." Now, we have said it again and again that every child has the right to be well born, but a child born of drunken parents is not well born. So as I thought of the longer procession still of the wronged childhood of this nation, I said, "That is the most pathetic feature," and then I caught my breath again and caught my words and said, "No, that is not the most pathetic feature," and then my friend looked into my face with wondering eyes, and said, "Well, what then?" I made answer in these words: "The most pathetic feature in my judgment to-day of this great question that is before us is the stultified conscience of American voters." Why do I say that? Because the legalized saloon which is the curse of this land is the direct result of the expression at the ballot box which when crystallized into law protects this ungodly business.

While I am a woman suffragist I am not radical enough, sisters, to say that we will gain anything by adding the ignorant and vicious vote of women, so I would like to have a clear cut and strong educational basis on the suffrage question, and I would like to have brought to that line the men and the women who are counted off to serve our country along the lines of citizenship.

Then, as another remedy I would close the gates of this Republic of ours, against any more foreign pauper immigration. I believe that it is time that we had a chance to digest what we have already swallowed. Whether these shall ever fully assimilate is a problem of the future. Lord Macaulay uttered no more profound truth than when he said that no nation can long survive which permits its vicious classes to make its laws. We are proving that statement in every single political campaign that this country sees. We have already entered upon one that will deluge this land in a few months with such kind of talk and such kind of campaign effort that make every true-hearted American patriot blush for his land. In the great city, which is my home, seven thousand saloons dictate the policy of the city, control its municipal laws and hold the reigns of government, and you cannot elect a Christian man to any office.

We may establish soup houses every winter in our lives in our great cities. We may solicit subscriptions from the wealthy; we may have our philanthropic clubs, and we may set in motion all the machinery of our best brains and hearts, but the labor will be lost if we confine our work simply to feeding and clothing the poor masses, and do not shut up the infernal saloon.

I long ago parted company with sentiment, and I believe in strikes, and the strike that I believe in is the strike that hits the liquor traffic between the eyes and strikes to kill, and while the liquor traffic is a very impersonal thing, I believe that when we deal with it, as we shall deal with it sometime, we will deal with the men behind it, and we will see to it that their bloody hands are taken off from our governmental forces. All hail the day, I will help to bring it on

Mrs. Barker stated that envelopes had been distributed among the seats, and asked that the audience and members of the convention place in each a penny for each year of their age as a contribution towards the fund for the colored people of the south.

Mrs. Harris sang a solo, by special request, "If I Were a Voice."

Miss Elizabeth Yates, lecturer of the department of franchise of the National W. C. T. U., was introduced and said:

MISS YATES: There is a fashion in ideas as there is in dress, and opinions of people are continually changing. With our growing impetuosity we Americans adopt the last fad, whether balloon sleeves or football, Ibsen or Columbus. But we have not only fashions of thought that come and go and leave not a taste behind, but we have fashions in thought that determine human destiny and individual responsibility and the progress of the race. There was a time when the king sat upon his throne and the people thought he had a divine right to rule. The lord cracked the lash and his slave cowered, the noble struck the spear and the serf bowed knee. To-day that fashion of thought is passing away. We remember that it was once thought that only the elect, the favored few were to be educated.

But in the first change of fashion of thought that gave education to all, as you read colonial history you will see that girls were not youth then any more than women are people to-day and as late as in 1787 in Hatfield, Mass., a father who had daughters and no sons, asked in the town meeting that girls might be permitted to occupy the vacant seats in the school room at which an irate citizen arose and said, "What, Hatfield schools used for teaching shes? Never." But the Hatfield schools have been opened for the girls, and to-day from the primary to the university they have educational opportunities, and in many instances the shes are bearing off the prizes from the hes.

It was once the fashion of thought that women were the great talkers of the world, and whenever in *Puck* and *Judge* the mother-in-law jokes gave out, they could always fill in the empty space by jokes about a woman's tongue. But since the last extra session of congress, the fashion of thought in regard to who are the great talkers of the world, is decidedly changed. When the men gathered there in Weshington and talked and talked as only men can talk, all day and night, not one-hour speeches, but five and ten and fifteen-hour speeches, they beat the record of all the sewing societies and women's conventions that ever assembled. And the

people grew weary and said, "How shall we down brakes on the tongues of the senators?" And the press cried out, "Danger through the land is stalking, will you never cease your talking?"

But like Poe's raven on the chamber door, came back the answer, "Never more," and they never did stop until from exhaustion, and to-day the revised version of Shakespeare reads, "Silence, thy name is woman."

The fashion of thought in regard to closing the saloon has wonderfully changed during the past twenty-one years. Twenty-one years ago the mothers and sisters that had borne the burdens of sorrows so long went from the hearthstone and cradle down the street and composed a song, "Give to the Winds Thy Fears, Hope and be Undismayed."

Into the saloons they went and mother laid her Bible where her boy took his first glass, and as the rumseller listened to the word of God he trembled, and trembling, repented. But that kind of endeavor could not be permanent. The enthusiasm wore away. The women went back to the cradle and the kitchen, the rumsellers that had repented dropped back, forgot their new purposes and opened the saloons again. The women came at last to recognize that there was something else needed, and so they drew up this organization. We have advanced a long way. We have come to where we realize that even when you have a prohibitory law you have simply a weapon that may become entirely useless. A prohibitory law is worth no more than the paper it is written upon unless backed by officers to see to its enforcement. Men in local option campaigns vote prohibition and then think they can go home and sit and sing themselves away in everlasting bliss. The prohibition power must be backed by the living power, the arm of the conscientious officer, in order to accomplish that for which it was created. So during these years that we have been marching along in this great reform, we wish to grasp the ideas that are to put the ballot in the hands of the women. By the ballots of men and women prohibitory laws backed by officers for their reinforcement, we shall win.

The second well known Round the World Missionary, Miss Ackermann, was next introduced.

MISS ACKERMANN: I sat last evening listening to the stories of the mothers of the crusade and I could but think as one after another spoke what wonderful days those were. One thing that one of the speakers said, impressed me very much. She spoke of starting out to visit one of the saloons and being joined by five hundred women on the way. I thought of that, five hundred women in sympathy with her. And then my thoughts turned to these days since the twenty years have passed away, since the daughters of the crusade went forth when they sent us—Round the World Missionaries—forth alone. And so after circumnavigating this great world of ours twice alone, I have come back to the dear ones of this native land to tell just a little of one lone crusade in this great world.

Some years ago under the auspices of the Independent Order of Good Templars, I started on my own first little crusade and I have been on a crusade by myself ever since. I went on that first crusade to the state of California. I was sent to the mountains because they wouldn't listen to the men and they thought the miners would come out to see a young woman. I went into the saloons. In one place I found the proprietor of a saloon exceedingly gentlemanly and he came to my lecture and after it was over took me by the hand and said, "I am never going to buy another drop of liquor while the world stands. I can't afford to throw out what I have, I have my mother to take care of." Well, I said, "When you have sold the last drop and you are out of business, write and tell me." He said, "Yes, I will." Since then I have journeyed the length and breadth of the western continent and been around this whole world and never heard from that man until last summer there came to me hundreds and hundreds of letters and among them one from this man. He told me he had kept his promise, and sold out his place. Then there came a great revival to the town and he was converted and the Lord called him to preach the gospel. He went to the theological school for three years and was appointed superintendent of the midnight mission at San Francisco. You may be sure I was glad to hear from that result of my first crusade. I have spoken in more than a thousand saloons around this globe of ours, and in dens of infamy, and vice of which I could not tell you to-night, and also in those places that seem to me sometimes as much worse than a saloon as it is possible to imagine, those frightful opium dens. I have seen countless hundreds of our race being debauched and degraded in these terrible dens, so I have come home to Christian lands with a very special message. A good many of these good ladies have come up to take me by the hand, and they have said: "When are you going away again? When do you go back, are you going back to Africa, and are you going back to China?" No, I am not going back to Africa, I am not going back to China, because I do not believe that I have a single message for the heathen. In coming back after what I have seen, after having lived with all conditions of people, if I have a single message it is to the Christian voters of the United States and the Christian voters of England.

We talk about christianizing the heathen world. Why, do you know that while one heathen is being gained for Christianity, whiskey is making a hundred drunkards, and while another heathen is being won for Christianity English opium is making one thousand opium smokers? Do you wonder that I came over to say I have no mission to the heathen of Africa or China? My mission, if I have one, is to the Christian voters of the United States and England. What can I say to men who claim to be working for the kingdom of Christ three hundred and sixty-four days of the year, and the three hundred and sixty-fifth day they go out and use the highest gift of the free born citizen in helping to advance the kingdom of Satan and drunkenness? Never can the world be won for Christ until the liquor traffic and the opium question are forever settled.

After the birthday collection was taken up, Mrs. Harris sang "Some Glad Day," the audience joining in the chorus.

Madam Chika Sakurai, of Japan, made a strong plea for her Bible training school in Tokio and asked that subscriptions be sent to Miss Willard, who is acting as treasurer for her.

MRS. ELLA F. BOOLE, of New York, was then introduced and said;

There is one thing about the crusade that has not been spoken of in these meetings, and that is the girls that used to go with the crusaders. When I was a school girl out in the western part of this state I well remember when the crusade fire struck our town. I well remember when we girls who were in school used to go out crusading in the morning before school and then at noon and at night, and while we didn't pray in the saloons as the mothers did, yet there came in our hearts that same crusade fire that has led these women on through all these years. I remember one day when they would not let the women visit the saloons any longer, and they would not even let them pray in the streets, they appointed committees to watch the front and back doors of the saloons, and these women used to take the name of every man that went into a saloon, and he was a very brave man that would go in. One day one of our women was sitting at the back door of a saloon and because she did not want to waste time she had her knitting with her, and of course, the saloon men did not like a woman sitting there upon the back door step, but this dear saint sat there, and after a time a shot was fired and she sat perfectly still, and somebody came out and shouted, "Mrs. W., don't you know that they are firing at you?" "Yes, I know." "Don't you know that they are going to kill you?" "I know that, but I am going to sit just where I am." And the spirit that was in those women was in the hearts of some of those girls, and they got their inspiration.

Next, prohibition would be a good financial investment for the state and nation. We have been suffering from hard times this past year. People have been starving for bread, hundreds of thousands have been thrown out of employment because of a low demand for manufactured goods, and for other reasons. Let me solve a mathematical problem. There was spent within the United States in the past year $1,350,000,000. If by a miracle human and divine we could put a padlock upon every one of the 240,000 saloons in this country, we would have had that thirteen hundred and fifty million dollars, because it represented a cash business. Do you know, my friends, that is more than enough to pay the national debt of this country and to pay the running expenses of the United States Government for a single year? Now, we could take this $1,350,000,000—some say this is too high an estimate, so we will deduct $150,000,000 leaving just $1,200,000,000—and then I would take this money and feed those five million people in the United States, who, it is said, from the beginning to the end of the year, do not know what it is to be without the sensation of hunger, and I would buy clothing for those who are shivering in the cold and that would make a greater demand for manufactured goods, and then I would give to those poor families some money for house rent, so they could live in more comfortable homes and I would help them out on their coal bill, and I would give to the women each a sewing machine so that they could make up the clothing that I had given them. No doubt many of you think that I would then found homes where these men could go to spend their evenings, but I would do nothing of the sort, I would have the men stay at home for awhile. If the home is not pleasant, why the women have to be there all day and all night too and so the man ought to be able to stand it as well as she. And I would subscribe for daily, weekly and monthly papers, and would give them all the good reading matter that can be had. I believe that this financial argument is one that we can use in breaking down the walls of this great liquor traffic.

The meeting closed with the singing of the doxology and benediction pronounced by Rev. S. F. Lyon.

WEDNESDAY MORNING.

The convention met at 9:30 a. m., in charge of the president, and the hymn, "Come, Thou Fount," was sung, followed by prayer by Mrs. Stevenson.

The reading of the minutes of yesterday was the first business of the day, aud they were adopted.

The convention next took up the reading of the minutes of the several sections of the executive committee, which were all adopted without amendment, until the last section was reached. Some discussion was brought out as to the proposed establishment of a fund to furnish temperance literature, published by the W. P. T. A., to unions unable to supply themselves. A motion to limit this fund to voluntary offerings was lost, and the devising of a plan to raise such fund was left to the judgment and action of the executive committee.

A motion was made by Mrs. Kinney to reserve for future action by the convention the paragraph of the report of the executive committee stating that the report of Mrs. Carse on the Temple was adopted. A discussion was precipitated, Mrs. Monroe wishing to understand whether the adoption of the report of the executive committee would go out into the world as a unanimous endorsement of the report of the Temple with all that it involves.

The Chair followed by the secretary explained in detail that the action of the executive committee and the action of the convention if taken favorably upon this report would mean simply as in the adoption of other reports that a statement of the work done during the past year was received and that no Union would be bound to any action or endorsement thereby.

MRS. FORBES: Last year there was considerable misunderstanding on this point because of a report sent out by the president of the board of trustees of the Temple, Mrs. Carse. The report stated that the Temple was adopted without a dissenting voice. I am sure that those who did adopt it, adopted it simply as a report of what has been done. If it goes out this year I should not go out to our unions as an endorsement of this report. Certainly we ought not to be considered disloyal to the national organization because we do not endorse this report.

MRS. CARSE: It has been stated here that I sent out a letter declaring that the vote for the Temple was unanimous. I ask in justice that my truthfulness be established and that the secretary state how the vote stood. I ask this because I am so continuously assaulted.

THE SECRETARY: I think no one dissented.

MRS. FORBES: I am not assaulting Mrs. Carse or any one who thinks differently from myself. I simply would like to have the matter thoroughly understood.

MRS. HAMMER: Madam President, do we not understand that in adopting this report we are adopting it as we do all the other reports. As I understand there are no plans or suggestions presented in Mrs. Carse's report, no recommendations nor resolutions, merely a statement and a pledge to go out herself next year and asking us to wait another year.

MRS. HOFFMAN: This report was adopted by the executive committee exactly as all other reports have been adopted from the beginning of this organization. No single Union is bound to accept any provision in any report unless it chooses to do so and everybody knows that. There is not a particle of compulsion about this upon any state Union nor upon any local Union and has not been from the beginning of this whole controversy up till now. I noticed that you adopted the Evangelists' Report. In my state I shall not take all of those recommendations, but I didn't object to it, because I was not bound to accept them by any law written or unwritten and neither is any president on this floor bound by any law written or unwritten to touch that Temple or that Temple report in any way.

Mrs. Fessenden spoke against the amendment.

Mrs. Dunham thought that the whole trouble had arisen out of the misunderstanding of the force of the reports, and hoped that in the interests of the despatch of business the amendment would be voted down.

Mrs. Kinney by consent withdrew her amendment.

Question called for on the adoption of the report of the executive committee, and the vote taken, a large number voting aye and no dissenting voice being heard.

MRS. HOFFMAN: Is the vote unanimous? I didn't hear a dissenting vote.

MRS. FORBES: The motion is unanimous with that understanding that when we are accused at home of being disloyal to the W. C. T. U. because we do not endorse the Temple movement, with all the plans offered here, that we can say that was the ruling of the convention, according to what has been said here, that we are not obliged to do so.

Miss Anna Gordon offered the following motion which was carried unanimously:

Inasmuch as this anniversary convention is one of unusual interest I move that the corresponding secretary be empowered to send a letter of affectionate greeting and God-speed to our faithful, round-the-world missionaries, Mrs. Elizabeth Wheeler Andrew, Dr. Kate C. Bushnell and Miss Alice Palmer, Mrs. Leavitt having already received a telegram and Miss Ackermann being with us.

On motion of Mrs. Rounds a telegram of greeting was ordered sent to our ex-treasurer, Miss Esther Pugh.

The secretary read the list of appointees in the various departments and subdivisions as proposed by the executive committee. (The old officers were retained with few exceptions; the new names appear on the first page of this issue.)

Mrs. Chambers of Pennsylvania moved that these names be confirmed by vote of the convention.

Carried.

On motion of Mrs. Campbell the chairmen of the various committees were invited to the platform and introduced to the convention.

Mrs. Barker made the announcement that a little more than $73 had been received in the birthday collection of last evening, and stated that she hoped it could be made $100 at this morning's meeting.

MRS. MONROE: The oldest crusader in the house is here with her envelope with her money in it, and has not yet had an opportunity to give it; Mrs. Eliza Higgins. She is aged 83 and is from Pennsylvania.

THE CHAIRMAN: And she doesn't look like 83 at all, but still I hope to look as young as that when I am 83.

Mrs. Campbell stated, that she desired the privilege of presenting a bouquet of flowers to the lady who first met all the members of the convention, Mrs. Tillinghast. Mrs. Tillinghast acknowledged the gift in an appropriate speech.

Mrs. Clevenger on behalf of Ohio, presented a bouquet of flowers to Mrs. Alice J. Harris, saying that Ohio enjoyed the honor of having given to the world Mother Thompson, Mrs. Carpenter, Mother Stewart, Mary A. Woodbridge, Henrietta Monroe and many others, who had helped forward the great work, but the latest and crowning honor that had come to the state was that it had given to the nation and the world the immortal voice of Mrs. Harris.

MRS. HARRIS: Dear sisters from my own beloved Buckeye state, I thank you for this beautiful expression of your kindly greeting and good-will, and I want to take this opportunity to thank this entire convention for their courtesy and their kindness to me from first to last through this convention, and it is a privilege to me to say here in this presence that whatever gift I may have to be helpful to the great cause in which we are so interested, I feel is due to my blessed dear old Crusade mother. To her personal sacrifice I owe all that I can do, for giving me in my girlhood even a limited musical education and I am glad to pay this tribute to my dear mother. And now, as the time has come for us to say good by, it will be interesting to you to know that the last written line I received from our dear departed Mrs. Woodbridge, was this, written upon a postal card: "Miss Willard very much desires that our convention should learn a song that she heard at the Christian Endeavor Convention, 'No Goodby in Heaven,' and I trust you will include that in your hymn leaflet for convention use. Be sure and put it in." Now, friends, I want to sing those three verses and if there is anyone here who is familiar with the chorus, will you join in.

Song, "No Goodby in Heaven."

THE CHAIRMAN: I hope, dear sisters, that this will become a song that you will introduce not only into the local Unions, but into the State Unions, for it has a sweet cadence; we want always the cadence of hope in everything we sing and everything we do.

MRS. CHAMBERS, (of Pennsylvania): Some of us think this pretty singing will not be complete unless we have a word from Miss Anna Gordon, and would like to have her called.

THE CHAIRMAN: I think she is off upon some duty intent. The chair would like to say for Anna Gordon for the sake of the new ones who may not know that for eighteen years, it will be eighteen years in January, she has been the one who has given me the right of way to think for the society and to work and plan for it instead of being encumbered with a thousand cares, and that she is to me and growingly as the years go on, a strong, right arm to lean upon, and I know she has the love and confidence of every white ribboner, and I am glad to pay her that tribute of the older sister to the younger.

It was moved by Mrs. Ingalls that a telegram be sent to Mrs. Williams, one of our National lecturers.

Carried.

It was suggested by Mrs. Greenwood, as it was very near the hour for the devotional exercises, that the report of the committee on resolutions be taken up after those exercises, and a motion was made by Mrs. Monroe to that effect.

It was moved to amend the foregoing motion by saying that the devotional exercises come immediately after the committee on resolutions make their report, which amendment was adopted.

The telegram committee reported the following telegram:

"Miss Esther Pugh—Love and greeting."—First Thess. 3.

On motion, the report was adopted.

While the resolutions were being distributed, Mrs. Jones, of Norfolk, asked permission to make an announcement, and stated that she came from the only city in the United States which was carried by the Prohibition party, and that they stood as an object lesson to the whole United States. She then read a letter from Rev. Sam Small in regard to a Prohibition paper established in that city.

On request of Mrs. Harris, the musical director, Miss Gabriel Stewart, was spoken of by the chairman as the efficient pianist and assistant during this convention.

The chairman of the committee on reception, Mrs. Tyrell, was introduced to the convention.

Mrs. Martin stated that the ladies had been successful in securing what they had asked of the officials of the city of Cleveland, and that hereafter the women will be listened to and the law enforced with reference to objectionable posters, pictures, etc.

The report of the committee on resolutions was called for and offered by its chairman, Mrs. Rounds.

[The resolutions as far as adopted at close of noon session will be found on pages 5 and 6 of this issue].

After being read it was on motion taken up seriatum section by section, to be adopted as a whole.

Various amendments were offered and discussed, several of which were adopted and the report as amended finally adopted by the convention in the form in which it will be found a little further on.

During the discussion of amendments among other bright and earnest suggestions made, were the following:

In the discussion on Section 12, when it was suggested to insert the word "both" before the words, "prohibition" and "suffrage," Mrs. Hoffman spoke as follows:

MRS. HOFFMAN: I hope that wont carry. We want to be free to throw our influence and our strength anywhere with the party that puts in suffrage, and we will take care of the prohibition. We want to be free to work.

THE CHAIRMAN: I think Mrs. Hoffman's idea is, that so far as any party takes up the principles either of suffrage or temperance that for that thing in that party we are ready to work.

MRS. BOOLE: Would not the adoption of this amendment nullify the action of former years when we pledged our support to the Prohibition party?

THE CHAIRMAN: The understanding of the chair is that it would not, but it opens the way for us to recognize republicans or populists who have taken up the woman's ballot to some extent, to recognize that they have done so. The chair did not suppose that this was a repudiation of our position with reference to the Prohibition party nor does it place the Prohibition party anywhere, but way ahead of all the others, where it belongs.

MRS. HOFFMAN: It does not follow that because we endorsed the party one or five, or ten years ago we are going to eternally endorse that party. I am a prohibitionist out and out, but I want to be free and we are not bound to tie ourselves down, we want to be free to throw our influence anywhere. We want to be more political than we have ever been and to stand for the political party, this political party, but it will be unwise if we stand for no other. If the democratic party advocates a measure, say the three-mile law, or the four-mile law, or any other law, we want to be free to throw our influence with that party in that state, while the democratic party has the power to legislate. We endorse simply what that party brings to the front that we approve, we don't endorse anything else.

MRS. BOOLE: I believe we always have been free to do this under our by-laws, but, at the same time, I believe that there ought to go out from this convention a strong and ringing word in favor of the only party that stands for prohibition and woman's suffrage. Further, I believe that the W. C. T. U. was organized for the special purpose of securing the outlaw of the saloons. While they have adopted woman's suffrage, and I believe in woman's suffrage, I do not believe in forgetting the purpose for which we were organized. I am opposed to the amendment.

MRS. BURT: As I understand Mrs. Hoffman any party that puts equal suffrage in its platform, and ignores prohibition, we can endorse that party. There is a door left very wide open there. Now, if the democratic party, as I understand it, endorses woman's suffrage, and we are free to endorse that party, it seems to me that above all things as W. C. T. U. women, we must be true to the principle that first called us out, true to the principle that has held all these years, the great and sacred principle of prohibition. I want to say that if this resolution is adopted, even the state of New York, the democratic party would put woman's suffrage in its platform, we would not touch it. If the republican party put woman's suffrage only in its platform we would not touch it. We are for prohibition, first, last and always.

I believe there is only one party that has put them both in.

MRS. BENJAMIN: If we adopt the amendment now before us, I think we shall be clearly endorsing the prohibition party, as that has always been for prohibition and woman's suffrage.

THE CHAIRMAN: If the chair thought differently, she would be for leaving the chair and making some observations.

On suggestion of Mrs. Hunt, accepted by Mrs. Hoffman, the word "dare" was not inserted in this section.

MRS. ROUNDS: I want to say that any party that puts prohibition and equal suffrage into its platform is pretty near a prohibition party and it wont be called Republican or Democratic, so that I feel that we are on very safe grounds when we put in those words. I want to say further that I should very much regret it if there is the least shadow of turning on the part of the W. C. T. U. away from that party that has given us the only recognition that we have ever had politically. I stand here a prohibitionist from head to foot, and as radical as I know how to be, and I believe that the reason the prohibition party has not accomplished all that the W. C. T. U. would ask for it, is because they are hampered by the stultified consciences of men. We are just entering into another presidential campaign, those seasons that come every four years, when the whole country is racked and ruined by these contending forces. More than ever must the W. C. T. U. keep steady to her heavenly principles. I am a Prohibitionist.

On motion of Mrs. Benjamin, the resolution of thanks was adopted by a rising vote.

Consent was given that Mrs. Burt read a testimonial to Mrs. Woodbridge, which was also adopted by a rising vote.

It was announced by Mrs. Hoffman that the convention is invited to meet in Kansas City next year, and was received with applause.

Song—"Blest Be the Tie That Binds."

Adjournment.

[The remainder of the convention proceedings will appear in the regular convention number of UNION SIGNAL, Dec. 6.]

LEFT OVERS.

Several reports having been crowded out of the previous dailies, it is a pleasure to give them publication in this issue.

WOMAN'S TEMPERANCE PUBLISHING ASSOCIATION.

It is always a pleasant task to report an enterprise when it is in a flourishing condition, but business, even the very best, is not always at high tide, it has its ebb and flow. The past eighteen months have been the most trying time financially this country has ever seen. The wreck left by the storm is all about us, in the collapse of corporations as well as old and well known firms. Consequently it is not quite as pleasant a task to report the work of the Woman's Temperance Publishing Company as it has been in some former years. Still there is much room for congratulation; that we have weathered the storm. Let me just say here that our warmest thanks are due to two noble white ribboners, Mrs. Hannah J. Bailey and Lady Henry Somerset, for prompt aid in tiding us over dark days. While we are unable to pay a dividend to our stockholders this year, they should be devoutly thankful that we have held our own, running behind only $561, from October 1st, 1893, to October 1st, 1894.

Cash Receipts	$149,589.61.
Cash Expenditures	149,203.72.
Assets	134,749.99.
Liabilities	45,361.58.

Our rent has been reduced at 161 La Salle street $1,000 a year, and the rent at the Temple is to be reduced December 1st, $900 a year, making the total rental for both buildings $7,500.

We have in our employ now about 120 persons. Our business manager has tried to economize in every way possible; our clerical force has been reduced, making a saving of $1,200 for the year in this department. We have printed over one hundred million pages of literature the past year; of this amount over six million pages were in leaflets and tracts, books forty-five million pages; outside printing over fifty million pages.

Average circulation of UNION SIGNAL	65,000
" " "Oak and Ivy Leaf"	8,500
" " "Young Crusader"	33,750
" " "Advance Guard"	500

We are taking first rank in job, newspaper and periodical printing. If it was not for this source of income, we could not afford to carry the stock of temperance publications we have on hand, and which should be in the hands of every local union instead of on our shelves. Can this Convention not invent some method whereby more of the literature which we have had expressly prepared for the needs of our local unions, can be circulated?

NEW PUBLICATIONS FOR THE YEAR.

Books—"A Great Mother," by Miss Willard, etc., which has reached its third edition and is received with most cordial praise by the best literary critics. "David Douglas and His Wife," by Mrs. O. W. Scott, one of the most forcible presentations of Prohibition as represented by the third party; "Songs of a Home," by Eliza S. Long," an attractive booklet, and Olive Schreiner's "Three Dreams in a Desert," which has just been brought out.

Something unique in the matter of our publications has been the "White Ribbon Portfolio," evolved by the practical genius of our Business Manager, of which three numbers have been issued, and two more are contemplated.

It is well that the interests of the W. T. P. A. during the last year and a half of unprecedented financial stringency has been under the management of such a woman as Mrs. Caroline F. Grow. She has guided the affairs of the association with great wisdom and tact, and has thoroughly won the confidence of the business community. Our business is increasing so in the job line, that we have found ourselves greatly handicapped for lack of facilities to do the work offered, having to turn away many large jobs for want of capital. The stockholders should have a move soon to increase the capital stock from $125,000 to $175,000. Mrs. Grow in her report to the stockholders at the annual meeting among other things said: "What of the needs? What of the possibilities of this "splendid unworked monopoly?" as John G. Woolley terms the W. T. P. A. It needs first of all more capital, second the co-operation of the National organization in sending its publications broadcast to every State, District, County and local Union, third, your individual zeal in "exploiting its product" in your community.

The W. T. P. A. may congratulate itself upon securing the services of a woman so gifted, to fill the position of Editor of publications as Mrs. Katharine Lente Stevenson of Massachusetts. She has filled the position with great ability during the past year. In counting the gains of the year we must not forget the addition to our editorial force of Miss Ada Melville, the bright young editor of the "Young Crusader." She is a young woman of great promise and a charming writer of stories for children which even older heads enjoy reading. She is determined on making *The Crusader* bright, entertaining and instructive. In her annual report to the Board, she says: "More than any-

thing else the *Young Crusader* needs systematic help from the state L. T. L. superintendents, and the state Superintendents of Departments of Sunday schools." Miss Jennie Stewart is showing her ability as an able editor in the transformation she has made in the *Oak and Ivy Leaf*, under the name of *Young Women*. It has been changed from a four page to an eight page paper, beautifully illustrated, spicy and bright; it is a most charming and winsome paper for young people. The price is now 50 cents a year. Miss Willard still continues editor-in-chief of the UNION SIGNAL, although at long range. The strength of her name and the power of her wondrous pen is a tower of strength to our national organ which is beyond computation, but neither she nor Lady Somerset, who is editorial correspondent, take any remuneration for the valuable work they do for the paper. In the resignation of Mrs. Harriet B. Kells—from the editorial staff of the UNION SIGNAL, we have lost a keen, incisive and able writer as well as a true and noble woman. Great credit is due our managing editor, Miss Margaret Sudduth, for her management of the UNION SIGNAL during the continued absence of Miss Willard. She has stood at the helm bravely and filled every gap with much ability and wisdom.

The Board of Directors of the W. T. P. A. has suffered a great and painful loss in the death of the beloved secretary of the Board, Mrs. Mary A. Woodbridge. It is a singular co-incidence that the only two secretaries the Board has had in the 14 years of its existence have both died. These have been the only deaths in their ranks.

Respectfully submitted,
MATILDA B. CARSE, President W. T. P. A.

MRS. GROW: This is the point of my plea, this W.T.P.A. is yours. When you can arrange to set apart from the national fund and from the state fund a portion for the free distribution of literature, then, and only then, may we hope that its presses will turn out exclusively and distinctively temperance literature. I ask for your patronage, not only at home, but here and to-day. We have brought here over one thousand dollars' worth of goods. I have been told there are over five hundred delegates and those interested in this convention. If you will each of you leave with us two dollars, we shall go home without goods with our purses well filled and you will have helped to make a financial success for the coming year.

MRS. FESSENDEN: It seems to me that it would be a very appropriate thing in view of the very hard struggle of this past year of our W. T. P. A.—and I put a good deal of emphasis on *our* W. T. P. A. and of the wonderful amount of application and wisdom that has been brought to bear on this question, that this convention show their appreciation by making up to the W. T. P. A. the five hundred and sixty dollars reported as output.

THE CHAIRMAN: You know that Mrs. Grow by her energy and the confidence of the business men of Chicago has come through the help of the jobbing office and the contracts she has got, and kept the concern afloat. That is something everybody ought to know. It is not our patronage alone that has kept it alive. The word of this association is just as good at the banks as the word of any publishing interest in Chicago.

MRS. GROW: We thank you, Mrs. Fessenden, and ladies of the convention, for this generous offer, but we are a business house. We cannot accept anything on the side of philanthropy. Our house, though the stock is owned and controlled by women, is subject to the precise conditions of business owned and controlled by men. We have to pay our bills the same as other houses; they recognize no philanthropy on that side of the question, we recognize none on the other. We simply ask your patronage and prompt pay, and that you will use your influence for us in the regular lines of business, but I have a suggestion to make. I should consider it the best evidence that you value what I have said to you if you will raise this $500 and turn it into your treasury with the express purpose of having it given or spent in literature to be given to Unions that are not self-supporting.

REPORT OF UNION SIGNAL.

MARGARET A. SUDDUTH.

Not since the days of our lamented Mary Allen West has THE UNION SIGNAL been brought to the special attention of our national convention. We are confident that this has not been due to your lack of interest, nor to a want of zeal on the editor's part, but rather to the pressure of business at this time.

To the most of you, would it were to all, THE UNION SIGNAL gives its own report each week. Fifty-two times a year it invades your homes with peaceful, helpful intent, chronicling what you have accomplished and suggesting new fields and new methods by which to conquer intemperance.

Did you ever congratulate yourselves upon the name of your official organ? What better title could it bear, than one which combines the expressive cognomen of our society—U-n-i-o-n—with the means of transmitting intelligence—a Signal! No electric current ever united more certainly its two poles than ought our well-named and well-loved paper, THE UNION SIGNAL, to unite the executive and legislative bodies of our own blessed work.

The battery for this electric current is your own dollars. Several times during the past year you have allowed our battery to run down pretty low, but certain indications which our business manager will reveal to you now point to the fact that it will soon be fully charged again. The Ohio W. C. T. U. has given us cheer by passing a resolution declaring no white ribboner eligible to office who does not take and read the UNION SIGNAL and her state paper. While I am speaking of subscriptions may I urge our subscribers not to wrap up their own copy, put a-one cent stamp on it and forward regularly to some friend, but rather to send us the value of a two cent stamp each week and we will print and mail to that friend directly from our own presses. You will thus help to sustain the largest woman's temperance publishing house in existence rather than adding to Uncle Sam's superfluous post-office treasury.

The "right arm of service" has been often applied to our paper and none pleases us more, for 'tis service to the W. C. T. U. that we seek, and to be its *right* arm is indeed the place of honor and power.

As a developer of good writers, our paper has been signally successful. If the editors should ever feel inclined to be lonesome or assert proprietary rights, we have only to look on the contents of our pages to realize our numerous family of contributors as well as of readers. Aside from the editorial matter, more than six hundred writers contribute each year to the reading columns of the UNION SIGNAL. A list of these will include names of well-known authors.

If THE UNION SIGNAL has accomplished no loftier end than encouraging the white-ribbon sisterhood to express their convictions by means of the printed page, its mission need not be despised. We are confident that no other organization of women can claim so many members of ready utterance, not only by the voice but by the pen.

As a world's organ we are extending our boundaries and strengthening our stakes. Once a month we devote a page to the world's W. C. T. U. news, averaging about five countries a month. Among these are: Canada, England, India, Burmah, China, Japan, South Africa, West Africa, Ceylon, Australia, British Columbia, Madagascar, New Zealand, New Foundland, Sweden, Norway and France.

Once a month we give a separate department to Canadian news, and we have just formulated a plan for the frequent representation of the Australian provinces, which will gain us many subscribers and increase the knowledge of our work in those sea-girt lands.

Our news from the Field department has grown and strengthened until we have a wide-awake, efficient reporter for every state and territory. With this plan for state reports so well systematized, THE UNION SIGNAL was never before so completely a National organ.

We contemplate a number of improvements during the coming year, among them the establishment of a Local Union department, to which any white ribboner may bring her latest difficulty of her brightest solution. The special questions will be answered by one of the many specialists among our state presidents, national superintendents or organizers, when the editors' stock of information is exhausted.

In considering the scope of our paper it is difficult to determine any boundary lines. Our field is peculiarly free from limitations or competition. We are the accepted organ of 150,000 white ribbon women. If any one complains of the breadth of THE UNION SIGNAL let her first narrow the horizon of the W. C. T. U., for so long as it has editors who are true to their positions and loyal to the society which they represent, it will ring out in clear notes against every usurpation of W. C. T. U. ground and every attack upon W. C. T. U. interests, after they have been thoughtfully indorsed by the sacred majority. We teach temperance; that is ever our objective goal, but we also teach the fundamental and correlated truths that underlie our 42 departments, and they are as broad as the heavens,

INTERLUDES TO MISS WILLARD'S ADDRESS.

And she is here, Eliza, who led the praying band. And she is here with that head crowned with the glory of gray hairs, Mother Stewart, heroine of the Crusade.

⁂

It is a case of "the lady and the tiger."

⁂

We shall never stop till it is twenty-one.

⁂

A very literary looking reporter came to me in Boston last week to interview me, and among his questions he said: "What effect has this unexampled proceeding of Lady Henry had upon the aristocracy of England?" I said: "About the same effect that Lord Shaftsbury's splendid advocacy of the people had upon the aristocracy of England. The newsboys stood at the window and looked in and saw his pictures, and nudged one another and said, 'That is our Earl.' The workingmen in Hyde Park, when the procession of 200,000 temperance people marched there last May with Lady Henry at the head of her legion, told me that again and again the swarthy, honest workingmen pointed at her with their thumbs and said, 'That is our Lady.' But by the aristocracy she is frozen out. Not that I speak harshly of them; it is a phenomenon, they do not understand it."

⁂

You will smile, perhaps, at a little thing I put in, but I naturally noticed it more than if I had not been absent for two years (referring to chewing gum) absent.

⁂

If I were a local president I would call into my parlor half a dozen of the Populists of my own town and half a dozen of the Prohibitionists, I would get them to sit down and talk things over, I would get my little pencil and say, "Couldn't we get up a resolution that we twelve could agree on which should include the woman's ballot, which should include the eight hour law, and prohibition and these things for which we stand, and then I would get my neighbor over in the other local Union to get her neighbors together and after it had been worked up quietly in this home way, we could have a county convention and in that way do something to get our unified platform. But I went in my haste and tried to bring the heads of these two parties together, and I sat up all night with them in committee on resolutions, and tried to get prohibition forward. Couldn't get it in anywhere, couldn't even get the committee allowed to come in that wanted to speak for it. But I got the woman's ballot in and then "unbeknownst" they got it out again.

The heads of these leaders are hard. They have a mind of their own and whether it is a good one or not it is the outcome of their experience, and so I say let us try with the rank and file. May be you think that this is a bit of garrulity on my part. It is the very most important things I have said this morning. It is the thing, which, if we do it, will bring us in new light; for the Populists command 2,000,000 votes in this country and the Prohibitionists nearly half a million; and while the old parties do as well as they can "under the circumstances," the circumstances are very bad, and we are working to create a better set of circumstances.

⁂

When I say those words it brings the tears, because I think how my blessed mother used to talk to me of all these things.

⁂

I want to thank you for giving nearly $3,000 under the dime collection. The little plea that I made you just answered with $3,000, when we had but $1,000 of a debt.

⁂

know it will be a tender pleasure to you to be made aware that with us on the platform now are those whom she loved best, to whom she was bound by the tender tie of kindred and affection.

⁂

love to think of Mary as still the fragrant blossom on the dear home rosebush of the W. C. T. U. We wept when we spoke of her in the executive committee, and we wept when we spoke of Mary Lathrap shut up in her prison house of pain. Our Daniel Webster of the temperance movement, our brave, great heart. God comfort her to day. She has sent us a beautiful telegram, "Greetings to you in Christ's name. My heart is with you." Her husband writes that her pain is perpetual, but that her soul is at peace in Christ, her Saviour.

⁂

Concerning politics, that is a somewhat vital nerve. It seems to me that if we could even appoint some women to make it her specialty or attach these duties to the department of legislative petition, so that somebody could keep a lynx eye on the parties, keep the news going among our women who do not read the newspapers perhaps as much as they might, as superintendent, who should see that there was a right acknowledgment made when a step was taken in the right direction, the acknowledgment which we ought always to make to any party that takes an advance step; to the Republicans who put woman's ballot in their platform as they have in several of the new states; to the Democrats of Arkansas who have taken a step forward in that direction; and also when they sell us out as they did in Kansas, by not putting woman's ballot in at all; or when a state does not come up to Prohibition; or deals as the Democrats have done through Secretary Carlisle, with the women, turning them out of the Treasury Department; or when any of them deal with the liquor traffic in any way. Let it be understood that the hope of the women is now as it has ever been with the party that stands fair and square for prohibition and the woman's ballot. We should watch also the rising new party of the people, the Populists.

ORGANIZERS' REPORTS.

FRANCES H. ENSIGN, MADISON, OHIO.

I have worked in seven states, including Ohio; have attended three state conventions and two state Y conferences, and presented Young Woman's Work at the Lakeside, O., School of Methods. Have given forty-five addresses and thirty-five parlor talks and have organized thirteen Y unions. Our greatest need seems to be some plan by which organizers and unions can be brought together with less expenditure of time, strength and money. Our greatest encouragement is the systematic work done by the young women and the growing power of this branch as one of the most hopeful, helpful departments of the W. C. T. U.

CLARA PARRISH, PARIS, ILL.

Since our last annual meeting I have worked in the states of Indiana, Ohio, Kentucky, Illinois, Pennsylvania, New York and New Jersey, attending the state conventions of the first three named; have held eighty public and forty-five parlor meetings, organized twenty-two Y. W. C. T. Unions (assisting Miss Frances Ensign in organizing the Somerset Y in the Ohio Wesleyan University) and have added eight hundred new members to our ranks. Have written twelve hundred and thirty letters and cards, and traveled eight thousand three hundred and forty miles.

MRS. F. E. W. HARPER, PHILADELPHIA, PA.

For the year now closing there is little to report, there having been few calls for work among colored people. Part of the work in which I have been engaged has been the peace movement, anti-lynching work and mothers' meetings. The greater part of last winter was spent in Ohio, where I lectured in Columbus, Springfield and Toledo. I was also engaged for a short time in Michigan and new members were added to our organization. I have spoken at two state conventions. I earnestly hope that the time is coming when the colored people will realize that in the liquor traffic we have one of the worst foes to the peace, purity and progress of the race.

Were it true that the worst things said against the negro are sad and frightful verities, I would yet hold "the deeper the degradation, the louder the call for redemption." The problem before the nation to-day is broader than a mere racial question; it is the question of an imperilled civilization. The strength of the liquor traffic, the fearful disregard of law, the curse of the social evil, the increase of crime are only symptoms of a disease in the body politic and we need a union of the best moral forces of the nation to grapple with its ignorance and vice.

In conclusion let me suggest that an appropriation be made to carry on the work among the colored people, not as a matter of charity but of self defense for the country. The means of the colored people to sustain speakers in the field are limited, and in many instances they have little inclination to do so for themselves. Yet

the work of organization is urgent and the friction between the races manifest. At least the liquor traffic as the great factor of degradation and the curse of our social life should be taken out of the way.

I stand ready to respond to calls for temperance work and mothers' meetings in any part of the country where there is local interest and Christian zeal to open the door to the hearts and homes of the people.

RESOLUTIONS.

PREAMBLE.

WHEREAS, God in His mighty Providence has brought the National Woman's Christian Temperance Union to this its twenty-first anniversary, we, the members in convention assembled, render thanks and praise unto His holy name for His care and guidance, and the prosperity that has attended our work; for the earnest consecrated women who have been our leaders, and for the uplift to humanity that has come from the combined efforts of Christian women. Encouraged by the increased interest manifested everywhere in our work, we reaffirm our allegiance to the principles of total abstinence and prohibition, and pray that the blessing of God, the Father, and His Son, Jesus Christ, may attend our work in the future as in the past.

YOUNG PEOPLE'S SOCIETIES.

Resolved, That we rejoice that prohibition in the thought and conscience of the world is crystallizing into definite action as manifested in the position taken by the societies of Christian young people, who with firm and ringing tread, are leading American youth to good citizenship, under the white banners of total abstinence and prohibition. We commend the special movement now being made by our Young Women's Branch to interest young people in schools and colleges by organizing them into Somerset Y. W. C. T. Unions. We also hail with gratitude, the solidifying of Christian effort for total abstinence and prohibition as expressed by the attitude of religious denominations, evidencing that Christians who have long sung "Christ for the World," are now beginning in earnest to take the world for Christ.

SCIENTIFIC TEMPERANCE INSTRUCTION.

Resolved, First, that we rejoice that scientific temperance is now a mandatory study for all pupils in all public schools, in 39 states and in all schools under federal control, including those in the territories, the District of Columbia, Indian and colored schools, military and naval academies, comprising more than 16,000,000 of the children and youth of school age in this country.

Resolved. Second, that while we appreciate the good school work in scientific temperance that some faithful teachers are doing, we believe there is great need of information as to the best methods of teaching this branch.

We therefore respectfully ask *The National Education Association* (comprised of representative school officers and teachers, legal executors of the school laws of this country) to make permanent and adequate provision in the programs of their yearly meetings for consideration of methods of teaching all pupils in all schools the new mandatory study, viz.: the nature and effects of alcoholic drinks and ohter narcoties in connection with relative physiology and hygiene.

SABBATH OBSERVANCE.

Resolved, That we look with alarm at the increasing desecration of the Sabbath, and the demands of the Liquor Traffic for the open Sunday saloon, and call upon the executives of the law, and others in authority, as well as moral and religious people, to unite in the enforcement of such laws as do exist, and to prevent further encroachments on this Day of Rest.

W. T. P. A.

Resolved, That as intelligence in regard to our work is the first requirement for efficiency, the unions be urged to extend the circulation of our national organ, the UNION SIGNAL, and that the W. T. P. A. should receive a more loyal support the coming year than ever before.

EQUALITY OF CITIZENSHIP.

Believing that all *women*, as all men, are created free and equal, and that women are *wronged* who are governed without their consent, and that the progress of woman is hindered without the privilege of self-government, and that childhood suffers for lack of the mother element in the government, and that the nation's safety demands the influence and power of women in the administration of public affairs, we therefore resolve in favor of combined and persistent efforts for securing the enfranchisement of woman.

EQUALITY IN MORALS.

Resolved, That the National W. C. T. U. endorses with pride the heroic action of Kentucky women in their determined overthrow of impurity in high places and in their demand for the annihilation of sex in moral standards, and an equal standard for men and women.

AMUSEMENTS.

Since the character of a people's amusements so largely shapes their morals and forms their tastes,

SECTION 1. *Resolved*, That we recommend that each state organization instruct its unions to endeavor to secure, by law, the appointment of a committee of both men and women, who shall pass upon the character and tendency of all public spectacles.

SEC. 2. Also, as a Christian organization, we deprecate the social amusements of card playing, theatre going and promiscuous dance, believing that all such have an immoral tendency.

SEC. 3. And, while fully appreciating the value of physical development, and those athletic and out door sports calculated to give this development, we disapprove of such exercises, or such games of foot ball, as require the presence of a physician, as being injurious to physical well being, and brutalizing in their moral tendency.

SEC. 4. We also protest against the custom of inter-collegiate athletics, as demoralizing to the legitimate work of college life, and calculated to encourage the spirit of gambling.

ALCOHOLIC CURES.

While friendly to all institutions having for their object the restoration of the drunkard, we do not recognize in them a cure for the saloon evil or in any sense a solution of the temperance problem, so long as the licensed saloon exists. We do not encourage local unions to adopt this work as any solution of the temperance problem so long as the licensed saloon exists.

THE DAILY PRESS.

Resolved, That we use our personal influence with the editors and publishers of our daily press to suppress the details of murders, suicides, and the dreadful personal and pretended medical advertisements.

STRIKES.

Resolved, That we declare that the employer and the employed should unitedly decide what is best for the enterprises which can succeed only by their united effort—namely, conciliation to prevent strikes, and arbitration to put an end to them; but we strongly urge that upon state and national boards of arbitration women shall be placed.

LABOR QUESTION.

Realizing that in the deplorable condition of the great masses of the unemployed of this country many causes have contributed to bring about their poverty and degredation, and believing the solution of the labor problem to be possible, practicable and *absolutely necessary*,—we boldly declare that no permanent remedy for their ills can be found, nor satisfactory answer to their significant questions be secured, so long as the rum shop door stands openover against their homes and in our National Capital; also,

Resolved, That on behalf of the wage-workers and their families we protest against the licensing of a business which drains their pockets of millions of dollars annually, debauches their morals and degrades their citizenship; we protest against the delusive, deceitful shibboleth of the tariff on the one hand and the unfulfilled promises of civil service reform upon the other—as agencies obscuring the real question at issue; therefore,

Resolved, That we hereby pledge ourselves to do our utmost to secure the enactment and enforcement of such laws as shall utterly exterminate the infamous system which replenishes the National, State and municipal treasuries from the vices of the people.

PROHIBITION.

Realizing that the fusion and confusion of political parties, the cross-fire of political leaders, the steady and deadly aggressiveness of the liquor traffic all point with unerring certainty to serious consequences to the body politic, and believing the Woman's Christian Temperance Union should steadily maintain its attitude of pledged prayers and influence to any party which puts Prohibition and Equal Suffrage into its platform; therefore,

Resolved, That in order to hasten the complete overthrow of the monster iniquity of the age, the liquor system, we rejoice in the near approach of the time when we shall be able to reinforce our prayers and moral support by our ballots, and hereby pledge them to the Home Protection Party by whatsoever name called.

THANKS.

Resolved, That we render our thanks to the Federated Unions of Cleveland for their complete arrangements for the success of the convention, to the people of the city for their gracious hospitality, to the pastors of the churches who have welcomed us to their pulpits, to the pages for their effective services, to the railroad superintendent for her painstaking and successful efforts to secure reduced rates, and to all who have in any way contributed to the success of the convention, especially to the press that has so fairly and ably reported our proceedings.

IN MEMORIAM.

"Blessed are the dead who die in the Lord."

WHEREAS our beloved sister, the late corresponding secretary of the National W. C. T. U., Mrs. Mary A. Woodbridge, has recently been called to the higher life, we, officers and delegates of the twenty-first annual convention of the National W. C. T. U., desire to put on record our appreciation of the heart and character of one who for twenty years was a standard bearer in the sacred cause that builds our hearts in one. Devoted in spirit, gracious in presence and kindly in speech, she was for many years a help and inspiration in our great annual gatherings. In the onward march of the past twenty years no path so rough, but she trod it unfalteringly, no call of duty went unheeded, for hers was a spirit and a life that rejoiced to do the Master's will She has gone from among us, but the eye of faith pierces the unseen and beholds her radient in the mansions of the King. The memory of her life so fragrant with good and true and devoted in service will always be a rich heritage to us.

We grieve with those who in the home are desolate over the loss of their best beloved, but to our souls come the words of Christ, "I am the resurrection and the life, he that believeth on me though he were dead, yet shall he live."

And with this triumph over death which came through the blood of the Lamb, we say, "Oh death where is thy sting, Oh grave where is thy victory?"

CONVENTION ECHOES.

A CONVENIENCE never before enjoyed at a National Convention (for which our hearty thanks are given), is the special wire placed in our Convention Hall by courtesy of the Western Union Telegraph Company. Because she is a Y, the company placed Miss Clara Wood as operator, and she has been faithfully at the service of the Convention from early morning till late at night during the sessions.

MISS ANNA CUMMINGS, now of South Africa, is a consecrated Vermont girl, who went out to Cape Colony some years ago, was a teacher in the "new Mt. Holyoke," the Huguenot college at Wellington, Cape Colony, South Africa. A year since, she returned to America for a vacation. Y Work and speaking at conventions has been her chief relaxation and enjoyment. She is accompanied by her uncle, Mr. E. A. Goodnow, the Massachusetts philanthropist, who was presented to the convention Monday.

INCIDENT in Elevator.—Winsome White Ribboner to Elevator Boy: "Perhaps this young man will wear our ribbon." Young Man, earnestly: "I'd be glad to." White Ribboner, as she pins it on: "Remember, this includes tobacco, cider and cigarettes." Young Man, with an assuring smile: "All right, ma'am."

A few days later another white ribboner, observing ribbon: "I see you are wearing our badge. I hope you will not only wear it during convention, but after we are gone." Young Man, with pride: "I intend to wear it always, ma'am!"

LADY HENRY SOMERSET expects to return to America as soon as the executive committee meeting is over, but cannot reach New York before November 24th. She has, however, most kindly agreed to come to Cleveland in time to give the "benefit" lecture in Music Hall the same one that she had hoped to give at our convention, but which will be one week later, November 25th. The proceeds of this benefit are to be equally divided between the World's and the National W. C. T. U. and comes as a part of the convention proceedings necessarily delayed one week for the reason we have given.

THE Monday morning prayer-meeting was in charge of Mrs. Burgess, Mrs. Snell not being in attendance on the convention. It was a meeting of great power. Mother Thompson's relation of her conviction, conversion and final sanctification to Woman's Suffrage under Susan B. Anthony yesterday was given in her own inimitably touching manner. She also responded with an earnest prayer to Mrs. Edholm's request that she lead in a crusade for the salvation of erring girls. The meeting expressed itself as unanimously in favor of requesting the convention, another year, to give the hour from 11 to 12 for a devotional hour.

THE Interstate W. C. T. U. Press Association met in Sorosis club room Saturday afternoon. Encouraging reports were heard from the officers. The constitution was amended to admit to membership the editor and publisher, if a member of the W. C. T. U., of any W. C. T. U. paper. Mrs. C. F. Grow, business manager of the W. T. P. A., read an excellent paper on "The Relation of THE UNION SIGNAL to State W. C. T. U. Papers." The discussion brought out plans for co-operation in extending the circulation of both State and National organs. The meeting adjourned until Monday at 5 P. M., when other topics will be presented and officers for the ensuing year be elected.

IN the production of the DAILY UNION SIGNAL we had the good fortune to make contracts for its printing with the Cleveland Printing and Publishing Company; and we find the high reputation for first-class work in all that that term implies which this company has won, is justly sustained, being certainly one of the best equipped and best organized offices we have ever seen. We feel under obligation to Messrs. Day and Staral for kindness and courtesies, and especially to Mr. Wintemberg and Mr. Tame for the efficient aid given in issuing the paper. We also wish to acknowledge the help of Misses Tiffany and White, Mrs. Howard, and of Messrs. Reiner, Pheasey and Girard. The interest shown by them made our task an easy one.

LADY HENRY SOMERSET cables that Dr. Henry S. Lunn, of London, who has in charge the plans for the World's Trip, in the interest of the Polyglot petition, proposes to make arrangements for a party to attend the convention of the World's Woman's Christian Temperance Union which meets in London in June next. Dr. Lunn has assured Lady Henry Somerset that he will undertake to bring a party to London, give them a week there, a week at the famous Grindelwald Conference, three days at Lucerne, and at Paris, returning to America when desired, at a cost of $200 for each person, this to include all travelling expenses from New York and board at specified hotels. Lady Henry Somerset has cabled this information to Miss Willard in the earnest hope that many Americans will avail themselves of this opportunity to visit the World's Convention and the National Convention of the British Women's Temperance Association where they will be warmly welcomed by their English sisters.

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UNION SIGNAL

AND WORLD'S WHITE RIBBON.

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

Volume XX.—No. 46.] CHICAGO, November 22, 1894. [Price $1.00 Per Year in Advance.

SINCE OUR LAST ISSUE.

Dr. James McCosh, the venerable ex-president of Princeton University, died November 16, at the age of eighty-three.

The funeral of the late Czar Alexander, of Russia, took place November 19, in the Cathedral of St. Peter and St. Paul, in St. Petersburg.

Oklahoma Territory has been swept with a simoon of sand, which raging for four days stopped all traffic, caused much damage to property and it is feared also much loss of life.

Recent earthquakes in Sicily and Southern Italy have resulted in the partial destruction of several villages, the death of seventy-five persons (as far as known) and a general state of panic in the affected provinces.

The national convention of the Christian Alliance in session at St. Louis, closed its meetings Sunday night with a call for volunteer missionaries. Fifty persons responded for the foreign field and fifty-four for home work.

Gen. Prudente Moraes has succeeded Peixoto as president of the Brazilian republic. He announces a liberal policy and has been assured by the rebel leaders that they will lay down their arms as soon as he assumes full control.

At the Institute of Christian Sociology held last week n Oberlin, O., various social problems were discussed by notable men, among whom were Dr. Josiah Strong and Dr. Washington Gladden. A plan is under consideration for a summer school of Christian Sociology in July, 1895.

News has been received of a horrible massacre of ten thousand Armenians by the Turks, the details of which are a sickening record of fiendish cruelty on unarmed Christians and innocent women and children, such as the darkest ages hardly witnessed, and executed, it is said, under orders received from Constantinople.

"THE twenty-first convention," said Miss Willard, "was the result of work by women who prayed as if there were no work and worked as if there were no prayer."

SISTERLY greetings were cabled to the National Convention by the British Women's Temperance Association, whose executive committee was then in session at Birmingham, England.

THE increasing disabilities of age prevented Neal Dow, the venerable "Father of Prohibition," from personal attendance at the Cleveland Convention. He was worthily represented, however, by his daughter.

COMMENTING on the procession of women wending their way to the Music Hall in Cleveland last Thursday morning, Miss Willard aptly remarked, it was a part of the funeral procession of the liquor traffic that will never cease to move.

THE Rev. Joseph Cook, from the Convention platform, congratulated the W. C. T. U. on its twenty-first birthday "because it is indisputably triumphant over prejudice and passion, times and numbers and the powers of the pit," and gave it as a watchword for the twentieth century, "The liquor traffic must be ended because it cannot be mended."

THE enforced absence of Mrs. Mary T. Lathrap of Michigan was deeply deplored by the "majority" convention and a memorial was prepared by Mrs. Hoffman containing sympathy and loving greeting and expressing the general regret that the "wise counsels and strength and eloquence" of our "Daniel Webster" would be missed from the great annual gathering. This was forwarded by the executive committee with flowers and a case containing convention program and copies of the reports.

THE roll containing the names of contributors to the ten-cent fund is now thirty yards long. In response to the president's appeal $2,762.52 has been received from America, and $38.63 from other lands.

MANY white-ribboners occupied city pulpits in Cleveland on Sunday morning by invitation of the pastors. The annual Convention sermon was preached by President James W. Bashford, of Ohio Wesleyan University, who prophesied that at the rate at which temperance reform had progressed in the last hundred years, the ultimate triumph of its principles would be seen in the twentieth century.

THE National W. C. T. U. attains its majority with a solid financial standing. The treasurer, Mrs. Helen M. Barker, reports a balance on hand of $5,681.18, with no outstanding debts, besides assets to the amount of $6,800 in interest-bearing notes and stocks, which, not being converted into cash, has not been taken into account. A remarkable showing for a year so generally disastrous to financial interests!

THE corresponding secretary's report was read by Mrs. L. M. N. Stevens, of Maine, with tender allusion to the "vanished hand" which had labored so faithfully in its compilation and had so joyously anticipated Convention days. The report shows an encouraging increase in membership the past year, and gives the W. C. T. U. a following of nearly five hundred thousand, including W's, Y's, honoraries and L. T. L's.

THE 16th of December is "Peace Sunday," and in accordance with a resolution of the Second Universal Peace Congress of 1890 all people of the world are invited to unite on that day in public and private prayer for "peace on earth and good will toward men." The National superintendent of our peace and arbitration department, Mrs. H. J. Bailey, has prepared programs for the occasion, which local superintendents may procure by addressing her at Winthrop Centre, Me. The price is two cents for a single copy; $1.50 per hundred. We add our voice to hers in urging that public meetings be held wherever possible, as an effective means of educating public sentiment upon this important question of gospel ethics.

FACTS have come to light concerning the opium traffic in India, which disclose a striking similarity of conduct between government officials in that country and municipal authorities in our own. The three men, whose brave investigation of the inner working of the license system in Bombay resulted in their imprisonment, are now in England, not as they say "to talk about their own personal sufferings but to expose the tactics of the officials of the Indian government when they wish to suppress men who render themselves obnoxious by seeking to cut off a valuable source of revenue." The executive has a subtle way of evading every law passed upon moral questions by the imperial parliament, and, it appears, connives at the existence of illegal opium dens, its agents being virtually instructed to wink at the illicit traffic. The natives, say those who are in a position to know, are strongly opposed to the opium traffic, and the statement that they resent interference by the home government is totally untrue. "Christianity is on trial in this matter," say these brave-hearted reformers. May it not be said that it is also on trial in the matter of the liquor traffic the world over? How long will Christian England and America continue to be stumbling-blocks in the way of less civilized nations? How long, for the sake of "revenue," bring reproach upon the name of the Master whose teachings they profess to follow? This is a question to be answered not by Providence but by the Christian voter.

UPON the platform of the National Convention stood a fine portrait of our late corresponding secretary and beloved comrade, Mrs. Mary A. Woodbridge, surmounted by a wreath of ivy gathered from vines planted by her own hands at her home in Ravenna,—speaking eloquently of her presence in the spirit and of future as well as of past ingatherings of fruit as the result of her faithful planting and watering in Christ's vineyard.

WE lament the defection of Kansas. It has lost its place as a progressive commonwealth; its best manhood is evidently not in the majority, or it would have known how to make righteousness dominant instead of remanding its right-hand helpers to the rear. There is, however, one way in which the incoming legislature can bring forth fruit meet for repentance, and that is by the adoption of a law extending presidential suffrage to women, and thus begin to retrieve the steps they have made back into the pit whence they were partly digged.

THE Congress of Conciliation and Arbitration which, under the auspices of the industrial committee of the Civic Federation, held a two days' session last week in Willard Hall, was in every sense a notable gathering, the movement, of which it is a part, being one of the most hopeful results of the distressing financial situation in general and of the great strike in particular. All classes were represented in the audiences,—capitalists, employers, laboring men, ministers of every denomination, and the general public,—and addresses were made by men and women well fitted to speak upon the subject under discussion, among them Hon. Carroll D. Wright, United States commissioner of labor, and Mrs. Josephine Shaw Lowell, of New York. At the closing session the topic, "Relation between Employer and Employé in the Building Trades," was considered and both sides ably represented. The consensus of opinion evidently was that the need was pressing for some system of conciliation and arbitration as an immediate remedy for present difficulties, and that, further, the time had come for such a readjustment of industrial conditions as should abolish the necessity for arbitration, voluntary or otherwise, because there would truly be "nothing to arbitrate."

AT 9:30 on the morning of November 16, with seven raps of the gavel, "the golden number of gratitude, love and hope," the twenty-first annual Convention of the National Woman's Christian Temperance Union was called to order by the president. Delegates' seats were well filled and a quick hush came upon all as the beloved and familiar voice fell upon their ears. One hundred old Crusaders—veterans of '73—occupied raised seats at the rear of the platform, forming an impressive and suggestive "support" to the president and other well known leaders in the foreground. The decorations were as is customary at W. C. T. U. gatherings, white and yellow, reinforced by the national colors. W. C. T. U. banners graced every pillar and the balconies were draped with bunting of the prevailing colors. Miss Willard and "Mothers" Thompson and Stewart, of Ohio, led in reading the Crusade Psalm, the Convention giving the responses, and Rev. Frances Townsley, of Nebraska, offered prayer. "Welcome, Chieftain, Welcome," a song written for the occasion by Mrs. Katharine Lente Stevenson, was sung with great heartiness by the Convention, led by Mrs. Alice Harris of Boston. The president expressed her appreciation of this new and cheering "surprise" betokening the love and loyalty of the white-ribboners, and said that it had imbued her with added inspiration for the deliverance of her annual message. There was time only for a part of the address but this was listened to with rapt attention and at times with visible signs of emotion on the part of the Convention.

THANKSGIVING.

BY MRS. M. P. A. CROZIER.

Thanksgiving! Thanksgiving! November is here,
The beautiful crown of the wonderful year!
Like doves to the windows from east and from west,
The children come back to the cozy old nest.

Thanksgiving! Thanksgiving! the old folks at home
Are so glad by the fireside to see them all come;
Though the forties and fifties are silvering their hair,
They are boys yet and girls to the good people there.

Thanksgiving! Thanksgiving! sit down by the fire,
Talk over old times with the happy old sire;
Tell the mother whose hair is like new-fallen snow,
That you love her no less than in days long ago.

See the wrinkles turn smiles as she holds on her breast
The blessed new babies that came with the rest;
How she seems to grow young when a two-year-old chap
Climbs and cuddles to sleep in her motherly lap.

Oh, the home—the old home! The new may be sweet,
But not like the old to the world-weary feet;
Be it long ere the hearth-light shall fade from its walls
And the cheerful old love-light go out in its halls.

Ann Arbor, Mich.

A DOUBLE THANKSGIVING.

BY LAURA J. RITTENHOUSE.

Margaret Burgess laid her violin in her lap with a sigh of utter weariness. Her sister looked up from her reading with an expression of sympathy on her sweet, old face.

"You are completely exhausted, Margaret. You must not practice so long without resting. A walk in the bracing air would do you good, now. Put on your wraps and go, won't you, dearie?"

"I'll go before it gets quite dark. I'm too tired now, Adelia. What have you been reading that has interested you so much?"

"Everything in THE UNION SIGNAL, from the first page to the last. I don't know what I should do without it, yet it discourages me, too, sometimes."

Margaret looked up startled. "*Discourages*, you, Adelia! Why, it buoys me up when I am most dejected."

"So it does me, usually, but to-day as I read of the great work other women are doing for temperance, and know how little we can do, I feel depressed and disheartened; as if our lives were a complete failure."

Margaret's face grew grave.

"That is true, Adelia. Of course we can wear our white ribbons, pay our dues and once in a long while steal time to attend a meeting, but I can't see that we accomplish a thing. Oh, dear! why can't we have money or time or influence to help a cause so precious? If we could only use our tongues to warn and persuade others our poverty would not matter, but we are so painfully self-conscious we sit dumb as stones, while other women say the wise and helpful things that fill our hearts."

There was a moment of despondent silence.

"Somehow I feel so ow-spirited to-day, Margaret. I keep thinking of the days when we were happy, care-free girls, with father and mother here to love us. It seems so hard to be old and poor, especially to have that dreadful mortgage hanging over us. How shall we ever pay it?"

"I don't know, dear, but I have a blind faith that we *shall* be able to pay it, and that our little home will once more be ours, in very truth. Perhaps I shall get more pupils, or our ladies may yet give you more sewing than you can do for the holidays. These hard times cannot last always," Margaret said, hopefully.

"Yes, there certainly must soon be a change for the better, but not in time to save our home, I fear. The mortgage is due the 29th of November—Thanksgiving day. A dreary, dreary day it will be for us if we lose this dear little house where we were born and father and mother died. I think it would break my heart." And the tears that had been lying near the surface all day, suddenly ran over and poured down Adelia's thin, pale cheeks.

"Don't cry, sister. I do not believe God will send such a sorrow upon us. Though every one else deserts us I still have faith in Him."

"I wish I had too, Margaret, but to-day I can see no sunshine anywhere," Adelia said with quivering lips.

Just then they heard a timid, half-apologetic knock on the kitchen door.

Adelia rose, but Margaret pushed her gently back into her chair.

"I'll go, dear. It's a tramp, of course. Poor wretches they, at least, are worse off than we."

Then she opened the door, looking out into the twilight inquiringly.

A rather well dressed young man with an intelligent, refined face stood before her, hat in hand. He was very pale and shivering as with an ague.

"Madam, I am hungry and half ill. I have looked everywhere for work but can find nothing. Have you anything I can do to pay for something to eat? I've tried to pawn some of my clothing but could not."

Miss Margaret looked at him scrutinizingly. He bore her intent gaze with unshrinking, honest eyes, and she felt that he was telling her the truth.

"We have no work," she said kindly, "but you may come in and I'll see what I can do for you."

Adelia had followed her sister into the kitchen and had touched a match to the fire that was ready for lighting in the cooking stove.

The cheerful blaze was already beginning to send out a pleasant warmth, and as the man stepped into the little room he thought he had never seen a place so exquisitely clean.

Margaret gave him a chair near the stove, then she and Adelia withdrew for a moment and held a consultation in the sitting-room.

"He isn't a common tramp, Adelia. One can see that at a glance. How does he happen to be tramping, I wonder, and what shall we do with him? I feel as if it would be a shame to have him eat in the kitchen, don't you?" And Margaret's face wore a troubled air.

"Yes, I do. Let us have him come to the table with us. He can't contaminate us, and we may do him good, poor fellow. The only thing that worries me is that we have so little food. There's only half a loaf of bread, two slices of soup meat and about two spoonsful of salad; hardly enough for one person; not enough for a hearty eater," Adelia said anxiously.

"There's one egg in the closet. We can poach that for him. The shell will do to clear the coffee in the morning, and I really don't feel hungry to-night, so he can have my slice of meat. We can toast the bread and butter it just a little (we haven't much butter, you know), and that will be more tempting for a half-sick man. With a cup of steaming tea I am sure that will be nice enough for any one. I'm really glad I have no appetite to-night, so the poor fellow can have two pieces of toast."

Adelia looked at her sister and shook her head.

"I don't believe a word of it, Margaret. You're just as hungry as I am. You're only pretending, not to worry me when you give up your share of food. I notice your appetite always fails when a hungry man appears," she said, lovingly.

Then they bustled around, toasting the bread, poaching the one egg, making tea and setting the table as daintily as if they were preparing for an invited guest.

The man looked on gratefully. Pictures of his own home and of his mother and sisters kept crowding upon him. Were they thinking of him now? Were they praying for the headstrong, dissipated boy who had left them in very shame of his own weakness?

The better part of his nature, the real manliness began to assert itself in the presence of these refined and gentle women, and when he was invited into the cheerful room where the neatly laid table awaited them, in his weak and half-starved condition it was all he could do to keep down the tears.

The bunch of autumn flowers in the quaint old bowl, the silver spoons worn light and thin, the delicate, old-fashioned china that had been in the Burgess family for half a century, the snowy linen, everything reminded him of his own forsaken home. But he ate with keen relish the simple food, in his hunger failing at first to notice how small the quantity his entertainers ate.

With newly-awakened sensibilities it was not long, however, before it began to dawn upon him that these two dear old souls in giving him food were doing without themselves.

"You two are scarcely eating, at all," he said abruptly. "I'm afraid I am robbing you."

Margaret spoke up in nervous haste: "We ate very heartily at dinner, and are not hungry at tea-time. Pray do not imagine you are robbing us," and Adelia indorsed the generous evasion.

After tea, the man arose to go, grateful words coming so fast he could scarcely utter them.

"Wait a minute," Adelia said, motioning him to a chair.

Then again she and Margaret held a consultation in another room.

"We could put him in father's room, to-night. The poor fellow will have to stay on the street if we do not. I am not afraid to trust him."

"I am glad you thought of it, Adelia," Margaret said earnestly. "People would think us silly and laugh at us if they knew, but we need not tell. Let us make him comfortable one night, at least, poor fellow."

So they went back and invited him to stay all night.

He accepted gratefully, surprised and deeply touched by their confidence in him, a total stranger.

After the tea-things were washed, Margaret played the violin for him. Her execution was remarkably good, her tones so pure and sweet and the class of music she played of such a high order, that the young man listened in astonished silence.

Though a connoisseur in music, he had rarely heard a sweeter performer, and it seemed as if this feast of melody was the only thing needed to open his heart to his gentle entertainers. And, so, after Margaret with caressing fingers had put her beloved instrument in its case, he told his history.

It was the oft-repeated one of intemperance; of overweaning confidence in his own strength; of drunkenness, disgrace and flight from his luxurious home.

Then had followed attempts to find employment, but the great strike had flooded the country with skilled workmen seeking positions, and he sought in vain.

The drink-demon had accompanied him in his wanderings, too, till to-night when he came to them discouraged and hopeless, he was ready to take his own life.

With hopeful, encouraging words the sisters strengthened him, forgetting in their sympathy to be timid or hesitating in their speech.

They told him of their own struggles, too, of the mortgage over their home, yet, withal were so hopeful, so trustful and kind that the man's heart swelled with new and noble resolutions.

And so it was that before he left the little home next morning he had signed a temperance pledge, and promised to go home and lead a better life.

In their uneventful lives this incident was something long to be remembered, and the two old ladies often talked of the young man, hoping and praying he had kept his promises to them.

October passed swiftly, and November came, bringing no increase of patronage to the sisters.

Even Margaret had lost hope when, the night before Thanksgiving they sat down to their supper of dry bread and tea, with only twenty-five dollars saved up to pay off a mortgage of one hundred dollars.

The worst had certainly come, and to-morrow the home so filled with tender memories would be theirs no longer.

Each for the other's sake tried to appear cheerful, but the bread remained uneaten and the tea grew cold in the thin cups, till finally Margaret dropped her head upon the table and cried as if her heart would break.

"I can't bear it, Adelia; oh, I can't bear it!" she sobbed.

At that moment some one knocked and a little boy opened the door and thrust his head in long enough to throw Adelia a letter.

"Postmaster sent it down; said it had been there two days," he explained.

Adelia picked up the missive with trembling fingers. Letters were rare for them and this one made her nervous.

As she opened it a check for two hundred dollars fluttered into Margaret's lap.

She gave a half-frightened cry as she picked it up.

"Oh! what can it mean," she gasped, while Adelia, with white face and shining eyes read:

"I was a stranger, poor and hungry, yet you took me in and fed and comforted me, and rescued me from a life of degradation and sin. Through your gentle influence the hearts of my loved ones are glad to-day, and a real Thanksgiving is once more a possible thing for them and me. Will you not then, take this money which I shall scarcely miss, to lift that blighting mortgage from your home?

"May God care for and make you ever as helpful and blessed to others as you have been to me.

"ARTHUR HALLIDAY."

They fell into each other's arms then and cried for joy.

"God *has* remembered us," said Margaret, with tender reverence.

"And to think that *we*, in our quiet, stupid way, without money, influence or eloquence have done so grand a work for temperance after all," said Adelia gratefully.

"And to-morrow we'll have turkey and cranberry sauce and celery and fruits, and ask our poor neighbors to come and feast with us," said Margaret. "In our own home, by our own fireside with all our hearts we will love God and celebrate a true Thanksgiving."

Cairo, Ill.

THE essence of the Christian life—what is it but the perfecting of the human life by the indwelling of the Spirit of the Lord Jesus Christ?—*Phillips Brooks.*

AND there is a Sense of Touch to be acquired—such a sense as the woman had who had touched the hem of Christ's garments, that wonderful electric touch called faith, which moves the very heart of God.—*Henry Drummond.*

A PRIMITIVE PROHIBITIONIST.

BY MARTHA YOUNG.

One of the most beautiful sights that our semi-tropical country affords the traveler from the North is our abundance of Cherokee roses. Great hedges of them edge our roads and byways; hedges eight or ten feet in height, as many in thickness; full of thorns as is a reformer's path, and bright with white stars of blossoms as is a reformer's heart with bright hopes and beauteous thoughts.

These roses keep alive, in a land that knows them no more, the name of the "rightful lords of yore," the brave, gentle tribes of Cherokee Indians. The Cherokees take their name from their heaven of fire, Cheera; their priests, possessors of divine fire, were called the Cheera-Tah-Gee. The rose with its calyx of pure white about a gleaming center of gold—like a white urn holding a blaze of the sacred fire—is well-nigh all that is left to remind the wayfarer of the people and their religion.

It was in North Carolina that the Cherokee tribes, encouraged by their pale-faced neighbors, embraced the benefits and comforts of civilization. In 1806 two deputations from the Cherokees waited upon the President, Thomas Jefferson, to make known to him their desires.

The deputation from the lower or coast towns preferred a request that they and their households might be allowed to seek new hunting grounds beyond the Mississippi. The deputation from the upper or hill towns requested permission to remain unmolested in the homes of their fathers, where from their new and kindly disposed neighbors they might learn the arts and industries that would enable them to become a prosperous and civilized people. The requests of both deputations were granted.

Thus it happened that in the Indian settlements about Qualla Town there was made later one of the foremost moves in America toward the greatest reform that this century has witnessed—a move from intemperance to temperance.

The cognomen, Old North State, by which her denizens fondly designate North Carolina, might well be changed to the Pioneer state, for in almost every great advance in our history we find North Carolina making the first bold step.

On Roanoke Island on the coast of this state, the English first set foot, on the 13th of July, 1584. On that island Captain Amidas and his men knelt after their perilous voyage to utter the first English words of thanksgiving to the Lord of All ever offered on American soil. Here the voyagers found "a people most gentle, loving and faithful, and such as live after the manner of the golden age."

In this state was made the first bold move against submission to England's unjust taxation of the colonies. Before ever the world-famed tea was thrown overboard at Boston, John Ashe and Waddell, of North Carolina, had, with their brave followers from the counties of New Hanover and Brunswick, boarded the Diligence, a sloop of war loaded with the detested stamp paper and anchored in Cape Fear river, had terrified the captain so that he made no attempt to land the paper, seized the boat of the sloop, and carried it in procession with flags and music to Wilmington, amid the illumination of a rejoicing city. This done, these intrepid leaders forced the representative of royalty itself to take a solemn oath not to attempt to execute the detested duties of his office as stamp-master.

This state was our pioneer in making a declaration of our independence, for at Charlotte, North Carolina, was our first Declaration of Independence declared, May 20, 1775. She was our pioneer of revolution, for the blood of our people was first shed for liberty by English troops at Alamance on the 16th of May, 1771.

Here, also, were made the earliest steps toward a total abstinence society. No longer did the natives of that lovely land live as in "the golden world"; the colonists had brought with them the curse of both whites and Indians, the destructive "fire-water." The demon of alcohol was bred in those native vineyards of heretofore harmless grape, the delicious scuppernong of the South. The misery of riotous drunkenness and all its attendant horrors, was enfolding the Cherokee warrior in its baleful meshes. Then rose the two great benefactors of their nation: Se-Qua-Tah and the chief, You-Na-Guska. Se-Qua-Tah's wonderful work preceded You-Na-Guska's by almost a decade. Doubtless his labors and success made ready the fallow fields for the sowing of great resolves and noble thoughts by his chief.

Se-Qua-Tah came by chance upon a torn bit of printed paper. He knew no character or letter of English, but he recognized as he gazed on this scrap of paper that those marks made a means of communication between the whites. It was, he felt, a means of speech that distance could not blur. It was a silent communication that revealed all that speech could relate. These marks could, he knew, make a record of events that the dust of all the ages could not mar.

He first fancied that for each spoken word there must be its own written symbol. With this idea he set out to plan a great invention, a making of that which was not in the world before—a written language for his people.

But to fit each one of the musical words of the Cherokees to a symbol of its own made so vast a number of signs that no human being could hold them in memory. Months of lonely labor he spent over his self-imposed task, when at length the inspiration of forming a language of syllabic symbols came to him. By keen observation and study he ascertained that there were about eighty-six variations of sound in the language of his people. These sounds being with utmost ingenuity fitted each with a character or sign, and, the language thus reduced to a system, his success was complete. Three years after the completion of his system, Se-Qua-Tah emigrated West, but he had left a blessing whose richness was incalculable. The Bible was soon published in the Cherokee language, and world-old truths were read by Indians in their native tongue.

Yet to the rapid progress now opened to the Cherokees toward Christianity and higher civilization, one mighty barrier remained—intemperance. This vice taught by the whites and too readily learned to the ruin of these sons of the forest, was fast sinking the remnant of the Cherokee nation, left in Carolina, into degradation. It was in the year 1830 that You-Na-Guska began his great reform and thereby placed the keystone to the rising prosperity of his few remaining tribes.

This chieftain became convinced that intemperance was the root of all the evils that assailed himself and his people. He saw nothing before them but complete destruction if intemperance held sway longer among them, for William H. Thomas, later their business chief at Qualla Town, wrote of them: "Until the year 1830 they were as intemperate as any other Indians on our frontier."

You-Na-Guska determined to become himself an abstainer and to persuade his tribe to follow their chief in this as faithfully as they would follow him on the war-path. He caused to be written for him in the language of his people,—the native written language not then a decade old,—the first total abstinence pledge penned in America for presentation to a proposed association. It read: "The undersigned Cherokees, belonging to the town of Qualla, agree to abandon the use of spirituous liquors."

From a letter from William H. Thomas to James Graham (see Wheeler's History of North Carolina) we quote the account of an eye-witness to this early total abstinence meeting:

"I was present when he (You-Na-Guska or Drowning Bear) assembled there. . . . On that occasion he informed his people that he had been considering and devising ways to promote their happiness in future. He said he had become convinced that intemperance was the cause of the extermination of the Indian tribes situated in the neighborhood of the whites; referring them to the present and previous situation of the Catawba or Inctahquo Indians with whom they were acquainted, as an evidence of the injurious effects of intemperance. . . . He then brought forth the pledge which he had caused his clerk to write, and," continued Thomas, "it was immediately signed by the old chief, who was followed by the whole town. He then told them that he had served them upward of forty years without any pecuniary consideration whatever, his entire object being to promote their interest. He was pleased to see that they yet had confidence in him. . . .

"To the above cause (temperance) is to be attributed their present state of improvement. The time previously spent in scenes of dissipation is now spent in useful employment. Each family is now capable of reading the Scriptures in their own language, manufacturing their own clothing and understand farming and the mechanical arts as well as their white neighbors, to whom they are indebted for kind treatment, and a friendly disposition in advancing them in improvement." . . .

Thus by one man's wisdom, determination and example was a remnant of an old race preserved and upbuilt in the land of their fathers. Such is the history of one of the first and most moving temperance speeches on our continent. Such the story of improvement and advancement that followed then and will follow always in the wake of the whole-hearted temperance reformer.

The one earlier *temperance* society was formed in 1826, the American Society for the Promotion of Temperance. But this most probably was like other early temperance associations, one commending *temperance* rather than *total abstinence*, forbidding not all alcoholic drinks, but only distilled spirits, as whisky and brandy.

In 1840, ten years after You-Na-Guska's reform, six men convinced of the vice of intemperance signed in Baltimore a *total abstinence* pledge; out of this grew the Washingtonian Temperance Society. It is claimed that that movement set on foot by six determined men resulted in the redemption of no less than a hundred and fifty thousand men from the clutches of the demon alcohol.

In 1846 Maine became the pioneer state in making prohibitory laws. She forbade in her borders the making or sale of intoxicating liquors as beverages. Thus step by step in our great Republic advanced the greatest reform of the nineteenth century.

To the slow but sure step by step down the decades was added new strength and a power and swiftness as of wings when the women of the Crusade lifted their white banner, unfurled the white ribbon and adorned themselves with the white rose of temperance.

Greensborough, Ala.

SHALL THERE BE A NEW PARTY?

A SYMPOSIUM.

Soon after Mr. Woolley's address before the Cincinnati Conference, a copy of that address, with the following letter, was sent to nearly two hundred ministers throughout the country, though chiefly within the Methodist Episcopal church.

DEAR FRIEND:—I enclose a copy of John G. Woolley's speech delivered at the Cincinnati Conference, September 6th. Please read and "pass it on."

Will you give THE UNION SIGNAL a few words,—for a symposium of the opinion of ministers of the Gospel,—stating if, as "an ambassador of Christ," you are ready to join in "a trumpet call to Christian men everywhere, ignoring parties one and all, to meet to form a new, clean party in our politics"? God help you to choose!

With best wishes

Yours for Christian politics,

HARRIET B. KELLS,
Editor The Union Signal.

The Temple, Chicago, Ill.

The replies have not been as many as we had hoped, but we publish those received, trusting others may be inclined to send in their contributions when once the ball is seen to be "a-rolling."

From one whose name is everywhere the symbol of authoritative judgment have come,—

SEVEN PRE-REQUISITES.

1. Let no rumseller be admitted to church membership. This is the almost universal Protestant rule, and is becoming the Catholic.

2. Let no church member vote to legalize rumselling. There are about five millions of church members who are voters in the present population of the United States. It is flat self-contradiction and moral dishonor for the churches to refuse to admit liquor-sellers to membership and then allow their members to vote to legalize liquor-selling. The Methodist church declares that "the liquor traffic can never be legalized without sin." The Presbyterian church affirms that "no political party has the right to expect the support of Christian men so long as that party stands committed to the license policy or refuses to put itself on record against the saloon." United in support of these principles, the five million voters among church members might bring any political party to terms, or else found a new party and successfully reorganize politics in the interests of morals, economy, law and order. As Neal Dow said at the Staten Island celebration of his ninetieth birthday: "When Christians say *go* and *vote* go the liquor traffic *will* go." When the path to political preferment leads through the gin-mills free government is a farce, and its future is likely to be a tragedy. No political party in the United States can be permanently preserved in whisky.

3. Let scientific temperance education be introduced into all public schools. It is now mandatory in thirty-nine states and all the territories.

4. Let educational, religious and political temperance effort go hand in hand in support of total abstinence and prohibition.

5. Let the hour of peril from the liquor traffic be the hour of the crystallization of an overwhelming public sentiment against it. As municipal misgovernment, under the sovereignty of the saloon, increases, the liquor traffic is very likely to commit some great atrocity, such as slavery committed when it fired on Fort Sumter, and so cause a colossal uprising against itself.

6. Let our watchword be, *No Sex, No Shirks, No Simpletons in Suffrage.* This means a reading test, compulsory voting, and then, but not till then, female suffrage.

7. Let us harmonize temperance forces among themselves, so that we can secure a long pull, a strong pull and a pull all together.

Given these seven pre-requisites, and as the nineteenth century abolished slavery in the American Republic, so the twentieth will make the liquor traffic an outlaw.

JOSEPH COOK.

17 Beacon St., Boston.

From the office of the Missionary Society of the Methodist Episcopal church, and from one of its corresponding secretaries, comes this

NOTE OF CHEER.

Party claims, as such, sit lightly upon my shoulders. I am not, nor will I ever be guilty of party idolatry. I sup

port a political party only when it represents principles that I can endorse and defend. Upon this ground I have for a dozen years acted with the Prohibition party. On all important questions and particularly upon the question that is greatest of all, the prohibition of the liquor traffic, that party more nearly than any other represents my views. But if a new party can be brought into existence, one that unfurls the prohibition banner and proposes to carry it at the head of its columns until the liquor traffic is wiped out, advocating at the same time other needed reforms, I am ready as "an ambassador of Christ" to join in a "trumpet call to Christian men everywhere, ignoring parties, one and all, to meet to form a new, clean party in our politics." Respectfully,

A. B. LEONARD.

150 Fifth Ave., New York, N. Y.

From the Cincinnati conference there has come

A QUARTETTE OF ASSENT.

Yours of recent date containing a copy of speech by John G. Woolley before our conference, is at hand. In reply allow me to say, that while I am a member of the Prohibition party and have voted its ticket for the past eight or ten years, I am ready at a moment's notice to join any party or combination of men and women who are ready to fight the saloon to its death. I believe in the destruction of the American saloon, and I do not care what means are employed for its destruction so they are honorable. Count me in on any line or with any party that has for its avowed object the destruction of the saloon, and is not afraid to say so in terms too plain to be misunderstood. Yours for prohibition,

D. LEE AULTMAN,
Madisonville, O. *Pastor M. E. Church.*

I am in receipt of yours of recent date, asking my co-operation in an effort to destroy rum, and to organize to that end. I *am* ready for anything that will kill this monster that is doing so much to hinder the work of the church and make this fair land a stench in the nostrils of Christian men and women. No use trying to *chain* him with *license high or low*—the *prohibition bludgeon* is the only instrument for Christian people to use.

Yours very truly, V. F. BROWN,
Troy, O. *Pastor M. E. Church.*

I can say in reply to your note, that as a minister of the Gospel and a Christian voter, I am governed by my convictions of right, and not by party ties. At present the Prohibition party best represents my principles and views. But I do believe that we need a new party of reform, a party in which all Christians and good people can and will unite for a clean and righteous government. I stand ready to hail such a party and give it my support.

Yours truly, PHILIP TROUT,
Pastor M. E. Church.
New Burlington, O.

I most heartily indorse John G. Woolley's Cincinnati Conference address from the Alpha to the Omega of it. I now belong to the Prohibition party and have for six years; if anything better is in sight I'll join on probation. Yours for God, Home and Native Land.

Sincerely, B. D. HYPES.
South Charlton, O.

A COMMON SORROW.

BY CARRIE LEE CARTER.

Two hours in a freight train traveling through a desolate, dreary country. Bare trees, yellow and dead grass and leaves, and everywhere water, water, water! Not clear, sparkling streams, but swamps and dismal pools. It is a day in early February, rain has been coming down in torrents for weeks, the earth has a drenched appearance, the sky is dull gray, clouds and mist reign supreme, and I am sighing because there is yet another hour's ride before I shall reach the town where I am to lecture. Not another woman on the train, two drummers and several natives of the country are the only other passengers. The drummers have been on the platform smoking, and re turn bringing the fumes of tobacco with them; the other men are chewing and spitting, while I sit with skirts drawn tightly about me, trying to keep safely out of their reach.

Like the nursery song, "Now we go, now we go, now we stand still," for we have stopped suddenly in the damp woods. Is it a tank and have we halted for water, or has the train stopped for the accommodation of some passengers? The drummers go out to investigate and return with the news that the road has been partly washed away at a little bridge just above and we shall have to wait here for an hour or two while it is being repaired. Delightful prospect this! We are near a section house, and red-shirted section hands are hard at work.

Not far from the track is a structure which the natives dignify by the name of house, and it better deserves the title than any others along the road, for it has not only two rooms, but a *glass* window in each, decorated with white curtains. There is a fence around the yard, too, and a plank walk leading to the gate, which swings disconsolately on one hinge. As I take in all these details, a woman, middle-aged and shabby, comes to the door and looks for a long time at the train and then scans the dismal scene in all directions. Surely her life must be a dreary one.

I sit and muse for a time on the wonderful variety of life which is portioned out to the inhabitants of the world by relentless and resistless fate. While I muse, as is the way of women, the men, as is the custom of their sex, betake themselves to the scene of action,—that is, to the washout. Left alone a sudden resolution takes possession of me,—I will call on that woman and exchange civilities with her instead of sitting here alone.

The decision is no sooner made than I proceed to carry it out, and descending from the car pick my way carefully through the water on logs and clumps of yellow grass to the gate. The woman evinces much surprise as she civilly invites me to "come in, take a chair and sit down." The room has one other occupant, a young girl who is stretched upon the bed, apparently indifferent to everything. Seeing me glance in her direction, the woman says:

"My girl, Lucindy, had a shakin' ager to-day and she don't feel as chirk as usual."

In answer to my inquiries she reveals the fact that "agers" are the oldest inhabitants of the country, and they show their resentment to new-comers by giving "the shakes" to any who invade their territory.

"Yes," says my hostess, "we eat quinine here as regular as vittles, and never feel very well neither. 'Pears like this country ain't healthy."

As I looked at the pale faces and then at the water and decaying vegetation all about, I agreed with her. The room was neat and orderly, the two beds covered with calico quilts blazing in red and yellow blocks and stars; through an open door I had a view of tin pans hanging on the wall and other utensils, which told me that here was the "stove-room." The lady of the house now resumed work on a "nine patch" quilt which she had laid down at my entrance, and I told her that I had taken the liberty to come because I was tired and lonely waiting in the train.

"Don't you find this rather a dreary place to live?" I ask.

"Dreary? Well, yes, sometimes it does get sorter tiresome, 'specially in bad weather, but in spring and summer, when birds are singin' and the flowers are bloomin' all round, me and Lucindy never think of gettin' lonesome."

"Surely, you two do not live here alone?" is my next venture.

"Oh, no, but my husband and my boy Jim are not at home much during the day; both of 'em work on a farm a mile from here."

To my inquiry as to how long they had lived here, she said it was "nigh on to ten years sence they had come over from Illinoy." She now seemed to think it was her turn to catechize, for she inquired where my home was and whither I was bound. I explained to her my mission and work for the temperance cause by means of the W. C. T. U.

"What, you ain't one of them wimmen speakers, are you? La, me! I never expected to see one, and you look like other wimmen, too! I've always heard tell—if you'll excuse me—they were terrible folks, but I shan't believe it any more, and as for temperance, wimmen ought to work for it, for I am sure they have to suffer enough." And here she closed her lips so firmly as to make me know that *she* had suffered.

But afterward when she asked me to tell her something about what the women were doing, I explained to her our system of work, told her of the Crusade which was the beginning of the movement; told of our brave and much loved leader; of the thousands of women in every state in the nation, who wear the white ribbon; of our round-the-world missionaries; of our publishing house and the millions of pages of literature sent out every year; of our work with the children, and of our great National Conventions, while she sewed rapidly and Lucinda sat on the edge of the bed and listened in open-eyed astonishment.

"There, Lucindy," said her mother, "I told you that I always believed wimmen could do such things, but I didn't know they was doin' it. You see, I've done a good deal of thinkin' since I've lived in these woods, and me and Lucindy have often wondered why wimmen had to be always tormented by men's drinkin' and meanness. I oughtn't to say *meanness*, though, for my John never was mean, it is only the hateful whisky that makes him act so bad sometimes. For I might as well tell you, ma'am, that my man drinks, and if it wasn't for that we might be happy and prosperous now. How often I think of our house and little farm where we lived when we were first married, for John was sober and steady then and we both worked hard and saved for years. And then, when we was doin' so nice, John took to drinkin'. It came about this way,—John had a good many friends in the village and when he went to town to trade, some of 'em was always asking him to take a drink, and sometimes he did. And then of course he would have to treat, or else be called stingy, and he couldn't bear that. I 'lowed he'd been drinkin' several times when he came home, and talked to him about it. But he said he just went to the saloon because his friends went there (the best men in town) and to be sociable,—said he didn't take enough to hurt and could quit whenever he wanted to. But soon he did take enough to hurt,—I'll never forget how bad I felt the first time he come home drunk, how I kept the children away from him, how I got him to bed, where he slept off his drunken stupor, how ashamed he was next day and how he promised me never to drink again. But oh! how could he help it, with the temptation always there and the appetite within him. He was drunk again before long and for two years we lived a miserable life, while he neglected the farm, got in debt and drank all the time. But John is a good man and was always sorry and ashamed of himself when sober, but he couldn't resist that saloon, it seemed to be always a-drawin' him.

"I begged him for the children's sake to stop, but he just couldn't, and so after awhile the farm was mortgaged, and then sold, and we had no home. John had a friend livin' out here in Missoury, who wrote to him that if he would come to this town (the railroad was just built then) he could get plenty of work and good pay. So we left the old home and friends—but it was hard to do—and John said he was determined to let drink alone and be a respectable man. And he did, *for a year*, and we lived in a nice little house, the children went to school, and we was all happy, until one day he come home drunk again—for it seemed like he couldn't stand the temptation of the saloon any longer. It was always open, invitin' and temptin' him in, and so one day when a friend asked him to go and take a drink he went, and after that couldn't keep away any more. And other men went there and spent money that was needed for food for their families and drank away their honor and their brains, and sometimes committed awful crimes, and still the town *licensed* the saloon, and seemed to think it was all right. Well, we lived that way for a year, and I was always uneasy when John was out of my sight, for how could I tell what he might do or what might happen to him when he was drinkin'? Then we moved out to this place, and now John works on the farms around here and hardly ever goes to town, for he is a *good man* and wants to do right, but there is the one temptation that he can't stand. And now, my boy Jim, I can't help being worried about him, for I can't keep him by me all the time, and whenever he goes to town I think of that open saloon always invitin' him in, and all I can do is pray that he'll be delivered from evil. And I've often told Lucindy that if men don't get sense enough pretty soon to stop this business wimmen will be obliged to go to work and do it."

I told her that so many women had arrived at that conclusion after years of pain and sorrow, and after pleading and praying to God and men, that at last they had taken up the work, believing it to be their solemn duty and one never to be laid down until our land is free from the curse of the licensed traffic in souls.

Then my hostess with tears in her eyes said, "May God bless the women of the W. C. T. U. and keep their white ribbons wavin' for purity and truth!"

A gleam of sunshine came slanting through the door, brightening the dreary scene, and catching the animated look of hope which beamed upon our faces. At this moment, "All aboard!" was heard from the train, and I was reminded once more of time and place. Bidding a hasty good-bye, I was soon speeding on my way, with many thoughts of the sad story I had heard, but still remembering that,

"In the long years of God,
In the paths yet untrod,
The world shall yet be led,
Its heart be comforted."

Dexter, Mo.

EVEN to the least gifted in expression, the most inarticulate and dumb, death is the mighty poem that idealizes all earthly relations, that changes the point of view. Life has taken a new face; death has ceased to be wholly unknown. We have entered with another spirit into the cloud and into the shadow. The unknowable has thinned a little at its edges. The hereafter is no longer an unexplored land. We have had glimpses, we have heard voices, there have been visions granted us; and all the consciousness of seeing and believing breaks into song. Like terror and pity, it purifies the sources of our nature choked with worldliness. The sluice-ways of inspiration have long been dry and dusty. Death and grief send new spring torrents charged with divine meaning. Who is there among the living who has not made one tender song in the night of his sorrows?—*Christian Register.*

EDITORIAL CORRESPONDENCE.

DEAR UNION SIGNAL:—Theodore F. Seward is the name of one long associated in the public mind with thoughts of music and the Tonic Solfa system. More recently he was prominent in the Parliament of Religions, and as the secretary of the Brotherhood of Christian Unity, which that great gathering evolved. As the result of his noble Christian life of thought, study and action, he has just given to the world a pure and beautiful volume entitled, "The School of Life, or Divine Providence in the Light of Modern Science; the Law of Development Applied to Christian Thinking and Christian Living." It is published simultaneously by Bagster, in London, and James Pott & Co., 114 Fifth Ave., New York city. Perhaps the animus of this rare volume cannot be better stated than in the lines inscribed on the title page: "Religion and science by virtue of their affinity will one day meet, and the world will get what it needs and cries for, not a new religion, but the revelation of Revelation."

Fate frowned upon me in my thoughtless youth;
I shrank in fear, I trembled 'neath the rod,
But life hath taught me well this deeper truth—
The frowns of fate are but the smiles of God.

The effort of Mr. Seward has been to reproduce in language, choice but simple, the outcome of his own life-study in relation to the scriptural doctrine of the universal providence as confirmed by modern science; to show the purpose of creation, the providential relation of individuals to historic events and the divine plan for every life. He vividly describes what he calls "the great insanity," which is, living for this world. He sketches our school-masters who are uncertainty, suffering, death, catastrophe, nature—and describes our course of study. He illustrates the law of growth as God's great example of spiritual alchemy, and describes prayer in its relation to universal providence. He illuminates some of the dark problems of life that are puzzling to us all, and treats with a clear and steady pen the evolution of the Christian doctrines. The chapter that will be most interesting to those whose brethren are on the other side is entitled, "A Rational Heaven." We can but think that if a group of good people would assemble to read this book, or having read it would meet to talk over its propositions, they would find great advantage to their ethical development and spiritual life.

It is Mr. Seward's intention to visit many of our centers of population, large and small, for the purpose of explaining the brotherhood of Christian unity, and we cannot imagine a better forerunner than his book in the public, teachers' and Sunday-school library, and on the center table of the thoughtful reformer and philanthropist. We should attempt to give many passages, but that would not be fair, as the feast is a rich one and we wish to leave everybody hungry to partake. It goes without saying that Mr. Seward's attitude toward applied Christianity is broad and brotherly, and as to his feeling on the woman question we venture a few sentences:

"Among the growing forces of the new age, the widening sphere of woman must be reckoned as by no means of least importance. While her influence has always been vital and beyond the possibility of measurement, yet it has been to a large extent latent, repressed; certainly it has been exercised but rarely in its fullness. Now, as ideas are everywhere broadening, and the principles which should govern society are being better understood, the absolute *need* of women in every department of life is beginning to be recognized. There is a moral or spiritual side to every social question. Womanhood is peculiarly an expression or an embodiment of the moral and spiritual. Hence her influence is needed in a more direct and positive way than that of merely training her sons in the home. The problem of woman's part in the ideal social fabric is just beginning to be considered."

We have not written this notice for the sake of doing so, but in the confident belief that no forward movement can be made except as the renovation of our inmost motive and character are its basis, and we believe this book which sets forth old truths in a new light will come as the harbinger of good, especially to the more thoughtful and out-reaching minds of which this age has a larger proportion than any that has preceded it.

Frances E. Willard.

"H. W. S." ROUND ROBIN LETTER.*

DEAR FRIENDS:—Quite a kaleidoscope of interests has been passing before our view during the last month. Among them has been one whom you will all know about, Mrs. Hodgson Burnett, the author of "Little Lord Fauntleroy." She came down to look for a place for the summer, where she could be in quiet to write a new book she has in mind. We were all charmed with her, she was so simple and natural, and so overflowing with original fancies, and with brilliant ideas. We took her to see the rectory at the foot of our hill, a charming old-world sort of place, with most lovely gardens and grounds; and she was delighted with it and took to it at once, feeling, as she said, as if she could write almost anything in such beautiful surroundings. And then, the day after she had concluded the bargain for the place, came a cablegram from America saying that her only son, Vivian, the model for little Lord Fauntleroy, a young man now of eighteen, was ill with typhoid fever in Washington. The news was terrible to her, for she has never recovered from the death of her other son, who passed away about five years ago. Of course she had to throw up her bargain for the rectory here, and drop everything to sail for America at once.

Another of our visitors has been an authoress whose *nom de plume* is "Vernon Lee," but whose real name is Violet Paget. She and Logan hold exactly opposite views in literature, and our dinner table every night was a lively scene of discussion between the rival *litterateurs*. Logan is a disciple of Walter Pater's, an English author who has just died, and who is, I believe, considered to be the master of English style, or to speak more correctly, *form* in writing. Vernon Lee thinks matter is everything and form nothing; Logan thinks the form in which a thing is said adds one hundredfold to its value, and it was most entertaining to hear the two discussing the subject backwards and forwards.

Another visitor was Zangville, an author who has risen into very rapid prominence by two or three most successful books about the Jews. One of them is called "The Children of the Ghetto," and is an exceedingly vivid picture of the life of the Jews in Whitechapel.

Our place is looking most lovely. The house is literally *covered* with creepers, ivies, Virginia creepers, ampelopsis, roses, traveler's joy and jessamines, and great masses of the deep purple bloom of the jacksmanii clematis. We have just had a new attraction added—a lovely sundial that stands in a little green recess cut back into the woods, in a lonely place where no sign of the house is visible. This dial has been made by a most fascinating young American sculptress who is studying in Paris, and who is an artist of great promise, so all good judges say. She is as simple-hearted as a child, and indeed is not much more than a child yet, being only twenty-two; but has supported herself by her art since she was fourteen. Her name is Edith Woodman Burroughs, and you will probably hear of her some day. She is married to a painter as unworldly and simple-hearted as herself, and they are spending this summer in a little out-of-the-way French seaside village. She is with us now, having come over from France to set her sundial up in its place, and we are all charmed with her.

In the outside world things are a little more quiet for us during these summer months, as everything almost is taking a holiday. Even our temperance work is slacking up a little, and we are not to have any committee meetings for a whole month! One matter of interest in our work has however taken place since I wrote, and that is the visit to Mr. Asquith, who received our deputation most cordially, and said he had no hesitation in declaring that he was in entire sympathy and always had been with the object of the deputation. He felt that the custody and supervision of women arrested on criminal charges, and awaiting their trial, should be in the hands of women for many obvious reasons. And he assured the deputation that he would give the subject his most careful consideration, and that he entertained the confident hope that as the result of the agitation some means would be devised by which the desired object could be accomplished. No doubt you all know how successful this system has been in America; and now we greatly hope we shall have it here, since our home secretary is so favorable to it. It is a great satisfaction to know that it was a W. C. T. U. woman who originated this most essential reform, Mrs. Barney, of Rhode Island.

I wonder if there is anything else as vital as this reform to which we are still blind? The Socialists say there are many things, notably the housing of the poor and the unsanitary conditions of labor and the merciless sweating of the laboring classes; and I would include in the list the disenfranchisement of women. However, as regards all these questions, there is a tremendous awakening going on, and I imagine it is only a question of time when great changes shall take place. It seems likely to come on the line of municipalization of most, if not all of the common necessities of human life. That is, that as at present here the postal and telegraph system are the work of the state, so will the railroads and the water supply and the housing of the poor and the great branches of mining and of manufacture cease to be left private agencies, and become municipal enterprises. And some far-reaching Socialist will predict that cooking and dressing will share the same fate, and we shall obtain our food and clothes by a system of taxation, as at present we obtain our letters and our street lighting and the paving of our streets. For any one interested in the subject I append a page about the working of the system in Glasgow, where it is making a great success, and is advancing by rapid strides.

It is amazing to note the express speed at which these ideas are traveling. When Edward Bellamy's "Looking Backward" came out a few years ago people asked themselves almost with bated breath, what he meant. Now everybody accepts these ideas as foregone conclusions, and only wonder how they are to be made practical. I see in it all the gradual fulfilling of the early Christian ideal as shown in Acts 2:44–47, when they had "all things in common," and the answer to our Lord's Prayer that we "all might be one." It is beautiful to see the wonderful evolution of Christian nations (so called) on the lines of teaching of Christ even when they are unconscious of His influence, and are even, it may be, in antagonism to Him. He draws all men to Him, in spite of themselves, and often even without their consciousness. Faber says in one of his poems that God can afford to play what looks at present like a losing game, because He knows the victory is sure to come, and to come often along the very lines of the apparent defeats. For my part, spite of the sad and discouraging look of things, I feel like singing always with Pippa in Browning's "Pippa Passes"—

"God's in His heaven; all's right with the world."

HANNAH WHITALL SMITH.

London, Eng.

*The letter has been unavoidably delayed, but is too interesting to omit publishing.

BY MATILDA B. CARSE.

And he said, I will hide my face from them, I will see what their end shall be for they are a very froward generation, children in whom there is no faith. O that they were wise, that they understood this, that they would consider their latter end! How should one chase a thousand and two put ten thousand to flight?—Deut. 32:20, 29, 30.

Mr. J. B. Hobbs has come out again in his regular annual tirade against the Temple. No doubt, as on former occasions, he will buy up a large issue of the paper in which his letter appears and send it broadcast over the land to our white-ribboners in order to frighten and stampede the delegates who attend the National Convention at Cleveland this week. Let not our women be alarmed at this modern Sanballat; his malice and misrepresentation will fail just as surely as did the Samaritan's. *One* has undertaken our cause who is mighty to deliver. Let us go forward with the work after the manner of brave Nehemiah—on our guard and with faith and prayers. Then what we have undertaken will as surely be completed with success as was Nehemiah.

One of Chicago's great journals, the *Evening Post*, a paper that always stands for what is just and true, comes out in a two column article in regard to Mr. Hobbs' persistent persecution of the Temple enterprise. We would like to print the entire article but it is too long.

During the past two weeks contributions for the Temple fund have been coming in more as they did before the financial panic of a year and a half ago swept over the country. A great many are sending the $3.65 required for a souvenir spoon. Mrs. M. J. Maynard, of Tullahoma, Tenn., says: "I received the spoon all right. It is lovely and I am delighted with it." Mrs. Fanny F. Wood, of Baraboo, Wis., writes that she will keep the spoon as one of her dearest treasures. She further says: "I love to look at it and feel that I have had the privilege of doing a little for the great and noble work you are engaged in." We believe all who send their contributions either great or small, feel just as this dear woman does, that it is a privilege (Mr. Hobbs to the contrary notwithstanding). The Central W. C. T. U., of Nashville, Tenn., sends $25. By the will of our beloved and lamented Mary Allen West, the Temple is the richer by four shares of W. T. P. A. stock, or $100. Mr. Thomas E. Packer, of Mystic, Conn., sends $30 on a $100 pledge.

***

The Carondelet Auxiliary W. C. T. U. of South St. Louis, Mo., sends $10. The Hannibal Auxiliary W. C. T. U., Mo., sends $5 on their $100 pledge. The W. C. T. U. of Ennis, Tex., send $5. Mrs. A. G. Winship has paid $65 on tablet for the Providence, R. I., fire department. She writes that the balance will be paid very soon.

***

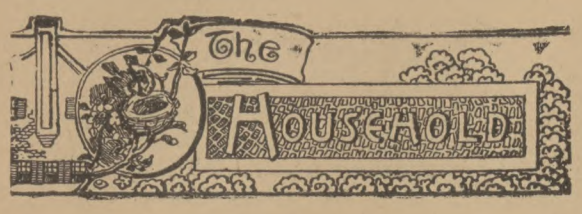
Mrs. Jane R. Hawley, Bristol, Conn., writes: "Enclosed find $4, contents of my mite-box received last January. I am very anxious to get the souvenir spoon in exchange. How I wish I could do a great deal for that Temple debt. I shall always be glad I visited the Temple and went to the very top of it, and attended the noon meeting in beautiful Willard Hall; that memory will often cheer my lonely hours." The W. C. T. U. of Norfolk, Neb., sends $5 on its pledge. The W. C. T. U. of Charlotte, Mich., sends $10, completing its $100 pledge. Mrs. Curtis, the secretary, writes that they hope to still "press on with a Baby Band and some mite-boxes, and in various ways to help secure the Temple as our very own." The Central W. C. T. U. of Columbus, O., sends $38.60, completing its $100 pledge. The union at Eaton Rapids, Mich., sends $15 on the $100 the members are trying to raise. Mrs. Huldah W. Nye, of Hudson, Wis., is getting up a Baby Band, and sends $3 toward the full list. This is such a beautiful work that we wish at least one member of each union would undertake to get up a band. For a full band of one hundred names you will be entitled to a large photo-gravure of the Temple or to one of our beautiful souvenir spoons.

***

Mrs. A. M. P. Moore, Philadelphia, Pa., sends $12 from the F. E. Willard W. C. T. U. on their pledge of $100. Mrs. Moore writes: "Our union has the Temple very much at heart, but, like very many others, are much hindered by business finances. We will endeavor to send more money soon." Wrightstown, Pa., W. C. T. U. send $20 on their pledge. Mrs. Mary Halliday sends $5 on the pledge of the W. C. T. U. of White Sulphur Springs, Mont. She writes: "Our payment is small but our faith is strong." The Concord, N. H., union sends a second installment of $15 on their pledge. A new and small union made up of working people at Sanderstown, R. I., sends $2. Mrs. I. L. Irwin sends $25 for the Jacksonville, Fla., W. C. T. U. She concludes her letter by saying, "May every union in the state be able to do something for this noble cause."

***

All persons sending $1 to the Temple will receive the beautiful Columbian souvenir. Any individual who sends the contents of a mite-box, amounting to $3.65, by January 1, 1895, will receive a solid silver Temple souvenir tea-spoon. This, however, does not apply to persons filling boxes for unions; they receive the Columbian souvenir. All money orders and checks should be made out in the name of William D. Preston, and sent to our financial secretary, Miss Sara G. Johnson, the Temple, Chicago, Ill. All other matters pertaining to the Temple should be addressed to Mrs. Matilda B. Carse, the Temple, Chicago, Ill.



THAT THINGS ARE NO WORSE, SIRE.

BY HELEN HUNT JACKSON.

From the time of our old revolution,
When we threw off the yoke of the king,
Has descended this phrase to remember,
To remember, to say, and to sing:
'Tis a phrase that is full of a lesson,
It can comfort and warm like a fire,
It can cheer us when days are the darkest!
"That things are no worse, O my sire."

'Twas King George's prime minister said it,
To the king, who had questioned in heat
What he meant by appointing Thanksgiving,
In such days of ill luck and defeat;
"What's the cause of your day of Thanksgiving?
Tell me, pray," cried the king in his ire;
Said the minister, "This is the reason—
That things are no worse, O my sire."

There has nothing come down in the story
Of the answer returned by the king;
But I think on his throne he sat silent,
And confessed it a sensible thing;
For there's never a burden so heavy
That it might not be heavier still;
There is never so bitter a sorrow,
That the cup could not fuller fill.

And what of care and of sadness
Our life and our duties may bring,
There is always the cause for Thanksgiving
Which the minister told to the king.
'Tis a lesson to sing and remember;
It can comfort and warm like a fire,
Can cheer us when days are the darkest,
"That things are no worse, O my sire."

—*Selected.*

SCHEMES AND A THANKSGIVING.

BY ADA M. MELVILLE.

"We had better shake hands and go; it breaks my heart, but there's nothing else left."

"If I had money, I'd make an impression!"

The speakers were Mrs. Laddon, president of the local W. C. T. U., and Carol Osborne, the bright young secretary.

"You young folks talk and dream, but older heads *know*. We've hung on in the face of opposition but now it is time to quit."

It was "Aunt Milly" who spoke last, the only remaining member of the union aside from the officers named, and the discussion was in reference, not to a motion to adjourn, but to disband.

The three shook hands and Mrs. Laddon went sadly away leaving the secretary to chat with Aunt Milly.

"If some of the rich people would patronize our W. C. T. U. as they do the milliner stores, my schemes alone—carried out—would set the town on fire;" this from Carol.

"Bless your brave heart! Perhaps the way will open before you some day. But we haven't money and we haven't members. We've sacrificed everything we can and failed; now we'll quit."

"Saloons won't quit! And men—good men—"

Carol's voice was tearful and Aunt Milly knew silence was better than words just then.

Among the "good men" was one who had been a friend of Carol's, and Mrs. Grundy had whispered about a possible tenderer relation.

This Aunt Milly—so-called by all who knew her—was an unmarried woman possessed of means; *i. e.*, a home where she lived with her domestic and a bank account sufficient to supply her simple needs.

Besides these, she owned a corner lot to the possession of which she clung with odd tenacity. Her brother wished to purchase and offered her her own price. But she had had a private difference with this same brother and her pride kept her lips from speaking the words of consent to sell. Her brother was mayor of the city and it was on the liquor question the difference had been.

After Aunt Milly had settled down in the quiet of her room that night, her own words recurred to her mind,—"we've sacrificed everything we can." They haunted her until in a quaint way peculiar to herself she said aloud, "Well, let's have it out then,—'*we've sacrificed everything we can.*' Haven't I, for one? I didn't go gadding this summer, I gave up coffee and I've worn my best silk so many years, even the mayor ought to disown me. As for —ah!"

The ejaculation was more of a shiver than an utterance. She sat silent then until the fire in the grate went out and every sound in the street had died away. When at last she moved to retire, her face was a trifle pale, but there was a daring light in her eyes.

Weeks passed. It lacked but a month of Thanksgiving.

"Temperance seems to be on top here," said a traveling man who was passing through Seabright.

"It will be if them temperance women go on. Lectures by big guns every week, Gospel meetings every night—they say the mayor goes to some!—and the coffee cart scheme. Beats me where the money comes from. There wa'n't but three members in the W. C. T. U. a bit ago; now they have a bank account and are running the town. It hasn't hurt *my* business none and they may go ahead for all me." (The speaker was a butcher.)

One week to Thanksgiving. A novel scene was being enacted in Seabright. Opposite each of the three saloons in the city was a house on wheels, through whose open door came whiffs more fragrant than issued from the saloons. These wheeled houses were improved and enlarged lunch-wagons, each presided over by a young woman assisted by an "honorary." The legends on the wagons read thus: COFFEE, HOT,—THREE CENTS. TWO SANDWICHES GIVEN AWAY WITH EVERY DRINK.

Saloon customers were courteously waylaid and if possible deterred from their intended visit, by gifts of unlimited coffee when all else failed.

In one of these coffee establishments Carol presided as inside waitress. Her "honorary" helper thought she seemed nervous in the watch she kept on the saloon door. One afternoon she startled him by a sudden exclamation.

"What's the matter, Miss Osborne?"

"That—that gentleman—stop him—*don't* let him get in!"

"That? Why, that's Torrence Jackson. Oh, Torr! Stop a minute, will you?"

"What is it?" gruffly asked the other halting on the saloon step.

"Miss Osborne wants you."

"Miss Osborne—wants me?"

Passers-by turned in surprise to see a young girl standing in the storm of snow and wind, pleading with the young man who stood shamefaced before her. But no one heard what passed, they only saw that the gentleman turned and went the way he had come.

Thanksgiving day. The largest hall in town was not large enough to hold the people who poured in. Flaming posters through the streets had announced, "Every saloon in Seabright closed up. Come and rejoice with the Woman's Christian Temperance Union."

The news was true. The three saloon-keepers had closed out and temperance sentiment was too unanimous to make it safe for would-be successors. Enthusiasm in the called meeting of rejoicing waxed high and higher. The mayor sat among the speakers but the majority thought it was just a dumb show to placate his temperance sister. But he had a speech to make and it called forth such cheers as a Seabright audience had never before delivered themselves of. His closing words were:

"Office or no office—wealth or poverty—popularity or enmity—I shall never by voice or vote do otherwise than outlaw the saloon by every means at my command."

"Oh, Aunt Milly! *Now* I know where the money came from. You sold the mayor your lot? What a sacrifice!"

"Fudge; I thought I'd sacrificed everything and I hadn't begun to. What did I need of that lot compared to souls needing salvation and the Lord needing my help and my money? Yes, the mayor offered me my own terms. I shut him up in my parlor one day and made them. They wer'n't just what he expected. 'Cash down' he didn't mind, but I stipulated that he attend at least one gospel meeting a week and that no matter what the W. C. T. U. did he'd wink at it for a change, seeing he'd winked at saloons so long. I had a tussle with him but you heard what he said awhile ago!"

"Yes; and the best of all—no, not the best—but my best—you know what I mean—this Thanksgiving—"

"Sure, child. Torrence will make a good man and you were brave. But see here—has it never occurred to you that our little secretary started all this? Don't you remember what you said? 'My schemes would set the town afire!' My money only carried out your schemes. It's your Thanksgiving."

Chicago, Ill.

"AFTER much meditation and experience, I have divined that it takes as much sense and refinement and talent to cook a dinner, wash and wipe a dish, make a bed and dust a room, as goes to the writing of a novel or shining in high society."—*Rose Terry Cooke.*

AN UNFINISHED SERMON.

BY PROF. DAVID SWING.

[Perhaps one of the most pathetic of the many touching incidents relative to the decease of Prof. David Swing, of Chicago, was the reading in his church shortly after his death, from the incompleted manuscript, the last sermon written by this eminent preacher. The subject was, "The Redemption of a City," the text being, "Who redeemeth thy life from destruction," Psalm 103: 4. Extracts from this sermon are given below.—EDS.]

"The word redemption sprang up when men first began to fight and take prisoners on land and sea. To kill these prisoners was not always the best manner in which to dispose of them. Perhaps rich families would pay much money or many camels or kids for their release. From such a source the word soon passed to a spiritual meaning, and we hear Job saying: 'I know that my Redeemer liveth; he will at last appear and buy me back from my cruel captors'; we hear the psalm singing of the kind God who buys us away from destruction. Thus step by step came the thought and sentiment that named Christ the Redeemer."

. . . . . .

"May great success come to the Civic Federation, which is attempting to redeem this city from the grasp of those men in office and out of office, who, being Romanists, disgrace Rome's altar, or, being Protestants, disgrace all humanity! Nothing is so beautiful as the face of the Redeemer, but each man and woman who leads toward a higher life is a redeemer of our race. Christ was a fountain of redemption, but humanity at large composes the great flood. Each noble soul, each good book, each great picture, each piece of high music is a redeemer, and when the soul, young or mature, has once started toward its salvation, then each field, each forest, becomes a page in its divine book, and each bird song a revival hymn sweet as those of the old Methodists."

. . . . . .

"In our age there is a vast multitude of employers who pay something to a man because he is a human being. An element undreamed of by the last century enters into the wages of to-day. Mr. Childs did not regard the law of demand and supply. His heart made some new law, and he paid as much to the human being as he did to the trade of the man. He could have secured labor at a low market price, but he hated the calculations of the last century and paid men what pleased his own benevolence. Few of you make any effort to secure help at the lowest rates. The human being, man, woman or boy, steps in and draws a few additional pennies. The sweatshops are places where love has not yet come. There the law of demand and supply works in all its old-time barbarity."

. . . . . .

"There may be defects in the Pullman case, but, viewed from a hundred gambling dens and a thousand saloons, it looks well. Seen from our city hall it looks like a group of palm trees waving over a spring in the desert. While traveling through hell Dante was cheered when, looking through pitchy clouds, he saw a star. We are not to assume that the town of Pullman has reached its greatest excellence. It is injured by the unrest of the nation. Perhaps many of our employers will, like Mr. Brassy, of England, decline to accept of us profits beyond five per cent. We must all hope much from the gradual progress of brotherly love—"

WOMEN IN PUBLIC AFFAIRS.

William Dean Howells has allowed the following utterances of his through the public press to place him on record as the friend of woman's cause, especially as touching her part—or desired part—in public affairs:

"I am glad to see women enter into public life in any way. As for this particular matter (the franchise) I could not give an opinion of it, as I have not given it any consideration. I should think that any opinions I should have in regard to woman suffrage would apply, so far as I know, to this. Women, I believe, are naturally serious-minded. It would be a good thing for a woman's character and a good thing for public affairs if she were interested in them. I think it would purify public life. The average woman is better than the average man. A woman is not tempted by money, generally. That is one of the evils of public life. A woman could not be bought. Men, and not the women, are the breadwinners. There is altogether too much talk about the inborn differences of men and women. Novelists have been apt to make too much distinction between their characters. At first, in the home, there is no difference between the boy and the girl. Why should not the girl inherit the father's traits of character as well as the mother's? The differences are chiefly owing to habit and environment. A woman is better for the interest she takes in politics, and politics is better for her consideration of it."

A Thanksgiving Story.

BY EMMA PLAYTER SEABURY.

They were trundling home the washing,
To the mansion on the hill,
In a little broken wagon,
Marie and brother Will.
And she steadied the great basket,
Lest anything should spill
Till her head grew faint and dizzy.
Cold blew the winds and chill.

They knew it was Thanksgiving,
But alike were all their days,
They must toil and help poor mother
And only snatch their plays;
But it had not been so always,
When their father, best of men,
Was with them, but he went away,
And ne'er came back again.

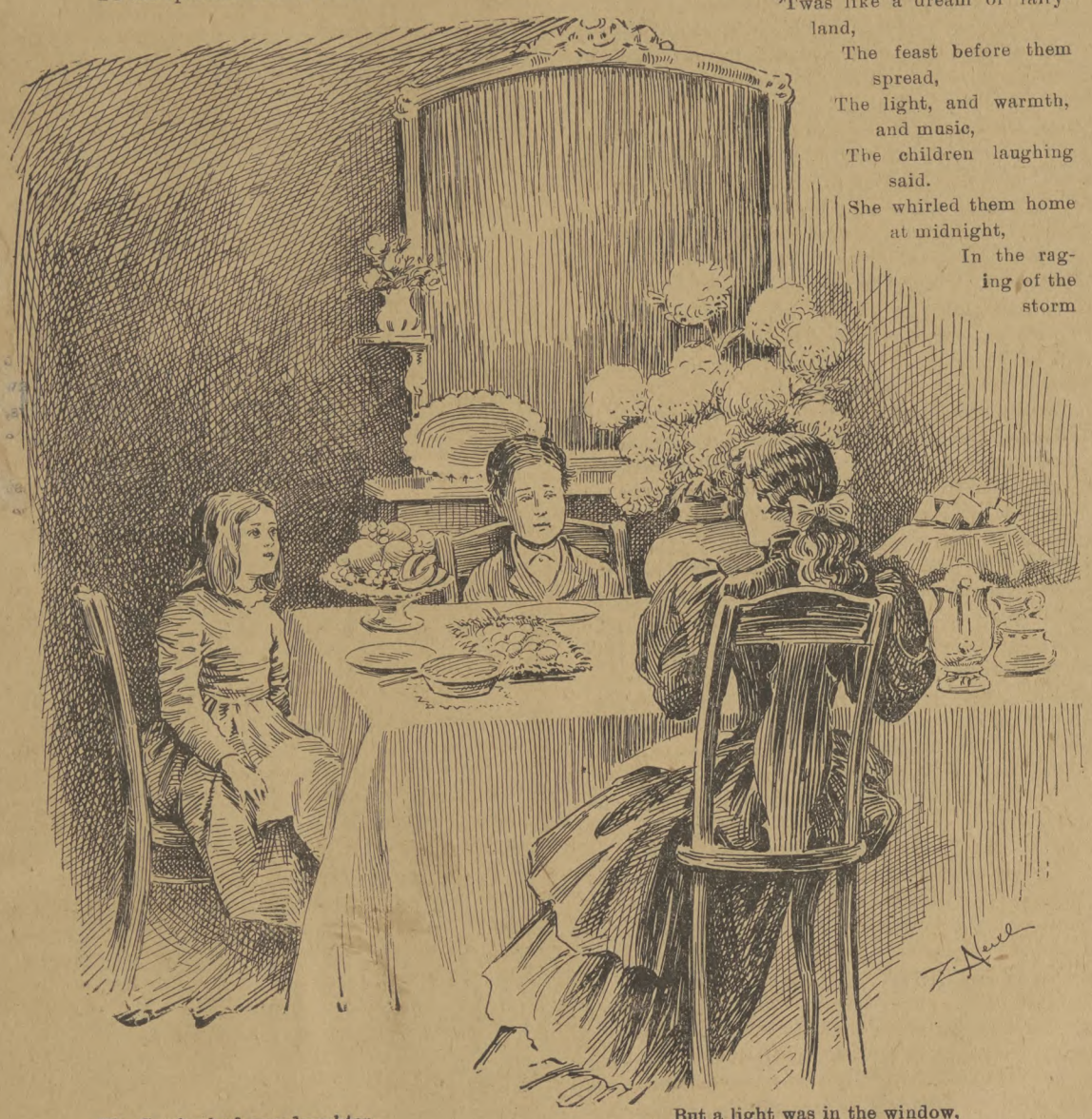
They stood outside the gateway.
How each little heart did beat,
As carriage after carriage
Went rolling down the street;
And the little lads and lasses,
All dressed in raiment fine,
Tripped o'er the broad verandahs
To the splendid hall to dine.

"My mother has no holidays,
In many, many years,
How beautiful to be so rich,"
She said mid blinding tears.
"Be thankful God is good to you,
Sweet lady." In a fright,
She seized her little brother,
And rushed forth into the night.

For a moment gentle Edith
Stood bewildered and amazed,
Her bosom heaved with smothered sobs,
Her lily forehead blazed;
"Bring out the coach," she ordered,
"My cloak, too, right away;
They, too, shall have Thanksgiving,
In my father's house to-day."

She found them in their cabin,
Their hearts were sore and sad,
She said, "Come, cease your weeping,
I've come to make you glad.
I've brought Marie some dresses,
For Will, a suit, you see,
Some wraps for your dear mother,
You're all to go with me."

'Twas like a dream of fairyland,
The feast before them spread,
The light, and warmth, and music,
The children laughing said.
She whirled them home at midnight,
In the raging of the storm



The Squire had one daughter,
A lovely, winsome thing,
With soft blue eyes and floating hair,
A bird upon the wing.
A fair and fragile flower
Whose wish, however small,
Was law unto the servants,
And the master of the hall.

She saw the children standing,
Outside the gate awhile,
Afraid to ring the great door bell,
Awed with the rank and style
Of the merry little party,
Who laughed and danced that night,
To the strains of joyous music,
And the gleaming blaze of light.

She stole round to the kitchen,
And left the dance and play,
"Why, children, 'tis Thanksgiving,
Why bring the wash to-day?"
With just a touch of bitterness,
Marie her arms did fold,
"We've nothing to be thankful for,
Except we're poor and cold.

But a light was in the window,
There was food, and it was warm.

And a man was on the threshold,
And opened wide the door,
"I've come for you, my darlings,
And I will roam no more."
Oh, it was a glad Thanksgiving,
They were humbly thankful; yet,
As they knelt, Marie said softly,
"God never does forget."

Monticello, Cal.

Four little chestnuts
Swinging, swinging high;
In their silk-lined cradle house
Snug and warm they lie.
Now the air grows chilly—
Ha! here's Frosty Jack,
Quick he spies the cradle-house,
Gives a merry thwack!
Out the chestnuts tumble,
Down to earth they slide—
One for you and one for me
And two for Baby Clyde!

—*Selected.*

Dear Boys and Girls:—Did you ever try to realize (and that means to *make real*) the first Thanksgiving? Let us try it now. Just shut your eyes, each one and let us think of how it came about and what it all really means.

First we can picture to ourselves the good, brave people who left their homes and sailed away for an unknown land because they were not permitted to worship God as their consciences dictated. They were honest, just and true, and as we think of the people of that sort around about us nowadays, we know exactly how they looked and acted.

But how did they live? That is not so easy for the city Cornerers, who have never seen a log hut, to understand. But our children in the country will know, although they can hardly realize the hard times endured by the early settlers on the New England coast. It is all told in our United States histories and by many children's writers. With aid from the friendly Indians, and houses roughly hewed out of logs, they had lived through their first year, and with what we would think very little to be thankful for, their hearts turned with prayers of gratitude to God for being so good to them.

We are told that the first Thanksgiving dinner was served out of doors. Can you call to your mind the strange scene? The plainly dressed women cooking, the children eager and interested, the Indian friends in their strange clothes and ornaments, the great limitless ocean stretching out to the east, the minister lifting his voice in prayer? They had often been cold and hungry and many of the little colony had died—but their trust and faith were none the less—and so it should be with us.

As you picture these sights "in your mind's eye" does it not make you thankful that you have been born in these days of comfort and ease? And will you not show your thankfulness by setting apart some of the good things—some of the things which are yours in such abundance—to give to those who will have so little on Thanksgiving day?

Some of our Cornerers who read these lines will think they have very little to be thankful for, perhaps. The hard times may prevent many from having even the plainest Thanksgiving dinner. Some dear cousin or nearer relative may be far away and so a disappointment mars the pleasure of the day. But thinking of those first Thanksgiving days and what they *really meant*, in the spirit of thankfulness which makes us count our blessings and overcomes all sorrow and disappointment, we will rejoice and be glad on this festal day, knowing that our Heavenly Father wants us to do so for others' sake as well as our own.

Affectionately,

Aunt Jane

SOFT-SHELLED NUTS.

357.

ENIGMA.

[The omitted words are found in the *whole*.]

My *whole* is a welcome feast in November, and is composed of twelve letters.

On this day many a temperance family with all their —— and —— will meet. As they —— around the festal board, which —— been filled with good —— (—— excepted, of course!) they —— God and —— of the ——of the year. Now all trials and perplexities —— out of sight. No —— of discord mars the pleasant —— of enjoying the food on which they —— God's blessing not in ——.

358.

HIDDEN THANKSGIVING DINNER.

1. Don't falter so, uphold the truth.
2. See the Turk eye his opponent.
3. "Present joys," tersely said the philosopher, "cannot be repeated."
4. "The first call I'll have to cancel, erysipelas will brook no delay," said the doctor, as he hurried away.
5. "The abbreviation for Chicago might be *Chic*," Kenton remarked, sagely.
6. "Frolic ran berry hard," said Sambo.
7. The new year will usher better times.
8. After a long rap, Esther entered.

359.

THANKSGIVING PI.

Hte odrl si my sdherehp I allhs ont twan.

Chas. L. Harman.

Send all replies and *original* puzzles to Puzzle Editor, The Union Signal, The Temple, Chicago, Ill.

ANSWERS TO PUZZLES PUBLISHED NOVEMBER 1.

349. November.

350. Look not thou upon the wine.

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The earth is full of the goodness of the Lord.—Ps. 33:5.

CAUSES FOR THANKSGIVING.

Our national Thanksgiving day finds us with a realizing sense that the past year has been one of undoubted growth along all upward lines, and that as a nation, as temperance workers and as individuals, we have abundant reason to "come before His presence with thanksgiving."

We note first some of our many causes for thankfulness as a nation. It is true that we have had serious domestic disturbances; that events have revealed a dangerous lack of unity between the two great arms of national prosperity, causing a tidal wave of poverty and distress to sweep over the land, and that even now many of our commercial interests are still struggling to keep above water; but despite these and other seemingly discouraging facts—indeed, perhaps largely *because* of them—we as a nation have more reason to thank God and take courage than ever before.

We have had the great strike and the riots growing out of it, but we have had no devastating war like China and Japan, and we may count as one of our causes for thanksgiving the fact that these events have furnished wonderful stimulus to the arbitration idea as applied to the adjustment of all difficulties between man and man.

We have reason to be thankful that the lesson of the past year was not presented in harsher form, and more than all is it a matter for rejoicing that people generally are *learning* their lesson. The recently published report of the government strike commission is an encouraging indication of a readiness on the part of the people to think on these things and to profit by the occurrences of the year. It recommends among other things a permanent national strike commission and the adoption by states of some system of conciliation and arbitration.

We would mention also as matters for national thanksgiving the work of the Dr. Parkhurst organization in New York and that of the Civic Federation in Chicago. These two movements, centering as they do in the two largest cities are, we believe, destined to be among the most powerful influences for good throughout this land that modern times have known.

Second, some of the causes for thankfulness we have as temperance workers. The record for the year in this line shows a marked advance in prohibition thought. Resolutions of influential bodies against the liquor traffic have waxed stronger and bolder; legislative action in various states—Iowa not excepted—has been such as to strengthen the cause of party Prohibition; while in mass-meetings and other public demonstrations, people of all classes have declared their hatred of the drink business with its kindred evils and their adhesion to prohibition principles in a manner ofttimes unique, always vigorous and stimulating.

And last but by no means least of the causes for special thanksgiving on the part of temperance people generally and the W. C. T. U. particularly is the improved health of our beloved Chieftain, which enables her to return to her own country and once more take up the work she loves so well and which so needs her wise leadership and "inner vision." We feel sure that no white-ribboner as she joins in the pæans of praise on Thanksgiving day, will fail to give thanks to God from the depths of her heart for this manifestation of His loving kindness.

Third, we have occasion to offer thanksgiving to the Giver of all good, as individuals. As "every heart knoweth its own bitterness" so also every heart knoweth its own joy. Each person knows the special spiritual or material blessings of which he or she has been the recipient. But the highest joy, the happiest thanksgiving, belongs to those who have helped others, who have received in giving. Not necessarily money, for the giving of silver and gold does not always constitute true helpfulness, and each individual must judge for himself both as to the matter and the manner of giving, remembering that

"Who gives himself with his alms feeds three,
Himself, his hungry neighbor and Me."

Doubtless there are many among the poverty stricken, the oppressed and the heavy laden, who think they have very little to be thankful for, and our heart goes out to such all over this broad land. But there is one thing every man, woman and child may thank God for now and always, and that is for His "unspeakable gift"—for Christ the great burden-bearer, the wonderful rest-giver. And if there be any rich or poor, who have not proved its value, it is not the fault either of the gift or the giver. In all the turmoil and strife of these latter days (which is but "the struggle of men to the heights above") we become more and more impressed with the necessity of revealing Christ to the people—of opening the eyes of the individual and of the nation to the "one thing needful." "Seek ye first the kingdom of God and all these things shall be added unto you." These things that the people are clamoring for—food, clothing, shelter, everything that brings comfort and happiness in "the life that now is as well as that which is to come." Let us thank God that those who seek diligently shall find.

SHALL THERE BE A NEW PARTY?

Our symposium for this week's issue answers, from varying standpoints, this question. One point, as brought out in these answers, is especially worthy of notice, and that is that the majority of those avowing themselves in favor of any new movement, political or otherwise, which shall tend to the swift destruction of the liquor traffic, are already enrolled in the ranks of the Prohibition party.

One of the arguments which has been most frequently hurled against the "third party Prohibitionist" is that he "out-Herods Herod" in the matter of partisanship; that he is a zealot of zealots, caring so much for party lines that he would prefer to jeopardize the cause at stake rather than win victory through any other medium.

This charge, if true, would be a most serious one. All parties, all organizations, all sects in the past have lost power by just so much as they have placed organization above principle, form above life. This was the mistake of the Christian church in the middle ages; it is too widely the mistake of that church to-day. It has been the mistake of all great political parties from the beginning of history. Each one originated as an expression of some vital principle; each one had power so long as the principle dominated the form; each one sank into corruption and, later, into "innocuous desuetude," as soon as the power dominated the principle.

The Prohibition party has not as yet to contend against the dangers of success; nevertheless, the very intensity of their convictions could easily be perverted into an intolerance, if once party were allowed to take first place in the affections of its adherents.

We are especially glad, therefore, to note the fact that so many prominent Prohibitionists, while bound by ties of love and loyalty to their party as the exponent of a principle, are still ready to merge its individuality into that of another party, if the signs of the times ever indicate that such merging will serve the broader establishment and swifter ultimate victory of the principle itself.

Whether or not such occasion will ever arise, we are not competent to announce. No prophet's vision as to the *modus operandi* by which our great cause is to win in the swift-coming battle has been vouchsafed to us. But the air is filled with signs which betoken how rapidly the battle is drawing near.

The whole nation is moved by an unrest and an anxiety which must soon discover to itself the solution of its existence. One or two more such "political landslides" as have been witnessed within the past two years, and the people as a unit will apply the relentless logic of fact to the existing state of affairs.

When that shall be done then, as irresistibly as atom draws atom to itself in vital cohesion, the good and true of all parties and no parties shall come together in a union of plan and a union of effort through which God shall pour His might for the overthrow of the liquor traffic and the upbuilding of the kingdom.

MR. GLADSTONE AND THE LIQUOR TRAFFIC.

The opponents of local option on both sides of the Atlantic are deriving much satisfaction from what they regard as a change of front on the part of England's ex-Premier toward the Direct Veto Bill. Advocates of the Scandinavian system especially are rejoicing, for they expect their pet "reform" to receive a tremendous impulse forward by reason of this agitation, and indeed any utterance on legislative affairs dictated by the mature wisdom of this venerable statesman cannot fail to carry great weight with all classes. Hence it is not to be wondered at that, interpreting Mr. Gladstone's words according to the popular acceptation, temperance workers should manifest no little consternation thereat; nor that emanating from the recent official head of government and the still powerful leader among the Liberal forces, they should have produced such a bomb-like effect in the party pledged by word and deed to the support of the Veto Bill.

The letter which caused all this commotion was written in reply to a request from Lord Thring to join the Public House Reform Association (which association aims at government control of the liquor traffic), and treats of the question thus:

For many years I have been strongly of opinion that the principle of selling liquor for the public profit only offered the sole chance of escape from the present miserable and almost contemptible predicament, which is a disgrace to the country. I am friendly to local option; but it can be no more than a partial and occasional remedy. The mere limitation of numbers—the ideal of Parliament for the last twenty years—is, if pretending to the honor of a remedy, little better than an imposture. The growth of the system of tied houses continually aggravates the prevailing mischief. Of details I do not speak; but in principle you are working on the only lines either promising or tenable.

The wide publication of this extract and the use made of it by the Bishop of Chester, Mr. Chamberlain and other ardent supporters of the Gothenburg system called out a lengthy epistle from the secretary of the United Kingdom Alliance to Mr. Gladstone, the object of which is shown in these closing words:

As much disquiet and anxiety has been caused by what I deem misrepresentations of your position on this most important question, I take the great liberty of begging that you will, in some way, give to the public such a statement as will set the matter at rest.

To this Mr. Herbert Gladstone replies in part:

What Mr. Gladstone thinks of local option is, that it is a sound principle, which has every title to be pressed on Parliament, and which will be useful wherever it is adopted. But the mischief of drink is so frightful that he is not willing to trust exclusively to a remedy which he fears may not be of wide operation.

He thinks that the principle of sale under public authority is defensible, and it seems to him to be the most hopeful of the methods now attainable for producing benefit on an extended scale. He speaks, of course, according to the latest information he possesses.

This statement is surely proof positive that the previous letter has been very generally misconstrued, and that local optionists have nothing to fear from Mr. Gladstone. But while this may be the explanation, it is not likely to be the conclusion of the whole matter, for the enemy sees in the letter to Lord Thring too good a chance to bolster up a scheme for the perpetuation of the liquor traffic, and will doubtless continue to make capital out of it.

Mr. Gladstone imagined he was writing to one who fully understood his unalterable attitude toward the government bill, and hence was not so careful in his choice of words as he might have been had he known they would be proclaimed from the house-tops—that they would not only be subjected to public criticism, but used as a weapon against a measure to which he was not only "friendly,"

but which when prime minister he had regarded as of such "cardinal importance" as to be included in the business outline presented to Parliament in the Queen's speech.

What is it Mr. Gladstone characterizes as "little better than an imposture"? Certainly not local option, as the opponents of that measure would have us believe, for he distinctly refers to local option as a "remedy"—"partial" it is true, but still a remedy—while the imposture only pretends to that honor. It is clearly something which has been the "ideal of parliament for the last twenty years." We have yet to learn that the English parliament has been all that time looking toward the popular veto as a solution of the liquor problem. But we do know that legislative effort in that country has been until quite recently in the direction of the "mere limitation of numbers"—the restriction by the magistracy or landlords, not by the people, of licensed hotels and public houses. We know also by sad experience in our own land that regulation of the drink evil along this line, while "pretending to the honor of a remedy," is in fact *no* better than an imposture.

The local veto promises more than mere limitation of numbers; it includes the possibility of entire prohibition within the given area. In Mr. Gladstone's own words (uttered in 1892 on the eve of the general election), its "power extends even to the local extinction of the traffic." And it is because of this possibility only that local option has any claim to be called even a partial or occasional remedy.

The declaration that the public house reformers are "working on the only lines either promising or tenable," while fallacious doctrine from a prohibition standpoint does not necessarily rule out the direct veto. In fact, the Chester scheme includes the local option idea, as does also the much approved Gothenburg plan; and we gather from previous statements and from the whole tenor of his conduct that the ex-Premier favors both measures. He would, to quote the great temperance leader, Sir W. Lawson, give communities the option of "Gothenburg" when they have declined to avail themselves of the option of prohibition.

The "singleness and simplicity" of the government bill Mr. Gladstone regards as its most commendable feature and he is persuaded that "it would be a great and perhaps fatal mistake to hamper it by adding other propositions important in themselves, most valuable perhaps in themselves, but which would be out of place in this measure." But he is afraid to trust the people in this matter; he is "not willing to trust *exclusively* to a remedy which may not be of wide operation." Hence his advocacy of national or municipal control, not as a substitute *for* but as supplementary *to* local option.

This is evidently the situation as viewed by leading vetoists who "hope the friends of prohibition will not be troubled or perplexed by this latest move for the regulation of the devilish and destructive traffic."

But while contending for the consistency of Mr. Gladstone's position, we at the same time express keenest disappointment and regret at his adhesion to the unsound principle of "sale under public authority." Except that it makes drink-sellers of the public instead of private individuals, we fail to see wherein this method differs from the "mere limitation of numbers" which is little better than an imposture. To transfer the liquor business from the governed to the governors is to intrench the evil more firmly in the social and political economy of a nation, and the greater the revenue derived from the traffic the more unwilling will the people be to abolish or even restrict it. If the existing system of regulation is "a disgrace to the country," how much greater England's disgrace if she pours the ill-gotten gains of drink—"the mischief of which is so frightful"—into her own national or municipal treasuries!

Mr. Gladstone has himself declared that the traffic is "detrimental and pernicious in the highest degree to the social and moral as well as to the physical life of the community," and that it "destroys more than war, pestilence and famine combined." Will it in his opinion be rendered less pernicious and destructive by being covered with that cloak of "respectability" which government control is supposed to confer? We cannot doubt that England's "grand old man" with his broad outlook and wide experience, his great heart attuned to the realities of life and responsive to the needs of humanity, is honestly seeking for the nation he has served so faithfully, a "chance of escape from its present miserable and almost contemptible predicament," and that his motive in befriending the nationalization project is more noble than that of the Bishop of Chester, who wants to "raise the level of the drink-seller and make him less liable to discredit than he is at present."

Indeed, we find a hint of a higher ideal than that of government control in the words, "It seems to be the most hopeful of the methods *now attainable*." No matter what may be Mr. Gladstone's private opinion as to the right or the expediency of national prohibition in the future, this ultra-radical policy is "according to the latest information he possesses," practically unattainable in the present. If he will secure the latest and most reliable information concerning the operation of the Gothenburg plan in Norway and Sweden, he will find that wherever results are such as to commend this system to temperance reformers, it is due to its local option features—to the prohibitive, not to the regulative, principle in the law.

And we believe that if Mr. Gladstone lives and observes a few years longer he will be convinced by the logic of events that national and total prohibition is the only "sound principle" that can be applied to the liquor traffic and that though this is at present unattained in any country it is not to be considered as unattainable.

CHINA'S DOWAGER EMPRESS.

We read much in these days of the Dowager Empress of China, but the marvelous story of her life ought to be better known. It seems that she is the daughter of a poor family who lived many years ago in the outskirts of Canton. This family consisted of father, mother, a girl of fourteen and a boy of seven. When they were on the verge of starvation the girl, who was extremely beautiful, begged her father to sell her as a slave rather than that they should all perish. Very greatly against his will he finally consented, and she became the property of a distinguished General. She manifested a disposition so lovely and was so industrious and helpful, that after one year the General adopted her as his own daughter. Some years later he was called to Pekin to be decorated by the Emperor for his services, and, after carefully considering what present he could take with him, he finally decided that he would pay the Emperor the highest compliment in his power, namely, he would give him his daughter as a member of his harem; but the Emperor was so delighted with the appearance and character of the young lady who had been carefully educated in the home of the General, that he married her, and she became the mother of a later Emperor, and acquired such an overmastering influence in the councils of the Empire that to-day she is the most potent personality among the 400,000,000 people that it contains.

When she came to power, she induced her son to send an embassy charged with the duty of finding her parents and her brother. After a long and careful search they ascertained that the father and mother of the Empress were dead, and her brother a poverty-stricken laborer in a distant province. When they went to him with the tidings that his sister was none other than the great Empress dowager, he was so overwhelmed that he fell to the ground in a faint. They brought him to the palace, where every honor was paid him, and he was for the remainder of his life treated with the consideration usually bestowed upon a prince. The Empress has just reached the age of sixty years—a cycle famous to the Mongolian. The nation has long been conducting preparations to celebrate the event in her honor with twenty-five millions of money, but upon the outbreak of the present war with Japan the Empress requested that the money being set aside for this celebration be used for the purposes of the war, but nevertheless great ceremonies and wonderful displays characterized the birthday of the beloved Empress who, forty-six years ago, was sold as a slave girl by a starving father. "She found China," in the words of an eminent writer, "with the prestige, resources and peace of the realm reduced to their lowest ebb, with the most fruitful provinces a desert; with three great and apparently successful rebellions raging simultaneously in different parts of the Empire; with a load of debt caused by an unsuccessful foreign war, during which the capital was in the hands of the invader." She found all these when her husband died in 1861; her son was then seven years old, and she became regent, and when she handed over the reins of government to him in 1889, profound peace reigned over the eighteen provinces and the vast regions outside them, and there never was a time in the history of China when the country was greater in the eyes of foreign powers, or more respected by them, than during the reign of this great statesman woman, the Empress dowager. Her voice is still for peace, but it looks as if counsels less wise were to prevail. It is a part of the universal development of women in all countries that the greatest Empire on the face of the earth should, in this day, have developed the greatest woman sovereign who has ever reigned.

THE Columbian Ambulance Association is the name of an organization which purposes to train ambulance men, patrolmen, policemen and firemen of the city of Chicago in some of the elementary principles of handling and caring for the injured and sick to whose aid they may be called. Injury by fire or falls, wounds causing artery bleeding and other emergency cases often end in death when prompt and intelligent service might avoid the fatality. These training classes will, without a doubt, be gladly attended and the purses of the public of Chicago readily opened to reimburse the association. Dr. H. W. Gentiles, 153 Fifty-third street, will furnish more information to those who desire it.

"A long pull, and a strong pull, and a pull all together," solves many a weighty problem before which men have stood, as individuals, less than a wisp of straw in strength. But when the wisps were combined they formed a cable, and the mighty obstacle became, under its inducements, a feather's weight. The hills are often steep, sometimes the sun beats down and the road is dusty. Sometimes the storm rages and we can hardly keep our hold. Opposition brickbats are flying. In unity only is safety. He who loses his hold, and would let the others carry him is apt to get left behind or trampled under foot. A pull all together. Not a pull here and a jerk there. All together. Every hand is needed until valleys drop out of sight, clouds lie beneath our feet, mountain crags are surmounted and we see the land of promise where the Sun of Righteousness knows no going down.

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An incident both amusing and wrath-provoking is the recent refusal of the orators of Harvard University to debate with those of Boston University because a woman was among the number chosen to represent the latter. Boston University having been founded on the principle of co-education in all its departments, and standing as one of the most conspicuous props of the benefits to be derived therefrom, it was to have been expected that the young men would refuse the contest unless their co-adjutor was permitted her place. But alas! after "great indignation" the Boston male contestants "surrendered unconditionally" and the debate took place November 15. No young men ever had a nobler opportunity to set themselves on record for justice and right. It is to be regretted, for the sake of the University as well as for themselves individually, that they so signally failed. It is they who have been defeated, not the young lady, Miss Cornell, whose powers of oratory the Harvard boys feared, will doubtless gain for her other and larger audiences. But that the university which stands for progress should have gone down before the one which represents the caste and customs of a century ago is to be sincerely deplored.

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According to the United States census, 2,647,157 women are wage workers. These are census statistics. But where are the data which will tell of the work of the other millions of wives and mothers whose never-ending labors keep the gear running in the homes that make the nation? The husband and father brings the wage of his eight or ten hours' work and bestows as alms that which his other half has more than earned in making home cheerful and in ministering to the wants of the family in season and out of season. But the advancing times are doing much to arouse men's appreciation of the "woman wage-workers" at the family hearth, where more often will occur an equal division of the earnings and fainter will grow the echo of the humiliating query, "What did you do with the last half dollar I gave you?" Then census figures will be mighty and meaningful.

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I saw a baby taking some life-lessons the other day at its mother's hands. The mother had a pretty picture card which she did not want the grasping fingers to spoil so she held the gay colors just out of reach, tapping the dimpled fist teasingly, holding the card within reach, snatching it away, all the while talking charmingly to the little creature. It was play for baby for a minute or two, then it grew serious and a determined purpose grew in baby's mind to have that card. Still the mother teased. Baby grew fretful. Then it was allowed to touch the card only to have it snatched away as before. The child's face was a study in the way it would look into mother's smiling face, glances of growing distrust and suspicion. One could almost fancy that it thought, "I believe she's doing it on purpose, so I'll just yell—I *will!*" And yell the good-natured little thing did. Result! Possession of the card for a full minute, accompanied by a smile of triumph, almost of cunning. Card snatched away. Instantaneous shriek, card as instantly thrust into its fingers for perhaps two minutes. So the process went on until the child had torn the card up and cried itself into a fever, yet when the mother began to tease it the little thing was happily looking out of the car window with no thought fretfulness. I thought it possible the foolish mother would follow up her foolishness by a dose of "soothing syrup" when she got home, and wonder why her baby wasn't good like other babies? ON DUTY.

COLORADO'S CONVENTION.

Once more the president's gavel has dropped and reverent voices have sung the parting hymn, "God be with you till we meet again," and our two hundred delegates have strapped their "telescopes" and waved "good-bye" from the car platforms, for we are just at the close of one of the grandest conventions that has ever met to disseminate its knowledge and influence in our free state by our free "citizens."

On the morning of October 17, the doors of the First Baptist church in Denver were thrown hospitably open to receive the fifteenth annual convention of the W. C. T. U. of Colorado. The church was beautifully decorated.

The convention opened with a consecration service conducted by Rev. Ella F. Leonard. The subject was, "Sunshine, the Need of it in the Natural and Spiritual World." At the opening of the business session of the convention, Mrs. Lillian Cole Bethel, of Columbus, O., was appointed our parliamentarian. Rev. C. B. Allen, of Denver, was introduced, and in speaking of a man opposed to woman's ballot he quoted his argument thus: "Woman, God bless her; once our *superior* now our *equal*."

Among the many interesting reports was one on state and county fairs, in which the superintendent advised permanent headquarters on State Fair grounds, also that we should bring our work before our rural brothers in their large gatherings, such as Potato Day, Peach Day, and Fruit Day, and that we should always begin our preparations in season; that we should work for a law refusing liquor dealers the right to sell liquor on the grounds, also a law to have saloons closed on these days.

The report from the press department showed the papers of Colorado very kind to us all over the state, often inserting items without charge.

Medal contest work has been gaining ground and is quite generally taken up, it being conceded that these contests are not only remunerative, but that they do much good in making temperance sentiment; from fifteen to seventeen is thought to be the best age for contestants, although some very unique contests have been held called "Married Women's Contests" and "Married Men's Contests." Our president very wittily suggested following these with an "Old Maids' and Old Bachelors' Contest."

The good reports on foreign literature and railroad work by our veteran superintendents, Mrs. J. A. Temple and Mrs. N. A. McGahey, were accepted by rising vote.

The report of the Temple showed the work at a standstill on the account of the hard times, but when Mrs. Higgins gave the record of Mrs. Carse's work and her heroic efforts for money raising, the house rang with applause, and each union felt encouraged to renew their efforts the coming year.

The report on scientific temperance instruction shows great advancement made—the law is generally enforced; cigarette smoking is perceptibly on the decrease throughout the state.

A very telling address on "Good Citizenship" was given by Mrs. M. J. Borden, of New Mexico. She said she "was glad to address this second free state of the Union, felt that the design and essence of all law is justice, its highest aim to protect the people, but the people are the government, hence directly responsible for the weal or woe of the people. A business that menaces the individual is a business that menaces the government."

The evening meeting was given to addresses of welcome, music, and the annual address of our president. In this address the whole state work was handled in a very masterly way and we felt that the large audience which listened so attentively to her words must have been convinced of the righteousness of our cause.

The second day was filled with reports of the work and a part of the morning hour given to memorial service for Mrs. C. D. H. Thompson, a former state president, and Miss Margaret Craise, both beloved workers.

Legislative and petition work brought out the fact that we haven't stopped praying because we are trying to enforce the law. An incident in point occurred in a fine saloon where a white-ribboner was told by the saloon-keeper to go home and tend to her own affairs, proved that she obeyed him by having him arrested, for which he left town, saying he "wouldn't stay in a place run by women."

The report of the juvenile superintendent shows the little people hard at work, eighteen new Legions having been added to the number. "The children's hour" was one of great interest, Legions from all over the city being marshalled together by their faithful leaders to take part with songs and recitations. A chalk talk was given by the state superintendent.

The address of the evening was given by Mrs. Caroline Woodward, of Nebraska, on "The Issue of the Hour." Her points were well taken and her words full of convincing power, as was attested by the attention and applause of the audience.

The last day of the convention was Scripture measure, "pressed down and running over," as last convention days always are, but the over pressure bore fruits in a motion to add one more day to the convention number, so that our host of 1895 will have the pleasure of entertaining us four whole days, instead of three.

Among the many important resolutions adopted was one presented by the Equal Suffrage Association in regard to the initiative and referendum, also the age of consent. Mrs. Matteson, in presenting these resolutions, said: "Women of Colorado, let us band together, and let us have purer laws for the government of our children."

The hearty sympathy of the pulpit was proven by the many good words from the ministers of the city, who gave their presence and influence. The Rev. Kerr B. Tupper, when introduced, said: "I am sometimes asked how I shall vote, but the very fact that *I am a Christian man* ought to show where I stand, by my influence, my words *and* my vote, and I am glad that we men of Colorado have at last had sense enough to place along beside ourselves, women!" Mr. John Hipp was present, and gave many stirring words for prohibition.

The secretary's report shows the work in good condition all over the state, and in spite of the hard times a large increase of membership. The treasurer also encouraged us with a fine report, showing that we stand in a much better position than for years, notwithstanding financial depression. Cottage and Crittenton Homes have both been doing noble work in sheltering and caring for our suffering sisters. Mrs. Beech, who is called the "mother" of the Cottage Home, as it was through her efforts it was established, brought farewell greeting to the Convention, as she now leaves our state for her home in Iowa.

Two of the principal addresses were those of Hon. George W. Richardson, Prohibition nominee for Governor, and Prof. A. B. Copeland, nominee for state superintendent of public instruction; both were enthusiastically received, the teachers of the city turning out *en masse* to hear Professor Copeland.

The hour for the election of officers was one of the most interesting of all, and all joined heartily in the applause and Chautauqua salute as Mrs. Eva Higgins, who has so long been our faithful president, was again presented to the convention, their choice for the coming year. Some of the officers of the past year declined renomination on account of other duties. The new officers are: Mrs. Eva Higgins, president; Rev. Ella F. Leonard, Rico, vice-president; Mrs. S. L. Teetor, Denver, corresponding secretary; Mrs. A. F. Newton, Colorado Springs, recording secretary; Mrs. M. F. Sprague, Denver, treasurer. There are very few changes in the superintendents of departments.

Among the pleasant features of the convention was the receiving of the telegraphic greeting from the Massachusetts W. C. T. U. state convention then in session.

The convention was indebted to the "Temple Immanuel Orchestra," the "Excelsior Quartette" and the "Pansy Trio" for many excellent selections as well as to many fine soloists for their sweet songs.

One of our signs of progress this new year is the issuing of a state paper all our own. We have christened it *The W. C. T. U. Messenger*. It will be edited by our corresponding secretary, Mrs. S. L. Teetor, and will be brimful of news for our unions. The children have their department edited by their state superintendent.

MAUDE L. GREEN,
Convention Reporter, Manitou.

PENNSYLVANIA.

STATE GATHERING.

This was not our "majority" convention but we can confidently assure you that we are within one of it, anyway. October 12 was the time designated for the gathering of the (white ribbon) clans and "On to Philadelphia" was their watchword. Philadelphia is called the "city of brotherly love"—but in this case it might have appropriately been called the city of *sisterly* love as many evidences of it were shown to their visiting sisters and comrades.

The place of meeting was the spacious Conwell Temple and no better one could have been secured. This was beautifully decorated with flags and banners from the different counties. The convention opened promptly at nine o'clock by the president, Mrs. Hammer. After prayer the roll was called, to which the state officers responded. I will not attempt to give in detail the full program of each day's sessions, but will give a brief resumé of some of the special features which made this the most notable of conventions yet held in our state.

First, the presence of so many of our notable women. First, our Frances E. Willard,—*First, last* and *always* in the hearts of the white-ribboners. Then Lady Henry Somerset, Mrs. L. M. N. Stevens, of Maine; Mrs. M. B. Carse, of Temple fame; Mrs. Frances Barnes, National Y Secretary; Mrs. M. H. Hunt, Miss Greenwood, Miss Helen Hood, British Woman's Organizer; Dr. Anna Shaw, Rev. Henrietta Moore, Mrs. Ellen D. Blair, Miss Cummings, of South Africa; Miss Anna Sloane, of California; Mrs. Rachel Foster Avery, of the National Council of Women; Mrs. Emma Bourne, president of New Jersey, and Mrs. Singly. Regretfully do we exclaim, feeling that we voice the sentiments of the stay-at-homes of our constituency—"Just think what we missed!"

The music of the convention was specially fine. A new departure was taken this year in the selection of a musical director, and this proved to be such a success that the office will be continued, not only in "our next," but we hope in all future conventions. Mrs. Harry B. Erdman, of Philadelphia, was the very efficient leader this year, and was chosen for the ensuing year. The Conwell ladies quartette, the Temple choir, Misses Hubbert and Bump, Mrs. Geo. D. Miller and Mrs. Erdman furnished most delightful music at the different sessions of the convention, and Mrs. C. H. Woolston very ably presided as accompanist at the piano.

The addresses of welcome by Rev. Russell H. Conwell and Dr. Harriet French and the responses by Mrs. S. V. Heaton and Miss Amanda Landes were each models. The evening addresses delivered by Miss Moore and Miss Shaw will not soon be forgotten by those who heard them, while that of Lady Henry Somerset on the "Voice of God," together with the address of Miss Willard, have made a lasting impression on the minds and hearts of their hearers.

The president's annual address was truly a "feast of good things," as well as an inspiration for better work in the future. The past year has been a busy one in the history of our president. She has spoken over one hundred and sixty times, and has traveled many thousand miles up and down the great "Keystone state" in her attendance upon seventeen conventions. Her address was received with applause.

The corresponding secretary's report showed that out of sixty-seven counties we "possess the land" in all but four. Who will be the Joshua to go up and organize in these counties? The treasurer's report showed the finances to be in good condition. The reports from the various superintendents showed faithful work. As an evidence that good may sometimes come out of seeming evil one of the good results of the notorious Breckinridge trial is that women are roused to action in the department of social purity and demand the same standard of purity in both sexes.

Several new departments were created with the following superintendents at the head: Systematic giving, Miss Ida Kimball, superintendent, and that of state industries, with Mrs. H. W. Palmer as superintendent, than whom no better selection could have been made. The literature department was given into the hands of the general officers, and Miss Etta Ersenhart was given the department of prison work as Miss Pew, former superintendent, is now county president of Mercer county. Mrs. Hammer is still editor and Mrs. Forrest publisher of our state paper, *The Bulletin*, and under their efficient management the paper is now in an excellent condition.

The Bible readings by Miss Greenwood were sources of great spiritual power and were much enjoyed by all.

Pennsylvania white-ribboners evidently appreciate a corps of good officers when they have them, as each of the former officers were unanimously elected.

Miss Puella Dornblazer is a success at gathering in the money, as well as a reciter.

Two hundred and ninety delegates were in attendance. Mrs. M. H. Jones, vice-president-at-large, received a hearty welcome from her white-ribbon comrades.

The Calisthenics class, conducted by Mrs. M. B. Ross, was just the "rest" needed.

Harrisburg is the place chosen for celebrating our "majority" convention next year.

Dr. Harriet French is truly a veteran in temperance work, having been engaged in it for forty years.

Y night deserves more than a passing notice, the exercises being all very fine.

ADDA BURCH,
State Reporter, Smethport.

CONNECTICUT.

STATE CONVENTION.

In the name of God the Woman's Christian Temperance Union set up its banner in the First M. E. Church in the city of Waterbury, October 23, and began the twenty-first convention of the organization. A full executive meeting was held at 10:30 o'clock, but the convention did not really get to work till 1:45 p. m., when the president, Mrs. Forbes, called the delegates to order. About two

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hundred and seventy-five delegates were present, representing one hundred and thirty unions. The ladies who came to act for the unions are representative of the unions from which they come: some unions send three but most of them are entitled to but two delegates, and the average number of unions in a county is sixteen. Of these, two are usually Y unions.

The decorations in the church were most attractive. A local paper called the pretty little pages "ministering fairies," and perhaps it was not so very far from correct. The afternoon service opened with a devotional meeting led by Mrs. Forbes, and the roll call followed. The first business was the consideration of a recommendation of the executive committee, which was as follows:

That the constitution be amended in accordance with that of the National body to the effect that the constitution may be altered or amended by a two-thirds vote at any annual meeting provided that notice be given of the subject matter at a previous annual meeting; that at least once during the year a convention of all the unions in the county shall be held, and that at the annual meeting a county president, vice-president and secretary shall be elected, the president to be vice-president of the state for that county; that Article I. of the constitution, relating to name, be changed, making the name of the organization "The Woman's Temperance Union of Connecticut," this union to be auxiliary to the National W. C. T. U. (This change was proposed so as to accord with the incorporated name of the organization); that the Loyal Temperance Legion be represented in the state convention by the election of one delegate from each county, such delegate to be elected at the county convention and to be chosen from the superintendents or leaders of L. T. L. work, and such delegate to be an adult member of the W. C. T. U. or the Y. W. C. T. U., the basis of representation to be the payment of one cent into the state treasury for every member of a Legion; that the basis of award of the children's banner be left with the state superintendent of children's work.

Consideration of these recommendations was postponed till later in the session when they were all adopted.

The address of welcome was given in sections, by Mrs. Emma Cook, of the local union, and by Miss Emma Lewis, of the Y. Mrs. Louisa Bunce, of Hartford county union, replied. Reports showed no great gains, but were not discouraging, for work has been done, and there is no falling off when the work as a whole is considered.

Short addresses were made by Rev. J. H. James, of Rockville, secretary of the Connecticut temperance union; Madame Layah Barakat, the Rev. H. M. Kellogg, of Wolcott; Rev. Mr. Bell, of Massachusetts; and Mrs. Ella M. Keith, superintendent of railroad work in Massachusetts. A "children's hour" was conducted by Mrs. Fitz Gerald in the church parlors and was most interesting.

An address with the tones of welcome ringing through it was given by the pastor of the church in the evening, Rev. Gardner Eldridge. The principal address was made by Mrs. Mary H. Hunt, superintendent of the department of scientific temperance instruction. The speaker used her strong arguments that she has used to such good purpose in the cause and that have helped create and put into action so many measures for the securing of better instruction of the children of our common schools. Mrs. Fitz Gerald made a merry little collection speech and with the benediction the service closed.

On the second day of the convention a message of sympathy was sent to Mrs. White, president of Windham county, who was ill at her home and unable to be present. Madam Barakat gave a beautiful Bible reading. Mr. Roger Andrews, the son of our state secretary, was present and spoke briefly. The usual sad and impressive memorial service was conducted by Mrs. John B. Smith, of New Britain. It consisted of a Scripture reading, a duet by Mrs. John Lines and Mrs. P. C. Cowles, and a short sketch of each of the twenty-five active and five honorary members who have died during the past year. Among those included was Mrs. W. P. Edson, who was once president of the local union. The meeting closed with prayer by Mrs. Herr, of Norwich. Mrs. Blake, of Bridgeport, spoke in behalf of the Sanford Orphanage of that city, a home for the children of Christian parents where they can be brought up under Christian care instead of being sent to the institution provided by the state. Mrs. Blake asked for the sympathy and prayers of those present.

The treasurer made her report and the summary is as follows: Miscellaneous receipts, $2,406.61; disbursements, $1,975.20. The secretary reported 10 unions and 13 Y's, with a membership of 3,616. Six new unions have been organized during the year, and to our shame it is said that while 110 Loyal Temperance Legions retain the name many are not working for want of leaders. The approximate membership is about seven thousand.

The most important event of the afternoon was the reading of the president's annual address. She spoke of all the interests dear and near to us as an organization, and gave a rapid outline of the whole work and a kind of review of that which lies before us. At the close of the address the county presidents were introduced and each said a few words; new union presidents were also presented to the convention and were cordially greeted.

The exercise, "Why I became a white-ribboner," was led by Mrs. C. B. Buell, and it was a touching service. The reasons given by some were pathetic and brought tears to the eyes of the listeners. Mrs. FitzGerald made her report of Loyal Temperance Legion and Band of Mercy. The banner was given to the Pawcatuck Legion. This L. T. L. banner is a dainty white and gold one and is the desire of every Legion.

The storm of the evening was the means of keeping many from the church who desired to hear Madame Bakarat, that bright, earnest little woman. She told her story interestingly as she always does. Good music and a very pleasant devotional service opened the meeting and every one was sorry when the benediction was said. Mrs. Keith, who is so much at home with the work for railroad men, urged the ladies to do a similar kind of work in this state, saying that we can not afford to neglect it and that it brings its own reward in the gratitude of those who are benefited by it.

The last day of the convention was rainy and the delegates had to go laden with umbrellas and storm cloaks, but this did not in the least dull their ardor, if one could judge by the faces of the company. The morning was much taken up with the left over matters of business. The important report for the afternoon was that presented by the committee on resolution and this occupied some time. The Y hour followed and was full of good things. Mrs. Barnes was present. A fine recitation was given by Miss Ivy Terrill, of the Middlefield Y, and a paper was read by Miss Mary Huntington, of Norwich. The same officers of the union were elected and substantially the same superintendents. The evening service was one of the pleasantest but many of the delegates were gone and so lost the excellent lecture by Mrs. Barnes and the closing of the convention which was unique. A hymn was sung and was the one always used, "God be with you till we meet again," which was followed by responsive reading of Scripture and alternate singing. And thus the session closed and "the books are closed" till we meet again.

M. BELLE SMITH,
State Reporter, Rockfall.

NEW JERSEY.

IN TWENTY-FIRST CONVENTION.

Little Jersey's white ribbon clans gathered October 23 to celebrate their majority, to congratulate themselves on having arrived at a voting age, and to declare their unalterable intention to help ring the death knell of the liquor traffic. Among the earliest state organizations, it prides itself on its unswerving loyalty to the parent organization, and its unconquerable pluck. It is in the battle till the fight is ended, be the time long or short.

Jersey City opened its hospitable doors to house and entertain 220 delegates and more homes were ready to receive guests than there were guests to be received. One of the historic churches of the city, the Bergen Avenue Reformed church, organized in 1664, opened its audience room, its spacious parlors, Sunday-school and class rooms, minister's study and dining room for our use.

State and county banners, palms, flowers, pictures of Miss Willard and Mrs. Downs, with the national colors, white ribbon and quantities of white drapery, composed the decorations. The music was in charge of Mrs. Wilson, of West Philadelphia. The choir of the church rendered several beautiful selections, and eighteen members of the "Iron Cross Army" won much applause on Y night by their spirited singing. Mrs. Wilson's and Mrs. Sluther's solos charmed all.

The devotional seasons were moments of help and uplift. The routine business, in the hands of our state president, Mrs. Emma Bourne, was quickly and smoothly carried on. Her address was able and eminently practical, giving a bird's-eye view of the work accomplished and showing strategic points where we should mass our endeavors for the coming year.

The reports of Mrs. Ellis, corresponding secretary, and Mrs. Caminade, treasurer, were most encouraging, showing gains in unions, in individual members, in efficiency in work, and in hard cash. Burlington county was the banner county for increase of membership. Essex county for the most money raised. The reports were grouped under their appropriate heads thus giving a symposium on each class. All showed faithful effort and interested workers.

Greetings were received by letters from the National headquarters, from Michigan, from Mother Penfield and others. As the news went around the convention that Mrs. Woodbridge had left us for her "Ain Country," every face expressed the sorrow the heart felt at *our* loss, and her written message came as a clarion note from the other shore. Mrs. Denman, our first state president, was with us through almost the entire convention, and her presence was a benediction.

Many visitors were with us, among them Mrs. Hammer, Pennsylvania's honored president, whom yet, New Jersey claims as her very own. She gave us an exceedingly helpful Bible reading on Wednesday on the "Fear Not's of the Bible." Miss Julia Colman, Mrs. Vanderhoef, president of Kings county, N. Y., Mrs. Morris, president of Richmond county, N. Y., Mrs. Reynolds, president of a Brooklyn union, were presented, and made us feel that these were comrades tried and true, whose work and ours were one. Mrs. Whittier, of Minnesota, brought greetings from her western home.

Ministers and professors, editors and business men who looked in upon our gathering, were presented, and gave words of suggestion and cheer which were cordially received.

Jupiter Pluvius thought it best to announce to the city that a band of cold water workers were in town, and poured down quantities of that sometimes despised fluid. But this dampened no one's ardor and the audiences were good. A delegation of the city's L. T. L's, headed by a drum corps came on Wednesday afternoon to see the convention. They sang, recited, and were addressed by Mrs. Ellis, Mrs. Barnes and Mrs. Hammer.

Our corresponding secretary, Mrs. Ellis, who has served the state so faithfully for thirteen years, was presented by Mrs. MacMinn with a golden gift from 220 loving delegates. Early conferences of presidents, secretaries, treasurers, L. T. L's, literature superintendents, Y's and other workers were held, while the main body of delegates had devotional service. When the report of the superintendent of unfermented wine had been read, a delegate asked if any one present knew personally of any who had fallen through the use of fermented wine at the sacrament. This brought many to their feet and saddening experiences were related of those who had found the intended cup of blessing the cup of devils.

The franchise report also elicited questions and answers, which showed that New Jersey's white-ribboners are wide awake to the fact that to make their work more effective they must have a vote for the home, where now it often has none.

The evening meetings were well attended, and were literary temperance feasts. The opening evening session was spent in finding out how glad the people of Jersey City were to have us come among them, and then in letting them know how glad we were to

98%

of all cases of consumption can, if taken in the earlier stages of the disease, be cured. This may seem like a bold assertion to those familiar only with the means generally in use for its treatment; as, nasty cod-liver oil and its filthy emulsions, extract of malt, whiskey, different preparations of hypophosphites and such like *palliatives.*

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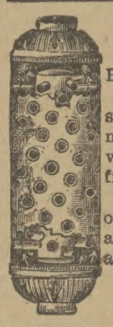

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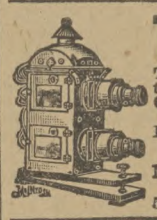

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have the opportunity to come. Cornelius Brett, D. D., pastor of the church where the convention was held, gave a very hearty and spicy welcome. Mayor Wauser, by letter, regretted his forced absence, but sent a cordial greeting. Mrs. Cairns, president of Hudson county, to whose untiring efforts and determination much of the success of the convention was due, welcomed us very winningly. Mrs. Alice May Scudder, in her happy, earnest manner, greeted us in the name of the Christian Endeavor workers of the city and state, and also for the Junior Endeavorers, who were being trained in total abstinence principles. Mayor Z. Pangborn, one of the veteran editors of the city, brought the greetings and congratulations of the press.

Mrs. Greenman, president of Morris county, was equal to the occasion, and briefly but wittily responded to all. Then added to all this, was the address of Dr. Anna Shaw, who moved her audience to smiles, tears, laughter, and at times made many look as if they were ashamed of themselves.

The second evening was Y night, and though it poured, the drops fairly jumping up in glee as they fell, the attendance was good and the meeting interesting. Miss Mary Campbell, Y secretary, presided, and gave the report of the year's Y work. Mrs. Frances Barnes delivered the address, and was winning as usual. Mrs. Thacher gracefully presented the Y banner which the Florence Y's gained last year for increase of membership to the Rahway Y's who had outdistanced the other competitors.

George W. Bain was the speaker on the third evening and was at his very best, which is saying a good deal. One of the inspirations of the evening was the presence of companies of the Boys' Brigade, seventy-four members, and a society of twenty young boys from the Summit Avenue Baptist church. They marched in to the hymn, "Onward, Christian Soldier," and were seated in the body of the church. Mr. Bain, in his address, paid an eloquent tribute to Mrs. Hunt's educational work, and at the close of this speech Mrs. Hunt was presented, making a short, wise and witty address to the boys.

Thursday afternoon Mrs. Hunt held a conference on teaching temperance physiology, which was especially timely in view of the fact that New Jersey begins this school year to work under its scientific temperance instruction law. The officers were reëlected, the resolution committee presented sound and pointed resolutions and its convention over, New Jersey's W. C. T. U. goes forward to finish paying for its cottage on the state fair grounds at Waverly, to push organization, to mass its efforts of strategic points and to help all along the line. May God give it victory!

ISABELLA H. DEMAREST,
Recording Secretary, Closter.

DELAWARE.

FIFTEENTH ANNIVERSARY.

The fifteenth annual convention of Delaware was held in Wilmington, on October 17 to 19. The devotional services were conducted by Mrs. R. H. Matlack, state superintendent of evangelistic work. The remainder of the morning was occupied with the appointing of various committees and assigning homes to the delegates. Rev. T. E. Terry, pastor of St. Paul's church, extended a hearty greeting to the members of the convention. The afternoon session was opened by Miss Greenwood, who dwelt on courage in teaching. Miss Annie Semple, who was the first president of the Wilmington union, extended a very kind welcome to the delegates. She was followed by Mrs. A. H. Berlin in an address of welcome. Mrs. Adam Stengle responded in behalf of the delegates and members of convention.

The Revs. L. E. Barrett, J. B. Quigg, John France and L. W. Layfield were introduced and gave words of greeting and encouragement. Miss Belle Kearney, of Mississippi, was introduced and made a member of convention. Mrs. E. Elma Pyle, corresponding secretary, reviewed the year's work, showing an increase in membership and also an increase in interest along many lines of work.

Miss Margaret S. Hilles, state president, delivered her annual address. She said: "The outlook is full of promise for future years. The women have been called out from their homes and are not found wanting in intelligence and action concerning matters which affect the larger family circle. Some of our critics are filled with fear lest we go beyond our proper sphere; we dare not linger, but hasten to the rescue."

In the evening a delightful reception was given the members of convention, by the New Century Club, in their beautiful parlors. Mrs. Abbie N. Miller, president of the club, extended greetings. Good music was rendered and light refreshments served.

Thursday morning Mrs. M. H. Green read the report of the executive committee giving a *résumé* of the work accomplished during the year. A letter of regret was read from Miss Willard. As we were not permitted to have her with us as we had hoped, this was next best—a letter giving us words of cheer and suggestions for the coming year.

The state treasurer, Mrs. Hattie M. Phelps, read her report, showing a good balance in hand. The county presidents, Mrs. M. S. Cranston, Mrs. Kate E. Smithers and Mrs. Abbie L. Fisher gave encouraging reports of work done in their respective counties.

Miss Bessie Mills, superintendent of Y work, showed that the Y's are keeping pace with the W's. Loyal Temperance Legion work was reported by superintendent, Marion H. Price. Their membership has increased considerably during the year. Mrs. T. K. Jones reported Demorest medal contests; eight were held during the year, and quite an interest manifested wherever they were held. She earnestly urged that more work be done along this line. In the afternoon Miss Greenwood gave another of her excellent Bible readings.

One hundred and twenty-nine delegates and officers were present, a larger number than ever present at our convention before. Superintendent D. W. Harlan, of public schools, gave a short talk on what is being done in the way of teaching the effects of alcohol and tobacco in our public schools. He thinks children should be taught temperance when they begin school. Scientific temperance was reported by the superintendent, Mrs. E. D. Slaymaker; Sunday-school work by Mrs. E. H. Capelle and Mrs. A. H. Berlin; temperance literature by Mrs. E. R. Butter; press work by Miss Annie Sutton. A report of agent of THE UNION SIGNAL, Mrs. M. L. Cox, was read. Memorial services were conducted by Mrs. R. H. Matlack. Several of our sisters have "passed over" during the year.

Mrs. Ella Boole addressed a large audience in the evening. Her address was a strong plea for total abstinence for the individual and prohibition for the state. Friday morning the reports of superintendents were continued. Evangelistic work by Mrs. R. H. Matlack; prison and jail work, Mrs. N. B. Smithers; social purity by Mrs. L. C. Marks, who gave an interesting account of the work being done in the Industrial Home for girls; legislation by Mrs. Mary M. Wolcott, and franchise by Mrs. M. S. Cranston.

The old officers were reëlected except treasurer, Miss Sallie Rawlins taking the place of Mrs. H. M. Phelps, who has served us faithfully for five years. She expects to leave the state, hence the cause for making a change. A collection was taken for the Temperance Hospital.

The sessions of the convention were all well attended and a deep interest manifested by members and visitors. By invitation of the board of managers, many of the delegates and friends visited the Industrial Home and the Froebel kindergarten; at the latter place tea was served. This school is in charge of the Y's who are doing a noble work. Miss Belle Kearney was the speaker of this evening. She delivered an able address to a large audience.

The convention closed Friday evening, and we think all went home feeling that they had spent three very pleasant and profitable days.

E. E. PYLE,
State Cor. Sec.

GEORGIA.

STILL MOVING.

Perhaps our white ribbon sisters hearing nothing from Georgia for so long a time begin to fear that the Georgia W. C. T. U. has yielded to the pressure and, rather than longer face the wrath of the "brethren," has seceded from the National even as it was bidden to do. Not so; we grieve when the forces which should be fighting a common foe train their guns upon one another, but Georgia white-ribboners insist upon thinking for themselves, and obeying the dictates of their own consciences, however much their views may clash with those of Doctors of Divinity and college presidents. Accordingly at our last state convention our women explicitly reaffirmed their loyalty to the National. This was done, not because there is a whisper of secession in our own ranks, but that our rejection of the woman's suffrage plank of the National might not be misunderstood by our home foes.

The report of our corresponding secretary shows twenty-three local unions reporting while thirty more are known to be alive and at work. Superintendents' reports show that efficient work is being done along many lines throughout the state. One of the most successful of our departments is that of the Demorest medal contests. During the last year 163 gold and silver medals have been won in the state and every one of them means temperance sentiment created and temperance enthusiasm aroused.

The L. T. L. department, under Miss Lily Reynolds as superintendent, is doing its own quiet but most effective work—work that only the future can measure. We have twenty-six active Legions.

Perhaps the most encouraging work being done in the state is that of the seventh district of which Mrs. A. M. Street is president. Four years ago this little woman moved to the town of Summerville. She found it possessed by four saloons. She had not been a W. C. T. U. worker, but she procured our literature and went to work. She has organized unions and L. T. L's throughout the district in the face of all kinds of discouragement and opposition. Last March, very largely as the result of her efforts, the town by a good majority, voted the saloons down and out.

The Demorest union, in the ninth district, is the second in the state in the amount of dues paid. It also owns headquarters free of debt, and these headquarters are furnished with tables, chairs, an organ and pictures of all our leaders and of the Temple. The women keep constantly on hand a full supply of literature which they do up in packages and distribute to all the country wagons which come into town. Last summer at the Northeast Georgia Chautauqua held at Demorest, these enterprising white-ribboners had daily sessions of the school of methods. So much for what a few consecrated, determined women can do. The rest of us in Georgia look at their work and thank God and take courage.

But while other portions of the state may not be able to make quite so good a showing as our Demorest sisters, we are "pegging away," and are doing something to swell the sum total of the results of our grand National W. C. T. U.

Those who are acquainted with Miss Missouri Stokes will rejoice with us to learn that her health is greatly improved. Miss Stokes served us so many years as state corresponding secretary, and did her work so devotedly, unselfishly and efficiently that when her health failed, and we were obliged to find another to fill her place we did not know which way to turn. It hardly seemed that the Georgia W. C. T. U. could get along without her. We now hope that she may be able to join our ranks once more and give us the encouragement and cheer of her presence even if she never feels able to enter again into such active work as she did in the past.

ISABELLA WEBB PARKS,
State Reporter, Atlanta.

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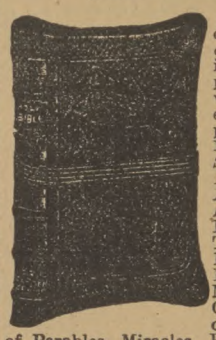

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Publisher's Notes.

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No. 71—"Whoso Offendeth." By Gisela A. Dittrick.

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CAMPAIGN ECHOES.

A well-printed book, neatly and strongly bound, is "Campaign Echoes." It is the autobiography of Mrs. Letitia Youmans, the pioneer of the white-ribbon movement in Canada. It is written by the request of the Provincial Woman's Christian Temperance Union, of Ontario, with an introduction by Miss Frances E. Willard, indorsed by Lady Henry Somerset. Though an invalid, Mrs. Youmans has written an interesting history of her life, and the movement in which she was engaged. This substantial and entertaining volume is worthy of a wide circulation.—*Boston Star.*

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NEWS IN A NUTSHELL.

MRS. MARY MCGEE SNELL has been constantly preaching since February, and more than eight hundred conversions have resulted from her meetings.

APLEASANN incident of the Nebraska convention was the presenting of souvenir spoons—one for each year of service—to both Mrs. Wakelin and Mrs. Lantry.

COODY'S BLUFF, I. T., is located in an agricultural district with only a postoffice, store and schoolhouse, yet there are some loyal hearts there "who have hearkened to Isaiah's prophecy" (32:9-11). They have a W. C. T. Union and a woman's suffrage club and held a prohibition and suffrage contest last summer.

FRUIT, jelly and delicacies for the sick will be gladly received by the flower mission committee of the Willard Y. W. C. T. U. of Chicago, and will be taken to hospitals and the sick in other places where these aids to convalescence are unknown. Send by express prepaid, if possible, to Miss Grace Greenlee, Room 1113, The Temple, Chicago, Ill.

LADY HENRY SOMERSET gave a check for twenty-five dollars as her self-denial contribution to be equally divided between the World's and National W. C. T. U. She saved the money by going alone to Boston when she always has some one with her to help her with her baggage, letters and many cares, so that it was a piece of genuine self-denial.

A FAREWELL reception was given at Lake Bluff recently to Rev. Dr. and Mrs. Jutkins, and a presentation speech made by Rev. C. G. Trusdell. These honored friends of temperance and prohibition have removed to Los Angeles, S. Cal., to be with their niece and to enjoy that milder climate. The blessings of all white-ribboners go with Rev. Dr. and Mrs. Jutkins wherever they may abide.

MRS. ANNIE W. DILLET, of Nassau, president of the W. C. T. U. of the Bahama Islands, desires us to extend hearty greeting to all white-ribboners who may visit the Bahamas during the winter, with an invitation to visit W. C. T. U. headquarters at their hall on Bay street, in rear of the Masonic Temple, where they will be most cordially welcomed. We trust many may avail themselves of this invitation, helping by the way and strengthening the bonds by which we are united.

THE following young women's colleges have organized temperance societies under the name of "Somerset Y" in honor of Lady Henry Somerset: Wellesley, Holyoke, Northfield (D. L. Moody's college) and Ashburnham. This work has been done under the auspices of Mrs. S. S. Fessenden, at No. 171 Tremont St., Boston, president of the W. C. T. U. of Massachusetts. White ribbon women wishing to learn the method of organization can do so by addressing Mrs. Fessenden at the above address, or Miss Caroline Caswell, state Y secretary, 278 Ferry St., Malden, Mass.

MRS. J. G. HAUSER has given her illustrated Oriental lecture five times, namely, twice in Auburndale, Mass., in West Brookfield, Mass., in Manchester, N. H., and in Pawling, N. Y. In each instance the income from admission fees has exceeded expenses, and in Manchester a really handsome surplus was left over. The young people who assisted with the costumes got a great deal of fun out of the rehearsals but behaved beautifully on the occasion of the lecture. Any who wish to give this entertainment can address Mrs. Hauser at Auburndale, Mass.

MRS. FRANK S. EVANS, the lieutenant of Mrs. Frances J. Barnes, lo, these many years, not only works for temperance young people with an intelligence and devotion that few have ever manifested, but is corresponding secretary of the Home of the Friendless, New York city, which has sheltered over forty thousand little ones; has twelve schools with an annual registry of between five and six thousand and a daily average of over two thousand; and many other correlated enterprises all speaking of the love of woman's heart for the pitiful little ones who were worse than orphans.

MRS. B. STURTEVANT-PEET and Mrs. Dorcas J. Spencer, president and recording secretary of California W. C. T. U. send this item: "Mrs. M. E. Teats, superintendent of the department of promotion of purity in the California W. C. T. U., will be in attendance at the National Convention at Cleveland, and will be glad to make appointments after the Convention in Iowa and Nebraska as she is returning to California. Mrs. Teats is an acceptable speaker on general lines and is a specialist in her own department. Her work in California guarantees that she will help and strengthen the unions wherever she goes and interest those who have not been interested before."

A UNIQUE entertainment was given by the Evanston W. C. T. U. October 4, at the home of Mrs. George Price. It was called a "Mary Temperance Social," and the program was a pleasant surprise to the one hundred guests that gathered in the spacious parlors. A hymn and a Bible reading—the story of Mary and Martha—were followed by prayer. Mrs. Reiley, district president, gave a memoriam of the three temperance Marys who have "gone on," Mary Hill Willard, Mary Allen West and the Mary of "Nineteen Beautiful Years." The "temperance Marys" then appeared in succession, each giving a brief account of her own life and works and how she became interested in temperance. Among the happy impersonations were represented, Mrs. Mary Hunt, Mrs. Mary Burt, Mrs. Mary T. Lathrap, Miss Mary Lathbury, Mrs. Mary Clement Leavitt, Mrs. Mary A. Livermore, Mrs. Mary A. Woodbridge, Mrs. Mary B. Willard, Miss Mary McDowell, etc. Music was sandwiched between the numbers, much amusement being caused by the singing of "Mary had a little lamb," by a quartette of college students.

NATIONAL TEMPERANCE HOSPITAL.

It is with great regret the omission of the name of Mrs. C. E. Bigelow, the honored treasurer of the National Temperance Hospital, is noted in the report of the election at the last annual meeting. Mrs. Bigelow was reëlected without a dissenting vote. She could not well be spared. All checks should be sent made out in her name, and all membership fees or donations in cash sent direct to her. Please note name and address in full: Mrs. C. E. Bigelow, treasurer, 539 West Adams St., Chicago, Ill. All donations in goods, however, should be addressed to Mrs. Sarah M. Hornby, 1619 Diversey Ave., Chicago, Ill.

Mrs. Hornby reports the weather cool enough for shipment of fruits and vegetables, and is hoping for a generous supply before the weather gets too cold. A small amount has been received, and is acknowledged at this time. It has been decided to publish monthly lists of donations, so that friends can thus be assured of the prompt receipt of the same. All who have set aside fruits and jellies are requested to send at once, and friends and W. C. T. Unions are urged to arrange for gathering a small amount of vegetables, apples, etc., and their immediate shipment. A little from many, gathered together, makes generous provision for such an institution. Barrels of apples and potatoes for such purposes have been gathered by asking each child in a Sunday-school or a public school to bring and donate one apple and one potato, and such donations are always the largest and finest samples from every cellar. Poultry or eggs would also be acceptable.

Mrs. Hornby reports, and the board desires to acknowledge the receipt of money enough to buy the necessary table-linen, for which donations were requested. The next demand is for dishes—a new dinner set being very much needed.

To turn from need to ministry. At the annual meeting reports showed that 165 patients had been received during the year, 107 females and 58 males. Eighty-eight different diseases were reported, and nine deaths. One hundred and seventy-nine surgical operations were performed. California, Colorado, Georgia, Illinois, Idaho, Indiana, Kansas, Louisiana, Michigan, Minnesota, Missouri, Nebraska, New Hampshire, New Mexico, New York, Ohio, South Dakota, Virginia and Wisconsin furnished some of these patients. They were: African, 1; American, 101; Canadian, 6; Danish, 1; English, 9; French, 2; German, 18; Irish, 6; Norwegian, 5; Scotch, 2; Swedish, 11.

The hospital is full as usual now. The children's beds are occupied, one by a child who has pneumonia; the other is a case of St. Vitus' Dance. The L. T. L. will be glad to bring relief to these little sufferers.

The following are the

DONATIONS FOR SEPTEMBER, 1894.

ILLINOIS.—Chicago: The boy choir of St. Peter's Episcopal church sent a box of magazines. Miss Savage, 1 basket of flowers; Mrs. J. B. Hobbs, 2 baskets grapes, magazines; Mrs. Dr. Paul, 6 cans fruit; Mrs. C. B. Hornby, cards; Mrs. W. Bush, 2 cans jelly; Chicago Central Y's, 2 boxes flowers; Belleflower: W. C. T. U., 1 blanket, 1 pair sheets, 4 pairs child's drawers, 2 night robes, 1 towel, old cotton and linen. Amboy: Y's, 20 scrap-books. Elva: W. C. T. U., 1 box flowers. Kankakee: Miss Swanell, 1 basket tomatoes. Elburn: W. C. T. U., 1 barrel apples. Sandwich: W. C. T. U., 1 box flowers. Ridgefield: W. C. T. U., 14 cans fruit, 6 glasses jelly, cabbage, beets, carrots.

NEBRASKA.—Emerson W. C. T. U., 2 pairs sheets, 2 pairs pillow cases, 1 pair towels, 7 wash-cloths, box of bandages, old linen and cotton.

INDIANA.—Wabash: Miss Hunt, children's books.

PRESS COMMITTEE.

TEMPLE RECEIPTS.

Missouri—Kansas City: Mrs. Clara T. Beach, $1; Dr. Eliza Mitchell, $1.15; Dr. Avis Smith, 52 cents; Mrs. Hannah Elliott, 71 cents; Lydia M. Chace, $1; Mrs. V. W. Moore, $1; W. C. Newbert, $1.10; Mrs. Mamie Hanger, $1; Chillicothe: Mrs. J. H. Stevenson, 10 cents; Clarence: Mrs. E. J. Carothers, $2; Springfield: Mrs. Sarah Findley, $1; Clarksville: Mrs. M. M. Roberts, $1; Jamesport: Mrs. Virginia A. Lewis, $1; Mrs. John Keith, $1; Mrs. Hattie Sturges, $1; Magnet: Eliza Branstine, $1; Memphis: C. L. Hogue, $1; Winfield: Mrs. Millie M. Lewis; $1; Garden City: Mrs. Julia A. McCrabb, $1; Monroe City: Ella L. Shearman, $1; Foristell: Mrs. Sarah Parsons, $1; Mrs. Mary E. Hess, $1; Mrs. S. J. Woodhull, $1: Miss Amy Carter, $1; Miss Georgia Woodhull, $1; Richards: Mrs. W. S. Shippey, $1; Meadville: W. C. T. U., $1; St. Louis: Mrs. U. B. Cheney, $1; Mary E. Stevens, $1; Mrs. T. K. Voorhees, $1; Grant City: W. C. T. U., $3.65; Huntingdale: Mrs. Nettie Kelly, $1; Mrs. S. A. Books, 75 cents; Jefferson City: Mrs. Dora Sloan Short, $1; Kirkwood: Sophia F. Grubb, $5; Clinton: Mrs. L. S. Pocock, 20 cents; Conway: Jennie Hanson, $2; Willard Juvenile Temple, $2.

Nebraska—Craig: Mrs. Mary H. Craig, $1; Blue Springs: Mrs. Rev. Celia A. Gates, $1; Byron Wonder, $1; Creighton, W. C. T. U., $6; Mrs. S. H. Carpenter, $3.65; Lexington: Mrs. A. M. Rockwood, $1; Mrs. J. H. Latley, $3; Ashland: Mrs. C. E. Smith, $1; Inman: Mrs. Rev. J. D. L. Wilson, $2; R. Van, $4.11; Oakland: Margaret Reese, $1; Ulysses: Martha Glegg, $1; Peru: Mrs. B. Bedell, $1; Indianola: W. C. T. U., $1; Hardy: A. C. Churchill, $2; South Sioux City: M. E. Fowler, $2.56; Nebraska City: L. H. Hyslop, $3.65: Mrs. Ida E. Davies, $1; Central City: M. Kingsbury, $2; Fullerton: Miss Frances Clark, fifty cents; Elgin: Willie Childs, $1.

New Hampshire—Dover: Mrs. W. A. Morrill, $1; Littleton: Mrs. Ray T. Gile, $1; Portsmouth: Margaret J. Laughton, $1; New Market: Mrs. Ednah S. Kimball, 50 cts; Henniker: Miss Jennie E. Hussey, $1; Moultonboro: Mrs. Fannie S. Locke, $1; Claremount: Mrs. O. C. Sargent, $1; Plainfield, Mrs. C. F. Lewin, $1; East Andover; Mrs. M. M. Stearns, $1; Miss Susan E. Cross, $1.

New Mexico—San Marcial: Mrs. M. L. Trugillo, $1; East Las Vegas: Mrs. J. L. Wood, $1.

SARA G. JOHNSON,
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In these days of wonderful medical discoveries, cure-alls, sarsaparillas, pre-digested foods, etc., it is refreshing to note the appearance of a scientific preparation which does not claim to cure everything under the sun.

This new preparation is prepared and designed solely to cure stomach and digestive weakness; every ingredient composing it has some specific curative action on the process of digestion, and in every form of dyspepsia or indigestion it can be relied on as a safe, harmless cure.

The remedy is known as Stuart's Dyspepsia Tablets, and its wonderful success as a cure for indigestion seems to result from the fact that it causes the digestion and assimilation of *flesh forming food*, whether the stomach is in good working order or not. Flesh forming foods, like meat, eggs, oatmeal, etc., *form the very basis of life*, and the reason people become thin, consumptive, weak, languid, with no ambition for work, is because their stomachs *refuse to digest* these all-important articles of food. The moment you supply something to the stomach which *will digest* them the question of curing dyspepsia is solved. This is exactly what the manufacturers of Stuart's Dyspepsia Tablets have succeeded in accomplishing. One or two of the Tablets taken after eating are immediately dissolved, mingle with the food in the stomach and *digest it properly*, no matter how weak or deranged the stomach may be. When the Tablets are used it is impossible for the food to lie in the stomach, for hours, fermenting, souring, decaying; forming gas and filling the blood with the poisons of half-digested food.

Poor digestion not only makes people thin, it causes violent headaches, sleeplessness, constipation, heart troubles, a weak, languid, good-for-nothing feeling and long-continued indigestion can only result in some serious nervous or chronic disease.

Stuart's Dyspepsia Tablets can be found at most drug stores at the nominal cost of 50 cts. per package. Ask your druggist about them. Circulars and testimonials sent free by Stuart Co., Marshall, Mich.

Publisher's Notes.

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This sizeable volume opens with a list of important dates in American history. Following is a brief sketch of American Literature. Beginning with Captain John Smith, 1579–1631, brief chapters are given to American writers, illustrated by portraits. Each sketch is followed by a series of review questions. Nearly eight hundred pages are given to these sketches, the whole forming a valuable and complete reference book.

The Franklin Printing and Publishing Co., Atlanta, Ga.

Lucy Larcom: Life, Letters and Diary. By Daniel Dulany Addison. Published by Houghton, Mifflin & Co., Boston and New York. Price $1.25.

Everyone who has had the rare pleasure of reading Miss Larcom's book, "A New England Girlhood," in which she portrayed with such magic of pen her own youthful days, will hail with anticipation of a feast of fat things, the above named volume. Mr. Addison states in his preface that it had been Miss Larcom's intention to write a sequel to "A New England Girlhood," and had gone so far as to make some notes, select the title and also some headings for chapters. She would have called the work "Hitherward: A Life-Path Retraced." But the path led her suddenly "beyond the gates" and she can never retrace its upward goings for mortal eyes. Mr. Addison has fulfilled his task well and the book in question will be much in demand by the wide circle whom Miss Larcom has helped by her wondrous words behind which lay a beautiful life.

A Matter of Honor. Two Knights-Errant. These are two booklets in dainty gift-book dress, each filled with Barbara Yechton's delightful short stories of children and child-life. The illustrations are by Harriet Rosevelt Richards. Miss Yechton has an unusual gift in this direction. Her booklets make very acceptable Christmas gifts.

Thomas Whittaker, 2 and 3 Bible House, New York. Price each 60 cts.

Occasionally on the book shelf of a lover of quaint lore one stumbles upon a volume of tales spun by that favorite poet of the German nation, Rudolph Baumbach. In these "Summer Legends" one tarries with wonder-folk, who show their love of lovers by mysterious interpositions. This charmingly simple little German book has made friends who would fain read more of such imaginings and to such may be commended a volume of short stories under the title of The Flight of a Pigeon and Other Stories. One of the authors of these tales of magic is Arthur Henry, son of Mrs. S. M. I. Henry, long known to the public through her books and labors in the cause of temperance. Associated with him in the work is his girl wife, Maud Wood Henry. These joint authors are both newspaper writers connected at present with the Toledo *Blade*, respectively as city editor and reporter. Arthur Henry introduced himself in the book world some three or four years ago through a Southern political novel, "Nicholas Blood, Candidate." That book was the outcome of a sojourn in the South for *Frank Leslie's* magazine. Its forcible views on the negro problem which predicted a reign of terror for the South, owing to the rapid spread of a vicious and ignorant colored population, brought upon the author's head a shower of criticisms. Many of these were adverse, concerning the probability of the tale, but all warmly commended its artistic style and strength. Since he was a boy of seventeen, Arthur Henry has been identified with the daily newspaper both in Chicago and New York. Two years ago he left the Chicago *Herald* to accept an editorial position on the Toledo *Blade*. It was in the local room of that newspaper that he met his wife. Maud Wood was the first young woman to enter the field of regular staff work in Toledo. Within four years she has covered every assignment possible for a reporter, demonstrating that a girl may equal, or outdistance men in newspaper enterprise if she will. The Flight of a Pigeon is charmingly illustrated by one hundred sketches from the pen of Jessamy Harte, a celebrated artist of Plainfield, N. J. The Indian-haunted valley of the Maumee, where the young people wrote the above, and the antiquated village which bears its name, are to produce another volume before the year's end, a volume of forgotten legends and village sketches which will doubtless memorialize that historic region.

The World's Congress of Representative Women. Edited by May Wright Sewall. Published by Rand, McNally & Co., Chicago. Star Pub. Co., Chicago, General Sales Agents. Price, two volumes, $5.

To win for woman in the lower scales her rightful place, to waken in her a realization of her slavery, and implant a noble ambition and a thirst for freedom in her soul, was a chief part of the work taken upon itself by the Congress of women. To wipe away the few remaining disabilities yet imposed upon her, even in the highest civilizations, and to stimulate her to higher efforts in those spheres, jointly or peculiarly her own, were other objects of the meeting. To these ends women of every nation, and every color of thought, eminent in literature, in art and in philanthropy some of princely houses, others daughters of the people, met in conclave, conceived plans, systematized world-wide endeavor, laid their case before the bar of assembled nations, and set a seal on the sisterhood of woman. The official volume is the result of the labors of Mrs. May Wright Sewall, who held the responsible position of chairman of the committee of organization, and who was selected by those in charge of the matter as the person best fitted to perform the delicate task of editing the official report of the proceedings. She has done her work well and added to a reputation already more than national.

Portraits of the most celebrated participants in the Congress, numbering some one hundred and fifty, are included, and the two volumes cover nearly one thousand pages, making a work without which no woman's library, at least, can be complete. Special note should be taken of title and author as given above, since some are confusing this with another publication of a somewhat similar name.

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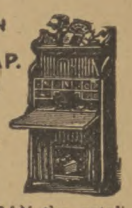

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THOREAU once received an offer of marriage from a young lady. In a letter to Emerson he said of it: "I sent back as determined a 'no' as I have learned to pronounce after considerable practice, and I trust that this 'no' has succeeded. Indeed, I wished that it might burst like hollow shot, after it had struck and buried itself and made itself felt there."

BELIEVE that the highest you ever have been you may be all the time, and vastly higher still if only the power of the Christ can occupy you and fill your life all the time.—*Phillips Brooks.*

As we go through life we are constantly reminding people of somebody by our tones, gestures, looks, attitudes. So should the Christian remind an on-looking world of Jesus Christ.

AN Irishman, contemplating the numerous hills and mountain ranges of New Hampshire, exclaimed: "I never was in a country before where they had so much land they had to stack it!"

SIN'S portals are barbed, and the barbs point in.

"MAMMA," said little eight-year-old, "just think how many important things happened this week! On the 17th St. Patrick drove all the snakes out of Ireland; on the 18th (Palm Sunday) Jesus rode into Jerusalem; on the 19th I was born; on the 20th our cat had kittens!"

HE who in questions of right, virtue or duty rates himself above ridicule is truly great, and shall laugh in the end with truer mirth than ever he was laughed at.

I WOULDNA gie a copper black
For ony mon that turns his back
On duty clear;
I wouldna tak his word or note,
I wouldna trust him for a groat,
Nor lift an oar in any boat
Which he might steer.
—*Mrs. Barr.*

OH! many a shaft at random sent,
Finds mark the archer little meant;
And many a word at random spoken,
May soothe or wound a heart that's broken.
—*Scott.*

DR. EDWARD EVERETT HALE, who has sounded so often the praises of sleep, is reported to have remarked that he had been giving throughout the West a lecture on sleep, with illustrations by the audience.

A WEE resident has been taught to save a piece of everything nice for "papa." The other day when a quantity of castor oil was being administered, a bright thought struck the youngster as he tasted it, and he said, "I dess I'll save the rest for papa."

A LITTLE Roxbury girl says she's not going to be an old maid; for, says she, "when a nice little grown-up boy comes to ask me to get married, I'll be so happy I won't wait to run downstairs, to meet him; I'll just slide down the banister."

A MOTHER was calling the attention of her little boy to the moon, which was to be seen clearly but pallidly in the early afternoon. "Why, you can't see the moon in the daytime!" replied the youngster. "Oh, yes, you can; there it is over the trees." The little fellow looked, and had to admit that he saw it; but he added, "'Tain't lighted, anyhow."

AT the dinner-table the other day, Mrs. C. remarked that the washerwoman (it being washday) had such a severe headache she could hardly hold up her head. Little Woodford, the bright little grandson of two and a half years, looked up and said: "Grandma, put on the check-rein."

A LITTLE girl, walking with her father in Central Park the other day, saw a little white duck swimming near a majestic swan, and exclaimed: "Oh, papa, look at that little duck with its nurse!"

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Signal Notes.

RANGOON has a new temperance paper, organ of the Burma Total Abstinence Council, and well named *The Life Line.*

THE Scottish Permissive Bill and Temperance Association have issued a manifesto against the Gothenburg system and in favor of Prohibition.

ACCORDING to a recent enumeration Berlin has the largest number of beer drinkers and Brussels is celebrated as the city where the largest number of boys smoke.

CHINESE Christians are conducting an agitation against the cruel custom of foot-binding. At a gathering in the Central M. E. Church, Shanghai, numbering six hundred persons, a committee was appointed for an active crusade.

SWEAT-SHOPS, mostly in the hands of the Jews, number more than seven hundred in New York and nine hundred in Chicago. Ill-ventilated rooms are crowded with twenty to thirty workers where space would permit but eight, and these labor eighteen and twenty hours a day for enough to keep them alive.

TEMPERANCE is making gratifying progress in the English navy, through the effort of Miss Agnes Weston, superintendent of the Naval Temperance society. Nearly eleven thousand members are now enrolled, (a fifth of the men in the entire British fleet) and the society has a paper of its own called *Ashore and Afloat.*

MR. AARON M. POWELL has resigned his connection with the National Temperance Society and Publication House, as editor and secretary, and will hereafter edit *The Philanthropist* and represent the Philanthropist Publishing Company at No. 39 Nassau St., New York. He will prosecute the white cross and purity work, and continue to give attention to the national aspect of the drink problem. He will accept occasional invitations to lecture upon "The White Cross and Purity," "Woman as a Citizen," "The National Drink Problem," "Whittier," "Wendell Phillips" and "Glimpses in Europe."

THE *Bombay Guardian* joins with the Indian *War Cry*, the organ of the Salvation Army, in protesting against the introduction in Bombay of the *jinrickisha* as a mode of conveyance: "Whether it is true or not, as commonly believed, that the men who provide selfish Europeans with this means of travel, only live for three years, it is near enough to the truth to make it impossible for any man or woman of feeling and sensibility to patronize the custom. . . . In these days of poverty and fierce competition is it not a sin to tempt a man to earn a living by wrecking his body, and only for the sake of the rich gratifying a silly whim, for which, in Bombay especially, there is not the slightest justification?"

THE convention of Christian Workers, under the International Christian Workers' Association, which has been held annually for the last eight or ten years in various cities of the United States, is to be changed for the present into district conventions, through which it is expected to give to various cities throughout the country the large instruction and inspiration which usually attends one of these annual conventions. The first district convention was held October 25–31, in the Central Presbyterian church, Rochester, N. Y. Another gathering, similar in character to that of Rochester, will be held in November in Syracuse, and other conventions will be held during the year in Southern and Eastern states. Program and further information may be obtained from Rev. John C. Collins, New Haven, Conn.

DR. WILLIAM MOON, who died in Brighton, England, October 10, was well named the "apostle to the blind." Losing his sight at twenty-one years of age, he immediately devoted his life to the service of the blind, for whom he invented the simple type now in common use among the sightless. Further than this, he organized Home Teaching societies and free libraries for the blind which are now established in many countries; the London society alone during the last forty years has taught 6,000 unfortunates to read and loaned 1,189,000 volumes. Dr. Moon made a special study of languages, and during his fifty-five years of blindness has adapted his alphabet to 476 dialects. He wrote music in the same way and drew geographical and astronomical maps which enabled the blind to study the earth and sky. The life of the "blind philanthropist" has been blessed beyond measure in the good he has acomplished.

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DON'T BELIEVE IT!!

It must be fraudulent, or they could not do it for the money. Do what? Why, Leonard Mfg. Co. sell those beautiful Souvenir Spoons for ninety-nine cents per set of half dozen, as they offer elsewhere in this paper, and as they have been doing for the past three months.

Dear readers, we would not dare endorse these goods as we have done all along if we had not fully examined them and found them worthy of commendation.

They are well worth the money, and will make a valuable and unique Christmas gift.

You need not doubt their value; send for a set, and see for yourselves.

DO YOU HAVE ASTHMA?

If you do, you will be glad to hear that the Kola plant, found on the Congo river, West Africa, is reported a positive cure for the disease. The Kola Importing Co., 1164 Broadway, New York, have such faith in this new discovery, that they are sending out free by mail, large trial cases of Kola Compound to all sufferers from Asthma, who send their name and address on a postal card.

UNION SIGNAL

AND WORLD'S WHITE RIBBON.

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

Volume XX.—No. 47.] CHICAGO, November 29, 1894. [Price $1.00 Per Year in Advance.

CONVENTION NUMBER.

Our double Convention number will appear next week, December 6. It will be a splendid number to hand to the friend whom you so much desire to interest in the white-ribbon work. Single copy, 5 cents; one hundred copies, $2.50.

SINCE OUR LAST ISSUE.

Portions of Mississippi have been swept by destructive windstorms.

The new Japan treaty has been signed by Secretary Gresham and Minister Kurino.

Dispatches from China bring the news of the capture of Port Arthur by the Japanese after two days' fighting.

Sugar growers, whose bounty was cut off by the new tariff law, have commenced test cases against the United States.

The famous controversy between Archbishop Corrigan of New York, and Dr. McGlynn, has, it is reported on good authority, come to an end.

Rev. H. S. Harrison, one of the editors of *The Advance*, was struck by a train at a railroad crossing near his home at La Grange, and instantly killed.

In reply to the open letter of the *Railway Age* addressed to the United States strike commission, Carroll D. Wright declares many of its statements to be false.

José Salvador Franch, the Spanish anarchist who threw the bomb in November, 1893, killing and wounding many persons, was executed in Barcelona, November 22.

The national convention of the Knights of Labor, in session at New Orleans, decided that no flag except that of the United States should be carried hereafter in labor parades.

Reports from Australia say that the islands near New Guinea are in a state of revolt; that the natives raided the liquor stores and a wholesale slaughter of whites and a cannibal feast is the result.

THE W. C. T. U. president of New Mexico, Mrs. M. J. Borden, has been ordained as minister of the Congregational church. Two years ago, after passing a satisfactory examination by a council of ministers, she was licensed to preach, but now she has all the privileges of a regularly ordained minister. All honor to the Congregational church, which is the first in this territory to officially and practically recognize equal rights for women in the pulpit!

As a result of the recent election, three women will take their seats in the Colorado House of Representatives at the next session of the State Assembly, and a woman will occupy one of the commodious offices in the new capitol building—that of the State Superintendent of Public Instruction. Considerable curiosity is expressed as to what these feminine officials "will do with their opportunity." As for us, we feel sure that now as in the past, women will be found equal to the occasion.

FOR the first time in the history of the W. C. T. U. the L. T. L's had a representative in its National Convention. This was in accordance with the action of the National last year by which it made constitutional provision that in any state where one thousand Legioners had paid fifty dollars into the treasury they might send a delegate to the "mother" Convention. Pennsylvania is the first to respond and sent Mrs. Sarah B. Knowles. Said the president in introducing her: "It is a beautiful shining good that for the first time we have here, on our twenty-first birthday, a gracious, tender woman with a thousand pledged children at her back, that have put their pennies together and paid them into the treasury and sent up this woman as their representative. Go and do likewise in every one of your states."

IT is with keen regret that we announce the resignation of Miss Alice E. Briggs as office secretary of the World's W. C. T. U. Miss Briggs has served our society so faithfully and in so many capacities that her going will leave a vacancy that will be difficult to fill. Her knowledge of the World's work was particularly valuable, for much of the correspondence has been in her hands. Thousands of our white-ribboners who have never seen her (for she was one of our quiet workers) will be sorry to hear of her resignation. She desires that all official communications, requests for Petition blanks and lists of names to be added to the Great Petition that would otherwise come to her be addressed to Miss Frances E. Willard, The Temple, Chicago, Ill., and that all personal letters be sent to Metamora, Ill., where she will reside for the present.

THE atrocities in Armenia have forced the whole Armenian question to the front and must result in the interposition of Christian nations in the affairs of that part of Turkish domain. Ever since Turkey obtained a foothold in the province there have come periodical reports of fearful outrages upon Armenian Christians by Mohammedans and Europe has had spasmodic awakenings of indignation. Unarmed men and defenseless women and children have been at the mercy of a horde of barbarians and a soldiery whose religion teaches that the slaughter of "Christian dogs" is an act of righteousness, covering a multitude of sins; travelers have reported that there is no security for life, honor or property in that country, and appeals have been made to European powers by Armenians themselves. Still no practical relief was extended. Now the blood of thousands of Christian men, women and children unite with the voices of living Armenians and with humanitarians everywhere in calling upon Europe and America to "do something." Christian nations can no longer remain unmoved and neutral, and without doubt the recent massacre will result in an entire change in the religious and political situation of Armenia. And so once more, not only men but women and children have died in the cause of liberty!

A ST. PAUL brewer has evolved a new idea in advertising which strikingly illustrates the cunningly devised methods of the adversary in attacking the home and recruiting the army of drunkards and criminals. Thirty-five thousand circular letters were mailed in one day to as many homes in that city, calling attention to a certain brand of beer, each enclosing two coupons entitling the holder to "one glass of — beer if presented at any bar." Seventy thousand "treats" and seven hundred dollars worth of postage stamps by one man in one day! We may feel sure he expects no small return for this unusual outlay. No wonder that white-ribboners of St. Paul are indignant that beer should be given away while thousands are crying for bread, and that the United States mails should be the medium through which the husbands and sons of thirty-five thousand homes are lured into saloons. The postal authorities refuse to carry lottery tickets, why should they—it is asked—circulate that which is still more harmful? Why "as a matter of accommodation" to the sender, who desired to have these letters delivered simultaneously throughout the city, "cheerfully coöperate" in this nefarious scheme of brewer and saloon-keepers—as a St. Paul paper, commenting on the efficiency of the service, said they did? It is easy to see why. Most of the internal revenue of this government comes from the liquor traffic. The more beer and whisky sold the more revenue. Government derives no revenue from lottery schemes, but for every barrel of beer manufactured it gets one dollar, and for every gallon of whisky one dollar and ten cents. Why shouldn't liquor sellers expect "accommodations"? Why shouldn't government "cheerfully coöperate" in pushing its own business? We present the beer coupons with these questions at the bar of public opinion.

IN response to an invitation from Salvation Army headquarters members of the Chicago press gathered in the rooms of the Press Club to greet General William H. Booth on his arrival in this city last Thursday morning. The meeting was quite informal, and for over an hour the company of one hundred or more fairly bristled with interrogation points, the questions—some of which the General parried with much shrewdness and wit—embracing a variety of topics, religious, social, political. On the question of legal prohibition it was in his opinion no use to legislate on this, or any other moral question until the people were ready for it. The aim of the Salvationists was to bring about a reformation of the heart, to work from the center outward, and then moral problems would adjust themselves. He did not say how they were to be settled if all people, after they had experienced a change of heart, followed the example of the Salvationists who "as a rule don't vote," nor did he define the word people: presumably he meant voters.

AT the reception given to Commander Booth by the ministers of the city in Willard Hall, every inch of standing room was occupied. The welcoming speech was made by Dr. Goodwin, of the First Congregational church, and it was evident that the distinguished guest was much moved by the warmth of the church's welcome. Recalling, as he doubtless did, the time not many years ago when the churches looked askance at the Salvation Army and its methods, it was little wonder that he should express himself as "overwhelmed and surprised at the number of brethren who had come to greet him." In its first days he had struggled to get its work comprehended by the churches, saying to them, "Put our little boat at the end of your man-of-war," but they were afraid. In reply to inquiry the General gave some account of the work done by the Army in this country, and especially in Chicago, and for a considerable space of time made himself a target for ministerial questioning, as he had earlier in the day for reportorial.

"WELCOME to General Booth, of the Kingdom of Heaven upon Earth." In these words the Rev. Dr. Barrows voiced the greeting of Chicago to the Commander-in-Chief of the Salvation Army. The great Auditorium theater was crowded from pit to dome last Thursday night; Jew and Gentile, Catholic and Protestant, having assembled there to do honor to the "apostle of the poor," the "only British General who has any authority in America." Upon the appearance of the General on the platform the immense audience rose and cheered vociferously with voice and waving handkerchief, while the tambourines, drums and "hallelujahs" of Salvationists added to the enthusiastic welcome. In the address which followed, General Booth briefly outlined the scheme, as given in his book, "Darkest England," prefacing it by a picture of the London slums, especially referring to the rescue work of the "slum angels." His plan is to transfer the inhabitants of the slum districts to farm colonies, and later on—when they have reformed—to some part of the world where territory can be secured which will provide work for all and abundance for all. The basic thought is to help these people to help themselves, to have them coöperate in the work of their own deliverance of body and soul, and herein lies to our minds the chief strength and hope of the General's project. He is undoubtedly right in regarding as the chief fault of present methods of aiding the poor, the looking merely to amelioration of conditions instead of to permanent deliverance. Those classed as "undeserving poor," he says, and says truly, are the ones who most need to be delivered from the bondage of moral and material environment, but instead of this we find that the treatment generally accorded to the criminal class tends to its increase rather than its decrease. The General closed his address with an appeal for financial aid.

A STUDY.

BY WARNER WILLIS FRIES.

In that land of transition, Mexico,
  Imagine a small adobe home,
With mountains above and valleys below,
  Where wife and husband live all alone.
Alone? No, nature's shy myriads dwell
  Above, below, and on either side;
There birds their innocent love stories tell,
  While over far cliffs the wild goats glide.

The husband is dark, and stalwart, and coarse;
  The wife is fair, and slender, and coy.
His voice is as cruel as grim remorse;
  While hers is as winning as newborn joy.
Unto him was given, before his birth,
  A nature morbid, and selfish, and base;
Upon her was bestowed the sterling worth
  And noble traits of a high-born race.

The coins that he prizes are hard and cold,
  He hides them craftily out of sight.
She values the sunset's glittering gold,
  And silver mists born of morning light.
She dreams of wealth in the star-jeweled sky,
  Above the mountains by snow wreaths crowned;
He dreams of the wealth that perchance may lie
  Beneath the mountains, far underground.

She deems that her blessings are very great;
  Thankful is she for flowers and birds;
From morning to night he bemoans his fate
  And longs for increase of flocks and herds.
She thinks of the crosses that many bear
  Of want, and disease, and lives misspent;
He thinks of the crowns that the blessed wear
  And hugs the cross of his discontent.

Like a vine—concealing some crumbling wall—
  Her love a fair robe of charity weaves
His transgressions to cover, one and all,
  While over her slightest fault he grieves.
Though hand in hand they are journeying on,
  From life's high noon to its setting sun;
Though their vows were plighted in youth's fair dawn,
  Can it be proved that the twain are one?

A Mexican home on a small plateau,
  Where mountains are high and skies are blue,
With green valleys smiling way down below;
  This is the picture I paint for you.
Wherein lies my moral? I do not know.
  Yours be the task a moral to find.
Why do weeds and flowers together grow
  In the fertile earth, or prolific mind?

Why do the mountains and plains unite?
  Why do pure streams into foul ones flow?
Why does the snow with its mantle of white
  Cover the filth of the earth below?
Why does the night fold its arms round the day,
  And the white day gladly follow the night?
Why do our souls cling to garments of clay
  If some wise law does not make it right?

Waitsfield, Vt.

MEHETABEL BROWN'S THANKSGIVING.

BY EMMA SEARLES ULRICH.

"It's been the longest, dreariest year of my life by all odds," said Miss Mehetabel Brown, dashing a stray tear from her faded blue eyes, as she meditatively lifted a huge brown potato from the shining basin which she held on her lap and proceeded to pare it.

"What with Lindy's dying and John's going away to college right here in my own house; the Green's, that I'd lived beside nigh onto forty years, takin' it into their heads that they must move into the city and be somebody, and Ruth marryin' as she did and goin' off as a missionary to Feejie or Hottentot; Samantha Ingols, that I've knowed ever since she was Samantha Merrymather, and wore pink calico pinafores to deestrict school, gettin' the Western fever and settin' off with only a week's notice to take up a claim and fight Indians way out in Okelhama, or some such place. Though why she couldn't be content on the neatest little forty acres in all Blair county, that poor Silas slaved so hard for and left her when he died of typhus, is, as I told Eleanor Winner, when we was talkin' it over at the mite society, the day it met at your house, Mis' Williams, a mystery to me, and allus will be. For my part I never was one o' them rovin' kind, and there ain't a citizen in all Brownsville that has stuck any closer than Mehetabel Brown for the past sixty odd years, if I can't vote and do say it as shouldn't.

"The Browns never was of that unstable disposition. There was my great grandfather, Ebenezer Brown; he settled on that eighty just south of the meetin'-house when there wasn't a white man nearer than fifteen miles. He come to stay and he stayed. When he died my grandfather took the same place and I've heard him say he never went beyond the county line but once in thirty years, and that was in lookin' after some stray cattle. Then there was my father, Jacob Brown, no one can say he was any hand to be sky-larkin' over the country. He was one o' them peaceable, home-lovin' men, and like to took a fit when he was subpornied on the jury to Millersburg the time Nat Williams stole them sheep.

"As for Lindy and me, you know as well as I do, we ain't slept outside this house in forty year, exceptin' the time when Cousin Emily was married, and nothin' would do but we must go to the weddin'. It was all fuss and flutter. We never got to bed 'till near midnight, and I like to never closed my eyes to sleep a wink the whole night. Lindy come home the next day with a nervous headache that lasted her until Sunday mornin', and she wouldn't have gone out then only it was communion. But, poor girl, she's sleepin' quiet enough under the snow this winter," and Miss Mehetabel drew a long sigh and brushed aside another tear.

"As I was sayin', Mis' Williams, what with all these changes, to say nothin' of the belfry blowin' off the meetin' house and makin' it look so sort o' squatty, this has been the longest, dreariest year of all my life. To be sure I ain't got anything to complain of so far as crature comforts is concerned," glancing approvingly around the tidy kitchen, and through the open door at the spotless dimity curtains of the best room. "But I don't seem to have no livin' soul to take an interest in, and nobody to take an interest in me, exceptin' Rover and the parrot, and they are both like to die of old age most any day.

"I ain't got no heart to eat nor work. It used to be so cozy like when Lindy and me was here together, she settin' on one side of the table and me the other. I always poured the tea and she dished the sauce. Lindy was good company—sort o' cheerful like, even after she took that hackin' cough that proved the death o' her, as I always said it would if it lasted long enough.

"We was only two old maids, Lindy and me, but we was happy and comfortable. What with the weekly prayer-meetin' rollin' round so often; the mite society and the quarterly meetin' comin off once in three months, and the presidin' elder stoppin' with us on account of the preacher always happenin' to have so many children and bein' scarce o' spare beds, we hadn't much time to be lonesome.

"But it's all changed now Lindy's gone. I turn sort o' sick and faint when I think o' Thanksgivin' comin' on, and I settin' here and eatin' turkey and cranberry sauce all by myself," and Miss Mehetabel, under pretense of rinsing her potatoes, walked to the sink and dried her fast-filling eyes on the snowy towel.

"Mr. Williams and I have thought and talked it all over, Mehetabel," said the little pastor's wife, who had sat half smiling, half weeping, but at the same time busily stitching away on a child's apron during Miss Mehetabel's lengthy discourse. "We both think you ought not to live here alone as you have been doing, when there are hundreds of destitute children who need just such love and care as you are able to give. A child would be a great blessing in your lonely home. Have you ever thought of this, Mehetabel?"

"Strange! But do you know I was thinkin' about that very thing only yesterday. As I was goin' down to the grocery store to buy a pound of tea, I went past Mis' Ellis's old home and there was four o' them children hangin' on the rickety gate, with nobody to care for 'em, and their poor mother off doin' washin' or scrubbin', or anything she can turn her hand to,—so sort o' delicate as she is, too.

"There wasn't a better brought up girl in this whole deestrict than Mirandy Walters. That was her name before she was married. She was sent away to high school one term, too. But she's had a hard row to hoe ever since her poor husband was run over by the steam engine and killed so sudden. I always feel like puttin' my fingers in my ears every time I hear it screech at the crossin' to this day.

"Them children is just as bright as a whip. There's Tildy now, next to the oldest girl. They say there ain't a scholar in the Sunday-school can recite verses to beat her, and her eyes shinin' as black as a coal when she stood up speakin' a piece at the Sunday-school concert. Well, as I was sayin', as I went by there yesterday and see 'em hangin' on that rickety gate, so sort o' forlorn and neglected, somethin' sort o' spoke right to me: 'Mehetabel Brown, you ought to take one o' them children and give 'em schoolin'.

"I turned round sudden, but there wasn't nobody there, but someway I've been thinkin' about it ever since. Then your comin' over this mornin' and sayin' the same thing makes it look to me like an unknown providence.

"Tildy's my choice, and if she'll come I'll take her, and she shan't lack for nothin' so far as this world's goods go.

"If she could only be here by Thanksgiving. But there! I've an idee. Why not have 'em all over here to dinner, and you and Mr. Williams come, too? That would make—let me see—twelve beside myself. The best china wouldn't hardly go 'round. But that doesn't matter. I can eat off one o' them blue plates just as well. Two turkeys ought to do, with plenty of mince pies and cranberry sauce. I've got 'em, too, as fat, sleek turkeys as ever was put on a platter. We could all talk it over then, sort o' quiet, while the children played. It wouldn't be so lonesome as to look forward to settin' down all by myself. I feel more cheery already. But dear, dear, how I have run on! It's quarter to twelve this minute, and these potatoes only half cooked, and you settin' by starvin' for your dinner."

Thanksgiving morning dawned clear and cold without, but within the snug home of Miss Mehetabel Brown there was warmth and comfort. This was to be a great day in her quiet, uneventful life. Preparations had been making for days.

Miss Mehetabel had taken from the upper bureau drawer in the spare bedroom that very morning sundry knitted tidies and mats, together with a pair of highly-colored and embroidered pillow-shams that never saw the light excepting upon state occasions. These, with a huge beaded pincushion, purchased by Miss Mehetabel's grandmother from a genuine Indian princess, and which now rested primly upon the old-fashioned dresser, showed that the occasion in her eyes was one of great and unusual interest.

In the snug pantry all was in readiness. There were rows of mince and pumpkin pies, tender and toothsome; dainty preserves and jellies all ready to "set on," while from the oven of the bright little range in the kitchen proceeded savory odors wondrously suggestive.

Miss Mehetabel herself was arrayed in her best brown merino, carefully protected by a neat white apron. She had hesitated in making her toilet between the ordinary gold breast-pin to fasten her linen collar and a pale green ribbon bow with white lace at the ends, which had been her one piece of extravagance at Cousin Emily's wedding.

"It isn't out of keepin' with this occasion," she murmured softly to herself at last, as the balance turned in favor of the latter. "It brightens me up a bit," and she carefully pinned it on and adjusted the ends. "Thanksgiving only comes once a year at best, and such a one as this but once or twice in a lifetime."

There was a sudden knock at the front door. In walked the preacher and his family, followed by Mrs. Ellis and her little flock, made as presentable as their scanty means would allow.

All was excitement and merry talk, and soon the quiet house rang with the happy laughter of children.

Dinner was dispatched by and by, and what a dinner it was, to be sure—never to be forgotten by certain empty little stomachs.

The great matter was all talked over after dinner, when they were cozily seated in the snug parlor. It was not all news to Mrs. Ellis, for she had received a gentle hint from the little pastor's wife a few days before, and had decided, like the brave, sensible woman she was, to hide the pain of the parting in her own heart and think only of the best interests of her bright little girl.

It was all settled at last, and the children were called in for a parting hymn and prayer. As they knelt together in the gray winter twilight a deep, quiet joy stole into the desolate heart of Mehetabel Brown.

She drew closer to her the little form that knelt beside her, and whispered softly to herself amid her falling tears, "He setteth the solitary in families."

St. Louis, Mo.

WHAT IT COSTS.

BY HAPPY F. BRANCH.

During the past two years a great deal has been said about "hard times." Last winter the poor of our cities were in want and suffering, while the sympathies and purses alike of the more fortunate ones were taxed to the utmost to relieve even in a small degree the great needs. The financial depression reached to village and hamlet; and it seemed that there was literally no money in the United States.

Under these circumstances it was startling to read the following official statement: "The drink bill of the United States in one year is nine hundred million dollars!"

Think of that; nine hundred millions! Not the dollars and cents of the wealthy classes alone, but of the "poor working man"—many of whom are and have been for months out of employment. It is enough money to have kept all the idle factories running—enough to supply all the destitute men, women and children with the necessities and many of the luxuries of life. It is more than

is paid for bread, shoes and stockings, public schools, sugar and molasses, clergymen's salaries, home and foreign missions *combined!* If you should lay these standard silver dollars on the ground, edge down, you would have three rows reaching from Buffalo to Chicago. Or, if piled one above another, they would make a column which would reach 1,600 miles into the air; more than two hundred and fifty times higher than the highest mountain peak of the world. Twenty-eight thousand, two hundred and ninety-three and a half times higher than the dizzy heights to which the Ferris wheel carried its many passengers.

Imagine this glittering pile of silver as it towers into the air, the topmost dollar of which is far beyond the vision of the naked eye, and what a monument it is! Beautiful, were it raised to commemorate deeds of charity and love—most worthy and inspiring if it spoke of battles for the right. But its story is a far different one. It stands a monument to ruined hopes, darkened homes, wasted lives and blighted ambitions. It represents more bitter tears and sad hearts than all the marble monuments in the "silent cities" of our land. Is it any wonder, then, that there is scarcity of money when such enormous sums are wasted every year? This is what it costs in dollars and cents to furnish the United States with liquor for one year.

And what does this represent in the grain of which the liquor is made? Only this, that five billion pounds annually are used, or eighty-nine and one-fourth millions bushels of fifty-six pounds each. If this grain were put into cars, each car being thirty-four feet in length, it would require two hundred and forty-eight thousand two hundred and fourteen cars to carry it, and would make a train 1,579 miles in length. Estimating this grain to be worth fifty cents per bushel it would sell for $44,125,000.

Go a step farther and convert this grain into flour, and bake it into loaves of bread; it would require seven hundred and fifty bakers, producing five hundred loaves each hour and working ten hours daily during the whole year. To grow the grain would require a field of more than two million acres.

These figures represent the cost in dollars and cents; and also in grain; what other cost is involved? What else does the $9,000,000,000 spent for liquor mean?

Just this, that every year it sends 60,000 people to drunkards' graves, and 200,000 more to the poor-house.

We hear a great deal about the horrors of war and the great loss of life which it occasions; of the anxious hearts and the tears of those who sent fathers and sons to the battle-field. Our hearts almost stand still when we read of the great numbers who have fallen in battle; but read this statement, and comprehend if you can, how "worse than war and pestilence and famine," is this great evil. "In the territory now known as the United States there have been killed during one hundred and fifty years *in war*, six hundred thousand persons, yearly average four thousand. Rum kills (at a low estimate) fifty thousand yearly, or during the past one hundred and fifty years, seven million five hundred thousand. The great wars of the world for twenty-five years, from 1852 to 1877, including the Franco-German war and our own Civil War, cost a fraction over twelve billion dollars. The cost of intoxicants for the same period in the United States was fifteen billion dollars, or three billion dollars more than *all the wars of the world.* For every thousand killed in battle rum kills twelve and a half thousand."

What a waste of life! What a squandering of manhood and womanhood, too, these figures represent. Imagine such an army, and what an endless procession it would make were it to pass your door. It is said it requires two million boys from each generation to keep the saloons running, or one boy from every five families; thirty boys from every little settlement of one hundred and fifty families! Think of it! No one can tell with any certainty which five or which thirty it will be that will help swell the two million; but find in any community five boys who smoke and swear, who are lacking in moral courage and true manhood, and they are the ones who will have a better start in the wrong direction than the others.

In the face of such statistics and facts it almost seems as though there is no remedy for the evil. As though it would be impossible ever to put it down or eradicate it. Yet the subject of temperance is gaining ground, surely if slowly, and the next fifty years will see a decrease in these figures. Public sentiment is being roused, children are being educated to work and fight against it, and to win the children to the cause of temperance is to save the world from intemperance. Another and most potent remedy is for each person to adopt as his own the motto,

"I am but one, but I am one,
I cannot do everything,
But I *can* do something.
What I can do I ought to do,
And what I ought to do
By the grace of God
I *will* do."

THE ECONOMIC INDEPENDENCE OF WOMAN AND ITS RELATION TO MORALS.*

BY MRS. LYDIA PRESCOTT.

Oliver Schreiner in that prophetic vision of coming Womanhood, "Three Dreams in a Desert," makes Reason say to the woman who has come out of the desert in search of the Land of Freedom, but finds her progress obstructed by a dark, deep river, with banks steep and high: "There is one way and one only to the Land of Freedom; down the banks of Labor; through the waters of Suffering." In answer to her questions, the woman learns that there is no bridge; that the water is deep; that the floor is worn so that her foot may slip at any moment and she be lost; that none have crossed before, though some have tried and their bodies were swept away; that even a track to the water's edge is not yet made. Reason tells her she must not go into the water with the garments she wore in the desert, as she would be dragged down by them and lost. Then the woman gladly throws from her the mantle of Ancient-received-opinion, "worn full of holes," though handed down to her as a priceless inheritance, and with it the girdle from her waist which had been in use so long that "the moths flew out in a cloud." Then said Reason, that old man, "Take the shoes of Dependence off thy feet." And she stood there clad in one white garment on the breast of which was written Truth. On this garment the sun had not often shone, the other clothes had covered it up. Then follows that fearful struggle between love and duty that is the experience of almost every good woman sometime in her life, and her final submission to the voice of Reason. Then the pitiful moan goes up—"For what do I now go to this far off land which no one has ever reached. Oh! I am alone! I am utterly alone!" And Reason said to her, "Silence! what do you hear?" And she listened intently and said, "I hear a sound of feet—a thousand times ten thousand and thousands of thousands, and they beat this way." He said, "They are the feet of those who shall follow you. Lead on! Make a track to the water's edge. Where you stand now, the ground will be beaten flat by ten thousand times ten thousand feet, and over a bridge made of the bodies of those who shall follow you, and will not be washed away in the stream—shall pass?—the entire Human Race."

What is the lesson which this wonderful allegorical picture would teach? Womankind lost in the Desert of Economic Dependence, groping her way back to the Land of Freedom and Equality, "down the banks of Labor; through the waters of Suffering. There is no other way." Her woman's girdle—that emblem of femininity, and for long ages a badge of physical and mental inferiority—must be relegated to the shades of eternal night, along with that venerable mantle of Ancient-received-opinion "worn full of holes." Yet these are but adjuncts of the great underlying cause that has put the burden of subjection upon woman's back, tying it there, as this author has expressed it,—with the broad band of Inevitable Necessity—until she is the creature you find her, the natural product of her conditions; the fruit of an environment for ages—the Ages of Dominion-of-Muscular force,—from which she is now, in this last quarter of the nineteenth century, being slowly emancipated. Her bonds have been cut asunder by the knife of Mechanical Invention and "she knows she might now rise." Her next movement must be to take the "shoes of dependence" off her feet; then will she be ready for her place in life.

That in the annals of time woman once stood noble and free, the recognized equal of man intellectually and economically, ample testimony is to be found in ancient customs, in the early languages, in history and revelation. That it was not man's province in the primitive ages of civilization to assign woman a position inferior to his own, is evidenced by a universal goddess—worship—from time immemorial.

"If all ancient rulers believed in the inequality of the sexes, what led that great king of Egypt, who brought his fabulous land into the comity of nations, to name as his successor—neither of his brilliant sons who had rendered such marked service in his Asiatic conquests—but his one daughter, Hatasu, his counselor in affairs of state, his chief adviser in the work of adorning his great capitol, Thebes, the 'City of Monuments'? 'Twas this woman's brain that evolved the present system of foreign commerce in all of its essential details, and caused to be built a fleet of ships for the purpose, which, laden with gifts for other nations, sailed away as much the wonder of that early age as was the celebrated barge of Egypt's latest queen when obeying the mandate of Rome's Triumvir."

Or what means the story of Deborah, divinely called to take the leadership in her country's emergency; or that careful record concerning Solomon's virtuous woman, to be found in the last chapter of Proverbs?

This perfect woman, a model for all time, so strong, so self-reliant, that husband and children could safely depend upon her in every emergency, was far from the ideal type of a clinging vine, a dependent house-wife. She won her renown, not through her husband's virtues, influence or position, albeit he was a great man, and sat with the elders; not for any riches or honors that were in his power to bestow on his wife; not for the wealth she had herself acquired; but because she had a definite industrial position of her own—an occupation separate and apart from her husband's, over which he had neither jurisdiction nor control; a purpose in life of her own seeking, that promised to make the world a little better for her having lived in it, an industrial occupation that in no manner interfered with the obligations and responsibilities of wife and mother, the sanctity of home, or the claims of humanity. "Her husband," note the phraseology, for that is the relation in which this Jewish elder has come down to posterity, "Her husband sitteth among the elders of the land."

Honored alike, such husband and wife, equals politically and intellectually, economically independent each of the other, may hand in hand tread life's pathway, meet its joys and its sorrows, its duties and its trials, with that calm consciousness of an ideal sympathy and companionship to be found only under conditions of absolute freedom.

. . . . . .

Dependence begets an enforced submission to the Power that feeds; and by a law as unvarying as that water finds its level, this submission has in the past restricted woman's energies to a circle of private interests, warped her moral sense, and so weakened her individual will as to render it partially or wholly incapable of carrying out what even the moral sense can see. A paper by Charlotte Perkins Stetson, read before the recent Social Purity Congress, shows clearly the effect of this economic dependence on the tendency to sexual vice. I wish to point out the legitimate effect of such dependence on woman's will and judgment; on her moral sense. To do this, it will be necessary to ascertain how this economic dependence affects her behavior, not only primarily but secondarily.

"The ethics of human life," says Mrs. Stetson, "require a governing personal force standing between cause and effect; a storage of energy to keep action steady when immediate pressure is removed; a power of judgment to decide between *acting causes*, and move, or refuse to move from ultimate rather than immediate reason. This is called the moral nature."

Unquestionably then, the advance of humanity depends directly upon the ratio in which this moral nature is developed. And because it is now generally admitted that the development of human characteristics as of other forms of life is modified by conditions—by the environment—it behooves the student of ethics to find out *what* conditions tend most to develop the moral nature. Under what circumstances have men manifested the most rapid growth in moral power and insight? Under conditions of freedom. "Every step in moral growth made by man has been in the direction of freedom or under its influence." No better example of this fact need be named than that volcanic outburst of moral force which settled New England, and which still gives strength and endurance to the American character.

That slavery begets vice and freedom virtue is a fact that rests upon the widest laws of nature. No one expects that virtue and slavery can co-exist. "What *is freedom?*" Mrs. Stetson answers: "Freedom is the capacity to see what is right—the ability and will to do it—the courage to bear the consequences." That the kind of character which sees right and does it at all costs is only matured in an atmosphere of freedom is one of the most valuable lessons to be drawn from history. When governments require submission and dependence civic virtues are wanting. Where economic systems require submission and dependence, economic virtues are wanting. What then may be said of the moral growth resulting from a life-long and complete dependence of one-half of the civilized world upon the other half, with the case aggravated through countless generations of inheritance? For it is not alone that the economic pressure upon woman compels submission; it is that because of her inheritance of class dependence she cannot rightly judge or strongly act independently of others. Her moral nature is stunted by her environment—her slavery.

In proof of this assertion it can hardly be said that the moral sense is strong when almost every mother will unblushingly admit that she would save her own child at the expense of a score of others. "Maternal instinct," true, but something quite distinct from the moral sense. Is the moral sense strong when almost every woman bears upon her hips, even while admitting the injury to her health, a dangerous weight of skirts too often lying inches deep on floors and pavements, that may sweep up and carry into homes and nurseries germs of stealthy pestilence?

Is the moral sense strong that leads women to spend millions of dollars annually in laces, jewels and idle ornaments in cities where one-fourth of the population are paupers, where thousands of our own sex annually sell their souls for the necessaries of life; where multitudes of

*Read at the Woman's Congress in Chicago, 1893.

children are brought to an untimely grave from hunger and cold? Says Ruskin, "So long as there is nakedness and cold in the land around you, so long will there be no question but that splendor of dress will be a crime."

Can it be claimed that the moral sense is strong when women condemn the same sin a thousand-fold more severely in woman than in man; and for the sake of wealth or position give an innocent daughter to a man of notoriously unclean life—because he consents to make her the last in a long line of degraded women?

If the moral sense were strong in women, think you that society would indulge in the moral turpitude of recognizing a pariah class of women made up of other men's sisters and daughters—a degraded outcast class, spreading disease, insanity, suicide; debasing manhood; contaminating the young; disintegrating the state?

If the moral sense of the mother is what it is painted, do you think she would in this day and age ignore the sacred duty of teaching her sons and daughters the lesson of regeneration under any such specious plea as that "Purity, that lily of God, will grow into perfection in this weedy garden of human life, unplanted, unwatered, untended?" Would she not teach her sons that to take a future wife who is to come to him in the beauty of her unstained purity anything short of the glory of an unfallen manhood, with no shameful secrets to hide, is perfidy in the last degree? That to dishonor the poorest, giddiest, weakest girl, will bring disgrace upon his kindred, his manhood, his unborn sons and daughters?

It is the economic pressure upon woman that has made her what she is. And it is by seeing womanhood apart from ideal virtues ascribed to the sex as a whole that she may ever hope to realize the glorious possibilities opening to her, and properly estimate her value as a source of strength to others through the power and influence of a noble life.

No one expects that the moral sense can be rightly developed in a parasite, or that the kind of character which can see right and do it, at all costs, is nursed in any school but that of Freedom. The economic dependence of woman inevitably increases selfishness, warps judgment, weakens will. The economic freedom of woman will decrease selfishness, balance judgment, strengthen will.

Chicago, Ill.

PROTECTION AND FREE TRADE.

DEAR UNION SIGNAL:—The general result of the recent elections is taken as the sincere verdict of the people of the country, as between the above named policies. We may accept it as being commercially righteous, and indulge the hope of returning prosperity.

There is a phase of protection which neither party champions; namely, the protection of the liquor business by our system of license and tax. "You can't fool all the people all the time," and many are aware that license and tax, so far from limiting the traffic in and the evils of rum, actually protect and foster it, as is also true of every licensed privilege. Recently it was said, "If you want to know what party to vote with, read our history of the last thirty years." Possibly the massive majority followed that counsel. On this phase of protection, what is the verdict of that period of our history? Neither party is willing to accept the responsibility for this governmentally-protected free trade in drink, in the presence of its fruits; yet one or both are responsible, for it is part and parcel of our statutes, state and national. Whether it has been high tariff, free trade or reciprocity; greenbacks or specie payment, in war or peace, amid panic or prosperity, still the saloon has flourished and fattened. It might adopt the refrain,

"Tariff may come, and tariff may go,
But I go on forever."

When the political upheaval two years ago put the Democratic party in power, the Republicans consoled themselves by saying that the party in power had also the responsibility. Perhaps the present reflex tide is taken as a sequel to that. As affecting the liquor business, that transfer of party power made no practical difference; for it has continued to enjoy "protection" by the controlling party, and "free-trade" for itself. Now that another swapping of party domination has come, the Democrats can take a dose of consolation from the same bottle to which the Republicans previously had recourse. And how about "*the trade*"? We wait to see what will be done with the responsibility that comes with power, as pertains to the drink curse.

There is still another kind of "protection," which all people and parties profess to favor, namely, the protection of the virtue and manhood of the country. The protected high tariff (license) saloon makes free trade of the virtue of our daughters and the manhood of our sons. When Judge Lynch metes out speedy justice (?) to the assaulters of chastity—that is the blind rage of the people. When the federal judge legalizes the saloon, which ravishes multiplied thousands of virtue, honor, and all that is sacred—that is the equally blind stolidity of the same people. American philanthropy protects game and fish, protects animals and children from bodily cruelty, protects the aged and indigent from want, but affords no protection against saloon debauchery of our citizenship.

Doubtless the mass of public sentiment favors the protection of the home and opposes the protection of the saloon, yet the saloon flourishes, regardless of party administration and defiant of good sentiment, and homes are blighted thereby. While the "monetary depression" and a year of "tariff tinkering" paralyzed all industries, the saloon ran wide open (usually seven days in a week); also moonshiners, speak-easies, blind tigers, joints, etc., kept officers and courts busy, and the beer keg has wended its way, by wagon or express, to the remotest corners of habitation. Is there not something out of gear or a belt on wrong? The business sense of the country crystallized and effectively rebuked free trade tariff reform. The moral, religious, Christian sense of the people is solid (in fragments) for the protection of home, youth, intellect, virtue from the ravages of the free trade, high protected saloon. Why does it not cement together, as did the commercial sense, and sweep from our land this worst form of free trade, and enthrone in our government this highest kind of protection? American citizenship is proven practically invincible by any foe; who will turn our guns on this foe? When American freemen unite in the chorus, "Down!" to the drink trade, it will be no longer a Banquo's ghost. (REV.) A. S. HUNTER.

Finleyville, Pa.

CANADIAN METHODIST GENERAL CONFERENCE.

DEAR UNION SIGNAL:—At the Liverpool district meeting, held in Lunenburg, Nova Scotia, May, 1893, Miss Mary Dauphinee, a worthy member and worker of the Methodist church in Lunenburg, was elected as one of the lay delegates to the Annual Conference at Nova Scotia. When the roll of lay delegates was called at the opening of the Conference at Canso, in June, 1893, Miss Dauphinee's name was challenged, on the ground that a woman could not be a member of the Conference. The Committee on Credentials reported in favor of her eligibility, and the president of the Conference, Rev. E. B. Moore, sustained the decision of the committee in an able ruling, when its constitutionality was challenged. A clerical member of the Conference appealed from this ruling, and a majority of the church Court of Appeal, composed of twelve ministers and twelve laymen, and presided over by the general superintendent of the church, Rev. Dr. Carman, decided that the words "layman" and "laymen," "lay delegate" and "lay delegates" in the written constitution of the church, could not be interpreted to include or mean women. It is worthy of note that a similar restricted interpretation of the wording of the constitution, applied to other parts of it, would prevent women being appointed class-leaders or Sunday-school teachers, and would even shut them out from membership in the church.

The Nova Scotia Conference, at its meeting in June of this year, memorialized the General Conference to adopt legislation to correct this decision of the Court of Appeal, and to place women on an equality with men in all the courts of the church. The General Conference, which met at London, Ontario, in September last, referred this memorial to its Committee on Discipline. The committee, which had nearly, if not quite, two hundred memorials and notices of motion for amendments of the discipline submitted to it, postponed the consideration of this memorial to a late stage of its proceedings, and rejected it by a vote of eleven to nine. The report of the committee was not taken up in Conference till the fourteenth day of its sittings, and was not finally disposed of till the evening of the fifteenth and last day of the Conference. After all its affirmative recommendations had been disposed of, there remained a bundle of scores of memorials respecting which the committee recommended "no action."

On the motion for the adoption of the committee's report as a whole, Judge Chesley, one of the Nova Scotia delegates, moved that it be amended by adding an interpretation clause to the discipline, providing that the words "layman" and "laymen," "lay delegate" and "lay delegates," wherever they occur in the discipline, be interpreted to mean and include women as well as men. The name of Rev. Thomas Marshall, of the New Brunswick and Prince Edward Island Conference, appears on the records as seconder of this motion. It is only fair to add that Rev. T. G. Williams, D. D., of the Montreal Conference, and one or two others, expressed their readiness to second it. Judge Chesley supported his motion in a speech of less than five minutes' length, claiming that nearly three-fourths of the members of the church were women, that, outside of the work of the ministers, three-fourths of the work of the church was done by women, and that the Conference ought to put them where God intended them to be, on an equality with men in the church. The hour was late, Conference was about to close, and the motion was put without further debate. The vote was thirty-five for and twenty-nine against. In a full conference it is probable that the proportions would have been about the same. Though the motion was carried by a decided majority, its provisions do not become the law of the church. The Court of Appeal having formally determined that the present constitution excludes women from the conferences, the general superintendent, presiding in the General Conference, ruled that a three-fourths vote was necessary to change the constitution.

As General Conference, the legislature of the church, meets only once in four years, the exclusion must continue till 1898. In the meanwhile, however, there will probably be agitation on the question in the church, and the present majority in favor of the admission of women is likely to grow to such proportions during the next four years as to sweep away the time-worn restrictions by more than a three-fourths majority. CORRESPONDENT.

Lunenberg, Nova Scotia.

MAINE REPUBLICANISM AGAIN.

DEAR UNION SIGNAL:—The position of the Republican party in Maine, in relation to prohibition, is precisely that which it has held in Iowa and Kansas. To gratify the large number of temperance men in the party, they have given nominal support to the principle in their platforms, and at the same time permitted open violation of the law they professed to uphold. The attitude of the Republican party in Maine towards prohibition is a far greater menace to the law than that of the Democratic party. The resubmission plank of the Democratic party is doing far less to create resubmission sentiment than the open saloons that are running with the sanction of Republican government, and often with the patronage of Republican officials. At Union Station restaurant, in Portland, within a mile of Neal Dow's home, wines are advertised on every *menu*, and all kinds of drinks freely served, with the full knowledge and consent of Republican officers whose duty it is to enforce the law. One congressional district in Maine has for years been represented by a notoriously intemperate man, and this year he was reëlected by a majority of over six thousand votes. And yet we are told that the Republican campaign in Maine was fought on the issue of prohibition as truly as upon the tariff. There are men in the Republican party in Maine who are staunch supporters of prohibition, and the Prohibition party has not commended itself to the judgment of the people, by refusing to support Nelson Quigley, and other men of like standing on the Republican ticket, who personally represent the very principles for which we contend. But the party in Maine, with rare exceptions, is officially for the protection of the violators of the prohibitory law. It was for that reason that Neal Dow left the Republican party.

If it should be argued that at the present stage of temperance education it is impossible to obtain practical support of prohibition in any dominant party, and that the best interests of good government are served by supporting the Republican party, the proposition would not be inconsistent in itself. But to urge the support of the Republican party in Maine on account of its attitude toward the saloon, when it is the party in the state that receives the largest liquor vote, and towards whose campaign funds the violators of the law contribute most, is manifestly inconsistent with the principles of our organization.

ELIZABETH U. YATES,
(*of Maine.*)

En route.

TEMPERANCE ECHOES FROM ABROAD.

DEAR UNION SIGNAL:—All through my tarry in Antwerp my interest in learning everything possible about the Congo natives had taken much of my time and thought. I had learned of Captain Dhanis' conquest over the Arabs. I had seen his triumphs on his return, and the chains that King Leopold's agents in Africa have broken from the arms and feet of the poor natives and set them free. All that I have witnessed, but no one seemed to tell me much of the enlightenment of the souls of the poor Congolaises, and whether they readily and completely had given up their worship of idols and had sincerely embraced, as a nation, the Christian faith. I had seen, it is true, a little model of a Christian church in the Congo exhibit, but how many attended that church in Africa, and how many others were there, no one could tell me. It was my good fortune, however, in an unexpected manner, to gain information in regard to the religious conditions of the Congo tribes that I feel can be relied upon for authenticity, as this came from the lips of a missionary of the Methodist Episcopal church, who was returning to his native land

after a continued and arduous labor among these Congo natives that has extended over a period of eight years. This missionary speaks as if the great crying evil amongst the natives was liquor; even children of tender years are drunkards, and a great hindrance to the eradication of this evil is "that some of the missionaries will take their drink and cigars." Of course my informant did not intend to advance the idea that the teachers of the gospel truths drank to intoxication; but as the savages in many things are like children, how could they tell where to draw the line and say to themselves, stop? Hence, this violation of temperance principles by these teachers of Christianity renders null and void all their lessons, leaving the poor savages bound, soul and body, in the chains of drunkenness, fetters worse than those of their taskmasters—the Arabs. Can not the W. C. T. U. do something in the way of a suggestion that these ministers of the gospel not only preach but practice temperance?

Before turning down the leaf of my investigations in Belgium's reforms I must mention the one which has received a great deal of attention, namely, the prisons. I learned from Mr. La Fontaine, the secretary of the Peace Congress, that they have there long ago given up the promiscuous association of criminals of the worst kind with others who are less steeped in iniquity. They have adopted the plan of isolation in the incarceration of criminals. Mr. La Fontaine said there was an attempt being made to shorten the time of incarceration where there was an evident reform in the life. They are also going to try the plan of letting criminals, after a certain time, go out to work for the day and return at night to the prison, so as to be sheltered from temptation.

In all that I saw in Belgium there is an effort to be in the front ranks of moral influences except there is the crying evil of intemperance. So determined is the effort to make every one imbibe something in the way of strong drink that I found when I refused beer in a restaurant they then made me pay thirty or thirty-five centimes for a little glass jar of water. When I bid good-bye to Holland and Belgium and, after a night's journey was safely landed in old England, it seemed following out the same trend of thought to meet (among my first friends encountered in England) Mr. William Tallack, of the Howard Association, who devotes so much of his time to prison reforms, and Rev. Dr. Evans Darby, the secretary of the London Peace Society, who devotes all his time to the promulgation of peace sentiments and whatever work will better the condition of humanity.

Mr. Tallack had just returned from Belgium, where he had been visiting the prisons on a tour of inspection. He confirmed what I have written in this letter, but also gave me some facts that I had not gleaned. He told me the great reformer in this particular was a Monsieur Ducpetiaux. For some technical (or political) offense he had unjustly been imprisoned; when his innocence was established and he was liberated, as a sort of compensation for his unjust incarceration King Leopold I. offered him a position of honor, leaving it for the gentleman himself to choose what the honor should be. Monsieur Ducpetiaux chose that of inspector general of Belgian prisons, for he wished to reform many of the evils that he had there witnessed by bitter practical experience. With this position most readily granted him by his sovereign, he went most cautiously and methodically to work to correct the penal system. He caused to be circulated among all prisoners the fact that he wished to know what their sentiments were about what they most desired to have improved while they were prisoners. The majority of the complaints from the criminals who had committed lighter offenses were, "that they were obliged to associate with the lowest class of sinners, and listen to all their vile conversation and instigations to more crimes." The inspector general of prisons had himself bitterly passed through that experience, and he lost no time in eradicating the evil, and also added the employment of good influences to be brought into the lives of culprits. The prison at Brussels, Mr. Tallack tells me, is the best arranged in the world.

Lady Henry Somerset is everywhere looked upon with the greatest love and respect by all her countrymen and her countrywomen.

I visited Westminster Abbey yesterday and looked upon the Poets' Corner. The marble bust of our own loved Longfellow is near the grave of England's poet-laureate. James Russell Lowell's memorial window is full of history, and is a magnificent tribute of esteem and love paid by England to our American ambassador.

When poets and philanthropists thus girdle the world with the links of human brotherhood (that even death cannot shatter) it seems we are but a little way off from the day when wars shall be no more.

Looking at Longfellow's marble statue yesterday my lips involuntarily repeated the words that his pen had written:

"Down the dark future, through long generations,
The echoing sounds grow fainter, then cease,
And like a bell, with solemn, sweet vibrations,
I hear the voice of Christ say, PEACE!"

Antwerp, Belgium. MARY FROST ORMSBY.

PROHIBITION WOMEN POINT THE WAY.

DEAR UNION SIGNAL:—I think I express the sentiments of a majority of your readers in saying that I rejoice you have set forth in your columns so logically and clearly the vexed question of prohibition partisanism. Experience in local W. C. T. U. work has shown me that white-ribboners are ofttimes perplexed by what appears to be the conflicting interests of party prohibition on the one hand and pending reforms in city or state on the other. They often find it difficult to reconcile the duty of the hour regarding opportunities presented by their own particular environment and duty as loyal white-ribboners toward the party to which the W. C. T. U. "lends its influence."

The mite of political power which it was the privilege of the women of Illinois to exercise in the late election brought this difficulty prominently to the front, and serves to illustrate the principle involved—for we cannot emphasize too much the fact that it is loyalty to principle and not loyalty to party, however good, which must be the mainspring of all political action if the unclean "pool" we hear so much about is ever to be really and permanently purified.

Hence it seems to me a matter of regret that women of Illinois with their tiny wedge of a ballot should have chosen to work along the lines of partisan organization, and I am glad that *prohibition women didn't do so.* The big Republican and Democratic women's mass-meetings in Chicago naturally suggested the question which was often asked, "When are you prohibition women going to have your rally?" The fact that they omitted all such demonstrations argues well for the future of this progressive young party. It indicates, not that the prohibition woman is behind the women of other parties in political push, as has been charged, but that she has a higher ideal of "politics" than her more partisan sisters.

Without doubt, thousands of the votes received by the Republican and Democratic candidates for university trustees were cast by prohibition men and women, who voted thus because they believed that the election of three women on this important board would best serve the educational interests of the state. Now, isn't this true political honesty and wisdom—true "science of government"? If women had been able to vote the entire state ticket, as in Colorado, the case would have been different, but in this instance no prohibition principle was at stake. In fact, who can doubt that upon any question which might arise pertaining to prohibition in university affairs Mrs. Flower and Mrs. Smith would stand as squarely against any compromise with the liquor traffic as the most radical Prohibitionist on or off the state ticket?

I have held the belief that a part of woman's mission in politics was to aid in securing good government by standing as the foe of partisanism, and that her influence would bring about a radical change in political methods all along the line. And, notwithstanding the formation of Republican and Democratic women's clubs, as long as Prohibition women lead the way (as in Illinois) I see no reason for changing my belief. The timely discussion in THE UNION SIGNAL and the position taken by it, will, I feel sure, check the tendency among its constituency to drift into a partisanism such as was never intended by the "party resolution."

I was sorry that the Democratic nominee, for whom I have a very high regard, said that she did not want to be elected if the rest of the ticket was defeated, that she preferred to go down with her party. If the mere triumph of the individual were the only consideration this would be a laudable sentiment indeed, but it was not the interests of one candidate, but the interests of the people of Illinois which were involved, for it cannot be denied that, for the good of the institution and the youth of the state, of twelve university trustees more than one should be a woman. The success of any one party as such is as nothing compared with the welfare of the commonwealth.

Chicago, Ill. CLARA C. CHAPIN.

THE CAUSE IN MEXICO.

DEAR UNION SIGNAL:—It may be some of your readers will be interested in a brief letter concerning temperance work in this distant country. I have been circulating the Great Petition and hoped to have had a hundred names, but as there are few here who have any idea of the signification of the words temperance or prohibition, my ambition has not been met. Every house has its sideboard well stacked with wine; every block contains one or more places where liquors are sold; every doctor prescribes wines and every one considers wine more essential than water at the dinner table, and the person who refuses it commits an unpardonable act of rudeness.

Temperance work here began in 1882. We used Mrs. Hunt's Temperance Physiologies in schools as soon as I could translate enough to be partly understood; we soon had the temperance charts. Our pastor labored with the congregation in sermons and talks, until in 1886 we thought the ground was ready for a temperance society, which was formed with twenty members, increasing later to forty-five. If I am not mistaken this was the first temperance society in Mexico. We now have a temperance circle which meets once a week whose members are women and girls over twelve. Its object is to obtain information regarding the effect of alcoholic drinks; of the work of women for the cause of temperance in other lands. There are only twenty-five members and we but just organized this last summer. This is only as a *drop* of cold water sentiment in a land burned to a desert by fiery drinks; but God grant it may be the beginning of a stream that shall bless and save many.

Guadalupe, Mexico. BELLE W. HASKINS.

REPORT OF TEMPLE TRUSTEES.

BY MATILDA B. CARSE, PRES.

National W. C. T. U. Convention, Cleveland, O., 1894.

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.—Mal. 3:10.

A year and a half of unprecedented financial distress is drawing to a close. Thousands of business enterprises have been hopelessly wrecked, and those that were founded on the soundest financial basis have had all they could do to weather the storm. Lack of confidence has almost made shipwreck of the entire business of the country. Such widespread business disasters never before have been known. Under such circumstances, it is not surprising that the Temple interests should have suffered severely. All we have been able to do during this period is to pay the interest on the Temple Trust Bonds and hold on to what we have. The receipts from October 1, 1893, to October 1, 1894, were $17,135.99. In addition we have received a bequest of $1,800 from Mr. Samuel Simpson, of West Washington, which is payable in 1895. This is quite a large falling off from the two previous years. Of the $17,135.99, Mr. W. O. Grover, of Boston, Mass., gave $2,000 in Temple Trust Bonds, and Mr. Henry H. Faxon, Quincy, Mass., $1,000 in Trust Bonds. The cash value of these bonds is over $3,000. At the beginning of the year, realizing that a terrible crisis was upon the country, and in order to secure sufficient funds to meet our interest on bonds, we felt we must offer some added inducement in order to have people give. We promised all persons who would place $3.65 in the Temple mite-box during 1894, the gift of a beautiful silver souvenir Temple tea-spoon. This has resulted in 4,000 persons sending for a mite-box. About 400 have already sent back the contents of their boxes and claimed the spoons. This leaves 3,600 to be heard from before the 1st of January. If the contents of these mite-boxes are all returned, it will aggregate $13,140, and will swell the receipts of the year greatly. Besides, it will enable us to meet the interest on the January Temple Trust Bonds, and pay other necessary expenses. There has been a floating debt of $65,000 on the Temple. The dividends from rentals have been applied to this. By the 1st of January we will have paid off $40,000 of this indebtedness, leaving a balance of $25,000 to be paid the coming year. The following year the Temple Trustees will be drawing dividends on $306,000 worth of stock. This will soon make up for the interest we are now paying out on Temple Bonds. Business failures have caused the cancelling of about $40,000 worth of leases in the Temple during the past year and a half. Our rent roll is now $156,000. It can be seen from this that it would have been $196,000, and probably much more, if the times had not been so disastrous.

However, a brighter day is dawning. Business has improved wonderfully. We have been watching and waiting for this a long time in order to go out in an aggressive campaign to secure funds for the Temple. In fact, we made an attempt early last spring in this direction. At the request of the Temple Trustees I undertook to see what could be done, and made a trip to the Pacific Coast. I had many promises of aid as soon as times should change for the better. I secured one pledge of $50,000, another of $10,000, and others of smaller amounts. I saw, however, that the times were entirely unpropitious to insure the full success of such an undertaking. For instance, one generous man to whom I applied in Boston for $10,000, said, "I would gladly give you that amount, and will do so as soon as times are better, but my income at present is so cut off I fear I have pledged more now than I can meet." He gave me, however, $2,000, which I have already reported. With brightening skies overhead, I intend again this winter to resume the campaign started last March.

In last year's report, I asked for two years' time to secure the necessary funds to set the Temple free and make it ours. I hope much can be done towards this the coming year, but if it cannot be completed, the past year of disaster ought not to count, and I should be allowed still another year to complete the undertaking. In the meantime I shall ask my white-ribbon sisters to sustain the enterprise in the same manner they have in the past, and I trust by the expiration of two years the burden will be entirely lifted from their shoulders.

Massachusetts is the banner state this year, as the $3,000 given by Mr. Grover and Mr. Faxon, added to smaller individual gifts, with returns from unions, foots up $3,773.48.

Total receipts from states and individuals	$17,135.99
Balance on hand Oct. 1, 1893	621.90
	$17,757.89

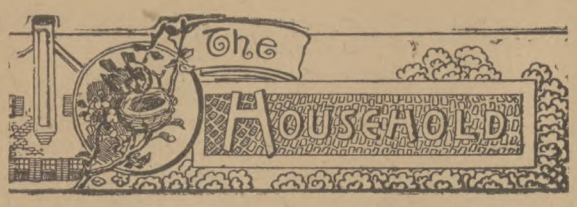
Besides this, we hold a note already referred to for $1,800 from Mr. Samuel Simpson, of West Washington. This note is secured by amortgagepaying 10 per cent. interest; it will mature in 1895.

We expended during the thirteen months ending November 1, 1894	$14,995.99
Cash balance on hand November 1, 1894	574.77
Notes receivable	2,187.13
	$17,757.89

The Columbian Publishing Company has made us a very generous offer, which has appeared in the "Temple Items" column in THE UNION SIGNAL several times. If the unions take it up, as they are promising to do, it will pay both them and us well, without any outlay to either. We hope a nice sum by Christmas may be realized from this source.

We are bringing out a little book of the Temple, with full description, embellished with about thirty engravings in half-tone, sketches of rooms and different points of beauty and interest in the building. It promises to be a little gem. It will be sold for twenty-five cents. We hope to have it ready for delivery by the Christmas holidays.

With unwavering trust and a faith undaunted, we shall continue our efforts to free our "House Beautiful" from debt, believing firmly that He who issued the call to "arise and build" will complete that which was begun at His command.



LOSSES.

Upon the white sea sand
There sat a pilgrim band,
Telling the losses which their lives had known,
While evening waned away
From breezy cliff and bay,
And the strong tides went out with weary moan.

One spake with quivering lip
Of a fair freighted ship,
With all his household to the deep gone down.
But one had wilder woe,
For a fair face long ago,
Lost in the darker depths of a great town.

There were some who mourned their youth
With a most loving truth,
For its brave hopes and memories ever green,
And one upon the West
Turned an eye that would not rest,
For far-off hills whereon its joy had been.

Some talked of vanished gold,
Some of proud honors told,
Some spake of friends that were their trust no more;
And one of a green grave,
Beside a foreign wave,
That made him sit so lonely on the shore.

But when their tales were done,
There spake among them one,
A stranger, seeming from all sorrow free.
"Sad losses have ye met,
But mine is heavier yet,
For a believing heart hath gone from me."

"Alas!" these pilgrims said,
"For the living and the dead,
For fortune's cruelty, for love's sure cross,
For the wreck of land and sea,
But howe'er it came to thee—
Thine, stranger, is life's last and heaviest loss."

—*Frances Brown.*

TO THE RESCUE.

BY HANNA A. FOSTER.

"A child lost! every man to the rescue!" was the cry which startled the inmates of Wesley Hulet's log cabin one morning in the early spring of 1830.

The man who had so excitedly announced his errand had come from Columbia, Lorain county, Ohio, to Abbeville, Medina county. His horse was reeking with sweat; every moment was precious. A few hurried sentences sufficed to tell the story.

A little boy, six or seven years of age, had left his home the previous morning to go to the sugar camp where his brothers were boiling down sap. When the brothers returned home at evening, and it was learned that he had not been to the sugar camp at all during the day, there was a scene of sore distress and wild excitement. Hickory torches were soon aflame, and out into the night sped fleet-footed messengers to arouse the neighbors, most of whom were miles away. In an incredibly short time a rescue party was formed and a definite plan of procedure adopted.

If any one should find the child a signal gun was to be fired, three shots in quick succession if alive, two, if dead, and those of the party within hearing were to respond, each by a single shot, thereby passing the news along till it should reach the entire party. The dense forests were at that time infested with bears, wolves and wildcats, and the treacherous wail of the panther was sometimes heard in the vicinity of the clearings. The lost child was poorly clad; his jacket and trousers of coarse homespun were old and patched, and his feet were bare, for shoes, especially for children, were luxuries not easily attainable.

Hour after hour men and boys with the kindliness and courage which characterized the pioneers of those times, carrying their loaded guns and followed by their faithful dogs, made their way through brush and bramble, up and down hills, crossing gullies and wading ice-bordered creeks, too full of neighborly sympathy and anxiety to take any note of danger or fatigue. So passed the night. Morning came, and the signal gun had not been fired.

According to previous agreement the men gathered at the home of the nearly distracted parents, partook of simple refreshments, held a brief consultation, sent to adjoining townships for reinforcements, and then, with even more intensity of purpose went forth to renew the search.

Late in the afternoon, as one of the men was picking his way around a fallen tree he was halted by a plaintive cry and the words: "Mr. Warner, have you anything to eat in your pocket?"

Bang! Bang! Bang! *Found and alive*, rang out the blessed tidings. At once, from all quarters were heard the answering guns until the wide old forest was vocal with joy.

Yes, the poor child, cold and hungry, his little bare feet, limbs and hands cruelly torn and swollen, was found and alive.

No wonder his sister fainted and his mother was so paralyzed with joy that she could neither move, speak nor weep, when he was tenderly brought to them. Nor was it strange that as the good news flew from cabin to cabin throughout the settlement, it prompted both merrymaking and devout thanksgiving.

Two generations ago! That little boy, if still living, is an old man. The unutterable anguish of those who loved him, the neighborly sympathy and heroic efforts in his behalf are all of the past.

But have there been no lost children in Columbia or elsewhere during the last sixty-four years? Boys and girls from other than log-cabin homes, who have wandered out in their sweet springtime and found, whichever way they turned, in city or country, the allurements of vice, the drinking customs of society, and always and everywhere the open saloon? Have not thousands and thousands of such been so cruelly wounded, bewildered and discouraged that they have never found their way home?

We see them every day, hungry of heart, deserted by friends, their fortunes wasted, characters scarred, and hopes for time and eternity blasted.

If every mother could but feel her boy's danger. If every intelligent citizen and wise statesman would but hear and heed the cry, "The children of the Republic are being lost—everybody to the rescue!" how the torchlights of truth would flash through the wilderness of sin, not only for the rescue of those already astray, but for the discovery and destruction of society's most deadly foe, the saloon.

Then might the drink curse be banished from our beloved land, and the paths to happiness, usefulness and honor be made safe and pleasant for little feet.

God give us men good enough and brave enough to say by word and deed, "the children *shall not be lost.*"

Berea, O.

DIFFICULTIES IN LOCAL UNION WORK.

BY MRS. C. M. VAN VALKENBURGH.

The difficulties in W. C. T. U. work are many and disheartening. But it is well to call them up and look them boldly in the face trying to find their remedy.

One of these difficulties lies in the fact that so comparatively few people are willing to join the W. C. T. U. By their inactivity they encourage the enemy and place obstacles in the worker's pathway. There are Christians who do not so much as "sympathize with all well-directed efforts for temperance"; ministers who dislike or refuse absolutely to read W. C. T. U. notices from the pulpit; editors who reject temperance items carefully prepared for their use; Sunday-school superintendents who will not use papers and pledge-cards provided by the local unions; and Christian women, "who *would* join if they had any influence."

Is there any way of gaining these as co-workers?

They may be reached by the silent influence of printed truths; they may come in direct and sad contact with the demon of drink and answer to the "arrest of thought." Some must be reached through one influence, some through another. Behind all must ever be the power of the Holy Spirit in prayer and purpose.

Unpaid dues is a serious hindrance to successful work. An annual statement, written, printed, type-written, or mimeographed, as circumstances permit, sent to each member of the union, would, in most cases, insure attention to the financial side of the work. The mere reading in the annual meeting of the treasurer's report cannot be as effective as the same truths, in black and white, facing the individual members.

The president of the local union, on whom the largest share of work done usually rests, often finds it hard to arrange for the monthly, semi-monthly, or weekly meetings of the union, and save them from monotony or profitlessness. Why not adopt the topic-card system, with topics and leaders' names printed for three or six monthsahead?

Again, there are societies and societies, and active women are heavily burdened by their demands. Impress upon all who can be reached by word or pen the needs of the W. C. T. U. Christian women should choose between the calls of these various organizations. The ones that have for their object the uplift of the world, that need help, that have the fewest adherents, should be reinforced from the ranks of women who can serve. Some of these women must be, judiciously and lawfully, entrapped or attracted at first. For bees, set out honey; for birds, grain; for fish, their diet. Employ diverse means to *advertise* the cause of temperance and the work of the W. C. T. U.

Perhaps the greatest material difficulty of all is the lack of funds. The W. C T. U. should have the best speakers, hire the best halls (or build their own), distribute literature broadcast, "enlarge its borders and strengthen its stakes." The work done by the department of systematic and proportionate giving is one way of solving the money problem. One who does not give systematically can never know how much of pleasure comes from having a Lord's purse into which to drop His portion. Systematic giving, if practiced consistently by all followers of Christ, would solve many perplexities and hasten the coming of the kingdom of righteousness.

Everything worth having lies beyond the Hill Difficulty. "He that overcometh, the same shall be clothed in white raiment." "And they overcame by the blood of the Lamb and by the word of their testimony, and they loved not their lives unto the death."

Prattsburgh, N. Y.

LIFE'S SECOND CHANCE.

If we had but one chance in life it would fare badly with most of us. We do scarcely anything perfectly the first time we try to do it. Nearly always do we fail. Not many lives are lived beautifully, without a break or lapse, from childhood to age. If, therefore, the opportunity of choosing good came to us only once, and was then forever withdrawn, few of us would make anything of our life.

. . . . . .

In Florence, one of the treasures of art admired by thousands of visitors is Michael Angelo's representation in marble of the young David. The shepherd boy stands with firm foothold, the stone grasped tightly in his right hand, ready to be sped on its holy errand. When the statue was unveiled three hundred and fifty years ago, it caused an unparalleled sensation among all lovers of art. It is, indeed, a marvelous piece of sculpture.

But the strangely winning thing in the story of that statue is, that it was the stone's second chance. A sculptor began work on a noble piece of marble, but, lacking skill, he only hacked and marred the block. It was then abandoned as spoiled and worthless, and cast aside. For years it lay in a back yard, soiled and blackened, half hidden among the rubbish. At last Angelo saw it, and at once perceived its possibilities. Under his skillful hand the stone was cut into the fair and marvelous beauty which appears in the statue of David. Yet it is said that the completed work is not quite perfect; that because of the first cutting of the stone the final result is marred.

. . . . . .

There is an impression among some people that a man is a better man after having tasted sin, after knowing evil experience, then repenting, being forgiven and restored. This is a mistaken impression. Innocence is far better than penitence. Penitence is infinitely better than despair, but a life is never so beautiful after sin's fires have swept over it as it would have been if it had been kept untarnished and had realized God's first thought for it.

. . . . . .

There is no doubt there is a work possible to those who have been hurt in sin's battle and have been lifted up again which they never could have done without the sad experience through which they have passed. John B. Gough never could have pleaded with such burning eloquence for temperance, as he did for so many years, if he had never himself known from experience the terrible bitterness of the curse of strong drink. His own life was marred by the dissipation which marked his earlier years, and which dragged him down into debasement; and he could never win the nobleness and beauty which would have been possible to him if he had never so failed and sinned against himself. But he took his second chance when the first was lost forever, and grew into great strength of character and into abounding usefulness. It is even doubtful if he would ever have made so much of his life had it not been for the losing of its first chance and the imperiling of all, which wrought afterward in him as such mighty motives, impelling him to such heroic life and such noble service for his fellow men.

. . . . . .

We should rigidly train ourselves to make the most we can of every chance in life that comes to us. But when we have failed we should not spend a moment in regret; for regret is vain and useless, and only helps to eat away the strength that remains. We should turn instantly and with resistless energy to the saving of what is left. There is always another chance, even down to the life's latest moment in this world.—*J. R. Miller, D. D., in "The Building of Character."*

A WISE and holy rule for our neighbor's faults is this: To speak of them to God, and forget them before men.—*Massillon.*

BE OF GOOD COURAGE.

Here's a hand to the boy who has courage,
To do what he knows to be right!
When he falls in the way of temptation,
He has a hard battle to fight.
Who strives against self and his comrades
Will find a most powerful foe;
All honor to him if he conquers,
A cheer for the boy who says "No."

There's many a battle fought daily
The world knows nothing about;
There's many a brave little soldier
Whose strength puts a legion to rout.
And he who fights sin single-handed,
Is more of a hero I say;
Than he who leads soldiers to battle
And conquers by arms in the fray.

Be steadfast, my boy, when you're tempted
And do what you know to be right;
Stand firm by the colors of manhood
And you'll overcome in the fight.
"The right," be your battle cry ever
In waging the warfare of life;
And God, who knows who are the heroes,
Will give you the strength for the strife.

—*Selected.*

NO MATTER WHERE WE STAND.

Upon the crowded field of life,
With daily deed and word,
We gather, in a mighty host,
To glorify the Lord.

To glorify His gracious name,
Our Saviour and our King,
And to fulfill our glorious task,
Our noblest powers we bring.

And some are where the world looks on
With wonder and delight,
And some in dim unnoticed nooks
Are almost hid from sight.

Yet we are working, heart with heart—
We labor, hand with hand,
And so we honor Jesus Christ
No matter where we stand.

No matter though no friendly eye,
Our humble toiling view;
No matter though no loving voice
Commend the work we do.

If only we the part fulfill,
That Christ, our Lord, has given,
Be ours the humblest place on earth,
The lowest seat in heaven.

—*Exchange.*

DIDN'T BELIEVE IN IT.

A TRUE STORY.

Ray is a little friend of mine who lives in a small town away out in Kansas. He is only about ten years old, but he knows right from wrong much better than some people seem to who are a great deal older. He doesn't believe in even looking at anything wrong.

One day he and his little brother Lee had to go to the barber's alone. Now, back of the barber's shop there was a room used as a billiard hall and saloon, or what in Kansas is called a "joint." Of course, it was not a very good place for two little boys to go alone, but there was no one to go with them, and Ray's mamma can trust him anywhere, as you will agree when you have read this story. They walked into the barber's shop hand in hand, and Ray said:

"If you please, sir, Lee and I would like to have our hair cut."

"All right, my little man," said the barber, pleasantly. "Get right up into this chair, and it will be done in a jiffy."

Ray started to climb into the high chair, but stopped when he noticed that the door leading into the back room was open, and that several men were there, playing billiards. The chair was set facing the door, and Ray saw at a glance that he would be sitting where he could not help seeing them all the time his hair was being cut. It did not take him long to decide what to do. Turning to the barber, he said politely:

"Please turn this chair around the other way."

"Turn it around? What for?" asked the man in surprise.

"I don't want to sit in it that way," answered Ray. "Will you please turn it?"

"Well," said the man, good-naturedly, "I don't mind turning it if you'll give me a good reason for it. Why don't you want to sit in it this way?"

"Because," said our little man, straightening himself up and speaking in a clear, decided tone, "those men in there are playing billiards. I don't believe in it, and I don't want to see them."

The barber laughed heartily. But he was a good-natured, accommodating man, and he took hold of the chair—which was not a large, heavy one, such as you are in the habit of seeing in the city, but light and easily moved—and turned it around.

"There, now," he said, giving Ray a lift, "how's that?"

"That's better, thank you," said Ray, seating himself, and waiting patiently while the barber tied the big apron around his neck, and then began to snip, snip, with his scissors.

"There!" said the barber, when the hair was nicely cut and shampooed, and he had taken off the big apron and given Ray's clothes a good brushing, "now we are ready for this little man," turning to Lee.

"Hold on a minute, though," he said, as Lee was about to climb into the big chair, and, taking hold of it, he was about to wheel it around to its place again, perhaps thinking it would make no difference to a little fellow like Lee.

But Ray sprang forward quick as a flash, and laying his hand on the arm of the chair, said:

"No, sir; leave it that way, please."

"Why, what for?" said the man, in a tone of surprise. "What difference does it make to Lee?"

"Because," said Ray, stepping close, and speaking in a confidential tone. "Because he don't believe in it, either!"

I hope Ray will always turn his back on anything that he believes is wrong-doing, or that may lead to wrong-doing, don't you?—*Sunday-school Times.*

A MODEL YOUNG MAN.

A good old gentleman, who was strongly opposed to tobacco chewing and to liquor drinking, met a lady friend in a car recently, and their conversation was as follows:

"Have you any children, madam?"

"Yes, sir; a son."

"Ah, indeed! Does he smoke?"

"No, sir; he has never as much as touched a cigarette."

"So much the better, madam; the use of tobacco is a poisonous habit. Does he frequent the clubs?"

"He has never put his foot in one."

"Allow me to congratulate you. Does he come home late?"

"Never. He goes to bed directly after dinner."

"A model young man, madam, a model young man. How old is he?"

"Two months."

SOFT-SHELLED NUTS.

360.

CROSSWORD ENIGMA.

In cat not in dog.
In meadow also in bog.
In zebra not in giraffe.
In pony not in calf.
In calico not in linen.
In Norway not in Finland.
In rail not in gate.
In province not in state.
In eat not in drink.
In rise not in sink.
My whole is what the children love.

ORA PALMER.

361.

PRINTER'S PI.

1. I liwl ton etl ehte og, tpecxe tohu sbels em.

ETHEL MOORE.

2. Horptnoibii ni uro hsodmaeest,
Si het esaf nad lony curseo,
Orf uro yosb dan rlisg ni niniratg,
Ot tetesd eht manpart cures.

HORACE HURLBUT.

362.

DIAMONDS.

1. A consonant. 2. An interjection. 3. Denoting triumph. 4. An article of furniture. 5. The fluid we breathe. 6. A consonant. CAROLINE L. HAWKE.

1. A consonant. 2. An article to lay before the door. 3. A girl's name. 4. Something a boy wears at his neck. 5. A vowel. ETHELYN PIERCE.

Send all replies and *original* puzzles to Puzzle Editor, THE UNION SIGNAL, The Temple, Chicago, Ill.

ANSWERS TO PUZZLES PUBLISHED NOVEMBER 8.

351. Mary A. Woodbridge.
352. Her children rise up and call her blessed: her husband also and he praiseth her. Proverbs 31:28.
353. Her own works praise her. Proverbs 31:31.
Correct answers: Manora Walker; Sidney Dorothy; Mabel Dorothy.

DEAR BOYS AND GIRLS:—Puzzles again! You were all so interested in our last chat about puzzles, that I was sure many of you would be ready for the next talk on that interesting topic, and so without delay will start right in.

Pi, pi! Next to numerical enigmas our Soft-Shelled Nuts would alternate with pi, so many of our boys and girls indulge in this form of puzzle-making. Some of you look a little curious. No, it is not pi-e that you eat. This pi is taken from the printer's word which means a mixing up of type. You would understand what it means if you could see the expression on the face of the young lady who sets this type when her "stick" becomes pi. Little brother's house of blocks often becomes "pied" when teasing big brother comes along.

This is the way to make pi—this kind of pi: Take a good quotation, proverb, or motto, and mix up the letters of each word as badly as possible; for instance, Onslaos tums og (saloons must go.)

Anagrams are pi excepting that the mixed letters must form another word, or a sensible sentence. For instance, the name of the noble Prohibitionist, Neal Dow, makes the good anagram, Down ale! And the stirring call, War! call friends! has been made from the well known name, Frances Willard. Some of the wisest heads in many lands have enjoyed this play of anagrams, and I would advise our advanced pi makers to turn their attention to it during their social winter evenings.

I think that I enjoy definition puzzles more than any other, because you must exercise your wits most carefully, an exercise that helps your knowledge. There is a great variety of this kind of puzzle, but I will only have space for one:

An acrostic is formed when the combined initials of the defined words form a word, thus:

My first is something we never drink (Wine)
My second is a fermented beverage we refuse (Ale)
My third is that which "cheers but does not inebriate" (Tea)
My fourth is a mixed drink spoiled by spirits (Eggnog)
My fifth is an intoxicating liquor made from the scum of former distillations or from molasses (Rum)
My initials form the name of the drink whose praises we sing. (WATER)

A double acrostic is formed when both initials and finals are used; for example:

My first is a high place (ToweR)
My second means more than (ExtrA)
My third is to sorrow (MourN)
My fourth is fear (PaniC)
My fifth is the bird of freedom (EaglE)
My whole spells that for which we labor.

In giving your definitions, while keeping strictly to the meaning, aim to lead the guesser into a search for the right word.

If you like, we will have more puzzle descriptions later on. Yours,

Aunt Jane

NEPHEWS AND NIECES.

I thought I would write and tell the cousins about the entertainment our L. T. L. had a week or two ago. We had pieces and songs and made ten dollars. We decided to give half of it to the Sunday-school for song books, and with the other half we are going to buy song books and a book with pieces and dialogues and some badges and pins for some new members, and for some that had lost theirs. GROVER DRUMMOND.

Minnewaukon, N. D.

That ten dollars is going to do a good deal, I think Congratulations from Cozy Corner to this fine L. T. L.

I am a little girl eight years old. I belong to the L. T. L. I like your Cozy Corner very much, and I would like to come into it. I have never written to you before. I have quite a good many pets, two cats, a little dog, a hen. I call one of the horses mine, but papa always asks me who gave it to me. Your new niece,

MATTIE C. MOFFET.

Pine Bush, Orange Co., N. Y.

What a happy girl with so many pets!

I am a prohibition girl. I am twelve years old. My grandma has taken THE UNION SIGNAL ever since it has been printed. Whenever I go to her house I try and see if I can get the puzzles. Sometimes I am successful, though I have only succeeded two times. I would like to become one of your nieces.

ROSAMOND CLARKE.

Box 204, South Orange, N. J.

"Try, try again" at the puzzles, little niece.

THE UNION SIGNAL
AND WORLD'S WHITE RIBBON.

ORGAN OF THE WORLD'S AND NATIONAL WOMAN'S CHRISTIAN TEMPERANCE UNION
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Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God.—Ps. 146:5.

THE TWENTY-FIRST CONVENTION OF THE NATIONAL.

Cold and gray dawned the morning of November 16 in Cleveland; but leaden skies nor the damp, penetrating air of Lake Erie's turbulent waters could chill the enthusiasm of the white ribbon host which flocked to Music Hall. Was it not the "coming-of-age Convention" of the Woman's Christian Temperance Union? Had we not grown in twenty years from a little handful into a great host with our forces planted in every state and territory of the Union? Aye, more, had we not carried our white ribbon around the world, and is not the W. C. T. U. a household name in every land? Best of all, had not the Ohio Liquor Dealers' Association, recently convened in Cincinnati, declared, "We have but one enemy, and that is the Woman's Christian Temperance Union"? That declaration almost reconciled us to the enmity of some who should be our friends. What wonder that with all this to cheer them the women of the W. C. T. U. carried sunshine in their hearts and upon their faces in spite of gloomy wintry skies.

Twenty years since, in response to the call sent out from Chautauqua, the Crusade of the women of the land against the saloons crystallized into the organized protest of women against the legalized liquor traffic. Then sixteen states were represented and the committee on credentials reported one hundred and thirty-five names. In 1894, every state and territory is organized, and the committee on credentials reports four hundred and seven voting members. Of that original, historic one hundred and thirty-five, only six were among the delegates to the present Convention. But, though "God has buried the workers, the work still goes on."

The gavel rapped for order and every delegate remembered with a thrill of gratitude and joy that the hand which held it was the one which first took it up fourteen years ago; that "our best-beloved, our Frances Willard," restored in health, was again in her place at the head of our white ribbon host. On the next to the last day of the Convention Miss Willard assured the Convention that of all the twenty-one conventions, all of which but one she has attended, she had never felt so well, so "chipper," as at this one.

After the devotional exercises, Miss Willard spoke a few tender words concerning our beloved Mary A. Woodbridge, taken from us so suddenly, and brought forward her picture wreathed with ivy and myrtle from her own home, and planted by the hands now still in death. Miss Willard's voice trembled and broke as she spoke of this one whose unfailing good cheer always made lighter the burdens of her companions, but with the faith that looks beyond the skies, she rejoiced in the "great W. C. T. U. that has passed into the heavens."

The minutes of the several sessions of the executive committee were passed upon and then came one of the delightful episodes peculiar to women's conventions. Miss Willard asked for the singing of "There are Bands of Ribbon White Around the World," but instead, Mrs. Harris, the musical director, asked the Convention to join in singing the song which had just been distributed through the audience. It proved to be a beautiful new hymn entitled "Welcome, Chieftain, Welcome," written by Mrs. Katharine Lente Stevenson, at the request of Mrs. Woodbridge as a surprise for Miss Willard. At the close, Miss Willard said that so many kind things had been done for her that it was hard to surprise her, but she was surprised and very much touched. She then read selections from her annual address, which is one of the best of the many masterpieces she has given along this line.

We are entirely safe in saying that we can count on our fingers the number of associations which entering upon this past year in debt have, during this year of unparalleled business depression, not only paid off their debt, but have come out with a good surplus in the treasury. Yet this is precisely what this organization of women has done. And, women, be it ever remembered, are incapable of understanding or transacting business. At least they used to tell us so. One year ago the treasurer reported a deficit of $1,100, but outstanding bills, back salaries and unpaid appropriations swelled the amount to nearly $2,000. Such a debt in good times was bad enough, but in such a year as last, it was disheartening. You all know how the difficulty was met. Miss Willard wrote an autograph letter which was published in UNION SIGNAL asking for ten-cent contributions. "Dear hearts," she said to the Convention, "I only asked for $1,000 and you gave $3,000." So it happens that at the close of a year of financial ruin such as this country has never known before, the treasurer of the National W. C. T. U. reports the organization out of debt, and with a balance of $5,671.81 in the treasury.

The affiliated interests make almost as good a financial showing. The W. T. P. A. has a small deficit of $561, but when we remember the multitude of publishing and other business institutions that have gone down the past year, the W. T. P. A. is to be congratulated even more than in the years when it declared a dividend. Mrs. Grow announced that Miss Willard's appeal for new subscribers had resulted in the addition of 2,308 new names to the list, making the circulation 65,000. One lady suggested that the members of the Convention undertake to raise among themselves the deficit and pay it. Mrs. Grow replied, thanking the Convention for the thought, that this was a business house and could not accept charities, but that if they would raise the $500 and pay it into the treasury of the National with the stipulation that it be expended in buying literature for distribution, the Publishing Association would accept that.

The Temple has held its own and the Temperance Hospital has a surplus in the treasury.

Among the reasons for encouragement along other lines is the fact that in spite of the hard times nineteen states have increased their membership.

We sometimes wonder when our superintendents step forward and give their ten-minute reports, if white-ribboners fully appreciate the efficiency of our system. Consider these women, what they are to the W. C. T. U. and what the W. C. T. U. is to them. To the organization, they bring the fire of their zeal, inspire other women with their own enthusiasm, and draw into our ranks women interested in their several distinctive lines of work. On the other hand, but for the W. C. T. U. these superintendents would be single-handed workers, unknown beyond their own immediate neighborhood. As National superintendents of the W. C. T. U. each one becomes a general at the head of disciplined troops whose forces are planted in every state, territory, county, city, and many of the towns and villages of the nation. This is why Mary H. Hunt has been able to put scientific temperance instruction into all the schools of the nation with the exception of those in the five states of Indiana, Tennessee, Arkansas, Georgia and South Carolina, and why she will soon take the disgraceful black patch off from those states. This is why Lucia Kimball has given the temperance lesson a place in the International Series. This is why the age of consent has been raised in so many states and will continue to be raised until it disappears altogether. The reports of our superintendents are among the most important features of the Convention for they show what we have done during the year. Of the work among foreigners, one of the most interesting was that of Mrs. Grubb, who stands at the port of entry and meets the immigrants. Miss Anna Lindahl is the missionary who has been at Ellis Island and worked among these immigrants. Her work has received the highest praise from the government officials. Because of the hard times, she has for the past year had no stated source of salary and the work has been entirely on a faith basis, yet month after month the salary has come in. The Convention, after Mrs. Grubb's report, voted to take a collection for Miss Lindahl's salary. Thirty-one dollars were raised which was enough within four dollars to pay her November salary. Mrs. Grubb said she had not known whence it was to come.

Miss Greenwood's plea for the hour of prayer in the National Convention should not be unheeded. She reported that many of the state conventions had fallen into line, but the National, though year after year it had accepted her recommendation to observe the hour of prayer, had never acted upon it but once, and that was at Atlanta four years ago. We believe Miss Greenwood is right. Surely, sisters, we have time to pray. In our littleness, our shortsightedness, we overestimate our own importance in bringing in the kingdom of God. We fancy He cannot spare our services for one short hour, that His work will lag if we take time to pray. Most pitiful self-conceit! The greatest danger that threatens us as an organization is that we shall lose the old crusade spirit, and place our dependence more upon our organization than upon God.

Mrs. Lovell, of the department of mercy, began her report with the words, "Physician, heal thyself," and added, "It does not become any white-ribbon woman to wear aloft on her head the emblems of atrocious cruelty," and she was very sorry to say that she saw such symbols in the audience in the shape of aigret and ostrich plumes. It is but justice to our members to say that without doubt all of them sinned in ignorance, as the question was at once asked: "What is an aigret?" These subjects have so recently been made matters of investigation that very many women are entirely unconscious of the fact that such ornaments are obtained at the price of cruel suffering on the part of innocent creatures.

Mrs. Ingalls, of narcotics, reported that analysis of many headache medicines had shown that they contained opium, also that some chewing gum contains this poison. She reported that there was a crying need of education on the abuse of narcotics, that among our own sisterhood she found victims of anti-pyrine, cephalgine, bromide of potassa or some kindred medicine of whose real character these women were ignorant.

But time and space fail us to so much as name over the superintendents. If any white-ribboner wishes literature that will cause her to "thank God and take courage," if she wishes for inspiration and direction along any line of work, let her supply herself with the printed reports of the superintendents which may be obtained from Mrs. Katharine Lente Stevenson, the Temple, Chicago.

Many notables were presented from time to time and spoke kindly words of cheer. Friday evening, when the addresses of welcome were made and responded to, was, as always, an occasion of great interest. Mayor Blee gave the Convention a cordial welcome and expressed the hope the women might be so well treated that they would hold the Convention in Cleveland next year. He did not, however, express any views concerning our object. It is entirely safe to say that the saloon interests of the city did not take alarm from his speech of welcome. But, as Miss Willard says of the old political parties, he did "the best he could under the circumstances but his circumstances are very bad. We are trying to make them better."

Mrs. S. M. Perkins welcomed the Convention in behalf of the federated unions of Cleveland. Her speech was full of the hard sense and keen witticisms peculiar to her. Her sententious remark that "a male oligarchy is not a republic," is worthy to pass into the political literature of the nation along with the pithy sayings of Patrick Henry and other great leaders all down the line. Among the many admirable responses from which it is difficult to select, perhaps Mrs. Burt's is of special interest as coming from one of the six original one hundred and thirty-five. She closed a most vivid and beautiful picture of that first convention: "Again I see and hear one who through all

these years has carried the white ribbon banner fearlessly and steadfastly forward—the one who saw farther into the future than any of us; the one who has beaten down more prejudice and opposition as regards the standing and position of women than any other woman in the country, one who has carried the white ribbon around the world, and we bring her back to you, our best beloved, Frances E. Willard."

Joseph Cook was introduced to the Convention and spoke ringing words of sympathy and cheer. He expressed his personal gratitude that "we now have restored to us on this side of the Atlantic the president of the most powerful, the most successful, the most useful organization ever formed by women in the whole tide of time." He congratulated the organization upon its growth and its achievements saying, "Nowhere on the globe can woman suffer and this society not know the facts; nowhere on the earth can a woman have just complaints to make and this society not be able to give them a voice that shall be heard at the ends of the world."

Several ministers of the city of various denominations dropped in and spoke kindly words of greeting, while on Sunday the pulpits of the city were filled by the women.

Sunday afternoon Dr. Bashford, president of Ohio Wesleyan University, one of the dauntless defenders of woman in General Conference, preached the annual sermon from the text, "Thy kingdom come, thy will be done on earth as it is in heaven." His subject was, "Problems of the Twentieth Century." In treating of the temperance problem he showed that all evils pass through three stages, general acceptance, opposition and finally, restrictive laws culminating in prohibition, and showed that the liquor evil is in the second stage.

On Tuesday occurred the election of officers. As in other organizations this is one of the most important and interesting events of the Convention, and we rejoice to say that it has never become, as in so many even religious organizations, an occasion for political trickery, for overreaching and hard feeling. The vote on the officers is in itself proof of this.

Just before the election, Miss Willard said she desired to make an explanation lest the Convention should think her more brazen than she really was! She said that it had always been the custom for the president when the time for election of officers came, to don her outer garments, go down the back stairs and remain away until after the election, but that Mrs. Benjamin, superintendent of parliamentary usages, said that people didn't do this any more and it looked as if she expected to be reëlected. She could see that the custom of secret ballot having been adopted in place of the custom of laudatory speeches in behalf of the candidate which had prevailed in the time of her predecessor made the circumstances entirely different, and it was not therefore necessary that she longer follow the example of her predecessor, and of course the W. C. T. U. wished above all things to be up with the times, so the president would remain hereafter. Miss Shaw said that at the suffrage association she had always insisted that their president, Miss Anthony, retire while they reëlected her because Miss Willard did, and that Miss Anthony had always rebelled; she was glad that Miss Anthony would not have to withdraw any more. The Ohio president claimed that Ohio was to the front as usual because at the two last state conventions the president had not withdrawn. The Massachusetts delegation said Ohio was not ahead of Massachusetts, but an Ohio delegate replied that was only because the president of Massachusetts was an Ohio woman. Several states having testified that their own custom had been the one about to be adopted by the National, Miss Willard remarked, "It's always the way, the daughters are smarter than the mother."

The first informal ballot for president resulted in 394 votes cast, of which 390 were for Miss Willard. The Convention at once arose and gave her the Chautauqua salute while Mrs. Harris led in singing once more, "Welcome, Chieftain, Welcome." The ballot was declared formal and the secretary instructed to cast a ballot for Miss Willard, after which Mrs. Fessenden declared Frances E. Willard President of the National W. C. T. U. At this point Miss Willard was presented with two gavels, one for herself and one for Lady Henry Somerset, made from wood taken from the house in which Miss Willard was born at Churchville, N. Y. Mrs. Lucy Thurman, in behalf of the colored women of Cleveland, presented the newly elected president with a beautiful bouquet of yellow and white chrysanthemums tied with yellow and white ribbon. She said the yellow ribbon indicated that when the ballot came to women, as come it would, the colored women also would cast the ballot for the home.

At this point Miss Willard named the vice-president-at-large, who should take the president's place at any time when it was necessary. This was done in accordance with a by-law passed the day before. Miss Willard nominated Mrs. L. M. N. Stevens, president of Maine. The nomination was received with enthusiasm, and unanimously ratified by the Convention.

The first informal ballot for corresponding secretary was taken, resulting in 390 votes cast, of which 286 were for Mrs. Katharine Lente Stevenson. The vote was made formal, and the secretary instructed to cast the ballot of the Convention for Mrs. Stevenson.

Informal ballot for recording secretary gave Mrs. Clara C. Hoffman 230 out of 389 votes. The ballot was declared formal. Mrs. Hoffman arose and thanked the Convention, but said she had been assisting the recording secretary during the Convention, and had neither slept, eaten nor washed her hands since she commenced, for she hadn't had time. "Now, dear sisters," she said, "I have not accepted this office yet, and I would not accept it for ten thousand dollars unless you will have a stenographer on this platform that shall take every word that is given and then shall typewrite it out and let me pick out what is necessary." The Convention voted that Mrs. Hoffman should have the stenographer. Mrs. Hoffman named as her assistant Mrs. Frances E. Beauchamp, of Kentucky. The nomination was unanimously ratified.

The informal ballot for treasurer was then taken. Mrs. Helen M. Barker received 363 out of 382 votes, and the ballot was made formal.

Thus all the general officers of the National were elected by the informal ballot. If this is not evidence of harmony within our ranks and a blessed absence of wire-pulling politics, we do not know how these desirable features could be shown.

In the matter of finances and in the election of its officers, the National W. C. T. U. challenges comparison with any philanthropic society in the world.

Wednesday was devoted largely to the consideration of the report of the resolutions committee. After five days of hard work the delegates, weary but light-hearted and hopeful, bade good-by to Cleveland with its hospitable homes and went their several ways to carry on the work each in her own place. From its twenty-first convention the National W. C. T. U starts out from Cleveland as it started twenty years ago with its purpose unchanged—the total annihilation of the liquor traffic.

GREED OF THE RUM POWER.

In the general hopefulness which characterizes the business outlook at the present time liquor men are not slow to express their satisfaction and to rejoice that in the strengthening of commercial interests throughout the country better times are promised for the whisky trade.

Those watch towers of the rum forces, the liquor journals, note with fiendish glee the indications of "increased earnings of labor," and the consequent "substantial improvement" of the liquor business. One of them, giving editorial encouragement to "the trade," and cautioning merchants not to "fritter away" unbonded ninety cent stocks "as though they could replace them at the same rate of taxation," commends patience as the "cardinal virtue of the hour." "Business in every line is steadily gaining," it says, "factories are resuming operations, and with *increased earnings of labor*, consumption, the basis of demand, as a matter of course, is bound proportionately to increase."

How forcibly does this emphasize the hawk-like character of the rum power! How like a monster bird of prey watching its opportunity to pounce upon its victim! The liquor fraternity deplores the existence of a great army of unemployed, and rejoices at the approach of better times for the wage-earner. Why? Because it is inclined to humanitarianism and brotherly love? Nay verily, but because its own life depends upon the earnings of the laboring man; because, vampire-like, it fattens upon the blood of those, who, as General Booth declares, are "the glory of any country—its honest, hard-working peasantry."

For the falling off in sales complained of by the liquor dealers demonstrates that this business flourishes by the patronage of that class which is popularly termed the "labor" class. It is the wage-earner who has suffered most from the commercial depression of the past two years. The stagnant condition, while affecting in more or less degree the capitalist and the employer, has not deprived him of the comforts and necessaries of life as it has his humbler brother. The cases are rare where the "hard times" have deprived the rich man of a single luxury; it certainly has not in any case deprived him of his grog.

The liquor seller knows full well that were it not for the nickels and dimes of the "sons of toil"—which aggregate in a year many more dollars than the spenders are apt to think—many a saloon-keeper might shut up shop, many a groggery be turned into a grocery. It is the hard-earned money of the day laborer, the mechanic and the clerk which, pouring steadily into the till of the liquor seller, makes whisky trusts and beer syndicates possible.

And what does the liquor dealer give in exchange for the workingman's earnings of which with other merchants he greedily claims a share? Food, clothing, shelter? Happiness? Improvement? No. He gives instead that which robs him of all these. He gives him that which makes him poor indeed, in that it reduces the capacity of hand and brain (as employers are finding out to their cost) and produces a mental and moral degeneracy which renders "labor" less competent to protect itself against the autocracy of "capital."

We claim that no industry has a right to exist which does not contribute in some measure to the general welfare and prosperity of the nation at large. As in a perfect physical organism every organ and every atom contribute to the health and happiness of the body as a whole, so true economic science would declare that every human being should be not only a consumer, but in some degree, at least, a producer of wealth, material or moral—a contributor to the well being of society as a whole.

Now the liquor "industry" is not only non-productive of good, but it is an actual and an active producer of an enormous and dangerous class of non-producers. The saloon, the gambling den, the brothel, the jail, the poorhouse, the insane asylum all furnish their quota to the social discord, all add to the sum of human misery, and all are to more or less extent the products of the liquor traffic. And still "the trade" bids unblushingly for its share of the earnings of labor!

The hard times have doubtless taught the wage-worker many a salutary lesson. If among other things he has learned that one fruitful cause of the impoverished condition of the masses is the unfairness of the labor and drink exchange (of which money is the medium); if he has awakened to the fact that his earnings are worse than wasted when they are transferred to the pockets of the drink-seller, and that if he can do without his glass of whisky or beer when he has not the wherewith to buy it, he can do without it always, then the hard times will not have come upon this land in vain.

ACTION OF ILLINOIS SYNOD.

In October, the Synod of the Presbyterian Church of Illinois received from its Standing Committee on Temperance, a report with resolutions, which shows plainly that while staunch Presbyterianism may move slowly, it yet moves. The report submits among others the following unmistakable utterances:

There never was a time in the history of the movement more auspicious and promising of rich results than now. It is a time of general arousement and enthusiasm among all classes of workers, and when the whole army becomes aroused for battle, defeat is impossible. None must be disloyal, none must be idle, all must be united to accomplish the overthrow of the saloon.

If these utterances of the august body are crystallized by the action of the membership of the church at the ballot boxes of the land, then, and then alone, will the friends of disloyalty and idleness be overthrown. The report continues:

In proof of the attitude of the great Presbyterian Church towards this gigantic evil, we need but refer to the resolutions and deliverances of her legislative courts. . . . The Presbyterian Church of the United States of America is thoroughly and uncompromisingly committed to the warfare against all forms of traffic in intoxicating liquors.

But the Synod went still further. Upon recommendation of the committee it not only heartily indorsed the Christian Temperance Alliance of Illinois, but commended this organization "to the attention of ministers and sessions throughout the bounds of the Synod."

A word as to the origin and purpose of the Alliance will emphasize the significance of this synodical action. The Central Illinois Conference of the Methodist Episcopal church, realizing that "earnest utterances" and "emphatic language" against the liquor traffic are trifles light as air when not clinched by effective action, called a meeting of the several denominations and a convention was held in Peoria a year ago, to devise measures for united action. As a result the Christian Temperance Alliance of Illinois was formed. This body states as its object, pure and simple, "The Extirpation of the Liquor Traffic," to be accomplished by—1. Education along the lines of total abstinence and prohibition. 2. Strict enforcement of the prohibitory measures of existing laws. 3. Early enactment of more stringent laws for the suppression of the traffic. 4. Ultimate suppression of the liquor traffic in every state.

The third and fourth resolutions submitted to the synod by its temperance committee are emphatic:

3. That while we would not recommend the church of Jesus Christ to enter the political arena in any partisan spirit, even to accomplish a needed reform, yet on this most important of all reform questions now in politics, before the American people, we recommend that all our ministers and lawyers pronounce most emphatically against any party that does not promise definite legislation looking to the extirpation of the accursed traffic.

4. That we as a synod pledge ourselves to the righteous principle of statutory Prohibition.

The adoption by this representative body of these radical resolutions is additional evidence of the "rich results" of temperance agitation and one of the many encouraging omens of still richer results in the near future.

MISSOURI.

A FINE CONVENTION IN BROOKFIELD.

We have just closed one of the largest, and what is generally considered the best state convention in our history. The decorating committee had made Green's Opera House attractive with potted plants, bunting and banners. Pictures of Miss Willard and the Temple were placed on easels, and appropriate mottoes adorned the walls. The session opened Wednesday morning, October 24, with our president, Mrs. Clara Hoffman, in the chair. Our excellent corresponding secretary gave her annual report, showing that we had no reason for discouragement over the work of the year. Many new members had been reported, but only those who had paid for the year closing could be counted. The treasurer, Mrs. Julia A. Glazier, surprised us by announcing in her report that we had not only met all obligations this year, but had a balance of $477 in the treasury.

Mrs. Rebecca Hall, our state evangelist, conducted each morning a most helpful devotional service, to which we attribute much of the uplift and blessing of the convention. An impressive memorial service for promoted comrades was held by Mrs. Ira Lewis, of Kansas City. Twenty-three active and five honorary members have passed into the presence of the King this year.

In the afternoon Mrs. Julia B. Eversole spoke on railroad work, showing the wonderful work accomplished by the Railroad Temperance Association, of which one-fifth of the members enrolled in the United States belong to Missouri.

Mrs. Lucy Wisker, of Sedalia, spoke of the state paper. It was decided to discontinue the paper and adopt the *Missouri Voice*, of St. Louis, as the official organ of the state, Mrs. Wisker to be editor of the W. C. T. U. department. Mrs. C. E. Howe, of St. Joseph, Miss Lillian Wood, of Maryville, and Miss Carrie Lee Carter, of Dexter, state organizers, gave brief and interesting talks on their work.

Mrs. Belle Kimball, of Kirkwood, spoke of the success of parlor meetings as a means of securing new members, and stated that a large number of members had been gained this year. Mrs. Kate Newton spoke on the use of unfermented wine for the communion, and stated that it was generally used in the smaller towns, but there was need of work in some country districts and in cities.

The state president's annual address was very fine; in terse and strong Saxon she reviewed the questions that most vitally affect the nation's life, yet through all breathed the spirit of Christ. Her tender words of appreciation for the faithful workers touched all hearts, and at the close Mother Hall voiced our thanksgiving and prayer for such a leader.

Wednesday evening was welcome night. First his honor, the mayor, welcomed the delegates to the city, then Rev. F. M. Green brought greetings from the churches. Mr. Wm. Wells, from the Y. P. S. C. E., Mr. C. W. Green, of the *Brookfield Argus*, on behalf of the press, and lastly, the sisterly greeting from the local union by Mrs. E. A. P. Hayes. The response was delivered by the vice-president, Miss Lillian Wood, of Maryville.

The Y's took charge of the remainder of the evening, under the leadership of Miss Carrie Lee Carter, secretary of the Y Branch. The exercises consisted of recitations, papers and addresses, with excellent music by the Brookfield young ladies' quartette, Misses Warren, Simpson, Leaphart and Daggett. The interesting program was closed with the presentation of a wreath of flowers to Mrs. Hoffman, who declared her heart was as young as ever.

Thursday morning suggestions from superintendents of the various departments were given. Sister Estelle, of Hephzibah Home, St. Louis, spoke on the great work to be done in the purity department. Miss Emma Robinson, of Kansas City, read a beautiful paper on the "Development of Women Through the W. C. T. U." "Members; To Get Them and Keep Them," was the topic of the discussion opened by Mrs. Millie Lewis, of Winfield, and various methods were recommended.

Mrs. Patti Moore, of Kansas City, was introduced, and urged that our society endeavor to secure the appointment of a matron for every jail, and also work for the appointment of a state board of charities. "How to Reach Unorganized Districts" was practically explained by Mrs. Howe, of St. Joseph. Miss Ellen Morris announced that one million pages of literature had been distributed in the state this past year, and advised the women to push the medal contest work.

Mrs. Golladay, of Holden, told of the advantages of public meetings, and the beneficial results accruing therefrom. A suffrage catechism, prepared by Mrs. Hedges, of Warrensburg, proved both entertaining and instructive.

"Hindrances in Local Work" in city and country, was treated most helpfully by Mrs. E. B. Ingalls, of St. Louis, and Mrs. May Woods of Mt. Vernon.

"Why does the Y vanish?" was the question propounded Miss Carter, who stated that the principal reasons were lack of consecrated leaders, lack of care on the part of mother unions, constant change of membership, and failure to use their own literature.

Because of the death of Mrs. Mary Woodbridge, Mrs. Barker, our speaker for Thursday evening, was unable to be with us, but Mrs. Sophie Grubb, of Kirkwood, National superintendent of work among foreigners, delivered a most interesting lecture on "The Gate-Keepers of the Nation."

The old board of officers was elected: President, Mrs. Clara C. Hoffman; vice-president, Miss Lillian Wood; corresponding secretary, Miss Ellen D. Morris; recording secretary, Mrs. Kate Newton; treasurer, Mrs. Julia Glazier.

Friday afternoon a pleasant surprise was given Mrs. Hoffman. A dainty flower-trimmed basket, containing a "rest fund" of $200 in silver, was presented to her by Mrs. May Woods on behalf of the W. C. T. U., of Missouri. In tender, loving words our president expressed her appreciation of the gift.

Friday evening an enjoyable entertainment, entitled "An Adjourned Session of the Missouri Legislature" was given under the management of Mrs. E. B. Ingalls.

NOTES.

All sessions of the convention were largely attended, and in the evenings the hall was crowded to overflowing.

The ladies of the various churches served bountiful lunches each day for the delegates.

The music of the convention, under the leadership of Miss Warren, one of Brookfield's sweet singers, with Miss Green as accompanist on the piano, was greatly enjoyed.

LILLIAN WOOD,
State Reporter, Maryville.

SOUTH DAKOTA.

YEARLY INGATHERING.

The sixth annual convention of South Dakota W. C. T. U. was called to order at Aberdeen on the morning of September 6 by Mrs. Emma Cranmer, state president. The large number of delegates present at the opening session showed that in spite of hard times the women of our state are aroused to the importance of this work.

Mrs. Eugene Steere conducted devotional exercises, after which Mrs. L. V. Crow, local president, most pleasantly welcomed the visitors. Mayor Jumper was introduced and welcomed the convention in behalf of the city. Following the mayor, addresses in behalf of the churches were made by Revs. Hager and Mallory. In response to these, Mrs. Alice M. Pickler spoke most pleasantly and earnestly.

Friday morning convention was called to order by the president, and after the devotional exercises the corresponding secretary called the roll, to which every officer and every district president but one, responded. After the appointing of committees some time was taken by district presidents reporting their work. These reports were of intense interest and showed marked progress.

One hundred and twenty-two delegates were present, the largest convention ever held in the state. Noontide prayer was conducted by Emma L. Swartz, and was indeed a spiritual uplifting. In the afternoon came reports of president, corresponding secretary and treasurer.

A summary of president's report: The number of lectures and talks given, 160; unions organized and reorganized, 12; conventions attended, 8; Chautauquas addressed, 3; counties visited, 30; districts visited, 5; states visited, 5; towns and school-houses visited, 98; parliamentary drills held, 17; money subscribed at meetings through mite-box plan for state, district, county and local work, $800.

Her work cannot be estimated. She is in the field most of the time, and when at home does not throw off the care, for her mind and pen are kept busy. This year additional work has been given her.

The question of resubmitting our prohibitory law will come before the state legislature this winter. It is most important that we have some one on the ground to fight for our prohibitory law. Two years ago Mrs. Cranmer and our vice-president, Anna R. Simmons, fought the battle so bravely and came off victorious. We felt the work could not be placed in better hands, so these brave women are to go again to the field of battle. May the Lord give them strength and courage.

The corresponding secretary's report showed a number of new unions and several old ones revived. The sixth district has the largest membership, also the greatest number of unions, but the per cent of gain has been greatest in the fifth district, and the banner was presented to it to be kept for at least one year.

The treasurer's report was received with great interest. At the close of last year we found ourselves in debt and have been working all the year to throw it off. The mite-box plan was adopted and has proven of great help, over two hundred dollars having been collected through this means. There are very few people but can afford to give one and one-fourth cents a week to this grand cause, and what a help all these *littles* are to the state treasury. These reports were received with great enthusiasm and a rising vote of thanks given for each one.

An interesting feature of the program was a mothers' meeting, conducted by Mrs. Jessie Wilson, of Andover. The time was limited but much was presented that was most beneficial. The papers are to be printed in the *White Ribbon Journal.*

Mrs. Anna Simmons presided Friday evening. A solo by Mrs. Morrison, of Webster, and a recitation by Mrs. Wilson, of Salem, were most pleasing. The president was then introduced and gave her annual address. This was received with great enthusiasm. Mrs. Mary A. Woodbridge, since passed away, was now introduced to the audience. This was acknowledged by all rising and giving her the Chautauqua salute. She spoke briefly, but we felt that we had with us a friend and helper. This was indeed proven as time went on, for she was almost constantly in the sessions of the convention and ever ready to give us words of counsel.

Saturday morning was given up to reports of superintendents and introduction of visitors until time for noontide hour of prayer. How important it is that at least one hour after a morning of hard work be given to communing with our Father.

Saturday afternoon the convention resolved itself into an equal suffrage convention, and was called to order by the president, Mrs. Mary Groesbeck, of Watertown. Mrs. Groesbeck's address showed much work done under very trying circumstances. She deeply regretted her inability to more thoroughly arouse the women to action. She said, "we should concentrate our efforts for franchise this coming year if we would reach the goal we are seeking."

The question of granting full school suffrage to woman is to be voted on at the coming election. It is hoped that the "men people" will feel that we have rights as well as they and cast their votes accordingly.

The convention voted to adopt the National constitution and by-laws and become a permanent organization. Mrs. Simmons spoke on legislation, and gave her experience in the political conventions the past summer. Considerable time was taken in discussing them.

Mrs. Woodbridge then gave twenty minutes to the question box.

Mrs. Pickler spoke in behalf of Kansas and a pledge of one hundred dollars was made and a good share of it collected immediately.

The plan of work committee advocated suffrage contests and distributing literature.

At this point an opportunity was given to join the state association. Thirty-nine names were secured at once. The convention closed with a parliamentary drill by Mrs. Cranmer.

On Saturday evening a grand gold Demorest medal contest was held. The medal was won by Miss Hannah McDonald, of Highmore. The other contestants each received a volume of beautifully bound poems. The presentation was made by Mrs. Woodbridge. Mrs. Edwards, of Aberdeen, an old lady of eighty years, gave a most pleasing recitation and responded to an encore.

Sunday morning Mrs. Woodbridge preached the annual sermon in the M. E. Church. It was a fine evangelistic sermon and one that appealed to the hearts of the hearers.

In the afternoon a Y meeting was held in the same church, presided over by Mrs. Lulu Ramsey, state superintendent of Y work.

An L. T. L. service was held at the same hour in the Christian church, conducted by Mrs. J. H. Best.

In the evening the opera house was packed with an audience eager to listen to Mrs. Woodbridge. She held them to the end with words of wisdom. Is it any wonder we all learned to love her in the few days she was with us? It is hard to realize that she who has been so useful here has been taken from us never to return. Little did we think that within a month the eloquent tongue, the active brain, the kind heart would be stilled in death's eternal sleep. We all find satisfaction in knowing that the brave and consecrated soul has entered upon a new and better life, where there will be no sin with which to contend, and her good works will live after her to bless the "millions yet to be." Monday morning Mrs. Woodbridge took the chair and a short consecration service was held, after which the election took place and resulted in the almost unanimous vote for the old officers. The afternoon was given up to reports of superintendents, committees, passing resolutions and other matters of business. Mrs. Flora M. Swift, editor of *White Ribbon Journal*, was unable to be present, and her report was read by the corresponding secretary. At the close her resignation was also read. This was heard with deep regret. Mrs. Swift had endeared herself to the women all over the state during the past year. The report and resignation were accepted, and Floy L. Cochrane, of Brookings, elected to fill the vacancy.

The following ladies were elected as delegates to the National Convention at Cleveland: Mrs. J. H. Best, of Artesian; Mrs. E. V. Milliken, Alpena; and Mrs. Louise P. Crow, Aberdeen.

Mrs. Woodbridge gave a lecture on equal suffrage in the evening. The closest attention was given the speaker, and all regretted that she would not speak to us again. After the address a few items of business came before the women, and then "We'll Never say Good-bye" was sung, and with hearty handshaking and best wishes the delegates separated to meet in Pierre next year.

Since convention several unions have been organized and others re-organized, and our president writes me that we are entitled to another delegate. We now have over fifteen hundred members.

FLOY L. COCHRANE,
Convention Reporter, Brookings.

TEXAS.

GLEANINGS.

The secretaries of the districts and county presidents all seem to be busy about their work of organizing and reviving unions and L. T. L's, holding medal contests, arranging for lectures, and planning a regular winter campaign.

As usual our president is "on the go." She found the Lawrence people wide awake and full of the importance of our work. A tent meeting was being conducted by

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—Bulletin 13, U. S. Ag. Dep., p. 599.

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Mr. Johnson, who gave the temperance women the right of way. Big crowds and a blessing were the results.

A small union was organized at Terrell, with Mrs. McShaw as leader. At Farney three times as many honoraries joined the union as women. A member of the school board is superintendent of scientific temperance instruction.

At Lone Elm Mrs. Stoddard spoke to a nice audience. At Longview the results were most gratifying. The ministers are in perfect sympathy and the two score of women will do "valiantly in the Lord."

On woman's day at the Farmers' State Alliance, at Grand View, Mrs. Stoddard represented the W. C. T. U. The reception given our sacred principles was hearty showing how dear prohibition is to the hearts of our moral farmer class. There were ten thousand people present on woman's day, one-third more than on any other day. Mrs. Jack spoke for suffrage, Mrs. Diggs, of Kansas, for populism.

A delightful parlor meeting given to the state president in the home of Rev. Homer Wilson, of Fort Worth, resulted in the formation of a Y, with Miss Wilson as president and Miss Jarvis as vice-president.

Dallas W. C. T. U. is to have a Rest Cottage at the state fair, where tired mothers can rest, and a nursery, where, for a small sum, children can be cared for by loving W. C. T. U. mothers.

Ennis union boasts that it is "very awake." Self-Denial week the sisters all agreed to earn a dollar. One knit a chair cushion and mitts; others did their own washing and ironing; one made children's dresses, and so on until they had eight dollars, and others will pay later.

Corpus Christie W. C. T. U. is also "on the move." An interesting gospel temperance meeting was held on Miss Willard's birthday, participated in by the ministers of the city and the Epworth League. There were two services, at four and eight P. M.

The Violet Y's of Waco have kept up the flower mission work all summer, sending small, harmoniously arranged and fragrant bouquets to the sick or otherwise unfortunate. Frequently the bouquets are accompanied by a little gift, a delicacy for the sick, quilt pieces, a loaf of bread, a potted plant. What lovelier work could there be for young girls! This Y does not confine itself to the æsthetic part of the work, but looks well to the finances. Each member invests money and trades for her society. They have recently paid three dollars on the publishing fund for the *Texas White Ribbon*.

Corsicana, Austin and Whitt have all responded to the appeal to raise a publishing fund. At Whitt they had an old ladies' contest. There were five contestants, the prize, "A Great Mother," was awarded to Mrs. Mary Doss. The contest was greatly enjoyed and appreciated. One of the contestants writes: "It was amusing to see how we old gray heads attempted to 'elocute.'"

MEDAL CONTESTS.

Round Rock has held "one of the best ever held," so Miss Angus says. Six young men were the contestants. They were all employed, but found time to prepare the recitations and get advertisements to pay for the printing of bills and programs. The house was beautifully decorated, and filled with an appreciative audience. The medal was awarded to Mr. Jeff Stephens in an appropriate speech by Professor Hale, superintendent of the schools.

Ennis had a class of ten, four boys and six girls, who gave evidence of the skillful training they had received. The medal was awarded to Miss Daisy King. Afterward the class was taken into the country about five miles, where the declamations were repeated to an appreciative audience in Oak Grove church.

San Antonio, West End L. T. L., held its fifth medal contest, with the usual interest. There were four girls and two boys. The medal was awarded to Miss Matilda Nichols in a witty speech by Rev. J. E. Harrison.

Our superintendent of medal contests, Miss Fanny Chambers, has spent her vacation speaking in the eighth district, and those who have heard our talented superintendent know what a treat she gave her audiences.

Again I am called to chronicle the promotion of one of our most faithful comrades. Mrs. Lizzie D. Johnson, of Paris, superintendent of prison work, has gone to her reward. She was just in the prime of life and so devoted to her work. For years she has conducted a Sunday-school every Sunday morning in the large jail in Paris, where not only county and city prisoners are incarcerated, but Federal prisoners from the Indian Territory. We wonder who can take her place, but remember "God buries His workmen but carries on His work."

CORNELIA KEITH CARTER,
State Reporter, San Antonio.

WEST VIRGINIA BREVITIES.

No items from here appearing in THE UNION SIGNAL recently, one might suppose we had been swamped under the ponderous consideration of tariff reform.

On the contrary, we are still sticking our heads up whenever an opportunity affords, and urging a *re*-form that shall include men as well as measures.

Our new president, Mrs. N. C. Morrow, is untiring in her zeal, and is doing much work, much worry and much traveling. Wherever she goes she reports large meetings, attentive listeners, and unions, if not large in numbers, filled with determination to stick to the fight or die with the harness on.

District conventions are being held with varying success; some are well attended and enthusiastic; some poorly attended; all do good.

Demorest medal contests are becoming quite frequent, and gain in popularity. Each union is being urged to hold public meetings, and so far as we are able to learn this is being done.

Our cry this year is organization, better and more of it. To this end Miss C. S. Burnett, of Ohio, is employed by the state as an organizer, and if her letters are to be trusted, and we think they are, West Virginia sentiment on the temperance question is crystallizing into something that by and by and very soon shall have force and weight. Miss Burnett is going into the home, into the school, into the church; if there is any lurking sentiment of prohibition she kindles it into a flame; if there is none whatever, she invariably succeeds in manufacturing some. She is excellent also on the resurrection of the dead union. If we had the money and three more Miss Burnetts this would be the best state in the Union.

Many places will take John G. Woolley in his June week in this state.

When we get used to reporting items, and teach our local unions to send the news to us, we hope to give news in fewer words and more of it. M. KATE EBERT,
Corresponding Secretary, Fairmont.

MINNESOTA.

The last number of the *Minnesota White Ribboner* lies before me, looking a little strange yet in its new dress, though this is the third or fourth time it has been worn. But the contents have the familiar names, some new ones added, and the paper is replete with the spirit of work. An editorial from the *Oregon White Ribbon* is copied, congratulating the Minnesota W. C. T. U. in having been fortunate enough to secure Mrs. S. M. D. Fry for our new state president.

Our new corresponding secretary informs us that the state minutes are ready. Send ten cents for a copy to Mrs. A. C. McCurdy, 210 E. Grant street, Minneapolis. The more copies there are ordered the better Mrs. McCurdy will be pleased; and the more the minutes are read, yes, *studied*, the more intelligent workers will we have.

Not many unions have sent in reports of anything done since the state convention. Please don't forget your UNION SIGNAL reporter.

The tenth district held its annual convention some time ago, and a royal good time they had, the result of no little planning and work, as even the program showed before the convention opened. And somehow or other they found their way into the papers, too, several columns, in the aggregate, being given to reports in the city papers, so that many who did not attend the sessions, no doubt learned something of what our women are doing. Mrs. Hobart was present, and lent a hand at several points, besides giving an address on one evening of the convention. A unique feature was an evening reception to the state officers.

Hennepin county held a semi-annual meeting in October, the result of a resolution to that effect at the annual meeting last May. Mrs. Neal, our well beloved president, opened a discussion on parlor meetings, believing that to be the best method for securing new members. Mrs. J. W. Wells also spoke in favor of them, and thought they would be a great help in Sunday-school work, suffrage and other departments. The literature department was discussed and suggestions made, among them one to the effect that unions make scrap-books to send to the jail for the prisoners to read. The evening session was largely occupied by an address by Rev. M. E. Alley.

Redwood Falls union reports that "more than ever before in the history of our local organization our members are wide awake and active." After a long illness the president is restored to the work. Honorary members are showing a willingness to work, and the young people's different societies are uniting their forces with the union, and altogether have declared war upon the saloon. A parlor meeting was held not long after the state convention at which the returned delegates gave an enthusiastic report. Many besides the members of the union were present, including the clergy of the town, the mayor and others who joined in talking over and formulating plans against the saloon and other evil places of the town. The burden of the conference was, "We must do something to save our boys."

The union has taken up twelve different departments of work. Scientific temperance instruction in the local schools is being vigorously agitated, and while some opposition is met the law will be carried out. Demorest medal contests are being made a specialty of the year's campaign, and are quite popular. A crowded house greeted the eight girls (Query.—Why is it nearly always girls?) who spoke at the opera house recently. Miss Nellie Gibson won the silver medal, and a year's subscription to our *Young Women* was presented as second and third prizes by some prohibition friends. Press work is being carried on regularly and actively. All other departments are "moving right along." Thirty fresh air children were entertained in the summer, and two have found homes for the winter.

At the dedication of the new high school building in Pipestone last month a portrait of Miss Willard, framed in a handsome oak frame, was presented the school by Mrs. Elizabeth C. Frisbee and Mrs. Mattie Bull, in behalf of the local W. C. T. U.

MRS. AMY A. GREEN,
State Reporter, Minneapolis.
2208 Oakland Ave.

WYOMING.

WORK IN THE FIELD.

On her way to the National Convention, Mrs. Lucia H. Additon, of Portland, Oregon, lectured through Wyoming by request of our state officers. She found things much different in our state than in any other she ever lectured in, and I fear we did not make as good an impression upon her as she did upon us.

She spoke at Evanston, Rock Springs, Green River, Laramie and Cheyenne, and as the reports are much alike I copy an extract from the letter of Mrs. S. A. Bristol, the local president at Cheyenne:

"Not being able to obtain a suitable place for Mrs. Additon's lecture the night of her arrival, we had an informal reception for her at Mrs. Maynard's. There was a good attendance of members and friends and we had a delightful evening. Dainty refreshments were served, and the evening was spent in conversation relative to our work, we asking questions and Mrs. Additon answering them in a most encouraging and helpful way.

"On Sunday evening she occupied the Methodist pulpit, the Presbyterian church united in listening to the eloquent appeal to Christians to come up to the full measure of their duty and privilege in helping to drive the liquor traffic from our land."

The state, just now, is very much exercised over politics, being on the eve of an election, and many of the men and some of the women were afraid Mrs. Additon would spoil some of their good Republican or Democratic doctrines, and she did, and might have spoiled some votes had we had a Prohibition ticket in the field. She lectured seven times, addressed one Sunday-school and gave several afternoon talks. We hope to have her stop on her way home from the National. F. A. JONES,
State Reporter, Green River.

KENTUCKY.

NOTES.

About the first of October a temperance camp meeting was held at Southern Park, near Louisville. Lou Beauchamp and Sam Jones were both present and took part in the exercises. Mrs. Frances E. Beauchamp, of Lexington, state organizer, who was returning from the state convention, gave an address on W. C. T. U. day. The East End W. C. T. U. of Louisville had charge on that day.

The Lexington W. C. T. U. organized an L. T. L. on Miss Willard's birthday, and the names of one hundred and thirteen children were enrolled. At the last meeting of the Lexington W. C. T. U. sixty-five dollars was reported as collected for the winter's work.

At a recent meeting of the Central W. C. T. U., of Louisville, Mrs. Lehman, of New Albany, gave an address on social purity, which was pronounced one of the strongest and most instructive lectures the union has had. Col. George W. Bain will speak for them some time in January. A donation of fifty dollars from a friend was reported and very gratefully received.

Miss Clara Parrish organized a Y at Covington, recently.

MARY ROGERS,
State Reporter, Lexington.

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MICHIGAN ETCHINGS.

The golden-rod, which by the popular vote was made the National flower, nods at you from every hillside, plain and valley, clear into November, and says in flower language as we of the W. C. T. U. say in our native tongue, "You'll see we shall win." I thought of this one day this summer, when it was ninety in the shade, and some of the faithful women of the North Side union of Flint walked an even mile to attend a mothers' meeting. The lovely home of an outsider had been thrown open to us; the subject was "dress"; the program well filled and carried out, and as the many strangers to our work said, "We have enjoyed it so much," we nodded our heads and felt repaid. This union has what the Salvation Army is always talking about, stick-to-ativeness.

First district had a successful convention at Detroit, with change of president, as their former one had been elected state treasurer. The Wyandotte union gave an entertainment for the benefit of the lumberman's fund and made nine dollars.

Second district.—Dundee has been honored through its president, Mrs. Gainsby, who was recently elected member of the school board. Ann Arbor union worked at the polls and helped elect a woman on their school board. Lambertville union gave a fruit supper, giving the proceeds which amounted to sixteen dollars to an aged couple who had lost their all by fire. Erie held a most interesting parlor meeting, at which there were readings from THE UNION SIGNAL and the leaflet, "Busy Women and the W. C. T. U." Little Lake union held a gospel temperance meeting the Friday evening before election.

Third district.—Branch county convention was held at Girard. An interesting feature was the conference of local presidents, under the head of "What Interests Your Union Most? Why?" Mrs. A. S. Benjamin gave the evening address and also conducted a school of methods. The last evening was devoted to a grand gold medal contest, Miss Jessie McNaughton, of California, receiving the medal. Coats Grove reports a silver medal contest in the interest of woman suffrage. The participants were five ladies and one gentleman, all over thirty-five, and one lady nearly sixty. All did well. Mrs. Kate Joslyn secured the medal. A new union at Kinderhook. Clarendon opened an Epworth League convention with their fourth Demorest contest. Their annual meeting of this district was held at Eaton Rapids. The speaker of the evening was Mrs. Rounds.

Fourth district held annual meeting at Vicksburg. Julia R. Parish, state corresponding secretary, was present and most helpful at every session. In her evening address she emphasized the well doing of common things, "all the powers of this world and of sin cannot crush out the good that the W. C. T. U. has accomplished in the last twenty-one years, and it has all been done by doing common things."

Fifth district.—This is Mrs. Benjamin's special field, but she is an "all over." Kent county held convention at Rockford, enrolling forty-two delegates. The state Y banner is held by this district this year. Miss Clara Wheeler reported that the Sparta union has maintained a free kindergarten for the last two months. This union is worthy of its name. Papers of special interest were read by Mrs. Boise and others. A Demorest gold medal contest one evening, Mrs. Bailey was the speaker the other.

At Allegan county convention a paper was read by Mrs. Burton upon "The Present Outlook," a logical, spicy and sarcastic presentation. I quote a paragraph only: "*Miss* Woman's Christian Temperance Union will, on December 23, 1894, reach her majority. She will be twenty-one years old and should then be called Madam W. C. T. U. She has been to school and learned her lessons. She has been whipped with the look of scorn and ordered to stand in the corner in disgrace because she could be neither coaxed nor driven to spell truth l-i-e and lie t-r-u-t-h and define 'righteousness' to mean 'popularity.' The walls behind her corner crumbled away and the obstacles before her turned to heaps of rubbish and were blown away by the breath of truth and left her standing upon the high, broad and rock-bedded platform 'For God and Home and Human Good.' "

Sixth district, Genesee county convention was held at Fenton, having a good attendance. The program was full of reports and our district president gave us several talks and a Bible reading. A paper entitled "Connectional Organization" was read by Mrs. C. H. Johnson. The evening was well filled by Mrs. A. S. Benjamin, and the rendering of Mrs. Lathrap's "Shadow on the Hearth" by a group of well-trained young girls. Miss Jennings who had this in charge, is a musician of a high order, so that the renderings were perfect.

Mrs. Aldrich, our valuable county president, declining to serve longer, Mrs. Bailey of Brent Creek, was elected.

Clio is valiant in work. Two suits have been conducted in which the saloonists paid fifty dollars fines; and another suit is pending. This union has lost a valued worker in Mrs. Franklin. Livingston county convention was held at Oak Grove where six unions were represented. Howell has thirty new members besides a new Y. The district president's address upon "Our Work" was highly spoken of.

Seventh District held its annual meeting at Carswell. Their president is "an all-around woman." Only a few weeks ago I saw her as presiding officer at the Presbyterian state association. The program was well filled. Mrs. Benjamin gave two addresses, the subject of one, "Famous Women of the National," the other "Then and Now." South union held a meeting in interest of the lumbermen. Miss Bissell, district president, gave a very interesting talk, filling us with the determination that the word discouragement shall be stricken from our minds. A new union was organized at Wheatland of thirteen members, called "Yolande" union. Thus shall we ever keep *them* in remembrance.

Eighth District.—Saginaw, West Side, duplicate six departments. The East Side are giving much thought to social purity work. The St. Louis Y's are noted for parliamentary order. They have secured the Y. M. C. A. as honoraries, also have charge of a newly organized L. T. L. of forty members. Carson City and Alma and Perrinton are doing good work by mass-meetings. The annual meeting was at St. Louis. Reports from county presidents and superintendents were excellent. Mrs. L. F. Morehouse, superintendent of school of methods at Hackley Park, gave a Bible reading on the Crusade Psalm, and also conducted a model union. Mrs. M. E. Densmore gave echoes of Hackley Park. The children's hour was interesting, Mrs. McClurkin presiding. Greetings were sent to the Presbyterian Synod in conference at Alma.

Tenth district.—West Bay City holds a prayer-meeting every Sunday afternoon in their rooms. Annual convention was held at Vassar. Only four counties are organized. The presidents reported good work done, with Bay county taking the lead. The speakers were, Mrs. McClurkin upon "Open doors"; Mrs. Morehouse upon "Our Methods." The franchise question was ably handled in an address by Mrs. May Knoggs, subject, "The Coming Voter." Two papers on "The Relation of the Reading Room to the W. C. T. U." Mrs. Parish gave a paper upon "How to Report for the Papers." The verdict was a good convention.

Eleventh district.—Their annual convention is called at Charlevoix. The program is well arranged, leading features being an address by Rev. F. L. Thompson, and a Y evening in charge of their flourishing Y's.

Twelfth district—Rallied at Crystal Falls for annual meeting. Day sessions in M. E. Church, evenings at Opera House. Crystal Falls is a mining town and has its full quota of saloons. All but three unions in district represented. Several very excellent papers, one fine original poem were read, and many good things uttered. A new department was taken up and a superintendent appointed for Temple work. The newest union is at Salisbury Mine, twenty-nine active and nineteen honoraries. Stambaugh, Iron River and Republic have flourishing Legions. Wednesday evening the Iron River Y's and Stambaugh Senior L. T. L's rendered a very interesting program. Five graduates received diplomas. Mrs. Verran, for five years in L. T. L. work, is a host. The county banner showing greatest increase in membership, was presented to Marquette county and the Y banner to the Republic Y's.

We have among our membership the woman to whom has come the deserved honor of lady commander of the Maccabees, but she does not forget us, and her valuable paper on "What Shall Be the Attitude of the W. C. T. U. toward Other Organizations," rings with no uncertain sound. "Let us, as philanthropic workers, identify ourselves with educational movements, with clubs, with missionary societies, with fraternal orders, where we can take in knowledge and give out knowledge, and by this secure help to raise and hold up the standard of prohibition which we are trying to hold."

At the first district convention our former state president, Mrs. B. B. Hudson, moved that the following telegram be sent to Mrs. Lathrap: "Rom. 16:6: Greet Mary, who bestowed much labor on us," and our eyes and ears are all turned toward that sick room, and we say with our corresponding secretary, "May the peace that her ministry has brought to so many hearts abide sweetly with her during these crucial days."

MRS. C. H. JOHNSON,
State Reporter, Flint.

CALIFORNIA.

Our state convention was this year held at Sacramento, and as all veteran workers have learned, the county seat is the hardest place in the county to do temperance work, and the capital city the hardest in the state, the success of this particular convention, held on the eve of an exciting election, at this center of political influence, marks a great advance in the standing the cause now occupies.

The convention opened on the stroke of eight with the president, Mrs. Sturtevant-Peet in the chair, according to program. Mrs. Gove, whom we are fond of calling our Elizabeth Fry, so thoroughly is she identified with the interests of them that are in prison, led in prayer, and then, led by our musical conductor, Mrs. S. R. Bailey, the W. C. T. U. hymn by Mrs. Grace Kimball was sung.

Then the welcomes—if we were not a thousand times welcome it was not the fault of those who in such glowing words represented the various organizations.

Sweetest of all the welcomes was, perhaps, the song of the L. T. L., for while the ardent words and stimulating addresses cheered and strengthened us, the faces of these little ones were a comfort, for these are they who are fast coming, better equipped than the earlier forces, to carry on the strife to its successful issue.

The response by Mrs. Rose M. French caught every thought of the welcomes and replied to each so happily, that it was hard to believe that she was speaking extemporaneously to fill the place of an absent member.

In her annual address the president gave a summary of the events most intimately connected with the progress of the temperance reform for the past year or eighteen months, during the financial depression. She alluded to the work Congress had accomplished in its long session and how little real good had been accomplished. She alluded to the ninetieth birthday of Neal Dow, the great temperance worker of Maine, and to the work he had accomplished. She spoke of the action of the three state conventions regarding woman's suffrage and said: "We find ourselves the belles of three parties, and it is a wonder that the Democrats did not also declare themselves in favor of woman's ballot."

Among other incidents she spoke of the part women had taken in defeating Breckinridge in Kentucky, and concluded with a reference to the work of Lady Henry Somerset and the return of Miss Willard to her active life and work.

The reports of the general officers showed a healthful condition of the work throughout the state. That of the corresponding secretary, a marked increase of money used

PROGRESS.

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"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

Volume XX.—No. 49.] CHICAGO, December 13, 1894. [Price $1.00 Per Year in Advance.

SINCE OUR LAST ISSUE.

The German Reichstag was reopened last week by the Emperor in person.

The lower house of the Austrian diet is considering a bill for the prevention of drunkenness.

The National Council of Switzerland has instituted efforts for international labor regulations.

The Lexow committee in New York is still bringing out evidence of police brutality and corruption.

Delegates assembled in Denver, Monday, for the annual meeting of the American Federation of Labor.

The Chinese *Tsungli Yamen* (department of foreign affairs) has decided to send an ambassador to Japan to arrange terms of peace.

Senator Peffer has presented a resolution in Congress asking for an investigation to attest the legality of the recent issue of bonds by the Secretary of the Treasury.

Count Ferdinand de Lesseps, the famous builder of the Suez Canal, whose reputation was clouded by his later connection with the Panama Canal frauds, died last Friday at the advanced age of eighty-nine.

A resolution which was referred to the committee on foreign relations has been presented to Congress, asking that this government send a remonstrance to the Turkish government regarding the Armenian cruelties.

The recent sessions of the Grand Lodge of Good Templars at Christiania brought into evidence the fact that the Gothenburg system is a complete failure. It was clearly shown that drunkenness is on the increase under the system.

The whole civilized world is aroused by the details of the terrible atrocities of the Turks upon the Christian Armenians, which have received practical confirmation. America and England have each sent a representative to the court of inquiry. Protests are being published by nearly every Christian organization.

THE American steamship line has it as an invariable rule that no captain or other officer, sailor or other employé, shall use intoxicating liquors as a drink. A famous captain on one of its great lines recently said to one of our leaders, "Many a time has a glass of whisky wrecked a ship."

THE President's annual message published last week, was read with more than usual interest. Its utterances on finance, tariff and foreign affairs were eagerly scanned by members of all political parties, and varied were the comments elicited by the daily press of every shade of political belief. Congress received the message with respectful attention but made no demonstration at the close of the reading.

ON January 1, Dr. Joseph Cook's well-known magazine, *Our Day*, heretofore published by the Woman's Temperance Publishing Association of Chicago, will be consolidated with the *Altruistic Review* of Springfield, O. The magazine will bear the double title of *Our Day and Altruistic Review*. Dr. Cook will be editor-in-chief. Dr. Cuppy, former editor of the *Review*, and Miss Frances E. Willard will be associate editors. Hail the new combination of editors and magazines!

IT seems to be pretty certain that an arbitration bill will be passed during the present session of Congress. The House committee on labor met Tuesday to consider the arbitration bill which has been pending since last July. One of the provisions of the act is that national labor organizations may file their articles of incorporation at Washington. By so doing the members can more readily invoke the help of the national authorities in cases requiring arbitration.

THE military court of inquiry, called at Columbus to investigate the causes of the terrible riot at Washington Court House, O., early in November, has revealed the fact that the colonel of the regiment, A. B. Coit, and several of the soldiers were drunk and unable to quell the riot. Should the standing army of this country be increased or the drink demon dethroned?

ACCORDING to the President's annual message the total tax collected from distilled spirits in the United States for the year ending June 30, 1894, was $85,259,250.25; on manufactured tobacco, $8,617,898.62, and on fermented liquors, $31,414,788.14, being a total of $125,291,937.51. The estimated deficit in the government for the current year is twenty million dollars on an estimated expenditure of $444,427,784.44. The temperance reformer claims, and prohibition statistics support his statement, that with the reduction of expense consequent on national prohibition there would be a surplus instead of a deficit, even allowing for the elimination of the one hundred and twenty-five million liquor and tobacco tax receipts.

A NOVEL scheme for raising money for a city hospital is to be carried out in San Francisco. The Christmas number of the *Examiner* will be turned over by the proprietor to a society of ladies, to be entirely managed by them. There will be managing, city, telegraph, society and musical editors, a business manager and full corps of young lady reporters. The entire plant of the paper will, for the time being, be under the control of the ladies and it is anticipated that the sale of the paper will be so large, through curiosity as to the results, that the hospital beneficiary will be greatly enriched. There is no more pleasant and profitable field for women with a "bent" than journalism, it being one place in the competitive world where "wages" are not discriminated in favor of men.

OPPOSITION is in store for the small advance in equal suffrage taken by Ohio in its recent law permitting women to vote at school elections. The act goes in force for the first time in the spring, but many have "taken time by the forelock" and registered this fall. Now comes ex-secretary of state, Daniel Ryan, demanding that the state supervisor of elections strike all the names of "females" from voters' registers! If this is refused, the intricate machinery of the courts will be set in force and *mandamus* proceedings in the supreme court will darken the limited horizon of the Ohio woman's enfranchisement. All this, it is said, is to test the constitutionality of the new law. Of Buckeye women, however, we can safely prophesy, knowing that the course of reform is strewn with boulders and snags, that they will be watchful and unremittent, prepared with all their might to "hold fast that which is good."

OUR friends in North Dakota must be up and doing, for by the recent election the Republican party has come into complete control of the government and have a majority so large that they can do whatsoever they will. We believe that they will gladly stand by Prohibition in the state if they are not overawed by the party in the nation; but that they will be is almost certain, and as women do not vote (alas, that the Republican Governor Pierce should have vetoed the bill that years ago gave them this power) we can but feel much anxiety in view of the present situation. But in Miss Preston and Miss Bates, both of whom were with us at Cleveland, we have a pair of young women who can cause this to come to pass and who, we believe, will leave no stone unturned to hold their state to its present position on the Prohibition question and to hasten the day when good women can combine forces with good men to make the laws a fair expression of the public opinion of the home as well as of the streets.

HON. W. W. THOMAS, JR., of Portland, Maine, our ex-minister to Sweden and Norway, speaks in a recent interview of the Maine law in the following terms: "I believe the prohibitory law of Maine has done much good. I believe that rum drinking is less in Maine than in Sweden, and in fact, for that matter, that there is much less drinking the world over in these days, largely, I presume, because mankind is growing better. I ought also to say that it is my conviction founded on over thirty years' observation both in this country and in Scandinavia, that the cause of temperance which we all have at heart, has made greater advance in our good state of Maine than it has in either Sweden or Norway."

No well-informed temperance expert doubts but that the ultimate of the war against alcohol is to place its use as a beverage under the ban of international law. The first great step in that direction is to convince and carry individual nations, which as yet has been attempted nowhere but in the United States. No thoughtful student of events can have failed to observe that since Henry W. Blair, of New Hampshire, left the Senate the whole agitation in Congress or for National Prohibition has dropped out of sight as completely as he has himself disappeared from that body. White-ribbon women everywhere have a warm place in their hearts for Henry W. Blair and Eliza N. Blair, his wife. We rejoice in what they were and what they did at the capitol of the nation, and we wish with all our hearts that they were there again. We urge the W. C. T. U. of New Hampshire to do its utmost to help bring about the return of the senator to his old place in the highest legislative body in the Republic. We know that malign influences are against the ex-senator, but we hope yet to see him a leader in that advanced political movement which ere long will unite in one great army, the temperance people, the labor people and the women people of this nation in one irresistible onslaught against existing evils for humanity's sake.

THE advent of John Burns, the great English labor leader, is a significant sign of the times. The wage workers are finding, as the temperance women have already found, that they need to stretch out hands of help across "Old ocean's gray and melancholy waste." The unification of groups of like-minded reformers is the most salient token of ultimate success, for by this means the expert knowledge of the few becomes the world-wide heritage of the many. John Burns is a workingman who by inherent talent and force of character has become the leader of his class, has made his way into Parliament, and stands to-day at the head of the endless labor procession now on the march. He must have had a good mother and a good home, for strange to say, in the midst of the temptation of a workingman's life he is a teetotaller, and has always been one. He has never so much as tasted beer, wine, or spirits of any kind, and he has never used tobacco. As an apprentice boy he often went without a meal that he might buy a book. By trade he is an engineer and a first-class workman. Fifteen years ago or more he became a socialist in the good sense of that term. He does not believe in an appeal to force, but thinks that revolution must come through reform rather than reform through revolution. However, in the early days he was locked up in prison because his fiery philippics against the wealthy class stirred up a tumult. But this was long ago. London has happily found out that to no one man does it owe the moderation of its wage-workers so much as to John Burns. He led the great dock strike and while it was on secured no end of names to the teetotal pledge and held the men in check from committing violence. John Burns has a wife who is worthy of him, and in all their work they are "two souls with but a single thought," and that is the elevation of the wage-worker to a higher plane of living, education, and outlook generally.

IN THE AFTERNOON OF BATTLE.

BY SARA LOUISA OBERHOLTZER.

We have pressed to the front our own to hold
When the battle was fierce and wild;
We have fought for honor in days untold
And then at victory smiled.

We have borne the burden and heat of day,
Knowing its afternoons;
We have seen the golden and seen the gray
And heard life's sweetest tunes.

We have felt the force of answered prayer,
The grief of a helpless cry;
We have lived and moved and had our share
Of what was passing by.

And, well, what next? Is the battle done
That silence reigns supreme?
It is looking back upon fields unwon
That fills the warrior's dream.

It is poise of stroke for grand results,
Of risk and its reward,
That he with his inmost soul consults
As he leans upon his sword.

Berlin, Germany.

AUNT HARRIET'S CONTRIBUTION BOX.

BY EMMA HARRIMAN.

Aunt Harriet lives in a narrow, unfashionable street. She is small and unfashionable herself. Six days in the week she stitches away on men's vests and earns six dollars.

Her hair is gray, and her face wrinkled. She is unmarried, a spinster, a maiden lady, an old maid—the title varies according to the person mentioning her.

Years ago she sent away the man she loved—a doctor, long since married, and wealthy—that she might care for the orphaned children of her sister. One was a boy, who borrowed her money and lost it.

She did not tell me these things. She stitches away cheerily and says nothing—about herself.

"There," she said, suddenly, one day, "there is something for my contribution box."

"For what?" I asked, in surprise.

"For my contribution box. You see I sit here alone so much—I don't even keep the traditional cat, it kills birds—that I amuse myself by keeping an imaginary contribution box. Everybody drops something into it. There was the Salvation Army man, I gave him a drink of milk."

"So you believe in the army?"

"They are God's soldiers. Well, he had been wild, English, a sailor, wandered all over the world. Got into the army out here, but first began to think of being a Christian when the women across the ocean came and talked to the sailors. They never saw him converted, but they set him to thinking. A bit of comfort for workers, good as a silver dollar, anyway. I dropped that in."

"How did the army get hold of him?"

"I don't know, but one day he found himself in jail with a lot of others for holding a meeting on the street. At the trial one of them cried, 'Praise the Lord,' at something, and he got ten days extra for that. So they all set to work praying for the judge who sentenced them. One of the men about the jail got converted, and he brought them paint, and they painted mottoes on the wall, 'Come to Jesus' and the like. Give me my scissors, please. There were five converted, but they kept on praying for that judge."

She stopped her busy needle and looked me full in the face.

"Do you believe in prayer?" she asked, shortly.

"Do I what?"

"Oh, of course, we all say we do," returning to her sewing. "Well, that judge fell under deep conviction, and one night got up and went into his cellar to cry to God for mercy. He ran up out of it, shouting praise to God."

"Paul and Silas over again."

"I dropped that in for a gold piece," stopping to thread her needle. "We know it is the same now as then, but we only half believe it after all."

"It must be a cross to you to sit here and sew," I said one day, "when you would so much enjoy active Christian work."

"Sometimes, yes," then turning the conversation quickly away from herself, "did you ever think how many kinds of crosses there are? Some carry great wooden ones, gilded for show. Some little iron ones, so heavy they bury themselves in the flesh and fester there. Some carry two and always speak of the large showy one that is light, to attract attention from the small one that is heavy."

"Put that in your box," said I.

She laughed and snapped the vest she was making out before her to shake off the threads.

"Do you believe the angels come here about us?" she asked a little later, abruptly.

"'Are they not all ministering spirits—'"

"Yes, I know, but did you ever know of one? A woman was here yesterday who told me of a lady, wife of a rich mine owner, who spends thousands every year for the poor. She dreamed three times in one night that if she went along a certain street across the creek she would find a mother and children starving. She went out before daylight and found them, though she thought she knew the locality and people and that there were no such persons. Now, did an angel tell her?"

"It may be, why not?"

"To be sure, why not? Evidently the Lord will send us where He wants us if we keep ready and listen. That's a double eagle, I put that in. You know Mrs. Love, wife of that sick minister. She got up one morning and on the frontier with not a mouthful for breakfast. But she built the fire and put on the kettles and told her husband they'd have prayers before breakfast. A man knocked at the door before they were off their knees. He said he'd had no peace all night because the Lord had kept telling him to get up and take them food. He doesn't forget. I was afraid I wouldn't have room for much more, that filled up the box so. She comes by her strength of faith honestly, her mother was like that. There is heredity in religion as well as in drunkenness. Her mother was in the West. They'd had drouth and grasshoppers, everything. The children were barefooted and there was only a little mouldy wheat to eat. Then a letter came to her from a friend who sent money and said, 'I don't know what is the trouble, but I haven't been able to sleep on account of concern for you and so am up writing at three in the morning. Let me know if you need help.'"

"That looks like angels."

"Yes, and if we trusted more He'd send more."

"But why should He let His children suffer so?"

"We can't tell. If a child doesn't listen his mother takes his toy, not to make him cry, but for attention and obedience. I think God does like that. A general marches his men through swamps and marshes and over mountains. Some sicken and die. He isn't compelling them to march because he wants them to suffer, but he has an end in view. We must simply obey and march on."

"You must put that in your box."

"Oh, I've put it in so often it's like the nickels in a church collection. And there's another thing. While we are marching we must see that our uniforms don't get so dusty we'll be mistaken for the enemy."

"Yes, that is a terrible danger. And isn't it dreadful the way boys are being ruined all the time? Pits are being dug for them on every hand."

"Yes, and then some people who ought to know better talk as if it couldn't be helped; as if they must sow their wild oats. Parents take care of their daughters carefully and let their sons go to the devil. Don't wince. That is just what I mean. It's where they go and no questions asked. If you planted a lot of Washington navels and I Mediterranean sweets, you cared for yours and I neglected mine, it wouldn't be fair to say mine failed because they were Mediterranean sweets. You would say they needed the cultivating and irrigating yours had had. That's the way it is with boys and girls, and the fault doesn't all lie with the mothers by any means."

"Well, this is a hard old world anyway, a sort of treadmill. Don't you ever get tired of making vests?"

She snipped off her twist as she finished a buttonhole and laughed, her laugh full of sweet content someway.

"Tired, oh, yes. I used to hate it and fret and fume, and make myself uncomfortable, but I've learned better. I used to say it was a treadmill. So it is, but it seems different now. When I was a child I saw horses in a sort of a square box with a floor made of rollers. It was set up slanting. A man stood beside them cracking his whip. They scrambled up to the higher end of the box, the rollers turned and back they slipped. The whip cracked. They tried it again and slipped back as the rollers turned. How I pitied those horses. I said as I grew older, 'That is life. The whip cracks, we scramble up for fear of getting our feet caught, or feeling the lash, then back we slip only to repeat it.' But later I remembered the band that went out from a wheel those rollers turned, to a machine that was sawing wood all day. Those poor horses scrambling up and slipping back instead of doing nothing were preparing fuel for a hundred families. We don't like to feel the whip but I believe we're turning a wheel with a band on it that goes out to something if we can't see it."

"It seems strange that God can use us at all, we are such faulty creatures."

"Yes, but He does. Even Peter swore and what a sermon he preached at Pentecost."

"And do you think all of us are just where we ought to be?"

"Possibly not, we can't tell. It certainly doesn't seem so. 'Every man finds his level,' would be true if all had equal opportunity. But 'some higher good may come from seeming ill.'"

I took Mrs. Gay with me to see Aunt Harriet one day.

"I had such a strange dream last night," she said to me, after Mrs. Gay had told her of last night's party and the handsome suits of the Jenkins girls, the afternoon tea for the next day and the bishop's reception. "I had such a strange dream. A gray-haired woman was making a garden. A bent, old man was talking with her.

"'What are you doing, my daughter?' he asked.

"'I am making my garden.'

"'But you are digging up all your flowers.'

"'Yes!'

"'Why?'

"'I shall plant thistle, and nettle and wormwood.'

"'Why, my daughter?' he asked again.

"'I am weary of trying to grow flowers. I had the fragrant heliotrope the first year and the frost killed it. Then I planted lilies and the wind broke their stalks. After that it was violets and pansies but the hot sun blighted them. I tried roses and the worms ate out their hearts.'

"'That is life, my daughter,' said the old man.

"And she answered, 'life is bitterness.'

"'No, my daughter, not unless we are bitter. Remember you had the color, the perfume, the delight in the few perfect forms and now you have the memory. Never plant thistles, my daughter.'

"The old man walked on and the woman stopped digging up her roses."

"Well," said Mrs. Gay as we drove off, "of all the strange, outlandish, old creatures. I don't see what you see in the old thing. Long as a rail and wearing a stripe, blue, too, and she dark as a Spaniard."

"But, Mrs. Gay, you know 'souls have complexions too,' as George Eliot said."

"Elliott, what Elliott? not the young man? I saw them out driving yesterday, he has such a handsome span o bays and his wife has a new imported suit and—what are you laughing at?"

Los Angeles, Cal.

A DREAM.

BY MRS. EVA HORTON.

I dreamed a mighty giant whom the people loved lay sick. And men gathered about him in groups as he reclined and listened to his pulse-beats and watched his breathing. Yet no two groups seemed agreed as to his malady nor as to the treatment he required.

As I looked more closely I saw with horror a huge vampire nestling to him, constantly drawing his heart's blood; yet, strange to say, but few of the multitude of men gathered around the giant seemed to recognize in this creature the cause of his malady. Some few, indeed, made occasional efforts to draw it away, and one small group seemed intent upon killing it, but all their efforts were ineffectual because one of the two larger groups seemed to regard the vampire as something to be protected instead of killed. The other large group seemed either utterly careless of or oblivious to the creature.

"Why don't you kill that vampire?" I shouted to both these great parties of men.

"Vampire!" returned the one laughing. "Vampire! That's no vampire; that's the goose that lays the golden eggs!" And he pointed to what I had not noticed before, a great glowing heap of golden eggs on the other side of the giant.

"Vampire?" said the other great party. "Vampire? Sh-sh-sh! Do you see yonder thicket close by? A tiger's there which will spring if we touch the creature. It would better be a vampire that kills him than a tiger."

Just then I noticed that from multitudes of homes women were watching the scene with evident agitation, some opening their windows and calling to the men to kill the vampire. They seemed so eager and so earnest that I wondered why they did not go near enough to make the men hear, for little heed seemed paid to them.

I asked them why they did not go out and help, and they pointed to their casements. Then I saw that they were prisoners in their homes, for across each casement were the hard iron bars of law and the strong silken bars of custom. Yet, though these women were prisoners, they watched the scene with unabated interest, and when the two great parties of men flourished their clubs to keep the tariff and silver bugaboos (which were flying like mosquitoes about the head of the giant) away, these women called to them to join forces and *kill the vampire.* From those barred casements went petition after petition, trying to turn the attention of the men to the blood-drinking beast in the beloved giant's bosom. In them they set pennants of white, inscribed, "For God and Home

and Native Land," to which they ever and anon pointed with earnest gaze.

"Ah!" thought I, in my dream, "were these women free, they would strike straight at the vampire."

And I cried to the men again:

"Why don't you unbar the casements and let your women help?"

"No, no, no!" came a chorus in reply. "What would become of the home?" "Who'd rock the cradle?" "They would grow so masculine." "They would want all the offices." "The bad women would come too." "They would grow so independent they wouldn't marry."

The vampire itself lifted its ugly head and shot its red tongue out spitefully, and in the babel of voices I awoke.

Greenport, N. Y.

LIGHTHOUSES OF CHICAGO.

IV.

The Waifs' Mission.

BY BERTHA DAMARIS KNOBE.

One never knows what great possibilities lie latent neath the tattered coat of the bootblack and news vender—the ubiquitous offspring of the slums. For this reason these picturesque gamins of the street, with their never ending "Morning papers" and "Shine, sir?" are a peculiar study worthy of consideration.

To take these unfortunate children, tossed upon the shores of pauperism and crime and, ere their young feet have too long traveled in the paths of depravity, give them one honest chance to become self-respecting, self-supporting men—this is the noble purpose of the Waifs' Mission and Manual Training School with headquarters at 44 State street.

This organization is unique in the history of philanthropies. Though its guiding principles are peculiar to itself, its complete understanding of boy-nature accounts for its extensive influence. There are many homes here and elsewhere for the children of the street—that innumerable army—but the Waifs' Mission strikes deeper than the ordinary organization, in that it makes the street gamin self-supporting as well as self-respecting. The result is that very few of the youths who come within the influence of the Mission and leave it fitted for an honorable pursuit in life, drift back to the old haunts of street life. In fact, it is said on indisputable authority that this Mission is the only organization of the kind in the world. The De Almbert school in Paris is founded on a similar principle.

The scope of this humanitarian work can better be appreciated by a tour of the different departments. For the religious phase, then, one should be a visitor at Cavalry Armory, on Michigan avenue, some Sunday afternoon. Here, Sunday-school is conducted for members of the Mission and their boy and girl friends of the street, whom they invite to share this weekly privilege.

It is, indeed, a novel if pitiable sight. Six hundred of as irrepressible children, grimy for the most part, as this metropolis can turn out, collect in this hall in eager anticipation of a respite from the usual everyday work on the crowded thoroughfare. It is a cosmopolitan company of every nationality. Many are bright-faced, happy for the moment at least, while others bear the sullen insignia of inbred perverseness. Two little girls—mere toddling babies—lead this peculiarly interesting band of children in processional march round and round the great hall. The strains of an orchestra add to their keen enjoyment.

The next feature of the Sunday-school is a decided innovation—edibles. But surely the way to a boy's heart is by his stomach, and the two long tables with white cloth and food doubtless prove a superior attraction even to the lively music. Finally each one finds a place at the table, hats are doffed and heads bowed and words of blessing are spoken. The edibles disappear with rapidity and the children congregate into classes.

It is really surprising to note how much some and how little others of the street Arabs know of the Bible. Though confusion reigns supreme the lesson of the day is instilled into their darkened lives. Happy songs are sung, a suggestive one having this verse which comes in lusty tones from hundreds of throats accustomed to crying the daily papers.

"'Suffer the children to come unto me,'
These words He spake beside blue Galilee;
Not the rich only His sweet message greets,
Jesus loves even the waifs of the streets.
Shout the glad news to each one you meet,
Jesus loves even the waifs of the street."

After the dismissal of the children a talk with the leading spirit of the work, Mr. Taylor E. Daniels, revealed many points of great interest. On the way to the waifs' home on State street on this particular afternoon, Mr. Daniels was asked for a brief résumé of the origin and propagation of the unique underlying idea of the organization. This was his interesting story told with that unmistakable enthusiasm of a man who has surrendered his life to the consummation of a noble ideal: "Several years ago I was a prosperous miller making my thousands of dollars annually. After my conversion I caught the slumming fever. It was during one of these tours among the hovels of unfortunates that I was impressed with the need to do something for the young offspring of vicious parentage who had, either because of death or desertion, no home other than the cheerless home of the streets of a great city. My idea was not merely to furnish a place for these outcasts to eat and sleep, as do many of the newsboys' refuges, but on the truism that 'an idle brain is the devil's workshop,' it was my purpose to fit these children for an honorable place in the ranks of industry—in other words, to train each in the line of work for which he had some inclination. To my mind, the first great step in a boy's education, and particularly the education of a waif, is to give him work that will make him self-supporting. The youth is thus a help instead of a hindrance.

"So the Waifs' Mission is not charitable. The boys who have passed from the school-room are paid regular wages in one of the departments. They are taught the principles of economy and there is much friendly rivalry as to who shall have the largest account in the First National bank of Chicago. The work for the past year is very naturally a matter of pride. The different departments of the Mission earned nineteen thousand dollars, that year, and with expenses twenty-four thousand dollars, the public was drawn upon for only five thousand dollars. Of course, in time it is hoped to more than make expenses. But here we are at the Mission."

Climbing the stairs of a building, strangely time-worn, in the heart of modern Chicago, one comes to the second floor—the "first floor" of the Mission Home. Here is a school-room, where the younger members of the home study the common branches, either during the day or at night—whenever they are free from selling papers on the street. As soon as they are through the course of study they are either given work in one of the departments or elsewhere in the city. Some are found good homes in the country.

On this same floor is the dining-room, where boy-appetites are satiated with clocklike regularity three times a day during each of the three hundred and sixty-five days of the year. On the other side of the hall is a room with all the necessary paraphernalia for printing. Besides regular job work, *The American Youth*, an unusually interesting paper for young people, is turned out each week. This department furnishes employment to quite a number of members of the home, and gives them a trade for life.

The express and messenger service occupies the room to the front. This is the latest addendum to the enterprises of the Mission, and gives employment to many more. The shoe department, started in the beginning—ten years ago—became so extensive that it was moved to the country some time ago. A new department is contemplated by Superintendent Daniels in the near future. And thus the good work goes on.

On the floor above is the dormitory. Clean, inviting beds will accommodate eighty-six weary heads when the shades of night fall—heads that would otherwise have only the covering of the heavens. There are also baths to aid in the inculcation of the principle that cleanliness is next to godliness.

These are, in brief, the home, educational, industrial and religious phases of home missionary work as embodied in the Waifs' Mission. From small beginnings has the much been accomplished. On every hand, however, are evidences that the Mission is not only outgrowing present quarters, but that its increasing popularity makes added facilities an absolute necessity. In fact, the building, which is old, must inevitably succumb to the march of the nineteenth century laborer—and then, what? Shall the inmates be turned loose on the highroad of professional criminality; or will philanthropists of Chicago heed the cry for the wherewithal to erect a building worthy of the cause?

Superintendent Daniels has for some time had in mind an ideal Waifs' Home and Training School, and indeed steps have been taken towards its fulfillment. In this ideal refuge he would have a place of detention and a court for youthful malefactors, where many an innocent lad would escape the corrupting influences ot the average police courts. This much needed innovation for youthful offenders immediately commends itself. Furthermore, this ideal edifice would be a home for waifs, a workshop, a school, with reading-room, public gymnasium, free baths and an employment bureau. With the motto, "Attempt great things for God; expect great things of God," Superintendent Daniels is working zealously in this great work on behalf of the friendless wanderer of the street.

When it is considered that there are ten thousand ragged, wretched waifs in the city of Chicago who will be men to-morrow, ten thousand waifs who may carve their names in places of honor or dye them in infamy, this child problem becomes one of the vital questions of the hour—a question that relates not merely to the individual life of the gamin of the street, but to the civic life of the city of Chicago.

Chicago, Ill.

THE RECENT NEW YORK CITY ELECTION.

BY MRS. C. B. HOPKINS.

There is a wide-spread misunderstanding in regard to the reform victory won in this city and state on November 6. Not a few good people seem to think that the great struggle for good government has ended, and that a political millennium will be ushered in when the newly elected officials assume office on January 1. On the other hand, many good Prohibitionists see clearly the vantage ground that the saloon has gained, and positively refuse to see anything else. There is need of a clear analysis of the results of the recent election.

It is necessary, to fully appreciate what has been accomplished, to glance at the kind of government that Tammany has been giving us in recent years. The infamy of this political organization is world-wide. Every well-read American knows that it is corrupt—that it has for years squandered the city's money, debauched the suffrage, and kept in power, by the most systematic and persistent fraud, as high-handed a gang of robbers as ever preyed upon a civilized community. When the Lexow committee began its investigation the people of New York were prepared for an exposure of corruption of a general character, but the disclosures of the past three months have astounded even the harshest critic.

It has been shown that notorious defaulters and murderers have been appointed to the most responsible offices; that through bribery saloon licenses have been granted to the most notorious criminals; that systematic tribute has been levied and protection guaranteed to the vilest dens of prostitution; that green-goods men have been allowed to ply their unlawful business provided they handed over a part of their ill-gotten gains; that quacks and physicians have been allowed to practice abortion after paying hush money to the city officials; and that thieves and forgers—in short, criminals of every grade—have been protected by the district attorney's office.

Beyond a doubt the recent election will put an end to this startling condition. Not only this, but the adoption of the new constitution, in which New York city took an honorable part, has instituted a series of reforms for which there has been long and patient agitation. The prohibition of pool selling, book-making, and all other forms of gambling, including lotteries, is a great moral victory. A great single gain is the separation of municipal from state elections, so that beginning with 1896, state officials will be chosen in the even numbered years and the city officials in the odd numbered years.

Another section of the first consequence is that which prohibits the use of public money in the aid of sectarian schools. Radical changes are made in the judicial system, designed to effect the more prompt and certain administration of the laws. The long standing abuse of the naturalization laws is abolished by the requirement that an alien must be a citizen for ninety days before voting instead of ten, which will effectually stop the rush for papers just before election. The issue of passes and franks by railroads, telegraph or telephone companies to public officers is not only forbidden, but the offending official "shall be deemed guilty of a misdemeanor and shall forfeit his office at the suit of the attorney general." Other reforms of minor consequence include the requirement that civil service reform principles shall be followed; the prohibition of riders on appropriation bills, and the requirement that legislative bills shall be printed for three days before passage; the preservation of the state forests and the abolition of the old rule that no more than five thousand dollars damages shall be recoverable in case of death by accident.

All good people should rejoice at these victories, whatever their politics may be. But in our hour of thanksgiving it is well to take note that we still have the saloon—ten thousand strong—with us and that this legalized institution has largely bred the corruption that has disgraced the city. It is a sad thing to reflect upon that even in the campaign just passed, the liquor dealers were powerful enough to force the anti-Tammany leaders into a deal that will, unless pledges are broken, give the saloon-keepers a Sunday liquor law and other modifications of the present excise system for which they have been working for years.

The situation can be briefly summed up. Apparently great reform victories have been won. The church—led by Dr. Parkhurst—and the good women of New York have temporarily triumphed. The saloon, the arch corrupter, is alert, determined and dominant. If the victories already gained are to be held and if the victors are to march forward, Christian men and women must continue their hard practical work. It is possible for the reform government of New York to be an uplifting force throughout the nation. But if this opportunity is neglected the criminal element, which has so long ruled this great metropolis, will again be in the saddle stronger than ever.

New York City.

CORRESPONDENCE

"A PRIMITIVE PROHIBITIONIST."

DEAR UNION SIGNAL:—I have just read in a late copy of THE UNION SIGNAL th article entitled as above, by Martha Young, of Alabama, with considerable satisfaction, inasmuch as the article gives honor to a man belonging to a race which very seldom gets either honor or justice done to it. We have heard so often that "all that has ever been done for temperance in our country has been done by the Republican party," composed, of course, of white and black folks, that it is really refreshing to have a writer come and claim for an Indian the authorship of "the first total abstinence pledge penned in America for presentation to a proposed association."

Without wishing, however, to detract in the least from the honor due the good Cherokee, Yon-Na-Gusha, who in 1830, in North Carolina, presented such a pledge to his tribe and secured the signature of nearly all his people, I am compelled to correct the claim made for him, by facts of history, which give the honor to Indians living in Pennsylvania and Massachusetts, a hundred years before he did. In Vol. I, of the Pennsylvania Archives may be found the following record:

ALLEGHANY, March 15, 1737.

This day we held a council and it was agreed by the Sheynars in general, that whatever rum is in our towns shall be broken and spilled, and not drank, and whoever shall bring any rum, or any sort of strong liquor, into our towns, Indian or white man, let it be more or less, it shall be broken and spilled in the presence of the whole towns, wheresoever it is brought; and four men are appointed fo every town to see that there is no rum or strong liquor brought into our towns, and to have it for the term of four years from date.

(Signed) LAYPAREAWAH, Opehasa's Son,
NEWCHUONER, Deputy King,
COYEACOLINNE, Chief Council,
And ninety-seven others.

Over in Massachusetts the Stockbridge Indians passed a resolution in 1733 that there should be "no trading in rum" among them. In 1839 the church of fifty members which the devoted missionary, John Sergeant, had gathered together from among them, dedicated its building, and among other exercises of the day unanimously ratified the tribe's prohibition law, adding heavy penalties for any violation of it, thus becoming not only the real "primitive prohibitionists" of our land, but the first prohibition church, whose righteousness covered their politics as well as their creed. In a measure, however, John Eliot's "Praying Indians" take precedence over even these Stockbridges. In 1654 three of these "Praying Indians" got drunk, and catching a boy belonging to one of their leading brethren in the church they put the oottle to his lips and made him drink until he, too, was drunk. Because of this the whole church grieved more deeply even than if these men had died. Eliot said it was "the greatest frown of God he had ever met in his work," yet he deemed it wise to refer the matter of discipline to the church itself. The head men met in council, and after mature deliberation passed the following sentence: "That the three offenders should sit in the stocks a long time, be taken thence to the whipping-post and receive each twenty lashes; and that the boy, for having gone where the men could give him whisky, should sit in the stocks a little while, and then be taken by his father before all the children at school and there whipped." This sentence was duly carried out, notwithstanding one of the offenders was Eliot's interpreter and friendly helper, thereby enacting discipline for intemperance which beats by a long way white folks' modern method of simply putting "temperance in the discipline." HOWARD R. ANTIS.

Glenwood Springs, Colo.

RED, WHITE AND BLUE.

DEAR UNION SIGNAL:—In your issue of November 15, the article on "The Red, White and Blue" attracted my special consideration. I wondered what version of "Columbia, the Gem of the Ocean," was used at Uncle William's Fourth of July celebration, and wished he had quoted the entire poem, for that wine cup stanza is new to me. But after reading his comments I hunted up an old song book of 1868 in which I find the piece with the last stanza as he describes it. It is there credited to a previous publication, so this form is perhaps the original autograph. I would condemn its use as strongly as Uncle William. We cannot be too careful in excluding from our songs every vestige of sentiment that favors the use of alcoholic beverages.

But I wish to remind the readers of THE UNION SIGNAL that there are revised versions of this good old song. I have sung the piece again and again with my pupils of several different communities. We used the words as contained in the "School Room Chorus" and in the "Franklin Square Song Collection, Number 1," and there is no alcohol in either copy.

Some parts of this poem are rather ambiguous, but there is undoubted patriotism in "Three cheers for the Red, White and Blue," etc.

The following is the song as found in the "Franklin Square Collection." It differs from the "School Room Chorus" in the third stanza only.

Oh, Columbia, the gem of the ocean.
The home of the brave and the free,
The shrine of each patriot's devotion,
A world offers homage to thee.
Thy mandates make heroes assemble,
When Liberty's form stands in view;
Thy banners make tyranny tremble
When borne by the red, white and blue.

CHORUS—When borne by the red, white and blue,
When borne by the red, white and blue,
Thy banners make tyranny tremble,
When borne by the red, white and blue.

When war winged its wide desolation,
And threaten'd the land to deform,
The ark then of freedom's foundation,
Columbia rode safe thro' the storm.
With the garlands of victory around her,
When so proudly she bore her brave crew,
With her flag proudly floating before her,
The boast of the red, white and blue.

CHORUS—The boast of the red, white and blue,
The boast of the red, white and blue,
With her flag proudly floating before her
The boast of the red, white and blue.

The star-spangled banner bring hither,
O'er Columbia's true sons let it wave;
May the wreaths they have won never wither,
Nor its stars cease to shine on the brave.
May the service united ne'er sever,
But hold to their colors so true;
The army and navy forever,
Three cheers for the red, white and blue.

CHORUS—Three cheers for the red, white and blue,
Three cheers for the red, white and blue,
The army and navy forever,
Three cheers for the red, white and blue.

MARY A. CLARK.

Sodus, N. Y.

SOCIAL PURITY VICTORY IN LONDON.

DEAR UNION SIGNAL:—A great effort is being made in England to purify the stage, and to restrict the licenses granted to theaters, where the amusements have long been considered as having a decidedly sinful tendency.

Active among these workers for the advancement of social purity have been the temperance women of England, joining with the others who desired that certain promenades, dancing and stage plays should be no longer licensed. They have most heroically demanded this action on the part of the county council, and a complete victory in their recent appeal has been won! The question reached a climax when Mr. George Edwards applied for a renewal of a license for music and dancing for the Empire Theater. The licensing committee recommended that a license for music and dancing be granted upon the following conditions, to be indorsed on the license:

"That the promenades be abolished which have proven to be most pernicious in their practice, and also that no intoxicating drink be sold in the auditorium."

Mr. Murphy protested against this, as he had a place where both these liberties were allowed. Mrs. Chant made a most able reply to Mr. Murphy. She had herself investigated the evil that was engendered by the so-called "promenade." She had, by ocular proof, seen that it was a hot-bed of iniquity! She and her friends wished, therefore, to do away with that. She told Mr. Murphy that "he had given away his case when he said 'that if the promenade was done away with and the sale of whisky stopped in the auditorium, ruin would fall on the Empire.' He had explained by his own arguments that the sale of drink was what enabled him to pay so large a dividend. She wanted to see the amusements in London conducted in such a manner that people could assemble for social happiness; where the husband and wife could meet together; where a man could take his children without fear." This, and a great deal more was added to pray the council not to lead men and women into temptation, but to do away with these hot-beds of vice. Mrs. Chant argued that the day when the theaters could be thus purged, would be the day of the Magna Charta of public amusements.

Much animated discussion followed; and much opposition was aroused to the efforts made by the workers for social purity to carry their point.

The original question was then put before the House. It was divided into two sections "A" and "B." Section A reading thus: "That the promenades be abolished, and the spaces now occupied by them be disposed of to satisfaction of the council," was first voted upon. Forty-four votes were recorded in favor, and twenty-two against it.

For section B: "That no intoxicating drinks be sold in the auditorium," forty-three voted in favor and twenty-one against it. Thus another triumph is won for the cause of social purity and for the army of the W. C. T. U.

On Sunday, as if following in the same trend of thought, Mr. Stead called a great mass-meeting such as he caused to be assembled in Chicago on various occasions. His object was to form a Social National Union, the chief purpose of whose members is to guard the elections so that honest and good men would be elected. Mr. Stead chiefly directed his discourse to the necessities which were going to arise in the schools where it was particularly necessary to have upright men who would correct some of the evils which now existed, where hundreds of Christ's little ones were crowded together into rooms striving to store their minds whilst their bodies were often starving.

He begged that "the London school board" should be made up of men who would see to it that many present evils no longer existed.

The gentleman presiding over the meeting was the foreman of the jury who once condemned Mr. Stead to nine months' imprisonment!

Mrs. Chant made an earnest appeal for the welfare of the suffering to be considered, and to get good men elected at the coming election so the best public good could be attained.

It was a most enthusiastic meeting and culminated in the formation of the Social National Union and the adoption of resolutions or a constitution for action that will be like the cleansing influence of civic elections, and public benefaction will ensue therefrom. A committee of officers was then appointed, consisting of leading men of London, Mrs. Chant and Lady Henry Somerset.

I find Lady Somerset's name interwoven here into the warp and the woof of each aspiration for good. It is plain to be seen that she dwells in the hearts of her countrymen and women as a noble woman devoted to good works. MARY FROST ORMSBY.

London, Eng.

ALCOHOL AND HAPPINESS.

DEAR UNION SIGNAL:—I beg to call the attention of your readers to an article in the November number of the *Popular Science Monthly*, bearing the title, "Alcohol and Happiness." The article is a synopsis of a lecture given at Berne, by Dr. Justus Gaule, of the University of Zürich. Dr. Gaule is an eminent physiologist and an authority in his department of science; therefore whatever he says on the subject of alcohol is entitled to our earnest consideration. The destructive nature of alcohol is now well known, but Dr. Gaule's analysis of the question from the standpoint of the physiological psychologist has practically the ring of a new argument, the thunder of a new voice, from the realm of science. The words of the distinguished Zürich professor have force because the "majesty of fact" is on his side, and in listening to him we understand, as perhaps never before, how it is that the alcohol habit is so squarely opposed to manliness and happiness. Surely the W. C. T. U. around the world owes a debt of gratitude to Dr. Gaule for his brave and able teaching of the truth that is to make us free.

ELLEN HAYES.

Wellesley College, Mass.

THE HOP QUESTION AGAIN.

DEAR UNION SIGNAL:—Perhaps your correspondent could better understand how some poor W. C. T. U. and church women *can* pick hops were she placed in their circumstances. I think a mother would be wanting in the commonest instincts of humanity who would choose for herself and family, cold, hunger, exposure and death rather than to procure things needful through picking hops (or any other labor where an honest equivalent is rendered) which your correspondent thinks is equivalent to money received from the saloon-keeper over the bar.

I live in one of the hop centers of West Washington, have watched this business from a temperance standpoint for years, and confess that when I felt that necessity compelled me I have picked hops, for which I have never felt condemnation, and I have an average good conscience. But when that necessity was removed, I felt it my duty to give place to others more needy.

But I have no excuse to offer for the hop growers who, coming here, have absorbed our best agricultural lands and nearly turned our fruitful valleys into hop yards, thereby excluding largely every other industry that might give employment to the poor laboring men and women that the ebb tide of prosperity has left stranded upon our coast. I claim that there is a distinction *with a difference* between the hop-raiser and the hop-picker regarding the *morale* of this question.

And now, dear sisters, at whose door the wolf is not howling and to whom more agreeable remuneration and, perhaps, less doubtful avenues of employment are open, be sparing in your judgment against your less fortunate sister and brother, whose "lines are not cast in pleasant places." Whom the greed of the monopolist, the canker worm of interest and unjust taxation largely have compelled to brave the exposure, fatigue and unremunerating

labor of picking hops "for the money there is in it," viz.: an average of from fifty to sixty-five cents per day.

As for hop-growing being a money making business here, the experiences of this and past years have not proved it so to be, many fine yards remaining unpicked for want of money to pick them, in some cases the expense of tillage causing an additional mortgage plaster to be placed upon their already heavily mortgaged farms, placed there mainly by money advanced by the hop merchants. You can calculate for yourself how long at this rate it will take to break up all the small producers. I sometimes think that we cannot do a better thing for this hop-cursed country than to all turn in, pick and cultivate their hops and break them up as soon as possible, and use the beer money to do it with.

Puyallup, Wash. E. P. SPINNING.

A WORD OF THANKS.

To My Dear Comrades of the National W. C. T. U.:

You do not know how touched I was by your tender remembrance of me in my absence. The beautiful testimonial that Mrs. Hoffman read to the Convention and which you indorsed by unanimous vote, will be one of the most valued treasures that my philanthropic work can ever bring to me, and is an incentive to more devoted earnestness "for God and Home and Every Land."

ISABEL SOMERSET.

Boston, Mass.

A GREETING FROM MRS. LEAVITT.

To the Members of the Twenty-first Convention of the National W. C. T. U. recently held in Cleveland, O.

DEAR SISTERS:—Your delightful telegram to me, dated November 20, last, this moment, November 30, reached me in Vera Cruz; hence the impossibility of reply during Convention.

This is the first breath of Convention news, and the only one that has reached me yet. Still I know that the recently vacated chair of our beloved, honored and trusted Mrs. Woodbridge must have cast a sadness over all your sessions.

With warmest thanks for the impulse to send and for the message, I hope and pray that the work of the Convention may be blessed to our union, and to our nation in a greater degree than any that has preceded it.

Affectionately your friend,

MARY CLEMENT LEAVITT.

ORIGINAL PRAYING BAND.

DEAR UNION SIGNAL:—Crusaders of 1874 met in Y. M. C. A. building, Cleveland, O., November 23, and organized a reserve force to pray for the success of temperance work throughout the world. As the Crusade antedates all leagues, unions and alliances, no Crusader residing in Ohio or any other state need hesitate to join. No fees or dues are required; any desiring to belong to this consecrated and honored sisterhood, may send her name and residence to the secretary, Mrs. J. S. Healy, 2716 Broadway, Cleveland, O.

Signed, { MRS. W. A. INGHAM. MRS. H. C. FORD.

THE SOUTH AFRICAN EDUCATIONAL ENTERPRISE.

DEAR UNION SIGNAL:—About forty years ago a missionary with his wife and children started from India in a sailing vessel bound for Cape Colony. He was coming to the Cape to regain his strength, but died on the voyage before Cape Town was reached. His widow with six children landed at Cape Town intending to go on to America when a vessel should leave.

Mrs. Hume was kindly received by the Rev. Thompson and his daughter, who proved true friends and Mrs. Hume became acquainted among others with the Misses Elliot who had a school at Mowbray. Mrs. Hume told them of Mt. Holyoke Seminary in America; Miss Catharine Elliot became so much interested that she resolved sometime to go to America to visit the school, and after years did go. While there she felt very much the need of a similar school in South Africa.

On her return home she brought with her a copy of the life of Mary Lyon, the founder and first principal of Mt. Holyoke Seminary. She sent that book to the Rev. Andrew Murray, at Wellington, and it was in reading it in December, 1872, on the rocks at Kalk Bay, that Mr. Murray was led to believe that Cape Colony was in need of such an institution as that founded by Mary Lyon.

At a conference held at Wellington in 1872 a proposal was made to erect some monument in memory of the French refugees who had settled in this part of the country. Mr. Murray suggested that the monument should take the form of an institution which, while it stood in memory of our ancestors, should prove a lasting blessing to their descendants. There were many who favored this proposal, and a letter was sent to Mt. Holyoke Seminary asking for a teacher.

Meantime the angels were very busy carrying petitions for guidance up to the throne of grace. Some months later a letter from America came to the Rev. Andrew Murray expressing much sympathy and interest, and proposing to send two teachers instead of one. With gratitude to God and those who loved Him, the offer of two teachers was gladly accepted. On the 25th of September, 1873, a public meeting was held in the church of Wellington and plans and prospects laid before the people. It was stated then that at least £2,000 would be needed, and that it would be desirable to have £1,000 in hand before beginning the work. It was not long before the congregation came forward with £1,150.

A committee was formed to choose a suitable spot for a South African "Mt. Holyoke Seminary." The place which seemed most suitable was then in the hands of the Anabaptists who had no intention of parting with it. No other place could be found. Building was thought of, and while still praying for guidance the much desired property was unexpectedly offered for sale for £1,600. As this was a decided answer to prayer the place was at once purchased and the work of refitting commenced.

In the same month of June letters were received from America, stating that the first teachers, Miss Ferguson and Miss Bliss, were preparing to sail on September 20 and hoped to be here about the middle of November, and on the 15th of that month there was great joy in welcoming them to South Africa.

On October 26, 1873, while the synod of the Dutch Reformed church was in session at Cape Town, the building designed for the seminary was formally taken possession of. Many ministers from all parts of the Colony and a great number of people gathered together under the very trees which now adorn the seminary grounds. Stirring words were spoken and earnest prayers sent up for God's blessing to rest on the work about to be commenced. Before everything was ready there were more applicants than places for them.

We who are now in a seminary twenty years old can scarcely realize what it must have been to those new girls who had no old girls to help them, to explain the bells, domestic work and the numberless other details which are so necessary to seminary life.

On the first evening the pupils met in the library for the first "recess meeting." They seemed to think it very strange, but learned to love very much this hour of prayer. God's presence in the school was manifested from the beginning; during the first quarter all the pupils took their stand on the Lord's side.

Applications came in rapidly, and the classes became so large that it was decided to send for more teachers. Two new teachers were welcomed at the end of the first year. From that time teachers have been coming and going nearly every year.

It was found necessary to build a new house, as room was very much needed; the seminary pledged to supply half the amount. In 1874 a large bazaar was held, which brought in £220; the same day the corner-stone of the new building, Murray Hall, was laid. The building was finished during the next year, and opened July 27. School work went steadily forward. The close of 1878 was of special interest, as it saw the first graduating class of the Huguenot Seminary. There were four graduates, and their motto was, "Except the Lord build the house they labor in vain that build it."

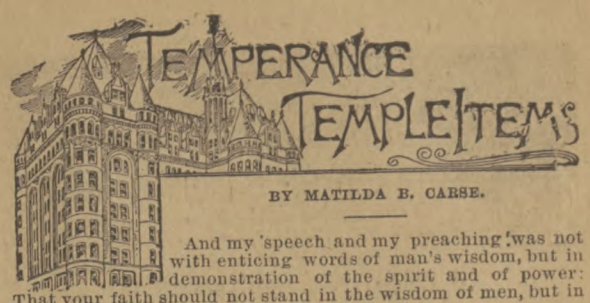
In 1885 the good news was received that two thousand pounds had been given to Miss Cummings, one of the teachers, by Mr. E. A. Goodnow, for a much needed hall. The gift was afterwards increased to three thousand pounds and the woodwork was sent from America. Great was the consternation when a telegram announced one morning the wreck of the Olga R. off Mouille Point, for the Olga R. had the materials for Goodnow Hall on board. But the sea yielded up its treasures and nearly everything of value was saved. This building was finished in 1886.

During the last few years the seminary has grown very much. In 1890 the branch institution at the Paarl was established and two more branches have been started at Grey Town, Natal, and Bethlehem in the Orange Free State.

When we look over these twenty years of the Huguenot Seminary, and think of all it has and is to accomplish; of the many teachers whose memories will always be treasured, of the well-nigh one thousand girls who have dwelt here, many of them now wives and mothers, training their children and holding positions of influence in society, and others now teachers carrying out what they learned at the Huguenot Seminary, when we remember that about thirty have gone out as missionaries, is it not evident that the progress of the seminary has been upward as well as forward? If this school had not been dedicated to God at first could we have expected the same result?

GERTRUDE KEET.

Wellington, Cape Colony, Africa.



BY MATILDA B. CARSE.

And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God.—I. Cor. 2: 4, 5.

It seems to me we are living in such an age of materialism that it is hard to believe in anything that we do not see, touch and handle. Christians seem to forget that the most potential forces are the hidden and unseen. We would all accomplish greater things if we were clothed with more faith. Hebrews eleventh should be read by all Christians much oftener than it is. It is a pleasure to receive such a letter as the following from one who walks by faith and not by sight: "I am glad," writes Mrs. L. H. Hyslop, Nebraska City, Neb., "and thankful to be able to send the contents, $3.65, of another mite-box this year. I have not an abundance of this world's goods, and did I not believe the Unseen One increases our money in answer to prayer I should wonder where it came from, for I put just as much, if not more, into my missionary box, my church, and all other benevolences as I did before I commenced sending money to our Temple. I believe our dear Saviour is just as ready to answer our prayers if we but fill the conditions, as when He was upon the earth. What right have we to expect to have our prayers answered or receive the blessing, if we are not in the condition to receive it? Please send the souvenir spoon. I expect to have a niece married soon. The spoon will make such a beautiful wedding gift; I will continue to use the old mite-box another year." How beautiful it is to see those on the confines of the other world with a heart full of sympathy to help and aid the woes of this. A little letter lies before me written by Mrs. A. G. Monson, Charlotte, Mich. The handwriting is cramped and the lines are very crooked, but it is full of interest and pathos. It is as follows: "Some weeks ago I sent the contents of a mite-box and received the beautiful spoon. We have admired it so much. My daughter wants one and we have filled the old mite-box to overflowing. I now send $6.70, wish it was more. Please excuse the crooked lines. I cannot see the writing on the paper, weak eyes and eighty-seven years is the cause. I have felt a deep interest in the Temple since it was first commenced, but can do but little to help the great cause."

Little Sophia, Gertrude and Bernice Ozenne and Homer Jolley, Morgan City, La., each had a Temple mite-box. In order to get money to fill them these four children gave a little concert, and from the receipts send $14.60. Four of our lovely souvenir spoons have been sent to these little workers in the sunny South to reward them for their labor of love.

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The offer of the Columbian Publishing company to send the Educational Checker game, the game of Pixies and the Temple edition of the Ladies' Household Repository, for one dollar to unions or persons who secure a hundred orders, (allowing them twenty per cent for their work) has not met with the warm response we had expected. The above is one of the most generous offers we have ever known. The articles offered make useful and beautiful Christmas gifts,—paying the person handsomely who sells them—and beside turns into the Temple treasury a goodly sum.

A great many have sent a dollar to secure the three above articles. It would be impossible to sell them at that price singly, it is only in orders of one hundred that they can be offered at that rate. We will, however, send them for $1.25 postage prepaid, or we will send the Ladies' Repository and one of the games free of postage for $1. If intended for Christmas gifts orders should be sent for them without delay to Miss Sara G. Johnson, Room 1113 the Temple, Chicago.

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The members of the Central W. C. T. U., of New Orleans, La., are to be congratulated that they have finished the payment on their hundred dollar pledge. Their faithful superintendent of Temple work, Mrs. S. S. Shove, has just sent the last installment of $30. A unique name is to be engraved on the Rhode Island tablet in Willard corridor, "The Providence Fire Department." The brave firemen of Providence have, through the faithful solicitations of Mrs. A. J. Winship, of Providence, R. I., completed their gift of one hundred dollars to the Temple, Mrs. Winship having sent the last payment of $35.

The Richmond and Hopkinton W. C. T. U., R. I., sends through its able and indefatigable superintendent of Temple work, Mrs. Mattie A. L. Greene, Hope Valley, R. I., $66. which completes the union's pledge. Mrs. Greene writes, "I can assure you I feel like grasping every one's hand who aided in the work. We had a fair and festival. The good people came to our rescue and gave us such a lift we can easily pay the $66 which completes our hundred dollars besides leaving a mite in our treasury. I long for the time when the good news will be spread that the beautiful Temple has become the property of the white-ribboners throughout the world."

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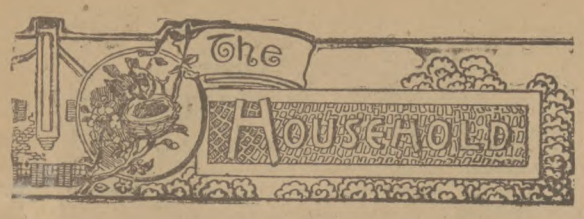
Let our friends who are filling mite-boxes, remember if they desire to secure the silver souvenir tea-spoon for Christmas they must send $3.65 to us at once.

All persons sending $1 to the Temple will receive the beautiful Columbian souvenir. Any individual who sends the contents of a mite-box, amounting to $3.65, by January 1, 1895, will receive a solid silver Temple souvenir tea-spoon. This, however, does not apply to persons filling boxes for unions; they receive the Columbian souvenir. All money orders and checks should be made out in the name of William D. Preston, and sent to our financial secretary, Miss Sara G. Johnson, the Temple, Chicago, Ill. All other matters pertaining to the Temple should be addressed to Mrs. Matilda B. Carse, the Temple, Chicago.



JUDGE NOT.

How do we know what hearts have vilest sin?
How do we know?
Many, like sepulchres are foul within,
Whose outward garb is spotless as the snow,
And many may be pure we think not so.
How near to God the souls of such have been,
What mercy secret penitence may win,—
How do we know?

How can we tell who sinned more than we?
How can we tell?
We think our brother walked guiltily,
Judging him in self-righteousness. Ah, well!
Perhaps had we been driven through the hell
Of his untold temptations, we might be
Less upright in our daily walk than he,—
How can we tell?

Dare we condemn the ills that others do?
Dare we condemn?
Their strength is small, their trials not a few,
The tide of wrong is difficult to stem.
And if to us more clearly than to them
Is given knowledge of the good or true,
More do they need our help and pity too,—
Dare we condemn?

God help us all and lead us day by day,
God help us all.
We cannot walk alone the perfect way,
Evil allures us, tempts us and we fall;
We are but human and our power is small;
Not one of us may boast, and not a day
Rolls o'er our heads but each hath need to say,
God bless us all!

—*Selected.*

THE WHITE RIBBON.

BY MRS. FRANCES SEABURY.

"Excuse me, madam, but seeing that bit of ribbon made me bold to speak to you; they told me down at the W. C. T. U. hall that I could always speak to a lady if she wore that ribbon, and I've been watching for one. Yours is the first I've seen on the street since. My wife is ill, and has been in bed for a week and no one but the little one to wait on her—she is such a little mite—and I've just got work since I stopped drinking. We were so poor before that time, that it takes all I earn to get food and fuel, so there is nothing left to hire any one to care for my wife."

"I am very glad you spoke to me. Where do you live? I will go and see your wife."

"It is not a fine place, but we'll move by and by; number seventy, A —— street."

"And your name?"

"Thomas Searles. Go up three flights of stairs and knock at the door at the right hand; just knock softly, please, because if she should be asleep, it unsettles her nerves to be wakened suddenly."

"I'll be quiet and gentle. My name? Mrs. Grimes."

So our white-ribboner climbed the stairs and rapped gently at the door, which was opened by the "little one," who was only four years old. There lay the sick mother, with a wan countenance and anxious eyes that followed every movement the little girl made until she sat by her mother's side again, holding the thin hand and patting it with her tiny one.

Mrs. Grimes told Mrs. Searles how she found her out, and then with much tact questioned her as to her needs.

Between tears and smiles Mrs. Searles told how her husband had fallen from abundance to poverty and of his late conversion by means of the W. C. T. U.

When the husband came home at night he found the rooms transformed. There was a look of relief on the countenance of his wife, and the "little one" was playing with a new doll. He felt the sting of being an "object of charity," but was thankful to get help until he could help himself. He said to his wife, "I am so glad that I spied that bit of white ribbon and knew what it meant."

"I am very glad, too," said Mrs. Searles, "for Mrs. Grimes has helped me so much every way, and she said as soon as I was well the ladies would give me work, and then we'll move out of this place."

"That we will," said Mr. Searles. "I wonder," he continued, "why all the members of the W. C. T. U. do not wear the white ribbon; there are many who do not."

"I do not know. Perhaps some do not wish to be conspicuous as temperance women, but I am sure they would do much good if they did. If Mrs. Grimes knows how much peace and comfort she has brought to three persons through wearing the ribbon she will urge each member of her union to wear it always."

Life looked much brighter since these two knew some one was thinking of them and was willing to help them until they could help themselves. Mrs. Grimes' presence in the miserable rooms was like the first beautiful day after a long, dreary and cloudy winter. Her smile reminded the inmates of the warmth of the spring sunshine.

"You saw a white-ribboner going to the temperance hall," said Mrs. Searles, "and you went in too, and the songs and prayers touched your heart and you gave it to God. When we needed help it was the wearer of a white ribbon who brought it to us. If I had a voice to be heard all through the land I would use it to ask the temperance women to always wear their badge."

Elmira, N. Y.

COMPETITION.

BY KIT CLOVER.

In our warfare against intoxicants, have we tried every means within our reach to win people away from the saloon? We can not drive them, not even for their own good. This has been fully demonstrated in the last ten years in Iowa, under the prohibition law. Those who did not use intoxicants favored the law, voted for it, and lived up to it. Many of those who wanted intoxicants would have them and do have them, law or no law.

There may or may not be much hope for the one who has already formed the drink habit, but there is a great fringe, as one might call it, the borderland of the drinkers, composed of those who sometimes take a drink, those who drink a glass of beer because of an "aching void," not caring for intoxicants if they could have something else as well.

I have learned of this need myself, by my own faintness. After a hard day's work, a wearisome journey, or a long, cold walk, when the vital powers have been so taxed that they have shown signs of flagging, then I felt the need of something warming and stimulating. Many a night worker stops on his way home for a drink of beer, or whisky, not because he particularly cares for that especial drink, but because he wants something, and that is easily available.

In many instances the drink habit is developed in this way. Now it may be that the soup kitchen idea has been tried thoroughly and wisely, and found to be a failure, but since I have never looked the matter up and do not know that it has, I would like to try it. I would like to open one central kitchen where all the soup could be made. In fact I would like to make it myself and see that every scrap that went into it was just as sweet and clean as possible. I would buy beans for bean soup by the barrel, and barley by the car load. I would secure all the clippings and bones from the butchers, stipulating that it be kept scrupulously clean for this very purpose, instead of being thrown under the cutting table. I would purchase stale bread,—no, I don't like the word "stale"—but dry bread that is not salable, but yet good and sweet. I would give a good big bowl of hot soup and a generous slice of bread for five cents, or one such bowl and a ticket for a second bowl for five cents.

I would not *call* it a charity, and I would have the room light and warm. There should be flowers in the windows, and pictures on the walls, and some daily papers free to all patrons.

I would have numbers of other such kitchens with the soup being carried to these branches in cans, and there heated over gas or electric heaters.

Every kitchen should be called the—well, since it is to be *my* enterprise I will name it "The Clover Kitchen," and the name shall stand for a trademark of respectability and good hot soup at low prices, just as every one knows, when they see the trademark of a certain bakery that they can find good food therein.

I am waiting now for my "ship" to come in with the money to start operations. Then my kitchens will all be self-supporting once the people come to know how much more real good there is in a bowl of soup and bread than in a mug of beer.

MOTHER VS. CITIZEN.

Mary S. Gilliland, in a late number of *The International Journal of Ethics*, voices her conviction on one phase of "the woman question" in the following frank fashion, containing a truth that the coming generations will surely have to meet squarely:

"To-day a married woman has frequently the utmost difficulty in keeping in touch, even remotely, with current events and current thought. To take an active part in the making of those events and shaping of those thoughts is impossible to her. During so many, sometimes, as twenty of the best years of her life, she is absorbed totally by the minutiæ of family life. Many children exhaust her physically, mentally and morally. She is the most overworked and most hopelessly exploited of all our social slaves. The marvelous and inexhaustible passion of motherhood has sustained her. But even this tenderest loveliness of nature has, by over stimulation, turned into a curse. It has prevented such women perceiving the true aspect of their condition, and it has tended to degrade motherhood itself. It has become too often a physical passion over the latest baby rather than a rational sympathy with and for the growing children. The tenderness and insight that can mother the growing spirits of her children is a nobler and more human thing, in a woman, than the trembling rapture with which she clasps the baby at her breast. We need both. The finer the woman the more she will be capable of both. But if motherhood is to grow adequate to growing humanity, the former must preponderate in life over the latter. We shall do a service then, to women, a service to motherhood, a service to family life and a service to the community, if we protest against the cruel absorption of so long a period of a woman's life and so large a portion of her strength in child-bearing.

"Everybody knows that the excess which we permit in this matter is not merely prohibitive of the public work of the women in question, but is injurious in every way to family life. The woman is often incapable of that everyday duty of upper servant of the household which our present wasteful and individualistic domestic economy lays upon her, even in well-to-do middle-class homes. She cannot, by reason of her physical exhaustion, drag herself about to 'see to things.' Which of us has not seen bright, clever girls turned, in a few years, into irritable, dull women, who can talk of nothing but their own and their children's illness, or the delinquencies of their servants? What chance has such a victim of growing to be a 'whole-human'? What chance have her children of rational sympathy and intelligent care? What chance has her husband of thinking of her with respect as his equal and companion?

. . . . . .

"We are so afraid to trust humanity that we have a superstitious dread of making any alterations in what we rightly feel to be a most fundamental relation. We are so dull with custom, so cowardly in face of convention, so unloving as men and women and parents and children, that we cannot think boldly and confer freely in the hope of bettering things. Each one thinks too exclusively of his or her own side of the question. We are so stupid and ignorant that we do not see that in an organic group the good of each is *necessarily* the good of all. So we go on. Chaos spreads, superstition deepens, and a kind of numbing despair is seizing on all those who care greatly but cannot see clearly. Do let us try to understand one another. Especially let the young grown-up men and women of to-day try to see each other's points of view. Do let us put away that false shame, which is a thing to be ashamed of, which prevents people discussing openly and gravely this most grave difficulty."

EVOLUTION OF A SUFFRAGIST.

BY MRS. ADELAIDE SIMMONS.

Experience and observation indicate that the usual evolution of a desire to vote and an earnest effort toward the fulfillment of the wish is as follows:

First, a woman or girl becomes interested in the poor and oppressed in her own town and the great cities, also in isolated cases in the rural districts.

The natural impulse of the womanly heart is to alleviate suffering, to feed the hungry, clothe and warm the chilled and feeble, and this work comes next, quickly followed or even accompanied by an earnest inquiry into the cause of these troubles and a desire to prevent their recurrence.

Almost invariably the drink habit is found to be the cause of want, misery and disease, and the gentle soul grieved and roused by the ruin wrought, becomes fully enlisted in the temperance work.

Next, when she finds with what fettered hands women must fight King Alcohol and other oppressors, she longs for the ballot, to help secure wise and moral rulers who will make and enforce laws for the protection of the innocent sufferers, and to protect the sinners against their own diseased appetites.

Is it possible for a woman to be "too gentle and feminine" to pass through this evolution?

If such an evolution is "impossible" to a woman, a description other than gentle and feminine would better suit the case.

Kenosha, Wis.

A CAREFUL record kept at Yale for eight years shows that non-smokers are twenty per cent taller, twenty-five per cent heavier, and have sixty per cent more lung capacity than smokers. A recent graduating class at Amherst presented a similar difference in favor of non-smokers, who had gained in weight twenty-four per cent over the smokers, and in height thirty-seven per cent, and also exceeded them in lung capacity.—*Exchange.*

DECEMBER.

With coasting and skating and sliding,
And everything just now at its best,—
The jolly old month of December
Is worth any two of the rest.

—*Selected.*

LILLO.

BY VELMA V. BEEBE.

"Well, I'll take your fiddle at that price; but it's too much. You've talked with too many Yankees, Karl."

"Ah, no, no! You know not my feedle, you calls him. I not part mit him only for Lillo. I have no bread, no clodings for Lillo, only."

"Lillo, who's he? Not your brother, surely. That's no German name."

"Oh, he leetle monkey boys mit organs. He fery seek. Man lefted him. I peek him oop. See?"

"So you think more of Lillo than of your fiddle? You told me once you loved the fiddle best of anything in the world. Remember that?"

"No, no, no, no, I tell you true. De feedle, he my liebe; but Lillo, he got nobody. I moos not leave him hoongry gehen. Dese feedle, he be joos same mit you; I no haf moneys, Lillo die. I tell you, but, Lillo, he mooch a-moosing, you calls him. Take you Lillo. I take feedles den. No care for moneys."

The German boy's face brightened as if a gleam of sunshine had broken through, as the possibility of doing his duty and gaining his own pleasure dawned upon him.

Fred laughed.

"How do you think I can take care of a sick boy, you young rascal? You're playing tricks on me. Besides, it was the violin I wanted. If I wanted to adopt a boy I'd go to an orphan asylum."

"Oh, he no seek now. I cure him. He joos a leetle, what you calls him, queer. You like him, I tink. He good boy. I go get him."

Off darted Karl leaving Fred half dazed. Had he agreed to adopt an unknown boy? He could not remember what he had said. Should he go away and disappoint Karl?

Before he could decide, Karl reappeared, leading what seemed to be a very small and feeble old man dressed in an odd assortment of garments. Fred gave one look and burst into a peal of laughter. It was a monkey. Of course. That was what Karl had said—"leetle monkey boys."

"See here!" said Fred, as the pair came up, "I haven't bargained for any monkey. I thought it was a boy you were to bring."

Fred's conscience smote him a little for the deception. He would have had to make some other excuse had Lillo really been a boy.

"Ah, take him," pleaded Karl. "He good boy, but he cold boy. I no can taken good care of him. You reech, you keep him warm, you give him good tings eat. I know he happy; I forget Lillo, play my feedle an' bees happy too."

Fred considered a moment. After all, why shouldn't he? A monkey is an amusing pet and he had always had a curiosity to know how far a monkey could be trained to act like a man.

"Well," he said slowly, "I guess—I might as well take him."

Karl was overjoyed. He clasped Lillo affectionately in his arms just once and then ran swiftly around the corner. Soon the sound of a violin reached Fred's ears, growing fainter and then mingling with and losing itself in the street clamor.

Lillo stood watching his new master with a disapproving face. Then he snarled like a dog and chattered in an angry tone, but seemed to have no thought of running away. When Fred started on, Lillo started too, sometimes on four legs, sometimes on two, with the peculiar dancing movement of all organ-monkeys.

"Hello, Fred!" came a boyish v ice across the street. "Going into the grind-organ business?"

"Guess I'll have to, Tom. Come over here and give me some good advice. That little German, Karl," he continued as his friend approached, "has inveigled me into taking this monkey to take care of. What shall I do, put him in an orphan asylum?"

"Oh, keep him by all means. We'll have no end of fun with him down at the 'Cad.' I've seen the little fellow before. He's a regular crank, and Karl's as gentle and patient with him as a mother with a six weeks' baby. Come on. Let's hunt up some of the other fellows and introduce our young friend."

The academy was to reopen in less than a week and they had little trouble in finding a dozen young fellows with nothing in particular to do. With much shouting and laughter they escorted Lillo to the confectioner's where they won his good will with cakes and sweetmeats for which he begged with winning gestures and pleading cries.

This amusement grew stale after a time and one of the rougher ones proposed taking Lillo to a beer saloon and getting him drunk. The proposition was greeted with a shout by most of the boys, who, to tell the truth, would have thought little of going there and getting drunk themselves.

Fred, however, was different. He had been brought up to think of the wickedness of drinking much as he would of stealing; but a monkey—that seemed different. Yes, he would go.

He walked slowly along in the rear of the group, reaching the saloon just in time to see Lillo taking his first glass. How eagerly he grasped it! Evidently it was no new thing to him. Then he begged for more and more. Fred turned away disgusted.

Suddenly a shriek rang through the room. There was a rush for the door, and Fred saw in the midst of the turmoil a boy struggling with the maddened monkey. It was Tom. The monkey's teeth were sunk into his arm, and in spite of cruel blows and kicks the hold would not loosen.

"Kill the beast!" shouted some one.

"He no de ones," cried a clear voice. "You all bess be killed," and Karl strode into the room.

"Hello, Dutchy!" shouted the bar-keeper, who, safe out of harm's way, seemed rather to be enjoying the scene than otherwise. "You better have some beer. You know you drink it."

Karl's blue eyes flashed fire.

"No, no, never! My vater, he tell me better an' my Lillo, too. Ah, I know de poison. Lillo, Lillo, I feared me o' dis!"

He clasped the enraged beast, and spoke gently in his own loved language. Lillo seemed to understand. He loosed his hold on Tom, and crept submissively away by Karl's side.

(*Concluded next week.*)

SKATES AND SKATING.

In whatever light you look at skating it is a splendid sport, says *American Young People*. It is one of the most healthful of exercises; it tends to develop cheery, hearty, wholesome boys and girls, and men and women. All up through the centuries the style of skates has kept improving, until at the present time there seems to be little room left for improvement, either for the racing or the pleasure skates. Whether it be on the famous fens of England; on the ice commons, or the canals, or the far-famed Zuyder Zee of Holland; on the rivers of Norway or Russia; on the lakes, and ponds, and rivers of our own noble America —wherever you shall travel in all the years of your life, take along your skates; you will find use for them on both sides of the sea, and wherever you go you shall find foemen worthy of your steel.

SOFT-SHELLED NUTS.

363.

BEHEADINGS.

1. Behead a fluid and have a place for skating.
2. Behead an occurrence and have an opening.
3. A fraud and have that which warms.
4. Each and have in a high degree.
5. Tramp and have a curve.
6. To destroy and have to endure.
7. Proud and have tardy.
8. To assemble and have a friend in need.

The removed letters spell the name of a winter month.

364.

BIBLE QUESTIONS.

1. Where is the first place in the Bible where a commercial transaction is recorded?
2. What book of the Bible does not mention the one true God?
3. The word "reverend" occurs but once in the Bible. Where is this?

O. K. EVANS.

365.

NAME PUZZLE.

One-fifth of hyena; one-fifth of otter; one-fourth of lion; one-fourth of mink; one-eighth of elephant; one-fifth of sloth.

My whole is the name of a great poet who recently died.

GEORGE M. BALDWIN.

Send all replies and *original* puzzles to Puzzle Editor, THE UNION SIGNAL, The Temple, Chicago, Ill.

ANSWERS TO PUZZLES PUBLISHED NOVEMBER 15.

354. Wine is a mocker, strong drink is raging.
355. Talmage.
356. 1. B-oil. 2. S-ill. 3. T-ruth. 4. G-lad.

Correct answers: Earle Montgomery; Abby M. Collester; Fanny H. Wingert; Bertha Brownell; Georgia Ferris; C. Estelle Chapin; Ida M. Brown; Mrs. H. M. Wilder; Nancy Thomas.

DEAR BOYS AND GIRLS:—The big Convention number last week crowded out our children's page and so I expect there were some disappointed Cornerers. However, it does us good to be deprived of our usual enjoyments once in awhile, for we appreciate them so much the more afterward. Isn't that true?

I had thought to have our "Convention Number" of Cozy Corner this week and to tell you about some of the interesting things that happened there,—it was such a glorious Convention! But, lo, a Cleveland Cornerer has sent such a good letter about the great event that I am going to let him tell the whole story and give his account entire:

DEAR COZY CORNER COUSINS:—As many of you know the great National Convention met at Cleveland last month. I met our dear Aunt Jane at the Convention and she asked me to write a letter to the Cozy Corner cousins and tell you about the Convention.

The W. C. T. U. held its first convention in Cleveland twenty-one years ago and has not held a convention in Cleveland since that time. When men get to be twenty-one years old they are old enough to vote; that's what most of the women talked about at the Convention, for they want to have the right to vote.

On Friday night the L. T. L. of Cleveland marched and sang on the platform of the Convention; there were several companies. Each company carried its own banner, and they were led in their exercises by Mrs. Rice, the National superintendent of the L. T. L.

Some of the women who attended the Convention and spoke were Mother Thompson, Mother Stewart, Miss Willard, Mrs. Barnes, some Y girls from South Africa, Miss F. H. Ensign. There are a great many ladies but I have not time to write about them all.

On Y night the Y organizers filled Miss Willard's lap with flowers. One of the speakers on Y night was Mr. Baer, secretary of the Christian Endeavor societies.

The Y's are going to put Aunt Jane's name on a tablet in the Temple.

I am sorry I cannot tell all about the Convention, there were so many things done and said, but I can't tell very much about it in a letter. But I must tell about Mrs. Harris, of Boston, how lovely she sang. She could sing away up high and hold on the note so that it would sound like a bird singing up in the air.

And there was a little woman from Japan; her name was Madame Chika Sakurai. She could be understood, and could speak plain English and she had a lot of Japanese things to sell to help her with her work. She is trying to raise money for a school in Japan for the women in Japan so that they may be educated and learn about Jesus.

I have a little temperance baby brother and my papa is a Prohibitionist and my mamma is a white-ribboner, and I belong to the L. T. L. Your temperance cousin,

Cleveland, O. HARRY HILL.

I hardly know which I enjoyed most in the varied exercises and events of the Convention. But I do know that Cozy Cornerers would all like to have joined with a clap of the hands and a stamp of the foot in that L. T. L. yell by the children on welcome night; P-r-o pro, h-i hi, prohi, b-i bi, prohibi, t-i-o-n tion, PROHIBITION! SALOONS MUST GO!! Of course everybody clapped and so did

Your

Aunt Jane

NEPHEWS AND NIECES.

Mabel Batten, Kansas.
Madge Baker, Prince Edward's Isle.
Mabel Bliss, Allie Hebner, Hallie Lund, Cecille Wade, Edith Marsh, Mary B. Searing, } New York.
Ida M. Brown, Helen Blake, } Massachusetts.
Oliver K. Evans, Illinois.
Julia M. Dorothy, Louie Rowland, } Wisconsin.
Grace G. Capen, Connecticut.
Mary Sidwell, Dot Burnett, } Ohio.
Eber C. Chase, Bessie Dana, Georgia Ferris, } Michigan.
Ella B. Clinton, Gail M. Nelson, } Pennsylvania.
Ethel Spencer, Maryland.
Gertie Shultz, New Jersey.
Grace M. Straw, Maine.
Effie Noe, Kentucky.
Clara Detiring, Texas.

I thought perhaps I could join your Cozy Corner. My mamma takes THE UNION SIGNAL and I love to read it. We make out all the Soft Shelled Nuts. I live in the country and go to school every day. I have never seen any letters from Maryland. I would like to see my name in the nieces' column and I will close now with love to all the nieces and nephews. Your would-be niece,

ALICE V. VANDEGRIFT.

Elkton, Md.

You are one of us, Alice.

I am a little girl six years old. My Aunt Kate made me a white ribbon baby before I was a year old, and mamma lets me wear the badge when I ride on the cars. I signed the triple pledge and sent a card to the World's Fair, and mamma saw the red, white and blue cards in the Woman's Building. We live in West Troy, N. Y. Papa preaches in the Presbyterian church. We have come to grandma's for our vacation. I can't write yet, so I have auntie write for me and I tell her what to say. I'm always going to work for temperance.

Your little niece,

Whitelaw, N. Y. GRACE B. VAN AUKEN.

Give the Cozy Corner salute, boys and girls, to the girl who's "always going to work for temperance."

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SIGNAL NOTES .....

Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you.—John 15:16.

THE VOICE OF SCIENCE.

The lecture of Dr. Justus Gaule, of Zurich University, to which Prof. Ellen Hayes' letter (found on page 4 of this issue) calls our attention, is one of a series given in Berne for the advancement of temperance in Switzerland. The Doctor deals with alcohol not from the standpoint of its dangerous qualities, now universally admitted by its friends and foes alike, but from the standpoint of its claims as a pleasure-giver.

The praises of the "flowing bowl" have been so often chanted in song and told in story, and the happiness and good cheer to be found in the wine cup continues to be so alluringly pictured by the devotees of pleasure, that the voice of science concerning this phase of the character of alcohol is a most timely contribution to reform effort all along the line, and will be welcomed by temperance workers everywhere. Dr. Gaule's presentation of the subject is especially commended to the moderate drinker who is "tired of the threadbare arguments of the Prohibitionists."

The fact, he says, that so many men "seek this condition (*i. e.*, the condition resulting from the use of alcohol) even passionately seek and value and prefer it to others, must have deep psychological ground," and his analysis of the "ground" unfolds the why and the how of that increased feeling of happiness or exhilaration which characterizes the first stages of intoxication. To understand the influence of alcohol on the nerve centers it is necessary, says the doctor, to understand the relation between the impression of an idea and its expression, but in these days every school-boy in the higher grades knows something of brain action and reflex action and their relation to each other.

The effect of even small doses of alcohol, we are told by the eminent physicist, is to increase the rapidity of reflex action in such a way as to entirely exclude brain action, which is always slower. The brain is thus isolated from other centers—plays no part in the expression of ideas which are conveyed to the mind through the senses. It is "exactly as if the brain were cut away . . . . the man no longer stops to consider the whole situation, to make use of impressions of former experiences stored away in his brain, or weigh present obligations . . . alcohol dethrones reason and loosens the tongue."

In the light of these teachings of science, is it not clearly seen that the problems which beset us, problems which government must deal with, would be more readily solved if the men who wrestled with them possessed brains whose legitimate functions were undisturbed by the use of alcohol. Have we not a right to demand that our rulers, our lawmakers—that every man who helps to govern this country by casting a vote—should be in a condition physically and mentally to "consider the whole situation" and to "weigh present obligations"? And the dictum of science is that no man can keep himself in such condition unless he be a total abstainer from all alcoholic drinks.

If this is the influence of alcohol, where, then, is the pleasure? Happiness, says the Zurich professor, consists in a proper balance between us and our environment. If we feel superior to outside forces we are happy; if outside forces seem to prevail against us we feel unhappy and discouraged. In order then to secure happiness we must gain control of powers outside which seem to oppose us. We are struck here very forcibly with the harmony between the law of science as revealed by the distinguished physiologist and the divine command as revealed in the Mosaic record of creation. "Subdue the earth"—"have dominion over all things" is the word of God to man.

Now in what way does alcohol help man to rise superior to his environment? Clearly, as the lecturer points out, it does not act upon outside influences, and, as we have seen, it as clearly does not increase our own power to overcome. What does it do then? "*It deceives us*," declares Dr. Gaule; "it dulls our appreciation of powers outside of us until they seem so much smaller that we are sure we can conquer them, and so gain a feeling of satisfaction." The brain—the reason—no longer sits in judgment, and all things become distorted to the mental vision of the moderate drinker—as material surroundings become distorted to the physical vision of the excessive drinker. And so again we find the word of God in Scripture and the word of God in science in perfect accord. Both declare wine to be a "mocker."

Nine-tenths of all drinkers, says Dr. Gaule, seek in the use of alcohol the feeling of happiness. "We must have, now and then, a care-free hour," they say. But if they knew themselves and knew alcohol better, how many would of their own free will elect to be "deceived thereby"? How many would continue to think that "policy" or "personal liberty" demands the protection of the drink traffic? There might be a few so lost to a sense of manliness as to be willing to sink periodically into a state of idiotic forgetfulness and false security; some, no doubt, who, actuated by the love of money—that root of all evil, would willingly see men—a whole nation, if possible—deceived by strong drink, but we believe that a wider knowledge of the psycho-physiological effects of alcohol would tend to add largely to the ranks of total abstainers and political Prohibitionists.

The voice of science will no doubt speak louder and louder upon this question as time goes on, until the people take hold upon the truth, as stated by Dr. Gaule, that "alcohol holds men to a plane of rudeness in which they deaden and make useless the most precious instrument which is given them for their development."

DEVELOPMENT OF SUFFRAGE.

Little by little, now with discouraging delays, again with more brightening outlook, the wall of custom and prejudice that has shut woman away from her rights of suffrage, is being broken down. A world-wide view of the situation reveals the fact that women possess suffrage in some form in nearly every country—France, Sweden, Norway, Ireland, Russia, Finland, Austria-Hungary, Crotia, Dalmatia, Italy, the Madras and Bombay Presidencies, the Russian Colonies of Russian Asia, in Cape Colony, New Zealand, Iceland, the Isle of Man, Pitcairn Island and the Dominion of Canada. In twenty-one of our states women have the right of school suffrage in greater or less degree, and the war is hopefully "on" from Atlantic to Pacific.

As it has in temperance agitation long since become needless to dwell upon the somber pictures of the woe that follows in the wake of the liquor demon, it is also, in discussions touching woman's enfranchisement, becoming less and less needful to dwell upon the wrong of woman's "slavery" and the blessing of woman's "rights." The question is not, do we need and shall we have Prohibition and suffrage, but, instead, there is ringing out in ever increasing volume the never-to-be retracted proclamation, "It is coming!" The problem has been reduced to the simple queries of how and when.

The battering rams of arrested thought (arrested but to sweep mightily forward in the new and best way) growing public sentiment and universal education, are in themselves earnests of the promise that the walls of our prison shall soon fall. The blows are directed thick and fast from within, and, God be thanked, from without. Within, it is woman's own hand that directs the charge and her muscle is developing magnificently under the new system of gymnastics. Without the walls are her father and brother, her husband and her son. But there is civil war, also within and without, woman against woman (for some of us are blind as yet, and fancy the wall that shuts us away from partaking in life's administrative business, means but safety and ease and comfort), and men against us and the brothers who are on our side.

We spend many words in blaming the enfranchised sex for our bonds. May it not be that we have in bygone centuries helped to build this wall of restraint ourselves?

National ills are always the outgrowth of broken law, not human necessarily, but divine. Had the Americans as a race acknowledged the command of Christ, "Thou shalt love thy neighbor as thyself," and applied it in its deepest and broadest spiritual sense, there would have been no war to fight and no slaves to free. Whenever individuals have followed Bible standards as a unity there have been found men and women who have led or followed the most advanced reforms. The Bible in human action means liberty—"ye shall know the truth and the truth shall make you free," the freed hands moving at once to strike chains off other wrists. May it not be that woman has in the past aided and abetted in her own oppression, by blinding her eyes to the breadth of the privileges and duties which were hers and by closing her ears to calls both human and divine, the answering of which might have made and kept her free?

The Crusaders of twenty years ago took to their hearts the spirit of the command, "Go ye into all the world and preach the gospel to every creature," translating "gospel" to mean whatsoever things are honest, just, pure, lovely, of good report. To-day five hundred thousand white-ribboners "all round the world" proclaim the gospel of liberty from appetite, from ignorance, from pernicious and enslaving custom, themselves living a gospel of health, knowledge, common sense and the higher liberties which are the outgrowth of true restraint.

In this suffrage contest, only as woman comes to understand and live the gospel which never taught that any "middle wall of partition" should stand between the sexes in the administrations of life, so only shall the wall be borne down, and being borne down, the liberated shall go forth to preach and sit in the council of the preachers, teach and elect the teachers for her little ones, join hands for the just and pure government of her native land, one with her brother man wherever God is worshipped in spirit and in truth.

ARBITRATION A PUBLIC SAFEGUARD.

More than once it has been proved that the laborer is more willing than the capitalist to submit their differences to arbitration. In the face of the fact that the railroad strike of last summer paralyzed for weeks the entire business interests of the nation, the capitalist insisted that the difficulty was strictly his own affair with which the public had no right to interfere, and that he "had nothing to arbitrate." What might the country not have been saved had there been some power by which the one party could have been allowed, and the other obliged, to make a plain statement before a court of arbitration? Even though each was at liberty to disregard the decision of the court, the moral influence of that decision must have been very strong. The willingness of the laborer as contrasted with the unwillingness of the capitalist to submit to arbitration, argues well for the righteousness of the former's cause.

It is clear, however, that arbitration almost necessarily involves the recognition of the right of labor to organize and to act in its organic capacity, and would for that very reason be likely to be opposed by capital. This incidental result will, by the vast majority of people, be

hailed as in itself just and right. On the other hand, the establishment of courts of arbitration with the limited compulsion recommended by the Commission of Labor would be a safeguard to capital and the public generally against the acts of violence which almost invariably accompany a prolonged strike. While labor organizations seem to have been cleared of complicity in the destruction of property and life which occurred last summer, there have been very many instances in which striking workmen have resorted to violence to prevent other workmen taking their places, and, under present conditions, they must be under the strongest temptation to resort to such methods. This temptation would be almost wholly removed if the laborers knew that they could get their case fairly before the people instead of having to trust to the reports of a press more concerned about the spiciness than the accuracy of its news, and too often manipulated in the interest of their foes.

The average American citizen is willing to bide patiently the decision of his peers—the verdict of public sentiment—if only he is given the opportunity to present his case fairly. He knows, moreover, that when he appears before this tribunal acts of violence on his part will seriously injure his cause. The conviction that all of the forces of society are enlisted on the side of his oppressor, and that he cannot even get a hearing is driving the laborer to desperation. Arbitration then is the next step to be taken. The goal to be sought is the emancipation of the laborer and the equitable distribution of wealth and labor. Arbitration may do little more than smooth the pathway thither; but unless that pathway is smoothed we are destined to experience social convulsions more terrific than any of the past. If capital and labor are to be left as heretofore to *fight* out their differences, he must be a "calamity howler," indeed, who shall paint in too dark colors the evils before us.

DAME NATURE'S LAW.

We may overreach one another, but Dame Nature can by no means be overreached. She has written a law in our members which says that the equilibrium between brain and hand work must be maintained or the individual must suffer. If he is wholly occupied with hand work his brain is dwarfed; if he is wholly occupied with brain work his hand is dwarfed; the sluiceways of his blood are atrophied and insomnia bears him onward in its phantom chariot away from the pleasant Land of Nod into the pitiless Sahara of nervous prostration.

If he would occupy his physical energies for two or three hours daily in some useful reaction on the forces about him, his thought would be far more electric, his sympathies warmer, his happiness incalculably increased. On the other hand, the unduly heavy task of his brother, the hand-worker, diminished by the blithe activity of the brain worker would leave leisure to the laborer for mental discipline, so that both would be far finer men, better comrades, and the labor question would have solved itself to the incalculable advantage of him who is now brain worker and by that fact a fractional man, and of him who is now hand worker and by that fact a fractional man. But these reasonable views of life are coming to be held by most of us in these last languid days as theories at least, and we have a right to hope that the next generation will hold them as everyday methods of common sense behavior.

But we do wrong when we live beneath our privilege, and, knowing that we ought to exercise each day, we sin when we yield to the constantly deepening habit of the sedentary life. If we sin knowingly in this particular, it is easier for us to break the laws of God in any and every other detail of our lives.

There is a sacredness in useful exercise, not only in the results it yields, but in its effect on character that can never come from the selfish forms of exercise in which we engage, saying within ourselves, "I am doing this for my health." We should therefore counsel a moderate amount of housework, gardening, farming, poultry culture and other light employments with a useful end. For humanity is in this world to make the world more like a home to all who dwell here, and we can soon tell whether we are living for that object or for some other. No one need be self-deceived, or if he is, he may be sure that those about him are not deceived as to the nucleus around which he has formed his life and character.

A LETTER received recently by Miss Willard from Brigadier Fielding of the Salvation Army, expresses for himself and Commander Booth regret at the untoward circumstances that prevented the representation of the Salvation Army at her welcome home in Chicago. The Brigadier says, "As an organization we are with you and the temperance movement heart and soul, and we are grateful to God for His having brought you back home safely, and we pray that the mighty influence for truth, temperance and righteousness which you have shed around you in the past years of your life may be increased during your future years, be they few or many."

IN introducing Colonel Bain recently in Music Hall, Boston, Miss Willard said, "The saloon-keeper has not on the face of the earth a more genial, lovable, implacable foe than Col. George Washington Bain, of Kentucky. His motto, like his character, has always said, 'I do not question the motives of men; I try to argue the merits of the case.' His boyhood illustrated the difference between good and goody-goody. Vigorous and manly, a stalwart for the right, the little fellow was wont to walk from the country home, where Christian parents nurtured him in the love of God and humanity, a round distance of twelve miles to attend the regular monthly meeting of the temperance society. He is a knight of the new chivalry, not a carpet knight of meaningless conventionalities. He might not 'crook the pregnant hinges of the knee that thrift might follow fawning' as he picked up a lady's handkerchief, but for twenty years he has bent himself sturdily to the task of picking up and placing in her hand a pure white ballot. Every utterance of his comes from lips that have never once profaned the name of God or spoken lightly of a woman. If all men lived as he has always lived each home in the nation would illustrate our white ribbon creed of a white life for two. He is a foregleam of the future, a prophecy of what shall be, and as a woman I bring my tribute to him here and now and thank him from a grateful heart in the name of good women everywhere throughout the land he loves."

THE first special report issued by the factory inspectors of Illinois, is upon the hand-to-hand conflict the inspectors have had with the small-pox scourge in the sweatshops of Chicago. The pamphlet is a sad testimonial to the criminal negligence of manufacturers and even of civic authorities in aiding the state inspectors in their duty of enforcing law. The honey-combing of great cities by tenement-houses is an almost insurmountable barrier in the way of any effective stamping out of the dread plague. Ignorance and fear on the part of the tenement inhabitants who work for factories are supplemented by the greed of landlords who are afraid that the yellow card on their premises will ruin for a long time their chances of renting, and cases of the disease are hidden away by every possible subterfuge, the yellow card being tacked upon rear sheds, in hallways, upon inside doors, up three flights of stairs, or not at all. The city board of health has even so far incriminated itself as to have adopted an avowed policy of concealment, and lists have been rendered by manipulation absolutely worthless. Even pest-house returns were made unreliable. These revelations ought to stir up not only righteous indignation but arouse to an increased watchfulness and activity every man and woman who personally or through the medium of an organization can aid in correcting this state of affairs which, it is very probable, is common to many cities besides the one in question.

THE enemies of the temperance reform are ever on the alert, and are to be outwitted by an alertness on the part of reformers not only equal to but in advance of them. This has recently been illustrated by the experience of a prohibition settlement in Melbourne, Australia. Every safeguard possible hedged the way about, but, notwithstanding, "the most shameful violations of the legal enactment by sly grog-selling have constantly occurred." The liquor party grew bold, and at their instance a poll was taken to determine the advisability of establishing a distillery for the manufacture of brandy. The arguments were subtle—subtlety is a prominent characteristic of the liquor fiend—and the statement is made that many teetotalers were won over, and the result was three hundred and eighty-nine votes cast in favor of the distillery and eighty-nine against. Meantime the temperance party, as a party, was quiescent, until the opponents grew bold enough to petition parliament for an alteration of the law, granting them licenses. A counter petition to keep and enforce the better law was then prepared, and Mr. Tennyson Smith, a prominent and skilled worker and lecturer, engaged to head the forces for right. So the war goes on around the world. God speed the victory!

THE statement that Lady Henry Somerset is in any wise engaged in a crusade concerning living pictures in New York or elsewhere, must be the outcome of a desire on the part of those who are proprietors of theatrical exhibitions of a doubtful character to introduce an element of national jealousy into the discussion. Lady Henry Somerset is quietly at work, as usual, with stenographers, attending to her enormous correspondence and writing articles and paragraphs for her paper, the *Woman's Signal*, and other London publications. She now and then attends a lecture or gives a temperance or suffrage address. On December 5, she spoke at a no-license rally in Cambridge, and on December 9 she spoke in the church of Rev. Dr. A. J. Gordon at the anniversary of the Boston W. C. T. U.

Dr. Justin Winsor, the well-known librarian of Harvard College, introduced women into his class-room last year. This was the first time that they had entered as listeners into a Harvard professor's college lecture room, but following the lead of such a leader women are this year admitted by several of the professors.

***

The advance in thought along sociological lines within the last fifteen years has been astonishingly rapid. From many different centers the leaven was quietly working, and many men and women had reached the view that something was the matter with our entire system when Bellamy's "Looking Backward" appeared and produced an effect such as has been produced by very few books of this or any other age. Some were converted completely to its doctrines, while many more for the first time perceived that other social systems than our own were possible and that our system needed much more radical treatment than they had supposed.

***

In Russia the mistress of the new ruler is a recognized official of the Court whose income is met from the revenues of the state, whose appearance at the theater is recognized by a rising audience, and whose photograph is displayed in the shop windows of St. Petersburg beside that of the Imperial family. If we wish to measure the moral distance between Russia and the United States, we have but to imagine this condition of things prevailing in the President's family or that of any member of the government. Purity has preëmpted for itself a wide domain in the thought and life of a people so free that its women go about in safety unattended by night and by day, and have open to them practically all avenues of honorable employment or achievement.

***

"So you want to buy some real estate?" I asked an acquaintance recently. "Yes," she answered. "I want to use my money. It lies there in the bank and I might have an income from rentals." She was well-housed, well-fed, elegantly clothed, aside from this money she wanted to "use." My morning lesson in the Word had been about the rich young man, whom Jesus beholding, loved. He said unto him, "One thing thou lackest; go thy way, sell whatsoever thou hast and give to the poor, and thou shalt have treasure in heaven." Ah, what a purchase of real estate that would have been—an heritage in that house not made with hands, *eternal*. Is there not a question here—how rich in earthly possessions *dare* a Christian become?

***

It is well known that A. Gilman, Esq., was the prime mover among men in the enterprise that has resulted in Radcliffe College for women, but it may not be so generally understood that Mr. Gilman frankly declares that his wife put the germ of this great educational movement into his mind and insisted upon his bringing it to the attention of the professors of Harvard College after he had made the plan. The first formal meeting for the organization of the "annex" was held January 14, 1879, and was called by Mr. and Mrs. Gilman. These facts ought to be known to women generally, and they cannot too highly honor Mr. A. Gilman, director of the Cambridge School for Girls, who has illustrated in his great work not the chivalry of conventionality, but that higher and more recent form—the chivalry of justice.

***

A friend has written On Duty a bit of personal "experience" which may be helpfully passed on. She says: "I was very busy about this and that, and my work called me much away from home, so much in fact, that many household tasks were left undone, among them window washing. But you see I had not paused to look out of the windows in weeks, and had truly forgotten or failed to observe that they were dirty. But a day of sickness came. I drew my lounge beside the window that I might watch the changes of the beautiful autumn sky. But I could not enjoy looking out—indeed, I could not well see out for dust and city grime. Ill as I was I had to get up and wash the panes, but not before Grace had read this lesson to my heart: In our multitude of worldly cares we often forget to care for the windows of the soul that look heavenward, but we seem to be well and not to need such communion with heaven. Trouble comes and as we are forced to turn our eyes outward and upward our vision is blurred—carelessness, selfishness, aye, perhaps outright sin have come between us and the Sun of Righteousness. When we are least able to do it we must remove the obstructions. It is best not to be too busy about the 'cares of this world.'"

ON DUTY.

NEWS FROM THE FIELD

KANSAS.

NEWS OF THE EQUAL SUFFRAGE CONTEST.

From a strictly non-partisan campaign standpoint, I think I can conscientiously say that it was a Republican defeat; for with their overwhelming majority they could easily have carried the amendment with no help from any other party had they so desired. And they can have no excuse, for with the system devised for keeping the tally of each party separately they would have gotten the credit of all the votes they cast and if they *had* carried it, how much we would have honored them, under the circumstances, and they would have well deserved our gratitude. But the count revealed a less per cent of favorable votes from the Republicans than from either of the others (of course excepting the Democrats). Somehow I fail to see just why we women, who have never, as yet, had any say in political matters, should have been used to vent the spite of a whole party upon. Summed up, it must stand about like this: "*Anything to beat* the other fellows," and in order to accomplish it the whisky vote must be secured, and to secure that vote the loyal and pure womanhood of the state must be sacrificed, as upon no other condition would that element give the party their votes; and now just how they can expect the women of Kansas to form political clubs or to work in any way for the success of those who have turned their backs upon us, is past my comprehension.

If we are "smitten on one cheek," should we "turn the other also"? To me it looks as though they did not *want* woman's assistance, and it surely ought to lead us all to see our duty of giving what "aid and comfort" we can to the only party that has ever stood firm and true for woman's enfranchisement, and which, though not victorious, largely increased its previous vote, and came out of the conflict with a clean record in its work for God, and home and humanity. Every vote cast for Major Pickering was a protest against evil, and an indorsement of the principle of prohibition, so dear to the heart of every white-ribboner.

There were some strange vagaries brought to light in my home county on election day. One man was so anxious to defeat the women that he voted nothing else upon his ticket. Several tickets were voted entire blanks. Surely women could have cast as intelligent ballots as those. One man voted for Major Pickering, and then for one candidate on another ticket (local), who was the hardest drinker in the town, these two extremes being all he cared to elect. The entire campaign of the Democratic party was waging warfare on equal suffrage and prohibition. They had no other object in view, and now glory in our defeat, lauding their own bravery in fighting and conquering the women. It must have required a large stock of "bravery" to wage warfare upon non-combatants, upon a perfectly defenceless class, and they may well feel proud (?) of their record.

We had so much faith in the "manhood of man" (especially of Kansas men) that our defeat comes all the more crushingly. The women of Kansas did nobly. Some mistakes may have been made, but were unforeseen, hence unavoidable. And now what next? Like Paul, "we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed," for now begins a new campaign. We don't intend to give up the battle. The principle is right, and must prevail, and if we, who have been bearing the burdens of this campaign, do not live to see its successful workings in the future we will gladly leave it as a legacy to our daughters.

There is some talk of trying to get the coming session of the legislature to re-submit the question, but I doubt if it does so, each party being so embittered against the other. The antis say,—"give us a rest," but that was what they have always wanted. I would not leave this topic without extending our heartiest thanks to all those men who stood so nobly by us, not only with their counsel, but with their votes also. Each one deserves a tablet in our memories. We were under great obligations for the aid we received from suffragists of other states, both financially, and for the many able lectures delivered all over the state and we can only hope to repay the debt by helping others in like circumstances. The campaign was a wonderful educator, and developed our own women marvelously. Many who had never before heard their own voices in public address, have become eloquent platform speakers, so that, as regards woman's intellectual advancement, it was a *grand success*. Aside from the discouragement of past results, we are much better fitted to undertake the work for another two years, than we were the past two, and "the golden halo of light and glory" that our Democratic opponents are so fond of quoting, as "encircling woman's brow," must have been considerably "brightened up" in its luster during the recent suffrage campaign.

Not many of our Kansas women were privileged to attend the National Convention, but our hearts were there, and our prayers ascended daily for its success.

We were glad that our corresponding secretary was able to report a goodly number of additions to our membership, since state convention, adding our mite to help swell the *grand total*.

Our state president will no doubt return from the Convention so full of enthusiasm that she will be able unconsciously to impart some of it to us unfortunate stay-at-homes. She was not idle last year by any means. She traveled 10,050 miles to serve us, made eighty-five addresses, attended twenty-five conventions, beside writing 969 letters and 462 cards, each of these being helpful messages to her co-workers throughout the state.

County conventions have been numerous, but few reported to me. That of Linn county was held at "Wall street" school-house. The day sessions were devoted to business and a query box on the needs of the times, the evening hour to excellent papers and recitations. Good music helped much to enliven the occasion.

Osage county convened at Burlingame, in the Baptist church. The church was trimmed with golden-rod and knots of yellow and white ribbon. Miss Willard's picture was given a conspicuous place. The district president, Mrs. Haines, was present and took charge of the department work. She also gave an evening address.

Mrs. E. D. Carson, of Wa-Keeney, the newly elected president of sixth district, has been superintending medal contests at Asherville. Sixteen young people were in training for the contest so that it was necessary to form them into two separate classes. A full house greeted each class. As one of the visible results, the W. C. T. U. at that place, which had been on the decline, was wonderfully revived, receiving an addition of eleven new members, the whole community being thoroughly awakened. Mrs. Carson spoke at two Sabbath meetings on the subject nearest her heart.

A most interesting report of the state evangelistic department, Mrs. Alice M. Henderson, superintendent, reached me just too late for my last general letter, but a résumé of its contents will still be of interest. It says: "Our Crusade Band has been very successful throughout the year. They held 110 meetings in Junction City, resulting in 115 souls professing to find peace with God. Forty-two of them were soldiers from Fort Riley. Two meetings were held at the Fort. The W. C. T. U. was resurrected there, and a Y. P. S. C. E. organized. Many notices of the work and workers were given through the local press. Clay Center, Emporia and Augusta were each visited and a series of meetings held with grand results. A meeting at Nickerson added forty-two members to the W. C. T. U. Miss May Jaquith and her sister have held 230 meetings during the year. God has greatly blessed their work, and a harvest of souls has been gathered for the Master."

Mrs. St. John and Miss Edith Hill have each a pastorate and are much missed from our evangelistic department.

More earnest helpers are needed in this department as the calls are more than we can supply.

MRS. S. S. WEATHERBY,
State Reporter, Le Roy.

FROM FAR-AWAY OREGON.

Mrs. Narcissa W. Kinney has made her first lecture trip since her memorable one years ago when she was Narcissa White, and thought Oregon was away off, almost beyond the fence of civilization! She has not lost her old time enthusiasm—her power of holding an audience—her winning manner, nor the deep, rich tones of her voice. She started out on September 20, spoke for the Woman's Association in connection with the state fair at Salem, likewise for the Salem W. C. T. U., then at Newberg, Lebanon, Junction, Shedd, Eugene and as far south as Roseburg, and home by Albany and McMinnville.

I hear that everywhere she was the means of bringing money into the generally depleted treasuries, and never failed to elicit enthusiasm from her large audiences.

Our other workers have been likewise on the wing. Mrs. Harford made a very successful summer tour, but my convention report caused me to delay the notes of it. Now they would be too stale to reproduce, as she has been off on another trip lecturing conjointly with her husband. They stay two days in each place, she occupying one evening and he the other. Mrs. Harford says she can average ten to fifteen meetings a week and not be "one bit tired."

Her canvass for state school superintendent on the prohibition ticket was very useful to our cause, and considering it was the poor, despised party, her net gathered in a great many votes.

Mrs. Unruh has been likewise traveling and speaking in the interest specially of the L. T. L's. From several points where these two ladies have visited come appreciative words of their visitations. Mrs. Whitman, press superintendent at Weston, writes: "It does us good to have our leaders with us." From Union and Heppner, east, and Gardiner, south, come like words of appreciation. Heppner seems just now a very live union. Their L. T. L. is flourishing. They have been making petition efforts for Sunday closing, likewise working for social purity. They have a public reading room, and their own headquarters. They gave lately a successful "butterfly social."

Mrs. Additon has taken many unions as stopping places on her way to the National Convention, both in this state and others. From the Omaha *Woman's Weekly* I cull this:

"Mrs. Additon, the W. C. T. U. state lecturer of Oregon, who was with us last week, was a very interesting speaker. It was unfortunate that her coming should have been in the midst of 'our campaign,' when the women were so busy, but those who heard her were highly pleased, and we hope a return trip may be arranged on her way home from the National Convention."

Her specialty is of course in line with her own department,—wage-workers. Speaking of her, I must not forget her home union of Mt. Scott, near Portland, where they hold gospel services each alternate Sunday, which otherwise would be a vacant day. Likewise must I mention a very interesting feature, a Japanese W. C. T. U., organized by her, with thirty members from the flowery and warlike kingdom.

To the mention I made last time of the Multnomah convention, I must add now that of the mothers' meeting with this subject: "The coöperation of the father and the mother in the home," likewise the pleasant parlor social held at Mrs. Kern's.

A good work among sailors is going on all the time in Portland, in which the Central W. C. T. U. is much helped by Mr. N. S. Fletcher. Having been himself a sailor for many years, he understands sailor-nature and knows how to meet its wants. In Astoria, efforts are being made to reach the sailors of that place, and those visiting it. Astoria has been waging a successful war against the harmful cigarette; with the result that almost one entire school building is pledged against its use. One of the local papers says, "one scarcely sees a boy now smoking a cigarette."

In consequence of the hard times the ladies have made themselves into a kind of relief corps, and have made and given away much clothing to the needy. The Rescue Club continues its useful work, and latterly the L. T. L. presented it with twelve dollars, the result of their "hard times" social.

The Roseburg union (reorganized last year) gained for itself many friends at the time of the G. A. R. encampment by its gaily decorated barrel filled with ice-water. At the request of the citizens it remained standing afterwards to be replenished by them during the hot weather. They likewise promised to aid in the erection of a drinking fountain. To the petition of this union the new soldiers' home is indebted for its freedom from the danger of the usual intoxicants at such places.

The Union county convention was held about midsummer at LaGrande, when there was a good showing of superintendents and delegates. Mrs. Sade Clark was reappointed as president.

The L. T. L. drill was ably conducted by Mrs. Eaton, and the evening meeting enlivened by music and recitations.

The new Refuge Home building, with its beautiful location, and its very efficient superintendents, Mrs. Updegraff and Miss Barrett, bids fair to be even more useful in the future than in the last nine years. Mrs. Mead, state evangelist, is unfailing in her Sunday ministrations and many have been the "brands plucked from the burning."

Two new unions have latterly been organized: Belmont with Mrs. Hodgson, and North Portland with Mrs. L. L. Whitney, as presidents.

L. A. NASH,
State Reporter, Albany.

VERMONT.

A QUARTERLY REVIEW.

My report this time will consist chiefly of notes and jottings obtained by different sources from all over our state.

Our state paper, which has been so ably edited for two years by our state secretary, Mrs. G. E. Davidson, is now edited by Mrs. Mary S. Morgan, of Wilmington. The October number comes to us with a prefix to the name we love so well, *Vermont Home Guard*. Our honorary president, Mrs. Esther T. Housh, writes in her letter: "There is a great deal in this name to me, for the state itself depends upon the home, and the home so much depends upon the dear women who guard its inner life." The white ribbon sisters of our state give our new editor a cordial welcome.

One of our bright, wide awake Vermont members is sending Minshell's root beer leaflets to all the W. C. T U. state presidents at her own expense. She is worthy of being praised in thus showing how willing she is to spread reliable information concerning this question of one of the "little foxes."

The first convention of the Loyal Temperance Legions of Caledonia county was held in the Methodist church in St. Johnsbury. Companies B, C, D, E, F, and G were well represented. About one hundred and twenty-five children and young people were present. Mrs. Kenyon, our state organizer and superintendent of children's work, was present, and added much to the interest of the occasion. The exercises were interesting and all the Legions acquitted themselves creditably.

In the afternoon a county organization of the L. T. L. was formed, and the National constitution adopted. A fine program made the day full of interest to the young people. Mrs. Kenyon has spent some time in this county, and better work is expected the coming year as the result of her enthusiasm and earnestness.

The union in Waterville is still in its infancy, hardly knowing how to work. At present they have only nine members, but they feel the cause is right and they must succeed.

In Rochester Mrs. Kenyon has addressed the new L. T. L. Mrs. Beemen, of Montpelier, gave the union an interesting talk recently, and Mrs. M. E. Arnold, of Florida, has given them an address on social purity.

Five unions in Orange county have received five souvenir medals in testimony of the help they have given to the Temple. Cannot other unions do likewise?

Membership of the Wilmington union has largely increased since last May. In June a petition, signed by all the members of the union, was presented to the employer of the Italian laborers, asking that he use his authority to prevent the furnishing of intoxicants to the young men and boys of the town by the Italians in his employ. This union has recently purchased one thousand leaflets of the W. T. P. A., a large proportion being distributed at the town fair.

Mrs. Julia M. Walker, an earnest member of East Arlington union, who has not been able to leave home to do temperance work, has yet been busy doing what she could

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with flowers, fruit and temperance clippings. This is a good service, and many more can do the same, and thus add their mites to the good work.

One of our Vermont sisters writes: "I think Miss Willard's prayer for the coöperation of every white-ribbon sister in making THE UNION SIGNAL that factor for good which it so richly deserves to be, is being answered more abundantly than she dared ask or think. This inspiration to work for the paper will reach some member of every union, and be carried even to the ends of the world."

At our state convention Mrs. Laura Hezer, of Rochester, presented a resolution to petition the legislature to grant the right of suffrage to the women of Vermont. This resolution was carried by a rising vote, and with but two dissenting voices.

In October, at the time when our woods were full of autumnal glory, the L. T. L's of Bristol gave a concert from an exercise entitled, "What shall the harvest be?" The Baptist church was very prettily decorated with fruits and autumnal leaves. Our W. C. T. U. banner hung in front of the pulpit, the Band of Hope banner on one side, while the state banner of the Y's, with its lovely emblem flower, the trailing arbutus, held a prominent position on the other side. The church looked beautiful, with the electric lights brightening everything. And the sweet, eager faces of sixty-six children, loyal little temperance folk, was the crowning feature. The children went through the entire program without a mistake. At the close of the exercises the young girls passed the collection boxes, with bows of white ribbon attached to them, and obtained quite a sum to further the work. Our superintendent of this department, Mrs. F. W. Nash, is heartily in sympathy with the children's work, and deserves great praise.

Gospel temperance services, conducted by the Bristol W. C. T. U., are held once a month, Sabbath evenings, alternately in the three churches. The pastors are earnest in temperance work, and with a loyal band of white ribbon women we must succeed. The exercises consist of essays, reading of selections and singing by the L. T. L's. These services are very helpful to all.

Our great National Convention is over. Widely separated states and territories have been brought together by their delegates. Greater knowledge and wisdom of a practical nature, with love and inspiration for future work, will be the result.

MRS. E. S. FARR,
State Reporter, Bristol.

SIFTINGS FROM SOUTH DAKOTA.

"Remember them that are in bonds as bound with them."

Election is over. As the smoke of battle rolls away white-ribboners begin to inquire anxiously as to their cause. Has it been helped or hindered by results? A Republican legislature has been elected. We believe we have too many friends of the home among their number to permit a vote for the resubmission of our prohibitory law to pass.

Prohibition of the liquor traffic incorporated in state constitutions was twice adopted by this state previous to the fall of 1889. At that time it was again submitted to the vote of the people as a separate clause and adopted by a majority of about ten thousand. It has proved a great blessing to the state and is indorsed by the better class of citizens everywhere. It is as well enforced as any other law on our statute books, much better than some. In view of all these facts it is simply an insult to the intelligence of our people to talk of resubmission. Nevertheless, every legislative winter finds a lobby well supplied with funds clamoring in our legislative halls for resubmission and it is to this combat that loyal white-ribboners are compelled to rally year after year.

Believing that "an ounce of prevention is worth a pound of cure," many unions, pursuant to the instructions given by the state executive committee, have for the past two months been concentrating their efforts towards the following object: To secure the election of legislative candidates pledged against resubmission and the defeat of those favoring the same. In Marshall county many meetings were held, this being one of their prime objects. The interest and attendance were inspiring and resulted in the only doubtful candidate pledging himself to vote against resubmission should he be elected.

Brookings union reports similar good work along this line. Mrs. Anna Simmons, our talented vice-president, has been speaking over the state, making an appeal to voters to elect good men. Mrs. M. K. Patten, state superintendent of legislation and petition, will soon send out for circulation by the unions of the state, petitions to the legislature against resubmission.

At our state convention, Mrs. Cranmer, our president, and Mrs. Simmons, vice president, were delegated to remain at our state capital during the session of the legislature to look after the interests dear to our organization. The funds to meet their expenses will be raised in main by the unions. Clark, Willow Lake and Hazel have already responded. Despite the deep financial depression in our state loyal white-ribboners will not allow our cause to languish for lack of funds.

Much good work in the lecture field has been done throughout the state during the fall. Our devoted president, Mrs. Cranmer, has been on the wing ever since the state convention in September. She has addressed thirty-six meetings. She has organized unions in Athol, Raymond and Northville.

Our staunch friend, Capt. Van Etten, of Highmore, has been doing good service on the rostrum in some of the central counties.

The lectures of the Rev. E. O. Taylor throughout the state are everywhere received with great favor. We heartily commend him to temperance organizations everywhere.

Mrs. Henrietta Skelton, National organizer, has been at work in the Black Hills district with good success.

Valley Springs, Highmore and Hot Springs report effective work in the way of public meetings in which local speakers have been enlisted and the talent of children in the way of songs and recitations utilized. At Hot Springs the soldiers' home has not been forgotten.

The fifth Sunday in months having that number is given to the union for temperance service in the chapel, and it is needless to say that its members are prompt to avail themselves of the privilege.

All South Dakota mourns the loss of our beloved Mrs. Woodbridge. Memorial services have been held by the Aberdeen union. Those of us who were privileged to enjoy her gracious presence at our state convention and to listen to her eloquent addresses, are simply mute with grief. White-ribboners of this state will ever cherish her memory with tender affection. "She, being dead, yet speaketh."

CHRISTINA S. THORP,
State Reporter, Britton.

NEWS IN A NUTSHELL.

A SUCCESSFUL entertainment and oyster supper was held by the ladies of the W. C. T. U. of Mt. Washington, Pittsburgh, Pa., last fall.

PLYMOUTH, Ill., W. C. T. U. has had a comforting uplift, by calling Mrs. Lucia H. Adliton, of Lents, Oregon, for a series of talks on temperance as related to the labor question.

THE post executive meeting at Cleveland passed a resolution of appreciation for the action of the Catholic Total Abstinence Union in organizing local and state auxiliaries made up of women.

NORRIS CITY, Ill., union, like so many others, is composed of busy working members whose lives are a constant self-denial, but nevertheless they responded to the call and sent a good offering to the National.

A VALUED correspondent of THE UNION SIGNAL, Miss Kate Lunden, of New York, and Mrs. Josephine Princell, of Minneapolis, both of them educated Swedish ladies and devoted white-ribboners, are beginning a work among the women of their own people, in the churches, and by permission of the pastors in the latter city.

NOTWITHSTANDING its protest, our National president insisted on making over securities to the amount of $5,000 to the National W. C. T. U., that it might not be felt by any that during her protracted absence in England she failed to render a *quid pro quo* to the treasury of the National W. C. T. U. Much as they were loth to gratify her wish, this was finally done.

MRS. J. G. HAUSER, ex-president of the India W. C. T. U., is to be in Chicago for a brief time, and while here is open to engagements for her illustrated lecture on India. She is a fine speaker, and with her twenty girls in native costume gives a unique and entertaining evening. Local unions, missionary and young people's societies in city and suburbs will be specially interested in this, and can obtain information as to terms, dates and all particulars by addressing Mrs. Hauser at 1115, The Temple.

ONE of the most enterprising ventures of a W. C. T. Union that has come to THE UNION SIGNAL office of late is *The Bazar Bulletin* published by the unions at Butler and Bloomingdale, N. J., to advertise their December Fair. The large sheet is of eight pages and the space not devoted to advertising business firms has been well utilized by reading matter concerning the W. C. T. U. and their own coming entertainment. The paper is a monument to the enterprise and industry of its promoters, and augurs success for the unions.

MISS C. S. BURNETT, who was so long state organizer for Ohio, and then for Nevada and California, has again entered upon active service and is now at work in West Virginia, where she is employed as state organizer. In two months she has organized nine unions and lectured over forty times, besides doing much other work. Her friends will be glad to know that her health, which was greatly impaired by long service in the field and the watchings with her invalid mother who "went home" some time ago, is now fully restored and years of service seem before her.

A UNION SIGNAL reader, Mrs. D. E. Hathaway, Marion, N. Y., asks, "Will some one give information through the columns of THE UNION SIGNAL, or otherwise, in which number of this paper of about one and a half years ago, can be found a method of distributing literature, by members choosing from a book made from leaflets and catalogues. Such leaflets as they wish to hand to a friend or enclose in a letter, and sending for such list, the book to be kept in the union for continued use. These are all the points I can recall, and they may not be just correct. An early answer would greatly oblige one who wishes to use this method."

MRS. MARY B. WILLARD has recently added to her school for girls in Berlin, Germany, the *seminaire* for older pupils conducted by Frau Dr. Hempel, a German lady of high reputation for scholarship in that city. This adds to the previous advantages of the school a large normal class as day pupils. Frau Dr. Hempel has had a long career as a teacher of German to foreign pupils and the fact that she has charge of this department of instruction in Mrs. Willard's school is a sure token of the thoroughness and value to English and American young women of becoming pupils in an institution which is now nearly ten years old and has gained a strong hold on the respect and regard of all its patrons.

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Cor. Secy's Notes.

DEAR WHITE-RIBBON SISTERS:—It is not an easy matter for me to take my place in this column of Corresponding Secretary's Notes. I think I may frankly say I have shrunk from nothing so much since your representatives honored me so highly at Cleveland two weeks ago. Not that I have dreaded the writing, for my last year's work would have rendered that easy, even if I had had no previous experience, but in no other way did Mrs. Woodbridge come so closely in touch with the entire sisterhood from week to week as through this column.

I feel for you the shock with which you will recognize another signature; I know how hard it must be to think of another as filling her place, and so it has seemed to me that the simplest and best method through which I could inaugurate my own work would be by means of a personal letter, in which I could say to each one from my inmost heart, that I grieve with you; that you cannot honor her beyond the measure which has always filled my heart, nor love her more than I would have her loved. She was my friend. The loss of all is my especial loss.

I have no thought of filling *her* place in your hearts; that, with us all, must be held sacred to herself. But I shall try, God helping me, to fill to the utmost of my ability the duties devolving upon the corresponding secretary of the National W. C. T. U. What the "utmost of my ability" shall be must depend very largely upon the help I receive from you. I cannot do this work alone. May I not feel, as I am sure she felt, that I am upheld everywhere by the faith, the prayers, the love of our great company of true-hearted women? Many of you have already given me promise of this. I shall take these promises as an earnest of the great volume of prayer which will rise everywhere from consecrated hearts, and which, in remembering the work, cannot fail to remember me.

I shall doubtless make mistakes; will you not cover them with the mantle of your beautiful charity, believing that they are *only* mistakes? Will you not come to me, frankly, with any criticism or suggestion, as well as with any request for service in any way?

Please believe that the central pulse of my being beats for our great work and for the establishment of Christ's kingdom upon earth; believe also, that my highest wish is to serve you in your work for that kingdom.

Can we not emphasize this year as never before, the observance of the noon-tide hour of prayer? We are asking other organizations to join us in its observance; let us see to it that no white-ribboner ignores it. Let us make it what it may be to us—a secret of power, a hiding in the Almighty. Whenever the clock strikes twelve at National headquarters, rest assured that whether many or few be present, that hour will be observed. Send your own thoughts sometimes in your petitions towards the center, as ours will surely go over the circumference of our constantly widening circle.

The keynote of the Cleveland Convention was "Organization." This was made manifest by the fact that our list of National organizers was there increased until it now numbers twenty-eight. At a recent meeting of the general officers it was voted to ask each state president to work during the coming year to increase her membership by at least five hundred. We sincerely hope this may be set as the minimum of effort, and we are expecting many states to largely exceed that number.

The corresponding secretary has been made superintendent of the work of organization and chairman of the board of organizers. Letters will soon be issued to each state president asking if they can coöperate in the work of keeping these organizers in the field; but I trust if there is a state now ready for the services of an organizer its president will not wait to hear from me directly, but will write at once.

It is only by passing along the light God has given to us that the world is to be brought out of darkness.

The principles upon which the W. C. T. U. is founded are the principles of the kingdom of heaven. We hasten the incoming of that kingdom whenever we bring another woman *truly* into our ranks, so that she becomes heart, mind and soul, a white-ribboner.

If we had each been as diligent in the past as we might have been, our cause would have made far greater advances, and the world of to-day be, by just so much, nearer the millennium. Let us not look backward in regret, but forward in hope and purpose.

What state will first pledge; what state will first secure this additional five hundred?

Yours in faith, hope, love and effort,

KATHARINE LENTE STEVENSON.

The Temple, Chicago.

Treasurer's Corner.

After the rush of Convention work, the treasurer is glad to slip quietly into her "corner" for a chat with the women who stand so grandly back of the National organization. I could but wish as I listened to our president's address, the inspiring reports, and other good things, that thousands of our earnest local workers could have been there and been cheered by these encouraging reports, that they in their faithfulness have helped to make.

What would the report of the National treasurer have been had it not been for the thousands of home women who have poured their mites into the National treasury? Think of the ten cent fund that has really burdened no one and yet added nearly three thousand dollars to our income the past year. Had it not been for this special fund and the bequest of George P. Rogers, of Connecticut, we would have had no balance on the bright side of the ledger.

I have a creed that the treasury belongs to the women and that they have a right to know its condition and its needs, and am convinced, as I said at the Convention, that the National has a constituency back of it that can be trusted in any storm, financial and otherwise, and that they only need to be apprised of its wants, to insure the supply.

The appropriations of superintendents were nearly doubled, and additional made for organizing work, and if these extra demands are met we must increase our income the present year. The financial committee recommended that in this "coming of age" year we ask every friend of the cause, man and woman, to send to the National a birthday gift consisting of as many pennies as the donor has lived years. Envelopes were distributed at Convention like this:

1873 Birthday Gift to N. W. C. T. U. 1894

Name .....

Address .....

"Thus far the Lord hath led us on."

Place gift in envelope and seal, then drop in basket or send to

MRS. HELEN M. BARKER, *Treas.*,

The Temple, Chicago.

The understanding was that the receipts of that evening go for work among our colored people. Eighty-four dollars and seventy-two cents came in as responses to this appeal. Will not every friend send for as many of these envelopes as she will be willing to place among her friends and see that the contents are sent to the National treasurer as a birthday gift to help push the work this year as never before? Miss Willard, all the general officers, editors of THE UNION SIGNAL, many state presidents, as well as many delegates have already contributed, and you would be surprised to see how many were one hundred years old according to the contents of the envelopes!

We trust that some of our good friends will send a dollar for each year of life God has given them. We shall be glad to furnish envelopes for distribution at meetings held to celebrate our coming of age. Why cannot each union hold a birthday meeting and use the gems from Miss Willard's address, giving information as to the great advance that has been made "since we were here," and show all that has been accomplished in our twenty-one years, and ask for a birthday gift for our National work?

If this could be done it would tide us over the months when no dues are coming in to meet current expenses and obviate the necessity of paying interest on borrowed money in order to send to superintendents installments of appropristions that they should have early in the year. Some interesting letters are awaiting mention in Corner and will receive attention next week.

HELEN M. BARKER.

TEMPLE RECEIPTS.

New Jersey—Newark: Mrs. John Colver, $1; Manasquan: Mrs. Wm. Bowen, $1; Chapel Hill: Mrs. D. B. Hill, $1; Stelton: W. C. T. U., $5; Newfield: Addie Holeton, $1; Ocean Grove: Mrs. Maria Downer, $1.50; Flemington: Mrs. J. P. Bodine, $1; Vineland: L. T. L., $1.50; Trenton: F. H. Darrah, $1; East Orange: Mrs. Theodore W. Alstine, $1; Milford: W. C. T. U., $10; Summit: W. C. T. U., $20; Matawan: Miss Jennie Clark, $1; Pitman Grove: Mrs. B. C. Rulon, $1; Marlton: Prudence Pierce, $1; Little Falls: Mrs. Elizabeth Vail, $2; Harburton: Mrs. Mary P. Hart, $1; Victoria: Mrs. L. K. Spaulding, $1; Newark: Alice Vanhorn: $1; Westfield: Miss Emma L. Starr, $1; Hurffville: Mrs. Clara Larew, $1; Salem: M. P. M., $3.

New York—New Haven: W. C. T. U., $5; Granger: Mrs. S. Gilpatrick, $2; Adams: Mrs. Jane M. Hill, $1; Silver Creek: Mrs. Sarah L. Brown, 60 cents; Ceres: H. N. Place, $1; Panama: C. A. Davis, $1; Owasco: J. A. Dunbar, $1; Perry Centre: Belle J. Sheldon, $1; Stissing: Mrs. Olive Ambler, $1; Perry: W. C. T. U., $8; Philmont: Mrs. Frances Carroll, $1; Cobbleskill: Miss E. M. Stevenson, $1.25; New York: Miss Anna Gordon, $1; Laura M. Wright, M. D., 50 cents; Ellena A. Wright, 50 cents; A Friend, $10; Fredonia: Edith Shirley, $1; Poughkeepsie: Mrs. W. W. Smith, $1; Mrs. P. S. Bedell, $1; Miss L. D. Millard, $5; Rochester: Mrs. J. A. Copeland, $1; M. W. Heard, 50 cents; E. P. Miller, $1; Brooklyn: Sarah H. DeHanne, $1; Mrs. Ida E. Stratton, $1; Miss L. Strachan, $1; Mrs. H. A. Howe, $1; Hempstead: Mrs. T. H. Smith, $1; North Parma: Master Maurice Burritt, $1; Smyrna: Mrs. James Knowles, $2; Catherine: J. A. Day, $1; Mecklenburg: M. E. Peloubet, $1; Purdy's Station: Mrs. M. C. Teed, $1; Penn Yan: Mrs. G. W. Sutherland, $1; Odessa: A Friend, $1; Grahamsville: N. I. Moore, $1; Martindale: Mrs. G. M. Harder, $1; Wallkill: Aggie E. Perrine, $1; Corning: Mrs. John Drake, $3; Belleville: Mrs. Fred Williams, $1; East Randolph: Anna M. Davenport, $2; North Nassau: Mrs. D. E. Deveraux, $1; Macedon: Mrs. John Haines, $1; Kingston: Mary Callahan, $1; Genoa: Mary H. Waldo, $1; Fisher's: Mrs. Phineas Pickering, $1; La Fayette: Adelbert Scaminell, $2.50; Ransomville: Mrs. M. G. Crosby, $5; Mt. Vernon: Miss M. E. Weed, $1; Mechanicsvile: Mrs. M. S. McGiffert, $1; Oneonta: Mrs J. S. Massett, $1; Mrs. F. K. Taylor, $1; Macedon Centre: W. C. T. U., $4.50; Olcott: Mrs. R. F. Cooper, $1; Mrs. E. A. Ransom, $1; Warsaw: Miss A. C. Walker, 50 cents; Mrs. M. C. Buxton, $1; Black Creek: Mrs. E. C. Van Fleet, $1; Lowville: Mrs. Jonas J. Wilcox, $1; Southold: Miss Helen Horton, 50 cents; Mrs. J. B. Fanning, 50 cents; Port Chester: Lucy A. Hasbrouck, $1; Medina: Mrs. George J. Lind, $1; Meredith: Mrs. Elizabeth W. Parker, $1; Nyack: Mrs. L. A. Brown, $1; Fleming: Miss Eliza P. Munn, $1; Auburn: Mrs. C. J. Brackenburg, $1; Orleans Corners: Mrs. H. F. Timerman, $1; East Williamson $1; Charlottville: Mrs. Alice Von Pattel, $1; Verona: Mrs. Amos T. Brewster $1.06; Wellsville: Mrs. E. E. Crandall, 50 cents; Hiram L. Jones, 50 cents; Mrs. George E. Brown, $2; Lockport: Sarah E. Steele, $1; Remson: Mrs. Almira Phillips, $5; Gloversville: Mrs. L. Heacock, $1; Esperance: Mrs. E. W. Brumley, $1; Thorne Hill Mrs. W. T. Potter, $5; Port Leyden: E. L. Schroeder, $2; Mrs. E. J. Lane, $1; Plattsburg: Fannie Wilcox, $1; Pompey: Mrs. O. C. Pratt, $1; Mrs. Elizabeth Pratt, $5; Berwyn: Mrs. Swift, 50 cents; Liverpool Esther A. McKinley, $1; Skaneateles: Mrs. A. A. H. Thorne, $1; Angelica: Mrs. C. G. Lowell, $1; Mrs. M. E. F. White, $1; Mrs. N. F. Franklin, $1; Mrs. P. G. Hendrick, $1; Mrs. J. C. Averill, $1; Newburgh: Mrs. W. K. Hankes, $1; Weedport: Ida Williams, $2; Gates: Mrs. D. D Simmons, $1; Chautauqua: Mrs. Martha V. Beaujeau, $1; Westfield: Mrs. A. I. Tennant, $1; Massena: Joanna S. Russell, $1.10; Watertown: Mrs. George H. Rotor, $1; Dobb's Ferry: E. L. Niven, 50 cents; Kinderhook: W. C T. U., $1.70; Mary Van Schaack, $1; Andover: Mrs. E. S. Bradley, $1; Mrs. C. C. Livermore, $1 Mrs. Anna L. Ware, $1; East Aurora: W. C. T. U., $5; Hicks: Mrs. S. A. Drake, $1; Mrs. Thomas Banfield, $1; Warrensburg: Mrs. T. Woodward, $2; Napoli: Emma B. Burt, $1; Junius: Mrs. B. F. Watson, 50 cents; Tyrone: W. C. T. U., $5; Batavia: Mrs. L. C. Nelson, $1.50; Eden: A B. Wood, $1; Saratoga Springs: Delia C Davis, $1; Hamilton: Mrs. Mary B. Hopkins, $1; A. F. Goddard, $1; Irene B. J. Lewis, $1; Mrs. Elizabeth H. Kilburn, $1; Mrs. M. L. Bonney Rambout, $3; Brocton: Mrs. L. Harmon, $1.37; Haverstraw: Mrs Sophia Beale, $1; Dansville: Mrs. Fanny Noyes, 30 cents; Mrs. Wm. D. McNair, 25 cents; Cortland: Mrs. H. R. Cadiz, $1; Mrs. Jane E. Squires, $1; W. C. T. U., $15; Sanfordville: J. A. Vail, $1; Victor: Mrs. I. L. Norton, $1.

SARA G. JOHNSON,
Financial Secretary.

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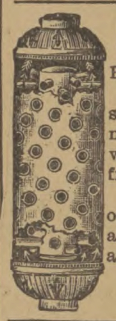

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December·20·1894

The Union Signal

Mrs Ursula D Hetrick
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6295

CHRISTMAS IN THE HEART.

What is the thought of Christmas?
Giving.
What is the hope of Christmas?
Living.
What is the joy of Christmas?
Love.
No silver or gold is needed for giving,
If the heart is filled with Christmas love,
For the hope of the world is kindly living
Learned from the joy of God above.

—*Laura Hooker.*

In the pure soul, although it sing or pray,
The Christ is born anew from day to day;
The life that knoweth Him shall hide apart
And keep eternal Christmas in the heart.

—*Elizabeth Stuart Phelps.*

CHRISTMAS · NUMBER ·

COMPLIMENTS OF THE SEASON

Our Library Table.

SOME HOLIDAY BOOKS.

THE CENTURY MAGAZINE, bound, has made its semi-annual visit to Our Library Table. This latest issue contains the CENTURIES from May to October, and makes not only a handsome appearing volume but one of valuable reference for libraries.

The Century Co., New York.

THE OLIVER WENDELL HOLMES YEAR BOOK. Many who love this poet-philosopher of smiles and sunshine will be glad to spend a few minutes with him each day. The selections are most choicely made and the book tasteful in every particular.

Houghton, Mifflin & Co., Boston and New York. Price $1.

A BACHELOR MAID. By Mrs. Burton Harrison. Published by the Century Co., New York. Price $1.25.

A pleasing sketch of the endeavor of a young woman to close her heart against the pleadings of a good man who would make her his wife, her belief being that the best womanhood could only be developed in single life. Other would-be "girl bachelors" will read the story interestedly.

OF SUCH IS THE KINGDOM, and other poems, by Anna Olcott Commelin, is an elegantly made book, presenting exterior attractions to which the contents well correspond. A volume of poems is apt to be uncertain in general merit. Mrs. Commelin's collection of verse here mentioned is, however, satisfactory in that the poems are bright and adequately brief. The volume is such an one as is pleasant to have lying ready to one's hand for restful moments. The themes are varied and ably handled.

Fowler & Wells, publishers, New York. Price $1.50.

THREE BOYS ON AN ELECTRICAL BOAT. By John Trowbridge. A typical "story for boys"--brimming over with romance, adventure, heroism, withal not hurtful, touched with science and true to the noblest traits of character.

Houghton, Mifflin & Co., Boston and New York. Price $1.

GALA DAY BOOKS. By Frances Isabel Currie. Four volumes. Illustrated.

Each of these tastefully gotten up volumes contains three juvenile stories having for themes the various gala days of the year. The four volumes make a very pretty series of twelve stories for a year.

Hunt & Eaton, New York; Cranston & Curts, Cincinnati. Price $1.50.

WHEN MOLLY WAS SIX. By Eliza Orne White. Illustrated. Short, sparkling stories about a bright child,—one story for each month of the year, introducing the red-letter days of the calendar such as St. Valentine's, May Day, Christmas. A suitable present for a six-year old who expects Santa Claus to remember her.

Houghton, Mifflin & Co., Boston and New York. Price $1.

BEFORE HE IS TWENTY. Five Perplexing Phases of the Boy Question. These five Phases are severally discoursed upon by Robert J. Burdett, Frances Hodgson Burnett, Edward W. Bok, Mrs. Burton Harrison, Mrs. Lyman Abbott. Here in a nutshell—or five nutshells—are most practical and sound advices to parents. This is a book that would be welcome in the mothers' meeting department of W. C. T. U. work.

Fleming H. Revell Company, Chicago and New York. Price 75 cents.

ROYAL HELPS FOR LOYAL LIVING. Daily readings for a year from the seers and poets of all ages. Compiled by Martha Wallace Richardson. Thomas Whittaker, publisher, 2 and 3 Bible House, New York. Price $1.

This is a delightful and helpful year book. God's Word, a text for every day and hearty words of cheer from God's honored servants, both in prose and praise are to be found on every page. The selections are exceptionally good, and a number of tender and comforting poems are given in full.

THE BEREAN SENIOR LESSON BOOK; THE BEREAN INTERMEDIATE LESSON BOOK; THE BEREAN BEGINNER'S LESSON BOOK.

These books contain the International Sunday-school lessons for 1895, arranged severally for senior and intermediate students and beginners. Each book contains maps, the lesson expositions, home-readings, questions for home study with a helpful descriptive index.

Published by Hunt & Eaton, New York. Cranston & Curts, Chicago. Price each 15 cents.

ST. NICHOLAS for 1894. Two volumes. This is a handsome gift for the young folks, as the two volumes together furnish over a thousand pages of healthful interest and amusement that children who are readers cannot soon exhaust. Good reading matter lessens the possibility of minds being poisoned by hurtful books and papers, and money spent in this way is better than unavailing tears and efforts after bad seed has taken root and is hurting the whole life.

Published by the Century Co., New York. Price for two volumes, $4.

CHRISTIANITY IN THE HOME. By Theodore L. Cuyler, D. D.

"No two words have a more vital importance than Christianity and Home," is the significant opening sentence of a book replete with words of gold concerning this vital foundation of every family—Christian life and experience. In thirty-six short and pithy chapters this keen and spiritual-minded thinker discourses upon varied phases of home life, the following chapter heads indicating their trend: "The Conversion of Children," "Extravagant Living," "The Home Side of the Drink Question," "God's Cure for Worrying," etc.

The Baker & Taylor Co., 5 and 7 East Sixteenth St., New York.

CHILDHOOD IN LITERATURE AND ART. With some observations on Literature for Children. By Horace E. Scudder.

The study begins about Homer's time and is carried interestingly down the centuries, pausing at the days of the Holy Child and discussing fact and fable concerning Him, considering the place of children in mediæval art, in English literature and art, in French and German literature, pausing for a visit with Hans Christian Andersen, lingering but a brief time with the brain-children of Bryant, Lowell, Holmes, Cowper, Goldsmith and Gray, Whittier and Longfellow and other well read authors. Mr. Scudder succeeds in making his friends feel that the book world would be as drear without the touch of child-life as the actual world made so habitable by their presence.

Houghton, Mifflin & Co., Boston and New York. Price $1.25.

WHITTIER'S COMPLETE POETICAL WORKS. Cambridge edition.

This is based upon the original Riverside edition, but completer. A condensed biographical sketch and a preface from Whittier's own pen—the same as prepared for the Riverside edition—precede the very complete collection of poems. A full appendix contains early and uncollected verses, poems printed in the "Life of Whittier," full notes, and a chronological list of his poems.

In one of the breezy little rhymes that fall so naturally from a poet's pen-point, Mr. Whittier says to Lucy Larcom at the close of a letter in verse:

"God grant that in the strange new sea of
change wherein we swim,
We still may keep the good old plank of
simple faith in Him!"

Therein is the keynote of the poet's strength and sweetness,—simple faith in Him.

Houghton, Mifflin & Co., Boston and New York.

JOHN GREENLEAF WHITTIER. LIFE AND LETTERS. By Samuel T. Pickard. Two volumes.

"To those who have loved Whittier as a poet whose utterances have quickened their religious spirit, and given expression to their highest and holiest aspirations, the pages of this memoir devoted to his political activities, and a reform long since happily accomplished, may seem of small interest." . . . These words from the preface indicate that in these two volumes Whittier is presented, not only as a poet and a man, but as an American who was wide awake to his country's best interests. Not one line that the sweet singer penned can seem weaker because the hand that moved across the page, handled a ballot with intelligent zeal. The study of our best authors as citizens is one of the finest studies young people can pursue. The two volumes in question are a rare possession, finely edited and published.

Houghton, Mifflin & Co., Boston and New York. Price per set, $4.

THREE OF US. By Izora C. Chandler. One of the most charming holiday books before the public. The "three" are Barney, the bull-dog with the brindle patch over one eye, Cossack, "a stately Russian wolf-hound of snowy white," and Rex, a royal St. Bernard,—all full-blooded aristocrats. The author seems not to have any purpose beyond that of telling the three beautiful stories, in which human hearts as well as canine hearts are glad or sad as the case may be, in the most charming way possible and she has if anything, gone a point beyond success. "Beautiful Joe," whose excellencies are beyond question, has here three worthy rivals, whose histories are even more pathetically strange than his. But there is room in the book world for many such worthy four-footed heroes, and THREE OF US cannot suffer because of predecessors or successors. The book is readable by any one whether the reader have a companionable feeling for the dumb creation or not. The author's beauty of narration and skillful delicacy of plot compels attention and admiration, and the choice illustrations are a fitting accompaniment of the three stories.

Hunt & Eaton, New York; Cranston & Curts, Cincinnati. Price $2.

IN SUNSHINE LAND, poems illustrated. By Edith M. Thomas. Who can write such charming child-poetry as Edith M. Thomas unless indeed it be her contemporary, Frank Dempster Sherman?

"If over the sea we two were bound
What port, dear child, would we choose
for ours?
We would sail and sail, till at last we found,
This fairy gold of a million flowers.
Yet, darling, we'd find, if at home we stayed,
Of many small joys our pleasures are made;
More near than we think,—very close at
hand
Lie the golden fields of Sunshine Land."

Thus the poet introduces her volume of sunny song—song of everyday things, the things children love—birds and flowers, seasons and times, fables and fancies. What wee memory is not made safer against the every ready, undesirable sights and sounds, by being filled with such sunshine as such poets make?

Houghton, Mifflin & Co., Boston and New York. Price $1.50.

NEW STREAMS IN OLD CHANNELS. Selections from the writing of Dr. Lyman Abbott. By Mary Storrs Haynes. Introduction by Theodore T. Munger. Lothrop Publishing Co., Boston. Price $1.

This is a new volume of the "Spare Minute Series," published by Lothrop. Preëminently among our American preachers of to-day Lyman Abbott is distinguished as a masterly interpreter of the gospel in the terms of the present age, a clear and logical thinker, a concise and practical expounder; he is the representative of all that is strong, high and deep in Christian thinking, of the charity that never faileth, and of the breadth and tenderness and wisdom and justice of what is known among men as the New Theology. The selections made by Mrs. Haynes from the pulpit utterances and published papers of Dr. Abbott all bear evidence of the nobility and wisdom that underlie the spoken and written words of this remarkable preacher and editor, whose force is not so much in his oratory as in his precepts, nor so much in his manner as in his thoughts and observations.

LITTLE IKE TEMPLIN. By Richard Malcolm Johnston.

This author holds a place in American literature by virtue of the success of his character sketches of Southern life. There is the knowledge of a son of the soil in his description of life in the "big house" and life in the "quarters"; his stories are sweet with the resin of Georgia pine, and vocal with the songs of robin and field lark and all the music and hum of the Georgia fields and woodlands. In LITTLE IKE TEMPLIN, Colonel Johnston has collected some of the latest and brightest of his stories for boys and girls, although it may be said for them that they possess an equal charm for young and old. Humor, pathos, sentiment, fun and not a little homely wisdom and practical philosophy gleam in or underlie all these stories and sketches, while the dialect is so skillfully used that even the Northerner, unfamiliar with its clipped and dovetailed sounds, knows it to be the real thing, and enjoys it correspondingly.

Lothrop Publishing Co., Boston. Price $1.

THE INVALID SINGER. Life and writings of Minnie D. Bateham. Edited by her mother, Mrs. J. C. Bateham.

The name of the author of this little volume is familiar to white-ribboners as that of the National superintendent of Sabbath observance, and some may remember poems written by her daughter and published in THE UNION SIGNAL. A well and happy girl stricken down at the age of twelve by a disease that never took its hands of torture off her shrinking frame until she died in 1885, yet she has left a record of sunshine and helpfulness it would be hard to excel. Her mother tells the touching story of her daughter's heroism as only a mother can. Miss Bateham's poems are full of brightest sunshine and clear spiritual faith without a trace of the pain that must always have been behind her songs.

The book may be ordered of the author, Williamsburg, Ky.

James H. Earle, Publisher, 178 Washington St., Boston. Price 75 cents.

UNION SIGNAL

AND WORLD'S WHITE RIBBON.

FOR GOD AND HOME. WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION FOUNDED 1883 AND EVERY LAND.

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

Volume XX.—No. 50.] CHICAGO, December 20, 1894. [Price $1.00 Per Year in Advance.

SINCE OUR LAST ISSUE.

Robert Louis Stevenson, the noted author, died at Apia, Samoa, Sunday.

The Ohio Anti-Saloon League held its annual meeting at Columbus, last week.

The American Federation of Labor held its important annual meeting at Denver, Col., last week.

Sir John Thompson, the Canadian Prime Minister, died suddenly at Windsor Castle, London, last week.

The House has passed a bill permitting railroad pooling regulated by the interstate commerce commission.

The financial crisis attendant on the great bank failure has caused the resignation of Newfoundland's ministry.

The pension bill, carrying an appropriation of $141,-381,570, was passed by the House of Representatives, Friday.

The better observance of the Sabbath was the object of a mass-meeting of two thousand people at Green Bay, Wis., last week.

A bill was presented in the United States Senate last Thursday for the establishment of a National University at Washington.

By the action of a volcano, the inhabitants of an entire village in the island of Vati Ambrym, New Hebrides, have been swept off into the sea.

The Lexow committee has developed larger veins of crookedness in New York municipal government, during the week, showing that open payment for police promotion exists.

The Japanese Minister of Foreign Affairs has asked the public to withhold its opinion until the facts regarding the alleged atrocities at the Japanese capture of Port Arthur be confirmed.

Pekin is now reported to be the objective point of the victorious Japanese army. An official report announces that the Chinese Emperor has asked for an armistice and sent embassadors to Japan to arrange terms of peace.

The Chicago Christian Citizenship League, headed by active temperance Christian Endeavorers, is early in the field, having announced its campaign to influence the spring elections, by a direct effort at Sunday saloon closing.

There was great rejoicing in the Hungarian *Reichsrath* last week, when the announcement was made that the king of Hungary (Emperor Francis Joseph) had signed the bills giving complete religious freedom to that country.

Secretary Carlisle and Comptroller Eckels explained to the Senate committee on Ways and Means, their new currency and banking plan, which would relegate the making of the nation's money to the banks, and which was indorsed in the President's message.

The consuls of Great Britain, Russia and France are to sit with the Turkish commission to inquire into the Armenian massacres. The Sultan has withdrawn his invitation to the United States consul, on account of instructions given to the latter to make also an independent inquiry and report only for the state department.

IN pronouncing a sentence of six months' imprisonment upon Eugene V. Debs, and three months upon his associates, December 14, Judge Woods said: "These men were leaders in breaking the law. Ignorant men followed them and have been punished. Debs is more responsible than any of the others. He is a man of marked ability and was the chosen head of the organization now in contempt. It was in his power to have stilled all the disturbance with a word. Men who take the position he assumed must stand the consequences."

THE uprising against gambling is a notable feature of the time. In Boston the police force has been ordered to notify all hotel keepers that the game of poker must no longer be carried on under their auspices, and it is said that this decision will be of grave significance to those who play and those who with liquor and cards together have been able to induce a much larger patronage of their respective hotels. White-ribboners recognize the gambling house as part and parcel of the liquor system, and will do their utmost to help forward any movement that puts the amusement (?) of getting something for nothing under ban of law and custom throughout the nation.

AMONG the recommendations in Miss Willard's annual address was one on the exchange of Christmas gifts which was inadvertently omitted in our Convention issue. The key-note is: "If a few who are looked to as the foremost in fashion-making, would announce their intention to give only to those who really needed a helping hand, we should all hail the plan." There are many whose dollars are not numerous enough to cover the list of expected gifts and fulfill also the desire of every generous, pitiful heart—to make some poor one happy at this joyful season. By them, surely, an omission of the time-honored custom as far as friends not in "need" are concerned, would be but an act of common sense to be looked on with favor. We have always at command the priceless gift of loving words and timely greeting with which to mark the blessed season of joy. There are many little ones whose heads lie more lowly than lay His whose birth we celebrate, and though they may not be literally our neighbors, ours may be the privilege, and is surely the God-given duty, to find them and help them. Our Chieftain's recommendation has a ring greatly in harmony with the precepts of the great Teacher: "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; . . . but . . . call the poor, the maimed, the lame, the blind."

THE swift rolling of the months has brought us near the end of another year. Books will be balanced and closed, account of stock taken, worn out plans laid aside and new ones eagerly put forward, old leaves, blotted and blurred and stained, folded gently out of sight and the new ones of better purpose scanned with new hope. It is significant of the times that while many pass the mystic moments during which the old year dies and the new year is born in revelry and feasting, there is a saving margin of more thoughtful ones who close the old record and begin the new in meditation and in prayer. This "watch-night" service is followed by one of like character but more extended and national in its scope—the Week of Prayer. The Evangelical Alliance for the United States issues the customary suggestive program which is so universally followed. The topics are as follows, beginning with Sunday, January 6, when appropriate sermons will be preached from a majority of pulpits, the suggested text being, "They that wait upon the Lord shall renew their strength." Monday, Humiliation and Thanksgiving; Tuesday, The Church Universal; Wednesday, Nations and their Rulers; Thursday, Foreign Missions; Friday, Home Missions; Saturday, Families and Schools; Sunday, Sermons, text, "Always abounding in the work of the Lord." A new feature upon the printed program is a call from the Alliance for financial aid in view of the past stringency and the coming winter of threatened insufficient money supply. Churches are asked to take a collection for this purpose sometime during the Week of Prayer, such contributions being sent to Peter Donald, Treasurer, United Charities Building, Fourth Avenue and Twenty-Second street. New York city. The appeal will hardly be without the generous response it so surely merits.

WE learn that some women are moving in what is called by the secular press an "Anti-W. C. T. U. Movement," namely, to secure the opening of the churches for a lunch counter and reading-room for workingmen as an antidote to the saloon. So far as such a movement is concerned, any one who will read the annual address of our president will see that the idea is by no means new, but was earnestly urged by her years ago, and the W. C. T. U. would rejoice to help onward such an enterprise. We need not say that the advice of Dr. Rainsford, the Episcopal minister in New York, who says the church ought to furnish the liquors and who believes in the use of intoxicants, is abhorrent to us, but we do think that a lunch counter in the church, especially in the cold weather, where hot soup, coffee and other nutritious drinks, with sandwiches and perhaps refreshment still more solid, were furnished at a low rate, would greatly tend to interest the non-church-going classes in all for which the church stands.

WHITE-RIBBON hearts will be tenderly touched by the sad news that comes to us during this Christmas tide. For some time it has been known by a few that our "Daniel Webster of the temperance reform," Mrs. Mary T. Lathrap, was suffering with a fatal disease—cancer. Her strong hope of recovery and her sensitiveness concerning the mention of her malady have prevented any reference to the seriousness of her condition, for we wanted to bear her up not only on wings of prayer, but on wings of faith and victory. But now word is received from her family that the end may come at any hour, and Mrs. Lathrap herself recognizes the inevitable approach of the Reaper, and is calmly and triumphantly awaiting His visit. A telegram sent Miss Willard confirms this. The message was signed by herself and reads: "The chariot swings low; resigned; sweetly trusting." The silent sickle has been among us often of late and cut off those in high places and beloved of us all. May Mrs. Lathrap's last days be full of the Victory which overcometh death.

THE annual meeting of the National Civil Service Reform League was held in Chicago, December 12 and 13. Its delegates represented the advanced thought in the cause of political reform east and west. The president, Hon. Carl Schurz, in his opening address, delivered before an audience which filled Central Music Hall, discussed the "Necessity and Progress of Civil Service Reform," setting forth as its simple and reasonable demand that the "business part of government shall be carried on in a business-like manner." In his arraignment of the spoils system, he called special attention to abuses resulting from the dependence of women government employés upon individual "influence." There had been, he said, since the enactment of the civil service law, gratifying progress along this line in every department of national government with one conspicuous exception—that of the treasury department. He also noted the marked advance along state and municipal lines both east and west. Laws for civil service reform will only reform, he declared, when the enforcing power is in the hands of an honest and faithful executive. This is a point the Prohibitionists have been contending for all along, and getting abused for. "The Decalogue itself," declares Mr. Schurz, "would become a farce if left for enforcement to the devil." And we should no more expect prohibition to prohibit under the manipulations of a liquor party than civil service reform to reform under the rule of Tammany Hall. Mr. Schurz referred to the triumph for civic reform in New York where the competitive merit system is now a constitutional mandate. "Let no exertion be spared to make the voice of the people heard," he said, "for when heard in its strength it will be obeyed." And, let us add, it will never be heard in its strength until the "better half" shall be heard not only in reform leagues and anti-Tammany organizations and civic federations, but at the ballot-box.

THE WORLD'S WANT.

BY HARRIET NEWELL SWANWICK.

THOU blessed spirit of Christmas-tide,
Come into our hearts, there to abide.

Bright star of Bethlehem, rise anew,
And guide us tow'rd all things pure and true.

Through thorny pathways our feet move slow,
O'er stumbling stones, they so weary grow.

Above us clouds—beside us the edge
Of a precipice; a narrow ledge.

With fear we tread, knowing foes are near,
Our souls cry out, "Let thy light appear."

Wrapped in ourselves, we seek but our own;
So hardened, so cold, our hearts have grown.

Give us—oh, give us true charity!
Enrich us, fill us, and set us free

From selfishness; then will our warm love
Cheer other lives, as we onward move.

Thou sacred spirit of Christmas-tide,
Forever to bless—with us abide!

Chicago, Ill.

THE CHRISTMAS ANGEL.

BY MRS. M. L. BUTTS.

Mr. Elwell went out banging the door after him, leaving Mrs. Elwell at the sink banging the cups and plates and platters. It was monotonous business, that dishwashing. Mrs. Elwell had stood at that sink three times a day for ten years, with short, very short and rare, intervals. She was getting tired of it; tired, too, of the endless cooking, the washing and ironing, the sweeping and dusting, the patching and darning.

Little by little, for she was naturally a sweet-natured woman, she had grown sour, cross, fretful, "disagreeable." Yes, that was the very word her husband had used that morning—"disagreeable." She would have chosen any other adjective if the choice had been hers. What woman can bear to be called disagreeable? "And," as Mrs. Elwell remarked to the crockery that she was treating so unfairly, "by the very man that I've worked myself to death for all these years."

It was a long time now since Mrs. Elwell and her husband had been growing apart. The rift was very small at first. A reproachful word; a hasty answer; brooding over the unkindness, scarcely meant to be unkind; a proud refusal to explain, or to ask forgiveness. "He don't care how hard I work, or how tired I get of this old kitchen," was the wife's thought.

"She don't see that I never take a holiday; that my business perplexes me so that I can't sleep," said the husband, going moodily to his store, his head down and his eyes studying the pavement.

So these two who would have died for each other refused to nerve themselves to live worthily, would not take the pains to plan their lives so that sunshine and inspiration might come in and help them to bear the inevitable crosses.

Mrs. Elwell wrung out her dishcloths at last, and giving them a vindictive flirt, hung them out to dry. She put the kitchen in order, made the beds, dusted the sitting room, and sat down to sew. There was an old, rainy-day coat to mend, a job that she particularly hated, and it was with no good-will that she began at the torn lining. She had taken but a stitch or two, when, at the sound of sleighbells, she glanced out of the window and saw Mrs. Moody, the wife of her husband's partner. There was a nod and a bright smile as the sleigh dashed by, a glimpse of a fresh, fair face in a fur-trimmed hood; of a neat figure in a well-fitting and becoming cloak.

"A new cloak, of course," thought Mrs. Elwell, her own old garment coming before her excited fancy. "A sleigh-ride whenever she wishes it. No wonder she looks so smiling and so young. She is three years older than I am if she is a day; why shouldn't I have sleighrides? Why, indeed?"

The question was asked in a spirit of pique. But it kept repeating itself till Mrs. Elwell was obliged to confess that there really was no reason why she should not sometimes refresh herself by a dash through the dazzling roads behind a spirited horse. She knew very well that her husband would be glad if she should give herself such a pleasure. And as for the old coat—there was Mrs. Bent next door who would be very thankful for the job and for the pay.

But it is not so easy to get out of a rut. Mrs. Elwell stitched away, making a merit of the unpleasant job, and posing to herself as a martyr.

How different it used to be in those early days of their married life! The wife's thoughts went back to them now, as she tried to fit a patch to the sleazy, refractory lining. Then the love was new, the clothes were new, life was new, and interesting and hopeful.

"Does love wear out like an old garment?" she asked herself. Was it her good angel who answered? At any rate an answer came to the silent, questioning wife. "Love is a living thing," was the thought impressed upon her mind. "It needs care, food, culture. The love that gave such happiness in those old days is sick, hungry, pining." "So am I," replied the wife's petulant thought. "Take care of yourself that you may care for your own and your husband's happiness," was the answer.

Mrs. Elwell began to grow restless and excited. At last she threw down the coat, put on her wraps, and went out into the crisp, December air. The day was bright, the sky superbly blue, the landscape shining with its fleece of late fallen snow. A few moments of motion in the delicious atmosphere, a few inhalations of oxygen, and Mrs. Elwell felt distinctly better. Her lot seemed more bearable. "I ought to go out of doors more," she reflected penitently. "I used to walk down to the store mornings with James. It always did me good. He left off asking me to go—when? When I had that craze for scarfs and 'drapes' and 'throws,' and that spell of china painting which I had no talent for whatever and never could do decently. I remember that he was disappointed and impatient because I never had time to walk with him; and at last he went off of a morning quite forgetting to kiss me or not caring to—which was it?"

Mrs. Elwell had come to the shopping streets, where in the gorgeous windows were displayed endless Christmas gifts. She grew sick at heart as she thought of the dear old holidays, of the reunions, the meetings, the gifts.

Most of her own family circle had passed from earth-life. The mother, the father, the brothers were gone out of her sight, out of her reach. Her husband seemed almost as far from her as they. She had little part now in his thoughts, his heart or himself, or so it seemed to her. No, she could not bear to think of Christmas just then. So she entered a street that led out of the town, between broad, dazzling fields and groves of crested pines.

The good angel was still busy with the wife's heart, for out there in the glorious country he could get easier access than in the airless house, among the embroidered draperies and the heavy window hangings. He directed her thoughts to the Christ-child, and the message that he brought, the message of peace, forgiveness, long-suffering. "Love is the true Christmas gift," said the angel; "love that is self-sacrificing, love that hopes all things, endures all things—the love that never faileth."

When two hours later Mrs. Elwell entered her home it was with a distinct purpose to set herself about the cultivation of this divine gift. She was eager to meet her husband, to begin at once to work out the new resolves that had taken possession of her.

The first object that met her eye was a letter lying on the table, where it had been hastily scribbled by Mr. Elwell:

"Obliged to go to New York by eleven o'clock express. Found you out when I came home to dress. May be gone a week. Better go down to Aunt Hannah's while I am away. JAMES."

Mrs. Elwell read the note over two or three times, then dropped into a chair and let the hot tears fall unchecked. Here was a disappointment that she had not counted on. That James should not come home in the regular (monotonous, she would have said in the morning) way was the last thing that she had anticipated. Their life had flowed on so evenly that the wife, perhaps the husband, too, had come to think that there could be no change.

Go to Aunt Hannah's? No, she had not the heart for that. She felt that she would be poor company for anybody in her present frame of mind. She would stay at home and put on sackcloth and ashes. But on reflection she concluded that there had been too much of that sort of thing already. She would brighten up the house, brighten up herself, and make sure of a Merry Christmas such as they had not had for years.

But first she would write to James and tell him about the new thoughts and feelings that were filling her heart and mind. And so that evening she seated herself at her desk by a cozy fire and wrote:

"MY DEAR HUSBAND:—I am not sure but that you were glad to get away from home and from your wife. I should not blame you if this were so. Our home has not been a very happy one for either of us lately. And yet a home together was what we dreamed about and planned for, once, with so much enthusiasm. I have been thinking a great deal about the reason for this sad state of things. I have come to the conclusion that we, especially I, have not taken pains to cultivate happiness. We cannot have the smallest flower without giving it the soil that suits it; and the rarest of blossoms given to our care we have neglected till it is almost dead from chill and hunger. Alas, how easy it is to neglect the little causes that make the effects we crave. I have not forgotten, James, how I used to spend time before the glass trying this gown and that ribbon that I might please you. How I used to brush my hair to satin smoothness for your sake. I was careful of every personal detail, that you might find me attractive. I have excused myself from these things, saying that I had my house to attend to, my cookery, my sewing. But my faithful attention to housekeeping has not kept your admiration, your attention. You have often insisted that I should have help. I give you full credit for that. But we could only afford cheap help, and I did not wish to leave my pretty kitchen to the mercy of an ignorant girl. You have suggested that I might teach the ignorant girl, and so find missionary work right at home. Yes, James, you have been sensible through it all. But, I cannot help feeling this, James, perhaps you might have been just a little more patient with me. But I believe patience is not expected of men, so maybe you are not to blame. At any rate, James, I am going to turn over a new leaf. I will risk the kitchen, the china, the *bric-a-brac*, if I may win you back. I will go to walk, to drive, now and then; I will meet my friends and yours, and invite them to our house. I will be once more your own

LITTLE WIFE."

This letter dispatched Mrs. Elwell made it her first business to find help that she might, for awhile at least, be free from the coarser parts of the housework. Not that one department of the work was not as worthy as another, but she was conscious that she could not do justice to all without becoming devitalized, worn out, cheerless, unattractive. This might be possible after a good long rest; it certainly was not possible at present.

The girl secured, and she was more fortunate than she hoped to be, she set about her Christmas preparations; not a cent was to be spent in a conventional Christmas gift.

"I myself am to be my husband's Christmas gift," said the wife. "Myself, brightened, freshened, converted."

But the house was made as attractive as possible; the dinner was planned—an old-fashioned dinner like those the lovers had enjoyed in their courting days; and Aunt Hannah, whom Mrs. Elwell had not heretofore sufficiently prized, was invited to be present at the holiday reunion.

In the midst of these preparations there came the postman's knock, and a thick letter was handed to the wife. She took it eagerly and tore it open without looking at the superscription. Lo, it was her own letter of confession and regret returned to her!

Mr. Elwell had now exceeded his week and his wife had not heard a word from him. She had felt sure that at last she held in her hand his answer to her wifely outpouring. The disappointment was so great that she sank into a chair, faint and sick.

. . . . . .

"Evenin' *Dispatch!* Terrible railroad accident. Cars run off an embankment. Full list o' the killed an' wounded!"

From the mouth of a tiny newsboy this startling intelligence was given to Carlton street, right opposite the pretty house of the Elwells. Mrs. Elwell sat in the bay window dressed in a teagown of crimson cashmere. Aunt Hannah, in cap and spotless apron, was putting the finishing touches to the tea-table. Jane had just come in with an armful of wood for the open fire.

"Run out and buy a paper, Jane," said Mrs. Elwell.

The paper was brought; the fatal list examined.

"Thank God!" murmured his wife, "*his* name is not here."

But the list went on upon the next page. And at the very end appeared—"Elwell—fatally scalded. First name not known."

Mrs. Elwell did not faint, did not cry out. Her entire nature, and it was a strong one, rallied for one supreme effort to get to her husband as soon as possible. So silent was she, so collected, so energetic, that Aunt Hannah looked on in wonder. In an hour she was ready and at the station, where a train was due that would take her to the scene of the disaster.

Now came the terrible hours of interval before she could reach her husband's side. Hours that stamped themselves upon her soul never to be effaced. The monotonous sound of the rushing train became to her excited consciousness articulate with the words—Too late! Too late! Too late! All that she meant to do must now be left forever undone. How miserably poor, how flimsy, how unut-

terably worthless seemed to her the rags of decoration over which she had spent time and strength. She remembered days when she sat the whole bright afternoon over her "fancy work," and was too tired and nervous and exhausted to be anything but depressing and wearisome to her husband when he came from business, needing to be toned, and brightened, and refreshed. There were evenings when at the slightest cause she would burst into tears and retire to her room to brood over her "wrongs."

As she sped on over the white, bleak country, all illusions torn away from her soul by this sudden calamity, she saw very plainly, all too plainly, that the commonest care for her health, the simplest efforts of giving herself change, fresh air, mental refreshment, would have produced quite different results. She was not meant to be a narrow, weak, foolish woman. She knew that and the knowledge only added to the bitterness of her regrets. She had fallen into the conventional way of spending her time; she had neglected the inner voice of warning. She had not taken the trouble to feed herself—body, mind and soul, that she might grow to the stature of the womanhood that was required of her.

At last those dreadful hours of judgment were over. The train ran into the semi-darkness of the long building at Westbrook station. Mrs. Elwell stood among hundreds of people, many of whom were upon the same ghastly errand as herself. A few rapid inquiries and the wife was on her way to the house of the dying man; was there; was stumbling blindly up the steps and into the room where he lay.

For the time and for many moments afterwards she was conscious only of a face so like her love's, her lost husband's,—a face that met hers as she was striving to reach a bed where was stretched—something. She was conscious only of the face and of arms that held her back when her whole being was bent upon going forward a little further. But by and by the truth pressed in, as light comes to eyes too weak to receive its first effulgence. Her love was with her, well and strong. It was James Elwell himself who was bending over her, anxious lest the great shock had dealt her a fatal hurt.

When the wife was able to receive this truth she was at once herself again, and more than the old self, a hundredfold more. Individualities develop fast during such processes as Mrs. Elwell had passed through. She listened to her husband's explanations and eagerly asked to be taken to the wife who was enduring what she herself had been delivered from. The sufferer was a cousin of James Elwell's, and a fellow traveler. When Mary Elwell was taken to the room where he laid, pain had given place to peace—deep, holy, abiding peace. And when she would have comforted the widow, lo, there was no need.

"There was never any break in our perfect confidence, never any discord in the harmony of our life together," said she who was bereaved. "He is still mine and I am his. Death cannot divide us."

"She does not need the opportunity that God has granted me," said Mary Elwell, as she pressed a farewell kiss upon the pure forehead of the woman in whom love had conquered sorrow.

During the journey home much was explained, much confessed.

"You received my letter?" said the husband in an interval of blessed confidence.

"No; not a word did I hear from you, first or last."

"I spent half a night writing to you—pouring out the pent-up feelings of years."

"And I wrote pages and pages to you and my letter came back to me."

"I left New York sooner than I expected to for a run up to Albany, and ordered all mail sent home," explained Mr. Elwell.

"We will read the letters together," said the wife smiling, "but, oh, I might have read them alone, alone!"

And now these two began again the life-lesson after turning the startling page that had been so full of self-revealing. Dull, monotonous, would it ever be again? The same as ever it was sure to be unless the learners brought to their aid the great interpreters—love, fidelity to duty, self-sacrifice, and not the least of all, common-sense.

It was at the end of a chill, cloudy day that the Elwells reached their home. There were stray flakes of snow falling here and there, presaging the storm that was coming. Aunt Hannah received them with tears of thankful joy.

"Such a pity that you couldn't have got home in time for Christmas," said she when they were seated cozily at the tea-table.

"Why, to-day is Christmas!" said the husband and wife in chorus, smiling into each other's faces.

"And you haven't thought of it?" asked Aunt Hannah, looking incredulous.

"No, not once, auntie," said the happy wife. "But all day long we have been traveling in the company of the Christmas angel."

Boothbay Harbor, Me.

CHRISTMAS GIVING.

BY KATHARINE LENTE STEVENSON.

There are doubtless those who feel that Miss Willard struck the blow of an iconoclast when she asked the recent National Convention to take action on the matter of Christmas-giving, with the thought of confining the practice to those who have real needs.

There are many others who will feel that the readiness with which the executive committee indorsed the recommendation is only a sign of the restlessness and discontent with which this custom is being more and more regarded by thoughtful minds.

In itself the custom is a beautiful one, and the impulse prompting it divine. It is surely meet that the day which celebrates God's great "gift" to the world should be made a festival of giving. It is surely meet that there should be one day in the busy round of the three hundred and sixty-five when each one shall "think on the things of another" and recognize, in an especial degree, the great central fact of the universe that love must give and that by only so much as it gives is it worthy the name of love.

It is meet that the "good will to men" which inheres in each human breast and is one of the most blessed proofs that,

"As trailing clouds of glory do we come
From God, who is our home,"

should have a special time set apart for its universal expression.

All this inheres in the true thought of Christmas giving. This has lighted the yule-logs and emblazoned the Christmas trees; laughed out in the chimes and sung out in the carols; filled the stockings of the children and inspired the legends of Santa Claus and Kris Kringle. This has made us realize again and again in gladness of soul the essential fact that it is infinitely "more blessed to give than to receive."

But what *is* giving? What constitutes true Christmas giving? Is it measured by the monetary value of the gift? Is it a thing to be weighed in the balance of obligation and settled by the nice scales of gifts previously received? Is it a system of book-keeping in which the debit and credit columns are to be kept carefully balanced? Is it an institution in which zeal is to outrun prudence and generosity laugh to scorn the plea for honest dealing issuing from the depths of the pocket-book itself? Truly it would seem so.

Who among us can plead "not guilty" to the charge of having far exceeded the limits of righteous generosity at some previous Christmas? Who among us has not omitted some weightier obligation of benevolence because of this tithing of mint, anise and cummin? Who can say that she has not at some time given where the heart did not really prompt, but where memory said: "She gave to you last year"? Who has not found herself, almost unconsciously, wondering if the gift she is "paying back" cost as much as the one she received? I heard of a lady who, on receiving a gift from an acquaintance, calmly asked, "Now, how much did this cost? I always like to return value for value." A crude statement of the case, no doubt, and one hardly in accord with true breeding, but—after all—do we not know just a little of the feeling? Have we not chafed at finding ourselves "under obligations" to one more in the constantly swelling ranks of those to whom we "*must* give" at Christmas time?

It is these extraneous matters which are eating out the heart of the goodly old custom. It was the contemplation of these which made Miss Willard declare Christmas giving an anachronism.

I speak as one who long ago struck for freedom when I say that the Christmas season can never be restored to its true meaning until we simplify the entire system of present making. Fewer gifts, less costly gifts, gifts prompted by the heart and not by a sense of duty; gifts to those who have real needs and not to those who have none; this should be the program laid down by each white-ribboner, at least, for the celebration of the birthday of her Lord.

Such an observance of His birth will not leave us physically exhausted by a round of present-hunting. Such an observance will not make love and friendship matters of barter, nor will it narrow our conception of giving to those from whom we hope to receive; but it will broaden our minds to take in the universal family of God.

And, above all, it will leave us free to learn more fully the great lesson that the truest gifts know no earthly measure; that what we give in ourselves is beyond anything we can give outside ourselves; that the ideal of all giving was that of the Son of God, "who gave His life—a ransom for many."

"The disciple is not above His Master, but every one that is perfect shall be as His Master."

Chicago, Ill.

"KEEP thou thy soul translucent, that thou mayst never see its shadow; at least never abuse thyself with the philosophy which calls that shadow-life."

—*George Mac Donald.*

THE OPIUM AND MORPHINE HABIT.

BY REV. ARTHUR J. BROWN, D. D.

On the fields of India and China, the uplands of Persia, the hillsides of Asia Minor, and in the valleys of Egypt, is carefully cultivated a flower called the poppy. Varieties of this flower are found in nearly all lands, including our own. But it is cultivated simply as a flower save in the lands mentioned. There its cultivation has a purpose, commercial and sinister.

This plant secretes a liquid or juice in considerable quantities, which when dried becomes a dusky brown substance with a disagreeable odor. This is the opium of commerce. It finds its way to America in various forms. Some comes as crude opium, either in masses or in pills. Some comes as morphine, which is the alkaloid, the active principle of opium. Another familiar form is laudanum, an ounce of laudanum containing one-tenth of an ounce of powdered opium, together with equal parts of alcohol and water. That little bottle so often found in the nursery and labeled "Paregoric," is simply camphorated tincture of opium; while Dover's powder, so carelessly used by many to produce sleep, has opium as one of its chief constituents.

The slaves of the opium habit use the drug in a variety of ways. Some eat the crude opium or morphine, careless of its disagreeable taste. Some smoke the opium in pipes. Others use it in a liquid form. This was the favorite method of De Quincey, who drank daily astonishing quantities of laudanum.

But by far the most common form is the hypodermic injection. The victim prefers this method, partly because it is cheaper (the morphine acting so directly upon the system that a given amount of the drug produces a greater effect), partly because the desired effect is more quickly produced. Morphine, or opium, taken through the stomach requires from fifteen to twenty minutes for perceptible result, while the effect of the syringe is experienced in three or four minutes.

The effects of such use of morphine are frightful beyond description. At first, indeed, there is a delightful exhilaration. The mind feels calm and happy. The mental faculties are vigorous and brilliant. Pain and uneasiness vanish and all life's cares appear to be forever banished. De Quincey has given a vivid picture of these first pleasures of opium.

But in these ecstatic joys an insidious danger lurks. The sensation is so agreeable that the temptation is strong to produce it again. In a short time, varying from two to six months, a longing for the drug is acquired—the dread morphia-hunger. As the time for the accustomed dose approaches, disagreeable sensations are experienced—nervousness, irritability, discomfort, positive pain—which increases the eagerness for the drug.

But as time goes on the amount of opium or morphine necessary to give relief also increases. Thus these two things go on side by side—the ever-increasing distress without the drug and the ever-increasing amount which it is necessary to take. By and by the patient finds that the habit is binding him in chains. He is alarmed, and tries to stop. Thereupon his agonies become simply awful. He suffers all the torments of the damned. Finally, the torture becomes unendurable. He goes back to the drug, and uses more of it than ever. He has become a "morphine fiend."

Now it is that nature reminds him of the penalty of misusing her gifts. His digestion is impaired, his stomach diseased, his blood thin and imperfect in circulation. His flesh dwindles away, and his complexion becomes ashen. His nerves are shattered, and, finally, he becomes a pale, trembling skeleton, an utter physical wreck.

But, alas, the consequences are more than physical. Cerebral degeneration, with accompanying mental and moral degeneration, takes place. De Quincey has painted a ghastly picture of the horrors such a person endures. He says that he had fearful visions. Vast funeral processions passed before him in mournful pomp. Hideous phantoms presented themselves before him. Innumerable faces waved and tossed upon the ocean which stretched before him—faces imploring, wrathful, despairing, surging upward by thousands, by myriads, by generations, by centuries. Herds of monkeys grinned and jabbered at him. Slimy reptiles crawled over him. Table legs and chairs, sofas and bedposts changed into fierce crocodiles, which covered him with cancerous kisses and held him, confounded with all unutterable slimy things, amongst reeds and Nilotic mud.

What wonder that he fled with cries of horror to increased doses of the fatal drug, doses, however, which gave him temporary relief only at the expense of still more grizzly permanent horrors! What wonder that he exclaimed in the extremity of his despair and agony, "Farewell, a long farewell to happiness! Farewell to smiles and laughter! Farewell to peace of mind! Farewell to hope and to tranquil dreams and to the blessed consolation of sleep! For I am now arrived at an Iliad

of woes." Pitiable is the wreck of such a man, and the saddest part of it is the demoralization of the conscience. People who have been known as upright, honest and high-minded will resort to any act of meanness or theft in order to secure the coveted drug.

And most discouraging of all is the apparent hopelessness of reform. If the drug is suddenly taken away the "morphine-fiend" is in imminent danger of insanity or death. So pitiable do his sufferings become, that even the most stony-hearted take pity upon him and deem it an act of common humanity to give him the drug he craves. On the other hand, if the dose is gradually diminished, either by himself or by his friends, it is often found impossible to get below a certain point without producing more suffering than flesh and blood can bear.

Buck's "Reference Handbook of the Medical Sciences" says that "there comes a time in the life of every opium habitué when the breaking of the habit is next to impossible. A certain dominant pathological longing seems to be awakened in every part of the nervous system and the demand is simply irresistible. In fact, it comes to be incorporated as it were in the very cell structure of his nervous centers." However much, therefore, we may blame the victim for having begun the habit, however much we may truthfully say of his accountability for his condition, we must recognize the fact that a time comes when the opium habit has a physical basis, when it becomes a disease which will not and cannot yield to any power of moral suasion and which must have medical treatment for its cure.

Perhaps some may think that opium users are comparatively few. Ah, be not deceived. The habit is alarmingly prevalent. It is said that there are now over one million opium eaters in the United States, and the number is increasing at a terrific rate every year. In the records of the Society for the Prevention of Cruelty to Children, there are many instances of girls thirteen and fourteen years of age, lured into opium rooms and taught a habit which made them physical and moral slaves for the remainder of their lives. The New York *Evangelist* says that almost every druggist will testify that the habit is on the increase among his customers, and that women are more addicted to it than men. The Chicago *Tribune* says that the habit is pushing its way among the upper classes. Young women and girls, who would shudder at the sight of the alcoholic drift-wrecks of the street, toboggan down the morphine hill all the faster for the ease and smoothness of the way.

Strange as it may appear, those who should have their eyes open often fall the easiest victims. Intellectual workers use it to banish their weariness. Women find it a quick method of dispelling their pain and heaviness. Writers have been known to take morphine to help them in composition; society leaders to produce vivacity of spirit and brilliancy of conversation for an evening party, and even physicians, worn by overwork, occasionally have recourse to the fatal syringe. If a list of the "morphia fiends" in almost any of our large cities should be published, if physicians and druggists were to tell what they know, society would stand aghast, and a sensation would be created comparable to nothing less than an earthquake.

How is such a fearful habit contracted? Curiosity deceives some, particularly among the young. They have some acquaintance who uses the drug, and who gives them glowing accounts of its delightful effects. The innocent and curious youth is persuaded to "hit the pipe," or to "take a shot," just for fun. It "feels good," and so he tries it again, little realizing his peril. Ere the parent discovers what is the matter, the boy is swiftly racing down the road to ruin. Others form the habit from a depraved desire for sensual enjoyment, just as they form the tobacco and liquor habit, and a few trace their fall to inherited appetite or weakness.

But by far the greater number begin with a medicinal use of the drug. A physician is summoned to visit a patient writhing with pain. He knows that morphine will relieve it, and he therefore administers it. "If he were to keep the drug in his own hands, and use it as any other medicine is used, he would not so often receive the charge of initiating his patient in the indulgence of a pernicious habit. But too often it happens otherwise. The physician, either on account of pressure of business or from a desire to avoid increased expense to his patient from so many visits, transfers the administration of the drug to the patient himself. He teaches him the law of its action, its dose, and he even provides him with the syringe, and instructs him in the hypodermic method. What wonder, then, that it often results that the physician has placed a weapon in the hands of his patient worse even than the disease he wishes to subdue? Over seventy-five per cent, probably, of all cases of the opium habit in this country, on the Continent, and in Great Britain, originate in the way just mentioned."

This is a serious charge to make against the medical profession. Indeed, I would not make it. The words I have given are not mine, but are quoted literally from "Buck's Handbook of the Medical Sciences," an acknowledged authority among medical men.

What can be done to abate this evil? Druggists can do something by refusing to sell opium or morphine, save on a physician's prescription. Physicians can do something "by never dispensing the drug except as a medicine, and by never using it then, except when other means fail; by never trusting the drug or the syringe in the hands of the patient, but always administering it themselves." Parents and teachers can do something by watching the children under their care, acquainting them with the frightful results of the habit, and thus in many instances preventing innocent boys and girls from forming it. Remember, too, oh, mother, that the paregoric which so quickly quiets the restless baby is the deadly opium.

The whole subject is one upon which there should be awakening public sentiment. There is altogether too much indifference to it. Few realize the awful peril which is making such rapid headway among us. Let every friend of humanity help in grappling with this most dreadful of monsters, and fighting it to the death.

Portland, Ore.

THANKSGIVING FESTIVAL AT THE COTTAGE REIGATE.

DEAR UNION SIGNAL:—By the special invitation of Lady Henry Somerset, the American white-ribboners now in England were invited to dinner at the Cottage Reigate to celebrate Thanksgiving day in remembrance of the home custom. Those whose engagements allowed them to be present were Mrs. Andrew, Dr. Kate Bushnell, Mrs. Northam Fields, Mrs. Rossiter Willard and Miss Helen Hood (who was master of the ceremonies). Mrs. Osborn, Miss Gertrude Hunt and Mrs. Ward Poole were also present and greatly appreciated the pleasure of taking part on such an occasion with their American sisters. The absence of Mrs. J. K. Barney, who is holding meetings during the winter in England, was much regretted. The menu cards, which were prettily tied with white ribbon, contained favorite American dishes, and the toasts were "Our Leaders, Lady Henry Somerset and Miss Frances E. Willard," spoken to by Miss Hood and Mrs. Ward Poole; "The Home Land," proposed by Mrs. Northam Fields; "The World's and National W. C. T. U.," Mrs. Andrew and Dr. Kate Bushnell; *The Woman's Signal* and *The Woman's Signal Budget*, Mrs. Rossiter Willard and Mrs. Osborn. The unavoidable absence of Miss Holdsworth, co-editor of *The Signal*, was much regretted. Three cheers were warmly given for *The Woman's Signal* and its prosperous offspring, *The Budget*, and for Miss Hood, who had made all arrangements for the dinner.

At the conclusion of the dinner the servants joined with the rest to hear a Bible reading by Mrs. Andrew, and all took part in singing the white-ribbon hymns of the Crusade. The following happy suggestion was made by a white-ribboner, which all present hope will have a practical result: Let us ask our World's President of the W. C. T. U. to proclaim the last Thursday in November of each year as the World's W. C. T. U. Thanksgiving day, naming in that proclamation from year to year the many reasons for special gratitude to God in the history of our organization. Let this proclamation of the World's President be supplemented by an account of the special reasons for gratitude within each National union the world over, and re-proclaimed to each nation by its National President of the W. C. T. U. Also let the day be one for the returning of thanks by offerings for the World's work. God speed the work of the Crusade in every land, that women in all nations may have cause to

"Believe the promise of to-morrow
And feel the wondrous meaning of to-day."

London, Eug, A BRITISH WOMAN.

A COUNTESS' GREETING.

DEAR MISS WILLARD:—Hoping that this letter will reach you at the twenty-first annual meeting of your National W. C. T. U., I send you the most hearty congratulations in the name of our Norwegian Women's Temperance Association. Though this is the day of your "majority" your association has indeed shown the world that you have reached the majority in a much earlier age, and we will join with you in praising the Lord for all the blessing He has permitted to flow from the united work of the W. C. T. U., both for the great temperance cause, and for the organization of women in every land.

We feel the privilege of being united with so many brave women all over the world; we hope that the good work may increase, both in America and everywhere, and above all we wish that as "For God" stands *first* in our motto, so it may always stand first in the heart of every woman who has joined our ranks. To *Him* be all the glory for every battle won in these twenty-one years! Let us praise His name!

With sisterly greeting we wish and pray for abundance of blessing from the Lord upon the World's President and her co-workers, as well as upon the whole organization in America and every land.

With sisterly greetings to you all from us all.

Yours sincerely in Him,
(KOMTESSE) IDA WEDEL-JARLSBERG,
President Norway W. C. T. U.

Christiania, Norway.

WHO'S TO BLAME?

DEAR UNION SIGNAL:—My heart aches even yet at the remembrance of a scene witnessed several weeks ago. As the train pulled into Fort Dodge, Ia., I noticed that a very large crowd was gathered upon the depot platform. The expectant looks upon the faces revealed the fact that something unusual was going to happen. Soon a number of closed carriages drove up. Out of one of them stepped the keepers and two chained prisoners. Out of another carriage stepped six ladies. The interest of the crowd was all centered in one of the prisoners. He was a Fort Dodge boy, just barely out of his teens. Three years ago he commenced to tamper with strong drink and it soon became his master. As usual with drinking men, he also became the victim of many other bad habits. Drink and gambling proved his ruin. Under the influence of liquor, he killed a companion. He was tried, found guilty, and sentenced to penitentiary for life. The six ladies mentioned were his mother and five sisters. As he was put on board the train they caught him in their arms and kissed him, their awful heartbroken shrieks of, "Oh, Jack! Jack! dear Jack! oh, God! Jack! Jack!" bringing tears to the eyes of the hardest-hearted hearers. Pray tell me, who is most to blame for the crime?

CHARLES W. MCCROSSAN.

A NEW NATIONAL UNION.

DEAR UNION SIGNAL:—You will be glad, I am sure, to hear that Burma has just been added to the list of countries having a National Woman's Christian Temperance Union.

All the helpers who have come to us from the home land, Mrs. Leavitt, Miss Ackermann, Mrs. Andrew and Dr. Bushnell, have advised a National organization as soon as practicable, but until now the time did not seem to be ripe for such a step. But as recently we have had a number of causes for encouragement in our work, and as the matter was laid upon the hearts of some of the workers, a call was issued for a National convention, to be held in Rangoon, October 25 and 26. The call was responded to by delegates from all of the local unions, and we had a most enthusiastic and helpful convention. Various lines of work were taken up and discussed, and a children's mass-meeting was held, at which four hundred, including the children and their friends, were present.

On the second morning of the convention a business meeting was held, when, after some discussion, it was unanimously voted to organize a National union. The following officers were elected: President, Mrs. Julius Smith, World's vice-president for Burma; vice-presidents, the presidents of the local unions, namely, Miss Ranney, Rangoon; Mrs. Winston, Mandalay; Dr. Mitchell, Maulmain, Ma Mya (Burman) Maulmain; secretary, Mrs. Roach, Rangoon; treasurer, Miss Wisner, Rangoon. Five departments of work were entered upon. Evangelistic, juvenile, Burman, Karen, Tamil and Telugu, and the following superintendents chosen: Evangelistic and juvenile work, Miss Ranney, Rangoon; Burman, Miss Barrows, Maulmain, Karen, Mrs. Elwell, Maulmain; Tamil and Telugu, Mrs. Armstrong, Maulmain.

We feel that the work has received a new impetus from the convention just held, and we hope through our national organization to be able to accomplish much that would otherwise remain undone. We are sure that the interchange of thoughts and plans in our annual meetings will be a source of inspiration and help to us all.

Yours in the work, BERTHA B. ROACH,
Secretary Burma National W. C. T. U., Rangoon.

I AM very glad the Woman's Christian Temperance Union is fighting the temperance battle, but I do not think it very creditable to us men that we leave it to be fought by the women. In the old legend St. George fought the battle for the deliverance of the women, but in modern life the women fight the battle and St. George sits on the fence to see how it is going on.—*Dr. Lyman Abbott.*

DEAR CO-WORKERS:—We have wanted just this space in THE UNION SIGNAL for a long time and hail the welcome extended to us by the editors with keen anticipation. This is to be a "round table" about which the typical (or would-be typical) union may gather and compare experiences, propound questions, advance crisp plans for work, sound notes of encouragement and analyze causes for the reverse, presenting at the same time antidotes and correctives for such discouragement.

What think ye of it?

Our typical Local Union embraces the whole forty W. C. T. U. departments of work, so on whatever phase of endeavor your earnest soul is aroused do not hesitate to appeal to us for counsel. Indeed, it is the earnest hope for the new year that this department in our National organ will be heartily supported by the sisterhood—and we'll welcome the brotherhood, too, occasionally—at large. Write pointed, brief, gist-y letters. Ask pertinent questions. Make honest criticisms—kindly. But mark this: Should the president's gavel fall—*i. e.*, should space give out—before your part in the program has been reached, do not be unduly "hurt." Charity suffereth long and is kind—and, I might add, is always rewarded for her kindly waiting sooner or later.

As mothers are the foundation and heart and crowning glory of the home, and as mothers' meetings hold a most vital place in the great department work of the W. C. T. U., we will now listen to Mrs. E. C. Farwell, Hyde Park, Mass., who will tell us the very suggestive story of

THE RIPLEY MOTHERS' MEETINGS.

"In the suburban town of Ripley, in April, 18—, the regular monthly mothers' meeting was held in the parlors of the First Church, there being about thirty present.

"Before the half-hour of prayer with which each meeting was opened, the names of all the children of mother-members, whose birthdays occurred before the next meeting, were read by the secretary, that these young people might be especially remembered before the throne of grace.

"The subject appointed for consideration was 'Boys and Girls in their 'Teens,' a topic which admitted of a wide range of thought and developed much discussion.

"The first question propounded was whether girls who are attending school can systematically perform some housework without shirking part of their school duties. The general opinion seemed to be that a small amount of home work was helpful to girls and boys also, and would tend to physical culture and heart culture.

"The question was raised as to how much of outside interests a school-girl should have. Many parents think their girls are studying too hard, when the trouble is they are attempting too much outside of their school duties. One of the first things to be attended to in a growing girl is that a good foundation is laid for a healthful physical life by regular hours of exercise and sleep. Her nerves should not be unduly taxed either in pleasurable or benevolent emotions.

"A short article read by one of the ladies called attention to the necessity of teaching boys independence. While we are to think for them, we must at the same time teach them how to think for themselves.

"Our president summed up the thoughts of the hour on this wise, that most must be made of the home, if the best work be done with the boys and girls during that most critical age, 'in their 'teens.' As the atmosphere of the home is pure and uplifting, or hurtful and worldly, so will our sons and daughters be molded. The subject for the next meeting was announced to be 'Physical Training —How best Promoted?'"

"And this reminds me,"—it is too bad the Ripley mothers' meetings were held before Miss Willard wrote her book, "A Great Mother." Methinks those who read the rare record so rarely told will be greater mothers and better daughters for the reading.

Have you read Miss Willard's annual address? I feel sure that if the local unions would take the address and read it little by little in their regular meetings, devoting a specified time to its consideration, it would lead to the study of all current social questions and to a more clarified opinion based on rendered reasons. It is one of the marked characteristics of the W. C. T. U. that we are not required to think alike or work alike, each local and state union being perfectly free to take up or lay down any line of action that may have been agreed upon in the National Convention. Indeed, I think it will do no harm to publish Article VII, Section 1, of the by-laws:

No state union shall be bound by any principle espoused or plan devised by the National W. C. T. U., except that all state auxiliaries must subscribe to the total abstinence pledge and to the constitution of the National union.

It is needless to say that the constitution involves no method of work whatever, except that we are all to be total abstainers and to pay ten cents a year into the National treasury.

It is said that the redemptive feature of our work is the most discouraging in the world—so few drunkards are really redeemed. However that may be, I would not try to state finally, but now and then there drifts this way a bright story of a life made new. This brother's story—for he is a "brother" now—is long, and only part of it can be quoted. He calls it

FOUR PICTURES OF A REDEEMED MAN.

"The first picture is that of a man who was doing well, surrounded by wife and children, visited by a loving mother. Through drink and dissipation he wandered far away. One day he was standing on a street corner, trembling in every limb, conscience and remorse at work, longing for a kind word and helping hand.

"The second picture is of a building, over the front entrance to which are these words: WOMAN'S CHRISTIAN TEMPERANCE UNION. The outcast of scene first is found there daily. He listens to the testimony of his companions. He is surrounded by women who wear the white ribbon. Their words are not in vain, and at last he realizes that he has the 'blessed assurance'—a loving Saviour.

"Scene three. A little home in another part of the city. It is the home of this man's mother, whom he has not seen for two years. As he enters—unexpected—the presence of that mother, she is quick to detect the wonderful change. Her face lights up with joy, and she kneels with her two boys, and sends praise to heaven for the Woman's Christian Temperance Union.

"In the fourth picture is the redeemed man in his own home. His wife is by his side, his children near by, happy because father is at home. As he looks into his wife's face, he reads there the forgiveness which he seeks."

The family circle is the only place to discuss the difficulties that may arise in the administration of home life or in the enlargement of plans advanced about the fireside. THE LOCAL UNION is a safe place to meet and answer perplexities which may arise as we endeavor to crystallize our plans in action, and we will pause right here for the brief consideration of

SPECIAL DIFFICULTIES.

QUESTION.—Is there such a society as the Somerset W. C. T. U.?

ANSWER.—Yes. It was voted at the World's W. C. T. U. Convention in Chicago, in 1893, and stands recorded in the constitution, Article 5, Section 3 (see page 297 of the Minutes for that year) that "any woman not a member of a local union may become a member of the Somerset Woman's Christian Temperance Union by signing the pledge of the World's Union and paying fifty cents annually to the treasurer of the World's W. C. T. U." The pledge is the usual pledge of total abstinence with opium added. Mrs. Ella F. M. Williams, Montreal, Canada, 55 Drummond street, is the treasurer to whom the fifty cents should be forwarded with the full name and address of the member. The Somerset Y is a society of young women students that Mrs. Barnes and her coadjutors are introducing into as many educational institutions as possible.

Q.—What is the opinion of Miss Willard of fairs and festivals for raising means for local work? Some of our women do not approve of them, and some will not even give their voice in having a sociable.

A.—I thoroughly believe in fairs and festivals as a means of raising money for local work; but I think they should be managed with care, and all the objectionable features kept out. A great many good women will work for such an enterprise that will not otherwise help us at all. We must remember what a variety of gifts need to be enlisted in reform movements. I should be glad if every local union would have a rightly conducted fair or festival to help its own work within the next three months, and I feel sure we could trust any of our local societies not to introduce features that were demoralizing, but to make the exhibition advantageous not only to their treasury but to that unassailable treasury that we call character.

FRANCES E. WILLARD.

By the passing this way of pithy suggestions, pointed questions, tried methods, this new departmen in THE UNION SIGNAL may be made most "all-around" and helpful. There is room about our round-table for all who will be brief. Will you join us?

Address all communications for THE LOCAL UNION (care of THE UNION SIGNAL) to Mother Experience.

BY MATILDA B. CARSE.

And a certain woman, which had an issue of blood twelve years, when she heard of Jesus, came in the press behind and touched his garment, for she said, If I may but touch his clothes, I shall be whole. And he looked around about to see her that had done this thing. And he said unto her, Daughter, thy faith hath made thee whole; go in peace and be whole of thy plague.—Mark 5: 25, 27, 28, 32, 34.

A merry Christmas to all our Temple friends. May Christmas cheer and joy be yours at the love feast of the year. May all hearts be attuned to join in the song of the angels, "Peace on earth, good will to men." As we write hard times seem to be forgotten by the throng that crowd our streets, all seem intent on one object—to secure a gift to make some one happy. Letters flow into the Temple enclosing $3.65 from mite-boxes, asking that the souvenir spoon be sent in time so that it can be presented to some loved one as a Christmas gift. Orders also come for the Educational Checker game and the game of Pixies, offered by the Columbian Publishing Company, which will we are sure prove most instructive and entertaining to children during the long winter evenings. There is also quite a demand for the Temple edition of the Household Repository—which the company now offers singly for fifty cents a copy sent free of postage. Single orders for the three above articles cost $1.25, postage prepaid. The company, however, have decided to allow us to sell for one dollar, postage free, to persons sending for ten sets. If a thousand women who read these items could secure ten orders—and it could be easily done among their neighbors—making ten thousand sets, what a nice sum it would net the Temple. For particulars, address Miss Sara G. Johnson, Room 1113, The Temple.

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Miss Dora Harris, of Ypsilanti, Mich., sends $25 on her personal pledge of $100. Mrs. S. S. Sickels, treasurer, sends $15 from Minnesota W. C. T. U. to apply on a $100 pledge to place the name of Mrs. Frances Neal on a tablet. Dickersonville, N. Y., W. C. T. U. sends $22 on a $100 pledge. The W. C. T. U. of Manhattan, Kansas, sends $20 on a pledge for $100. Plymouth county, Mass., sends $15 to apply on its tablet fund in honor of the county president, Mrs. M. G. Weston. Waldoboro, Maine, W. C. T. U. sends $20 as its first payment on a $100 pledge. Mrs. Emma Counts Fox, of Paducah, Ky., sends $25 from the union on its $100 pledge. She writes that they intend sending the $100 as soon as possible and says it does her "heart good to know that prayers go up every day from the Temple against our greatest enemy."

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The following is extracted from a letter accompanying $37.50 from the W. C. T. U. of Neponset, Ill.: "Words fail to express the desire of our W. C. T. U. to see that noble building, the Temple, fully out of debt and belonging to the temperance women of America. This sum comes from willing hearts and is the product of labor from willing hands."

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The W. C. T. U. of Warsaw, New York, sends $29, completing its $100 pledge. Wrightstown, Pa., W. C. T. U. sends $20, making $55 paid on a $100 pledge. Roxanna Rice, of the Christian Home at Council Bluffs, Iowa, sends $1. She writes that on her last birthday when she was eighty-four years old, a friend placed a dollar in her hand and she desired to exchange it for a keepsake, so she sent it to the Temple for a Columbian souvenir. This dear old woman gave to the Temple a few years ago, $100. Mrs. Wm. D. McNair, of Dansville, New York, sends $3.65 for the souvenir spoon. She writes that she made a sacrifice to send the money as she wanted to help the Temple and also to secure the beautiful souvenir spoon.

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We have in preparation a little novelty for 1895, called the Temple wheel. It is in red, white and blue; it has twelve spokes; between each is a little aperture, with a seal, giving just room enough for a dime to hide itself and a place to have a name inscribed; on the back is a small picture of the Temple, giving a description of it, with directions how to secure twelve dimes for the Temple. Each person that gives a dime, and who cannot? towards our House Beautiful writes his or her name between the spokes of the wheel, and when the person who has ordered the wheel returns it with twelve dimes sealed up in it, they will receive either the beautiful Temple medallion in aluminum, with a most superb cut of the Temple on one side, and on the reverse a profile of Miss Willard and the founder, with appropriate inscription, or the new and beautiful book of the Temple, full of illustrations of the wonderful building, which we are now getting up and which will be ready for delivery by the first of the year. All who have a will to work for the Temple next year, no matter how poor, can easily get a wheel filled. We expect the boys and girls of the Loyal Temperance Legion will enter heartily into the work, and we may have a special offer for them, which we will announce later.

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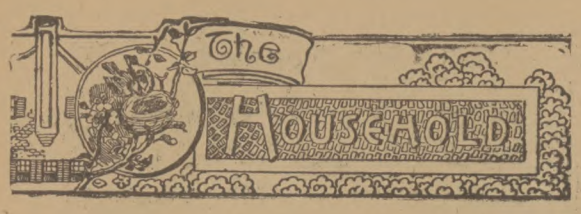
All persons sending $1 to the Temple will receive the beautiful Columbian souvenir. Any individual who sends the contents of a mite-box, amounting to $3.65, by January 1, 1895, will receive a solid silver Temple souvenir tea-spoon. This, however, does not apply to persons filling boxes for unions; they receive the Columbian souvenir. All money orders and checks should be made out in the name of William D. Preston, and sent to our financial secretary, Miss Sara G. Johnson, the Temple, Chicago, Ill. All other matters pertaining to the Temple should be addressed to Mrs. Matilda B. Carse, the Temple, Chicago.



HEAR THE ANGELS SING.

It came upon the midnight clear,
That glorious song of old,
From angels bending near the earth
To touch their harps of gold:
"Peace on the earth, good will to men,
From heaven's all-gracious King."
The world in solemn stillness lay
To hear the angels sing.

Still through the cloven skies they come
With peaceful wings unfurled,
And still their heavenly music floats
O'er all the weary world;
Above its sad and lowly plains
They bend on hovering wing,
And ever o'er its Babel sounds
The blessed angels sing.

But with the woes of sin and strife
The world has suffered long;
Beneath the angel-strain have rolled
Two thousand years of wrong;
And man, at war with man, hears not
The love-song which they bring;
O hush the noise, ye men of strife,
And hear the angels sing!

And ye, beneath life's crushing load,
Whose forms are bending low,
Who toil along the climbing way
With painful steps and slow,
Look now! for glad and golden hours
Come swiftly on the wing;
O rest beside the weary road,
And hear the angels sing!

For lo! the days are hastening on
By prophet-bards foretold,
When with the ever-circling years
Comes round the age of gold;
When peace shall over all the earth
Its ancient splendors fling,
And the whole world give back the song
Which now the angels sing.

—*Edmund H. Sears.*

THE CASE OF NUMBER SEVENTEEN.

A Christmas Story.

"Number Seventeen, Mary Levis, aged sixteen, arrested for vagrancy; no home, mother dead, father intemperate; employed in a large store, but recently discharged."

So ran Number Seventeen's record as the secretary of the city board of charities read it out of his ledger; and a bad record it seemed to be.

"A clear case for the Refuge; is there any one present who would be willing to take her there this morning?" asked the secretary.

The women moved uneasily on their chairs and thought of their children's stockings; the men looked at their watches and thought of their mail, which was apt to be large the day before a holiday, and if not attended to would be larger the day after. Nobody spoke.

"As there does not seem to be any great hurry about the matter, I suppose she will have to go back to the station house until after Christmas," said the secretary, easily. It all seemed very simple, and he was busy.

"Excuse me, but that does not seem to me possible," said a clear, quiet voice from the end of the room. The secretary felt disturbed and glanced in the direction of the voice. All he saw was a slight woman dressed in black, with a gleam of something unusual in her eyes and a slight shake in her voice; otherwise quite self-possessed.

"May I ask *why* you think it impossible, Miss Anderson? The girl is a criminal and the station house is the proper place for her. We would be glad to hear your reasons," said the secretary, stiffly. Instead of a motion to adjourn they were to have this useless talk about nothing.

"May I ask you to send for the girl?" asked Miss Anderson very quietly, with a slight flush on her usually pale cheeks.

"Certainly. Mr. Bridges, go down, please, and bring up Number Seventeen. You will find, I think, that your trouble is wasted; the girl looks hardened and bad," the secretary said, coldly.

Number Seventeen was brought up in due course. She thought the board room a change for the better from the dark hall where she had been sitting for an hour or more. It was snowing hard outside and she was wet; the fact that it was Christmas eve meant nothing to her except a vague desire to get away somewhere.

"Mary, your record shows you have no home," the chairman began, uneasily. Mary's brown eyes were large and their hungry gaze annoyed him. "Would you be willing to live out if one of these ladies got you a place?"

"Is it live out with the likes of *them?*" with a scornful glance at the members of the board. "Why, I dressed better than some of them only last week. Live out, is it? I'd rather go to the devil!"

There was a moment's pause after this unheard of statement. The secretary shrugged his shoulders hopelessly.

"There seems no point in prolonging this meeting further," he said. "If a motion for adjournment may be made, Number Seventeen can be sent back to the station house." A queer little cry, almost a moan, came from Number Seventeen then, and Miss Anderson rose and went over to the desk. After a few whispered words, the secretary said to the already retiring board: "Miss Anderson has my permission, and I presume yours also, to try an experiment. She wishes to take the girl home with her."

"Will you go with me, Mary?" Miss Anderson said; and Number Seventeen, though she looked sullen and frightened, ended by following her guide downstairs.

The rest of that Christmas eve saw the testing of Miss Anderson's experiment.

"Home" proved to be a very small house, exquisitely neat and clean in its appointments.

Number Seventeen had been used to a certain kind of gaudy luxury, alternating with great poverty and some dirt, but this daintiness was not in her experience of life.

After having a bath and being fitted out with some clean, dry clothes, and a dark street dress, which showed signs of wear, but was more comfortable than wet finery, Number Seventeen had a long rest on an old, soft sofa, not too fine to lie on; and then came a good meal, Miss Anderson doing the cooking in a chafing dish.

After lunch they went out together into the busy street, with the crisp sound of the snow underfoot, and overhead the blue sky.

Miss Anderson was not rich, that was plain to the well-trained eyes of Number Seventeen, but she seemed to be very much respected and heartily welcomed, and her smile was returned wherever she went.

They were both getting very tired when they passed a church where afternoon service was going on.

"Come in here a moment," Miss Anderson said, and Number Seventeen followed wonderingly. She had passed her whole day in a dream, and this was by no means the least amazing part of it. To use her own expressive language, she "had no use for churches," and the people who went to them had never seemed to her any better than others, who professed less.

However, when she saw Miss Anderson kneel down she did the same, and presently the words of the service began to appeal to her, and one of the most beautiful prayers in the world floated down the church to her and, somehow, lodged in her heart—"Those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us."

Just a little love, a little light, a little brightness, was all Number Seventeen had craved in her short life. She had tried to get them in crude ways, sometimes in evil ways, and they had seemed far away from her; but now she felt in a happy way, that the love, at least, was within her reach.

The service was over; they had left the church and were standing on the snowy pavement again. It was quite dark and the noises were more confusing than ever. Number Seventeen was seized with something very like homesickness, though she had never known a home; very like shyness, though she never remembered being at all shy. She did not want to go back to the old life, and yet she dreaded the new.

Miss Anderson was saying an astonishing thing, in her quiet voice.

"Mary, you have been very good in helping me do my errands; now, I think, I ought to be at least as good to you. These little packages are for your friends, where you boarded, and I want you to take me with you and let me help you give them away. I should like to know your friends, now that I know you. Will you take me there?"

There was a long pause; something thumped against Number Seventeen's jacket, which she could hear above the noise of the street. Presently she said, slowly, while a red flush came over her face, "I'll give them and welcome. I'm not all a bad lot, but I *couldn't* take *you there.*"

Then the last pang of regret for the old life left Number Seventeen.

"You've trusted me, I was never trusted before; I'll trust you now, you can do what you like with me."

. . . . . .

There was joy in Rachel Anderson's heart that Christmas day, and of the gifts she received, none was more precious to her than the love and trust of Number Seventeen.—*Class and Club.*

A CHRISTMAS MEDITATION.

BY BISHOP JOHN H. VINCENT.

There was nothing so very remarkable in what these shepherds saw. It was not an unusual thing to turn a stable into an inn for the temporary accommodation to travelers during a crowded season, but it was what the shepherds saw and what they heard before that gave significance to this vision of the mother and her babe in the city of Bethlehem. It was the angel of the Lord who stood by them and the glory of the Lord that stood round about them, and the words which the angels spoke about good tidings of great joy and the birth in the city of David of a Saviour, which is Christ the Lord, and the multitude of the heavenly host that appeared with the angel praising God—these are the things that gave significance to the scene in that lowly stable of that lowly town.

Having heard the speech of the angel and the song of the heavenly host, they made sure that this vision of the night was not merely a vision. What if after all this exaltation there should be no babe in the manger at Bethlehem? There was in what the angels said to them an implied command that they should corroborate by personal observation the testimony given. The angels said "Ye shall find a babe wrapped in swaddling clothes and in a manger." That was equivalent to a command, and so the shepherds said when the angels went away from them into heaven, "Let us now go even unto Bethlehem, and see this thing that is come to pass which the Lord hath made known unto us."

. . . . . .

The angels sang this song of good cheer to humanity in the ears of representative men—simple, sincere, hard-working men, shepherds of Judea—and why not? A man with horny hands may have the voice of God within his heart, and as he may love his prattling babe and his faithful wife, he may love God and his neighbor in sincerity and in truth. Men of common sort are quite able to understand the simple things of the gospel. It was, therefore, not waste of truth for angels in the heavenly places to sing within the hearing of shepherds watching their flocks by night the glories of the new kingdom and the end it was destined to achieve.

Human learning and wealth and dignity may undervalue the capacity and ability of what are known as the lower classes of society. A man in financial poverty, a plebeian, the lowest plowman, does have all the elements necessary to the recognition of truth, the sense of sin, the unrest of guilt, and the peace and triumph of grace. Therefore the gospel goes to all men, and it really comes not as an after fruit of human culture, but as a very first step of preparation for all true development and enrichment. The fear of the Lord is the beginning of wisdom. We should not wait until men can read and write and appreciate art before giving to them the treasures of the gospel of Christ, for that gospel should come at the very beginning. Tell the story of the gospel to the illiterate, to the degraded, to the outcast, to the discouraged, to the impotent.

. . . . . .

How much more we have who live on the verge of the twentieth century than did the simple shepherds of Bethlehem at the beginning of the first century of our era! We have Bethlehem still standing on the crown of the old hill in Southern Judea, the plain of the shepherds stretching out from its base, the blue sky of Syria bending like a dome over the land of promise. We have the story of the babe—His sweetness, His purity, His growth in stature and wisdom and grace, but we have the history of the Man—the peerless man whose name is the most illustrious—a name above every name that is named. In all these twenty centuries of human history we have the story of His life, His works, the signs He wrought, the gracious words that fell from His lips, the story of His precious death and burial, His glorious resurrection, and the coming of the Holy Ghost whose ministries He promised. We have the history of His church, the heroes who have lived and died in the defense of the faith, the victories accomplished by the Cross and the Word and the Spirit, victories over races and kingdoms. We have the civilization which is the ripe product of His life; the institutions of philanthropy and education erected as products of His own power and righteousness, and even now in the heart of every man who will accept it there is the witness full of life and power to the fact that there has come to the world a Saviour who is Christ the Lord.

On this Christmas day do we go to our spiritual Bethlehem? Do we see the reality of Christ as our Saviour, and do we go forth as did the shepherds, full of new light to make known concerning the saying which has been spoken to us in the inmost life concerning this child, this man, this Saviour, this present deliverer from the guilt and power of sin, this anointed One through whom on Christmas days and on all days of all the years we may receive the anointing from above?—*December Chautauquan.*

THE CHRISTMAS SECRET THAT JACK TOLD.

BY CLARA J. BENEDICT.

THREE happy children in their play,
Romped through their father's house one day,
Ran in and out at every door,
Played soldier on the attic floor.

One child, a little girl and frail,
Lithe form, light hair, blind eyes, face pale,
Stepped on a spring, and up there came
The queerest Jack e'er bore the name.

Heels over head the little men,
Like heedless horsemen, down stairs ran,
Hats, guns and drums were flung away,
And maid forgotten in the fray.

"Hallo!" cried Jack, "I'll stop a spell,
For I have come with news to tell,
I met old Santa Claus without,
Who talking, let a secret out.

" 'For years,' said he, 'I've searched out all
The frights that trouble children small,
And naught has preyed more on my mind
Than the false scares to make them mind.

" 'Now I have traveled in many lands
In darkest nights, and shaken hands
With bugaboos of every tribe,
And know all the scares far and wide.

" 'So, my friend, if in house or street,
A timid child you chance to meet,
Tell him for bugbears not to care,
For they are harmless everywhere.

" 'I've seen so much I never told,
I'm thinking hard now I am old,
Instead of gifts as heretofore,
To send a book to every door.

" 'In it I'll tell of all the ways
I've driven round on Christmas days,
And in it, I'll place somewhere,
The photograph of every scare.'

"Good-bye, dear child, my time is out,
Those boys have turned themselves about,
Tell them the foe that turns to run
Is not the enemy to shun."

Pleasantville, N. Y.

LILLO.

BY VELMA V. BEEBE.

(*Concluded.*)

After taking Tom home, Fred determined to look up Karl and the monkey, and make his peace. He was surprised to see in what a dingy little hole Karl lived.

Lillo had sunk into a drunken stupor, and Karl sat by him with a sorrowful face. The anger was all gone from the blue eyes, but there was a reproach in them that was hard to bear.

"Truly, Karl, I'm very sorry," began Fred. "I suppose I might have prevented it, but I didn't think as it would be so bad. The boys didn't ask me, anyhow. Lillo was drinking when I got there."

"I ought to told you. Once before I see my Lillo so; and oh, my frent, was it not so I see my vater lie an' die?"

The German boy's eyes held a flame of sorrow that burned up tears. Silently, Fred watched him as he bathed Lillo's head, and arranged the fetters so they need not hurt the little body. He had been obliged to bind the raving creature, but he would try not to give pain.

The sun hid behind the western hills, and the shadows in the little den deepened into darkness, but Fred could not bring himself to leave Karl. He found the piece of candle and lighted it, and now and then asked questions in low tones. In the same murmuring voice, Karl answered, telling how he had once hoped to study "de real museek"; but his father's love for alcohol had taken the money and the clothing and the house, finally leaving the little boy fatherless to struggle on as best he might.

Fred was much affected.

"You shall learn the real music, Karl!" he exclaimed, when the recital was over. "I've always had more money than I needed, and never did any good with it in the world. You shall take lessons of Professor Baumgarten. I'll speak to him to-morrow."

"Ah, no," said Karl, softly. "You mooch kind. I no can take him so. But if it bees I could do works for you, then I do it—if my Lillo be better," he added.

"Oh, he's going to be all right," said Fred, with forced cheerfulness. "See how quiet he is."

Karl bent over the little creature with a questioning look.

"He iss alretty det," he said, simply. "It iss goot so. I did not love him enough to be always goot mit him."

"Not good to him!" cried Fred, in amazement. "I never saw any one so good to an animal before in my life."

"Ah, but you know not all. I tells you, my frent. De organ mans, he go away fery queek. Peoples say he do sometings wrong an' haf to go. I finds poor Lillo so seek. I tink, 'he leetle monkeys, he no goot. I no can get more as enoughs to eat for myselfs. I not do anytings.' But den I tinks me of what de good Christus said. I learned it in de Sunday-schools joos dat day before—'Preach de gospels to every creature,' an' I tink, 'Lillo, he creatures. I muss to him de gospels preachin'.' "

"Surely, now," said Fred, feeling slightly uncomfortable. "That can't mean to animals. How could you preach to an animal?"

"It iss what I will tells you," continued Karl, smoothing the dead monkey as he spoke. "I ting of dat myselfs, but I tink, 'Lillo, he no unnerstans when I say I tries to liff like de good Christus, but when I bees goot to him like de goot Christus would been when he wass here, den Lillo unnerstans dat.' So I try bees goot to him. Sometimes it wass pretty hard, becauss, you know, I not at de first love him, but when I do more tings for him I loves him besser. You know it is always so."

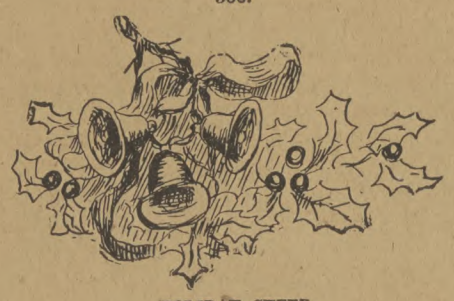
The candle flickered and went out as Fred clasped his little companion's hand, but the morning broke, glowing in the east, growing brighter and brighter each moment. It was as if an illumination of joy were being lighted, that one heart on earth had given heed to that oft-repeated, scarce-considered prayer—

"Thy kingdom come, Thy will be done, on earth as it is in heaven."

Loveland, Col.

SOFT-SHELLED NUTS.

366.



HOLIDAY CHEER.

[Every other line rhymes.]

Oh, welcome, welcome Christmas ——!
Right well we love to ——
The merry bells so sweetly ——
Their music far and ——.

We hang the holly on the ——,
We make our homes so ——.
For little children, one and ——,
Rejoice on Christmas ——!

We've peace and joy, though winds be ——,
For praise we sing to- ——
To Him who as a little ——
Within the manger ——.

And for His sake we'll comfort ——
And help unto the ——
And all around us we will —
This Christmas bright and ——.

—*Selected.*

367.

CHRISTMAS PI.

A remyr rathe ketham a laincount safte.

368.

LADDER.

Uprights (read downward).
1. A notable holiday; 2. God's best gifts.
Rounds (read across. Six letters).
1. A child angel; 2, an old-fashioned word meaning an inn; 3, to save: 4, high standards; 5, a number of things following in order; 6, a Scripture proper name: 7, a weed; 8, moving on; 9, the powers by which we perceive things about us. J. A. S.

Send all replies and *original* puzzles to Puzzle Editor, THE UNION SIGNAL, The Temple, Chicago, Ill.

ANSWERS TO PUZZLES PUBLISHED NOVEMBER 22.

357. THANKSGIVING, kith, kin, sit, has, things, gin, thank, think, gains, sink, sign, task, ask, vain.

358. 1. Soup; 2. Turkey; 3. Oysters; 4. Celery; 5. Chicken; 6. Cranberry; 7. Sherbet; 8. Grapes.

359. "The Lord is my shepherd, I shall not want."

Correct Answers: Fanny H. Wingert; E. I. Shott; Grace G. Capen; Phœbe Raley.

DEAR BOYS AND GIRLS:—I suppose that not many of our circle are familiar with the words of the poet:

"If happiness have not its seat
and center in the breast,
We may be wise or rich or great,
but never can be blest."

But these words are so very true that we may well take them for our Christmas thought Will you not commit them to memory now? Perhaps the full meaning may not come to you just at first. After thinking awhile, ask some one older to explain the words to you.

A little Christmas story which I have read may give some light on this very subject. A certain family in which there were many children had been accustomed to make and receive handsome presents on Christmas day. But hard times came, the father failed in business and there was no money for the Christmas gifts. What do you think they did? Sat down and complained at their hard lot? Not a bit of it! Shortly before Christmas the father made a little speech: "Now, children, we're going to have a jolly time, anyhow. There's lots of evergreens in the woods, and we'll trim up the house beautifully; we'll have a tree and tie on it the rosiest apples we can find; you can ornament it with strings of popcorn, and hunt up bright colored silks and ribbons to make it look gay. Each one of you can find among your treasures something to give to the other, and I shall have a gift for each one of you."

All was fun and merriment for several days. The house was festive in its green decorations; and the tree was loaded with presents without any money being needed. Everybody was remembered on Christmas day. The father's and mother's gift was the house furniture. Mary had the sofa which she used more than any one else; Caroline was given the favorite easy chair; James the parlor stove to which it was his custom to attend, and Harry the fur rug. The poor were not forgotten, and the family were just as happy over their simple dinner as they had been the year before with turkey and fruit cake.

This bright incident shows that a great deal of happiness can be had by making the best of things, doesn't it?

Now's the time to be thinking up our New Year motto. Let it be a good one and just suited to our need. The Good Book is full of the choicest and most helpful thoughts. Choose one and tell Cozy Cornerers what it is (and why you have chosen it, too, if you like).

Affectionately,

Aunt Jane

NEPHEWS AND NIECES.

I wish to tell the Cozy Corner girls and boys about a very lovely little book I have read, by Kate Douglas Wiggin, called "The Birds' Christmas Carol." It is the story of a little invalid named Carol Bird, who was born on Christmas day, as the choir in a church near by were singing, "Carol, brothers, Carol." On her twelfth birthday, after making that Christmas a very merry one for a poor family in which she was interested, she went to heaven while the choir were singing, "Carol, brothers, Carol." The lesson I drew from the book was, be loving and generous, pure and sweet. DELIGHT MELLOWSWEET.

Thomaston, Me.

Here's another good suggestion for nephews and nieces. We have all enjoyed hearing Delight's ideas about this beautiful Christmas story and would like to hear from others of our circle about the books they have read.

My brother and I joined the L. T. L. five years ago, but we do not have regular meetings now. I am ten years old and my brother twelve, and I have a little sister two and-a-half years old. When she saw it snowing a few days ago she said, "Oh, mamma! it is snowing all over your pretty garden; you will have to go out and see about it!" JULIA MABEL DOROTHY.

St. Croix Falls, Wis.

What a cunning little sister yours must be. By the way, will not other Cozy Cornerers tell us of the cute sayings and doings of the little ones in their homes?

I would like to become a member of the Cozy Corner, if you will admit me. All of our family are temperance and my oldest sister is a member of the Y. W. C. T. U. I would be very glad to receive a letter from some of the nieces. Yours, LOUIE ROWLAND.

New London, Wis.

And still they come! Just clasp hands with the temperance boys and girls nearest you, little niece, and here you are.

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Behold, I have given him for a witness to the people, a leader and commander to the people.—Isa. 55:4.

CHRIST-COMMUNION.

It is well in these busy days of preparation for holiday festivities to keep in mind—as the children say—"what Christmas is for." In the primitive meaning of the word—that of Christ-communion—there is a beautiful suggestion of the true significance of Christmas-tide, and as our thoughts turn inward and upward we are filled with the consciousness that these "holidays" are truly "holy" days.

The birthday of our Lord is preëminently a holy day because it brought to man that by which he becomes whole—saved from himself, sound in body, soul and spirit. God's Christmas gift to the world He "so loved" is a salvation not only *free* but *full*. It does not mean merely the future escape of the soul from the bondage of earth to a far-off heaven. It means freedom in the life that now is—the harmonious coöperation of all the forces of being, beginning with the innermost and working to the outermost parts of creation. It means the will of God done on earth as it is in heaven. In a word, the incarnation is a proclamation of peace.

The Father does not force acceptance of His gift; neither is He indifferent concerning its reception or rejection. Knowing as we never can know its unspeakable value—knowing all that it brings to man—He so leads and disciplines His children that they may realize their need of the gift and come to desire it. Love, that same mighty force which wrought in the giving, operates in the hearts of men to impel the accepting.

And the Christ-child quickened into incarnate being nearly nineteen centuries ago, how it has grown and waxed strong and increased in wisdom and stature and in favor with God and man! From time to time amid the strife and turmoil of earthly existence, amid the clash and din of life's battle-field, some poet or seer upon the heights catches a glimpse of a fulness of stature, of man in Christ perfected, and, though the veil is yet between, that which he sees is unutterable. And it is well it is so. The world is prone to scoff at things it does not understand, and we know that as each heart opens to receive the beatific vision it sees it for itself.

Many people, while recognizing the upward tendency of the human race, are slow to attribute it to the influence of the Christ-spirit. The world, however, is learning by painful experience the divine philosophy of gospel teachings. In these days a great fundamental truth is being forcibly impressed upon the mind of man, viz., that we are all members of one body; that "if one member suffer all members suffer with it," and that to minister to the least of these is to minister to Christ, "whose body ye are." The growing spirit of helpfulness manifested along the various lines of philanthropy and reform indicates that consciously or unconsciously men are "coming nearer"—coming into closer Christ-communion.

And what can we who have received so much give to God? All things are already His. "The earth is the Lord's and the fulness thereof, the world and *they that dwell therein.*" Then can we not even give ourselves? "There is always a considerable quantity of pride," says Ruskin, "in what is called 'giving oneself to God,' as if one had ever belonged to any one else!" But we can give Him obedience. We can do the one thing He asks of us—recognize Him as our life and acknowledge our dependence upon Him. And the recognition of God as the universal Father includes the recognition of all men as brothers and brings us into closer fellowship with each other and with Christ, who is in all.

The Christmas season, then, is not only a commemoration but a prophecy. The custom of gift-giving—which, as a custom, tends to kindliness and good will among men—prefigures the day when the Christ-spirit shall spread over the entire earth, when peace shall reign the world over, when nations and individuals shall no longer say "mine" and "thine," but "ours in Christ Jesus."

A MARTYR OF TO-DAY.

Municipal misrule has had no nobler martyr in these days of danger to the patriot than Robert Ross, of Troy, N. Y. Pure politics was the ideal that this brave youth had set before his mind and heart. His life and his untimely death have taught that a man can be a thoroughly good Christian and at the same time a good citizen, and furthermore, that he cannot be a good citizen without being a Christian. The ancestry and training of Robert Ross led naturally up to the heroic position taken by him as a Christian patriot. He was of Highland blood; the clan of Ross represents the best Scottish history. There is no more sturdy national character than that of the Scotch race.

The father and mother of Robert trained him in practical Christianity. The Presbyterian Sabbath-school extended that thorough knowledge of the Bible as the great rule of human life and duty which was wrought into the fibre of his thinking. He was educated in the public schools, and as a young business man came in contact with the varied nationalities that make up the population of our large cities. Robert was an athlete physically; he was six feet, two and one-half inches in height and weighed two hundred pounds. He led in all reputable sports, but was so kindly and helpful that he was always ready to mortgage his great physical strength in the interest of the weaker. Cowardice was wholly foreign to his nature.

On election day he went with his brothers to the polls, for they were not intimidated by the bravado and criminality of the roughs who were out in force to prevent reputable men from casting their ballots. It has been well said that boss rule means the seizure of municipal control by selfish and illiterate men whose main support comes from the saloons, the gamblers and haunts of vice. Robert Ross stood in his place as a loyal young citizen helping to protect the honesty and purity of the ballot. Had he shirked this duty he would not have lost his life in the heyday of his youth; but he had been accustomed to go to the caucus and the primary meeting; he regarded it as a part of his Christian duty to do so. He was a member of a Christian Endeavor Society and to the everlasting credit of that great association let it be remembered that its first martyr died in the cause of a clean ballot and pure politics. Repeating is the method of the traitor in politics and Robert Ross stood as the champion of one ballot for each voter, quietly cast and honestly counted. Those who shot him represented the exact opposite of this view of the voter's privilege. Bat Shea, the man who shot Robert Ross, is a typical character. He is one who "stands in" with the men who make their living by conducting one or the other of the three dens that lurk along our city streets, the dramshop, the gambling house, the haunt of shame. Troy is a typical American city, and when Robert Ross went forth to do his solemn duty on March 6, 1894, he was a typical Christian citizen. If others reared as he was had been equally devoted their overwhelming numbers at the polls would have made the bully that killed him shrink away, for such as he can understand the force of numbers but not the power of principles. As an example to the flock we wish that the life of Robert Ross, written by Rev. James H. Ross, of Boston, and published by James H. Earle, of that city, might be in every Sunday-school library throughout the nation as an incentive to the rising young manhood of our homes and of the church of Christ to stand in its lot and place, "And, having done all, to stand" for the coming of Christ, not only in the customs of society, but in the laws of the land.

THE BATTLE IS THE LORD'S.

The action of social purity workers in exposing the vicious character of certain places of amusement has, besides drawing out severe criticism from the newspapers (which was to be expected), called forth not a little unfriendly comment among people who are honestly desirous of seeing these evils abolished. It is urged by many that the methods employed are more likely to augment than to suppress the wickedness of a large city; that by directing public attention to the immoral exhibitions of certain theatres, these particular places are getting a good deal of free advertising and the attendance upon their performances thereby greatly increased.

To those who have already started an investigation of such evils, this discussion of methods is one of deep and pertinent interest. And that it is a question of methods alone no one will dispute—for there can exist no doubt concerning the righteousness and the necessity of the movement itself.

We realize, as do all who are planning these attacks in the interests of the purity of society and of the home, that it is a warfare which calls for the wisest generalship and the most judicious tactics; that it is a work which demands of its leaders the wisdom of serpents and the harmlessness of doves. While disclosing the evil practices of certain theatres for the purpose of arousing public indignation and creating a general demand for their abolishment, crusaders must at the same time avoid giving unnecessary publicity to their location and other details which tend to advertise and recommend them to the viciously inclined.

But however averse we may be to drawing the attention of the low-minded and unchaste to the "attractions" of immoral places of amusement, it is from the nature of the work—involving, as it often does, public prosecution—obviously impossible to suppress all information as to their whereabouts. Even if the stirring up of this offensive plague spot in our body social should seem for the time to make matters worse; even if it should, as is asserted, result in an increase of patronage for these places and apparently greater activity for the powers of evil, we may find encouragement in the assurance that it is but the manifestation of that aggravated phase of the disease which often follows the application of an effective remedy and precedes that more healthy condition which indicates a cleansing of the parts from the leprous taint. It is but an exhibition of the conquered and angry demon's power before he leaves his victim forever at the bidding of the Master.

But let us see what the managers and proprietors of these theatres themselves have to say concerning the "results" of this onslaught upon their business—for we may judge largely of the wisdom of reform methods by noting the attitude of the attacked toward the reformers. If in the opinion of these, the most interested parties, this agitation will increase the popularity of their vile exhibitions and thus help to swell their bank accounts, we may expect to find them hailing the movement with delight. But what are the facts? We find them organizing for "protection" against all attack which it is declared is helpful to their business! In London the managers of theatres and music halls have formed an Amusement Protection Association, the object of which is to uphold the principle that the recreation of the people shall not be controlled by that which they term "effete puritanism and bigotry," and a paper is to be published to further the aims of the society.

Now in view of this fighting attitude on the part of the promoters and patrons of indecent performances it is safe to conclude that the methods of the crusaders are not far wrong, and that there is really little to fear from "increased popularity." The case is analogous to that of

the saloon and prohibition. The liquor men declare loudly that "prohibition doesn't prohibit," and that "more liquor is sold in prohibition than licensed localities," yet when it comes to putting forth any effort to secure prohibitory law (claimed to be so stimulating to the drink traffic) we find them working desperately to defeat it.

When our antagonist winces we know he is wounded, and as long as the theaters continue to "show fight" and to muster their forces for defensive action, the reformers may take courage and go forward, knowing that the result will be a battle gained for God and purity and a step upward for mankind.

As has been said, this cleansing of our places of amusement from "living pictures" and other immoral features is woman's work, and none but God-guided, consecrated women could, would or should undertake their investigation and exposure. Such women are endowed with a wisdom which is not of man. They ask of God and He giveth liberally. For it is His work, they are His co-laborers, and we know that the great Leader himself will take care of results.

CALL FOR THE THIRD BIENNIAL CONVENTION OF THE WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION.

THE W. C. T. U. TEMPLE,
CHICAGO, Jan. 1, 1895.

To the White Ribbon Women in Every Land:

BELOVED COMRADES:—The Women's Temperance Crusade has progressed beyond our fondest hopes; it is now a matter of fact that in no large city or town on the globe will the traveler fail to find a group of wives and mothers united in a systematic effort to conserve all that is highest and most holy in the home, and to diminish the power of those malign forces that threaten its perpetuity and peace. The Polyglot Petition has already wrought its most helpful work by serving as a bond of unity among these widely severed circles. It has carried the arrest of thought to uncounted millions of well disposed men and women, and its earnest plea for the abolition of the liquor traffic, the opium trade, and the traffic in the purity of the mother-sex, has penetrated the thought, affections and purposes of a larger number of human beings scattered over a wider area than has ever been wrought by any single effort heretofore put forth by women. The preventive, educational, evangelistic, social and legal work involved in the "do-everything" policy of the white ribbon movement is understood and practiced by all these groups, which include not fewer than half a million members in all parts of the world. In this enumeration we count the active members who are women, the honorary members who are men, and the army of young people and children who march behind the banner inscribed, "For God and Home and Every Land."

The fact that this movement stands for no sectarianism in religion, and is formed to conserve the interests of the masses rather than of the classes, has endeared it alike to Protestant and Catholic and to wage-workers as well as women everywhere. The noontide hour of prayer has now been adopted by many great societies of religious and philanthropic workers as a time of united gratitude and spiritual uplift, by means of which not only is a channel opened for the incoming of the divine power but the hearts of the workers are drawn toward each other in unity of aspiration. Thoughts and things and prayers are purposes. The invisible is the only real world. The powers that be are the powers unseen; the harmonization of the world in which we seem to dwell is only possible as our spirits become attuned to the angelic song of "Peace on earth, good will to men" in the real world of which Christ said, "If it were not so I would have told you." In this spirit and in defense of these principles, we call on any and all who feel "the tie that binds our hearts in Christian love" to meet with us in London, "the heart of the world," on June 14-21 in Queen's Hall and Exeter Hall, that we may concert measures that will, by the blessing of God, give a stronger impetus than any heretofore realized for the working out of home protection in the customs, the laws and the politics of the lands in which we live.

Article VII of our constitution reads:

The biennial meeting shall be composed of the executive committee, National secretaries and treasurers, the World's superintendents of departments, the editors and publisher of the official organ and one delegate from every one thousand members of affiliated National unions.

The British Women's Temperance Association will hold its meetings contemporaneously with our own, and all philanthropic societies sympathetically inclined toward the principles we represent are warmly invited to send fraternal delegates.

On Friday, June 14, at Memorial Hall, Farringdon St., London, the executive committee of the National B. W. T. A. will hold its first session, and on Saturday, June 15, the executive of the World's W. C. T. U. will meet. On Sunday, June 16, a prominent preacher will be secured for a morning service at Exeter Hall, and a women's meeting, with none but women speakers, will be held in the afternoon, these Sunday services to be participated in jointly by the World's W. C. T. U. and the National B. W. T. A. On June 17 and 18 (Monday and Tuesday) will be held the all-day session of the B. W. T. A. council, and on Wednesday, the 19th, the all-day convention of the World's W. C. T. U. *To this meeting on the 19th we especially urge all temperance, women's, purity and labor organizations to send fraternal delegates.* On Thursday, the 20th, the executive of the National B. W. T. A. will hold its final session, and on Friday, the 21st, the World's W. C. T. U. will meet in executive committee.

The annual meeting of the British Women's Temperance Association will be presided over by its president, Lady Henry Somerset, and Miss Frances E. Willard will preside at all sessions of the World's W. C. T. U. convention. The leading temperance speakers of England and America will be on the program, and distinguished leaders from the Woman's Christian Temperance Unions of Canada, Australasia, South Africa, India, China, Japan and the Hawaiian Republic will be represented; also those of Scandinavia and many other European countries.

That we may realize that "preparation of the heart" which is from God alone, we ask all the home people who have cast in their lot with us to meet in their local unions on Saturday, May 18, and observe the Day of Prayer, holding an afternoon prayer-meeting and evening mass-meeting, and if possible arranging for a union Sunday service on the following day, May 19; or if this cannot be brought about, a sermon from each pastor who will help us by preaching on woman's work for the protection of the home.

And now may each and every one of us be able to say in the power of the spirit, "the Lord hath not given me the spirit of fear but of power and of love and of a sound mind."

Your true yoke-fellows,

FRANCES E. WILLARD, *President.*
ISABEL SOMERSET, *Vice-president-at-Large.*
ANNA A. GORDON, *Assistant Secretary.*
ELLA F. M. WILLIAMS, *Treasurer.*

For all information in regard to entertainment in London, railroad rates, etc., please write to the secretary of the British Women's Temperance Association, Memorial Hall, Farringdon St., London, E. C., England.

Rev. Dr. Henry S. Lunn, 5 Endsleigh Gardens, London, has made arrangements to convey delegates to the World's W. C. T. U. convention from New York city to London; giving them a week in that city, also one week at Geneva, Switzerland, during the session of the Grindelwald conference, three days in Lucerne and in Paris, with return ticket to New York at any time desired, and board during the time mentioned at specified hotels, at a cost of two hundred dollars ($200) for the entire trip.

A CHRISTMAS RECOMMENDATION.

Our editor-in-chief wishes us to mention that the executive committee adopted her suggestion concerning Christmas presents, and for this reason she feels it incumbent upon her to mention that she hopes we shall all heed the mild admonition, and this year, at least, and, perhaps, all years, help those who need it most. In following out the idea Miss Willard will not send out her usual New Year card, but will write a New Year letter for our columns. We quote the action of the executive committee, which was an indorsement of the following:

"Of all the anachronisms that burden social life this thing of present making is perhaps the worst. It is not the biggest, but often a gnat torments hardly less than a fly, and nagging wearies worse than a stand-up fight. The trouble is we have outworn the simple ways when children only expected something, and that but a little "something," at the great festival, so now we try to give to all our circle, and oftentimes it is so large that we leave out those on whom we might have conferred the most happiness and give to those who give to us.

"Happily, there is a tendency to brush aside the whole performance, as we have finished with St. Valentine's day and New Year calls. If a few who are looked to as the foremost in fashion-making would announce their intention to give only to those who really needed a helping hand, we should hail the plan as a glad note of deliverance. Why cannot white-ribboners send forth this declaration and appeal? Why cannot this Convention set a keynote of its own, at least for that great group of homes with which we are related in bonds of mutual love and trust? Why cannot we all agree with one another that the coming holidays we will send no token except to those whom we can help to better conditions of everyday life by means of better food, clothes, shelter, furniture, adornments for the walls of their homes, happy thoughts to enliven and enrich their minds? I feel sure we shall be glad to try this for one holiday week at least, and if it works well (as it is sure to do, for he is twice blessed who gives instead of gets) then the custom may easily become rooted among us and spread to those whom we can influence."

DEAR ON DUTY:—Would you like to have the following true incident for your Watch Tower?

"Be ye kindly affectionate one toward another."

I have been the recipient of many kind acts, even from strangers—let me note one. Starting early one morning to go shopping, although the day was cloudy, I neglected to carry an umbrella. After making my purchases I found it was raining and blowing. I stepped into a doorway to securely fasten my coat and reflect upon the situation. Many pedestrians glanced at me, and walked on. As I was about desperately starting to face the storm a sweet looking young woman stepped up, saying, "Madam, will you kindly share my umbrella?" Gladly I accepted. When we reached the street where I must turn to take my car I thanked her for the kindness, and protested against her going out of her way for a stranger; "But," she exclaimed, "I must see you to the car. My home is in Chicago, and once when I was in your predicament a bright little Irish woman asked in a witty way to share her umbrella with me; I, like yourself, was very grateful and thanked her for going out of her way for me; she replied, 'I will ask you in return to do the same when opportunity offers,' and now I have found you." Should the Chicago lady read this in your columns, I want her to know I, too, have helped a little with my umbrella. I do not know of any act, great or small, that touched my heart more than the little kindness of this unknown woman. May kind acts be passed along the line, blessing the giver, and making life better and brighter to the receiver.

Sincerely yours, LILLIE CORNELL MILLER.

4108 Walnut St., Philadelphia, Pa.

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It seems almost incredible that young men students in Columbia College should have carried skirt dancing to such an extreme that President Seth Low has been obliged to make a rule against it. It is stated in a New York paper that one of the young men recently ordered a costume feminine in all its details from hose to dress; the finest linen was employed and the student's monogram and crest were worked upon every single article of attire. Strange to say, these garments were on exhibition in a dressmaker's room on Fifth Avenue for several weeks before the young man in full regalia and paint and powder gave his dance in public. It is stated that the same idiotic fad is in full favor among the students of Harvard University. Extremes like these exhibitions and the scenes of misery in the slums of Boston, New York and Chicago, denote an approaching crisis in our civilization —one which we do not believe can be successfully passed without the active coöperation of women in public affairs.

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Apropos of this idea, we are much interested in the fact that while Mrs. Lowell is bestirring herself among the "400" of New York City, Mrs. Brick Pomeroy is equally active at the other end of the social scale. She is enlisting wage-working women to secure votes for the reform candidate for mayor, and has set about her work in the following ingenious fashion: She forms what she calls a "liberty link," including perhaps a dozen of these young women, each of whom is pledged to win a certain number of votes, circulating literature, arguments, etc., for that purpose, and she then combines these links in larger societies and assemblies, where they lengthen to chains of public sentiment that shall bind only the tiger of Tammany, leaving all decent people free.

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Our embassador to England paid the following tribute to English homelife which we are glad to reproduce in these cosmopolitan columns, that it may go to the ends of the earth and carry with it into half a million white ribbon homes a deepened impression of that sweet old saying,

"Though sundered far, by faith we meet
Around one common mercy seat."

This is what the embassador said in speaking to his fellow citizens on his return from England a few days ago: "I could tell you of other experiences somewhat of a varied character, tasting of the delights of a genial and refined h spitality. I have never passed a night in any house in England in which that family did not kneel every morning in common prayer to the Ruler of the world. Everywhere it is done. It is not done ostentatiously, but is done by the hearts of the people, and it is almost their universal practice. I have been a long time there and I do not remember that I have heard any oath. I am sure I have never heard at any entertainment in the height of jest, a story that a man would object to telling his wife, his sister or his daughter." ON DUTY.

World's W. C. T. U.

MOTTO: "For God and Home and Every Land."

OBJECT: To unify the methods of woman's temperance work the world over.

BADGE: A knot of white ribbon.

HOUR OF PRAYER: Noon.

METHODS: Agitate, educate, organize.

DEPARTMENTS: Preventive, educational, evangelistic, social and legal.

THE POLYGLOT PETITION has been circulated throughout the world and signed by representatives of over forty countries. It asks for the outlawing of the alcohol and opium trade and the system of legalized vice. The chief auxiliaries of the W. W. C. T. U. are the United States, Canada, Great Britain, Australia, South Africa, India, Japan and the Sandwich Islands.

WESTERN AUSTRALIA.

IN THIRD ANNUAL CONVENTION.

The third annual convention of the W. C. T. U. in Western Australia was held in the Perth town hall, September 1 to 5, and was on every hand pronounced a decided success.

Saturday evening's program consisted of a miscellaneous concert ably presided over by the chief justice of Western Australia, Mr. A. C. Onslow. The Judge assured the members of the W. C. T. U. of his sympathy with their work, and remarked that from his judicial experience, he found that drink was the cause, directly or indirectly, of most of the crimes that came under his notice. The meeting concluded with a dialogue in character, entitled the "Congress of Nations," by several ladies representing the different nationalities.

On Sunday evening after the closing of the different churches divine service was held in the hall, when Miss A. L. A. Murcutt, the Australasian organizer, gave an earnest and thoughtful address.

Monday evening was devoted to temperance when all the temperance organizations of Perth united with the W. C. T. U. in a procession which was considered the largest of the kind ever held in Perth, and which paraded the principal streets for fully an hour before the time appointed for the meeting. The chair was taken by Mr. Mosely, a great temperance advocate, and several addresses were given, interspersed with vocal and instrumental music. Much enthusiasm was evinced during the whole of the proceedings.

Wednesday evening a lecture, "The Rise and Growth of the W. C. T. U.," presided over by Lady Forrest (wife of the premier of Western Australia, Sir John Forrest) was given by Miss A. L. A. Murcutt. The lecture was illustrated by lime-light views, and should be the means of spreading the knowledge of the work, as the talented lecturer gave a very lucid and concise account of the organization. The day sessions were fairly well attended and were presided over by Mrs. Hamlin, Colonial superintendent of prison work in the absence of the Australasian president, who through stress of work in her own colony was unable to attend.

No doubt the signal success of the convention was due mainly to the earnest and heartfelt prayers with which the assembly opened, and this spirit of prayer and unity extended throughout the proceedings. The Colonial corresponding secretary, Miss F. J. A. Murcutt, presented her report for the year, which showed that the union numbered four hundred members, and that the sum of £400 had been raised to carry on the work throughout the colony. During the year four hundred and forty-one meetings had been held, and much good had been the result. The departments of work, such as flower mission, prison work, sailors' work, literature, juvenile, etc., had all been taken up by the local unions, and carried out in a conscientious manner.

The reports from the local unions were very satisfactory, showing an increase of membership, more interest in the work and more zeal in furthering the cause of temperance. Greetings were received from all the colonies, and one in particular from the Australasian president, Mrs. Nicholls, assuring the members of her love and sympathy, and regret at being unable to attend, and asking for their loyalty and help in the work in which she is engaged. A resolution was passed to that effect, and sent to Mrs. Nicholls. Great regret was expressed at the resignation of the Colonial secretaries, the Misses Murcutt, who were leaving the colony, and a special vote of thanks was accorded them for the work they had accomplished during the year, which was feelingly responded to by these ladies. The members trust that with the Colonial president, Mrs. Hensman's (wife of Judge Hensman) help, who last year was touring Europe, they may this year do good work for God and Home and Humanity.

Guildford, Western Australia. CLARA TURTON.

SOUTH AFRICA.

CAPE COLONY'S CONVENTION.

The W. C. T. U. of Cape Colony held its fifth annual convention during the last days of September in Cape Town. Conventions are always good, but the attendants at this were unanimous in declaring this to have been the best we have yet held.

The keynote was struck by the Rev. W. Searle, who ably filled his wife's place in the annual sermon. His text, Acts 10:38; the thought, the anointing "with the Holy Ghost and with power," needed if we wished, as followers of Christ, to continue His work. The thought was emphasized in the devotional hour with which the convention began, the Bible reading being Isa. 40:28, 31. Power from God to do the work before us was asked for and received.

The report of the secretary was a most encouraging one. It told of the increase in membership—300 new members this year—of work done for the homeless, the sick, the lost, of evangelistic work, Demorest contests, etc. The treasurer reported a balance on the right side. The superintendent of Y work reported four new unions, two in the colony, one in the Free State and one in the Transvaal. The reports of all the superintendents were cheering. While they told of difficulties met, they also told of how they were overcome.

The report of our organizer, Miss Alice R. Palmer, was a chapter which we shall all like to see in the new Acts of the Apostles. While listening to her we felt that we could only thank God and the World's W. C. T. U. for having loaned her to us for a season. It was with sincere regret that we learned her decision to leave us at Christmas, on her homeward way. We pray that God's blessing may accompany her future work as it has all her work since she landed on our shores.

The election of officers left the executive nearly unchanged, nearly all of the officers being reëlected. Mrs. C. D. Roberts, of Grahamstown, is now superintendent of the evangelistic department, Mrs. E. J. Geard, of Port Elizabeth, superintendent of literature, and Mrs. W. Macintosh, of Port Elizabeth, of scientific instruction.

The convention lasted three days and the feeling of all members seemed to be that "it was good for us to be there." That the spirit of the convention is still working is manifest in the fact that three new unions have been organized since its close.

Wellington, Cape Colony. T. M. CAMPBELL.

SOUTH AUSTRALIA.

"LABORS ABUNDANT."

We are climbing along up the heights, carrying our glorious "banner with the strange device," "For God and Home and Humanity," and as we go radiant visions are sometimes given to us of what our lovely world would be if *all* were working under the same banner, woman enfranchised, childhood encircled with love, and men "the brothers of women." Ah, but with what painful toil and sacrifice is this to be wrought! and with what patience must we wait as well as labor. It is of labors abundant I have to write, as our sixth annual Colonial convention has just closed its sessions, and the year has been one of earnest endeavor and much success.

The twenty-six reports of departments showed that a large amount of effort had been put forth, and considerable advance made by superintendents in acquaintance with methods of work. We start the new year with firmer convictions of the grandeur of our cause and a wider conception of its scope and meaning. Our convention was educative to those who "belong," and a substantial object lesson also to the outsiders. Our business sessions were held in Pirie Street Wesleyan Church and the evening meetings in the Adelaide Town Hall. The first topical meeting was on the suffrage question, and was championed by our radiant member of the legislative council, Dr. Magarey. The bill for adult suffrage, which passed the upper House weeks ago, has been arrested in its progress to the lower House, and its fate is yet uncertain. Some sanguine souls are sure it will pass, but others are doubtful, realizing that there are many sinuosities in the way of the political "heathen Chinee." I am glad to say that women are arousing themselves to the need of preparing for their possible responsibilities, so that they may use their power intelligently when they get it. The Suffrage League of South Australia recently sent in a petition with eleven thousand signatures, eight thousand of which were secured by W. C. T. U. workers, who met with many amusing incidents and much illogical reasoning in the course of their campaign.

We had some very plain talk for prohibition and social purity; our always reliable friend, Rev. Joseph Berry, of Pirie Street Church, speaking to us on the latter subject. Mrs. Harrison Lee, the Victorian Alliance lecturer, who held a mission in connection with our convention, gave a very earnest address on the same subject. Our president's (Mrs. Nicholls) annual address was a masterly piece of literature, some profoundly wise oracle declaring that "a woman couldn't have written it!"

Mrs. Edwards, one of our district presidents, gave an able and instructive paper on "Opium." We do desire most intensely to save our beautiful South Australia from that awful vice.

The ballots returned us the same Colonial officers. Opportunity was taken to express the gratification of the convention at the election of our Colonial president, Mrs. Nicholls, as Australasian president, and also to rejoice at the prospect of a visit from our beloved World's president, Miss Willard, accompanied by Lady Henry Somerset, and bringing the Great Petition. We did not forget our honorary president, Miss Ackermann, and day by day, as that noontide hour came, our thoughts found vent in tender, loving prayers to the great Head of all good works.

The South Australian press has very copiously reported this convention, and thus the attention of the public has been called to our work. Of course, there is some adverse criticism, but we can stand that, and it is probably better for us than too much patting on the back. The white ribbon has come to be understood as a reflection upon the tippling church member as well as a direct affront to the liquor dealer, and we expect no placability from either; they are quite likely to voice their grievance on every opportunity. But we want the sober to join us; we want every total abstinence woman to put on the badge of our sisterhood, and then united, the world's white-ribboned armies shall fight the battle for Prohibition along with our brothers, and men shall be made "sober by act of Parliament." J. A. CLATWORTHY,

Colonial Reporter.

Adelaide, South Australia.

NEW SOUTH WALES.

ANNUAL CONVENTION.

The twelfth annual convention of the above was held in Sydney, September 25 to 29, 1894, and was in every respect the best Colonial convention yet held here. The number of delegates present was ninety-three, representing a fair proportion of our unions.

Mrs. Nolan, our beloved and honored Colonial president, in her address, gave a grateful review of the year's achievements. The reports of the secretaries revealed signs of decided progress among the unions, and a steady growth of sentiment. There are now 49 unions, with a total membership of 1,876, being an increase of 12 unions and 401 members. There are also 100 honorary members. The Y unions number 10, with a membership of 264 and 52 honoraries, thus bringing up the total membership to 2,140 and 152 honoraries. The public meetings held during the year have been 169, besides a much larger number of social and home meetings. Four unions have Bands of Hope, and three have Loyal Temperance Legions under their care. Two unions have coffee rooms entirely under their own control, and two have built cabmen's shelters, which are much appreciated by the men. Our official organ, *The White Ribbon Signal*, received hearty support from the majority of the unions; many also subscribed to THE UNION SIGNAL. Twenty-seven unions supply temperance items to the press. The work in connection with the proposed Inebriate Home is progressing well. The amount raised for general W. C. T. U. work was £370.

Reports of Colonial superintendents were, in most cases, of an encouraging nature, though most superintendents had to complain of the negligence of local unions in the matter of reporting. Very few if any superintendents received replies from more than twenty-eight out of the forty-seven unions, and many received much fewer. Very distinct advance is observable in woman's franchise, juvenile work, literature, influencing the press, drawing-room and college meetings and scientific instruction. Social purity is having to make its way step by step, many unions fighting shy of the subject, but our capable superintendent is not easily discouraged. The superintendent for grocer's licenses has not met with the success which her energy merited, only six unions having responded to her appeal. One of these obtained one hundred signatures to a petition, and another induced a grocer to forego his license, so labor has not been altogether fruitless. Several very excellent papers were read during the convention, many of them being first attempts so far as our work is concerned. The subjects taken were: "Literature," Miss Pemell; "Alcohol and Science," Miss Hartshorne; "Social Purity," Mrs. Wilson; "Personal Responsibility," Mrs. Webb; "L. T. L. Work," Miss Russell; "Special Y Work," Miss Henry; and "Headquarters for New South Wales," by Mrs. Masterman. The latter paper met with a hearty reception, and as the outcome of the discussion it was decided to take immediate steps to secure a building, several delegates promising the support and coöperation of their unions. The other papers all contained valuable information and practical suggestions.

A Y conference was held one evening which proved helpful and instructive. A number of girls took part. There was also a conference on social purity, led by the superintendent, Mrs. Wilson, who stated that in Sydney alone there are two thousand outcast women and that in the same city twelve hundred illegitimate children are born every year. In connection with this subject it was resolved that a letter prepared by the Australian executive *in re* raising the age of consent to eighteen, be signed by our Colonial officers and presented at an early date to the legislative assembly of New South Wales.

It was resolved to send a letter prepared by the president to all medical men, in which six questions were asked and answers requested. The questions bore on the relation of the use of alcohol to disease, insanity and crime. Dr. Singleton, of Melbourne, seeing these questions in the daily papers, attended one of the sittings and gave a large amount of very valuable information.

The session closed in an impressive scene, all the delegates joining hands round the hall and singing, "God be with you till we meet again." I may add, that on the Saturday afternoon there was a harbor excursion in connection with the franchise department which was very successful. A landing was made at Garden Island where a meeting was held and enthusiastic speeches made in favor of this movement. MRS. EMILY M. PRICE.

Granville, N. S. W.

OUR NORTHERN NORWAY.

It has been my good lot to assist at the second annual meeting of the Norwegian Women's Temperance Association (affiliated to the W. W. C. T. U.) which took place September 4 till 6, in Christiania, the capital of Norway, (a town of some one hundred and fifty thousand inhabitants, which in the last years has been and is still growing much more rapidly than we are used to see in the old European countries).

Imagine my joy in seeing real progressive steps being taken by Norwegian women! Certainly, they have had their struggles and their difficulties, but they found the rapid growth of their association during the last year wonderful and most unexpected. A year ago at the first annual meeting, five delegates were present besides the executive committee, and this time nearly thirty delegates represented eighteen branches with one thousand and ninety-four adult members. In the course of the year a society for children has been started, which now numbers eighty-eight members. To tell in detail of all the first steps taken on your own well-known lines would be quite out of place; but I beg you to remember that all this work is new in our countries, where women have still to

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fight all the old customs and prejudice if they want to do some public work. And we Christian women have to brave the blame and condemnation of the clergymen, who wish that the women shall work in silence. But some of us have made the discovery that Christ certainly intended to set us free, and we therefore venture to perform our work in His name, trusting that He himself will lead us on.

It was, indeed, a remarkable event that a minister of the Norwegian church opened the series of women's meetings held at the University of Christiania, presided over and conducted entirely by women. The executive committee dared not hope that the University would grant a hall to be used by *women*, but God wonderfully heard their prayers and helped their efforts.

The Norwegian sisters just now have begun to see that the men are really not capable of helping the world to be better by drawing redeemed humanity nearer to Christ quite alone, without the help of loving women who have studied the science of "organized motherhood."

It was very encouraging to assist at the business meetings, at the festival dinner in a charming mountain place and at the public evening meeting, where two younger Norwegian ministers—with the white ribbon on their coat—gave lectures on Christian temperance work, while your lecturer and organizer for Norway ended by telling of American and English work personified in our president, Frances Willard, and our vice-president, Lady Henry Somerset. This meeting was crowded, and the business meetings every day gathered an audience essentially made up by ladies, while also some gentlemen appeared.

Every day at noon the business was interrupted by prayer for our world-wide organization, its leaders and its progress everywhere, especially in Denmark, that was represented by three members of the small Danish W. C. T. U. The three following days we were taking part in a Scandinavian purity congress.

ELISABET SELMER,
Lecturer and Organizer for Scandinavia, Holland and Finland.
Copenhagen, Denmark.

WORLD'S WAVE CRESTS.

NEW SOUTH WALES has thirty-one departments of work, with an active superintendent for each.

HAVE you noticed how the convention reports on our World's page breathe the spirit of progress and enthusiasm in our world-wide work?

THE organizing department of the British Women's Temperance Association, of which Miss Helen Hood is head, has made it a rule not to form a union unless fifteen members join.

BY our South African report, it will be learned that Miss Alice R. Palmer, fifth round-the-world missionary, starts for home at Christmas-tide, for a season of rest after her absence of nearly three years.

THE president of the W. C. T. U. of India, Mrs. Mary R. Phillips, has ordered a complete set of scientific temperance text books, and intimates that she has found a special opportunity to introduce them. We await further information.

THE W. C. T. U. of Cawnpore, India, organized November, 1892, by Miss Ackermann, is maintaining by a faithful few its interest in temperance. Literature, work among young men, flower mission and juvenile work are its special labors. A Hindustan branch was organized last July, which numbers twenty-two earnest members. This branch has a mercy and help department, with a native deaconess at its head.

THE World's Petition has lost a brave helper in the recent death of Mrs. Lois E. Trott, who was for fifteen years president of Mt. Vernon, N. Y., union. Though advanced in years this remarkable woman personally secured one thousand five hundred names for the Polyglot Petition, herself walking the streets from door to door to accomplish this great result. If we had one woman like her in each country what a petition that would grow to be.

MRS. ELISABET SELMER, in company with the vice-president of the Copenhagen W. C. T. U., has presented to the government an address signed with more than 103,000 Danish women's names, in which they ask, first, for the prohibition of the sale of liquor from Saturday evening until Monday morning. Second, the separation of the sale of liquor from all other merchandise, and the third, for local option. This petition was prepared and worked up by the Danish W. C. T. U. Other temperance societies in that country are following this idea and are now gathering signatures among men. Mrs. Selmer has just been on a lecture trip in Denmark and Northern Germany, and hopes soon to visit Sweden in the interest of the World's W. C. T. U.

REV. C. S. ADAMA VON SCHELTEMA, of Arnheim, Holland, writes that on October 9 the W. C. T. U. held its anniversary meeting at The Hague. The union, though small, is doing solid work, mostly among the young and the better class of people. On the 10th the National union met at Rotterdam, and it was the best yearly meeting they yet have had. Everything on the Continent grows at a slow pace, but in other countries and colonies we are marching forward. The missionaries in the East Indies begin to feel the necessity of our endeavors, and are doing a good work among the soldiers.

MRS. MARY R. PHILLIPS, president of India W. C. T. U., has just visited Madras, and finds earnest work going on in the W. C. T. U. and the Young Woman's Christian Association. The daily papers of Madras give them a column a week for temperance news. She has also visited a number of other stations lately, strengthening the old and forming new societies. At Poona she reports a very promising union just started. She dined with Pundita Ramabai and met her W. C. T. U., fifty-six strong, and says she has enjoyed nothing more in her India work than this meeting. The first convention of the W. C. T. U. ever held in India was called for December 8 to 10.

ACCORDING to the summary of the World's W. C. T. U. treasurer, Mrs. Ella F. M. Williams, of Montreal, Canada, the total receipts for the year were, dues, $1,628.60, and donations, $1,707.05. The disbursements leave a balance in treasury of $281.69. As might be expected, the United States leads in payment of dues, $1,290.90; Canada has second place with $95.52; Australasia, third, $66.55 and Great Britain fourth, $23.94. New Zealand sends $20.20; Africa, $12.37; Norway, $6.37; Chile, $2; Burma, $1.95; Denmark, $1.73; Bahama Islands, $1; Madagascar, 49 cents. The United States also contributes the largest sum in donations, $1.212.87; Canada gives $268.48; Great Britain, $195.80, and Australia, $19.50. [Since this report was issued $774 has been sent to the World's Treasurer by the treasurer of the United States.]

AN enthusiastic white-ribboner of the Sunrise Land writes the following interesting letter: "It was a few weeks ago that I received a letter with the signature of Miss Willard and a few other ladies, saying that you celebrate the one week of September 22 to 28, as the self-denial week. I was greatly pleased to hear of that and wanted to send my spared money soon. But I was then in a little town of Fukuyama in Hokkaido and could not find the way to send the money to foreign lands. However, I stopped at Hakodate a few days ago on my way to Tokio. There I asked the postmaster to send one dollar to you. Please receive it from your postoffice. I am very thankful that Miss Willard wrote to me and I will try to be an earnest temperance girl, and do good in His holy name. Please tell to Miss Willard if you shall meet her, that I came to Tokio a few days ago and will stay until the temperance crusaders would come to this land next year. I will try my best to open the way as wide as I can so that they may enter into many classes of people."

News from the Field.

DISTRICT OF COLUMBIA.

WORK OF THE W. C. T. U.

Since last you heard from us many pleasant things have taken place and some which are important to our work. After our delegates returned from Cleveland the district W. C. T. U. held a mass-meeting in the Vermont Avenue Christian church to listen to their reports and be enthused thereby. Our delegates, Mrs. Williams and Mrs. Bieler and our officers, Mrs. Shelton, Miss Weightman and Mrs. Wescott told us about the Convention in a most interesting and charming way.

There was a resolution passed in favor of one Sergeant Daily, a police officer who has been accused and tried, we think, because he was firm and fearless in prosecuting his sworn duty against the liquor interests of this city as represented by illegal saloons and brothels. We learn to-day that a triumph for good order has been achieved in the reinstatement of this officer, and that he is about to extend his operations by ferreting out violations of the United States law by those who sell without paying the tax imposed by it of twenty-five dollars a year above the license fee of four hundred dollars.

Preparations are already being made for the coming to this city of the Woman's Congress, February 18 to March 2. The various woman's clubs here have appointed committees of arrangement.

Our headquarters are in the building owned and conducted by the Central union mission, a benevolent institution. From that building there were sent out on Thanksgiving day to poor families nine hundred baskets, each containing a turkey and other good things to average a dinner for five persons. Besides this, five hundred persons were feasted at the tables spread in the building, making a modern miracle of "five thousand fed." The headquarters of the W. C. T. U. were thrown open and decorated with flags, and white-ribboners lent material aid in the good work.

Now that Congress is opened, the city is full of life and animation. The W. C. T. U. is prosecuting its various departments, and endeavoring to do its duty in the nation's capital.

MRS. CLINTON SMITH,
District Reporter, 720 19th St., N. W.

WESTERN WASHINGTON.

LITTLE BY LITTLE.

Our great mountain sometimes called Mt. Rainier, sometimes Mt. Tacoma, is said to be in a state of active eruption. The W. C. T. U. of Western Washington are imitating its activity as far as we are able with the forces at hand. Would we had volcanic power to overturn the liquor traffic for all time, but little by little the power is accumulating, not always in the direct line of prohibition. Other forces are at work the ultimate end of which will help our cause along.

Some time ago there was held in the city of Tacoma, the northwest interstate temperance congress, our state president, Dr. Ella J. Fifield, acting as chairman. The committee on credentials reported one hundred delegates present from Washington and Oregon.

Among the notable figures in the convention was Miss Amanda M. Way, of Kansas. She read a paper on "Good Templary, its work in the past, and its present mission." She was one of the organizers and was for a long time president of the W. C. T. U. of Kansas. She was one of the organizers of the liquor crusade in Kansas in 1873 and has been a member of every temperance society organized in the United States. It is a matter of pride with Miss Way that she assisted in securing legislative prohibition in Kansas. At present she is supposed to be taking a year's vacation from active work. Mrs. Fitch B. Stacy, of Tacoma, gave a Bible reading.

Frances E. Willard union, of Tacoma, furnished some special music for the occasion. Among those who took an active part in the discussions of various subjects were Mrs. Helen Harford, of Salem, Ore., Miss Emma E. Page, of Olympia, Mrs. Mattie Graves, of Centralia, Wis. W. C. T. U. day addresses were made by Dr. Ella J. Fifield, Mrs. Helen Harford, Dr. Eva Osborne, of Tacoma, Emma Page, of Olympia. You ask were there no gentlemen present? Oh! yes; some of the brightest and best our Western country affords, and we are proud of them, but time and space forbids our reporting their long list of names, and excellent papers and discussions, but altogether the congress was a great help to us.

Brother Tatum, of Denver, Col., our Quaker friend, has given a number of excellent lectures in the state, also Brother Northcutt, a Christian evangelist. Mrs. Ada Unruh, of Oregon, has endeared herself to the white-ribboners of Western Washington, also Mrs. Dr. Cady and Mrs. Helen D. Harford.

Chehalis county held an interesting county convention at Satsop, state president Dr. Ella J. Fifield being present, as she has been at every county convention since her election last June.

A large delegation was met by the Satsop ladies, and conducted to a tastefully trimmed hall. The forenoon was occupied by the usual routine work, appointing of committees, etc. Mrs. Karr tendered her resignation as superintendent of franchise, and Mrs. Trask was appointed in her place. Dinner and supper were served in the hall. The address of welcome was given by Mrs. Fuller, the response by Mrs. France, of Hoquiam. Mrs. Trask read a paper on "The convention held at Chehalis." Mrs. Fifield was met at the train and escorted to the hall and received with the Chautauqua salute; the convention joined in singing, "We all belong." Excellent reports came in from all the unions.

Mrs. Brown, of Montesano, read a paper on "The Franchise" during the evening session, after which to the surprise and pleasure of all present the Satsop band gave some stirring music. Numerous papers on various subjects were listened to, also an address by Dr. Fifield, followed by vocal music by Rev. Jordan and wife; also by the Satsop quartette. At the close two little girls came on the stage, each bearing a basket and a silver sugar bowl, and speaking to each other told what they would do with the collection they would get, then passed through the audience, taking a collection and presenting it to the convention.

Next morning the subject of narcotics was taken up and discussed. Social purity, mothers' meetings and Sabbath observance

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were all discussed, noontide prayer was observed.

The resolutions committee brought in their report. At the close Mrs. Parish, president of the Satsop union, presented each delegate, officer and superintendent with a souvenir made by Mrs. White, daughter of Mrs. Trask.

Olympia, Thurston county, sends the following good report: The enthusiasm with which our county was organized last March has not yet spent itself as was evidenced by the strong rally on the Little Rock M. E. camp ground in August. The managers of the camp-meeting graciously gave us one day out of their ten for W. C. T. U. day and we decided to make it at once our semi-annual convention.

Through the contributions of various unions and the helpful hands of friends on the grounds, a pleasant booth was erected for white ribbon headquarters which was a great advantage throughout. The camp is beautiful for situation, and the W. C. T. U. is to be granted a permanent place on the program from year to year, so we are arranging for a lot all our own and are planning to "lengthen our cords and strengthen our stakes" another summer.

We had seven unions represented and greetings from two others newly organized. The reports were encouraging and indicated genuine zeal for practical work. Franchise, social purity, narcotics, mercy and Demorest contests are the five departments taken up by the county, and these are very systematically pushed in every local union.

The president, Emma E. Page, and her sister, Miss Mary L. Page, made a tour of the county, making a special plea for the moral education of the children, urging that it be made a point in the public schools since more children may be reached there than anywhere else. Thirty-six addresses were given to old and young and collections were taken for literature to be distributed in every school, county and town. The response of the people everywhere to this call was hearty, and great interest was manifested in the plan of work by the convention. A very fine paper upon the subject was read by Mrs. Mead, of Bucoda. The applause and the interesting discussion it elicited show that the time is ripe for the undertaking.

Our county superintendent of public instruction is in thorough sympathy with the movement, and invited our president to speak before the Thurston county Teachers' Institute, which she did, and found the teachers glad to coöperate with the W. C. T. U. along these lines, realizing that heart culture lightens their labor of discipline, and that character building is the one vital thing for every boy and girl.

Mrs. Spencer, of Centralia, state superintendent of mothers' meetings, gave an address that stirred her attentive audience to a determination to do better things for home.

We were fortunate enough to have with us our state president, Dr. Ella J. Fifield, who gave the first address in the afternoon. Her subject was "The Scope and Aims of the W. C. T. U." The ministers and leading church workers were greatly instructed by her clear exposition of this greatest of all woman movements.

A most fearless and practically helpful paper was read by our consecrated superintendent of social purity. It was an awakening to fathers and mothers and young people in that large gathering. In the evening Emma E. Page gave a lecture on "The Voiceless Four-fifths," an appeal for the ballot for woman.

The work of the entire convention was received with remarkable enthusiasm and interest by the good people of the encampment and the surrounding community, to most of which it was comparatively new, but the enthusiasm and interest culminated at the gold medal contest in the afternoon. The six young people did themselves great honor in the grace and finish of their address, but they won their hearers most of all with their heart earnestness. "Those boys and girls mean it," was the frequent comment, while Bishop Foster's and Dr. Hunter's arguments for the legal prohibition of the saloon carried weight with the gray-haired disciples of Wesley gathered there.

ETTA JONES,
State Reporter, Kent.

NEWS IN A NUTSHELL.

LOGAN County, Oklahoma, fittingly celebrated Miss Willard's birthday by forming a county organization, the first in the territory.

IN the Sixteenth Illinois district, Miss Marie Brehm, president, there have been held ninety Demorest contests the past year.

REV. H. E. GURNEY, of Clinton, N. Y., has been holding a series of gospel temperance meetings in Stamford, N. Y. Through his efforts a Y. W. C. T. U. has been organized, with a large membership.

THE daughter of Mrs. Lucy Washington, a well known New York white-ribboner, was married at Philadelphia, November 15, to Rev. Robert S. J. Mitcheson.

MISS ELIZABETH U. YATES, who has much ability as an orator, will be one of the principal speakers at the National Suffrage meeting in Atlanta, Georgia, in February.

ARMSTRONG county, Pa., held its annual convention at Apollo. Dr. Anna Shaw gave the address, and a gold medal contest was held on Y night most successfully. These workers are enthusiastic and energetic.

EVERY union in the country with one exception was represented at the Davidson county, South Dakota, convention, October 30 in Mitchell. The reports were, everything considered, highly gratifying and the workers were encouraged.

SOME of the best workers of Nebraska are expecting to leave the state this winter—Mrs. Bigelow, superintendent of foreign work, Mrs. L. S. C. Brakefield, president of the ninth district, and others. Rev. Augusta H. Chapin, D. D., of Omaha, was a member of the recent convention.

MRS. HOFFMAN writes that the banner reported at Cleveland as lost by Missouri was never lost at all, but was in the Temple at Chicago, directed to care of Mrs. Hunt for the Chicago Convention. The reason it did not come to light there and then in 1893 was because it was not inquired for.

MADISON, Wis., union met in the afternoon of the day appointed for prayer by the National evangelist. The program given by her was carried out as nearly as possible. All hearts grew warm and hope grew strong as they listened to the Crusade Psalm and the chapter from Isaiah, and sung "How Firm a Foundation."

WHITE-RIBBONERS were grieved to learn of the death of Mrs. Florence Nichols Mann, daughter of Mrs. Josephine Nichols, of Indiana. It was owing to her attendance at the sick bed of this daughter that Mrs. Nichols' presence was missed at the National Convention. Sympathy goes out to her from a multitude of sister hearts.

ON October 4 Mrs. Lois E. Trott, president of the Mt. Vernon W. C. T. U. during a term of thirteen years, left her labor for rest and reward. Her illness was a short one, and she died as Christians alone can die. Mrs. Mary T. Burt, president of New York state W. C. T. U., took charge of the services, which were held in Willard Hall.

COMMENTING on the recent article on our editorial pages, referring to peace and arbitration, a correspondent writes: "If the church sanctions and encourages this warlike training where will the church be likely to find itself? Is it not catering to its own destruction? An article in the October *Arena* on 'Plutocracy's Bastiles' gives or indicates the true meaning of this uncalled for military training."

HER own (the second) district of Ohio W. C. T. U. has passed resolutions *in memoriam* on the death of their beloved leader and comrade, Mary A. Woodbridge. The board of trustees of the National Temperance Hospital took similar action. Rev. Father Cleary, president of the Catholic Total Abstinence Union, has sent a letter of condolence. Delaware, O., W. C. T. U. held a memorial service, November 7.

AMONG the thoughtful resolutions of the recent St. Louis, Mo., district convention, Mrs. E. B. Ingalls, president, was one recommending that at the close of each W. C. T. U. meeting in the district, ten minutes be given to the discussion of articles in the latest numbers of THE UNION SIGNAL allowing each lady two minutes. Such a practice would prove educational, broadening and helpful to every local union.

EVANGELISTIC work in Illinois has made excellent progress during the year under the active superintendency of Miss Anna Downey, of Evanston, and her associate, Miss Mary Mahon, of Moline. The plan of holding county evangelistic conferences lasting three nights and two days has proved most successful and beneficial in results. The conferences were followed by sweeping revivals in the churches, and the sympathy of pastors and churches was won.

THE little almanacs containing a brief text for every day, prepared for the use of members of Y. W. C. T. Unions, and equally suitable for W. C. T. Unions, will be ready about the middle of December, price five cents each. Y badge pins make suitable Christmas gifts when an inexpensive token is desired. Price, gold, one dollar each, silver, thirty-five cents each. Order both almanacs and badges from Mrs. F. S. Evans, 161 West Eighty-fourth street, New York city. Money orders should be drawn on station W., New York.

ONE of the resolutions adopted by the North Carolina W. C. T. U. state convention was this: "*Resolved*, that we are opposed to lynching as a method of punishment, no matter what the crime, and irrespective of the race by which the crime is committed, believing that every human being is entitled to be tried by a jury of his peers."

MISS FRANCES ENSIGN, National Y organizer, will be in New York city during December and January when she will be open for engagements in the East. Miss Ensign is also state secretary of the Young Woman's Branch in Ohio, where she has been most successful in enthusing and enlisting the young people in temperance work. She speaks acceptably to general audiences and for W. C. T. Unions as well as Y's. For terms and dates address her in care of Mrs. Frances J. Barnes, 146 West 103d street, New York city.

MISS LOUISE MANNING HODGKINS, editor of the *Heathen Woman's Friend*, writes as follows: "Our first W. C. T. U. meeting of the season in Auburndale, Mass., was a jubilant success. Mrs. Hauser is a bright woman to devise so interesting a lecture, and our union netted a neat little sum after paying expenses of lecturer and advertising." We hope that other local unions will hasten to do as well for themselves as the W. C. T. U. of Auburndale have done. Mrs. Jeannette Hauser's address is Room 1105 The Temple, Chicago, Ill.

MRS. ELLA FIFIELD, president West Washington W. C. T. U., writes: "In spite of difficulties our unions are determined to push the work this year, and I believe will take a long step forward in more complete organization, and increased working force. We have just closed a most successful three days' interstate temperance congress, held in connection with our interstate fair." She also speaks of Mrs. Ada W. Unruh as a bright, energetic, enthusiastic organizer, full of love for the L. T. L. work, and an admirable chalk-talker.

MAJOR AND MRS. E. T. SCOTT have been constantly in the field in California. Recently they gave a series of lectures at San Rafael, the second series within a month in that city. Large audiences, deep interest, many accessions to the W. C. T. U. army, and twenty-six young men to take the purity pledge, with converts to prohibition, are among some of the results. Three of Major Scott's lectures, and several by Mrs. Scott, have been condensed into leaflet form by the W. C. T. U. of San Rafael, and sown broadcast in that city and elsewhere.

MRS. STEPHEN MATTHEWS, of London, Eng., a National organizer of the British Women's Temperance Association, who was British delegate to the World's W. C. T. U. Convention at Chicago last year, and has since then been visiting our New England states, expects to be in California in February next and will be pleased to address parlor or public meetings or conduct Sunday services for any of our unions en route or in that state. She is highly commended by Lady Henry Somerset and Miss Willard. Address 21 East 57th St., New York city, care Madame Demorest.

MRS. SARAH A. MCCLEES, National superintendent of department of soldiers and sailors, during her stay in Southern California, has attended all their W. C. T. U. conventions and schools of methods. The "government beer saloon" in the National Soldiers' and Sailors' Home, at Santa Monica, is being investigated by her. The California and Nevada G. A. R. commander, I. H. Walling, a Good Templar, has strongly commended the work of this department. The plan of Ship Loan Libraries, so successful on the Atlantic coast, is to be inaugurated by this unceasing worker, among the Pacific seamen. Before returning east, Mrs. McClees plans to visit San Francisco, Portland, Ore., Galveston, Tex., and the posts at San Antonio.

As our Convention number did not contain the following resolution, offered by Mrs. Lowell and indorsed by the Convention, it is accorded space here:

WHEREAS, The effort to secure legislation in Ohio to vivisect condemned criminals confirms the assertion frequently made that, owing to their inconclusive results, experiments on live animals do not protect human beings, but only create a desire for them as subjects, and,

WHEREAS, It is persistently maintained by a constantly increasing number of able medical men that legitimate methods would result in truer knowledge, and because the nature of these experiments often precludes the use of anæsthetics, thus inflicting torture of a shocking character.

RESOLVED, That we, the National Woman's Christian Temperance Union, believe vivisection to be unnecessary and cruel; and that it is particularly demoralizing in tendency when done before classes of young people, and we will endeavor to develop sentiment which may result in legislation for the entire abolition of the practice.

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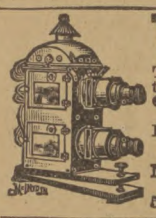

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THE helpful visit of Mrs. Henrietta Skelton, National organizer to Nevada, has only made the young and growing state organization more desirous for temperance visitors who would like to view the wild Sierras, and at the same time give words of encouragement and aid to the struggling unions of the state.

MRS. MAI'E BODWELL BARNET ROBBINS, a true white-ribboner and a member of the National Woman's Suffrage Association as well as a stockholder in the Woman's Temperance Publishing Association, passed away November 19, at her home in Cheney, Wash. Mrs. Robbins was born in Methnen, Mass., February 24, 1815. She was of old New England stock, well educated and early interested in temperance and the abolition of slavery. She became a charter member of the W. C. T. U. of Cheney, in November, 1881, and was the hostess of the pioneer preachers wherever she lived in the West; a voter for several years during the '80's, when women voted; a member of the woman's foreign missionary society since 1884; a mother who taught her children the way of salvation at an early age; generous to all good causes, and kind to the poor and sorrowing. One of her children, Lucy A. Switzer, was formerly Eastern Washington W. C. T. U. state president. Side by side with the cluster of beautiful flowers upon her breast as she lay in the casket was the "bow of ribbon white."

SWINDLERS recently took advantage of the Poughkeepsie, N. Y., white-ribbon women, and the latter desire to expose the fraud, in order that sister societies and others may be on their guard. Two well-appearing men, representing themselves as agents for a New York house, presented a plan for getting out souvenirs for the union, in the shape of a bound pamphlet, showing excellent sample copies and letters from presidents of other unions. By the plan, advertisements were to be secured from local merchants and the union was to receive one thousand copies free, the men to do all the soliciting. The president of the union, naturally highly pleased at the plan, gave her sanction, and a letter to be presented to the merchants, showing that the agents were working on authority. The latter, representing themselves as under a salary from the National W. C. T. U., made a contract with a leading printer for five hundred copies of a twelve-page book with cover. When enough of the books were printed and bound to enable the swindlers to collect money from the advertisers (amounting to eighty dollars), the men suddenly left town and an accumulation of debt behind them. The union, while deeply regretting the occurrence, are innocent, yet have very rightly assumed the printer's bill and the delivery of the books, "sadder but wiser" women.

Cor. Secy's Notes.

The publishing of the annual minutes is just now the engrossing business at Headquarters. Work upon them is being rapidly pushed and it is confidently expected that they will be ready to mail before Christmas. The price, as heretofore, is fifteen cents per copy, which is but little in advance of cost of postage. Additional copies of Miss Willard's address will also be supplied at ten cents per copy.

The attention of the members of the executive board is especially called to those points which were referred to the general officers for decision and which may be found grouped under the heading, "General Officers' Meeting," immediately following the minutes of the post-executive meeting. Copies of the decision concerning the origin of the Crusade will be sent the unions in Washington Court House, O., and Fredonia, N. Y. This should have been done earlier, but in our eagerness to push the minutes we neglected to take copies before sending the decision itself to be printed.

One of the most notable events of the winter will be the triennial meeting of the Woman's Council in Washington, D. C., February 18 to March 2. The National organization will be represented by its President, who is *ex-officio* a member of the council, by the vice-president at-large, who is treasurer of the council, and by one elected delegate. Mrs. Clara C. Hoffman was elected that delegate by the post-executive meeting, with Mrs. Mary T. Burt as alternate. Full particulars of the evening to be devoted to the W. C. T. U., will be given later. Your corresponding secretary is already in correspondence with Mrs. Rachel Foster Avery concerning it and no effort will be spared to make it in every way worthy of our organization.

Thus early in the year may I ask the corresponding secretary of each state in whose confines any National or international gathering of note is to be held during the year, **to communicate that fact, with dates, to me?** The executive decided that the National corresponding secretary should have charge of the appointing of fraternal delegates to all such gatherings, and though I shall try to watch the papers with Argus eyes, it may easily happen that some convention of note will escape my observation. Therefore, I ask the state corresponding secretaries to consider themselves appointed a committee with me to zealously guard the honor of our society and see that we become ubiquitous whenever our presence can tell for our cause.

ORGANIZATION (always capitalized) is crowding to the front. Mrs. Ellen K. Denney, one of the new organizers, has formed the first union of which I have heard since Convention; but she tells her own story in the Organizer's column this week. I bespeak for that column a careful reading from week to week. There is none of more importance to our work.

Miss Willard wishes me to say that it was an unintentional omission on page 103 of her annual address where she failed to mention that the 4th of July is Mrs. Hunt's birthday and has been designated as an important opportunity with which to make interest for scientific temperance instruction in the public schools by means of celebrations, processions, etc.; and that it should be especially observed in the celebration of Mrs. Hunt's birthday in that connection.

KATHARINE LENTE STEVENSON.

Treasurer's Corner.

The editor tells me she is short of space so I will take but a little room this week. Miss Willard's address will be ready to send out in a day or two—ten cents each. The National minutes will be ready before Christmas; they are fifteen cents each, which will only about cover postage. Please send direct to the treasurer for both.

Many friends are still sending in self-denial mites. Mrs. Laura Cunningham sent $1 from Cadiz, but no state named, and as there are eight states with that postoffice, I could not send receipt. Two faithful white-ribboners from North Carolina, Mrs. White and Mrs. Glenn, sent $1.50 to Cleveland by Mrs. Wilkinson. Mrs. Tobey, of Carpentoria, Cal., sends a generous donation of $5 from her union. Mrs. Clarke, of Oxford, N. Y., sends $3 that she has collected. Mrs. Homer Hill follows with $3.85 from Olympia union, Wash. Sue M. Johnson, Keyser, W. Va., sends $2. Mrs. Weber, Pawnee, Ill., $1.25.

One dear good sister sends $2 and says she saved it by eating but one meal a day for a week and by going without butter and sugar for two weeks. Now I must protest that we do not wish our dear women to go without proper food and we feel that it is wrong to abuse the body to replenish even the National treasury. Leave off luxuries but not those things that are necessary to health and strength. We appreciate the devotion and love but feel that such women are too precious to be injured.

We are hoping for an influx from our birthday fund and are prepared to record and acknowledge it but will not reveal ages, especially octogenarians and centenarians.

HELEN M. BARKER.

Organizers' Corner.

Superintendent of the Department of Organization, Corresponding Secretary of the National W. C. T. U.

ORGANIZERS.

Mrs. Helen L. Bullock, 1105 Davis street, Elmira, N. Y.
Mrs. Lucy H. Washington, Port Jervis, N. Y.
Miss Frances E. Griffin, The De Soto, Chicago.
Mrs. Mary Bynon Reese, Chautauqua, Wash.
Mrs. Emily Pitt Stevens, 1907 Bush street, San Francisco, Cal.
Mrs. E. A. Blair, 936 Cottage Place, Los Angeles, Cal.
Mrs. Maude L. Greene, Manitou Springs, Col.
Mrs. E. Norinne Law, Baraga, Mich.
Miss Belle Kearney, Flora, Miss.
Mrs. Delle H. Cox, Colfax, E. Wash.
Miss Ida Clothier, Manitou Springs, Col.
Mrs. Henrietta Skelton, Pacific Grove, Cal.
Mrs. S. C. Harris, Franklin, Va.
Mrs. F. E. W. Harper, 1006 Bainbridge street, Philadelphia, Pa.
Miss Clara Parrish, Paris, Ill.
Miss Frances H. Ensign, Madison, O.
Miss Carrie Lee Carter, Dexter, Mo.
Mrs. E. A. Kenyon, Townshend, Vt.
Mrs. Mattie McClellan Brown, Cincinnati, O., *Lecturer*.
Mrs. Ellen K. Denney, Vincennes, Ind.
Mrs. Sue V. Tomlinson, Charlotte, N. C.
Mrs. M. E. A. Gleason, Roslindale, Mass., *Lecturer*.
Mrs. E. L. Calkins, 922 S. Rose street, Kalamazoo, Mich.
Miss Lilian Wood, Maryville, Mo., *Lecturer*.
Mrs. Ella A. Boole, Staten Island, N. Y., *Lecturer*.
Mrs. Emily McLaughlin, 27 Everett street, Cambridge, Mass., *Lecturer*.
Mrs. Addie Northam Field, Bedford, N. H.
Mrs. Ada W. Unruh, McMinnville, Ore.
For terms and dates address as above.

According to the plan adopted at the recent National Convention I have been made superintendent of the department of Organization. This means that I am to seek the coöperation of the state officers in an effort to keep the twenty-eight organizers and lecturers constantly in the field. The work of organizing will be made of paramount importance during the coming year. This column will be filled from week to week by the organizers themselves, who will recount *very briefly* work already done and give a forecast of future engagements. Thus, states wishing to secure organizers will know who are most easily accessible. The ten cent dues paid to the National treasury by new members are to be paid back at the close of the year to the organizer through whose efforts they were secured; this on the certified word of the state president.

The first organizer heard from in this new year is Mrs. Ella K. Denney, of Vincennes, Ind., she writes:

"DEAR SISTER:—With pleasure I received the announcement of my appointment as National organizer. This is the message God has given me through His word, for you and those who go forth under your direction to the work of reinforcing our grand army. 'Be thou strong and very courageous that thou mayest observe *to do*.' Be strong and of good courage; be not afraid, neither be thou dismayed, for the Lord thy God is with thee, *whithersoever thou goest*.'

"I am glad to report a society organized at Norwood Park, Ill., December 9, with fifteen earnest women as active and the two ministers of the place as honorary members. I have delivered three addresses and conducted fourteen gospel meetings since Convention and have secured one subscriber to THE UNION SIGNAL. My own motto for the year, which came to me in a moment of great discouragement is LOOK UP. I intend to 'look up' during the entire year and my hope for our great cause is that we may yet have a W. C. T. U. organized in every school district in our nation."

Miss Clara Parrish is open to engagements in Illinois, Iowa, Missouri, Kansas, New Mexico, Arizona, Colorado and California during the fall and winter months. Any locality desiring the Y Branch strengthened and organized will do well to correspond with her at Paris, Ill.

The superintendent will not hereafter occupy the space belonging to the organizers in this column. It seemed necessary, however, to make these preliminary statements before entering upon what will prove, we trust, the most comprehensive part of our work as an organization during the eleven months which lie between us and the next National Convention.

KATHARINE LENTE STEVENSON.

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Publisher's Notes.

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The **International Quarterly Temperance Sunday-School Lesson,** enlarged by notes, outlines, suggestions, is published as a supplement to the **Young Crusader,** enhancing the value of the periodical to Sunday-school workers. This supplement can be secured without the **Crusader** at the rate of 65 cents per 100 copies; $2.75 per 500; $5 per 1,000. To regular subscribers the supplement accompanies each paper free of charge.

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THE TEMPLE,
Chicago, Ill.

THE WOMAN'S SIGNAL.

Edited by Lady Henry Somerset and Miss Annie Holdsworth.

Frances E. Willard, Cor. Editor.

Florence Balgarnie, Special Contributor

This is a weekly newspaper founded two years ago by Lady Henry Somerset, and already recognized as the leading exponent of women's reform and philanthropic work in the British Empire. It is thoroughly "up to date," broad in its sympathies, Christian in its spirit, the exponent of every phase of woman's work, but particularly of her associated efforts to advance the cause of temperance and purity. The paper is illustrated, and has interviews with distinguished leaders, correspondence from all parts, book reviews by Lady Henry Somerset, and constantly new features that keep it abreast of the times. Every local W. C. T. U. in Christendom ought to read

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Official Communications.

LOYAL TEMPERANCE LEGION.

A CALL TO PRAYER.

More and more, as the years go on, the conviction grows that our Loyal Temperance Legion work must be permeated with the spirit of prayer. Our efforts can never yield the highest results except as we have the enduement of power from on high.

As the church universal during the first week of January, 1895, shall belt the world with prayer, let the L. T. L. take its place in this current of supplication, and be borne into the boundless ocean of God's promises.

We earnestly ask each L. T. L. superintendent to arrange for at least one special service during the week of prayer for her own Legion, either alone or in union with others. Also that wherever practicable for several L. T. L. workers to gather, they hold special services of their own.

Bring to the children in their meetings the uplifting fact of the world-wide prayer for the coming of Christ's kingdom. The children will readily respond to the question: "How can we, as temperance Legioners, best hasten the coming of this kingdom?" Thanks to the training of the Junior Christian Endeavor and kindred societies, the children will probably be able to fill a part of the hour with their own testimonies and prayers.

While we thus secure for our work of 1895 a blessed beginning, let the faithful observance, both by children and superintendents, of our daily seven p. m. concert of prayer, link all its days in a chain of victorious faith and steadfast endeavor.

Matthew 15 :28 (first and second clauses). Mark 9 :23. Philippians 4 :19.

HELEN G. RICE, *Nat. Supt.*
ANNA A. GORDON, *Associate.*

DEPARTMENT OF FOREIGN WORK.

Miss Anna Lindahl, missionary of the W. C. T. U. at Ellis Island, asks that barrels or boxes of second hand clothing, especially for the use of women and children, be sent to her for the destitute among the immigrants; many of these come from warm climates and suffer greatly on arriving in our cold winter weather. Direct to Anna Lindahl, W. C. T. U. missionary, Ellis Island, New York.

I am constantly solicited for tracts and leaflets free. Our dear, good women seem to think I have an appropriation that ought to enable me to supply tracts free of charge. If they will think a moment they will know this is impossible. Nothing would please me better than to be able to distribute tracts freely; but out of my appropriation I must pay the salary of Miss Lindahl this year, my own clerical assistant, get all the translation, printing of tracts, postage, current expenses, etc., etc. I have already contracted for almost as many new tracts to be translated and published since the Convention as my appropriation amounts to. I supply Ellis Island free of charge, costing about ten dollars monthly, and beside this give to many who are not able to buy them; but I must sell them usually, so as to help keep up expenses. I have put them at as low a figure as possible, one dollar per one thousand pages. SOPHIE F. GRUBB,
Kirkwood, Mo. *National Supt.*

PURITY DEPARTMENT.

It is most earnestly requested that each union holding mothers' meetings, or desirous of holding them, shall send the address of some one accredited to receive communications from the department.

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MARY WOOD ALLEN, M. D.,
Nat. Supt.
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NEBRASKA—1 book of poems; Victoria W. C. T. U., 6 sheets, 2 pair pillow cases, 5 towels, 3 napkins, old linen; Surprise Y's, 1 woolen comfort, 10 yds. cotton, 2 sheets, 5 towels, 6 napkins; Drs. Ole and Georgina Grothan, St. Paul, 1 bookcase, with desk; Clay Center Y's, 3 bedspreads, 4 towels, 6 washcloths, 1 towel ring, 4 rolls bandage, 12 napkins, 2 sheets, 1 rug; Mrs. Jno. Weber, Richfield, 2 sheets, 1 spread, two towels; Mrs. Sutter, Richfield, 1 sheet, 1 pair pillow cases; Mrs. Boyle, Richfield, 1 pair sheets; Mrs. Beeker, Richfield, 1 pair pillow cases, 1 pair towels; Mrs. Martin, Richfield, 1 pair towels, 1 pair napkins; Mrs. Paxton, Richfield, 1 pair sheets, 1 pair towels, 1 pair pillow cases; Bostwick W. C. T. U., 1 comfort; Wayne W. C. T. U., 4 sheets, 6 pillow cases; Ainsworth W. C. T. U., 1 quilt, 1 spread, 2 sheets, 3 pair pillow cases, 2 tidies, 2 splashers, 2 lamp mats, 2 throws, 3 framed pictures, 1 wrapper, 1 flannel waist, 1 child's dress, 1½ yds. muslin, 1 rug; Blair W. C. T. U., 1 vase and scrapbook; Hastings W. C. T. U., 1 quilt, 1 pillow, 1 spread, 12 pair pillow cases, 24 towels, 24 washcloths, photographs of workers, *Youth's Companions,* 1 pin cushion, 1 doz. bandages, 2 napkins, 1 underwaist, 1 stand cover, 4 pair sheets, 1 scrapbag, 2 cakes soap, old cotton and linen.

OHIO—Greene county Bible Society, 1 large Bible; Mrs. Raymond, Avondale, 1 book of poems, "Sermon in the Hospital;" Mrs. Belle D. Whitney, Defiance, hymnal; Mrs. Flora B. Monroe, Norwood, large chair cushion; Mrs. Riley, Troy, pincushion and embroidered cover; Mrs. Broadstone, Xenia, 1 towel; Mrs. Raymond, Avondale, bureau scarf; Mrs. E. J. Riley, Avondale, 1 tray scarf; Mrs. Henrietta B. Monroe, Xenia, 1 bureau scarf and pin tray; Mrs. F. Raymond, Avondale, dust cloth and bag, old cotton and linen; Miss Lizzie C. White, Lebanon, vase, scrap basket and fruit plate; Mrs. M. E. Bowyer, Mason, 1 footstool; Lillian Bethel, W. Bell, 1 quilt; St. Paris W. C. T. U., 1 footstool, 1 pincushion 3 towels, 2 pair sheets, 1 pair pillow cases, 2 pounds oatmeal, 3 cakes of soap, 3 books, 4 cans fruit, 10 glasses jelly, magazines, old cotton and linen; Hereford W. C. T. U., 17 cans of fruit, nine glasses of jelly, old linen and cotten; Mrs. Andrews, Maysfield, 1 electric belt.

PENNSYLVANIA—L. T. L's., Balm, 1 quilt, 3 scrapbooks; Ellisburg W. C. T. U., 6 qts. jelly; Mrs. F. E. W. Harper, Philadelphia, 1 book; L. T. L., Atlantic, 2 comforts, 1 quilt, 2 cradles and dolls; L. T. L., Newton, 1 quilt, 2 scrapbooks; W. C. T. U., Newton, 1 comfort.

INDIANA—Frankfort W. C. T. U., 12 glasses jelly, 12 cans fruit; La Porte 1st primary school children, picture books, papers, marbles, 2 dresses, 1 flannel skirt, 1 waist, 1 pr. stockings.

MISSOURI—Tinkleville W. C. T. U., 1 comfort, 2 towels, old cotton and linen.

WISCONSIN—Sharon W. C. T. U., 4 glasses jelly, 12 cans fruit, 4 pounds sugar, 1 quart pearl barley.

VERMONT—Miss Alice M. Guernsey, Rutland, 1 Webster's Unabridged Dictionary, L. T. L., St. Johnsburg Center, 1 scrap book.

MICHIGAN—Memphis W. C. T. U., 8 cans fruit, 1 towel, old linen and cotton, magazines and papers; Batavia W. C. T. U., 1 quilt; St. Joseph W. C. T. U., 20 cans fruit; Reading W's, 36 rolls bandage, 1 dozen wash cloths, old linen and cotton, magazines.

NEW YORK—Hermitage W. C. T. U., 30 cans fruit, 7 glasses jelly, 1 can grape juice; Millers W. C. T. U., 8 sheets, 4 pillow cases, 3 towels, 9 glasses of jelly; Addison W. C. T. U., 6 cans fruit, 8 glasses jelly; Owego W. C. T. U., 1 quilt, Miss Merritt Millbrook, 1 scrap book; L. T. L, Geneseo, 1 case Scripture cards; L. T. L., Millbrook, 1 quilt; W. C. T. U., Cornwall, 3 cans preserves, 3 glasses jelly, 1 bedspread, 2 sheets, 4 pair pillow cases, 1 dozen towels, old linen and cotton; W. C. T. U., Lafargeville, 7 sheets, 17 pillow cases, 20 wash cloths.

Christmas donations were received in cash as follows:

Chicago:—Noelich, (butcher) $5; Lincoln Ice Co., $4.33; Jersey Milk Co., $5; R. B. Arnold, (coal) $5; Weppener, (plumber) $3.50; Mr. Dow, (butter) $4.48; Anable & Powers, (grocers) $3.

Robert J. Levy, commissioner, Constantinople, Turkey, 1 sedan chair from World's Fair, Chicago.

Many boxes, barrels and packages came to us with no mark or name by which we might know who sent them. Among them were 1 package containing 1 quilt, 2 pair of sheets, 2 pair of pillow cases; a box containing 9 cans of fruit, 12 glasses of jelly, 1 bottle of catsup, 1 sheet; another of 6 cans of fruit, books and papers; basket, 14 glasses of jelly; box, 6 cans fruit; basket, 18 glasses of jelly; 3 barrels of clothing for children; box, 6 cans fruit, 6 glasses of jelly, 1 package of dried fruit; box, 8 sheets, 7 pillow cases, 4 towels, 8 glasses of jelly; small box, 6 cans fruit and jelly, apples, 1 sheet, old cotton, and a barrel of 14 cans of fruit, 6 glasses of jelly, old linen, 1 comfort, cotton and magazines. If the friends would put an address inside of box, we would be glad to acknowledge the receipt of each gift.

Many of the donations are prepaid to the hospital, and very many are not; as there is no fund for express charges, when the friends forget to pay, we must use money needed elsewhere. Everything donated has been much appreciated, and of great assistance to the hospital.

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READINGS FOR 1895.

The list of monthly Bible and Responsive Readings for 1895 is not yet complete, but they will be ready in due time for the use of local unions and we can promise for the entire year readings in Bible and department work which will be helpful and suggestive to workers all "along the line."

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A LITTLE bit of Patience often makes the sunshine come,
And a little bit of Love makes a very happy home.
A little bit of Hope makes a rainy day look gay,
And a little bit of Charity makes glad a weary way.

IT will be a happy day for workingmen when they deliver themselves from the leadership of men who do not regard the Sabbath.

IT was the first time Johnny had ever heard a guinea hen. "Oh, ma!" he shouted, "come and hear this chicken a-windin' itself up!"

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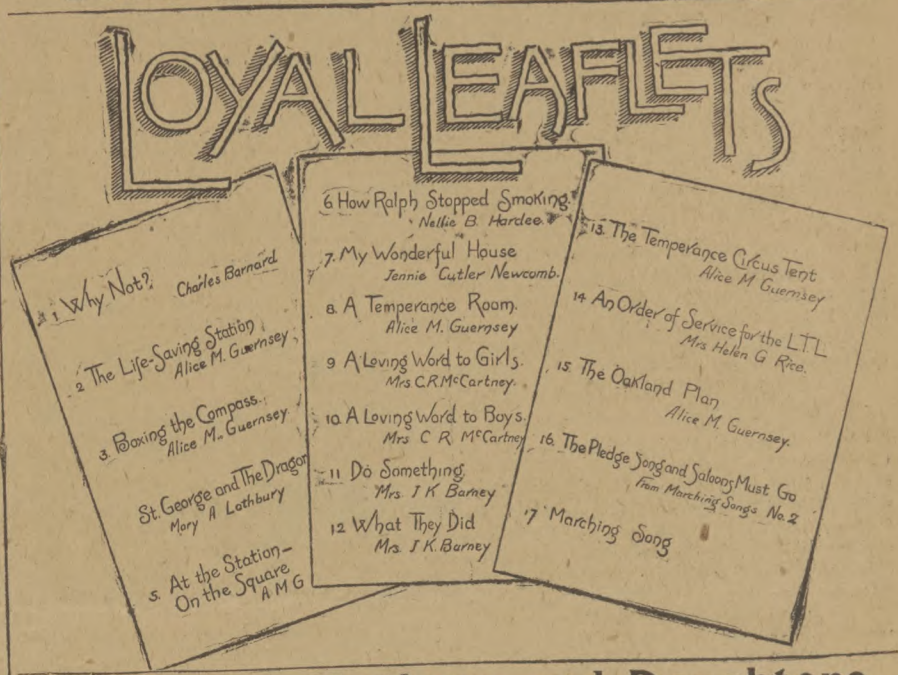

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Woman's Temperance Publishing Association

THE TEMPLE, CHICAGO.

Signal Notes.

INTOXICATING liquor has been tabooed at Toynbee Hall, University Settlement, in London.

OVER two million Bibles have been distributed by the Netherlands Bible Society since 1814.

THE latest statistics show nearly one hundred and fifty thousand more females than males in Sweden.

GLASGOW has four hundred prison cells for women, and drink most frequently puts occupants in them.

IN three southern states, North Carolina, South Carolina and Alabama, the age of consent is fixed at the inexcusably low figure of ten years.

DECEMBER 23 is Peace Sunday, when ministers of all denominations are requested to emphasize the first word of the season's refrain, "Peace on earth, good will among men."

THE late Mrs. General Booth, speaking for the Salvation Army, said: "We have no hesitation in affirming that strong drink is Satan's chief instrumentality for keeping the masses of this country under his power."

IN a report on tobacco and its effect on youth, the board of health of New Jersey says: "If we read aright the indications of natural law, this herb (tobacco) belongs to the category of poisonous drugs, and is in no sense a proper food or luxury for the young."

IN the recent public conference to discuss the Gothenburg system in Edinburg both sides of the question were vigorously presented, those in favor asserting the time-worn and disproven proposition that prohibition is a failure and those opposed strenuously supporting prohibition as an actual possibility.

OHIO'S law against food adulteration is very explicit. For ten years the following act has been in force: "No person shall, within this state, manufacture for sale, offer for sale, or sell, any drug or article of food which is adulterated, within the meaning of this act." The Ohio Dairy and Food Commission, through its efforts in testing and exposing food adulterations, has caused the arrest and prosecution of many dealers and manufacturers of these goods as well as giving aid to the home keeper and consumer. In Massachusetts also this question has received public and scientific investigation, much to the help of the health and well-being of the community.

THE following resolution was adopted by the Prohibitionists and Populists in one of our Western cities, each party retaining its name and organization and each being represented on official committee, the names on both tickets being the same. This is the plank on which they united: We demand that in the interest of morality and public economy the power delegated to the city council by the state laws shall be exercised to the extent of abolishing the saloons, the houses of prostitution and the gambling dens.

In another Western city the following was adopted as the basis of union between Prohibitionists and Populists: That we are at agreement on the question of equal suffrage, and are but little apart upon other great economic questions, all of which we are convinced can be readily adjusted to the mutual satisfaction of our respective parties. The chief difference between our parties being on the question of the liquor traffic, we therefore submit the following proposition on that subject as a basis of the union of our forces: The traffic in alcoholic liquors for medicinal, mechanical and sacramental purposes and for use in the arts being subject to gross fraud, imposition and abuse when conducted by individuals for personal ends and for private gain, should be exclusively vested in the state and conducted through agencies or dispensaries under such supervisions and restrictions as will most effectually limit the use of such liquors to such purposes; and believing that the use of such liquors for beverage purposes is destructive to the virtue, intelligence, sobriety, prosperity and happiness of the people and is contrary to the purposes and principles of good government, we favor the absolute annihilation and complete suppression of the manufacture, sale, importation, exportation and transportation thereof for such purposes.

An Ounce of Prevention

is cheaper than any quantity of cure. Don't give children narcotics or sedatives. They are unnecessary when the infant is properly nourished, as it will be if brought up on the Gail Borden Eagle Brand Condensed Milk.

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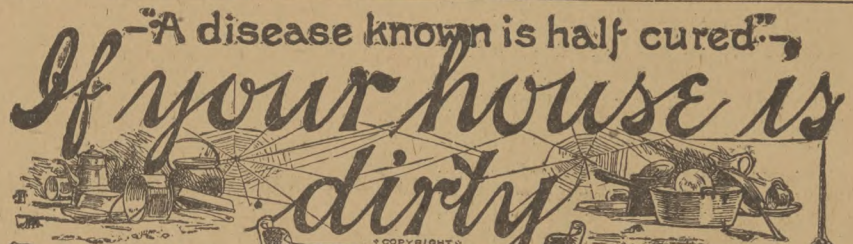
Dr. J. H. McLean's Liver AND Kidney Balm.

Try it, and you will agree with the thousands who say it is the "PEERLESS REMEDY" for curing ailments of the Liver, Kidneys and Bladder, Female troubles, Rheumatism and Bright's Disease. For sale everywhere at $1.00 per bottle. THE DR. J. H. McLEAN MEDICINE CO., ST. LOUIS, MO.

"A disease known is half cured."

If your house is dirty



Buy a cake of SAPOLIO. It is a solid cake of Scouring Soap used for all cleaning purposes except the laundry. Try it.

You are judged by your house just as much as by your dress. Keep it neat and clean and your reputation will shine. Neglect it and your good name will suffer. Do not think that house-cleaning is too troublesome; it is worth all it costs, especially if you reduce the outlay of time and strength by using SAPOLIO.

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Our Day and the *Altruistic Review* have effected a combination to be issued as a monthly, beginning January 1, 1895. Joseph Cook will be editor-in-chief, and Hazlitt Alva Cuppy, associate editor and business manager. Mr. Cuppy is a graduate of Heidelberg University, and has traveled extensively and formed important acquaintances with distinguished men abroad. He is devoted to the reforms which his *Review*, as well as *Our Day*, has heretofore advocated, and has proved his sincerity by many self-sacrifices. He was born in Indiana in 1863, and is giving the bright ardor of his early manhood to reformed journalism. The title of the combination will be *Our Day: The Altruistic Review, an Illustrated Monthly Record of Reform.* All the leading purposes of the magazine as hitherto conducted, will remain unchanged. It is expected that the distinguished group of hard-working practical reformers, which *Our Day* has had as associate editors, will be retained on its staff.

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FOR CHRISTMAS!!

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The January number will contain "AN INTERVIEW WITH GRACE DODGE (the friend of working girls), ILLUSTRATED; a splendid NEW YEAR'S STORY, by Martha Young, besides much more of interest.

Begin your subscription with this fine number.

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WOMAN'S TEMP. PUB. ASS'N,
THE TEMPLE,
Chicago, Ill.

Kernels.

IF you sit down at set of sun
And count the acts that you have done,
And, counting, find
One self-denying deed, one word
That eased the heart of him who heard;
One glance, most kind,
That fell like sunshine where it went;—
Then you may count that day well spent.

"WHAT shall I do to gain eternal life?
Discharge aright
The simple dues with which each day is rife?"
Yes, with thy might.
—*Schiller.*

LITTLE Arthur was snuggled up on mamma's lap. He said: "Mamma, where did they buy you?" "I don't know. Why?" "They got a mighty good one."

IF I can stop one heart from breaking
I shall not live in vain;
If I can ease one life the aching
Or cool one pain,
Or help one fainting robin
Unto his nest again,
I shall not live in vain.
—*Emily Dickinson.*

THE storms of the sea touch but its surface. Beneath the waves that wreck the strongest ships there is a depth where the soft-flowered mollusk palpitates, and the delicate shell and tinted blossoms float in perfect repose. Time is the surface of the ocean, eternity the depth, and even now eternity may begin in the soul amid the tempests of time. Letting the anchor down into it gives a share in its calm.—*The Rev. F. Kerr.*

"MISS JAY'S cake is a poem," remarked an enthusiastic admirer of that lady. "Yes," replied her companion, "but you know some poems are awfully heavy."

"WE are nearer the Light in proportion as our religion has made us more and more lovely, more and more beautiful, more and more tender, more true and more safe to deal with."—*Laura Ormiston Chant.*

WHATEVER may be the mysteries of life and death, there is one mystery which the cross of Christ reveals to us, and that is the infinite and absolute goodness of God.—*Charles Kingsley.*

OBSERVE what direction your thoughts and feelings most readily take when you are alone, and you will then form a tolerably correct opinion of your real self.—*Bengel.*

"THAT man is blest
Who does his best
And leaves the rest,
Then—do not worry."
—*The Sunny Hour.*

IT was Oliver Wendell Holmes who said: "A foreigner is an alien, a foreigner who drinks too much is a bacchanalian, and may not a foreigner who smokes too much be called a tobacconalian?"

"WHAT kind of a dog is that, papa?" asked Willy, as he observed the big animal chasing his own tail. "That is a watch-dog, I think," said the knowledgeable parent. "Is he winding himself up so's he'll go?" asked Willy.

A lady tells the *Christian Advocate* that she heard a colored preacher say, "De fo' part ob de house will please sit down, fo' de hind part cannot see de fo' part if de fo' part persist in standing befo' de hind part, to de utter obsclusion ob de hind part by de fo' part."

WHAT fruit is the most visionary? The apple of the eye.

A LITTLE three-year-old girl, while her mother was trying to get her to sleep, became interested in some noise. She was told that it was caused by a cricket, when she sagely observed: "Mamma, I think he ought to be oiled."

TALENT that's cheapest
Affects singularity,
Thoughts that dive deepest
Rise radiant in charity.

No record art keeps
Of her travail and throes;
There is toil on the steeps—
On the summits repose.
—*William Watson.*

EVERY man is tasked to make his life, even in its details, worthy of the contemplation of his most elevated and critical hour.—*Thoreau.*

IF you have built castles in the air, your work need not be lost; that is where they should be. Now put the foundations under them.—*Thoreau.*

'TIS man's bold task the generous strife to try,
But in the hand of God is victory.
—*Homer.*

"Now boys, all together—Recite!" "Since a pound of meat costs three times as much as a pound of Quaker Oats, and is only one-third as nutritious, then one dollar's worth of Quaker Oats equals nine dollar's worth of meat."

Sold only in 2 lb. Packages.

THE UNION SIGNAL

Published at The Temple, Chicago, by the Woman's Temperance Publishing Association

...EDITED BY...

Miss FRANCES E. WILLARD,

LADY HENRY SOMERSET, Corresponding Editor, and Miss MARGARET A. SUDDUTH, Managing Editor.....

...The price is $1, postpaid, per annum...

The paper was founded in 1875, and is the literary child of the great temperance Crusade of Women. It is the official organ of the World's and National W. C. T. U.; has subscribers in every civilized nation, and is doubtless read by half a million persons every week..... Its key-note is "Home Protection," and its pages are mellow with the thought, affection and purpose of that "organized mother-love" which is inspired by the Spirit of God.

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EDITED BY

LADY HENRY SOMERSET

Is a weekly review of woman's work in philanthropy and reform, and the **OFFICIAL ORGAN** of

The British Women's Temperance Association....

THE WOMAN'S SIGNAL is thoroughly abreast of the times, and an authority on the advanced movement now everywhere occupying the mind of thinking women. It contains interviews with prominent women; serial stories by well-known authors; Books Worth Reading, by Lady Henry Somerset; social sketches; contributions from Miss Frances E. Willard, and, in all, comprises a timely, up-to-date journal for thoughtful women.

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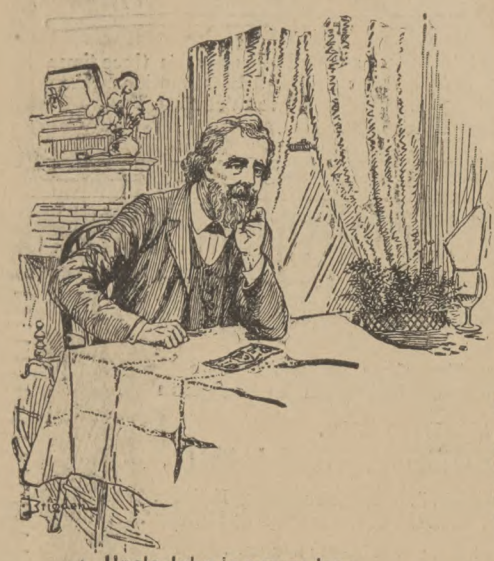
CHRISTIAN HERALD

Published Every Wednesday, 52 Times a Year, at the Bible House, New York City. Louis Klopsch, Publisher.

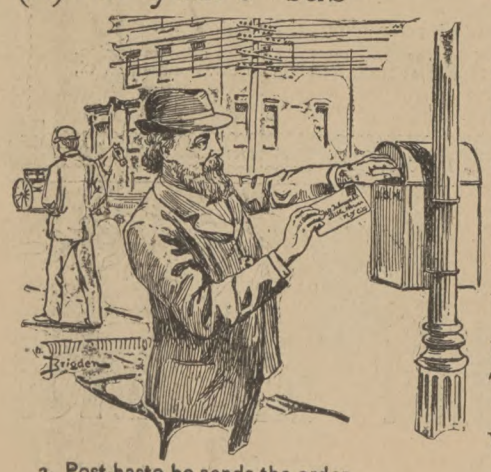
A CHRISTMAS STORY.



1. Uncle John in a quandary.

UNCLE JOHN had five friends. Christmas was coming on at a great rate, and these five dear friends must be remembered. Now Uncle John had only $5—one ragged, weather-beaten, crumpled $5. Uncle John was in a quandary. How can a $5 bill be so expended as to gladden five hearts? One day Uncle John saw an advertisement of THE CHRISTIAN HERALD, the only paper in the world edited by Dr. Talmage, according to which he could get (1) a year's subscription to that brightest and best of illustrated weeklies; (2) a ruby type, leather-bound, Divinity circuit, red under gold edged Teachers' Bible, with Concordance and maps; (3) a copy of Dr. Talmage's "From Manger to Throne" richly bound in cloth and gilt (a beautiful volume of 544 pages, with over 200 pictures); (4) Gospel Hymns Complete, containing all the 739 Moody and Sankey Hymns in Gospel Hymns, Books One to Six—Six Volumes of Sacred Song in One, large type and set to MUSIC—maroon cloth, with red edges; (5) a copy of Dr. Talmage's "Pathway of Life," over 500 large pages, beautifully illustrated and elegantly bound in cloth, and weighing three pounds—FIVE PRESENTS FOR FIVE DOLLARS—each delivered to a separate address, if desired, all charges prepaid, and money refunded if not satisfied. Here was Uncle John's golden opportunity, and he was not slow in embracing it. That old $5 bill was sent post-haste, with full instructions, to Dr. Talmage, 316 to 326 Bible House, New York, and within a very few days thereafter all these goods were off in different directions, each one destined to gladden the heart and home of its recipient. Moral: *Go thou and do likewise.*

2. He reads The Christian Herald advertisement.



3. Post-haste he sends the order.

4. The Gospel Hymns a gladsome surprise.

5. Pathway of Life brings joy to the home.

6. The International Bible joyfully received.

7. From Manger to Throne gladdens an invalid's heart.

The Christian Herald interests the whole family.

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WORLD'S

FOR GOD AND HOME. WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION FOUNDED 1883. AND EVERY LAND.

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

Volume XX.—No. 52.] CHICAGO, December 27, 1894. [Price $1.00 Per Year in Advance.

Mrs Usula D Herrick 6595 1029 16th st New

POLYGLOT PETITION.

Honored Rulers, Representatives and Brothers:

We, your Petitioners, although belonging to the physically weaker sex, are strong of heart to love our homes, our native land, and the world's family of nations.

We know that clear brains and pure hearts make honest lives and happy homes, and that by these the nations prosper, and the time is brought nearer when the world shall be at peace.

We know that indulgence in Alcohol and Opium, and in other vices which disgrace our social life, makes misery for all the world, and most of all for us and for our children.

We know that stimulants and opiates are sold under legal guarantees which make the Governments partners in the traffic, by accepting as revenue a portion of the profits, and we know with shame that they are often forced by treaty upon populations, either ignorant or unwilling.

We know that the law might do much, now left undone, to raise the moral tone of society, and render vice difficult.

We have no power to prevent these great iniquities beneath which the whole world groans, but you have power to redeem the honor of the nations from an indefensible complicity.

We therefore come to you with the united voices of representative women of every land, beseeching you to raise the standard of the law to that of Christian morals, to strip away the safeguards and sanctions of the state from the drink traffic and the opium trade, and to protect our homes by the total prohibition of these curses of civilization throughout all the territory over which your Government extends.

Names. | *Residences.*

SINCE OUR LAST ISSUE.

Mr. D. L. Moody is holding a successful religious revival in Lowell, Mass.

Forefathers' day was celebrated by Congregational church leaders, Friday.

The bill creating a national park at Shiloh has passed both Houses of Congress.

Mr. Mackensie Bowell has become Premier of Canada, succeeding the late Sir John Thompson.

The recent report that the Chinese Empress had committed suicide is now denied by a Pekin dispatch.

The cable announces the appointment by China of two peace commissioners, who will proceed at once to the Japanese capital.

The substitute for the Carlisle currency bill is practically a new measure. It was introduced Friday by Representative Springer.

Chicago's school board is considering the establishment of a pension fund for teachers by withholding one per cent of salaries.

An appeal has been taken to the supreme court in the case of Eugene Debs, recently committed to jail for contempt, on the ground that the injunction issued by the courts during the great strike was illegal.

John McBride, of Columbus, O., was elected president of the American Federation of Labor at Denver, last week, to succeed Samuel Gompers. Headquarters were removed from New York to Indianapolis.

A cablegram from Lima, Peru, states that over four thousand hungry women and children visited President Caceres asking for bread. On his order that they be dispersed, a riot ensued lasting several hours.

Sabbath observance workers in Boston are greatly encouraged by the action of the police board, which last Friday revoked the license of three theaters, for not complying with the requirements of "sacred concerts."

A CASE for large damages is that of Lucia B. Griffin, of Albia, Ia., who has sued an eastern cigarette firm for using her photograph on cigarette boxes. Miss Griffin is a handsome young woman and an elocutionist, but does not desire such notoriety as this brings to her. Such an unwarranted liberty should meet with the court's heaviest fine.

REV. WILBUR F. CRAFTS, who begins in this number a series of six articles on "The Fraternity of Reforms," is to give five lectures on "Christian Sociology" at Princeton Seminary during the first week of February, and the same at Marietta College on the third week. His work as superintendent of National Bureau of Reforms, inaugurated in September, was for a while suspended by sickness, from which he has just recovered.

THERE is trouble in the camp of the whisky trust. The president, J. B. Greenhut, has issued a circular calling for the reorganization of the company and it is meeting with great opposition from the members of the "trust." It is good news to Prohibitionists to learn from this circular that there are thirty idle distillery plants and that "public prejudice" against this nefarious "trade" is the chief factor in the present crippling of the "business."

A LARGE delegation of Christian clergymen, headed by Rev. Jeremiah Strong, of Boston, secretary of the Evangelical Alliance, visited Secretary Gresham last week to plead for a thorough investigation by the United States into the massacre of Christians in Armenia. This visit was most timely. If one-tenth of the atrocities reported by the press have been committed in Armenia it is time this Christian government arose in all its majesty to put a stop to them.

ANOTHER victim of cigarette smoking is Robert Louis Stevenson who died recently. Not long ago he said, "I have practically overcome the cigarette habit. I find myself reduced to five boxes of cigarettes a day." The St. Louis *Republic* reporting this comments as follows: "The habits of a man who could exult over a 'reform' like that must have been wearing indeed. One who knew him well says, 'He practically smoked all day, and was rarely without a cigarette in his mouth. When he was, he felt miserable. Often when he waked during the night while he lived in New York he would light a match and smoke half a dozen cigarettes in bed, while wooing renewed sleep. The result was that when he left for Samoa one of his lungs was beyond medical remedy.' Thus, another great literary light goes out with cigarette smoke."

THE great convention of the American Federation of Labor closed its sessions in Denver, December 18. It is a matter of congratulation that our representative, Mrs. Eva Higgins, president of Colorado W. C. T. U., was received with great applause and her remarks given careful hearing. Greatly to the regret of all, Mrs. S. E. V. Emery, our National superintendent of the relation of temperance to capital and labor, was called to her home by the sad news of the death of her mother before she was introduced to the convention. The convention received Miss Willard's name with hearty demonstrations of good will, whenever it was mentioned. Mrs. Eva Higgins writes: "John Burns has done us good. His kindly criticisms and cheering words have been helpful to the newly enfranchised, especially. His admonitions to see to it that municipal rule be taken out of party control will bear fruit, I am sure." A marked example of the influence which the presence of women at men's conventions produces was the ruling out of smoking. At first the tobacco smoke was well-nigh unbearable, and the non-smoking men were as much annoyed with it as the women. Clean men should court the attendance of women at such places for their own protection if for no higher motive.

SINCE our issue of last week, in which we stated the serious condition of Mrs. Mary T. Lathrap's health, we are glad to learn that the physicians do not consider her disease to be such as we were led to suppose, but that she is suffering from some mysterious nervous disease, for which they are unable to find any assignable cause and therefore they call it general neuralgia. We cannot, however, report any improvement, as her condition remains unchanged, except that she creeps a little nearer each day to that border land which will bring release to her bodily pain and victory to her spirit.

IT is of the first importance that our state officers should make up their programs for the Chautauqua assemblies and other summer meetings in their respective localities. We have no doubt they will do this, and we especially ask them to arrange whenever practicable for the presence and services of Mrs A. S. Benjamin, of Portland, Ionia county, Michigan, who is superintendent of the department. As a matter of course, Mrs. Benjamin cannot attend every one of the hundreds of summer camps, but she should be present at the most important. It is in these meetings that we recruit new workers and correct false impressions concerning the principles and methods of the white ribbon host.

CARROLL D. WRIGHT'S bill for the national arbitration of strikes was introduced in the House last week. It provides for the appointment of a permanent labor commission of five persons to be called, "The United States board of conciliation and arbitration." This board will have power to act whenever a controversy arises between those subject to the act. It shall listen without prejudice to both parties and endeavor by mediation and conciliation to effect a satisfactory settlement. During the pendency of such arbitration it will be a misdemeanor for an employer to discharge an employé, or for an employé to aid a strike or to quit his employment without thirty days' notice. The incorporation of employés is encouraged, and employers are not permitted to require their laborers to sign an agreement not to become a member of a labor organization. The provisions of this bill are certainly practical and reasonable and furnish more hope to the laboring man than he has had for many a day.

MISS WILLARD sends us word that it is thought best by the general officers of the World's W. C. T. U. to present the Polyglot Petition to representatives of the United States government in Washington, D. C., on the Friday evening preceding the Monday on which the Women's Council opens in February. The date of the presentation of the Petition will then be February 15, and an all-day meeting under the auspices of Miss Willard and Lady Henry Somerset will be held previous to the evening meeting. As this is the first presentation of the Great Petition, and as the Women's Council follows it, we feel sure that there will be such a "rallying of the clans" as the capital has rarely witnessed. We give the date early that those who can be present may make plans accordingly. The Woman's Christian Temperance Union of the District of Columbia will soon make a special statement in reference to local arrangements. As a matter of course the Polyglot Petition which is to be presented to the British government at the World's W. C. T. U. Convention in June must first of all be brought before the government of the country in which it originated. Our leading speakers will explain its history, object and method. Let all men and women who are interested in the great principles which the Petition involves, namely: prohibition of the liquor and opium trades and the abolition of all laws for the legalization of impure living, note the date and send their prayers and sympathy to the great gathering at Washington if they cannot lend their personal presence.

WHICH WAY?

BY AMY A. GREEN.

Forward or backward, which way, oh, my heart?
Wilt thou grow tend'rer as years pass away,
Blessing the pathway of friends day by day,
Or, wilt thou grow selfish in living thy part?
Which way, oh, my heart?

Forward or backward, which way, oh, my mind?
Gathering knowledge like jewels so rare,
Treasures to brighten each oncoming year,
Or sinking, through sloth, into ignorance blind?
Which way, oh, my mind?

Forward or backward, which way, oh, my soul?
Upward toward Christ, growing like Him in love,
Seeking the lost ones to point them above,
Or downward thy path as the swift seasons roll?
Which way, oh, my soul?

Forward or backward, ye may not stand still,
Oh, heart, mind and soul, ye must all go one way,
And the journey is lengthening day after day,
But the way that you go must depend on your will.
Ye may not stand still.

Minneapolis, Minn.

PIERRE AND JEAN, TWINS.

BY ELIZABETH CUMINGS.

"Hey, Canada, what are you packing that trunk of yours for?"

"For home."

"Home!" Lummy Yates dropped his lexicons with a thud that made the student lamp suddenly flare. "Have you turned bank president that you can skip off home to spend New Year's?"

"I'm going home to stay." Peter La Mell's usually pleasant voice was hoarse and hard, and had a note that warned his volatile room-mate to silence.

"Well," said Yates after carefully ranging his books in what he called the "American half" of the case they shared between them, "I'm sorry; I suppose you're willing I should say that much."

Peter bent his chestnut head over his trunk in silence, putting in his belongings with swift skill. His blue eyes looked as if they were burning. It was clear that this visit home was not pleasant to think about.

"I'm awfully sorry," persisted Yates indiscreetly. Then his mind taking a sudden tack into possibilities he continued, "You're not going elsewhere to take your degree, are you?"

"No," replied La Mell briefly.

The little clock in the corner ticked on, and Yates settled himself to his mathematics as he could. But the inquisitive temper that made him a shining light in the natural sciences tormented him. Why was La Mell, the best Grecian of the seniors, going to leave so near his graduation?

His round head hummed with the question. A scrape was impossible, for the tall Canadian's faults were of the open sort, and if he had been sent away all the world would have known the reason. There must be trouble at that far-off northern home. With all his levity little chubby Yates had delicate feelings. He put a curb on his tongue and gave his friend such attentions as were possible. He mended the fire, spluttering in the smoky fire-place, and got out what he called his "hospitality," a pink tin box which he kept more or less full of candy. But La Mell, always reserved, did not soften to these blandishments. In the gray of the morning he was gone. But I must explain a little.

Father Gabriel's liver was troubling him. It often did after a severe winter, and winter is always more or less severe in Caughnawaga. Nevertheless he did his duty by his people, and he had been far up the côte to pray with a sick squaw, a pious and industrious creature. But the liver is a terrible gland, so Father Gabriel, who was by nature of a blithe and happy temper, was not only weary, but melancholy, and he looked at the new moon that hung a silver sickle in the southwest and sighed heavily. Delicious scents of juniper and white cedar, of lilacs and blossoming grapes were in the air, for the brief northern summer was just begun. But he did not note them. He thought there was a smell of coal gas in the street, which was quite impossible, for no one in the village used that obnoxious fuel in summer, and the Algerian had passed down beyond the beautiful web of the Victoria bridge to the savage Lachine rapids a little after five o'clock.

If there was no real smell of gas to justify his irritability, there was an ear-tormenting sound. Shoemaker La Mell's blue and red boot creaked on its support in a way that made one thankful that before each door in the village there was not such a nuisance, and the old man quickened his steps toward the red glow streaming out of the open door determined to speak about it, when he saw just within, seated in the chair he considered his own, his pet abhorrence, Dr. Bassett.

The doctor had begun life as a Methodist preacher. Picking up a smattering of medicine somehow, he after a time became an independent medical home missionary. The priest's dislike of him as a false guide intruding into his parish to win youth away from the true faith was intensified because despite himself he liked the doctor as a man, and respected his skill, his shrewdness and kindness. He had no mind to meet him now and turned away to the dusty path leading to his own plain cottage. But Shoemaker La Mell had seen him and coming to the door and looking at him over his round spectacles cried, "Come in, Father, and wish me joy. I have twin sons born this very day."

"Bless me!" exclaimed the priest, and as he entered the shop he lifted his hand and added, "God bless you each and all. Well, well, Peter, one son would have made you rich. But two sons! You must give them both to me," and he flashed a sharp glance at the doctor, who was soft and blonde and apparently easy-going.

"The mother is such a Protestant," said the shoemaker waxing a thread, for with two new mouths to care for he felt impelled to be very industrious. "And as a bachelor, you, Father Gabriel, know not the perplexities of a husband. Eh, now! Women are obstinate, and they cry so, what can a man do?" and he looked impotently first at one and then at the other of his visitors.

"But, Peter, a man should be the head of his house," interposed Father Gabriel, his thin, dark face drawn into a web of wrinkles, "and I have always believed you a good son of the church."

"That talks easy," deprecated the shoemaker spreading out his hands.

"There is a boy for each of us," said Dr. Bassett fixing his cold, blue eyes on the Father's black ones. "You can teach one and I will teach the other, or my wife will."

"And I will teach them both to make shoes," said the shoemaker, much relieved. "When a man is fifty he knows that the great thing in life is to be able to earn one's bread. It scares me thinking of the two, for in ten years I shall be sixty."

"And in twenty years you'll be seventy with an ax over your head," said the priest, taking a pinch of snuff. "Well, you have made your bed and must lie in it. You know I was afraid for you to marry a young American, twenty-five years younger than yourself. But there's no doing anything with a blind pig, or a man in love."

"The twins will be the crutches of your old age," said Dr. Bassett rising.

"They are wonderful fellows and as alike as two green peas."

"But time will reveal a difference," said Father Gabriel as the two walked down the rocky street. "You will see."

And time did reveal a difference. Peter was silent and slim, quick with his head, and slow with his fists, while Jean was chubby and talkative, quick to strike, and slow to think. Peter would forget to eat if he had a book, or if he had a moment to gaze at the river which always seemed beckoning him on, on, to beautiful and wonderful things. Jean on the contrary always ate, and as for the river he saw it was a fine place to fish, and that one might earn one's living upon it easily if one had a place on one of the great summer boats taking folk with money to waste, about on pleasure.

Dr. Bassett taught Peter when Mrs. Bassett had taught him all she knew, and Father Gabriel had the training of Jean. To be sure, the Father, believing it was for the glory of God, baptized Peter when no one was looking, and Dr. Bassett gave many a talk to Jean that would have set a more thoughtful boy asking Father Gabriel questions, but spite of everything all went well on the outside, and Shoemaker La Mell and his Protestant wife lived together in perfect peace, and the boys learned shoemaking. Peter made the best shoe, and sometimes he helped Jean, who in return fought his battles for him. Indeed, Jean fought everybody's battles. When he was but six he flew at the blacksmith's boy, who was a whole head taller, because he, Moses, was trying to drown a cat.

"It's my cat," screamed Moses, "and I have a right to do with it as I like."

"It's God's cat," roared Jean, and the next instant he ran at Moses, his head down like a little goat, and down went the big fellow, and the cat escaping hid herself in a safe place. But a battle was fought, and Jean went home with a red nose that quickly became blue. Father Gabriel quoted the words of the Lord to him, "Blessed are the peacemakers for they shall see God."

"Yes," asserted the little warrior, "but, Father, I have learned the verse that comes before that, 'Blessed are the merciful, for they shall obtain mercy,' and Moses had no mercy, and I pitied the poor kitty, so the good God will forgive me if I did not do right."

Father Gabriel took a pinch of snuff. He always did when he wanted a minute to think, and when he felt like laughing and must not. He had a small opinion of Moses who was at once a bully and a coward, and he was secretly glad. "Well, well," he said kindly, "I suppose you meant right, but try kindness the next time."

Belvidere, Ill.

(Concluded next week.)

A BACKWARD GLANCE.

BY J. FOWLER WILLING.

A typewritten letter lies before me, signed by the clear, steady, even hand of Mary A. Woodbridge. It reads:

DEAR MRS. WILLING:—As I write your name I am reminded of the long ago when I sat on the edge of the bed in your room at Chautauqua, and you with Mrs. Emily Huntington Miller, were made a committee to issue a call for the gathering of the Crusade elect at Cleveland, in November, 1874.

Looking back at those old days, we take courage from noting how much God can bring out of a little, timid, uncertain service.

We hoped in a hazy way that good would come of what we were doing, or we would not have done it; but I venture to say that none of us dreamed of the noble army of queenly women who would be called to the front by the work we were planning; nor the costliness of the gifts that would have to be laid on its altar. The putting aside of sweet home amenities that women dearly love, the living in the open that they dislike, the wanderings hither and thither, the hurried rushings off, the weary, wayside waitings, keeping engagements while the heart is left behind with an invalid whose eyes are on the clock-face, the lightnings that leap from ugly, little envelopes, like panthers, trying to tear the life out, the night hours that drag their load of dreads over tired brain and wide-open eyes, till daylight brings better tidings, the falling at last far from kindred, like our beautiful "Yolande," our brave Mary Allen West, and now our strong, self-immolating Mary A. Woodbridge, all this was unthought of those Chautauqua days. Though I think that if they had known the costliness of the offering, those women would have gone on; for they had looked into the abyss of the world's sorrow, its awful agony from wrecked homes and ruined lives.

They launched their little enterprise as timidly as Jochebed set the world's law-giver adrift in his bulrush boat on the Nile, and with quite as many fears for its safety. They were suffragists, Good Templars, church members, and what not; yet they were desperately afraid that some specialist would get hold of their small craft and steer it into a land-locked harbor. They might have known that God held the helm, and He would give it a good voyage in spite of their puny worries.

In the work of to-day we need to know that God always stands

"Within the shadow,
Keeping watch above his own."

New York City.

MY MOST MEMORABLE CHRISTMAS.

BY EX-GOV. JOHN P. ST. JOHN.

"The most memorable Christmas of my life" occurred at a point west of Colusa, Cal., on the Pacific Coast Range mountains, where a half dozen hunters, myself among the number, encamped for the winter of 1857.

It was agreed that the man who should kill the most deer between the rising and setting of the sun on Christmas, should take all. I killed nine and won the prize. It was not because I was the best marksman, for there were others in the camp equally as good as myself, but it seemed that a streak of good luck lingered in my pathway during the day.

It happened in this way. I started out early in the morning, accompanied by an unarmed old Indian, whom we had nicknamed "Skap." We had scarcely gone half a mile from camp when I downed a beautiful three-pronged buck. A mile farther up the mountain I killed my second deer. We were greatly encouraged and pressed on up to the snow line, where deer usually were the most plentiful; but to our surprise we failed to find any more until about noon, when having turned our course obliquely down the mountain, we suddenly came to an almost perpendicular rocky bluff, and looking over into a little valley or level spot of ground covering not more than an acre just below, we saw eight deer. Slipping quietly behind a big pine tree standing near the edge of the bluff, where I had a full view of the ground below me, I drew down upon a large six-pronged buck which I supposed to be the leader of the herd, and at the crack of my rifle he fell. Deer never knowingly run into danger if they can help it.

The wind, as well as the position I occupied, was in my

favor. The echo seemed to confuse them. They did not know from what direction the danger came. So they simply ran in a short circle, stopping near the point where the first one fell. A second shot killed another and seemed to intensify the confusion. They did not know in what direction to run to get out of danger, so they repeated the short circle. Another was killed; another, another, and so on until seven had fallen. The eighth, a splendid looking doe, stood there trembling like an aspen leaf. I really felt sorry for her, for the thought struck me that the one just killed, being only half grown, was her baby. But I was anxious to win the prize.

I had already killed nine, and deer were worth $10 per head in the market, and who should stop under such circumstances to consider a mother's grief, when her baby could be sold for revenue?

So bang went my gun, and down dropped the doe; but I had only creased her, and she had barely fallen, when she sprang to her feet and dashed down the mountain at a frightful speed, crossing a canon. As she struggled up the rocky steep beyond, she suddenly paused, and looking back across the chasm, she gave a last pitiful call for her baby, but it answered not, 'twas dead.

"Skap" said, "She heap cry, no shoot any more," and I didn't.

She passed on out of sight only to meet her death a half hour later at the hands of another hunter, who, that evening turned her over to me as one of thirty-six deer which fell to my lot as the man who, by reason of having killed the greatest number, was entitled to all.

To-day our government commissions 245,000 hunters, who, armed with poisonous liquors, waylay, entrap and destroy the mother's boy. She is confused, dazed, she knows not where to turn for safety. At last, as she sees her dear ones go down, one by one, she cries out aloud in her desperation, "Come back, come back," but they answer not; they are dead. They have been sold to the devil for dollars, upon which is stamped the national lie, "In God We Trust."

Olathe, Kas.

THE FRATERNITY OF REFORMS.

I.

BY REV. WILBUR F. CRAFTS.

All reforms are relations. So are vices. One-idea reforms pertain to the individualistic ages of the past, of whose people only a few Rip Van Winkles survive. Steam and electricity have socialized the world. Vices quickly recognized this sign of the times, and became "liberty leagues." Reforms more slowly formed "unions."

The Woman's Christian Temperance Union, which at first meant only a "union of persons" to promote "Christian temperance," and which still makes that its one test of fealty and fellowship, has become a union of purposes also, having broadened its line of battle, because it found its enemy's battle line extended.

Since all vices are fighting allies of the saloon, temperance forces should antagonize them all as its foes. The forty departments of the W. C. T. U. include only the ripest one-fourth of current reforms. The King's Daughters are another "do-everything" society. The "do-everything policy" has also, through the teaching of actual warfare, come to be the policy of the Prohibition party, although its name still proclaims, and we hope ever will until victorious, its only test of fealty.

The other reform party believes still more in the "do-everything policy" in its own industrial field. And the old parties are adopting ever-enlarging "platforms," which in their case, as Chauncey M. Depew wittily said, "are like railroad platforms, used only for getting in."

The Endeavor good citizenship movement, the programs of the Evangelical Alliance conferences, the institutional churches, the university settlements, all aim at many reforms, not one only.

Individuals who enter upon practical study of any one reform usually find themselves led into another and another. Miss Willard starts out to study temperance, and becomes also the special advocate of labor, of purity, of the whole circle of Christian reforms, putting more statesmanship in her annual review of public affairs than any President dares to put into his annual message.

So again Prof. Richard T. Ely starts to study labor, and presently is writing temperance tracts. John Burns and Terence V. Powderly also come to be temperance advocates through labor leadership. Mrs. Josephine Shaw Lowell devotes her great talents to the new science of charity, and presently is the Joan of Arc in the victorious sweaters' strike.

In Chicago and New Orleans working men start out to secure emancipation from Sunday slavery, with no thought of becoming "temperance fanatics," but finding the Sunday saloons the center of the forces that resist their rightful demand, they make the closing of saloons a prominent part of their program, and learn also the fallacy of the saloon's pretense of friendship for labor.

The newest reform movement, that for municipal reform, is yet too new for its advocates to have learned what their brave and noble-spirited leaders may be trusted to learn in due time from their friends, the enemy, that the citadel of their foes is not "the ring" but the rum.

Rev. Dr. Charles H. Parkhurst, the most influential force in the recent overturning of bosses in New York city and state and elsewhere, judging by the wine dinner witn which his "good government clubs" celebrated his victory, and his reported refusal to say whether he was opposed to the proposed legalization of Sunday saloons, has not yet learned what so brave a man may be trusted without abuse to learn ere long, that turning out Tammany has not banished the tiger, but only changed the tiger's keeper.

The domination of the saloon in politics is the tiger, and until that is killed neither changing Congress nor changing city officers will permanently lessen political corruption. In the words of Mr. Charles Stewart Smith, president of the New York Chamber of Commerce, and Dr. Parkhurst's most influential lieutenant, "When the rum question is settled here we shall have good government."

Municipal reform, when it is ripe, will include in its attacks, as the united forces of its foes, the liquor traffic and drinking usages, gambling in all its forms, impurity, injustice to labor, unrestricted immigration, the spoils system and wilful pauperism. The "ring" attacked is found, on close fighting, to include this whole circle of vices, against which must be marshalled the whole circle of Christian reforms.

Clifton Springs, N. Y.

AN IMPORTANT MOVEMENT.

BY MRS. C. B. HOPKINS.

A little over a year ago, through the influence of Mr. Charles Bulkley Hubbell, member of the municipal board of education, an Anti-Cigarette League was organized in Grammar School No. 69, in New York city. During the brief period that has since elapsed, the movement, thus inaugurated, has spread not only into every grammar school in the city, but has passed beyond the boundaries of the state into nearly all of the large cities of the nation. In New York city forty thousand boys, and elsewhere more than two hundred thousand boys, have signed the league's pledge.

The plan is to organize anti-cigarette leagues in all schools where boys are taught. After consultation with their parents they are asked to sign the following pledge:

We, the undersigned, pupils of Grammar School No. —, do hereby pledge ourselves upon honor:

1. From this date to abstain from smoking cigarettes in any form until we reach the age of twenty-one years.
2. To use all influence that we possess to induce all public school boys of our acquaintance to give up and abstain from smoking cigarettes until such boys shall have attained the age of twenty-one years.
3. By giving the pledge, hereby made, and by signing our names to the above we constitute ourselves members of the Anti-Cigarette Smoking League No. —, of the city of ——.

The constitution declares that the object of the association "shall be the suppression of the cigarette smoking habit among the public school boys and other boys by personal example and any other means."

The following provisions are made for the organization of a league and the discipline of its members:

The officers of the association shall be a president, vice-president and secretary. There shall also be a council of ten members, all of whom shall be pupils attending the said school.

The officers of the association shall be elected annually by ballot on the first Friday after the opening of the school in September of each year.

The council shall consist of the ten boys, members of the league, who receive the largest number of votes cast by the pupils of the school at the annual election.

Every member of the league shall be entitled to wear the button or insignia designating membership so long as he maintains good faith and keeps his agreement to abstain from smoking cigarettes.

If any member violates his agreement and is reported to the council, upon proof that there has been such violation, the name of such offender shall be dropped from the rolls and he shall be required to surrender his button to the council.

Any member who has been so dropped, shall, after six months, upon proof that is satisfactory to the council that he has not during such period smoked cigarettes, be reinstated in membership and have his decoration restored to him.

Any member found guilty of a second offense by the council shall no longer be eligible to membership while a member of the school.

The decoration or badge shall become the property of the wearer unless deprived of it by act of the council as heretofore prescribed.

Elections and meetings shall not be held during school hours, and the principal of the school shall be present at all such meetings. A meeting of the league shall be held on the first Friday of every month of the school year.

Mr. Hubbell has watched the growth of this anti-cigarette movement during the past year with intense interest. He is more than ever of the opinion that untold good will result from this agitation and education among the boys of the nation. In an interview with the writer upon this subject, Mr. Hubbell said:

"The principal function of our American public schools is to equip the youth of our land so that they can intelligently discharge the duties of citizenship. This equipment must include sound bodies, sound morals and sound minds. The state is interested in the proper development of these three. Another way of stating the proposition would be that health, character and intelligence in its citizens are necessary to the stability and prosperity of the state. Weak, puny boys make dependent men, recruits for hospitals and infirmaries. Weak and vicious character in its citizens fills the jails and prisons and imperils the very existence of the state.

"Within the past ten years, and more particularly during the last five years, a vice insidious and demoralizing has fastened itself upon the youth of the country, and especially upon our school-boys, in a way to call for the most earnest efforts to stamp it out, and that is the vice of cigarette smoking. The vice is a specific one. The juvenile cigarette smoker draws in the smoke with a quick inhalation that sends it well down into his lungs, where a deposit of nicotine, volatile oil of tobacco and the oil of paper remains after each operation. This deposit is quickly taken up by the circulation and distributed through the system, causing injury to health and character and appreciably diminishing mental power. Frequent and increasing indulgence is an almost unvarying characteristic of the vice. It is a fascinating habit and soon compels a servitude, complete and almost helpless. The gold cure people realize this and will not treat any patient until he consents to abandon the cigarette habit.

"The cheapest cigarettes are most popular, and two or three for a cent can be readily procured. A nickel buys a box of them, and that quantity is soon insufficient for a day's indulgence. The boy who cannot raise a nickel honestly will get it, if need be, dishonestly. He will deceive and rob his parents and others to provide the means of gratifying his unnatural appetite.

"The watchful teacher will observe that the victim becomes listless, nervous and inattentive; he speedily loses his power of application and concentration of mental effort. He can no longer perform his daily task, becomes a truant, and in many instances, ends his school career a hopeless cigarette fiend, character, health and mind injured, perhaps ruined. A number of our public school boys died in this city last year victims of the deplorable habit. The physicians are unanimous in condemning the use of cigarettes by boys. One of the best known physicians of this city, who is the chief examiner for one of the most important insurance companies, has stated recently in an interview that he would not accept as a risk any applicant who had been a cigarette smoker between the age of eight and eighteen, so certain is the habit in youth to leave its permanent mark and lessen the chances of longevity.

"Sentiment can be best created and maintained through organization, and in this city we have organized anti-cigarette leagues in every public school where boys are taught. The object of the movement is to create a sentiment against the vice among the boys themselves. This is attained by first pointing out the evils that attend and follow it, giving the boys of each department a short, earnest talk, calling their attention to the terrific competition going on in all the large cities for employment among boys as well as men, and in plain and simple language demonstrating to them the theory of survival of the fittest; indicating to them how offensive the habit is to most employers, and how many will not employ cigarette smokers, not alone because they are prejudiced against the habit on their own part, but because they know it is offensive to their customers and clients, and for the further reason that they know that they cannot expect the same degree of excellence in the service of a boy who has surrendered to this vice.

"Another point to which I wish to call attention is that the greatest good, it is believed, will follow from deterring many thousands from ever contracting the habit. The boys are coming to think it unmanly, and the ethical value of the movement is resident in the fact that when a boy makes up his mind to stop being unmanly he will almost unconsciously strive to be manly, and here is the gain for the development of character.

"Still another interesting fact is that the movement is not confined to the public schools. Organizations already exist in many private and parochial schools. As the head of a very flourishing parochial school in the western part of the state said, in a letter to me, after stating that he had adopted our New York plan: 'The badge or decoration insures perseverance and admonishes respect in the wearer for the principles it stands for.'

"A member of the Boston board of education, at a recent meeting, declared that in his opinion a good deal of the blame rested with the masters and teachers of the schools. He did not think that any person addicted to the use of tobacco should be allowed to teach in the pub-

lic schools. I, too, believe that any teacher who is a cigarette smoker should not be an instructor of youth. If such persons are already in the public employ they should be discharged. In this case example is far more influential than precept. A bad example demoralizes and successfully blocks reform work.

"During the past year I have had many letters from local and state Woman's Christian Temperance organizations. This subject, and especially the movement started in this city, has seemed to interest them greatly. I would like to say a word to these devoted workers. The crusade against cigarettes has begun. It has spread like wild-fire but there are yet many localities and cities where nothing has been done. Talk with the teachers, the superintendents or any one interested in the young boys and the schools, and start the ball rolling. You can do it. The Woman's Christian Temperance Union, with its thousands of local organizations, can accomplish immense good, in addition to its achievements on this line, by taking hold of this work wherever it has a local organization."

New York City.

THE TEMPERANCE MOVEMENT IN DENMARK AND NORWAY.

BY REV. C. F. ELTZHOLTZ.

DENMARK.

The fourteenth annual general meeting for the Denmark Temperance Society was this year held in Hjorring, Denmark. The meeting was, as in former years, opened with public worship in the church. The annual sermon was preached by the Rev. Mr. Boggild. About three hundred delegates attended the meeting. The president, Mr. Cl. Johannsen, stated in his annual address that the society had had during the year an increase of forty-four hundred members. There are thirty-one ministers and two hundred and seventy-one school-teachers in connection with the society. It was stated by one of the delegates that the city council of Frederikshaven had decided that there should be *one* temperance saloon for every six hundred inhabitants in the city. Mr. Cl. Johannsen was reëlected president of the society. The annual meeting resolved unanimously to start an agitation for the adoption of local option for the whole kingdom. It was decided to circulate a petition asking the Danish government and parliament (Rigsdagen) to recommend and adopt a local option law. Denmark has never experimented with the unsuccessful Gothenburg system, which is a great blessing for that country. The above named agitation is a grand forward movement in the interest of temperance. I believe it will ultimately culminate in a successful agitation for national prohibition. A book on "Alcohol and Its Effects," has been published in Denmark under government sanction for the use of Danish school-teachers. It is expected that the teachers shall use this little book in the schools. Danish temperance workers are wide awake. The temperance movement is a grand success in Denmark.

NORWAY.

The Norwegian Total Abstinence Society held its twenty-seventh annual general meeting at Kristiansand, Norway. More than two hundred delegates were present—the largest attendance ever had. The society had, according to the report of the managers, held about ten thousand temperance meetings. A successful agitation in favor of local option has been in progress during the year, resulting in the adoption by the parliament (*Storthinget*) of a local option law for the whole kingdom. This new law gives women as well as men who are at least twenty-five years old, permission to vote on the whisky question. No saloon or Gothenburg dispensary can be permitted in any community if a majority votes against it. Norway is, as far as I know, the first and only country that has given women permission to vote on the liquor question. The managers also report that the society has a membership of 103,025. The Norwegian parliament has this year appropriated 12,000 kroner to aid the temperance societies in their work. All the

GOTHENBURG DISPENSARIES

(*Samlagene*) will, of course, not be voted down right away, but the law has been changed so that the local communities will not, as formerly, get all the profit from the dispensaries. The surplus will, according to the new law, be divided. It is estimated that the dispensaries will give an annual surplus of 2,650,000 kroner. Of this sum fifteen per cent (397,500) will be given to the local communities; twenty per cent (530,000) will go to the dispensaries to be divided among the temperance societies and other worthy institutions in the respective cities and their neighborhood, but mark: the temperance societies are first on the list of those institutions that have right to draw on the dispensaries for aid. The sixty-five remaining per cent (1,722,500) must be paid over to the national treasury. It is hoped that but a few communities will permit the liquor traffic to be continued in its midst when only fifteen per cent is received of the surplus wherewith to pay the extra expense for police, prisons, insane asylums, poorhouses, etc. This new law will partly be in effect Jan. 1, 1896, but it will not be in full effect before 1902. The president of the Norwegian Total Abstinence Society, Hon. Iven Aarrestad, is a member of the Norwegian parliament. There are at least thirteen total abstaining members of the parliament.

If the liquor traffic shall be tolerated at all in any community or country I believe that Norway has adopted the best known plan for the regulation of this dishonorable and infernal traffic, which can never be satisfactorily regulated. I am, however, pleased to know that it is the intention of our Norwegian temperance friends, who are sick and tired of the Gothenburg system, to drive away the dispensaries and destroy the whole liquor traffic. If a country that has tried the best known system for the regulation of this unclean traffic is so dissatisfied with the experiment that it has adopted laws that provide for its discontinuance, other nations ought to take warning. It is not statesmanship to adopt a system that has proven itself to be a failure.

University Place, Neb.

OUR CHIEFTAIN'S NEW YEAR MESSAGE.

BELOVED COMRADES:—We know each other so well that it is not easy to write anything new. In faith and practice we agree and in the practical purposes of life we seem to be practically one. The unity of thought, affection and will in all, strongly upholds each and comes to us at our daily duties like a waft of heavenly cheer. It has long been my custom to send thousands of individual messages at the happy holiday season, but the demands for help are so strenuous this year that I think each one of us feels the glad necessity of curtailing where we can that we may help to extend our giving where we must. In my recent annual address I gave you an extended picture of the inside of my mind and heart. It has been my wont to do this ever since you made me your president, and it would be greatly to my liking if you thought fit to send to our corresponding secretary, Mrs. Katharine Lente Stevenson, at the Woman's Temple, Chicago, for the Minutes of this year and to read not only my address, but those of our other officers and of our superintendents; for I feel sure that as subjects of conversation and debate you would find in that volume many sources of information and encouragement.

I rejoice that we have instituted a department for the LOCAL UNION in THE UNION SIGNAL, and I hope it will be maintained so long as our society continues, which I trust will be until it broadens beyond the Woman's Kingdom and becomes part and parcel of that great kingdom of home wherein man and woman shall sit side by side upon the throne of government, and work out the will of God in beautiful customs and magnanimous laws. Some of those who read this line will live to see that day, and the thought that each and every one of us is building her life like a fair block of marble into the stately temple of that truer government, is the happiest thought that we can cherish or express.

There is one request that lies nearer my heart than any other, and I will make it now and here, even as I have already done in my annual address, where as yet it lies perhaps largely unknown to my true and faithful coworkers "for God and home and native land." I ask you that before this first month of the new year has passed, the local union that you represent shall invite to an informal conference at least a dozen men in the community who are either Prohibitionists or Populists—if possible, let there be an equal number from each party. Ask these men to bring their wives and daughters, and make the occasion as homelike as possible; indeed, I think the meeting would better take place in the home of a white-ribboner. Having compared their views in an evening's talk, I beseech you to urge these men to put their names to the following pledge:

For the protection of the Home and the upbuilding of a universal Brotherhood and Sisterhood, I hereby promise to give my best thought and sympathy and to use my influence to bring about a better understanding between the two new political movements that seek to incarnate in custom and law the principles of the Golden Rule and of that personal purity in the habits of daily life that cannot be maintained while the saloon, the gambling house, the haunt of shame constitute an organized temptation in the presence of our young people and maintain their accursed trade over against our homes.

The use of the words "Golden Rule" is intended to cover all those principles and plans by which the Populists seek to reconstruct the national policy so that it shall be as advantageous to the development of labor as it has been to the development of capital. Our next issue of THE UNION SIGNAL will contain the platform of the Prohibition and Populist parties. It will be an interesting part of the conference that I have asked you to call if you will place these platforms side by side and cross out the points in which they practically agree, after which the effort of the conference should be to bring to an irreducible minimum the differences that still remain. The members of this conference should be then and there invited to form a Home Protection union, composed of men and women whose object it is to secure joint meetings of voters from the two parties, in which they should so far as possible be induced to sign the pledge here given and to agree upon a platform to be brought before a joint session of the county, district and state conventions of the two parties.

We have tried in vain to unite the national leaders, and we have learned by that failure that not until the rank and file have been attuned to greater harmony can we hope to achieve what we desire in the National Conventions. We have no time to lose; 1896 will soon be here, but if the work that I have outlined is done with intelligent persistence by our local unions we may help to bring Wellington and Blucher together in time for a Waterloo that will banish the capitalistic and liquor Napoleon to a labor and prohibition St. Helena early in the twentieth century, which shall not be man's nor woman's, but the century of the home, the people and God.

Now, note, beloved comrades, that I have not asked for money, but I believe that what I have asked is far and away the most important request that I have ever made of the most faithful following that ever woman had, and I have done this after more of thought and prayer than can be told. It is a simple thing to do, this effort to bring together a group of earnest-hearted working men and equally earnest-hearted Prohibitionists, that they may learn to see more clearly than they do now from each other's point of view.

Do not let this conference be the last, but let the Home Protection Union that grows out of it be increased in numbers and helped in sympathy by every effort within your power. May I join you in one New Year deed, and that is in sending THE UNION SIGNAL to the home of a wage-worker? Our paper is so broad and kindly and has in it so unmistakably the atmosphere of a pure home-life that this single act will mean a brightening impulse to the family into which the paper comes.

How I wish the Polyglot Petition might have more signatures from my own dear, native land! We are to present it to our government at Washington, February 15, and to the British government at the World's W. C. T. U., June 14 to 21. You will, I know, have your representatives much in your thought and prayer as they go forward to undertake these responsible and significant duties.

And now may "The Lord watch between thee and me while we are absent one from another"; though in heart, as I sit here in my little study, thinking and planning for the blessed white ribbon movement that goes on its shining way without haste, without rest, I do not feel that we are really separate, and it seems almost wrong to use the word "absent" at all. Let us rather say this in our deepest hearts:

"God is our home, and in that state
We cannot so far separate
As not to make the distant near,
And know the loved are always here."

With sisterly love to each one of you, and to all who gather with you around the family altar and the fireside hearth, I am gratefully and loyally yours in our holy cause.

Frances E. Willard.

Boston, Mass.

A "TOBACCO CARPET."

DEAR UNION SIGNAL:—A Washington paper is responsible for the following bit of congressional history: "When a new carpet is to be bought for the House or Senate, it must be of American manufacture. An artist submits special designs for approval which the contract requires shall never be duplicated. A velvet carpet is selected and if the artist is wise enough to have a good many figures that present the general effect of tobacco spit, it preserves the appearance after Congress has been in session a month or two." In the name of American womanhood I protest against the large appropriations Congress makes each year, that is taxed from the people for such shameful waste and extravagance. But there is a moral question that far overbalances that of economy. How are we to teach the coming generation the evils of intemperance and the tobacco habit when the halls of Congress where our young men ought to receive inspiration for goodness and greatness, are vile with tobacco fumes, and a few steps away that august body of statesmen can be accommodated with any intoxicant fancy may dictate. All this under the dome of the capitol of the greatest nation on earth. It is such evils as this that make woman suffragists of retiring women who prefer the sanctity and refuge of a quiet home.

D. E. J.

Washington, D. C.

DEAR COMRADES:—The last week of the Old Year! Our faces are as they have been—set as a flint victory-ward. May I not parody one stanza of an old battle hymn of the church, for our New Year watchword?

"Crowns and thrones may perish,
Kingdoms rise and wane,
But the hosts of temperance
Constant will remain;
Gates of hell can never
'Gainst our cause prevail;
We have Christ's own promise
And that cannot fail."

Mrs. Farwell promised last week to tell us how her union discussed "Physical Training—How best Promoted," and we are very glad to hear so practically from

THE RIPLEY MOTHERS' MEETINGS.

"Our opening Scripture reading was I Cor. 3, especial attention being directed to the verses, 'Know ye not that ye are the temple of the living God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.'

"The subject of the meeting was introduced by an article on 'Preserving Our Health,' in which the following points were emphasized: health preservation is a religious duty; mothers forget, or are ignorant of the laws of heredity, and thus innocent children suffer, often for life; resolved, that it is possible for a mother to be too devoted to her children, injuring her own health and pampering them; the highest maternal devotion often consists in judicious letting alone.

"Housework should be apportioned to children according to their strength, not according to the amount of work or their willingness to perform.

"Attention was called to the hurried life of the present day, affecting children as well as mothers. Too close study, too many social engagements, too much dress. Growing girls and boys need to be taught that the important point is not what they do or what they acquire, but what they are.

"One mother dwelt upon the matter of scolding awkward children who are frequently meeting with accidents in their work or play. This often arises from a lack of coördination, for which a child no more deserves blame than for defect in sight or hearing. To remedy this, kindergarten training is invaluable.

"The inconsistency of neglect of health and prayer to God for safe keeping was noted with the following pithy advice: 'Friend, eat plain, wholesome food, wear sensible clothes, ventilate your house, be temperate, be prudent. In short, tie your camel, then trust in God and you may take cheerfully the dispensations of His providence.'"

I would like to add to the above what I heard a young woman say on the fourteenth verse of the fifth chapter of Matthew,—"Ye are the light of the world." "When I want my lamp to give a brilliant light I see that the lamp is perfect in every part, the oil of the best, the wick faultless, the chimney clear. I protect it while lighted from draughts and deluges, and I feed it but do not overflow it lest there should be a catastrophe. Then my room is filled with light." How the Spirit ever lives in and shines through these ill-treated bodies of ours is a mystery. How much more far-reaching and steadfast would be the gleam in this "naughty world" if the home of the soul was as carefully attended as the young girl's lamp.

GATHERING UP THE FRAGMENTS.

About a year ago there was a contributed article in THE UNION SIGNAL by Mrs. L. S. Sisson, called "Fragments: At Whose Door?" these "fragments" being the individual members of "the miserable submerged tenth." The article in question called out a responsive testimony from Miss Mary Stewart, of Norwalk, O., a part of which may be suggestive. She says:

"Many unions in our villages and small cities complain of no 'especial work' to be done. For such there is practical home work, that can be done at slight expense, and that will result in saving many of the helpless 'fragments,' besides training for the years to come better nurse-girls and domestics.

"Our union began in this way. A room was rented, old carpets, rugs, chairs, dishes, etc., donated, and a small sum of money raised, with which a second-hand stove was purchased, fuel, material for garments, etc. Of course, the news was spread far and wide, the 'fragments' children sought out, washed, clothed and placed in the school; some of the children from the well-to-do families were encouraged to come, as their cleanliness and good manners are found to be leaven that is most beneficial. A careful record is kept in each class of punctuality, neatness and industry, which is rewarded with material to be made into aprons and undergarments.

"Here are to be found bright and eager girls of all ages, from six to fifteen, anxious to learn all they can, from the overhanding of blocks to the cutting out and the making of undergarments. In the kitchen garden department lessons are given in waiting upon the door, making beds, sweeping and dusting, setting and waiting upon the table, the pupils being not only instructed but doing these things in the class. For example, in waiting upon the door, after general rules are given, one child is taught to act as the caller, while a second, acting as either daughter of the hostess or servant, opens the door and invites the guest to enter and be seated. Short sanitary talks are given, also talks on how to take care of baby, what to do in case of accidents, broken limbs, how to nurse one ill from fever, with songs, lessons in physical culture and stories read aloud, while the girls are sewing. Through this school we have taught the mothers many lessons, besides gaining an entrance into homes and hearts hardly to have been reached in any other way."

There are numerous inquiries regarding state W. C. T. U. papers. These organs are valuable to state workers, containing as they do reliable news of the work in local unions, items of workers and indispensable statistics immediately concerning state, county and local organizations.

For the convenience of all, the full list, so far as we know, with name and address of editors, is appended hereto. If there are others, or any mistakes in these, please notify Mother Experience:

STATE OFFICIAL W. C. T. U. PAPERS.

CALIFORNIA.—*The Pacific Ensign* (weekly), Mrs. M. K. Harnish, Mgr., 132 McAllister St., San Francisco; *South California White Ribbon* (monthly), Mrs. W. C. Lord, South Pasadena.
COLORADO.— *W. C. T. U. Messenger* (monthly), Mrs. Sarah L. C. Teetor, The Keystone, Denver.
CONNECTICUT.—*The White Ribbon Banner* (monthly), Mrs. R. N. Stanley, Editor and Publisher, Highland Park.
SOUTH DAKOTA.—*White Ribbon Journal* (monthly), Mrs. Flora M. Swift, Yankton.
ILLINOIS.—*Illinois Watch Tower* (semi-monthly), Mrs. A. E. Sanford, Editor, Bloomington.
INDIANA.—*The Organizer* (weekly), Lodie E. Reed, Editor, 66½ N. Penn St., Indianapolis.
IOWA.—*Iowa Signal* (monthly), Miss Bertha J. Bowers, Creston.
KANSAS.—*Our Messenger* (monthly), Miss O. P. Bray, Editor, Topeka.
KENTUCKY.—*White Ribbon* (monthly), Mrs. Roark and Mrs. Grinstead, Editors, Lexington.
MAINE.—*Star in the East* (monthly), Headquarters, 150 Free St., Portland; Mrs. E. M. Blanchard, Lewiston, Editor.
MASSACHUSETTS.—*Our Message* (monthly), Mrs. E. T. Housh, Editor, 171 Tremont St., Boston.
MINNESOTA.—*The Minnesota White Ribboner* (semi-monthly), Mrs. Bessie Laythe Scovell, Editor, 327 W. 2d St., Duluth, Minn.
MICHIGAN.—*Michigan Union* (monthly), Mrs. Julia R. Parish, Editor and Manager, 411 9th St., Bay City.
MISSOURI.—*The Missouri Home Guard* (monthly), Mrs. Lucy M. Wisker, Editor, 514 W. 6th St., Sedalia.
NEBRASKA.—*The Union Worker* (semi-monthly), Mrs. Anna M. Bunting, Editor, Davis City.
NEW YORK.— *Woman's Temperance Work* (monthly), Miss Julia E. Dailey, Editor, 30 W. 23d St., New York City.
NEW HAMPSHIRE.—*Granite State Outlook* (monthly), J. D. P. Wingate, Publisher, Exeter.
OREGON.—*The Oregon White Ribbon* (monthly), Mrs. A. R. Riggs, Editor, 225½ 1st St., Portland.
OHIO.—*The Ohio W. C. T. U. Messenger* (monthly), Mrs. H. E. Hammond, Editor, 66 Burt St., Cleveland.
PENNSYLVANIA.—*W. C. T. U. Bulletin* (monthly), Mrs. Mary H. Jones, Editor, Room 22, 1305 Arch St., Philadelphia.
RHODE ISLAND.—*The Outlook* (semi-monthly), Miss E. M. Francis, Manager, 14 Butler Exchange, Providence.
TEXAS.—*Texas White Ribbon* (monthly), Mrs. L. G. Pennel, Editor and Manager, 223 Ross Ave., Dallas.
VERMONT—*Our Home Guards* (monthly), Mrs. Gratia E. Davidson, Editor, Newfane.
WISCONSIN.—*The Motor* (monthly), Mrs. Maria F. Hanchett, Editor, 322 W. Washington Ave., Madison.
WASHINGTON, EAST.—*W. C. T. U. Helper* (monthly), Mrs. Lucy R. Berry, Editor and Publisher, Walla Walla.

And now for a

SPECIAL DIFFICULTY.

Q.—Will you please state in THE UNION SIGNAL, if the National Minutes are to be published this year, where they may be bought and the price?

A.—The National Minutes are published every year. They may be obtained from the National treasurer, Mrs. Helen M. Barker, The Temple, Chicago, at fifteen cents a copy. Miss Willard's address is in a separate pamphlet and costs ten cents a copy.

These two and other easily accessible helps to workers ought to be regarded as essentials and their possession arranged for in the apportionment of our funds. A lady wrote me the other day, "I would like to take THE UNION SIGNAL, but it is a luxury I must deny myself." Yet I know that many of the things accounted necessaries by her are luxuries to many who in turn call the official organ a necessity. As workers we need tools, and among others I can suggest no better than the above mentioned.

W. C. T. U. PRESIDENTS,

whether state, county, district or local, are hereby not only invited but urged to correspond with this department, and are depended upon to "speak in meeting" whenever they are so inclined, my only admonition being, "Brevity is the soul of wit."

MOTHER EXPERIENCE.

BY MATILDA B. CARSE.

And Stephen, full of faith and power, did great wonders and miracles among the people, and they were not able to resist the wisdom and the spirit by which he spake.—Acts 6:8, 10.

Again we sit in the gloaming of another year. Memory is busy; we are thinking more of our losses than our gains. Dear ones that were with us at the birth of the year have folded their pale hands and whispered their last farewell. In the Temple, one who was full of cheer, sunshine and helpfulness, said good-night and left us so suddenly it is hard to believe we will never be able to say good-morning to her until we meet where the years count not. In these closing days of 1894 the memory of Mary A. Woodbridge's life will come home to all white-ribboners most vividly and pathetically. It will be counted by them as one of the great losses of the year, but who can doubt it was to her the great gain? The battle ended, the victory won—

"The loved and lost!
Why do we call them lost, because we miss
Them from our onward road?
God's unseen angel o'er our pathway crossed,
Looked on us all, and loving them the most,
Straightway relieved them from life's weary load."

The name of this great and noble woman should find a place on the walls of Willard Hall. There is a small marble tablet over the platform where we would like to see her name engraved with mention of the high office she filled. This tablet should be set apart to her exclusively. Who will start a subscription for such a memorial to the memory of the loved and talented secretary of the World's and National W. C. T. U.?

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Among the delegates from abroad who attended the National Convention at Cleveland, Ohio, was a bright, cultured and notable young woman, Miss Anna Cummings, president of Huguenot Seminary, Wellington, South Africa, and president of the Y's of South Africa. She brought with her from the Y's of that far-off country seventy dollars, which completes their pledge of one hundred dollars for the Temple. She told how deeply the dear Y girls of South Africa were interested in the "House Beautiful," and she herself was delighted when she visited it on her way to the Convention. It does seem that if the Y's of South Africa can raise one hundred dollars for the Temple, our own Y unions ought to be able to do more in this line. Miss Anna Cummings' name, at the request of the South Africa Y's, is to go on the tablet in Willard Hall, and well does she deserve this high honor.

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Miss Sue Smith, Rockland, Mass., has just sent $70 on a personal pledge of a hundred dollars. Mrs. J. P. Harris, Bellefonte, Pa., sends $25 on a pledge of one hundred, to place the name of Harrold R. Harris on the Pennsylvania tablet in Willard Hall. This is not the first money Mrs. Harris has sent to aid the Temple. She writes: "I shall be so glad for you when the burden of this debt is lifted and our 'House Beautiful' is all our own." Ten dollars is sent by Mrs. M. H. Wells, Wellsville, Pa., to be applied on a memorial tablet for her brother, Mr. William Hunter; the money is the gift of little Robert Mulligan, her great-grandchild, seven months old; a picture of his sweet baby face accompanied the check. Mrs. Wm. C. Spalding sends $12 from the W. C. T. U. of Sault Ste Marie, Mich.; $15.50 comes from Rushsylvania, Ohio, W. C. T. U. through Mrs. Maggie Day. Mrs. M. E. Love sends $10 from the W. C. T. U. of Redlands, Cal.

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Letters are being constantly received in commendation of our beautiful Temple spoon. Here are what some say: Mrs. Fanny C. Noyes, Dansville, N. Y., writes: "It is in every respect all that it was represented, and I shall cherish it as a pleasant memorial of the House Beautiful, which though I may never see with my natural eyes I shall always love to think of and pray for. May the dear Lord raise up many willing hearts with open purses until no debt rests upon this monument of faith." Mrs. Sarah L. Botts, Carthage, Ill., says: "The souvenir spoon arrived safely, and it is indeed a beauty. I shall prize it greatly and use my best efforts to have others send for it." Mrs. J. G. Parsons, Santa Rosa, Cal., writes: "The Columbian souvenir and the Temple spoon arrived safely. I love to look at them and show them to my friends." "We received your lovely souvenir spoon," writes Mrs. Bertha E. Spencer, Spencerport, N. Y., "and are all delighted. I shall keep it for visitors as it will always bring the Temple before them." Mrs. M. A. Finley, Brookfield, Mo., writes: "The beautiful souvenir spoon is just at hand. I thought I only wanted to help pay for the Temple and cared not for the spoon, but it is just splendid, and I am glad to have it. My mite-box has commenced duty for another year. I am over seventy years old, but I hope to see our House Beautiful paid for. I received the Columbian souvenir last year; that, too, is lovely." Our friends who have their names entered to fill a mite-box for the spoon should send them in at once, as the limit for filling a box to secure the spoon expires with the year.

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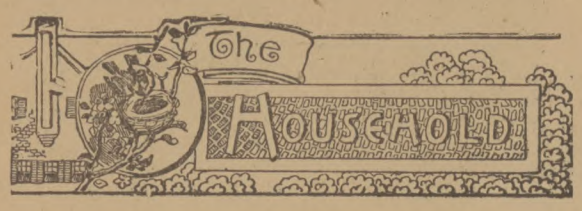
All persons sending $1 to the Temple will receive the beautiful Columbian souvenir. Any individual who sends the contents of a mite-box, amounting to $3.65, by January 1, 1895, will receive a solid silver Temple souvenir tea-spoon. This, however, does not apply to persons filling boxes for unions; they receive the Columbian souvenir. All money orders and checks should be made out in the name of William D. Preston, and sent to our financial secretary, Miss Sara G. Johnson, the Temple, Chicago, Ill. All other matters pertaining to the Temple should be addressed to Mrs. Matilda B. Carse, the Temple, Chicago.



THE CHILD KING.

BY H. A. DELANO.

"There is no king," the statesman said,
"The law and the rule of right
Are overruled, and virtue's dead,
The world is lost, 'tis as dark as night!"
But going home, he saw in the arms
Of the wife and mother there,
His babe, the babe who always warms
The heart of the world's despair;
And he said to himself, "Oh, innocent thing,
I thank my God there is yet a king."

"There is no truth," said the business man,
"Corrupt to the very core
Is trade, and *Honesty*, under ban,
Holds up her fair head no more."
That night a star shone o'er his home,
And the tender nurse, at morn,
Brought him the light that love must own,
The baby, newly born;
No longer his heart refused to sing,
For he said, "Once more there's an honest king."

"There is no hope," said the laboring man,
"For blood is the price of gold,
The rich are calloused, the poor are mad,
Heaven grows timid as hell grows bold;
There is no hope." At his cottage door,
A neighbor whispered, "The baby's here;"
He entered, and kissed him o'er and o'er,
Then crowned the baby with laugh and tear,
Thus joyous, he said to himself that night,
"Aye, baby mine, there is hope and light."

"No king, no truth, no hope," we say,
'Tis never so on Christmas night,
For oft, as the darkness hides the day,
The star in the east is gleaming bright.
So the story of love goes round the world,
"A child is born!" Immanuel King!
New banners of hope are wide unfurled,
The wise and the great their offerings bring;
The kingdom of peace comes evermore,
With the babe in palace, or on manger floor.

Evanston, Ill.

DEFENCE OF THE OLD MAID SISTER.

BY MILDRED MERLE.

"'Taint everybody what's got a old maid sister to look after their young 'uns."

Was there just the least suspicion of a sneer upon the face of the speaker?

"No, indeed," replied the young mother addressed, "it isn't every poor mortal who is fortunate enough to rightfully claim such blessed relationship."

"Wall, I allers knowed when Sallie wasn't more'n so high that she was cut out for a old maid. She was so prim and perticklar and a leetle mite pecoolyer, Mis' Mayfair, if you won't git mad at me fer sayin' it."

"Well, Mrs. Blaikie, peculiar or otherwise, I can testify to the fact that she is a veritable angel of mercy and a host of friends beside her immediate relations will attest the same. Probably I should have been in my grave years ago had it not been for her tender and thoughtful care over me in times of sickness."

"Yes, I've hearn tell how Sallie was a nateral born nurse."

"She has at least acquired great skill since the hour of her advent. Babies and myself owe her a debt of gratitude we can never repay. When weak from sickness, seriously threatened with an acute attack of the blues, she would appear upon the scene, and all the blue that remained would be the azure of the sky, which I had not noticed before, being so downcast, or perhaps the blue of the violets or forget-me-nots she brought with her, for she always brought something bright with her, sunshine, if nothing else."

"I've noticed that Sallie is good-natered as the day is long."

"Yes, and the night as well, even when trying to quiet restless babies so that the mother might have the privilege of enjoying undisturbed sleep in order to regain her strength."

"That's so, 'deed it is. I never see Sallie out of sorts day or night, whatever comes along of a upsettin' nater."

"You admit that Sallie is perfection in all these respects; then wherein does her peculiarity lie? Peculiarity must be a rare virtue."

"Oh, Mis' Mayfair, I never hed no idee of castin' inflections on nobody. Sallie's a dreadful good gal, but I can't help thinkin' it's a awful pity she didn't git no man to make happy with her helpin' ways."

"I happen to know that she might have acquired such a commodity had she so desired."

"I'm afear'd her relations'll make reg'lar slave of her, if she's so willin'; and I've allers hearn tell how a woman's proper spear was in a home of her own."

"But then you see, Sallie has several homes where she is welcome, not so much for her 'slaving,' as you term it, as for the sunshine that blesses every home in which she sojourns."

"Wall, I don' know, mebby 'tis jest as well."

Belmond, Iowa.

LEAVENED WINE.

BY REV. W. D. KNOWLES.

More than one inquiring mind interested in the temperance cause and wine question have recently asked for an explanation of Deut. 14:26, and Numbers 28, the essence of which, from a temperance standpoint, is found in the seventh verse.

I offer the following explanation: Deut. 14:26, Numbers 28:7, must have been unleavened wine. Numbers 28:17, was unleavened bread. Consistency would require that the wine as well as the bread should be unleavened, and God is never inconsistent, though the translators of His word may be. The strong drink of Deut. 14:26 is the same as the strong wine of Numbers 28:7, and both referred to the sweet or fresh grape juice boiled down to a thick syrup, thus making its food properties and God-given virtues doubly strong, for observe in both cases it was to be, or had been, dedicated as a tithing or offered as an oblation to the Lord, and every offering to the Lord, whether as tithing or oblation, was to be without spot or blemish—the very best of its class. It was also just as imperative to be without leaven or ferment, which throughout the Old Testament is a symbol of death and moral corruption, hence was not acceptable to the Lord as a tithing or as an oblation.

Now it may be asked, how may we know that the words "strong" or "strong drink" or "strong wine" referred, not to alcoholic wine as it does in other places in the Scriptures, but to a double strength given to it by boiling it down to a thick syrup that would not ferment, or by other processes known to the ancients for preserving their wines fresh and sweet, just as the grape juice flowed from the wine-press, so far as its food properties on the one hand or alcohol on the other were concerned. I answer first as above set forth, because God is consistent and His Levitical law required, for reasons already given, that no leaven should be in anything offered as an oblation to the Lord.

Secondly, the almost universal custom of the ancients to have two kinds of wine, both made out of the original wine or juice of the grape. The first (just as our northern farmers make two ciders out of the same apples, sweet and hard cider) which was always regarded by good men as the best, was preserved, as we have above indicated, and often kept for a great many years. Pliny, I believe, mentions some kept for two hundred years, and Horace, born sixty-five years before Christ, speaking of these preserved wines as being like nectar or ambrosia, so delicious were they and also perfectly harmless, not producing intoxication even though one drank to excess. These wines retained their original God-given nourishing food properties without one particle of alcohol, death or devil in them.

But one may ask, how do you know there was no alcohol in them? We answer, because it is a scientific fact that alcohol is not produced without ferment or leaven, and the law, which they kept strict on pain of death, demanded that there should be no leaven in things offered to the Lord. But, says the objector, this was something not for the Lord, but for themselves to eat. Please read the context as shown in the 22d to 25th and 26th inclusive and know that while they were permitted to eat this food and use this drink, it was purchased with money obtained from the sale of tithings which were consecrated to the Lord, hence the money was the Lord's and whatever it bought was equally His, and His servant was mercifully and justly permitted to eat of it while absent from his flocks and fields, engaged in the worshipful service of the Lord.

Thus may we not guess or conclude or reckon, but we may and do know that even those strongest possible passages in God's word that seem to give encouragement to the use in any degree whatever of intoxicating wines or liquors of any kind, only add their weight to the cumulative evidence in God's word, in ancient history and in human experience throughout the ages, of the subtle and damnable character of alcohol, and that the woes of God are no less pronounced upon its most invidious form of wine when it giveth its color in the cup than upon its more bold and tiger-like aspect of rum, gin and brandy. To summarize:

First, God cannot be inconsistent. Second, the Levitical law [see Lev. 2: 11, also Exodus 12: 18 to 20] required that no leaven (which is the ancient name for ferment and without which it is absolutely impossible to make alcohol) should be in anything they ever offered to the Lord. Third, the ancients boiled their wine down to a thick syrup that would keep months and years, and according to Pliny, Columela, Horace and indeed most ancient authors, these wines thus made doubly strong and nutritious, but without leaven, were the best.

This explanation is in harmony, first, with the character of God, secondly, with the Levitical law, thirdly, with the facts of ancient history regarding the manner in which the ancients preserved their wines free from leaven and all toxic properties, and finally, it is in harmony with human experience and common sense and therefore must be correct. All persons at all posted on Bible wines will smile at the idea of Christ making alcoholic wine at the wedding feast or using it when He instituted the Lord's Supper. This is a back number too old to review. The evidence against such a position is absolutely incontrovertible and well known to every Woman's Christian Temperance Union woman who takes any pains to keep abreast of the temperance and religious times.

Dallas, Texas.

WHAT CONSTITUTES A MODEL SUNDAY SCHOOL TEACHER?

BY ANDREW BATES.

The question refers to a model teacher, and not the model. There has been but one Teacher whom we could designate the model; all who come after are but reflections. Nicodemus has been allowed to place this truth on record: "We know thou art a teacher sent from God."

Sometimes a great truth is presented in clearer light by being stated negatively. The book of Psalms opens with such a bugle note: "Blessed is the man that walketh *not* in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful," and we may thus answer the question put to us: Blessed is the Sunday-school teacher who walketh not in the counsel of his own opinions, nor standeth in the way of too many lesson helps, nor sitteth in the seat of his own judgment, but whose delight it is to reveal the spirit of truth as it is in Scripture, and lead his class to meditate thereon day and night. Such a class will be like a spring of water rising up and flowing through the whole church, causing it to flourish.

The preacher and the teacher are not identical. A model Sunday-school teacher will not be a preacher in the class, but a leader. "Come, ye children, hearken unto me, I will *teach* you the fear of the Lord;" and again, "Then will I *teach* transgressors thy ways; and sinners shall be converted unto thee."

A model teacher will always be prepared with the lesson. In fact, he should be one lesson ahead of his class. The committee on the International Lessons is obliged to prepare them a year ahead; is it too much to ask of a teacher a much less labor, that his scholars may be greatly benefited?

"Wist ye not that I must be about my Father's business?" A model teacher will be at his post a little ahead of his scholars that he may greet them. If obliged to be absent he will always have a substitute ready.

He will make his scholars his lesson helps, thus insuring fresh and interesting material. Lesson helps abound in illustrations; few can be found better than those drawn from the teacher's own experience.

The model teacher will require his class to furnish the questions; the answers will then reach listening ears. He will sift the lesson; much of geography, history, mathematics and even philosophy must be considered a course in reserve, necessarily shortened or omitted by the quickly passing Sunday-school hour. "The kingdom of heaven cometh not with observation." He will find and make prominent a central thought embodied in the lesson. This always is—the Christ, how manifested?

A model teacher will apply the lesson, first generally, then particularly. "The word of the Lord came to Ezekiel expressly."

It is needless to add, a model teacher will be attentive. This does not exclusively mean attentive to the general exercises, but attentive to his class. Many times a teacher has been noticed intent upon what the superintendent was doing or saying, while the class was amusing itself or causing a disturbance. The secret of an orderly Sunday-school session will never be discovered until each teacher constitutes himself a superintendent over his class.

Lastly, a model teacher will be a teacher and leader first, last and all the time; the class will be on his mind and in his heart through the week, the month, the year; in the church, at the home, on the street; in prayer, in society and in business.

Roslindale, Mass.

A TEMPERANCE DREAM.

BY ELLA BEECHER GITTINGS.

"I HAD the oddest dream last night,"
Said little Tommy Dean,
"I dreamed that I was running
A temperance *mowing machine.*

"And brother Ed came just behind,"
Said this queer Tommy Dean,
"Running with six big horses
A temperance *threshing machine.*

"And this is how they worked, mamma,
The funniest thing, you'll say—
The mower mowed down each saloon,
That came within its way.

"And then the thresher threshed them out,
Oh, what a dreadful crash!
When bottles, beer-mugs, whisky-jugs
Together went to smash!"

And now, dear temperance girls and boys,
Say—every one of you—
Who read of this peculiar dream
Oh, don't you wish 'twere true?

Monument, Col.

THE OLD YEAR AND THE NEW.

The sleighbells jingle in their glee;
The joyous children shout;
And so with harmless revelry
The good old year goes out.
For God was in the year gone by,
And blessed us every day,
And led us through its flowing path
And winter's snowy way.

Our hearts are merry as the bells,
While with our voices clear
We sing the words the hope foretells,
And welcome the new year.
For God, who in the year gone by
Did bless us every day,
Will lead us in the steps we take
Along our forward way.

Then jingle, jingle, clear and sweet,
Each voice and bell in tune,
The years run on with hurrying feet—
Now winter and now June.
But God doth give us all the years,
And all the years we'll sing;
They lead us to a country where
The whole year long is spring.

—*Rev. M. J. Savage.*

HOW THE NEW YEAR CAME.

ETHEL and Alfred wanted to "watch the Old Year out and the New Year in." Mamma said "No" firmly, and then Auntie Bird pleaded. Mamma finally said they might sit up till nine o'clock and see how sleepy they would be then.

Auntie Bird was only a big girl herself; just the prettiest auntie, too. Ethel's great wish was to look like her, and Alfred admired her very much.

Alfred insisted on wearing his hat; "So I can run out to see the New Year the minute it comes."

"Auntie Bird," said Ethel, "what makes New Year's? Why wasn't it New Year's last Monday instead of to-morrow?"

Really, children will ask hard questions. The girl-auntie didn't know, but mamma whispered in her ear to look in an old scrap-book.

Bird was really Bertha, but the name was given when she was a baby because she cooed so sweetly, and it clung to the sweet-faced girl now. Bird read the page to herself, and then she told the children.

"You know," she said, "the earth goes round the sun, and that takes a year. The moon goes round the earth, and that takes a month. The moon goes round the earth twelve times while the earth is going round the sun once, so there are twelve months in a year.

"Many hundred years ago some people, called the Romans, named these months January, February, etc. Your birthday comes in February, you know, Ethel."

"Mine is the first day of May," suggested Alfred.

"Yes, dear; auntie won't forget. The Romans were heathen people, and it was long before Christ was born. They called January after one of their gods, whose name was Janus. His image had two faces, one of an old man who looked backward, the other of a young man who looked forward. So they chose the first day of January for New Year's day; the Old Year looking back over the past, the bright New Year looking toward the future.

"The book says that for many years after Christ was born the Christians wouldn't take January for the first month because it was named for a heathen god, but I suppose they decided at last that a name didn't matter much."

Alfred was blinking pretty hard by this time, and though Ethel declared she wasn't sleepy, she "thought she could wait until morning to see that young Janus."—*The Young Idea.*

MR. SPURGEON'S ADVICE TO BOYS.

When I was just fifteen I believed in the Lord Jesus, was baptized, and joined the church of Christ. This was twenty-five years ago, and I have never been sorry for what I then did; no, not even once.

I have had plenty of time to think it over, and many temptations to try some other course, and if I had found out that I had been deceived or had made a gross blunder, I would have made a change before now, and would do my best to prevent others from falling into the same delusion.

I tell you, boys, the day I gave myself up to the Lord Jesus, to be His servant, was the very best day of my life. Then I began to be safe and happy; then I found out the secret of living; and had a worthy object for life's exertions, and an unfailing comfort for life's troubles.

Because I wish every boy to have a bright eye, a light head, a joyful heart and overflowing spirits, I plead with him to consider whether he will not follow my example, for I speak from experience.

A SMALL boy surprised his teacher at one of the grammar schools by asking her how far a procession of the presidents of the United States would reach if they were placed in a row. On her expressing her ignorance, he calmly announced, "From Washington to Cleveland."—*Christian Register.*

SOFT-SHELLED NUTS.

369.

ONE LETTER PUZZLE.

A letter from brain,
A letter from crane,
And then one letter from ware;
A letter from honey,
A letter from money,
And then one letter from dare;
To all these letters add one from bright
And a festal day will come to light.

J. A. S.

370.

GEOGRAPHICAL PUZZLE.

On a beautiful (strait between two islands of the Malaysia group) in the month of (cape south of New Jersey), two boys named (a lake in New York state) and (a city in Australia) accompanied by their sisters (a city in Italy) and (a river of Siberia) started to the L. T. L. meeting two miles away, and then were to spend the remainder of the day with some cousins, where they had been invited to eat (a country of Europe). They drove the (islands off the coast of Scotland) ponies, the girls wore their new (sea in northern part of Russia) dresses and (country of Africa) shoes, and it was as merry a party as one would wish to see. When they had gone about half the distance (the city in Australia) cried (a cape on the coast of North Carolina)! and as they turned a bend they saw coming toward them what appeared to be a (lake in British America). Intense (another cape on coast of North Carolina) took possession of all as it would of the bravest. But as it came nearer they saw it was only a large (island off the eastern coast of North America) dog that came wagging his tail in a very friendly way. (The river of Siberia) said at once, "We'll call him (the gulf south of France) because he gave us such a fright." But what do you think, boys and girls? It proved to be their cousins' dog, who had anticipated their visit, and had come to meet and welcome them. Shall we not always be kind to animals?

C. P.

Send all replies and *original* puzzles to Puzzle Editor, THE UNION SIGNAL, The Temple, Chicago, Ill.

ANSWERS TO PUZZLES PUBLISHED NOVEMBER 29.

360. Cozy Corner.

361. 1. I will not let thee go, except Thou bless me.

2. Prohibition in our homesteads
Is the safe and only course;
For our boys and girls in training
To detest the rampant curse.

362.

```
      C          M
    A H A      M A T
  C H A I R  M A T I E
    A I R      T I E
      R          E
```

Correct answers: Fanny H. Wingert; Madge Baker; Grace G. Capen; Helen Lawrence.

DEAR BOYS AND GIRLS:—A Happy New Year to you all! Does it seem a very long time to the Cozy Cornerers since you gave and received New Year greetings a year ago? That will depend on whether the year has been bright and happy or just the reverse. Sorrow, disappointment and discontent are clogs which make the time pass drearily, although they may have the effect of purifying and lifting us upward and onward toward the best things in life. When the days fly fast, we are joyful and gay.

Has the record of the past year been one which you enjoy to look back upon? If you have woven into the thread of each day's life something which will make you stronger, better and more Christlike, then you can say yes. If you have made mistakes, and done wrong things, you can at the opening of the new year just resolve with God's help not to repeat them.

Do you know what I think is the secret of a Happy New Year? I mean why it is called *Happy?* Because we can throw off all the burden of the past year, settle up accounts and *begin fresh.*

Just at this time is the best opportunity to invite that boy or girl friend, whom you know, and who has not yet come into our "home protection" army to sign the pledge. While resolving for ourselves let us help others to resolve too.

A little New Year rhyme which I read somewhere comes to my mind. It runs like this:

"New Year, we bid you welcome!
New resolves have come with you;
We shall start with fresh endeavor—
Will you kindly help us through?

"Will you help us to be thoughtful?
Will you make us hate the wrong?
Will you help to make us patient,
Honest, loving, pure and strong?

"Dear New Year, you'll aid us, won't you?
You are young like us, you know—
As we journey on together
Help us each to stronger grow."

With best wishes,

Aunt Jane

NEPHEWS AND NIECES.

I am a little temperance boy seven years old. My grandma takes THE UNION SIGNAL. I enjoy the children's stories very much. I would like to join the Cozy Corner. I go to school every day. My mamma and grandma belong to the W. C. T. U. ALLIE HEBNER.

Hulberton, N. Y.

Your letter is well written for a seven-year-old boy, and that shows that you are making good use of your precious school days, little nephew.

I am a little girl nine years old. I am staying with my auntie now. She takes THE UNION SIGNAL, and I enjoy reading the Children's page. I always look for the letters of the Cozy Cornerers. I would like to be one of them. Mamma, papa and sister Gertrude belong to the W. C. T. U. and I belong to the L. T. L. What does one have to do to be entitled to a place in the Cozy Corner?

Ellisburg, Pa. GAIL M. NELSON.

You have done all, Gail. Signing the pledge and writing a letter now and then to the Corner makes you a member of our world-wide circle.

This is the first time that I ever wrote o you, and with this you will find a story, and it would please me very much if you would have it printed in the Cozy Corner page. I would like to join the Cozy Corner, may I?

Cherokee, Kan. MAUDIE NUTTER.

We thank you very much for the story, Maude, which was too long to print in our crowded Corner. We are glad to enroll another story writer.

I have never seen a letter from any of your nieces "in black" so I send one. It was my pleasure to hear our dear Miss Willard last month, and I can assure you that I love her just as much as my "sisters in white." She said, "the W. C. T. U. knows no color line" (was not that splendid?) I am a Prohibitionist. ELLA B. CLINTON.

Philadelphia, Pa.

Welcome to our Cozy Corner, Ella. Give her the salute, boys and girls.

Is there any room for me in the Cozy Corner? My mamma takes THE UNION SIGNAL. There is no L. T. L. in our town or I would be a member, but I have signed the temperance pledge. My grandma at Canton is a member of the W. C. T. U. I am ten pears old.

East Canton, Pa. HELEN LAWRENCE.

Of course there is room, little one. Do you know our countersign?

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This one thing I do: forgetting those things which are behind and reaching forth unto those things which are before, I press towards the mark for the prize of the high calling of God in Christ Jesus.—Phil. 3:13, 14.

OUR NEW YEAR'S GREETING.

THE UNION SIGNAL greets its readers, everywhere, with the well-worn yet ever new salutation:—"A Happy New Year." We are glad that, in this rushing age, in this life of intense purpose and constant effort which the majority of us lead, we have not outgrown the old greeting nor the old thought of happiness as an end to be desired.

It is true that Carlyle has taught us that "there is a something greater than happiness. Man can do without happiness, and instead thereof find blessedness"; but, when the Carlylean idea of blessedness is reduced to its essential elements we are sure it will be found to consist largely of happiness raised to its highest power;—the happiness which is won through the renunciation of the self-life and which makes us at one with God, in the very "joy of the Lord."

All true happiness is of God, and none is to be ignored in our manifold life. Therefore we hope for our readers, not only the deep soul-ecstasy which sweeps over us as the breath of the Infinite Himself; not only the gladness which comes from a sense of duty well done and crosses bravely borne: we hope for each also the keen mental delight which comes through contact with great minds, by the written or spoken word: the gladness of music, of beautiful scenes, the delight of happy laughter and merry jest; the companionship of friends with all the simple natural pleasures which make up our human life.

Doubtless there will be trials in each life, but doubtless, also, there will be, if we will but see them, many more joys. When the trials come we wish for each the faith to see God's purpose and to accept His will. When the joys come we wish that faith no less. Sometimes it takes more faith to know God in joy than in sorrow. The theological teaching of past ages has made it hard for us, even now, to believe that He is glad in our gladnesses, and, alas, there are Christians not a few who are ready to accept the miserable creed, that

"We should suspect some danger nigh
When we possess delight."

"REJOICE IN THE LORD!" Let us paint that upon our banners for the coming year, and in the name of our God set up those banners.

As white-ribboners, we wish for you the especial gladness of seeing our organization and the great principles for which it stands advance this year as never before. There is a gladness which comes through success, and when the object of effort is such an one as ours, we should seek with all our powers to know that gladness.

If it were permitted to us to lay down a program covering the life of each individual white-ribboner during 1895 that program would come under three classifications:

First: Acquaint yourself as never before with our work and with its underlying principles. Let there be no point upon which you have not some definite knowledge. "Always ready to give a reason for the hope that is within you" is a maxim as important to-day as when Paul uttered it. Intelligent white-ribboners need multiplication. The very reason why so many, comparatively, who wear the white ribbon are without special enthusiasm is because they know so little of the work. We have known a county convention, or a neighborhood meeting, to turn an exceedingly lukewarm member of a local union into an enthusiast of enthusiasts. Why? Because it brought to her for the first time genuine insight. Therefore, learn, "mark, study, inwardly digest"; let no opportunity for acquainting yourself with our work pass unimproved.

Second: Pass on the light. It was not entrusted to you to be placed under a bushel. It was not given solely for your own enlightenment. We hold all the good things of life in trust for others and the essence of our gladness in them consists in bringing others to their knowledge. If you are not an enthusiastic member of the W. C. T. U. set out this New Year's day on a genuine crusade for new members. Make for yourself a "stint" during the coming year. Pledge yourself in the strength of God to secure a certain number of new members before the year shall close, and then set to work for them. If your enthusiasm does not straightway rise to a white heat we shall count you the sole exception to a universal law.

Third: Rely mightily upon God. His are the issues of the conflict. His is the power which giveth victory. True, He works through means and chooses human instrumentalities. The "Word made flesh" is evermore the divine method of working out the divine purposes.

Nevertheless, while we should push the battle to the gates along all our lines of organization, education, prevention, evangelization, social and legal work; while we should work as if upon our prowess solely depended the ultimate victory, we still believe that we should go back to a greater degree than for many past years to the thought which was the seed-germ of our organization,—that God will reveal His mighty arm for the overthrow of the liquor system. Let the noontide hour of prayer come with its divine hush into our busiest days. Let the prayer-meeting be as much a feature of our work as the business meeting. Let the prayer spirit permeate the business meeting itself, and verily we shall have a year rich in results, which tend to the inbringing of righteousness.

THE UNION SIGNAL'S NEW YEAR.

We have not many promises to make for the New Year, except that we will try to be at least as "good" as we were last year. Our behavior depends to such a considerable degree upon the pledges of our subscribers and the redemption of the same, that our New Year's editorial should properly be written after the renewal of subscriptions takes place in January.

While not permitting the literary tone of the paper to deteriorate a particle we are desirous that THE UNION SIGNAL should become more and more the mouthpiece and promoter of the W. C. T. U. To this end we have established the department of the LOCAL UNION, and have other features in mind which will be introduced during the year. This LOCAL UNION corner is one to which *every* white-ribboner is warmly welcomed. It is meant to be the hive of the workers, and will be so conducted that every woman who loves the W. C. T. U. and has its highest interests at heart, will feel so much at home that she will not be at all timid about speaking her mind freely on all subjects that concern the work in her own locality. Many a local president and superintendent has a difficulty which needs solution by a more experienced head, but she feels diffident about troubling an officer who is overrun with letters and questions. Such an one need have no fear of thus troubling "Mother Experience," who has kindly consented to take charge of the LOCAL UNION department. She is not so wise in her own conceit that she believes she can solve every difficulty and answer every knotty question infallibly, but she knows, or will find out, just where to go for the very best solution, as that is her business.

We also want suggestions from the local membership everywhere for the conduct of this and other departments of the paper, and so far as they are adaptable to our circumstances we will be glad to put them into execution.

For the next two months we want to push the POLYGLOT PETITION as it has never been pushed before in this country. Unions that are looking for the "next thing to do" will here find their answer: Secure signatures to the Polyglot Petition. Carry two or three copies in your bag, and wherever you go, ask your friends to sign their names. This Petition is a popular one, and you will not receive a refusal once in a hundred times. THE UNION SIGNAL will keep the Petition standing at the head of the first editorial page. It can be cut out, pasted neatly on white paper, and the signatures attached below. This plan is suggested to save trouble to our friends. A neater and more systematic list of names can be secured by sending for the regular Petition blanks to the corresponding secretary of the National W. C. T. U., Mrs. Katharine Lente Stevenson, Room 1114, The Temple, Chicago. This address is given for the present only, and to help in the pushing of the Petition work during January and February. There is a special reason for pushing the Petition just now, which will be announced later to our readers. We can only say that a very interesting plan is under way, and that the names on the Petition will soon be shown up in a most creditable fashion.

It is a humiliating fact that the white-ribboners of the United States have not worked for the Petition, in proportion to their numbers, as well as those of any other nation. We have not yet touched even the outer edge of a real effort to gain signatures. If every W. C. T. U. woman knew as well as those at Headquarters know how dear the interests of this Great Petition are to the heart of our Chieftain, she would not hesitate to do her part in lengthening the list. We know positively that nothing would be so great a comfort and gratification to Miss Willard as the satisfactory completion of a canvass for signatures throughout the United States before the Petition starts on its long and unique journey around the world. Are we all ready?

THE "NEW DOCTRINE."

There lies on our desk a pamphlet from Australia, wherein, as the title page indicates, the "New Doctrine of Total Abstinence" is "examined" by Rev. George Tait, M. A., of South Yarra. In a series of ten letters (previously issued in the *Presbyterian Monthly*), the author gives an exposition of his views on the temperance question—views which seem to have created no little stir among temperance workers in that wide-awake colony.

The remarkable feature about these views is that they emanate from one who both advocates and practices total abstinence. He explains his rather anomalous position by saying that he urges total abstinence, not because he would annihilate the drink traffic, but because it is in his opinion the best and quickest way to attain an ideal moderation in the use of intoxicants.

The "New Doctrine" taught by modern temperance advocates is based, he declares, "not on the Scriptural grounds (1) of avoiding everything however lawful in itself which injures or endangers the higher life, or (2) of giving up for the sake of others a good thing which you have a right to use, but on the ground that the use of fermented liquors is a sin, a violation of the sixth commandment." This principle he holds to be radically false, "condemned alike by science and by Scripture"; and with this introduction he marshals before the reader in battle array the arguments supporting the so-called new doctrine and proceeds to demolish them.

First are examined the arguments from science. While warmly commending the total abstinence movement for its "successful challenge, not only of popular notions but also of medical teaching regarding the use of alcohol," he criticizes the temperance societies for "carrying their theories too far." While admitting that people are injured by drink without being drunkards, he maintains that a certain amount of alcohol is beneficial. In short, he finds "no foundation in science for total abstinence for any large number of people."

We do not forget, however, that other men, whose capacity for scientific investigation is fully as great as that of Mr. Tait or any authority he quotes, do find abundant reason for universal total abstinence. As Mr. Gladstone

—a sincere Christian, and Sir Andrew Clarke, his late physician, are especially pointed out as holding and practicing the scientific and scriptural doctrine concerning the use of fermented drinks, we give here a statement of Sir Andrew's views: "This state (health) cannot be benefited by alcohol in any degree. I will go further and say that it is injured by alcohol, that even in small doses it will take off the mental and moral bloom. . . . Alcohol upsets the stomach, the stomach upsets the other organs, and bit by bit under a fair, jovial outside the constitution is sapped."

The proper quantity to use, says Mr. Tait, must be determined by the physical condition of the individual and his surroundings. But, says Sir Andrew Clarke—the reverend gentleman's own selected authority—"So soon as a man begins to take *one drop*, then the desire begotten in him becomes a part of his nature, and that nature inflicts curses inexpressible when handed down to generations that follow him, as part and parcel of their being. When I think of this, I am disposed to give up my profession—to give up everything and go forth upon a holy crusade to preach to all men, *Beware of this enemy of the race.*"

Mr. Tait maintains that alcohol is a product of nature and one of God's good gifts to man. To arrest fermentation, he says, is to wage war against nature, and produce an artificial drink—just what the temperance people declare fermented beverages to be. Without stopping to point out the distinction between the application of art to nature and the perversion of nature itself, both of which may be brought about by the ingenuity of man, we will only suggest that there are certain natural forces—natural at least in the "fallen" condition of creation—against which man must wage incessant warfare. Would Mr. Tait say that, because the ground in a state of nature brings forth thorns and thistles, therefore we should regard them as good gifts of God, and refrain from arresting their development? Does he object on scientific grounds to the tiller of the soil applying what art he may possess in the cultivation of that more artificial product, the golden grain?

Summarizing what he audaciously calls the "accepted conclusions" of science, Mr. Tait finds that alcohol, though unnecessary and dangerous as a food, as an "occasional luxury may be used without injury, with proper regard to time and quantity." The question, then, to be considered, is, how near can a given person approach the danger line and not overstep it? Which might be illustrated by another: "How near can a given person get to the small-pox and not take it?" Until that is decided Mr. Tait thinks it safest for everybody to be "teetotalers."

The scientific argument disposed of the author attacks, with evident relish, the Biblical. The two-wine theory is characterized as a "supposed discovery," made to reconcile the "new doctrine" with the teaching and example of Christ. Twenty-two pages, or four letters, are devoted to "proving" that there is in modern times, and that there was in ancient, only one kind of wine, and that, of course, the fermented. It is not necessary to enlarge upon the manifest absurdity of this claim, when the veriest child knows that it is from the unfermented, or new wine, that the fermented is made. It is obviously impossible to produce the latter without first producing the former. For further refutation of the one-wine theory we refer our readers to the exposition of Rev. Mr. Knowles, under the title "Leavened Wine," on page 6 of this issue.

But the most astounding argument Mr. Tait advances in support of his moderation theory is that alcohol is a means of grace! "The right use of alcohol," he argues, "requires more self-control, more exercise of intelligence and conscience than total abstinence"; and "to keep intelligence and conscience alive and active in the building of character is the main object of the gospel," therefore moderate use of intoxicants promotes the "supreme aim of Christianity."

According to this logic we should pray, "Lead us into temptation"; we should seek opportunity to "stand in the way of sinners"; in short, we should seek hand-to-hand conflicts with the devil as effectual means for the upbuilding of character.

The final letter of the series informs us "how the new doctrine hinders temperance reform." "Ominous signs," we are told, "point to a retrogression of the temperance movement, and close observers in America are coming to the same conclusion." Now the closest observers of any movement are, first, those who plan the campaign, and second, the leaders of the opposition. Mr. Tait evidently does not place much reliance upon the statements of the former, but we suggest that if he take time to familiarize himself with the opinions of liquor dealers as set forth in their journals he will be better informed as to which way the signs are pointing.

The doctrine of radical temperance leaders to-day—Mr. Tait may call it "new" if he chooses—is that the use of alcoholic beverages is, not a violation of any specific Commandment, but a violation of the spirit of the whole Decalogue—which is love to God and to our neighbor.

OUR CHIEFTAINS' MOVEMENTS.

Lady Henry Somerset and Miss Willard have been studying voice culture with Mrs. Milward Adams, of the Auditorium, Chicago, who has classes in Cambridge and Boston. Mrs. Adams went east by invitation of Mrs. Ole Bull, who is well known as the originator of so many helpful and delightful enterprises for the upbuilding of those about her in all that pertains to high thinking and true living. In connection with the lessons referred to there have been brief addresses by Lady Henry Somerset, Miss Willard, Mrs. Julia Ward Howe, Colonel Higginson and others. Our two leaders have also spoken at the opening of the Woman's Suffrage fair in Boston, and the New England Club, that famous prototype of the best clubs in this country. They are to participate in a birthday surprise to be given to Mrs. Mary A. Livermore by the Salem Woman's Club of which Kate Tannett Woods is president, and Lady Somerset is to speak for the Melrose W. C. T. U. in a few days. On January 18 and 20 the two ladies go to New York to speak in Carnegie Hall under the auspices of the Y of which Mrs. Frances J. Barnes is the head, also in Poughkeepsie and at Vassar College. Later they speak for Mrs. Stevens before the legislature in Augusta, Maine, in the interests of woman's municipal ballot and still later at Hartford, Connecticut, for Mrs. Forbes and for Mrs. Quigley—daughter of Mrs. Downs—at Orange, on which occasion they are to be guests in the home of Mr. and Mrs. Thomas Edison. They also speak for the Y and the W in Philadelphia and go to Washington to attend the Women's Council in February. These are some of the salient points in the comings and goings of our chieftains, whose every moment is devoted to the advancement of the principles of the white ribbon army. It goes without saying that Anna Gordon is their "staff and stay," and knows more about what they are set to do than they know themselves. We are glad to be able to report the health of the trio as remarkably good and the outlook most encouraging.

At first thought many good people will be shocked by the suggestion made in the annual address of the president of the National W. C. T. U., that women should be introduced as members of the police force. As a matter of course it was not expected that this would be done in large cities at present, but the recommendation was made that in Colorado, Wyoming, New Zealand and other parts of the world where women are not only citizens, but voters, the experiment should be tried in the smaller towns and villages, and it was meant that women should go out two by two and that they should be selected by a representative committee of the best women in the community, and should be of matronly age, appearance and character. With these safeguards we feel confident that great advantage would come from having women thus represented. The present movement in Chicago and other cities to totally separate the police department from politics would be perhaps a necessary preliminary to the participation of women. But when one thinks of it, the futility of expecting that a police force composed of men will array itself adequately against the pleasures of other men is demonstrated in all our cities, and has been for centuries. If strong and trusty women were detailed to patrol those parts of any town or village where saloons, gambling dens or houses of infamy are located, there is no doubt but that the mother instinct in them would lead them to do their work thoroughly. Their very presence would make it so difficult for profligate men who still retained some shreds of reputation to enter these traps and gins that the revenues of intemperance and shame would be reduced to a minimum. The same is true of uncleanly places of so-called "amusement." The streets of cities will never be really safe for women until other women help to make them so. The midnight sections of Sodom in our great cities would be cleared up in a twelvemonth if reputable women, commissioned by the municipality, were put on duty there; let it be, however, perfectly understood that the suggestion of women policemen is made with such provisions carefully hedging it round about as ought to defend it from severe criticism in these days when it has been ascertained that the metropolitan police, to say the least of it, are in collusion with any institution or group of evil-doers from whom they can, in addition to the salary paid them by the public, obtain that which is their soul's desire—abundant "hush money."

We are grieved to learn of the sudden death of Rev. Dr. W. C. Willing, of New York city, husband of Mrs. Jane Fowler Willing, who was so prominently identified with our work in its initial stages. In a private note Miss Mary Lathbury writes as follows: "Dr. Willing died very suddenly of heart disease while acting as counsel for a minister in a church trial. He had just had his arm around two ministers, saying, 'I love my brethren,' when his head dropped and he was gone. They had just come into the possession of a large mission chapel and house in West Thirty-second street, and the first service in the chapel was the doctor's funeral. Mrs. Willing will go on with the mission. I am heartsick for her, but as for him I give him joy."

We call these times hard and so they are, but nevertheless a million and a half of dollars will be expended on the opera in New York city this season, of which the managers will make a clear half million of profit.

***

A pair of twins was born in the Back Bay district. A bright boy set about to try to name them. He said, "Will they be called Peter and Repeater?" But no; his mother would not listen to the name Peter. Then he said, "Let them be called Max and Climax." "No," she said, "they are both little girls so we cannot name one of them Max." Then he said after much thought, "Let them be called Kate and Duplicate." After that his head was bandaged and he was sent out to play.

***

It is an omen of good that the president of Harvard University has recently called together all the colleges and philanthropic societies in that great institution, and with other leaders has been planning with the students active Christian work for the winter. The method is to have a central committee representing each society, and to this committee come the young men students who are willing to give a certain amount of time to religious and philanthropic work. They are then assigned according to their preferences, and there is a fair division of work among the different lines, and a classified and well reasoned effort instead of the helter-skelter method which has so long prevailed in most lines of charitable effort. We wish this key-note, set high up on the octave, might be caught by every theological seminary, college and institution where our young people are being trained throughout the land. Cannot the W. C. T. U. help to cause "an arrest of thought" in some wise heads on this subject?

"Folks must be taught as though you taught them not,
And things remembered told as things forgot."

***

Since the temperance reform began its work in earnest in this country the amount of alcoholic liquor annually used has risen from seven to seventeen gallons *per capita.*

***

Ex-Secretary Whitney says the trouble with this country is too much silver and too much tariff. White-ribboners say the trouble is too much alcoholic drink. The fact is, the women spend their money for dry goods and the men for wet goods, or in other words, extravagance and indulgence are the two roots of the upas tree that casts its poisonous blight upon the nation. All the silver in this country, the result of centuries of gathering up of filthy lucre, would not meet the drink bill of a single year; $1,600,000,000 this year for liquor and tobacco.

***

I wonder what would be the result if the Russian plan of punishing drunkenness were adopted in England and the United States. Under the order of General Wahl, governor of St. Petersburg, all persons found upon the streets in a disorderly or intoxicated condition have their names and addresses printed on large posters and publicly displayed at certain points in the city and are also published in the official journal. No privileged person is exempt. On one of these lists of one hundred and twenty-seven names all classes in societies are found represented. As a means of "regulation" this object lesson sort of public punishment may be efficacious in the less hardened cases. Shall we hope for its introduction?

***

Some bright young man or woman seeking a way into the world's activities might imitate a method recently adopted by our white ribbon sisters across the water, under the auspices of Mrs. Osborn, superintendent of the speakers' bureau in the B. W. T. A. A lantern lecture has been prepared, the subject being "The Origin and History of the Women's Temperance Movement." Lady Henry Somerset has written the lecture to accompany the lantern slides, and any local union can hire these slides and give an exhibition, appointing some one who is capable of doing it to render the lecture from type-written notes. As a matter of course there are many other subjects than the one we mention, that could be delightfully illustrated, and by having the lecture commentary furnished by distinguished persons the lecture would be much more popular. Illustrations can now be had of the "seamy side" of life in our great cities as well as in those of England, and by introducing a variety of pictures the interest would be greatly enhanced. Here is an unworked field of practically illimitable possibilities and one that takes only a quick mind and skilled hand to work it successfully for the cause and for the individual who does the work.

On Duty.

Canadian Field.

A VOICE FROM MANITOBA.

The old cry of agitate, agitate, agitate, has been acted upon with such good effect that a step forward has been taken, resulting in the many petitions which the legislatures of the country are confronted with.

Recently in Quebec, the Dominion Alliance, through their president, Mr. J. R. Dougall, laid before the Quebec Provincial legislature a petition asking that provision be made for taking a plebiscite in this province on the question of prohibiting the manufacture, importation and sale of intoxicating liquors. Of a somewhat different nature, but leading to the same end by another road, was the petition presented by the W. C. T. U. to the Eastern Maritime Prohibitionists' meeting in convention in Annapolis, N. S., asking that woman suffrage should form a plank in their platform. After an animated discussion the question was adopted.

Yet a third petition is now being circulated asking the legislature of Quebec to "be pleased to enact a law whereby no licenses for the sale of intoxicating liquors shall be granted to any grocer or other person engaged in any other kind of business whatever."

Incited probably by so much energy on the part of the opposition, the liquor sellers and their friends put their heads together and concocted a production which even the newspapers, that as a rule befriend the liquor business, stigmatized as "unwise." One sentence will show its drift as effectually as a more lengthy quotation. Legislature is asked to discourage or suppress "bodies bearing the name of alliances and others which organize themselves into groups of noisy character and assume the prerogatives of guardians of the public morals, as social reformers, or as apostles of temperance." Every sentence betrays the weakness of the cause the petition advocates, and yet it is signed by many respectable persons who are fighting hard to have their darling sin recognized as one of the necessary industries of the country.

The Ontario Provincial W. C. T. U. have recently held their seventeenth annual convention. Cornwall was the scene of action, and all speak highly of the earnestness and enthusiasm which marked the proceedings. For four days the work went on, report after report telling of what has been steadily done through the year in the different departments. Interesting as all these reports were, it is impossible to go into them at any length. Those on work among lumbermen, soldiers and railroad men were most encouraging. Among the former, 1,145 men had been reached, 34 meetings held, 26 shanties and six families visited. Such work as this is much needed, there being from 15,000 to 20,000 men in those lumber camps shut off from the outside world and all religious influences.

The president's address showed evidence of careful preparation. The review of the year's work was excellent, and a strong appeal in favor of the extension of the franchise to women was made. This was followed up later by a paper written by Mrs. Edwards, of Ottawa, on "The Ballot for Women," and an animated discussion on "Woman's Suffrage," limited to five minute addresses, after which a resolution was passed to the effect that the franchise should not be limited to one sex, and that civil, religious and political rights were meant for and should be enjoyed equally by both sexes.

Dr. Anna Shaw, of Boston, in her Thursday evening lecture, also put in a strong plea for the franchise to women. Her eloquent address held the close attention of an immense audience for an hour and a half.

The corresponding secretary showed that in the Province there had been reported 211 unions with 5,523 active and 704 honorary members; that during the year 2,756 unions and 748 public meetings had been held; that there are 89 Bands of Hope with 8,532 members; there are of the members of the union 569 voters on municipal questions. During the year the union raised $10,013, distributed 688 copies of the annual report and 416,122 pages of literature. Twenty-eight unions have been organized.

The treasurer's report showed that the total income of the union during the year was $3,043 and the expenditure $2,559, leaving an encouraging balance on hand of $484.

A spirited contest took place over the election of office bearers, the result being that all were reëlected.

In the memorial service special reference was made to the death of Mrs. Fawcett, formerly Provincial president and Dominion president for one year, 1890. Mrs. Fawcett's sweet, loving spirit and faithful performance of duties, however slight, endeared her to all who worked with her or knew her.

Much sympathy has been extended to Mrs. Todd, Dominion vice-president, in her recent bereavement, the loss of her husband. On account of the illness of her daughter, Mrs. Todd will spend the winter in Boston.

Mrs. MacGillis of Winnipeg sends a report of W. C. T. U. work done in Manitoba, permeated with the fresh, breezy atmosphere so generally associated with the northwest.

In Winnipeg she says there are now three unions—the South End, which has not been long in existence but is working with enthusiasm, the Central and the Y.

Central Union has a membership of over one hundred and fifty. At the Midsummer Fair temperance tents were a great success, for in addition to the opportunity thus afforded of talking to many people from all over the province and lessening the power of temptation, a fair sum was netted after expenses were paid.

A new and special feature of the Central Union is the "Letter to the New Member," which is placed in the hand of every member, especially newcomers, and which defines the duties and points out the privileges of a member, showing how all may help in one or other of the many departments of work.

The winter's program now distributed is full and interesting. Mothers' meetings conducted by Dr. Amelia Yeomans will be held monthly, and with the paper and discussion following will take up all the time of that afternoon. The other Mondays will be devoted half to business and half to Bible study and the reading of papers, interspersed with suitable music. The "Physiology of the Corset" was the subject of the first mothers' meeting, a large and interested audience bearing testimony to the fact that the ill-used corset, so often fatal to health and beauty, is now receiving scientific scrutiny and will practically be abolished or fall into its proper place in woman's dress, that of support and not constraint.

The Y's have moved their reading-room for girls into new quarters and are preparing for an active winter's campaign. They recently tendered a reception to the Normal students, of whom about one hundred attended. These students remain in Winnipeg for five months and then are scattered all over the country; in this way the good seed is carried to every corner of the province.

The recent Provincial convention made some change in the personnel of Provincial officers, but all over the Province work is going on most harmoniously and vigorously.

Brandon has two unions, a W and a Y. On October 25 the Provincial treasurer addressed a combined meeting of these unions on "Some of America's Famous Women." The Y's intend going extensively into the work of the Loyal Temperance Legion this winter for which Brandon affords ample scope, having over five hundred school children in the town.

Morden union also intend emphasizing juvenile work this winter and are anxious for the introduction of the Curfew Bell, which is said to be having a good effect in towns in Ontario where it is now law. They also take an active interest in the town hospital in which they have furnished a ward.

Manitou union is one of the most active in the Province. They have the best temperance library in Manitoba, containing one hundred and eighty volumes at present. They have also a fine Loyal Temperance Legion.

Souris union has opened a reading room for the benefit of the young men of the town, on which they have already expended over thirty dollars on papers and periodicals.

Portage La Prairie has also a flourishing union doing good practical work.

Mrs. MacGillis says this is far from a full account of the W. C. T. U. work in Manitoba, as from some unions she has been unable to get reports, and those that were sent have been condensed to briefest outlines. Enough, however, has been shown to prove that Manitoba is alive to the fact that if she wishes to rear "brave men and fair women" the drink curse must be banished from her fair borders.

MARGARET G. URE,
Dominion Reporter.

772 Palace St., Montreal.

MASSACHUSETTS MATTERS.

Thanksgiving is over once more in New England. The land of turkeys and mince pies and doughnuts (which really must be good for brains) has poured out her annual increase. The governor's message was worthy of the old home of the Puritan, and the real descendants have been loyal and true in the observance of time-honored customs.

Whether we see them or not, we are most comfortably content to know that Lady Henry Somerset and Frances E. Willard, LL. D., are domiciled at the Hub, the center of the universe, the axis of all revolution. We are glad that any day we can walk across the Common, through the Public Gardens, up Commonwealth Avenue a way, ring the bell at the Abbotsford, and there they are! As bright and brilliant and beautifully poised a pair of leaders as ever represented the hemispheres. They may not be quite so near heaven as in your Temple sky parlors, but they are on the most solid earth the sun shines upon—the solid earth of Boston. We shall be careful of them, never fear! But you must understand, you from the north and south and even the west, that their curriculum of knowledge and power and experience will not be complete until they have learned how we do it in Boston.

They come to us in the thick of our annual no-license struggle. What a theme for the future historian, these conflicts with the liquor traffic and the liquor politician! These rallies for the illumination of the conscience of the voter, and the abolition of the saloon! All over the state our local unions have been giving themselves to this special work. The W. C. T. U., the Christian Endeavor societies, the Total Abstinence society, the Evangelistic Association and some pastors and churches have, to a degree, adjourned the consideration of other questions and entered vigorously into this campaign. The Boston Christian Endeavor Union in particular has made a good fight, bringing John G. Woolley from his unceasing labors to administer his most pointed and telling strokes; also Rev. A. J. Wheeler, Law and Order League secretary, New Hampshire, a new, or more recent, Daniel come to judgment. The president of the leading liquor organization of New Hampshire said of one of his meetings, "The recent debate in Concord has injured the traffic in this state more than twenty years of legislation." In these days when some of the ministers—a very few it is hoped—are subsidized to a system of license, such valiant helpers are especially prized.

"There were naturally more women than men to hear Lady Henry Somerset at the no-license rally in East Cambridge," remarked one of our Boston dailies. We look and pray for the day when men and women will become *naturalized* to the highest interests of home and children, of peaceful and law-abiding communities. Twenty large cities expressed themselves on this question last week, with the following result: Brockton, Fitchburg, Haverhill, Malden, Newton, Quincy, Somerville voted "No." The other thirteen have chosen to have the saloon in their midst. The grand public schools of this commonwealth, under the law of scientific temperance instruction, have over against them the legalized saloon, an antidote to law. Such is the consistency of government in these municipalities. Pittsfield, a city of seventeen thousand, against license last year, voted "Yes" this, while Haverhill, twenty-seven thousand, changed to "No." On the whole, there has been, according to Rev. Alfred Noon, a net gain (small) for license. To-day Boston is making her record on this question, and before this report is finished the verdict will be announced.

Another question at issue to-day is the election of a school committee, in which women have a voice. Over eleven thousand have registered. The independent women voters, with their intrepid leader, Mrs. Eliza Trask Hill, and the committee of one hundred, concur in a ticket nominated. The Republicans refused to accept four of their nominees, because, well, they were not Republicans pure and simple. And this reminds me of the reasons given in one of our papers a few weeks since why a certain candidate should be supported for Congress:

"I should vote for him because he is and always has been an active, earnest and aggressive Republican.

"I should support him because he is the regular nominee of the Republican party.

"I should support him because he is always ready to battle for the Republican party.

"I should support him because I want a Republican sent to Congress.

"I should support him because I cannot find any reason why as a Republican I should help to seat a Democrat."

There is something especially hopeful in the outlook these days because of the work that is being done individually for the cause of righteousness. For months, years, almost, Mrs. Alice Lincoln has been quietly pushing a work for the poor and despised of Boston. This has been done without any special indorsement except as earnest men and women, and occasionally the press, have noted and appreciated her efforts. Recently, however, a public expression of this appreciation has been given by a gathering of Boston women—women not commonly associated with reform. Naturally Lady Henry Somerset might be there, but not so much so the conservatives. Mrs. Chas. G. Ames, in introducing Mrs. Lincoln, said: "Any man or woman who attacks an established wrong has a cross to bear." To which sentiment the W. C. T. U. can say, "Amen." Mrs. Lincoln's address was on the "Reform of Institutions for Paupers," and much of it has been copied in newspapers abroad. England and Germany are said to be in advance in this matter, but there is no doubt that what was said applies to other American cities as truly as to Boston.

The Norwegian system keeps coming to the front and one thing is accomplished anyway—more people are inquiring and thoughtful on the subject of temperance and the question of "systems." The Congregational club discussed it the other evening, and good must have been done because of the unsoundness of the arguments for, as compared with the strength and statistics of the reply.

Mrs. A. J. Gordon, so long and so actively associated with the Boston union, has resigned as its president, and Mrs. Emily L. McLaughlin, a sister of Rev. R. R. Meredith, of Brooklyn, and one of our foremost workers, has been chosen for the position. Mrs. Gordon reviewed her fifteen years of service at the annual meeting. She "wanted to go out quietly and unostentatiously, without any tears, resolutions, or obituaries." I shall not write one because we hope and expect that her prayers and sympathy and effort will still be given to the work.

The Massachusetts W. C. T. U., Mrs. S. S. Fessenden, president, expects to "receive" Lady Henry Somerset in true American fashion at a banquet to be held in Music Hall the evening of January 3. Particulars of this hearty, public, popular welcome will be given in my next communication. Old England, through this beloved representative, is already enshrined in New England, and none so poor as not to delight to do her honor.

The Massachusetts Union has also arranged for a course of lectures on "Social Problems," to be given in January and February by Prof. J. H. W. Stuckenberg, formerly of Berlin. Prof. Stuckenberg and his wife are now of Cambridge, returning to this country after a residence of fourteen years in Germany, during which time they have won a host of friends in America by their reception and kindness to American students in Berlin, of which there are on an average four hundred yearly. The professor has long been a student of social reform and is an expert upon this question.

Later—Election day is over and eleven more cities, including Boston, have recorded their vote. Cambridge by a majority of 4,500 continues to emphasize her opposition to the saloon; Chelsea, also, after a brave fight, every ward saying "no" except two. Boston's majority for license is 11,799, an increase of 2,055 over last year. The papers have said that it would cost the city of Boston $1,000,000 income if it should vote "no-license"; that "it is a practical matter"; that "the traffic in intoxicating liquors, intertwined as it is with trade and commerce, generally serves the best purpose under license, and no other disposition of the question promotes the interest of large and populous communities."

LOUISE C. PURINGTON,
State Reporter, Dorchester, Boston.

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MISSOURI.

PROGRESS ALL ALONG THE LINE.

In the hasty penning of the account of our state convention, the reporter omitted mention of the fact that our faithful and efficient former correspondent, Miss Eva Jones, was compelled by the illness of her parents to relinquish this part of her work, and therefore another was appointed to the position. Press reporters for unions are requested to note the change.

Several communications relating to successful district conventions have been received. The St. Louis convention was preceded by a large and enthusiastic anti-cigarette meeting. In the convention several very interesting papers were read, and Mrs. Waggoner in a short address protested against the exhibition of living pictures at the exposition. The president, Mrs. Ingalls, reviewed statistics showing how closely the whisky and tobacco habits were interlinked. Companies A and B of the L. T. L. enlivened the routine work with their songs and recitations, and a musical and literary program was furnished by the Y. W. C. T. U., which was greatly enjoyed. A fine address by Geo. W. Bain, a reading by Mrs. F. S. Haskell and responsive exercises closed "one of the best conventions ever held."

From the sixteenth district, Mrs. Lena Mummert, president, comes word of helpful and inspiring sessions. A pleasant departure was a reception tendered the delegates, where addresses of welcome and sweet music were followed by light refreshments, served by the young ladies. The closing address was by Mrs. Sophie Grubb, who held the close attention of an appreciative audience.

Miss Terrell, secretary of the thirteenth district, sends an admirable résumé of the gathering of the clans in that district, Mrs. M. E. Golladay, president. Every union in the district was represented by delegates or written reports, and a spirit of earnestness and strict attention to business prevailed. Mrs. Hoffman gave a fine lecture one evening, and a reception to delegates and visitors was held on the second evening. The feeling of love and good-fellowship which had pervaded the whole session had full sway here and all were cheered and encouraged.

I glean from the notes of the McDonald county W. C. T. U. that the plan of appointing a vice-president in each unorganized township, and through her distributing literature, is yielding good results.

Sedalia union recently held a very successful gospel temperance meeting. Dr. Cool delivered an eloquent address on "St. George and the Dragon." His application—the liquor traffic the dragon; St. George, the young voter, casting and influencing votes for the right, and the lovely daughter of the king standing with upraised hands pleading to heaven for safety from the approaching monster; the Woman's Christian Temperance Union, with its prayerful women, working and pleading for help to put down the liquor traffic. Miss Carter was present and gave an excellent short talk.

Pleasant Valley reports a delightful lawn party, with program of recitations, dialogues, etc.; two of the members gave reasons why women belong, and why they do not belong to the union—which were quite entertaining. Refreshments and an art gallery completed the evening's merry-making.

Pineville W. C. T. U. has held a young men's silver medal contest, Thomas Clemons winning the medal. Excellent music was furnished, and the evening's entertainment was enjoyed by all present.

Anderson union proves its faith by its works in furnishing a fine program of recitations, songs and addresses for its last temperance mass-meeting.

Adrian union is doing aggressive work along department lines, has a membership of forty-five regular and five honorary members, and the L. T. L. under its charge numbers eighty-three and is in a flourishing condition. On membership day the president appointed a committee composed of the three oldest members, aged respectively seventy, seventy-seven, and seventy-eight years, to solicit new members. The mass-meeting in the evening was very interesting with musical and literary program, and was largely attended. This union acts on the motto, "It's dogged as does it."

Another union which is sowing the seed faithfully is Prohibition union; an instructive program is prepared and as there is a good attendance of non-members they are hopeful of a steady increase in numbers and interest. The voting precinct in which this union is located gave in the November election the largest prohibition vote in the county.

Maryville W. C. T. U. proposes to keep the temperance work before the public, so times and seasons are studied and popular entertainments and lectures are skillfully sandwiched in between the entertainments of the various churches and societies. On Miss Willard's birthday the mass-meeting was opened by Dr. Bentley, presiding elder of the district, with a short sketch of the beneficent results accruing from the Crusade. This was followed by impersonations of prominent American and foreign leaders, which was very fine. Some of the characters represented were Frances E. Willard, Lady Henry Somerset, Pundita Ramabai, Isabel Gibson, Mary C. Leavitt and Chika Sakurai. An original poem, written for the occasion by Mrs. A. Craig, was well received, and from invocation to benediction, including collection, the entire execution of the program was a success. More recently this union held an elocutionary contest for "sweet charity's sake." The participants were married ladies who were arrayed in antique costumes and caps or bonnets of ancient style, and with glasses and powdered hair, made very fine looking old ladies. "A Great Mother" was awarded the successful contestant, Mrs. J. M. P. Martin. The character song, "Reuben and Rachel," was charmingly rendered by a little girl and boy attired in the quaint garb of the old time orthodox Quakers. The closing exercise was the "anthropophone," which consisted of a sheet of muslin with lines and bars of black representing sheet music, the faces of twelve singers filling the notes of "Annie Laurie." This number was greatly enjoyed by the audience.

The superintendent of Kirkwood Y's, Mrs. Belle Kimball, writes of a delightful musical and parlor meeting held November 23, at which six new members were gained.

Mrs. Hoffman is visiting different points in Texas.

LILLIAN WOOD,
State Reporter, Maryville.

NEW YORK STATE NEWS.

The busy days have been flying past since I wrote my last letter to THE UNION SIGNAL, and the material for another has been rapidly accumulating. *The Illuminator*, published in Schenectady, brings me a report of the annual convention of

SCHENECTADY COUNTY,

held in that city in the rooms of the Y. M. C. A. There is a "persistency" on the part of the workers there which means success and advance. Reports were all excellent. By vote the address of welcome and response were published, as was also the president's address. Several pastors assisted in the exercises, giving encouragement, the speaker of the evening being Rev. C. A. Alden. A parliamentary drill was held the second morning and ringing resolutions were adopted.

The ninth annual convention of

HERKIMER COUNTY

was held at Norway, where every preparation had been made for their coming. The regular convention business was promptly carried forward, and at the evening session Rev. Stanley Roberts, of Utica, held the close attention of the large audience for more than an hour, the subject of his address being "Good Citizenship." The election on the morning of the second day resulted in some changes being made. Excellent reports and papers filled up the time and from beginning to close not a moment went to waste. Ilion, of this county, has had rich treats of late in listening to John G. Woolley and Clara Hoffman.

CORTLAND COUNTY

held its ninth annual meeting at Cincinnatus, eight unions of the eleven being represented. Although this county has not been heard of in some time, yet it is not idle or inactive by any means. Mrs. Mary J. Weaver was present and delivered an evening address, beside being helpful during the day sessions. A startling fact which was brought out was, that in the village of Cincinnatus, with not over 1,500 inhabitants, $4,000 was spent last year for tobacco! Alas, the amount that goes up in smoke! A review of W. C. T. U. work was given by Mrs. Julia Tanner, beginning with the first meeting in Chautauqua, which was well received. The old officers were nearly all reëlected. The need of an organizer is felt in this county, and as Mrs. Weaver is to go through the county soon, great results are hoped for. The fourteenth annual convention of

WYOMING COUNTY

was held at Pike. A goodly number were present notwithstanding the pouring rain of the first day. Miss Manning, the president, called the convention to order. A cordial welcome was given by Mrs. Mary Vaughn, of Pike, and also several local pastors. The response was given by Mrs. Alberta E. Mead, of Hermitage. The president then gave the annual address. The corresponding secretary's report was followed by a paper on "Scientific Temperance Instruction," by Miss Mary Moore, of Attica, superintendent. At the evening session Miss Manning delivered a very interesting address entitled, "Measuring Day." In place of the usual memorial services, Mrs. Clorinda Butler, of Perry Center, conducted a thanksgiving service as no member of the unions had been removed by death during the past year. A very interesting paper on "Narcotics" was then read by Dr. Mary Green, of Pike. The address of the last evening was "Deborah in the Battle," and the speaker, Mrs. Ella A. Boole, A. M., who was listened to with intense interest by the large audience which filled the church.

Among the items of especial interest in the reports were the facts that seven towns in Wyoming county have no license; $300 has been raised for various purposes; 36 petitions have been circulated, securing about 3,000 signatures; 8,467 pages of literature have been distributed; 74 public and evangelistic meetings held; there have been four Demorest medal contests, and the L. T. L. has 227 pledged members.

FULTON COUNTY

met in convention in the old historic town, Johnstown. Every union in the county was represented, and a large number of visitors were present also. A tender memorial service was held in memory of their county treasurer, who only a few days previous had passed over the river. This county has been peculiarly unfortunate, having lost both county president and treasurer within a year.

An experience meeting was especially helpful to all. Dr. Anna Shaw had charge of the question box, which is a sufficient guarantee that this part of the program was both amusing and instructive. Her evening address was something to be remembered, and will be. Rescue work has been taken up and a Home is to be established at Gloversville.

ONTARIO COUNTY

is not often heard from and I am glad to have a good convention report from them now. The meeting was held at Reeds Corners. This place is noted for its medal contests, having held eight silver and one gold contest, beside doing active service in department work. The county has about two hundred members, Geneva taking the banner for membership. A "welcome" came from the Endeavor Society which was greatly appreciated, and a wish expressed that the two societies may come into closer fellowship. Clifton Springs is a no-license town and its children are being educated where there are no open saloons.

Nearly every union is in a good condition—one or two need encouragement, but all will pull together for victory. Mrs. M. M. Allen was the evening speaker. The county lacks only a few dollars of the one hundred which shall place the name of the late Mrs. E. M. J. Decker on a tablet in Willard Hall.

WARREN COUNTY

held its sixth annual meeting at Bolton, and a good delegation was present from nearly every union. The pastors of the different churches and visiting temperance workers gave words of encouragement and rich experience. Fifteen superintendents reported and the local unions showed an increase in interest and membership. A beautiful county banner has been secured and was presented by Mrs. Tritton to the Mission union of Glens Falls for the greatest increase in membership. Mrs. Saylor, of Glens Falls, was elected president. I want to say a word for our coming

STATE HISTORY.

We feel an especial pride that we have a history worthy of being written. It will be a book of about one hundred pages, with ten full page half tone pictures and sketches accompanying each. The book is gotten up in beautiful holiday binding, board covers with cloth back, and is sold at the remarkably low price of thirty cents per copy. This is done in order that every woman may own a copy. We expect a great sale.

FRANCES W. GRAHAM,
State Reporter, Lockport.

KENTUCKY.

DASHES HERE AND THERE.

The W. C. T. U. of Lexington has had the rare good fortune of having John G. Woolley for the second time this year. The impression made at his first visit was deepened and strengthened by the meeting just closed. Commencing December 2, he gave six consecutive lectures. He spoke the first evening in the Presbyterian church, but that being too small to accommodate the numbers who wished to hear him, the meeting was adjourned to the Christian church. In his own inimitable way he pointed the sinful and erring soul to the Rock that is higher than all, and showed by the convincing power of logical reasoning the duty of Christian voters to remove temptation and make this world a safer place for tempted and tried humanity.

During Mr. Woolley's meeting the union had an addition of fourteen members and twelve honorary members. By invitation of the faculty, Mr. Woolley addressed the

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Expectant Mothers can secure the Pamphlet of Mrs. Jenness Miller's book, "Mother and Babe," free. Address, JENNESS MILLER, 114 5th Ave., New York.

CONSUMPTION

TO THE EDITOR—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their express and post office address.

T. A. Slocum, M.C., 183 Pearl St., New York.

students of the State College during his stay in Lexington.

Mrs. Frances E. Beauchamp, state organizer, held two large meetings at Versailles, Dec. 11 and 12, and organized a W. C. T. U. of forty-two members and eight honorary members. At the request of the president of the Y. M. C. A. of the State College at Lexington, Mrs. Beauchamp gave an address to the College Association Sunday afternoon, Dec. 16.

The first copy of the Kentucky *White Ribbon*, state organ, a monthly paper, published at Lexington, was issued Dec. 13, Mrs. Roark and Mrs. Grinstead, editors; Mrs. Beauchamp, business manager.

The Madisonville W. C. T. U. reports slow but sure progress, and the hearty coöperation of the various ministers of the town.

The Y recently organized at Covington by Miss Clara Parrish is in a flourishing condition.

The superintendent of jail and prison work in the Covington W. C. T. U. is an earnest, enthusiastic worker. She holds religious services frequently at the jail and reports several conversions. A little entertainment was given not long since by the union at the railroad Y. M. C. A. rooms, assisted by the children of the Loyal Temperance Legion, who gave a labor operetta, taken from *The Young Crusader*, which was greatly enjoyed by the audience.

The secretary of the railroad Y. M. C. A. holds meetings every Friday evening for railroad men and their families. He kindly offered the W. C. T. U. one of the meetings a quarter, which they gladly accepted.

The following item I am sure ought to encourage others: Through the influence of the Loyal Temperance Legion, one drinking man, whose children were members, signed the pledge last January, since which time, with God's help, he has not only kept his pledge, but has brought forty-three others to sign the pledge.

MARY ROGERS,
State Reporter, Lexington.

NEWS IN A NUTSHELL

IN Erie county, N. Y., besides a colored union there are two Indian W. C. T. unions.

THE union at Pocatello, Idaho, has passed resolutions on the death of Mrs. Mary A. Woodbridge.

MRS. LOUISE S. ROUNDS, president Illinois W. C. T. U., left last week for Clifton Springs, N. Y., where she will enjoy a well-earned rest of a couple of months.

THE New Jersey Y's hold their state conference at Camden, January 11 and 12. Mrs. Barnes and Miss Ensign will both be present and the Y's of neighboring states are cordially invited to attend.

THE Stockton, Cal., W. C. T. U. headquarters was the scene of a pleasant social occasion, December 11, when Mr. and Mrs. Arthur C. Knowles held a reception to celebrate their twenty-fifth wedding anniversary.

MISS ELLEN D. MORRIS writes that she secured a club of ten subscribers to *The Woman's Signal* at the Cleveland Convention. They will go to Massachusetts, Connecticut, New York, Missouri, Ohio, Rhode Island, and District of Columbia.

A FRIEND to the good cause, Rev. Dr. Chas. E. Locke, of Portland, Ore., in a recent helpful lecture, entitled, "Give the Girls a Chance," advocated wider opportunities in citizenship, based among other substantial claims upon woman's power in reforms.

THE Sycamore, Ill., Y helped to make the hearts of many poor families very grateful by giving them Thanksgiving dinners. In response to a call for clothing for the poor about one hundred garments were donated, and the "Young Ladies' Guild" of Waterman Hall sent the Y's a check for ten dollars to aid their good work.

MRS. ESTHER T. HOUSH, the new corresponding secretary of Massachusetts has been made editor of the state paper, *Our Message*. This is one of the most sparkling state organs that comes to our table, and we congratulate Dr. Purington, the retiring editor, on having set so high a standard, and Mrs. Housh on the ability to maintain it. The feature of a letter from the president is one worthy of imitation by all our state papers.

MRS. EMMA M. BARRETT, evangelist, has just closed a very successful revival in the new and elegant Centenary Methodist Church of Portland, Ore., Dr. John N. Denison, pastor. Mrs. Barrett is a preacher of singular power, and is very successful in winning souls. She was formerly wholly devoted to W. C. T. U. work, but for many years has been giving her time to revival work. In this meeting sixty were converted and the church greatly quickened. Her home is Port Townsend, Wash.

"AMONG the resolutions of the National Convention I notice one to the effect that an invitation for a universal hour of noontide prayer be extended to all religious and philanthropic bodies. It may not be generally known, and may be of interest to many, that daily noontide prayer for the cause of missions has been held at the headquarters in New York city of the missionary society of the Protestant Episcopal church for the past twenty-five years." Thus writes the president of Sullivan county, N. Y., W. C. T. U., Mrs. Mary Morgan McKoon.

LADY HENRY SOMERSET and Miss Willard spoke on the twentieth anniversary of the Boston W. C. T. U., December 9th. Addresses were also made by Rev. Dr. and Mrs. A. J. Gordon, and our own Mrs. Alice J. Harris sang. Although the night was stormy ths beautiful great church was packed, pews and aisles being so crowded that an overflow meeting in the lecture room was addressed by the leading speakers. That woman of remarkable resource, Mrs. Dr. Gordon, has resigned the presidency of this model union, having so many other lines of work, and Mrs. Emily McLaughlin, one of the finest speakers that the white ribbon movement counts among its own, has been elected her successor.

RESCUE union has recently celebrated the formal opening of its new hall, 1456 Fulton street, Brooklyn. It was an occasion of great interest, as the hall is in a location abounding with liquor saloons, and its chief line of work will be that of rescuing those enslaved by drink. Mrs. E. Patterson, president of the union, presided. Addresses were made by several of our city pastors, also by Colonel Hadley, of New York. One of the noticeable features of the meeting was the formation of a Christian Men's Union as an auxiliary to the work of the W. C. T. U. Quite a number of men joined, and their plan of going out into the "highways and hedges," and bringing the weak and tempted to the bright, attractive hall where the sweet song and kind word greet them, promises to give to rescue work a wonderful impetus.

BELMOND, Ia., union with a membership of only seventeen and three honorary members is doing a work worthy of mention. They have bought a building of three rooms for headquarters; have started a woman's exchange, opened a reading room, responded to every call for money, according to their means, have sent a barrel of clothing and groceries valued at twenty-one dollars, to the Benedict Home at Decorah, and another filled with clothing and bedding to the children's aid association at Davenport, have distributed 37,735 pages of literature, some of which has been done up in packages, and placed in wagons along the streets, and have performed other good works too numerous to mention. As will be believed, there is no saloon in Belmond.

Cor. Secy's Notes.

So few of the state presidents were present during the last session of the Post-executive meeting that I wish to refer thus early in this column to the fact that it was decided to leave the appointment of delegates to the World's Convention to the executive committee of each state; these delegates to be appointed in the ratio of one for each one thousand of the paid membership in that state. This brings an additional incentive for speedy effort along the lines of securing new members, because our delegation may be largely increased in numbers if we but labor with sufficient zeal between now and next June. Already there are indications that the spirit of organization and increase is abroad in our ranks.

The following letter but just received has delighted my inmost heart:

DEMOREST, GA., Dec. 17, 1894.

DEAR MRS. STEVENSON:—The president of the Habersham county union in the ninth district of Georgia, sends you a pledge of loyalty in the work which has fallen upon you through the removal of our beloved Mary A. Woodbridge. I read with deep interest your message in Secretary's Notes in last week's UNION SIGNAL. All that you have asked we will most gladly try to do. Already a card has been sent our state president, pledging Habersham county's quota —forty—towards the five hundred new members asked of each state.

(Signed) H. E. SMITH.

Isn't that cause for rejoicing, and isn't it a glorious omen for our absolute oneness of heart and purpose that the very first pledge for the year comes from the sunny South-land?

Some of our dear sisters are very much troubled over a movement which seems to be making itself felt through print rather than in any more tangible manner. It is called the "Anti-W. C. T. U. movement," and its birthplace is said to be Chicago. The principal object of this somewhat unique organization seems to be to "offer something in place of the saloon," but just what that "something" will be, even its original promoters seem divided upon; one wing wishing to follow out Dr. Rainsford's idea of church-saloons, the other preferring that nothing stronger than coffee should be dispensed from its lunch-rooms. Its general declaration of principles embraces this sentence:

The organization is composed of people in Chicago and all over the country who feel that there is too much unreality about the work of the Christian Temperance Union. We are heartily disgusted with the management of the affairs. The movement has ceased to do practical good, and has degenerated into an office, salary-seeking, business concern.

Those who know the wealth (!) of our organization and the few salaries paid by it can well afford to smile at so glittering a generalization. There is no occasion for apprehension that this "anti" society will undo our work. Such efforts always react upon themselves.

The general officers of the National W. C. T. U., in a meeting held at the Temple, December 6, 1894, passed the following resolution:

Resolved, That we extend to Rev. J. W. Bashford, president of the Ohio Wesleyan University, our sincere thanks, not only for the forceful, brave, eloquent words uttered in our recent annual sermon, but for the fact that he generously gave his services, without expense, to the National treasury.

We wish, also, to express our appreciation of the public recognition his University has given to our President, Miss Willard, in bestowing upon her the title LL. D.

KATHARINE LENTE STEVENSON.

Treasurer's Corner.

Orders are coming in for Miss Willard's address, and the issue will soon be exhausted. It is gotten out in the W. T. P. A.'s best style, with illustrated cover, and would make a valuable present to an intelligent friend at such a small cost. The minutes are larger and more cumbersome, but in just as good style, and contain not only Miss Willard's address but reports and full minutes of Convention and much other matter. They are ready to send out and orders now in will be filled immediately.

Ohio, as usual, is on hand with monthly dues, the first received on the new year. I have asked the treasurer to give me in full Ohio's excellent and successful plan, and when received I shall copy and send to each state treasurer as suggestive of a better way.

Self-denial contributions have been received from Mrs. Downing, Tracy, Minn., $1.65; M. J. Dustin, Dayton, O., 25 cts.; Mrs. Lillian Chase, Factoryville, Pa., $1; Miss Bissell, Watawan, N. J., $1; Mrs. Vankirk, West Newton, Pa., 45 cts.; Miss Lashmutt, Buckeystown, Md., $3: Mrs. G. M. Roe, Chester, N. Y., $3; Mrs. Packard, Sturgis, Mich., 50 cts.; Lizzie Ferris, Archer, Neb., 15 cts.; M. V. Goodnow, Minnesota, $1; Ermina Thompson, Michigan, $2; Miss McMullen, Lake City, Ill., 50 cts.; C. L. Peek, Condersport, Pa., $1.73; Lillian M. Norton, Lynn, Mass., $4.10; Miss Barden, Rose Hill, Ia., 20 cts.; Mrs. Deming, Burke, N. Y., 10 cts.; Annie E. Foster, Ashland, Me., 40 cts.; Mrs. Parker, Oil City, Pa., $3.75; Mary Lou Putnam, Tullahoma, Tenn., $1.70; Mrs. Weeks, Mitchell, South Dakota, 30 cts.; Belle Reed, Vernon Center, Minn., 60 cts.; Lizzie K. Young, Ashland, Me., 20 cts.; Helen A. Nowland, Ashland, Me., 20 cts.; Mrs. Ellen Cottrill, St. George, Mo., $2.96; Mrs. Rich, Bozeman, Mont., $3.30; Mrs. McAllister, Crested Butte, Colo., $3.50; Friend of the W. C. T. U., Millersburg, Ky., $1; Minnie Olin, Troy, O., $2.49; Miss Scarborough, Payson, Ill., $1.50; Mrs. Hunt, South Sudbury, Mass., $4; Adeline Brinkerhoff, Dutchess Junction, N. Y., $1.50. Many contributions received during November on account of Convention matter have not been noticed in the Corner, but have all been receipted.

I am very glad to record that two of our superintendents, Mrs. Grubb and Mrs. Leiter, have sent in birthday gifts, but I dare not tell how much. Some young friend sent twelve cents as birthday gift, and I was sorry no name accompanied it.

Mrs. S. H. Manning, of Georgia, writes: "As I read your Corner yesterday I said: 'I, too, will give my penny a year, and a few to carry, so enclosed please find $1. I feel the more called upon to do this as a thankoffering as well, for our safety during the cyclone which passed so near us, without harm to us." May others follow.

I trust after Christmas is over that our hearts will all be so full of joy and gratitude to the Giver of all our blessings that it will lead us to a deeper consecration, and hence to deeper interest in our blessed work. With best wishes for a happy Christmas to all readers of the Corner, I am,

With love and hope, yours for work,
HELEN M. BARKER.

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Publisher's Notes.

MONTHLY READINGS.

No live, up-to-date local union can afford to do without our monthly Bible and Responsive Readings. The

Bible Readings

by our National evangelists are spiritually strengthening and uplifting, and this means, as white-ribboners well know, added momentum to the work in whatever direction effort is put forth.

The

Responsive Readings

discuss in an instructive manner the aims and needs of various departments, and are arranged by our superintendents and specialists along these lines.

The Bible Reading for January is prepared by Miss Anna Downey, and the topic is "PENTECOSTAL PREPARATION." Just what we need to equip us for the work of the New Year.

In the Responsive Reading, under the title, "PROHIBITION CROSS FIRE," D. D. Tower furnishes a valuable exercise, with a view to "ascertaining our position on the troubled waters of the present political sea."

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The **International Quarterly Temperance Sunday-School Lesson,** enlarged by notes, outlines, suggestions, is published as a supplement to the **Young Crusader,** enhancing the value of the periodical to Sunday-school workers. This supplement can be secured without the **Crusader** at the rate of 65 cents per 100 copies; $2.75 per 500; $5 per 1,000. To regular subscribers the supplement accompanies each paper free of charge.

WOMAN'S TEMP. PUB. ASS'N,
THE TEMPLE,
Chicago, Ill.

READINGS FOR 1895.

The list of monthly Bible and Responsive Readings for 1895 is not yet complete, but they will be ready in due time for the use of local unions and we can promise for the entire year readings in Bible and department work which will be helpful and suggestive to workers all "along the line."

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Organizers' Corner.

Superintendent of the Department of Organization, Corresponding Secretary of the National W. C. T. U.

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Mrs. Lucy H. Washington, Port Jervis, N. Y.
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Miss Carrie Lee Carter, Dexter, Mo.
Mrs. E. A. Kenyon, Townshend, Vt.
Mrs. Mattie McClellan Brown, LL.D., Cincinnati, O., *Lecturer.*
Mrs. Ellen K. Denney, Vincennes, Ind.
Mrs. Sue V. Tomlinson, Charlotte, N. C.
Mrs. M. E. A. Gleason, Roslindale, Mass., *Lecturer.*
Mrs. E. L. Calkins, 922 S. Rose street, Kalamazoo, Mich.
Miss Lilian Wood, Maryville, Mo., *Lecturer.*
Mrs. Ella A. Boole, A. M., West New Brighton, Staten Island, N. Y., *Lecturer.*
Mrs. Emily McLaughlin, 27 Everett street, Cambridge, Mass., *Lecturer.*
Mrs. Addie Northam Field, Bedford, N. H.
Mrs. Ada W. Unruh, McMinnville, Ore.
For terms and date address as above.

DEAR UNION SIGNAL:—We thank you for giving this snug corner to the Organizers. We are now under marching orders, and I trust are ready to obey when called upon to report.

The day after our Cleveland Convention closed it was my privilege to meet with the Wade Park union of that city and hold a mothers' meeting. Most of the new members secured the Sunday previous were present, including some of the honoraries. The mothers were quite astonished to see the chocolate drops filled with brandy, which I had bought in their city at the confectioner's, and I think the knowledge of this, with other snares set for their boys, inspired them with new zeal.

Thanksgiving found me all day on the train *en route* for Staten Island, and the next ten days were spent in the work there and in Brooklyn, N. Y. Our faithful women there are neither discouraged nor idle.

One of them recently had the courage to enter the side door of a saloon at two o'clock on *Sunday* morning, and there found a large number of boys from twelve to twenty years of age. One of these was librarian in the Sunday-school, and his mother the same day refused to join our organization, no doubt thinking, like many others, that *her* boy was safe. These boys were playing pool and drinking beer, and it is probable their parents supposed they were in their rooms asleep. This is the way our license laws are enforced in our grand Empire state, where it was decided a few months since by our constitutional convention that woman's ballot was not needed. December 10 we held a meeting in the interest of rescue work in Spring Valley, N. Y., and a liberal collection was sent to our rescue home in Elmira.

January 24, 1895, I expect to begin work in Clinton Co., N. Y., where I shall remain until February 20. About the middle of May I commence a series of engagements in Maine, but from January 10 to 21 I could accept a few calls from Pennsylvania, New York or New Jersey, and between March 5 and April 20 from any point east of the Mississippi river.

HELEN L. BULLOCK.
1105 Davis St., Elmira, N. Y.

TEMPLE RECEIPTS.

Alabama—Greensborough: Thyra and Martha Young, $2.

Arizona—Phœnix: Mrs. Ella R. Searle, $4.65; Fort Defiance: Mrs. J. S. Rich, ten cts.

Arkansas—Little Rock: W. C. T. U., $3.50; Miss M. L. Montgomery, $1; Fayetteville: Mrs. George Rattenbury, 50 cts.; Miss Mary Hicks, $3.65; Mrs. Annette Wood, $5; Springdale: Rev. J. H. Maddox, $1.

California—San Francisco: Miss Annie T. Athearn, $2; Mrs. J. R. Sharpstein and Miss Narissa Whitney, $1; L. S. Templeton, $3.65; San Diego: Mrs. Helen A. Sheldon, $1; Mrs. Ella Whitmore, $1; Sutter City: W. C. T. U., $2.50; Sycamore: Mrs. Moses Stinchfield, H. A. Stinchfield, Burdah Stinchfield, $1.50; East San José: Katie Boyle, $1; Los Angeles: Harriet B. Weeks, 10 cts.; Mrs. E. Pierce, 75 cts.; Albert D. Wood, $2; Lompoc: W. C. T. U., $2.60; Lorin: W. C. T. U., $1; Auburn: Mrs. C. A. Rowe, $3, Mrs. Sarah E. Callen, $3.65; W. C. T. U., $2.85; Arabella: Mrs. H. N. S. Newton, 60 cts; Alameda: W. C. T. U., $5; Arroyo Grande: Mary Records, $1; Pacific Grove; Annie Ryan, $3.65; Brooks: L. T. L., 50 cts. Nordhoff: Mrs. Margaret Daniels, $1; Grizzly Bluff: Mrs. M. A. Kelley, $2; Pentz: Mrs. E. S. Patter, sister and daughters, 40 cts.; Kelseyville: W. C. T. U., $1; El Modena: W. C. T. U., $25; Monrovia and Duarte: W. C. T. U., $1; Riverside: Mrs. I. M. Johnson, $5; Mrs. M. B. Ogden, $1; Sunland: Miss E. V. Steiniger, $1; Orosi: Mrs. M. E. Bellah, $1; Oleta: W. C. T. U., $2.50; Ferndale: Mrs. M. L. Brown, $1; Mrs. Ida Ring, $1; Mrs. Delia Gill, $1; Mrs. R. S. Tyrrell, $1; Mrs. M. J. Lowe, $1; Mrs. H. A. Early, $1; Mrs. Mary Hall, $1; Mrs. E. Woodward, $1.

Carolina, North—Elizabeth City: W. C. T. U., $15; Wilmington: Mrs. W. J. Hall, $1; Henderson: Mrs. C. L. McCracken, $1.

Carolina, South—Beaufort: Miss L. J. Gould, $1; Mrs. F. A. D. Reed, Misses Mary, Effie, Winnifred and Mr. Clark Reed, $5. Greenville: Mr. and Mrs. S. O. Sirrine, 20 cents.

Connecticut—Seymour: Mrs. S. Z. Beach, $1; Southbury: Mrs. J. M. Perry, $3.65: Augusta M. Stiles, $1; Hartford: Mrs. J. M. Stedman, $1; Higganum: Mrs. A. L. Hubbard, $1; Hanover: L. M. Smith, $1; Addie A. Smith, $1; East Haven: W. C. T. U., $25; Woodstock Valley, Mrs. Isaac P. Briggs, $1; Brookfield Centre: The boys of the Curtis School, $3.75; Bridgeport: Miss E. C. Porter, 15 cents; Watertown, Mrs. Ida M. T. Pegrum, 23 cents; Waterbury: W. C. T. U., $5; Norfolk: Mrs. E. F. Converse, $1; Kensington: Mrs. S. A. Hart, $1; Ellington: Mrs. Phebe L. H. Ransom, $1.80; Meriden: Mrs. A. E. Smith, $1; New Preston Hill: L. T. L., $2; New London: W. C. T. U., $25 and $25; Bethany: W. C. T. U., $28.37; Pawcatuck: W. C. T. U., $100; Putnam: Mrs. Annette L. Johnson, $1; Danbury: Mrs. H. E. Comes, $1; Friend Annie, $10.

SARA G. JOHNSON,
Financial Sec'y.

To June 1, 1894.

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An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper. W. A. NOYES, 820 *Powers' Block, Rochester, YN..*

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The time to travel cheaply will be during the Holidays. Spend Christmas and New Year with friends. Special Holiday Excursion Tickets on the NICKEL PLATE ROAD will be on sale December 24, 25, 31 and January 1, good returning until January 2, 1895. Before purchasing tickets, call on or address Ticket Agents of the NICKEL PLATE ROAD, or address J. Y. CALAHAN, General Agent, 199 Clark St., Chicago, Ill.

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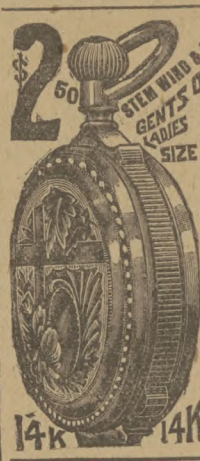

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IMPORTANT.

Owing to the lack of support for *The Advance Guard* it is impossible to continue its publication and it will therefore be discontinued with the December issue. Satisfactory arrangements will be made with all whose terms of subscription have not expired.

WOMAN'S TEMP. PUB. ASS'N,
THE TEMPLE,
Chicago, Ill.

OBITUARY.

[*Obituary notices of five lines or less are published free. Longer notices will be inserted at the rate of ten cents a line.*]

JENNIE R. GATES, of Edgewood, Ia., was called home October 14, 1894, after a long and patient illness. Ever faithful, highly intellectual and refined, trusted and beloved by all, her life was one of the purest.

***

STEPHEN TWINING, of Yardley, Pa., a devoted temperance worker, has passed away.

***

MRS. MARINA GREGG BLAKE, of Spartanburg, S. Carolina, passed away September 25. Mrs. Blake was president of the local union ever since its organization, more than ten years ago, and was the life of the temperance work in Spartanburg.

***

GEORGE L. RIVERS, of Paducah, Ky., an honorary member of the Paducah union, has been called to his reward. He was an interested reader of THE UNION SIGNAL and a staunch supporter of the W. C. T. U.

***

MRS. MARY BELL SMITH died December 9, 1894, in Armourdale, Kansas City, Kan. She came to Kansas in 1869 and has been a conspicuous leader in the Prohibition campaigns. She was the organizer and first president of the state W. C. T. U. of Kansas.

Our Library Table.

DEW DROPS. A collection of verse, by D. S. Pennell. A companion volume by the same author is entitled WAVELETS.
Wm. H. Pile's Sons, Philadelphia, Pa.

SARAH DAKOTA. By Mary E. Q. Brush. A lively, spicy story for young people, strong in moral principle and happily tinged with romance. Sarah Dakota is a bright girl of the prairies whose first sorrow is the advent of a step-mother, but she discovers after a variety of mishaps and storms that step-mothers are not the worst kind of people in the world.
Hunt & Eaton, New York; Cranston & Curts, Cincinnati. Price $1.

MARTHA'S MISTAKES. By Mrs. M. E. Bradley. A story for girls. Martha is a very natural, very sensible, sometimes very sinning daughter, and girl readers will take comfort in her successes and failures. Mrs. Bradley's pen is skillful and judicious as well as bright, and her characters live and move in such life-like ways one forgets they are only book people.
Cranston & Curts, Cincinnati; Hunt & Eaton, New York. Price $1.25.

An odd little book bearing upon its cover the figures of a sphinx and an owl facing each other, is entitled A CENTURY OF CHARADES. The author is William Bellamy. Each page of the book contains one charade and there are one hundred in all. The quaint volume will be of no use to a lazy person, for no answers are given, there being instead an ingenious "key" by which, after an answer is obtained, it can be verified.
Houghton, Mifflin & Company, Boston and New York. Price $1..

Messrs. Houghton, Mifflin & Co. are the publishers of the invaluable series of books known as "American Men of Letters." These are edited by Charles Dudley Warner. The latest number of this group is GEORGE WILLIAM CURTIS, by Edward Cary. The author has paid mete tribute to his subject and one closes the volume with a feeling that the foundations of Americanism can never be utterly shaken because such men as Irving, Webster, Thoreau, Bryant, Emerson and Poe have formed an integral part of the mighty structure.
Houghton, Mifflin & Company, Boston and New York. Price, $1.25.

ANIMALS' RIGHTS. By H. S. Salt. Mr. Salt call his book an essay. It is rather a series of short, but exhaustive essays on this much discussed subject. The author advances bold theories, for which he will without doubt be held in derision, if not in scorn. One thing, however, is certain, the human race is rarely over-kind to its dumb companions on the earth and they need just such uncompromising words said on their behalf. In the same volume, Dr. Albert Leffingwell presents an essay on "Vivisection in America," vivisection in medical schools and in American colleges being the main features under consideration.
MacMillan & Co., publishers, 66 Fifth avenue, New York. Price 75 cents.

DAILY MESSAGES FROM THE KING BY HIS MESSENGERS. Selected and arranged by S. R. Z. Preface by Mrs. Margaret E. Sangster.
It is a Daughter of the King, for whom the non-committing initials stand, we are told by Mrs. Sangster. The book is arranged as many similar ones are, a page for each day in the year, a text of Scripture followed by appropriate selections in prose or verse on each page. The young author has made sweet and thoughtful choice, and her DAILY MESSAGES will carry sunshine to many hearts.
Marcus Ward & Co., Limited, 310 to 318 Sixth avenue, New York. Price $1.

THE CHILD AMY. By Julia Magruder. An interesting story couched in beautiful terms. The character of the little heroine is strangely beyond her years, since at six she acts and speaks in more womanly fashion than many children at twelve. The little one was picked up at sea, finds entrance into a stern and divided house. The story preaches so sweet a sermon on love that no child but will be better for reading it, and to many an older eye will come the moisture of sympathy and tenderness which is the spontaneous tribute to the beautiful child-love that refines and brightens, and is so often the salvation of the world. The book is beautifully printed and bound, and the excellent illustrations and dainty title-page are from drawings by Helen Maitland Armstrong.
Lothrop Publishing Co., Boston. Price $1.50.

SONGS FOR THE SHUT-IN. Compiled by Mary Craig Yarrow.
The "Shut-in Society" was organized a few years ago and now numbers over a thousand members. "To be a sufferer, shut in from the outside world, constitutes one a proper candidate for membership." Associate members are persons who, by writing letters, sending papers and books, and little presents, cause some brightness to shine into the hard, dull lives of those who on account of sickness spend their days indoors, often in one room. This collection of songs dedicated to this society, has been selected with much care from a variety of sources and from the best authors, with special reference to the severe trials of these our suffering brethren.
Thomas Whittaker, publisher, 2 and 3 Bible House, New York. Price 75 cents.

A book that will soon create a wide demand for itself is FAGOTS FOR THE FIRESIDE, by Lucretia P. Hale. To best give the gist of the book the following may be quoted from the preface: "The Fagot Party is the name given to an entertainment, to which each member of the company invited must come prepared with some game, story, riddle, or song for the amusement of the rest. Such a series of entertainments was carried on by a company of friends who had long been in the habit of meeting often. The Fagot parties introduced by this collection of friends brought out a variety of games and amusements, new and old, which are given here with suggestions and additions of the merry party as they gave them a trial." The plan of the book and its contents are a success in every way, its over three hundred pages being aglow with innocent methods of having a "good time."
Houghton, Mifflin & Co., Boston and New York. Price, $1.25.

PAMPHLETS RECEIVED.

RESULTS OF THE PARLIAMENT OF RELIGIONS. By Rev. J. H. Barrows, D. D., Chicago. Reprinted from *The Forum.*

THE GREATNESS OF RELIGION. Address by Rev. J. H. Barrows, D. D., delivered at Chicago University. Reprinted from *The Quarterly Calendar.*

CHRISTIANITY AND SCIENCE. By Daniel T. Taylor. Edited with additions by H. L. Hastings, editor of *The Christian, Boston.*

DANGER SIGNALS. Secret Societies illuminated. By Joseph Cook, Dr. and Mrs. A. J. Gordon, Rev. I. J. Lansing, D. D., and others. Published by James H. Earle, 178 Washington St., Boston.

WHY NOT ORDAIN WHOM GOD HAS CALLED TO PREACH? By Rev. W. A. Sellew. Discusses ably the question of ordaining women. Address the Earnest Christian office, N. Chili, N. Y.

SWISS SOLUTIONS OF AMERICAN PROBLEMS. By W. D. McCracken, author of "The Rise of the Swiss Republic." Arena Publishing Company, Copley Square, Boston.

THE NATIONAL TEMPERANCE ALMANAC, 1895. Temperance statistics and facts. Published by National Temperance Society, New York. Price ten cents.

THE LORD'S DAY OUR SABBATH. By James H. Potts, D. D. An essay backed by high testimonials. Hunt & Eaton, New York; Cranston & Curts, Cincinnati. Price $.25.

From H. L. Hastings, 47 Cornhill, Boston, that indefatigable author, editor and publisher, comes the following packet:
SPIRIT WORKINGS IN VARIOUS LANDS AND AGES. THE MYSTERY SOLVED: SPIRITUAL MANIFESTATIONS EXPLAINED, THE DEPTHS OF LATIN: A SOLUTION OF SPIRIT MYSTERIES. The preceding are all from the pen of William Ramsey, and form part of a series on spiritualism. TRYING THE SPIRITS: AN EXAMINATION OF MODERN SPIRITUALISM. By H. L. Hastings. Price each $.10.

ST. CHRYSOSTOM AND ST. AUGUSTIN. By Philip Schaff, D. D. Thomas Whittaker, 2 and 3 Bible House, New York. Price 25c.

A SEARCH AFTER TRUTH. Sermonette by Charles R. North, on the relationship that should exist between man and his Maker. The Purdy Publishing Company, Chicago. Price 5 cts.

METHODIST YEAR BOOK, 1895. A. B. Sanford, editor. A complete calendar and handy reference book. Hunt & Eaton, New York. Price 10 cts.

THE RIGHTS OF LABOR. An Inquiry as to the Relation Between Employer and Employed. Charles H. Kerr & Company, Publishers, Chicago.

THE STORY OF MY DICTATORSHIP. Introduction by William Lloyd Garrison. Sterling Publishing Co., 106 Fulton street, New York. Price 30 cts.

THE CONGREGATIONALIST HAND BOOK FOR 1895. Contains Daily Bible Readings, Prayer-meeting Topics, Statistics, Y. P. S. C. E. Topics, Sunday-School Lessons, etc. W. L. Greene & Co., No 1 Somerset street, Boston, Mass.

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THE UNION SIGNAL

Published at The Temple, Chicago, by the Woman's Temperance Publishing Association

...EDITED BY...

Miss FRANCES E. WILLARD,

LADY HENRY SOMERSET, Corresponding Editor, and Miss MARGARET A. SUDDUTH, Managing Editor.....

...The price is $1, postpaid, per annum...

The paper was founded in 1875, and is the literary child of the great temperance Crusade of Women. It is the official organ of the World's and National W. C. T. U.; has subscribers in every civilized nation, and is doubtless read by half a million persons every week..... Its key-note is "Home Protection," and its pages are mellow with the thought, affection and purpose of that "organized mother-love" which is inspired by the Spirit of God.

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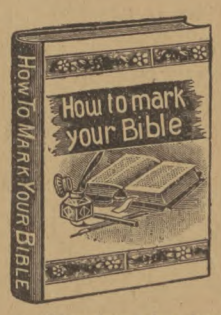

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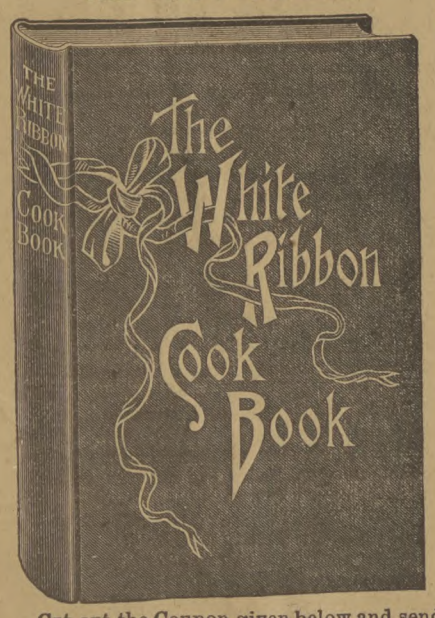

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Our Day and the *Altruistic Review* have effected a combination to be issued as a monthly, beginning January 1, 1895. Joseph Cook will be editor-in-chief, and Hazlitt Alva Cuppy, associate editor and business manager. Mr. Cuppy is a graduate of Heidelberg University, and has traveled extensively and formed important acquaintances with distinguished men abroad. He is devoted to the reforms which his *Review*, as well as *Our Day*, has heretofore advocated, and has proved his sincerity by many self-sacrifices. He was born in Indiana in 1863, and is giving the bright ardor of his early manhood to reformed journalism. The title of the combination will be *Our Day: The Altruistic Review, an Illustrated Monthly Record of Reform.* All the leading purposes of the magazine as hitherto conducted will remain unchanged. It is expected that the distinguished group of hard-working practical reformers, which *Our Day* has had as associate editors, will be retained on its staff.

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THE TEMPLE, CHICAGO.

Signal Notes.

RAMABAI'S school at Poonah now enrolls fifty pupils.

PROFESSOR GEFFCHEN in *The Nineteenth Century* estimates the war reserve of Germany at six million pounds in coined gold locked up in the Julius Tower of Spandau.

ONE of the most eminent of Scottish Americans was Dr. James McCosh, ex-president of Princeton, who recently died at the ripe age of eighty-three. Three million dollars have been contributed through his efforts, to educational and religious enterprises.

THERE are seventy Congregational churches with twelve thousand members, and eighty-two Sunday-schools with twenty-two thousand children in Chicago. More than half of these have been planted and nurtured by the City Missionary Society which held its twelfth anniversary recently.

THE government of Canada has prohibited the sale of intoxicants among the Indians of Hudson Bay territory, and punishes severely any violation of this law. For instance, one vender had his illicit goods confiscated and was jailed for three years. The government is determined to prevent the debasement of the Indians in its care..

A WRITER in the *League Journal* strongly urges the observance of a Burns Temperance anniversary, January 24, consistently claiming that the study of the marred life of the great bard would be a most telling and fitting object lesson. This sort of celebration would far better succeed those which end in disaster for many young men (and young women too) who learn first to drink at a Burns birthday fete.

GENERAL BOOTH in a recent address said: "Out of every one hundred girls that we have taken from the streets, eighty per cent after three years' trial, are found to be walking in the paths of virtue, and we save these girls at a cost of no more than sixteen dollars. Sixteen dollars is not a great cost at which to save a girl from off the streets. It is not more than many a lady spends for a dress, or even for a new bonnet."

OF the $3,758,905 paid for the teachers' salaries in Michigan last year, $2,800,243 was paid to women teachers, whose average wages was $34.36 per month, against an average of $48.89 paid to male teachers. There were 16,335 teachers employed, of whom 13,005 were women. The value of school property is $15,757,921. Free text books were furnished in 764 districts, These facts are gleaned from the report of the state superintendent of public instruction.

ACCORDING to Rev. C. S. Adama von Scheltema, of Arnheim, Holland, the novitii of the universities in that country for the first two months have much to suffer from the older students among whom very few are total abstainers. In Ubrecht there are only eight, yet his son and his best friend have the courage to be novitii as acknowledged teetotalers. On a certain day the novitii were ordered to have a race on the river; the whole number to row against one another in common boats, but the two young teetotalers were ordered to row against the two best rowers of the university. It was expected that the champions would easily make fools of the two young presumptuous chickens, but the teetotalers had a splendid victory which was loyally received and acknowledged. It was a splendid triumph for our principle.

THE American Sabbath Union, of which Rev. G. S. Mott, D. D., of New York, is president, observed its sixth anniversary in New York city, December 9 and 10. Rev. Bishop E. G. Andrews delivered the anniversary sermon on this unusually interesting occasion, and all the addresses and papers were of exceptional power. The gathering—at the special invitation of the union—of over one hundred ladies of New York city, well known in philanthropic and religious circles, to consider the many aspects of the Sabbath question, was a new departure, which, it is believed, will result in practical methods to advance the work of the union. The Sabbath observance mass-meeting, in which the various young people's organizations of New York city participated, was an enthusiastic gathering. The topic discussed was "The Relation of the American Sabbath to Good Citizenship and Christian Progress in the Nation and the Duty of Young People to Assist in Maintaining the Sacred Day." The union will take up its important national work for 1895 with an inspiration not hitherto known.

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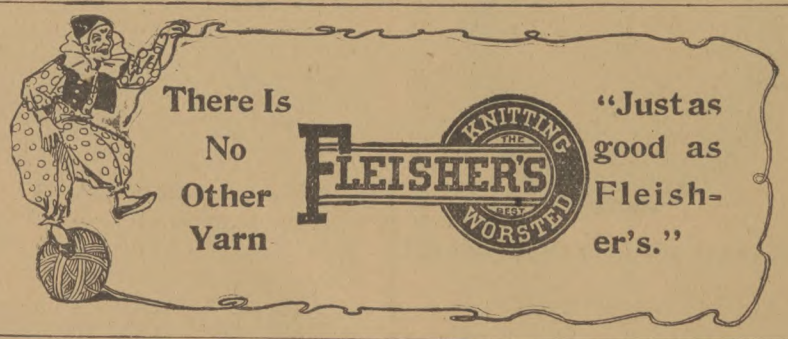

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